

world vision

MARCH 1974

"If I die, I die..."

Water for India's Thirst

Are we fair to our missionaries?

Pastors' Conferences: 92,93,94,95

Two Women at the Well

Jesus was tired and thirsty. It had been a long journey over the hills of Judea and it was about noon. He sat down to rest at Jacob's well in Samaria near the town of Sychar. His disciples had gone to buy food. And to a Samaritan woman who had come to draw water, He said, "Give me a drink."

It was a dramatic scene. Rembrandt painted it three times (the paintings now divided among New York, Berlin and Leningrad) and also devoted drawings and etchings to it. Nor was the drama of the moment lost on the Samaritan woman herself. She responded: "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For as the apostle immediately explains, "Jews have no dealings with Samaritans" (John 4:9, RSV).

And the drama was apparent to the disciples who upon their return "were astonished to find him talking with a woman" (v. 27, NEB). For the strict Rabbis forbade a Rabbi to greet a woman in public, even if she were his own wife, daughter or sister. There was even a type of Pharisee known as the "bleeding Pharisee" because he shut his eyes when he saw a woman on the street and would tend then to bump his head on foreign objects like walls and houses!

It was no wonder that the disciples were astonished. And not only was this a woman, but a woman of notorious character. She probably used this well to avoid the scorn of the women who used the well closer to home at Sychar. So to this sinful woman of a hated race, Jesus made the great declaration that He was Christ, the Messiah (vv. 25f.). And here was a beginning of the universality of the gospel.

The woman became an instant witness, leaving her water jar at the well and returning to Sychar. Despite her ragged reputation, she confronted people with the good news of Christ. During her absence the disciples tried to get Jesus to eat the food they had brought. He replied that His food was to do God's will and finish the work God had given Him. And then in challenge to His disciples to carry forward His mission, He said: "Lift up your eyes, and look on the fields; for they are white already to harvest" (v. 35). Some have been

troubled in attempting to fit this harvest time into the Gospel chronology. But H.V. Morton has a likely solution: "... as I sat by Jacob's Well a crowd of Arabs came along the road from the direction in which Jesus was looking, and I saw their white garments shining in the sun. Surely Jesus was speaking not of the earthly but of the heavenly harvest, and as He spoke I think it likely that He pointed along the road where the Samaritans in their white robes were assembling to hear His words."

There is a modern parallel of sorts which falls under the universal challenge of Jesus' commission to His followers. Some 3000 miles to the east of Jacob's well, near which the Samaritans confessed Christ as "the Saviour of the world," an Indian woman walks toward a well. She may find water in it and she may not. In drought-ridden India (p. 8) there is drama even in her approach to the well. She may be staking her life on her journey. The outcome may depend upon you who are digging wells in India through World Vision (p. 10). She may or may not be wearing a white robe, but she is part of the whitened field ready for harvest. For her thirst is spiritual as well as physical.

She may meet Jesus at the well. She may thus "with joy... draw water out of the wells of salvation" (Isa. 12:3). For her then "a fountain shall spring from the Lord's house" (Joel 3:18, NEB). She may sing with the Lord's people:

*We taste Thee, O Thou living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain-head,
And thirst our souls from Thee to fill.*

For as with the Samaritan woman, the water Jesus gives will be in the Indian woman "a well of water springing up into everlasting life" (John 4:14). And John elsewhere (Rev. 7:16,17) looks into the future to finish her story: "[She] shall hunger no more, neither thirst any more; neither shall the sun light on [her], nor any heat. For the Lamb which is in the midst of the throne shall feed [her] and shall lead [her] unto living fountains of waters. . . ."

Frank E. Farrell

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globe at a glance

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

FAR EAST

TOKYO, Japan — The head of the National Christian Council of Japan has written to President Nixon urging him not to accept any invitation from the Japanese government that would include a visit to Tokyo's Tasukuni Shinto Shrine. The letter was written in light of reports that Mr. Nixon may visit Japan this year. The Christian Council is one of a number of groups (including Buddhists) attempting to block a move to nationalize Shrine Shinto. They fear that a visit by the U.S. President would lend support to those trying to win Diet (Congress) backing. The groups are opposed to the Shrine Shinto, which is distinct from Sect (religious) Shinto, because it was part of a nationalistic movement that fostered the glory of the state prior to World War II.

SOUTH PACIFIC

AGANA, Guam — Trans World Radio has received approval from the Federal Communications Commission to construct a new international broadcasting station here. The island of Guam is an American territory. Although no completion date has been established, the U.S. based Christian organization is anxious to build the station which will have more than one-half of the world's population (Mainland China, Southeast Asia, Eastern Russia, Indonesia and Australia) within its listening area.

SYDNEY, Australia — It is generally agreed that "Key '73," the United States' nationwide evangelistic campaign, was not a complete success. However, it has evidently prompted Christians here and in Great Britain to develop similar programs. "Now-time '74" has already been inaugurated here in Australia; "Power '74" will begin in Britain on Easter. According to some Christians, too many contradictions, including Watergate, confronted the U.S. to permit entire success.

AFRICA

KOUMRA, Chad — Despite the need of help to combat the drought affecting Chad, the government of this nation has reportedly ordered missionaries of the Baptist Mid-missions out of the country. Missionaries of The Evangelical Alliance Mission (TEAM) have also noted their belief that it is just a matter of time before they will be ordered out.

According to reliable reports, a cultural revolution now taking place in Chad is responsible for the restrictions on Christian activity. Several Canadian pastors have been imprisoned, and meetings involving more than three persons have been prohibited. Also, all foreign names are being changed and the capital city, Fort Lamy, will be Africanized. Citizens with Christian names have been ordered to give their children African names and to go through the rites of initiation in doing so; in at least one such rite, the blood of a Christian was used. Christian leaders who have recently been in Africa have learned that several countries in Africa have received promises of large funds if they would take a strong stand against non-Muslim religions.

ZANZIBAR — President Aboud Jumbe has announced that teaching the principles of the Muslim religion will be compulsory at all school levels. The island's color television system will also be used intensively for educational purposes, he said. About 99 percent of the 350,000 persons on this island, which is officially part of Tanzania (20 miles away) are followers of Islam, according to Jumbe.

NAIROBI, Kenya — The head of the All African Conference of Churches here has accused President Idi Amin of neighboring Uganda of conducting a reign of "terror" against his people. The Anglican churchman said that economic progress in Uganda will be of no value while its citizens are haunted and terrorized by lawlessness masquerading in the guise of defending national security. Canon

Burgess Carr called on President Amin to "stop immediately the situation in which reports are received of Ugandans disappearing and subsequently being executed by the army and security forces." Since Amin seized power in 1971, he has ousted more than 40,000 non-Ugandans from his country and is reported to have imprisoned many opponents among his countrymen.

EUROPE

LAUSANNE, Switzerland — The International Congress on World Evangelization has appointed a support committee of 75 business, professional and religious leaders in the United States to help raise more than \$1 million to defray the expenses of the Congress, July 16-25. The greatest need is for scholarship funds to enable participants from underdeveloped nations of Asia, Africa and Latin America to attend.

More than half of the 2700 evangelical leaders invited will be from the "Third World" countries. Most of these men and women are expected to need some financial assistance. The support committee is headed by W. Maxey Jarman, retired chairman of Genesco, Inc.

World Vision International is one of the many organizations which are attempting to raise funds for the Congress. On the average, it will cost \$500 to finance the trip for a "Third World" participant.

LONDON, England — Concrete proposals for uniting the 200,000 member United Reformed Church and the 5000 member Church of Christ (Disciples of Christ) are expected to be voted upon in May at the annual assembly of the larger body. (The United Reformed Church is the result of a 1972 merger of the Congregational Church of England and Wales and the Presbyterian Church of England.) A United Reformed Church announcement said that union could come as early as 1977. Private talks have been going on between the two groups since 1972.

Seuck Chin Young crouched behind firewood in the woodshed of the servants' quarters of her father's estate and wondered if she would be found. Grim stories of censored on Korean women by the Russian occupying forces of 1945 had trickled out. Now the Communists were only miles away. The Seuck estate, a symbol of wealth and capitalism, surely would be searched thoroughly. In the search, would they find her?

She had been safe in Seoul when they began the occupation of North Korea. But fearing for the safety of her mother and father in their home in North Korea, nineteen-year-old Chin Young had set off to rescue them. She had arrived only to learn that her parents already had fled. The men who had guided her parents to safety now hid her in the woodshed. She dropped her head to her knees and prayed for God's protection.

At midnight the door of the woodshed creaked. "Agastil!" (Respected Miss). It was one of her father's men. "God has saved you. The cars of the Communists broke down about three miles outside our village. They are pitching tents and will camp there. Hurry! You must escape."

The men removed the wood. Chin Young crept out. "A light," she whispered. "I want to search the house for our family documents."

Like ghosts, they flitted around noiselessly inside the mansion. "I am ready now," Chin Young said at last, tucking a cloth-wrapped bundle under her arm.

She stepped out on the veranda, then jerked back in terror. The yard was full of people. Had the Communists come after all?

A shadow glided forward and called to her softly. "Respected Miss, it is we—the people of your village who have come to carry away your possessions for you."

Almost overcome with astonishment and gratitude, Chin Young opened wide the doors then, whispering, directed the people to the most valuable of her family possessions: scrolls, documents, books, paintings, rice chests. The treasures were many, for the Seuck family was one of the wealthiest, most highly educated and most respected families of Korea.

