

OCTOBER 1977

world vision



**SOUTH AMERICA:
GREAT CONTINENT
GREAT NEED
GREAT OPPORTUNITY**

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PHOTO CREDITS: Cover, Eric Mooneyham, Stu Willcuts, American Stock Photos; pp. 3,5 (bottom),6,7, Stu Willcuts; pp. 4, 5 (top), Eric Mooneyham; p. 9, Barbara Weisbrod; pp. 10,11, Faith Annette Sand; p. 12, Kathryn A. Hinke; p. 14, American Stock Photos; p. 16, Fabian Bachrach; p. 17, Brothers Photography.

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Volume 21, Number 10/October 1977

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Published by World Vision International, a nonprofit religious corporation with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. The organization is a missionary service agency meeting emergency needs in crisis areas of the world through existing Christian agencies. Founded by Dr. Bob Pierce in 1950, it is administered by its board of directors: Dr. Richard C. Halverson, chairman; Dr. W. Stanley Mooneyham, president; Mr. Claude Edwards, vice-chairman; Dr. F. Carlton Booth, secretary-treasurer; Dr. Ted W. Engstrom; Dr. Paul S. Rees; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Senator Mark O. Hatfield; Mr. William Newell; Mr. Bruce R. Ogden. **NORTHEAST AREA DIRECTOR**, The Rev. Richard Hamilton, 45 Godwin Avenue, Midland Park, New Jersey 07432; **SOUTHEAST AREA DIRECTOR**, Mr. Jerry Sweeters, Verré Centre, 1835 Savoy Road, Atlanta, Georgia 30341; **MIDWEST AREA DIRECTOR**, Mr. James Franks, P.O. Box 209, Grand Haven, Michigan 49417; **PACIFIC/NORTH AREA DIRECTOR**, The Rev. Joseph A. Ryan, 425 Mayer Building, 1130 S.W. Morrison Street, Portland, Oregon 97205.

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World Vision is a member of the Evangelical Press Association. Send all editorial correspondence and changes of address to *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 30 days in advance of your moving date. Enclose an address label from a current copy along with your new address.

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INSIDE OUR WORLD . . .

It goes on and on and on...

It's the jungle, the endless, untamed jungle. It goes on and on forever. There are vast jungles in any number of countries. But there's nothing that compares with the Amazon Basin jungle.

It stretches nearly all the way across South America—in a near seamless carpet of “ever” green. (Read “South America: Great Continent, Great Need, Great Opportunity,” beginning on page 3.) According to the author, Stu Willcuts, that jungle “has no beginning and almost no end.”

In many ways, that jungle typifies all of South America. It's huge . . . and so is the continent. It's growing . . . and so is everything about this land. It's beginning to open itself to the world . . . and so are the people. In a new way they are responding to opportunities around them.

And these opportunities are many: industry, mining, lumbering. Many more.

But there are problems and hindrances. Distance is one. Lack of industrialization, another. Overcrowding in the cities. And children. A vast army of them. According to journalist Bruce van Vorst, “Latin America's major cities are swarming with well over a million children . . . (whose) families are unable or unwilling to take care of them.” (See “Latin America's Children of Darkness,” *WV*, October 1976.)

There are fortunes to be made in this land, and outside companies are coming in to reap them. Often these industries attract cheap labor from the interior and settle them in shacks. And there begins another vicious circle: The people are too poor and too proud to return to the farm. So they remain, and become another part of the problem.

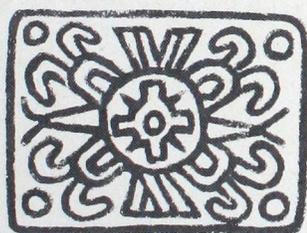
In this issue we deal with much of Latin America. We think you'll agree: There's much to be done there for God. World Vision believes this so much that we're trusting the Lord to help us to move into that continent . . . and become involved in the lives of those who are waiting. . . .

“As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

It's a big job ahead. Join us.



SOUTH AMERICA:



GREAT CONTINENT GREAT NEED GREAT OPPORTUNITY

by **Stu Willcuts**
Regional Director,
Relief and Development,
Latin America
World Vision International

It's difficult to describe how I felt as I looked out the window of the giant 747 jetliner. The airplane was a veritable moving convention hall, yet it seemed so insignificant compared with the endless green jungle below us.

We had been flying over the Amazon Basin for hours, and I thought, "This is like flying from Los Angeles to New York—and being over the same forest the whole time!"

I dredged up some of my high school geography statistics about the basin: Over 60

percent of the world's oxygen is manufactured here, and 25 percent of the world's fresh water comes from the Amazon's 2500-mile length.

Even more important, though, is what's happening now along the banks of this mighty river. The Amazon Basin is one of the fastest developing areas of the world, with industry, agriculture and development converging from all sides. It is a symbol of the "awakening" of the entire continent of South America.

But too many people are being left behind in this great awakening. They are the little people: peasants, subsistence farmers, Indians, who are still centuries behind in their lifestyle. They do not have the skills or money to better their lives, and they dazedly watch from a

cage of poverty and disease as the world passes them by.

It was for these people that I was coming to South America. I was the development member of a World Vision team making a six-week trip to 10 countries. The other members were An Tran, the coordinator; Dr. Graciela Esparza, World Vision's newly appointed childcare director for South America, and Dr. Alberto Barrientos, Latin American consultant. Collectively, we were known as the "South America Survey Team."

The purpose of our visit was to determine the need and extent of possible World Vision involvement in South America, over and above previous Pastors' Conferences and childcare





Throughout South America, rural families are moving to the cities, hoping for a better life. Too many of them never obtain it.



(they are even older than the legendary Incas), live primarily on the high Bolivian plains, at altitudes of 14,000 feet and above. They are pictured in the travel folders with their shaggy llamas, fascinating bowler hats and brightly colored clothes.

But the reality of their lifestyle is not quite so picturesque.

Most Aymaras do not live to be even 50 years old, and 40 percent of their babies die before the age of one. They are usually farmers, and they scratch at the rocky mountainsides for a scraggly crop of maize or potatoes to sell for a few pesos at the village market. All this for an annual income of *less than \$150*.

But recently the Aymaras have become part of a phenomenon shared by developing countries around the world: the move to the cities. Succumbing to dreams of easy—or easier—money and a better life for their children, almost half a million Aymaras have moved to La Paz within the last 10 years.

They have no job skills, no education, no knowledge of urban life; and they find the transition difficult. They usually end up living at the edge of town in rickety shacks, sitting and staring their lives away. In a word, they are destitute.

The group of young men with whom I met hopes to start a clinic that will help these Aymaras who have moved to La Paz. World Vision will be providing planning assistance for the project, some medical equipment and later evaluation. There will also be a preventive

work that was already in progress. As always, World Vision would work through evangelical churches in the country, and we wanted to be sensitive to the desires and needs of the people we would be helping before any programs were planned. Then, when we returned to the States, our recommendations would be turned over to the World Vision Board of Directors for action.

South America was no stranger to me. My parents used to be missionaries to Bolivia, and I was born near the headwaters of the Amazon. As our plane circled for its landing at La Paz, the world's highest capital city, I felt like I was coming home.

We moved from Bolivia when I was still young, but I really identify with the Bolivian people. I've laughed with them, and I've felt the pain of their sorrow. And the fact that I live thousands of miles away hasn't kept me from being deeply concerned about their problems and wanting to help.

So our team's meeting with a group of Aymara Indians in La Paz had a special interest for me. I had grown up with some of those young men, and it was a meeting of friends—wanting to help other friends.

The Aymaras, their origins lost in antiquity

health care program and classes in hygiene and sanitation.

As the work progresses, there are plans to send mobile teams into outlying areas for those Aymaras who are isolated in their mountain villages. What an opportunity to improve people's lives and share the Good News of Jesus Christ at the same time!



Another stop of our itinerary was Peru, and there we found a well-organized evangelical church that is trying to broaden its ministry.

One of the ways they hope to accomplish this is with an outreach to the Quechua Indians.

Quechuas are the largest Indian group in South America, and they are the people who made up the legendary Inca empire. Today, however, 90 percent of these 2.5 million people survive by subsistence farming, and 75 percent suffer from tuberculosis. Without treatment, the disease is highly contagious, and it is almost surely passed on to Quechua children and other family members. The TB is a trap from which the Quechuas cannot seem to escape; it has almost become a way of life.

But Dr. Nat Davies is bringing help—and hope—to these people. He has a small Christian

hospital in Urcos, a small town east of Cuzco, high in the Andes.

The village is one of those "uttermost parts" of the earth that Jesus talked about.

