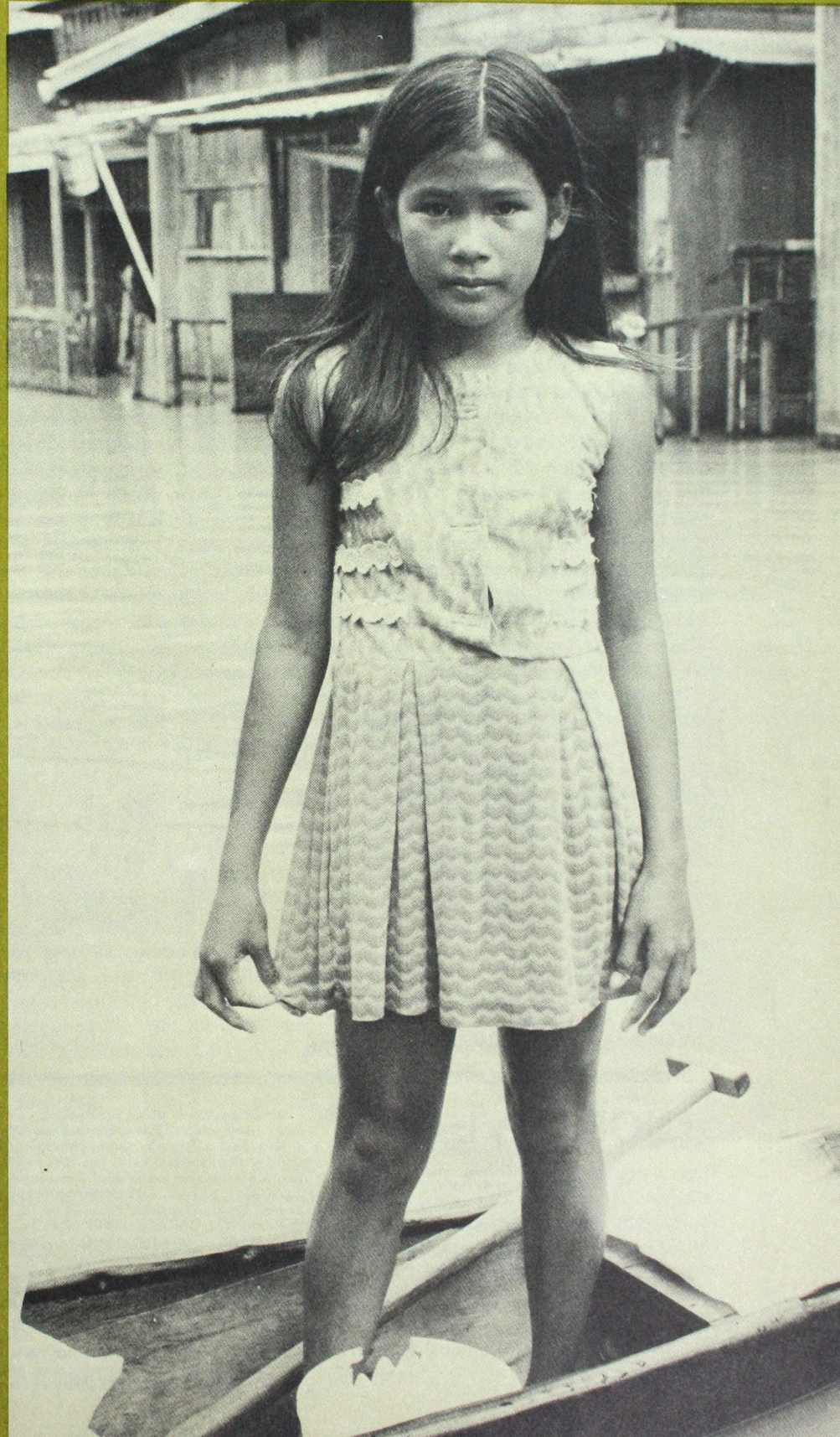


NOVEMBER 1972

world vision



PHILIPPINES:

**A Nation
Struggling
to Stay
on Its Feet**

The Four Horsemen

"Outlined against a blue-gray October sky, the Four Horsemen rode again. In dramatic lore they are known as Famine, Pestilence, Destruction and Death. These are only aliases. Their real names are Stuhldreher, Miller, Crowley and Layden. They formed the crest of the South Bend cyclone. . . ."

If you are living in America on a Saturday afternoon, Grantland Rice's classic lead to his report of the 1924 Notre Dame-Army game may seem appropriate enough. But if you are living in the Philippines these days you will hardly settle for Rice's domesticated version of the Four Horsemen of the Apocalypse, no matter how great the Notre Dame backfield was. You will be more inclined to go back to the original.

In Revelation 6 the Apostle John spoke of the white horse of conquest, the red horse of war and civil strife, the black horse of famine, and the pale horse of pestilence and death followed by Hades.

Reports from the Philippines (see p. 4) speak of the worst natural disaster in the history of the archipelago: the Luzon floods. But they also speak of drought to the south in Mindanao where civil conflict com-

pounds the injury. There are also reports of disease, criminal and political lawlessness, attempted assassinations, martial law, warfare against communist guerrillas, students plotting for revolution.

What hope is there for the Philippines now trampled by the four terrible riders? But there is yet another rider.

*The winged squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.*

*Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign.*

Years later on the Isle of Patmos John caught the vision of a rider on another white horse. "He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. . . . And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords (Rev. 19: 11, 12, 16).

The Cross first, and then the Crown. He is the "Captain of our salvation" and we are the instruments of His righteousness and love. The Christian cannot in good conscience stand at ease waiting for his Lord's victorious return. For the gospel is not simply an individualistic matter.



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to Stay on Its Feet
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Page 8

The neighbor has a high priority and the neighbor in special need—whether physical or spiritual or both—a still higher claim upon us. Our King has called us to a Great Commission and exhorts us to give the cup of water in His name. Quite apart from any perfectionist implications, the old hymn reminds us of our responsibility as soldiers of the King:

*I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.*

The hope for any nation rests in the Lamb of God who is also the King of Kings. You have an opportunity of sharing the message of the Lamb and good works in the name of the King with downtrodden folk in the Philippines (p. 7). However small our help may appear in the face of gargantuan disaster, we are assured that God will take our little and make it much. Or as the blind Scottish poet-preacher George Matheson put it:

*He bade me linger not till light
Had touched with gold the morning height,
But to begin my course by night,
And day would follow me.*

Frank E. Farrell



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Christian Leaders
in the Philippines
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world vision

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globe at a glance

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

CENTRAL AFRICA

BUJUMBURA, Burundi—Since April of this year, intertribal war in this African nation has resulted in tens of thousands of casualties and apparently serious damage to Christian church leadership. The ruling Tutsi tribe has been systematically killing members of the Hutu tribe, particularly those with any training, status, or wealth. This has severely affected educated Christians in positions of leadership. A United Nations investigating team reported "the proportions of the human tragedy which the people of Burundi are experiencing are staggering." No foreign missionaries are known killed, although missionary radio station CORDAC has been forced off the air.

SOUTH AFRICA

CAPETOWN, Republic of South Africa—Arson and other acts of terrorism against people associated with the Christian Institute of Southern Africa have been condemned by the largest Dutch Reformed Church in this city. Although numerous incidents have occurred during the past year—car tires slashed, arson, fire bombings, shootings—police have made no arrests.

Two incidents also involved churches. A midnight fire seriously damaged the St. Thomas church hall in Rondebosch, and red paint was smeared on a Capetown Methodist church. Also, a hammer and sickle was painted on the door of the National Union of South African Students office. The Union is a predominantly white organization that has been critical of the government's apartheid system.

NORTH AMERICA

WASHINGTON, D.C.—The total number of refugees in the world—victims of war, intolerance, and social unrest—in mid-1971 was approximately 15.7 million, according to the United States Committee on

Refugees. Improved refugee situations are evident in Bangladesh and the Sudan, but a new refugee situation is developing in Burundi.

In its annual report, the Committee stressed that "we must not be discouraged by the size of the problem—we need to remember that they became refugees one by one. A refugee is a homeless, hopeless, hungry person."

EUROPE

BUCHAREST, Rumania—President Nicolae Ceausescu of Rumania has criticized the "conservative conception of university personnel and religious behavior of students." His criticism was expressed during a speech to students and teachers at the university in Cluj. His address was carried "live" by Radio Bucharest.

President Ceausescu called on youth organizations to overcome "a certain mentality" among them. In this connection he said: "It was a shame that during Christmas one can see members of student associations and Communist youth organs kneeling in the first rows in churches."

He said that freedom of belief exists in Rumania, but reminded his audience that "we are Communists." The President told the students radical changes must take place in the activities of Communist youth bodies and student associations. He also said that the quality of textbooks must be improved and that achievements of modern science must be included. Certain unspecified books should be withdrawn, he concluded.

SOUTH ASIA

AHMADABAD, India—The legislature in the western India state of Gujarat has passed a bill that opponents say will effectively scare away all converts to Christianity. The bill requires that a would-be convert give prior notice to local police about his intention to change his religion. The

prospective convert must also prove to the satisfaction of an examining magistrate that he is acting freely without coercion and rightfully, without overriding concern for any material benefits.

Nearly all Christian churches in India have opened missions in Gujarat, which is inhabited by large numbers of tribal people who are mostly animist rather than Hindu. The "Hindu religion protection bill," as it is being called, is similar to laws passed in the states of Orissa and the Madhya Pradesh four or five years ago. The bill is being protested by Christians as well as by Buddhists and Muslims.

