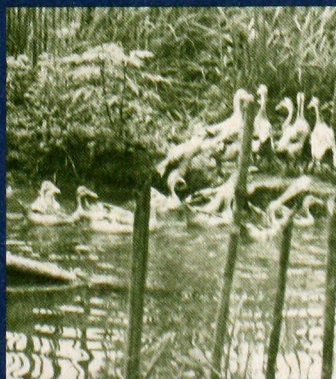
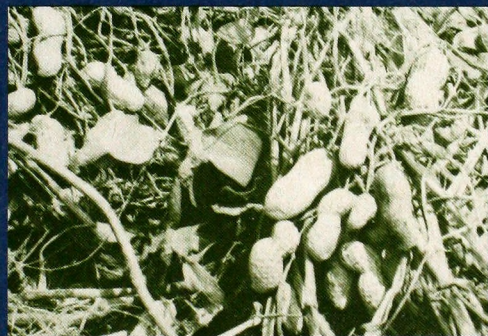


Indonesia

Pigs, Peanuts and Ponds



and...
Popcorn and a Hungry World
Oh, God, Won't Somebody Help?
Interview with Senator Hatfield
Guatemala Update

I hear You speaking, Lord!

A few days ago a man walked into World Vision and shared with Dr. Mooneyham and others a vision God had given him.

A vision and a command.

In his vision he saw his two small boys. But they were grown up. One of them was living in luxury—a fine home, good income, lovely wife, healthy children. He had no problems and was happy.

Then he saw the other boy. He was living in abject poverty: ragged clothes, shanty house, malnourished children. Wretchedly miserable.

God spoke to our friend (we'll call him Tony, but that's not his name). "Tony," God said, "do you see your children?"

"Yes, Lord."

"Your oldest is living in luxury. And your youngest is starving to death."

"I can see that. But why doesn't the oldest one take care of his brother? Why?"

God answered, "I can't tell you. I thought perhaps you could tell me . . ."

Tony didn't know.

Then God said, "Tony, open your Bible. Read the 10th chapter of Mark . . ."

So he did. And as he did, God spoke to him again, this time from the Word. Tony read of Jesus' encounter with the rich young ruler. Suddenly his eyes were riveted on verse 21.

There Jesus said to the ruler, "Go and sell all you have and give the money to the poor . . ."

From His Word God told Tony that there were poor people (like his youngest son in the vision) who had nothing, while he had plenty. God said to Tony, "I have blessed you with plenty, haven't I?"

"Yes, Lord, You have."

"Now I want you to sell your lovely home. Sell it and give the money to feed the poor."

The vision. *And now the command.*

Tony and his wife prayed and discussed the matter. They reasoned with each other, and with God. God didn't change His mind. The command stood. Finally Tony and his wife agreed: It was their brother in Indonesia (read "Pigs, Peanuts and Ponds" on pages 4-8) who was suffering. Hopelessly entrapped in a refugee camp.

"Sell your home . . . and give . . ." God said.

So, with great peace of mind, joyously, Tony flew 3000 miles and laid his gift at World Vision's door. You should meet Tony (and you might someday). You'll recognize him—the light of Jesus shines from his face. His words, his prayers are anointed by the power of the Holy Spirit.

Simply because God spoke to him through the Word—and Tony listened. Really listened. And obeyed.

Jesus spoke to those poor children in Shawnee, Oklahoma (read "Popcorn and a Hungry World" on pages 9-11), and they realized there were other children who were even poorer than they. So they gave, too. Not from their plenty, but from their want.

God spoke to Bill Newell on an airplane (read "Oh, God, Won't Somebody Help?" pages 12-13), and a lonely, desperate woman received Jesus, the Bread of Life. He gave her Living Bread, totally met her need.

As a college professor in Oregon, Jesus ministered to Mark Hatfield (read about it in World Vision's interview with Senator Hatfield—pages 14-16) through some of his students. And his life was changed.

Guatemala's landscape was ripped apart this past February (*World Vision* magazine, March '76), but God's choice people are putting it back together. (Read "Guatemala Update" on pages 18-19.) Many readers heard Jesus say, "Give to help your brother . . ." And they gave (perhaps you were among them), some from their plenty, some from their own need.

Jesus placed a great deal of emphasis upon the Word of God. He said, "Man shall not live by bread alone, but by every word of God" (Luke 4:4). And again, "The words that I speak into you, *they* are spirit, and *they* are life" (John 6:63).

Lately, as I have been reading His Word, God has been speaking to me, too. He has been saying, "The Kingdom of God is not just talking; it is living by God's power" (I Cor. 4:20, LB).

So more and more I am saying, "Yes, Lord. I hear You speaking. And I gladly obey."

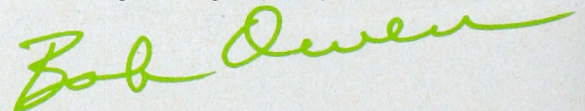


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globe at a glance

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

RISING MISSIONARY SUPPORT CONCERNS METHODISTS

A number of people watching what happens to funds given for United Methodist missions are concerned about the increasing percentage that goes to support U.S. personnel overseas.

In 1969 the World Division of the Board of Global Ministries spent 53 percent (about \$8.3 million) of its \$15.7 million budget to support 1303 missionaries. This year the denomination is spending 65 percent (about \$8.6 million) of its \$13.4 million budget to support only 744 missionaries. In addition, the Board of Global Ministries reports that salaries and other costs at the New York headquarters of the World Division take an increasing percentage of the budget.

A correspondingly smaller percentage remains, therefore, to assist programs of overseas churches and agencies.

In an effort to increase program funds, the World Division is going to investigate various possibilities for reducing missionary support costs. Some of the possibilities include using younger personnel, providing less family support and other benefits, employing more retired people and increasing the number of short-term missionaries. Another consideration that is to receive attention is the extent that overseas personnel need to be American missionaries. Such discussions at the United Methodist headquarters (and undoubtedly in other denominations) remain in the initial, exploratory state, and no decisions have yet been made about how to proceed.

Asia

SURABAJA, Indonesia—More than 500 pastors, ministers and other Christian leaders gathered here recently to participate in Surabaya Seminar '76. Initiated three years ago to provoke the mission spirit in this country, the seminar produced many visible results. Participants pledged 5 million rupiahs (over \$12,000) to support mission efforts sponsored by Mobilization and Evangelization, a national effort. These efforts include two four-year scholarships in Indonesia for Indian Christians as well as support of missionaries both in and out of Indonesia. Also at Surabaya '76, special evening programs for Christians produced 41 decisions for Christ; 44 persons dedicated their lives for part-time ministry, and 41 decided to attend Bible school or seminary.

KARACHI, Pakistan—Delegates from 44 countries attending the First International Seerat Congress have accepted a resolution by the Islamic World Congress for the phaseout of foreign Christian missionary radio stations, institutions and personnel throughout the Islamic world. The

resolution passed by the delegates urges the governments of Moslem states to "follow carefully the activities of foreign missionaries" and to take measures which will allow their "peaceful withdrawal." At the same time, the vacuum created by the departing Christians is to be filled by Islamic educational and welfare organizations.

SEOUL, Korea—The president of the Lutheran Church in Korea, also president of the Korean Christian Leaders' Association, recently defended his Government's restrictions on human rights. "Americans," said Won Sang Ji, "generally do not understand our Korean situation when they criticize our Government." The Lutheran leader suggested that Americans think about how they would feel if Canada or Mexico were a Communist regime that was often threatening to replace the U.S. Government.

"Then if a state of war existed . . . the situation would be comparable and the United States, too, might suspend some rights as it did during World War II," he said. Won insisted that South Korea's Chris-

tians, "have every right and freedom now to proclaim the gospel. But criticism of the Government and its leaders is prohibited, for that sort of thing is publicized loudly to the world by the Communists . . . and gives the impression that we are prepared to receive them with open arms."

In the past 11 years, evangelist Uzele Mesa, a missionary from Zaire, has seen 35,000 people make public decisions for Christ in East Africa.

Dr. George M. Faile Jr., Southern Baptist missionary, has been awarded the Grand Medal by the Government of Ghana for his medical services at the Baptist Medical Center in Nalerigu.

A recent three-week, eight-city evangelistic crusade on Mexico's Yucatan Peninsula by Luis Palau saw a total of 5350 persons make public decisions for Christ.

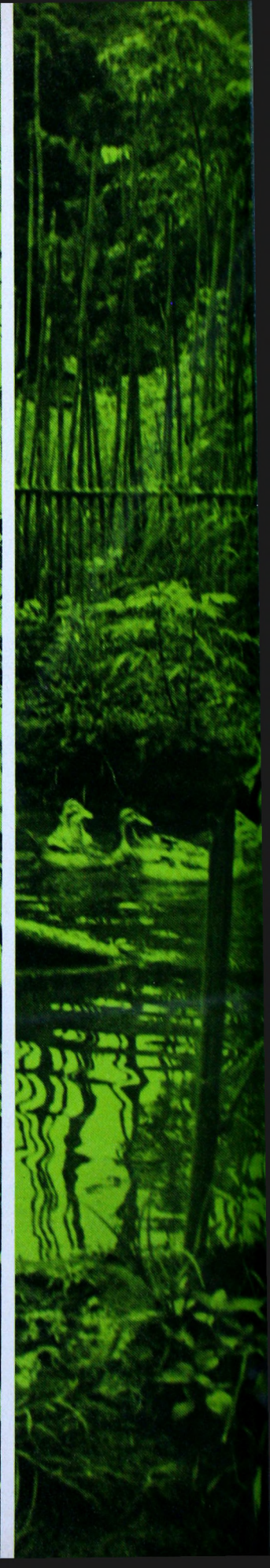
The Rev. Lawrence S. Ayo Ladigbolu, 34, a Nigerian Methodist minister, has become the first foreign national to receive the annual Stooddy Fellowship for graduate study in religious journalism.

