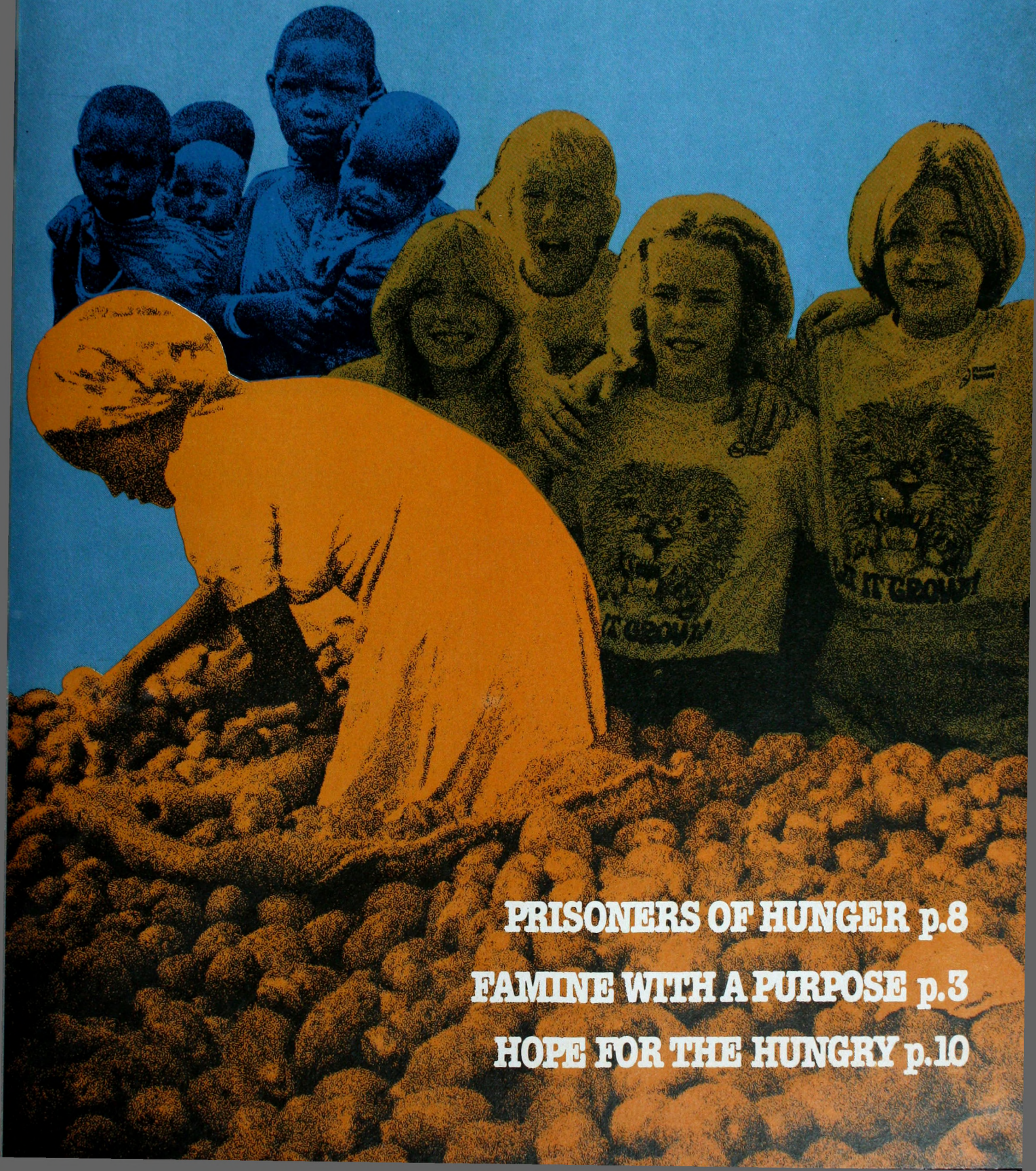


world vision

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W. Stanley Mooneyham, president
Ted W. Engstrom, publisher
Richard L. Watson, director of communications
Bob Owen, managing editor
Paul S. Rees, editor at large
Don Aylard, art director
Richard J. Watson, assistant art director
Vera Blumenschein, editorial assistant
Carl F. H. Henry, special correspondent

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INSIDE OUR WORLD . . .

My Determined Purpose

Early this year I asked the Lord for a Word from Him that would define my walk with Him: As I searched the Scriptures my eyes were drawn to the book of Philippians. With growing excitement I read these words that defined the Apostle Paul's own walk with the Lord:

"My determined purpose is," he wrote, "that I may know Him—that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding (the wonders of His Person) more strongly and more clearly. And that I may in that same way come to know the power outflowing from His resurrection . . . and that I may so share His sufferings as to be continually transformed . . . into His likeness. . . ."

I read those words again and again. And as I did, the Lord impressed them upon my heart. "Lord," I said, "I do want to know You better. I do want to walk with You. I do want to experience Your power."

So I accepted those words as His Words to me. They have been very meaningful to me these first months of 1978. I am very conscious of His love, His leading, His power. For I am learning that God will and does define my daily walk for me, even as He did for Paul. And as you search the Scriptures, you too, will find it so.



Bob Owen

Famine with a Purpose

by Nancy Kelly

Volunteer Programs,
World Vision International

It's a fact: More than 2 billion individuals in the world today are trapped. They are caught in a grip of cruel circumstances that limits their very right to even the necessities of life itself.

They are bound in the web of hunger and malnutrition . . . high illiteracy . . . inadequate education . . . and poverty.

It's a vicious circle.

Poverty, then, promotes all the other cruel, binding

limitations. Including hunger. Especially hunger. The very word conjures up pictures of protruding bellies, deep-set, vacant eyes, lethargy. Death: 12,000 or so a day die because of this "disease."

A group of children began hearing about hunger—and were challenged to do something about it. So they did. I became a part of the "experiment in famine" myself. But not without some static from my family . . .

"Now wait a minute, Mama. You're gonna *starve*. You'll have to turn into a termite and eat your chair."

That's what my six-year-old



daughter Jana said when I told her that I would be joining some children who would be skipping lunch and sending their hamburger money to World Vision.

Jana and her peers can afford to make jokes about hunger. Jana can choose to leave broccoli on her plate. She knows that wheat bread is better than white bread. She plants and harvests green beans, tomatoes and strawberries in rhythm with the seasons each year.

Jana is part of the same world that the kids at Whittier Christian School of Fullerton, California, live in . . . a world filled with options.

On the morning of November

18, 1977, some of the children at Whittier Christian School probably left some granola in their bowls to be finished off by a hungry garbage disposal.

But after a typical breakfast, November 18 did not continue in the usual way. For the fourth, fifth and sixth graders it was a special day—a day on which they decided to choose hunger.

Their teachers—Jack Smultkis, Steve Alley and Delene Klinglenmeier—carefully modified World Vision's Planned Famine program to suit the needs of young children.

When parents were asked to give their permission for their children to skip one meal, only a few objected. This activity was in the same class as field



trips to the museum. Or was it?

What goes through an American child's mind when he or she voluntarily goes without a meal? I asked Jack Smultkis, organizer of the event, how the children felt about skipping lunch. "They wanted to do it," he told me.

And so—throughout the program—the teachers carefully nurtured the children's excitement by showing a film, leading Bible studies, and providing art and language experiences to help them

understand what they were doing.

I met the students for the first time in Mrs. Klingenmeier's fourth-grade classroom. When I arrived, it was after eleven o'clock and the lunch hour was approaching. I saw colorful bulletin boards filled with predictable turkeys and Pilgrims. But I also noticed a tin can on teacher's desk covered with a picture of a Third World child. This was the can containing the \$60.08 the children collected by skipping lunch.

