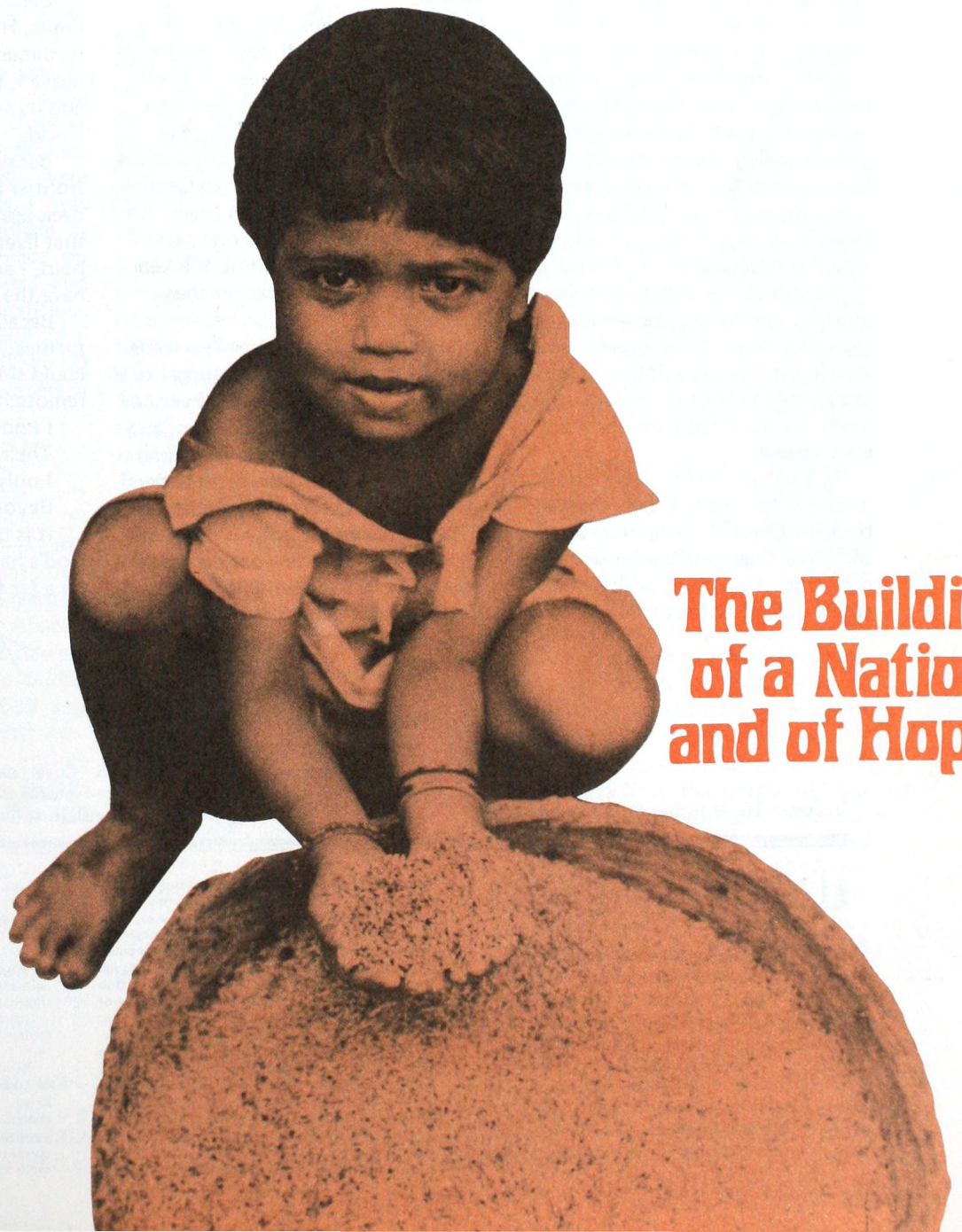


BANGLADESH:



**The Building
of a Nation
and of Hope**

The Far Frontiers

"I know now where the world ends." So wrote H.V. Morton, world's premier travel writer, as he toured the rocky, isolated west coast of Ireland north of Galway which, in its remoteness from modern life, seemed to him closer in time to St. Patrick than to Dublin. On another journey, standing in a white mist turning to thin rain on the jagged cliffs of Land's End, he recalled the visits of the Phoenicians from the sunny coasts of Tyre and the ancient conviction that Cornwall was the very limit of the habitable world.

Centuries before the Phoenicians reached the peak of their explorations, Abraham was pushing westward out of Ur toward their coasts, extending frontiers of faith at the beckoning of God. Later, Moses also became a pioneer by divine appointment, heading toward the same area but this time from the southwest, across the wastelands of Sinai. In the New Testament it was primarily Paul who shouldered aside the boundaries of the gospel, his restless drive impelling him westward toward Spain along the route of the Phoenicians. And in his train have followed countless pioneers for Christ to Greenland's icy mountains and India's coral strand.

In a distant corner of the world there is a frontier uniquely marked by Jesus Christ. In a desolate area of the Chile-Argentine border with a backdrop of towering peaks, there stands a giant statue of Christ

holding erect His cross. At an altitude of 13,780 feet, this "Christ of the Andes" commemorates a 1903 settlement of a border dispute. Made of melted cannon, its inscription reads: "Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace they have sworn to maintain at the feet of Christ the Redeemer."

Another great frontier of South America is that of the Amazon jungle. Exciting developments there—with great implications for missions—are examined in this issue of *World Vision* by William Read (p.14).

One of the most storied of all frontiers is the Northwest Frontier of India and now more lately of Pakistan. It formed the barrier between India and the West. Over its great reef of rock have climbed conquerors from Alexander the Great to Genghis Khan and on into modern times. An old *Britannica* described one part of this remote area as "within the ken of no living creature except the Pamir eagle."

Elsewhere the Khyber Pass leads into Afghanistan, a broad nugget of a country bordering not only Pakistan and India, but also Russia, Iran, and the western tip of Sinkiang (China). This is the world of the far frontiers! And there are more—Nepal, Bhutan, Tibet, Burma. But in their midst are the frontiers of a new nation: Bangladesh. The romance entailed in a nation's birth is here dimmed by the

fact that behind the new borders, the young nation suffers under the terrible weight of war's aftermath. Bill Bray has just visited the area, and his report includes an account of the aid you have given these people through *World Vision* (p. 4).

The remoteness of an area is to some individuals an argument for indifference. Christians can never rest content with this sort of shallow thinking, for they recall Christ's long journey to this planet and even to the Cross. The far frontier He crossed at Golgotha when He was forsaken of His Father is shrouded in mystery:

None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that
the Lord passed through. . . .

Because He crossed those outer limits, His cross became gigantic in its dimensions—piercing upward to heaven, thrusting downward to hell, and its arms encircling the whole world.

Because he passed through the frontier between life and death and back again, He could shout: "I am he that liveth, and was dead; and, behold, I am alive for evermore—and have the keys of hell and of death."

Because He penetrated the furthest frontier of all, Whittier could sing of all frontiers, however remote:

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

It is our choice privilege to extend
God's hand of love to lift a burden
on a far frontier.



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Pete Berg, artist
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Helen Martin, editorial assistant

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globe at a glance

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

WESTERN EUROPE

MUNICH, Germany—While teams of athletes from all over the world flocked to various sports arenas last month to contend for medals at the '72 Olympic Games, a team of Slavic Gospel Association workers was quietly winning its own kind of medal. They were busy contacting many of the 10,000 athletes, officials, and visitors in Munich from Iron Curtain countries.

The Christians' objective was to get Russian-speaking people into the centrally-located Peterhof Theater where 10 Moody Institute of Science films—produced in Russian—were shown on a continuous basis. It was felt that the scientific approach in films would make an impact on young Soviets who have been told that only backward and superstitious illiterates still believe in God. According to reliable sources, 50 to 60 decisions for Christ were made every day.

CENTRAL AFRICA

ADDIS ABABA, Ethiopia—A tremendous spiritual movement that may prove to be one of the greatest conversion movements in Africa's history is taking place in southwest Ethiopia. According to the Sudan Interior Mission, over 10,000 animists publicly renounced spirit worship and turned to Christ in a three month period last year. Over 30,000 people have been baptized, and 100 new churches have been established in the last three years in the province of Wallamo. The movement is credited to a new spirit of evangelism among the well-established churches in Wallamo and Gamu provinces which have sent scores of witness teams into remote mountain areas.

GULU, Uganda—President Idi Amin, who is expelling all Asians who are not citizens of his country, recently told a group of Roman Catholic

Ugandans that Christian missionaries are "very important" to Uganda because of their educational facilities and religious teachings. He also said that the missionaries "ran good hospitals and inculcated good principles in the minds of Ugandans."

President Amin, who is a Muslim, urged all Ugandans to make a practice of praying regularly at their respective churches, saying that "those who pray with clean hearts will be blessed by God, but those who pray, yet confuse people will not receive God's blessing." About half of Uganda's 9,675,000 population is Christian, with Roman Catholics constituting approximately 43 percent of that group.

KHARTOUM, Sudan—The "forgotten war" is over. More than a quarter of a million southern Sudanese who fled their homes to avoid the bloodshed of civil war are returning. After 16 years of fighting between the North and South, they find their homeland completely devastated. Even once-paved roads have disappeared, and a massive United Nations relief effort is under way.

Christians around the world are assisting through CROSS (Committee for the Rehabilitation of Southern Sudan) formed under the initiative of the African Inland Mission, the Sudan Interior Mission, and other groups. The first grant of \$8000 to CROSS for the purchase of farm equipment for returning Sudanese families was made by World Vision International.

