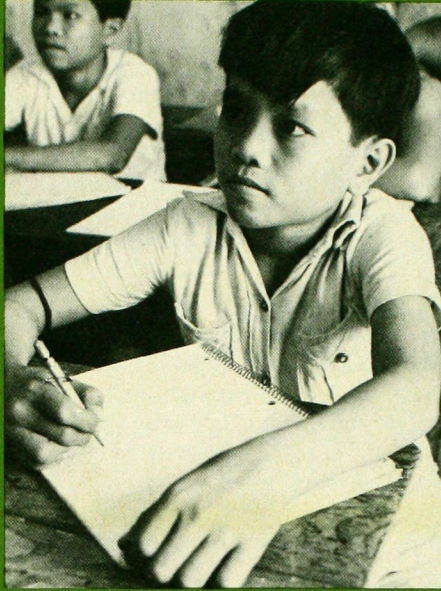


NOVEMBER 1974

world vision

SOUTH



VIETNAM



The
Critical
Years

also

From Day to Day, by Frank E. Gaebelein
Where Tomorrow Struggles to be Born, by Paul S. Rees

or Asia's Christians: A Special Role in Human History, by Carl F. H. Henry

'Where Are the Nine?'

No duty is more urgent than that of returning thanks.
Ambrose of Milan

Every virtue divorced from thankfulness is maimed and limps along the spiritual road.
John Henry Jowett

Thanksgiving is so important that it cannot be contained within a single day of the year, but it is often so neglected that we need that day as a reminder. If at this season there is doubt in our minds about this need, we have but to turn to the account of Jesus and the ten lepers (Luke 17:11-19). Jesus was on the border of Samaria and Galilee when he met the lepers, one of whom was a Samaritan. Common tragedy had burned away the racial antipathy. They stood at a distance and cried for mercy. And their faith in Jesus was great enough that at His directive they all started on their way to the priests, as yet unhealed. As they went they were cleansed, but only one, the Samaritan, returned to give thanks to Jesus.

We are shocked at this evidence of crass ingratitude, but I wonder if we do not too readily identify with the one rather than with the nine. And I wonder if a closer examination of our lives—with their thankless hours and days when we take for granted great blessings and chide God for hard trials—would not make us somewhat less sure as to just where to find ourselves in this story.

Our Lord's reaction is clearly marked in His poignant cry: "Were there not ten cleansed? but where are the nine?" Shakespeare knew the feeling:

*Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude. . . .*

*Freeze, freeze, thou bitter sky,
That dost not bite so nigh
As benefits forgot. . . .*

Well may the Psalmist exhort himself: "Bless the Lord, O my soul, and forget not all his benefits. . . ." The question has been asked, "If gratitude is due from children to their earthly parents, how much more is the gratitude of the great family of men due to our Father in heaven?" But the all-too-common failure of mankind to parent and to God is reflected in King Lear's lament:

*How sharper than a serpent's tooth it is
To have a thankless child!*

Karl Barth has declared his conviction that "basically and radically, all sin is simply ingratitude." Henry Ward Beecher said: "Pride slays thanksgiving. . . . A proud

man is seldom a grateful man, for he never thinks he gets as much as he deserves."

With regard to the nine lepers, Calvin dismissed them with the truism: ". . . poverty and hunger beget faith and abundance kills it." But with the tenth leper it was different. He returned and fell at Jesus' feet in worship and thanksgiving—he became a disciple. Jeremy Taylor has said that "God is pleased with no music below so much as with the thanksgiving songs of relieved widows and supported orphans; of rejoicing, comforted, and thankful persons." We of the body of Christ who are associated in the work of World Vision rejoice in the dimension of thankful service to the needy—whether children or adults (see pp. 7, 10, 12-13, 22)—which is our choice privilege. And we rejoice in their rejoicing. Especially in view of the famine which now stalks the earth, I believe we should reevaluate our Thanksgiving custom in which, says Karl Olsson, we "celebrate the bounty of God by eating up as much of his creation as possible at a single sitting." Let us resolve together to celebrate our God-given bounty by sharing rather than stuffing.

And can it be that in our Thanksgiving celebration we fall short on praise? The day should be an earnest of our eternal thanksgiving to the Healer of our leprous sin—when we are "lost in wonder, love, and praise."

*[For], lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way.*

Hallelujah!

*What rush of hallelujahs
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day for which creation
And all its tribes were made!
O joy, for all its former woes
A thousandfold repaid!*

*Appear, Desire of nations,—
Thine exiles long for home;
Show in the heaven thy promised sign;
Thou Prince and Saviour, come.*

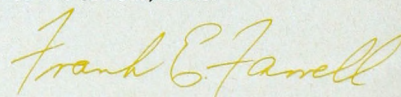


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globe at a glance

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

HONG KONG — The mission board of the Lutheran Church Missouri Synod recently appointed a five-man committee of American churchmen to study the restructuring of the synod's world mission program without consultation with the overseas churches.

This apparent slighting of Asia's church leadership prompted 25 representatives of seven LCMS-related churches (India, Korea, Japan, New Guinea, the Philippines, Taiwan and Hong Kong) to meet here recently. They voted to "strongly recommend to our individual churches that we all decline to participate in this study at this time." In an open letter to the LCMS mission board, the Asian Christians declared that the board "thwarts our autonomy and...treats us as if we were their property..." They called for the resignation or "removal from office" of mission board members unless there is a "return to a spirit of mutual trust and cooperation."

Africa

ACCRA, Ghana — The Sudan Interior Mission (SIM) has launched a new nationwide evangelism thrust here via Ghana's largest daily newspaper. The new venture—a full-page presentation once a month—replaces SIM's gospel monthly magazine *Ghana Challenge*. A 37 percent increase in the price of newsprint last year together with cost increases in printing and distribution difficulties forced reconsideration of SIM's literature outreach program. The newspaper evangelism thrust reportedly will cost only two-thirds as much as the former magazine. It will also reach a larger cross-section of the nation—nearly 200,000 readers as compared to the 35,000 circulation of the *Ghana Challenge*.

ZWEDRU, Liberia — United Methodist missionaries Ulysses S. and Vivienne Gray have been honored by the Liberian government for distinguished service to this nation. President William R. Tolbert Jr. conferred the Liberian distinction of Knight Commander on Mr. Gray and the Grand Band of the Order of the Star of Africa on Mrs. Gray. The Grays have served as agricultural and educational missionaries here since 1948.



The Grays

LIMURU, Kenya — An example of growing Western cooperation and confidence in the ability of national Christian leaders occurred here during the recent annual meeting of the East Africa Mission (organization of Southern Baptist missionaries to Kenya and Tanzania). Southern Baptist missionary Dale Hooper reports that after years of study a proposal for the "complete, radical reorganization of the mission" was accepted. The reorganization will result in more decision-making responsibility for nationals; for missionaries, it means less travel, less committee work and less involvement in organizational activities.

Europe

CASTELLDEFELS, Spain — Inauguration ceremonies for the eighth European school to be opened by or become affiliated with the Greater Europe Mission (Wheaton, Illinois) took place here on September 6. Formerly an 82-bed hotel, the new Spanish Bible Institute and Theological Seminary began its first semester with 20 students. Two days later, Greater Europe Mission dedicated its ninth school, the *Freien Theologischen Akademie*, in Seeheim, Germany.

North America

WHEATON, Illinois — Chinese Christians attending the second North American Congress of Chinese Evangelicals have formed a continuing committee with a mandate to carry

forward efforts envisioned by the congress. The committee includes representatives from among five groups: theological students, campus representatives, pastors, lay leaders and full-time Christian workers. Throughout the various discussions, workshops and strategy sessions, the participants reflected a desire to reach out to Chinese and other people throughout the world, especially to the People's Republic of China. The group will meet again in two years.

Missionaries in overseas posts continue to find the energy crisis a real hardship—gasoline is now \$2 a gallon in South Vietnam, \$3 a gallon in India... U.S. Senator Mark O. Hatfield, a member of the World Vision Board of Directors, is a part of the U. S. delegation attending the United Nations Food Conference in Rome... The Rev. Alice M. Henderson of the African Methodist Episcopal Church is the first woman chaplain in U. S. Army history.

Despite its present financial crisis, the United Presbyterian Church has announced that it does not plan to reduce its overseas mission force (486) for fiscal 1975... Some Anglican priests in England have formed a new Christian Affirmation Campaign to urge the Church of England to withdraw from the World Council of Churches. They object to WCC mission grants to radical liberation movements... Construction has been completed on a new gospel radio studio in Kijabe, Kenya by Global Concern... The American Bible Society reports that more than two million Bibles, New Testaments and tracts were distributed in Arabic-speaking North Africa and the Middle East during 1973... The increasing desire of Third World Christians to carry out the great commission was evidenced recently throughout the Kraichgauer Hugelland region of Germany when a team of Indonesian evangelists conducted INDO '74.

INTERVIEW WITH DON SCOTT, DIRECTOR, WORLD VISION OF SOUTH VIETNAM



Don Scott, nine-year veteran of mission service in Southeast Asia, worked in Laos prior to taking the helm of the World Vision program in South Vietnam a year ago. He brings to the director's post of World Vision's largest program years of administrative experience and a spiritual commitment which was developed when he was an itinerant preacher in the jungles of Laos.

Recently, Scott was interviewed by Bill Kliever, who himself has traveled the world and lived in South Vietnam on special assignment for World Vision. Kliever was formerly World Vision's director of International Relations and is now vice-president of The Russ Reid Company in Pasadena, California.