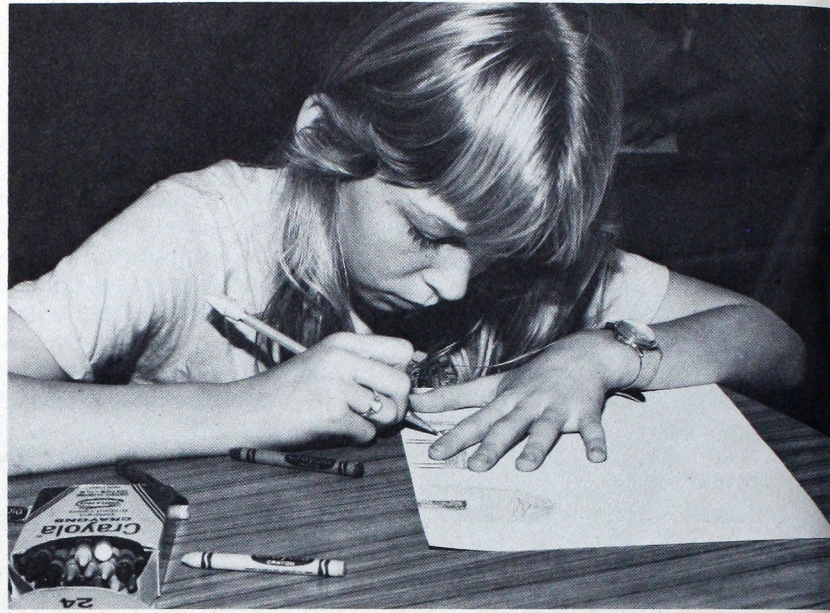
"Just look at the picture on the

can," one child said to me, "and you won't want to eat any lunch."

Next to the can of coins I noticed a photo-cube just like the one on my own desk. The cube held pictures of the teacher's family. One picture stood out . . . a color photo of a small, chubby baby, perhaps Mrs. Klingenmeier's grandchild. The picture of the child overseas next to the chubby American baby characterized two different worlds.

Mrs. Klingenmeier gently wove the theme of thankfulness in and out of the hunger theme.





As the noon hour approached and stomachs began to growl, the children wrote thank-you notes to their parents for their gifts of love and care.

At noon, the fourth, fifth and sixth graders who chose to fast gathered in the chapel for a time of prayer and reflection.

As we sat in the chapel, one of the parents, Mrs. Maria Collins, shared her feelings with me. "I left the decision to participate completely up to Krisi," she said. "And Krisi wavered for a while. But we regularly watch the program, 'Come Walk the World,' so she knows about hunger. I'm really glad she wanted to find out for herself what hunger feels like."

When the group had assembled, Mr. Smultkis asked, "Why are we doing this?" Answers came from all over the room: "So we can say thank-you to God for the food we have."

"So we can pray for the people who are starving," another said. "So we can give the hungry

HUNGER

*Hunger is a fear;
A dread, and no hopes;
A fear that is here, and everywhere;
The dread of where your next meal
Is coming.
A nightmare hunger is, a nightmare;
A fear a nightmare; Hunger is a
fear.*

Richard

children the money we'd have used to buy our hamburgers."

And, "So we can see what it feels like to be hungry. Then we can *really* pray for starving people . . . because we'll know how they feel."

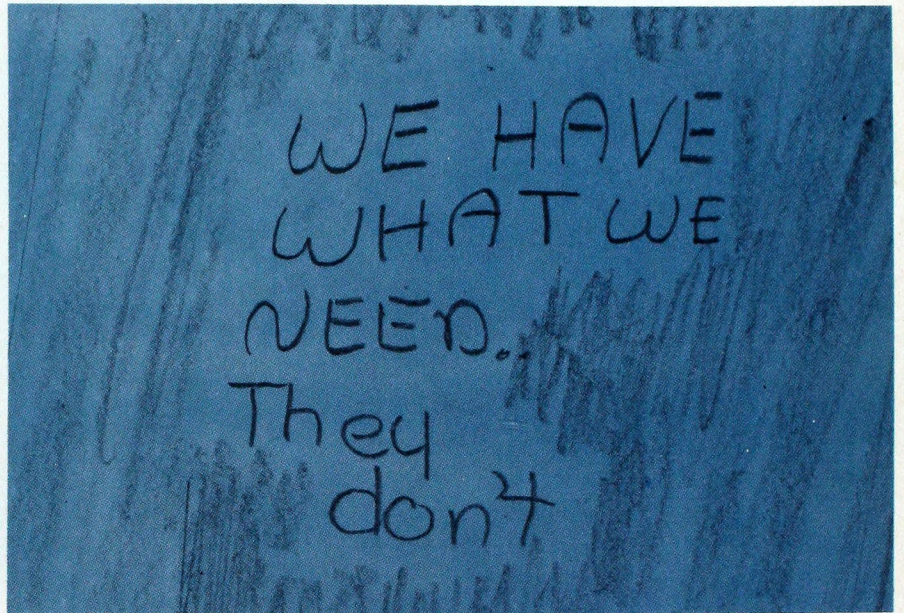
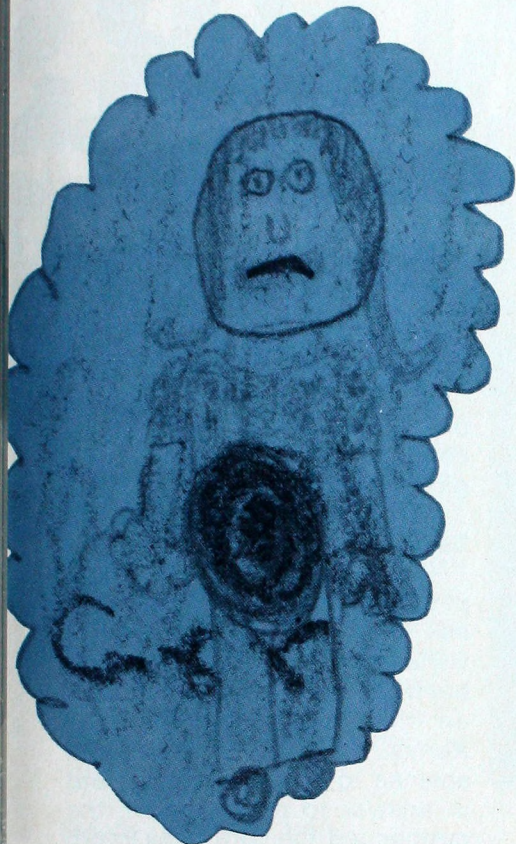
After a time of lively singing, Mr. Smultkis asked the children to close their eyes so they could talk to God. The children spoke simple praises for enough to eat, parents, freedom, land to grow crops on. And even for report cards. They also made special requests for the Lord's help at a medical clinic in Bangladesh and a farming education program in Indonesia.

Later the children gathered on

the school lawn. As they sipped apple juice (the only nourishment they allowed themselves to take), they shared some of their thoughts with me.

"I don't really feel happy when I'm hungry. It reminds me of all the people who don't have enough food," a girl told me. "My Mom and Dad just changed jobs," a bright-eyed boy said. "And we have to cut down . . . especially on junk food."

These are the real-life situations that came to the children's minds. Certainly they are in a different class from an Indonesian child's thoughts about where his next meal will



come from.

That's because skin-and-bones-hunger is a stranger at Whittier Christian School. Lives filled with options bear little resemblance to lives of hungry people overseas who can't even picture a tomorrow because they are blinded by the hunger of today.

American children can remember overeating far easier than they can remember hunger. In a serious commentary on American celebrations, Heather Holt told me she almost always gets sick at Thanksgiving. "I eat too much candy, turkey, stuffing, gravy, carrots, beans and pie," she said.

Her list sounded familiar to

me. In a life filled with choices, some of us don't know when to say no. The Whittier Christian school children are now well aware of the contrast between their lives and the lives of children in nations where famines are not planned. One look at the artwork of the children in Fullerton shows that they now better understand the inequality of our ways of life.

They also know that—as members of the same family of Christ—they can choose to be involved in each other's needs.

For the children at Whittier Christian School, this involvement took a giant leap forward on November 18, with the simple act of choosing to say "no" to one MacDonald's hamburger.

Would you, too, like to become involved in helping solve some of the world's hunger problems? Your gift of \$10 . . . \$25 . . . or more can mean more than you know to people you will probably never meet.

.....
Yes, I want to help. Here's my check for \$_____ to be used to feed the hungry. 4900-H38-301

Name _____

Address _____

City _____

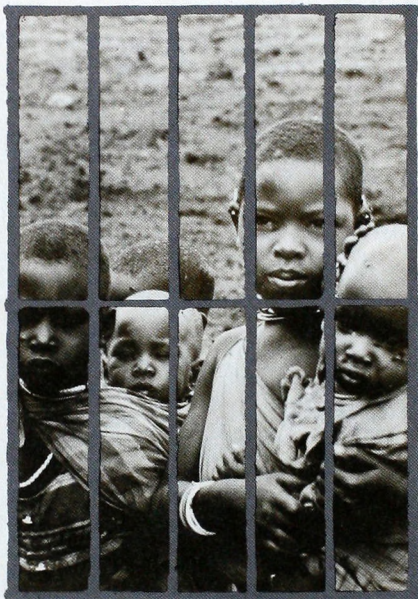
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PRISONERS OF HUN

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



one doctor per 250,000 people condemned that brave young girl to her own private prison.