But remote as it is, Nat Davies and his fellow medical staff are bringing the Gospel to the Quechuas through the gift of their healing hands. The hospital has an excellent reputation, and patients come from as far as 300 miles away for treatment.

Nat Davies has a dream, however, of helping people beyond his hospital's capabilities and geographic reaches. Speaking with excitement, he shared it with me:

"I would like to train dozens of Quechua nurses and paramedics," he said. They would work with their own people, going out in teams to surrounding villages to give health care and education. Quechuas who would otherwise live out their lives with TB and malnutrition would now have a chance."

I caught hold of Nat Davies' dream and shared it with World Vision. Plans are now under way to make it a reality for the Quechuas of Peru.

One final stop on the trip was Brazil. There, many miles from nowhere, I met Ataidos Gonzalez dos Santos.

Ataides is a man with a second chance because of World Vision.

He used to be a sharecropper in northeastern Brazil. But there has been a drought in his area for the past two years. Ataides and his family of five either had to move or starve.

They bought a bus ticket and rode west on the new Trans-Amazon Highway. After several days on the bus, they came to Estreito, the town where the "Trans-Am" joins the main north-to-south highway from Belem to Brasilia.

Ataides and his wife, Lucia, had friends in Estreito, which meant potential work contacts,



(top) The author, at Nat Davies' clinic in Peru.
(bottom) Ataides dos Santos, outside his new home in Brazil.



so they decided to stop. Their first Sunday there, they attended the local Protestant church—and heard about a new land resettlement program. Intrigued, Ataide went to see Wilmer Mills, the program director, for more information.

Wilmer, a missionary agriculturist from Louisiana, explained to Ataide that the program worked through a system of loans and land grants.

“You and your family can get land that will eventually become yours,” said Wilmer. “The Presbyterian mission in Brazil bought the land many years ago, and is now selling it to families like yourselves who need help to get started again.

“You must clear the land, work it, build a home on it. As you grow your crops and sell them, you will repay your loans. After that, it is all yours.”

Wilmer went on to say that there would be a school for the children, and the family would

receive health care. A church would also be built in the area, which is about 15 miles from Estreito.

Ataide and his wife were eager to accept this opportunity. They are some of the lucky ones.

Wilmer told me, “We have people coming here every day who have heard about the resettlement program. So many want to join, but it is impossible to accept all of them right now. And the program wouldn’t be possible at all without World Vision.”

I visited Ataide at his new home. He and his wife gave us a very warm welcome, and provided us with popcorn, milk and rice.

As we prayed and sang together, Ataide expressed his great thanks and said quite simply that, “without World Vision and our Christian brothers, we would have no future.

“God has been good to us by providing Wilmer Mills to live with us and to teach us . . . and by providing World Vision to make it all possible.”

The need in South America is obvious. In every country we visited I saw people who are asking for a chance to break out of the cage that poverty has put them in. They are asking for someone to help them spring the trap.

The Evangelical Church of Latin America is broadening its programs and ministries to begin meeting these needs. World Vision feels privileged to be a sister agency in these efforts, and we are excited about our part in helping these people. We believe that God has provided us a great opportunity to be a witness for Him in South America, in Central America, in the Caribbean.

Your gift can train a nurse, help equip a clinic, give a farmer a piece of land. Please stretch out your hand . . . and join us in a partnership of caring.

.....

I would like to share in community development efforts in Latin America. Enclosed is my check for \$_____ 3300-HA7-303
 Please use this \$_____ where most needed. 0000-HA7-000

Name _____

Address _____

City _____

State _____ ZIP _____

Identification Number _____
 (See mailing label.)



facts of a field

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

VITAL STATISTICS

Area: 440,000 square miles (about as large as Texas, Oklahoma and New Mexico combined).

Population: 25 million (fourth most populous country in Latin America).

Capital: Bogota.

Urbanization: 63 percent, with a continuing upward trend.

Population Growth: 3.2 percent.

Population Density: Average density is 53 persons per square mile. Western Colombia contains 97 percent of population.

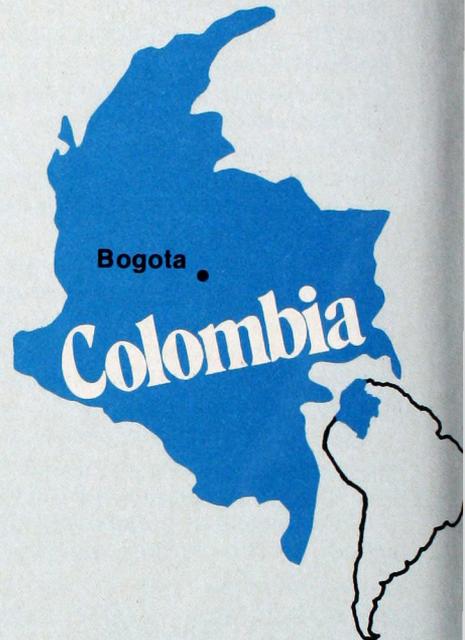
Ethnic Groups: Population is 48 percent mestizo (white and Indian mixture), 20 percent Caucasian, 24 percent mulatto (white and Negro), 6 percent Negro, 2 percent Indian.

Languages: Spanish spoken by 98 percent of population, but there are 180 indigenous languages and dia-

lects. Literacy is 73 percent.

Economy: Chief agricultural products are coffee (second largest producer after Brazil), bananas, rice, corn, sugarcane, plantains, cotton and tobacco. Chief industrial products are textiles, processed food, clothing and footwear. Natural resources include petroleum, natural gas, coal, iron ore, nickel, gold, copper and emeralds. The major export is coffee (60 percent of total exports). The per capita GNP is \$445 (U.S., \$7060).

History: Established as a Spanish colony in 1549. Proclaimed independence in 1819. Numerous wars and internal strife during 19th century and more internal strife during 1946-1958 led the two largest political parties to form the National Front to resolve fierce partisanship. In 1974, elections marked a return to normal competition for the presidency.



Current Status of Christianity:

All major urban centers (with the possible exception of Manizales) are now considered to be open to the Gospel. Within the cities, it is the working class and recent migrants to the city who have responded in the greatest numbers. There are reportedly Christians in 20 to 25 of the country's 50 Indian tribes, although the number is still small.

Churches:

Roman Catholicism has been predominant in Colombia since the 16th century. In 1977, the Roman Catholic Church claimed 24 million members, among about 96 percent of the total population, but only an estimated 10 percent are considered active. There have been recent tensions within the Catholic Church over social and biblical questions, but groups of Catholic charismatics are bringing some renewal.

Protestant churches in Colombia call themselves "Evangelical," not "Protestant," because the latter term has a negative meaning to Catholics. After

years of persecution, Protestants are now free to proclaim the Gospel, and the Church is growing about three times the rate of the population growth. The total baptized membership of Protestant churches in 1973 was almost 120,000, representing 1 percent of the population.

The Evangelical Confederation of Colombia (CEDEC), to which most Protestant churches and missions belong, reports 46 Protestant denominations or church bodies in Colombia. The largest of these include the United Pentecostal Church, Seventh-day Adventists, Baptist Convention of Colombia, Foursquare Gospel Church and the New Tribes Mission.

The major activity of all the established churches and mission societies is evangelism. Protestant radio broadcasting has also been permitted in recent years, and production and distribution of Protestant literature is freely allowed.

Education and social concerns are also important aspects of church life. In 1973 there were

about 250 Protestant schools, and many churches and missions offer correspondence courses. More than a dozen groups have Bible institutes, and three have seminaries. There are also several programs in Theological Education by Extension (TEE). Social concern is evident in hospitals, orphanages, literacy training, community development and technical assistance.

Missions: Roman Catholic missionaries in Colombia numbered 2176 in 1975, with 61 from North America.

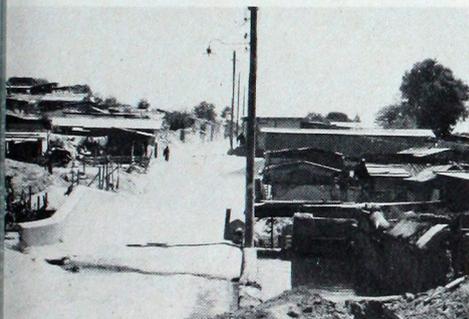
Most Protestant foreign missionaries are from North America; others come from the United Kingdom, Germany and Switzerland. In 1976 there were 780 North American-based missionaries, representing 71 agencies (not all agencies reporting). However, new missionaries are being temporarily barred from entering Colombia until quotas and procedures are established to clear them through the CEDEC.