SOUTH ASIA

TRICHUR, India—The Private College Protection Committee, a group comprising Roman Catholic and other Christian officials, has threatened to close numerous Christian secondary schools in the state of Kerala.

The announcement was the second move by the Protection Com-

mittee to pressure the state government into yielding from its stand that it be given a controlling voice in the appointment of college professors and lecturers. The committee's first move occurred on June 19, when it closed down 81 of the state's 114 private colleges. Of the 81, approximately half are Catholic; the remainder are owned and operated either by other Christian churches or by the Nayar Service Society (Hindu).

So far, government and Christian officials have only agreed that staff appointments should be made by a committee. However, talks have broken down over the makeup of the committee. Both Catholic and other Christian authorities fear their voice will be reduced to that of a minority on a five-man committee stacked in the government's favor. The two parties had reached an impasse when the Christians threatened to follow the closure of their colleges with the closure of their secondary schools.

RAWALPINDI, Pakistan—A demonstration by more than 1,500 Christians in front of the presidential palace here late last month left three persons dead, 60 injured, and over 500 arrested. The demonstration, two days after a similar but peaceful display in the city of Islamabad, was in protest to the nationalization of nearly 200 private schools, many of them run by Christian churches.

Pakistan radio reported the protests arose from the Christians' fear that nationalization of church-run schools would signal the eventual overwhelming of Pakistani Christians by the Muslim culture. The broadcast said the Christians' fears had foundation in that Muslims in the Islamic country already practice a form of "untouchability" as far as Christians were concerned. Educated Christians, according to the broadcast, find difficulty in obtaining senior posts in the government; most Christians are forced into menial jobs.



BANGLADESH

The Building of a Nation



Ten months ago, World Vision president Stanley Mooneyham visited the refugee camps and offered emergency aid. Today World Vision is helping Bangladesh rebuild.



and of Hope

by Bill Bray

When the "war of liberation" in East Pakistan produced a new nation, Bangladesh, 10 million exhausted refugees returned to their homeland—but they returned to nothing.

World Vision's inspection team was appalled at the savage horror they saw. The war had ravaged the nation. Official estimates by the Peoples Republic of Bangladesh put the war dead at 3,000,000. Following on the heels of the November, 1970 cyclone and tidal wave that killed 500,000—it just seemed incredible that one nation could suffer so much.

Grim in the face of such suffering, World Vision planners were troubled: "How best to help?"

Today, almost 10 months later, that question has been partly answered by the concern shown by Christians through World Vision. Children left without schools are studying again. Many of the homeless are being protected from the driving monsoon rains. Farmers, who faced starvation without seed or plows, are harvesting their first crops.

Recovery for Bangladesh did not seem possible last February. Shocked and stunned by the horror he saw, World Vision's overseas director Bill Kliever wrote a description of the "welcome" the refugees received as they returned to Bangladesh from India:

"They have returned to nothing. If they found their home still standing—there was nothing inside. If the school was still there—nothing was left inside. Very little will be learned this year. . . .

"They expected to find their fertile ground ready for planting. Instead the rice paddies were scorched from enemy fires. The cows to pull the plows were slaughtered, and the plows used as firewood. It seems their plight can only become worse" (*World Vision*, April issue).

And the destruction was not only meted out against the people. There was an evil efficiency in the play of events that left the nation drained of all its strength and helpless. The warring forces systematically destroyed almost all the transportation and communication systems, industry and civil services.

These systems and services became the main target of the United Nations, government-to-government, ecumenical, and Catholic church aid. World Vision, which began its immediate relief efforts last year in the Indian refugee camps, decided to work with the refugees themselves as they came back into hard-hit border areas. These regions, populated mostly by Garo and Khasi tribespeople were more neglected than those crowded with the dominant Bengali ethnic groups.

"We got to know these people last year in

India," explained World Vision field worker Joseph Skinner. "I was impressed with their pitiable condition in the camps—they really looked helpless. They didn't have the moral courage to start working or anything. They were totally despondent. When they came back here to Bangladesh, they still kept asking for our help in resettlement.

This turned out to be the area where World Vision has centered most of its help.

Skinner, a Khasi tribal pastor himself, joined with Australian Baptist missionaries and World Vision of India Relief Director, the Reverend George Cornelius in mapping out a program to help the refugees get "back on their feet."

World Vision funds have been used to purchase the simple tools the people must have to begin agriculture. Work animals have been rented and seed rice purchased. Nearly 4,000 families have been helped with funds to rebuild their war-destroyed homes. Thirty-five schools are being rebuilt. A hospital and dispensary are receiving medicine and instruments.

Typical of the villages being helped is Synrem. After several hours of hard driving from the provincial capital of Sylhet, Synrem is reached only after a strenuous hike through dense jungle, a river crossing, and several fords. Isolated and remotely located on the India-Bangladesh border, it was a repeated target of attack during the war.

All the homes in Synrem were put to the torch by West Pakistan soldiers when the women of the village



Oxen have been rented and seed rice purchased to help rebuild the nation.

Bill Bray, director of NEWSASIA (with offices in Hong Kong and Chicago), is a media relations consultant and supplier of audio, visual, and print resources for charitable and religious organizations.

refused to surrender sexually to the demands of the troops. According to the survivors I talked to, the women only escaped with their lives by fleeing to the jungles, leaving their men to protect their homes as best they could. When Synrem was finally turned into a firebase for West Pakistan artillery, the villagers gave up completely and fled across the border into India.


Composed of a mixed population of animists, Hindus and Christians, the people of Synrem are mostly tribal Khasi. World Vision has helped the village with the rebuilding of homes and cash grants to help the people reestablish their livelihood.

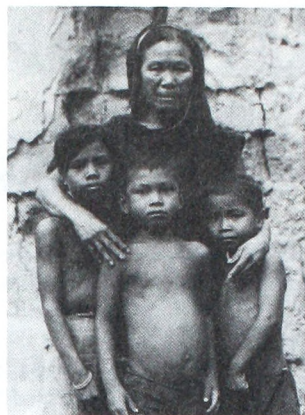
The job of helping these people, according to Cornelius, is by no means complete. "Relief agencies find it difficult to reach remote villages and it looks like many have not been touched at all," he lamented. "The need is great."

Mr. Cornelius, who has had seven years experience directing relief programs in India, now feels that the work is ready to go into a new, more advanced stage. He hopes that a permanent program can be started to help children victimized in the war. Also, he thinks that the relief work should be totally shifted over to what he calls a "food for work" basis. This would get the villagers off the "dole" by giving relief aid only in exchange for labor donated to community development projects.

"They retain dignity this way," he noted. "Otherwise they feel like beggars."

One of the greatest worries missionaries and church leaders in Bangladesh have today, is the fear that the rest of the world will forget them now that the country is out of the headlines. Nearly everyone agrees that while the initial crisis seems to have passed, the task of getting the new nation on its feet will take many, many years.

Hope is rising in Bangladesh. But the nation continues to need the help of the outside world. 



This family lost their husband and father, and home in the war.



Many families are rebuilding their houses with World Vision gifts.



George Cornelius checks World Vision-donated rice.



Tod Lemons was in his senior year at Taylor University when the war in East Pakistan broke out. As news of the tremendous suffering reached the West, Tod organized SHIP (Stop Hunger In Pakistan). The money he raised was channeled through World Vision.

Today Tod is in Bangladesh on a short-term assignment for World Vision. In his first letter home, he wrote:


I have seen hundreds of refugees—homeless and lonely Bengali people. The literally hundreds of hungry children break my heart. I can't even begin to understand why I have so much, others so little. But maybe that is why God has called me here—to help what little I can to ease the suffering.

The travel in such a beautiful land as Bangladesh is thrilling, and the friendliness and kindness towards me has been remarkable. The people are hospitable even in their need of basic life necessities. My past compassion and concern for the Bengali people is growing into a deep love and hope that they will know the blessing of a personal relationship with Christ.

I spent Saturday afternoon talking to and taking pictures of the children waiting in the milk ration

line at Birisiri. At first they were apprehensive about me because for many of the villagers it is the first time they have seen a white person.

But a mother brought a small girl to me who had fallen and cut her left eye (it would have taken 3 stitches in the United States). I used some cold toilet tissue to stop the bleeding and inhibit the swelling. I put a razor-cut size bandage on the wound. It's all I had. The mother was then contented, and all I could think of was that maybe someday a Bengali-speaking missionary would go to her village, share the gospel, and maybe she would accept Christ because Christians did what little they could to ease the suffering.

Life is very basic here and I believe I am beginning to realize what commitment is. 

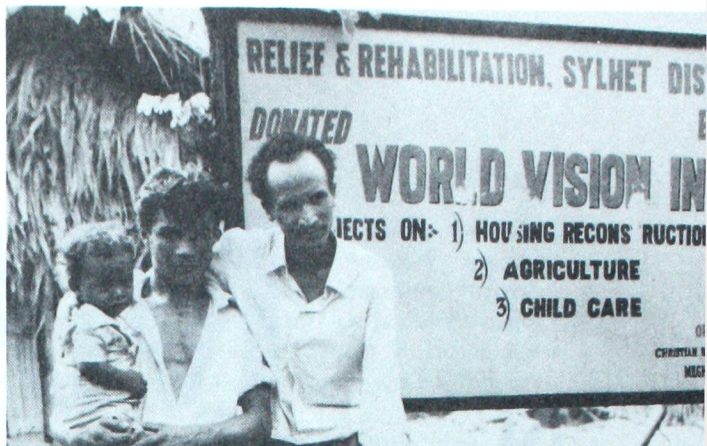
The Struggle Continues...

