



WORLD HUNGER AND THE BIBLICAL MANDATE

by FRANK E. FARRELL

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globe at a glance

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

AFRICAN CHRISTIANS DEBATING 'MORATORIUM'

The executive committee of the All Africa Conference of Churches in Nairobi, Kenya has again called on African Christians to consider a moratorium on foreign missionaries and funds. Such action, they feel, would free the Christian faith from its Western mold and give it a more indigenous flavor. And in the process, they point out, African churches would learn to be self-supporting and develop their own outreach.

Those goals are not unrealistic. In Burma nine years ago, missionaries were expelled and a progressive cutback of foreign support was initiated by a socialist government. Since then, according to one recent visitor, the number of Christians in Burma has increased more than 20 percent. Although the Church in Burma has grown under an imposed moratorium, it would, if permitted, request both foreign funds and missionaries.

"Even if we did not need foreign funds or missionaries, we would still ask for them," said U Ba Hymin, president of the Burma Council of Churches, "not because we want to lose our independence, but because this is the way of demonstrating the fellowship of the Church."

It is reported, however, that some Burmese Protestants do recommend the experience of moratorium for churches in other areas. As U Ba Hymin said, "At first it was hard to shoulder our own responsibilities and some people had to take on five or six jobs, but we have become stronger. . . . Now we can see it was the naked hand of God at work. It was not our own doing."

Bishop Roland Payne, head of the 25,000-member Lutheran Church in Liberia, expresses strong opposition to moratorium: "The church of Christ is one universal Church which needs no moratorium." Rather, what is needed, he says, is two-way traffic in mission.

Meanwhile, the Synod of the United Evangelical Church of South-West Africa has agreed to study the question further. And the United Congregational Church of Southern Africa will consider the pros and cons of mission moratorium at a special session this month.

News of the moratorium issue has saddened some Christian leaders. They recall that at the close of the International Congress on World Evangelization last year, more than 2000 participants signed the Lausanne Covenant. In more than one of its 15 articles, the covenant speaks of a new missionary era in which "the dominant role of Western missions is fast disappearing. . ." and in which "missionaries should flow even more freely from and to all six continents in a spirit of humble service. . ." But it also acknowledged that "some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities."

With no large international meetings scheduled that would bring African leaders together to discuss moratorium, the issue is not likely to be quickly settled.

Europe

ORAVA, Czechoslovakia — European Christians are disturbed over a secret document that reportedly shows the Communist regime preparing to persecute the Church in this northern section of the country. The document notes that the number of atheists in Orava is not growing and that more psychological, social, political and economic sanctions must be taken against women, students,

workers and intellectuals.

According to the document, the Prague government expects to increase the number of atheists from 13 to 25 percent by next June. It also wants to reduce by half the number of children taking religious instruction. This is to be accomplished via pressure and ridicule from school superintendents and classroom teachers, as well as through trade union pressure on parents;

those parents in "higher positions" and those working for the state who do not cooperate will lose their jobs, and their children will be expelled from school. If the document is true, then specially trained atheistic ideologists have already arrived in the area.

North America

VANCOUVER, British Columbia — A two-year evangelistic campaign is underway here with the leaders of 23 denominations cooperating to reach out with the gospel across the lower mainland of this province. Evangelist Leighton Ford is participating in the program, scheduled to climax in Vancouver with 10 days of mass meetings next summer.

ANAHEIM, California — According to reports issued here recently during the 26th annual convention of the Christian Booksellers Association (CBA), Americans are continuing to buy religious books in record numbers. A recent survey notes that 42 percent of American families bought 9 million Bibles and 12 million other religious books last year. Total CBA sales for the year topped \$500 million. CBA-member stores reported an increase in sales of more than 66 percent from 1972 to 1974.

Paul E. Little, a staff member of Inter-Varsity Christian Fellowship for 25 years, associate professor of evangelism at Trinity Evangelical Divinity School and the associate program director for last year's International Congress on World Evangelization, was killed recently in an auto accident near Barrie, Ontario. He was widely known as the author of several popular books on personal evangelism.

The new president of the Baptist World Alliance, David Y. K. Wong, is a Hong Kong structural engineer who helped build the famed Burma Road during World War II. He is the first Asian and the first layman to hold that office.



WORLD HUNGER AND THE BIBLICAL MANDATE

by Frank E. Farrell, Editor

We know that the world is in a hunger crisis. It has been questioned whether it is the severest in history. The evidence seems to say yes. Ten thousand people die every day from starvation or malnutrition. And each dawn reveals 203,000 more mouths to feed. In India alone, 30 million persons face starvation in the coming months, 60 million children are malnourished, 25 million children may go blind because of vitamin A deficiency. Some experts say that famine could take up to 200 million lives around the world in the next decade.

In last July's issue of the *National Geographic*, Thomas Canby quotes the Rockefeller Foundation's Sterling Wortman as saying: "Unless the food problem is dealt with, and rather promptly, nation after nation will be shaken by political turmoil." The same article carries a prophecy from Norman Borlaug, winner of the 1970 Nobel Peace Prize for his development of high-yield wheats, that famine-torn nations will disintegrate into chaos, with India, Bangladesh, Indonesia and Egypt possibly succumbing "by the end of the present decade." Senator Mark Hatfield, chairman of World Vision's 1975 hunger emphasis called Project FAST, has warned in these pages (February issue) that hunger "is more explosive than all the atomic weaponry possessed by the



big powers." "Desperate people," he continues, "do desperate things, and remember that nuclear fission is now in the hands of even the developing countries."

We who live in the developed nations have been confronted with an increasing volume of hunger statistics. Our innocence is gone. We have responded to the needs of the Third World, but our response has been tragically inadequate. We have yet to face up to the terrifying dimensions of the problem. Its spokesmen have not yet rallied the populations of the West. We could use a Churchill today. The current situation is in some ways reminiscent of his unheeded early warnings through the thirties about the Nazi peril. In 1935 he spoke of a Hitler "armed to the teeth," and the following year he attacked the Baldwin government in the House of Com-

"TEN THOUSAND PEOPLE DIE EVERY DAY FROM STARVATION OR MALNUTRITION. AND EACH DAY REVEALS 203,000 MORE MOUTHS TO FEED."

mons: "So they go on in strange paradox, decided only to be undecided, resolved to be irresolute, adamant for drift, solid for fluidity, all-powerful to be impotent."

With many of the experts threatening hunger-caused world holocaust, it would seem that we are fast moving toward an era in need of Churchill's unforgettable wartime speeches with the oppression of world hunger taking the place of Nazi tyranny. As Ed Murrow used to say, "I can hear it now":

Come then: let us to the task, to the battle, to the toil—each to our part, each to our station. . .succour the wounded, uplift the downcast, and honour the brave. . . There is not a week, nor a day, nor an hour to lose. (Jan. 27, 1940.)

I would say to the House, as I said to those who have joined this government, "I have nothing to offer but blood, toil, tears, and sweat."

We have before us an ordeal of the most grievous kind. . . You ask, What is our aim? I can answer in one word: Victory—victory at all costs, victory in spite of all terror, victory, however long and hard the road may be; for without victory, there is no survival. (May 13, 1940.)



“WE HAVE RESPONDED TO THE NEEDS OF THE THIRD WORLD, BUT OUR RESPONSE HAS BEEN TRAGICALLY INADEQUATE.”



...behind the armies and fleets of Britain and France—gather a group of shattered States and bludgeoned races: the Czechs, the Poles, the Norwegians, the Danes, the Dutch, the Belgians—upon all of whom the long night of barbarism will descend, unbroken even by a star of hope, unless we conquer, as conquer we must; as conquer we shall. (May 19, 1940.)

What General Weygand called the Battle of France is over. I expect that the Battle of Britain is about to begin. Upon this battle depends the survival of Christian civilisation. . . . Hitler knows that he will have to break us in this island or lose the war. . . .if we fail, then the whole world. . .will sink into the abyss of a new dark age made more sinister, and perhaps more protracted, by the lights of perverted science. Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, “This was their finest hour.” (June 18, 1940.)

Within a year of the vanquishing of the Nazis, Churchill—out of office but far from resting on his laurels—alerted the world to a further threat to freedom in his famous Iron Curtain speech at Fulton, Missouri, in which he said:

The Dark Ages may return—the Stone Age may return on the gleaming wings of science; and what might now shower immeasurable material blessings upon mankind may even bring about its total destruction. Beware, I say! Time may be short. . . . (March 5, 1946.)

Now in these days, Communism—which continues to trample the liberties of millions in an expanding sphere—is being rivaled as a threat to freedom by the forbidding specter of famine, the black horse of the Apocalypse. The rider’s broadening path lies for the most part outside the Iron and Bamboo Curtains, and any curtain surrounding its territories (largely African and Asian) would have to be composed of row on row of emaciated bodies, horribly reminiscent of Buchenwald, Belsen and Dachau. Once again our eyes and sensitivities are being assaulted by these ghastly sights.