COMALAPA UPDATE: One Family's Future

by Barbara Weisbrod

It has been said that the American people have an attention span of just eight days with respect to natural disasters throughout the world. Not believing this—or not wanting to believe it—prompts me to report what has happened in Comalapa, a Guatemalan village, since that country's massive earthquake in February 1976.

A year after the quake, some homes had been rebuilt, some were half built, some were still in rubble. But what about the individuals of Comalapa? What has happened to their lives since the earthquake?



Comalapa . . . partially rebuilt.

For Señora Caté, the earthquake was not her first brush with tragedy. Widowed as a result of a truck accident three years earlier and left with four children, she had been eking out a meager existence by weaving. She and the children shared a home with her parents at the edge of town.

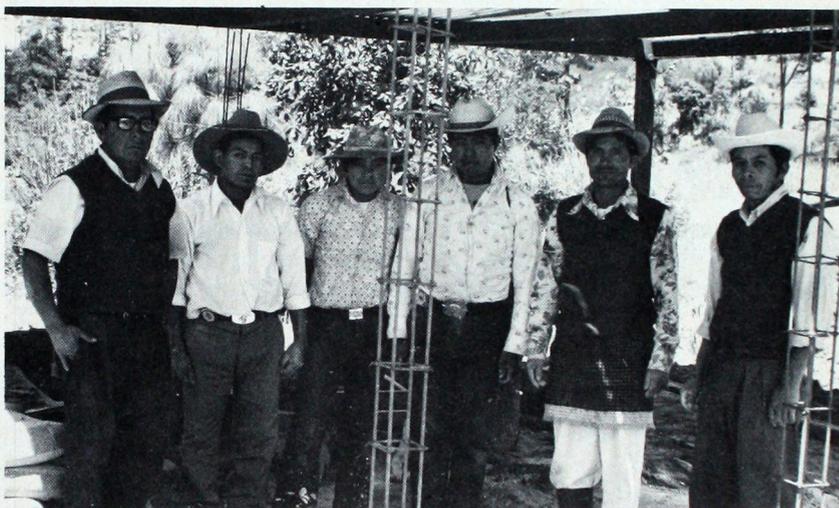
When the earthquake destroyed the parents' home, they

Barbara Weisbrod is the wife of Mr. Don Weisbrod, World Vision Relief and Development Coordinator in Guatemala.



Señora Caté and her daughter near their new home.

Felipe, the Comalapa construction supervisor (left) with bricklayer trainees. These men will work with each family to build their new home.



were all forced to move into crowded, very temporary quarters. Señora Caté's sons continued their schooling only with the help of their World Vision sponsors.

When the World Vision reconstruction committee in Comalapa decided on a plan to build earthquake-resistant houses of concrete blocks and corrugated metal roofs, they decided that Señora Caté and her children should be the recipients of the model house. While the committee asks all the families involved in the program to repay half the cost of the house (approximately \$300) over a period of several years, they realized that Señora Caté's resources wouldn't stretch even that far.

So her son is working as a night watchman at the World Vision supply house to provide their family's contribution.

Comalapa will never look the same again. The adobe walls and heavy tile roofs that contributed so much to the village's charm also proved fatal when they collapsed on their occupants the night of the quake. Many here have wondered how God could possibly bring good from such devastation of both homes and lives.

But over a year after the disaster, there has been much individual growth and spiritual revival as the people of Comalapa work at the long, arduous process of rebuilding their town, their homes, their lives.



Hosea fumbled through his first-grade papers to show Doña Cecilia, the World Vision childcare project coordinator, how much he had learned during the first months of school. But he couldn't find much in that disorganized jumble of half-colored pictures and crudely traced letters.

Finally he looked up, flashing an infectious smile. I couldn't help but think—Really, children are the same no matter what their circumstances or geographic location. When all else fails, try a smile!

I had just arrived in Belo Horizonte, an interior Brazilian city where World Vision has a pilot Family-to-Family childcare project. George Doepf, World Vision's childcare director in Brazil, had been showing me around the outskirts of the "Beautiful Horizon" city. But no beautiful horizon was visible: It was obscured by belching smokestacks: multicolored purple, black, yellow and brown smoke pouring from the various metal refineries and manufacturing companies.

Ten years ago, Hosea's father, then unmarried, had come a day's journey by bus from his rural community to seek his fortune in this burgeoning city. Two years later, Hosea's mother arrived from the same town. Through mutual friends, they came in contact with each other again, and within months they were married. Now they have

five children: Hosea, 7; Hosanna, 6; Moses, 5; Angela, 4; Elijah, 2, and the expected one, due this month.

The family's story is repeated millions of times in Latin American cities, where bright lights and "easy" money lure the young people away from their parents' primitive farms. But many times these young adults don't understand the cultural differences between rural and urban living—and employment. Then there's the ever-present inflation. So their dreams end up in a shanty town on the city's outskirts, and they have too many children who too quickly learn to become delinquents.

But for Hosea and his family there has come a break in their cycle of poverty: World Vision childcare. In this case, it is a Family-to-Family Project.

In Brazil, the project is a three-way agreement: World Vision helps the churches to coordinate the families, and all must be actively involved.

In Belo Horizonte, there are 60 churches cooperating in the program, helping over 5000 chil-

dren from about 2000 families. Wise guidelines have been developed: Only four children per family may be enrolled in the program, thus giving the parents an incentive to limit their family. The support level is not enough to permit a parent to live off the childcare money, but it does give the family an added boost. They can now pay school fees, afford extra food and the necessary supplies and clothes to send their children to school



Faith Annette Sand, missionary to Brazil for 15 years, is now earning a Doctor of Missiology degree at Fuller Seminary, Pasadena, California.

New Horizons for Hosea's Family

by Faith
Annette Sand

—giving them a chance in life.

I asked Grace, Hosea's mother, what her biggest problem was in raising five children. There was no hesitation: *food*. Hosea's father, Osmar, began his employment in the city as an apprentice bricklayer, but now has become a full-fledged registered employee. But he still only earns between \$120 and \$200 each month, and there are a lot of mouths to feed.

Because of Osmar's skills, the family lives better than some of their neighbors. Osmar has built a little cement block house that has city electricity and sewage, but no running water. There is an indoor toilet, but it must be flushed with water from a bucket.

Although the family does have a material problem, I think that one of the real benefits from the program will be educational. All participating churches are expected to have some kind of learning program for all family members: literacy classes, sewing, hygiene instruction, Bible studies, home economic classes. All families are expected to participate.

Osmar has learned to read and write through the courses. Grace went a couple of times, but the literacy classes are always held at night, and Osmar is too Latin to allow his wife away from home after dark. But Grace seems satisfied, because now he reads to the family. And she now attends sewing classes at the local Baptist church, the one that coordinates the program for their family.

Grace has been a member of that church for the past eight years (thus, all those Bible names for the children!). Osmar joined, but is considered "backslidden" because he smokes. But Grace is quick to defend his interest in the things of the Lord, and she quoted me a verse of promise that she has claimed for his rescue from tobacco.

The children don't have spon-

sors yet, but they have been involved in the program for six months. (With so much need, the childcare program finds itself helping 17,000 children throughout South America, but there are only 13,500 sponsors.) There has been no obvious night-to-day change since the subsidy began arriving at Hosea's house, but Hosea certainly has a lot more going for him now than he did last year.

There's the new medical program. A Scottish missionary nurse has been loaned to the project, and I was in George Doepf's office when her first report came. Fifty children had been weighed and checked—seven were referred to volunteer doctors for further treatment.

The nurse is setting up "Under-Five Clinics," and each child in the program who is under age 5 will be weighed and checked on a monthly basis. This will combat the malnutrition that does its greatest damage to preschool children. Extra food will be available to supplement the diets of undernourished children. Also, health monitors will be trained in the churches to help families with water supply, human waste disposal and safety measures.

I watched Hosea throw a stick for Joe, the family dog, to retrieve—universal fun. But the setting was a bit strange: In the background was a giant five-foot anthill that the children climbed occasionally, and below the house ran a putrid, garbage-infested stream. Grace said she tried to keep the children away from the water, but it was hard to keep up with all five at one time. Elijah wasn't what we'd call "fully dressed," but as soon as he learned a few niceties, he would wear shorts, like his brothers.

There are a lot of material minuses in this family, but there are pluses in other areas. Even on a first visit, it was obvious that this is a nicely knit family. They aren't orphans nor are they

abandoned. (São Paulo, Brazil alone has 400,000 deserted minors wandering its streets.)

But Hosea, his brothers and sisters and 3500 other sponsorless children in Latin America need someone to help. They need someone who is interested in sharing the love that Christ lived and talked about. They need someone who is concerned enough to provide the help they need to make that huge leap from a medieval rural lifestyle to the confusing demands of a modern city.