Second Stop: Kenya

"Are there any other members of the family?" It was my habit to ask that question whenever I visited a home. And I've never been so thankful for that habit as on this occasion in Nairobi, Kenya. The parents and children seemed to be fairly healthy, but in answer to my question, the mother led me to a back room where the littlest family member lay on a blanket. The baby was in advanced stages of malnutrition. The mother, through ignorance, seemed unaware that immediate medical help was not only needed if the child was to survive, but that it was available through the World Vision Family-to-Family Program, of which they were a part. It seemed they were so used to their prison, they couldn't even hear the door being opened . . .

Next: Ivory Coast

In addition to the chains of poverty and malnutrition that hold so many captive all across Africa, there are some, in a special school in the Ivory Coast who are in another sort of prison . . . the prison of silence. Ephphatha School for the Deaf is the only such boarding school in the

There are over two billion people existing in the prison of malnutrition. The bars of this prison are disease, mental deficiency or retardation, drought, overcrowding, ignorance. Its captives are condemned to a treadmill existence from which there is no escape—except through death or a miracle.

When God enters and momentarily alters our cause-and-effect universe, we call it a miracle. Without such providential intervention, mankind could never get out of its prison of sin leading to death.

Without the providential intervention of those of us outside the grim cycle of poverty and starvation, the hungry people could never get out of that prison either. But miracles *are* happening! Come with me to Africa

. . . meet the prisoners . . . experience their hope . . . listen to the One who said, "I was in prison and *you* came to Me."

First Stop: Ethiopia

The 14-year-old girl went about her work at Hope Enterprises polytechnical school, making sure her face was covered at all times. I noticed it, but the fact didn't really register until once as I glanced her way, the covering slipped for a brief moment. Her face was so badly scarred, I almost wept. Fire, I was told. The little shack she lived in had gone up in flames, trapping her baby brother inside. She had been badly burned when she rushed in to try to save him. He was already dead. Lack of medical help in a country where there is, incredibly, only

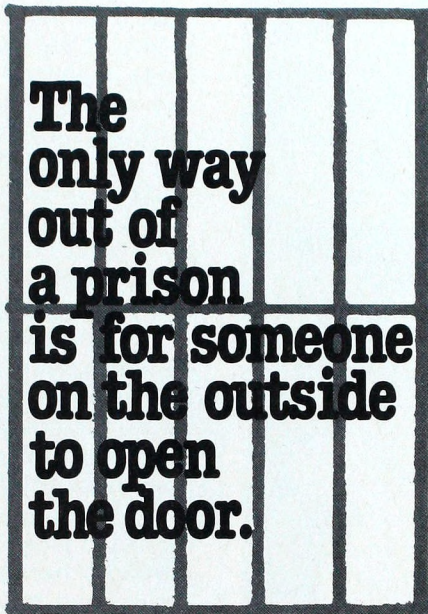
GER

15 West African countries. But despair is certainly not the dominant feeling there. I was thrilled to see the boys eagerly receiving instruction in wood-working and other manual chores, while the girls were taught sewing and weaving. They're also learning about the One who said, "Ephphatha!"—which means "Be opened!" and for them too, a prison door is opening.

Finally, to Upper Volta

In a single two-week period, ten babies were brought to the Ouagadougou Babies' Home, eight of them motherless. As I walked along the rows of cots, I had to remind myself that these little malnourished, diseased babies were the lucky ones. Premature birth, lung trouble, meningitis and German measles make sure that many newborns never get to know about the Babies' Home. And with only 85 midwives among a population of 6 million, it's tragic, but not surprising that so many mothers die in childbirth or shortly after. Only an increase in the number of hospitals, clinics, trained medical people and midwives can help the mothers, but at least the Babies' Home is giving Upper Volta's littlest prisoners a fighting chance.

As I compared my life of free-



dom and comfort to the lives of these prisoners of the hungry world, I kept returning to the same question: If God determined that I would live in Canada, and if He blessed me with the abundance of material comfort available there, who is responsible for placing them in the hungry world, where suffering and starvation are unavoidable? And if I conclude, as I must, that the same God is responsible for both, then I am left with . . . why?

To ask the question, "How can a good God allow this senseless suffering and death to continue?" is to think of God as completely transcendent and separate from His people. But He is not wholly separate, for He indwells His Church.

Our question should really be, "How can the representatives of

God on earth who possess His delegated authority allow such suffering to continue?"

It's a question each believer in God must ask himself. Because much—if not all—of the world's hunger and suffering could be done away with. Would you like to help in relieving at least some of the suffering I have just witnessed?

Your monthly gift of just \$15 a month will sponsor one such child as I have described. This means the child will be delivered from the prison of malnutrition and spiritual darkness and illiteracy. Your gift can actually change a life.

.....

Yes, I would like to take part in this life changing ministry. Enclosed is my check for \$_____ to sponsor a _____ boy, _____ a girl for _____ months. (I will accept this responsibility for a year if possible.)

4102-H38-101

Name _____

Address _____

City _____

State _____ ZIP _____

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HOPE FOR THE HUNGRY

by Robert C. Pickett

Associate Director
Relief & Development/Agriculture
World Vision International

and Chris Alcan

That day, the sun rose painfully over the “hungry half” of the world, as though hesitant to illuminate the hunger-drawn faces. It paused momentarily behind the scant clouds, and when it emerged in full view, the ugly picture of hunger and disease could be clearly seen.

“That day” is today. And every day. For fully one-half of the world’s peoples never get enough to eat. It’s a fact that as many as 12,000 die every day from hunger or hunger-related disease.

■ Under the sun’s piercing rays was a small boy in any of Bangladesh’s thousands of outlying villages. He was 11 years old, but looked to be only five or six. His pathetically thin arms and legs gave him a somewhat sub-human appearance. His tightly-stretched skin clearly outlined his bones . . . each rib could be counted . . .

In sharp contrast was his bloated, distended belly: *chronic malnutrition* it shouted! The boy had probably never eaten enough in his entire life, had never gone to bed satisfied.

The boy’s stomach knotted, sending the familiar sharp pains throughout his system, reminding him he had eaten nothing for two days. . . or was it three? He couldn’t remember. He squinted down the road, having difficulty focussing his eyes. One thought filled his thoughts: Food!

■ Thousands of miles to the west—in the Sahel region of West Africa—was a similar scene. Here, nomadic herdsman were struggling to eke out their usual poverty-level existence. Many years there was enough rainfall to raise their crops, that would keep both their animals and themselves alive. But not this year . . .

The life-giving rains never came. Daily the discouraged people watched their fragile crops wither, die, then blow away under the hot, harsh rays of the desert sun.

And as their crops died, so did their hopes. They scrambled to dig even deeper for water. Perhaps this would anesthetize the pain for a few hours. But often those who found that precious water became victims of a double killer as relentless as hunger itself: bacteria, parasites. Alone or working together, these could kill just as surely as starvation.

They didn’t know this. Or didn’t care. In their place would we have acted differently? Probably not.

■ In Thailand, the crops had been harvested. The Thais were thankful. For *this year* there had been plenty of rain for their rice. There had been no major weather mishaps—such as the cyclone that struck less fortunate Andhra Pradesh, India.

The people rejoiced: the rice was stored, nothing could go wrong now. Or so they thought. But when the life-giving rice was brought out of storage, the people’s faces fell, their hopes for a

good year dashed to the ground. Thousands of black insects were crawling throughout the rice. Nearly 50 percent of the harvest was ruined!

But the worst was yet to come: the remaining rice would be eaten with contaminated water . . . water literally alive with bacteria, tapeworms and other parasites.

These brief vignettes can be multiplied over and over. In varying degrees they can be seen in much of Africa. In Southeast Asia. South America. Even in North America. No continent is exempt. Basically, in broad strokes, the problem is fairly simple: more and better food is needed. Practically, the problem is extremely complex: How can the world be taught to grow more and better food? And how can the present food production be distributed—transported, shared—so the starving millions can be fed?

It's a basic nutritional rule that the human body must consume enough calories with a good balance of essential nutrients in order to be healthy. When this balance does not occur, neither body nor brain develops properly. Shown on this page is a "typical" example of malnutrition combined with parasites and diseases which are related to both. Note the skinny arms and legs, the distended belly, inhibited growth.

If tribes and nations in certain areas of the world are to sustain themselves, they must begin to eat properly. Of course, this is very difficult—if not impossible under present conditions.