Although refugees returning to Bangladesh found little to encourage them, hope flourished. As aid came from around the world, the new nation dreamed of a bright future. To many observers, this expectation seemed foolish—certainly unrealistic.

The fact remains, however, that Bangladesh did survive those early, difficult weeks and is moving forward—slowly, to be sure, yet progressing.

But the struggle for survival continues. Bangladesh's greatest threat is that people outside will forget the continuing—and urgent—needs.

Will you help meet these needs, and those of many other places like Bangladesh—yesterday's "hot spots" in danger of being forgotten?



World Vision-donated relief and rehabilitation center

You *can* help. Please join us as we attempt, in Christ's name, to take these *threads* of hope and build them into a mighty *crescendo*.

I don't want the "hot spots" to be forgotten. Please use my gift to send continuing aid.

Enclosed is my gift of \$ _____

Name _____

Address _____

City _____

State _____ Zip _____

monthly memo



During these next four months, tens of thousands of people will be blessed by the music of the little "Korean Ambassadors" in our Korean Children's Choir. They will be singing in 97 major concerts all across the United States and Canada. Please pray that they may be kept well and strong, that they will be protected as they travel these thousands of miles and that they will be a great blessing as they minister in the name of Christ to these many people who will attend the concerts.

Such a sizable endeavor does not "just happen" but is the result of uncounted hours of work and preparation both here in North America and in Korea.

A key to the success of the Music

Institute in Seoul, where the children are trained, and of the previous five international tours, is our dear friend, Mr. Peter Lee, Assistant Director of World Vision of Korea, who will be accompanying the choir again this tour.

Peter has a deep love for these more than 15,000 Korean children in the childcare centers sponsored by World Vision in Korea. He has given himself unstintingly to these responsibilities and no one is more responsible for the success of this significant ministry than he is.

In talking about this ministry of love among these needy children in

Korea who are receiving help from our sponsors, Mr. Lee says: "At our office, about 50 staff members deal with letters between sponsors and children and translate them as a 'Link of Love.' In the office or chapel of every World Vision children's home there is a bulletin board with photos of the children alongside pictures of their sponsors. I suggest that you sponsors, if you have not sent your photo yet, please send one to fill this space so your child can look at it with joy."

We thank God for your support and prayers on behalf of the childcare ministry in World Vision—as well as for so many other concerns which we share together in a deeply troubled world.

Ted W. Engstrom
Executive Vice President

MAO

No one in China is really damned. That is, if you accept redemption Chinese-style. For with the proper dose of "reform," salvation and re-direction are but a Mao-thought away.

Redemption in modern China always comes in direct proportion to how much and how seriously one reads, absorbs, and practices the thinking of China's aging leader Mao Tse-tung.

Chairman Mao, the tireless commander of 800 million Chinese, has made a life-style of revolution, rebellion, and nonconformism. Yet, he has subjected the citizens of China to a conformity unsurpassed in the country's history.

In fact, this messianic confidence in his own infallibility, coupled with an unshakable determination that China—fundamentalist that it is—will not go the way of apostate, modernist Russia, is what continues to propel Mao on his headlong pursuit of "uninterrupted revolution."

When the Chinese leader talks about revolution he doesn't pull any punches: "A revolution is not the same thing as inviting people to tea or writing an essay or painting a picture or doing fancy needlework." It is not a nine to five affair; it is tough! It is dirty! It imposes back-breaking responsibilities on the would-be revolutionary. The revolution demands complete, unquestioned commitment. And the polite,

easy-going, encouragement-from-the-gallery kind of participation is not needed, thank you!

The Kremlin leaders who guide the Russian ship of state are undoubtedly true believers. But the brand of Marxism they espouse is a far more comfortable faith than the hard-hitting, compulsive fundamentalism of the chairman in Peking. Mao Tse-tung remains full of a stubborn self-confidence, fully committed to the belief that man *can* be changed. And at 78 years of age, Mao, the eternal optimist, sees his utopian dream of "rearranging human nature" as a plum now within reach, not far away. Yet even when full Communism is the order of the day, says Mao, the dialectic will go on, and man will continue to change and reshape himself into a more perfect human specimen.

Of this Mao seems confident. But all men die sooner or later, and Mao will not live to see the promised land inhabited by selfless, sacrificial, totally-committed comrades. Time is running out for the chairman. Now that Mao has been the leading man on the Chinese revolutionary stage for more than half a century, moving from "Mao the revolutionary" to "Mao the father" image, some of the future leaders must be muttering: "How do we follow an act like this?"

It appears that China is being run by a committee, a small group of comrades led by Chou En-lai, the master diplomat who has the entire world knocking at his door. This small coalition represents interests of different sorts and somehow tries to get along, somehow tries to run the country, somehow tries to evolve new policies. But Mao is not overshadowed. He is still there. And he remains utterly convinced he is right, that his thought is correct and that any counterthought is a direct attack on his personal esteem. These are the constants in today's China.

But it would be a great mistake to conclude that China is not changing, that it has its feet in cement. Change in any society—capitalist or communist—does not come easily, but it does come.

A Chinese proverb has it: The same man never steps into the same river twice. The notion here is that things are constantly in flux. It is never really the same man, and the waters flow never to return. This means that China yesterday is not China today.

One example of this is the much-vaunted "Mao deification" campaign which was the hallmark of China's cultural revolution. The nationwide urge to enshrine Mao as a saint turned a corner a long time ago and quickly was refocused into a "de-Maoification" campaign. The worship of Mao as a quasi-religious movement is now history. Documents recently captured by groups now outside China give strong evidence to our earlier suspicions that Mao, himself, never demanded worship. Others

insisted that honor be lavished on him. And the one who shouted Mao's praises the loudest turned out to be the number one traitor. Lin Piao, the heir apparent and "comrade-in-arms," betrayed his master.

In trying to interpret current Chinese affairs, the student of China must go through the often frustrating process of sifting fact from fiction. And to separate the two is not easy. For China is a very closed country—despite a tour of United States ping-pong players and an American president standing on the ancient stones of the Great China Wall saying that it "really is a great wall."

Mao Tse-tung himself adds to the mystique by continuing the practice of the ancient Imperial Chinese court of rarely appearing in public and refusing to travel abroad.

But even in his isolation, Mao marches to the drumbeat of the peasant. The sod from his father's farm in Shaoshan, Hunan (now a sacred shrine for the Chinese pilgrim) is still under his fingernails. The smells of the barnyard and faces of peasants are an obsession with the chairman. After all, the revolution was for the *farmers*. Not for a bureaucratic elite! Even now, as Chairman Mao lives in modest comfort in the Chinese capital, he has the spirit of a peasant.

In fact, to Mao Tse-tung, any notion of a professional elite is the worse form of heresy. Mao feels strongly about this. As a result, hundreds of thousands of students, professors and "intellectuals" have been given free transportation to the Chinese countryside to "make revo-

lution" and to "learn from the peasants." Mao insists that it is on the farm where one feels the true spirit of China. It is the good earth. And it is the humble peasant who has tapped the source of China's greatness. It then follows that this same humble peasant is the one to teach these "elite" who may have inflated views of their own importance. Work, study, work, study. That's the pattern. And whether a person's background is Ph.D. or peasant, each learns to think and function according to the *one* thought, the *one* mindset that is the driving force of the Chinese revolution.

A discussion of "one mind" should have a distinctively familiar ring for the Christian. In fact, these comments about Mao and his never-ending revolution bring us to the place where we must ask ourselves some penetrating questions. Such as, what about our revolution? Do we feel an involvement in one? What about our "one mind" in Christ Jesus? To what extent do our words and actions reflect our commitment to Jesus Christ?

Mao was fed up with foreign aggression and China's humiliation at the hands of the greedy. He determined to hit it hard. And he did.

Does the message of Jesus so move us that *we* seek to move against the inequality, sickness and barrenness that have become hallmarks of our western society? Or has a creeping revisionism so won the day that the words of Jesus have become lost in a semantic fog, overlaid with a terminology that is fast becoming meaningless to us and to those

around us? In our hands, has the gospel message become effete, stripped of its demanding, revolutionary character? Or is there a compelling ring of truth in what we say—and do—because we are followers of Jesus?


History records both Mao and Jesus as revolutionary leaders. Each has made an irreversible impact on the lives of millions. Both went for the jugular of the establishment. Neither had much sympathy for the status quo.

Mao preaches a message of continual revolution by violence. Jesus insists on a revolution of peace within the heart by His Spirit.

Mao Tse-tung proclaims the salvation of a nation; Jesus, the salvation of a world.

Mao, at 78, moves closer to his departure from the good Chinese earth and the peasant with whom he has so closely identified. Jesus, at 33, moved to Golgotha and resurrection. And through a motley band of off-and-on followers, mostly unlettered, proletarian types, he demonstrated the liberating power of God come to man, a power still available to all—to the peasant in China as much as to the capitalist in the West.

And today, not even the aging chairman, with all the power, propaganda, and persuasion at his command can stand against what God is doing in China.

The outward forms of the historic Chinese church are fading fast. But the inner movement of God's Spirit continues indestructible with a triumphant shout that the "gates of hell shall not prevail against it!" 

JESUS

by Robert Larson, executive secretary of the Asia Information Office, sponsored by World Vision International, in Hong Kong

dateline Uganda

by Festo Kivengere

While the revival in Indonesia is receiving wide publicity in the West, another "gracious visitation" is continuing in East Africa. It began over 40 years ago.