After experts predicted no end in sight to the drought that parched the western plains recently, Lt. Gov. George Nigh of Oklahoma proclaimed a statewide day of prayer for rain. It began raining (1.5 inches) two days later.

Representatives of the North Africa Mission and the Gospel Missionary Union recently agreed to establish a media organization for North Africa and cooperate in radio broadcasting, research and education ministries.

The Challenge of Missions in America's Third Century will be the theme of the national conference of the Association of Church Missions Committees, set for July 29 on the campus of Wheaton (Illinois) College. For information, write ACMC, 1021 E. Walnut Street, Suite 202, Pasadena, CA 91106.





IN THIS ARTICLE, reading much like a *National Geographic* travelogue, Henry "Hal" Barber conducts one of his many project surveys for World Vision. These serious business trips are further pressured by the knowledge that thousands of lives may depend upon his decisions.
—Editors

Indonesia: Pigs, Peanuts and Ponds

by Henry A. Barber III,
Director, Relief and Development Division,
World Vision International

"Something old, something new, something borrowed, something blue," ran through my head as our airplane soared many thousands of feet over the island nation of Indonesia.

The "something blue" is easily identified—it's the water which binds (or separates) the 13,000 some islands which make up this Southeast Asian nation.

"Something old," comes from Java, the most populous and advanced island of the group. It was here that Professor Eugène Dubois discovered the famous "Pithecanthropus erectus" fossil remains of early man.

"Something new," could well be Djakarta with its highrise offices, hotels and international airport. "Something borrowed," would quite naturally refer to the Western culture introduced to Indonesia by the Dutch . . .

As the huge plane began letting down to land at Djakarta, I quickly scanned my itinerary. The trip was to be a fast-moving one, pressure packed. Especially so since it came directly upon the heels of the highly significant, week-long World Vision Joint Boards meeting.

Now, in just 10 days, I was to cover 11 towns and villages, on three islands—to survey four major projects. *Lord, I really need your help,* I prayed.

I stretched my shoulders, stiff from the 16-hour flight that had touched down only at Guam and Singapore. The humid Indonesia atmosphere hit me when I stepped off the plane. It was noon, but my body, disoriented by jet lag (and my travel-queasy stomach), told me it was midnight. And after crossing the international date line, I wasn't even sure what day.

I was happy to be met by Gene Daniels, our dynamic World Vision of Indonesia director.

"How was the flight?" he grinned, watching me try to unkink my cramped body.

"Tiring," I said. "You know all about that."

He nodded, expertly tooling the car through Djakarta's frantic noontime traffic. Minutes later we

were at my hotel, meeting with Isack Malino, Daniels' manager of Development and Special Projects, and Tod Lemons, who was assisting in World Vision's R & D activities.

We finalized our itinerary. As I said, it was tight, fast moving, important. (When possible we cram many items into each trip, allowing adequate time for each but conserving time and money in the process.)

It seemed as though I'd hardly hit the sack when morning came and we were in the air—the first of many short hops during the succeeding days.

At the Telukbetung airport on Sumatra we were met by the Rev. Hariyanto, pastor of Immanuel Church, and Mr. Manesseh. Manesseh is a dedicated layman who assisted us in gaining the much-needed police clearances. Then . . . a relaxing drive along palm tree-lined roads into the town.

We had a delightful stop at the pastor's home for a snack of bananas, tea and cakes, then a brief visit to his church where the elementary children welcomed us with singing.

In a short time we were on our way again, driving over successively rougher roads to Kampung Pujorahayu. There we were met by the village elder, a former Moslem who came to Christ along with his entire family. We were shown what was proposed to be a community animal husbandry project.

"If only we had the money," they said, "we could certainly bring all this about . . ."

Questions came to mind as we inspected the ten bamboo-fenced pig sties, housing a dozen emaciated pigs who were munching disconsolately on a few leaves.

"Why are you undertaking this project?" I asked. "To raise pigs for eating? Or to sell?"

We learned that the government had barred the people from keeping pigs in the village (running wild), so they had penned them, planning to fatten them and sell them for a profit.

"Who would manage the project?"

"This man . . ." pointing to a villager who had raised pigs at home.

"Has he ever raised them commercially?"

"No . . . but he could learn."

As with so many potential projects World Vision considers, we found the germ of a good idea, with necessary details missing. Though we wanted to encourage them, we had to outline a number of things that must first be accomplished before this could become a full-fledged project. We agreed to divide the proposed project into several phases.

First, they must acquire an appropriate manager and assistants, providing them with whatever training was necessary. Then, present these managers with the responsibility of producing a workable plan for setting up and upgrading their pig-raising venture. Later, facilities and the number of pigs could be increased, and a community marketing system devised.

(On the basis of information such as we had just received, a secular relief agency would have most certainly rendered an immediate negative decision. But, on the basis of Christian stewardship, World Vision believes we must make an all-out effort to minister to spirits as well as bodies. For that reason every effort is made to do as we did in this instance.)

We left our friends, not discouraged because they hadn't gotten their "money" right away, but encouraged because they could now see their way clear to create a potentially very successful program. To arrive at such a conclusion without dampening enthusiasm requires all the human wisdom my colleagues and I are able to muster—plus all the combined forces of God's wisdom.

Moving fast again, we flew back to Djakarta, and from there to Balikpapan, East Kalimantan (formerly Borneo), which was to be the base for our visit to Loksado (see *World Vision* magazine, Oct '73).

At 7:15 the next morning, Isack, Tod and I were again airborne, this time in a small Bell helicopter piloted by a former Japanese Army pilot. We flew



Maira, who prepared us a Chinese dinner fit for a king—in the middle of the jungle!

between two layers of clouds over dense jungle, whose closely knit foliage broke (but not very often) to reveal winding rivers or craggy mountains (too often).

Having spent hundreds of hours in helicopters in Vietnam, I automatically kept my eyes open for open spaces we could "autogyro" our helicopter into in case of engine failure.

After a while I noted—with a sinking feeling in my stomach—that those open spaces were few and far between!

Loksado was difficult to find. Finally we located the village, nestled in a mountain pocket, bordering a clear river. Our pilot expertly sat the copter down in a school playground (very tight fit), and we were immediately surrounded by the entire Dyak village.

Here I met Nias (*World Vision* magazine, Oct. '73), our World Vision project director and evangelist. This gifted man—able to visualize the people's needs—has dramatically brought physical and spiritual sustenance to these primitive tribespeople.

Five years ago World Vision foresaw the Dyaks' greatest need: to get them out of their traditional, crowded, unsanitary longhouses. By providing hard-to-get items like hardware, zinc for roofs and carpentry expertise, World Vision encouraged the people to build their own individual houses.



Later they built schools, planted small plots of cassava and peanuts (with help, encouragement and advice from James, World Vision's agriculturist), and traded their old, inefficient "slope farming" for wet-paddy rice fields.

Now I was seeing the result of all of this progress for the first time. It was truly exciting!

To inspect Loksado's well-rounded program, we had to ferry across the river on bamboo rafts—rather a unique experience in itself.

I was impressed by what I saw. "Look at that!" I said to Isack. "Fish ponds. Duck ponds . . ."

He nodded. "And look over there—the egg project!" (A poultry-raising project, designed specifically to raise eggs for hatching.)

"A vegetable garden . . . and a carpenter shop, over there by Nias' house. This is like an oasis in the heart of the jungle."

I had known that the Dyaks had previously had no skills of their own, having to depend completely upon outsiders for much of their living. Now they were becoming self-sufficient.

Beyond Nias' house was the framework of a church, soon to be completed—the first the village has ever had. Another triumph in this culture, where 93 percent of Indonesia is Moslem, and only a tiny portion of the balance is Christian (shared with Hindu and Buddhist). A reminder of this fact is the zinc-domed mosque standing opposite the town market.

Our inspection finished, we had a delightful lunch and fellowship with Nias, his family and his co-workers before boarding our helicopter.

In flight, I thought about Loksado: spiritual uplift—interwoven with education, vocational training and agriculture. One of the best examples I know. I thanked God for Nias, his faith and persistence, his belief that God really cares for these simple Dyaks . . . that He is no respecter of persons (or color, or culture).

Even as I thanked God for Loksado, I was reminded that not every potential project we evaluate comes to fruition like this. And my heart ached for thousands, even millions of this world's suffering peoples whom we cannot help.

Back at Malang, on Java, we had only a day and a half to discuss a full panoply of project proposals. But burdened with a cold and "traveler's stomach," it seemed much longer. At 4 A.M. the next morning we were on our way back to West Kalimantan—to check a possible resettlement project.

Our flight landed at Pontianak, then our mode of transportation changed again. This time it was a longboat, propelled either by an outboard motor or native oarsmen (depending upon the depth of the water as the river rose and ebbed with the tide).

It was a long, tiring, four-hour boat ride to Kalimas.

Along the way I mentally reviewed the purpose of this leg of the journey, which was two-fold: first, to check out the probable new sites for refugee resettlement. And second, to determine the success of the first resettlement effort—which had taken place in the same general area some five years before.



Loksado . . . nestled in a mountain pocket, bordering a clear river.

Not till 10 P.M. did we round a bend in the river and see the lights of Kalimas flickering through the trees. A welcome sight indeed!

To put it mildly, it had been a long day.

Moments later we nosed into the little inlet, and the longboat ran up on the sand. Bone weary, we uncoiled our cramped legs and wobbled up the bank to the large thatched hut where we were to stay. (This large hut, we discovered, housed the community center, guest rooms and Moira Lee's rooms.)