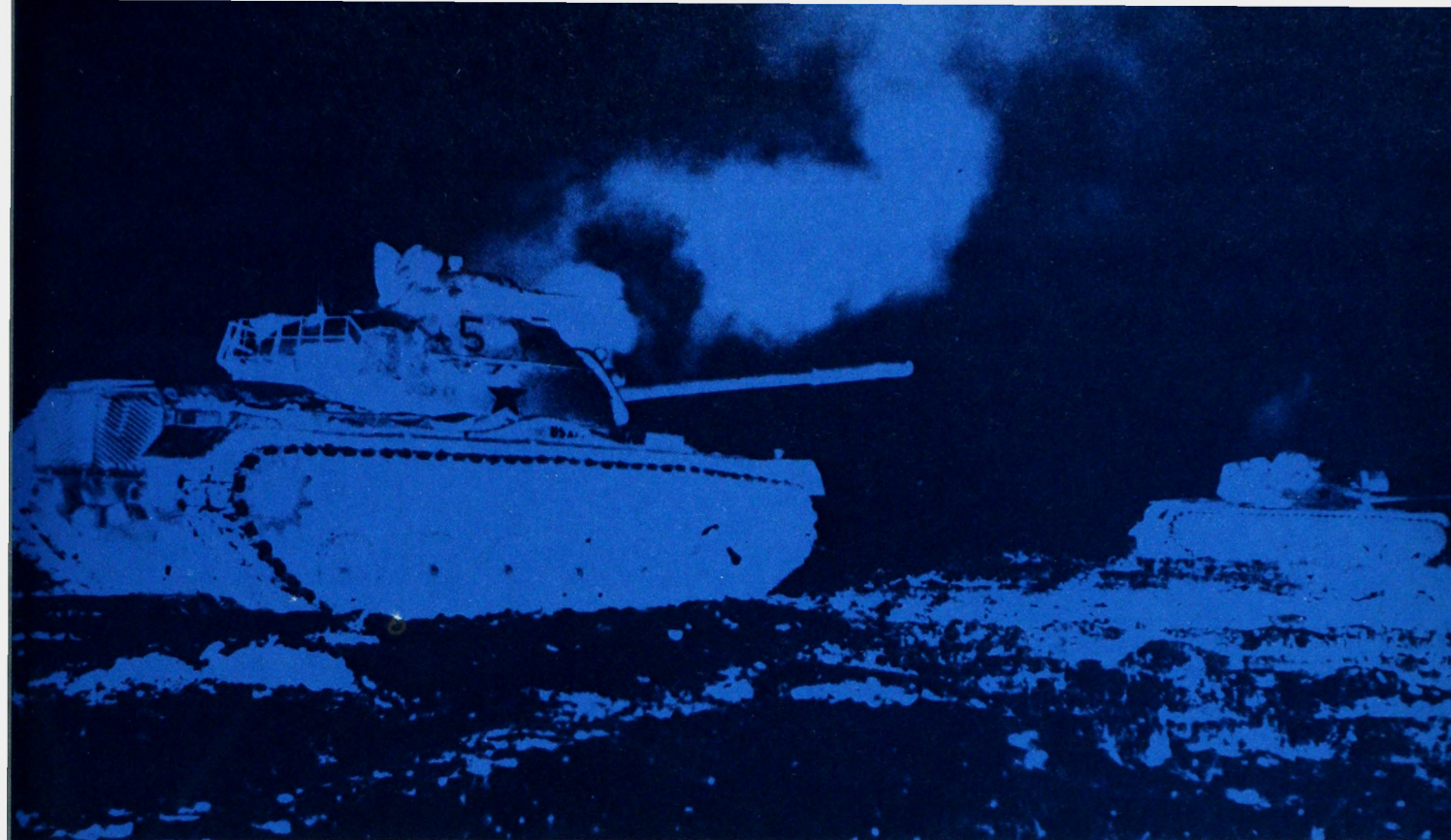
Silently, one by one, bearing loads on their backs,

After serving seven years in India with World Mission Prayer League and eight years in Tanzania with the Lutheran Church in America, Mrs. Mildred Tengbom has returned to the United States and is pursuing a free-lance writing career.

An adventure out of the Korean War

"If I die, I die..."

by Mildred Tengbom



s, the villagers fled out of the house. The blackness
 ght swallowed them up. Outside the village they
 ed their way along a narrow mountain path that
 ndered through the dripping forest. Startled wild
 als cried out in alarm and went crashing through the
 es. As the first streaks of dawn lit up the features of
 escuers and Chin Young was able to recognize each
 she wept.

They risked all to save me and my father's goods,"
 Young recalls. "After they put me and my goods
 train for Seoul, some returned to gather up their
 lies and flee. One chose to stay on as volunteer
 taker of our estate. He, along with two others who
 assisted me, were murdered. It is sobering to know
 someone has died for your sake. Life becomes a
 to be handled carefully."

Chin Young's family had given her a goodly heritage.
 ng his early years her father had been a professor at
 u University. Then from 1919 to 1945, the time of
 Japanese occupation of Korea, he served as executive
 ctor of the Wang Ja Forest in Korea. A mine which
 owned yielded gold and swelled the family's fortunes.
 Chin Young's father was a Buddhist, her mother only
 minal Christian. But under the preaching of the
 ous Korean evangelist Lee Soong Bong, her sister,
 was studying to be a surgeon, was won to Christ.
 in turn, led Chin Young to the Lord.

Two years after the Seucks lost their North Korean
 te disaster struck again. In their home in Seoul Chin
 ng awakened one night to hear the great front door
 k open. She heard footsteps, then the back door
 ed. Many footsteps now and shuffling noises. Chin
 ng lay shaking in bed. Just a short while before,
 neighbor's house had been invaded at night by
 bers. A son had shouted out an alarm. In anger the
 bers murdered him.

Chin Young recalled this and lay drenched in terror,
 listening to the muffled activity in the front rooms.
 Finally, as the darkness of night began to give way to the
 grey of morning, she heard two trucks drive away.
 Within minutes neighbors were at the door. "We did not
 know you were moving. Why did the moving trucks
 come so early?" Only the 3000 volumes in Chin Young's
 study had been left.

The following year, 1947, Chin Young's sister, the
 mainstay of the family, died. Chin Young's mother, who
 had clung to old superstitions and customs, began to ask,
 "It is because of me all this is happening?" Her father
 began to search for the truth.

In 1950, unknown to her, Chin Young was placed on
 the Communists' "wanted" list for three reasons. One of
 her uncles was head of the finance department for the
 army. Another uncle was the head of the military
 hospital. Through Chin Young the Communists hoped to
 gain information about these two men. Chin Young
 herself was president of the Women's Christian Student
 Body at Seoul University and a leader in her local
 church.

August 15th the North Koreans swarmed into Seoul.
 The Seuck family was preparing to flee when soldiers
 pounded on their door early that morning. Chin Young's
 mother screamed and fainted.

"My mouth went dry," Chin Young recalls. "My
 knees trembled. One of the men pointed a pistol at me.
 'O, Lord,' I groaned, and instantly a miracle happened.
 My fear vanished. Peace overran my soul. I was able to
 smile and said, 'I am just a little girl, and you come like

**“My mouth
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 ‘O, Lord,’ I
 groaned. . . .”**

this? Sit down and let us talk.' They did lay down their guns and began to stride around the room, exclaiming at all the books, puzzling over a picture of the resurrection and berating us for our wealth. Then suddenly they turned to me and said, 'You must go.' Mother had regained consciousness and was crying. 'You must let me get dressed,' I said and went in and put on my finest robes. As I left the house I looked back to see father leading mother away. She was bent low, weeping.

"I climbed into the army jeep. I remember I thought: if I die, I die, but I will not deny Christ.

"I was sitting in front with one of the officers. At the gate we passed guards who saluted. The thought crossed my mind that perhaps they thought I was the colonel's friend.

"In his office the colonel begged, coaxed, cajoled, threatened and bribed, trying to worm information from me. At three o'clock, weary and frustrated, he asked to be excused for a few minutes. When he walked out, I knew my time had come.

"I arose and walked out slowly, pausing to greet the guard. 'Tell the colonel I shall return in a few minutes,' I said. My heart was going thump, thump, thump. He saluted and let me pass. On I went to the outside gate. Again the guards saluted. I tried to walk leisurely, resisting the temptation to turn around and look back. Once I rounded the corner and was out of their sight, I ran as I had never run before.

"I arrived breathless at a friend's home, threw myself into her arms and blurted out my story. Quickly, she stripped my fine clothes from me and brought me some old and worn ones. My hair she screwed up in back like a country woman's. My shoes I exchanged for rubber tire sandals. I pleaded that I must carry a Bible. So we put a Bible over my stomach and wrapped yards of cloth around it, both to hold it in place and to make me look pregnant. We also concealed money and medicine in my clothes."

Under the cover of night Chin Young slipped down to the river. So many refugees had gathered that it was hard to find a place on the boats. Anxious hours passed before some soldiers, with whom she had shared some of her food earlier, noticed she was still waiting and found a place for her on a boat.

Once across the river she headed for the mountains. The loneliness and uncertainty of her position overwhelmed her. Where would she flee? As she had done in the woodshed years ago, she prayed for deliverance.

She can't remember exactly how much later it was that she met an old man. He scrutinized her then said,

"You do not look like a country woman but like a lady."

Trembling, Chin Young remained silent. The old man continued to gaze at her thoughtfully. "Follow me," he said abruptly at last.

Fear mounted within Chin Young. Was this a trap? Dare she go? She went.

The old man brought her to his house and hid her. The little rice his family had they shared with her. Three months I stayed with them," Chin Young recalled. "Later I learned they had harbored hundreds of refugees."

In September the North Korean army withdrew. Chin Young returned to her home in Seoul. In January the rumor ran around that the army was returning. Chin Young's mother was sent off with five bags of rice on a ship bound for the Cheju Island at the southernmost tip of Korea. Chin Young's father, brothers and young sister fled in an ambulance procured from their uncle's hospital. Chin Young, who had remained behind to gather up a few clothes and a Bible, jumped on an empty car of an army train headed south. The plan was for the family to be reunited in Ulsan.

But Pusan harbor was so glutted with refugees that the ship Chin Young's mother was on could not land. Instead the passengers were forced to disembark at a smaller port on Cheju Island.

Communications were at a complete standstill. The entire country was in turmoil. Every day for four months Chin Young's father went to Pusan's harbor to wait for his wife's ship to dock. It never came.

"It was a terrible time for all of us," Chin Young confesses. "But, alone and stranded, my mother met me face to face. She repented and wept and cried for months. After four months she found her way to Ulsan. The seven of our family were reunited in one small, rented room. We had lost all our earthly possessions and escaped with only our lives. My mother broke down and wept. 'For the first time in my life,' she declared, 'I know what it is to feel gratitude.'"