To be sure, the nations are awakening and holding conferences, but thus far these appear to be meeting the actual needs to the degree achieved by the peace conferences which preceded the various wars. We can hope and pray that more will be done in future conferences, but we dare not wait idly for this to happen. Senator Hatfield has warned the Christian community against the habit of merely looking to government for action whereby we often “ask Caesar to undertake what is basically a spiritual ministry.” He has pointed to American sacrifice in feeding the hungry during and after World War I under the direction of food administrator Herbert Hoover when we shipped 38 million tons of food to Europe in 1918 and 1919 alone.

But since the end of World War II, waste has become a way of life in this country. Stanley Mooneyham in his book *What Do You Say to a Hungry World?* tells us: that most Americans eat 900 more calories per day than needed and twice the protein the body can use, that one American restaurant wastes two and a half tons of meat and a quarter ton of butter in a year, that 21 pounds of protein feed (e.g. grain, soybeans) is often used to produce one pound of protein in a steak, that one Indian in Asia uses one twenty-fifth of the energy and scarce materials used by a single North American.

Comprising five to six percent of the world's population, Americans consume more than 40 percent of the world's resources. We are told that the average garbage of one American city dweller could meet the caloric need of an Asian or African.

Dare we ask what the Bible has to say to us in such a situation? The witness of Old Testament and New Testament alike is unremitting.

...if you feed the hungry from your own plenty and satisfy the needs of the wretched, then your light will rise like dawn out of darkness and your dusk be like noonday. . . (Isa. 58:10). . . I command you to be open-handed with your countrymen, both poor and distressed. . . (Deut. 15:11). Happy the man who has a concern for the helpless! The Lord will save him in time of trouble (Ps. 41:1). He who despises a hungry man does wrong, but he who is generous to the poor is happy (Prov. 14:21). The righteous man is concerned for the cause of the helpless, but the wicked understand no such concern (29:7).

... "The man with two shirts must share with him who has none, and anyone who has food must do the same" (Luke 3:11). "...when you give a party, ask the poor, the crippled, the lame, and the blind; and so find happiness. For they have no means of repaying you; but you will be repaid on the day when good men rise from the dead" (14:13, 14). "...if anyone gives so much as a cup of cold water to one of these little ones, because he is a disciple of mine, I tell you this: that man will assuredly not go unrewarded" (Matt. 10:42). "I showed you that it is our duty to help the weak. . . by hard work, and that we should keep in mind the words of the Lord Jesus, who himself said, 'Happiness lies more in giving than in receiving'" (Acts 20:35).

... Agabus. . . was inspired to. . . predict a severe and world-wide famine. . . So the disciples [in Antioch] agreed to make a contribution, each according to his means, for the relief of their fellow-Christians in Judaea. This they did, and sent it off to the elders, in the charge of Barnabas and Saul (Acts 11:28-30). . . they [Macedonian congregations] begged us. . . to be allowed to share in this generous service to their fellow-Christians. And their giving surpassed our expectations; for they gave their very selves. . . (II Cor. 8:4, 5). . . God loves a cheerful giver (9:7). All they asked was that

we should keep their poor in mind, which was the very thing I made it my business to do (Gal. 2:10). Therefore, as opportunity offers, let us work for the good of all, especially members of the household of the faith (6:10). "If your enemy is hungry, feed him; if he is thirsty, give him a drink. . ." (Rom. 12:20).

Suppose a brother or a sister is in rags with not enough food for the day, and one of you says, "Good luck to you, keep yourselves warm, and have plenty to eat," but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing (Jas. 2:15-17). . . if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him? My children, love must not be a matter of words or talk; it must be genuine, and show itself in action. This is how we may know that we belong to the realm of truth. . . (I John 3:17-19). They shall never again feel hunger or thirst. . . because the Lamb who is at the heart of the throne. . . will guide them to the springs of the water of life. . . (Rev. 7:16, 17; all quotes in this foregoing section from NEB).

And so it goes, through the law, the wisdom literature, the prophets, the Gospels, the Acts of the Apostles, the epistles and the Apocalypse. We should not be surprised at the persistence of the theme of giving to the needy for it reflects the heart of the gospel—God giving His Son for us needy.

Sadly enough, you will sometimes hear of Christians refusing to give money for the relief of those outside the household of faith, a refusal which runs directly counter to biblical teaching. One need go for rebuttal no further than our Lord's famous and beloved parable of the Good Samaritan. A key to the story is the setting. The road from Jerusalem to Jericho has always been the haunt of outlaws. In the fifth century Jerome informs us that it was called "The Red, or Bloody Way." H. V. Morton tells of warnings he received before traveling it in the 1930's. He describes its steep descent (3600 feet in just over 20 miles) with "serpentine bends" and "over-

"COMPRISING FIVE TO SIX PERCENT OF THE WORLD'S POPULATION, AMERICANS CONSUME MORE THAN 40 PERCENT OF THE WORLD'S RESOURCES."



hanging cliffs" which might have been "designed for highway robbery." Bandits could flee to the thousands of caves in the barren wilderness "where a search-party might wander without success forever." So the traveler in the parable was a reckless man to be making the trip alone—in that sense he did not "deserve" to be helped. And the Samaritan who came to his aid had to cross the forbidding barrier of racial hatred to do it. But he has become the symbol of the ages for that revolutionary teaching that commands us to love our neighbors as ourselves, whether the neighbor be unknown, foolhardy or seemingly cut off by racial antipathy.

William Law reminds us in *A Serious Call to a Devout and Holy Life* of Jesus' words, "I was a stranger, and ye took me in." "But who can perform this duty," asks Law, "that will not relieve persons that are unknown to him?" He points us to Christ's reminder that God sends "rain on the just and on the unjust," and asks further, "...shall I withhold a little money or food from my fellow creature for fear he should not be good enough to receive it of me?" Law clinches his argument with two final questions: "Shall I use a measure towards him, which I pray God never to use towards me? Besides, where has the Scripture made merit the rule or measure of charity?"

There are unfortunately many evangelicals who need to pay especially close attention to Law at this point. The deficient social conscience which marked the fundamentalism of the first half of this century (in reaction against the liberal "social gospel") has not been entirely overcome. There are those who profess fidelity to Calvinism who would be somewhat shocked to learn that Calvin found time in the midst of his prolific theological writing in Geneva to diagram the sewer system for the city and to help establish the weaving industry there. And centuries before Calvin, in the dawning decades of the Church, her early history is brightened by the testimony of Athenian philosopher Aristides who in 125 A. D. gave a defense of his Christian faith which included this tribute to the Christians of that day:

They love one another; the widow's needs are not ignored, and they rescue the orphan from the person who does him violence. He who has gives to him who has not, ungrudgingly and without boasting. . . . If they find poverty in their midst, and they do not have spare food, they fast two or three days in order that the needy might be supplied with the necessities.

Quite apart from fasting, we American Christians find it hard to eat in moderation these days. It would be interesting, though impossible, to know what percentage of our culinary excesses are due to a fruitless attempt to satisfy undernourished souls with food for the body. I think that those of us who overeat would find some self-examination along these lines exceedingly profitable. Are our bodily appetites so ravenous when we have generously nourished our souls on the Word and through prayer? The secret of Christ's peace, says James S. Stewart, was a "secret known to the mountain-tops where He outwatched the stars, to the olive trees in the garden which heard His voice at midnight, to the winds

and waves that were His shrine while He communed with God."

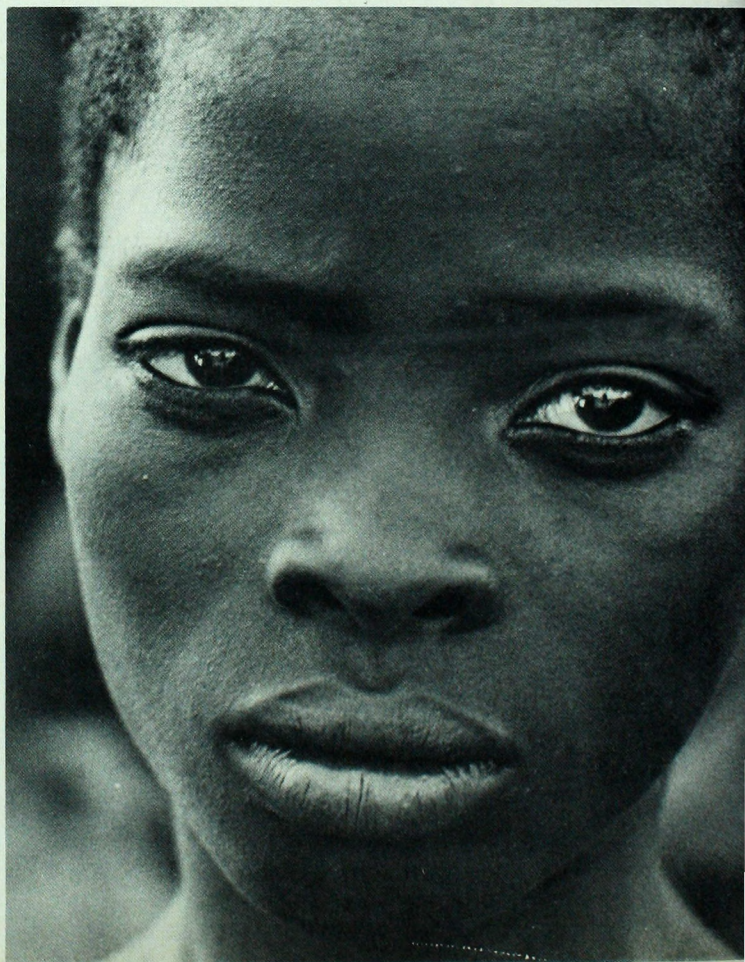
It is this kind of joyous discipline which keeps our souls in condition for the self-giving challenges of Christ's commands of discipleship—for moderation in our own eating habits and for generosity in feeding the hungry of the world. Most sobering is His picture of the last judgment where the king says to those on the right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink. . . ." James Stalker comments:

