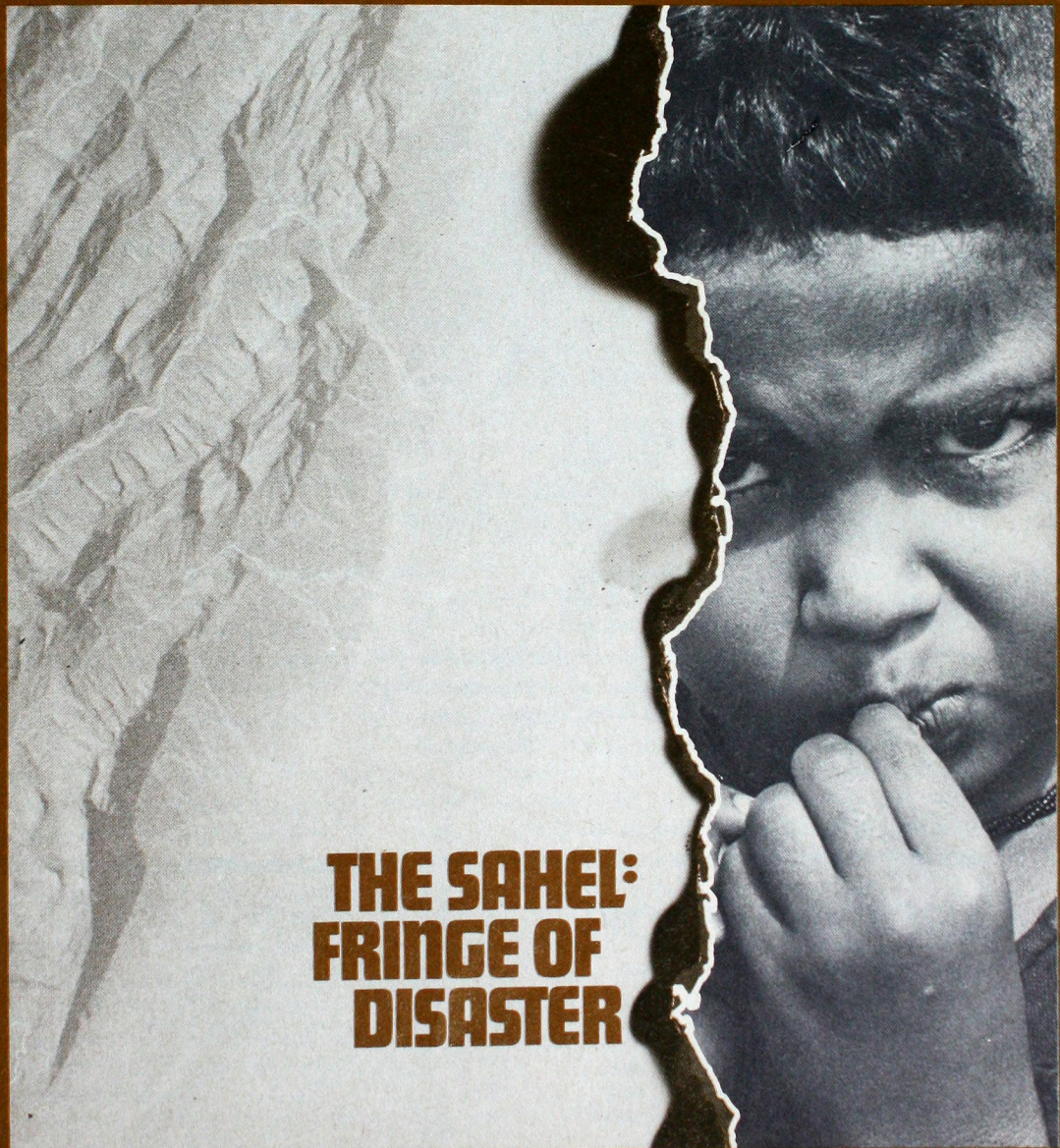


world vision

FEBRUARY 1974



**THE SAHEL:
FRINGE OF
DISASTER**

ON THE BORDER OF EMPTINESS

The Sahara for me was always a place of romance. The main reason was *Beau Geste*. During a summer vacation in early high school days I became completely absorbed in Wren's classic tale of the French Foreign Legion, and Beau Geste himself became one of my chief boyhood heroes. His idealistic personal sacrifice, the mystery of a stolen sapphire, the courageous defense of Fort Zinderneuf against wave on wave of Arab attacks—all these were sufficient to transport a fifteen-year-old into another clime and almost into another sphere.