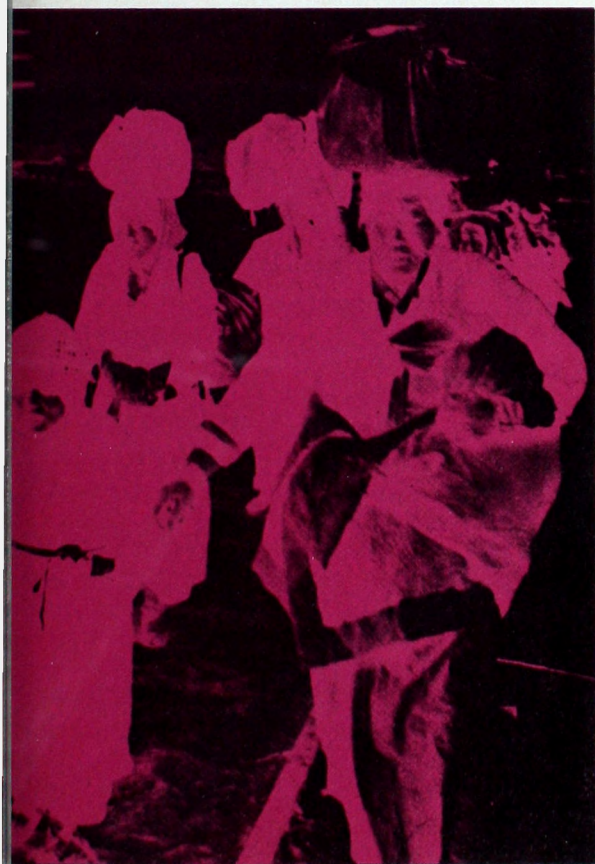
Three years later when things quieted down, the family moved back to Seoul. "We began life again in a three-room house," Chin Young says, smiling. "How different it was for all of us. My oldest brother set up a business so he could support our parents. I cared for them. The younger brothers and sisters resumed studies at the University.

"After a long illness my mother passed away. Her peaceful death was the final encouragement my father needed to believe in eternal life and the resurrection. Eight months later he died."

During the upset years of fleeing and living with danger Chin Young had written much: letters, articles, poems, songs. One of her hymns of courage and faith caught fire with Koreans in flight. It was sung everywhere during the dark days. Later many of her

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poems were set to music by Dr. Park Chai Hoon, the first director of the Korean Children's Choir of World Vision, and included in the Korean Christian Hymnal. Her last book published is an anthology of letters, articles, poems and excerpts from her diary.

But teaching Bible classes was her forte. At one time she had three weekly classes going: one for high society women, one for wives of professors at Saint Michael Theological College and one for university students.

Seven years ago Chin Young came to the U.S. for further study. She graduated from the California Lutheran Bible School in Los Angeles after a two-year course and attended Life Bible College one year.

In 1971 a crowning blessing came when Chin Young was united in marriage to the Rev. Edwin Petrusson, a professor at the California Lutheran Bible School.

Two special interests occupy much of Chin Young's time these days. She teaches a unique Bible class at a Korean Baptist church. Averaging 30 in number, all are Koreans between the ages of 25 and 35, in the U.S. for graduate study in the fields of math, engineering, political science, chemistry, medicine and education. Most of them will return to Korea to assume positions of leadership. About half are from Christian backgrounds and half are Buddhist.

A second interest concerns *Kaju Shimun* (California Korean News), a Christian weekly newspaper. Chin Young shares editor Kim Young Ho's concern for the 45,000 Koreans in Los Angeles County. Perhaps half of this number do not know English well enough to read an English newspaper. Only a small percentage are



Chin Young
teaching her
Bible class

Christians, in spite of the fact that there are more than 50 Korean churches in the area. Editor Kim and Chin Young regard the newspaper as one of the most effective evangelistic tools for reaching these Koreans with the gospel. Carrying secular news both from the U.S. and Korea, the paper has great appeal. One entire page, devoted to articles with a Christian emphasis, presents Christ to the readers. As time goes on they hope to expand to printing a daily paper and having a reciprocal relationship with newspapers in Korea. Problems have arisen but, undaunted, Chin Young says confidently, "God has led thus far. He has never failed yet. He will not fail now."



Water



t

hukkuluru! Nuzvidtalak!
Andhra Pradesh!

It's not a chant—though it sounds like one. Perhaps you can't pronounce the name of these villages in the state of Andhra Pradesh, India, but many of you have helped save lives in Thukkuluru and Nuzvidtalak!

Six months have slipped by since we first alerted you to the famine in drought-stricken India. Because you cared—you responded, you prayed and you gave. Your concern has helped save at least some of the 200 million desperate people who have suffered for three straight years from no rain, dry wells, dead cattle and not enough food.

Your immediate response enabled World Vision to answer the plea for help which had come from our Christian Indian brothers in Andhra Pradesh. This was the state hardest hit by the drought, so we knew that you would want us to start our work there.

Andhra Pradesh is one of India's largest states. Forty-three million people live in this southeastern part of India. It is only half the size of California, but has twice the number of people! More than 74 percent of its people are farmers who for the past three years have been trying to live off a land that is brittle and broken. Their weakened bodies had all but lost the fight against famine.

When the calamity ripened into disaster, World Vision's 20 years of

for India's Thirst

by William F. Kliever,

Assistant to the President / International Relations,
World Vision International



experience in India made immediate action possible. We asked our friends in the Andhra Christian Council to tell us where the greatest needs were and what we could do to help. The council with its broad representation of national churches and mission groups, including the Salvation Army, Lutherans, Methodists, Baptists and the Church of South India, went into action with its survey.

The vote of the council was unanimous. We need WATER! Water for drinking. . . and water for crops.

All but the deepest wells had gone dry. Villages by the thousands and people by the millions were thirsty and hungry. The bloated bodies of the dead, left unattended, caused widespread sickness. Simple diseases were killing the weak, and thousands

of square miles were barren, baked and cracked.

But there was hope. Wells could help keep people alive now and in future droughts. In Andhra Pradesh alone, two thousand wells were needed. The Indian government was doing all it could to provide help, but with its deepening economic problems it, too, needed help.

The strong leadership of the Christian Council formed a Drought Relief Committee. World Vision representatives met with the committee and set up the project guidelines:

- Wells should be located on community (not private) property.
- Wells should not be dug in areas where the government was already helping.

- Only two cents out of every dollar given by World Vision should be used for project administration.

The committee selected one of its most capable lay administrators, G. E. David, to head up the project. Supervisor David, along with World Vision representatives or committee members, personally inspected 199 sites. Within weeks 50 sites were approved and digging was started.

Since the first shovel of dirt was turned, your gifts have gone to help build the most effective water system possible. Even if the next drought is a long one, most of the wells will probably continue to provide life-saving water.

It hasn't been easy to meet the high standards set for these special wells. They are massive! Some are 20 feet wide and more than 100 feet deep! In most cases, dynamite has to be used at these depths to crack the subsurface rock. However, the cost of a well has been kept at a minimum—from \$400-700 per well. That's cheap when translated into saving human lives.

Thousands of people, formerly hungry and without hope, are



T. John Ratnam inaugurates the well digging at Thukkuluru with Bible reading.

From India: Gratitude

"The Executive Council of the Andhra Christian Council and the members of the Andhra Christian Council-World Vision Drought Relief Committee wish to place on record their sincere thanks to World Vision International, its president, Dr. W. Stanley Mooneyham, and all the friends of World Vision for their generous gifts of wells. . . .

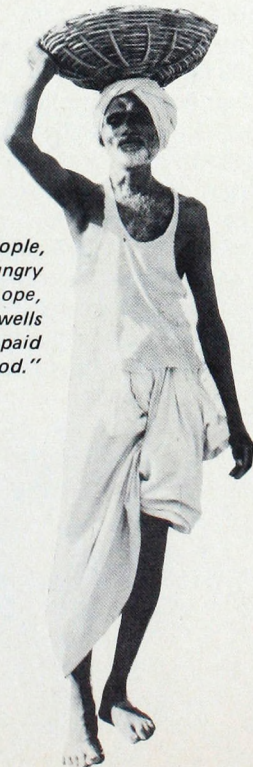
"During the period of drought, there is not one among us who has not truly learned the essential need for water in our daily life and how precious the gift of water is. . . .

"We resolve to strive hard to ensure that your gifts are used to bring water to as many people as possible.

"Through the Christ-like concern of our friends at the helm of World Vision and our generous donors in America, we will be able to turn our vision of a better world into reality for many.

"Your Christian concern and the love for your fellowman in Andhra Pradesh is beyond our comprehension. We thank you once again for this. More than all, we thank the good Lord who made it possible to do more than we ever anticipated. To Him we give our heartfelt thanks. . . ."

—the Rev. T. John Ratnam, Executive Secretary Andhra Christian Council



"Thousands of people, formerly hungry and without hope, are digging the wells and being paid with food."

digging the wells and being paid with food. Now they have new hope. No longer needing to beg, they have been given dignity in the midst of their plight.

If World Vision is able to dig more wells, it is possible that up to 20,000 laborers and their families could live off the "food for work." More wells must be dug. More jobs must be provided.

Because of the three year drought, crops have failed and food supplies are almost gone. Rioting has resulted from the widespread scarcity of food. In Gujarat more than a dozen people were killed during three days of demonstrations. Looting and arson have been reported in 16 towns.

The few farmers who had harvests are selling their crops at premium prices. As a result, the Indian government can't buy enough food to subsidize the poor. It's a vicious cycle!

But a solution has been found. WATER! Of course, World Vision can't provide for all the thousands of villages in need. But we are and must continue digging wells where the needs are the greatest.

If the rains fail again this spring, millions of Indians will once more suffer from the pangs of famine. They'll see their loved ones die, their cattle starve. Some estimate that up to 20 million more Indians will die. That is why our well program must continue. The opportunity for World Vision to help in India has never been greater. Here's why:

- The need is well defined. WATER!
- The digging of wells is a proven solution to save the people now and in the future.
- The workers earn "food for their work" immediately.
- Committed Indian Christians are directing the projects.

You have helped the Indians help themselves. You have provided life-sustaining water for men, cattle and crops. In hundreds of villages your prayers and gifts have been multiplied.