These penetrating questions take the reader across South Vietnam as it is today and attempt to spell out the future of a country still suffering from the heartache of war.



(left to right) A South Vietnamese government official; Le Dinh Phuoc, director of WV's training center, and the Rev. Don Scott

The Critical Years



Don, what special training and skills does a person need to be a "success" on the field?

First, you have to know that God has called you to this kind of service. That's what keeps you out there when the going gets rough. Then, of the many skills, it's a must to know how to communicate the gospel and manage people. You have to be candid and sensitive to people. You must be willing to deal with the nitty-gritty problems that people are facing.

In Vietnam are you able to integrate Christianity with strong leadership in your administrative role?

You can't separate the two. I was trained to be a preacher, and I see all the time how this theological base supports the administrative responsibilities I have in South Vietnam. I have found acceptance at all levels of the work. Frankly, I wouldn't want it any other way. People recognize that Christianity has provided integrity in the decision-making process.

Do you feel that Western methods of government, education and economics have been imposed on South Vietnam?

It's obvious that Vietnam has been influenced by systems and methods from the West. However, the government is now in the process of sorting out what is best for the country, and I feel that the country will be stronger because those in power have had to wrestle with different views on how to govern. Hopefully, they'll end up with the best of both worlds.

Is it possible for Vietnamese Christians to maintain their Christian witness while serving in the government?

There are a lot of Christians in Vietnam, however, not very many in government, as is the case in most countries. But Christianity is an accepted religion there—a fact which makes South Vietnam different from many other Asian societies. Thus, being a Christian in government would not be any more difficult there than in America or in any other Western society.

Frequently, the press reports widespread corruption in the South Vietnamese government. Do you feel that this reporting is accurate?

I think politicians and governments are basically the same the world around. When the accusation of corruption is studied in the context of the culture, you could say that there is not any more corruption in Vietnam than there is in any of the countries of the West. Vietnamese politicians face the same temptations as U.S. Congressmen. I have studied this carefully, and my conclusion is that corruption is worldwide—including the West. There is no excuse for it in any form in any culture.

Under what kind of government leadership could Vietnam experience the most effective growth in the next ten years?

The country needs dynamic leadership, which most people feel can only come from a type of "democratic dictatorship." That's strong language; however, the people of Vietnam need strong leadership—a government that can create and then implement a master plan that will meet the needs of the people. Vietnam could grow to be one of the richest nations in Southeast Asia. However, this growth is contingent upon the country having persuasive leadership.

Is it true that the Vietnamese women run the country?

I don't think it's accurate to say that women run the country; however, they do play a key role in all aspects of Vietnamese society. Frankly, I think that "women's liberation" has always been present in Vietnam. Women hold high executive positions in business and in the government as well as in the church. There is an unusually high percentage of women in positions of leadership.

There has been a lot of talk about a revival taking place in Vietnam. How accurate are these reports?

The whole church is experiencing growth, but the tribal people have felt the greatest impact from the

"War is still going on in Vietnam."



revival. In the last year and a half, more than 4000 Montagnard tribespeople have come to know Christ.

Will South Vietnam ever become the "Christian Korea" of Southeast Asia?

Vietnamese people have a lot going for them. They are aggressive and individualistic, and they stand up for their principles. Thus, I feel that they will be a very strong force for Christianity in Southeast Asia. The Vietnamese have been tried and tested in the fires of war and hardship. They are stronger today because of these experiences. However, the next few years will be very critical.

Will the government allow Christianity to spread throughout the country?

Yes, definitely. In fact, a very high government official recently told me that he was very impressed with the moral effect the World Vision programs were having on his people. He said that, in spite of our publicly evangelistic programs, the government was prepared to support World Vision because of the good results that we have.

Doesn't World Vision's work conflict with the church at times?

World Vision's work is the work of the church. We are supportive of its goals and objectives. We have tried to develop a partnership with the church. Obviously, there is a tendency for the Western agency to impose its methods on a foreign culture. We are aware of this

tendency, and through a constant dialogue with church leadership we plan programs that meet the people's needs when they hurt the most.

How real is the threat of Communism?

I think that the brand of Communism in Asia is different from Communism as we know it to be in the eastern European block. Most people agree that Communism in Asia, at least to date, does not have strong anti-religious overtones as does Communism in Europe. However, one has to be very practical. War is still going on in South Vietnam. Some say that more people have died since the ceasefire was signed than during the preceding war years. The highlands area of the country is very insecure, and there are only a few places north of Da Nang that are safe. The threat is re

How does this affect the work of World Vision?

The work of World Vision goes on at a faster pace than ever—primarily because we are working with the Vietnamese church. Our emphasis continues to be that of training and placing Vietnamese in positions of leadership. In fact, right now the key executive staff in our programs are Vietnamese. We are building a strong national presence that will carry on the work.

If there were only five more years to serve in Vietnam what do you feel would be the most significant contribution that you could make?

Training teachers and teaching children is critical to the development of Vietnam. Probably more than 100,000 children have been enrolled in the World Vision school program these last seven years. They now have a brighter future, and all of them have heard about Jesus Christ. While all of our programs are needed, teaching children to read, write and know Christ is the most significant contribution we can make.

Then what are your plans to upgrade the program?

The training of national leadership will receive the highest priority. We are not going to be satisfied with a second-rate curriculum. We are getting the best brains in the country, hiring the most outstanding professors to come to teach our teachers and medical staff the most

Miss Kim Anh supervises the unloading of a shipment of relief supplies for WV-Vietnam



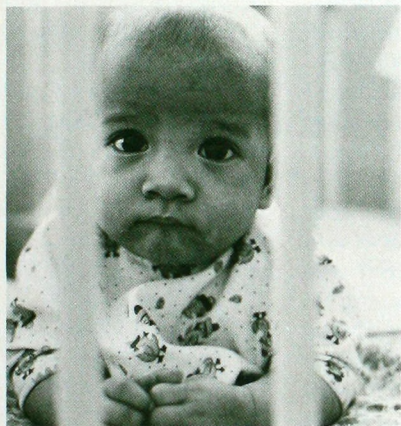
dated methods of education and medicine. I feel that as Christians must be tops in our field.

Do you predict that there will be less financial support from the West than there has been in the past?

No, I don't think people in the Western world will sit by and watch Vietnam or any other country fail. Money will still be available; however, we are putting more emphasis on having the Vietnamese people help themselves. We are introducing new methods of farming and fishing so that in the future the people will not be so dependent upon the West. Right now we need more help than ever before to get these programs off the ground.

How have you worked in Southeast Asia for eight years, Don. Is there anything there that still breaks your heart?


The answer is easy, but it's hard for me to speak about it. The little children affect me the most; in some cases I become almost immobilized at the tremendous needs of the children in Vietnam. We have 32,000 children in our school program. Most of them get their only decent meal at school. Others would never see a



One of the residents of the New Life Babies Home in Saigon

doctor if it wasn't for our public health program.

But my heart aches even more when I see the little babies come into our nutrition centers. These little ones can't cry, nor can they laugh. They have no response. Their lives are so empty. They have never known the love of a mother or father.

So I consider it a privilege to hold a little baby in my arms whose life has been repaired, who now has hope and a future because somebody cared enough to help. Finally, I guess I feel a tremendous responsibility to those people who have given money to help mend broken lives and share the love of Christ. Only when people give is there hope for a child's future. 

Blotting Out Scars of Hopelessness

During this Thanksgiving season, it will be hard for all of us to think of the hunger, disease and killing that touch the lives of most Vietnamese children. But these realities persist. The story of Kim An is just one of many that could be told.

Kim An was born into poverty and hate. As an illegitimate child she would never have a chance at life in Vietnam. She would always bear the scars of the beatings she received from her mother's husband.

One night while her mother was away, the jealous husband almost beat Kim An to death. In hysterics her mother rushed her to the home of some nearby missionaries. She pleaded with them to save Kim An's life and give her to a Christian family who would love her.

Immediately the missionaries took Kim An to the World Vision Babies Home in Saigon. There they knew her life would be saved and she would get the Christian love and care she needed.

Today Kim An is not only alive, but healthy. Her future is so much more secure, for she is living with a Christian family who will tell her about Jesus.

Right now there are countless other Kim An's who are getting food, medicine and an education in the World Vision childcare program. This help is being given because you have cared about those who go without.

Your prayers and gifts today can make the holiday season more meaningful for Kim An's friends. Your concern and support will blot out the scars of hopelessness. Your help will save the lives of these little children so that they might come to know God's love.

Thank you for whatever you can do.

Please check the appropriate box.

I will pray for Don Scott and the World Vision team in Vietnam. B04-000 E

I want to support the World Vision program in Vietnam, especially during this holiday season.

Enclosed is my gift of \$ _____ 4326 H4B-002

Please use this gift to:

provide food and medicine for a sick baby in the Babies Home. (\$20 provides for one month.) 4330 H4B-003

provide books and materials for schoolchildren. (\$15 provides a year's supply for 3 children.) 3115 H4B-004

train a teacher or public health nurse at the World Vision Training Center. (\$100 provides this.) 5415 H4B-005

sponsor a child in an orphanage or school (for at least one year, if at all possible). I understand that sponsorship is \$12 per month and that I will receive a photo and history of my child. 4101 H4B-006

PASTORS' CONFERENCES IN LANDS

'Where Tomorrow

by Paul S. Rees, Vice-President-at-Large and Director of Pastors' Conferences, World Vision International



In the weeks of September 9 to 13 and 16 to 20 earthquake-devastated Managua, seat of government in Nicaragua, and then beautiful San Jose, capital of Costa Rica, gave hospitality to nearly 450 Christian leaders in World Vision Pastors' Conferences.