There is a day coming when many of us shall wish that every penny we have given to the poor had been a pound; when those who have begged from us on behalf of the suffering and the ignorant, but of whose importunities we have often complained, will be accounted our best benefactors, and when it will be more valuable to us to remember one hour passed in the garret of the poor than a hundred spent at the tables of the rich. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Jesus Christ is the final argument for feeding the hungry.



For an opportunity to give to help the hungry, please turn to the centerfold envelope.





WHEN MIZORAM'S TEAMSTERS GOT TURNED ON FOR CHRIST

by Samuel T. Kamaleson, Vice-President-at-Large, World Vision International

Last month I received a letter from the president of the Lorry Drivers [truckers] Union of Mizoram. Where is Mizoram? It is a state in the northeastern section of India where there are dense jungles on high mountains. In fact, the word Mizo means highlander.

Very early in the modern missionary era, Baptist and Presbyterian missionaries went into this area and had an enormously blessed ministry. As a result, when the state was formed, most of its citizens were members of some Christian denomination. Their background prior to Christian commitment was animistic.

What did the president of the Lorry Drivers Union have to say to me in his letter? That is what this entire story is about.

Let me begin back in 1973. It was sometime in the latter part of the year that I got my first letter from this man. Both my secretary and I in the office at Emmanuel Methodist Church in Madras were surprised that we should get a letter from the presi-

dent of a lorry drivers union. The content of the letter surprised us even more because it began like a Pauline Epistle: "Greetings to you in the matchless name of Jesus Christ." He went on to say that the Lord had brought a burden and a vision for the entire state of Mizoram upon them as they prayed together as the executive committee of the Lorry Drivers Union! The letter said very emphatically that they had prayed and felt they received God's direction to invite me to be part of a statewide evangelistic campaign.

We quickly looked at our calendar and made some adjustments. I wanted to be there to receive God's blessing. When a lorry drivers union gets turned on for Christ, you want to be there, where it is "happening."

I flew on a DC-3 from Calcutta to Aijal, the capital city of Mizoram. The presence of the Indian army was obvious. Mizoram had been experiencing some rebel activity and was going through the early pangs of knowing and understanding the re-

sponsibility of statehood.

When I got off the plane, a semi-circle of people, including the officers of the Lorry Drivers Union and the deputy speaker of the Assembly of Mizoram, formed a welcoming committee. We rejoiced in God's mercies together, and they prayed over me.

Then we rode in a rather lengthy convoy of jeeps from the airport into the city. To the best of my memory, we were stopped at least six times before we reached the city, by small bands of youth who would ask for the "preacher." They would ask me

to step out and then would gather around me and pray God's blessing on me! Never before or since have I had such a reception during my preaching ministry. These were people of God who, in the dire extremity of their situations had found no other consolation except Him. They had caught the vision of the Lorry Drivers Union. And God was blessing already.

When the meetings began, the expectations of this praying community were adequately fulfilled. Our crowds grew and very soon became larger than the 18,000 the pandal



An Indian was trying to explain India to a visitor. He said, "Take all of Europe and leave the nations as they are with their national boundaries and their national identities. Let the Spaniards speak Spanish and the French speak French and the Italians speak Italian and the Germans speak German and the Englishmen speak English. Then put them all together and tell them, 'You are now one nation.' What will you have? You will have India on your hands."

That is India! More than 20 states, and each with its own language!

Within this context of diversity—of language, of food habits, of attire—the Church in India has been called to serve Him who is the Lord.

How did it all start? Some claim that Thomas came here—the apostle who said he would not believe Christ had risen until he himself could see and feel, the one who has been known traditionally as "the doubter." This Thomas, one of the original 12 of the glorious company of the apostles, is the one who is credited with the honor of being the first bearer of the gospel to India.

Since then, the Church in one form or another has existed. Thus Christianity in India is probably as old as Christianity in any other part of the world.

If this is true, then the Church in India faces the *responsibility of the gospel* for the centuries she has been

FULFILLING A CENTURIES- OLD COMMISSION

in existence. She also faces the *responsibility of the unreached millions*. Within the 586 million in India, the Christians number only 2.6 percent. This figure, which is as recent as 1972, indicates an increase within the Christian population over the previous most recent figure. It places Christians as the third largest religious community in India. However, it is still only 2.6 percent of 586 million of some of the most spiritually sensitive people in the world.

Thirdly, the Church in India faces the *responsibility of naked social needs*. In this land where the needs are so great, and the "haves" have a tendency to hold on to what they have, the Church needs to be very careful not to lose her soul in yielding to the natural instincts of material self-preservation.

But India is a land of opportunity.

During Dr. Kamaleson's first year as director of Pastors' Conferences for World Vision, he returns to his native India in this role. He shares here his vision for these conferences in Madras and Mangalore in the perspective of the history of Christianity in India.

Constitutional rights and privileges grant the Indian citizen total *freedom* to preach, practice and propagate the religion of his own choice. This is a situation that is an advantage. You don't have to "work for it." All you need to do is "live it responsibly."

In modern India, plans and projects have not always fulfilled the projected expectations for them. Leaders have often proved to be disappointing, as well. This results in *disillusionment*. It is the disillusionment that man feels in being a human being. And when this is properly felt and assessed, it helps man to look beyond himself. I believe, in India, such a favorable condition prevails now.

There is also the third avenue which I call an opportunity. It is what we sometimes term as *hostility*. In an overwhelmingly non-Christian

could seat. According to estimates, 25,000 to 26,000 were present in the evening meetings. The morning Bible studies were equally crowded. Several thousand people sat in the cool, early morning mountain breeze and listened to the Word of God. And God met and blessed us. Two thousand people signed decision cards. Several hundred more walked forward for inquiry.

For that one week the Indian government had lifted martial law from the city of Aijal. And there were several present in the meetings who were from the rebel community.

Some of them came forward. I was asked to help counsel them. Their sincerity in responding to the call of the Holy Spirit will remain a long time in my memory.

How did all this begin? Two or three days after the campaign had started, the Lorry Drivers Union called me and, through interpretation, told me the story of the beginning of the Mizoram for Christ Campaign: "When the rebel activity began in Mizoram and the clash between the army and the rebels became an everyday affair, the basic foundations of the society we had

known began to crumble and we had no support on which we could rest.

"During the earlier days of rather smooth existence, we had pulled all the strings. We thought of Christian commitment as being a nonessential and had gone into ways and styles of living that we knew were not primarily Christian. Many of us were drunkards. Many of our lives were wasted in total immoral activity and licentiousness. But when the existing foundations shook, we found that such a lifestyle and such immoral living could not stand the strain. We found ourselves completely at a loss

(cont. on p.14)

environment there are subtle pressures. These are unavoidable. They can make a person feel very defensive and protective. He may enter into a kind of ghetto mentality. But, viewed positively, these pressures can stimulate and bring forth the best. For hostility indicates contact, and contact is essential for communication. So the Church needs to praise God that He has given an opportunity to communicate.

There is also a great deal of victorious activity within the context of the Church in India. I have seen it. I have known it: individuals bearing the message so victoriously and so winsomely, congregations constantly remaining on the alert for opportunities. And now, there is united action of denominations and churches, contextually within the Indian situation. How glorious this is!

But this is a day also for optimistic urgency. Urgency, because no given situation has ever remained open to the gospel indefinitely. Optimism, because of our trust in the One who is constantly remaking things. "Behold! I am making all things new!" (Rev. 21:5, NEB). The challenge is "...can these bones live?" (Ezek. 37:3, RSV). And the response of the Son of man is, "O Lord God, thou knowest." What confidence! What absolute adequacy in the knowledge that He who has brought new life before *can* do it

again, that He who has done it before *will* do it again!