But we must do more. The momentum, the machinery, the people and the plan are working today. But, frankly, we need your help to dig more wells. They are counting on us to help.

Your gift today will help us continue the fight against famine. And for whatever you give—we thank you!

I want to help World Vision dig urgently needed wells in India. Enclosed is my gift of \$_____.

name_____

address_____

city_____state_____zip_____

4311 H43-002

dateline Cyprus

by J. D. Douglas

"The world wonders," said the official as he showed me out, "why we can't enjoy the beautiful sunshine and live together happily." On a superficial view of Cyprus, the world was on to a pretty meaningful question. It sees a Mediterranean island republic fractionally bigger than Puerto Rico, where the prospect pleases, English is widely spoken, taxis are cheap, the Hilton offers the customary civilized presence and the ruler is also a Christian archbishop.

But Cyprus has a sad face, too, for its people are involved in bitter intercommunal strife. On one side are 515,000 Cypriots of Greek origin whose spiritual and political head is (Orthodox) Archbishop Makarios. On the other side are 120,000 Cypriots of Turkish origin whose spiritual head is the (Muslim) Mufti of Cyprus and whose political head is... Archbishop Makarios who doubles as President of the republic.

This dual role might not matter had not the archbishop, since his consecration in 1950 and his election as President in 1960, repeatedly committed himself to the goal of union with Greece (*Enosis*)—and identified the cause as a holy war. *Enosis* is, of course, unacceptable to the Turkish community which has for many centuries shared the island with the Greeks.

There has never, alas, been any integration of the two communities—no intermarriage, no sharing of social facilities, not even a football match played between the two groups. My question about whether they visited in each other's homes was greeted with incredulity. In "mixed" villages throughout the island the Turkish citizens usually have their own sector. In Nicosia and, notably, in Famagusta, these have the appearance of beleaguered citadels.

Since Cyprus gained independence from the British in 1960 there have been two serious outbreaks (1963 and 1967) and many other eruptions of violence. Only the presence of a United Nations Peace-Keeping Force has prevented further incidents and the threatened war between Greece and Turkey.

The heavily outnumbered Turks complain that hundreds of their citizens have been killed and thousands of homes have been damaged or destroyed, that 103 mosques have been desecrated and that they are subject to merciless harassment. They point out that the constitution accepted in London by Makarios in 1959, which safeguarded the rights of the Turkish minority, was abrogated by him five years later.

The Greek view is that the constitution was unwork-

able because, while it gave the Turks a 30 percent representation in the legislature, civil service and security forces, the two peoples simply could not work together. The Greeks proposed to amend the constitution to correct what they consider an imbalance. Faced by this demand, the fifteen Turkish members withdrew from the House of Representatives in 1964, and their community drew up proposals for federation or cantonization as in Switzerland.

Neither view was acceptable to the other side; the government of the republic was left in the hands of the Greek majority. Salaries and pensions of Turkish officials are no longer paid, and harrowing tales are told of Turkish refugees. Thousands cannot return to their homes but are relocated in substandard housing in what are little more than refugee camps. (I have visited them twice.)

The prospect is bleak, for the Turks are resolute about staying in the only land they know as home. They cannot even take comfort from the fact that Makarios' dual role has been challenged by bishops in his own church, for the latter want the archbishop replaced as President by some even stronger advocate of *Enosis*.

From my latest journey to Cyprus this winter, I am confirmed in drawing three conclusions:

1. The Turks identify persecution with Makarios, and Makarios with Christianity. (They know nothing of Protestantism, and even a Turkish college graduate I asked told me he had never heard of Billy Graham.) Terrible conclusions have been drawn which, among other things, have done nothing for Christian missionary work in Turkey itself—always a hard field.

2. Evangelical work in Cyprus is inhibited. There is freedom of worship indoors, but the kind of open-air work that was known in preindependence Nicosia is no longer possible. The uneasy political situation thus increases the normal difficulties of evangelism in predominantly Orthodox regions.

3. The World Council of Churches evidently does not see this as an area in which it can become involved, even though (or perhaps because) the Orthodox Church of Cyprus is in full WCC membership. For the same reason, presumably, it would be tricky to operate a refugee service for the purpose of giving succor to the enemies of one's friends. Archbishop Makarios' position, uncriticized by the WCC, is well known: the campaign originally waged for independence against the British "will never terminate until the minor group of Turks who have ever been the enemy of Hellenism throughout history are thrown away from Cyprus." I wonder if the Turks have heard of the Special Fund to Combat Racism!

As mission-minded people
need to continually evaluate
re-evaluate our involvement
are some valuable suggestions
how to give our missionaries
effective financial, emotional
spiritual support

by Gordon Chilvers

Are we fair to our missionaries

Of course we are fair to them. We pray for them. At any time we hear from them. We give generously—not money, but all our old clothes and technical equipment. We invite them to write. When they come home on furlough we give them many speaking engagements.

Yes, we pray, but is it, "God, bless all the missionaries, Amen"? Or "God, bless their educational work?"

These petitions are too general. To pray specifically and effectively we must be informed about the missionary and his work. Missionary prayer letters and the mission board's literature help. A letter to the missionary brings more exact knowledge of his specific needs.

We can also better understand a missionary's needs by knowing our own. One returned missionary said, "Look into your own heart. Except for geographical location, the heart of a missionary."

What are missionary problems that call for specific prayer?

They need good physical health to work effectively. Seeing available opportunities and mastering a large demand mental alertness, but fatigue and numerous diseases attack them.

The missionary's social life is important. A single ill-chosen word or a tactless deed could close the door for years. Although he may have no Christian fellowship, a missionary must maintain and deepen his spiritual life. Fears, doubts, discouragements and loneliness can attack him. "Living in harmony with another" one missionary told me was his most serious problem.

Will the missionary feel the impact of our disciples' costly prayers? Mary Waggoner writes: "Since our move to Kenya we have already sensed the tug of prayer. The water pump at the river needed attention. When Mr. Lewton and Mr. Waggoner went to care for it, they encountered a huge cobra coming toward them. The cobra's neck spread and raised two feet in the air. Mr. Waggoner spotted the deadly creature and called for Mr. Lewton to jump into the jeep. The cobra shot off down the road. Later we learned that a sister had been awakened in the early morning and, being alarmed for us, awakened her husband. Together they prayed for us. She gave us an hour. She was praying when the men were at the pump. How grateful we are that she was faithful!"

Yes, we support missionary work by our giving, but is it informed giving? The goods we send—will they

Gordon Chilvers is a former lecturer at Norwich City College, England, where he earlier took a degree in English and law. He is now a free lance journalist, his articles having appeared in Britain, North America and Australasia.



me of the effects of drought can be come by love — the kind of love that ded the village, where these children with a reliable source of fresh water. d you like to help assure that this session of love is not cut off for other nunities that desperately need wells?

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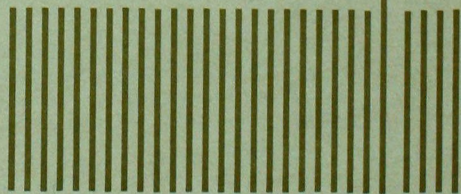


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Yes, we support missionary work by our giving, and we want to know if it is informed giving? The goods we send—will they

the cost of the import tax to the missionary? The cal equipment we ship—will it approach in value we have bought for ourselves?

ur giving sacrificial? Have we deprived ourselves of ul product that the missionary might have a ty? We can best evaluate our stewardship by what e left after making our gifts. Jesus sat over against reasury and observed people's offerings. The y made large gifts. He made no comment; they uch left. A widow put in a cent. Not worth a nt, the rich would have said. But Jesus said she had more than all the others; she had given her all.

collect our castoff clothing. Have we inquired first er the missionary will find it useful? His family is bly poor, but perhaps they would not be happily d in what we reckon useless. One church in Ohio better idea. When their missionaries came home on gh they were dressed in clothes ten years out of Church members immediately arranged a "Clothing er." Several hundred dollars were given to provide nissionaries and their children with up-to-date obes.

the clothing is intended for the nationals, find out y would be pleased to wear it. Is there some taboo makes its use impossible?

en we buy something better, we send our old ical equipment. A missionary dentist in India ed a set of dental instruments from a dentist in ica. In the letter accompanying the gift was this ent: "I have just bought the most modern ment available, so I thought you would like to have instruments; it is better than throwing them "

e missionary was glad to have them. Yet he sighed, r much better work I could do for God, if I had rn equipment!"

ssionaries' children must not be overlooked in our rdship. They often are deprived of much because parents have been called to an inhospitable land. and books are always appreciated.

is not surprising that we ask our missionaries to let now what large numbers of people have been erted through their work. We want the best value ble for our missionary dollar. But if missionaries e we are looking for what is sensational, they will be ted to respond by concentrating more on glamor- details than on balanced reporting. A veteran onary made this remark: "Remember, they aren't ested in facts. Just make it a good story!"

ften a man is a faithful missionary for many years, he conversions he can honestly report are exceed- few. I once asked Stanley Miles of the North Africa on how many Muslims he had led to the Lord

during his long stay in Tunis. "About 20," he answered. How unfair it would have been to have asked him for sensational reports of his work!

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When missionaries return home we try to arrange a rapid succession of dinner and luncheon engagements. Surely our missionaries want to speak on every possible occasion. Are they not keen to tell us the startling results of our prayers and financial support?

On the field, the missionary's devoted service is demanding. In most places opportunities for work exceed available personnel. So the missionary has worked as many hours as physical strength and nervous energy have permitted. In some countries the thermometer soars day and night for weeks on end. Relations with the rulers or government have perhaps been delicate. He is tired. What he wants is rest.

Often a missionary has few opportunities to enjoy Christian fellowship while abroad. When in his home country, he covets fellowship with sympathetic Christians. If asked to speak before he is ready, he will probably accept the invitation, but misunderstandings easily occur; they could lead to diminished support.

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Being informed in our praying and giving will demand sustained effort that takes time. Being reasonable in our requests for information and speaking engagements will mean exercising restraint. Yet how valuable will be the final results! We shall have been true partners with our missionaries: both missionaries and supporters will finally be "workers together with God."