They met questingly, probed each other yearningly (at first perhaps suspiciously), then discovered significantly.

Their discovery? That fellowship, that much abused word, is profoundly deeper than organizational affiliation or mere physical proximity. Fellowship—authentic *koinonia*—is a reality that begins, continues and never ends, in openness to the Word and Spirit of God and a linked openness to one another—all of this accompanied by a sense of acceptance.

In Nicaragua, for example, a geographical barrier creates a social and cultural separateness between the Atlantic coast people and the people of the much more developed Pacific side of the nation. Atlantic-side pastors, some of whom had never been to the capital city, felt strange the first night. Then they found love and acceptance. With this, they warmed to the whole exciting experience of the week.

On the last day of one of the conferences, the small discussion groups, which, with varying degrees of vigor, had tackled the topics of the conference speakers, followed a different formula. Instead of discussing the lecture themes, as they had been doing, they were asked to answer two questions: (1) Where have I been helped in this conference, and (2) Where do I still hurt? In the group of which I was a part, the openness was unforgettably impressive. It was not without tears that we

listened to one another, accepted and affirmed one another and found our healing in Christ's wounds for us.

The principal speakers were, with two exceptions, drawn from the Hispanic culture. One is a Cuban by birth, two have Mexico as their motherland, one is a Nicaraguan and one, though a North American, has resided in Argentina for 16 years, where he has acquired an exceptionally skillful use of the Spanish language. I was "the odd man out," being the only one who had to have a translator to take my English and pour it out in the rhythms and idioms of Spanish.

Both the topics and the speakers were the choices of the organizing committee in each country. Themes chosen were "The Personal and Family Life of the Pastor," "The Holy Spirit in the Life and Ministry of the Church," "Expository Preaching," "The Church and Social Concern" and "Keys to Christian Leadership." Our speakers were men of stature, grace and force: Alfonso Rodriguez, Rolando Gutierrez, Jose Rivas, Ismael Amaya and Orville Swindoll. All of them but one have earned doctorates. They are men of faith and fire. They are symbolic of the stature of many of our church leaders in Mexico and in Central and South America. We who come from Europe and North America should remember this when the question of leadership capabilities among the churches of the mission world is raised.

Both Costa Rica and Nicaragua stand in acute need of renewal in their evangelical life and outreach. The Institute of In-depth Evangelism made a report to the Costa Rica conference, showing from data compiled this year that church growth in that country is much too slow to be

truggles to Be Born'

acceptable by evangelicals who take seriously their witness to the gospel. This will be very much in the minds of those who are now taking steps to follow up the conference with appropriate forms of action and service.

A healthy, rollicking laughter punctuated the conferences from time to time. One such occasion came on the last day. The lecturer on "The Pastor's Personal and Family Life" had said, the night before, "Surprise your wife by telling her to rest while you wash the dishes." Now, the morning after, a senior pastor is on the platform, telling what the week of meetings had meant to him. He said, "I left a surprised wife at home this morning. I washed the dishes for her!" The laughter was uproarious. If not the

most important consequence of the conference, that was at least a prompt and concrete application of what had been taught. That was in Costa Rica.

Another sidelight flashed on us in Nicaragua. A year ago last Christmas, when Managua was destroyed by earthquake and some ten thousand lost their lives, an evangelical relief agency was hastily put together. The cooperating church groups included practically all Protestants in the country. In less than two years, during which development (going beyond relief) has been added to its agenda, it has become far and away the most effective and trusted cooperative (ecumenical, if you will) agency in the land. It is called CEPAD for short, meaning the Evangelical Committee for Development.

It was CEPAD that served as host to the pastors, organized the conference and ran it efficiently. Its chairman is Dr. Gustavo Parajon, a medical doctor, who, I should imagine, might well be called (how he would repudiate it!) "Mr. Layman" in Nicaragua.

Thus a Christian agency born of social concern becomes, under God, an instrument he uses to unite the evangelical leaders of the nation for better pastoral care and more vigorous evangelistic outreach.

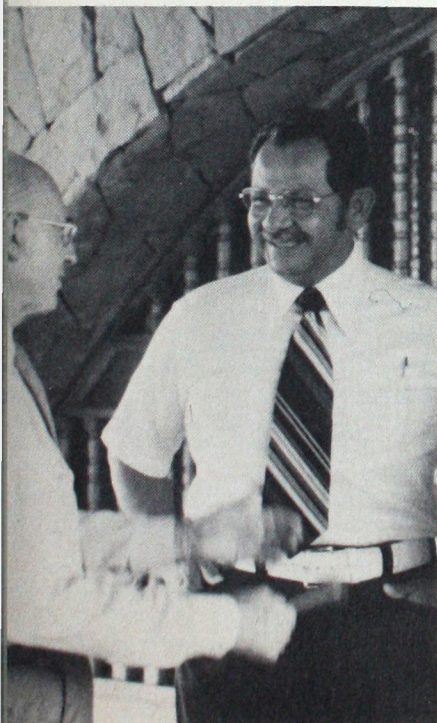
A book I read on this trip, by Thomas Liggett, is called *Where Tomorrow Struggles to Be Born*. It is all about Latin America. Let me quote from it:

Arnold Toynbee has given considerable attention to Latin America. He has concluded that the imminent revolution will be so vast in its influence and power, involving such a large geographical area, such a mass of human population and such enormous physical resources, that it will affect the life of the Western hemisphere all the way to Alaska 'as deeply and for as long a time as the Renaissance affected the history of Western Europe.'

Perhaps so! Who knows? What we do know is that, for good or ill, the tomorrow that is aborning comes from the womb of today.

We know also that during those September days of 1974 four hundred and fifty leaders in these Central American heartland republics (with an extremely charitable bow toward General Samosa of Nicaragua!) have found new depths in Christian *koinonia*, new heights in their sense of vocation and new lengths in their vision of what it means to be "able ministers" of that gospel which meets people where they are and moves them to where God wants them to be in wholeness and fulfillment.

To God be the glory!



(left) Paul Rees and Jose Rivas at Pastors' Conference in Costa Rica; (right) discussion group at Nicaragua Pastors' Conference

Rich devotional material is always a great gift to the Church. We are pleased here to present excerpts from Dr. Gaebel's latest book, From Day to Day: A Message from the Bible for Each Day of the Year, scheduled for publication this month by Canon Press, Washington, D.C. The author's keen social conscience is reflected in his devotional writing, and we have made our selections along this line.—ED.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat (Mark 8:2).

In this verse and the companion passage in Matthew 15:32, the Lord Jesus used a verb that reveals the tenderness of His heart. The Authorized Version translates it, "I have compassion," but in doing so misses something of its meaning. The verb is related to the Greek term for the innermost heart or seat of the emotions. It therefore means being concerned to the bottom of one's heart. Weymouth well translated it: "my heart aches."

But if the Lord Jesus used this tender word, if His heart ached, let us ask, "Why?" Well, our Lord's heart ached because of the need of the multitude that had followed Him. The thing that always stirs His heart is human need. Long before the foundation of the world, the Eternal Son foresaw the need of man; out of the depth of His everlasting love He was willing to humble Himself and become obedient to death for our sake. Calvary is the ultimate expression of the Savior's heart, moved with pity for lost humanity. How then can we ever remain unmoved by the human misery we see around us in the world today?

Dr. Frank Gaebel is Headmaster Emeritus of the Stony Brook School and general editor of The Expositor's Bible Commentary. A free-lance editor and writer, he is author of several books, including Christian Education in a Democracy, The Pattern of God's Truth and Four Minor Prophets.

Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body (Hebrews 13:3).

If a man has a pain in some portion of his body, he is in no danger of forgetting it. Because the parts of his body are united, his nervous system keeps it before his consciousness. Such is the analogy of the latter part of this verse. We believers are to sympathize (literally, "suffer with") our fellow believers because they are organically united with us in the Church, which is our Lord's body. Similarly we are to remember those who are in bonds, considering that, as they are one body with us, we are bound with them.

There have been periods in the history of the Church when this injunction has been particularly needed. Such was the apostolic age; such too is our own time. In some places today Christians are in cruel hands. Throughout the world some believers are suffering persecution. And if God, purely of His grace and through no merit of our own, has left us free and unmolested, how can we forget the suffering members of that spiritual body to which Christ has united us? Surely it is not too much to ask that we remember them today before the Throne of Grace.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor (Psalm 140:12).

There is never any doubt as to

which side the Lord is on; when it comes to matters of justice, God is always for the afflicted and underprivileged. The strange thing, however, is that some of us who are God's people are not always on the same side as the Lord. Somehow the plight of the afflicted and the rights of the poor touch us all too little. In certain cases the doctrine of the return of Christ may be so misapplied as to foster unconcern regarding the needs of present sufferers. The fault is not with the blessed hope but with our hearts. We are never to minimize the hope of our Lord's coming, but we never should make it an excuse to avoid the duty of ministering *now* to the afflicted. The same Apostle John, who begins the third chapter of his epistle with a beautiful statement of the return of Christ (I John 3:1-3), goes on in that very chapter to say: "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I John 3:17, RSV).

Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! (Amos 6:1).