In 1928, a British medical missionary in Rwanda was feeling defeated in his ministry and in his own spiritual life. At the same time, a Ugandan African Christian, working in a government position, also felt hungry for a filling of the Holy Spirit.

The two men met, and the African said: "My brother, I want to be filled with the Spirit of God. Would you come and pray for me?" The missionary quickly replied, "You know, I'm just about to pack my bags and return to Britain because I have lost out spiritually. I feel I'm just in the wilderness so you've asked the wrong man." But the African suggested, "Well, why don't we get together and search the Scriptures to see what God has for us?"

So the men took their Bibles, seeking to experience what God had for them as believers in Christ. And God came and blessed them in a mighty way. He started in the areas of their admitted need. He showed them their sins as Christians—their ruined relationships, hardness, self-centeredness, and areas of pride and resentment. The men were broken down in God's presence. As their eyes were opened to their sins and they asked for forgiveness, they immediately sensed a flood of joy and an awareness of the reality of Christ.

The men returned to their respective areas of service and quietly shared what had happened to them. They did not dash around, busy in too many activities. Each one had simply said, "I am needy, and I cannot do anything about it." Then God worked through them and the revival began.

By 1930 many people had responded to their testimonies. The doctor shared with his fellow missionaries and African friends. The Ugandan spoke to his co-workers and friends. The reality of the living Christ began to excite people and dramatic conversions took place.

Deep and practical repentance became widespread. People turned from specific sins and immediately attempted to right the wrongs they had done. The new sensitivity to God's will created a feeling of real love. One theme emerged: Jesus Christ.

The revival has not been structured, but most conversions and rededications have taken place within the church because the movement started there. By 1935 it was spreading from village to village.

The conversions affect the entire spectrum of a person's life. Nothing is left untouched. Back wages are paid by employers to their employees. Government taxes, which had been evaded, are paid. African men kneel in tears asking their wives' forgiveness. Government officials stop other business to receive restitutions. A whole new society emerged as superstitions and social customs collapsed under the influence of changed lives.

Person-to-person contacts are the main thrust of the revival. Thousands are being touched personally, and the church which had been 99 percent nominal became 85 percent alive in the first eight years of the movement. The center of the revival has been Jesus Christ and Him crucified. Christians ask everyone they meet, "Are you walking with Him now?"

An example of the emphasis on Jesus Christ is a young man whom I witnessed turn to the Savior several years ago. He came to a small Bible study one evening. A nominal church member, he was not born again. That night he listened to the testimonies and prayers. Soon, under conviction, he told the group he wanted to become a Christian. One of the leaders said, "Get up and accept Him." The fellow was a cripple; he had never walked. But he stood up. He literally stood and accepted the Lord.

But that man never tells about his healing first. When he gives his testimony he tells of God's saving grace. He tells how his personality has changed. And then he shares, "As if that was not enough, He also straightened my legs."

The emphasis is where it should be: the straightened legs will die, but the straightened heart can never die.

Most of today's East African church leaders are products of the revival—Anglicans, Methodists, Lutherans. I, myself, am one who was converted in the early days as were three-fourths of the Lutheran bishops.

Naturally, the revival has not been without trials and setbacks. Revolutions like the Mau Mau uprisings were times of extreme trial but the church grew. Even now shining testimonies are coming out of the Burundi conflict.

The East Africa revival has continued all these years because the emphasis has been Christ—not spectacular physical manifestations, but Christ crucified, risen, and glorified. As long as Christ is the center, the revival will continue.

Festo Kivengere is a bishop-elect of the Anglican Church in East Africa. His vital ministry extends from village parishes to high-level international church leadership. He is a frequent speaker at World Vision Pastors' Conferences.



IT'S OUR BATTLE, TOO



A Kachin tribesman shows Stanley Mooneyham one of their few Bibles

A battle for freedom continues in North Burma as nearly two million Kachin tribespeople make a dramatic stand for Jesus Christ. They are hemmed in by the Chinese Communists on one side and the Burmese troops on the other—neither will tolerate Christianity. When the Chinese are in control, Mao's philosophy is proclaimed in the church buildings. Buddhism is taught forcibly when the Burmese are in control.

Earlier in the year, World Vision President Stanley Mooneyham visited the Kachins and discovered their dire needs. Medicines were immediately

purchased and sent into Kachinland by mule train. But sensing more than the urgent physical needs, Dr. Mooneyham also realized that the Kachins desperately wanted to know that fellow Christians around the world love them. When he heard repeated appeals for Bibles in the Kachin language, he promised to have several thousand printed.

Last month World Vision's order for 10,000 Kachin New Testaments was printed. It will not be easy to get them to the Kachins, but, easy or not, it will be done. However, this ministry has been carried out by the

faith that fellow Christians will help meet the cost.

Will you show the Kachins that their brothers and sisters in Christ do care about them? Will you have a part in their struggle for freedom?

The Kachins' battle is our battle, too.

.....
I want to have a part in this vital ministry of the Word to the Kachins.

Enclosed is my gift of \$ _____

name _____

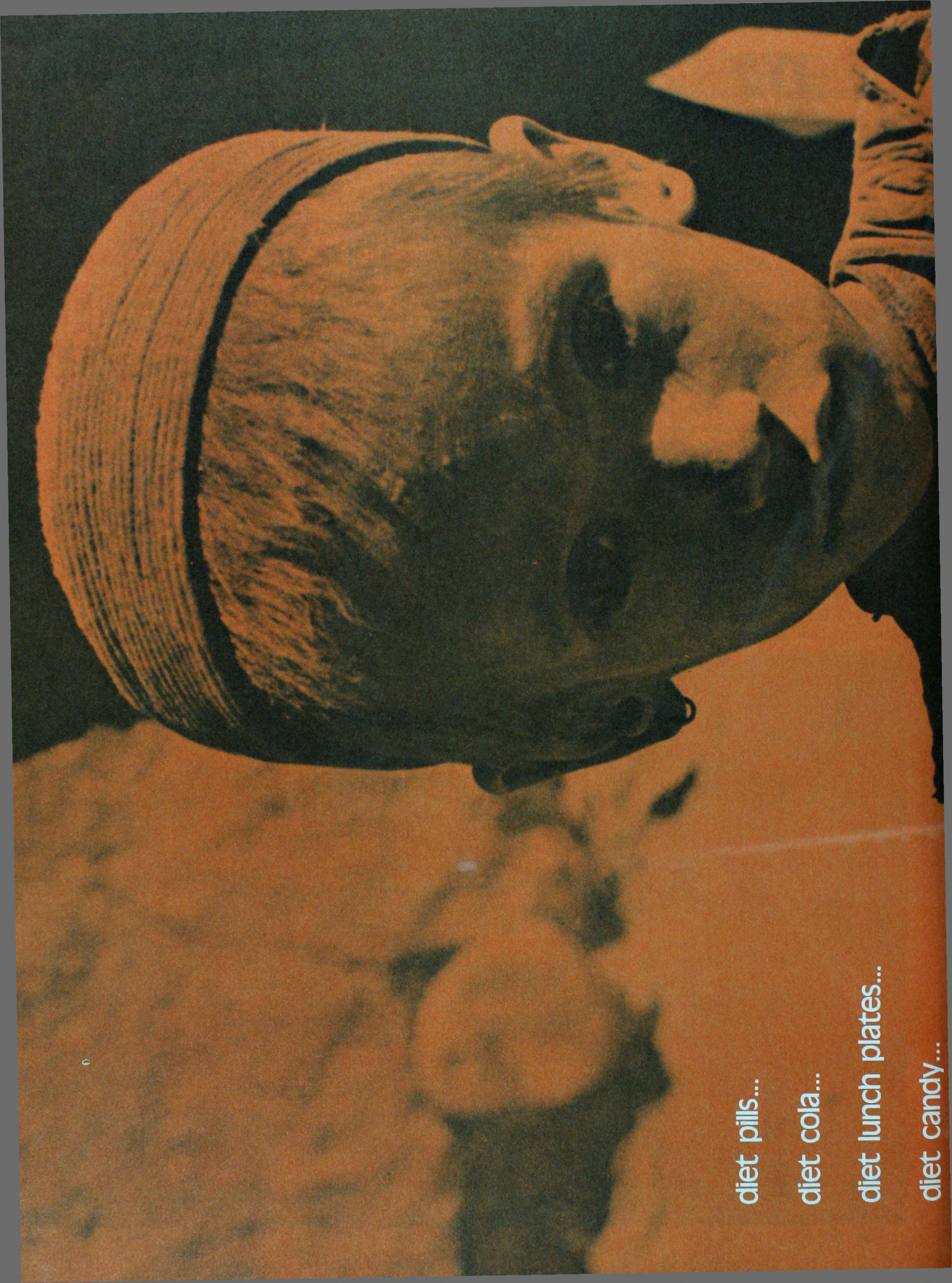
address _____

city _____ state _____ zip _____

we rarely realize...

Do you ever get frustrated with some of your friends' insensitivity toward world need? So many people can watch an early evening newsreel about starving people, and then overeat at dinner, completely forgetting the desperate faces they just viewed. Others complain about the rising cost of living, never thinking about the thousands of refugees around the globe who have nothing—not even hope. Too many people are so busy keeping up with the Joneses that they ignore the Wongs and the Garcias and the Monlulas who urgently need their help.