MADRAS, India—Indian Deputy Minister A.K. Kishu recently told members of the Church of South India (Anglican, Presbyterian, Congregational and Methodist bodies) that the Indian Christian Church will soon be required to obtain permission to receive foreign funds. He promised that the government will not nationalize Christian education institutions or hospitals, but said that Christian groups in predominantly Hindu India should achieve administrative self-reliance in institutions and publish full reports on their operations.

FAR EAST

TOKYO, Japan—The National Christian Council of Japan is raising funds to oppose legislation which would give state recognition to a Shinto shrine that was established as a memorial to the dead of World War II.

Shrine Shinto was the established religion in Japan prior to World War II. However, a constitution of 1947 required strict separation of church and state. Christians and Buddhists, who are both opposing the legislation, argue that national recognition would be followed by nationalization of other Shinto centers. This might revive the former religion which figured in militant prewar nationalism.



The Philippines confront flood,
drought and civil strife.

A Nation Struggling to Stay on Its Feet

by William Kliever, Assistant to the President/
International Relations, World Vision International

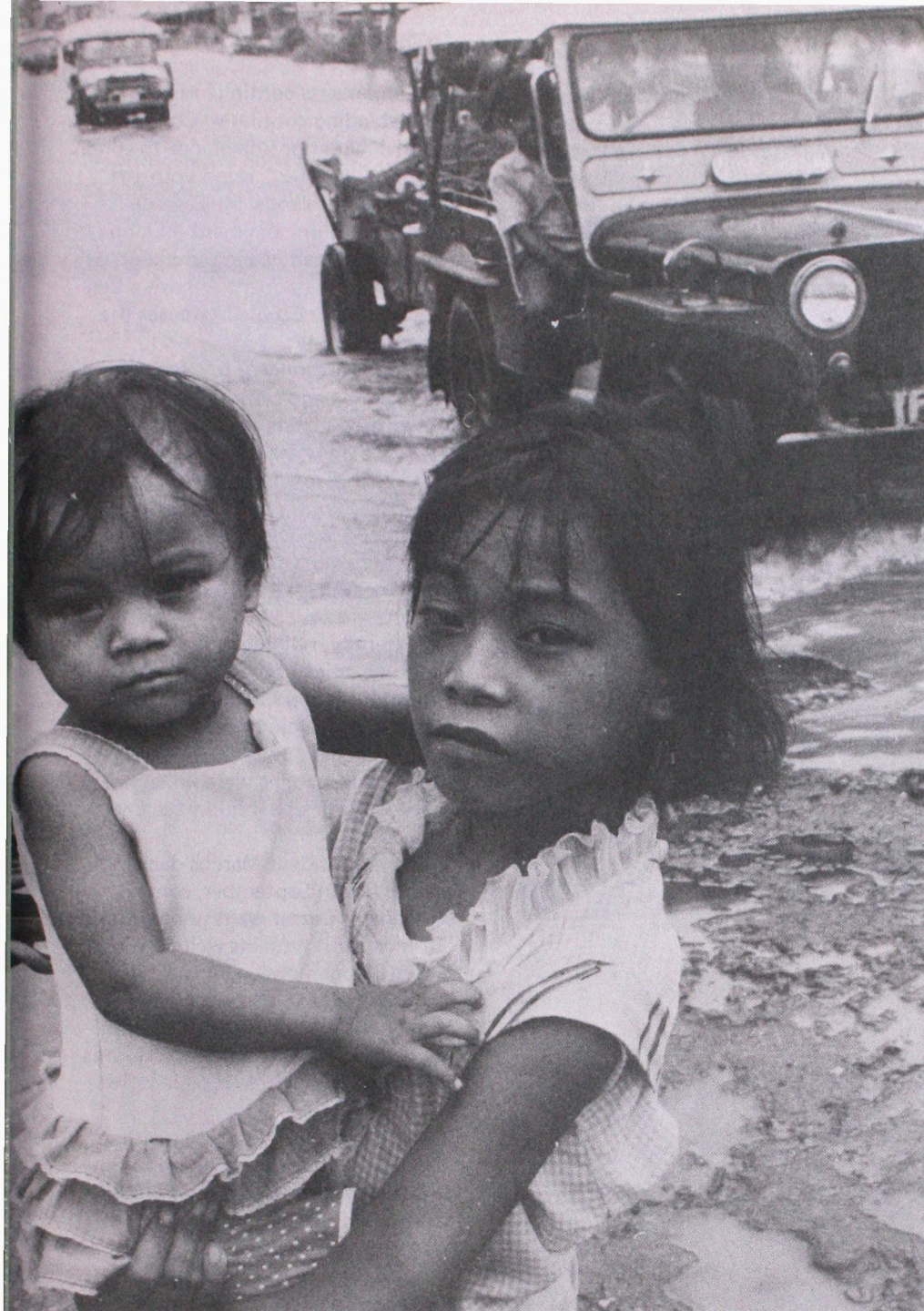
It seems impossible for the Philippines to "stay on its feet" after the series of blows she has received this year. The worst natural disaster in Philippine history, a five-week flood which began during July, has created havoc which is expected to take years to repair.

In August Mel Van Peurse, World Vision representative in the Philippines, cabled: **WORST FLOODS IN DECADES. RAINS CONTINUE. SITUATION GETTING WORSE. ONE MILLION PEOPLE AFFECTED.** That cable was followed by an airmail letter which said: "... the situation has gone from serious to desperate. I really fail to have the right words to describe this disaster. The magnitude of it is shocking."

As a result of the wild typhoons Rita, Tess, Betty and Gloring, the worst rains ever to hit Central Luzon swept across the area. The mountain area in Baguio reported rains exceeding 188 inches—more than four times the average rainfall in July. Compounded by logging operations in the hills which destroyed the natural watershed, illegal dikes across rivers and silting, the floods grew to unheard-of proportions. Sweeping away roads, embankments, bridges and dams, the water seemed to have an irrationally destructive mind of its own.

As the water receded, clusters of wreckage that were once villages looked like debris dredged from the bottom of the sea. After weeks under waters which frequently reached depths of 15 feet, little was left. One million homes were gone.

The floods occurred early in the planting season. Over 40,000 tons of young rice were destroyed. Another 130,000 tons of stored rice were swept away or spoiled. All over Central Luzon, families can be seen bent over soggy fields, pulling up rotten trees and plants. The salt water which poured into the rice fields will



damage—and perhaps prevent—crops for many years to come.

One displaced woman commented: "We have only one rice crop a year. All depends on that. My family lives on the rice money, and I pay for the children's schooling with mangoes. Now. . . ."

Philippines' President Ferdinand Marcos claims the floods have wiped out all the economic gains which have been made since his country became independent. He calls it a disaster more "devastating than the damage inflicted by World War II."

Although one million families were left homeless, the death toll was relatively light—600 died in the

initial flooding. But hundreds of other deaths are being attributed to the resulting devastation. "The drownings and snakebites are over," observed one relief worker, "but disease is the big killer, and will be for the next few months."

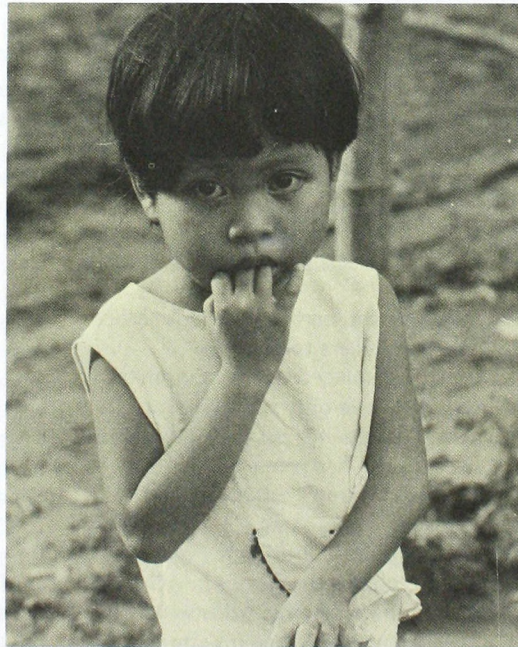
Many relief and health care agencies are working with the flood victims, but their assistance and advice are frequently ignored. One team of public health workers returned to Manila after villagers refused inoculations and advice to collect rain water for drinking. Public health education is becoming a key to recovery for the area.

Incredibly, even as the northern islands are reeling from the effects of the floods, the southern islands are waging a battle with drought and famine. Parts of the Visayas and Mindanao have been without rain for months. As the fields lie dry and cracking, farmers are feeding the seed-rice to their families.

Perhaps even more tragic than the drought conditions on Mindanao is the struggle frequently referred to as a "religious war." The two sides are usually labeled "Muslims" and "Christians." Like the conflict in Northern Ireland, Mindanao has been reduced to a grossly misunderstood situation by the simplistic approach taken by the press. The rivals are, on one side, the more primitive people (most of whom are Muslim), and, on the other side, the more technologically, educationally, and economically advanced people (who usually are at least nominal Christians). The fundamental problem is cultural, not religious.

The conflicts on Mindanao can usually be reduced to one of two concerns: land usage and face saving.

Early Filipinos had no concept of land ownership. The Spanish introduced this idea to Christian converts. But the Muslims, unaffected by Spanish law, adhered to the pattern of land usage. Thus, angry and often



fatal arguments continue as misunderstanding continues. Christians use their superior knowledge to force Muslims—"legally", mind you—off their ancestral lands. Muslims demand continuing payment on land which has already been purchased by Christians but happens to have a family grave on it. Each side abuses the other.


