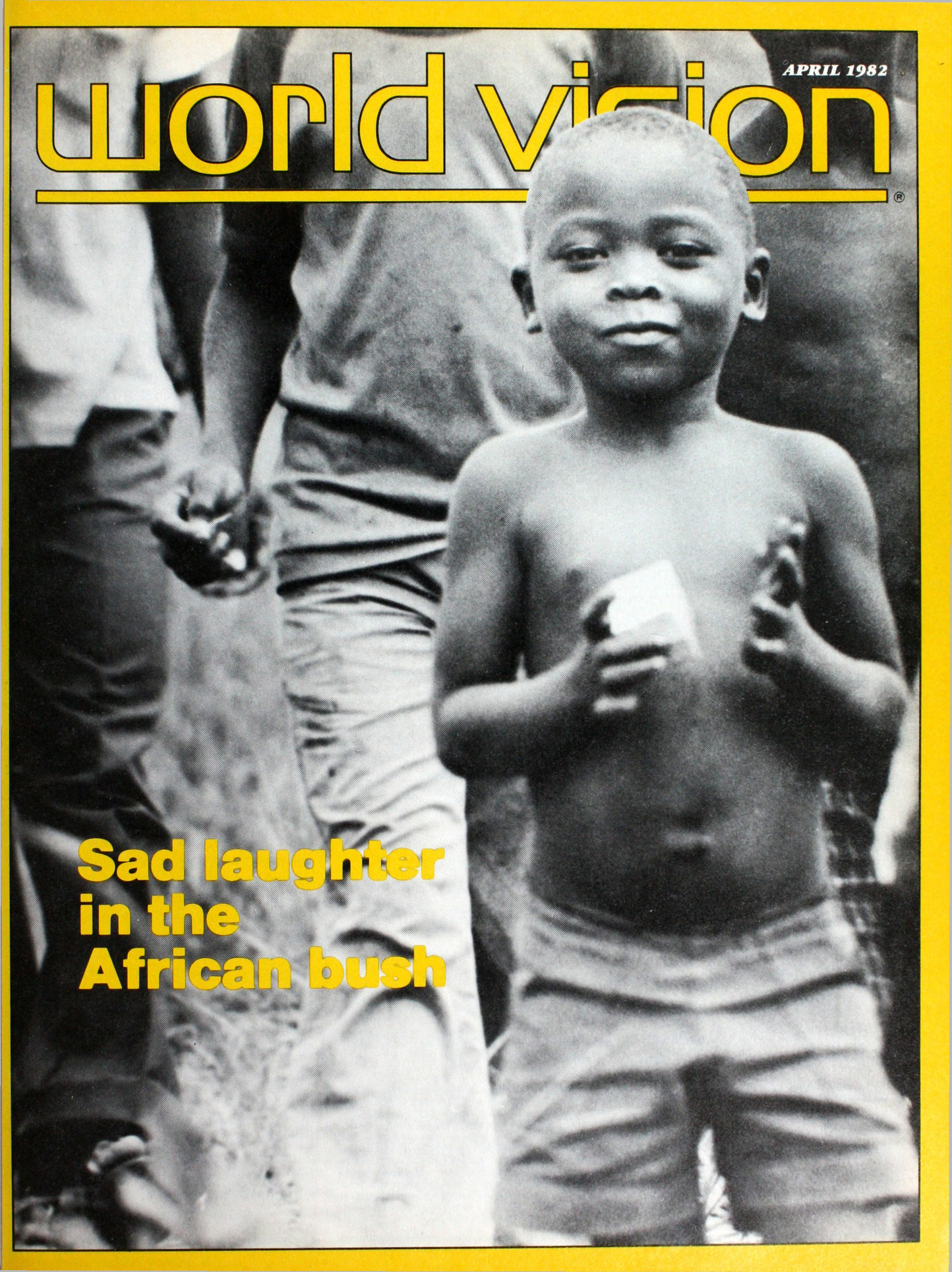
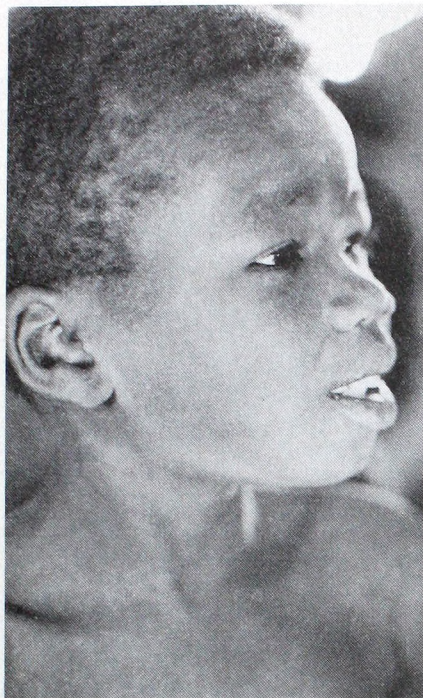


APRIL 1982

world vision

**Sad laughter
in the
African bush**





Sad laughter in the African bush

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Social responsibility and evangelism: Intertwined—but how?

Had you been there when Jesus, back from death, told Peter, James, John and eight others what to do after His ascension, you'd surely have felt the size of the task He laid on them that day. Not only "Make disciples of all nations" but "Teach them to do all that I've commanded you."

And what did three years of "all that I've commanded you" include? Both *go tell the news* and *go help the needy*.

In Acts you see how the disciples tackled both tasks in the Holy Spirit's power. And in church history you see that Christians—some of them, that is—have pursued both tasks ever since. But not always in balance. Often grossly *out* of balance.

Just what *is* the balance, the relationship that God intends between evangelism and social responsibility? That question is getting fresh attention these days from pastors, theologians, social activists, evangelists and others whose views differ widely despite equal loyalty to Christ.

Some see social action only as an aid to evangelism. Some see it only as one of evangelism's by-products. Some see it as one of evangelism's components. Some see it as evangelism's equivalent. Fortunately, many now are subjecting their opinions to a closer study of Scripture, and they're finding eye-fuls of overlooked truth.

Many who for years stressed only evangelism now say, "Look! Jesus, Peter, James, John, even Paul teach us also to concern ourselves about people's temporal needs." Meanwhile, many who for years stressed only social action now say, "Look! They teach us also to concern ourselves about eternal needs."

Both discoveries are heartening. Think what a flow of Christ-obeying ministry can result from a convergence of those two streams of thought if put into action!

Leaders of World Evangelical Fellowship (WEF) and the Lausanne Committee for World Evangelization

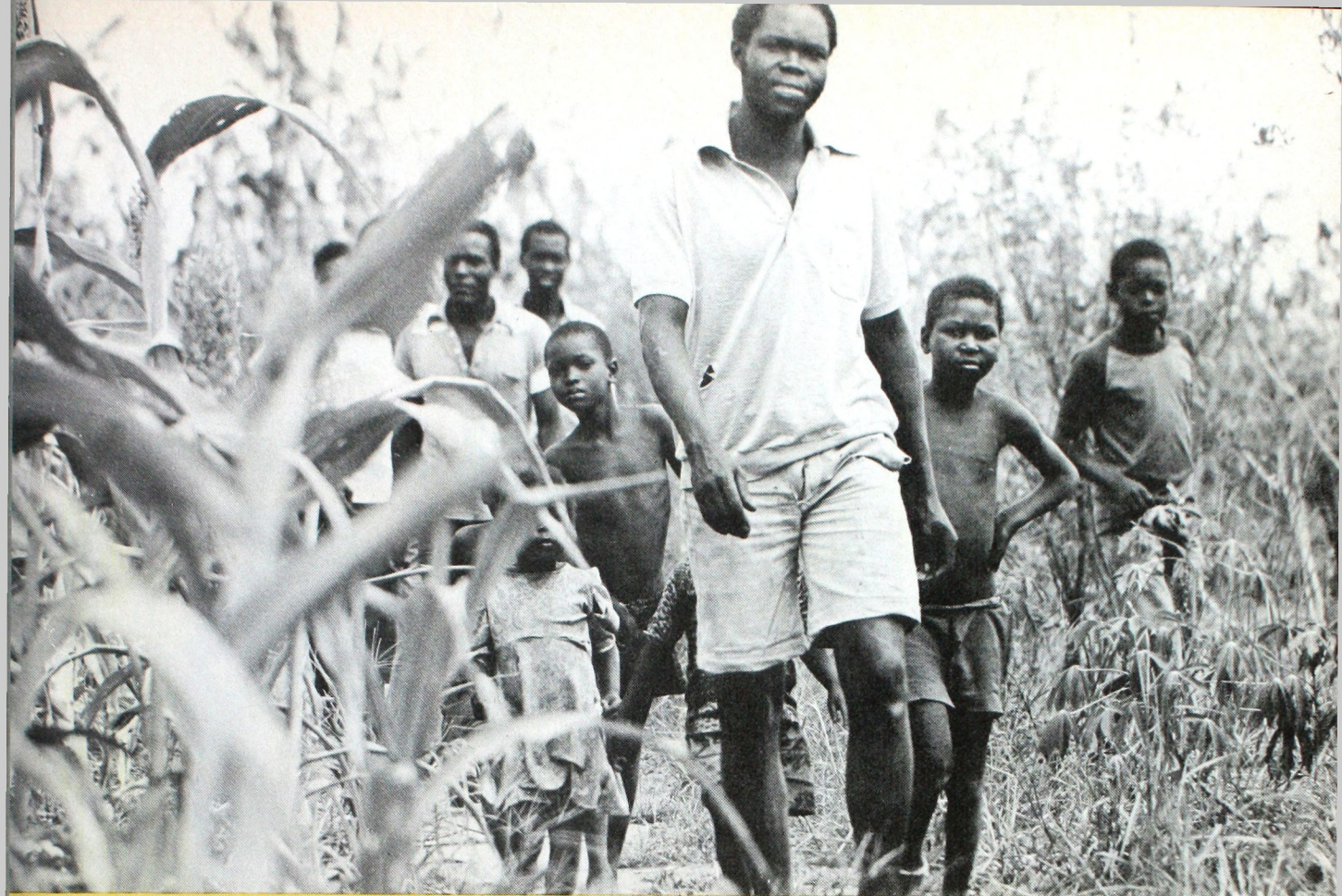
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UGANDAN REFUGEES

Sad laughter in the African bush

by Howard Berry

People poured out of the trucks into the torrential rain. The road was a sea of red mud. The feet of men, women and children quickly sank deep. Fifty Ugandan refugees had just arrived at their new home in southern Sudan. Mothers with babies on their backs helped the men unload what few possessions they had, plus the "army" tents provided by the United Nations High Commissioner for Refugees (UNHCR). With their loads scattered



Ugandan refugee digs for small potatoes, most of which spoiled before harvest.



about them in both the mud and the six-foot-high elephant grass, the refugees were a picture of dejection. The trucks roared off, leaving the new Limbi residents to fare on their own.