We rarely realize how much we have—and how little "they" have. The following poster has been designed to remind each of us of the generous blessings we enjoy. We trust this continuing series of "helps" has proven valuable to you. Perhaps you could use this month's poster to encourage your friends to sponsor a needy child.



diet pills...

diet cola...

diet lunch plates...

diet candy...

the topic of so many
conversations?



THE ROAD OF THE CENTURY:

Seven years ago, no roads cut across the "green inferno" of Brazil. The Amazon basin was one of the last unsettled frontiers in the world. Today a complex road system is being hacked through the dense carpet of trees and jungle. It staggers the imagination to ponder what the results will be.

It is the road of the century. When this ambitious task is completed, Brazil will have a road that will cross its widest expanse of land from East to West. It will be a road 2225 miles in length beginning at Estreito, in the State of Maranhao, and will make its way to the last jungle village in Brazil, called Boqueirao da Esperanca (Valley of Hope) on the border between Brazil

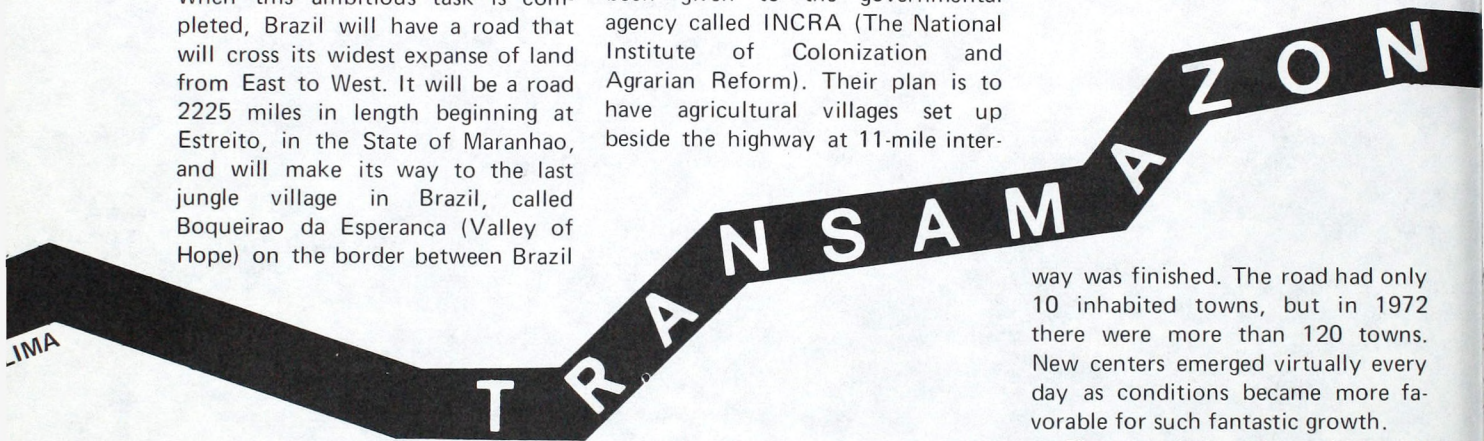
jungles could be responsible for almost 50 percent of the world's oxygen supply. The ecological balance in the road construction area is in danger. Questions are being raised by some scientists as to the wisdom of this project from an ecological view.

As the road advances, the responsibility of bringing settlers in has been given to the governmental agency called INCRA (The National Institute of Colonization and Agrarian Reform). Their plan is to have agricultural villages set up beside the highway at 11-mile inter-

cussed by leaders of some of the larger, independent denominations.

If parts of the answer are to be found in what has happened along the road that was built from Brasilia to Belem, then there is reason for evangelical Protestant leaders to be highly motivated by this new opportunity.

In 1962, the Belem-Brasilia high-



and Peru. Within three years time the Transamazon road will connect with the Peruvian road that will begin in Lima and cross the Andes mountains.

Already 1115 miles of the Brazilian part of this road is laid in the fierce jungle. The work continues despite the rainy season. Modern machinery must face the primeval enemies of mankind in this formidable jungle vastness. All along this road, a series of landing strips has been cleared to permit the arrival of food and supplies—including gasoline, oil, and repair parts for the earth-moving machines and tractors.

The water system of the Amazon basin accounts for 20 percent of the world's reserves of "sweet water." A German scientist has suggested that the intricate botanical process of photosynthesis in the Amazonian

vals. Assistance is given to the settlers as they come from different parts of Brazil. In five years the goal is to have 500,000 people settled along the road, only a small percentage of the larger number of people who will eventually move into these new lands.

One cannot forget another group of people who will be living near the road—the 90,000 Indians in the area. Today the Brazilian National Indian Foundation is attempting to protect this group as the road pushes into the jungle. The settlers will introduce diseases and other problems to the tribes.

What does such a road system mean for the rapidly growing Protestant Churches in Brazil? In the spring of 1972, while in Brazil, this question was put to me by different missionary leaders and frankly dis-

way was finished. The road had only 10 inhabited towns, but in 1972 there were more than 120 towns. New centers emerged virtually every day as conditions became more favorable for such fantastic growth.

The population along this road, not counting the large cities of Brasilia and Anapolis, now exceeds two million people. New arrivals will be settling along the feeder roads that are pushing out from the main road. Such roads will provide rapid access to markets, trade, and commerce.

In 10 years, the Protestant churches along this highway have grown to about 35,000 communicant members. This is only a start. The next decade could triple this number.

The Southern Presbyterian Mission in Brazil has given high priority to church planting along this road. They have more than 15 churches firmly established in key centers from Brasilia to Belem. Paul Long, Presbyterian evangelist, teacher, and missionary pilot is responsible for the church at Porangatu. His church has a network of congregations and preaching points in the surrounding

WHAT DOES IT SAY TO THE CHURCH?

by William R. Read, *technical manager / Brazil Project, MARC (Missions Advanced Research and Communication Center), World Vision International*

region. His field is rapidly developing its evangelistic outreach and leadership resources and has a healthy growth pattern.

In a May 1972 meeting in Brasilia, Dr. Ben Lacy Rose, former moderator of the Southern Presbyterian Church, spoke to a number of Presbyterian Church leaders. He enthusiastically expressed the desire that his

areas. These surveys will become the means by which these missions will be able to gather the information they need to formulate a strategy for their church planting effort in this vast hinterland area.

National church leaders are anxiously following the latest reports that come out of the advancing road system. Some of these leaders are trying to determine what resources should be set aside for an adequate evangelistic endeavor in the more strategic centers. Familiarity with the entire road system, in all of its extension and vastness, is a necessity

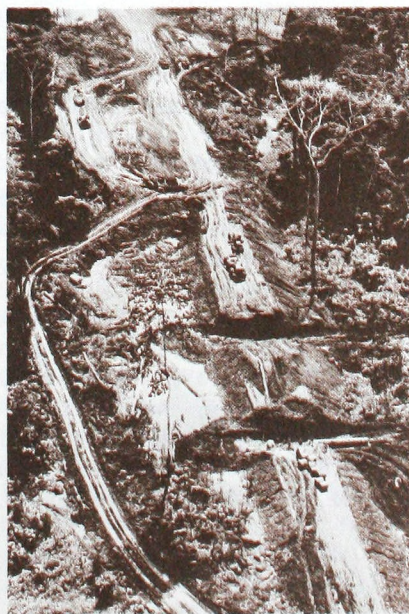
in order to make many of these important decisions.

Some leaders of Pentecostal churches in the area doubtless feel that it is too early for them to think about any highly concentrated work along these new roads. When the cities are larger, teaming with people, they will make their move into these frontier areas and consolidate their people who were some of the first to go in as settlers. Other Pentecostal leaders remember how difficult it is to acquire suitable property for their large churches in urban centers, and might be apprehensive about waiting too long before moving into these new lands. Pentecostals must move into large populations that have a

denomination dedicate additional resources to the pioneer evangelistic task of planting churches along the developing road system. Since that meeting, the women's organizations of the Southern Presbyterian Church have promised half their "birthday offerings" to the Brazil project. Dr. Rose is convinced that the North American church can make a vital contribution to the evangelization of Brazil by emphasizing evangelism along this road system.

The magnitude of the church planting task and the problems that such an effort along this road will face in the next two decades are breathtaking. Many of the 130 missions now working in Brazil are pursuing the policy of watchful waiting, taking time to examine carefully this highly fluid opportunity to develop from a distance. At the same time, other mission leaders are making definite plans for exploratory survey trips into the Amazon Basin

*Mud, men, machines:
the battle to complete
the Transamazon Highway*



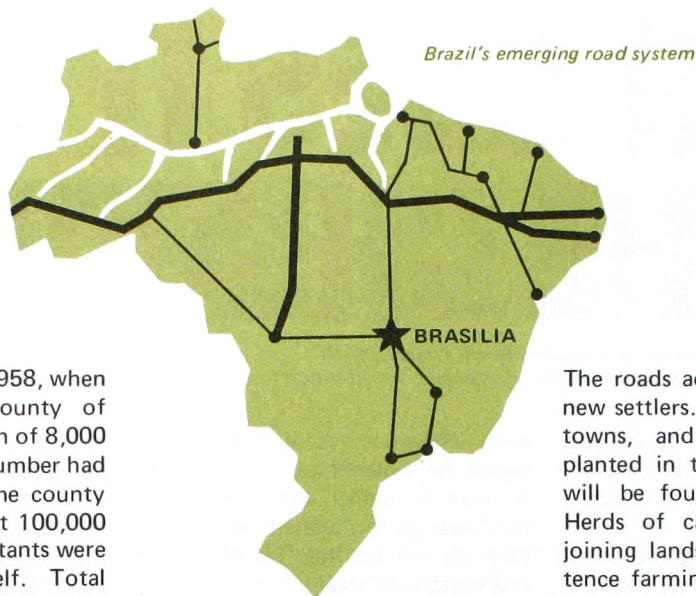
substantial money economy to acquire the momentum and large numbers of members they need to build their churches. Their strategy for the present might be to enlarge the mother churches already established in the larger centers of Brasilia, Anapolis, and Belem. From such centers will come the pastors and evangelists for the building up of new churches. Pentecostal leaders, divided as they are, are careful to keep abreast of developments. There is a Pentecostal communication system all up and down the roads that keeps them informed about what is happening in their churches.