The Asian concept of "face" involves status and prestige. A person gains face by being rewarded. He loses face by being defeated, or embarrassed, or in any way losing status. Because it is valued so highly, situations arise where face must be saved. Retribution gives birth to retribution. And so the trouble continues, and grows.

Naturally, religion and politics play their roles in the conflict as unscrupulous leaders take advantage of the fears and prejudices of the people in order to gain power. More than 2,000 Mindanaoans were killed last year, and over one million became refugees.

When President Marcos declared martial law in September, some of Mindanao's unrest went underground but most of it remains viciously visible. Although newspapers are no longer allowed to carry sensational crime headlines, the stories behind the banners remain shocking. Houses are being burned, livestock is stolen, people are murdered.

All is not quiet in Manila, either. Martial law has never been imposed on the Philippines before, despite the country's history of violence. Civil government is continuing, but all campuses are closed. Radical students are finding themselves with extra time to plan and implement their demolition of "the system." Their aim is simple: to involve enough people to overthrow Marcos' government. Meanwhile, the Maoist-inspired guerrilla movement known as the New People's Movement continues its "reign of terror."

Observers keep asking: can the Philippines last? Will one more blow be a knockout punch?

For the Philippines—to say the very least—the hour is critical. 

"Love Kits," which include rice, are distributed to flood victims.



Help and Hope for a Troubled People

The U.S. State Department officials say the next three months will be extremely critical for the Philippines as they face massive rehabilitation. And it is during this period that the world will turn its attention to more prominent emergencies, leaving the people of the Philippines to struggle alone.

World Vision cannot forget the needs in that stricken nation. With God's help, further assistance will be added to the emergency gifts which were sent during the flood.

A short-term ministry, REAL (Revolution: evangelism, action, love), has been established to aid the people of Mindanao. Under this program, teams of young people from the United States and the Philippines will serve for 10 months. Their thrust is two-fold: social action and direct evangelism.

Wells will be dug, rice paddies rebuilt, barrios cleaned. A pre- and postnatal health care program will be

inaugurated. Literacy classes will be offered. In addition, Bible classes, leadership training, city-wide crusades, and door-to-door evangelism will take place.

Some people feel one small spark could blow the Philippines wide open. Many feel the future of the country is "up for grabs."

Will you join with World Vision as we attempt to meet immediate physical needs and offer new hope—the eternal hope—to the Philippines? Please pray for God's guidance, both for your part and the overall ministry.

I want to have a part in offering "new hope" to the Philippines.

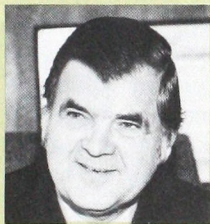
Enclosed is my gift of \$ _____
name _____
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monthly memo

In our affluent Western society not many people—even Christians—give much thought to the fact that, as the United Nations indicates, there are presently more than 15,700,000 refugees in our world. These homeless, hopeless and hungry people are to be found in more than eighty countries.

As the United Nations further indicates: whether man, woman or child—the refugee is the tragic result of the violent pace and ferment that characterizes our time.

In a very real sense this problem is immeasurable. It is immeasurable because only those who suffer it really know it. It is impossible for us fully to comprehend what it means to have lost everything—to have nothing—and much of the time not even have hope.



No refugee wants to be a refugee. He may be in flight from a village desolated by fire bombing in Vietnam or Laos, be the victim of the tense political situation in the Sudan, or lose everything as the result of the civil war in what is now Bangladesh. Whatever the geography, as a human being he is hurting beyond comprehension.

Beneath the staggering statistics and arguments about causes and effect there are people—children and men and women who eat and breathe and pray.

For many years World Vision has sought to bend every effort in Christ's name to meet these crisis needs in the lives of people for whom Christ died.

The need is staggering, the help available so limited, but, by God's help and your involvement, we in World Vision are continually determined to go where the need is, to assist in every way possible. We pray that through food grants in places of famine, the building of simple homes where they have been destroyed or where people have none, clothing supplied and medical aid offered that the love of Christ may be seen. We pray that believers working in those refugee areas may be able to bring both food to the hungry and the message of God's love in Christ to those who are bruised and hurt in body and spirit.

Thank you for praying and sharing that hosts of these people, unknown to us but blessedly known to God, may be helped for Jesus' sake and come to know that He can be their refuge.

Ted W. Wagstrom
Executive Vice President

WITH CHURCH LEADERS

"If the Church cannot witness to reconciliation, it is no longer the Church. It is an empty shell."

That was the Reverend Festo Kivengere, speaking in the opening address of the first national pastors' conference in Uganda, September 11-15. Kivengere, a bishop-designate in the Church of Uganda (Anglican) was the keynote speaker to 650 Christian leaders who had come together around the theme of "Christ Our Reconciliation."

The theme was tailor-made to fit the current scene. Not long ago the *National Geographic* magazine featured Uganda in a piece which it subtitled "Africa's Uneasy Heartland." Uneasy it remains. The tension was tightening almost by the hour during the week the conference was in progress. For some time, in church, state, and society, damaging divisions and hurtful hostilities have been at work, weakening the churches, threatening the nation's solidarity, and shadowing the future of free Africa.

Speakers at the Uganda conference, besides Festo Kivengere, were Bishop Rwakaikara, also of the Church of Uganda, Dr. Donald R. Jacobs, a bishop of the Mennonite Church and a missionary to East Africa since 1954, Bishop Alexander Mar Theophilus, of the Mar Thoma Church in South India, Dr. Stanley Mooneyham and myself.

One of the African speakers reminded us that in the short span of 15 years, 39 countries of Africa have received independence and that in only three of them have civil wars occurred—a remarkable fact of which the non-African world needs to be reminded when it dwells too easily on the failures rather than the successes of African self-government.

"This conference," said an Anglican pastor, "has changed my life, and

I shall never be the same again." If only a fraction of the brothers who gathered at Kampala can truthfully bear a similar testimony, the future of the Church in "Africa's Uneasy Heartland" will be brighter.

Going from Uganda to Sri Lanka (formerly known as Ceylon) we crossed several boundaries of contrast. For one thing, Sri Lanka, with a territory one-fourth the size of Uganda, has a population about one-fifth greater—13 million as compared to Uganda's nine million. Sri Lanka is linguistically simple (Tamil and Sinhala), whereas Uganda has many tribal tongues. Religiously, the contrast is extreme: Uganda 50 percent Christian, Sri Lanka more than 90 percent Buddhist and Hindu.

It was the second time in less than three years that World Vision had been asked to sponsor a renewal conference for Christian leaders in Sri Lanka. Convener of the conference both times has been the Ceylon Bible Society, ably led by the Reverend Celestine Fernando. Nearly 150 leaders met in Kandy, September 18-22. The pastors were drawn mainly from six Christian bodies: Anglican, Salvation Army, Methodist, Pentecostal, Baptist, and Roman Catholic. Smaller representations were from the Church of South India and the Seventh-day Adventists.

When Bishop Theophilus, who was to have been on our speakers panel, was unable to come, the Ceylonese committee nominated the Reverend George Good, an Irish Methodist who is engaged in lay training work. His contribution to the conference—in the form of three lectures on the minister as Shepherd, Priest, and Prophet—proved to be outstanding. His masterful handling

of illustrations was something long to be remembered. There was the one about the assistant Sunday school superintendent who was heard to say, about an unconverted lad in the congregation: "Sometimes I lie awake at night, wondering what I shall say to my Lord when He asks me, 'Where's Tommy?'"

Church growth in Sri Lanka, as in many other countries, is at the moment either nil or minimal in the traditional denominations and much more rapid in the newer, freer, more evangelistic groups. Yet the seed of life is in the older bodies and indications are not lacking of the Holy Spirit's stirrings, not excepting the Roman Catholics. At the end of the Conference Handbook the Committee had printed this benediction:

Go forth into the world in peace; be of good courage; hold fast that which is good; render no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honor all men; love and serve the Lord, rejoicing in the power of the Holy Spirit.

It was in that mood and under that hallowed commitment that we broke up.

If you wish to struggle with frustrating airline schedules, long stopovers, close connections, aircraft so small they can carry you but not your baggage, and roads so "unbridged" that your motor car has to ford the streams rather than cross over them, then try traveling from Kandy, Sri Lanka on a Friday afternoon to reach the big north island of the New Hebrides in the South Pacific by the following Monday afternoon. Some in our party made it; others, arriving the following day, missed the opening meeting of the New Hebrides conference.

ON THREE FRONTS

by Paul S. Rees, World Vision Vice-president-at-large
and Director of Pastors' Conferences

And here we are, even as I tap out these lines on the typewriter, beyond the reach of telephone, telegraph, or television. If a cablegram comes through, it is only because a courier carries it to you the last 25 miles.

But 100 pastors are here on the lovely site of the Presbyterian Bible College, whose principal is our long-time friend, the Reverend Graham Miller. Virtually all Protestant work on this Melanesian island cluster—having, after all, a north-south axis that is more than 450 miles long—is represented here.

Never before has there been such a happy mixture (at this stage of the conference *blending* would be a better word) of the various Christian leaders. Every meeting seems to give

us a higher reading on the thermometer of brotherly love and united concern for Christ's cause in this country.

Three New Hebridean leaders are on the program, one of them taking the morning Bible study, another dealing with the question, "What Is the Church's Role in the Developing National Life?" while a third is speaking on "Communicating the Gospel to the Young." Dr. Mooneyham and I are honored to be joined in lecture responsibilities by the Reverend Joshua Daimoi of Papua/New Guinea, who won our love and high respect at the time of the pastors' conference there in 1971.

