

OCTOBER 1973

world vision



**Drought in India:
'The earth
is on fire.'**

We have long heard of India's hunger (p. 15). We have more recently been hearing of her thirst (p. 4). There is hardly a worse torment than that of insatiable thirst. A German soldier once testified to this effect. Lying wounded on the field of battle, with shells falling about him and the cries of the dying assaulting him in his pain, he found that after a time one agony blotted out all else—the agony of thirst. He would have given the world for a drink even from the muddest of brooks.

And down the long corridor of history echoes the anguished cry of the Lamb of God from the Cross: "I thirst!" It was His only cry of physical pain during all the hours of the crucifixion. All the other agonies of this excruciating death were swallowed up by that of thirst. Here is the terrible paradox: this awful thirst of the one who at Jacob's well had told the Samaritan woman, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." But He hung there agonizing in our place. And in response to His cry there was one—perhaps a rough Roman soldier—who darted forward and gave Him to drink. That man may be envied by us all.

But the paradox extends to our day, for the Savior still thirsts. He says, "I was thirsty, and ye gave me drink." To the question, "When saw we thee...thirsty, and gave thee drink?" He answers: "Inasmuch as ye have done it unto one of the

"I thirst!"

least of these my brethren, ye have done it unto me." Wherever His brothers and sisters are suffering today, there we may moisten His lips with the cup of cold water given to the needy in His name. This is preeminently true just now of His brothers and sisters in India, and we have the blessed privilege of responding to their awful need (p. 7) and fulfilling for them, in a dual way, the Proverb (25:25): "As cold waters to a thirsty soul, so is good news from a far country."

But India's thirst today is not simply physical, nor is World Vision's ministry. For "there is a river,"—other than a redirected Ganges—"the streams whereof shall make glad the city of God...." When the Israelites were ready to stone Moses because of their thirst in the wilderness, God told him to smite the rock of Horeb "and there shall come water out of it, that the people may drink" (Exod. 17:6). Paul later drew out the eternal significance of that rock: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ" (I Cor. 10:4). Just as smiting the rock brought forth flowing water, John tells us that the piercing of the Savior's body resulted in the outflow of water and blood. The water stands for purification and the blood for the atoning death on the Cross. So it is that we sing:

*Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.*

In a dramatic scene at the feast of tabernacles, "Jesus stood and cried aloud, 'If anyone is thirsty let him come to me; whoever believes in me, let him drink.' As Scripture says, 'Streams of living water shall flow out from within him.' He was speaking of the Spirit which believers in him would receive later, for the Spirit had not yet been given, because Jesus had not yet been glorified" (John 7:37-39, NEB).

For the present, Christians are blessed by the cleansing and refreshing of Jesus' Spirit. And John's Revelation (7:16,17) extends to Indians and all others the enlivening eschatological hope in Christ: "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

For the Indian we may "open now the crystal fountain, whence the healing stream doth flow" for the body and for the soul. We may dig wells for his present thirst, and we may give the water that "shall be in him a well of water springing up into everlasting life."

Frank E. Farrell

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W. Stanley Mooneyham, president
Ted W. Engstrom, publisher
Frank E. Farrell, editor
Paul S. Rees, contributing editor
Don Aylard, art director
Pete Berg, artist
Helen Martin, editorial assistant

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SOUTH AREA DIRECTOR, The Rev. W. Herbert Scott, 919 West Huntington Drive, Monrovia, California 91016; PACIFIC/NORTH AREA DIRECTOR, The Rev. Joseph A. Ryan, Century Building, 1208 S.W. 13th Avenue, Suite 213, Portland, Oregon 97205.

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globe at a glance

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

AFRICA

CAPETOWN, South Africa—Americans who find it hard to imagine what life is like in an apartheid—racially separated—society may find the following story of interest.

Edward DuMont, a white man, met his wife-to-be, Anneline, a black, four years ago. Under state law, they could not marry, and their courtship was spent dodging police. Four times before they were married, they were warned by police that they risked prosecution under the country's Immorality Act. Tired of running, hiding and meeting secretly, DuMont applied for reclassification—as a colored person (mixed race classification). Once the police left him alone, family harrasment began. Reclassification was granted; the couple was allowed to marry.

LUSAKA, Zambia—While some developing nations are not issuing visas to missionaries, government officials here want missionaries to do more. In fact, Christian missionaries here have been criticised for failing to help Africa combat racism and other social evils. Zambia's vice-president, Matthias Chona, has recently called on Zambia's churches to fight against "dangerous tendencies" in the country and to "mould society into a path of decency."

A recent newspaper article, which was read over Lusaka Radio, said that missionaries should struggle with 20th century problems "with as much zeal as the first missionaries in Africa." The Church, it said, is the only institution able to stamp out social evils. "Since the government has taken over such tasks as running schools and hospitals, the churches can spare time to rouse the consciences of Christians against such evils and drunkenness and crime."

EUROPE

PARIS, France—After receiving numerous protests, the French govern-

ment has issued a ban on the filming of an "erotic", "blasphemous" Danish movie, "The Love Life of Jesus," on French territory. As a result of the French action and numerous protests from Roman Catholic, Protestant and other groups, a \$100,000 grant for the film from the Danish government-controlled Film Institute is being "reconsidered." The film's producer has said he will disregard the protests and look for a suitable filming location somewhere in Cuba, Yugoslavia or North America. According to a spokesman at the Danish Embassy at 3200 Whitehaven Street, N.W., Washington D.C. 20008, protest letters from Americans are increasing in number daily.

NORTH AMERICA

U.S.A.—In light of two recent events, the road ahead for mission programs supported by the American Lutheran and United Presbyterian Churches seems a bit rough, to say the least. In Minneapolis a special grant of \$250,000 by the Lutheran Brotherhood, a fraternal insurance society, was needed before the American Lutheran Church could maintain its support of 454 overseas personnel for the remainder of this year. The monetary crisis, said a church spokesman, has been caused by economic developments that include the devaluation of the American dollar. The devaluation pinch is affecting other denominations as well.

In Chicago, last May's decision of the '73 General Assembly of the United Presbyterian Church to cut all mission programs in 1974 by 35 percent has been appealed by the Program Agency. The Program Agency will ask the General Assembly to consider a smaller percentage cut, and it will present alternative plans for funding mission work.

According to knowledgeable observers, most Protestant congregations in the U.S. are giving more, but making less available for national and international operations.

WASHINGTON, D.C.—A new Supreme Court case over methods of teaching the origin of man is looming. The religious news editor of the Washington Star-News said he is appealing the action of a district court here which dismissed his suit against the National Science Foundation. William F. Willoughby challenged the foundation for designating funds to produce biology textbooks that present Darwin's theory of evolution as the only plausible explanation of man's origin. A ruling by the U.S. Court of Appeals is the next step.

CHICAGO, Illinois—A group of 50 or more nationally-known evangelical leaders will meet in a YMCA here next month to prepare a "Declaration on Evangelicals and Social Concern." The meeting has been called to tackle one major question: How can evangelicals best take advantage of the tide of conservatism sweeping the country to proclaim the biblical message of concern for the whole man? An organization that has been treating "the whole man" for 23 years—World Vision International—will be represented at the meeting by at least two members of its board of directors.

KNOXVILLE, Tennessee—All the talk about witchcraft and Satan worship is not just talk. This year the University of Tennessee here is offering students a non-credit course in voodoo magic and witchcraft. According to the university catalog, the course includes, "candle preparation and use in voodoo religious practices; how to use incenses, and the kind to burn; occult bath mixtures and floor wash preparation; the power derived from lodestone; making your own conjure bags and much, much more." The couple teaching the course has also founded the First Church of Voodoo, which has attracted so much attention that they are trying to rent a church building for their services.



Drought in India: ‘The earth is on fire.’

by George Hoffman

**“200 million Indians
face the threat of famine
in the months ahead.”**



*“Scarcity work”: for those too proud to beg
and too stubborn to die*

At 5:10 a. m. the train jolted, and we pulled out of Bombay. Out of the suffocating heat and humidity of India’s most densely populated city. Out from the old warehouses where the hordes of new refugee residents peered at us through cracked windows. Out from the bizarre and bewildering maelstrom of affluence and poverty that confront each other cheek by jowl. Out past the shantytowns, the slums, the colonies of deformed, diseased beggars.

We left one hell and entered another. We moved into a land scorched by the blistering, merciless sun—the Deccan plateau of northwest India. Due to the failure of the monsoons for three successive years, it has become a desert of barren rock, sand and concrete-hard soil that lies fissured like the aftermath of an earthquake.

The scene reminded me of Walt Disney’s *Fantasia*. As in the sequence illustrating Stravinsky’s *Rite of Spring*, the land literally groaned under the searing heat of the sun. Here were the same skeleton-like cattle with their necks craning forward and their ribs protruding—grotesque cages sagging painfully between spindle-like legs. But this was no celluloid cartoon. This was for real.

In the West the media had focused attention on the northwest states of Maharashtra and Gujarat, but we soon discovered that the drought was far more widespread. One quarter of the people in the Punjab, some three-and-a-half million Indians, are without adequate water supplies. In Mysore where the conditions this year are the worst in memory, 4000 villages are without drinking wells. In Tamil Nadu over 4900 villages have no water supply, while another 2230 villages depend on supplies that are contaminated. In the city of Jaisalmer the local tailor said to one journalist, “Please ask them in Delhi to give us water. That is all we want. It hasn’t rained for a long time in my village. Children born during the last 10 years don’t even know what rain is.” We learned that conditions are similar in Uttar Pradesh, Madhya Pradesh and Andhra Pradesh. Even in the capital city of New Delhi, shortage of water is becoming endemic. According to *Newsweek* magazine, some 200 million Indians face the threat of a disastrous famine in the months ahead.