Peter Guma had an opportunity to assess his surroundings. He and the other refugees thought there would be some buildings—at least a place to catch a breath and make some plans. But there was nothing. Just African bush and bone-soaking rain.

Right there, alongside the muddy road, Limbi refugee camp began in May 1981. Peter, elected the camp chairman, joined the others in raising the tents in the pouring rain.

Eleven months of hard work and determination have changed the face of Limbi. The camp population has grown from 50 to 1600. Camp officials expect it to be over 3000 in a few months. It is now one of 14 camps scattered along the Uganda/Sudan border, with a combined population of 40,000. Clinging to the border but not in the camps is a refugee population as large as, if not larger than, the camps themselves.

The recent exodus has been caused by major acts of tribal revenge within Uganda. To be from the wrong tribe or

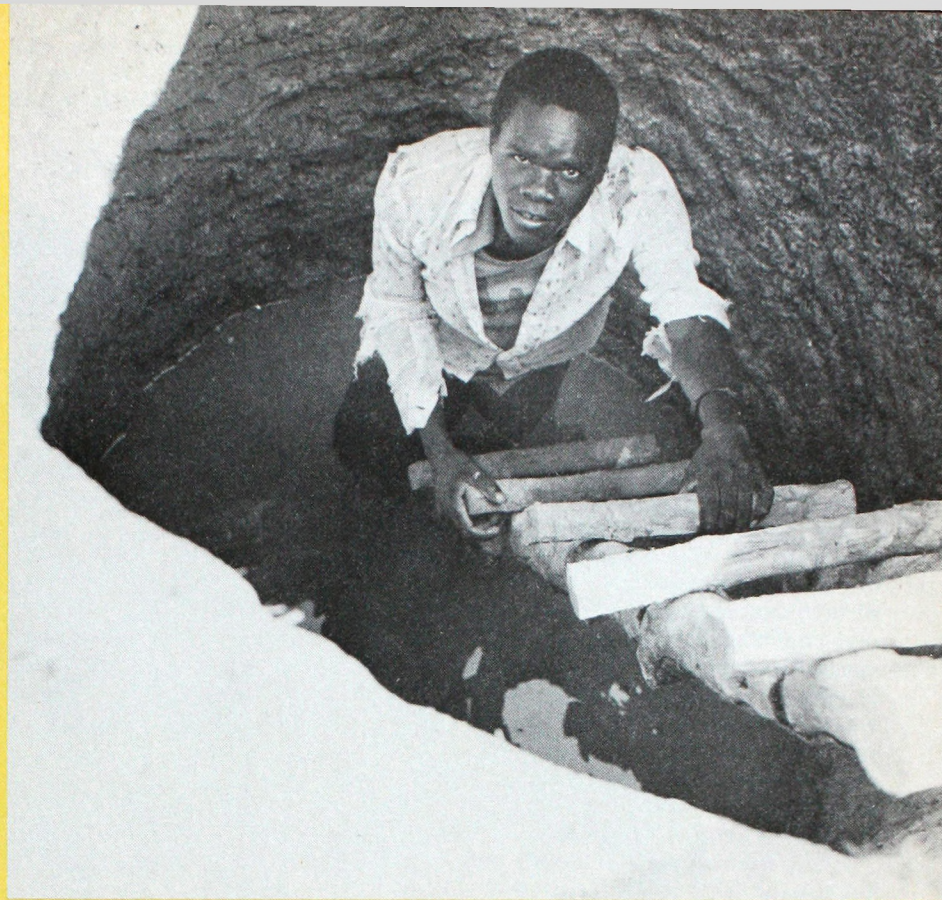
area is an automatic death sentence. Many pay the price. Peter lost his parents, brothers and friends in the bloodbath that has claimed Ugandans of all ages.

Even though Limbi has an air of stability about it, severe problems exist. Peter and his fellow refugees have not been able to plant crops at the right time. When they fled from Uganda, they left crops in the fields. Those who have tried to return have been shot or have found their fields and homes burned and looted. Emergency food for the refugees has been provided, but as the camp population rapidly increases, the food supplies are coming up short. People are eating the few crops they have before they are fully ripe for harvest. And drought has caused crops to spoil.

Water is another major problem. Surface sources diminish with the dry season. The Limbi stream dropped two-and-a-half feet in one month. It will soon be dry. The men on the camp committee are not blind to what is happening. Pastorius, a builder and plumber by profession, is overseeing the digging of four wells. Digging through hard clay and shale with



Surface water at Limbi is full of mud, so refugees are digging deep wells.



limited tools is difficult work. Ten meters is the magic depth, and the well workers are now down to the five-meter level. It is a race against time to reach the clean water before the stream dries up.

Medical help is limited. Over 200 cases of crippling snail fever (bilharzia) have been reported in the camp, much of it contracted through the dirty water the people have had to use since their escape. Peter's camp secretary, John, has prescriptions for the medicine needed to treat the disease, but the drugs are not available.

For some, bilharzia is the least of their problems. Joyce Okuo, age 10, cannot wait much longer for her medicine. A diabetic without proper treatment, she has gone into a coma

for several days at a time. Without insulin, she will soon die.

Mr. Moiserie was in his hut in Uganda when soldiers came and turned their automatic weapons on the house. He took 20 bullets into his body. The wounds are still festering, and he must change the dressing himself with what he considers clean cloth. A bullet-riddled body cannot fight back forever without medication.

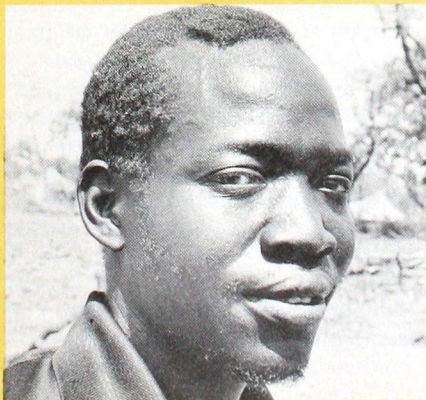
Peter Guma says, "We had received the message. We knew things like medicine and food were difficult to

obtain in Sudan. We just didn't realize how bad things were until we came here. Now we know the message was true. We just didn't understand."

There are over a hundred widows in the Limbi camp. That number is multiplied many times over in the other camps and border areas. Some widows fled on foot when their husbands were killed. Jane Yabab still has a nursing infant and a six-year-old boy. Her husband was killed because he was a soldier of the "wrong" tribe. Jane escaped to Zaire but almost starved there. She then walked to Sudan with what strength she had left. Her walk had covered several hundred miles.

Rev. Sulvanus Ojah, a refugee himself from the West Nile district, is particularly concerned about the plight of widows. They have no man to protect them, unless some close family member was also able to escape. Some men are able to work and gain a little cash for their families, but widows must stay with their children. There is

"Give us the tools, the seed; we can be self-sufficient within two years."



Peter Guma



hardly enough outside work available even if they could get away.

The majority of the refugees are educated. The women understand nutrition and want to serve balanced diets to their families. Anxiety grows over depleting food sources in the camps. Peter pleads on behalf of his people, "Give us the tools, the seed; we can be self-sufficient within two years. We are going to be here a long time. We need to do things for ourselves." Peter also says they need chickens as a source of protein.

People from all walks of life can be found in the camps. Gabriel represented Uganda in the Munich Olympics. Another man was a 707 pilot. One woman is the daughter of a Ugandan government official. All have had their lives shattered by the slaughter in Uganda, once called the "pearl of Africa." But people with these varied backgrounds also have the drive to make things work. Patrick is a surveyor; the streets of Limbi are straight because of him. Houses are well laid out and designed with the practiced eye of Pastorius, the builder. The committee of Limbi has plans. They see what could be accomplished with a little help.

Limbi has a school. Here lies the heart of the community. The children must have a future. They must be able to read and write. But the effort to run a school is bringing to the surface frustrations for both pupils and teachers. No paper, no pencils, hardly any chalk, no desks, no seats. The teachers remember what had been. Not to be defeated, they are making bricks to build their first permanent building, the Limbi schoolhouse.

Even education offers no real hope for hundreds of young men and women who fled Uganda while in high school or trade school. Right now their future



looks dim. The burden of these young people lies heavily on the hearts of Limbi's committee. Peter calls them "the lost generation."

Another hunger is felt in Limbi. Rev. Ojah calls it a hunger for God. When he goes to visit a camp (and he has visited them all) he is always asked to lead a religious service. All sorts of people come, including Protestants, Roman Catholics and Muslims. They are open to the good news Jesus has to give.

Jesus came to heal the sick and help the poor. These refugees are drawn to His message of love and forgiveness. Can they really forgive their killers, the murderers of their families? Rev. Ojah

believes they can if Christ grips their hearts. If not, the killing will continue as a new generation of avengers grows up in the camps. Rev. Ojah pleads for Bibles in the major languages of the refugees: Madi, Lugbara and Kakwa (Idi Amin's tribe). Meanwhile, he is translating the Anglican Church's Book of Common Prayer into Madi.

Can they really forgive their killers, the murderers of their families?

Pastorius (left), a professional builder and plumber from Uganda, is in charge of making bricks for Limbi's new school, which will replace the temporary structure (far left). Ugandan schoolchildren (below) glance at the camera.