Won't you pray about helping Hosea . . . or Hosanna . . . or Moses? Or maybe one of the other children waiting for a sponsor? The needs may seem overwhelming, but their lives *can* be changed . . . one at a time.

Yes, I would like to sponsor a child. Please select a _____ boy _____ girl for me. Enclosed is my check for \$_____ for _____ months, at \$15 a month. I accept this responsibility for at least a year, if at all possible. 1000-HA7-101

Name _____

Address _____

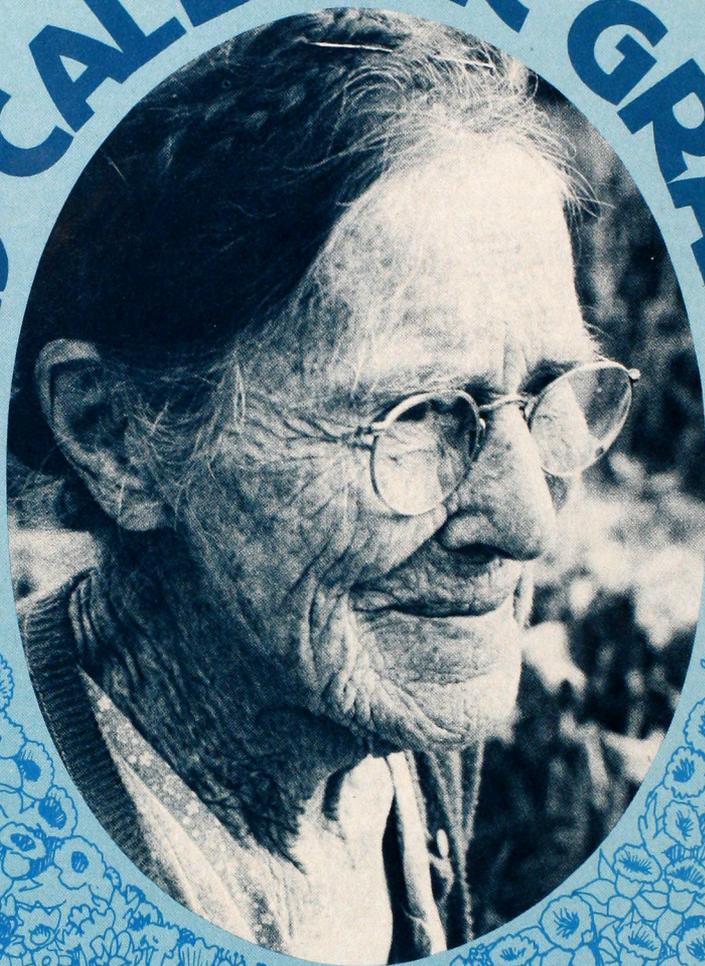
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(See magazine mailing label.)

THEY CALL HER GRANNY



by Kathryn A. Hinke

I met her in the mountains of Haiti this spring.

She's just a slip of a lady, no bigger than a minute. But she's feisty; the years have not dimmed the sparkle in her eyes. And she has been gifted with the wrinkles that only a lifetime of loving can bestow.

She came to Haiti 30 years ago this month—to begin a new life at the point when many people start winding down. Now, almost 90, she is still there—still caring, helping, giving her life away.

Her name is Bertha

Holdeman. But everyone—her children, her beloved Haitians, passing visitors—they all call her “Granny.”

She is making strawberry preserves when I knock on her back screen door. Smoothing her apron, she leads me into the living room of her neat stone house. We sit down on the couch . . . and step back into time.

“When did you become a Christian?” I ask. “And when did you feel called to foreign mission work?”

“I was saved at 19,” she

says, “and I read a book about a missionary in China. And the last words in that book were ‘Here am I, Lord. Send me.’ I used to just beg the Lord to ‘send me’—over and over.”

But the agency she applied to said she'd have to go to Bible school first.

“I was shocked!” she exclaims. “I knew I was saved, and I thought that was all it took.”

But if Bible school was necessary, then Bible school it would be. She studied three years at the Christian and

Missionary Alliance school in New York and was commissioned to go to Africa.

"But when it was time to go, France and England were already at war with Germany. I got my passport with no trouble, but I had to take it to the British consulate to get a visa.

"When I went into the Consul's office, he said, 'Although you are an American citizen, your father was born in Germany. We can't let you go.'

"So I said, 'Sir, if God wants me in Africa and you keep me from going, you'll be responsible!' But he replied that he was quite ready to meet his responsibility to both God and man—and that fixed that!"

Granny's mission board tried to get her out of the country for another six weeks. But they finally gave up, and she went back to home mission work in Tennessee.

"Then the board tried again," she says. "But before I ever left Tennessee, Germany sank an American ship, which threw the United States into the war. And that ended that."

Granny eventually married and had two children. Later, after her husband's death, she went into child evangelism work in Florida.

"But there was never a time," she recalls, "no . . . there was never a time that I wasn't ready to go."

It was in Florida that Granny met Dr. and Mrs. John Turnbull and their son Wallace. They were on their way to Haiti to begin an independent Baptist mission.

Granny remembers telling Mrs. Turnbull, "I sure wish you could stick me in your suitcase!

"Boy, I was ready right then!" she laughs.

And when a local dentist promised to pay her support if she would go to help Mrs. Turnbull, a nurse, her course was set. She recalls that she

bought a second-hand folding bed and a two-burner kerosene stove. And someone gave her a few saucers and some cups without handles.

"I packed it all in a nail keg—my new chair—and came with my stove and bed and a few quilts and pillows. And my cups without handles."

Shortly after Granny arrived in Haiti, Dr. and Mrs. Turnbull returned to the States to raise money. Granny had had home-nursing experience, but she was now the only medical help for 80 miles.

"I used to stand at the window," she says, "and the tears just ran down my cheeks. The children were all pot-bellied from malnutrition, and all of the people wore rags and tags.

"I remember once when it was raining, and a woman couldn't let her dress get wet because she needed to wear it in the city. She had a load on her head—stark naked, going down the road."

Granny held a "clinic" three days a week, and 250-400 people came each time.

"Half of them would have worms," she says. "So there I was—sitting in the sun on a rock with a gallon of castor oil and a bottle of worm medicine to mix with it. Some fancy clinic!"

The Haitian peasants never sent for medical help until they were dying, she explains. "The people were all voodooists then, and they went to the witch doctor first. That's one reason they were so poor. If they had a chicken and the witch doctor was hungry, he'd say, 'You'll have to sacrifice that chicken.'"

Granny also recalls visiting a mother whose 2-year-old child had died. She discovered the other children in the family had a little red string tied around their wrists to prevent the 2-year-old's spirit from coming back to play with them.

But what did Granny's own children think about their

near-retirement-age mother trotting off to the backwoods of one of the world's poorest countries?

"Eleanor, my daughter, was finishing a teaching job before going to Africa as a missionary," recalls Granny. "But she said she wasn't going until she knew how I was situated.

"She made up her mind she was coming to Haiti. And if things didn't suit her, she was just going to take me away from here and bring me back to the States! That was it. Period.

"But Eleanor got down here and met Wallace, and he talked her into coming to work in Haiti," she laughs. "And they were married the following August!"

The sun is starting its slide behind the mountains now, and it's time for me to go. But one final question: What advice would Granny give to those contemplating mission service today?

"There are three essentials for being a missionary," she flatly states, a twinkle in her eye. "The first is adaptability. The second is like unto the first: adaptability. And the third is a combination of the first two: adaptability.

"Everything is new: the language, customs, country, everything. If you can adapt yourself, you can make it."

As I leave Granny, standing among her flowers, I ask her, "Do you have any regrets about coming here? If now were 30 years ago, would you make any changes?"

Just for a moment, she grows introspective, fingering her apron with love-worn hands, remembering. Then she turns, and smiles.

"Oh, no," she answers, shaking her head. "It would be the same.

"If I had a dozen lives, I'd do it all again."





Harvest in the Jungle

by Ruth Fowler

Elena Cuesta grew up in the jungle village of Bellavista, on the Bojaya River in Colombia. She was the third of 12 children, and knew the hopelessness of remaining in the jungle.

When Elena reached her teen years, she set off alone on the four-day journey to the city of Barranquilla. Here she found work in the home of Southern Baptist missionaries and also found Jesus Christ as her Savior.

Elena wanted to become a nurse, and after several years at other jobs, she finally got a job as a nurse's aid. While working as an aid, she lived with missionary Diana L. Hall. The two women became friends, and when Elena went home for Christmas, Diana Hall went with her.