After a night in Poona, we set out early to visit the worst-hit areas, on the other side of the Western Ghats. We passed acres of citrus orchards, shriveled beyond hope, as if they had been ignited by a pyromaniac. And in the more remote areas even the tough cactus bushes were withered, scorched. John McLeod, the Church of Scotland missionary who was driving our jeep, said he had never seen such conditions during his 16 years in India. It is no wonder that a correspondent wrote simply, “The earth is on fire.”

The Reverend George Hoffman is Director of The Evangelical Alliance Relief Fund (TEAR Fund) of Great Britain.

All across India, land has been tilled over and over in anticipation of life-giving rain. But now the furrows are set like concrete. All that the farmers can do is wait, as they have for three or four years.

Everywhere we traveled it was evident that the present conditions have amplified the chronic poverty which cripples India even in good times. One of our most painful memories was the sight of countless women—young and old, some pregnant and others with babes in arms—crouched over piles of stones which they beat with small hammers. These stones were to be used for surfacing and repairing roads throughout the country. Stonebreaking has been the major source of employment for the vast majority whose fields have dried up and whose cattle have died.

From sunup to sundown they chip away. The skin is torn from their hands. Some have been blinded by stone chips; others have contracted night-blindness as a result of working all day in the glaring sun. One old woman in her seventies, hacking at the rocks in front of her, broke down crying, "I cannot earn more than a rupee a day. Is this what I was born to do?" Another woman collapsed alongside me and was dragged into the shade by a friend who looked as if she, too, was at the point of exhaustion.

Earlier, the Indian Foreign Minister told journalists not to visit the drought areas because the government is "sick and tired of these horror stories about India." But as *Newsweek* commented "...the horror stories are true."

The Rev. John McLeod has helped persuade the local

"... even the tough cactus bushes were withered, scorched."



It is officially estimated that over half of India's eight million cattle have either died or are useless.



*The tragic results of stonebreaking:
"The skin is torn from their hands."*



authorities to divert many of the villagers and potential refugees into much more satisfying programs than the painfully laborious and often unproductive stone-breaking. Many villagers now dam valleys, terrace hillsides and dig percolation tanks to save every drop of water when it does rain.

One sees the full focus of this drought and famine in Maharashtra, the third largest state of India. We discovered that 27,000 of its 35,000 villages are now suffering from "severe scarcity," the official euphemism for famine. Whole villages have migrated to find work in order to buy food and water.

One can drive 100 miles without seeing a blade of grass. Only eight percent of the cultivable land in Maharashtra is irrigated. It is to the credit of the state government that a high priority has been given to irrigation and forestation programs.

Next we went into the state of Gujurat. For the last five months nearly 12,000 of its 18,000 villages have faced acute shortages of water, fodder and food grains. Again, drinking water is the major problem. Some 2000 villages are entirely dependent upon bullock carts hauling oil drums of water across the dried-up fields. A few days previously at one well near where we visited, a young girl had fallen to her death in a desperate attempt to scoop up what water remained. In the absence of adequate drinking water, there is danger that many will resort to drinking polluted water. This could lead to widespread epidemics of dysentery, typhoid and cholera.

A group of villages close to a huge lake which had gone dry made a desperate appeal to us for water via their local church. As a result of a consultation with leaders and elders of the villages, we agreed to embark on a program of deepening, boring, blasting and energizing old wells—to avoid what could become a complete absence of drinking water, as wells dry up across the land.

We could not help but be impressed by the commitment and caliber of the Indian Christian leaders with whom we were working. One local Christian leader had suffered persecution from some of the local Hindus and Moslems when he held evangelistic meetings and showed Christian filmstrips in their villages. Now he was planning to provide water and medical supplies for their communities. He had arranged with his employers to work from 5 p.m. to 1 a.m. so that he could engage in these relief ministries during the day.

Although the degree of immediate human suffering is pitiful, it does not pose the major cause for concern. The real specter that haunts the land is the devastating effect this prolonged drought will have upon the country's total economy. Even now that the monsoons have come, the long-term problems have not been solved. The Center for Studies in Rural Development in Maharashtra recommended the following projects: hundreds of deep wells fitted with strong and effective pumps, a comprehensive network of irrigation systems, a widespread forestation program, strategically sited percolation tanks and the introduction of light tractors and other mechanized transport to replace the

World Vision attempts to minister to the spiritual needs of India as it helps alleviate her physical needs. One illustration of this is found in the following reflections of Rev. A.B. Masilamani, who was a speaker at our recent Pastors' Conference in Andhra Pradesh.

The Indian summer was at its zenith, and the temperature in the shade was 115°F. The very air seemed to be on fire. Water was being rationed due to an unprecedented drought the past year. But 1300 delegates from all over the state could not be deterred from attending the third World Vision-sponsored Pastors' Conference in Andhra Pradesh.

This was no conference merely for a conference's sake, but was an investment of Christian concern for the ongoing work of the four-million-strong Telugu Church. A revived pastor cannot fail to be a means of revival to his flock.

One pastor wrote to me and said, "I came to the conference fully dejected, determined to resign from my job, in search of peace and comfort. But the Lord met me there and sent me back to my work with a new hope and a new dedication."

The Lord is using World Vision in a very significant way. Pastoring the pastors all over the world is a vision indeed; in India it is an answer to prayer.

traditional oxcart and cattle-plough, now that at least half of the cattle have died. Officials at the Center pointed out the fact that the majority of farmers, who have for centuries depended on bullock power, have had to sell their cattle at throw-away prices, due to the lack of fodder and water. Those who have somehow kept their cattle have not been able to feed them properly; consequently, the animals will be unable to provide the necessary power for cultivation of the land and other agricultural operations. Even if cattle are given away, the farmers themselves do not have the capital necessary to feed them for an entire year. It's a vicious circle that tortures the countryside like a recurring nightmare.

Conditions throughout the land have made both the government and the people realize that they must now prepare for a "chronic crisis" and deploy all their immediate resources into long-term programs. The Evangelical Fellowship of India's Committee on Relief (EFICORE) has appealed to evangelicals throughout the world to work alongside them in relief projects—child feeding programs, well blasting, emergency medical services, long-term agricultural schemes and deep-well drilling projects.

Before leaving Maharashtra, I attended a meeting of the Committee on Action Now, set up by churches and missions in Poona. The committee expressed their warmest appreciation for the generous support of Christians overseas. "Our suffering society," one of the members stated, "is like a train entering slowly into a long, dark tunnel. This only the beginning of a period of widespread and acute suffering."

As Christians living in what to the people of India is unimaginable luxury, we must join them on this journey through the tunnel and help them in whatever way possible.



Long-term projects, including drilling tube wells, "will alleviate the immediate shortage . . . and lessen the threat of devastating droughts in the future."



A light in the long, dark tunnel

Floods now ravage northern India, but the effects of drought still plagues her southern states. World Vision's G. Cornelius (see p.14) described the situation in this way: "Due to failure of the regular monsoon rains, there has been an acute water shortage. Many wells dried up and people in villages have had to walk for miles to get drinking water. Due to this shortage of rain and low level in dams, we also have had an acute shortage of power. This shortage of power led to closure of many factories and retrenchment of a number of workers. Hence, there has been less production of commodities. The prices of goods have shot up, and this situation has affected the whole country. In certain states, schools and colleges are being closed due to shortage of food. There have also been agitations by people against the rise in prices of essential commodities. This has affected the labor class since many of them are unemployed due to factory closures, and they do not have money to buy high-priced commodities."

And unemployment is not limited to factory workers. Hundreds of farmers have lost their cattle, been forced to sell or eat their seed grains and been defeated by the sun-baked soil. Many have left their farms.

World Vision will be digging wells in many villages of Andhra Pradesh which were very badly affected by the drought. It plans to construct 600 wells which will employ 18,000 people for five weeks and provide water for 30,000 families, 10 water storage tanks which will provide work for 3000 people for five weeks and one road which will involve 1000 workers for 12 weeks. More wells, roads and tanks may be planned.

These projects, implemented through the Andhra Christian Council, will alleviate the immediate shortage of fresh drinking water for many villages and lessen the threat of devastating droughts in the future. They will also provide an income for at least 22,000 Indians, so that they can buy food and support their families again.

The problems of India and the magnitude of her needs may strike one as being utterly hopeless. Yet, since we are dealing with real human beings, not simply with grotesque pictures and cold statistics, we have no real option. We must do what we can, and that is often more than we think.

I want to help the people of India. Enclosed is my gift of \$_____.

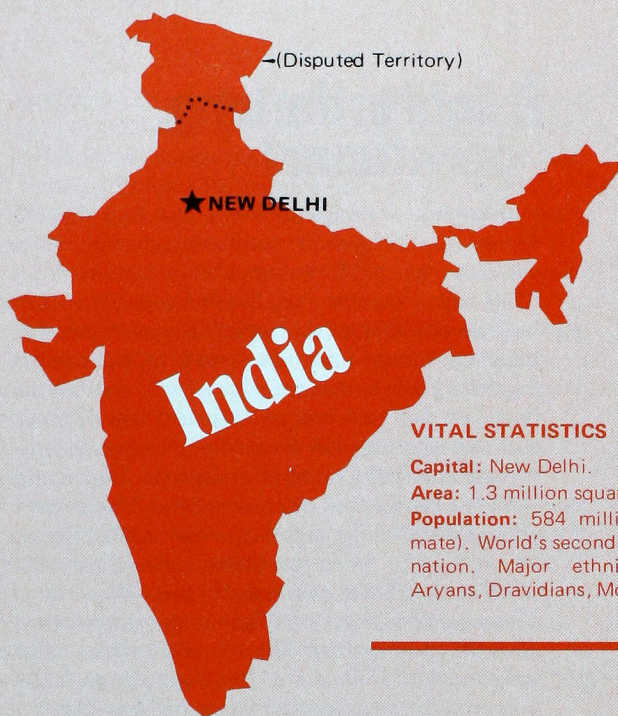
Name _____

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facts of a field

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



VITAL STATISTICS

Capital: New Delhi.