It is with this confidence that we invite you to participate in the two World Vision Pastors' Conferences planned for India in September and October this year. September 22 to 26 in the city of Madras, a Pastors' Conference is planned for the pastors from the state of Tamil Nadu. Bishop Sundar Clarke, who is the resident bishop for the Church of South India in Madras, very enthusiastically says, "This spiritual need [for revival] is our primary need within the Church in South India at the present time." Bishop Clarke, who as a close friend of World Vision serves on her board in India, is the chairman of the conference sponsoring committee. One thousand pastors from all over Tamil Nadu are expected to be in Madras for these meetings.

The second one is planned for the state of Karnataka. It will take place in the romantic west-coast city of Mangalore. Five hundred pastors plan to attend this conference slated for September 29 to October 2.

What can *you* do to help?

Would you pray for the team that will be going?: Dr. Han Kyung Chik, director, Korea Church Growth Institute and pastor emeritus, Young Nak Presbyterian Church in Seoul; Dr. Donald Jacobs, executive director, Mennonite Christian Leadership Foundation; Dr. Ismael Amaya, an

Argentinian, professor of religion at Point Loma College, San Diego; Dr. Ted Engstrom, executive vice-president, World Vision, and myself.

Will you also stand with us? For we need your support. The pastors who will attend these conferences will pay a certain amount toward their own expenses. But World Vision will have to subsidize their travel, board and lodging. Would you stand with us in this enormously important ministry—for the Church in India which is evidencing growth, for the Church in India which has the responsibility of the unreached millions there, for the church leaders in India who have the need to be encouraged, and to come together to see and experience the working of the Holy Spirit in their midst? This would be a significant service.

I hear the words of one who said, "I will not believe until I see, until I feel." He saw. He felt. He responded. That is "honest doubt." Tennyson once said, "Believe me, there is more truth in honest doubt than in half the creeds." When "honest doubt" finds the answers it acts responsibly.

If we have felt, if we have seen, if we have known, now it is time for us to act, to share and to go, as Thomas did, to India. You can go! You can work right there with us!

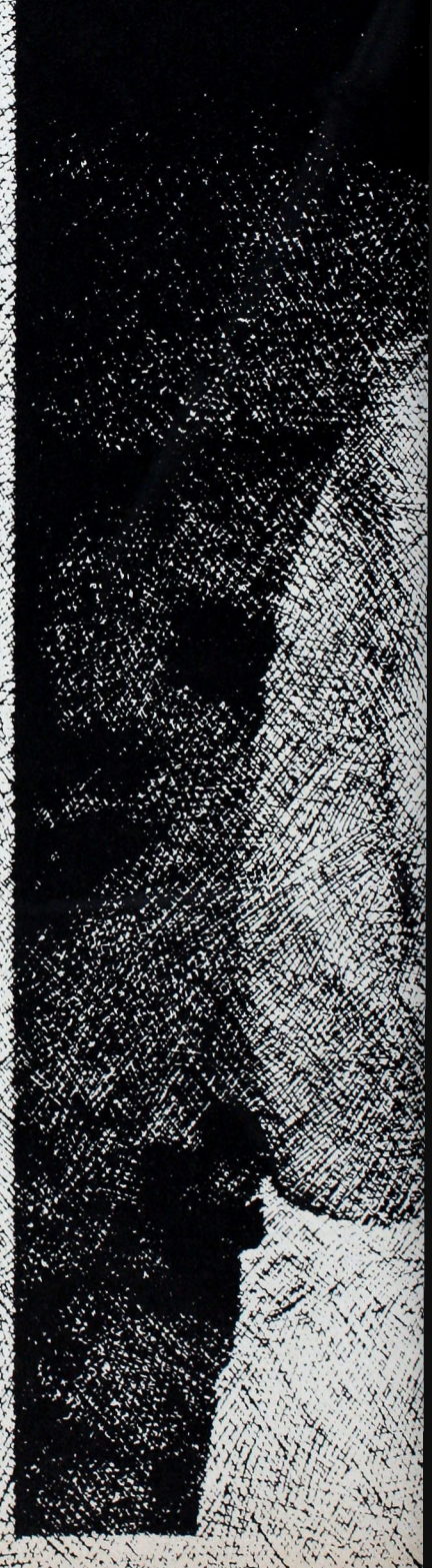


For an opportunity to help in these conferences, please turn to the centerfold envelope.

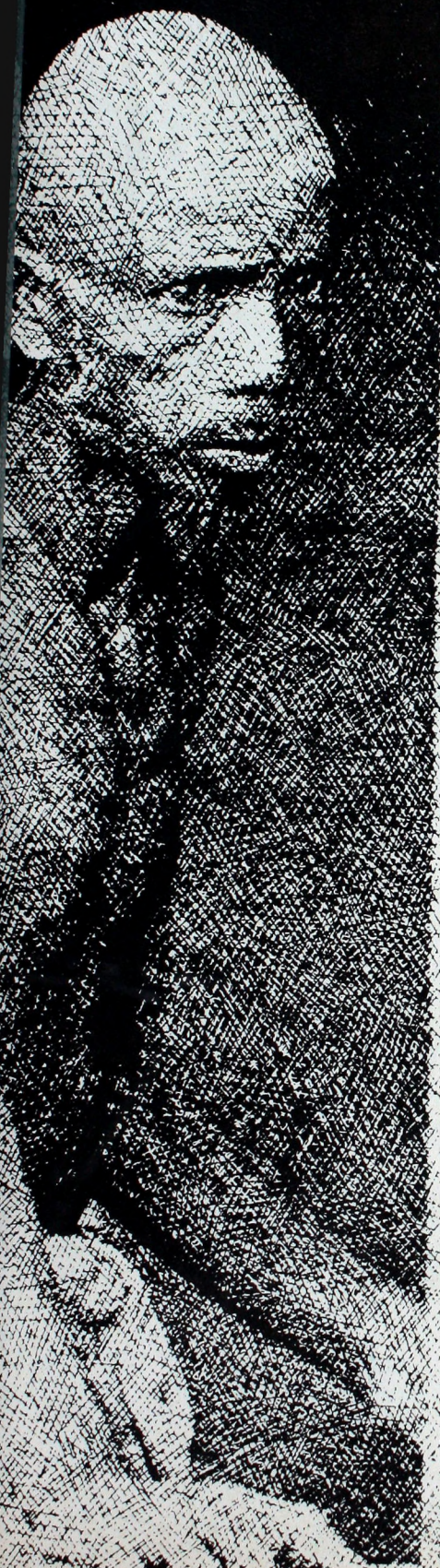
"THE MAN
WITH
TWO SHIRTS
MUST SHARE
WITH HIM
WHO HAS
NONE,

AND
ANYONE WHO
FOOD MUST DO

-JESUS CHRIST
(LUKE 3:11, NIV)



AS
THE SAME."



to know where to turn for stability and security.

"One day, one among us standing here knelt beside his bed and prayed because he had reached his limit. And there, in making his commitment to Jesus Christ, he found not only relevance and security, but liberation. His bondage to alcohol and other debilitating habits and practices was broken. He stood tall and free. He began to share with his fellow lorry drivers what Jesus Christ had done." When three of them were led to Christ, they formed a prayer cell.

As they prayed together, asking God for leading as to what they should do, God seemed to indicate to them that the extra money they were taking home now did not belong to them. It belonged to the Christ who liberated them. After all, prior to their liberation by Christ, this money was wasted on alcohol and debauched living, wasn't it? So, using simple logic, they concluded that this money should be set apart for the furtherance of the truth they had been shown.

An evangelist was hired. They instructed him to wait by the winding highway on the hills of Mizoram, stop the first oncoming lorry and ask permission to ride in the cabin with the driver. Any lonely driver would give such permission readily.

While they rode along, the evangelist would tell the driver the gospel story of the living Savior. If he led the man to Christ, he was not to spend any more time with him. Instead, he was to get out of the lorry, wait for the lorry going the other direction, jump into the cabin and tell this man about Jesus!

So the evangelist worked faithfully and the inner nucleus of lorry drivers prayed faithfully. The Christ who always responds to such a situation was faithful again. The result? At the end of that year, the lorry drivers elected an entire slate of believers as officeholders—president, vice-president, secretary and treasurer!

Next, the union decided that they should be sending missionaries beyond Mizoram. At the time I was

with this group of disciples, they had already sent three missionaries into the neighboring state, Manipur.

After the union started this outreach program, they continued in prayer and thanksgiving and God seemed to give them the vision of their entire state! The question became, "What are you doing for the salvation of the youth who seem to have no roots, and whose entire state seems to be in an upheaval?" So, prayerfully, they concluded that the Mizoram for Christ Campaign must be launched. And God, knowing my needs, took me there to be with them. I saw marvelous things that God did through the prayer, vision and obedience of the Lorry Drivers Union in Mizoram.

Present at the Sunday afternoon evangelistic meeting were the lieutenant governor and the chief secretary of Mizoram state along with the brigadier general from the Indian army garrison. I sensed no uneasiness, although I was sure there were many rebel leaders sitting in that crowd—not identifiable—which made it unnerving for me. The Lord honored His Word. At the close when people had been sent for counseling, the dignitaries—all Hindus—waited to have a word with me. They were amazed at the way people were responding to the gospel. I told them the story of the faithful, committed band of people who had prayed. I was invited into the homes of these men, to explain more of the story. They listened intently. I still maintain contact with some of them who have made personal commitments to Jesus Christ.