Church growth in the New Hebrides is too largely related to popula-

tion growth. What is needed is more than the absorption by the churches of the children of their own families. Deep and fervent renewal will give thrust and effectiveness to evangelistic outreach and the ingathering of converts from the non-Christian environment.

A missionary is here whose glowing face speaks eloquently of what has happened to him since the conference began. Several pastors from one island have agreed to start a prayer-and-Bible-study fellowship to nurture the new life that has surged within them this week.

What a high privilege to be "where the action is"—especially when it is the authentic action of the Holy Spirit!

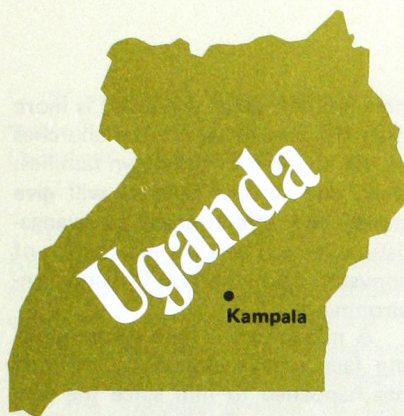


Some of the delegates to the pastors' conferences in Kampala, Uganda. In the upper center are conference speakers Bishop Theophilus, Dr. Mooneyham, and Dr. Rees with Mrs. Rees



facts of a field

Compiled by MARC, a division of World Vision International
Information on other countries available



Lying astride the Equator in east-central Africa, Uganda has been described as a country with captivating beauty in its landscape. Snow-capped mountains, majestic waterfalls, and barren deserts are all contained within its borders. About the size of Oregon, 17 percent of the area is under water or swampland. The rapidly growing population now exceeds nine million, and the average density is over 100 persons per square mile.

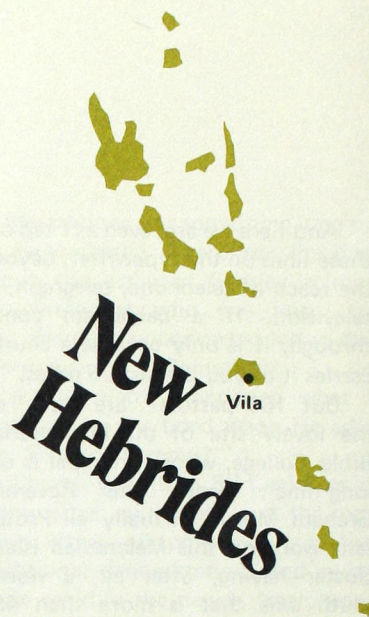
There are four major racial groups and at least 20 major tribes in Uganda, a fact which has led to tension and strife in its history. Most recently, the Asian minority, numbering about 75,000, was ordered expelled in a nationalistic move to give more economic power to African Ugandans.

Christian missionary activity in Uganda began in the 1870's and, for many years, only the Church of England (Anglican) and Roman Catholic missionaries were active. The population is considered more than 50 percent Christian, with over half of these belonging to the Catholic Church. The Church of Uganda (Anglican) is the largest Protestant denomination. About six percent of the non-Christian population are Muslim, while the remainder follow traditional African religions. Some large tribes are still untouched by Christian witness.

The pear-shaped island of Sri Lanka (formerly Ceylon) lies 18 miles off the southeast coast of India. The mountains and rugged plateaus of the central and southern portions are encircled by a broad band of fertile plains. More than 13 million people are crowded into an area the size of West Virginia, with a resulting average density of over 500 persons per square mile.

The people represent a mixture of races and religions. About 70 percent are Sinhalese, who are also largely Buddhist; about 20 percent are Tamil, who are Hindu; and the remainder include a Muslim minority of Moors and Malays, and about one million Christians (predominantly Roman Catholic).

There is a tradition that the Apostle Thomas brought the Good News to Ceylon in the first century. Under three colonial rulers in later centuries, Ceylon was introduced to three forms of Christianity: Roman Catholicism by the Portuguese; the Reformed tradition by the Dutch; and Anglicanism by the British. The first Protestant missionary work was initiated by the British in the early 1800's. Since the mid-1960's, Buddhism has been the state religion, and Christian missionaries are permitted to enter only on a quota basis.



Northeast of Australia and west of Fiji is the New Hebrides group, a chain of 13 large and about 70 small islands which spread across 450 miles of the South Pacific. The first European to see the New Hebrides was a Spanish explorer in 1606. The islands are now jointly administered in a condominium status by Britain and France.

The population of 84,000 is 92 percent Melanesian, with minorities of Europeans and Chinese.

Some of the notable chapters of pioneer missionary work have been written in the New Hebrides. The first attempt to introduce Christianity in the New Hebrides was in 1839 by John Williams and James Harris of the London Missionary Society, both of whom were martyred (a fate that took several of the early missionaries). The famous Pacific Islands missionary John G. Paton, of the Reformed Presbyterian Church of Scotland, began his long and effective ministry there in 1858. The Presbyterian Church has been the predominant denomination in the islands, with supporting missions from several nations. The Anglican and Roman Catholic communities are next in size, with several other church groups now also present. About 85 percent of the population is considered Christian.



readers' right

Indonesia Revisited

Sir: Many thanks to you for publishing the excellent article by W. Stanley Mooneyham in your September issue concerning the Indonesian revival. For those of us who sometimes face questions concerning books like the one to which Dr. Mooneyham referred, this sort of well-reasoned writing is a tremendous help. When there is pressure to accept the equation "spectacular equals true," it is encouraging to have someone like Dr. Mooneyham call us back to the real issues of truth.

Donald Gerig
Pastor, Grabill Missionary Church
Grabill, Indiana

Sir: I was really saddened to read the September issue. You see, several of my friends and I read the book *Like a Mighty Wind*, and were greatly inspired by it.

The book was recommended to us in prayer meeting by one of our senior deacons, who said he thought the reason God was working in such wonderful and unusual ways was because there was not much time left before the end of the age.

As I read the book my heart rejoiced to think that God took pity on these poor backward people, and chose to reveal to them the reality of His presence, and that His power was much greater than that of their witch doctors. It reminds me of Matthew 11:25, 26 where Jesus praised His Father because many precious truths were hidden from the wise and prudent, and were revealed to babes.

I do not see why it should be at all difficult to believe that God might choose to raise the dead, even those who had been dead for several days. Did He not raise Lazarus? And did Jesus not say (John 14:12) that His followers would do greater works than He had done? . . .

I would certainly not expect the Lord to perform similar miracles now in the U.S. because we should be mature Christians here, and already have so many, many proofs of His love and power. However, He was pleased to bear witness in that way to the testimony of His Son at the beginning of the Christian era (Acts 2:22), and I do not doubt that similar things have happened many times since, when His Word has been preached to people living in great darkness and ignorance. . . .

Katherine P. Sanborn
Exeter, New Hampshire

Sir: . . . You have confirmed a number of the questions which had come to my own mind in hearing the reports from Indonesia. Having been through a similar situation in Colombia, South America during the middle sixties, although on an infinitely smaller scale than what is happening in Indonesia, I have been intensely interested in the reports we keep getting from that area of the world. (Incidentally, I

have written up my experiences related to this in a book entitled *Hammered As Gold*, published by Harper and Row in 1969.)

I know from firsthand experience something of the confusion and pressures in which one finds himself when a genuine work of the Holy Spirit is obviously going on but complicated by extremes of the so-called charismatic movement. This was exactly what we faced in Colombia. For this reason, I have been keenly interested in getting the truth of what is happening in Indonesia. Your article is the finest thing I have seen on this.

David M. Howard
Director, Urbana 73
Madison, Wisconsin

Sir: We deem the article very outstanding. What is the cost for 500 copies of the article? (-\$20—Ed.) Also, what is the cost for 1000 copies? (-\$35—Ed.)

A.J. Northrop
First Baptist Church
Visalia, California

Sir: With a yielded heart but a broken heart, I write you. My husband and I wanted to do something special for Jesus so we wrote you for a child to sponsor. We sent only one check of \$12. Then my husband took sick. Doctors were confused over his condition and then he suffered a stroke and God took him to be with Him May 12, 1972 at the age of 57 years.

Things have been a bit confusing for me, but Jesus has taken my hand a little tighter. I had all hopes for my husband's recovery and then the stroke came. But I want to do something for Jesus in a special way. So I am sending a check for \$100. . . .

I was delighted with W. Stanley Mooneyham's article. It made the most sense to me for it is a miracle of His grace that has supported me in my sorrow. . . . Jesus is to us what we need as the occasion arises. I find Him the great "I Am." You see why your article hit me so well.

Mrs. Leonard Sweet
Gloversville, New York

Sir: It seems to me that *World Vision* magazine is doing everything it used to do, but doing it better. Stan Mooneyham on Indonesia was splendid. Congratulations.

I notice, however, a certain restlessness among missions people, as expressed in

your magazine, over the "happy" mission conference (p. 23). It is suggested we even ought to invite controversial speakers who will "tell it as it is."

May I remind you that we who listen to missionary speakers already know "how it is?" We are quite aware that there are problems—enormously difficult problems—on the mission field. What we want to know is, are you getting any place? Are there any results worth reporting?

If the work is caving in, don't bring out the crying towel on Sunday night. Tell it to your board.

Sherwood E. Wirt
Editor, *Decision* magazine
Minneapolis, Minnesota

A Ring of Reality

Sir: Let me tell you that I think the September issue was exceptionally fine—particularly the article on John G. Paton, South Seas Pioneer and the Open Letter to a Missionary Daughter. That letter had a ring of reality found rarely in a letter of this type.