"Woe to them that are at ease in Zion." What does Amos mean? Without doubt he is warning those who, in a time of shameful perversion of justice and callous exploitation of the underprivileged, were contented in their luxury and indolence. After all, there are times when ease is wrong and when godly people cannot

From Day to Day

by Frank E. Gaebelain

sit idly by and see the weak oppressed. Callous unconcern when crimes are being committed and injustice perpetrated is abhorrent to God. And it is peculiarly a sin of the comfortably religious. How easy it is to sit "at ease in Zion" without lifting up either hand or voice against the abuses of the day! We Christians who are committed to taking the Bible seriously ought to recover something of Amos' burning indignation against evil, remembering Peter's word that "judgment must begin at the house of God" (1 Peter 4:17).

And seekest thou great things for thyself? seek them not (Jeremiah 45:5).

Jeremiah, who of all the major prophets had the least public acclaim, must have found comfort in this message given him through his secretary, Baruch. It must have helped him when he had to stand alone in the last days of Jerusalem proclaiming over and over again an unwelcome and bitter message. It must have been a solace to this sorely tested prophet to know that God had said expressly to him, "And seekest thou great things for thyself? seek them not."

So universally true are these words that we may take them to heart without the slightest change. Never is it in accord with God's highest purpose for His children that they seek great things just for themselves. To be sure, great things may come to us, but they will come as a by-product, not as the result of self-seeking. Whenever ambition

seeks to dominate us, then we should ask ourselves the plain question, "Seekest thou great things for thyself?" And as we ask that question, we shall hear God's answer, which is always the same, "Seek them not."

The silver is mine, and the gold is mine, saith the Lord of hosts (Haggai 2:8).

If this is true, and assuredly it is, failure to give generously to God's work is a serious thing. For poor stewardship amounts to nothing less than withholding from the Lord that which is His. Have you ever taken your salary or income, placed it before God and said to Him, "This is yours, O Lord. Show me how to use it?" Do you know what it is to take the Lord into your finances, personal as well as business or professional? Is Christ the Lord of your bank account and of your pocketbook?

Being fruitful in every good work (Colossians 1:10).

While probably no Christian has ever reached greater heights of spiritual experience and walked more closely with God than Paul, none was more practical-minded. He knew that faith in the Lord Jesus must lead to a concern for others that finds expression in deeds of love and mercy. Like his Lord, he tested spirituality by its fruits. Many of us pray and read our Bibles daily; we go to church and prayer meetings. But what about our fruitfulness for the Lord? The proof of the reality of our love for God lies in the extent of our productivity in

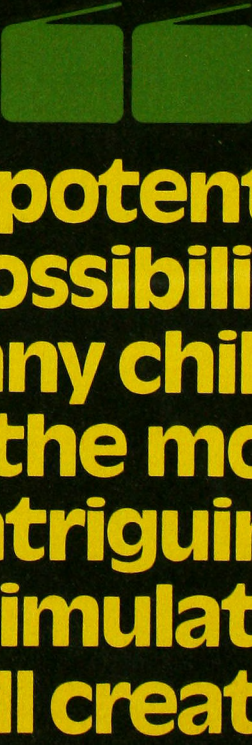
every good work. As John said, "My children, love must not be a matter of words and talk; it must be genuine and show itself in action" (1 John 3:18, NEB).

But you shall receive power, when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and all Judea and Samaria, and even to the remotest part of the earth (Acts 1:8, NASB).

Consider the center of this great verse. The Lord Jesus, after promising power through the Holy Spirit, said, "You shall be my witnesses." His promise was kept. At Pentecost the Holy Spirit came upon the waiting disciples. And ever since, He has come into the hearts of all who have believed in Christ. Therefore He is in your heart and in mine. But are we what our Lord said we should be? Are we really witnesses to Him?

Notice Jesus' exact words—"my witnesses." A weakness in Christian testimony into which even the most devoted of us may slip is that of being witnesses to ourselves more than to our Lord. But it is not our own experiences or our own thoughts, but only the Lord Jesus Himself, who must be at the center of Spirit-empowered Christian witness. To be sure, human life is the context of witnesses, and so we cannot avoid all references to our own experience. Nevertheless, we must always aim to make Christ so central that others will say, "What a wonderful Lord!" rather than, "What a remarkable person that was who spoke!"





**The potential
possibilities
of any child
are the most
intriguing
and stimulating
in all creation.**



The seeds being planted in the
lives of these Vietnamese chil-
dren—whether for good or evil
—will produce fruit years to
come. Please help us now—
to teach them of the love of
Jesus.

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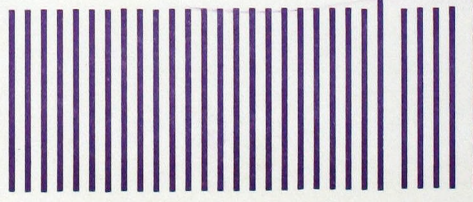


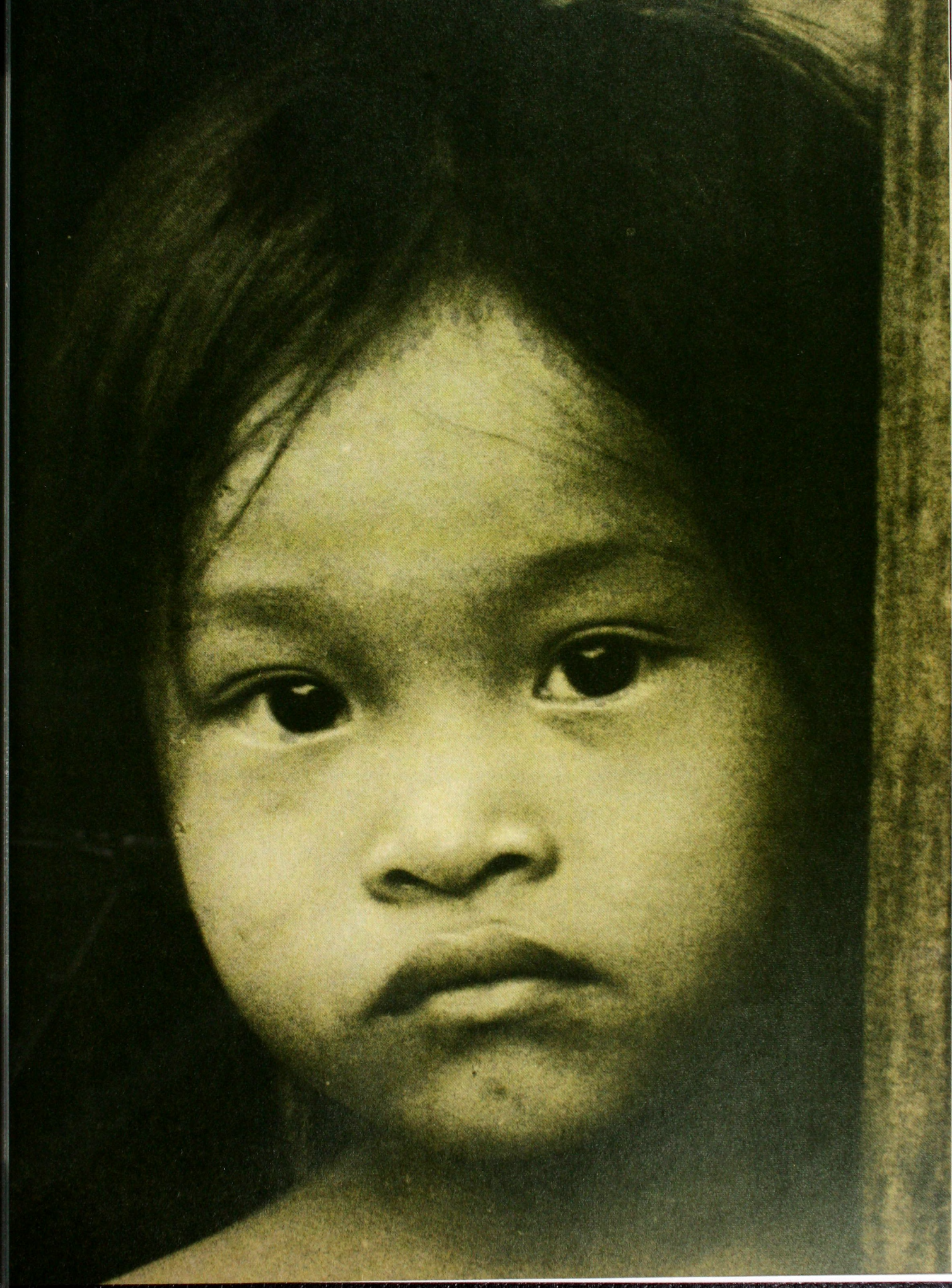
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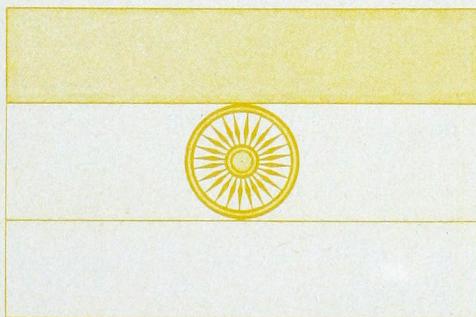
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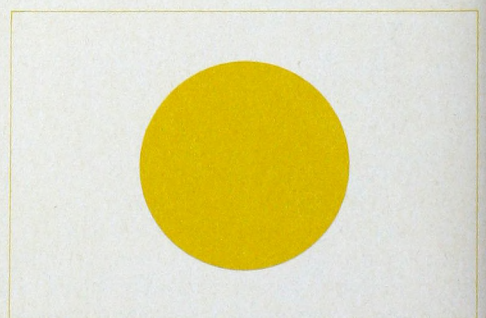
INDIA



Take, for example, the vast impoverished land of India with its 580 million inhabitants. The Indian people have traditionally cherished the concept that a leader places his own life in the service of the people. The Christian view of vocation, that is, of one's daily work as a divine calling in God's service and man's, could in this context gain exemplary importance. Christians number only two and a half percent of the Indian population; due to the wide respect for Christian ethics, however, this minority wields greater influence than one might expect. Twenty-four members of parliament in India today are Christian believers, and, although they may not often be conspicuous in public affairs, Christians are represented in the teaching and medical professions in many parts of India. There is increasing concern for Christian learning; Union Biblical Seminary in Yeotmal, soon to move to an urban location, will be strengthened as a base in Western Asia for the offering of a theological doctorate. In many places, when the need arises for

special leadership in times of public controversy, qualified Christians are the ones approached and entrusted with difficult roles of decision-making because of respect for their objectivity. In a nation where service for others is considered the special genius of the leader, Christians have strategic possibilities for exhibiting the fact that every vocational use of one's gifts is to be justified as a divine calling in God's and man's service. The land of India could be an Asian stage for an evangelical demonstration of vocational integrity and service no less than of evangelistic compassion.