What a sight met our eyes when we entered: a plain wooden table bedecked for a king! Moira, a petite Chinese girl (a former social worker in Malaysia with a deep Christian concern for refugees) had prepared us an excellent Chinese dinner—in the midst of the jungle—complete with red tablecloth and candles.

Speaking for myself and my weary fellow travelers, it was a fitting climax for an endless day.

Up at dawn again the next day, we checked Kalimas' first resettlement effort. The area was made up of a number of thatched bamboo houses interspersed with fields. Some of the fields had raised rice, but were now overgrown with weeds. Others were green with plots of vegetables.

As we made our inspection, it became glaringly apparent that the village infrastructure had progressed only minimally. The paths around the village were narrow and primitive, with logs serving as bridges across the streams. Also, community facilities were extremely limited.

Moira led us around, showing us everything.

Women were busily involved in their houses and fields. Moira chatted with them all, and they appeared to love her. As I mentioned, there were many unmet needs in Kalimas. But there were distinct advantages over what the people had been accustomed to: They were living in

their own houses—and they were getting enough to eat.

Leaving Kalimas, I asked myself the inevitable question: How well off were these resettled people? I didn't have to wait long for the answer.

It came shortly after we retraced our boat trip and took a three-hour minibus ride to Singkawang. Nearby are the refugee camps, Roban and Norio. The picture was distinctly different from the one we had just seen.

We soberly made our survey.



Rows of frame "duplexes" housed four families each, and the common characteristics were a multitude of children and a minimum of means. Within each duplex, the individual dwellings were sometimes divided by thatched mats, upright bamboo poles or—frequently—nothing.

I became increasingly claustrophobic as I noted the cramped squalor of each living area: from front to rear—a living area, a sleeping area and a cooking area. Living rooms had dirt floors and a single wooden table and bench, along with whatever work materials the occupants used in their trade.

Sleeping areas were furnished with makeshift mosquito nets covering thin sleeping pads on the floor. Cooking areas were "complete" with tables to accommodate large pots, a charcoal brazier and cooking utensils. Ceilings were black with soot.

The people were portraits of despair.

They stared at us apathetically as we talked to them. And we talked to many. (My heart hurt for them and I felt ill and oppressed for them. How do you define empathy? I didn't know how to fully identify with them. I had never experienced—to even the remotest degree—what they are suffering.)

One woman I talked to was Liunyuk Lian. She's a widow with three children. She works in a rubber factory all day while the children are left alone, to fend for themselves, and to take care of the "house."

Another widow, Mrs. Sun Fa, has seven children. She is a Christian whose husband has just died. She ekes out a living (the term is accurate) by baking cookies and cakes to sell in the village. Two items in her living room were different from others. One, a little blue cart from which she peddled her wares.

The other: a picture of Jesus on the wall.

Many of these people have "given up" and are simply existing . . .

Others are afraid they'll have to move again—soon—which has happened to some of them many times . . .

We passed men sitting expressionlessly in front of their houses doing nothing . . .

(After all, what's the use? their expressions and attitudes—certainly justifiable in most instances—seem to say.)

An older man, recently remarried, showed us his dwelling. "It isn't good," he said, shrugging his shoulders in a way many refugees do, "but it's better than living in smokehouses and warehouses."

"Smokehouses and warehouses?" I asked.

He nodded. "That's where people are living in the interior . . . when they can . . ."

It was to meet pressing needs such as this that YPPK, a Christian relief agency, set up these camps. The old man, eager to talk to someone from "outside," told us that many of the people yearned to find a place of their own.

He stared off into space for a long moment, then looked back at me. "Anything's better than this . . . than what we're doing now . . ."

A strange feeling gripped us as we came away from Roban and Norio, these refugee camps. I guess it was a feeling of sadness in a sense. But even more . . .

"No matter how difficult . . ." I began. "No matter what resources we'll require . . . we *must* do something about Roban and Norio. We must move all who are willing to go, to make one more move . . ."

Isack agreed, wholeheartedly.

All the way back to Djakarta, and from there to the States . . . and even now, as I sit in my comfortable office and live in my comfortable, adequate home . . . I know something must be done for these people. *It must be done!*

We must remove them from their debilitating environment into one in which they can have hope. Hope of earning their own way. Living in their own houses. Cultivating their own fields.

Bringing up their own children in an atmosphere in which they can grow—and become the human beings that the Lord intended them to be.

Something *must* be done for these people. *It must be done!*

Like you and me, they are God's people. His children. And Jesus died for them—just as He died for us.

Lonely. Sad. For the most part, forgotten. (It's too painful to think of them, isn't it?)

Will you join me in helping to change their situation?

Yes, I too am moved as I read of these heartbreaking needs. Enclosed is my check \$_____ 4610 H66-006

Name _____

Address _____

City _____ State _____ Zip _____

Identification number (see mailing label)

Where's my free milk?"
"I'm gonna beat you up after school . . ."
"I do *so* get free lunch!"
"That's *my* chair!"

My head spun as I recounted the day's animosities. The anger, the defensiveness, the lack of joy on the faces of my 15 newly assigned third graders.

They were a virtual melting pot of ethnic backgrounds . . . black, American Indian, white. And some of them were older than their years. Children who had to fight for what they wanted—and took whatever they got all for themselves.

Dear Lord, help me. There must be a way. Throughout the sleepless night, I floundered for possible ways of behavior modification. Toward dawn I finally dozed.

And when I awoke—there it was! Given to me by God! A sense of hope and excitement . . . anticipation to get to school . . . an idea. Not fully developed, but a beginning.

Do it with rewards. Be positive. Everyone responds to approval. Overlook the undesirable. Remember that much behavior is paradoxical.

Sitting on the rug, we discussed the plan. "Every morning you will receive two tokens which will stay in your token pocket unless you are asked to give them up for inappropriate behavior." After considerable argument, the children decided that any action which hurt

someone else would require accountability.

"We will keep a tally of your tokens, and one day each week will be Redemption Day. Five tokens will buy a piece of bubble gum; seven, a sucker. Ten will get you a box of 'Milk Duds.'"

Their eyes lighted up and one little towhead exclaimed, "I want all three!"

After weeks of slow, fluctuating improvement—and self-indulgence—it seemed a good time to introduce the next step.

Dear little Phan Minh Tam, of Vietnam. I wish you could know the influence you've had on some American children on the other side of your world. Your soulful little photograph was displayed, the story of your meager life told. A victim of greed, malice, starvation—"unavoidable world conditions," according to some.

(Note: Rosemarie Haddock sponsored this child for two years, prior to the fall of Southeast Asia; then, like thousands of others, she lost track of him.)

As I outlined my plan to the class and discussed the desperate needs of hungry children, I got instant reactions . . .

Joe listened in disbelief. He clenched his fists and yelled, "It isn't fair! It's not their fault. My stomach hurts when I'm just a *little* bit hungry!"

"We can help," I assured the receptive children.

"How . . . tell us how!" came from many children.

"Beginning today, you may also

POPCORN

and a hungry world

by Rosemarie Haddock



redeem your tokens for pennies, which will be dropped into this World Vision Love Loaf bank. We will send the money to starving children."

And the motivating phrase of our class was born. From that moment, all emotional growth and development, all decisions, all attitudes were somehow—intangibly and intrinsically—linked to starving children.

As the weeks rushed by, the choice between something for oneself and pennies became less of a struggle. No student was ever coerced into a decision; it had to come from the conviction of his own heart.

Weekly, we counted our money, and one day Joe expressed in voluble

Popcorn for hungry Shawnee, Oklahoma kids from Washington School produces food money for starving kids. Rosemarie Haddock happily presents the "popcorn money" check to Dr. Stan Mooneyham. Rosemarie feels "called to teach" (20 years, nearly 2000 students, all ages and colors, all precious) and desires to "serve the Lord better."



tones, "It's not enough, Mrs. Haddock. We've got to get more money. They're dying right now! What can we do?"

Compelling reality, concern, tears in his eyes, Joe was reaching out for a way to serve. Joe . . . a boy whose emotional temperament had formerly required that all of his energies be self-directed.

"We could sell popcorn," I suggested, "at five cents a bag. To the whole school."

"We could make it

ourselves . . . and not eat a single bit. We could bring what we need from home," came back the chorus of voices.

"We could make a *thousand dollars* and send it to the starving children!"

And so began the next step. From caring . . . to sharing . . . to service.

Now the money began to pour in. We taped up bulletins in the halls, and students from other classes made contributions. The smell of popcorn every Thursday afternoon lent an aura of festivity to the entire school. A paper thermometer registered the monetary progress.

"How much food will \$40 buy?"

"What if someone steals our money?"

In answer to that, a loyalty oath was devised. To this day, not a penny has disappeared!

When you were nine years old, could you imagine \$100?

To my children, it was all the money in the world. But it was their goal.

The metal can with the current week's money began to bulge, and many times they brought extra pennies and deposited them in the Love Loaf. Then one magic day, when we counted the latest sale profits and added them to our previous total, *it surpassed \$100!*

Spontaneously, the children jumped to their feet, screaming and hugging each other. The old brick building heard the cheers down all its long halls.

Joycetta cried with joy. So did her teacher.

Boys who had fought for the biggest piece of chocolate cake were cheering for money they could not spend . . . cheering for children they would never meet.

"It's a miracle," people say.

Yes, God's miracle. Changing people's lives from what we are to a realization of what we can become. Then affirming in other people their worth and their talents.

"God wants us to care about each other because He created us and them, too," said little Petir with the straight black hair. "They're worth all the money in the world."

"If people die, they can't be built again, like houses," explained beautiful blonde Kelly. "That's why we're special. That's why I didn't hit Kyle when he jabbed me with that long nail. He didn't know any better."