Years later I was fascinated with John Gunther's description of a southern Algeria portion of the Sahara. He said in 1953 that he felt no need to go to the moon, that he had already seen it in the Tamanrasset region—northeast of Timbuktu—which "is positively lunar in its bleak grandeur, its quality of moon-dipped, freezing loneliness. . . . the stars . . . hang down, just overhead, like enormous silver cherries."

"In Arabic," Gunther continues, "the word 'Sahara' means 'emptiness' or 'nothing.'" Bernard Barron, Director of Projects for World Vision of Canada, has given us in this issue a firsthand report (p. 4) of the drought and famine conditions in the Sahel, the Arabic term for "fringe"—thus designating the border of the Sahara. Or if we complete the translation—the "fringe of nothing." And the romance of the Sahara is gone, replaced by the heartbreak and agony of thousands of people starving to death on the "border of emptiness."

Shelley once used the African desert as the setting for a powerful lesson. He spoke of "two vast and trunkless legs of stone, on the pedestal of which appeared these words:

*"My name is Ozymandias, King of Kings:
Look on my works, ye Mighty, and despair!"*

Remarking on the nearby "shattered visage" with "sneer of cold command" lying half sunk in the sand, Shelley concludes:

*Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.*

Passing by this proud usurper of another's title, we remember that our Lord once hungered in the desert and maintained His right to that title in the face of Satan's awful onslaught. As Milton introduces it, "He entered

now the bordering desert wild. . . . with dark shades and rocks environed round. . . ." He there won a crucial victory in the course of obtaining our redemption from the Evil One. John the Baptist, who "was in the deserts till the day of his shewing unto Israel," had proclaimed in the Jordan wilderness: "Behold the Lamb of God, which taketh away the sin of the world." The apostle Paul, who spent time in Arabia preparing for his ministry, later testified of "our great God and our Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds" (Titus 2:13f., RSV).

Since that day the Church has been a witness to this calling to good deeds. Matthew Arnold reflected this in his moving elegy, "Rugby Chapel," where he spoke of the march of mankind:

*Years they have been in the wild!
Sore thirst plagues them; the rocks,
Rising all round, overawe. . . .
Stagger for ever in vain,
Die one by one in the waste.*

But he addresses the servants of God, the sons of God:

*Ye, like angels, appear, . . .
Beacons of hope, ye appear! . . .
Eyes rekindling, and prayers,
Follow your steps as ye go. . . .
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God.*

The City of God is a city of love. It is anticipated and partly realized when caring is present and giving is practiced in the name of the One who said He came to heal the broken-hearted. Beyond the bound of the waste is fullness of life, and we through World Vision can help the starving of the Sahel both physically and spiritually (p. 9). "Thus saith the Lord, your redeemer. . . . Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert (Isaiah 43:14,19). Add to that, and give voice to, the Bible's final invitation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Frank E. Farrell

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globe at a glance

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

ASIA

SEOUL, Korea — Spring has traditionally been a time of discontent in Korea (four uprisings during the 1960's began in the spring), and events during the next few months here will undoubtedly be watched carefully. Back in November 1972, the government of Park Chung Hee declared martial law to maintain military security in the face of a serious threat from Communist North Korea and to insure political stability for continued economic growth. At the time, a new constitution was adopted which gave the President vast powers, including appointment of one-third of the National Assembly members and the power to remain in office for life.

All was reasonably well for nearly a year. However, since fall, student demonstrations, petitions, civil liberty movements, mass prayer meetings and speeches by a growing number of Christian leaders have demanded a restoration of democracy. In a recent 90-minute speech over national radio and television, the government's No. 2 man, Premier Kim Jong Pil, warned his countrymen that further challenges to the present political order would be regarded as "a challenge to the national security system." Springtime is fast approaching here, and seeds of discontent are nearing their bursting point.