Everyday chores in Limbi are not easy. All water must be carried by hand for up to half a mile in whatever container is available. All grains must be hand-ground on a grinding stone. It is a long, hard process that looks romantic only in a photograph. The fields have to be cleared by hand as well. Workers in the bush find lots of stumps, rocks and snakes. Already the hoes they used for digging are worn out.

In the beginning, some men found work with local Sudanese landowners. Cash was limited, so the refugees were paid with potato vines—a handful for 12 hours of work in the landowners' fields. Those same vines are now dying for lack of water.

The government of Sudan has been generous in allowing the Ugandan refugees to settle within its borders. Southern Sudan is an underdeveloped area, and the local people are mostly poor, struggling to get enough food themselves. The impact of all these extra people is still to be determined. Peter Guma goes to a weekly court of arbitration to settle some of the problems that are bound to arise when an area receives a lot of newcomers.

When Peter told me his story and that of his camp, I heard an occasional sad laugh from him or a member of his committee. Was it a laugh to hide the pain? Even with all the terrible things that have taken place in Uganda, one never believes it will happen to oneself until it does. Peter has that look in his eyes.

World Vision wants to help Peter Guma and the Limbi refugee camp through an organization called ACROSS (African Committee for the Rehabilitation of Southern Sudan). This organization has been working in Sudan for the past ten years and has built up a bond of trust with both the local people and the government.

If the ACROSS plan is successful in the Limbi camp, it will be used in other refugee camps. The project aims to: begin an agricultural program with 10.5 acres of land given to each family; construct (with United Nations funding) health facilities, primary schools, community centers and wells; identify useful skills possessed by the refugees to facilitate self-reliance; and identify Christian refugees in the



group who can minister to the other refugees.

Time is the big factor. Hundreds of new refugees are entering the camps each week. Water and food supplies are limited. Unless action is taken soon, starvation and death will become the order of the day. If you would like to help, please use the reply envelope between pages 12 and 13.

Howard Berry is a freelance writer in Africa.

Freeing up

by Paul S. Rees

It has never been easy for Christians to come to terms with the wholeness of the gospel. The church in its infancy witnessed the clash between Peter and Paul. Peter would exclude the Gentiles unless they first became Jews by the rite of circumcision. Paul would have none of it; the gospel is all of grace and it is for all people.

Fifteen centuries later, Luther was teaching the doctrine of the two separate realms: the spiritual and the secular. It was the separation, not the distinction, that was unbiblical. A highly skilled Christian carpenter, when asked what his job was, replied, "I am a cabinetmaker for the glory of God." In that insight you have the linking up of the two spheres.

But still we polarize. The inner and the outer. Form and spirit. Piety and action. The personal gospel and the social gospel. Evangelism and reform. These dualities we see as conflicting with one another when in fact they complement one another. It is a mistake. The consequences are damaging.

What is needed?

To begin with, we might try a *freeing up*. Jesus, both in His words and in His deeds, displayed a remarkable freedom. There was variety in the way He conversed with people. There was nothing stereotyped in the manner in which He performed His healings. He would heal without mention of forgiveness of sins. Or He would forgive and heal. Or He would heal and forgive. Always His concern was the person, the *whole* person. Given such a concern, healing a body can be as spiritual as forgiving sins.

Forgiving sins can be as practical as healing a body.

True, some phrases on which we are hung up gained currency in historical circumstances that have made it difficult for committed evangelicals to tolerate them.

"Social gospel" is a case in point. It won wide acceptance and acclaim in early 20th-century America among those who doubted the virgin birth, compromised the deity of Christ, questioned the atoning worth of Jesus' death and resurrection, and felt that sin, far from being a radical rebellion against God's order, was mainly the result of an evolutionary lag or a slummy upbringing.

In that context the flagbearers of the Apostles' Creed cried, "Foul play!" In the vigor and rigor of their

negative reaction there was at times an excessive insistence on the "personal gospel." This had for many the effect of *privatizing* the gospel. It was a gospel without

Always His concern was the person, the whole person.

social challenge or effect. There were exceptions here and there (as witness the Billy Sunday-inspired battle against the liquor traffic) but they were just that—exceptions.

By and large, the evangelicals abdicated. They left it to the naughty "liberals" to get involved with the issues of poverty and hunger, racial discrimination and the subversion of civil rights, the exploitation of children and women, war and peace and the right of conscientious objection.

It was a distressful situation. On one hand were masses of Christians who scorned the "personal gospel" to exalt the "social." On the other hand were masses of Christians who spurned the "social" to exalt the "personal." And all the while there has been in fact only one gospel. The good news of salvation in Christ must be verified personally and it must be validated socially. □

Does social concern automatically follow personal faith? Dr. Rees will pursue that angle of the evangelism-and-social-responsibility theme next month—in the second of three essays.

Christians' views do differ on the relationship between evangelism and social responsibility. Well acquainted with the range of views is Dr. Paul S. Rees, one of the World Vision/U.S. directors. A former vice-president of World Vision (and before that, editor of this magazine), Dr. Rees is a frequent speaker and counselor in pastors' conferences worldwide. While this series of three essays expresses his personal perspective, it represents the convictions on which World Vision's ministry is built.



Rees



Deliveries to Poland

(top) World Vision relief goods arrive in Warsaw. (below) Women in Gdansk dicker over price of some scarce vegetables.



Man and woman walk across ice that encases their flooded home.



Food shortages and skyrocketing prices in Poland continue to make vital the relief efforts of World Vision International and other agencies. For the fourth time since 1970, consumer prices were hiked dramatically in February, in some instances quadrupling their January level. Sanctions on Poland have intensified the needs of many Poles.

World Vision's aid arrives in Poland by truck four times a month. The food, medicine and other supplies go to needy families; to children, handicapped and elderly people in care institutions; and to victims of flooding along the Vistula River outside Warsaw. World Vision's partner and distributor in the program is the Polish Ecumenical Council (PEC), a coalition of churches headed by the Rev. Zdzislaw Pawlik.

A ship from Halifax, Nova Scotia, was scheduled to depart with relief goods from World Vision/Canada on March 20. A ship from New Orleans was scheduled to take 800 tons of flour and 2000 blankets from World Vision/U.S. on March 30.

World Vision is also providing half of the paper needed by the Polish Bible Society to print the first 50,000 Bibles produced since the imposition of martial law. And, in March, World Vision sent nearly one ton of seeds to Polish farmers for planting.

Many other agencies and churches, such as the European Baptist Federation, the Lutheran churches in Norway, the Salvation Army, National Council of Churches and the Roman Catholic Church, are actively helping the Polish people through this difficult time. An international church team, visiting Poland at the request of the PEC, reported that it was "most impressed by the strength and vitality of the churches in the midst of such a complex situation." Asking prayer for Poland, Rev. Pawlik earlier cited the promises in Psalm 29:11: "The Lord will give strength to His people; the Lord will bless His people with peace." □



Pawlik

Hospitality by George

by Terri Owens

The atmosphere within the Japanese Shinto temple was serene and solemn as World Vision's George Hahn and a missionary friend entered it to look around. Politely, George approached a bald priest seated between two priestesses and uttered the traditional greeting that his friend had been teaching him.

The priest and priestesses blinked. Slight smiles curved across their faces. Then, unable to remain dignified any longer, the trio burst out in uncontrollable laughter.

"George, you just told the priest that his *hair* is full of bugs!" exclaimed the aghast missionary.

Such experiences are unavoidable when you've logged as many miles as George has. For nine of his 22 years as World Vision's director of hospitality, he has conducted tours overseas for childcare sponsors. He has also taken care of hundreds of foreign visitors to World Vision's international office, helped to arrange evangelistic crusades and fund-raising dinners, and escorted the Korean Children's Choir on hundreds of concert appearances throughout the United States, Canada and Bermuda.

Born in 1918, George Hahn came from a poor family—his widowed mother raised him and his six brothers on state welfare. But the family was rich in initiative, love and faith in Christ. By the age of 20, George had been able to graduate from the Southwestern College of Music and had become a church and professional organist. He also attended MacKay Business College and Life Bible College in the Los Angeles area, where he met his wife, Blanche.

"I had been wanting to ask Blanche

Terri Owens, a staff writer for World Vision, accompanied George Hahn and sponsors on their 1981 tour to the Orient.

out," George recalls. "One day on campus I was walking by the window of a room where a 100-member women's group was kneeling in silent prayer. I spotted Blanche among them, so I tiptoed in and whispered to her, 'What are you doing Saturday night?' She looked up and whispered, 'Why, nothing.' 'Would you like to go to the Hollywood Bowl with me?' I asked. 'Yes, I would,' she replied and went back to praying as I tiptoed out. I don't know what she was praying about," George says with a twinkle in his eye, "but I like to think that I was the answer."

In the 1960s he went to work for his brothers Kenneth and Gordon, who by then had become elected officials in Los Angeles. It was while George was working for them that a friend, World Vision founder Bob Pierce, persuaded him to join his young organization. Many dignitaries, church officials and other visitors from overseas would stop by World Vision, but Dr. Bob was limited in the amount of time he could spend with them; his desk was stacked with work and he had a heavy travel schedule as well. So in 1960 George became World Vision's director of hospitality, a position he still holds. Over the years, George has made countless trips to the airport, often waiting long hours as arriving visitors from overseas check through customs. He escorts them to their hotels and makes sure their needs are met during their stay in southern California.

While many visitors are eager to "see the sights," others are less than enthusiastic. George still remembers the time he escorted the Korean Children's Choir on a lengthy tour that took the youngsters all over America. To show hospitality, officials in each city would plan "a wonderful day for the children," which invariably included a trip to the local zoo. But a lion is a lion whether you see it in Cincinnati or Chicago. After a while, whenever the choir arrived in a new city, the children would apprehensively



Two decades of hospitality work have added hundreds of humorous incidents to George Hahn's barrelful of memories.

ask George, "Mr. Hahn, we no go to zoo today, do we?"

Since Americans also like to "see the sights," George has conducted an annual sponsor tour for the past several years. This is a three-week trip that George arranges to some part of the world where World Vision has childcare projects. The tours give sponsors an opportunity to visit their children as well as learn something about the local culture and view various Christian ministries.