The vision that the lorry drivers received from Jesus Christ was understood by them, at first, as one that involved their state alone. They were totally unconscious that God, through them, was reaching out beyond the state of Mizoram into the realms and layers of society that were otherwise unreachable.

While I was sitting one morning in the home of a Presbyterian minister, I walked a young Sikh with a turban, from another state, who said, "I want to be baptized and become a



Dr. Kamaleson speaking at an evening crusade meeting

Christian. I have been attending these meetings and am convinced that Jesus Christ is Lord." Obedience to a vision had led to results beyond that vision.

I remembered the vision of Isaiah. I remembered the way God entered into Isaiah's smallness and expanded his vision beyond the confines of the temple. The messengers, the six-winged ones, declared, "Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory." Isaiah saw the presence of God fill the temple—his world. It was a time when all of Isaiah's foundations were being shaken. The king was dead. It seemed like a hopeless situation. But God entered Isaiah's world. He filled that small area and then, when the man was ready to look up, expanded his mind and his heart by saying, "The whole earth is full of His glory."

God is not confined to the little temple. He is not Isaiah's God, but the God of Isaiah—and much more. Beyond. More than the Lorry Drivers Union. More than Mizoram. Much more!!

And then the prophet responded, "...I am a man with unclean lips, and I dwell in the midst of a people

of unclean lips: for mine eyes have seen the King, the Lord of hosts."

The holiness of God is an infectious, invasive holiness. It is not defensive. God's holiness is aggressive and open in the presence of sin. His is holiness that routs sin. It is holiness in whose presence sin becomes the defensive agency, the one that has to yield.

Into *this* presence God brought Isaiah. Then the coal from the altar was taken and placed on the lips of the prophet. The healing touch was now personally known! How intimately true this was in the Mizoram situation. "Now you are healed. Now you are touched. Now you are purified. Now you participate in that aggressive holiness because I have invaded your life. Now you can sit no


longer in defensiveness, thinking that if you venture out, you will become contaminated. It is Myself in you and I am the Aggressive Contagion."

I remember the leper that Jesus touched. The leprosy did not infect Jesus; His holiness cleansed and infected the leper. You remember the woman who crept behind Him and touched the hem of His garment? It was virtue that flowed out of Jesus into her life and made her virtuous. It is this Jesus that dwells in us. It is He who now wants, through our lives, to invade our environment.

The Word to the prophet was, "Whom shall I send? Who will go for us?" A twofold question, isn't it? First, it is God's choice. "Whom shall I send?" He makes a tap on our shoulder. And then He waits. Will we

accept His choice? Will we respond to Him? That is the second question. Between His choice and our response is the destiny of a neighborhood, of a trade union, of a state, of an entire nation—our world! "I have chosen you, I ordained you." That is the reassuring word. And so, do we say, "Here am I, Lord, send me"?

The recent letter from Mizoram reminded me of the marvelous miracle that God did on those hills in February 1974.

When I left the Mizo hills, there was a lot of rejoicing around me. And in my heart, as Paul would say, "my eyes had been opened." I do not believe I can ever be the same again. For truly God can use lorry drivers yielded into His hands. And God can use us. 

monthly memo



As we concentrate our energies on the world's hungry people during this our 25th anniversary year, I continue to be amazed at the generous outpouring of Christian concern.

People really do care that others are dying—more than 10,000 daily—from lack of sufficient food. Through our correspondence and during my travels the one question that people ask most often is, "What can I do that will be really meaningful?"

Although I like to talk and enjoy every opportunity I get to preach, that is one question I don't attempt to answer. For what is meaningful to one person or family may not appear significant to another. I recently learned of a Maryland couple who encountered that problem. They had received a World Vision "Love Loaf" through their church with some

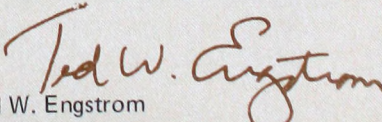
suggestions from their pastor as to how they might fill it to help feed the hungry. For them, however, none of the ideas represented a meaningful sacrifice.

The important point is not so much what they did or the size of their gift, but that they first decided they really wanted to get involved. Almost immediately God gave them an idea, they recall, and "as the week went by we were in much prayer." By the following Sunday they had decided that, "we would trust God to provide out of our budget a sum equal to our grocery bill for the first half of this year."

Well, God didn't fail. He never does. And the couple recently filled their Love Loaf with a check for \$417.09. In an accompanying letter they noted, "The sacrifice we

had purposed in our hearts has turned out to be a tremendous joy. We wouldn't have realized this added blessing if God had not impressed upon us to use our own creativity in giving."

We must all seek our own way to be meaningful. Some families are fasting one meal a week and contributing the money saved. Others are raising their own vegetables and contributing the money they would normally spend on those items each week. Still others give through their Love Loaves at each meal. For the many creative ways that our concerned friends have chosen to share their blessings with those less fortunate throughout the world, we do thank God. We ask His blessings on each and every one of you. Your partnership has never been more meaningful or more appreciated.


Ted W. Engstrom
Executive Vice-President

All Christians are, to some extent, in the communications business. The God we believe in is a God who has communicated with mankind. He has spoken not only in times past to the prophets but in these last days in His Son. And He who has communicated with mankind calls us to communicate with others what He has communicated to us.

But there are formidable obstacles to Christian communication today. There is currently a real communications crisis. I myself seldom come down from the pulpit without having felt some kind of frustration. One is burning with a desire to communicate the unsearchable riches of Christ, but finds increasing obstacles in the way. Let me mention some of the problems.

The first problem is what has been commonly called the cybernetics revolution. It concerns the radical changes in the media of communication which have been occasioned by the development of electronic equipment. You all know, I'm sure, that the high priest of the cybernetics revolution is Marshall McLuhan.

McLuhan and others have spoken of the global village in which cool media—television in particular—will be the great means of communication, and the whole population of the globe will be simultaneously aware of everybody else. Privacy will be at an end. We shall no longer need to talk to one another. We can have instantaneous opinion polls; we shall not need to go to the polls to vote anymore. McLuhan has argued that the inventions of movable type and of printing enabled people to think in a linear, logical way. Preaching is similarly linear and logical. But now, because of the development of cool media, people are less and less thinking in that way. Therefore, according to his theory, preaching and similar kinds of communication are outmoded.

This, I think, we have to take seriously. I myself believe that the end of verbalization to a great extent be the end of rational man, as he was created in the image of God. Society would be dehumanized if we became aware of one another only in nonverbal and exclusively irrational and intuitive ways. Communication by speech is one of the capacities that God has given to man. Preaching is one of the ways in which we express

The Reverend Dr. John R. W. Stott is currently involved in a worldwide Bible teaching ministry. Author of numerous books on theology and the Christian life, he was appointed honorary chaplain to Her Majesty, the Queen of England, in 1959.

our fundamental respect for human beings as rational creatures made in the image of God. Of course, we've got to supplement preaching with other forms of communication—with group learning and with visual aids of sophisticated varieties. But having said that we must supplement, we still find that there is an indispensable place for the systematic teaching and preaching of God's Word.

There are one or two other problems we have to face in order to expand this context a bit more. One is just plain fatigue and boredom. It seems to me that there are large numbers of people today who are simply tired—physically tired—although they find it almost impossible to relax. American and British societies are extremely activist. The idea of spending Sunday, the Lord's day, as a family together, relaxing together, enjoying each other's company, is almost a thing of the past. The question is "What shall we do?" And that normally means getting into an automobile, and if you don't get stuck in a traffic jam, then you arrive at your destination only in time to turn around and come home again.

Not only are people physically bored in this way, but they are also mentally tired. Large numbers of our fellow countrymen never read anything. They only look at television. Hal Fisher, an American researcher, says that the average American watches television 5¼ hours a day. There is a continual rise each decade. And what he sees on television is a kaleidoscopic variety of exciting events—an image that is constantly changing. This contributes to people's boredom. We are like the little child who went to the circus for the first time, then came back and said, "Mommy, you really ought to go to the circus. If you went, you would never want to go to church again." This was not perhaps a very fair comparison, but you can understand what she meant. She found church boring.

Because we live in this television age, we can't take it for granted that people want to listen to us. Pastors and seminarians, never imagine when you get into the pulpit that people want to listen. You have to fight for their attention today. Very often, as the sermon begins, people just switch off; you can more or less hear the click as they do so.

The third problem is the dislike of dogmatism today. Equality of educational opportunity has led to a great distrust—and to some extent, a very proper distrust—of all unassailable authority. Mind you, there is a place for authoritative preaching. But we've got to recognize that there is a revolt against authority. There are many people who don't want to listen to somebody else. "Why should that guy stand up there and lay down the law to me? My opinion is just as good as his opinion. Why should he tell me what to believe and what to do?" This is the spirit of the age today.