Augusta Colucci
Bellerose, New York

A Gift and a Point

Sir: I was moved by the letters in your Readers' Right column (June issue). Consequently, I would like to contribute what I can for [more] relief. Please find enclosed five dollars.

But I would like to also point out that the cause of all their problems is not the communists (who are far from blame), but the United States. We are the ones who have escalated and spread the war all over Southeast Asia.

Charles Ford
Lakewood, Ohio

To Bring Sight

Sir: After reading your July/August issue, I really feel heartbroken.

I have been hospitalized about four times since January and billions throughout the world do not even have a doctor.

Please accept the enclosed \$100 along with my regular Mission of the Month Club support to bring sight to those who are getting that horrible eye disease through malnutrition. I . . . feel this ministry of yours combines the task of physical and spiritual healing.

Gail Abaecherli
Grand Rapids, Michigan

Happy Correction

Sir: I am happy to tell you that Pastor Dieu Huynh, who was reported killed in the siege of An Loc (June issue), has been found alive. He was severely wounded, but had been carried to a hospital. His friends did not know he was alive. On July 2, he married his sweetheart and is serving the Lord among refugees.

Barbara Ferguson
World Vision of Vietnam
Saigon, Vietnam

by Mavis Gannello

HOW TO MAKE A MISSIONARY SCRAPBOOK

*"Now when is that missionary's birthday?"
"Let's see, what is her Japan address?"
"Their oldest son is nine, but how old is the little boy?"*

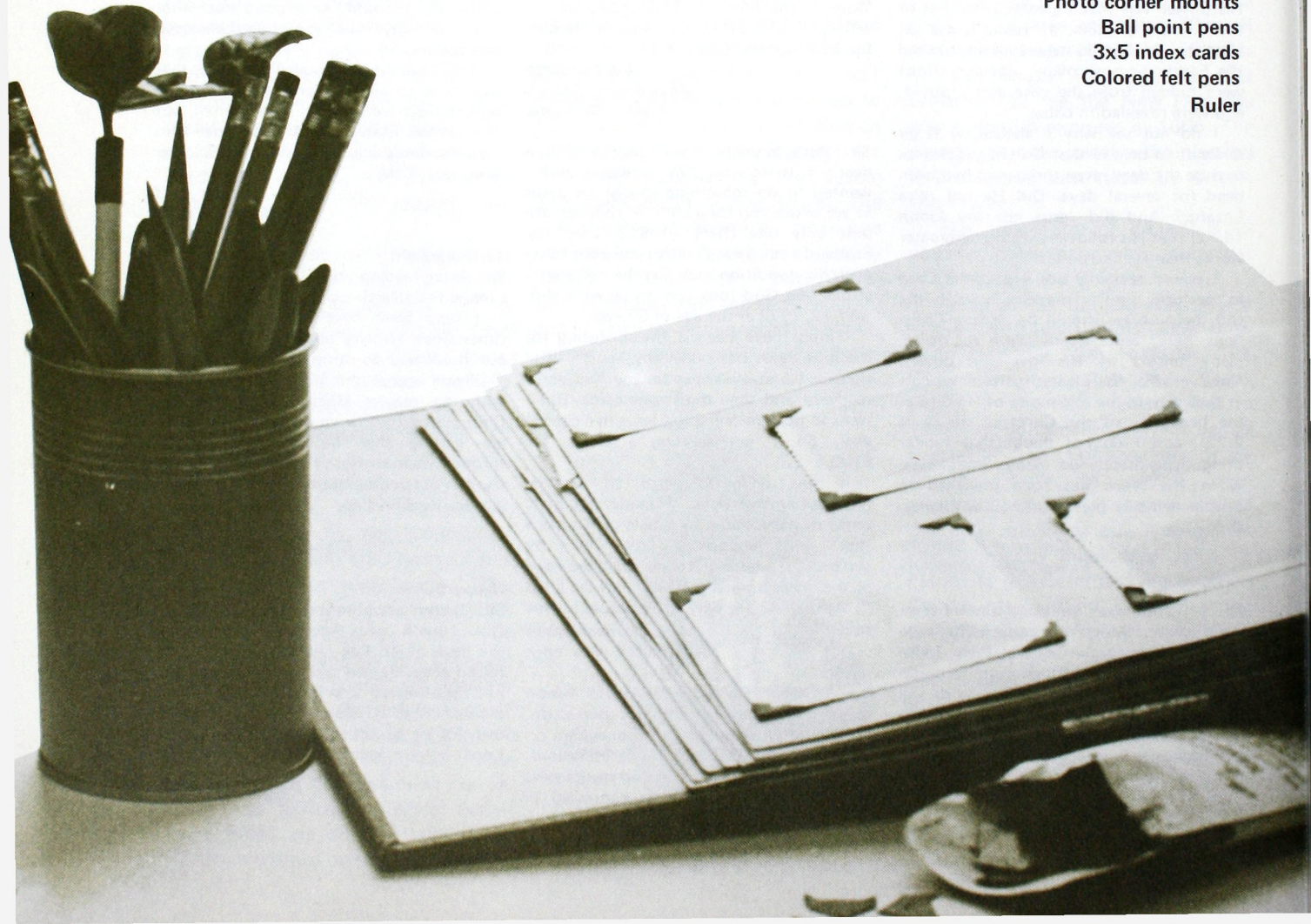
Do questions similar to these bother you as you attempt to keep in touch with missionaries?

Perhaps maintaining a scrapbook will help you keep an active and effective contact with your overseas friends. And, a scrapbook can be an exciting introduction to missions for children. In fact, scrapbooks can be used by individuals and church groups.

As the project unfolds, it becomes a lively social study. Everyone involved will be learning. And you can be as involved as you wish to be. Children will enjoy gathering the material and writing letters as much as adults.

You will need the following materials:

- Large scrapbook
- Glue
- Scissors
- Photo corner mounts
- Ball point pens
- 3x5 index cards
- Colored felt pens
- Ruler



Start off with two pages for each missionary. More scrapbook pages can be added later as needed.

A photo of the missionary, or missionary family, should be on the first page. Because missionaries sometimes change their address just like the rest of us, print their addresses on small cards and mount them under their photos using photo corner mounts. Then when they change addresses, all you have to do is make out new cards. What is added next will be entirely up to you. Perhaps the following suggestions will help you get started:

1. Date missionary left.
2. Map of country with the area where the missionary is serving marked. If missionary travels around, indicate in red.
3. Information of area: people, customs, weather, and so forth.
4. Postcards and pictures.
5. Stamps of the country.
6. Holidays and celebrations.
7. Clothing sizes and favorite colors.
8. Special interests.
9. Birthdays and anniversaries.
10. Mailing instructions.

It may be helpful to keep your missionary scrapbook in alphabetical order. Make an index page. If you follow this method, number the page on which the missionary's picture and address appears as follows. Missionary "A" page one, followed by two or more pages. Missionary "B" page two, also followed by two or more pages. This way your numbering system will not be ruined by the addition of extra pages.

Your missionary scrapbook can become a vital ministry. Missionaries face many trials and discouragements. The scrapbook will serve as a reminder to you that they are in need of your letters and prayers. Pray daily, write frequently. Your letter may turn up at just the right moment to give the encouraging and spiritual lift needed. (Write for a free brochure: *How to Write Letters to Your Missionaries*, World Vision International, Box O, Pasadena, California 91109.)

One of my missionary friends came home on furlough from Liberia. She said my letters often came at a time when she was feeling a little low. The blessing she received from the letter gave her the needed encouragement. Knowing this brought home forcefully the importance of writing to as many missionaries as possible, not just once in awhile, but on a regular basis.

Your missionary friends will appreciate your extra effort on their behalf, too.



As a free lance writer, Mavis Gannello has won several journalism awards. She is listed in the International Who's Who for Poetry 1972-73.



prayer requested

"The Way of Peace" for Cambodia

"The Way of Peace" is coming to Cambodia. Scheduled for November, the second evangelistic crusade within seven months was requested by the Cambodian Evangelical Church. The first public crusade ever held in the country took place last April.

Merle Graven, World Vision associate in Cambodia, recently explained: "The word 'way' in the Cambodian language means 'to satisfy the hunger of the heart.' The populace is tired of war and hungry for peace so the theme should attract attention. And, there's also a Cambodian prophecy, even among the Buddhists, of a 'Prince of Peace' coming."

World Vision president Stanley Mooneyham was the featured speaker for the April meetings. He has agreed to return for the six-day crusade to be held November 20-26

in Phnom Penh, the capital city.

Joining Dr. Mooneyham will be the Palermo Brothers, well-known United States Christian singing duo. The crusade planning committee specifically requested the Palermos, noting that the men have had a unique ministry in many Asian cities.

Meetings, other than the evening crusade gatherings, are scheduled for schools, offices, factories, and army camps. There is a possibility that the Palermo Brothers will appear on a Cambodian television program.

Prior to the April crusade, nearly 50 years of missionary work had resulted in only 600 Protestant church members. Many Cambodians were shocked to learn a Christian church existed in the country. As a result of the crusade, the church has experienced good growth.

Cambodia is wide open to the gospel now, but with the military activities increasing, opportunities for a Christian witness may be cut off in the near future. Please join in prayer with Dr. Mooneyham, the World Vision staff and the church in Cambodia, asking God's blessing on this second important crusade.