On one tour a woman wrote so continually in her trip diary that she

"George, you've just told the priest that his hair is full of bugs!" exclaimed the aghast missionary.

missed most of the sights. When the group was in a plane over Japan, George felt that he had to do something to persuade her to look around. Noticing that the woman had a window seat, George leaned over to her and said, "If you look out your window, you'll see that we're flying over Mount Fuji, one of the most magnificent sights in all Japan." The woman thanked him and then diligently began to write in her diary, "Mr. Hahn has just told me that we are now flying over Mount Fuji, one of the most magnificent sights in all Japan." But she never looked.

As World Vision's director of hospitality, George has known his share of communication problems. "Too many times we think our friends from other countries understand us when we speak our rapid English," George notes. "But they can easily miss a vital consonant or vowel or pronoun. Out of politeness they may say yes and nod their heads, but they really aren't sure what we've said.

"I remember one day not long after I'd come to work for World Vision. I was talking with a highly educated man from the Orient. I felt as if I wasn't being understood and decided to try an experiment. I asked him, 'Did you sleep well last night?' 'Yes,' he replied. Then I asked, 'And do you feel refreshed this morning?' 'Yes.' 'What time did you go to bed last night?' 'I go bed 11 o'clock last night.' 'Oh, and what time did you wake up in the morning?' 'I wake 4 o'clock in morning.' 'Oh, so you really didn't sleep well last night, did you?' 'Yes.' And I thought to myself, *I've got to communicate better than that.*"

So George developed his own unique brand of conversational English. "It sounds ridiculous, but now I would say, 'What time you go bed last night?' And the conversation might flow something like this. 'I go bed 11 o'clock.' 'What time you wake up?' '4 o'clock.' 'Oh, too bad, you sleep very bad last night.' 'Yes, I sleep very bad last night.'"

This style of English has also served

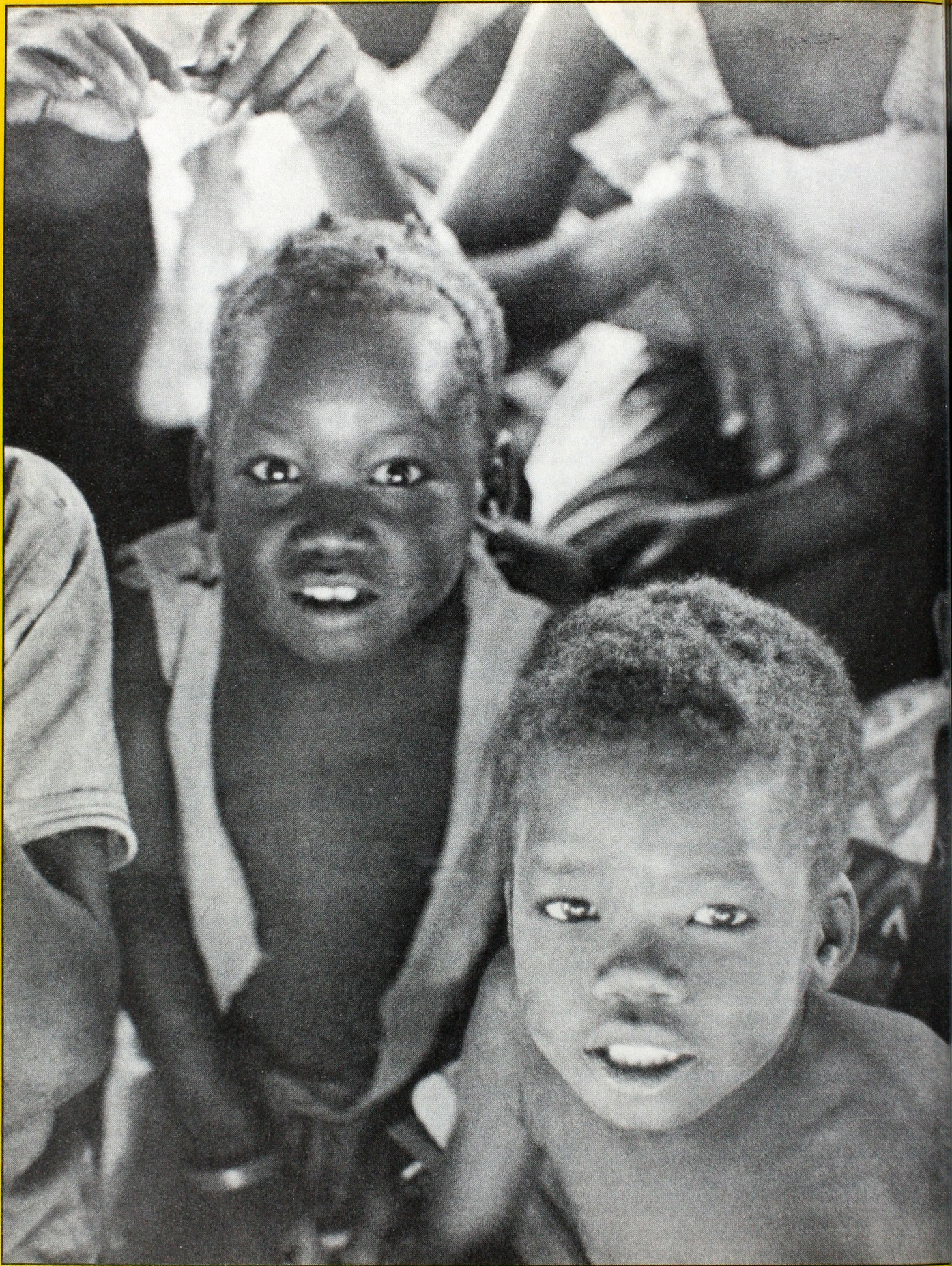
"Mr. Hahn, we no go to zoo today, do we?"

George well in his many overseas assignments, including the sponsor tours he conducts. George automatically phases into his simplified English at the beginning of each tour and even speaks that way to his tour group—causing many of its members to exchange "what have we gotten ourselves into" glances. But his style is catching as well as effective; the citizens of each country visited understand George's English easily, and usually by the end of each tour everyone on it is talking like George. "In fact, it takes *me* a while to get over it

when I get home," he admits. "Sometimes I even talk that way to my wife at home, and she'll patiently say, 'It's all right, dear, I understand you. You don't have to talk that way with me.'"

No profile of George would be complete without mentioning his ability to help Christians of all denominations and cultures feel their unity. After George's latest ministry-filled itinerary, one sponsor-tour participant summed up what George enjoys helping people discover: "I know now that there is but one Shepherd and one flock, and we are all one in Him." □







Jesus, on the day after He fed thousands of hungry learners with basketfuls of bread and fish, stressed mankind's universal need for spiritual bread too. "I am the living bread," He said. "If anyone eats of this bread, he will live forever."

Again and again, our Savior addressed both temporal and eternal needs. So does World Vision as it helps millions of people such as these homeless Ugandan children who need both food and the good news of our risen Christ.

Is God getting His money's worth?

by Kay Bascom

The refugees shown in Somali camps were heartrending. Bob's wife was in tears when the TV special ended. Bob stared blankly at the beautiful home in which they had sat and watched.

Suddenly the ring of their phone stabbed the silence.

Unaware of the documentary, my husband Charles and I had just decided to give them a call. We were good friends. They'd supported us a few years earlier, when Charles worked as a doctor in East Africa.

Bob gave a terse report on the program and then said, "If you want to go over there and help those refugees, Charles, we'd consider underwriting you." A few months later, Charles was able to get a summer's leave from the health center to join a refugee team in Somalia.

The week he got back, Charles reported to Bob over the phone. The conversation was short and to the point. Putting down the phone,

I sensed the audience's inner musings: Is it futile? Is it pouring money down a rat hole?

Charles turned to me with a one-line summary: "Bob had just one question: 'Did the Lord get His money's worth?'"

Charles looked haggard, more sick than trim. His time in Somalia had been costly in many ways. Though his body was back home, his spirit was deeply imprinted by experiences of the camp.

Did God get His money's worth? Charles thought back. On what basis does one try to answer such a question? The cost to the donor? The benefit to the receiver? The value of the person helped? The motives of each person along the chain of delivery?

The question of values came up again a few days later, when Charles was asked to show slides to a group preparing for a "hunger walk." Half-naked Africans had long since become personal and lovable to me when I lived among them, but I tried to watch the slides from an average American's point of view. The pictures were "washed out" by the brilliant sun. Everything looked so pitiful, so ugly, so hopeless. I sensed the audience's inner



We in Western society are conditioned to measure worth by wealth, usefulness by education.

musings: Is it futile? Is it pouring money down a rat hole? Is it worth it, anyway, keeping illiterate nomads alive?

We in Western society are conditioned to measure worth by wealth, usefulness by education. Christ promises us some surprises, when the truth is finally known. He warned us that judgment will be made with an impartial standard: "As you did it to one of the least of these, my brethren, you did it to me" (Matthew 25:40). Our problem is one of not seeing into the heart of life. What *do* we see in "one of the least of these"?

When the lights flicked on after the slides, someone apologized for a strange but obvious question. "Given the political impasse in East Africa that has created this refugee problem, isn't

it likely they'll eventually have to die anyway? Is it worth keeping them alive only to suffer more?"

Charles answered with a question: "If you had cancer, you'd be likely to die eventually—of course we all will. Would it be worth lessening your suffering if we could?"

C.S. Lewis pointed out that wars and famines don't increase the death rate. Sooner or later, death gets us all. Meanwhile we are tested on the grid of life. The tests come in small ways, Christ said, like giving a cup of cold water.

"Well, did you feel you made any progress?" one woman asked. The pictures boasted no efficient hospital—just a tin-shed clinic. There wasn't a single life-and-death surgery slide. What had he really *done*?

Accustomed as we are in this country to sophisticated medical facilities, we're puzzled by a doctor

tramping around in jeans from hut to hut in blistering sun, or handing out pills in a dirty shed with no running water. What's he really accomplishing?