Area: 1.3 million square miles.

Population: 584 million (1972 estimate). World's second most populous nation. Major ethnic groups are Aryans, Dravidians, Mongols.

Population Growth: About 2.5 annually.

Urbanization: About 10 percent urban.

Languages: 14 official languages, 200-300 dialects. English is prevalent.

Literacy: Approximately 35 percent.

Economy: Primarily agricultural. Industry is growing as a result of the government's five-year program.

History: Civilization dates to 2500 B.C. British influence began in seventeenth century; under British rule until 1947. Religious friction between Muslims and Hindus caused Great Britain to make two nations out of British India: India for the Hindus and a divided Pakistan for the Muslims.

Religion: 83.4 percent Hindu; 11 percent Muslim; 2.6 Christian; 1.9 percent Sikh; and less than one percent each for Buddhists, Jains and others.

Current Status of Christianity: Some 2.6 percent of India's population claim the Christian faith, and the 1971 census revealed that Christians had been the most rapidly growing religious community in India during the past decade. However, the percentage of Christians within the entire population does not appear to be growing and may even be slightly decreasing. Tradition has it that this faith was first brought to India by the Apostle Thomas in 52 A.D. Roman Catholicism was brought by the Portuguese in the sixteenth century, and half of today's Christian population is Catholic. The first Protestant missionaries in modern times were Danes who arrived in India in 1706, and India now has the largest number of Protestant missionaries in the world. Some state governments have attempted to restrict or prohibit religious conversions. However, the national government has refused to legislate against Christianity.

Churches: The three major church traditions in India are Roman Catholicism (7.5 million adherents), Protestantism (5.5 million), and the Syrian Church (1.5 million). The Syrian Church is indigenous and traces its history to the first century.

The total Protestant community in India is about 5.5 million, associated with over 100 churches and missions. The Church of North India and the Church of South India are united churches, formed from several different bodies and each with a membership of approximately 500,000. Other large church bodies include the Telugu Baptist Churches, the Salvation Army, Baptist Churches of Northeast India, the Methodist Church and the Presbyterian Church in Northeast India.

Some church groups have made attempts to coordinate their efforts in various ministries. Two organizations which have resulted from these efforts are the National Christian Council of India, an ecumenical agency of churches, and the Evangelical Fellowship of India, which gives leadership in evangelism, literature, education and relief.

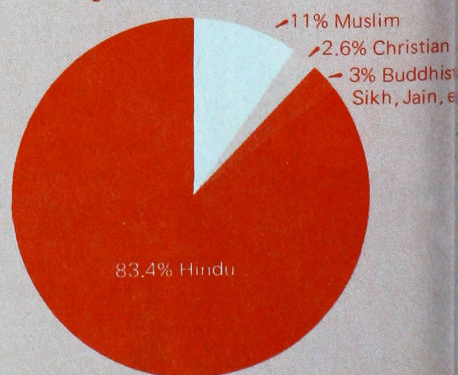
Missions: In 1969 the government of India reported that there were over 6300 foreign Christian missionaries in the country. Of these, about 3600 were Protestant and more than 1500 came from North America. Those from North America represent over 120 agencies. The largest of these missions was the United Methodist

Church with 150 workers in India.

Since 1954 foreign missionaries have been under increased restriction from the Indian government. New missionaries are generally prohibited from entering, and former missionaries may not re-enter except where they cannot be replaced by national workers.

India is among the Third World nations now sending missionaries to other peoples. Some are engaged in cross-cultural ministries within India, while others are ministering to Indians residing outside of India. A 1972 study of Third World missions showed 600 Indian missionaries to other cultures or nations from 26 missionary societies.

Religious Affiliations in India



●● Salt and seed are useless
in their gathered form. When they are put to use
they are scattered, and they disappear—
salt into food, seed into soil. ●●

A church does not cease to exist when the benediction is pronounced Sunday morning and the congregation leaves the sanctuary for home and the activities of the week.

A church is as real when she is scattered as when she is gathered. She is as real when she is an invisible corporate body as when she is a visible congregation or ecclesiastical institution.

In fact, it is when the Church is scattered, when she is invisible, that she is doing the work to which Christ sends her. This is implicit in Christ's analogy of his disciples as salt (Matt. 5:13) and seed (Matt. 13:37-38). Salt and seed are useless in their gathered form. When they are put to use they are scattered, and they disappear—salt into food, seed into soil.

Awareness and acceptance of this reality are pressing needs among believers today. Until we recognize this reality in all its strategic relevance, there will be no relief from the stubborn frustration which infects the Church and coerces her again and again into busy activities

which, if they do not abort, lead to futile and fruitless toil.

Most of our thinking, talking, planning and programing presupposes the Church in her gathered, visible, corporate form. Her influence in the world is measured on this basis by result-oriented and -obsessed administrators, and failure to see "success" in these terms intimidates and discourages many pastors and lay people.

This inadequate view of the Church and her mission is nowhere more apparent than in the conventional response to the great commission:

And Jesus came and said to them, "All

authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:18-20, RSV).

The focus of the commission traditionally has been on the word "go." The emphasis, the challenge, the pressure, the mandate has been "go!" The measure of a local congregation's faithfulness in mission has been the number who have gone from its fellowship to preach and/or teach *somewhere else*, or it has been the amount given to others who go somewhere else to preach and teach. Churches have prided themselves—or been shamed—on this criterion alone. The assumption has been that a church is "missionary" if a great percentage of her budget supports those who "go"—usually overseas. Indeed, this has become a status symbol among evangelicals.

Furthermore, the word "go" has been identified almost exclusively

**SALT
&
SEED:**

the Church at work

by Richard C. Halverson,

Chairman of the Board of Directors of World Vision International

with a relatively few professionals (the "missionaries"), who take specialized training for a work somewhere else. Generally speaking, lands beyond an ocean have been thought of as the primary mission field—the place where those who "Go!" go.

However, "go" is not the big word, the mandate, in the great commission. Nor was it intended that a relatively few "professional missionaries" be the only ones to take it seriously, unless we assume it was intended only for the Eleven. The mandate in the great commission is "make disciples . . . teaching them to observe all that I have commanded." The measure of our response is in terms of making disciples, not the number of converts or baptisms which are tallied.

The word "go" as it is used in Matthew 28:19 is for all the people of God, as demonstrated in Acts 1:8 and in Acts 8:1, 4.

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

. . . and they were all scattered throughout the region of Judea and Samaria, except the apostles (Acts 8:1, RSV).

Now those who were scattered went about preaching the word (Acts 8:4, RSV).

The word "go" is addressed to all the peoples of God with reference to their dispersion. It is as if Jesus said, "Going . . ." or "As you go . . ." or "wherever you go . . ." or "wherever you are . . . make disciples."

Here is the exciting strategy of our Lord Jesus Christ. He scatters his Church (like salt and seed) everywhere to accomplish his purposes.

And everywhere she is dispersed she is enlisting and teaching followers of Christ. This is the work of the Church, and it involves every single member. Wherever a disciple is when the Church is scattered, he has been planted by Christ as God's contact with that part of the world. If work is to be done there, it is he who must do it—not his pastor, who is not there, nor the evangelist, who is not there, nor the missionary, who is not there. The disciple is there in God's wisdom as good seed sown by Christ. He is not alone, for Christ has promised to be with him with all authority. Christ has equipped his servant with all he needs to do his work, in the person of the Holy Spirit.

And why is the believer there? To make disciples. As a witness to Jesus Christ he is to share his reconciling, redemptive love. As an ambassador of Christ he is to beseech those nearby, in Christ's stead, to be reconciled to God. He is there to share all he knows and has experienced with others, that they might receive the benefits of the love of God for the world and conform to God's will. He is not obligated to share what he does not know and what he has not experienced, nor what someone else knows and has experienced. However little he knows of Christ, however elementary his knowledge and experience, he is to communicate it to those around him by word of mouth, by love of life and by faithful service, that they might follow Christ, doing all that He commanded.

This is something every believer can do. As he learns he transmits his knowledge to another; as he grows he shares his life with another. Think of it; think of the network of believers

at any given moment scattered everywhere, literally encircling the earth, penetrating all the institutions like salt in food, like seed in soil.

In the economy of God every believer is called to full-time service for Jesus Christ. He should accept his daily task as his holy vocation and accept the place he is as the locale where he is to do it. The work of the ministry belongs to all believers, and those who are "specialists," such as apostles, prophets, evangelists, pastors or teachers, are to equip them for this work. Paul spells it out clearly in the fourth chapter of his Letter to the Ephesians:

I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called (Eph. 4:1, RSV).

But grace was given to each of us according to the measure of Christ's gift (Eph. 4:7, RSV).

. . . 'When he ascended on high he led a host of captives, and he gave gifts to men' (Eph. 4:8, RSV).

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry . . . (Eph. 4:11-12, RSV).

Here is an affirmation worthy of serious consideration: God has called me in Christ. He has given me the Holy Spirit to dwell in me, guide me, work through me. He has placed me where I am—where I live and work and play. He has given me a task, and I am accountable to him. In the power of the Holy Spirit I am a witness to Jesus Christ, and my desire is to attract others to follow him. By his grace I will do all I can to help those who follow him learn to do all that he commands. As I go I will make disciples.