JAPAN



The Japanese have contributed conspicuously to the developing technology of Asia, particularly in mass communications and electronic equipment. The sophisticated television, radio, recorder and cassette products manufactured in Japan are crowding the market in Asia. Although Christians number only one percent of the Japanese population, they have here and there made noteworthy beginnings in the evangelistic use of these

For Asia's Christians: A Special Role in Human History?

Abridgment of an address given to Evangelism International of Singapore

In the providence of God the nations of mankind have often filled special roles in human history, and Christians in these various nations have borne a distinctive witness both to the world and within the Christian Church. This is no less true of Christians in Asian lands than elsewhere on this entangled earth. From the Christian standpoint, Asia is in a sense the awakening continent. And not only is Asia the land of human origins and of the biblical drama of redemption, but it is also the land of regathered Jewry and a probable locale for the human end-time conflict; it is a continent where tiny Arab countries like Abu Dhabi and Kuwait have brought the whole world to its knees for oil, where vast cities have arisen, where mainland China alone shelters 20 percent of the global population and where the ideological conflict presented by Sino-Soviet Communism supplies a focus for the burning controversy of the twentieth century. Across a half generation I've had a modest ministry on and off in Asia. These rewarding experiences have left a cumulative impression not only of the diversity of divine gifts among Asian leaders but also of special opportunities and responsibilities that seem now to lie before Asian Christians.

by Carl F. H. Henry,
Lecturer-at-Large, World Vision International

media—in some measure television as well as radio—in promulgating the gospel. Specialized skill in the devotion of electronic techniques to Christian outreach could be a valuable contribution by Japanese Christians to the whole Asian scene.

INDONESIA



Indonesian Christians are making their special contribution in the area of evangelism and church growth. Indonesia as a nation now has the largest Christian population in Asia; between four and five percent of its 132.5 million inhabitants are Christians, and evangelistic extension is vigorous on many frontiers. To supply even minimal pastoral leadership for these multiplying converts, the seminaries have closed down their campuses and have become mobile, implementing theological extension ministries. Theological students lead active church congregations; senior students not infrequently minister to a half dozen or more young churches. Not only is the largest number of Asian Christians to be found in Indonesia, but Indonesian Christianity holds

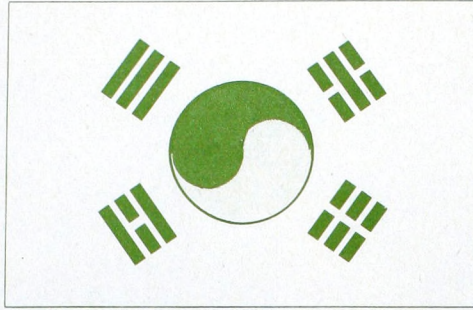
special significance for the larger Asian scene in at least two other respects. First, Christian evangelism is sweeping through and penetrating small and large villages of that land in a remarkable way, a fact whose importance should not be missed for a continent whose inhabitants still live mostly in rural areas. Second and equally important, throngs of Muslims in Indonesia have exchanged that faith for the realities of Christianity; today there are more converts from Islam in Indonesia than in any other land.

the PHILIPPINES



Filipinos have long been recognized in the United States and elsewhere for their special aptitude in debate; college debaters from the Philippines frequently carry off high honors in competition. Were young Christians to channel this gift into the service of Christian apologetics, a penetrating witness to evangelical truth could be marshalled throughout Asia. In the Philippines, moreover, Christians have shown great leadership in establishing Bible study groups in neighborhood homes.

KOREA



In Korea more than in other Asian countries Christians are increasingly conscious of their responsibilities as a *sending* nation. This development has special importance in view of the accelerating transfer of missionary leadership by Western workers to Asians. In Korea 10 percent of the 32 million people are Christian—predominantly evangelical Protestant—and constitute the largest population percentage of Christians in any Asian country. Koreans have not only maintained an evangelistic initiative, but have also charted a bold program of Christian education at all levels. Korean Christians pioneered in women's education; Ewha University with its 3000 students is today the largest women's college in the world. South Korea, moreover, has more than 8500 seminary and Bible college and institute students—more than in all other Asian nations combined. The three largest Protestant seminaries in Asia—each enrolling about 400 students—are located in Seoul, now the world's tenth largest city. Because Korean Christians have won a reputation not for dreams and visions only, but for effective implementation as well, their land today has a large task force of intellectually earnest believers interested in advanced theological studies. Korean Christians have other gifts as well; a musical people, they are often called the "Welshmen of Asia." As a mobile missionary vanguard the Koreans could lift the Asian mood in new songs of holy joy and godly faith. But the profound Korean recognition that Christianity must have a stake in education as fully as in evangelism, including theological education at contemporary frontiers, is their crowning distinctive and offers hope for multitudes far beyond Korea itself.

Asians have been increasingly concerned for a new coordination of evangelistic effort since the 1966 World Congress on Evangelism; they are now also properly concerned to upgrade and correlate evangelical theological effort. Asia Theological Association is enlisting theological educators in Asia and the South Pacific in a program of accreditation for residential schools and extension centers and hopes to stimulate evangelical theological conferences all across the continent. Evangelicals in many nations promote Christian education, but no Asian country has matched the extensive educational commitments of the Korean Christians.

One can mention Christian activity, sometimes by a woefully outnumbered minority, in other Asian lands as well. Many lessons stand out for Asian believers and also for the body of Christ throughout the world—lessons of

courageous faith amid religious repression as in Afghanistan; of compassionate concern in meeting human need as in Bangladesh; of suffering with Christ amid the ravages and brutality of war as in Vietnam. How can one long speak of Christian gifts and opportunities in Asia, moreover, without turning a sad heart toward mainland China and North Korea, where political tyranny has forced the Christian community underground and deprived believers of open service in the cause of Christ? Today the Christian church survives in such lands, not in twentieth century church buildings but in first century house cells. Yet who can tell what unpublicized victories are being won even where the Church as Christ's body endures Good Friday in hope of resurrection morning? The underground Christians of Asia—more than a half million of them in lands where the gospel was once publicly powerful—doubtless welcome our prayers more than our pity. But they have a right to ask also whether we who are free to do so are mounting our gifts and opportunities with an eye on the historical predicament of the Asian continent in the last third of the twentieth century.

HONG KONG



The future of China and of the Chinese people in relation to a global gospel is an unavoidable concern, the more so since mainland China represents one-fourth of the world's population. Despite a sudden and serious slowdown of Christian momentum in Asia through the violent repression of Chinese Christianity by Communism, throngs of devout Chinese Christians are dispersed throughout Asia. Many of them—especially in Taiwan, Hong Kong and Singapore—are singularly successful in business, although not always exemplary in their stewardship of worldly wealth.

Hong Kong's proximity to mainland China positions it remarkably for a distinctive witness to the unity of the body of Christ as a new divine society within the larger body of humanity. Such a witness to Jesus of Nazareth, the ideal man, and to the regenerate Church as the new society has inestimable importance at a time when Marxism defines the ideal man as a political revolutionary and the ideal society in terms of Communist politico-economic revolution. But Christianity in Hong Kong is hardly a public witness to the unity of the society of twice-born men and women; the denominational and organizational competition introduced in the past by Western missionaries is compounded by the fragmentation of national evangelical believers in the present. One Asian Christian testified recently that he was born into the Presbyterian Church, grew up in the

Baptist Church, was grounded in the Methodist Church, restored in the Pentecostal Church and separated for the Evangelical Church. Yet in Hong Kong many unique features are specially conducive to a public manifestation of the unity of the Christian body, if only evangelical Christians were concerned deeply about such a witness. The population is highly concentrated; the inhabitants are geographically contained, and the people lack the national solidarity and concern for the future of their land characteristic of nationalistic groups. In such a witness, Chinese and non-Chinese Christians in Hong Kong must manifest their solidarity. The Hong Kong Evangelical Missions Fellowship, increasingly uneasy about denominational rivalries transported to Hong Kong from the West, is now happily reaching toward new patterns of cooperation and witness.