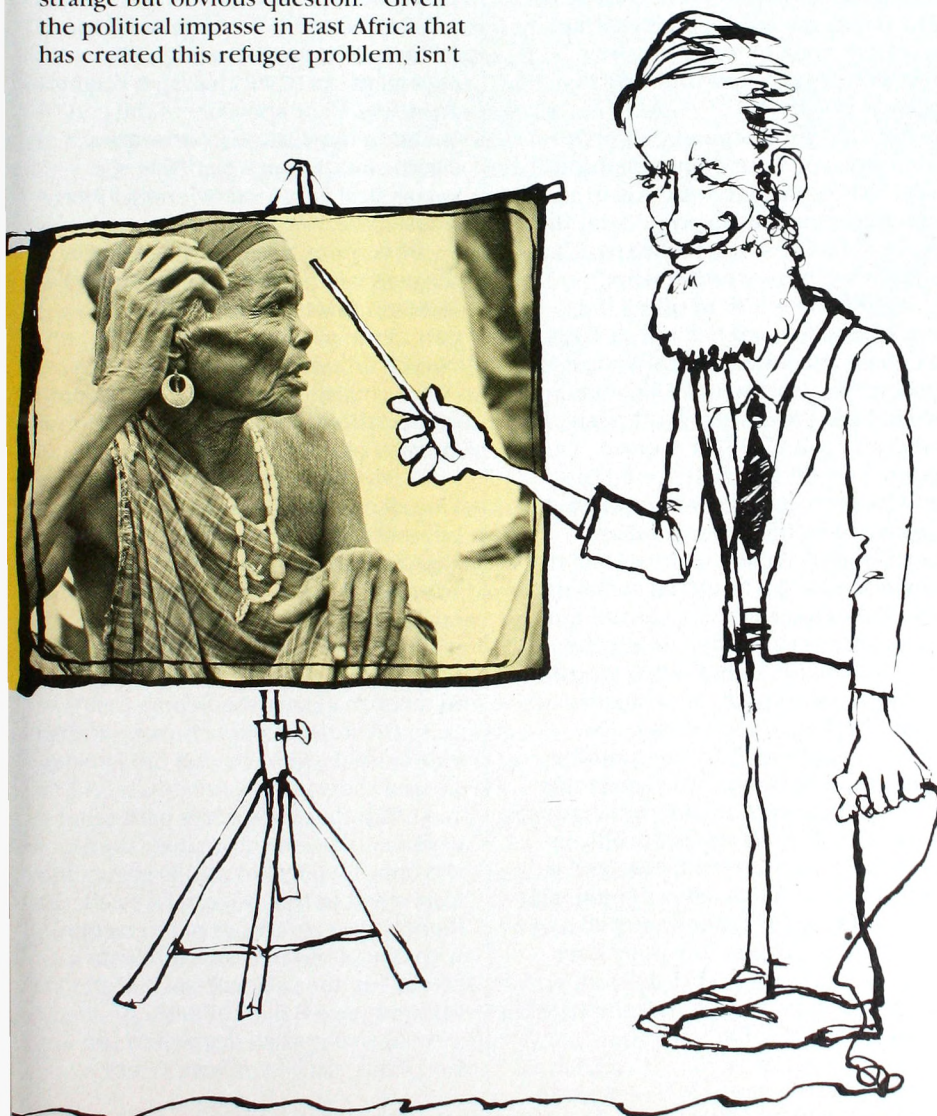
A doctor in such a situation has to lay aside heroics. The desperately ill patients who come may be too far gone to save, especially with little equipment or staff available. In countless cases, malnutrition plus disease equals death. So you start with prevention. How could the child who just died from malaria have made it? By not being so weakened by malnourishment? Or the one who died from parasites? By not having drunk such filthy water? Or from measles? By having been vaccinated!

"How can we be sure the aid will really reach the people who need it?" a man asked. That's a question that needs to consider both the giving and receiving ends.

Here at home we must insist upon a collecting agency's integrity. We can at least request an audit as a test of accountability. As for the receiving end, we would be naive to think all will go perfectly in the confusion of people from many cultures, governments and languages working together in remote places. Human nature being what it is, thieving and profiteering are to be expected. So constant vigilance is necessary.

But the cynicism that can easily cut the lifeline of our generosity must give way to a more pressing issue than

Our problem is one of not seeing into the heart of life. What do we see in "one of the least of these"?





Dr. Bascom (second from left) participates in camp staff conference in Somalia.

cost-efficiency or even integrity. The issue squarely facing an American is the wealth at his or her disposal, and the responsibility thereby incurred. "To whom much is given, of him much will be required" (Luke 12:48). Christ did not comment on the corrupt use of temple funds when He saw the widow give her "mite." Perhaps hardly enough to buy a candle, the gift of her *all* in the little coin had great value in Christ's sight. The nature of our motivation is what matters to Him. What quality of love for a world of people for whom He died will be reflected in our giving?

We need also to think a step further, beyond money or health or even sustaining life. Even if we keep people physically alive, is it worth living? They still may know nothing of the fullness of life that God had intended for them, or of the promise of unending life that Christ secured potentially for the whole world. What *ultimate* result does our giving have for those who receive?

The refugees from Ethiopia are largely Muslims, and the country to which they have fled is an Islamic nation. Somalia cleared out Christian missionaries in the 1970s, after only a 20-year crack in the door. Now it is open to refugee help only. Evangelism is against the law. But let us not forget that a generation from now, someone

The issue squarely facing an American is the wealth at his or her disposal.

may remember who extended love and care to him when he was a young refugee, and that it was given in the name of a certain "Jesus Christ." Someone may one day notice that "Jesus the Messiah" is spoken of even in his Koran as one who will come again, and he may search further—or at least allow his children to do so. The books are not yet audited, but someday a cup of water may be revealed as very heavy in God's balances.

Did God get His money's worth? Almost beyond our comprehension, God tells us that we were worth so much to Him that He poured out the very life of Christ to procure us. That is what we were worth to Him!

What is He worth to us? As the crucifixion loomed before our Lord, a certain encounter with a woman occurred, a story which Christ said should accompany the good news wherever it is told. The woman poured costly ointment upon Jesus, and his own disciples were indignant, saying, "Why this waste?" Judas cracked at that point and went off to betray the Lord. The eleven complained that it might have been sold and the money given to the poor. Only the woman saw Christ himself as worthy—worthy to receive the best she had.

In Watchman Nee's classic *The Normal Christian Life*, the supreme question is well put: "The Lord Jesus was laying down one thing as a basis of all service: that you pour out all you have, your very self, unto *him*; and if that should be all he allows you to do that is enough. It is not first of all a question of whether 'the poor' have been helped or not. That will follow, but the first question is, Has the Lord been satisfied?" □

Kay Bascom is a former missionary with the Sudan Interior Mission.

Social responsibility

(continuing from page 2)

(LCWE) are well aware of the divergence of views held by Christians throughout this century. They have not only noticed the current readiness to rethink the relationship between evangelism and social action; they've contributed to that readiness.

The Lausanne Covenant, for example, made noteworthy comments on the subject. One: "Reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation." Another: "Evangelism and sociopolitical involvement are both part of our Christian duty."

And in a timely move, WEF and LCWE have jointly scheduled an in-depth consultation (this June, in Grand Rapids, Michigan) in which 40 Christian leaders from around the world will share their insights and produce a major statement.

What matters, of course, is what happens beyond the writing of a statement. As LCWE chairman Leighton Ford says, "The sponsors of the consultation hope it will contribute significantly toward clarifying the evangelical vision in the crucial relationship between evangelism and social responsibility. . . . Its real effectiveness will be tested by whether it issues in practical obedience on the part of the participants and in the church around the world."

Are you among those who are concerned about this vital subject? Several avenues of involvement await you:

1. *Pray* for yourself, your church, your denomination or fellowship of churches and the various parachurch agencies including World Vision, that we all might grow in understanding, in compassion and in practical service wherever we face issues of poverty, peace, justice and the need for people to meet and know the Savior.

2. *Meditate* receptively on what the four Gospels, the Acts and the Epistles say and show on this subject.

3. *Share your thoughts* with other explorers of God's teachings. Do this not only in your Bible study group but by sending to this magazine's Reader's Right page a paragraph of interaction with one of our occasional "think pieces" on the subject—such as the essay on page 8 by Paul Rees.

4. *Go tell and go help* wherever God leads you. *David Olson*

“Land and Hunger: A Biblical Overview” is the title of a six-session study guide available from Bread for the World. Designed for use by churches, campus and community groups, the study shows the relationship between land ownership, land use and world hunger. Copies (\$2.50 each) and a leader’s guide (\$1.00) can be ordered from Bread for the World Educational Fund, 32 Union Square East, New York, NY 10003.

Inmates from Eglin Federal Prison in Florida spent two weeks in Georgia last November taking part in Prison Fellowship’s Weatherization Project. Six Christian prisoners worked weatherproofing and insulating the homes of two Atlanta widows whose heating costs were more than they could handle on their fixed incomes. Eleven local churches supported the project and provided host families to house the inmates. Prison Fellowship is planning similar projects elsewhere.

TwentyOneHundred Productions will sponsor two summer group training projects, both based on the theme “The Art of Seeing and Hearing.” One project will explore this theme with a discipleship/communications training emphasis while the other will focus on discipleship/evangelism training. The communications project will be held in Madison, Wisconsin, from June 6 to July 18. The evangelism project, held June 21-August 2,

will begin in Madison and end in Aspen, Colorado. For more information, write TwentyOneHundred Summer Projects, 233 Langdon, Madison, WI 53703.

More than 70 “Urbana Onward” conferences, in 39 states and provinces, are providing follow-up opportunities this spring for the 1727 Urbana ‘81 attendees who indicated that they felt God leading them to serve overseas. The next Urbana missions convention in Inter-Varsity Christian Fellowship’s series is scheduled for December 1984.

480 articles on Islam are categorized in a bibliography published in the January 1982 *Muslim World Pulse* by the Evangelical Missions Information Service. It is available for \$2 from *Pulse*, Box 794, Wheaton, IL 60187.

Mennonite Voluntary Service (MVS) is looking for Christians to help others in need in North America. People are needed with skills in community organization, childcare, teaching, health care, prison ministry, housing rehabilitation and more. MVS provides for the basic needs of volunteers and pays a small monthly allowance. For information, write Mennonite Voluntary Service, 722 Main St., Newton, KS 67114.