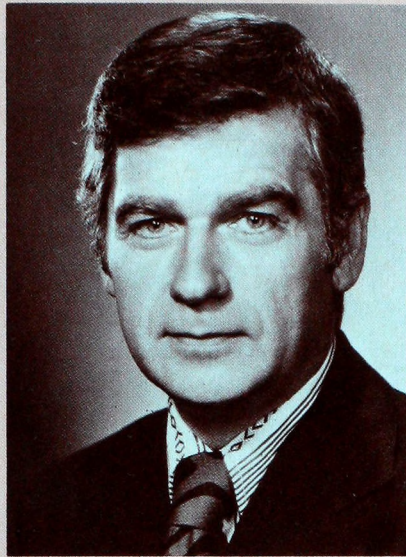
U.S. Senator Mark O. Hatfield elected to World Vision's Board of Directors

Senator Hatfield is a dedicated Christian who strongly believes that the wisdom and compassion needed to solve the world's problems cannot be found in any person or place other than in the power of God working through men. In his book *Conflict and Conscience* he states: "Christ calls us to witness to his love through our lives. That involves ministering to man whenever and wherever he is in need . . . Peace will not come to earth until the total needs of mankind are met."

Mark Hatfield was first elected to public office at the age of 28. After serving as a state representative and then state senator, he became the first two-term governor in Oregon this century. He was elected to the United States Senate in 1966. He and his wife, Antoinette, are the parents of four children.

The senator's election to World Vision's Board of Directors boosts that body's membership to 12. The group meets quarterly, usually in Monrovia, California, and is an active policy-determining body. In addition to those active on the executive level of World Vision (Drs. Mooneyham, Engstrom, Rees, Booth) the board includes the following men.

Dr. Richard C. Halverson has been chairman of the board since



Hatfield

1956. He is a former vice-president of World Vision and has also been ministering to many of our nation's leaders as pastor of the Fourth Presbyterian Church in Washington, D.C. and as executive officer of Fellowship Foundation. Claude Edwards, who joined the board in 1960, is vice-chairman. He is chairman of the board of Alpha Beta Markets, a supermarket chain headquartered in La Habra, California.

Herbert Hawkins, assistant secretary-treasurer and a member of the executive committee, is president of Herbert Hawkins Realty, Temple

City, California. He was elected to the board in 1970. Winston Weaver joined the board in 1964 and has been active in World Vision's Cambodia hospital project; he has made survey trips to Cambodia at his own expense. He is chairman of the board of Rockingham Construction Company, Harrisonburg, Virginia.

Coleman Perry, president of Perry Boys' Restaurants, Fresno, California, sponsors an orphan for each one of his more than 50 retail outlets. He was elected to the board in 1967. Roy Tredgett, a member of the board since 1969, is with The Proctor & Redfern Group, utility consulting engineers and planners in Toronto, Ontario. He is liaison between members of the board of World Vision of Canada and World Vision International.

Until the election of Senator Hatfield, the newest member of the board was Bruce Ogden, president of C-R-O Furniture, Sydney, Australia. Mr. Ogden joined the board last year. His professional background and experience have made it possible for him to assist World Vision in the planning and development of various displays requested by the planning committee for the 1974 International Congress on World Evangelization.



Halverson



Edwards



Mooneyham



Engstrom



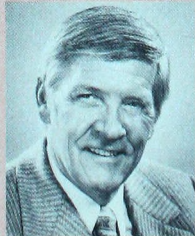
Booth



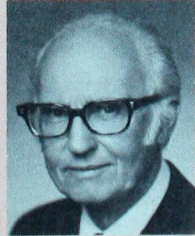
Hawkins



Ogden



Perry



Rees



Tredgett



Weaver

by Lee Longenecker



A Christmas Bonus for Missions

When December rolls around, do you find yourself wishing you had purchased your Christmas cards in July and addressed them in October? When the department store catalogues arrive, do you long for a little more of the old-fashioned spirit of Christmas? If you can identify with either of these problems, a small church in eastern Pennsylvania may have the answer you're seeking. Why not try an all-church Christmas letter? It could make your Christmas a little more cheerful and at the same time provide church missionaries with an extra Christmas love gift.



Each year missionaries sponsored by Spruce Street Baptist Church in Newtown Square, Pennsylvania receive an especially generous December support check, thanks to an idea which was born in 1954. The original plan established the Spruce Street "Post Office," a collection of shoe boxes into which members of the Spruce Street "family" could place Christmas cards for other Spruce Streeters. Several church members distributed the cards following the church services during the Christmas season.

That first year \$60 was saved by those who participated and thus did not have to buy postage stamps. It was distributed as an increase in December support to Spruce Street missionaries around the world. For eight years this once-a-year post office opened its doors (or shoe boxes) early in December and closed them the Sunday before Christmas. In 1962 an improvement was suggested, one destined to save even more money, and another commodity always in demand during the holidays—time. The shoe box post office was replaced by a Mail for Missions project; our savings rose yearly to a high of \$245.



Under the revised plan, church members and friends were encouraged to participate in one Christmas letter on which all who contributed would sign their names. Copies of this greeting would then be sent to each missionary supported by Spruce Street and would be shared with members and friends as an insert in the bulletin the Sunday before Christmas.

The new formula was simple: in the words of a popular song of a few decades ago, "Accentuate the positive and eliminate the negative." The negatives to be eliminated were the two major problems of holiday preparations—too much expense and too little time. The expense of indi-

vidual cards for friends within the church and the time taken to shop for, address and mail them was eliminated.

While eliminating the negatives alone was worth the effort, accentuating the positive went far beyond anyone's expectations. Larger Christmas gifts were available for missionaries at a time when they, too, had greater needs. And most exciting of all, Christmas warmth and a closer bond of Christian fellowship was experienced by those who shared in the joint greeting.



Enhancing the value of the all-church letter is a yearly original Christmas message in verse, created by a member of the church. Glorifying God and presenting the true meaning of the birthday of the Christ Child, the poems fulfill an additional role when they are presented as inspirational readings during the annual Christmas Eve family service.

Mail for Missions is a greater stimulus to interest in missions than was ever imagined. Everyone entering the church is attracted by the prominent promotional display, and all who receive the "card" have an added reminder year-round of a holiday message shared in love.

Mail for missions, money for missions, more kinship with missions. All three are the welcome result of an imagination which discovered a way to put boxes to work for the Lord.



YOUR OPINION IS IMPORTANT

Because you are a friend of World Vision, your thoughts and ideas are very important to us. We hope you realize that and know that this magazine is published for you. We would like to improve it—make it better reflect your interests. Would you please help us? Just complete the following questionnaire, and return it in the attached envelope or in a plain envelope addressed to Editor, World Vision, Box O, Pasadena, Calif. 91109. Thank you.

- 1a. What is your age?
 under 18
 19 to 25
 26 to 35
 36 to 45
 46 to 55
 56 to 65
 66 and over
- 1b. Are you:
 Male
 Female
- 1c. Are you:
 Unmarried
 Married
 Widowed
2. What is your education?
 High School
 Some college
 College graduate
 Graduate school
3. What is your profession?
 Housewife
 Student
 Minister
 Other _____
4. What is your affiliation with World Vision International? (check one or more)
 Childcare Sponsor
 MARC support
 Other financial support
 Interested well-wisher
 Mission Project of the Month Club
 W.V. Associates
 Intl. Intercessors
5. Are you directly or indirectly involved in missions through your church or other organizations?
 Yes
 No
6. How do you rate *World Vision* magazine as a source of information about missions?
 Authoritative
 Good
 Little help
 Equal to others
 Too general
7. How do you rate these sections of *World Vision* magazine? (Rate each by this code: 5=Excellent; 4=Good; 3=Average; 2=Fair; 1=Poor)
 Dr. Farrell's introduction (inside front cover)
 Globe at a Glance
 Facts of a Field
 Centerfold posters
 Personality Profile
 Dr. Engstrom's Monthly Memo
 Letters to Editor
 People & Projects
 Dateline articles
8. When you are finished with the magazine, it is (check one or more):
 Thrown away
 Read by spouse
 Read by other family members
 Saved for reference material
 Saved for church group use
 Saved for Sunday School use
 Saved awhile, then discarded
 Passed on to a friend
9. What do you think about the magazine's use of photographs?
 Too big
 Too small
 Just right
10. What do you think about the number of pictures used?
 Too many
 Not enough
 Just right
11. How do you like the size of type that is used?
 It is hard to read.
 Have no trouble reading it.
12. What do you think about the use of color in the magazine? (check one or more)
 It helps attract my interest.
 It is often distracting.
 It makes copy hard to read.
 There should be more color.
 There is too much color.
 Present mix is just right.
13. If you were editor of *World Vision*, what would you change, add or delete to make the magazine more interesting?
 I would leave the magazine as is.
 I would _____

- Dr. Worvis cartoon
 Dr. Rees' editorial (inside back cover)
 Feature articles on general mission subjects
 Feature articles on World Vision's work
 Your general rating of *World Vision* magazine

The Way of Trust and Obedience

"My life has been a continuous process of learning through experience," states the Rev. G. Cornelius, World Vision's Relief Coordinator in Madras, India. Son of a Methodist minister, Cornelius accepted Christ as his personal Savior and was baptized at the age of 14. He describes his call into full-time ministry in this way: "It was much later . . . than my baptism at 14 . . . when I realized that I was not living a Christian life. I had failed in all my attempts to be good. I had only accepted the Lord as my Savior, but had not given my life over to him. I did not, therefore, have the strength to live a victorious life. The truth came to me with such force at an evening service one Sunday, that before I left the church I committed my life wholly into the hands of my Creator, God and Savior."

At the time of his commitment Cornelius was working as a clerk; he quit his job and took four years of Bible training. After this, he served with the Child Evangelism Fellowship for six years. He feels that the Lord has given him a special love for children and "a burden to lead them to the 'Good Shepherd.'"

During the time he served with the Child Evangelism Fellowship, Cornelius met Angeline, his bride-to-be, in a village church they both attended. Although he was looked upon with disfavor for trying to choose his own bride, he was eventually able to prove his worth to her family, and they were married.