SINGAPORE



When one reflects on Christian gifts and Asian opportunities, Singapore in some respects is the most challenging locale of all. In Singapore 10 percent of the 1,700,000 Chinese are Christians, and the percentage is much higher among students and youth than in older age brackets. Moreover, some 30 percent of the teachers in educational institutions are Christian, and almost one in three students attending the University of Singapore claims to be a Protestant Christian. Chinese Christians hold important professional and other posts in this land. For all that, they have made little or no concerted effort to formulate and promote the Christian world/life view in the intellectual arena, despite the fact that both secular naturalism from the West and dialectical materialism from the East will place the Asian mind under increasing ideological pressure. An exposition of the Christian world and life view with Asian relevance seems doubly imperative as a responsible task of Chinese Christians. Not only do they have the intellectual vanguard in Asia to pursue this task, but they live amid a desire to preserve a Chinese heritage on a continent that is increasingly vulnerable to the Marxist ideology. They must also maintain some liaison with the country and peoples with which they have long been identified; diplomatic relations between Malaysia and mainland China are a straw in the wind. Singapore's prime minister Lee Kuan Yew has urged a bilingual training for Singapore children, and thinks "the best combination of languages of their future" for Chinese children to be the Chinese mother tongue "for ethics, values on work and discipline in an orderly society," and English "for access to new knowledge, and for jobs." The historical and cultural trends in Asia therefore underscore the impor-

tance of an exposition by Chinese intellectuals of the biblical perspective, and their translation of relevant Christian theology into Chinese for those who regard that language as the preferred context in which moral and social philosophy are to be found.

Singapore has, to be sure, other possibilities also for exemplary initiative. Skyrocketing costs of building and scarcity of land pose problems for new church construction; property and building costs of recent churches in Singapore have run U.S. \$1 million. The fact that some 40 percent of the 2.3 million population are already housed in massive apartment complexes encourages a pattern of church extension that recalls the spreading Christian movement in the pre-Constantinian age. Satellite efforts by way of household churches established by Christians living in huge apartment buildings are giving the local churches a growing network of extension centers for prayer and Bible study, while the church edifices serve as centers mainly for major functions. Singapore Christians are therefore positioned to take an exemplary lead in church extension on a first century rather than twentieth century pattern, a type of evangelism actually required in lands where governments elsewhere reject religious freedom.

Singapore remains to be known as an Asian center where discerning Christians apply the principles of Scripture to the believer's life in an explosive and revolutionary society, including relationships to government and the political arena, to the permissive spirit that has swept over the realm of sex and love, to the sphere of labor and economics, to education and science and to literature, the arts and the whole of human culture. Someone has observed that the Bible begins with a simple garden and ends with a complex city; Asia, like the rest of this world, is somewhere in between the two. A city-state like Singapore offers Christian intellectuals seeking to fashion the future an inviting opportunity to widen an Asian beachhead for the Kingdom of God. 

a Christmas reminder

I was groping for something to say as I greeted our missionary from Surinam. But she was not at a loss for words. As soon as I mentioned my name she replied, "Oh, you're the one who sent the lovely Christmas card!"

"She probably says that to everyone," I thought.

The missionary went on to describe in minute detail the card I had sent. I was flabbergasted—I couldn't recall much detail from *any* of the cards I received last year.

I had debated about whether or not the cost of airmail stamps for sending cards to missionaries was worth it. "They probably won't even notice if I don't send cards," I felt.

Won't notice it? *Won't notice it?* There won't ever be a question about that in *my* mind again!

by Lorella Rouster

monthly memo

Elsewhere in this issue is a most interesting interview Bill Kliewer conducted with Don Scott, director of World Vision of South Vietnam—our largest ministry—on a recent visit by Scott to our headquarters office.

The growth of this program in South Vietnam in less than a decade is an amazing testimony to God's faithfulness and the leadership of His Holy Spirit. Nine years ago the World Vision ministry was one man (Doug Cozart) and a Vietnamese secretary—together with the burden of our founder, Dr. Bob Pierce, to be of all the help possible to those who were suffering untold pain and agony during those early days of the war with its devastation.

Now, as reported by Director Scott, World Vision has a multifaceted ministry of evangelism and social action in a host of areas.

For example, through our *educational development services*, more than 30,000 needy children are being given Christian training in 82 elementary schools. Over 900



primary school teachers and 120 high school teachers are receiving special teacher training.

In our *relief services* tens of thousands of children are fed daily, and food and financial aid are provided for victims of war, floods and other disasters. They are also given medicine, clothing, farming equipment and the like. Thousands of wheelchairs and crutches have been, and are being, donated to those wounded in the war.

In the *national development projects* World Vision has granted capital funds to help Vietnamese fishermen repair and replace their equipment in order to continue their livelihoods. Agricultural training and livestock immunization are provided for Montagnard farmers. Two hundred nurseries and five 25-bed nutrition centers have been established. There are now also 86 beds for malnourished, premature and abandoned babies in World Vision's New Life Babies Home in Saigon.

In the *military ministry* 18 full-time pastors and counselors, plus a volunteer staff of 25, carry on a daily ministry of evangelism in two dozen hospitals and training centers throughout South Vietnam.

Thousands of men hear the gospel of Christ weekly, and scores respond to the invitation to receive Christ.

In the *street boys ministry* 325 neglected, homeless boys are cared for in six homes. The ministry also includes a boys' agricultural training project and public school program.

Where less than ten years ago our staff in Vietnam was two dedicated people, there are now over 1300 (98 percent of whom are Vietnamese Christians).

The growth of this significant ministry for Christ is made possible—under the guidance of the Holy Spirit—because you, our friends, share in your concern, love and prayers. On behalf of hundreds of thousands in this nation of Southeast Asia—together with millions elsewhere in the world—we say "Thank you, and God bless you."

Ted W. Engstrom
Executive Vice-President

For the past few years the Amway Corporation of Ada, Michigan has been making a percentage of its home-care products available to missionaries through World Vision's Midwest area office and warehouse and its Canadian office in Toronto. Amway, one of the largest personal-selling companies in the world, markets over 150 home-care, car-care, home-safety and personal-care items, as well as Nutrilite Food Supplements.

Approximately 500 missionary families are expected to pick up large amounts of the products this year.

Over 50 denominations and missionary groups are represented by those who have come to the Midwest office for these supplies in the past. In addition, Amway products have been sent directly to mission stations and



Ted Engstrom with Jay Van Andel
at the Michigan banquet

hospital clinics worldwide.

Many letters of gratitude have come in to Amway from around the world: "We appreciate this service to us and other missionary interns who will be going to countries where even simple necessities are sometimes impossible to buy."

"What you provided will greatly assist our budget and make life easier on the field."

"We will surely enjoy using the items received, many of which we have simply done without."

"Your bountiful generosity toward our needs further confirms our faith. It is a beautiful example of Matthew 6:33."

At a recent banquet in Grand Rapids, Michigan, World Vision honored Jay Van Andel, president of Amway, for the corporation's generosity over the years.

Helper to Missionaries

facts of a field

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



REPUBLIC OF VIETNAM VITAL STATISTICS

Capital: Saigon (1.7 million population).

Area: 66,000 square miles, slightly larger than Florida.

Population: 19.1 million (85 percent ethnic Vietnamese plus minorities of mountain tribespeople, Chinese, Cambodians and others).

Population Growth: 2.6 percent annually.

Population Density: 265 persons per square mile.

Urbanization: About 25 percent.

Languages: Vietnamese, Chinese, French, English, tribal languages.

Literacy: 65 percent.

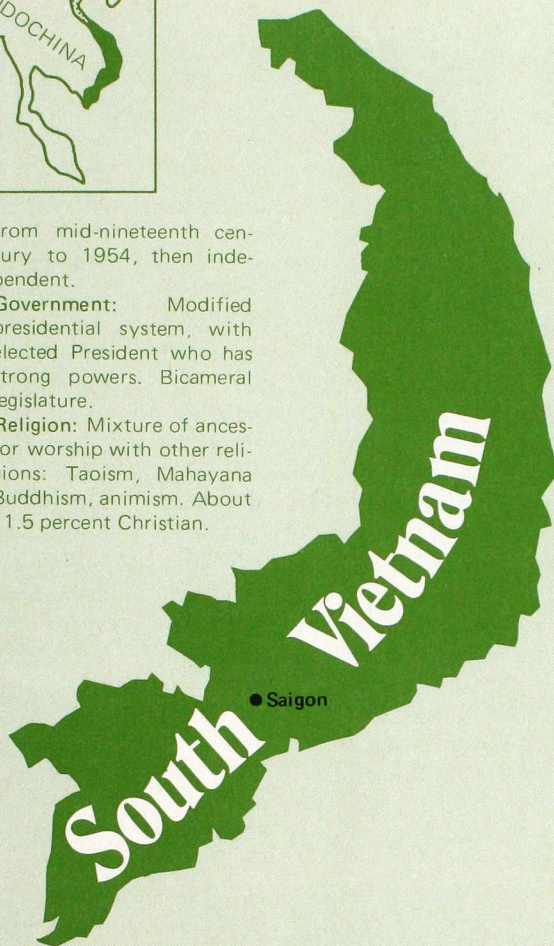
Economy: Primarily agricultural with resources of fish and rubber. Per person Gross National Product, 1973: \$200.

History: Gained independence from China in A.D. 939. Under French control

from mid-nineteenth century to 1954, then independent.

Government: Modified presidential system, with elected President who has strong powers. Bicameral legislature.

Religion: Mixture of ancestor worship with other religions: Taoism, Mahayana Buddhism, animism. About 11.5 percent Christian.



gregations have been scattered by the war, and some pastors and lay leaders have been killed. Despite these problems, many churches remain active and growing.

Missions: The first Protestant missionary work in South Vietnam was by the C&MA in 1911, and they continued to conduct the bulk of missionary activity in Vietnam until the mid-1950's. Since then, the number of Protestant mission agencies and personnel in South Vietnam has increased substantially, coming largely from North America.