For Kids Sake, an organization dedicated to the prevention of child abuse, has a series of training materials and game simulations to help detect and

prevent child abuse. These include displays, films, books and parenting ideas. A 24-hour hotline is also available in southern California. For more information, write For Kids Sake, Inc., 753 W. Lambert Rd., Brea, CA 92621.

Eurocorps ‘82, the summer ministry of Greater Europe Mission (GEM), needs people (ages 18-30) to spend June through August working in



Eurocorps team member at work

evangelistic teams throughout Europe. Teams are organized according to gifts and interests in three areas—evangelism, maintenance and music. Foreign language is not required for most assignments. For information, write to GEM, Box 668, Wheaton, IL 60187.

South America Mission (SAM) needs volunteers to spend eight weeks this summer working in Bolivia, Colombia or Peru. SAM’s evangelism teams will do tract distribution, music, personal evangelism, Bible sales and film showings. While Spanish is helpful, it is not a requirement. For information or application, write SAM, Box 6560, Lake Worth, FL 33461.

Christian nationals’ vital role in missions worldwide is described vividly in *Mission: A World-Family Affair*, a 197-page paperback by Allen Finley and Lorry Lutz, published in 1981 by Christian Nationals Press, 1470 N. Fourth St., San Jose, CA 95112. (\$4.95 plus 85¢ handling.)

World Relief, an arm of the National Association of Evangelicals, has launched a “Skip a Lunch Feed a Bunch” campaign in which participants fast for one meal each week in order to contribute \$3 each time through a lunch-bucket bank.

The Urban Church Resource Center, a ministry of SCUPE (Seminary Consortium for Urban Pastoral Education), opened last fall to house materials relevant to urban ministry. In an effort to expand, the center needs help in securing books and articles relating to urban ministries. Also, monetary donations are needed to produce a series of audiovisual presentations. For more information, write SCUPE, 30 W. Chicago Ave., Chicago, IL 60610.

SCUPE’s third national Congress on Urban Ministry, April 22-24, 1982, will feature three “alternative futures” workshops. The workshops will forecast and strategize ways of meeting needs for food, employment, land and housing during the next 15-20 years. Underused resources will be identified, and model programs will be developed.



Joy and love

Most of us enjoy traditional activities— with our families, in our church, etc. Here at World Vision, too, we have traditions which have become very meaningful to us.

For example, each year we set aside certain days early in the year (calendar or fiscal) for concentrated prayer. On those days, our entire staff prays for the host of opportunities presented to us from across the world, and for our staff needs, for our finances, for our supporting partners and particularly for God's continual guidance. As we began this current fiscal year, we closed the headquarters offices so that over 500 of us could join together in a full day of prayer. This was done also by all of World Vision's other offices across the world.

For many of us it was an unforgettable experience. We have long since learned, and trust always to remember, that it is "not by might nor by power, but by my Spirit, says the Lord!"

A second tradition we have enjoyed in our ministry across the years has been the sharing together of a "Verse for the Year." Annually we encourage our staff partners to take this particular Scripture portion, memorize it and seek to make it a part of the warp and woof of their spiritual lives.

Let me share with you, our praying partners, the beautiful promise we have claimed from God's Word for 1982. It is a lovely word buried in the prophecy of an Old Testament "minor prophet"—Zephaniah:

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:17).

Will you join with us in claiming this delightful promise for yourself this year? How beautiful to recognize that Almighty God, our Heavenly Father, joys over us with singing! Rejoice with us in this fact, and know that "the Lord in the midst of us is mighty."

God bless you! Once again, thank you for your partnership!

Ted W. Engstrom
Executive Director

If you want the life

"If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God has raised him from the dead, you will be saved." So wrote the Apostle Paul in Romans 10:9.

To honestly acknowledge Jesus' lordship is no small thing. It implies letting Him be *your* Lord. To believe in your heart that God raised Him—that's no small thing either. It implies trusting Him with your eternal destiny. But it's the path to peace with God, to a new life—eternal life.

If you have not yet made that acknowledgment and that heart response, we at World Vision urge you to open your mind and heart to the Bible's four crucifixion/resurrection accounts. In Matthew, read

chapters 26 through 28. In Mark, chapters 14-16. In Luke, 22-24. In John, 18-20. Read also Paul's resurrection chapter—1 Corinthians 15.

Then simply yield to the truth that God reveals through those passages. Let Jesus Christ be your Lord and Savior. You'll experience the new life that only He can give.

Seek spiritual counsel, too, from the pastor or other member of a Christ-centered church near you. And please feel free to write us if you'd like a copy of the booklet "Becoming a Christian," which we offer to persons seeking the redeemed life. Our address is WORLD VISION magazine, 919 W. Huntington Dr., Monrovia, CA 91016. □

DID YOU KNOW? . . .

A charitable gift can contribute to your retirement plan

New tax laws have encouraged many of us to begin saving for retirement. One example is the growing number of Individual Retirement Accounts (IRAs).

The various programs offered are attractive, mainly because they shelter taxable income during your higher income bracket years. However, there are restrictions to these plans, one being the limitation on the amount of income that can be tax-deferred each year.

A plan that has *no maximum limit* restrictions is the Charitable Deferred Payment Gift Annuity. It can be profitable to your retirement plans, yet be a way for you to give to God's work now.

Added benefits unique to this plan are a *charitable tax deduction now*, a *guaranteed retirement income* beginning on any day you specify, and the fact that a portion of each future guaranteed payment will be *tax-free*.

If you would like to learn more about the benefits of a Charitable Deferred Payment Gift Annuity, please send your name, address, telephone number and birthdate to World Vision Trust Services, Department TS482, 919 W. Huntington Drive, Monrovia, CA 91016. For a two-life Deferred Payment Gift Annuity, give also the name and birthdate of the other person. □

Pilgrim's process

February's "Words on the Way" (on being real) hit home with me. I've come to see the process of Christian growth as one of integration, of pulling all the broken pieces of the sin-shattered life into alignment with Christ.

I have a folder full of items ripped from magazines. I'm sure most are from WORLD VISION and by Stan Mooneyham. You've challenged me, encouraged me and stimulated my thinking. I hear you. Thank you.

Laura J. DuVall
Amherst, Massachusetts

Catalyst

The Lord has used your magazine as one of the catalysts to precipitate our sponsoring of a family from Cambodia—and our enjoyment of the rewards thereof.

Nancy Cullen
Tomball, Texas

His own idea

At breakfast one morning my son Jesse said, "Mom, you know the money I have in the bank, that I've been saving for my new bike frame?"

"Yes, maybe by summer you'll have enough for it."

"I want to give it all to hungry people."

Jesse had slowly earned that allowance money by doing chores that a ten-year-old can handle. Now he insisted on giving it all—"Not a tenth, not a half, but all"—to fight hunger. And I knew I'd have to comply with his request. It was entirely his own idea. I can take credit only for going to the bank to get it.

A week later we got your January issue of WORLD VISION. I showed him the picture of the child with the empty gourd (with the article "I'd Hate to Have to Explain"). He said, "Mom, that's why I have to send my money—to help that kid. He needs food."

In my ears I could hear the words

of Jesus: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Carol Vittetoe
Denver, Colorado

Yes, someone cares

I want to thank World Vision for undertaking emergency relief efforts in Lebanon. The Lebanese people have become refugees in their own country. Finally someone cares.

Mary Asman
Brooklyn, New York

Amidst the bounty

I began reading your magazine while canning pears. How strange it felt to be amidst the bounty and read of those who cannot even see plant life. Your writings stir my heart, as do the telecasts.

Lynnette Delaeruz
Brunswick, Maine

Because I cannot go

I turned the TV on;

World Vision filled the screen.

More needy children in the world

I'm sure I've never seen.

The Lord spoke to my heart;

How could I answer no?

I want to sponsor one, at least,

because I cannot go.

I see my children eating well;

They lack for naught at all.

How can I watch them eat and grow

while others starve and fall?

Oh, Lord, help me to do my part

to heal a child who's ill,

For while I help someone in need

I'm doing my Lord's will.

Helen Tucker
Coon Valley, Wisconsin

Rather than explain

The writer of the article "I'd Hate to Have to Explain" had a great idea. I want to help fill the little child's gourd. Here is \$100 to match what she wanted to put in the Love Loaf.

Anonymous
Syracuse, Indiana

Work to do here, too

Almost every time I read your magazine, I get depressed. Oh how I

desire to be in Kenya or El Salvador or Kampuchea ministering in the name of the Lord. Yet, God has placed me *here*. Our church is dynamic—built on the Word, with few traditions to bind our hearts or the work of our hands. We'll soon be surrounded by apartment complexes filled with lonely people who are much in need of the peace of Christ and the fellowship of the saints. Please pray for us that the Lord will open doors for us to plant the Word in the hearts of the young and old around us. And continue to minister to all men's hearts and needs.

Shelley Nicholson
Humble, Texas

Another way to help

Every time I see the magazine pictures, I wish I could go to the starving people. Sometimes I feel frustrated because I want to give more but can't. As I watch my own healthy baby grow, I pray for the unfortunate ones.

In your magazine I came upon a paragraph about countertop displays. Please send me at least ten. I would be happy to place them in local business places.

Pamela S. Spears
Norman, Oklahoma

Displays, anyone?

Additional volunteers to place countertop displays in grocery stores, drugstores, restaurants, etc. are needed and appreciated. For full information on how you can volunteer, contact your nearest World Vision office:

NORTHEAST: 45 Godwin Avenue, Midland Park, NJ 07432; (201) 652-5580 or 652-5583

MIDWEST: 880 Lee Street, #301, Des Plaines, IL 60016; (312) 827-6000

SOUTHEAST: Verre Centre, Suite 302, 1835 Savoy Road, Atlanta, GA 30341; (404) 455-6109

NORTHWEST: 425 Mayer Building, 1130 SW Morrison, Portland, OR 97205; (503) 227-1588

SOUTHWEST: 525 Cordova Street, 2nd Floor, Pasadena, CA 91101; (213) 577-7590



Michelle douses Martin while Doug rests.