For instance, among the rural poorest of the poor in any country, their food supply is not constant. The bulk of their entire year's needed food is produced once or perhaps twice a year in favorable areas. In many areas of the world, the general low-level grain yields are less than 10 bushels per acre, as compared with the U.S. Corn Belt average of over 100. And in some areas of Africa, the average is as low as only three or four!

Many try to blame these low production levels on the drought, lack of resources (in the case of a "poor" country),

or pests, or disasters. This is often true, but not always. When farmers in these areas are taught new and better methods of cultivation, provided with proper tools and good seed, even in some of the worst areas, production levels can be dramatically increased. I have seen it happen.

Even the kind of crops raised can affect nutrition. An excessive intake of starchy or carbohydrate foods—very common in the tropics and subtropics—may provide calories in abundance, but lack essential protein, vitamins and minerals necessary for complete growth and health.

More vegetables are needed, and World Vision is providing skills and resources to produce them in a number of world areas. An example: the refugee camp at Loei, Northern Thailand. There, with WV assistance, the refugees are producing some excellent gardens.

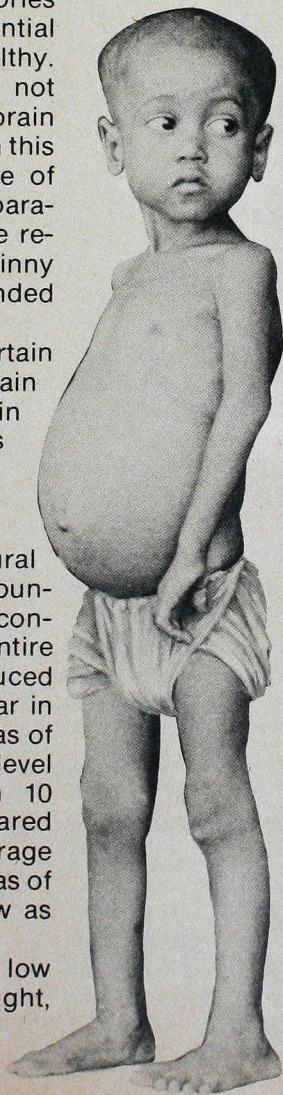
Edible legumes or beans and peas are also needed for most of the diets in malnourished countries or areas. And in some countries, grams and pulses, which are extremely nourishing and body-building. Some of the above consist of as high as 25 percent protein, as compared with only one and one-half percent for roots and tubers and only 10 percent for most grains.

For some of the countries mentioned—Bangladesh, West Africa, Thailand, and others—proper nutrition involves more than adequate food production. It also involves proper nutrition education. The people must be taught the right kinds of food to produce and consume. After all, habits and traditions of a lifetime are difficult to change.

Nutrition education involves information about parasite and disease control as well, both of which are difficult to communicate to many nationals. But the problems are very, very real. I have photographs of round worms and tapeworms that have come out of the digestive tracts of humans in some countries I have visited. They are disgustingly fearsome. But, for millions in the world, these parasites are simply a way of life.

The same goes for tropical diseases, such as schistosomiasis, malaria, hepatitis, tuberculosis and many others that interact with nutrition to produce poor health, debility, misery and even death.

As a scientist, I know that much can be done about many of the conditions and situations that allow hunger, malnutrition and inadequate nutrition to exist. My purpose in coming to World Vision was and is to do something about the situation. Much is being done, but your prayers and concern will enable World Vision to do even more. The resources are available, and with God's help we are using them.





SELF-RELIANCE FROM A SIMPLE IDEA

by Phil Smith

World Vision Correspondent
East Africa

Just over a year ago, 9000 feet up in Kenya's central highlands, the sky was clear turquoise, the fields were emerald green and the Kikuyu farmers were deep blue—with disappointment.

Their potato harvest had just ended, and once again the farmers had lost money. They had sold 19 tons of new potatoes for \$2.00 a bag—less than half the cost of producing them. It was no way to make a living, to feed a family.

But a simple, thatched-roof building has turned their lives

around—and given them and their families hope for a brighter future.

The Kikuyu have always been industrious people; and their highlands are fertile, with an ideal climate for growing potatoes, plums, apples and cabbages.

They also have agricultural help, in the form of the Njabini Rural Training Center. Administered by the National Christian Council of Kenya, the center trains about 600 farming students each year, and provides advisory and education services to more than 12,000 farmers in the region.

But still the Kikuyus had a problem. Isaac Ngetich, principal at Njabini, explains it this way:

"When there is a good season, everyone gets abundant crops," he says. "But the market has always been flooded with all those potatoes, because we had no way to store them.

"Potatoes begin to rot if held

for more than a week," Isaac went on. "And if they are damaged in any way during the harvest, they won't last three days."

With the help of a World Vision grant, however, the Kikuyu farmers have found a solution to their problem. The answer was a log and thatched roof storage shed, built with local materials, by local labor. Kept from exposure to light and cooled by a gasoline-powered "wind" machine, the potatoes can be stored up to eight months. Then, with fewer potatoes on the market, the farmers can sell their crops for about \$10 a bag.

It was such a simple idea that changed their lives. But then dreams are often made of simple things for people in developing countries.

Just ask a smiling Kikuyu farmer.



CHALLENGING POVERTY AT UBAAO

Challenging severe poverty in a place which has known nothing else, your gifts are making possible an exciting new project in the Philippines. The Ubao barrio is a scattered farming community of 3000 people in the rolling hills of northern Luzon. Once a dense forest and jungle, the land is now covered only by tough cogon grass. The soil is good, but it is too dry to produce any substantial amount of food.

The people of Ubao are miserably poor. They don't own the land they are farming. They often go without food; malnutrition has lowered their resistance to disease so that many die from malaria and TB. The barrio has no doctor, no medicine.

Though work here has only recently begun, your contributions are already encouraging the people of Ubao. The Guillerimo family is typical

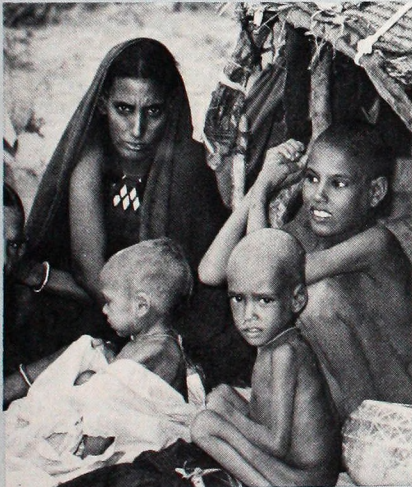
of the barrio's inhabitants. Mr. and Mrs. Guillerimo were the first to come to the area with their three married children twenty years ago. Today Mr. Guillerimo can't work because of rheumatism. He and his wife are supported by their eldest son, whose wife died in childbirth. The younger Guillerimo has to find food for his parents, eight children and himself. He also has to worry about his children's future. He had no money to send them to school.

The Guillerimos and others like them are being helped in a number of ways. Of immediate concern is providing food and health care. Then, in order to bring a lasting improvement in their food situation, they will be helped in digging wells, constructing small dams to catch runoff in the hills and laying out irrigation systems wherever the land can support crops. Plans are being made for increasing the children's attendance at two local elementary schools. Finally, the people of Ubao have asked for a church to be placed in their midst where they can go to hear about Jesus Christ.

The project's cost this year will be \$50,000. Thank you for your part in this loving venture.



A FAMINE IN THE LAND



The Sahel. A vast hostile desert. The Tuareg. Nomadic shepherds who roam that land. A few years ago their flocks were decimated by drought. Today, a different famine continues: A famine of the Word of God.

Fewer than 5 percent of the 200,000 Tuareg of Niger have heard the Gospel in any way. Through years of persistent effort, several tracts have been written in "Shafina," the indigenous script. A handful of missionaries distribute them through stalls in the marketplace and on long treks to their remote ever-changing campsites.

Christian songs written in the Tuareg traditional style have been big hits. Great chiefs have had them sung at their royal courts. They are curious about Christianity. With vestiges of contact with the early Church,

they have a soft spot toward it. Yet, the cost is high. Orthodox Islam is strong. To become a Christian has often meant to become a corpse.

Today, a handful of Tuareg believers are scattered across those unbounded stretches of lonely desert sands. The Tuareg are an example of a hungry people. There is a famine in the land, a famine of the Word of God.

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



It seemed appropriate on the eve of our trip to turn on the television set in the hotel room and find World Vision's TV program "Come Walk the World" in progress. Appropriately included in the music was the beloved song, "How Great Thou Art."