In Elena's village there are no church buildings, no bathrooms, no electricity. But the women felt the need for a special Christmas service. Elena had been

burdened for her people since she became a Christian, and they brought 10 Bibles to give away.

At the end of the service four young men accepted Christ into their lives. And during the visit, Elena's uncle talked to Diana about the medical and spiritual needs of the people in his nearby village of La Loma.

Within a few days after Elena

and Diana returned to Barranquilla, a request came to Clinica Bautista, the Baptist medical ministry, from La Loma. "The villagers wanted a medical caravan to visit their area," said Diana. "Plans were soon under way, and our trip was scheduled for May."

Elena couldn't return to her home with the medical group, though. Her prayers about becoming a nurse had been answered at last, and she was ac-

Elena grew up in the jungle... but she knew the hopelessness of remaining there.

cepted into nursing school. She was chosen as one of 150 new students from 700 applicants.

But Diana was part of the medical team, which also included a surgeon, a dentist, a nurse, a pharmacist and a pastor. They began the trip after a four-hour delay in takeoff from the airport because of rain.

When the plane landed and unloaded at the first stop, the team discovered that three boxes of medical supplies were missing, along with one missionary's duffle bag. But a radio message was sent, and the goods arrived the next morning. Then the team loaded baggage, supplies and hammocks onto a motor launch for the all-day and all-night trip to Bellavista.

"In this village we made contact with Elena's uncle," said Diana. "He had arranged for a canoe with an outboard motor for the rest of the journey to La Loma."

After drinking coffee with Elena's parents, the team started on the last leg of their trip. As they left, Elena's mother appeared with a suitcase, proclaiming that she would go along to take care of the missionary team.

They arrived at La Loma at sundown. The villagers had cleared out the largest building in town; it had four rooms and a tin roof, instead of the usual thatched one. Two rooms became bedrooms, hung with the team's hammocks. Another became a dentist's office, and the largest was divided to serve as a waiting room and an examining

room-pharmacy area.

During the day in La Loma, the team saw patients. The dentist saw about 60 people and pulled "countless teeth," according to Diana Hall. The missionary doctor, Robert L. Edwards, examined about 360 patients and made about 30 housecalls.

"Typhoid fever and malaria were the most common problems," Diana later reported. "Everyone also had intestinal parasites of some kind. Each patient paid about 30 cents for both the doctor and medicine, and 15 cents was paid for each extraction. Many families traveled two hours by canoe to see the doctor.

"This money goes into a fund to buy medicine to go to another village," she continued. "We charge a fee so the people will feel they are paying for the services and not become accustomed to free handouts."

At night however, the large room was packed by the villagers for another reason: evangelistic services. At the first service, when the invitation to accept Christ was given, everyone in the room raised his hand!

Puzzled, Pastor Jose DeMoya asked them to put their hands

down, and he talked some more about what it means to be a Christian. Again he gave the invitation.

And once again all hands were raised. He then gave each person a copy of the Gospel of John to study before the next night.

Since fewer people came to the service the second night, team members had a chance to talk to them individually. But on the third night there was another crowd so large that they had to be divided into different age groups. On the last night, the people were sad about the team's leaving, and asked them to stay.

"But our time was up," said Diana. "It greatly touched all of us when the villagers promised to pray that we would be able to return."

All the team members were excited though, about the great number of new Christians they were leaving behind. Each home received a New Testament, tracts and children's pamphlets.

And it all happened because God led an ambitious young girl to seek hope in the city. 

*F*ather, can my love reach those who weep?
Those who have nowhere to sleep?
Father, can I feed a child this day,
Who has no food—no will to play?
Am I the one that you urge to work?
To bring your love to those who hurt?
To show the way to the Shepherd's fold?
To break the bonds of the oppressor's hold?
If not I . . . then who will?

—Algene Hackett

Spiritual Orphans

India—a land of unparalleled ethnic diversity. A stranger asks not, “Who are you?” but, “What are you?”

Those who have been in India since ancient times will answer Adivasis, first settlers. Like a resting tiger guarding the heartland of India, the Adivasis groups stretch across central India into Pakistan in a belt of numerous tribes.

The Bhils, India's third largest tribe, is one such group. They are proud to be among the “first families” of India, but they are not yet part of that great spiritual family which has Jesus Christ as

an elder brother.

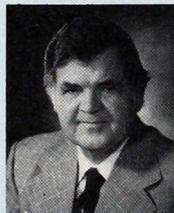
The three million Bhils live in widely scattered villages, working as hunters, laborers, watchmen, farmers. Existing in mortal fear of the evil eye, searching for a secure spiritual family through Animism and Hinduism, only a few have ever seen a Bible. Most of them could not read it if they had one.

They remain part of that great host of spiritual orphans, the family of the unreached, the forgotten and neglected peoples who wait to be adopted into the worldwide family of God. You can have a part in reaching out

to them in love—as well as hundreds of other unreached peoples around the world.

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

monthly memo



The Apostle Paul wrote to the church at Corinth that “stewards are expected to show themselves trustworthy.” One of our great concerns for World Vision is that we show ourselves to be trustworthy stewards of the resources God has given us. But exactly what does that mean?

Joseph is an excellent example of a good steward (Genesis 41). Because God enabled him to interpret Pharaoh's dream, Pharaoh put the entire nation of Egypt under his care. Following the direction of the Lord, Joseph immediately began a program to guard against famine. Sure enough, seven years later the famine came. But Egypt was ready for it and the people had enough to eat.

By being sensitive to God's leading and by thinking of the people's future welfare, not just their present needs, Joseph prevented the unimaginable suffering of a seven-year famine.

Similarly, we at World Vision

are seeking to be involved in *preventing* suffering, not just in trying to help once disaster hits. Just as Joseph's foresight averted disaster for Egypt, we hope our projects will bring lasting results that can carry people through times of severe hardship.

Let me give a few examples. To guard against the disastrous effects of drought, we are helping people build dams and dig wells. To help prevent future crop failure, we are training people in better agricultural methods. To help break the vicious cycle of malnutrition, disease and death, we are giving education and help in good nutrition, family planning and basic health care. Whenever possible, we are trying to minister in such a way *now* that people won't need our help in the future.

Of course, there will always be unforeseen crises that cannot

be prevented. In those situations, we will continue to move fast in bringing emergency aid. But we hope that as we help people look toward the future, some of these times of crisis will be avoided, just as Joseph saved Egypt from being overwhelmed by famine.

We feel this is part of good stewardship. We call it the “stewardship of results”—strategically designing every project to bring the most help possible, both now and in the future. And with it, always to find the ways to express the matchless love of Christ to those who are being helped.

May God richly bless you for making World Vision your channel of love to the needy. With His help, we will continue to make the most of every dollar invested in each of our 1600 projects around the world. Thank you for your faithful participation in this ministry.

Ted W. Engstrom
Executive Vice President

piece of mind

A forum
for expression of personal opinion,
criticism and dissent



“Every Head Bowed, Every Eye Closed. . . .”

by Dick Ringness

I have talked with many pastors and church leaders in the last few years about the amount of freedom that should be allowed in the church worship service. Of course, there are so many styles of worship: from the “structured program outline” to the “total congregation participation” approach. And needless to say, God is meeting needs and being magnified in every variety of worship that brings honor to Him.

What is exciting to me is that I see an open and fresh attitude in our ministers to find new and creative ways to employ the body of the Church in both the structured and free forms of worship. And through this action I can see—more than ever—the Church being strengthened, and individuals keying in on their special ministry and mission.

What got me thinking about this whole idea of freedom and congregational “partaking” was a church service I attended a number of years ago. I thought I was in a theatre, seeing a play. It was just “too perfect”; it was almost “automated”!

I imagined the pastor calling the staff into his office before the service and holding the following conversation:

“Now, Ed, you’re the head usher. It’s your responsibility to see that all of your men are staying together as you approach the front of the sanctuary. I was a little disturbed by our offering formation at the 8 A.M. service. And don’t forget the turn toward the front row on the first note of the offeratory.

“Say, Doug, let’s sharpen up the lighting cues

during the choir numbers and the altar call. Remember, I want the yellows and blues on our choir with a touch of red mixed in when we dim the lights during my closing. But not too dim, mind you—I need to see the hands going up throughout the sanctuary.

“And Dorothy, not too early on the organ for the altar call. Remember, the exact place that I want you to hit the background music is, ‘Every head bowed, every eye closed and no one looking around.’

“Now, let’s all just join hands and ask that God’s will be done and that the Holy Spirit will touch the hearts of those to whom we minister.”