Footsore for the poor

While Americans froze in record winter temperatures, three young Australians battled the legendary outback heat to raise over \$5000 for World Vision in their country. Michelle Burgermeister, Martin Griffiths and Doug Howard spent 24 days walking from Sydney to Melbourne, a distance of over 550 miles. Their goals were to raise money to sponsor ten children for two years, and to make the people of Australia more aware of World Vision's work. Walking day after day in intense heat, all three suffered numerous blisters. Doug experienced heat exhaustion. Martin collapsed on the road from exhaustion and dehydration. A hero's welcome greeted them when they finally trudged into Melbourne.

Seasweep ministry completed

World Vision's ship *Seasweep* will cease operations and be put up for sale on May 1. *Seasweep's* current role has been to provide an island shuttle service for Vietnamese refugees arriving by boat in Indonesian waters. Search and rescue efforts, which were the original mission of *Seasweep* in 1978 and 1979, have become incidental to this shuttle service. Rising costs and declining numbers of refugees have made the shuttle ministry uneconomical. The United Nations High Commissioner for Refugees is making other arrangements to accommodate the future needs of refugees arriving in Indonesian waters.

Seminars on cities

To help missionaries handle urban situations, World Vision is jointly sponsoring, with Latin America Mission and the Overseas Ministries Study Center (OMSC), a pair of one-week seminars on urban evangelism. Both seminars will be in Ventnor, New Jersey, April 19-23 and April 26-30. Study leaders include Drs. Ray Bakke of Northern Baptist Seminary, Roger Greenway of Westminster Seminary, Bill Pannell of Fuller Seminary and Howard Snyder, a Chicago

minister/author/teacher. Program and low-cost lodging information are available from OMSC Director Gerald H. Anderson, Box 2057, Ventnor, NY 08406.

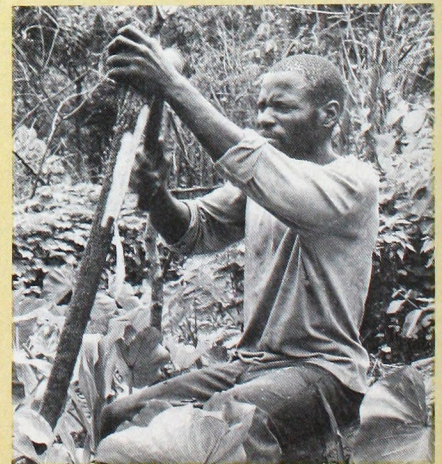
Food for prisoners

Inmates in the Costa Rica government prison will be getting improved diets through a World Vision grant. Serious economic problems in the country have forced the government to cut the prison diet. A Christian prisoner assistance agency is establishing an agricultural program that will teach the prisoners a skill and provide food for their table. Pig and chicken production is now underway, and World Vision's grant will be used to buy animal feed.

Back home

Peter Sadondo, like many others in Zimbabwe, fled to Mozambique during his country's war for independence. Returning with his family after the war, he had little food, clothing or means to reestablish his family's home and livelihood. World Vision is helping Peter and his neighbors in Sagambe community rebuild their lives. Food, oxen for plowing, agricultural tools, maize seed, fertilizer, chickens and sewing machines are among the forms of aid provided. Peter Sadondo's response: "I am happy to come back to where I was born. We are very happy with World Vision."

Peter makes a hoe handle.



MANAGING YOUR TIME

A two-day seminar for
pastors and Christian leaders



Ted Engstrom
Executive Director
World Vision



Ed Dayton
Vice-President
Mission and Evangelism
World Vision Int'l.

Mall to:

Norval Hadley/MYT, World Vision, 919 West Huntington Drive, Monrovia, CA 91016
(Check one. \$125 covers all costs. Make checks payable to **Managing Your Time.**)

- May 6-7, Los Angeles, CA
- October 14-15, Minneapolis, MN
- November 4-5, Pittsburgh, PA
- Send complete details.
- I enclose \$25 now, the balance of \$100 to be paid at the seminar.
- I enclose the entire \$125.

Name _____
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Org. address _____
City _____
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New board appointment

Roberta L. Hestenes has been appointed a member of the World Vision International board of directors. Rev. Hestenes has served on the World Vision/U.S. board of directors for the last two years. She is a Presbyterian minister and assistant professor of Christian formation and discipleship at Fuller Theological Seminary. She and her husband have three teenaged children.



Hestenes



Opare-Saforo

New Somalia director

Edward Opare-Saforo of Ghana has been named director of World Vision's work in Somalia. He will be the first permanent director since World Vision began working there two years ago.

Mr. Opare-Saforo is a retired major who served for 18 years in Ghana's army. He has also served on the United Nations' peacekeeping force in the Sinai. Opare-Saforo feels that sponsorship and development projects are needed to meet future needs in Somalia, and will concentrate on the development of these programs. He says the biggest hurdle facing him is the lack of Christian partners in that Muslim country.

Refugee work turned over to Hondurans

Work undertaken by World Vision among Salvadoran refugees in Honduras has been turned over to CEDEN, the Honduran evangelical service agency. In a letter to CEDEN, Latin America regional director Geoff Renner underlined World Vision's deep commitment to supporting indigenous Christian service agencies.

Tanzanians in Kenya

Tanzanians living in the border town of Namanga, Kenya, have begun to receive World Vision's assistance. In leaving Tanzania, they lost their property and sources of income. Few parents have an elementary knowledge of nutrition. This project is offering nutrition, health and family-planning education, as well as milk for 2000 malnourished children. Food and clothing are also being provided, and an evangelist is offering spiritual nurture. The Presbyterian

church is working with the Kenyan government to hire a nutritionist. Facilities are being supplied by the government.

El Salvador's needy

Aid to families displaced by El Salvador's civil war continues amid many obstacles. The project aims to give food and seeds to 48,000 people. In addition, World Vision's childcare program in El Salvador is currently helping 8100 children.

Healthy home in the Philippines

Marino Guevarra was dying of tuberculosis when World Vision began to work in his village in the Philippines. Like many of the other men in the community of Tapilon, Marino had been a poor fisherman before falling ill. His wife had to support their family of eight by doing laundry and selling fish. But through World Vision's help, Marino has been hospitalized and treated for tuberculosis. He is now on the road to recovery. Today the health of the entire village is improving through World Vision's programs of improved sanitation, nutritional guidance, medical checkups and updated fishing techniques.

Tapilon fishermen mend nets.



Is God calling you?

Consider these areas of service with World Vision International:

Director—Communications Resources Division. Provide leadership in international communications operations. Applicant should possess a college degree and 15 years experience in communications involving international media agencies, government and non-government voluntary agencies.

International Communications Associate for Regional/Field Office Communications. Manage and train communications personnel. Applicant should possess experience in developing nations and an advanced degree in a communications-related field.

Qualified? Please send your resume to John Spencer, World Vision International Human Resources, 919 W. Huntington Drive, Monrovia, CA 91016.

Refugees in Thailand

The Thailand government plans to consolidate refugee camps and has asked voluntary agencies to assist in upgrading facilities. World Vision will be involved in insuring that basic sanitation and clean water are adequate in the Ban Vinai camp. In addition to these preventive health care measures, curative medical care will continue. Classrooms and teachers also will be provided for Hmong children.

Please pray for:

- **Ugandan refugees** in Sudan, and for peace throughout Uganda.
- **helpful dialogue** at the upcoming (June 19-26) consultation on evangelism and social responsibility.
- **life-endangered** Christians in Poland, El Salvador, Guatemala and other violence-plagued countries.
- **a deeper understanding** of what Christ's death and resurrection mean for your life.

Vacation with a Purpose

1982 SPONSOR TOUR OF THE ORIENT

August 2-23, 1982

Take the opportunity of a lifetime! Meet the special child you've been sponsoring and see for yourself how God is working in the Orient. Enjoy the company of other World Vision sponsors and experience the sights and sounds of the exotic Far East. You will visit:

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- Canton, China • Bangkok, Thailand
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For free travel brochure with complete tour itinerary and cost, write:

George Hahn, Tour Director
World Vision
Box O, Pasadena, CA 91109

Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

Pope John Paul II praised the Nigerian church for its "life and vigor" on his recent trip to Africa. Both Catholic and evangelical churches have been growing rapidly in Nigeria's overwhelmingly Muslim north. Christians in Nigeria number 27 million, about a third of the population.

China's religious leaders have asked the People's Congress to revise their nation's 1978 constitution, which provides for freedom of belief but allows only atheists to propagate their views. The proposal to eliminate such a restriction has been referred to the standing committee of the People's Congress, which is not scheduled to meet for four years.

Cigarette consumption in Africa has increased by 33 percent in the last ten years, according to *America* writer George Anderson. About 120 nations import U.S. cigarettes, especially brands high in nicotine and cancer-causing tar. In many of the underprivileged nations, advertising restrictions are almost nonexistent. The trade journal *World Tobacco* happily reports that in Sudan "the issue of smoking and health gets little attention."

The World Bank has agreed on a series of measures that will substantially reduce the assistance it gives to the world's poorest countries, at least for this year. The reduction in credits was occasioned by the U.S. government's decision to reduce financial assistance to the bank. Many other nations have followed the U.S. example.

Public fear of rising crime has contributed to "a misguided belief that punishment equals prison," according to Charles Colson. Testifying before the House Judiciary Committee on Criminal Justice, Colson recommended more use of restitution and community service sentencing for nonviolent offenders.

The Bible or a portion of it has been published in 1739 languages and dialects, according to the United Bible Societies. The complete Bible has appeared in 277 languages, the New Testament in 518, and single biblical books in 944. One language getting its first complete Bible in 1981 is Somali.

Human rights were partially or fully quashed for an additional 325 million of the world's people in 1981, according to Freedom House. Among nations suffering from an erosion in human freedom were Poland, South Africa, Iran, Guatemala, Chad and Libya. The organization says that only 36 percent of the world's people can now be considered free.

A spiritual awakening in Poland is evidenced by jammed cathedrals, according to Billy Graham. In February, he urged Christians to offer prayers and humanitarian aid to their brothers and sisters in Poland, especially since U.S. government aid has been halted. "I believe the Lord has many people in Poland," he added.