SOUTH PACIFIC

WELLINGTON, New Zealand — An international Christian organization's dream to begin visiting Pacific islands with a large, floating evangelistic training center has been delayed. After paying a deposit of \$71,500 on a \$715,200 ferry steamer several months ago, Youth With a Mission was unable to raise the remaining funds despite a three month extension. As a result, the steamer is being sold to another buyer, and the organization has forfeited its deposit. In spite of this initial failure, however, the group's confidence is unshaken,

and it is still planning to purchase a ship somehow, its director stated.

EUROPE

LAUSANNE, Switzerland — The devaluation of various currencies and skyrocketing prices, particularly a 10 percent increase in airline fares, has forced a similar reduction in the number of participants being invited to the International Congress on World Evangelization scheduled here July 16-25. As a result, invitations will be approved for only 2700 participants instead of 3000. The number will still be more than twice that of the 1966 World Congress. Some 1250 invitations have already been accepted.

In spite of the cutback, the growing energy crisis and other shortages, the administrative committee is convinced that the need for the Congress is more urgent than ever before. The committee also reaffirmed an earlier decision to place a priority on extending the Congress beyond those chosen as participants. This will be done through the publication of a series of popular study booklets in addition to a formal compendium of Congress documents; also, by the admittance of day guests, the opening of all sessions to accredited journalists and a two-day "mini-congress" for pastors and other Christian workers from Switzerland and neighboring nations before the Congress.

BONN, West Germany — Despite strong opposition from all Christian churches here, the country's sexual laws have been amended to allow married couples to engage in adultery and to permit homosexual acts among men and among women over 18 years of age. The "reforms" are an attempt to escape from nineteenth century attitudes, according to Justice Minister Gerhard Jahn.

NORTH AMERICA

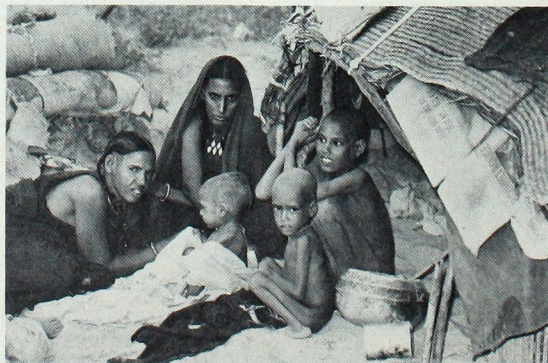
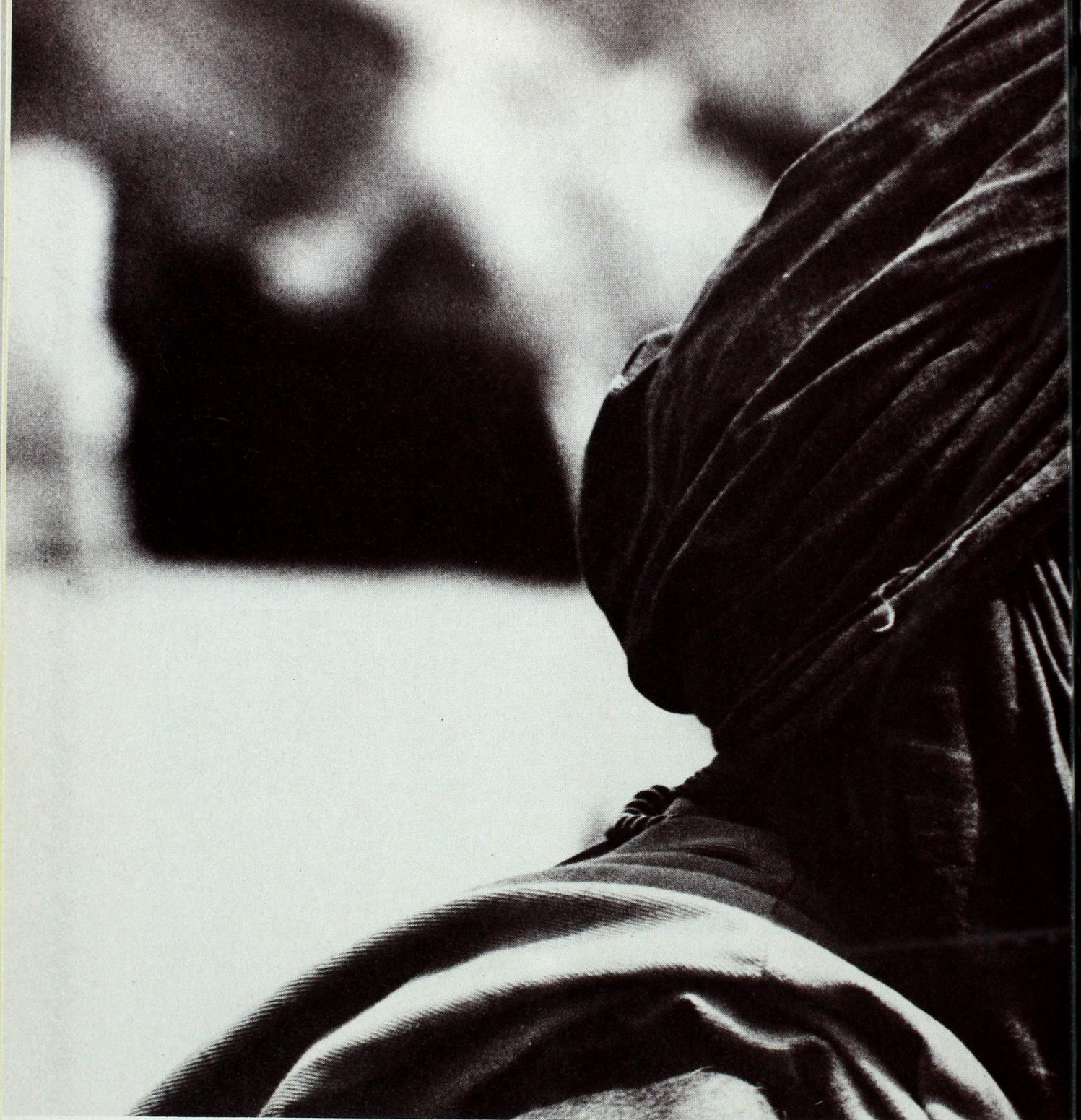
SAN BERNARDINO, California — Sensing the need to revitalize prayer