It is my opinion that forms and styles of worship should undergo evaluation at times by pastors, the church board and church members alike. To find ourselves caught up in a system that isn’t conducive to new and creative thinking would be the boring kick-off for a menu of clichés, dead church services and meetings that go nowhere—with a group of people who don’t want to change things because they might offend someone.

Let us always pray for our ministers. Pray that they would continue to be open for change as the Holy Spirit directs. And let us pray that we will never become immune to the fact that automated forms of worship surrounded by all the “right” phrases can too easily manufacture themselves right inside our stained glass windows. When this happens, we begin worshiping style and not Savior; emotionalism or intellect, and not our Lord.



TWO WHEELS AND

The airline ticket agent in Tulsa, Oklahoma looked at me as if I had lost my mind.

"You want a *one-way* ticket to Atlantic City?"

"That's right."

"And a *one-way* ticket *from* San Francisco . . . back here?"

"Right again," I said.

That's when I realized how absolutely crazy it sounded.

She looked confused. "But how . . . how will you get from Atlantic City to San Francisco?" "I'll ride my bicycle."

She gasped. "Ride your bike . . . clear across the country?"

I nodded and told her the whole story.

It began about two years ago, when I became concerned about world hunger. For weeks, it seemed that every time I turned on the TV or radio, every time I read a newspaper—I heard and read about hunger.

The pictures haunted me. I thought about them . . . a lot.

I remember talking to God about the problem. "Lord, there's only one of me . . . and there's not much one person can do. But, Lord, You love those people even more than I do. Won't You help me do something for them?"

He seemed to understand. It didn't come as a big flash of inspiration or anything, but somehow I knew God would help me do something.

But when I talked with others about world hunger, a lot of people felt differently. Some were concerned, but some of them would say, "It's always been that way. What can you do about it? What can anybody do about it?"

I guess that's the part that got to me: "What can you do about it?"

About that time the idea of "walkathons" and "bikeathons" was popular. Some were for protest, some for raising money.

One day the thought came to me—*why not ride your bike across the United States?*

The whole idea nearly took my breath away. Clear across the country—that's over 3000 miles! That's a long, long way to pedal a bicycle!

The more I thought about it, though, the better it sounded. So I thought: *I'll ask my Dad, who's also my pastor. . . .*

He didn't seem very excited about it; neither did my mother. But they didn't try to discourage me. I guess they thought the idea might go away.

But it didn't.

I heard that Dr. Stan Mooneyham, the president of World Vision, would be speaking not far from where I was, so I arranged to go hear him. Then, after he'd finished speaking one night, I waited around and got to talk to him.

At first I was very hesitant about telling him what I had in mind. But he listened carefully.

"That's a great idea!" he said.

"You really think so?"

"Certainly! It's tremendous!" And he began giving me names of people at World Vision who gave me letters of introduction and "took me under their wing."

I was breathless and excited when I left Dr. Mooneyham. Somehow, his belief in me helped me to know that not only *could* I do it, but that I *would* do it.

There was a lot to do. Money to raise for my plane tickets, money for food and motels along the way (when I couldn't find anyone to put me up for the night). And letters to write. Phone calls to make.

Then came the day. I drove to Tulsa from Bristow, my hometown. I loaded my bike on the plane, said goodbye to my parents and friends and

flew to New Jersey.

The next morning I took my bike out on the breakwater. And there, with the waves crashing all around, I had a good talk with the Lord. Even though I was all by myself, I felt His love . . . and the love of many people surrounding me with their prayers.

"Lord," I said, "You know I'm not doing this as a fun kick, or anything like that. I'm doing it to raise money so people all around the world will know You love them. That You care!"

Then I started out. . . .

Throughout the trip I averaged about 70 miles a day. At night I would stop at prearranged places—about 21 or 22 across the country.

The nights I had no planned stop, I would locate a pastor in the phone book, tell him what I was doing and ask if he would put me up for the night. Only a couple of times was I turned down.

When I arrived at a church on Saturday, I usually stayed through Sunday. Often the pastor would ask me to share my concern about hunger with the youth, or even the whole church. I was grateful for these opportunities.

Along the way, at both churches and news conferences, I would hand out pledge cards and ask people to sponsor my trip for half a cent or a full penny for each mile.

I talked to lots of people and told them what I was doing. Most of them were tremendously interested.

I met some of the nicest people possible. In Ohio, when I was pedaling up a long hill, a car drove past me. I waved and they waved back.

A few minutes later they drove by again. This time they

A DREAM

by Rod Stafford

stopped, and the driver got out and handed me a cup of hot tea.

He grinned. "We thought you looked cold. So we turned around and got something to warm you up. . . ." And almost before I could say thank you, they were gone. It gave me a good feeling all day long.

I got awfully tired some days. But I kept right on going. I knew I could stop and rest, but when I thought of the millions of hungry people . . . well, I just kept on pedaling.

The whole experience gave me a new appreciation for the people I was trying to help,

and for how they are forced to live.

I still don't know the final total of the pledges the trip has raised. I hope it's a lot. But the important thing to me is that I did my best. I did what I could do to change the world hunger situation.

The trip took me about 58 days, but I wasn't riding all of that time. I think I was on the road a total of 45 days.

I was exhausted when I got to San Francisco. I had hoped to get there in the daytime, but it was getting dark when I finally reached the Golden Gate Bridge.

When I arrived, I rode the bike

trail down the hill to the shore. Like my send-off in Atlantic City, I was all alone. There was no one to meet me.

I wheeled over to the beach. Another cyclist was there watching me. I handed my camera to him and said, "Please take my picture!"

Then I rode my bike right into the water. I had made it! From Atlantic City to San Francisco! I had done it! My ride for hunger was finished.

"Thank you, Jesus," I said, shouting above the pounding surf. "Thank you for riding with me, for keeping me safe."

It was dark now, and I still had to ride to my final destination, a Church of God in South San Francisco. So I pedaled my bike through the streets of the city at night.

Then it happened: the only flat tire of my entire trip. As I started down the long hill to the church, I heard the hiss of its escaping air.

I hurriedly pumped it up and again started down the hill. But in my haste, I passed the church! So I pumped up the tire again and rode up the hill to my final destination.

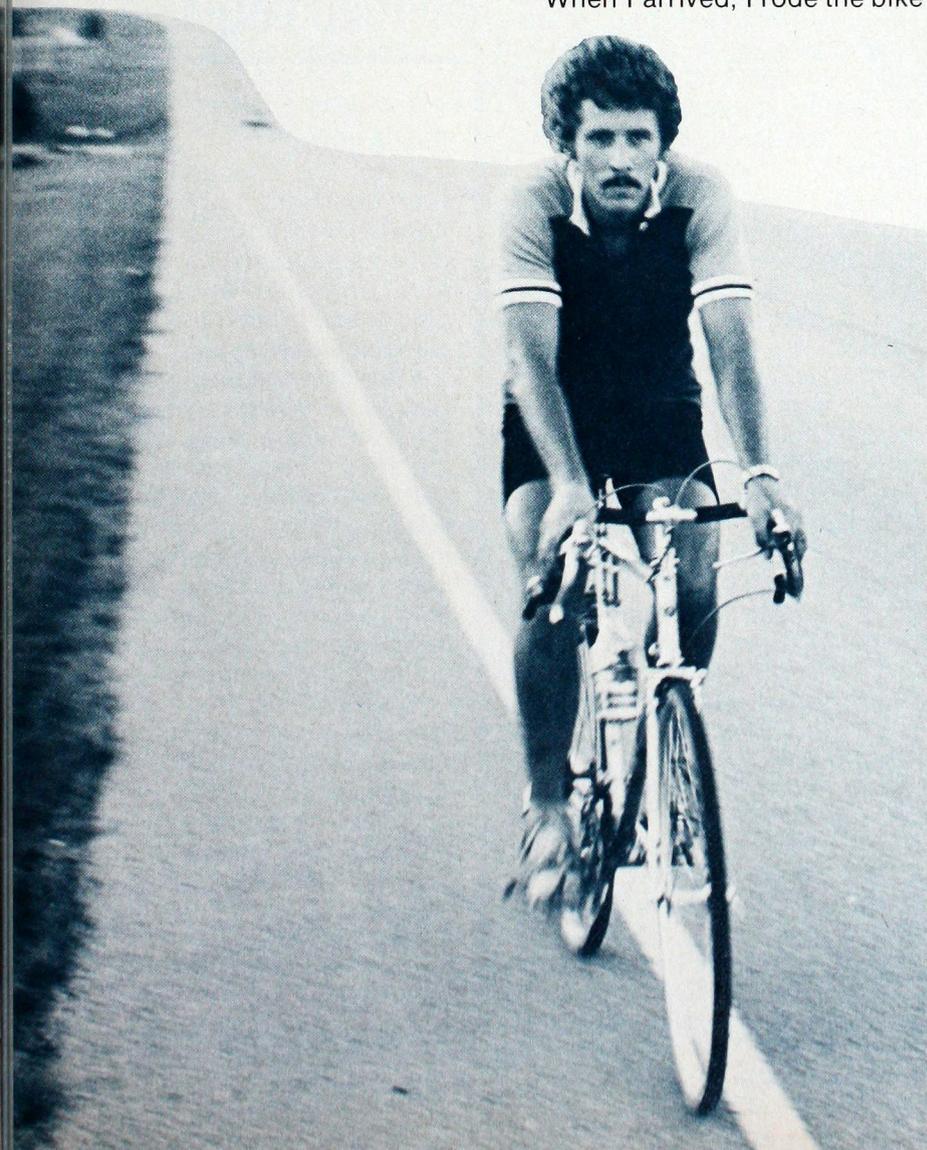
Back home now, and enrolled for my final year at Oklahoma State University, the trip seems long ago and far away, even though it's only been a couple of months.