While Angeline taught school, he received further theological training at Union Biblical Seminary in Yeotmal. In 1967 he graduated with a B.D. degree and was led to Carey Baptist Church in Calcutta, where he became an assistant to the Rev. Walter Corlett. Assisting Corlett used only a part of Cornelius' seemingly limitless energy. He also pastored a nearby church and taught at Calcutta


Bible College. Angeline has led Bible study classes for college girls, taught Sunday School classes and served as the church pianist, since their first days with Carey Baptist.

Cornelius was introduced to World Vision by Mr. Corlett. As assistant in the church, he also began assisting with World Vision ministries in 1967, and was well able to carry on World Vision's work in India after the Rev. Corlett passed away in October 1969.

In late 1970 Cornelius felt the Lord leading him into full-time service with World Vision. Yet he had doubts; he wondered if this organization would be the best place for a man with his theological training and pastoral experience. He explained his final decision: "I joined World Vision in January 1971 and moved to Madras for future expansion of our work. It is always good to know that the Lord guides. When I had questions about my own ability for the ministry I was called to, this was what one of my professors in the seminary said, 'Cornelius, if God calls you for a particular kind of ministry,

he knows how to equip you for that. It is his business, and not yours, to strengthen and guide you in the task. All you have to do is submit yourself to his will and obey him.'"

The Rev. Cornelius has been World Vision's Relief Coordinator for almost three years now. His responsibilities include overseeing the distribution of relief goods in India and Bangladesh, supervising World Vision-sponsored children's homes throughout India, teaching at the Hindustan Bible Institute and working in the church. Serving in a land of such continual hardship has not eroded his thankfulness and quiet joy; he sees the Lord working powerfully in India.

For several years, the Indian government has been discouraging foreign missionaries from coming to India. Because of this, and because nationals are often much more effective witnesses to their countrymen than foreigners could be, evangelism in India is increasingly in the hands of nationals. Cornelius is doing his part as a dynamic leader among Christians in India. 

The Cornelius family



*This page focuses from month to month on significant trends on the several continents.
The contributors are skilled evangelical observers strategically located around the globe.*

dateline India

by Chandu Ray

More than one hundred years ago a British Collector noted that people in his district in India subsisted without eating anything that could normally be called food. Even today, twenty-five years after independence, one finds that bark, leaves, flowers and roots are regularly eaten for many months of the year in Maharashtra. This is not out of choice, but out of that most compelling necessity—hunger.

During my recent visit to Maharashtra, I found hundreds of emaciated men, women and children scraping manure pits for grain. One of the proud Marhathas said it was impossible for him to buy the high-priced food from the open market, and he and his family did not possess ration cards. He was, therefore, happy to get the wheat from the pit. He said he would boil it, dry it and use whatever possible to feed his hungry children. *The Times of India* reported in a front page story, "The wheat for sale is not fit even for animals, but the poor have no money to buy wheat and are forced to dig through the cattle dung."

In his famous report submitted to the Food and Agricultural Organization in 1960-61, Dr. V.M. Dandekar said that 54 percent of the population in India consumed less than the minimum requirement of food (calories). The latest 1970-71 estimate shows that in Maharashtra the proportion of people with inadequate food intake has increased to 65 percent. The Indian Council of Medical Research has made a survey of the eating habits of impoverished preschool children in major cities of India (Calcutta, Delhi, Bombay, Vellore, Hyderabad, Poona) and has found that 92 percent of the children are deficient in calorie intake. Dr. C. Gopalan, Director of the National Institute of Nutrition, has said that the major need is for calories and not proteins. Insufficient intake of food energy can nullify increased protein consumption. He goes on to say that, unlike the

African staples which are predominantly starchy foods like tapioca and plantain (extremely poor sources of protein), Indian staple foods are cereals and pulses which are fair sources of protein. The trouble in Maharashtra is the "food gap." Most people eat the cheapest quality rice in order to increase quantity of intake. Fats and oil are needed in their diets to reduce bulk and increase caloric density.

Another problem is that government decisions are often made without reference to research institutes. In Maharashtra the government decided to provide free supplements of 200 grams of sukhadi to one million factory workers. Although the help was timely and laudable, the same amount of money would have secured 500 grams of wheat, provided more proteins and calories and fed more people.

The shortage of food was aggravated by the greedy middlemen, after the government failed to settle a fair price for rice and wheat. If the price had been announced well before sowing season, the farmers would have had a guarantee that their labor would be rewarded with a fair return. The fluctuation in price index has been such a crippling factor for many farmers that the farmers' federation of India has threatened to launch a "no sales to government" campaign for 1973-74 crops. The president of the federation, Mr. B.T. Singh, has said that the government's recent threats of large scale imports of food grains has failed to force or tempt the farmers to part with their produce. Such are the politics of hunger in Maharashtra.

According to research done by the National Institute of Nutrition, Christian action to alleviate the present misery should be directed toward subsidizing food intake in drought-hit areas and providing special feeding programs for children during school hours. Some action should also be taken through cooperative societies who could promise fair prices to farmers and would store stocks in surplus years to meet emergencies.



Bishop Chandu Ray is Executive Director of the Coordinating Office for Asian Evangelism with headquarters in Singapore.

Chiu Hing's Window

An open letter to Lam Chiu Hing, age 12, in Hong Kong's Walled City, from her World Vision sponsor-father in America.

Dear Chiu Hing,

How often I have thought of you since I came back to my home in California. When we first met that morning in May, I had just finished climbing six flights of stairs to your rooftop school among the H-block houses. As I panted for breath, you stood there by your teacher, smiling and ready to welcome me.

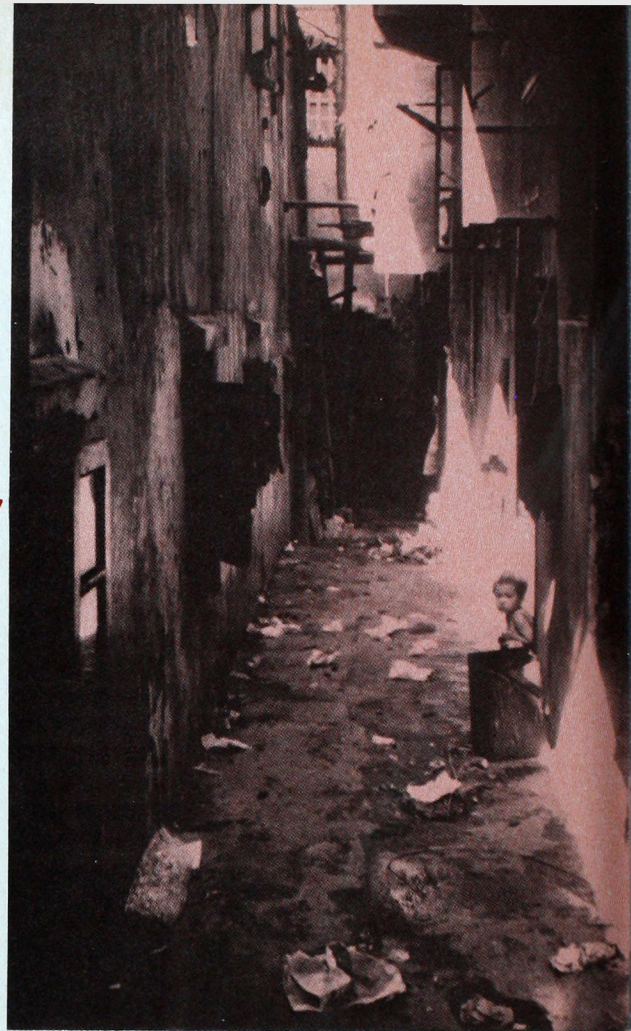
Half expecting to gather you up in my arms, I hesitated, sensing your reserve. Our friend and interpreter Mary Chan explained to me that most Chinese are shy and do not easily show their affection. But it wasn't long until, without need of words, we were playing ball, and you were helping to carry my camera and change film. Finally you let me hold your hand as we strolled from place to place during our day together—and we were father and daughter.

I want you to know that it was fun for me, too, when we shopped together. Unlike many American children, you did not beg for gifts or try to "buy out" the store. The big box of colored pencils, folding scissors and school notebook were enough.

Though you handled the flashlight in the store and seemed to desire it, you shook your head when I offered to buy it. That made it easy to get what you really wanted when, with true feminine grace, you guided me to the sidewalk umbrella salesman.

Earlier in the morning our friend Aunt Gladys Donnithorne, a long-time missionary, showed us Kowloon's Old Walled City. It was hard for me to believe that the Walled City is like having all the people in my home town of Whittier (80,000) living on the 6-1/2 acres my church uses. But that is the way it is.

I admit that it was a dark, frightening place to me. Even the police rarely go there. Many of those narrow twisting lanes are no wider than the hallway in my home. I didn't know that so many people actually live underground in the honeycomb of cells carved out like an anthill. Someone told me that there are women and



children deep inside who never see the light of day. I took only a picture or two and remembered that more than one outsider had entered the "city" and never returned. Opium smokers, gamblers and prostitutes don't care to be photographed!

When Mary asked if your home was like these, you replied quickly, "Oh no, we go down and then back up to our place; we have a window." A window . . . a window . . . your greatest treasure.

At the end of our day together you led us through the narrow, twisting passageways. Did my fear show on my face? I wondered if we could ever find our way out.

There was hurt in my heart and sickness in my stomach as the full force of your life style assaulted my senses. And yet, when you led us into your single sparsely-furnished "cell", the 8-by-12-foot space and its 5-by-5-foot kitchen alcove, where your mother and brother also live, you tried to play the little hostess and serve us tea. I am sorry we discouraged your kindness.

With many mixed emotions I gave you that last kiss on the cheek and said good-bye. You escorted me so politely to the junction of your passageway and the main corridor. As I moved on out through the dimness, I looked back, saw you wave and wished I could take you with me.

Though I can't remember much about your home, I shall never forget your valued window. Even though it is only about fifteen inches wide with bars across it and a dirt wall two feet away, it is indeed a treasure in the Walled City.