in churches throughout the nation, the leaders of Campus Crusade for Christ, Ministers' Prayer Fellowship and World Vision International have announced plans for a Church Prayer Revitalization Conference here March 11-13. The conference, which is expected to draw 800 Christian leaders, "will not be just another conference," promised Bill Bright, Armin Gesswein and Stan Mooneyham. "It will be a coming together of leaders who will not only stimulate fresh insights into biblical principles of prayer but who will be leading immediately into prayer action."

Featured speakers during the three-day meeting will include Bright and Gesswein and their wives, as well as Dr. Robert Coleman, president of Christian Outreach and a professor of evangelism at Asbury Theological Seminary; the Rev. Ronald L. Dunn, pastor of the MacArthur Boulevard Baptist Church in Dallas, Texas, and Dr. J. Edwin Orr, visiting professor at the School of World Mission, Fuller Theological Seminary. Organizations providing resource personnel for the conference include the Bible Institute of Los Angeles, World Opportunities, International Intercessors and Great Commission Prayer Crusade. Information and/or registration forms may be obtained by writing the Registrar, Church Prayer Revitalization Conference, Arrowhead Springs Hotel, San Bernardino, Ca. 92414.

UNITED NATIONS, New York — The world's estimated population was 3,898,000,000, as of the first of the year. It will grow by 84 million in just 12 months to 3,982,000,000. Unfortunately, much of the growth will take place in those underdeveloped parts of the world that can least afford additional mouths to feed. The gap between the "haves" and the "have nots" is indeed widening. One observer said, "Christians in the Western World who silently permit their country or church to reduce its foreign aid or mission budget must bear a measure of guilt."

UV



*Tuaregs in a refugee camp
outside Niamey, Niger.
"They have never begged before."*



"Some have said that this drought and famine bordering the Sahara are the worst recorded since biblical times."