There are presently 27 Protestant mission agencies in Vietnam from North America, with just under 300 missionaries. About one-fourth of these are with the C&MA. There are also over 120 foreign Roman Catholic missionaries. Missions are engaged in numerous ministries: refugee relief and resettlement, youth work, translation, literature distribution, child-care, Christian education, medical work and many others. Christian radio programs are not locally produced but are beamed into the country from other nations. Bible and Bible portion and selection distribution totaled almost 1.9 million pieces in 1972.

The disruptions and dislocations caused by war have opened opportunities for witness in South Vietnam. Groups particularly open to the proclamation of the gospel are men in the military and the hundreds of thousands of refugees around the country, often in refugee centers.

Current Status of Christianity: The Christian church in South Vietnam has undergone great stress as a result of war. In spite of these pressures, Christians remain faithful, and their numbers are growing. Strong family ties, centered around ancestor worship, have limited responsiveness to the gospel. However, dislocations caused by the war have broken many families and there are new opportunities for witness. Mission agencies have increased their work in South Vietnam and are engaged in a wide variety of ministries in an atmosphere generally open to the proclamation of the gospel. Christians now total about 11.5 percent of the population.

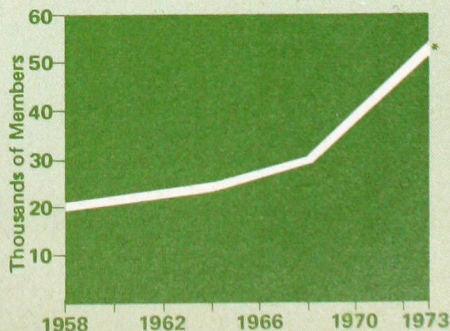
National Churches: The Roman Catholic Church is the largest in the country, with an estimated two million members. Its long history in

Vietnam, predating the French colonial administration, allowed it to gain firm hold, and many of its adherents have risen to prominent positions in the government and society.

The first major Protestant church to be established was the Evangelical Church of Vietnam, founded in 1926 as a result of the work of the Christian and Missionary Alliance (C&MA). The Evangelical Church is the largest Protestant church in the country and accounts for most of the Protestant church membership.

Other denominations present include United World Mission, Southern Baptists, Seventh-day Adventists, Mennonites, Assemblies of God, Church of Christ and several small independent groups. The Protestant community in South Vietnam, though smaller in number, has influence and recognition far beyond its size. Many Vietnamese church con-

Estimated Protestant Church Growth



*The total Protestant community (members & adherents) in 1973 was estimated at 154,000.

for meeting emergencies: Willing and Able

Early in its worldwide ministry World Vision realized that thousands of people could literally die of starvation, exposure or disease while waiting for help to arrive. Christians are *willing* to help, but are often not *ready*. It is not enough to raise funds for relief *after* a hurricane has buried a city in mud or an earthquake has ripped it apart. A way had to be found to be prepared for such emergencies.

After a great deal of thought and earnest prayer on the subject, World Vision founded the Mission Project of the Month Club. Since June 1960 the faithful participants have helped World Vision to be "ready against that day" when emergencies will strike.

To date, the Mission Project of the Month Club has made exactly

one hundred one-time grants to meet many types of needs all over the world. Just two months ago the need was for emergency flood relief in Honduras, for example. The gift of the MPMC was the very first given to the association of Honduran evangelicals which is coordinating relief and rehabilitation efforts (CEDEN). Immediate needs were met immediately. In November 1973 the need was also for emergency flood relief—this time in Pakistan. And the list goes on: food for refugees in Laos in early 1973, aid for drought victims in the Sahel of Africa last year, food for Biafra in 1969.

But the needs are not always headline-making disasters. The French Evangelical Seminary is the only institution of its kind serving a

wide number of evangelical groups in the French-speaking world.

Therefore, it is vital to the task of reaching France with the gospel of Jesus Christ. MPMC funds were given in May to help them expand their facilities; soon the seminary will be able to enroll double the number of students as last year. In June of this year the needs were furnishings and a library for the Christian Youth Center which was opened by the Khmer Evangelical Church in Phnom Penh, Cambodia. In February of this year a dispensary and a literature center were needed for the Indian Evangelical Mission working in the northern and western Andaman Islands, whose people are largely unreached by the gospel.

The MPMC stands ready to meet need in the name of Jesus Christ—whether the heartbreak of a solitary individual or a great cataclysm bringing a nation to its knees. The MPMC fund is built up by individuals or groups who pledge to give \$10 every month. Monthly projects are chosen according to their urgency. Every month participants receive a full report on the need which was met that month; they are kept well-informed about the recipients of their pledges so they can bolster their gifts with prayer.

Please consider joining this preparedness-minded group called the Mission Project of the Month Club, and help us to act as soon as needs arise—in the name of Christ our Lord.

I would like to join the Mission Project of the Month Club. Enclosed is my first gift of \$10.

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city _____ state _____ zip _____

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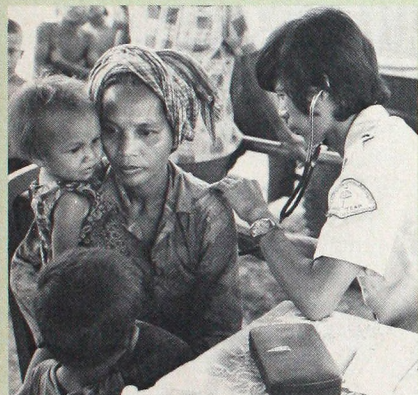


Meeting needs—those caused by the hurricane devastation in Honduras. . . and those of a refugee child in Vietnam.

Growth of Ministry in Cambodia

Rocket fire on Phnom Penh, Cambodia seems to be increasing, according to reports. As the number of refugees and wounded swells, World Vision continues its expansion there. Currently, more than 130 children are being sponsored. It is expected that the refugee situation has stabilized enough now that workers can maintain contact with many more children who need sponsorship. Dr. Ed Janss, director of World Vision's childcare program, was in Cambodia last month setting up a "family to family" program whereby sponsoring families will be able to aid entire families in Cambodia, not just the children.

World Vision is currently working with the Khmer Evangelical Church and the Christian & Missionary Alliance to develop a radio ministry in that nation.



The outreach of the World Vision medical team has increased. Distribution of milk and corn-soya-milk to children through World Vision clinics rose in September from 5450 to 7450 children served. In that same month the number of patients treated at refugee camps rose from 10,340 to 13,802. Four new workers have joined the medical team: Lindsay Nicholls, medical team administrator; Sandra Menz, nurse administrator at the Tuol Kauk Nutrition Center; Sharon Van Zyl, registered nurse, and Barbara Eurich, laboratory technician. Please pray for them as they begin their highly demanding work. Suffering is so great in Cambodia that the team feels a constant pressure to work beyond its limits. They need our support.

New Director to WV-Bangladesh

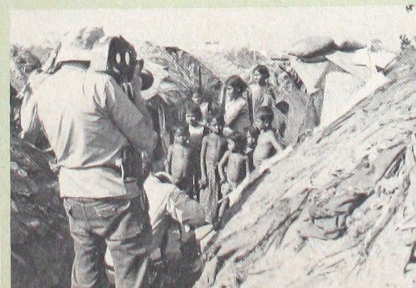
Benjamin E. Fernando moved last month from his home in Sri Lanka (Ceylon) to become World Vision's director for Bangladesh. Todd Lemons, who became acting director for Bangladesh at the age of 21, will return to the U.S. for advanced training before he is reassigned by World Vision.

Mr. Fernando comes to World Vision with a broad background in Christian service. Professionally, he was Commissioner of Internal Revenue in Sri Lanka. He has served in the World Evangelical Fellowship, the World Alliance of YMCA's, the World Methodist Council, National Christian Council of Sri Lanka, Ceylon Bible Society and Gideons International. A member of the convening committee of the July Lausanne Congress, he gave an address at both the Berlin Congress of 1966 and the Singapore Congress of 1968. One of his primary interests is community development.

World Vision is delighted to welcome Mr. Fernando.

Watch for TV Special in Your Area

World Vision's newest television special, "They Search for Survival," will be released for nationwide showings between Thanksgiving and Christmas. Dr. W. Stanley Mooneyham, World Vision's president, and Art Linkletter will lead the viewers through refugee camps in Bangladesh, Cambodia and the Sahel region of Africa in this hour-long documentary. They will explain the basic causes of the refugee problem and what can be done about it, as well as try to help the viewers understand the emotions of a homeless person. Please watch for the broadcast in your area.



Filming the TV special in Bangladesh

Focus on Evangelism in Indonesia

Gene Daniels, director of World Vision of Indonesia, was keynote speaker for the first consultation ever held among evangelicals in West Kalimantan. As a result of the meeting, a regional evangelical fellowship will be formed, and new opportunities for World Vision assistance are expected to develop.

The first leadership camp for 91 senior high and university students from Central Java was said to have been very successful. The program of group Bible studies, personal devotions and talks by missionary and national guest speakers helped 50 of the young people there to accept Christ.

Fifty-four people attended the third Personal Workers Seminar sponsored by World Vision in West Java. It was organized to provide further training for students in World Vision's Bible correspondence school. Gene Daniels reports that several conversions took place, and some students committed their lives to full-time Christian ministry.