This letter was written to Jill Ryan, who is the same age as Chiu Hing. Jill is Chiu Hing's "official" sponsor.

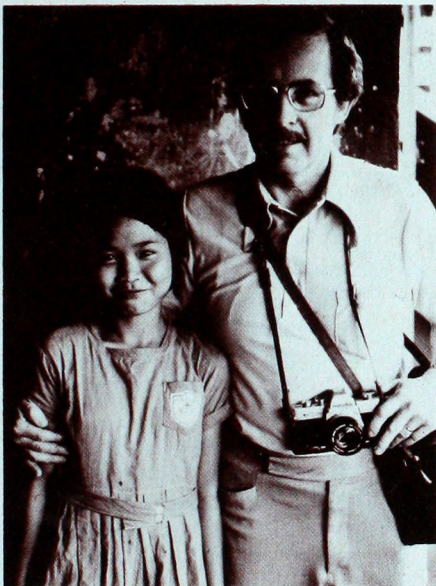
Dear Jill,

I was very happy when I received your letter. Thank you! How pleased and surprised was I at the same time when I was told of your father's visit on the following day! I was so excited that I couldn't sleep till one o'clock in the morning. It was so unexpected that I didn't know how to greet him, and wondered what would happen. At last the time came when we stood face to face at my school. My heart beat so fast that I was nearly out of my breath, and I didn't know where to put my hands! I must have seemed to be an awful little thing! Then your father took many photos for me in the school, and I kissed him! How wonderful it is! Perhaps I was so happy that I had forgotten my shyness.

After that we went shopping, and he had bought me many nice presents, such as a red umbrella with printed flowers, a box of color pencils, a pair of scissors and an exercise book. And then he took me to a grand hotel where we had a drink. We also went to Shatin to have our rich lunch, and he gave me the lovely Indian doll sent by you. I love it so much and thank you with all my heart.

We had taken many pictures. Your father took me home at about five, and he came to visit my family, too! How happy I was! I assure you that it was the most happiest day in my life. Your sponsoring me has always brought great happiness to me. May God bless you all with peace and happiness. Please give my warmest greetings and deepest gratitude to your dear father.

Yours lovingly,
Chiu Hing



shoulders high, you strode through the crowd of sophisticated world travelers without a trace of fear. From the toughening of your world and the realization that you are a person—a precious person for whom Christ died—you seem to have discovered that you cannot be defeated.

Yes Chiu Hing, I am happy you have a window. That window for your physical eyes, plus the Word of God for your spiritual eyes, make a window on a world you would never otherwise know. You'll make it, Chiu Hing! And I hope we in the West can continue to help you and many others like you to know and fulfill that wonderful plan God has for every life.

Joe Ryan's family, especially his daughter Jill, has learned and grown immeasurably through their relationship with Chiu Hing. The joy they have added to Chiu Hing's life is evident from her letter.

Concerned people now sponsor 50,000 needy children through World Vision; the enrichment of the lives of these children is matched only by the enrichment of the lives of their sponsors.

Perhaps your family would like to stretch your love to include a needy child somewhere in the world.

.....
I would like to sponsor a child. I prefer a girl ____/a boy _____. Enclosed please find my \$_____ for ____month(s) sponsorship. (I understand that sponsorship is \$12 a month, for at least one year if at all possible, and that I will receive a brief history and photograph of my child.)

4101-H3A-003

name _____
address _____
city _____ state _____ zip _____

Chiu Hing, as you look out your window up the narrow shaft of light, can you see the sun? Have the brilliant hues of the rainbow thrilled your eyes? In the darkness of the night can you see the sparkling stars? Do they remind you of the world outside the Walled City and far beyond? Do those stars speak to you of the Word of creation you have come to know through Jesus Christ? What hopes and dreams are trembling to be born within you?

I must confess, Chiu Hing, that at times I have wondered how any child could survive where you live. How can a girl of nearly 13 years, whose rounding figure reveals her early ripening into womanhood, escape the clutches of prostitution, drugs and so much else that is part of your stream of life?

But then I remember watching you in my hotel lobby as you excused yourself to take care of personal needs. Alone but confident, back straight with head and

Diary of the Fifth Ever to Datar Blingbing

May 31

We took flight from Jakarta, Indonesia to Banjarmasin in South Kalimantan. Joe Ryan and I were met at the airport by Gene Daniels, Director of World Vision's Indonesia Office; Isack; Nias, and Rev. Kitting, a synod leader for the Kalimantan area. We then drove from Banjarmasin to Kandangan, where we spent the night.

June 1

We were up by 5:30 a.m. At 7:30 we began the hike the government men said was to be 35 miles, but the native hikers said would be only 20 miles. It was long and tough regardless of the exact mileage. There were 10 in our party: those of us in World Vision, a government man and porters. Our destination was Loksado, where Gene has been involved in building a school, dormitory, sanitation project, vegetable project and model village. There were nine villages to pass through on the way. Each was a welcome sight because it meant a brief rest, hot tea and a banana.

For Joe Ryan our journey quickly became simply a hike for survival. Isack whispered to me on the trail, "These hikes should be limited to people under 35." I just made it; on June 2nd I became 34.

After one of our noon rest stops, we set out again on the slippery, rain-soaked jungle path. At times our path even became a wide river to wade through. We reached the top of a small mountain after one of the roughest climbs of the trip. By this time Joe had almost had it, and the Promised Land had become a village called Datar Blingbing. "From here it is only 45 minutes to Datar Blingbing," the natives encouraged us. Joe would have been content to lay down and let everyone go on. He was flushed and his heart was thumping too much for comfort. But after a 15 minute rest, we all agreed that another 45 minutes was not unreasonable. Two hours later we stumbled into the now ill-famed Datar Blingbing. We decided to spend the night there, although we had originally planned to hike to Loksado that day.

We stayed in a large native dwelling equipped with straw mats. From the time of our arrival, there were a thousand eyes peering at us. Joe and I were reported to be the fifth and sixth white men this village had ever seen. They thought ungainly foreign devils wearing Indonesian sarongs rather amusing. (They gave me a ladies' sarong which didn't do much for my image, I'm afraid.)

I slept. The others did not, they say. We paid U.S. \$3.75 for sleeping and two meals. The bed bugs were free.

June 2

We left Datar Blingbing at 6:40 a.m. After two hours we came to the "bend in the road", where I took off with two guides to visit a Balai—a large, one-room communal dwelling that is the center of community life. It is also the focal point of religious worship—a ritual which is almost like fertility rites. It is from these places that Gene and his colleagues are moving people.



Joe "Dr. Worvis" Ryan

Natives are being relocated (by the suggestion of the people themselves) in areas such as the "model village" in Loksado.

After I had been inside the Balai, which housed 115 people, I sat down and talked with the inhabitants through Isack. This was my first experience in such a devilish, superstitious, fear-ridden atmosphere. Ignorance about anything,

except what the "witch doctor" dictated, prevailed. Hygiene was not one of their concerns. Yet I sensed no fear or hostility toward me. I was told that Joe and I were the first "palefaces" they had ever seen. These people farm and work rubber. But they have limited capacity for other skills—at least at this point.

We sprinted back to meet Gene, Joe and the rest and then hiked on. We arrived in Loksado at 11:00 a.m.

We flopped down in the home World Vision built for Nias—the Indonesian evangelist and image-creator for the Christian community. Nias has been such a real Christian that the otherwise hostile Moslem communities now welcome him. Gene is confident that without the ministry of Nias many of our projects would not be viable.

We visited the dormitory that World Vision built from a converted Balai for 59 of the kids attending the World Vision school. Clean, painted white, this former place of superstition is now housing youngsters who are being trained in the basics by committed Christian teachers.

In the afternoon Gene met with the church leaders of Loksado.

In the evening the kids assembled in the school for singing and dancing. They played home-made

White Man Reach

Robert Larson, Executive Secretary of Vision's Southeast Asia Information Office

instruments and danced local dances. One warriors' dance was so appealing that Joe and I joined them. Each child was probably wearing the only dress or shirt he owned, but the absence of elaborate costumes did not detract from the uninhibited beauty of their expression. Most of these kids have just been out of the Balai for a few months. It is not always easy for them, but they are making beauti-

ful and rapid progress into another world.

June 3

We left Loksado; our departure was exciting, primarily because we were not hiking. This time we sat—on a “rakit”—a 50-foot bamboo raft. From 7:15 a.m. to 5:15 p.m. we rode the “rakit” down the Amandet River. Two men poled it through the rapids of our 50-mile journey. We finally had an opportunity to see the beauty of South Kalimantan.

At 5:15 we were driven back to Kandangan. The Christian church there prepared a marvelous meal for us; the fellowship was warm. At 8:00 p.m. we drove to Banjarmasin and spent the night there.

June 4

We left Banjarmasin at 7:00 a.m. and hired a 40-foot speed boat to travel up the Barito River to Basarang to see a transmigration project of the Indonesian government. World Vision is anticipating helping in the school program there. The Indonesian government has been involved in these transmi-

gration schemes since the thirties. The reason: too many people in Java. People come to Kalimantan voluntarily. The government gives them two hectares of land and 240,000 rupiahs (in the form of land, house, etc.). But their skills



Nias and Isack at the Loksado building project

are few. Officials say that the three schools now in operation are woefully inadequate. Isack commented as he looked at one brokendown structure, “And this is the factory for our nation’s future.”


Gene is a pioneer, and “hopeless” situations like this one make him all the more determined. As we talked about various projects, Gene reminded me what his objectives are in Indonesia: education, health, skill improvements and evangelism. “The potential of this ministry turns me on,” said Gene. “But one of our frustrations here is the lack of trained personnel. . . . God has blessed us greatly, but we could do so much more if we had the people.”

About 6:00 p.m. we returned to Banjarmasin.