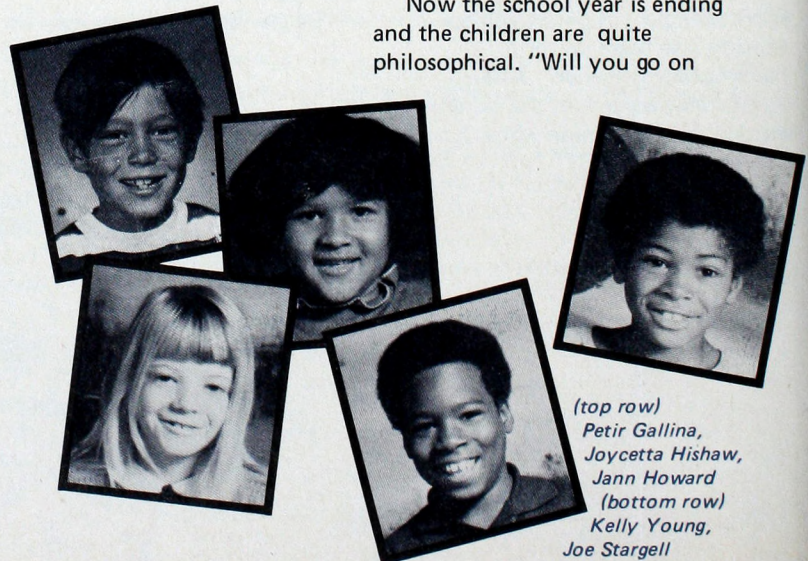
"It isn't fair for them to be hungry when we have our tummies full of peanut butter and jelly," she concluded.

"At first I didn't care," Joe rolled his eyes. "You know that . . . until you taught me to care because you cared about me."

"My heart feels different. There's more love in it," expressed shy, gentle Tammy, who personifies love in her every action.

Thank you, Lord, I breathed. It was Your idea. You looked into their hearts and knew that they needed someone to love, someone to love them. They needed approval for their unique selves . . . and a challenge to call upon their potential greatness.

Now the school year is ending and the children are quite philosophical. "Will you go on



(top row)
Petir Gallina,
Joycetta Hishaw,
Jann Howard
(bottom row)
Kelly Young,
Joe Stargell

with the popcorn next year . . . without us?"

"I'm glad I came this year. I've learned to be honest because I don't want to hurt people. Lots of people hurt anyway," Joycetta offered.

I'm glad I came, too, children. For you have taught me not to grow weary. You remind me that God answers prayer. You prove that love is more than a word: It is a way of life.

"I'll never be the same," said Joe. Neither will I.

My heart will always be remembering the lovely Christian aide God sent to our class to share this unique experience. Christie Lovejoy . . . love and joy she gave abundantly.

And Dr. Mooneyham—who came to our class and drew us into his circle of love.

My heart will always be remembering each child. Their tears . . . their laughter . . . their love . . . their lives.

As the chalk dust settles, visible in the slanting rays of the late afternoon sun, and their voices become memories of the past, I thank the Lord. For the boy who told me, "I don't feel like killing people anymore. I want to help them stay alive."

For Jann, who so aptly said, "There's a happy part and there's a sad part. The happy part is selling popcorn and feeling good about helping starving children. The sad part is knowing about starving children and not being able to help them all. But I'm glad I know."

Are you glad you know?

And do you have the happy part?

The sad part . . .

Not being able to help them all—that is the hard part!

These kids, themselves mostly from deprived homes, responded immediately. They gave. Not from their plenty. But from their want.

Will you give too?

Yes, I will give to feed hungry children. Here's my gift of \$_____ 4300 H66-005

Name _____

Address _____

City _____

State _____ Zip _____

Identification number (See mailing label)

THE PHILIPPINES

Movie scenes of bustling, busy Manila . . . mostly Christian . . . close ties with the U.S. for many years: These factors have helped many people think of this 7100-island nation as part of the developed world. While it is true that the country enjoys a higher per capita GNP than most of its Southeast Asia neighbors, daily caloric intake is lower; malnutrition, particularly among young children, is quite common.

These factors were instrumental in World Vision's decision a few years ago to expand its assistance from several hundred children to the more than 16,000 needy children presently being helped. Through Family-to-Family programs, children are receiving food, clothing, medical care and education. Their parents are also receiving medical assistance, vocational training and instructions regarding proper nutrition, hygiene and family planning. World Vision has budgeted more than \$2 million to continue and improve the assistance program this year.

In 1975, World Vision shipped more than \$600,000 worth of relief goods to the Philippines for distribution to some 100,000 victims of floods and other disasters. A similar amount is expected to be sent this year.

Hunger funds from concerned people in the United States, Canada and New Zealand are also being used this year to finance community development programs on Mindanao. Here, on the country's second largest island, thousands have suffered from a three-year civil war that still lingers on. Nearly \$63,000 is being provided for the construction of homes, a health center, roads and schools. Vocational training is also included, as is the development of agricultural and fishing cooperatives to help many Filipinos become self-sufficient.

Finally, some 1300 of the poorest families whose children are being sponsored by World Vision are receiving economic assistance in the form of tools, equipment and training to manufacture handicraft articles for export. This \$16,200 project is providing these poverty-bound, unemployed individuals with training and steady employment.

What you are saying to a hungry world



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



These words are indelibly engraved upon my heart and mind. I heard them on a crowded airplane during a very hectic schedule.

I had wearily made my way to my seat, longing for a time of rest. But that was not to be the case. The young lady who took the seat beside me was obviously near the breaking point. Life had been a disappointment and she was hurt. Lonely. Afraid.

She confided in me that all this had spilled over that very day. She had been seated on an open apartment balcony overlooking a jostling metropolis. Suddenly it all was too much.

Embarrassed, yet compelled to say it, she spoke. "I screamed . . . at the top of my voice . . . 'Oh, God, won't somebody help me!'"

Her vehemence shocked me. "You actually screamed that? I mean . . . you really did?"

She nodded. "I didn't . . . I mean, *I don't* believe there even is a God. But I was at the end of myself."

The God she didn't even believe in sent someone—me—to show her His loving compassion. And for the next several hours Christ Jesus (God's answer to the world's desperate cry) was the center of our conversation. *Oh, how He loves us!*

God answered: "a concerned God," who sent a "committed somebody" to minister to a "crushed spirit." Before the flight was over that crushed spirit was resurrected. Through tears of repentance and joy she embraced Jesus Christ as the Lord of her life.

Then, reborn, the young woman brokenly, happily talked about the disciplined, daily intercession in her behalf by her own godly father and loving, burdened mother. Sitting there, no longer totally weary, I was thankful that God had made me sensitive to her cry of desperation.

An illustration of this identical principle can be seen in the activities of the Holy Spirit in chapter 16 of the Book of Acts. In a vision a man spoke to the Apostle Paul, begging him to, "Come over into Macedonia and help us."

That's what intercessory prayer is: communing with God, pleading—even agonizing—on behalf of another.

Too often Christians think of prayer as a means of "getting blessings for ourselves." This is not the case with our ascended, interceding Christ. To Him, prayer is one of the chief channels of influence through which believers—fellow workers with God—help dispense Christ's blessings of redemption to the world.

The face of a malnourished child, the sunken eyes of its perplexed mother are saying the same thing: "Oh, God, won't somebody help?" We must not neglect those whose cries reach out to a compassionate God.

Through all history, God was (is) there in a tripersonal relationship: a man in his Macedonia (any difficult, troubling situation)—wherever, whatever. God—extending His grace to meet that need (no matter how small or large). And the believer—who allows Jesus Christ to live through him in intercession and deeds of love and mercy.

Unparalleled authority resides within the believer. Regarding this fact, the Holy Spirit inspired the author of the Book of Hebrews to write: "Dear brothers whom God has set apart for himself—*you who are chosen for heaven* (italics added)—I want you to think now about this Jesus who is God's Messenger and the High Priest of our faith" (Hebrews 3:1, LB).

How strengthening to realize: Our prayer ascends as

OH, GOD, WON'T SOMEBODY HELP?

by William J. Newell
Executive Director,
World Vision of Canada

His prayer. How powerful, how comforting, when we—the community of God—learn to pray in the deep, quiet confident assurance that “we *have* the petitions that we desired of him” (1 John 5:15).

Intercessory prayer places the interceding one in the presence of a well-pleased Trinity. It is then that the twice-born person, serving as a holy priest, effectively engages the forces of heaven against the forces of evil.

It is through such intercession that the Spirit of the resurrected Christ can arouse a potentially compassionate Church for the lost and hungry and needy of the world.

Because of intercession—“the effectual fervent prayer of a righteous man (or woman) . . .”—governments and authorities receive the focused attention of the Godhead. Little children in all lands are under perpetual care when I pray. And the saints which are still in Laos consciously respond to the life of the Spirit—because a burdened soul in Nagaland has entered the throne room of God on their behalf.

In the vestibule of St. Peter’s in Rome is a doorway which is walled up and marked with a cross. It is opened but four times a century. On Christmas Eve, once in 25 years, the Pope approaches it in princely state and figuratively demolishes the door by striking it with a silver hammer. And when the passageway is opened, the multitude presses into the nave of the cathedral and up to the altar, by an avenue which the majority of them never entered before and will never enter again.

Imagine what it would be like if the way to the throne of God’s grace were like the *porta sancta*, inaccessible, save for once in a quarter of a century. We would have to assume that the needs of a hungry, thirsty, naked and imprisoned global community would have to be cared for in some other way—and without the broken, burdened spirits of the body of Christ.

We would have to take for granted that the chief end of God—to enjoy and be enjoyed—is quite unimportant; that the “sacrifice of praise” must wait until one could again approach God; that there would be a long agonizing wait before one could again pray for the household of faith in a Cambodia, Vietnam, New York, Halifax, Toronto or Boston.