The highlight of my trip was coming down to the lobby of the Cho Sun Hotel in Seoul, Korea after breakfast and finding "my" orphan, Soon Mi, waiting for me with her interpreter. I nearly smothered her with hugs and kisses and most likely, I must have frightened her very much.

Shortly thereafter—along with other tour members—we set off for a sightseeing tour of Seoul, which included Kyongbok Palace, the National Museum and a ride along Pukak Skyway. The fact that it was pouring down rain had little effect on us. We were all too excited to notice it very much.

After lunch, Soon Mi, her interpreter and I set off on a shopping tour. And I'm sure my orphan went home a happier 15-year-old. (Fourteen-and-a-half years was a long time to wait to see my sponsored and much-prayed-for daughter. But it was all worth it when I actually saw her!)

Before parting with Soon Mi, I told her if we did not meet again here on earth, I would expect to meet her in heaven. When I reached my room, I thanked the Lord for making my fond dream

My Unforgettable Sponsor Tour

by Elsie Anderson

of seeing Soon Mi come true.

It was a wonderful experience to visit the Young Nak Presbyterian Church in Seoul and to listen to the sermon in English via earphones. The choir, numbering about sixty, was in fine voice and sang beautifully. And how nice to be invited to the church fellowship hall for refreshments and to receive a greeting from the well-known Dr. Han, pastor emeritus. This is the first time I have been in a church with a membership of over 21,000.

While in Seoul, we visited World Vision's Korean headquarters and their music institute. The babies' section with 130 children at that time—the

youngest only two weeks old—was most impressive. The Lighthouse School for the Blind held our attention, and how we enjoyed the blind children who sang and played for us.


It didn't take me long to decide what to do with the money I had brought along with me to use in memory of my mother's birthday—I left it there! I can still hear the blind girls singing "What a Friend We Have in Jesus" and the blind boys playing their brass instruments so well.

Manila is beautiful! We had a sightseeing tour of the city, which has a literacy rate of 89 percent. How interesting to visit World Vision's Filipino headquarters.

The trip to Bilibid Prison must have been the first time most of us had ever been in such an institution, and I'm sure we will never forget. Meeting Olga Robertson and having her tell us of her work there for so many, many years was a fantastic experience.

Three different groups of men and boys (some condemned to death) sang for us. And to hear them sing "Because He Lives, I, Too, Shall Live" and to incorporate in their singing that "because He knows the future, they can face it" was almost more than we could take. The men themselves were wiping their tears away. It surely was evidence that "God works in mysterious ways His wonders to perform."

Speaking for myself—I'm sure that everyone who took the trip will be more useful to the Lord and to His unfortunate ones in the future, and that we will not be the same as when we left home.

(If you would like to share an experience such as this, you may receive complete information by writing, SPONSOR TOURS, World Vision, Box O, Pasadena, California 91109.) 



Our Lord was never more clear—nor urgent—than when He called each of us into partnership with Himself, to reach out to all who have not heard of His love.

Come after me, He says, even to the point of forsaking the very best things I have given you. I'm always going to be with you, and those lesser things I'll restore to you a hundred times over.

With such a compelling mandate and with such abundant assurance, it has to be disturbing to every Christian, that in our world of four billion people—*two out of every three* have never been told that Jesus loves them.

It has to shake our very credibility to know that there is only one evangelical missionary for each 150,000 persons, and that the most a missionary can hope to evangelize in a lifetime is 5000.

And it has to be obvious to the least logical among us that merely a few more prayers and a few more missionary candidates—that is, more of the same negligible amount of interest and effort as always—can be reliably projected to produce only more of the same infinitesimal results, more of the same scratching of the surface.

What, then, is needed to correct a tragedy so vast as to almost defy our comprehension?

Suggested here are three false concepts that are sabotaging the missions mandate, and what to do about them in your own life. They might be thought of as three dams, each of which is enough to almost entirely blockade the missionary enterprise and prevent you from fulfilling Christ's Great Commission in your own life.

The *first* of these is the priority of self-edification. With an almost total preoccupation of the Church and its individual believers, the sermons, the prayers, the giving and the interest are concerned with *me* and *us*. We need a better church building and meetings and sermons that make *me* more spiritual, that rescue *my* family from the evil world.

Take the church board that invited a missionary representative to help them plan a missions conference. "We had a lay witness weekend recently," they explained, "and it was such a blessing to *us*, that we've decided we'd like to try a missions weekend." Not, "We're so concerned about a lost world," but, "What will it do for *us*?"

Or the multitude of churches who proudly affirm that they never fail to schedule their spring and fall revivals or spiritual life series. But, "A missionary conference? Well, the calendar is already pretty well filled, I'm afraid." Are there any members of this congregation who are now missionaries? "Well, no . . . but we're doing our best to

be true to the Word, you know." What "Word," one wonders, that endlessly edifies ourselves—but lets 100,000 souls go out into eternity each day.

There is a *second false concept*, however, that proves equally disastrous: the priority of homeland needs. It, too, is a preoccupation that is almost complete. Let a church plan its first missionary emphasis in years, or perhaps the first ever, and almost immediately the reaction is heard: "But missions starts at home. We don't need to look across the world. We have so many right around us who need to hear about Christ."

But note this: The most unfortunate person in this country sees a church on every other corner, hears continuous gospel preaching on the radio, and sees so much evangelistic exposure on his

Three false concepts are sabotaging the missions mandate.

MYTHS
that
MISSIONS
start

Wesley Haines is the Central Regional Director for OMS International.

by Wesley Haines

TV screen every Sunday morning that he has to literally wrestle with the dial to avoid coming face to face with the offers of Christ.

Contrast this with a missionary who tells of a personal survey he took on his field. Starting in the city of his mission station, he rode his bicycle along the thronging roads and through the crowded villages, stopping over and over to inquire along the roadsides and in the shops and rice paddies: "Do you know who Jesus is? Do you recognize the name? Have you ever heard it before, even once?"

And the answer was the same, again and again: "Who? No, I don't recognize the name. I don't think He lives around here!"

Finally, after riding through some 65 miles of impacted humanity, arousing no recognition whatsoever, he found an aged man whose eyes lighted up as he exclaimed, "Yes, I remember. Almost 25 years ago a man came through this village with a pack over his back. He took out a little book and read to us. I still remember that he read about that man named Jesus!"

The *third false concept* that strangles missions is perhaps the most deceptive and devastating. There is an idea, almost universally accepted, that personal outreach to the world is not the assignment of all of us, but only of specially called and specially trained experts. It suggests that most of us are called only to a supportive role in missionary outreach: to sending, praying, giving.

"But I don't have a 'call' to the ends of the earth," is the familiar response. Then who is Christ talking to when He says, "Go ye . . . to every creature. . . . Go, teach all nations. . . . Be witnesses . . . unto the ends of the earth?" *And what would He have to say to make it any plainer?*

At best, we act like spectators standing by a lake filled with swimmers calling for help. "But I'm not a lifeguard," we answer. "I'm not hired, or 'called' to rescue drowning people." Yet each of us knows well enough that he would make his utmost effort, doing anything within his power, to rescue even one drowning swimmer—call or no call. The very desperation of the need would be call enough. *But what about men who are not merely drowning—but are eternally lost?*

Somehow we have forgotten the fact that it was the everyday people, rather than the specialists, that Christ started with in the first place. He was saying something to the least of these when He deliberately came as a carpenter, to change His world. And then founded His Church on fishermen, and tax collectors, and everyday housewives.

And, interestingly, that was the only time in the history of the Church when it could be said, as Paul did in Colossians 1:23, "This Gospel has

been preached to every creature under heaven."

True enough, supportive roles have their place and are important. We are all admonished to pray fervently, send forth laborers, invest our talents. But these are always only secondary to the primary assignment of witnessing itself; they can never substitute for "*being My witness*" personally, unto the uttermost parts of the earth.

So it remains now to discover strategies to eliminate these paralyzing misconceptions from our lives and ministries.

For the Christian leader, who is responsible to communicate the Church's true mandate and mission to its believers, this strategy is suggested:

First, rid yourself of the delusion that edifying is your main goal, that homeland needs are your only to supportive roles, leaving you and the other specialists to win the world. Then, in every ministry and message, draw a clear, unmistakable contrast between personal outreach to the world and these secondary interests and involvements.

Third, live with the realization that if (even by emphasis or implication) you turn people toward these secondary interests instead of toward personal outreach, you have become guilty of complicity in their failure, and in the failure of the entire missionary enterprise.