Pastors' Conferences:

92
93
94
95



Our 100th Pastors' Conference is only months away. We praise God for the fact that this ministry has flourished for 21 years. This month we have the privilege of reporting on the four latest conferences. Dr. Richard Halverson tells of those in India and Vietnam and Graeme Irvine covers the conferences in Australia and Papua New Guinea.

by Richard C. Halverson,
Chairman of the Board, World Vision International

In India: "an expectant hunger"

Three hundred ninety pastors representing many of the tribal groups of Central India participated in World Vision's 92nd Pastors' Conference January 7-11.

The conference was held in Rourkela, one of India's newest planned cities, and presided over by three Indian bishops and several laymen.

Bishop Hans and Bishop Mahanty of the Church of North India were joined by Bishop Mar Theophilus of the Mar Thoma Church in Kerala, India in directing four full days of meetings. Four sessions a day were

given to instruction of the pastors. A fifth session, held in the late afternoon, was open to the public and attended by six or seven hundred local citizens.

A team of five speakers spoke daily, developing the theme "An Equipped and Equipping Ministry." Three were Indians: Dr. Devasahayam of Serampore College, who has participated in many Pastors' Conferences; the Rev. Samuel Kamaleson of Madras, a very busy Methodist pastor who is known for his singing as well as his speaking, and the Rev. Subodh Sahu of Orissa

After the Rourkela conference Dr. Halverson asked Subodh Sahu what he felt its value to be. Here is his reply.

Number one: Most of these Indian pastors meet often, but only for business. The devotional aspect is hardly there at those meetings at all—if it is, it is only for name's sake. So coming together in their own denominational backgrounds doesn't help them spiritually. Rather, their business sessions generate jealousy and backbiting and party politics.

Therefore, this Pastors' Conference is a unique thing where there is not one ounce of business. It helps them forget all the differences and policy matters and just come to be saturated with the presence of the Lord and with fellowship with each other. This gives them a unique opportunity to pray together and discuss spiritual problems.

Another value is the fellowship of the church during the conference, which was an eyeopener to many who are steeped and stuck in the institutionalism of the church. To them it was shocking; it was revolutionizing; it was like a bolt from the blue. Your teaching, Dr. Halverson, brought them back to the

Bible in the matter of fellowship and the church and how the gospel should go out from the fellowship. This was a tremendous thing.

Dr. Devasahayam's message on stewardship—God-centered, salvation-centered, proclamation-centered—was, I'm sure, a blessing to the church in India. Particularly, because now the government is trying to institute some way to restrict foreign funds coming in. Their main purpose may be to restrict foreign funds coming to political parties, but in cutting them they will perhaps cut everybody else. In this background, the message of stewardship was wonderful. I noticed when Dr. Devasahayam was speaking that many of the bishops were writing, writing all the time.

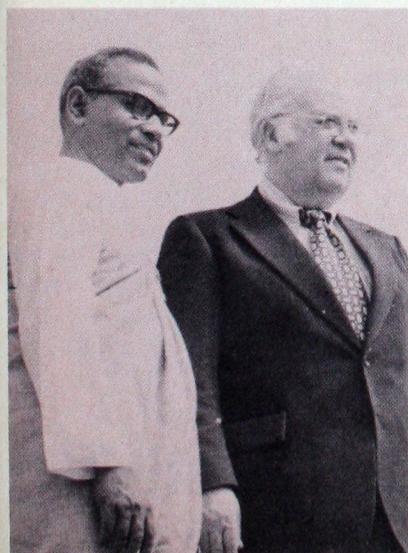
Then Dr. Sam Kamaleson applied his messages to the individual—not as a program to be followed or just a pattern to be seen. His words were very personal, like standing before a mirror—our hearts were opened.

The secretary of the executive committee, B. K. Das, said, "Subodh, before this conference I was only a little bit interested in spiritual things, but this has really brought me into the center of my life—Christ."

Most of the pastors who came to the Rourkela conference are aboriginal, tribal people. They are always neglected by the mainstream of international evangelical speakers and Bible teachers who come only to Delhi, Bombay, Calcutta, Madras and Yeotmal. They are still in institutionalized, ritualistic churches, primarily the Anglican church, which is now the Church of North India, and the Lutheran church. Both have become so regimented that people dare not think freely. This conference has become like Martin Luther's Reformation to them.

The lay people in the city of Rourkela, high officials and qualified people who are of Caucasian origin, were able to give their services to the tribal pastors who feel inferior to Caucasian people. So here was an opportunity for the church which has the Caucasian strain to become a benefiting agency for the tribal church.

This conference was an eyeopener also to the bishops that the laymen can serve the church so well. But this blessing is such a new thing to these pastors that it has to be repeated to drive it home to the hearts of people.



Subodh Sahu with Dr. Halverson

state, one of World Vision's long-time friends in India and a speaker at several of her Festivals of Missions as well as Pastors' Conferences. The Rev. Andrew Furuyama, executive director of the Japan Overseas Missions Association in Osaka, Japan, the fourth speaker, addressed himself to the theme, "The equipped and equipping ministry in an industrialized and urbanized society." I rounded out the team.

Especially significant in the India conference was the fact that the great majority of the pastors there were from the tribal areas which are generally bypassed when large conferences involving an international team are held. The bishops as well as the lay leadership expressed pro-

found gratitude that this segment of the church in India could experience such an enlarging, interdenominational type of conference.

Significant also was the fact that the executive committee of the conference was composed exclusively of laymen. Though I have participated in the majority of the World Vision Pastors' Conferences since they began in 1953, I have never seen any more thoroughly prepared than the one in Rourkela.

In typical Indian style, the conference met in a beautiful pandal (tent-like structure) erected on the playing field of the Hamirpur High School. The area around the pandal had been carefully laid out with brick-lined gravel paths. A platform was covered

by colorful Indian floor coverings and graced by a variety of potted plants. The entire venue indicated prayerful, dedicated planning on the part of a group of busy men, mostly executives from the Rourkela steel plant.

A deep moving of the Spirit of God testified to the expectant hunger of the pastors who came from great distances, often in very difficult circumstances, to be renewed for the work to which they have been called.

The deepest satisfaction is en-

joyed by the conference leadership, national and international, in the realization that hundreds of Christian congregations in Central India will be revitalized as their pastors return to minister with fresh spiritual and physical strength and inspiration. **ULV**

In Vietnam: "a church in travail"

In the beautiful, fertile mountains of South Vietnam, World Vision's 93rd Pastors' Conference was attended by 485 pastors—about 340 Vietnamese and 145 Montagnards. Actually, two conferences were held simultaneously, one in the Vietnamese language, the other in two tribal languages.

Almost perfect facilities were provided by the Christian and Missionary Alliance at their conference center situated a mile high at Dalat.

The theme "On Fire for Service" was addressed by three speakers: the Rev. Orlando Costas of Evangelism in Depth, San Jose, Costa Rica; the Rev. Subodh Sahu of India, and me.

Several words come to mind as one spends time in the midst of pastors in the Vietnamese churches. One word is suffering. The Vietnamese church is a suffering church. Her agony, which has been going on for years, continues, especially among the tribal peoples who are subject as much as ever to Viet Cong harassment.

Because of her suffering over such a long period of time, the Vietnamese church is a sighing church. This is felt and heard as the pastors pray together in a style characteristic of their worship and of worship in Korea. All pray aloud at once, yet one does not sense confusion, but harmony as the symphony of voices rises to a great crescendo and then slowly quiets down to whispers as the prayer time ends.

The Vietnamese church is a groaning, weeping church. Tears come easily, and the pastors seem sensitive

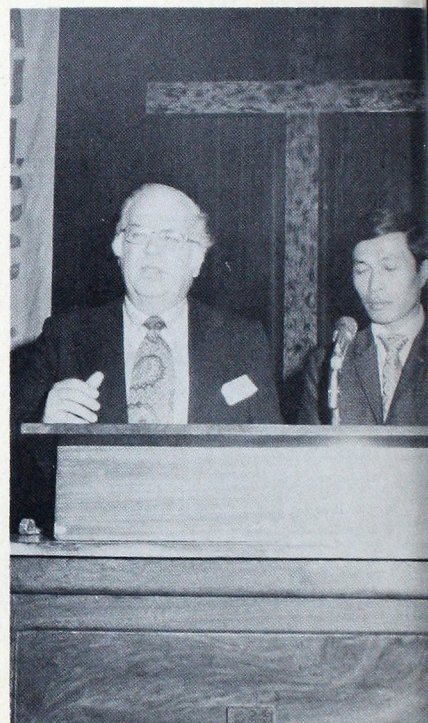
to the slightest touch of the Spirit of God. Groaning in repentance and thanksgiving is heard throughout the meetings.

The Vietnamese church is a church in travail, and out of that travail has come unusual growth in the past few years. The team was told of incident after incident of spiritual awakening among the tribal people of the central highlands. In one refugee group alone in the past year and a half, over 5000 have turned to Christ and have been nurtured in their new-found faith through evangelistic cells carefully trained and prepared to be pervasive influences for Christ in refugee centers.

The Vietnamese church is a singing church. One felt almost as if the singing were enough, so filled was it with the breath of the Spirit. Bright, sparkling, joyful hymns were mixed with deep, sorrowful music of longing and desire. Certainly the speaking team was wonderfully compensated by the inspiration of the singing and the profound fellowship with these servants of Christ in Vietnam.

One cannot write of this conference without noting the spirit and dedication of the missionaries who were present—hosting the team for meals in their homes and driving us from building to building in the large Christian and Missionary Alliance conference complex.

Despite the indescribable difficulties under which these missionaries have been serving, one never hears a word of complaint. Indeed the atmosphere was one of optimism,



Dr. Halverson leads the participants of the Vietnam conference in prayer.

hope and expectancy—even though the conference was held just one week before the New Year celebrations which they believed could mean a massive Tet offensive on the part of the Viet Cong.

The team was still very conscious of the war. Reports of kidnappings and killings, an occasional rocket attack and large fertile land areas not under cultivation because of fear of the enemy brought its reality home to us. Meeting missionary children whose parents had been killed or were still missing intensified our awareness. By now war is almost "normal" for the church in Vietnam.