We know that, most of the time, God would not be moved by the cry of His Church.

Thank God all that is not the case! God is immediately accessible to His household and does invite our constant communion!

All of these thoughts crowded my mind and almost overwhelmed me as I “hot-penned” it through two questions: (1) How do I feel about intercessory praying? And (2) when I am interceding, how do I feel? How do I act?

Then the answers came. I feel that intercessory prayer is the cumulative life of friendship with God one experiences when he expresses praise to the Father, praise to the Son and praise to the Holy Spirit, the great three in One.

It is only when I become a part of such intercession that I am able to move heaven on behalf of my children, my life and ministry, the motherless and the widow, the lost and dying, His great Church in all lands.

But when intercession is an *inactive part* of my Christian walk, these six unforgettable words fall on deaf ears: “Oh, God, won’t somebody help me?” And those devastating words are being heard continuously, all over the world, every place in the world where World Vision ministers, both in spiritual and physical context.

But, thank God, we can join our hearts as intercessors, and by so doing, we can ensure continuing spiritual and physical blessings upon World Vision’s basic objectives:

1. Ministering to children and families.
2. Providing emergency aid.
3. Developing self-reliance.
4. Reaching the unreached for Christ.
5. Strengthening leadership.
6. Challenging to missions.

The Apostle Paul said all this so well when he wrote to young Timothy: “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

“For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

“For this is good and acceptable in the sight of God our Saviour;

“Who will have all men to be saved, and to come unto the knowledge of the truth.

“For there is one God, and one mediator between God and men, the man Christ Jesus

“I will therefore that men pray every where, lifting up holy hands, without wrath and doubting” (1 Timothy 2:1-5, 8).

The man who misses the deep meaning of prayer has not so much refused an obligation: He has robbed himself of life’s supreme privilege—friendship with God.



World Vision: Senator Hatfield, will you please share with us about the time—and the way—your relationship with Jesus Christ became personal to you?

Senator Hatfield: Of course. As a young person I accepted and believed with my mind the basic tenets of the faith, as preached by the church which I attended—such as the inspiration of the Scriptures, the Virgin Birth, the bodily Resurrection and the Second Coming, to summarize a few. And perhaps one might say that in believing such I had salvation. But I came to realize that this is only part of the gospel of Jesus Christ.

WV: What do you mean by that?

Hatfield: I think the evangelical community has put so much emphasis on *receiving* the Good News that they have neglected another part of the gospel, which is discipleship. Christ represented the bridge between man and God, but He also intended that His words and instructions, His admissions, knowledge and wisdom were to apply to our lives and our everyday living.

WV: And this hadn't yet taken place in your own life?

Hatfield: That's right. My own vital relationship to Christ—you might call it "relational religion"—did not come until much later.

WV: How did that come about?

Hatfield: It was through the work of some students at the university where I was a professor and dean of students. I saw the actual lives of these students on this rather small campus where one could come to know them in a personal way. I saw the changes occurring in the lives of these students: in their lifestyles, in their relationships to each other.

WV: As you noticed the reality of Christ in these students' lives, what effect did it have on you?

Hatfield: It had a great impact on my own life. It made me realize that

though I had a *belief* in Christ, my life did not reflect it.

WV: That's really interesting—the students' lives affecting the life of the professor. Usually it's the reverse of that.

Hatfield: That's right. At that time I was both serving in the Legislature and teaching at the University of Oregon. Students were aware of my strong beliefs and commitment to political philosophy. Because I was their counselor, they were looking for an equally strong philosophy of life in me. And I began to realize I had very little to offer them.

WV: Personally, that is.

Hatfield: That's right. In the classroom I was trying to inspire and lift the students through an understanding of political philosophy. Then I realized I had personally neglected establishing such a personal philosophy in my life.

WV: Students would come and witness to you . . . share with you?

Hatfield: Yes. Some would come in and say, "I want to share something with you . . ." Then they would tell me about receiving Christ into their lives, and that He had then become relevant, meaningful.

WV: How did you feel about this?

Hatfield: It bothered me. I became very uneasy with that kind of witness. Then I heard about a Bible study going on at Sigma Chi fraternity. And out of this Bible study group and others came students who were influencing their environment, rather than being victims, or merely reflections of it. All of this had a very great personal impact upon my own life.

WV: Those students were becoming disciples and apparently, so were you. Jesus spoke a great deal about discipleship, didn't He? Senator Hatfield, how would you define discipleship . . . and how does it relate to you, and you to it?

Hatfield: Among other things, Jesus tells us that discipleship means building strong relationships: loving God with all our heart, mind, soul

“Relational Religion”

an interview
with Senator
Mark O. Hatfield

As a boy Mark Hatfield was caught up by the enthusiasm of Jefferson and the dedication of Lincoln. In 1959 he became Oregon's youngest governor and in 1966 began his service with the Senate. There he was highly respected, though controversial, and known for his consistency and Christ commitment.

During this recent interview Senator Hatfield shares his Christian values and views with World Vision.



and strength. It can't be a casual relationship.

WV: And this is difficult, isn't it? Difficult and, in fact, quite unusual . . .

Hatfield: Yes, especially in my walk, my profession. Because most of my profession is terribly ego-centered. Which means thinking of self first and others second.

So Christ tells us that we are to love God. And that means I must know God. I must know what He expects of me, as well as what He is like. This comes through study of the Scripture, through prayer, through spiritual meditation—studying, reading, meditating.

WV: What part does the Bible play in discipleship?

Hatfield: It is our textbook. And, by the way, it is a textbook on how to live. Not how to die, but how to live.

Getting back, the second part of Jesus' great commandment is, of course, loving our neighbor as ourselves. After making this statement, Jesus asks, "How can one say that he loves God if he hates his brother? He is a liar." That's pretty explicit. It's a contradiction, of course, if you say that you love all humankind—the world—but can't get along with your neighbor. Jesus exemplifies even this.

WV: How did Jesus exemplify His "Love your neighbor" philosophy?

Hatfield: What did He do? He heard. He fed. He blessed. He comforted. He visited. He did all of these things to affirm His love for all—particularly in demonstrating His love for His neighbor.

WV: How does this concept tie in with faith *and* works?

Hatfield: One of these is only half the gospel. The total gospel is faith and works. One affirms and interrelates with the other. Each is tied to the other. Each is as much a part of the whole as the function of the two hands of the body performing certain feats.



WV: Then the discipleship Jesus is talking about in the New Testament is a practical philosophy.

Hatfield: That's right. You see, I don't see the gospel as a credo. I don't see it as a list of instructions of dos and don'ts. The gospel is a Person. The Gospel of Christ. The Person of Christ. And He energizes all our relationships—with His Holy Spirit—to enable us to live with our fellowman.

All this means, I believe, is that we are called to a message of Good News. To equip us to do a mission and ministry of Christ. To me, that's discipleship.

WV: You talked about knowing the Word, living in the Word. Would you tell us, Senator, what you mean by this?

Hatfield: Well, the Word, first of all, is flesh. The Word was made flesh, as John's Gospel says. That makes the Word a vital tool, a dynamic force in one's life. I apply it to my life as I live as a follower of Christ. Christ calls us to be one in Him. That literally means the North, South, East or West, Jew, Gentile, male, female, Republican or Democrat, conservative or liberal—we are one in Christ.

WV: That's a mystery, isn't it, how this can be so?

Hatfield: Yes, it is one of the many mysteries in Scripture: that in Christ there can be, should be, unity. But that does not mean conformity. It's like the beautiful symphonic orchestra, in which there are many instruments, playing different

notes . . . but because of the maestro—directing, pulling, holding that orchestra together—it makes magnificent music. Yet each instrument has retained its own identity. There is commitment to the maestro (in our case it's to the Master), in discipline, and we are all playing basically the same music, the same message. It's the mystery of unity and diversity.

WV: And this relates to every area of our lives, doesn't it?

Hatfield: Yes, but somehow we can't seem to get through our skulls that it relates to political matters. But it does.

WV: Senator, what's happening here in the capital—I mean as far as Jesus Christ is concerned, the way He is infiltrating and changing lives? What's happening on a very basic, solid level?

Hatfield: Of course there is a great deal of publicity focused on some prayer breakfast activities and the conversion of some well-known men, such as Colson and others. But I would like to discuss something other than these things.

WV: That's really what I had in mind.

Hatfield: Even more basic than some of the things the press and media have highlighted is the ongoing activity—the expansion, even—of Bible study groups, prayer groups, fellowship groups, covenant groups, whatever you want to call them.

WV: And this involves all sorts of peoples, of every level and stratum?

Hatfield: That's right. In the Congress it involves not only the senators—House members—but staff people as well. Just a dynamic base of activity, a building up of the community of Christ. One of the most beautiful transdenominational examples we have is a Catholic and a Protestant working together. Neither is trying to "convert" or change the other—they just share together, expressing a common bond in Jesus Christ.

WV: And you are involved in some of these exciting meetings?

Hatfield: Yes. I try to get together on Monday mornings with a group over at Fellowship House. On Wednesday morning we have our weekly Senators' Prayer Breakfast. Then on Thursday, in the covenant group that I belong to, five of us get together for breakfast.

WV: And all this in addition to your regular church involvement with your family?

Hatfield: Yes, of course.

WV: You mentioned something rather interesting about a student movement in the area.

Hatfield: Yes, it's rather thrilling to see Christ Church of Washington packed on Tuesday nights as I drive home. It's packed mainly with young people in their twenties. The sons of Supreme Court Justices have visited there on occasion and have shared with me.

WV: Did you hear Mother Theresa when she spoke in Washington?

Hatfield: Yes, she spoke to a nondenominational group at National Presbyterian Church where Louis Evans is pastor. Her message was absolutely inspirational. When she finished, Pastor Evans said, "I feel led to invite people to Christ . . ."