But what strategy for the everyday Christian, who inevitably exclaims: "Go? Me? Unto the ends of the earth? You can't be serious!" This is only the natural response of a nation full of Christians well-conditioned to accepting Christ's inviting "Come unto me and rest," but equally well-conditioned to rationalizing away Christ's imperative "Go ye . . . and witness!"

Is it really too preposterous to consider the possibility that every Christian should bodily go across the seas, to spend his life sharing the one thing that matters? Or, if not every Christian, at least many from every sincere fellowship of believers?

But to get it in perspective, would we be willing to exchange places with one of the two-and-a-half billion unreached, and then settle for a miniscule few specialists scratching around on the surface of the need—with the almost total probability that we would never have the opportunity to escape eternal death?

Consider how quickly and effectively the crisis of an unreached world would be met if every believer simply and literally followed Christ's example and call, and made witnessing the number one priority, the consuming interest of his life. Every believer would be obsessed, as Jesus Himself was, with witnessing either directly to, or on behalf of the unreached. But just how to get down

“...two out of every three have never been told that Jesus loves them.”

to the reality of personal witnessing might be the most difficult problem of all.

Perhaps the first, or basic step, is just where Christ Himself put it. “Lift up your eyes and look on the fields,” He said. Here is the real source of the sense of urgency and the motivation needed to follow Christ even unto all the world.

Unlike Christ’s day, though, when those right around Him had not heard, the fields in our time are the unreached nations beyond our saturated homeland. Yet His admonition to see the fields personally is still just as imperative. Why? Because, insulated from the tragic realities of the unreached world as we are, the probabilities are strongly against any given person changing from traditional spectatorism to real, in-depth missionary involvement without personally seeing the world he is responsible for.

Today, many organizations and denominations provide unlimited opportunities for every Christian to visit a mission field, whether for a few weeks or a few months. For as little as two weeks’ vacation time, you can share in a planned mission field visit, where you can see and experience the vast need for yourself, have your heart moved with compassion and have your life refocused and motivated for personal missionary participation.

From that moment of sharing the heartbreak of Christ for His “other sheep,” the unreached ones, your own role becomes utterly clear and compelling: You commit yourself, in the same sense that He did, to going with the Good News yourself, or witnessing on behalf of the unreached to absolutely everyone whose life you can touch.

The significant point is that either way, your assignment is still to *witness*, over and above your

supportive roles. Here are some suggestions for beginning: First, make a list of all your friends, acquaintances and associates—all of those whose lives you touch. Now cross off all the names of those who make reaching the unreached their consuming interest and activity.

Anybody left on the list? Just about everybody, right? Then you need look no farther: You have your work and ministry cut out for you. Isn’t it just possible—maybe even probable—that you are the only person in the lives of those on your list who has the vision and motivation to turn them toward personal outreach?

With missions your first priority, you will find yourself naturally sharing your mission field experiences, your vision and your personal involvement. You will want to search out every opportunity, both in your own church and others, to tell about what you’ve seen and experienced. And you will find that communicating simply as “Christian to Christian” is often more effective than a missionary’s speech.

But your best opportunity for a personal ministry on behalf of the unreached will be in using the original New Testament strategy of home meetings: ones that go beyond mere personal benefits such as fellowship, Bible study and spiritual growth. Both by sharing the contagion of your own missionary interest, and also by presenting missionary speakers to friends and neighbors you have invited to a well-planned evening, you can turn your world around in a very real and decisive way.

You can see laymen become involved in mission field work projects, knowing that preaching missionaries can’t begin to do all the things that are needed. You can see young people become aware of career mission field opportunities, bringing their lives into focus as they follow God’s call. You can see your family become involved in missions, knowing God has unimagined plans for them in missionary outreach.

And you can see neighbors invite Christ into their lives, knowing that your personal friendship may be the only thing they responded to.

Finally, then, let’s try to put it all in a word. As children call out, “You’re *it*, for tag,” Christ is calling out to every follower: “You’re *it* for missions!” Your response? To make reaching this world’s unreached people your number one priority, your “magnificent obsession.”

And it’s not just a good idea. It’s really the only option you have!



To learn ways and places to become involved, write: World Vision Magazine, Box O, Pasadena, CA 91109.

It was Saturday night, just before midnight. I walked over to the "campground" where small groups of people (in India we call them Bajhans) had gathered together. Some were singing, while others were lying on bullock carts or underneath makeshift canopies, fast asleep.

Nearby, there was a small marketplace. It was only a temporary arrangement, formed to satisfy the simple needs the families would have during their week-long stay. I had been told that there were more than 25,000 here, and I believed it!

As I stood watching the people, I thought back on all I had seen in the last two days. It was overwhelming.

I was in Dharur, India—a part of the Decan area. This yearly gathering of people, called Dharur, started in 1923 with a small group of 153 preachers and missionaries. Since then, it has grown to over 25,000 and is

now predominantly a lay movement.

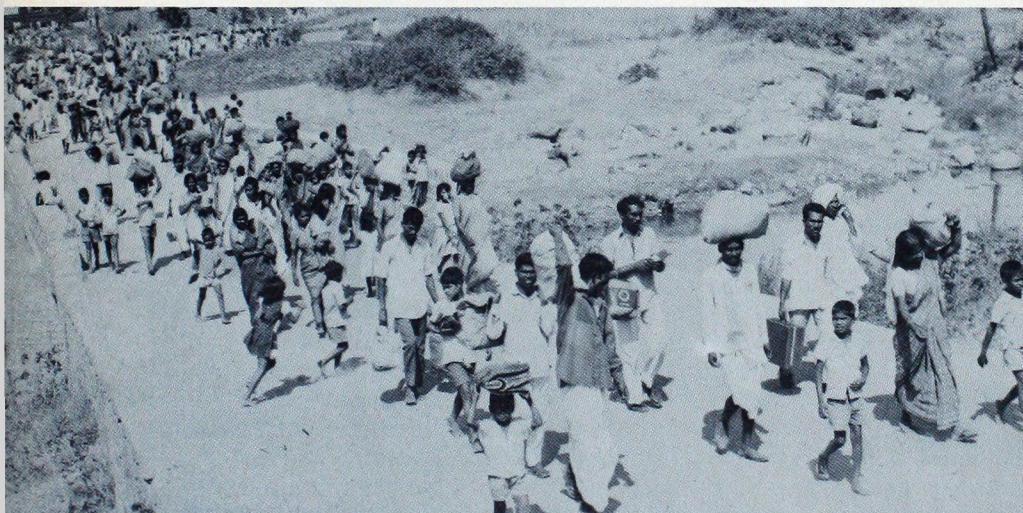
But what *is* Dharur? Dharur is India. The whole program—the content, the procedure, everything—was conceived for the people of India, and it reflects their rustic, rural country. There are no lengthy statements, for people who cannot read do not enjoy long speeches. Instead, they combine messages with rhythm. Rhythm is their language, and one way that they express this is through Bajhan.

Bajhan is simple, but beautiful. The song leader puts the words he wants to teach into music, and with some basic rhythmic movements and percussion accompaniment, he teaches his group a line. The people then respond to him in unison. For accent, the leader repeats his line, and the group again echoes him, absorbing themselves in the singing. As they continue, the message and

the rhythm become inseparably entwined, culminating in a rapturous climax.

In Bajhan, there is not just one leader; there are many. Any man or woman moved by the Spirit may get up and lead—even entire families may direct the group. Bajhan is an integral part of Dharur, and it clearly illustrates that this is a movement "of the people."

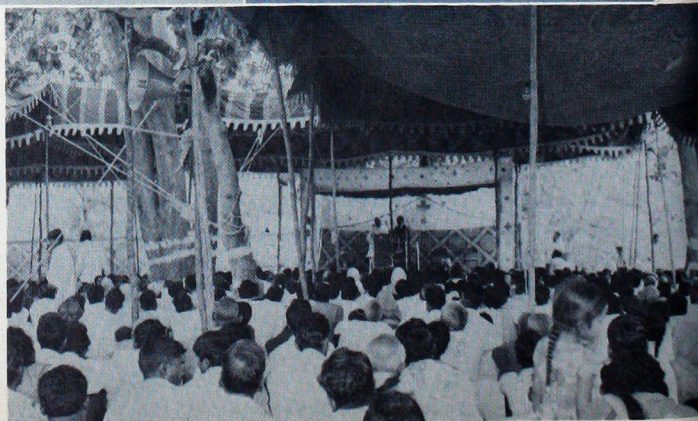
Dharur is a place of blessing. Unfailingly, all the people are blessed, and this is not merely imaginary. They express the concreteness of what they have received by the way they give back to Him. As I remembered their offerings, Paul's statement to the Corinthians stood out to me in burning letters: "Though they have been going through much trouble and hard times, they have mixed their wonderful joy with their deep poverty, and the result has been an overflow of giving to others. They gave



DHARUR— Where God Meets His People

by **Samuel T. Kamaleson**

Vice-President-at-Large
World Vision International



monthly memo



Dateline: Poona,
Maharashtra State, India

This is being written at the close of World Vision's 116th Pastors' Conference: at the fascinating cultural center of India—Poona—home of universities and art centers. For this conference, 485 Indian pastors and Christian workers have come from all across this large and great state, representing 23 different denominations: Church of North India, Methodist, Nazarene, Martoma Church of South India, Brethren, Salvation Army and many others.