ANNOUNCING
 World Vision International's
 Twenty-fifth Anniversary

Sponsors Tour
 of the
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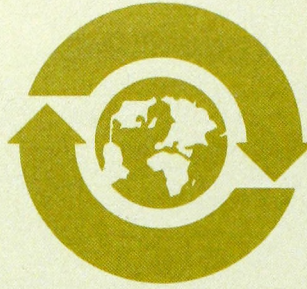
September 2 to October 1, 1975

Write today for a complete itinerary and travel brochure to George Hahn, Tour Director, Box 0, Pasadena, California 91109.



by Frank A. (Uncle Frank) Ineson,
International Intercrossors

When giving becomes thanksgiving



Giving of ourselves results in thanksgiving. When we give ourselves to the Lord, a change takes place in our lives that leads us to give thanks to God. The day after receiving the Lord as my Savior (July 4, 1949) at Pinebrook Camp in the Poconos of Pennsylvania, I went home singing the theme song of the weekend, "Thank You, Lord, for Saving My Soul." The Apostle Paul wrote, "...the more of you who are won to Christ, the more there are to thank him for his great kindness, and the more the Lord is glorified" (II Cor. 4:15, Living Bible).

Giving of our material goods results

in thanksgiving on the part of those who receive them. The Apostle Paul and his associates served as middlemen between the young Christians of Europe and the poor saints in Jerusalem back in A.D. 60. Today World Vision serves in a similar capacity: receiving your gifts for the needy in various parts of the world. Paul wrote to the church in Corinth, "God will give you much so that you can give away much, and when we take your gifts to those who need them they will break out into thanksgiving and praise to God for your help" (II Cor. 9:11, Living Bible).

Jesus, our intercessor, gives thanks for what we give and multiples it. Jesus gave thanks for the five barley loaves and two fish, all that the lad by the Sea of Galilee had to give, and fed the five thousand men and their families (John 6:1-14). Later, in another place someone provided seven loaves and a few little fish, and Jesus gave thanks for them and fed four thousand men and many women and children (Matt. 15:32-39).

Giving time to prayer results in thanksgiving. "Don't be weary in prayer; keep at it; watch for God's answers and remember to be thankful" (Col. 4:2, Living Bible). "Here are my directions: Pray much for others; plead for God's mercy upon them; give thanks for all He is going to do for them" (I Tim. 2:1, Living Bible).



Praying for Others by the Rev. Ronald Dunn is the latest prayer-help pamphlet available in the International Intercrossors series. Copies are available free of charge for you and your friends. Write to International Intercrossors, Box O, Pasadena, CA 91109

RESPONSE TO APPEAL FOR PEACE IN CAMBODIA

In the spring of this year World Vision's Board of Directors made an urgent appeal for peace in Cambodia: "Under a deep sense of constraint we appeal to all involved in any way in this conflict to permit the Khmer people to work out their own problems in their way without any kind of outside interference" (see June 1974 *World Vision* for complete text). Dr. W. Stanley Mooneyham received the following response from Marshal Lon Nol.

Sir,

From the bottom of my heart I would like to thank you for your lovely letter of May 3, 1974 and for your opportune intervention which enabled the Board of Directors of World Vision International meeting at Pattaya, Thailand last month to make the important resolution in favor of the Khmer people, innocent victims of foreign, barbaric aggression.

This remarkable intervention involving this moving appeal to the conscience of all men towards the ending of the massacre committed by the Vietnamese Communists for more than four years against the Khmer people, brilliantly shows the spirit of compassion and humanism exalting the glory of Christ which is in you and all other World Vision International members.

I am convinced that if all men have the same faith and the same compassion for their fellowmen as God

wills, we will not see such evil things and sufferings.

The appeal made by the Board of World Vision International shows a real sympathy for the Khmer people. It is a priceless encouragement to this peaceful people which asks only to live in peace and harmony with all other peoples of the earth.

I firmly hope that this appeal coming out of such an important and influential organization as yours will bring about a favorable echo among all men of good will and will contribute, shortly, in bringing the peace in the Khmer land which has been longed for.

I would like to express once again my warm and sincere gratefulness to you as well as to the World Vision International Board of Directors. Please be assured of my high and cordial consideration.

Marshal Lon Nol

I Met Him on the Trail

His name was "Sam" Kamaleson. In trying to spell it afterwards I had trouble getting the "a" and "e" vowels in the right places. He was studying at Asbury Theological Seminary in Kentucky. I was there briefly, speaking at a ministers' conference.

I met him again in Tokyo a year or so later. This time I was "exposed" to him, heard the moving resonance of his bass solos, listened to his Christian witness, prayed with him, experienced fellowship with him, loved him.

A year or so later I was with him again, this time as his guest in his home city of Madras, India. He was pastor of Emmanuel Methodist Church. He had asked me to come for a preaching mission to his congregation.

Now the profile of the man was taking shape—sharply, cleanly and with tremendous promise. It was obvious that he was a man of vision, passion and action: vision that activated him, emotion that ignited him and action that authenticated him. The church, seating about 500, was packed. Young people were all over the place: meeting Christ, learning prayer, getting involved with human needs, growing in Christian grace.

Meanwhile the young pastor, who could have said with Martin Luther King "I have a dream," was organizing a project called The Bethel Farm, more than a hundred miles inland from Madras. After all, he had written his B.D. thesis on what he called "A Method of Evangelism in India," in which he had in view an evangelistic-agricultural center where faith in Christ and food from the soil would form a living blend. The center, by its sheer usefulness, has won wide recognition. Here Kamaleson has put to good use his dual training in veterinary medicine and in theology. (His first earned degree was that of Bachelor of Veterinary Science.)

The Farm, in addition to its produce from the soil, raises livestock and poultry. Five years ago it began a fish culture program.

Of even greater value is an orphanage that is operated by the Farm. Most of the time approximately a hundred destitute boys and girls find here a Christian home. They learn the meaning of the gospel and, on confession of faith in Christ, are baptized.

The double role of evangelist-pastor of Emmanuel Church and evangelist-director of Bethel Farm would be

demanding enough for most men. Not for "the singing preacher," as they used to call him in Kentucky! The addition of two associate pastors to the staff of Emmanuel Church helped to make possible a wide variety of supplemental ministries: evangelist-at-large for the Methodist Church in Southern Asia, president of the Tamil Nadu Auxiliary of the Bible Society of India, president of the Friends Missionary Prayer Band (an indigenous effort to reach the unevangelized areas of India), district superintendent of the Bangalore District of the Methodist Church, participant in Preaching Missions in the USA in '64, '66, '67 and '68.

In academic advancement 1971 was a notable year for the man who had already demonstrated singularly effective gifts of leadership. He received the master's degree in theology at Asbury Seminary and a doctorate in Sacred Theology at Emory University in Atlanta.

It is this dear man, who has never ceased to be an impassioned interpreter of the gospel, who in his 13-year pastorate in Madras witnessed a 300 percent increase in membership and budget, who now becomes the director of World Vision's ministry to ministers, with the portfolio of vice-president-at-large. Although an Indian national, my "Brother Sam" is, and has been for years, a traveling citizen of that Christly Kingdom which knows no barriers of blood or birth. It is a pleasure indeed for me to join Dr. Mooneyham and our board of directors in welcoming him to our staff and fellowship.

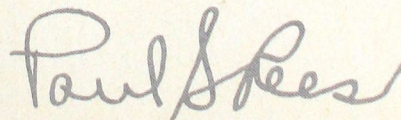
Nor am I about to forget his family. His wife, Adela, with her B.A. from Women's Christian College in Madras, is a lovely lady, as I learned years ago by being in the Kamaleson home. They have three children, Sunder Raj Mark (born in Kentucky), Nirmala Ruth and Manoharan Paul. An international family for a man whose circuit is the globe!

Preaching preacher, preach on!

Singing preacher, sing on!

Brother preacher, go on brothering!

And the God of all grace go with you all the way!



YOUR CHURCH CAN HELP FEED HUNGRY FAMILIES

HERE'S HOW:

"I want to feel how hungry feels," 10-year-old Greg Letherer told his parents. "Can I skip lunch tomorrow and put my lunch money in our Love Loaf?"

Greg's words show the essence of the Love Loaf—a specific way of helping feed the hungry and of learning the many lessons of Christian sharing.

The Love Loaf is based on the biblical account of the loaves and fish. Jesus took five small loaves and two fish, blessed them, broke them and fed thousands of hungry people. As a result many said, "Surely, Jesus is the son of God." This is often the response today when Christians share food with the starving.

A penny in our economy hardly buys



bubble gum. But in a crisis area recently:

One penny sent 59 cents worth of vitamins to families suffering from malnutrition.

One dime paid the freight to send one pound of good used clothing to a family left homeless by flood.

One quarter sent \$17.50 worth of prescription medicines into an epidemic area.

One Love Loaf often contains enough money to feed a family for a whole week.

The Love Loaf program has worked successfully in over 500 churches. Here's how: World Vision supplies your church one Love Loaf per family (without cost). Later at a Love Loaf breaking ceremony/celebration, all the loaves are brought to the church and blessed and broken with great excitement. Yes, you actually break them! It's noisy but

everyone enjoys it. Your church determines the distribution of up to sixty percent of the Love Loaf proceeds, directing them into projects that meet physical as well as spiritual needs. The remainder goes to very specific emergency relief projects through World Vision.

Daily in World Vision's emergency relief programs, "pocket change" buys enough food to make the difference between life and death. Your church can help feed hungry families around the world...starting today!

- We would like to have the Love Loaf program in our church as soon as possible!*
- Please send our church a sample Love Loaf and program details as soon as possible!*

Name _____

Address _____

City _____ State _____ Zip _____

Senior Minister _____

Phone (include area code) _____

*We understand that there is no charge for Love Loaf materials.

Mail to: **World Vision International**,
Box O, Pasadena, California 91109



Love Loaf

B20-state code