It is an honor to World Vision to be invited back year after year by the vital younger churches of Asia, Africa and Latin America. We have much to learn from one another. **ULV**



Pastors' Conference: Dalat, Vietnam

Colonial conquerors generally have a reputation for throwing out the cultures of the peoples whose lands they possess. The indigenous culture, being different, is assumed to be inferior to their own. It is often considered barbaric, uncivilized, heathen.

Christian missions have not escaped the trend. New converts tend to adopt the culture of those who bring the gospel. They see their own culture as part of their former non-Christian state. It belongs to darkness, whereas the missionary's culture (usually European) belongs to the light.

These assumptions were challenged at two timely leadership conferences sponsored by World Vision of Australia in January '74.

by Graeme Irvine

Executive Director, World Vision of Australia

In Australia: Aborigines' search for identity

The Aborigines' Conference met in Adelaide, South Australia at the magnificent Flinders University, named after Matthew Flinders, one of Australia's early explorers. Christian leaders from one of the world's most ancient races came from every corner of the continent, some traveling 1500 miles by car through the searing heat of the country's vast deserts.

The 90 delegates, including women, ranged from simple tribal Aborigines steeped in ancient aboriginal law to sophisticated city people.

The main overseas speaker, Bishop Festo Kivengere of Uganda, was the man for the occasion. His exuberant personality, radiant faith, profound understanding of emerging nations and ability to communicate made him uniquely qualified. He broke through shyness, suspicion, uncertainty to open up the conference in an exciting way.

Two Solomon Islanders conducted Bible studies: Pastors Jotham Ausuta and Ariel Bili.

Once heading for extinction, the Aborigines of Australia are now struggling to find their identity in their native land. They are caught up in changes they did not create.

The former government policy of absorption or integration into Australian society meant the loss of the Aborigines' own distinctive *identity*. A policy of protectionism by govern-

ment, and to some extent by missions, meant a loss of *dignity*.

Bishop Kivengere had previously ministered to Aborigines in Northern Australia in 1959 and 1970. Commenting on the outcome of the conference, he said: "First, it helped the Aborigines to see their place in Australian society from a Christian perspective. Now they are able to think about the past without bitterness and look to the future from a positive point of view.

"Some were being drawn toward the radical black movement gaining momentum in Australia. I believe they now know how to move forward constructively.

"Secondly, the conference helped bring together various factions among Aborigines in the love of Jesus and in a spirit of mutual acceptance and forgiveness. They could see themselves as one people with one task."

Where does a Christian stand in relation to his indigenous culture? What elements must be abandoned and what may be retained? Delegates were looking hard for answers to these questions. Festo Kivengere, originally a tribal man himself, knew how to deal with them. His insight and experience helped the delegates see that any culture can be redeemed by Jesus. Their own culture need not be abandoned.

"Christ will never make them less

aboriginal," he said. "Instead, He will make them more authentic Aborigines."

It became obvious that the aboriginal Christians feel a need for places of worship where they can be themselves and express their faith as Aborigines. Theological training related to their own background and situation is another clearly expressed need.

Pastor Bob Brown of Adelaide summed up the mood of the conference: "We have never experienced anything like this. It's the first time we have met without fighting. We have talked about controversial matters in a spirit of love."



Bishop Festo Kivengere meets Senator Neville Bonner, first and only aboriginal member of Australia's Federal Parliament. Aboriginal Conference Chairman, the Rev. Graham Paulson is on the right.



In Papua New Guinea: "mutual discovery and joy"

The shores of Papua New Guinea are washed by the Pacific Ocean, but that's about the only thing this young country has in common with its Pacific neighbors.

It is a country of formidable terrain, fierce tribal conflicts, sudden political awareness and daunting economic and social problems.

On December 1, 1973 Papua New Guinea took a giant stride into full, internal self-government, with complete independence from Australia expected in 1975. Great responsibility rests on the shoulders of its dynamic and capable Chief Minister, Mr. Michael Somare.

Appropriately, the theme of the second World Vision Pastors' Conference in this country was, "The Role

of the Church in Independent Papua New Guinea."

The 400 delegates, representing 20 denominations, gathered at the beautiful Goroka Teachers' College, 5000 feet up in the central highlands. They came in a massive airlift from remote mountain villages, scattered islands, waterlogged swamplands.

Just coming together out of their isolation to meet other servants of God was a thing of wonder to the pastors. It was a time of mutual discovery and joy.

The mornings were devoted to five major subjects: "Church and Politics," "Church and Culture," "Church and Evangelism," "The Pastor and his Community," "The Pastor and his Family." Each after-

noon the pastors discussed these issues in small groups. Question time at night, when the delegates could ask the speakers for more information, was quite popular.

Bishop Festo Kivengere, the main speaker, spoke from a background of 10 years of Ugandan independence and the 41-year-old East Africa revival movement.

"When the revival began in 1933," he declared, "God began taking the people out of their denominational pockets. If this had not happened, the political winds of change that came in 1953 would have swept the Christians away."

It was a message that these eager Papua New Guinean leaders wanted and needed. The basic unity that they felt in Christ was strengthened. Sadly, most of the fragmentation evident in the church has been introduced from the West.

At the request of the committee, Bishop Kivengere presented a paper on "Church and Culture." He encouraged the indigenous church to express its worship and witness in ways that were consistent with the traditions of the people.

This thought came to life when a group of pastors from the western highlands sang one of their own Christian songs about the return of Christ. Their rugged faces, deep-drawn breath and full-throated notes instantly brought to mind a vivid picture of the mountain wilderness from which they came. One could hear their voices echoing through the deep valleys. It was quite unlike any Western hymn.

As Bishop Kivengere said: "The uniqueness of this conference has been its timing again—when the 'winds of change' are blowing hard in many a heart. The presence of the Lord to steady the ship was what was needed; He understands the storms of history and came to meet His people. He answered many puzzling questions and gave His people a new hope and ability to face the future."

Some of the 400 pastors at the Papua New Guinea Pastors' Conference.



monthly memo

Numbers of secular publications in recent months have published articles relating to abuses by various charities in the handling of charitable gift funds. This current interest in investigating charitable giving is, in our judgment, a good thing.

Certainly, we here at World Vision welcome inquiries from our friends concerning the handling of funds invested in and through our ministry. We are eager to be as careful as possible to be good and effective stewards of these funds donated by you, our concerned and generous donors and investors, to the ministries represented by World Vision.

Our fiscal accounts are audited annually by one of the largest and



most responsible auditing firms in the country, Ernst & Ernst. They also conduct an annual audit of our World Vision overseas offices' incomes and expenditures.

Our fiscal year is from October 1 to September 30, and at the close of this past fiscal year our auditors indicated that the total amount used for overhead, administrative expenses and fund raising was 20.66 percent of the total monies received. This means that just under 80 cents out of every dollar sent to World Vision went directly to the ministry to which it was designated—childcare, evangelism, Christian leadership

training, relief or the other outreaches you read about month by month in the pages of this magazine.

Copies of the audit, prepared by Ernst & Ernst, are available to responsible people who write this office for a copy.

We welcome your inquiries. And we thank God for your faithful support, prayer concern and love in behalf of people who hurt so severely in their cruel world of need, despair and hopelessness. How grateful we are that, on your behalf, we can extend the love of Christ to these dear people in tangible ways and see so many come to the Savior. God bless you for this concern and for your sharing.

Ted W. Ernst

Executive Vice-President

The Cambodia Hospital three who are making it happen



Winston
Weaver

John
Calder

Al
Gjerde

The completion of the first Christian hospital in Cambodia truly will be the result of hundreds of individuals and groups that have supported the project in word, deed and prayer.

But, obviously, some people are closer to the project than others. There are three such individuals to whom the Cambodia hospital is a daily reality.

Two of the men are volunteers: Winston Weaver, World Vision International board and finance committee member who is project director, and John Calder, World Vision of New Zealand board director who is project supervisor. The third man is Al Gjerde, project coordinator; he has been on the World Vision field

staff for four years.

Winston Weaver's experience in construction spans 28 years. He began digging holes and cutting right-of-ways in 1946 for the Rockingham Construction Company, Inc. and Rockingham Builders, Inc. He became head of the two Harrisonburg, Virginia companies 10 years later and is still president. Mr. Weaver has made several hospital survey trips to Cambodia at his expense and is constantly apprised of the project's progress, problems and costs.

John Calder began building low-cost housing for the New Zealand government in the early 1940's. Since then, he has built numerous schools, warehouses, motels and shopping centers. He has also built seven hospitals and is one of the most experienced medical facility contractors in his country. In the fall of 1972, before he knew about the Cambodia hospital, Mr. Calder felt moved to volunteer his services to World Vision. He, too, has made several trips to Cambodia to person-

ally review the progress and plans at each stage of development.

Al Gjerde spent his first year with World Vision pioneering village resettlement programs in Vietnam's central highlands. His wide range of experience includes being a lumberjack, an automotive and an aircraft mechanic and a technician in plumbing and electrical work. He is ideally suited to coordinate the day-to-day activities at the hospital site.

Al Gjerde's last report stated, "People are getting to know us; one Khmer contractor recently said, 'World Vision has done three months' work in one Cambodian month.'" World Vision is grateful for what these men are doing—and so are a host of Cambodians.

Weaver, Calder and Gjerde have given their time, energy—a part of their lives. But these men can only continue if you continue to pray and give toward the mending of broken lives in war-torn Cambodia. Please see the appropriate box in the center-fold envelope.



REAL Team Update

All reports indicate a tremendous growth among the REAL team members—American, Filipino, Canadian and New Zealander young people working toward a Revolution of Evangelism, Action and Love in Mindanao. By Christmas most adjustments to the Filipino way of life, to one another and to the local churches had been made. The fruits that most of the young people were impatient for during the team's first five months in the Philippines became evident after Christmas—in God's time.

One of the major events the team

is preparing for now is a series of crusades to be held March 3–15. Three days of meetings are scheduled for Isabela, Glan, Kiamba and Maitum. Don Scott, director of World Vision in Vietnam, will be the primary speaker at the crusades, joined by the Rev. Fred Magbanua.