My colleague, Dr. Sam Kamaleson, our Vice-President-at-Large, the man charged with World Vision's leadership enhancement ministries, and for years a most successful pastor in Madras, India, has been our team leader. How Sam has communicated to his fellow Indian leaders! Every time he has arisen to sing and speak, the large lecture hall where we have been meeting has come alive. And when, at the close of several of his messages, he has extended an invitation for fresh commitment and steps of faith—men and women by the score have responded with tears of repentance and joy of renewal.

Another member of our team was the well-known church and revival historian, Dr. J. Edwin Orr. Dr. Orr has traveled the world as an evangelist and reporter of God's mighty acts for four decades, reporting how God has moved in reviving power throughout the Church—not only historically but presently in so many places. These Indian leaders have listened, responded, and asked how they might be instruments of renewal and revival in their churches and communities.

It has been my great joy to talk to these beautiful people concerning the role of leadership and what God expects of His servants.

As my brother Sam says, "There is no doubt that the Church in India, under such fine national leadership, is poised and ready to move mightily for God in these days." The seed has been faithfully sown by God's servant-missionaries, it has been wonderfully watered, and now the national leadership, pastors and laity alike, are eagerly expecting God to use them in a ripened harvest. And without doubt, the Holy Spirit is beginning this work.

Please pray for the Church in India and its fine leadership. Pray for our completely indigenous World Vision of India staff under the effective guidance of our director, Rev. Bhaskar Sojwal. Pray the Lord of the harvest to raise up many more to share in the gigantic task of evangelism and renewal in the second largest populace in our world—now at 680 million people.

I am made aware once again of the importance of *your* partnership with us, in your concerned praying and generous giving, to make possible such conferences as this one.

The pastors here have asked me to thank you for making their presence possible. They are so appreciative to know that our friends across the world *do* care for them and pray for their ministries. Again, thank you and God bless you!

A handwritten signature in blue ink that reads "Ted W. Engstrom".

Ted W. Engstrom
Executive Vice President

not only what they could afford, but far more; and I can testify that they did it because they wanted to, and not because of nagging on my part. They begged us to take the money so they could share in the joy of helping the Christians in Jerusalem. Best of all, they went beyond our highest hopes, for their first action was to dedicate themselves to the Lord and to us, for whatever directions God might give to them through us" (II Cor. 8:2-5, Living New Testament).

They gave as they had received—chickens, goats, bananas and cash—a people whose average monthly income was only \$10 in U.S. currency. One morning, they gave a thank offering equivalent to \$3700, and they brought their children as well as their gifts to the feet of the Lord saying, "Not only do my possessions belong to You, Lord, but, so do my children!"

My thoughts were interrupted by the arrival of a special train in the campground. More people were coming. Out of the darkness, figures silently emerged, illuminated only by the starlit skies and the weak, distant glow of lanterns in the marketplace. I said to myself, "When the hearts of people are moved, there is nothing that can stop them." Famine, a change of government, ecclesiastical rivalry—none of these things could keep them away. The Galilean always drew crowds.

The people were silent. There were no whispered words, only a tense gripping of anticipation. Was this not the place where He always met His people?

It was said in Holy Writ: "And there he built an altar for his Lord." So here, they come to build their altars—altars that are unseen and yet decidedly tangible. This is the place where they come to meet the Lord and shower their offerings at His feet.

This is India.



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PITTSBURGH, PA

APRIL 29, 30

For reservations, please contact the Northeast Area Office, World Vision International, 45 Godwin Avenue, Midland Park, New Jersey 07432, (201) 652-5580.

BURUNDI

World Vision is helping farmers in Burundi (Africa) to feed themselves through construction of a water-powered grinding mill. This will help them grind grain to make badly needed porridge and unleavened bread, essentials in a Burundian's diet. Several more modern diesel-powered mills are unreliable because of a fuel shortage and difficulty in repairing the engines once they break down.

When the diesel mills falter, farmers must resort to the traditional, tedious method of pounding grain by hand.

The new mill will be built totally from materials obtained in Burundi and will rely on widely-available water power. The project will also train farmers to repair the mill.

SRI LANKA

World Vision has recently started several projects on this island-nation, which was formerly called Ceylon. One project involves rural development. Fifteen villages are being boosted towards self-reliance through improved food production, education and nutrition for children, and sanitation and living conditions.

A smaller project supplies eight families with four small fishing boats and nets, which enables the fishermen to escape high equipment rental costs and provides them with a higher, more stable income.

GUATEMALA

Many readers of this magazine are now familiar with the writings of Don and Barbara Weisbrod. Don is Relief and Development coordinator for Guatemala (see Jan. WV, p. 18).

Born recently to the couple was their second child, an eight-pound boy, whom they have named Timothy Luis.

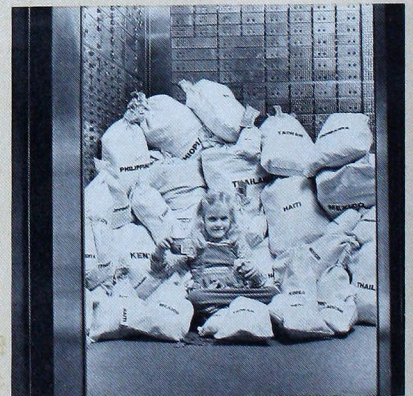
PHILIPPINES

Mel Van Peurse, who served as director of World Vision in the Philippines, has been appointed Regional Childcare Director for Asia. During his time in the Philippines, Mr. Van Peurse was instrumental in developing the unique and effective Family-to-Family Program that has richly benefitted thousands of families.

In his place, Mr. Bill Kliever, a former World Vision executive in the Monrovia office, has been appointed director of World Vision in the Philippines. Mr. Kliever was director of the Division of International Relations for WV before becoming Vice President of the Russ Reid Advertising Agency in Pasadena. Kliever resigned this position in order to "obey the Lord" and move to the Philippines.

UNITED STATES

Six-year-old Joy Butterfield from Arcadia, California, is all smiles as she cracks open a Love Loaf while surrounded by money bags representing the immense success of World Vision's Love Loaf program.



Through this program over \$6 million has been raised for mission projects around the world since its origination in 1974. At the same time the overhead expenses for the unique pro-

gram are being maintained at a low 12 percent.

About half the total has funded the feeding of thousands of needy people in Asia, Africa and Latin America through World Vision hunger relief. The other half of the total was given directly by individual churches to aid denominational hunger programs.



Teetering on top of the boxes containing the 6850 packets of Pastor's Packets for the Love Loaf Program, are members of Boy Scout Troop #105. The Arcadia, California troop worked through a weekend on the project, forming their own mini-assembly line.

The boys are a part of the large group of volunteers that enable World Vision to keep overhead costs at a minimum, while helping needy people in

Christ's name.

World Vision wishes to say "Thank You" to the many, many childcare sponsors who have so willingly increased their monthly gifts to \$15 per month to offset worldwide inflation.

The increase, a sacrifice to those living on fixed incomes, has greatly increased the effectiveness of World Vision's programs to care for children in nearly 50 countries.



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For complete information write: Tour Director,
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Prayer Requests

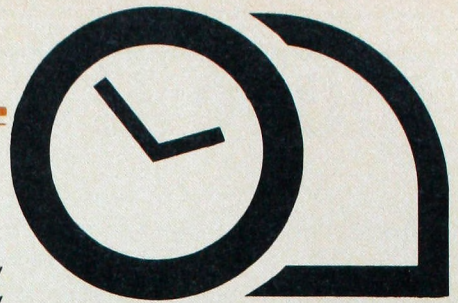
Please pray for:

■ **Dr. Mooneyham** and all those who are participating in the massive efforts to share Jesus Christ with Thailand. Pray that the Holy Spirit's guidance and anointing will be upon them all as they minister in that country these coming months.