The place was packed. I hadn't been in a service like that since I was a boy growing up in the Methodist and Baptist churches. The wonderful, powerful spirit just grew and grew. The Holy Spirit just took charge. And nobody was conscious of sitting next to a Catholic or a Presbyterian or a Baptist or a Pentecostal. Or a black, or a white, or who or what. It was absolutely . . .

People were disappointed when the meeting stopped. I think it could have gone on for days.

WV: Thank you, Senator, for sharing with us. We thank God for the ways He is using you in government. And we are thankful that there are so many others whose prayers and voices are being heard in our nation's capital.



monthly memo

World Vision now has the privilege of caring for almost 100,000 needy children in our troubled world. Over 92,000 of these children, ranging in age from infants to teenagers, have faithful sponsors in the United States, Canada, Australia, New Zealand, South Africa and parts of Europe. How we thank God for the faithful and loyal support of tens of thousands of you who share in this sponsorship responsibility and opportunity.

Every one of these children is deeply loved by God. And each one is a different individual, not simply a number in some computer!

We recognize the deep and vital responsibility that is ours to make sure these little ones—neglected by society, cast aside, desperately poor—are not only well fed, clothed, schooled, loved, but, of utmost importance, are taught concerning God's love and introduced to the



Savior, our Lord Jesus Christ.

What a blessed responsibility and joy this is.

To this end, all of our childcare directors (representing work in the 38 countries where we have these sponsored children) gathered together in Manila last month for 10 intensive days of training, prayer and sharing together. Differing and similar problems were faced; the magnificent opportunities for ministry were looked at, by both our colleagues from the "support" offices and those in the field giving guidance to the program.

It was my delightful privilege to share in the opening days of this training conference. What a joy it was to sense afresh the deep commitment of these men and women to the ministry to which they are called and to recognize their deep

love and concern for these little ones.

I was reminded again of our Lord's admonition, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Dear sponsor friend, these childcare directors know of your prayerful concern and love for the boys and girls you sponsor! They minister so beautifully in their heavy and sometimes discouraging responsibilities. I came away from Manila with a fresh appreciation for colleagues like these who have given their lives to service that orphaned and desperately needy children might be salvaged, their lives to be fulfilled with a personal relationship with our Lord.

And—along with that—my heart rejoices with you who read this magazine who are partners in this tremendously vital and important ministry to these "least ones." God bless you for caring—and sharing.

Ted W. Engstrom
Executive Vice-President

unreached peoples

A small group of men gather for earnest prayer. Petrus Octavianus pours out his heart before God. How long will 400,000 Tengger people remain locked up in their mountain villages, untouched by the sound of the gospel?

Seven hundred years ago the Tenggerese chose the refuge of the mountains of East Java, Indonesia, rather than declare allegiance to Islam. Cultivating their gardens and dry rice fields, they cling to their own ways, suspicious of fellow Javanese from the cities and valleys. Surrounded by a sea of millions of

Moslems, they are a small island of ignored and isolated Hindus.

But a new day is at hand. Roads are breaking down their isolation. New neighbors arrive seeking land. Moslem missionaries vie for their allegiance. Five percent have already committed themselves to the words of Mohammed.

Where are the ambassadors for Christ? When will the hills ring with the sound of Christian hymns? While other parts of Indonesia find large numbers turning to Christ, less than one-tenth of one percent of the Tenggerese profess the name of

Christ as their Lord.

They are symbolic of the thousands of people groups around the world who are yet to be reached. You can become a part of reaching these people by learning more about them—and the hundreds of unreached peoples around the world.

In order that you may pray, love and understand the needs of unreached groups like the Tengger people of Indonesia, World Vision's MARC Ministry has prepared a brief prayer folder. This folder includes the data from the World Vision/MARC Unreached Peoples Program. It 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.

Hindu Hillspeople





Guatemala Update

As you read this, it was just four months ago that, "At 3:02 A.M. the clocks of our beautiful Guatemala stood paralyzed, marking the moment of tragedy and pain, anguish and tears in the history of our country," writes Hugo Morales, World Vision representative in Guatemala City.

"The nobility of our city was broken in half, the people ran about (in fear). They asked about their loved ones. They raised their faces to the sky and thanked God that they were all alive. And others raised their faces to the sky, asking the Almighty's forgiveness . . ."

In one of the worst tragedies of all time, this Central American country experienced more than 1500 tremors during a two-month period. Latest figures indicate as many as 26,000 dead, 75,000 injured, more than a million homeless (this amounts to more than one-sixth of the entire population).

Now, four months later, what has happened? What is the state of the country? What is World Vision doing?

Dr. Mooneyham, president of World Vision, originally appealed for (and committed the organization to) \$167,000 to provide relief and finance reconstruction programs. That figure is now \$250,000.

"Although the disaster has already faded from the pages of our daily papers," Dr. Mooneyham said, "the people of Guatemala are going to need our continued prayers and concern for a long time."

He urges Americans not to forget the tragedy.

Approximately one-third of World Vision's \$250,000 has already been expended for emergency relief supplies. Part of the remainder is being used to help repair and rebuild 21 schools where World Vision is sponsoring some 2000 children, a number it plans to triple by the end of 1976.

Ruth and Hugo Morales head up World Vision's programs in Guatemala. Laboring almost continuously day and night since the February 4 quake, they airmailed a special report to *World Vision* magazine, received just as we go to press.

In part, the report reads: "World Vision has helped over 3500 children

and their families with food, clothing, shoes, medicine . . . both materially and morally. (None of these people will ever) forget their experience of suffering . . . or (the) struggle to survive (since the tragedies). These children (the ones WV is assisting) are scattered over a radius of approximately 150 kilometers around the capital of Guatemala. About 90 percent of all children in the area are of indigenous, humble people who suffer from poverty, malnutrition and parasites, but to whom World Vision has given faith, food and social assistance . . ."

As indicated in the magazine's report (March '76), World Vision is helping rebuild one of the most severely damaged villages. In the above-mentioned magazine, the city selected was San Juan Sacatepéquez. This has since been changed to the village of Comalapa (near Chimaltenango).

According to Morales' report, historians call the village "La Florencia de Guatemala" (The Florence of Guatemala). The city was small (15,000 families), but very quaint and beautiful. "Over 3000 people were killed and about 95 percent of the town destroyed," Morales says. But the reconstruction work is well under way. With World Vision funds, a large truck has been furnished,



Food, clothes, books. No wonder they are happy.

along with 13 machines for producing "terracreto" and "blocks" for walls and "lámina" for the roofs.

To date World Vision is supplying building and roofing materials to help reconstruct some 1400 homes in the village (total cost: \$103,000), and assisting in reconstructing nine churches and/or parsonages (cost: \$36,000).

"Obviously, our program will not be large enough to rebuild the entire village," Dr. Mooneyham said. "But the Cakchiquel Indians there possess an intense pride of incentive and self-sufficiency; any help we give them will encourage them and spur them on to achieve greater results on their own. And that's the goal of all our relief and development efforts."

What about the Church in Guatemala? Morales gives a partial report: "Our churches in Guatemala have suffered," he says. "Some have disappeared, others are semi-destroyed. But we know and believe that our faith in the Lord is bigger and bigger (than before)."

Other reports back this one. One missionary said, "Though many churches have been destroyed, the believers are sharing Christ more freely and boldly than ever before. Home churches—as in the Book of Acts—are springing up everywhere, and many former unbelievers are receiving Jesus Christ as Savior and Lord."

During the time of the quakes one Christian worker was sharing Christ with a woman in the pueblo called Mixco. During a lull the missionary said to the as-yet-unconvinced woman, "If we were to have another quake, would you be willing to continue on in your present spiritual condition?"

At that moment another tremor shook them and the unbeliever grabbed the missionary's hands and began to pray.

Many letters have reached World Vision thanking God for the love, concern and especially the "immediate action" by His people that prevented further loss of life through hunger and exposure. Some letters have shared precious, personal notes of praise that came to light in the presence of great suffering.

One speaks of a World Vision sponsored child who was killed during the quakes. Siegfried was sleeping with his mother and sister in their adobe house when it was destroyed. "The earthquake" was so strong that the walls of their adobe house fell . . . trapping the mother, the sister and Siegfried . . . The father (a man who resented the fact that his wife and children were Christian) managed to get out and could hear the cries for help from the others. But they were not rescued in time and all three died . . .

"The comfort we have is that Siegfried and his school friends who died had accepted Jesus Christ as their personal Savior. They are now in heaven, free from the suffering that many of the remaining ones are experiencing . . . Siegfried was an outstanding child and we . . . miss him. Thank you so much for all you did for him."

Though many have suffered, and many have died, we thank God that many have been directed to Jesus Christ and now experience His new life within them.

There is much to do yet: hundreds of homes to be rebuilt, scores of churches to be reconstructed and many thousands of wounds yet to be healed. Please don't forget to pray for those still experiencing pain and suffering—and great loss—through the tragedy of Guatemala's destruction.

But pray with the knowledge that Jesus Himself has ". . . been through suffering and . . . knows what it is like when we suffer . . . and He is wonderfully able to help us" (Hebrews 2:18, LB).

(Note: If you wish to assist in the rebuilding of lives and homes in Guatemala, you may do so by using the convenient postage-paid envelope between pages 12-13.)



(right) Blankets and books for school children. (below) Much-needed construction materials arrive.



COMING TO TELEVISION



what
will we say
to a
hungry
world

A FIVE-HOUR TELEVISION
SPECIAL ON THE
WORLD HUNGER CRISIS.

JUNE-JULY SHOWINGS*

Chicago, Illinois
WSNS-Channel 44
June 14, 7:00-12:00 P.M.