Please pray for the Palermo brothers and Stanley Mooneyham who is here pictured preaching to the overflow crowd at the first Cambodia crusade last April.

dateline Pakistan

by Chandu Ray

Simla has such hallowed memories for me. In this mountain resort at the foot of the Himalayas, the reality of Christ became known to me and I accepted Him as my Savior. Simla has been in the news recently as Prime Minister of India Indira Gandhi and President of a truncated Pakistan Mr. Zulfikar Ali Bhutto met there for a political summit. I say "truncated" Pakistan because as a result of the war between India and Pakistan in December 1971, Pakistan lost 75 million people of its total population of 130 million to Bangladesh. When I visited Bangladesh in February none felt any loyalty to Pakistan and none of the 75 million people wanted to be called Pakistanis. When a man in the street spoke in Urdu (the lingua franca of West Pakistan), he was set upon by the mob and trampled under foot. Three million of their countrymen had been the butt of Pakistani brutality.

Looking back one can only conclude that Pakistan was forced on the people of Bengal by a British government too eager to show favor to the martial races from West Pakistan. They carved out a new nation for them from a united India on the basis of majority religious affiliation. Pakistan was the vision of a solitary politician, Mohammed Ali Jinnah, who had lived his life in the cities of Karachi and Bombay and knew little about the 85 percent of the agricultural rural population. Against the advice of Mahatma Gandhi, as well as many veteran British and Indian political leaders, the doubtful gift of Pakistan was given as a sop to the military junta for their help during World War II. The new nation was so ill-conceived that it found itself divided into two parts, with no linguistic, cultural, political, or economic affinity. The only common factor was the religion of Islam. Even this was a doubtful reality as most of the Muslims in East Pakistan were converts from Hinduism through political pressures of Muslim conquerors. They neither had the heritage nor the conviction of Islam which emanated from the Arab world.

It is now history that as the result of that hurried and badly thought-out division of India, one of the largest movements of refugees took place. Sixteen million people lost their homes and security within a period of four months, and three-quarters of a million lost their

lives in the holocaust. Ethics, morals, and economy were lost. Seven governments came and went in as many years. Bickering started about parity between the two wings of Pakistan—separated by 1,300 miles from one another, with a hostile, unbending, uncooperative India in between. A tenuous peace was kept between the two wings by a semblance of religious unity until martial law took over. The West Pakistan army tried to assert itself and started a reign of terror until India intervened with its army and liberated East Pakistan. It is inevitable that Bangladesh will remain a vassal state for some years to come and will perhaps eventually even merge into an independent Bengal. No wonder China exercised its first veto in the security council to keep Bangladesh out of United Nations. The procommunist feelings and noxalite excesses are already evident in Bengal, which India finds difficult to curb, and which have already permeated Bangladesh.

Can Pakistan now settle down to a peaceful coexistence with its neighbor India? Will the martial races of Pathans and Punjabis allow Mr. Bhutto, a Sindhi, to rule over them? The recent language riots have shown that he is walking a tight rope. The foreign policy of Pakistan has been molded for years on the question of a plebiscite in Kashmir. What of it now with Kashmir already annexed to India? How long will the people of this truncated Pakistan live by words (Mr. Bhutto is an extremely eloquent speaker) when the economy of the country has been ruined and inflation is at its highest? Militarily Pakistan is crippled; culturally it is divided among the juntas of Sindhis, Baluchis, Punjabis, and Afghans. Religiously, they feel their god has failed them. Already many opposition leaders have been placed behind bars by Mr. Bhutto and the people live in constant fear of new innovations of "nationalization."

The Christian church which achieved its unity among Anglicans, Congregationalists, Lutherans, Methodists, and Presbyterians two years ago has a wide open door of opportunity to quietly move forward and preach the gospel of hope through Jesus Christ. I am told that in one area alone, where I have had the privilege of working, a concerted effort is being made to instruct 100,000 adults in the Christian faith. The church in Pakistan has approximately 800,000 Christians but they are still less than two percent of the population. They need our prayers and our encouragement as the government has threatened to purloin all institutions of higher and secondary education. The church has 34 such institutions.

In 1969, Bishop Chandu Ray was called from his Anglican diocese of Karachi, Pakistan to Singapore to become executive director of the Coordinating Office for Asian Evangelism, a direct outgrowth of the 1968 Asia-South Pacific Congress on Evangelism held in Singapore.



Muddy sandaled, we entered the chapel. Each of us hunted for a place on the rough benches arranged in a square. Calling to our friends, strumming guitars, we started to settle down. Those who faced the chapel's open front looked across a grassy slope to the Philippine peak Mt. Canlaon rising into the white clouds.

Harvey Co Chien's voice rose above our neighborly tete-a-tetes, opening our testimony service. After one hymn we sat still. Silently we observed the metal ripples of the roof, the wooden beams holding it up, the swirls of dried mud on the floor.

Elena stood up with slender gracefulness. "When I arrived here in Kawayan," she said, "the first thing I saw was—that!" And she pointed to Mt. Canlaon, dark and massive. Then she spoke, in her languid way, about the lilies of the field, the birds of the air, the soul-renewing beauty of Kawayan and how God cares for it all.

"I have always been a *senorita*," she confessed with her rich smile. "And when I've thought of missions, I've thought of the Bible women back in the mountains and how they sacrifice. And I've thought, I could never live like that. Why, I don't even know how to walk down a mountain!"

"And you see—I'm selective. I don't like vegetables, for example."

Elena flashed her smile once

Miriam Adeney is an associate staff worker for the Philippine InterVarsity Christian Fellowship, managing editor of Campus Impact—a monthly publication of IVCF in the Philippines, and on the faculty of the Asian Theological Seminary.

more. "But now I've seen that as God cares for the birds—and I am much more than a bird—He will also care for me. So I'm willing to be whatever He wants—even a Bible woman."

Close behind her, Joey stood up. "Washing clothes is not new to me," he said. "Washing pots and pans is not new to me. Personal evangelism, Bible reading and prayer are not new to me. But the love that we have shared together at this camp is new to me. I have been a Christian loner. I haven't known this kind of fellowship before. This rich concern—this caring for each other—is something I will never forget." Joey was the only evangelical Christian on his campus as far as we knew.

It was spring and we were ending a month of intensive leadership training for university students. Every year since 1958 the Philippine InterVarsity Christian Fellowship had been conducting such education at Kawayan ("Bamboo") Camp sprawling across the rugged back hills of the sugarlands of West Negros Province in the central Philippines. This year

Happy campers rest during hike.



BUILDING CHRISTIAN LEADERS IN THE PHILIPPINES

by *Miriam Adeney* An encouraging report
from a training camp
for university students

57 campers had packed the volleyball courts, mess hall, and chapel. They had come from Cebu, Iloilo, Bacolod, Cotabato, Davao, Cagayan, and Mindoro as well as from many parts of Luzon. All had been chosen for their love for Jesus Christ and their willingness to be leaders when they returned to their 27 campuses.

Ordinarily vacation had meant home and family, folk songs on the porch on lazy sunny afternoons, outings with their friends, snacks in the morning, afternoon, and evening, and, above all, hours of leisure. But Kawayan meant discipline. The rising gong clanged at 5:30 AM. By 6:00, dressed and pulling on your sweater, you were to head for your favorite wooded nook or perch yourself on a sun-warmed rock for an hour of private Bible reading and thinking, alone with God.

Then you followed a daily routine of four major sessions, two group prayer times, a work period, a study period, a siesta hour, required volleyball games, reports of the various campus fellowships, and Bible verse memorizing. You had to lead group Bible studies, read and make reports, plant a tree, and compose an original article to develop your writing ability.

You learned the great doctrines about God, Christ, man, salvation, the Holy Spirit, and the Church. You discovered how to make sense out of a new Bible passage—how to observe, interpret, and apply it. You squirmed under the probing penetration of God's standards during the sessions on the personal life of a leader. You

shivered as you thought of your own corrupt society during the nine expositions from the book of Amos.

One weekend we rocked and slid down the mountains to Bacolod in the backs of two sugar cane trucks. Sunday morning we formed gospel teams for nine churches. That afternoon we produced our own radio broadcast. Monday we flooded the campuses of West Negros College and La Salle College in "stranger evangelism" and dorm evangelism. Several students committed themselves to Jesus Christ, including a high student body officer in La Salle.

Now camp was tapering to an end. We sat in the simple chapel. The river whirred untiringly down in the ravine. A red-combed chicken waddled past. I looked around at the pink, green, and yellow dresses, the luxuriant long hair, the clean T-shirts, and wondered: what has this camp meant for the future Philippine Church?

Suddenly Lito jumped up on wobbly legs. He wriggled his shoulders. "This afternoon I learned something wrong with me. Sex. While Dick and I were taking our siesta, we were talking. He showed me about "dirty" movies—how I've been living a double life, Christian life with my Christian friends and secular life with my other gang. I want it to be different."

Emily, the wealthy, white-skinned Chinese, stood up. "How quickly you all were able to share your fun, your problems, your chatter together!" she enunciated carefully. "Your laughter carried so many



Campers explore God's Word together.

shared meanings. And you were able to relax as if the world belonged to you. But I was different. I brought with me a suitcase full of neatly packed dresses for rugged living, treasured traditions, and bourgeoisie values. And I felt alienated.

"Mud. Sun that turned me horribly dark. People too different to fit my previous categories.

"When I was not chosen for the radio team or a testimony, the cultural barrier changed to a wall of jealousy and pride because my inferiors had been selected. You sang,

*I've got peace like a river,
I've got joy like a fountain,
I've got love like an ocean
In my soul.*

But I did not."

She turned her head and I saw the peaceful smile on her face. "God saw me struggling," she continued. "He reached down, and little by little has been working changes in me. I can sing with you now."