One town in which Pentecostals have been active is Imperatriz. This town is closer to Belem than it is to Brasilia. In 1953 the first automobile

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was taken in by boat. In 1958, when the road arrived, the county of Imperatriz had a population of 8,000 people. In two years this number had doubled. In 1970, this same county had a population of almost 100,000 and 36,000 of these inhabitants were found in the city itself. Total evangelical growth for the period has doubled in each three year period. This represents a total evangelical communicant membership growth that is close to 1000 percent for the decade.

Projecting this rate of growth for a decade, there will be close to 5,000 evangelicals in this city by 1980. This does not include communicant membership in the embryonic congregations and churches already established in different districts of the county and connected with the larger churches in the city. A total membership in the county of Imperatriz could soar to 10,000 by 1980. This is only one of the 120 centers on this particular road!


Everyone in Imperatriz believes that the city will continue to accelerate in its growth and development. There is much inexpensive land available for the new arrivals. Rich reserves of lumber are close by. It is a good agricultural region and cattle

have done well there. It is the largest city near the intersecting point of the Brasilia-Belem and the Transamazon highways. These two roads come together at Estreito. Imperatriz will serve as the major trading center that will be close to the new iron discoveries at Maraba. A road is now under construction in this region, 110 miles away. INCRA provides loans and other helpful services for people who will work hard on land that will one day be their own. This is the "promised land" that is attracting thousands, and more are on the way.

Multiply the story of this one town 20 or more times in the next decade. This road system is more than the main arteries of the Brasilia-Belem and the Transamazon roads that are rapidly being rushed to completion. It is a series of growing connector roads that will bring together all the roads that are now in use in the area. It will provide the major connecting roads that will crisscross this great, remaining, unsettled, but habitable, land area. These roads will eventually push into the Guianas, Venezuela, and Colombia. All of these roads could be in operation by the end of this decade. These different segments—even though built in a fast, apparently disorganized way, with few full-blown plans for a total utilization of the lands adjacent—will produce a miracle for their respective regions.

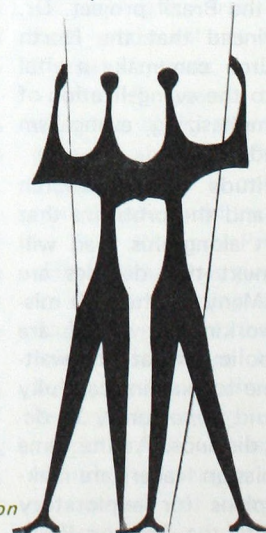
The roads act as magnets to attract new settlers. In a short time villages, towns, and major cities will be planted in the better locations that will be found along the roadway. Herds of cattle will graze on adjoining lands, and eventually subsistence farming of the region will give way to an intensive cultivation of corn, beans, rice, and cotton.

This is happening now on the Brasilia-Belem highway. The highway is a preview of what could happen on a system that will be 10 times larger. This is a logical time for missionary and national church leaders to initiate a series of survey trips throughout the entire area, an area that is being turned upside down. Literature in English and Portuguese must be made available, read, digested, and carefully considered. Firsthand information and data are available to be used as the "grist" to mould into courageous plans—both long and short term—for planting churches in this largest of all remaining frontier land areas of the world.

The time has come to participate in such a bold venture. The harvest in Brazil will be great. But an army of church planters for Brazil's frontier road system is needed. 



The highway will create a dramatic transition for primitive as well as modern men.



facts of a field

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



VITAL STATISTICS

Capital: Brasilia
Area: 3.3 million square miles, the fifth largest nation in the world.
Population: 100 million (1972 estimate). Major ethnic groups include Portuguese, African, American Indian, European and Japanese.
Population Growth: About 3 percent annually.

Urbanization: About 55 percent of population is urban. Ten major cities include about 19 percent of the total population.

Language: Portuguese.

Literacy: Over 50 percent.

Economy: Widely varied—from primitive agriculture to highly developed industries.

History: Discovered by Portuguese in 1500. Became independent in 1822. Republic proclaimed in 1889. Several military presidents and "strong man" leaders.

Religions: Roman Catholicism claims the majority of the population; Protestants total about 10 percent. Widespread spiritism is also reported.

CURRENT STATUS OF CHRISTIANITY:

Christianity has been an influence in Brazil since the sixteenth century, primarily through the Roman Catholic Church. That church still claims the majority of the population, although not more than 15 percent of the Catholics are estimated to be active members. Protestant churches have exhibited rapid growth, particularly since the 1950's, and Brazilian Protestants make up about 65 percent of all Protestants in Latin America. Brazil continues to attract more Protestant missionaries than any other nation in the world, except India.

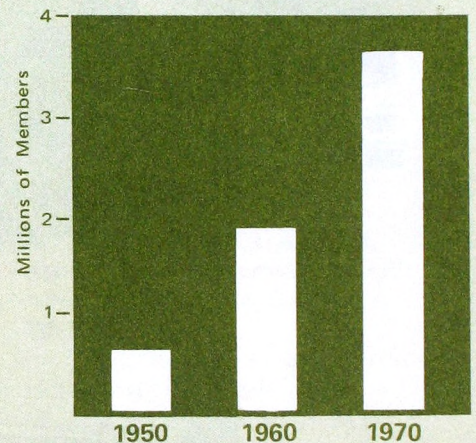
CHURCHES:

The four largest Protestant churches in Latin America are found in Brazil. The communicant church membership in Brazil is over 3.7 million, about 70 percent of which is composed of members of Pentecostal churches. The largest single church grouping is the Assemblies of God, followed by the Christian Congregation Church (Italian Pentecostal). About 400,000 communicant Lutherans are found in southern Brazil, while Baptist churches have more than 300,000 members.

The church in Brazil is made up of four major groups: Pentecostals, Adventists, newer denominations, and the traditional denominations. The Pentecostal family of churches has grown the most rapidly, while traditional groups such as the Presbyterian and Methodist have barely managed to keep up with population growth. Many churches are growing along the new Frontier road system.

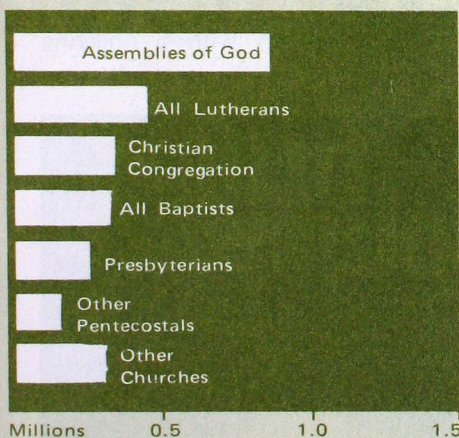
Churches and missions in Brazil are engaged in several forms of ministry. Church planting, broadcasting, literature distribution and many others involve Christian workers. Bible and Bible portion distribution in 1970 totaled over four million pieces. Protestant churches and missions operate recording studios, film libraries and radio stations.

Protestant Church Growth



SOURCE: For 1950 & 1960—L.A.C.G.
For 1970—Projection.

Major Church Membership (1970)



SOURCE: Brazil Religious Census (Incomplete)

MISSIONS: Brazil's significant total of foreign Protestant missionaries is almost 3000. About 80 percent are from North America. Protestant missionary work began in Brazil in 1855 and now includes about 150 mission agencies. The largest agencies are the Southern Baptist Convention and Wycliffe Bible Translators.

Most of the missionaries are concentrated in the southern part of Brazil. The second largest area of concentration is along the eastern seacoast. Work among the primitive tribes in the northern interior has attracted about 15 percent of the missionaries.

A NEW HOME FOR HAITI CHILDREN



The new home for the Ebenezer children, the answer to three years of prayer.



The old rented home had served for many years but had aged beyond repair.

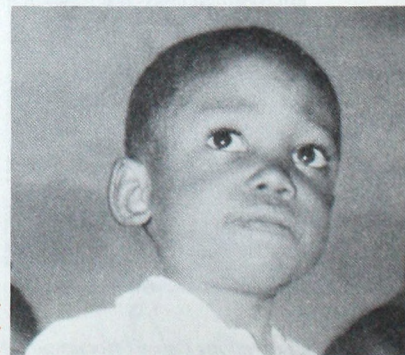
In one of the poorest countries in the world Miss Consuelo Stephens has been mother to some of the poorest of the poor. At Ebenezer Children's Home in Haiti she cares for abandoned and orphaned babies and children with the help of World Vision sponsors.

Somehow there has always been enough food and clothing to go around and an abundance of love and spiritual guidance. Yet the home itself was steadily deteriorating. The landlord wanted to use the land for something more "profitable" and refused to repair the building. When it rained, which is often in tropical Haiti, the children had to move their beds to avoid the streams of water coming through the roof. The playground was rocky and uneven.

Miss Stephens and the children began to pray for a new home.