Don Platt at the November crusade

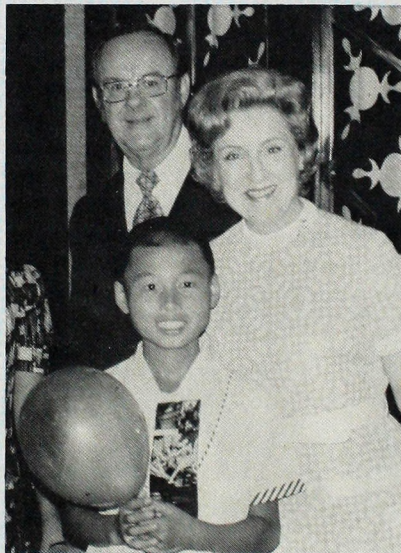
Follow-up work on the November crusades is continuing. Many new Bible studies within and outside of churches are being held. REAL team members are working in more and more schools—teaching classes in religion in some schools and English in others. The religion classes are welcomed by school officials, primarily because they give students good exposure to English.

The community development projects of the team's core groups vary widely. One group is working with the community to organize a youth center. Another has just completed a building extension for radio station DXKI. Another is digging wells, helping in an agricultural program and preparing to work on a World Vision resettlement project. Others are painting orphanages, building basketball courts and digging more wells.

All team members ask repeatedly that we not forget to pray for them and for the coming crusades.

Tour with a purpose

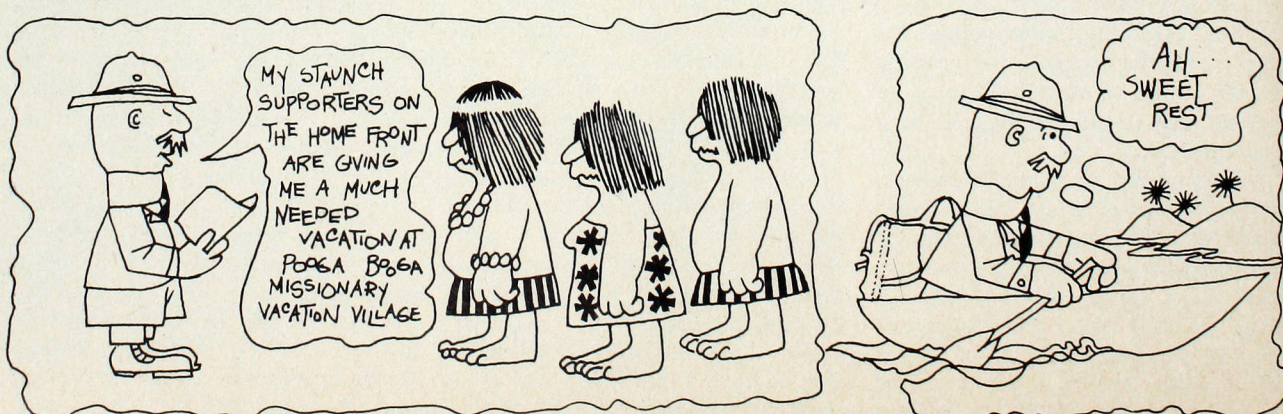
Would you like to meet the child you sponsor? A sponsor tour of the Orient is scheduled for July 28th to August 25th. George and Blanche Hahn, seen here with their own sponsored son, Yum Sun Gil, will direct the 29 day tour. The highlight of these tours is the time each sponsor meets and is with his own child. But the beauty and fascination of the Orient, seen with the guidance of experienced directors, is exciting in itself. First-class hotel accommodations are carefully chosen in each of the 10 countries you will visit. For a complete itinerary and colorful travel brochure write to George Hahn, Box O, Pasadena, California 91109.

**The Growing Work in Bangladesh**

Tod Lemons, project director in Bangladesh, has secured a new World Vision office in Dacca. He reports that Harriet Boyce, an experienced secretary, has voluntarily come to assist in the work.

The sponsorship program in Bangladesh is growing rapidly. Tod has just sent to our sponsor department case histories of boys living in two YMCA homes; each home provides

Dr. Worvis



care and technical training for about 100 boys. He's also hoping to find 60 sponsors for handicapped children in a home in Dacca operated by the Salvation Army. Presently, Tod is helping to train 40 teachers for children of the Garo tribe and is preparing to purchase thousands of dollars worth of textbooks for all Garo primary schools.

Task relief projects to provide drinking water are progressing. And workers will soon begin resettling a village from a location affected by monsoon floodwaters to a higher site.

Dr. William Fitch, a member of World Vision of Canada's board of directors, was in Bangladesh last month to attend a conference for Garo pastors and deacons who were not able to attend the Pastors' Conference last May. He also participated in a weekend leadership conference in Dacca and preached at several churches.

Please continue to remember Bangladesh in your prayers.

The Busy Ambassadors

World Vision's Korean Children's Choir is quite popular in its home country as well as in the United States. In December the children gave 11 performances, visited Korean troops in the demilitarized zone and produced a record of Korean songs. They appeared in programs on three television stations on Christmas Eve, New Year's Eve and New Year's Day.

So far this year their perfor-

mances have included a special concert sponsored by UNESCO (United Nations Educational, Scientific and Cultural Organization) of Korea for ministers and vice-ministers of the Korean government and 200 foreign ambassadors to Korea, and two appearances on government television programs at the request of President Park.



The choir with General Park after DMZ concert

During October, November and December they plan to be in Australia and New Zealand for a series of concerts. Their itinerary for Australia includes Darwin, Sydney, Brisbane, Melbourne, Perth and cities in Tasmania. In New Zealand they plan to perform in Auckland, Wellington, Dunedin, Christchurch and other cities.

They continue to be ambassadors of love to the world.

Seminars for Missions

The first in a series of World Vision seminars entitled "The Local Church Can Change the World" (see January issue) was held in Portland February 9th. Two hundred forty

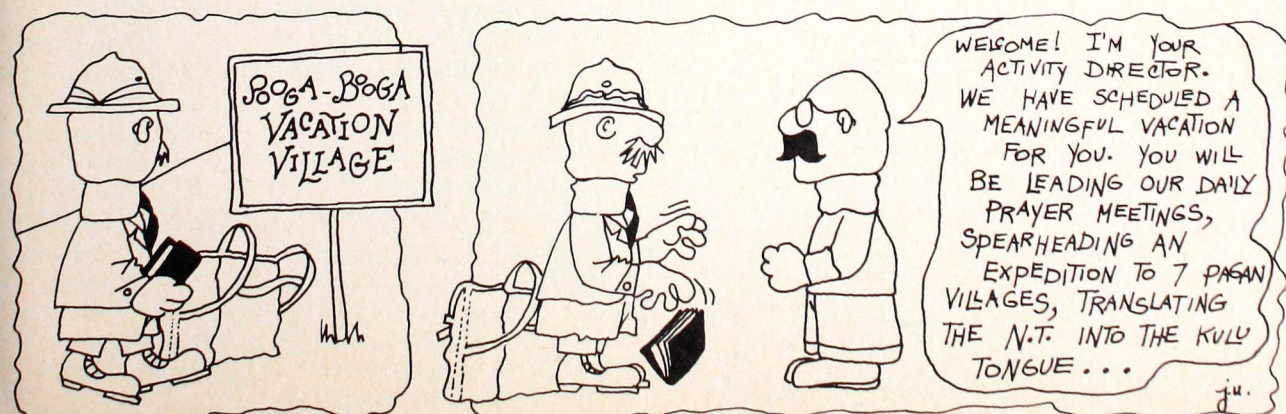
people representing 40 churches and 15 denominations attended the conference. Laymen as well as pastors came from many of the area churches. For the most part they have gone back to their churches as enthusiastic, well-informed mission advocates.

The seminars are designed to help individual churches become more actively and more effectively involved in the missionary task of the body. The concentrated seminar included brief but comprehensive presentations on the physical and spiritual needs of the world's people as a whole, the history of mission, missions today and the need for local churches to accept mission responsibility and develop strategy.

Dr. Ted Engstrom, World Vision's executive vice-president; Joe Ryan, Pacific/North area director, and Cliff Benzel and Bill Needham of World Vision's Missions Advanced Research and Communications Center, focused primarily on helping participants set goals and priorities and make plans to promote missions in their own church situations.

Many are saying that our churches are becoming bogged down, losing sight of what the church of Christ really should be. Perhaps these action-centered, challenging seminars will be able to help set our priorities straight. Perhaps the local church really *can* change the world.

The second of these seminars will be held May 18th at World Vision's headquarters in Monrovia.



When Mrs. Charles E. Cowman, author of *Streams in the Desert*, visited Colombia in 1945, it was on the verge of *La Violencia*, a time of political and social disturbance in which some 300,000 persons were murdered. Political passions, the spirit of personal vendetta and the traditions of a gun-pulling, machete-swinging society made possible settling all differences, even those which were religious, by violent means.

One so gentle, so filled with divine love as Mrs. Cowman found it difficult to believe what was happening. However, day by day the inescapable realities of a ruthless political situation in which ecclesiastical authorities participated began to dawn upon her. But this could not quench her vibrancy nor dim her radiant faith.

One day as gospel singer and composer Bill Gillam was driving Mrs. Cowman past the Metropolitan Cathedral in Medellin, she said, "Bill, some day you will preach there!" It seemed impossible that one who knew Colombia could make such a statement, but Mrs. Cowman also knew God!

In a devotional hour she said, "We read in God's Word that the Lord 'shall strike through kings in the day of his wrath' (Psalms 110:5). King means the seat of government. And what is the seat of government of the politico-religious forces here? Is it

not in Rome? Should we not pray that God will strike through Rome to transform this condition?"

Today this may not seem as astonishing as it did then. It was then like expecting righteousness in America through the Mafia or suggesting that Ulster would be the source of peace and goodwill for the British Isles.

Events immediately following this seemed to mock Mrs. Cowman's faith—things became much worse. Had God forgotten? No! He was just preparing the instrument for answering her prayer and the prayers of thousands of others for greater freedom to proclaim the gospel.

In 1958 a pope had to be elected. Neither liberals nor conservatives in the College of Cardinals could muster enough votes for their candidate. As an interim expedient, an older man was selected as a caretaker pope. Cardinal Roncalli became Pope John XXIII. Someone has said, "He took more care of the Roman church in five years than others had in the previous 400 years."