Norfolk, Virginia
WAVY-Channel 10
June 24, 7:00-12:00 P.M.

South Bend, Indiana
WSJV-Channel 28
June 26, 7:00-12:00 P.M.

Columbus, Ohio
WTVN-Channel 6
July 7, 6:00-11:00 P.M.

Birmingham, Alabama
WBRC-Channel 6
July 10, 6:00-11:00 P.M.

**Please be sure to check your local television listing for verification of the date and time in your area. Additional stations are being added and some changes may occur.*

Sponsored by WORLD VISION INTERNATIONAL

world vision people's projects

Communications Director Appointed

World Vision is pleased to announce the appointment of the Rev. Wallace Henley as Director of Communications, effective June 1, 1976. He will supervise and coordinate all media activities and personnel.

Henley, an ordained Baptist minister, is a graduate of Samford University and attended Southwestern Baptist Theological Seminary. He has been pastor of the Old Spanish Fort Baptist Church in Mobile, Alabama, since 1972. Prior to that he was a staff assistant to the President of the United States. He has also served as assistant director of the Cabinet Committee on Education, as religion editor of *The Birmingham* (Alabama) *News* and as director of Public Relations at Mobile College.

While in Washington, D.C., Henley helped organize the White House staff prayer breakfast. He also traveled and spoke extensively, often under the auspices of Fellowship Foundation, the lay Christian organization that sponsors the annual National Prayer Breakfast.



Henley has authored two books: *Enter at Your Own Risk* and *The White House Mystique*. He has also written numerous articles for *Christianity Today*, *Eternity* and other publications. He has won journalism awards from the Presbyterian Church in the U.S., *The Birmingham News*, Sigma Delta Chi and The Associated Press.

Cambodian Orphans

In response to the many inquiries about the Cambodian orphans' court case, it must be reported that the progress is slow.

World Vision has filed an appeal with the Ninth Circuit Court of

Appeals; Family Ministries, the adoption agency which placed the children, has filed its own appeal with the California Court of Appeals. It will be several months before the case is reviewed, however, as dockets are overloaded in both courts.

All families with whom Family Ministries placed Cambodian children on an adoptive basis are now licensed foster parents, so the children remain in their Christian homes at the present time. All involved are grateful for the continued prayer and support of these court actions.

Bangladesh: Emergency Relief

"The path of the tornado was clearly seen," writes B.E. Fernando, director of World Vision of Bangladesh. "About 25,000 people were affected, and everything on the track of the tornado was destroyed. In one village of 700 concrete houses, only two remained."

The tornado, which struck on April 10, 1976, near Madaripur (40 miles southwest of Dacca), lasted only 10 minutes. But the damage was devastating in this country that has known so many disasters in its short life. Because the area is accessible only by boat and communication is difficult, the final death toll is not yet known. But the small hospital in Chandpur was overwhelmed with the injured, and one of every four children was cut by the sharp edges of wind-borne corrugated iron sheets from the houses. About 2000 acres of crops were lost—"as if cut completely by a fine knife."

World Vision and other Christian agencies moved in to give emergency relief. An immediate contribution included 50,000 square feet of plastic sheeting for houses, 50 refugee kits, 10 bags of milk powder, matches and soap. Long-term reconstruction plans are being considered to assist in rebuilding both houses and lives.

Youths Rock for Hungry

When students in the Bible Club

of Midland Park (New Jersey) High School saw the World Vision film *Cry Bangla*, they decided they could not sit still in the face of such desperate need. With the ingenuity of youth, they found a unique way to raise money to provide Family Survival Kits for refugees on Bangladesh's Demra Island.

About 8 P.M. one Friday, the students manned their rocking chairs and began a "Rock-a-Thon" that lasted through Saturday evening. Money pledged to support their efforts began to pour in from students, friends and other interested people.



As the marathon came to a close, Bible Club sponsor Jerry Bandstra and president Robert Quinn reported that \$2083.80 had been given. Students were glad to be on their feet again, but delighted that the money would provide over 135 Family Survival Kits for Demra's hungry, hurting people.

Senior Citizens Honored

At a recent World Vision banquet in Portland, Oregon, Mr. and Mrs. Ivan Hadley were honored for their services as World Vision volunteers for the past 10 years. Presenting the award was Mr. Joe Ryan, director of the Pacific/North Area Office. Mr. Norval Hadley, the couple's son and



Joe Ryan, Mr. & Mrs. Ivan Hadley and Norval Hadley

a former director of World Vision Relief Organization, was also on hand for the occasion.

The Hadleys, a young couple of 78, have been showing World Vision films, as well as taking part in the Kit Program. And just how many kits were sent to World Vision over that 10-year period? Mrs. Hadley was asked. Over 12,000!

But she was quick to point out that she had lots of help: A local Christian radio station gave her publicity, and she had a list of 150 people who either sewed or contributed funds for the kits.

Although school kits are the only ones being used at the present time, pajama kits, health kits and others were part of the program for several years.


World Vision Retreat

On October 21-24, 1976, World Vision's Northeast Area Office will present a unique opportunity for relaxation and fellowship at a Fall Retreat in the heart of Pennsylvania Dutch country. Outstanding World Vision speakers will be on hand, along with well-known musicians.

The retreat will be held at the Host Farm resort, Lancaster, Pennsylvania, at a cost of \$150 per person, Modified American plan (includes breakfast and dinner). For further information, write the Rev. Richard Hamilton, Northeast Area Office, 45 Godwin Avenue, Midland Park, New Jersey 07432.

OVERSEAS EMPLOYMENT NEEDS

Well digger—Central Africa: Experienced water-well digger for field position in Central African Republic. **Agriculturist—Africa:** To plan, manage and control agricultural development projects in the Central African Republic. Basic understanding of French is necessary.

If you know of anyone interested, please have him contact the Personnel Department, 919 W. Huntington Dr., Monrovia, California 91016. 



World Vision International presents the **1976 FESTIVAL of MISSIONS**
August 29 through September 6
Maranatha Bible Conference Grounds
Muskegon, Michigan

Make this year's vacation a meaningful time for your entire family. Plan now to attend the Maranatha "Festival of Missions" for nine days of fun, fellowship and spiritual challenge.

There's something for everyone in your family—children's activities, thought-provoking Bible studies, recreation, fine music, outstanding speakers and mission updates from men and women active on the world scene. Pastors will enjoy a three-day Clinic for Clergy, directed by Dr. Sam Kamaleson. A special three-day retreat for the ladies will be co-hosted by Dorothy Engstrom and Shirley Franks.

Other festival participants include Dr. Carlton Booth, Dr. Ted Engstrom, Maria Hirschmann ("Hansi"), Eva den Hartog, Dr. Carl Henry, Bill Miedema, Bill Newell and Olga Robertson.

Maranatha '76—don't miss it!

Mr. Jim Franks, Midwest Area Office
World Vision International
Box 209, Grand Haven, Michigan 49417

Please send me more information about World Vision's 1976 FESTIVAL OF MISSIONS.

Name _____
Address _____
City _____
State _____
Zip _____



readers' right

Magazine Response

Sir: I do enjoy the magazine and find it is much better than it was some years ago. I enjoy especially page three, which gives "Globe at a Glance." These short articles are very interesting.

May I suggest that you give us a short paragraph about things you have already started. I am anxious for further news about the dams you are building in Upper Volta. Little squibs about your good work are always interesting.

*Major W. W. Hinshaw
Kissimmee, Florida*

Sir: I praise God for World Vision and I constantly tell of your work. I am the Hi-Neighbor Welcome Service representative in our town and have been for over 10 years. I always have a Christian magazine of some kind to give each new family, so I use your magazine for that after I have read it.

*Mrs. Ray Brown
Worland, Wyoming*

Sir: Thank you for the article "Ethnic Zoos for Endangered Tribes?" (WV, April 1976). As a Negro, I am disturbed by the lack of appreciation on the part of many for the efforts missionaries and others have made toward bringing the blessings of Christian civilization to the developing nations.

Minority Christians appreciate the efforts away from discrimination, patronage and humiliation. God bless you for helping to improve the lot of all those who have been deprived of the blessings that the knowledge of the gospel of Jesus Christ brings to all people and cultures.

*Mrs. G. Hinton
Los Angeles, California*

Sir: Thank you for information concerning my sponsored child in Chile. I am delighted that I can help one human being in need even though there are many more thousands around us.

I was especially interested in Dr. Mooneyham's article "The Pill Won't Feed a Hungry World" (WV, Oct. 1975). I too wrote an angry letter, in fact a very angry letter, to my Congressman about the increasing childbirth rate in underdeveloped countries. I do understand that it is mostly the governments who interfere with the solutions and not the people themselves.

Christians must do all they possibly can, however, to alleviate the misery of the ones already born, and someday we hope that education will do the rest.

*Mrs. Pitsa R. Johnson
Balfour, North Carolina*

Sponsors Write

Sir: I must write and say how thankful I am that I can be a part of World Vision.

I get such lovely letters from my sponsored child, and I appreciate them so much. They always come at the right time and I am greatly blessed. I also get such

nice pictures of him showing me how he is growing and also the new clothes that they buy him with the extra gift money I send.

I praise God for World Vision and pray that this ministry will continue.

*Miss Martha Kopatz
Milwaukee, Wisconsin*

Sir: Just a short letter to tell you how God has blessed me after I decided to try and sponsor a child. I wasn't sure if I could afford to send \$14.00 each month, having a large family and responsibilities of my own. But I decided to trust the Lord.

Three days after I had sent in my first payment, telling your office of my commitment, my boss called me aside and informed me she had put in for an increase in my monthly salary. I could hardly believe my ears, yet I knew down deep in my heart that God had supplied the extra money.

I just wanted you to know how God did supply. Maybe soon I can take on another child.