■ **Henry A. Barber** as he meets with other voluntary relief agency executives, seeking ways of re-entering Vietnam with relief assistance and expressions of Christian

compassion. Pray also for the estimated 200,000 Christians in Vietnam; their religious liberty is limited and many pastors have been imprisoned.

■ **Diane Daniels** and **Margaret Truman**, who are recovering from surgery in the United States. Diane is the wife of Mr. Gene Daniels, former Field Director in Indonesia. Margaret's husband, Bryan, is Relief and Development Coordinator in the same country.



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Ed Dayton
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globe at a glance

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

CHRISTIAN LEADERS DISCUSS "THE GOSPEL AND CULTURE"

Communicating the message of Christ across cultural lines, was the theme of a six-day Consultation on Gospel and Culture held at the Willowbank conference grounds in Somerset, Bermuda, in January. Forty theologians, anthropologists, national church leaders, missionaries and evangelists from around the world gathered for the meeting, which was sponsored by the Lausanne Committee for World Evangelization.

The Willowbank Report, a document produced by the Consultation, raises some practical questions: How much of his culture must a new convert renounce? How can he be a maturing Christian within his own culture without being "conformed to the world"?

"Sometimes people resist the gospel not because they think it false but because they perceive it as a threat to their culture," stated the report. Only when messengers of the gospel understand and appreciate the local culture, it said, will they be able "to perceive whether the resistance is to some unavoidable challenge of Jesus Christ, or some threat to the culture which, whether imaginary or real, is not necessary."

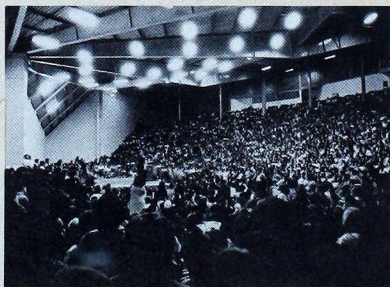
Dr. John Stott, who chaired the meeting, stressed that the Consultation was not just irrelevant theorizing. He said, "We feel that pastors and evangelists who take their mission seriously will welcome the insights which the gathering produced."

Latin America

RIO DE JANEIRO, Brazil—Wycliffe Bible Translators will remain in Brazil despite cancellation of the contract between its sister organization, the Summer Institute of Linguistics (SIL) and the Brazilian Government. Contrary to reports that "SIL people were being thrown out of Brazil," the translators are staying in the country, but interrupting their visits to remote tribal areas.

Since the withdrawal from tribal lands in some cases will mean cutting off medical help and other aid to the Indians, permission has been granted to continue a few individual projects. Wycliffe is emphasizing the training of Brazilian linguists, while continuing to request authorization for translators to live in tribal areas.

GUATEMALA CITY, Guatemala—Argentine Evangelist Luis Palau declared, on a recent television interview here, that



"Guatemala could become the first Latin nation with over 50 percent of the population born again." Palau, who was in Guatemala to conclude an eight-day crusade, said the country "has the potential to be a spiritual powerhouse." More than 1000 people made public decisions to receive Christ as Savior during the December crusade.

Middle East

JERUSALEM, Israel—Protestant and Catholic leaders have protested a newly enacted law against "unfair" missionary activities in Israel. The law car-

ries a possible five-year imprisonment for offering material inducements for conversion to another religion. Christian leaders have denied charges that some missionaries were offering "huge sums of money" to "ensure the souls" of the poor. Dr. Uzi Ornan, head of the Israeli Secularist League, has called the law a "charter for persecution of Christians." One Christian leader expressed fear that the law's "loose wording" could result in "an innocent act of charity . . . landing the donor in jail."

World-famous Bible scholar and author, Dr. William Barclay, died in Glasgow, Scotland, at the age of 70 after suffering from Parkinson's disease for several months.

Former presidential aide Jeb Stuart Magruder is beginning seminary studies this year at Princeton University. He is taking a leave of absence from Young Life, where he has been working since 1975, to follow "an increasing pull from God toward more formal education."

Billy Graham was voted the most influential person in the religious field in the United States today, in a poll of religion writers and editors.

The Christian Broadcasting Network (CBN) has announced the formation of its National News Division, headed by Bob G. Slosser, author and former editor with the New York Times and the National Courier.

David M. Howard has been named by the Lausanne Committee for World Evangelization as chairman of a 1980 Consultation on World Evangelization. The former missionary to Latin America is on loan from Inter-Varsity Christian Fellowship. UVV

lift up your eyes

Name That Man!

Name that *mountain* (apologies to TV's popular "Name That Tune")!

It has a diameter of approximately forty miles at the base, rises from a level plain, soars nearly 20,000 feet into "the wild blue yonder," and has the distinction of being Africa's highest.

You are right: "Kilimanjaro."

You are on your way. Now, name that *man*!

He was the first European to discover Mt. Kilimanjaro, was not a professional explorer but a vocational missionary, was born near Stuttgart, Germany in 1820, became one of the most distinguished German representatives of the Church Missionary Society, poured 29 years of his life into the evangelization of Africa without a single furlough, came back to his native land blind and ill, and died in 1875. Name *that* man! Not so easy, is it? Few of us could do it. His name was Johann Rebmann. Three quarters of a century later the historian of missions, Dr. Ernest A. Payne, would be writing of him and a colleague of his:

Johann Ludwig Krapf and Johann Rebmann, among the greatest Germans to serve with the Church Missionary Society, [were] intrepid missionaries in Abyssinia and East Africa, who by their character and example played a great part in the opening up of the Dark Continent.

As pioneers for the Gospel, they achieved some of their triumphs on the way to reaching greater goals. Take, for example, their fame as explorers. It came to them only because of the staggering vastness of their evangelistic vision. They dreamed of a chain of key mission stations across Africa from east to west and north to south. The dream was made of sturdier stuff than lacy fantasies. They put it down on a drawing board.

What is more, much more indeed, their dreams, to a degree that astounded the skeptics, took substance: Mission stations were started at Alexandria, Cairo, Assiut, Luxor, Berber, Khartoum, and Beni Shongul, where the high Ethiopian mountains begin. The north/south axis along which these stations lay was known for a time as "the Street of the Apostles" because each station bore the name of one of our Christ's famous Twelve.

It was later, and farther south, that Rebmann and Krapf, seeking to open up a chain of mission stations on an east/west axis, made exploratory trips into the interior that contributed significantly to the geographical knowledge of East and Central Africa. Krapf discovered Mt. Kenya and Rebmann, as we have noted, found the giant, Kilimanjaro. All this, however, was incidental to their evangelistic and pastoral purpose.

As Rebmann's fellow-traveller, Krapf ex-

pressed it in a letter to CMS, London, after the death of Rebmann's wife.

Tell our friends that in a lonely grave on the African coast there rests a member of the missions. . . . Do not count the losses in this glorious battle of those who fall and suffer, but press onward until East and West Africa are joined through the bonds of Jesus Christ.

Indicative of the practical mysticism of Johann Rebmann was the manner of his response to the overwhelming majesty and beauty of Kilimanjaro when first he feasted his eyes upon it. In awed meditation he sat down and read a Psalm, in which he was particularly moved by the words: "He hath showed his people the power of his works, that he may give them the heritage of the heathen." To Christian eyes, the link between a mountain pushing towards the sky and people struggling, however blindly, for a better destiny is the living, loving God.

Rebmann, to his further credit, saw the traffic in slavery, which England at that time allowed, as a millstone around the neck of missions. He toiled and prayed for the day when the British would provide in East Africa a colony for freed slaves corresponding to Sierra Leone in West Africa. This could be used as a beachhead for missions into the interior. It could model for Africans the Christian concern for oppressed and defenseless peoples.

Though weakened by disease and handicapped by failing eyesight, Rebmann toiled on. He produced a *Dictionary of the Kiniassa Language* and translated the *Gospel by Luke* into Kisuaheli. He saw the mission stations he and Krapf had helped establish become springboards for further missions, including the extraordinary Uganda Mission.

Four months before his death, plans were projected for setting up, near the grave of his friend Krapf in Freetown, West Africa, an industrial mission and training center for liberated slaves.

Sightless and gravely sick, the man who had gone on for nearly three decades without furlough, finished his work in Africa, barely made it back to Germany for his coronation. There, a short time later, he died.

If not so much for our *imitation* (since today's missionary often works in radically different circumstances), still for our *inspiration* we cherish the memories of those who,

*. . . climbed the steep ascent to heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train.*

Paul Speer

world vision

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