June 5

We took a trip to Malang to visit the World Vision field office and another World Vision-sponsored school project.

That evening Joe and I returned to Jakarta. We had completed our assignment.

My time with Gene and his men has been one of the most stimulating of my travels. The World Vision ministries stretch almost 3000 miles across the vast land of Indonesia. While I saw only the pioneer work in South Kalimantan, I have become excited with Gene at the potential ministries that lie ahead for World Vision in that country. 



Bob “Hong Kong Charley” Larson and Nias

**Smith Memorial Hostel in Laos
Now Fully Operative**

Dr. Mooneyham and other World Vision staff members were in Laos May 29, 1973 to dedicate the Smith Memorial Hostel. It was built on the grounds of the Orthopedic Center operated by the Ministry of Veteran's Affairs and War Victims to care for Laotian children afflicted with polio. Now the hostel is nearly full—27 children are being cared for by its staff.

For the past two years, World Vision has given wheelchairs, medicine, vitamins and other hospital equipment to the adjacent Orthopedic Center. In May 1972 two volunteer nurses from the United States joined the staff in Laos; they now work with the polio children.



Dr. Mooneyham dedicating the Smith Memorial Hostel in Laos.

Formal request for the hostel was made to World Vision by Major Seuth, Commanding Officer of the Orthopedic Hospital complex, and Mr. Fred Evans of International

Voluntary Services. It was constructed in memory of Mrs. Eunice B. Smith, whom Dr. Mooneyham described as a woman of "great faith and sincere humanitarian interest." The polio children's hostel will now be maintained by the Royal Lao Government, which has taken over this rehabilitation program along with the Orthopedic Hospital; the World Health Organization, which will provide medical and technical assistance; the American Women's Club, which will provide many of the furnishings for the hostel, and World Vision which has underwritten construction costs and the future operating budget.

Coming Pastors' Conferences

Two World Vision Pastors' Conferences will be held this month. The first is planned for October 8-12 at Campamento Nueva Vida, Ecuador (45 miles from Quito, the capital city) and will be World Vision's first Pastors' Conference in Ecuador. Key-note speakers are Dr. Samuel Escobar of Inter-Varsity Christian Fellowship in Toronto; the Rev. Bernard Muindi, Director of the Outreach Mission Program of East Africa's Presbyterian Church; Dr. Jorge Taylor, Panamanian psychologist and professor at the Latin American Seminary in Costa Rica; Dr. Paul Rees, World Vision's Vice-President at Large, and World Vision's Executive Vice-President, Dr. Ted Engstrom.

The second conference will be held in Cuernavaca, Mexico on October 15-19. World Vision's first Pastors' Conference in Cuernavaca in 1968 attracted 480 religious leaders of the country. Speakers at the coming Mexican conference will include Dr. Samuel Escobar; Luis Palau, an evangelist for Overseas Crusades; Dr. Ted Engstrom, and Dr. Paul Rees.

A variety of topics is planned for the two conferences: church growth and outreach, the relationship between the gospel and culture, time administration, studies of the pastoral epistles and Ephesians, Christian social ethics and the importance of living a victorious life as a pastor.

The pivot of the two conferences, however, will be the personal contacts, when pastor meets pastor, and they encourage one another in Christ's name.

Dr. Lew Takes International Conference Tour

Dr. Joon Lew has just returned from a world tour highlighted by two international conferences on microbiology. Dr. Lew, who was featured in the September 1973 issue of *World Vision*, is one of the world's leading microbiologists and Director of World Vision's Skin Clinic and Leprosy Research Center in Seoul, Korea.

His tour included a four-day stay in Los Angeles, two days in Vancouver, two days in Ottawa, one

Dr. Worvis

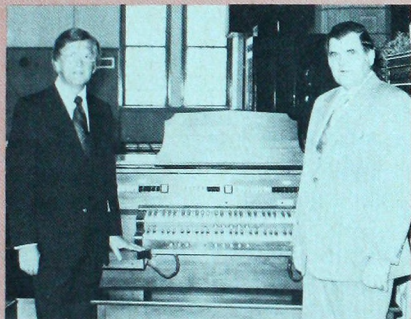


week in New York and two days in London. On August 9th he flew from London to the Tenth International Leprosy Congress in Bergen, Norway. While attending this five-day conference, Dr. Lew delivered a lecture on the research he is conducting on the *mycobacterium leprae*. On September 1st he flew to Jerusalem to attend the First International Conference on Bacteriology. He arrived back in Seoul September 10th.

Dr. Lew and his associates have produced drugs which will usually cure leprosy; he is now working on a serum to completely prevent this ancient disease.

New Organ in Young Nak Presbyterian Church

Recently, World Vision's Korean Children's Choir visited Dunedin, Florida to sing in the Kirk of Dunedin. In return, they were given an organ concert. The beauty of the



Drs. Mooneyham and Engstrom with Young Nak Presbyterian Church's new organ—"a result of the active concern of one man."

concert moved Dick Hamilton, World Vision's East Coast Area Director, to mention that Young Nak Presbyterian Church in Seoul, Korea, the world's largest Presbyterian Church, needed a good organ. His comment caught hold of David Bronstein, then Kirk rector, and Bronstein went into action.

He quickly raised enough money to buy a huge Allen electric organ. Then he and his crew flew to Seoul to install the organ and its decorative pipes. Its music now fills Young Nak Presbyterian Church, as a result of the active concern of one man.

Maranatha Festival of Missions

Maranatha Conference Grounds, Muskegon, Michigan was the site of the largest Festival of Missions World Vision has ever had. Jim Franks, World Vision's Midwest Area Director, and his staff have been commended for their thorough planning.

Two hundred ministers attended the Clinic for Clergy August 27-29. The Ladies' Retreat, featuring Corrie ten Boom, drew thousands of women—overflow crowds—to each of three daily services from August 29-31.

But the Maranatha Conference is not a success story merely because of its record crowds. According to several who were there, it was successful because the Holy Spirit took hold of the thousands present and turned Maranatha into a conference of love and joy in Jesus' name.

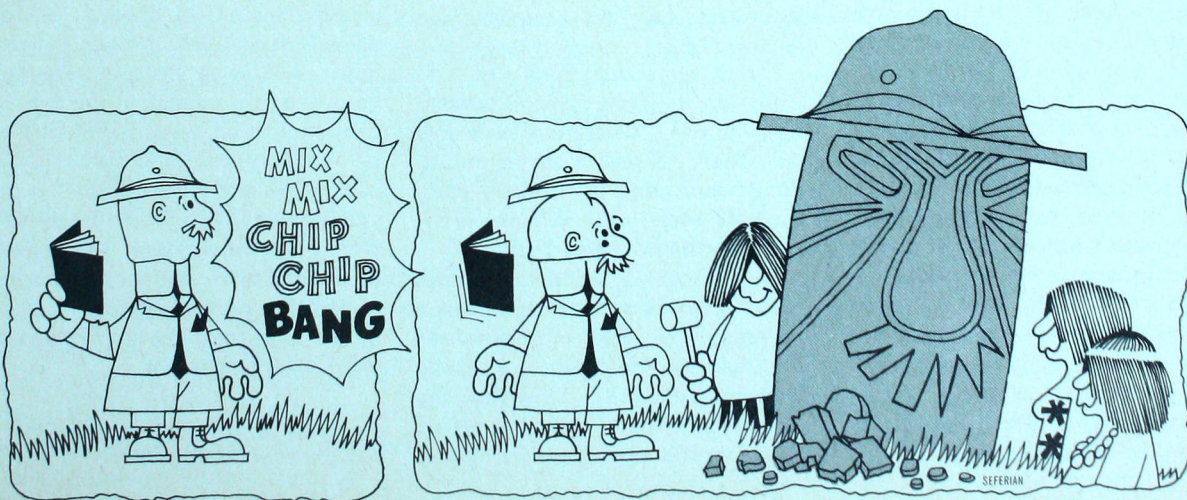
BERMUDA "FESTIVAL OF MISSIONS"

A Vacation for the Whole Man

October 27-November 3

Can a missions conference open the door to both a spectacular vacation and a vital time of spiritual growth? The 1973 "Festival of Missions" in Hamilton, Bermuda may do just that for you. During the conference, with the help of world mission leaders, you'll learn of the growth of Christianity in the world today and what you can do to become more involved. Throughout the festival, the beauty of Bermuda will engulf you.

\$310 per person covers your round trip flight from New York, meals, conference registration and lodging. Because there is limited space available, please call Richard Hamilton immediately to register or obtain more information. 201-652-5580 (201-891-2082 after office hours)



monthly memo



At a recent meeting of our World Vision Board of Directors, our president, Dr. Stan Mooneyham, mentioned a problem many of us face when we are asked to describe briefly what kind of an organization World Vision is.

It is most difficult—if not impossible—to describe the program, work and ministry of World Vision in a sentence or two.

For example, we are involved in such social welfare activities as childcare (with more than 50,000 children in our care), medical work, work with leprosy patients, etc. We carry on an extensive Christian

Leadership Development and Training Program all over the world. We engage in a large and significant ministry of relief to refugees: community development programs, hospital and clinic construction, etc. We constantly seek to alert the Church to its responsibility to obey our Lord's great commission and go into all the world, preaching the good news of the gospel. And we are continually, in a host of ways, engaging in evangelism by proclamation as well as by presence.

How does one say this effectively in a sentence? Dr. Mooneyham solved our problem when he concluded, "We are the people who help people care." How true!

In other words, World Vision serves as a switchboard between the need and the supply. We search out the tragic needs to be met in the world and alert those who want to share in meeting those needs in Christ's name. We want to help you care—and act. We want to continue to be "people who help people care." Thanks again for loving, caring and sharing.

Executive Vice President

God's Communication System



God's communication system is reflected in the International Intercessor symbol: our prayers from around the world going up to God and the answers coming down.