It is essential, then, for the Christian to make it plain that the authority with which he speaks is not his own authority. The authority with which he speaks is the

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COMMUNICATING THE GOD

by John R. W. Stott

authority of God's Word—the revelation that God has given of Himself in Jesus Christ and in the witness of the apostles and prophets to Jesus Christ. The minister needs to make it plain to his congregation that he regards himself as much under the authority of God in His Word as the congregation is. His desire should be to get the congregation to discover with him what is God's will in God's Word for God's people. When the congregation is convinced that the minister himself desires to be under this authority, I think they are more prepared to listen and not rebel.

The fourth problem that we have to deal with today is loss of confidence in the gospel. I have no doubt that the greatest reason why preaching has fallen into disfavor in the visible Church in the Western world today is because of a loss of nerve, a loss of confidence in the truth of what God has revealed in Jesus Christ and in the biblical witness to Christ. Sometimes the visible Church appears positively adolescent—so unsure of itself, its message, its identity and its mission. There is no hope for the recovery of preaching without a prior recovery of conviction, conviction that God has entrusted to the Church good news!

Those are several obstacles and problems with which we have to contend in our endeavor to communicate Christ in the 1970's. The basic problem is very simple: The Jesus Christ whom we have to communicate was born, lived, died, rose again, returned to the Father and sent the Holy Spirit in the first century A. D., and we live in the 20th century A. D.

I will consider first what it is that we are called to communicate and secondly how we are to do so. I hope we are listening to the secular theologians and the radical theologians of our day. It is never wrong to listen to other people, however much you may disagree with them. These secular and radical theologians are wrestling with real problems, although I find it pathetic to see some of the answers that some of them are coming up with. Some are going so far as to say that we really have nothing to say to secular man; our task is to sit down alongside secular man and let him talk to us. The

WHO HAS SPOKEN

Christian presence in the secular world, they say, must be a silent presence. They have given up any desire for personal conversion. They have replaced proclamation entirely with dialogue and religion with political involvement. I regret this kind of polarization. I believe that evangelical Christians, among whom I number myself, have been wrong in their attitudes of pietism, and in their unwillingness to be involved in social and political activity—as if the only commission Jesus Christ had given us was to preach the gospel and not also to feed the hungry and clothe the naked and visit and care for the sick. This problem has been extraordinarily and unnecessarily divisive in the Church. Yet it is solved by a simple appeal to the command to love our neighbor as ourself. Who is this neighbor we are to love? The neighbor that God has created is a body-soul-in-community. God has not created my neighbor as just soul, that I should love and take an interest only in his soul. I cannot claim to love him if I ignore the fact that he has a body and a community or environment in which he lives as well.

Some of us evangelicals will have a lot to answer for, I believe, on the day of judgment. A great deal of the rejection of the truth of the gospel has been not a rejection of the biblical faith, but a rejection of our evangelical caricatures of the biblical faith. A lot of the radical Christians have much more compassion for men and women in their need than we have.

At the same time, we have to say to them that although we thank God for their desire to be involved in the community, we still have a communication job to do. We cannot replace the proclamation of the gospel with sociopolitical activity or merely with dialogue. Although it will sound ridiculously simplistic to say this, Christianity is Christianity. It concerns a historical person called Jesus Christ who was born when Augustus was emperor of Rome and who suffered under Pontius Pilate. We are called to proclaim a historical person who is also a contemporary person; I rejoice so much that Christianity alone among the religions of the world proclaims a person who is equally historic and contemporary. I thank God for this combination of the objective and subjective, the historic and the contemporary. He did live and die and was raised historically from the dead, did ascend into heaven and did send the Holy Spirit. Yet He doesn't belong only to the first century; He belongs to every century.

I long for my contemporaries to know that Jesus Christ is their contemporary, and that He is alive, available and accessible to any who will put out the hand of faith and touch Him. And when they touch Christ, they touch reality; they find what it means to be an authentic human being today. Thank God for all that.

But how much do we preach Christ? The former Archbishop of Canterbury Michael Ramsey said in one of his recent books *The Christian Priest Today*:

The doctrine of Christ will be your theme. We don't preach or teach nearly enough about Christ himself. It's Christ whom the people need to hear about and to know. I sometimes put this question to myself: Looking back at all the sermons I've preached in the past, say, six months, what have they told the people about Christ? What have they done to make Christ visible to the people? Do they know more about Christ at the end of them?

I long that all Christian pastors will come back to this Christ-centered communication. It's communicating Christ in the 1970's as our contemporary today.

I think we have to go further than that. We have to say that Jesus Christ is the Word made flesh, God's last Word to the world. Further, His sin-bearing death and His historical resurrection are not only the only ground upon which God accepts the sinner today but also in a sense God's last deed. Thus in Jesus Christ God's self-revelation was complete, and in this mighty deed of redemption through His death, resurrection, ascension and gift of the Spirit, God's redemption is equally complete. It is inconceivable that there should be any higher revelation than what God has given in His own incarnate Son.

I have always loved William Temple's phrase, taking up something the Apostle Paul says in II Corinthians 5:18: "All is of God. The only thing of my very own which I contribute to my redemption is the sin from which I need to be redeemed."

Otherwise, I have no contribution. The deed is done, finished on the cross and indeed sealed at the resurrection, and further brought within reach of us by the gift of the Spirit whose great function in these new covenant days is to make available to us in personal experience what God has said and done, once and for all, in Jesus Christ.

Now the Holy Spirit has not been inactive ever since. The Church has far more to learn about Jesus Christ, but what we are learning is what we are gathering from the fullness of what God has already said and done in Jesus Christ. We are not adding to that revelation or that redemption; we are but beginning to plumb the inexhaustible depths of that divine Word and deed. This finality of Jesus is something that we cannot surrender.

If the Christ event was unique and unrepeatable, so is the apostolic witness to the Christ event. The apostles were eyewitnesses, and theirs is the primary testimony to Jesus. Although we are called to bear witness to Jesus Christ out of the richness of our own experience, our testimony always remains secondary to that primary historic testimony of the apostolic eyewitnesses whom Jesus chose, authorized and inspired to teach in His name. He chose the twelve and later added to them Paul in order that they should be with Him and that He might send them forth to preach. In John 15:27 Jesus says, "You shall be witnesses *because* you have been with me from the beginning." And the Apostle Paul, who wasn't among them, nevertheless claimed that he had seen the

risen Jesus: "Am I not an apostle? Have I not seen Jesus our Lord?" (I Corinthians 9:1, RSV). Although that resurrection appearance took place after the ascension and was itself unique, Paul adds it as the final resurrection appearance in the catalog of them that he gives in I Corinthians 15, "Last of all He appeared to me." It was because Paul was an eyewitness to the risen Christ that he qualified for the apostolate.

Let us hold on to this unique apostolic witness. It grieves me deeply in my mind and soul when I hear Christians say, "Well, Paul and Peter and John were fine men in their day. They were first century witnesses to Christ. But I'm not a bad guy in my day. I'm a 20th century witness to Christ, and I'm just as good as they are." No, we cannot put ourselves on a level with the apostolic eyewitnesses. They had a unique firsthand testimony to give in the deliberate providence of God, and we can never get away from their testimony. Therefore, we are called not only to preach Christ, we are called to preach the apostles' Christ. There is only one Christ—the Christ of the apostles in the definitive, normative way that the New Testament brings Him to us. I long that we should understand this. The early Church understood it much better than we do.

I suppose Oscar Cullmann is the leading living theologian seeking to bring the Church back to this unique apostolic authority today. In his well-known symposium "The Tradition and the Early Church" he said, "The infant Church itself distinguished between apostolic tradition and ecclesiastical tradition, clearly subordinating the latter to the former."

"THE CHRISTIAN
COMMUNICATOR IS TO
RELATE THE UNCHANGING
WORD OF GOD
TO THE CHANGING
WORLD OF MEN."



John R. W. Stott

So this is the Christ we are to communicate, the historic Christ, the Christ of the apostolic testimony. Nevertheless, of course, there is a work of interpretation to be done, and there is a work of application. Perhaps I could illustrate it in terms of bridge-building.

We know enough about civil engineering or bridge-building to know that the one essential of a secure bridge is that it is equally solidly grounded upon both sides of the ravine or canyon. Now the kind of ravine or canyon that I am talking about is the gulf that is fixed between the first century A. D. with its Palestinian and Graeco-Roman culture on the one hand, and the 20th century on the other.

The fundamental task of the Christian communicator is to relate that world to this world. The world of the Bible holds the unchanging Word of God. But on the 20th century side is the kaleidoscopic ever-changing world of men. The Christian communicator is to relate the unchanging Word of God to the changing world of men. That's the excitement, the challenge of the task. Yet few attempt it.