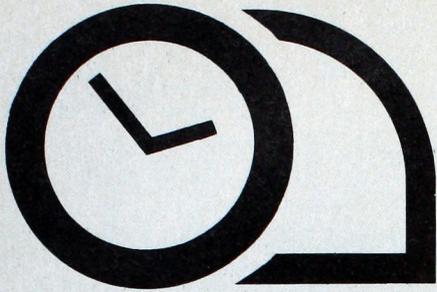
But I'm thankful I did it. It was a dream . . . one that God gave me. A dream that will put food in some hungry children's mouths . . . that will save some lives.

Actually, what I did wasn't much. Sure, it cost me time and money. It cost me a couple of months. But it was worth it.

Would I do it again? Of course.

When do we start?





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Bermuda Festival of Missions

It's not too late to make plans to attend the 1977 Bermuda Festival of Missions, sponsored by World Vision's Northeast Area Office. It will be held October 21-28 at Willowbank, Somerset Bridge, Bermuda.

Speakers for the event include Dr. Ted W. Engstrom, Dr. Samuel T. Kamaleson, Dr. F. Carlton Booth and Mr. Graeme Irvine. For details, please write Mr. Richard Hamilton, World Vision Northeast Area Office, 45 Godwin Avenue, Midland Park, New Jersey 07432.

Latin America Office Opens

World Vision is pleased to announce the opening of its new Central America/Caribbean regional office in Guatemala City. Directing the office will be Mr. Don Scott, who was formerly Director of World Vision of Thailand and directed the work in Vietnam before that country's takeover by the Communists in 1975.

Assisting Mr. Scott in the Guatemala City office will be Mr. Bruce Davis, regional child-care director; Mr. Stu Willcuts, regional relief and development director for all of Latin America, and Mr. Paul Goddard, program manager for El Salvador.

Prison Ministry Grant

As part of an ongoing interest in ministries in the prison facilities here in the United States, World Vision has made a grant to Prison Fellowship in Washington, D.C.

The ministry, which grew out of a vision by former Sen. Harold E. Hughes and Mr. Charles W. Colson, plans to use the funds in a prison chaplain and intern program. Interns will be involved in practical ministry in a prison facility under the guidance of a full-fledged chaplain,

and the experience will be part of their seminary or graduate school training. They will then hopefully return to a full-time prison ministry upon completion of their education.

New Executive Appointments

As part of its scheduled plan for internationalization, World Vision has announced five major executive appointments. The new international officers are Mr. Graeme Irvine, Vice President/Field Ministries (formerly Director of International Rela-

world vision prayer requests

Please pray:

- for Dr. Mooneyham, that he might have continued strength and guidance as he attends a Congress on Mission and Evangelization in India the first week in November.

- for the opening of the new World Vision regional office in Guatemala. Pray for the new staff members and their families, that God will lead them in establishing a strong ministry in Latin America and that they will have a smooth adjustment to life in a new country and culture.

- for all members of the World Vision staff as we begin a new fiscal year on October 1. Pray that we might stay closely in tune with the Holy Spirit's leading as we carry out our responsibilities in ministries to hurting people around the world.

tions); Mr. Cliff Benzel, Director/International Administration (formerly Director of Management Systems); Mr. Edward R. Dayton, Director/Evangelism and Research (formerly Director of Research and MARC); Dr. Edmund W. Janss, Director/International Childcare Ministries (formerly Director of Childcare Ministries), and Mr. Hal Barber, Assistant-to-the-President/International Affairs (formerly Director of Relief and Development).

According to President W. Stanley Mooneyham, the internationalization process "represents . . . (the) recognition of the need for a policy body that cuts across cultural, political, national and ecclesiastical lines to respond to existing realities." The new corporate structure will be completed in 1978.

Colombia Pastors' Conference

About 200 pastors, representing over 20 denominations, recently attended the World

Vision Pastors' Conference in Medellin, Colombia, September 6-9. Leaders of the Conference included Dr. Sam Kamaleson, Dr. Paul S. Rees and the Rev. Rafael Baltodano of Nicaragua, among others.

The above three men spoke on "The Pastor and His Family . . . His Call . . . His Congregation." Dr. Kamaleson reported that the Conference was very meaningful, and that there was much evidence of the Holy Spirit's leading.



With the help of concerned Christians, World Vision is meeting the emergency needs of suffering people throughout the world and making it possible for them to build for future self-reliance.

What you are saying to a hungry world



WATER FOR AGUDO

Mrs. Bergita Nyakiti is one of about 10,000 Luo people living near the village of Pala in the lush, green Agudo district of southwestern Kenya. Her husband died years ago, leaving her with four children to raise. The youngest, 3-year-old Walter Omondi, suffers from malnutrition. But he is getting the care needed to correct this from Canadian missionaries Don and Leslie Wolcott.

The Wolcotts have embarked on a very ambitious project that will permanently change the lives of many around them. The enemies are disease and malnutrition. The solutions are manifold.

"Better health through improved nutrition is our main goal," explains Don. Most of Don's plans for improved food production and sanitation hinge upon getting water to the people. The nearby Sare River runs year-round, but they need a system for tapping it. A diesel pump will send water from the river's rapids through a two-inch pipe to 13 locations, including a 20,000-gallon reservoir. Don hopes to eventually replace the diesel with a mechanical device driven by the rapids themselves.

A water supply close at hand will clear the way for growing crops and citrus trees. Right now,

Don is experimenting with hybrid seeds to find those that grow best in the area.

Water will help the cattle too. Don is trying to improve the meager supply of milk and cheese by getting the people to stop tethering their cattle all the time. If allowed to graze freely, the cows will produce seven times the amount of milk that they do now. Attacking malnutrition from even another angle, Don is trying to teach the people how to raise chickens and rabbits.

Sanitation is bound to improve with available water, although the Wolcotts are faced with the task of educating a people who have no concept of germs or the sources of disease. Disease is rampant among these malnourished people; measles and chickenpox take the lives of many children whose bodies are already weak and vulnerable.

"The potential for development here is unlimited," says Don repeatedly. Already the Wolcotts have seen results. Earlier this year Mrs. Nyakiti's older son, Paul, nearly died from malnutrition. He didn't even have enough strength to walk to the mission house, where Leslie would give him daily rations of milk and vitamins. "Then after a few weeks," Don said, "he was running and leaping."

Friends like you are enabling World Vision to put \$42,000 into this project. Thanks to your generous help, there may soon be a lot more running and leaping at Agudo!



globe at a glance

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

EVANGELICALS GROWING IN LATIN AMERICA

Latin America has phenomenal resources for world evangelization, reported the Rev. Gottfried Osei-Mensah after meeting with church leaders in six countries recently. The executive secretary of the Lausanne Committee for World Evangelization (LCWE) saw "evidences of dynamic activity and growth in evangelical churches."

The African churchman said, "Many of our brethren in Latin America are wary, and even suspicious, of external organizations—Christian and otherwise." He affirmed the "privilege and responsibility" of local Christians to provide leadership in evangelistic activities.

Osei-Mensah's meetings with Latin American leaders revealed that:

- An estimated 25 percent of Puerto Rico's people are evangelicals.
- Mexican evangelicals are cooperating in plans to bring evangelist Billy Graham to Mexico City for a crusade in the near future.
- Christian leaders in Venezuela are planning a national congress on evangelization; they have also expressed the need for a regional congress to consider the evangelization of the northern part of South America.
- Evangelical churches in Brazil are growing at an impressive rate and are sending a significant number of missionaries to other parts of the world.
- Evangelical denominations are learning to work together in Argentina, where 16 meetings have been held since 1974 to highlight world evangelization.
- Christians in Peru are becoming more and more concerned with the task of spreading the Gospel throughout Latin America and are planning a Peruvian Congress on Evangelization.