The answer to their prayers began Christmas 1969 when World Vision East Coast Representative Dick Hamilton and wife and 56 young people arrived for a week's work mission. The American youths were appalled to see how little the children of Haiti really had. They earnestly desired to help the Ebenezer children. They painted and tried to refurbish the house. They purchased washing machines and repaired equipment.

Yet they left with a lingering




Help from many friends, including United States high school students, made possible this new home.



In Haiti, one of the poorest countries in Latin America, the simple facilities of the new home are a great joy to these orphaned and destitute children.

desire to do more. When they returned home they started to raise funds and in time they had enough money to purchase land. Yet land was hard to come by. For more than two years Miss Stephens searched the area looking at farm property. At last she found 10 acres of land nestled on one of the most picturesque hillsides around Port-au-Prince, the capital of Haiti. And a home was built.

On July 20 this year the children moved into their answered prayer. It is a new day for Ebenezer Home. Miss Stephens and the children give all the praise to God. 



Miss Consuelo Stephens, "mother" to the Ebenezer children, officially opens the door to their new home.

Sometimes there is just no way to say a big enough "thank you."



LET US PRAY FOR VICTORY

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

In his devotional book, Awake, My Heart, Dr. J. Sidlow Baxter has a series of prayers. Following are some excerpts:

Dear Saviour, give me complete victory over *fear*—fear of sickness; fear of accident; fear of poverty;. . . fear of ridicule; fear of loneliness; fear of trials; fear of old age;. . . fear of dying. . . .

Dear Saviour, give me complete victory over *pride*—pride in natural gifts; pride in possessions; pride of family; pride in the merely physical; pride in dress; pride of intellect; pride in how I have excelled others. . . .

Dear Saviour, give me complete victory over *envy*—envy of another's physical appearance, gifts, possessions, advantages; envy of those who seem more blessed or used of Thee than I. . . .

Dear Saviour, give me complete victory over *hatred*—hatred of those who have wronged me; hatred of those whose nature is offensive; hatred of those who seem to obstruct

my progress; hatred of so-called foreigners; hatred of those linked with heretical sects or non-Christian religions. . . .

Dear Saviour, give me complete victory over *"the flesh"*—over physical desires; over extravagant appetites; over habit-forming ill-tendencies; over every kind of lust; over laziness, self-indulgence, and every form of intemperateness; over headstrong assertiveness; over unconsecrated ambition; misuse of the tongue in exaggeration, insinuation, idle gossip. . . .

Dear Saviour, give me complete victory over *anxiety*—anxiety over yesterday's consequences and tomorrow's omens; over domestic, business, financial, and all other problems. . . . May my one concern be continual yieldedness to Thee. Then may Thy Holy Spirit so shed Thy love within me that I shall have rest indeed from all these foes.

"And this is the victory that overcometh the world, even our faith" (1 John 5:4b).



Dr. Mooneyham to Speak at Second Cambodia Crusade

The Cambodia Evangelical Church, which has experienced unprecedented growth in the last 12 months, is planning a second evangelistic crusade. The first public crusade ever held in the country took place in April of this year. The church has asked Dr. Stanley Mooneyham, president of World Vision, to be the featured speaker during the six-day crusade to be held November 20-26 in Phnom Penh, the capital city.

Dr. Mooneyham was evangelist for the first crusade which saw the largest response to Christianity ever experienced in the country.

During the four meetings in April, 2000 Cambodians—most of them young men—stood up to indicate that they wanted to accept Christ as their Savior.

"We can't rest until the harvest is in," Mooneyham exhorted. "We have to work harder than ever now."

The Palermo Brothers, well-known United States Christian singing duo, will join Mooneyham for the



Inquirers at the first crusade.

crusade. The Palermos have made several trips to Vietnam sharing their music and witness with the servicemen and church there.

Mooneyham, who knows the needs and problems of this Southeast Asian country firsthand, asked both World Vision staff and friends to keep this upcoming crusade as a constant prayer concern.

'72 Festival of Mission 'the Best of Nine'

As part of World Vision's ministry of education and inspiration a "Festival of Mission" has been held for the last nine years, the week before Labor Day, at the Maranatha Conference Grounds in Muskegon, Michigan. This year's expanded festival, which included a "Clinic for Clergy" and a women's retreat, was reported to be the "best yet." Ninety-five ministers attended the Clinic and heard Dr. Paul Rees, Dr. William Fitch, the Rev. Ben Ypma, and the Rev. Subodh Sahu of India.

Mrs. Jessica Johnson, World Vision Kit Coordinator and extension speaker, headed the enthusiastically-attended women's retreat, which was a "first."

Nagaland Church Celebrates 100th Birthday

When the gospel first reached the Naga tribesmen of India they were headhunters. Today the Nagas have a thriving church, indigenous evange-

lists, and Christian schools. In November the Nagaland church will celebrate its hundredth anniversary. Dr. Stanley Mooneyham, World Vision president, has been asked to speak at the celebration. He will also officially open the new Bible college which World Vision helped the Naga people build. Though the Naga Hills area is officially closed to foreigners (missionaries were expelled several years ago), World Vision speakers attended Naga Church conferences in 1966 and 1971.



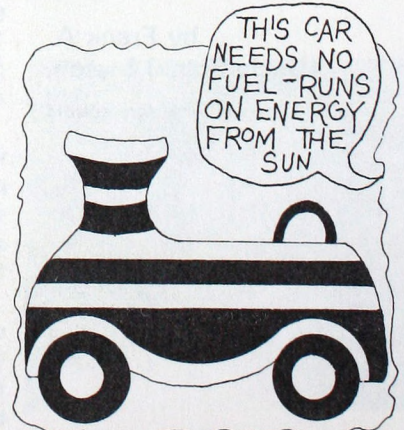
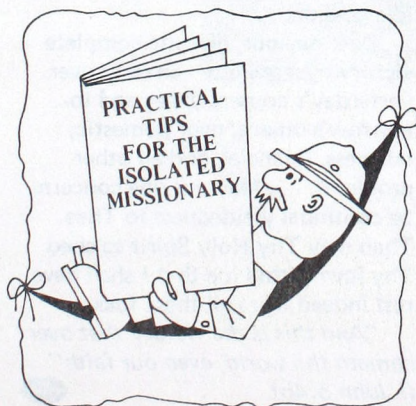
A Naga Christian shares his testimony.

Children of Laos Amputees Go to School

As part of a continuing effort to help the embattled people of Laos, World Vision this month begins a village school program for the children of crippled or amputee soldiers. Six hundred children are to be involved in the day school project.

An estimated 7000 crippled or amputee soldiers live with their families in special villages. Education, if available, goes only to the fourth grade. World Vision, at the request of the Lao Ministry of Veteran's Affairs, surveyed the situation and

Dr. Worvis



proposed a plan to assist with education.

World Vision director in Laos, Don Scott, reports that besides the obvious physical and educational needs, many of the people have never heard the Good News about Jesus Christ.

In addition to this new school work and the three-year-old hostel program, World Vision, in cooperation with the Swiss Mission, financed the construction of a Christian School in Savannakhet (southern Laos). The school is to be completed this month.

Scott reports that in August World Vision helped the Evangelical Church of Laos hold a pastors' seminar in the north. Emphasis of the seminar was to "meet God." Prayer is needed for this small church seeking to be a witness in very difficult circumstances.

South African Congress Comes at Crucial Time

The South African Congress on Mission and Evangelism, planned for next year, comes at what has been described as a crucial time in South Africa's history. The congress, which will be racially mixed (300 blacks and 200 whites), has been in planning stages for nearly two years.

During the evangelistic Mission '70 in Johannesburg, a number of concerned people began to talk about the possibility of such a congress. It was felt that many ministers, not only in cities, but in country areas, were experiencing a deep sense of isolation and frustration. This created a need for encouragement, stimulation and the gathering of new ideas for Christian outreach. Planners were also conscious that the present situation in South Africa is creating increasing tensions for clergy of all

denominations and all races. It was felt that the need was urgent. Under the combined sponsorship of the South African Council of Churches and Africa Enterprise the conference is planned for March of 1973. Keith Jesson, AE representative in the United States, says, "We need prayer for a united love so that racial barriers will be broken down. When a oneness is felt, the priorities in evangelism can be discussed."

Speakers from the United States include Billy Graham, Leighton Ford, David Hubbard, Paul Rees, Ted Engstrom, Ed Dayton, Bruce Larson.

Carlton Booth, World Vision treasurer and noted song leader, is leading a tour to South Africa which will coincide with the Congress. For more information regarding the tour write: World Vision International, Carlton Booth, South Africa Tour, Box O, Pasadena, Calif. 91109.

A Sponsor's Tour of the Orient is scheduled for September 1973. The tour will be geared to expand your horizons, enrich your spiritual life and give you the opportunity to meet your sponsored child. It will be led by George Hahn, World Vision's Director of Hospitality and Extension, who is familiar with the Far East. For detailed information write to George Hahn, Tour Director, World Vision International, Box O, Pasadena, California 91109.



Marlene LeFever is the editor of *Junior High School Creative Teaching Aids* at the David C. Cook Publishing Company. Her missionary experience includes three years in Japan with Far East Broadcasting Company and a summer term with TEAM (The Evangelical Alliance Mission) in Venezuela.



piece of mind

A forum
for expression of personal opinion,
criticism and dissent

Dear Reader,

Just because I'm in Venezuela, just because the only contact you have with me is a monthly form letter and my name on your deductible tax receipts, just because I'm a missionary, does not mean I've died. I resent being buried under labored sanctimonious correspondence.