Bong rose. Though he was short, his soft mustache and glowing eyes spoke of his manhood. "As you know, I'm a political science major. I find it hard to be a Christian. All my professors show us how religion is

the main cause of graft and corruption in our society. When I read the political philosophers, I find arguments against the existence of God. Sometimes my faith wavers. But this camp has shown me why I believe what I do."

"Bong didn't know it," said Pepe, standing up as Bong sat down, "but I've been a member of a radical student movement." Bong looked up. "In fact, I brought our radical singers to perform at the fellowship meetings several times. It was only at this camp," Pepe concluded abruptly, "that I learned that Christianity and communism are not the same."

We who had not faced the dilemma so personally could afford to let loose a whoop of laughter. Bong hugged Pepe fiercely, then shot to his feet. "If I had known what I've just learned—that Pepe was a member of that group—I would have had him expelled from the fellowship," he said. His eyes flashed fire. "We're in a hot spot. The leader of the Communist Party in our province is said to be a law professor at our university. Our staff worker even wondered if I was a Communist because I'm in political science. I expect our group to be infiltrated next semester."

For three and a half hours, while insects buzzed and clouds crept up and shrouded Mt. Canlaon, voice followed voice. Finally a staff worker stepped forward. "This morning when Juan prayed for those in countries where they cannot worship freely," he began, "God asked me again whether I was willing to live as

a Christian witness in a communist society. I stand here now to say that I am willing to do just that... though this"—and his voice thickened as he gestured with his shoulder at the perky baby girl laughing in his arms—"this makes me more vulnerable."

"What has this camp meant for the future Philippine Church?" I had wondered. I thought of pastors and insurance salesmen and farmers and secretaries who had stepped out of Kawayan to become active leaders in the church. I thought of the 1970 Kawayan graduates who had spurred the University of the Philippines' chapter to lead 83 students into a relationship with Jesus Christ during this past year.

And what had this month given the campers of 1971? Intellectual understanding of what they believed. Practical experience. Deeper acquaintance with God through daily devotional disciplines. Rich Christian companionship. Guidance from dedicated staff workers. Warm blending among various subcultures. In short, an intense Christian learning experience tailored to individual needs. Again God had been building leaders at Kawayan.



Afternoon workshop in the chapel



Students tumble out of trucks for their weekend in town.

Concentration
leads to success.



MOLDING LIVES WITH GOD'S WORD

THE LITTLE SHEPHERD MOVEMENT

*"While others learn to swear,
And curse, and lie, and steal;
Lord, I am taught Thy name to fear,
And do Thy holy will."*

So penned famous hymn-writer, Isaac Watts commenting on his early Christian training.

In Korea, World Vision has a unique program which gives thousands of children a firm grounding in the Christian faith. The Little Shepherd Movement is designed to encourage youngsters to memorize, and apply, the Scriptures to their lives.

Under the guidance of trained leaders, children in World Vision child-care homes in Korea who are old enough are urged to take part in the annual LSM Scripture Memorization Contest. After preliminary competitions, both local and area-wide, the participants travel to the final contest in Seoul. There, in spelling bee fashion, the children repeat over 100 Bible verses and their references.

Winners or losers, the youngsters

are grateful for their Christian upbringing in the World Vision child-care homes.

The following are comments from several Scripture Memorization contestants:

"I feel the word of God has life and power. I realize my purpose in participating in the contest lies not in winning the prize, but in knowing the truth of the Lord so that I can practice it in my daily life."

"As the Lord gave me patience, I became interested in memorizing the Bible verses and it gave me a great deal of joy in all aspects of my life. The precious Word of God works strongly within me, giving me much strength in my daily life."

"Unfortunately I did not get any prize, but I have no burden in my heart. How can a Christian

who memorizes His precious words be discouraged?"

"I do hope my sponsor will continue to remember me in her prayers and guide me that I may be as good a person. I am so grateful for all my opportunities."

There are thousands of youngsters who need the guidance of Christian adults. You can have a vital part in the Little Shepherd Movement, and the other child-care ministries of World Vision by giving prayer and financial support. Will you help give direction to a child who needs to know Jesus Christ?

I want to have a part in the lives of children. Enclosed is my gift of _____ to be used in the child-care ministries.

name _____

address _____

city _____ state _____ zip _____

4300 H2B-004

Winner in the
Scripture Memorization Contest



Kim Young Keun



Children's Choir Soloist Wins Honors

Kim Young Keun wants to be a concert violinist. He is well on his way. At 17 years of age, the Korean Children's Choir soloist has achieved more honor than many musicians can claim at the end of their careers.

Young Keun began playing the violin at the age of eight. He has studied under Lee Jae Hun, concert master of the National Symphony Orchestra, for five years. Last May, Kim won Korea's top music award,

the "O Il Yook Min Jak Sang."

When the choir arrived in Los Angeles to begin their tour, Kim was granted an audition with Jascha Heifetz. Another audition is scheduled for January with the possibility of Young Keun studying under the maestro.

Sensitive and a perfectionist, Kim Young Keun finds performing before a large audience a great trial. But he comments, "I've learned to play for God and forget the people."

Medical care provided for Vietnamese Children

Unique World Vision programs are providing medical care for children in South Vietnam. A teacher has been hired for the children undergoing plastic surgery at the Barsky medical unit. These children are suffering from injuries and congenital deformities and are hospitalized for several months at a time. Now their education can continue even as they are in the hospital.

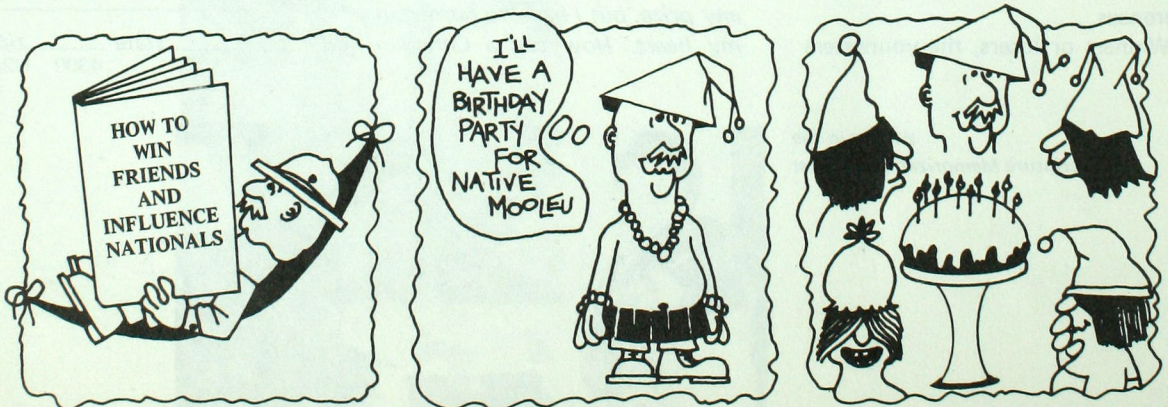
Another ministry among injured children is the Me Linh amputee center. There young amputees are provided artificial limbs and rehabilitation. Too, Barbara Ferguson, World Vision staff member, has been arranging picnics at the beach for these youngsters. Many children float on inner tubes while others play in the surf wearing their prostheses. The experience has a vital "healing" effect on their minds.

New WVRO Director Appointed

The appointment of Dr. Donald E. Warner as director of the World Vision Relief Organization has been announced by Dr. Ted W. Engstrom, executive vice president of World Vision International.

Before joining World Vision, Dr. Warner was executive director of International Health Services, a non-profit California medical organization. Previously, he was involved in

Dr. Worvis



space life sciences with the National Aeronautics and Space Administration. His background also includes 13 years with the General Electric Company where he supervised radiochemical, clinical, histology, electron microscopy and pathology research laboratories.

An elder in the United Presbyterian Church, Dr. Warner has also served as lay preacher in many churches. He has involved himself in college career groups and evangelism programs, as well as civic and community affairs.

The World Vision Relief Organization, a separately incorporated division of World Vision International, is an approved agency registered with the Advisory Committee on Voluntary Foreign Aid of the U.S. Agency for International Development. The organization channels an average of three million dollars worth of food, medicine and supplies yearly to many countries and is on stand-by to respond to disaster around the world.

Childcare Associates Program Begins

A new World Vision program, *Childcare Associates*, has been inaugurated. Associates are people who volunteer to talk with others about sponsoring children through World Vision International. The main requirement is a heart-interest in needy and orphaned children with a desire to find sponsors for them.

If you are interested in further

information, write: Jessica Johnson, World Vision International, Box O, Pasadena, California, 91109.

"Managing Your Time" Seminars Held in United States and Canada

Five "Managing Your Time" Seminars, sponsored by MARC (Missions Advanced Research and Communication Center), a division of World Vision, were held this fall. The seminars took place in Wheaton, Illinois; Denver, Colorado; Toronto, Canada; Grand Rapids, Michigan; and Los Angeles, California.

Dr. Ted Engstrom, vice president of World Vision, and Edward Dayton, director of MARC, led the meetings. Seminar curriculum teaches participants principles of management, both on personal and organizational levels. The project has received wide acclaim.



Sponsor on World Tour

Minneapolis teacher, Lauretta Ruby of Brooklyn Center, presently on a world tour sponsored by the National Education Association, received a garland upon her arrival in Calcutta, India, from 19 year old Shanti Basak. Miss Ruby has sponsored the teenager for eight years, through World Vision International, Monrovia, California, and this was their first meeting. She also sponsors a World Vision child in Korea. Pictured also is Rose Nawalker, center, North India coordinator for World Vision.