What is the moving force, the power, that activates this communication system between God and man? What carries our praise and prayers up to God? What produces the miraculous answers to our prayers? It is, of course, the very power of God himself.

The "power" of God is the English translation of the Greek word *dunamis*. According to *Strong's Concordance*, this Greek word means "force," specifically, "miraculous power." Our English word "dynamo" also is derived from *dunamis*. And a dynamo, according to Webster, converts mechanical energy into electrical energy or vice versa by induction.

Electrical power is the backbone of our modern communication systems: telephone, telegraph, radio, television. How similar to God's dynamo which conveys our prayers

upward. And how similar the miraculous answers to prayer are to the conversion of electrical energy into mechanical energy to produce goods. Prayer power can move mountains, still storms, cure the crippled, feed the famished.

Today our Lord Jesus Christ is "sitting on the right hand of power" (Matt. 26:64). "Wherefore He is able (has power) to save them to the uttermost that come to God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

And, wonder of wonders, God has given this power to us, the followers of Jesus. "Ye shall receive power after that the Holy Ghost is come upon you (Acts 1:8). "Likewise the Spirit also helpeth our infirmities: for we know not what we should

pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

And so our prayers ascend up to God through the intercession of the indwelling Holy Spirit and of our Lord Jesus Christ seated at the right hand of power. And that same power, the power of God, provides the miraculous answers.

But just like our electrical systems today, the availability of this prayer power from God depends on our being "plugged in" through the Holy Spirit. Just as an electric current can be broken by a break in the line, our communication system with God can be interrupted and broken. Sin causes this break. But God has provided a remedy to repair the break in the communication system—the blood of Christ. With the power line intact, our prayers again will ascend up to God, and the miraculous answers will come down.

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

Missionary Commitment: Flame Without Frenzy

Centrally, the Christian mission in the world is not a matter of geography but of identity—knowing who I am as a person in Christ and as a person in a community of persons who also are in Christ.

All of us together and each of us individually have—or should have—a sense of *sentness*. If this is missing, mission, like a damp firecracker, will have only a sputtering fuse—no explosion.

Have you marked how many times our Lord talked about *sending* and *being sent*?

These twelve Jesus *sent* out . . . — Matthew 10:5

Behold, I *send* you out as sheep in the midst of wolves. — Matthew 10:16

The Lord appointed seventy others, and *sent* them on ahead of him . . . — Luke 10:1

. . . Pray therefore the Lord of the harvest to *send* out laborers. — Luke 10:2

. . . As the Father has sent me, even so I *send* you.

— John 20:21

In rooted fact, a missionary is one who participates in the mission of Jesus Christ. That mission is to confront men with God who, through the Cross, offers them his forgiving and healing presence.

This mission is more than productive; it is *reproductive*: the forgiven demonstrate forgiveness and the healed become healers.

Furthermore, in our Lord's life and death we are given a model of the price and passion of mission. "The Son of man came not to be served but to serve, and to give his life as a ransom for many." The gospel forever sounds the death knell of a life-style that demands servants. Instead of demanding servants, Christ's sent ones are those who have *become* servants.

For too many of us the Cross is an ornament of religious respectability. It is, ironically, the means by which the Christian mission is sentimentalized and tamed. Not as an ornament but as an instrument—an instrument of death to pride and complacency—does the Cross achieve its real role in the scheme of mission.

"I came to cast fire upon the earth; and would that it were already kindled!" That is how Jesus felt about his mission of transforming love to men everywhere. His commitment was as torrid as it was total. With most of us it is as tepid as it is tentative.

Douglas Hyde is a Roman Catholic. For twenty years he was a Communist. At one time he was news editor of the *Daily Worker*. His conversion to Christ through the witness of the

Roman Catholic Church did not quench his idealistic passion; it simply redeemed it and redirected it. He produced a book called *Dedication and Leadership Techniques*. He writes:

I would say that, beyond any shadow of doubt, one of the things which Communist Party members have in common is their idealism, their willingness to sacrifice, their zeal, their dedication, their devotion to their cause.

Hyde was asked to join the staff of the *Daily Worker*. He was given eight days in which to change his whole mode of living. Listen again as he describes what happened:

I was proud to take on that work. I did not hesitate and felt it was the greatest honor the Party could pay me as a communist writer. In taking on that work I accepted a two-thirds cut in my salary. The salary the Communist Party offered me was just one-third of what I had been earning for years and was, in fact, smaller than my expense account had been for years . . . I had to give up smoking and a great deal more besides. Later on, when I was converted to something better than Communism, I saw no reason why I should be reconverted to lung cancer, so I continued as a nonsmoker. The sort of sacrifice which the Party demanded of me was perfectly normal, and it seemed perfectly normal of me to accept it.

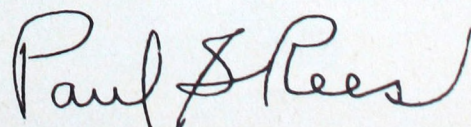
There was commitment—intense, costly, unrestrained.

Yet it was not a frenzy. It was a flame. A frenzy is a riot of emotions unrelated to the means by which chosen ends can be reached. A flame is focused emotion. It is the heat of passion directed toward those means by which desired goals can be achieved.

When Douglas Hyde became a Christian, his commitment was transferred from the class struggle to the Kingdom of God. This Kingdom, said Jesus, is not in essence "meat and drink" (though it embraces these material concerns), but is "righteousness, and peace, and joy in the Holy Spirit."

People telling people, people *demonstrating* to people, that Christ is the way into this Kingdom of love—that's what Christian mission is all about.

It's not a frenzy—that's pathetic. It's a flame—that's powerful.



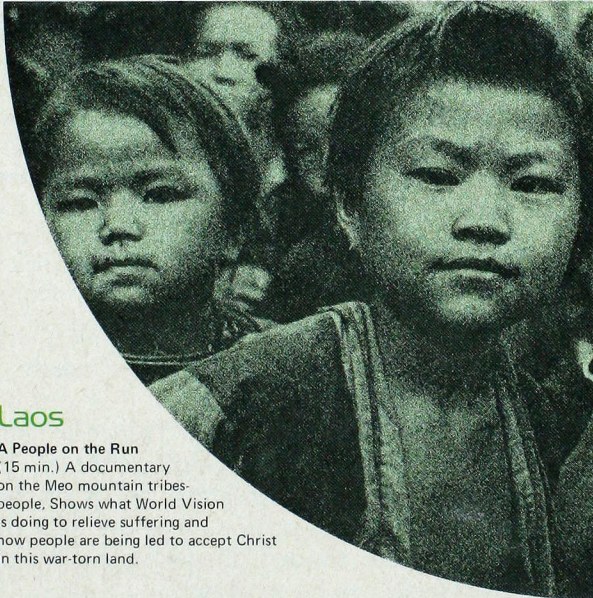
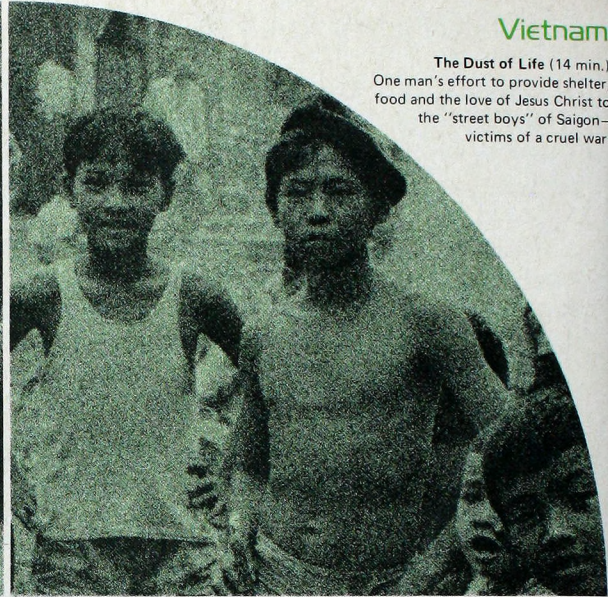
Bangladesh

To Plant a Seed (18 min.) The aftermath of war, and Christian compassion at work.



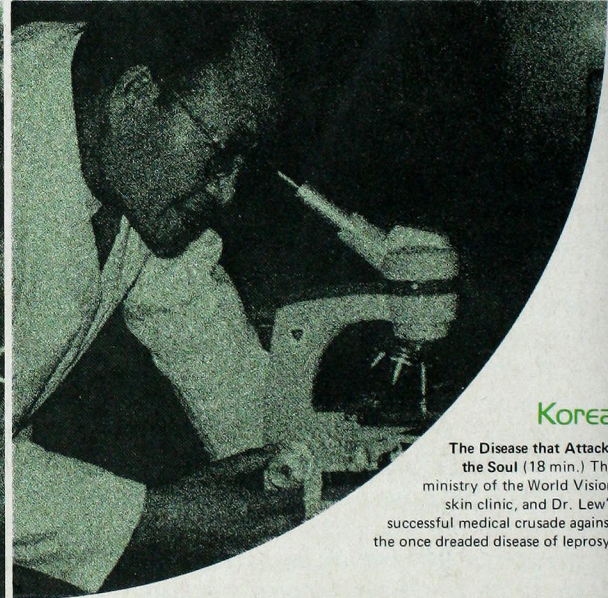
Vietnam

The Dust of Life (14 min.) One man's effort to provide shelter, food and the love of Jesus Christ to the "street boys" of Saigon—victims of a cruel war.



Laos

A People on the Run (15 min.) A documentary on the Meo mountain tribespeople. Shows what World Vision is doing to relieve suffering and how people are being led to accept Christ in this war-torn land.



Korea

The Disease that Attacks the Soul (18 min.) The ministry of the World Vision skin clinic, and Dr. Lew's successful medical crusade against the once dreaded disease of leprosy.

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