One phrase summarized his attitudes: "Protestants are separated brethren." It expressed understanding, sympathy, Christian regard and appreciation; soft as the sun's rays, and as powerful, it began melting the rigid hatreds that had prevailed. Antipathies began to be replaced by dialogue and comprehension. Archbishops even

proclaimed that Catholics might purchase and study the Protestant Bible. To those who had lived through the period of violence this seemed a miracle worthy of the first century Church.

Later, Catholic Bible Week was begun—in Medellin, Colombia, "The Little Rome of South America"! Protestant ministers of the gospel were asked to take part. A Presbyterian minister, the Reverend Jaime Ortiz, was invited to speak at the Antioquia University on the subject, "Christian Unity in the Gospels." In the packed auditorium sat the governor and political figures, the archbishop and members of the hierarchy, the faculty and students. This was the university from which, ten years before, Ortiz was expelled for owning and reading a New Testament. Incredible!

But is not faith and what God can accomplish always incredible to us? And did not the Lord God Almighty ask long ago, "Is anything too hard for God?" (Jer. 32:27).

Are we asking God for things too small, too much on the surface? Might we not take hold of nations by prayer? Could only David, Jehoshaphat, Jeremiah and Daniel, Peter, John and Paul expect such mighty works? However irresistible the enemy may appear, however fantastic others may think our prayers, does not our Lord throw Himself wide open to our intercession?—"anything in my Name." Can He not again "work a work in our days which ye will not believe, though it be told you?" (Hab. 1:5).



by B. H. Pearson

Are we praying too small?

The Rev. Ben Pearson, founder and president emeritus of World Gospel Crusade, passed this article on to me. Ben and his wife were missionaries to Colombia and Brazil for many years, so he writes from personal experience.

I am sharing Ben's message with you in the hope that we may all realize in our own lives the sort of prayer that releases the infinite might of God. Perhaps we have been underestimating God's power; perhaps none of us has been praying big enough.

—Frank A. (Uncle Frank) Ineson
International Intercensors

The Moratorium Muddle

Item: "[Our] present problems can only be solved if all missionaries can be withdrawn in order to allow a period of not less than five years for each side to rethink and formulate what is going to be their future relationship. . . ."—The Rev. John Gatu, general secretary of the Presbyterian Church in East Africa.

Item: "All should be clear that the day of the missionary will not be over until the present age ends."—C. Peter Wagner, associate professor of Latin American Affairs, School of World Mission, Fuller Theological Seminary.

Item: "The problem is that American missionaries are inhibiting and impeding the wholesome, natural growth of an indigenous and responsible Philippine Christianity Therefore I think that we American missionaries should move toward withdrawal at once."—Dr. F. Dale Bruner, assistant professor of systematic theology, Union Theological Seminary, Manila, P.I.

Item: "If we truly believe that Jesus Christ is Lord and Savior of all humankind, we must consider the effect of the proposed moratorium on the evangelization of the vast multitudes of non-Christians throughout the world, particularly in countries where the national churches represent but a tiny fraction of the population."—Dr. Gerald H. Anderson, president of the American Society of Missiology.

Item: "The moratorium would enable the receiving church to find its identity, set its own priorities and discover within its own fellowship the resource to carry out its authentic mission. It would also enable the sending church to rediscover its identity in the context of the contemporary situation."—Report of Section III, Bangkok Conference on "Salvation Today."

Item: "Moratorium should never be the expression of a desire to break off relationships or to reject the call to mission. Moratorium must be for better mission; this is its only justification."—Dr. Emilio Castro, editor of the International Review of Mission.

Confusion, obviously, is widespread with respect to the present status and future role of the missionary who goes in Christ's name from one land to another. What accounts for it?

For one thing, a *partial to total communications failure*. Six years ago when Professor Bruner, a staunch evangelical, called for a missionary withdrawal from the Philippines, the particular target of his proposal was the *American* missionary. To a man? No. Before he concluded his argument and appeal he had muffled his gunfire sufficiently to say: "I hold that a considerable number of us American missionaries ought to leave the islands." Permanently? No. "One day perhaps we shall return as wiser men, members of the catholic body of Christ." "Bruner wants all the missionaries out of the Philippines" was the way his position was misrepresented.

Confusion arises, secondly, from a *tendency to attribute wrong motives to the advocates of missionary withdrawal*. Both those who demand and those who denounce moratorium would do well to look long at the unresolved problem of *integrity* that plagues too many missionary/indigenous-church relationships. The Bangkok Conference declared, too sweepingly perhaps but not without a factual basis:

'Partnership in mission' remains an empty slogan. Even where autonomy and equal partnership have been achieved in a formal sense, the actual dynamics are such as to perpetuate relationships of denomination and dependence.

The subtlety with which the dominators exercise their influence often escapes them, while it rarely escapes the dominated. Things have reached a pass in some areas where the dominated are asking, in the interest of a higher, more authentic interdependence, that the missionary presence take its leave until such time as it is invited to return.

Confusion about moratorium has yet another source: *the unresolved question of the comparative validity of the church on the one hand and, on the other, the separate missionary society*. "One can hardly conceive of how Paul's letters would have been written," observes Bishop Lesslie Newbigin of India, "if in each of the places to which he wrote he were in a sense writing to two quite separate bodies, one, so to say, the Antioch Mission and the other the people of God in that place." Missionary agencies that administer their affairs without authority *from*, consultation *with*, or accountability *to*, the churches must find their models elsewhere than in the New Testament.

That they have been used by God is beyond question. Indeed one form of the use he has made of them is that of judgment—judgment against churches that have failed to respond to Christ's missionary mandate.

At all events, it must be confessed that on the whole the most serious tensions between indigenous churches and their missionary founders have developed where this separateness of church and mission has been persistently practiced and vigorously defended. Notwithstanding the departure from New Testament models, it is unrealistic to expect nonchurch missionary agencies to vote themselves out of existence. Their pragmatic pattern, however, evolved through two centuries, with a record of immensely valuable service, can be—indeed is being—modified to meet the times. (See *Church/Missions Tensions Today*, edited by Peter Wagner.) Meanwhile the theological problem, too long evaded, must be faced in greater depth as the overseas churches press for moratorium and other less radical objectives.

Paul S. Lees

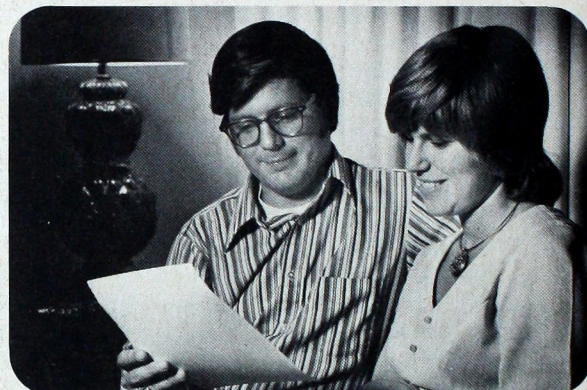
**"For months we prayed for
little Jung Sook.
Then God let me see her
face to face."**



CHUN, Jung Sook

"I was born in 1963 and my father died of an unknown disease — when I was less than a year old. A few years later my mother disappeared and I was left alone."

Today, with the help of the Reuters, little Jung Sook now has loving overseas parents. She is learning and growing, reading her Bible in her own language. She's receiving medical care, clothing, education — and most important, is being loved and cared for in an environment where she's learning what it means to be a Christian.



Dean and Althea Reuter

Dean Reuter says, "When we first began as sponsors of little Jung Sook in Korea, she was only a strange name in a far-away place. But we began to get her letters, and to know her as a person. And then, when I was in Korea, I *actually* saw our child. What a thrill that was!"

Althea Reuter says, "They took a picture of Jung Sook and Dean together. She just stood there with the biggest smile on her face . . . she was seeing her very own sponsor. The amount we pay to support her, \$12, just seems to me to be such a *tremendous bargain*. It really does!"

WORLD VISION INTERNATIONAL, Box O, Pasadena, California 91109
CANADIANS WRITE: World Vision of Canada, P.O. Box 781-B, Willowdale, Ontario, Canada

**To lessen suffering . . .
To prevent needless death . . .
and to share Jesus Christ**

More than 20 years ago when World Vision's founder, Dr. Bob Pierce, went to the Orient to preach, he was so struck by the plight of hungry, dying children, he could think of little else. Since then more than 150,000 desperate children have found hope, care, love, education and a Christian way of life through the World Vision Childcare program.

Self-sacrificing Christians give \$12 a month for each child they sponsor. Not all World Vision "orphans" are true orphans. Sometimes both parents are alive, but living in such deplorable conditions their children have little chance of surviving. Sometimes parents simply abandon their children.

Today, more than 50,000 little ones are being cared for in the World Vision Childcare program. They're getting food, clothing, medical aid, clean and adequate housing, education, and plenty of Christian love. Above all else, they learn the precepts of Christian living.

Of these 50,000, over 5,000 are now without sponsors.

Children come to us out of crisis, usually at the point of death — a famine, an earthquake, a flood or a cruel bombing raid.

This is why we are right now supporting more than 5,000 children even though they have no sponsors. We *cannot* just turn our backs and let them die.

**Wanted: your help
for just one child**

It costs so little. As Althea Reuter puts it,

"the amount we pay to support her, \$12, just seems to me to be such a *tremendous bargain*. It really does."

As a Childcare sponsor you'll receive a photo of your child, and as much personal story as we can get. You'll be able to exchange letters, translated for you by World Vision staff members.

Start today. Somebody needs you. Somebody's survival depends on you. Please mail this coupon. Tell us you'll support one child.

World Vision International, Box O, Pasadena, California 91109

- ☐ YES, I'll sponsor a needy child at \$12 a month. Please send me a photo and history of my child. I understand that I'll be able to cancel my sponsorship if I should need to.
- ☐ I'd like to sponsor a little boy. ☐ I'd like to sponsor a little girl.
- ☐ I cannot sponsor a child at this time, but here is my gift of \$_____ to help support the work of World Vision Childcare.
- ☐ Please send me more information about sponsorship.

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