Upcoming Television Special

Last spring Stanley Mooneyham and Art Linkletter spent five weeks in Asia filming "Children of Zero," a television special about children of need. The film is designed to show what happens when caring people share with others.

"The mission field is full of un-sung stories," comments Dr. Mooneyham. "We want to give our

message in such a way that people will realize what happens when Christians share."

"Children of Zero" tells the stories of a boy in Hong Kong, a graduate nurse in Korea, and a "streetboy" in Vietnam.

Watch for further announcements as scheduling has not been finalized. And please pray that viewers will be motivated to become involved.



airport meetings are all alike. You arrive early, check the flight's arrival time, and walk to the proper gate. There, you join others and wait, anxiously looking at watches, pacing back and forth, momentarily sitting, then pacing again.

As a plane taxis into view, faces are pressed to windows for a better look; eyes squint in the setting sun's light. Expectation rises, disappointment follows. Time and again. Shuffling, watching, waiting, wondering, waiting.

Another plane taxis into sight. . . and turns toward the gate. Cameramen and photographers begin "shooting" furiously. The crowd presses forward, then spreads out along the windows. The plane comes to a halt, stairways are wheeled into place and passengers begin disembarking.

A steady stream of unrecognizable people; the flow trickles to a stop. Then the waiting crowd comes to life.

"There's Peter Lee!"

"And there are the children."

"Ohhhhhhhhhhhhhhhhh, look at the darlings in their beautiful dresses."

The "Ohs" and "Ahs" continue, followed shortly by embraces, reunions, introductions, bows, hand-clasps, happy smiles, gift presentations. Flashbulbs pop and cameras whir continuously.

Six-ten P.M., September 27, 1972. The Korean Children's Choir had arrived in Los Angeles. Each time the choir arrives in a new city, it is the same thing: excitement plus.

World Vision International expresses grateful appreciation to Korean Air Lines for handling the choir's overseas travel arrangements, and to the Pasadena Hilton Hotel where the choir stayed during two weeks of final preparation before beginning its fifth U.S.-Canadian tour. A detailed itinerary of the choir tour for November and early December follows:

| DATE | CITY | AUDITORIUM | TELEPHONE |
|-------------------|--------------------------|--|---------------|
| Nov. 16 | Lansing, Michigan | Eastern High School | (517)485-4383 |
| Nov. 17 | Indianapolis, Indiana | Indiana Convention Center | (317)637-2564 |
| Nov. 18 | Fort Wayne, Indiana | Ft. Wayne Bible College | (219)456-2111 |
| Nov. 19 (aft.) | Marion, Indiana | Marion High Auditorium | (317)674-6901 |
| Nov. 19 (evening) | Flora, Indiana | Carrol Consolidated High School | (219)967-4547 |
| Nov. 20 | Louisville, Kentucky | Memorial Auditorium | (502)451-9343 |
| Nov. 21 | Cincinnati, Ohio | Cincinnati Music Hall | (513)522-7707 |
| Nov. 23 | Columbus, Ohio | Veteran's Memorial Auditorium | (614)274-5131 |
| Nov. 24 | Harrisonburg, Va. | Godwin Hall | (703)434-2312 |
| Nov. 25 | Pittsburgh, Pa. | Heinz Hall | (412)391-9006 |
| Nov. 26 | Erie, Pa. | Gannon Auditorium | (814)TE3-7073 |
| Nov. 27 | Buffalo | Hearthstone Manor | (716)634-4440 |
| Nov. 28 | Rochester, New York | Eastman Theater | (716)328-8860 |
| Nov. 30 | Toronto, Ontario, Canada | Massey Hall | |
| Dec. 1 | Syracuse, New York | War Memorial Aud. | (315)469-5051 |
| Dec. 2 | Allentown, Pa. | Allentown Fairgrounds Agricultural Hall | (215)433-8661 |
| Dec. 3 (aft.) | Harrisburg, Pa. | Zembo Temple | (717)939-9333 |
| Dec. 3 (evening) | York, Pa. | Fourth United Methodist Church | (717)854-6984 |
| Dec. 4 | Lancaster, Pa. | Youth for Christ Auditorium | (717)394-8661 |
| Dec. 5 | Philadelphia, Pa. | Sheraton Hotel Ballroom | (215)924-8904 |
| Dec. 6 | Hartford, Conn. | Bushnell Memorial Aud. | (203)521-0360 |
| Dec. 7 | Montgomery, New York | Valley Central High Aud. | (914)457-5959 |
| Dec. 8 | Long Island, New York | C.W. Post Center Aud. | (516)661-1388 |
| Dec. 9 | Montclair, New Jersey | Montclair High School | (201)843-1900 |
| Dec. 10-12 | Bermuda | Rosebank Theater | |
| Dec. 14 | Baltimore, Maryland | Baltimore Polytechnical Institute | (301)653-9550 |
| Dec. 16 | Norfolk, Virginia | Chrysler Hall | (703)393-2505 |

CHOIR ARRIVAL: Excitement Plus



From Reporting to Interpreting

The bane of Western reporting on matters African and Asian is pride. Its grace—usually found in small granules—is humility. We tend to insist that we know what we are talking about whether we do or not. The Fontana paperback people have recently published a book of colloquial prayers called *Treat Me Cool, Lord*, by Englishman Carl Burke. One of them is called "About Being Dumb." It reads in part:

*"Dear God, we been awful dumb.
Sometimes we are fulled up with scary things
Sometimes we just don't know enough about things
Sometimes we just want lots of things. . . .
Sometimes we got the wrong ideas about people
Just 'cause they is different from us.
We don't like this kind of stuff
And we need some help from you to change it."*

Verily, we do!

Take Uganda, for example, the scene of one of our pastors' conferences reported elsewhere in this issue. Uganda has a whole passel of crises on its hands: political, social, economic, religious, military. It may explode disastrously. Again, it may not. President Amin is an ex-prizefighter who became a general. Less than two years ago he headed a coup that sent the country's civilian president into exile and set up a military dictatorship. General Amin is a Muslim, ruling a land that nominally is more than 50 percent Christian. Like a lot of other generals who could be ticked off in a lot of other countries, he has his rough and arbitrary side.

What has made the most headlines in the world press is his recent drastic act of eviction, driving out thousands of Asians who have for years played a dominant role in the business and professional community.

Yet this act, however extreme, needs to be understood in context. A friend sent me a clipping from a mid-America newspaper, in which the editor was berating Africans for their barefisted racism as shown by General Amin's eviction order. The facts do not support the criticism. The issue in Uganda is not primarily race but economics. What has brought matters to the boiling point is that nationalist-minded Ugandans will no longer tolerate the practice of many Asian merchants and industrialists who make their money in Uganda and stash it away in England and Switzerland. Alien money-makers who have seized the opportunities, while avoiding the risks, of normal participation in the economy of the country are no longer wanted.

Church leaders drew up a protest against General Amin's action, but that protest nowhere disputed the point that the economy was not being well served by profits-hoarding Asians. The churchmen made a plea for a longer time period within which the Asians have to leave and more generous guidelines in liquidation of their interests. This plea the General chose to ignore.

It is not easy to occupy the position held by Archbishop Sabiti of the Church of Uganda (Anglican). Its immense numerical strength, its long tradition of privilege and prestige going back through the years of British rule, and its comparatively high level of trained leaders give to this church something akin to the status

of a national institution. In this circumstance the Archbishop has made himself available both to the previous administration and to the present rulers of the country. To some this appeared to be a case of carrying water on both shoulders. I was given to understand that some non-Anglican evangelical groups have taken a critical view of him.

It is possible that this negative attitude comes easy to some of these evangelical brethren whose posture, on ideological grounds, is strongly separatistic. From our point of view it was regrettable that the invitation to attend the conference failed to reach some of these pastors. Equally to be deplored was the fact that, as one of them frankly wrote, they would not have come even if the invitation had been delivered to them.

Archbishop Sabiti, whose leadership of the conference we greatly appreciated, is a strong man with a frail physique. He is a thoroughgoing evangelical Anglican who for years has been profoundly influenced by the East Africa Revival movement. Humble in bearing, fraternal in spirit, studious by habit, evangelistic in concern, a "deep breather" in the life of prayer, he is very much aware that the Holy Spirit has been grieved by the tribal rivalries that have, in recent days, infected the life and practice of the Ugandan churches, notably some of their leaders. The result has been conduct unbecoming to the name and honor of Christ, even to the point where government officials have put pressure on these leaders to resolve their differences.

Should we of the West sniff at these odors with self-righteous noses? God forbid! How dare we when we think of the fleshly frailties that have erupted in bitter divisions among our own churchmen?

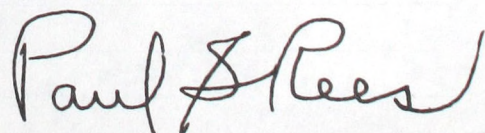
What is more, there is evidence that the Christian leadership of Uganda is responding with new obedience to the call of the Cross. Calvary love is the master solvent. It melts hardness, fosters forgiveness, heals relationships, creates fellowship, sparks witness.

As we view the Uganda church scene with hope-filled eyes, so we regard its national life and ills with something more than cynicism or despair. A Liberian churchman who addressed our conference reminded his listeners that in the short span of 15 years, 39 African countries had achieved freedom from colonial rule and in only three of them had there been civil war. "We Africans," he said, "should be commended for our successes, not condemned for our failures."

Other non-Africans may feel differently but I, for one, cannot find it in my heart to quarrel with that comment.

I go back to that unconventional prayer with which these notes began. There's another part of it that reads:

*"We been awful deaf too,
'Cause we didn't hear
What your Son been saying."*



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