I would never change my life's direction because I know I'm in the center of the Lord's will for me now. But I'm still very much alive. I'll bruise if pinched, and you at home are my only contact with the America I left behind.

But instead of news, I get depersonalized treatises on the life of Paul, John, or whomever the preacher talked about last Sunday. This kind of letter is good once in a while. Missionaries need to be refreshed spiritually just as "regular" people do.

One dear old lady from my home church outlined all the texts from two months of the pastor's sermons, and then paid \$1.45 to airmail them to me. Enclosed was no news of her grandchildren or her new retirement. She just signed at the bottom of the twelfth page with a "we're-praying-for-you."

I'm guilty too. I find myself standing in a rut filled with the lost souls I tell you about in my letters. In generalities, I keep you from forming real impressions about my work. The man whose little girl was crippled in a car accident is forgotten in the pleas for the hazy lost "out there" somewhere. So we have both widened the breach.

The most refreshing letter I've gotten came from a 10-year-old girl.

Dear Miss Worth:

You don't know me very well cause when you went to Venezuela, I was almost a baby. I'm in the fifth grade of school now. I like modern math and spelling best.

I have a little brother in the first grade. He can't read, but he can spell his name.

We got a new telephone number. It gets bigger all the time. It used to be 4294. Then it was 2-4294. Now it is 392-4294. When my Aunt Thelma calls from Philadelphia, it is (717) 392-4294. It takes a long time to dial.

Mother is done with her letter, so I'll quit too. I pray for you every night. So does Mervin, when he doesn't forget.

*I love you,
Patty*

I answered the little girl's letter immediately because she had shared a bit of her life with me.

When I am remembered and talked to as a living person, I remain a friend. And I can be sure I am remembered in a sincere and personal way before God.

How long has it been since your baby said his first words or your son bought a Honda? Why don't you write and tell me about it?

Very sincerely,
Your Missionary

Frank Letter from Your Missionary

by Marlene LeFever

Four Distortions

We can mishandle truth by *denying* it or by *distorting* it. In the long run a distortion may be more damaging than a denial.

There are distortions that unwarrantably exaggerate a truth, just as there are distortions that hurtfully belittle a truth.

These simple and obvious reflections have occurred to me against the background of an article that recently appeared in the "CMS News-Letter," which is edited by Dr. John V. Taylor, General Secretary of the Church Missionary Society in the Church of England.

Dr. Taylor refers to a School of Mission that he and other CMS people attended a few months ago, in which a studied use was made of the book entitled *The Meaning of Salvation* by my esteemed friend Michael Green. In this volume it is shown that in the Old and New Testaments "salvation" has a variety of meanings, each of which, if taken without reference to the others, leads to imbalance.

Yet later developments have not always been happy. They have presented us with the spectacle of groups that have taken one strand from the braided rope of biblical salvation and, by disengaging it from the other strands, have come up with a distortion.

Dr. Taylor looks at four such developments.

1. For instance, there is the distortion in which "*salvation became an individual expectation*," and stopped with that. Even in the Old Testament salvation has a personal dimension that has to be distinguished from its collective meaning under the covenant between God and Israel. "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm 34:6). The love and forgiveness that God offers to persons is one way by which He announces that the individual is more than the genetic product of his heredity and more than the helpless victim of his environment.

Again and again, however, we have seen this individualism of the Bible and of the gospel carried to extremes that neither Bible nor gospel will support. The truth is that salvation neither begins nor ends with the individual. It is always salvation in a social context and, if its intention is fulfilled, it will be salvation with social consequences.

After all, to be saved *really* is to be saved *relationally*. This is firmly biblical, since no man liveth to himself or dieth to himself. It is needless and hurtful to distort either of these aspects of reality.

2. Take the second distortion that John Taylor singles out: "*salvation became an after-life expectation*." Regarding the future life, the Old Testament has, here and there, a shaft of light that breaks through. But the shadows are plentiful.

The New Testament changes all of that—gloriously in the event of our Lord's resurrection, illuminatingly in the teachings of gospel and epistles. Then came distortion by excess! Even before Paul finished his work he had to correct those Christians for whom the future of

rapture and bliss had become a full-time obsession. The duties of daily work and family care were given up for the fascination of the Lord's coming again and the prospect of a carefree eternity.

Are there not Christians today who have swallowed this extravagance—at least milder doses of it? What about the dear brother in one of our western states who, being invited to a "revival prayer fellowship" meeting, said with cool detachment, "I'll not be there. I'm not expecting revival. I'm looking for the Lord's return." The hope of heaven is given to us as an energizer. We distort it when we make it a pacifier.

3. The third distortion is related to the second but is not identical with it: "*salvation became an apocalyptic expectation*." In sound biblical apocalyptic it can be shown that God, not man, is the sovereign of history. His purposes move toward a consummation in which He will have the final word—and it will be victory.

But this concept of God's sovereignty over history can be distorted into a kind of fatalism in which man—including the Christian man—resigns from his responsibility for history. Daniel told proud, profligate Belshazzar, ". . . the God in whose hand is your breath, and whose are all your ways, you have not honored" (Daniel 5:23). "Your breath is in His hand"—there is His sovereignty. "You have not honored Him"—there is your responsibility.

We have had at times a pious version of this twisted thinking in missions. Someone reportedly told Robert Morrison that it was pointless for him to go to China because "When God gets ready to save the heathen, He will do it without you!"

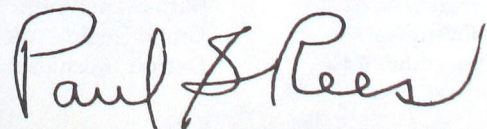
4. A fourth distortion is expressed thus: "*salvation becomes a mystical expectation*." The core meaning of New Testament mysticism is that the Jesus of history becomes, in you and in me, the Christ of experience.

But early in Christian history this experience was distorted by the Gnostics into an "enlightenment" in which it was claimed that pure spirit was released from the body, the body and things material being held in contempt as evil.

Of those extremely withdrawn mystics in later church history who were called Quietists, Geoffrey Bromiley has written that their "main concern was for a complete passivity in which the will is destroyed, in which there is no desire even for God or for salvation, but the believer is completely filled by God himself."

The distortion is obvious. It seriously misses the balance between world-renouncing and world-saving that we find in our Lord's prayer for His people: "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one" (John 17:15).

Extremes are easy to achieve. It is the roundedness of knowledge and practice that is at once most difficult and desirable.



The Korean Children's Choir:

The Tour Begins

Last spring Gwen Mooneyham, 21-year-old daughter of World Vision's president, traveled with her father to Korea. There she saw the filming of "Children of Zero," the television special featuring Art Linkletter scheduled to be released this fall. Gwen shared some of her impressions with us.

"One of the most outstanding experiences was visiting the Music Institute complex. The choir kids are great. They're really hard workers, and they never complain. One noon we got back for lunch late. Their food had been rewarmed several times and was cold again, but they dug right in.

"The choir has its own dining room. The older kids sit by the little ones and help them. They all take turns saying the grace. You can't help but notice the cooperation.

"I met some of the choir 'graduates' at a Bible study Harriet Wood has at her house. Harriet is hostess for World Vision in Korea. The kids are all grateful for what World Vision has done for them. . . . They want to help other kids now. . . ."

Childcare sponsors and other friends of World Vision will want to see and hear the Korean Children's Choir when they are in their area. Check the partial schedule below.

Date	City	Auditorium	Telephone
October 12	Santa Cruz, California	Santa Cruz Auditorium	(408) 475-8617
October 14	Eugene, Oregon	South Eugene High	(503) 343-7464
October 15	Portland, Oregon	Civic Auditorium	(503) 234-9776
October 16	Seattle, Washington	Seattle Center Arena	(206) 746-9110
October 17	Bellingham, Washington	Mount Baker Theater	(206) 734-2960
October 19	Chilliwack, Canada	Evergreen Hall	(604) 795-9008
October 20	Vancouver, Canada	PNE Garden Auditorium	(604) 433-9345
October 22	Penticton, Canada	Peach Bowl	(604) 493-0556
October 23	Calgary, Canada	Jubilee Auditorium	(403) 249-9101
October 24	Red Deer, Canada	Memorial Center	(403) 347-4471
October 26	Swift Current, Canada	Centennial Arena	(306) 773-4433
October 27	Regina, Canada	Center of Arts	(306) 523-1266
October 29	Winnipeg, Canada	The Playhouse	(204) 786-6904
October 30	Moorhead, Minnesota	Fargo Civic Auditorium	(701) 235-7345
October 31	Minneapolis, Minnesota	Minneapolis Auditorium	(612) 920-8147
November 2	Willmar, Minnesota	Willmar High School	(612) 235-0119
November 3	Rochester, Minnesota	Mayo Civic Auditorium	(507) 288-8880
November 4	Waterloo, Iowa	West High School Auditorium	(319) 235-6765
November 5	Des Moines, Iowa	KRNT Theater	(515) 278-0187
November 6	Cedar Rapids, Iowa	Veteran's Memorial Auditorium	(319) 363-9667
November 8	Rockford, Illinois	Coronado Theater	(815) 397-3000
November 9	Chicago, Illinois	Arie Crown Theater	(312) 626-6700
November 10	Milwaukee, Wisconsin	Performing Arts Center	(414) 672-7200
November 11	Peoria, Illinois	Shrine Mosque	(309) 697-4210
November 12	Mishawaka, Indiana	Goodman Auditorium	(219) 259-8511
November 13	Grand Rapids, Michigan	Civic Auditorium	(616) 456-9541
November 14	Detroit, Michigan	Ford Auditorium	(313) 273-5300