We evangelicals love Scripture. We believe in biblical inspiration and authority. We find our hearts set on fire within us as Christ opens to us the Scriptures. We love to study this book. But as we expound the Scripture, we tend to leave it up in the air. We don't earth it in the contemporary world. On the other hand (although I know that I am oversimplifying it), the more liberal Christians study the contemporary world. They understand the contemporary world. They live in the contemporary world. They are modern men and women. They read the paperbacks. They read the underground press. They go to movies. They watch television. They look at the world's art. They read the world's poetry. They understand the contemporary world. But they have lost their grasp of the historic biblical gospel. And so you have another tragic polarization: on the one hand, evangelicals who live in Scripture but who don't earth it in the contemporary world, and on the other, radicals who live in the contemporary world but have no biblical gospel to relate to it.

I pray that God will raise up a new generation of Christian communicators who are equally proficient in both—who will study both the ancient Word of God and the modern world of men and relate the one to the other. The reason, I fear, there are so few (if any) Christian communicators of that caliber today is that it is such an exacting discipline to which we are called.

We have to study both sides of the canyon in depth in order to let the traffic flow across. That is the problem. Set this before you as the task to which God calls Christian communicators today.



BERMUDA

a festival of missions

October 24-31
Willowbank, Bermuda

The Bermuda Festival of Missions is much more than a vacation on an island of great beauty. It is an unusual opportunity for spiritual renewal, mental refreshment and physical recreation. An exciting program is designed to provide information and inspiration regarding world missions in an atmosphere conducive to meaningful Christian fellowship.

Speakers for the festival are Dr. Carlton Booth, Dr. Ted Engstrom, Richard and Ethel Hamilton and Dr. Samuel Kamaleson. Several outstanding musicians will also be sharing in the program: Cathy Barrow, Ted Cornell, Robert Riedel and Jean Shaw.

Why not plan now to join us in Bermuda?

.....
The Rev. Richard Hamilton/East Coast Office
World Vision International
45 Godwin Avenue
Midland Park, New Jersey 07432

Please send me more information about the 1975 Bermuda Festival of Missions.

Name _____
 Address _____
 City _____
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Attention Sponsors

In 1950 when Dr. Bob Pierce founded World Vision, childcare sponsors gave \$10 per month to support a needy child. In 1968, the sponsorship pledge was increased to \$12. Since that time, inflation has spread all over the world. The cost of rice and other staples has gone up as much as 100 to 200 percent in many countries in the past few years. Food, clothing, medical care, educational supplies—all are more expensive.

But, in spite of this, World Vision intends to retain its high standards of care for the children entrusted to it. Therefore, the World Vision board of directors has voted to ask new sponsors—that is, sponsors becoming involved in the program after October 1—to give \$14 per month instead of \$12. This extra \$2—a 17 percent increase—means that World Vision will be able to be more effective in meeting each child's needs without



dipping into funds which should be used for emergency care for sponsored children and for extending sponsorship to still other desperate children.

Present sponsors will be given a choice as to whether or not they would like to increase their sponsorship gift to \$14 per month. Sometime this month each sponsor will receive a card in the mail on which he may indicate his choice.

World Vision wishes to thank each sponsor for faithfully providing his monthly gift of love which does so much for a little child.

Help for Farmers in Thailand

In a recent report Roger Walker, director of World Vision of Thailand, stated that a group of farmers World Vision has been aiding in the frequently-flooded northeast part of the country will soon be self-sufficient. They have learned to work comfort-

ably with rice tractors which enable them to cultivate four times as much land as they could when using water buffalo. They have also been able to clear about 100 acres to plant soybeans.

According to Walker, "It is evident that the concept of encouraging the people, as possible, to repay funds used to help them so the money can help others is a very positive aspect of our program." This project is an illustration of the development philosophy World Vision tries to put into practice throughout the world. These people have been given the help they needed to get back on their feet, but have not been robbed of their dignity as experienced farmers.

Mt. Zion Church Exceeds Its Goal

In the last issue of *World Vision* (p. 17) Robert Larson reported on the creative, enthusiastic hunger program of Mt. Zion Missionary Baptist Church in Los Angeles. Now that campaign has ended, and the money raised has already gone to help those for whom it was begun. Nearly every church member worked feverishly toward the goal of raising \$15,000 for famine relief through World Vision.

The highlight of the last week of the campaign was a musical done by members of the church. Afterwards, many in the audience gave gifts to the hunger program. Among them was singer Stevie Wonder, who contributed a check for \$5000! Senior Pastor E. V. Hill reported that the church *exceeded* its high goal for the campaign, earning approximately \$22,000 to help fight hunger around the world.

Programmers Needed!

Expansion of World Vision's data systems department has created immediate openings for programmer analysts and intermediate programmers. Experience in COBOL and DOS desirable. If you know anyone who might be interested, please have him or her contact the personnel department of World Vision, (213) 357-1111, ext. 255.



What you are saying to a hungry world

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.



ETHIOPIA

Drought Relief in Ogaden Province

Few of the nomadic tribespeople in this second most populous African nation have escaped the debilitating effects of malnutrition. More than 100,000 individuals in late 1973 and early 1974 died as a result of drought and famine in Wollo, Tigre and other northern areas of the country. And now, in 1975 in the Ogaden province of eastern Ethiopia, another drought has claimed the lives of thousands of men and animals.

World Vision has embarked on a relief program to help meet the immediate needs of the hungry in Ogaden. Three vehicles have already been purchased from which three WV relief teams will visit refugee camps to dispense food and medical aid. This \$120,000 project will continue through December to build up the health and strength of the refugees, who left their homes in search of food. Once this goal is accomplished, a medium-range development program will be initiated to help them begin helping themselves.

Grain Mill Provided for Werder

In other parts of the country, rain has fallen. However, it will take more than one year of normal weather conditions for the land and its people to recover from the past three or more years of drought. Meanwhile, thousands of Ethiopians are existing on the edge of starvation. Part of the problem for many of them is their inability to digest the grain provided for them. World Vision supplied a \$5000 grain mill which is now in operation in Werder, providing a more nutritious and digestible food for the hungry.

Food Distribution in Asmara

In the Asmara area there are still some 2000 families—7000 to 9000 persons—in need of immediate help. World Vision has recently approved a grant of \$20,000 for food to be distributed through the Middle East General Mission. For the next two months, the 2000 families will receive weekly supplies of grain. In addition, the mission will also provide weekly lunches for 750 persons who are the most malnourished.

\$500,000 for Wells

During the next 24 months, World Vision will spend approximately \$500,000 on well-drilling projects in Ethiopia to make water accessible year-round to more than 100,000 people. While waiting for a well-drilling rig to arrive in Ethiopia, World Vision provided an expert driller to drill wells in conjunction with the Christian Relief and Development Committee. Additionally, six pumps—Southern Cross windmills with water storage tanks—are already en route to Ethiopia.

Other Projects

In other projects in Ethiopia, World Vision is providing \$16,000 this year through the Presbyterian Mission for Nuer tribespeople and \$12,000 through a Christian relief committee for food, medicines and vocational training for 500 leprosy patients. It is also sponsoring 49 street boys through Hope Enterprises in Addis Ababa. For these and other special projects during fiscal year 1975 and 1976, World Vision expenditures for the Ethiopian people will total approximately \$1 million.



dateline Scotland

by J.D. Douglas

Some years ago there was an outcry in Scotland when a plan of union suggested that the national Kirk (church) should take bishops into its system to forward a merger with the Episcopalians. Two university lecturers, it is said, entered into animated conversation about the proposal. "But why are you so worked up?" asked one, "I thought you were an atheist." "I am," replied his colleague, "but I'm a *Presbyterian* atheist."

Odd it may sound, but this seems to be a recognizable category in the land of John Knox, if church statistics can be believed. Scotland's population is about 5.21 million. Church of Scotland communicants number 1.06 million; Roman Catholics claim the allegiance of some 750,000 (a figure which, however, denotes everyone baptized in that church), and total membership of all other churches is less than 200,000. If we subtract the Catholic figure, that still leaves a lot of scope for Presbyterian atheists. And church membership has slumped by about ten percent over the past five years in some churches.

While numbers might be misleading, a significant fact came to light at this year's Church of Scotland General Assembly: The weekly giving to the church averaged no more than 45 cents. "Contributions will rise or fall," said Dr. Thomas Chalmers last century, "with the rise or fall of personal Christianity among our people."

Even the traditional regard for the Sabbath Day, particularly in the Highlands, is not what it was. A victory was won for secularism a few years ago when a shipping company was permitted to inaugurate a Sunday transport service to some of the Hebridean islands—"the day sin came to Skye," lamented many of the inhabitants. More recently, the rigidly Sabbatarian island of Lewis was told that a \$15 million construction project, which would bring much needed employment, might not materialize if Sunday work were ruled out. "They don't only want 200 acres of our land," said one islander, "they want part of our heritage as well."

The fourth centenary of the death of John Knox in 1972 was completely ignored by the Kirk's *Year-Book*, which slight may have emboldened a BBC speaker to dismiss the Reformer as "that tiresome old thunderer."