Compulsory religious education has been established in Singapore's high schools. The country's minister of education, expressing concern that the schools were "turning out a nation of thieves," says religious education is the best way to produce upright Singaporeans. Students must study one of four main religions—Buddhism, Christianity, Hinduism, Islam—or take a survey course in world religions.

Dr. David M. Howard has been appointed general secretary of the World Evangelical Fellowship (WEF), succeeding Dr. Wade T. Coggins who had served in an interim capacity since January 1981. WEF is an association of evangelicals in 48 countries who promote cooperation among churches, denominations and agencies, and assist in such areas as national evangelistic outreaches, cross-cultural missions and Christian education.

Tanzania is experiencing one of its most difficult economic periods in 25 years of independence. Food shortages, caused



Tanzanian villagers work together.

by drought and pest damage, are forcing the nation to import many tons of rice, wheat and maize. The government has just launched a food production program aimed to make Tanzania self-sufficient by 1985.

Illegal adoption rackets are thriving in several Asian countries, reports *Asiaweek* magazine. Some would-be parents from the U.S. or Europe will pay large sums for a baby and ask few questions. The magazine says families in poor nations are often willing to sell a child whose life might be better in the West. Some Asian governments, calling the trade abhorrent and demeaning, are trying to tighten controls.

Broadcasts from Radio Lumiere, a network of Christian stations in Haiti, go beyond evangelism and Christian education to deal with such topics as local and national justice, health care and agriculture. The network is operated by MEBSCH, an association of 280 Haitian churches working in partnership with Worldteam. A recent survey found Radio Lumiere to be the most popular station in Haiti.

The world's military is spending more than \$500,000 million (a million a minute) this year, according to an article in *South* magazine. Military spending in Third World countries accounted for 16 percent of the global total in 1980, compared with 9 percent in 1971. Moreover, at least 60 million people are engaged worldwide in military-related occupations. Military spending is 20 times that of official development aid.



Souls are for more than winning

What brought it to my attention was a letter from an elderly pastor in Poland. He told me about the small seminary where he is a teacher, and said, "My favorite subject to lecture is soul-caring."

I like that! I've heard a lot about soul-winning, but not very much about soul-caring. Apparently it's been hidden or missing for a long time, for even the Psalmist lamented, "No man cared for my soul."

Caring.

Winning.

We can always care. We can't always win. It was said of the rich young ruler—Jesus' "unsuccessful" attempt at winning—that Jesus, "beholding him, loved him." Was that why the young man "went away sorrowful"? Was it his rejection of Jesus' offer of eternal life or was it his rejection of Jesus' love that made the impact? (Mark 10:17-24) It would be interesting to know where that young man finally wound up, what direction he ultimately chose for his life, whether searing memories of that encounter stayed with him down the years. Did he ever rearrange his priorities?

It is usually possible, I think, to know when one is loved, when one's soul is being cared for rather than coveted. Soul-caring is always personal. There is a recognition across barriers, a glimpsing of oneself in the eyes into which one looks, a finding of likeness whatever outward difference. Soul-caring is the quiet but shattering discovery of mutuality. It is the transcending of narrow interest and status, a warm respect that suddenly links destinies. To care, one must become vulnerable, let someone else matter, surrender in some sense a measure of one's own sovereignty. That was the trouble with Jim Jones of Guyana. He was a soul-winner, but he was not a soul-carer. He captured souls; he did not free them.

With apologies to the translators of the King James Bible (some other translations do better), I am somewhat troubled by the way they handle Proverbs 11:30: "He that winneth souls is wise." It seems to me that "winning" is a self-directed concept. Caring is an other-directed concept. To win, you have to come in ahead of someone else. You are in competition. Remember this gospel song: "Will there be any stars in my crown?" I never thought of those "stars" as human beings in their own right. I saw them as decorations for me. I'd like to see the word "trophy" dropped from our evangelistic vocabulary, too. The word gives me the mental image of the heads of wild animals mounted in somebody's den, and I want to be more than a display for some spiritual big-game hunter.

When the focus is on being a winner, the soul being won tends to become secondary, almost an afterthought.

"Winning" just may not be the best word. When we bring good news to someone in despair, we don't say we "win" the despairing one. We are more likely to say that we comfort or release or bless the person as a result of the message. If there is any "winner" in soul-winning, it is

surely the one who hears and acts upon the good news, not the one who transmits it.

Soul-winning, as we commonly use the expression, often deals in numbers, fostering the impression that evangelicals are interested primarily in spiritual body counts or in completing a somewhat burdensome assignment with as little inconvenience as possible. We're not doing much thinking—or caring—about the earthly environment to which saved souls will have to return and in which they are expected to operate happily and victoriously with little further attention from us.

Soul-caring must go on not only after confrontation but before it. Perhaps there are some evangelists who "win" with only superficial caring, but I hope they are in the minority. Perhaps there are congregations whose prime motivation for what they call evangelism is the increasingly desperate need to bolster a shaky budget, but this is no adequate solution to either financing or evangelizing. In the church, the bottom line has to be not intake but outgo; not snaring but caring.

There are still pouting Jonahs in the world who accuse God of softness when He accepts the repentance of a Nineveh these fire-breathers hope He will incinerate. But the nagging question remains: Does destruction or repentance offer the greater vindication of prophethood? Don't ask Jonah, for you will get the wrong answer. Thanks to the intervention of God, Jonah became a soul-winner, though an unintentional and even unwilling one. He knew little, it seems obvious, about soul-caring.

A few months ago, 558 people—half the population of a village in India—embraced Islam. Asked why they preferred Islam to Christianity, the converts said that Christian concern for people ended with their conversion while the Islamic society looked after them even following their conversion.

I hope their perception is wrong or that it's different in other places. But I'm afraid it may not be.

If "winning" is all we are interested in, maybe we deserve what we are not getting. If we want to "win" without moving close to the lost one, without touching him, without sharing something of his life and hope and hurt, without venturing into his lostness, without trying to make him a friend before making him a convert (and not simply in order to make him a convert), we're going in the wrong direction, whatever the assistance of how-to seminars and computers and communication gimmicks.

Preaching, as you can see, is nine-tenths (p)reaching, whether by an appointed minister in a pulpit or a lay Christian in daily life. Literally and figuratively, it could be said that if there is no reaching, there is no preaching. And it could also be said that if there is no caring, there is no reaching.

So the final question, then: Who cares?

Stan Mooneyhan
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Meet My Friend John Louie

I met him in a remote mountain village in Haiti.

That little smile you see is rare. John Louie doesn't have much to smile about. Two other children in his family have already died from disease carried by contaminated water and poor sanitation.

Poverty is a way of life here. John Louie's mother makes about 80 cents a day. There has been no work at all for his father.

John Louie doesn't understand poverty. All he knows is that there is little to ease the hunger that gnaws at his insides day after day. His parents love him very much. But when your child is hungry, hurting and cold . . . sometimes love is not enough.

But recently, a miracle came to John Louie's little mountain village. And it came through the World Vision Childcare program.

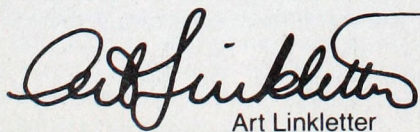
World Vision Childcare sponsors brought sparkling clean water to John Louie's village by digging a deep-water well. His father is learning how to raise chickens for a new source of family income.

And the family is also learning to believe in a personal God who loves and cares—and in the process, they're learning how to love, understand and appreciate each other. Those are things money can't buy.

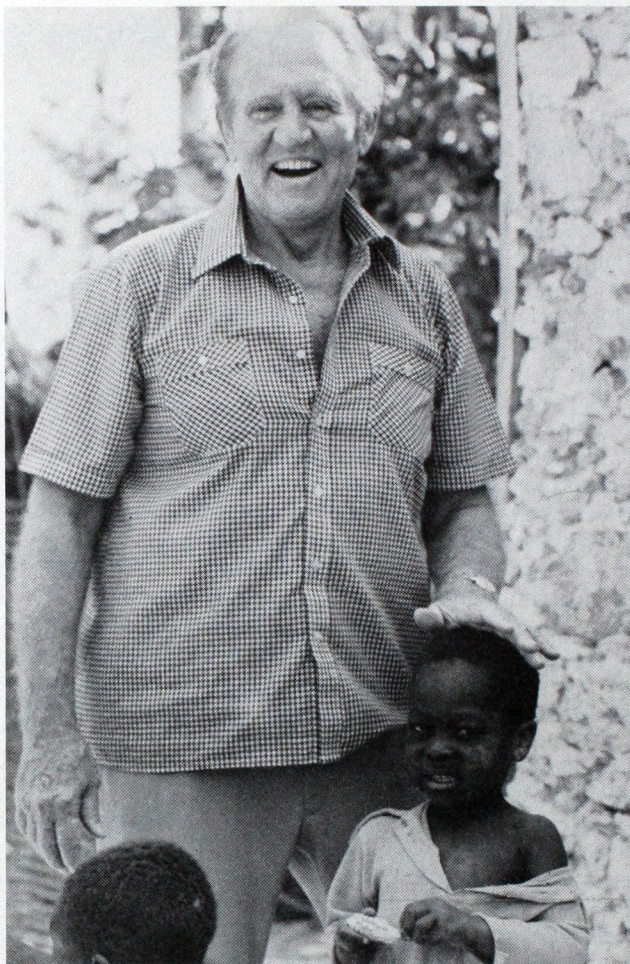
If you can sponsor a child for just \$18 a month, I hope you will, because, believe me, there are thousands more like my little friend John Louie who desperately need help.

You will receive a brief biography and photo of your child, plus plenty of opportunities to share special times together by exchanging letters and pictures. But more important, you will get the tremendous personal satisfaction of knowing that you've really made a difference in someone's life.

So please . . . fill out the coupon below and mail it today.


Art Linkletter

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YES, I want to sponsor a child.

I will send \$18 a month to help provide food, clothing, medical care, education, community development—whatever is necessary to improve my child's quality of life—and help provide Christian teaching that puts God's gift of life in the proper perspective.

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- annually (\$216) quarterly (\$54)
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