*Mrs. Sue Mitchell
Lake Villa, Illinois*

Sir: I would like to share what the Lord has given to me and help support a child—both with a monthly donation and prayers.

I'm grateful that you all answered God when He called to you, and that you are helping us to have a longer arm to reach out to others with.

*Miss Beverly Baren
Urbana, Illinois*

Hunger Telethon

Sir: The program "What Will We Say to a Hungry World?" was magnificently done! How anyone could sit through it and not share at least a small gift would be beyond me.

Two of my colleagues watched it with me, so we three contribute \$10. We are each on a monthly budget of \$30 because we are Catholic nuns. We won't be able to contribute monthly, but I will send you something from time to time.

God's continued blessings on your work and all your "helpers." I was amazed at the poverty and squalor I witnessed on the program, but thrilled at the dedication of so many men and women who cared enough to go and do something about it. You have been an inspiration to me, and I hope that I will never again be content to just sit back and do nothing!

*Sister Mary Gabriel
St. Louis, Missouri*

Love Loaf

Sir: My husband and I have been married four years. We have one child and are expecting another. Our income is low, and your Love Loaf is the perfect way for us to give to the needy. We almost always have some loose change.

*Mrs. Cheryl A. Smalley
Seattle, Washington*

Sir: I wonder if it would be possible for you to send us two Love Loaf Paks.

Our daughter is being married, and we thought it would be nice to give her and her new husband a Love Loaf—so they could start their married life in such a beautiful way of sharing with others.

Also, our family has just recently been separated by our moving to Syracuse because of my husband's job, and we feel that this would be a most beautiful way of still feeling "together."

*Mrs. J. W. Thiele
Clay, New York*

Young Adults Write

Sir: I am 17 years old. I have a part-time job as a tutor and a paper route. Together I make \$30 a month, yet I have light and gas to pay for (my parents have given me the second floor to our house for doing my homework in privacy and peace).

The bills take most of the money, but I will try to give something every month.

*Stanley Hart
Cleveland, Ohio*

Sir: The enclosed check comes to you from a group of young people known as the Master's Hand. Although they do not meet as a group anymore (some are away at school or working out of the area), they are still working for the Lord in different ways as He leads.

Because they are unable to get together as a group, they decided to dispose of any money they had in their treasury. World Vision was chosen as the recipient because of the wonderful work it does to aid God's people. They send this gift along with the prayer that it will be blessed and that God will multiply it many times over to do His work.

*John R. Olson
North Branch, Minnesota*

Sir: This money is coming to you as part of my payment for a scarf that a friend made for me.

I went to a farm in North Dakota for some of my vacation from school to do a little cross-country skiing and just relax with a friend who was vacationing at her sister's. I found that my friend gives half of what she makes—from selling her knitting work—to World Vision. I was delighted, and I told her that I'd send half of what I owed her for the scarf directly to you. May the Lord multiply its usefulness to your ministry.

*Miss Diane Christopherson
Minneapolis, Minnesota*

Are We Trying to Outdo the Reformers?

Most of us have a hard time accepting the limits not of our *faith*, but of our *knowledge*. We are not content with reality. We insist that reality shall be delivered to us in a package wrapped and tied with such logical tightness that our faith is compelled rather than freely affirmed.

Take, for example, our confidence in the Bible. The Reformers, such as John Calvin, did not argue for the authority and dependability of Holy Scripture on the strength of formal logic, as if certain criteria resources, whether external (historical) or internal (textual), might be so exhaustively employed as to compel faith rationally.

It was not that the Reformers undervalued this approach. It was rather that they held it to be insufficient of itself. It had to be complemented and validated by what they called "the testimony of the Holy Spirit." It is the Holy Spirit who persuades us that, through the medium of Scripture, God is revealed to us in word and act with respect to his saving purpose in Jesus Christ his Son, our Lord. It is the Holy Spirit who both sanctions and safeguards the Bible as being "the only infallible rule of faith and practice."

Three years ago *The Evangelical Quarterly*, that excellent theological journal so ably edited by Professor F. F. Bruce, published an article dealing with the "Doctrine of Scripture in Historical Perspective." The position taken was that, soon after the Reformers had given their witness respecting the lofty place of Scripture in Protestant thought, there developed a tendency to spell out the Protestant view along lines that were subtly more scholastic and rationalistic; that is to say, more preoccupied with the *mode* of the biblical revelation than with its meaning and majesty.

Thus by the third quarter of the 17th century we have the famous and highly regarded Puritan leader, John Owen, going *beyond* the published position of the Reformers:

God was so with them [the Bible writers], and by the Holy Ghost so spake in them—as to their receiving of the Word from him, and their delivering it unto others by speaking or writing—as that they were not themselves enabled, by any habitual light, knowledge or conviction of truth, to declare his mind and will, but only acted as they were immediately moved by him. Their tongue in what they said, or their hand in what they wrote, was no more at their own disposal than the pen is in the hand of an expert writer.

Give John Owen high marks, if you will, for wishing to exalt the Bible as being, under the illumination of the Holy Spirit, our incomparable authority on all things essential to our salvation, all things necessary to its being constituted a court of appeal for the Church of the living

God, lest the latter fall into error or fail to enunciate truth. Give the same John Owen full credit for attempting to affirm the Bible as being, in its sum and in its parts, the written revelation that God wanted us to have, given the limitations of language and the relativities of language translation. In much the same way, I would add, we affirm Jesus Christ our Lord to be the *personal* revelation of himself that God wanted us to have, given the limitations and frailties of his humanity.

Do *that* indeed, but when you have done it, have the insight and courage to recognize that John Owen, in the above pronouncement, has been trapped into an effort to do what the Reformers wisely refrained from attempting: namely, trying to define precisely the mode, the mechanics, the technique, by means of which the Bible became the vehicle of the revelation God intended. Instead of confessing the profound mystery that resides in the mode, Owen's statement goes far in the direction of removing the mystery. If God took human beings, stripped their faculties of every power except that of docility and rendered them no more participatory in what they recorded than the pen or stylus with which they wrote, then Holy Scripture is virtually emptied of that literary wonder which is the Bible, whose divine/human creativity and authority have made their bid for our trust across the long and testing centuries.

It is true that in another passage, John Owen, without modifying in the least the rigor of the statement we have quoted, made the incongruous allowance that the Bible writers' "mind and understanding were used in the choice of words." The only way, however, that he can be rescued from a flat contradiction of himself is to assume that the word "used" is to be defined in reference to the total passivity of their "mind and understanding."

Many have been the attempts to do what John Owen did. Some of them are better than others. The point to remember is that no statement of the exact mode of inspiration is entitled to the status of a criterion for evangelical faith. It is the source and content of revelation, rather than the mechanics of disclosure, that the Reformers confidently, joyously confessed. Their wisdom remains superior to that of later confessors who have divided evangelicals by investing human statements *about* the Bible with an authority that is due alone to the Bible itself.

Paul Speer

world vision

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Pasadena, California 91109

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This label is to be used on the enclosed envelope.

Does your heart have room ... for one more child?



This is Anna. She was born hungry. She has never worn a dress that didn't have a hole in it.

Anna's father died of tuberculosis. Her mother tries to work. She does *anything* she can to keep her precious babies alive. But already she has lost three.

Anna and 5,000 other desperate children need your love now.

Unless Anna gets help — at once — she may die. She has already suffered serious eye damage due to a vitamin A deficiency. She needs clothing, an education, medical care. She needs your Christian love.

More than 25 years ago when World Vision's founder, Dr. Bob Pierce, went to the Orient to preach, he was so

struck by the plight of the hungry, dying children, he could think of little else.

Since then some 200,000 desperate children have found hope, care, love, an education and a Christian way of life through the World Vision Child-care program.

Thousands of loving Christians give \$14 a month for each child they sponsor.

With your help each child receives nutritious food, clothes, medical care, clean housing, an education — and, above all, Christian love and Christian training.

Right now, 5,000 are without sponsors. These are the children of crisis. They are children of famine, war, earthquake, crop failure, drought, flood and plague.

Let your heart say yes to just one child.

It costs so little to reach out in love and compassion to one child ... less than half a dollar a day.

As a Childcare sponsor, you will receive a photo of your child, and her/his personal story. You'll be able to exchange letters, translated for you by World Vision staff members.

One child, one particular child, needs you right now. God knows who this child is. And this little boy's or girl's survival depends on you. Please mail this coupon. Tell us you will share your love.

How the act of sharing brings joy to three Christian families.

"At first our little Jung Sook in Korea was only a strange name in a faraway place. But we began to get her letters, and to know her as a person. The amount we send each month to support her seems to be a *tremendous bargain*. It really does!"

Dean and Althea Reuther

"I can't tell you what it means to us to share in the saving of a life, and in the growth and the Christian upbringing of one needy person."

Mrs. Sharon Gagliano

"I wish I could tell you how richly I've been blessed since I became involved with Kim Yung Sook. To see this once homeless, unwanted girl emerge as a trained nurse has brought me a great deal of personal fulfillment."

Lois Reynolds

Please open your heart and say yes today. Mail this coupon now.

WORLD VISION INTERNATIONAL,
Box O, Pasadena, California 91109

A76-W63

Yes, I'll sponsor a needy child at \$14 a month (\$15 Canada). Please send me a photo and history of my child. I understand I'll be able to cancel my sponsorship if I should need to. I enclose my check for \$_____ for the first _____ months sponsorship.

I'd like to sponsor a little boy.

I'd like to sponsor a little girl.

I cannot sponsor a child at this time, but here is my gift of \$_____

4300

Please send me more information about sponsorship.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Canadians write: World Vision, Box 781-B, Willowdale, Ontario, Canada

WORLD VISION INTERNATIONAL, Box O, Pasadena, California 91109