It used to be said jocularly that theology was created in Germany, corrected in Scotland and corrupted in America. Hastily withholding comment on the German and American scenes, I must sadly report that Scotland

has not maintained its former appetite for theology. In 1973, for example, someone objected in the General Assembly that the Church of Scotland *Diary* showed Monday as the first day of the week. Now this had all the makings of the sort of theological debate Scotsmen used to love. What happened? Officialdom explained that the pages had been bought economically in bulk from a company which supplied secular customers also—and the matter was promptly dropped. Native thrift had won the day.

In 1975 the General Assembly made history by inviting an address from the Roman Catholic archbishop of Glasgow. He and his address were enthusiastically received; gone are the days when a much milder overture toward Rome was condemned by one minister graphically as "the thin end of the Scarlet Woman." A friendly exchange between the country's two biggest churches might be hailed as an ecumenical triumph, but it has done nothing at all for the prospect of reconciliation with the three smaller Presbyterian churches in Scotland which, incredibly, are not even on speaking terms with their big sister. The much-hailed ecumenical wind of change is dismissed by a Free Church of Scotland spokesman as "merely a gentle zephyr," and he declares that it "would take a hurricane to blow away the false dogmas and unscriptural ritual... entrenched for centuries."

Nor was the situation much helped by the candid assessment of the situation made in the 1975 Assembly by an Aberdeen University theological professor: "Most people today do not labour under that sense of sin from which the proclamation of justification by faith brings release." One can see why such an attitude is unsatisfactory to more evangelical brethren who are appalled also by what they regard as wrong priorities. The quest for unity they hold to be justifiable only as an integral part of the quest for spiritual revival.

It is fascinating to find that the Kirk's Overseas Council considers that this spiritual revival may come from areas where Scottish missionaries first implanted the gospel. The council's convener spoke of a growing conviction that "it is from the territories which we used to call 'mission fields' that the future missionaries of the Cross will come to call the careworn Christians of the West to a living hope." Or, to paraphrase a Kirk missionary in Malawi (Central Africa), a continent entering into the wealth of Christ can speak to a Western society so ready to throw that away.

What a way that would be for God to recover Scotland's lost provinces! And how it will demand a radical rewriting of the old missionary hymns!

J. D. Douglas is editor of *The New International Dictionary of the Christian Church*. He serves as editor-at-large for *Christianity Today* and formerly lectured in church history at St. Andrews University in Scotland.

'HELL IS A CITY'

In this fairest of summers that I have seen in many visits to the United Kingdom, what does one find in Britain's Christian periodicals? Piffle or power? Relevance or rubbish? Gloom or gleam?

Something of both, but more of the better things than the tawdry or pointless. I think what strikes me most favorably, especially in that part of the press that represents the historic churches, is the new mood of *faith* that one senses. (In using the word, I want "faith" to carry theological as well as practical overtones.)

For example, a writer in *Church Times* (Anglican) declares forthrightly:

The theological climate is changing. Radical scepticism has had its fling. Perhaps it has cleared the air for a deeper understanding of the reality of Jesus Christ. . . . The rising generation of men and women in the ministry will speak much more clearly "from faith," and because of a spiritual quickening world-wide, "to faith."

The reference to "a spiritual quickening world-wide" fits in with a press report from Bishop Stephen Neill, the distinguished teacher and author in the field of missions. Neill sees signs of a global movement of the Holy Spirit that is now under way.

The Vietnam situation and its connection with Communism comes in for brave comment by the highly respected missionary author, Leslie Lyall. His remarks appear in *Life of Faith*, which this year becomes half as old as the United States. Lyall believes that—

For the Vietnamese people, the end of thirty years of war and suffering and the coming national reconstruction are good things. So far the fears of a bloodbath have proved unfounded. For the Christian church in Vietnam, however, the Communist victory involves inevitable opposition and eventual persecution. But leading Vietnamese Christians chose to remain and not to flee, while encouraging others to follow their example. Who, they say, would witness to the Communists if the Christians were all to leave?

Speaking of fleeing, some people—and I am one of them—find it hard to be complacent over the fact that many Vietnamese who did flee did so not because they were Christians but because they had been fellow-travelers with the Americans. This is not to judge them adversely. It is simply to say that some tough questions keep stubbornly nagging at one's mind.

Crusade, a magazine associated with the British Evangelical Alliance, offers a special review of Jacques Ellul's *The Meaning of the City*. Ellul is a brilliant French Protestant on the staff of Bordeaux University. He is a prolific writer whose mind is soaked in Holy Scripture, of which he makes use with freedom and freshness that at times are startling. God began the human enterprise in a *garden*. But Cain, representing man's rebellious blot on the divine undertaking, built a *city*. Babel, Sodom, Nineveh, Babylon! All followed. All flourished. All turned foul. All fell. That is the pattern of man-made cities.

Percy Bysshe Shelley, who could write poetry as if he were weaving lace, said, "Hell is a city like London."

By the by, the very day I read the quotation from Shelley I saw in the *Herald-Tribune* pictures of New York's streets piled high with rotting garbage which striking collectors refused to remove, while recently laid-off policemen were arrested for having joined the ranks of outlaws. One doesn't need a mind as sensitive as Shelley's to say, "Hell is a city like New York."

Yes, in case you are waiting, Ellul's urban analysis includes Jerusalem. It was at first a heathen city. God took it up into his purposes for King David's sake. In fact he gave it to the king that it might be *David's house* (II Samuel 7:11). David in turn purposed in his heart that it should be the place of God's house.

Thus Jerusalem carries the message of God's openness to accept man's choices and to work them into his own divine purposes.

Thus the city is not hell by fate. It is hell by forfeit—not enough upright citizens and leaders to give it integrity and perpetuity.

Moreover, urban life, which is immediately improvable, is ultimately redeemable. In biblical perspective the final society is a city, templeless and tearless, wherein the God and Father of our Lord Jesus Christ will be all in all.

Paul Speer

A HUNGRY THANKSGIVING?

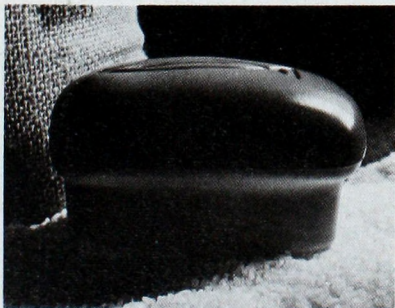
"A hungry Thanksgiving? You're kidding! Is there such a thing?"

Millions of people in the world would testify that this year, on Thanksgiving Day 1975, they will indeed be very, very hungry.

"I've thought of the hungry every Thanksgiving for the past few years, but I haven't really known how to help."

May we suggest that you and/or your church set aside 60 days just prior to Thanksgiving 1975 to share with the world's hungry. Start your Thanksgiving this year on Sunday, September 28, and climax it on the national Thanksgiving holiday, November 27. Let Thanksgiving Day be a celebration of the fact that your needs have been met and that you have been able to share with the world's hungry.

One very practical way this sharing can be done is through a World Vision Love Loaf.



"A Love Loaf?"

A Love Loaf on your meal table is a tangible, biblically-oriented way of starting your personal fight against hunger. The Love Loaf program is based on the biblical account in which Jesus took five small loaves and two fish, blessed them, broke them and miraculously fed thousands of hungry people.

Today through the Love Loaf

program, thousands are being given food, seeds, shelter, water and medicine. Thousands of individuals like you, and over 1500 churches, have contributed their "little" to make "much."

"How does it work?"

World Vision supplies you or your church with one Love Loaf per household. You place it on your meal table and fill it with your pocket change or pin money. (If you have children, they will want to contribute their own nickels, dimes and quarters. The Love Loaf provides a concrete means of teaching them compassionate and unselfish giving. You will find the life-shaping impact this sharing has on your children to be very satisfying.)

The money is then sent to World Vision to help specific emergency relief projects in crisis areas of the world.

The money contained in one full Love Loaf can feed a family of five in Bangladesh for one week, for

example. Your personal fight against hunger may make a lifetime of difference to a hungry mother, father, son or daughter.

"But, we have hungry families in our own community and in our own missions program. What about them?"

The Love Loaf church program allows your church to designate up to 60 percent of the proceeds to any project which meets *physical* as well as *spiritual* needs in the name of Jesus Christ.

You *can* help fight hunger and make a real difference, between now and Thanksgiving Day.

"How do I start?"

If the Love Loaf makes sense for you, your family or your church, start today by filling out and mailing one of the coupons below.

Churches

- We definitely want to have the Love Loaf program in our church as a part of our Thanksgiving program.
- Please send our church the full details and a sample Love Loaf as soon as possible. B-20

Name of Church

Address

City State Zip

Senior Minister

Church Phone (including area code)

Person requesting materials

Phone (including area code)

Individuals/Families

Please send me a "Love Loaf Pak."
(The Pak includes one Love Loaf for me or my family.) I/We will fill the loaf and return all money directly to World Vision to care for the needy in Christ's name. B-10

Name

Address

City State

Zip



Love Loaf

Mail to: World Vision International, c/o Love Loaf, Box O, Pasadena, California 91109