In addition, Russian-speaking Christians from several Latin American countries are discussing the possibility of a Christian witness at the 1980 Olympics in Moscow.

Asia

SINGAPORE—An Asian Leadership Conference on Evangelism will be held here November 1-10, 1978, the Asia Committee for World Evangelization has announced. During recent planning meetings, Dr. Saphir Athyal of India called attention to the conference theme, "Together Obeying Christ for Asia's Harvest." He stressed the urgency of the task of evangelizing Asia's two billion people. About 350 people are expected to attend the conference.

Africa

MALINDI, Kenya—After the first phase of a year-long Southern

Baptist evangelistic project, more than 2800 new believers have been baptized and 185 new congregations have been organized. The project began last year with the digging of wells in 10 Giryama tribal villages. Six evangelistic teams followed up this initial contact with evangelistic services, Bible classes and leadership training efforts.

Europe

HELSINKI, Finland—An interdenominational Finnish Missions Congress has urged Finns to double their contributions to missionary work in the next five years. There are presently about

535 Finnish missionaries in 42 countries outside of Europe. The Lutheran, Methodist, Baptist, Pentecostal and Salvation Army representatives who came to the five-day gathering said that Asia should continue to be the main focus of Finnish missionary efforts.

LAUSANNE, Switzerland—

More than 1500 Christians from 40 nations gathered here recently for the fourth World Conference on the Holy Spirit. The needs of Christians in Eastern Europe and the continued racial strife in South Africa were emphasized as areas of concern and compassion at the interdenominational charismatic meeting. One speaker pointed out that the conference was an important demonstration to the European participants "that it was possible for Christians to get together."

North America

GLORIETA, New Mexico—The Southern Baptist Foreign Mission Board hopes to enlist 500 short-term mission volunteers by 1982. At its annual missions conference here, the board allocated \$1 million of its 1978 budget to recruit the missionaries. During the meeting, it also commissioned 19 volunteers to serve overseas for periods ranging from six months to one year.

Dr. Kenneth S. Kantzer, dean and vice president of Trinity Evangelical Divinity School, will succeed **Dr. Harold Lindsell** as editor of **Christianity Today** magazine next year.

Black gospel singer Ethel Waters, known for her rendition of "His Eye Is on the Sparrow" at Billy Graham crusades, has died after a long illness.

lift up your eyes

EVANGELICALS/RESURGENT

"American evangelicals whose only acquaintance with Anglicanism is with the Episcopal Church of the United States are often surprised to discover the strength of evangelical witness within the Church of England."

So writes the Rev. John R. W. Stott in a recent issue of *Christianity Today*. He is right. Fresh and formidable evidence of evangelicalism's "strength" in the Church of England was provided earlier this year when 2000 of them came together for the second National Evangelical Anglican Congress.

Many Anglicans would agree that the Church of England has a numerical advantage and an establishment prestige that are far out of proportion to its theological affirmativeness (which tends to be tepid) and its spiritual potency (which is only minimally exciting). Yet the church is not without signs of life. Proof of this emerged impressively 10 years ago when evangelical leaders, a thousand strong, met at Keele. Against the backdrop of *Honest To God* and the more radical gibberish of the "God is dead" gentry, they came together to affirm their allegiance to the faith out of which the New Testament was born and by which the historic Christian creeds were shaped.

Within the Church of England, "Keele" signaled a resurgence of evangelical vitality, the dimensions of which have become growingly clear in the years that have passed since 1967. Now, a full decade later, with numbers doubled and influence widely expanded, these resolute sons and daughters of the church have had a second session, this time in the university city of Nottingham.

"Obeying Christ In a Changing World" was their theme, to which they paid their immense respect by publishing, in advance, three paperback books of study materials. One was entitled *The Lord Christ*; a second, *The People of God*, and a third, *The Changing World*. The chapter contents of this series represented the skilled writing efforts of not less than 18 specialists. Here was monumental thoroughness in preparing for an event that was to last only a week.

After the Congress another paperback was published, bearing the modest title of *The Nottingham Statement*. It is as remarkable for its carefulness of expression as it is for its comprehensiveness of scope. For care in composition

consider this:

We reaffirm our belief in the divine inspiration of Scripture, its entire trustworthiness, the sufficiency of its teaching for salvation and its unique authority. . . . As God's revelation of his truth, it is reliable in all that it genuinely affirms and authoritative for guidance in doctrine and behavior.

Or this under the head of "salvation":

Though the Bible excludes the hope of universal salvation, it envisages the presence in glory of a countless multitude of the redeemed. We are not fully agreed, however, as to the ultimate extent of salvation. . . . Jesus Christ is the only name given by God by which Man must be saved. Therefore, if there are people who are saved without hearing the name of Christ, they are saved only on the basis of his work.

Or this on the topic of "Christian mission" and "evangelism":

Both evangelism and social action are therefore universal obligations laid upon us by the authority of Christ. . . . we desire to commit ourselves to the task of evangelism, especially through our local churches, and also through a recognition of the special ministry of evangelists who should be set apart to exercise their particular gift.

In a day when even evangelicals interact with one another by substituting the verbal fist for the sensitive ear, it is cheering to find a host of them handling truth with a caring mind and words with a delicate touch.

As for the scope of the issues these evangelical Anglicans were prepared to address, it was courageously broad. It included such ethical concerns as marriage, divorce, homosexuality, abortion, sex education and the structures of "power" in a democratic society.

It would be wrong of me to give the impression that everything in the *Statement* will win three cheers from non-Anglicans. How could it when at times even the Congress participants so cordially disagreed among themselves? However, what stands out, plain as a pikestaff, is their burning concern to *apply* the whole of the Gospel to the whole of life.

And that is no small thing!

Paul Stiles

world vision

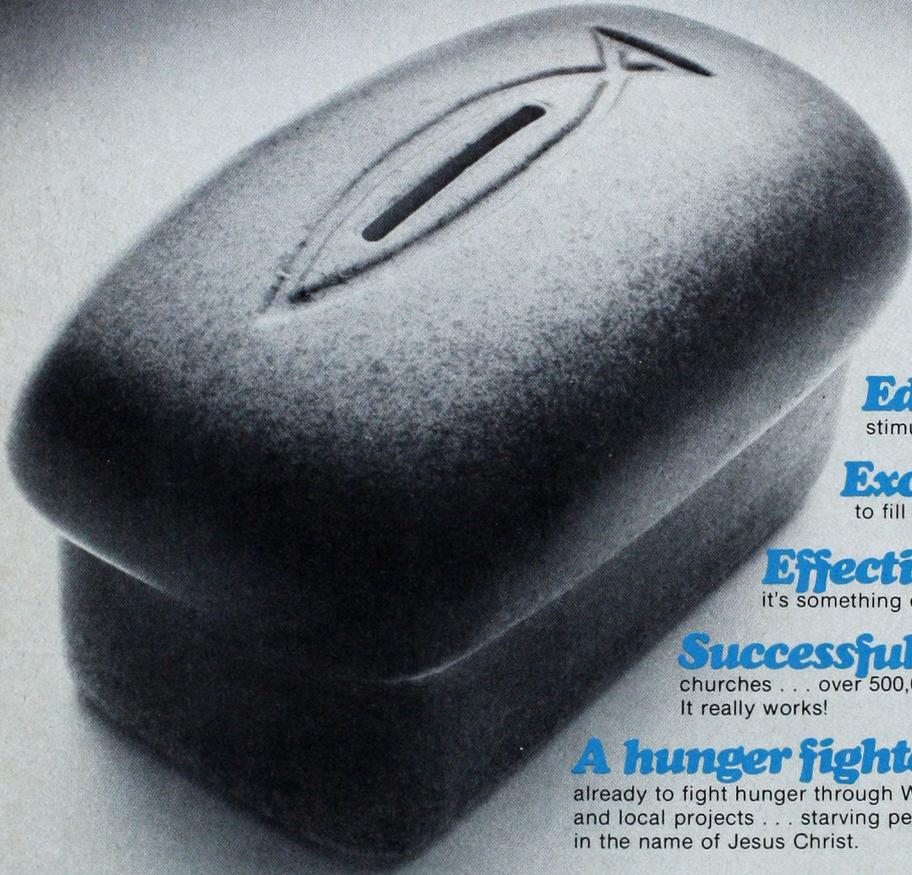
Published by
World Vision International
P.O. Box O
Pasadena, California 91109

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