Carol is a Peace Corps volunteer. I met her in French-speaking West Africa where she had been for two years. She was wide-eyed with disbelief as she told me her latest story.

She was standing outside the Sahel Hotel in Niamey, the capital of Niger. A man approached her.

"He was a tall Tuareg, very straight and wearing a veil across his face," Carol said. "Behind him were his wife and six kids, all skinny and miserable.

"I couldn't understand what he was saying, because I can speak French, but not Tuareg. He seemed very nervous and awkward.

"And then I realized what he wanted. Dear God, he was begging. A Tuareg!"

Beggars in almost any city in Africa are not uncommon. In Muslim countries it is an obligatory act of charity to give to the poor, the lame and the handicapped.

But Tuaregs are a tough, noble, proud people. Often

THE SAHEL: FRINGE OF DISASTER

by **Bernard Barron**, Director of Projects for World Vision of Canada

The walk from Mali to Niamey in Niger is a long one, but they have made it in search of food.

called "the kings of the desert," they are descended from the Berbers and have been nomads for a thousand years and more.

And they have never begged before. Up until now they have been traders, moving their salt-carrying camels, their goats and their families along the caravan route to exchange the salt for millet, tea and cloth. They have provided an important link in the trade routes of North Africa.

For five years the rains have been inadequate across West Africa, and last year they did not come at all. Rivers failed to flood the plains, and crops died. The Tuaregs from Timbuktu, Gao and Kidal all moved south, following the Niger River for water while they desperately searched for food.

Eventually they arrived at the outskirts of Niamey. With about 3000 other nomads they pitched their leather tents, built their shacks and became refugee statistics.

You must understand this incident against the backdrop of 25 million people living in the Sahel (Arabic for "fringe," meaning here the edge of the Sahara Desert). Some 14 million were directly affected by the



Bernard Barron has been much in demand across Canada for television interviews concerning his survey of drought needs in Africa. World Vision of Canada and World Vision of Australia are supporting programs to meet the largely overlooked crisis in Ethiopia. Here is an account of that situation, which Barron wrote for the *Toronto Sun*, reprinted here by permission.

I have just returned from a famine survey of northern Ethiopia where the general suffering is every bit as bad as it was in Biafra when I was there four years ago. More than 75,000 people have died in the past months—caught in the vicious grip of a two-year drought in a normally stable zone. The crunch came last year when crops failed a third time.

The small rains due in February never came. The big rains expected in June arrived six weeks late, finished early and washed out roads and

bridges, hampering distribution of what grain there was.

For several weeks before my trip to Ethiopia, I had been concentrating on the famine crisis in West Africa. So had other relief workers and organizations. Ethiopia was largely overlooked.

That is why it has been called "the forgotten famine"—and will remain so if the world follows the example of Westerners concerned largely with the fuel crisis and the size of their grocery bills.

Our first stop was an old cotton gin in Alamatta, an emergency feeding station for 1500 refugees. People were in little huddles. Even the children were very quiet. Then the meaning of the situation hit me—most of them were in the advanced stage of starvation when you don't cry out for food. Hunger has passed. The body is numb to pain. People's stares become vacant. The stomach rejects most food as indigestible, causing vomiting and diarrhea. The body rapidly dehydrates, but death can come very slowly.

I saw a week-old baby who had been born in the corner of a room

filled with families. I marveled the mother, looking like a bag of bones, could give birth and still. But she had no milk.

I saw another boy I thought three years old. His arms were thicker than my thumbs, his tummy bloated, his feet swollen—sure signs of kwashiorkor, the Swahili word for that, literally translated, means "the sickness the old baby gets when a new one is born." Kwashiorkor means starvation.

Workers told me that this boy was six years old. I compared him with my own well-fed six-year-old who has never missed a meal. Suddenly I felt I was going to be very sick, but I had no right to the big breakfast I had eaten in my comfortable home only two flying hours away.

The workers were cheerful because from an average of 12 pounds a day, the figure was now down to two or three.

The standard food ration given at the stations was one mug of sweetened black tea, two handfuls of Fafa, which is like a special baby cereal preparation, and two pieces of wheat bread. Others were given depending on their condition.

-year drought which brought severe famine this year in an area about one-fourth the size of the United States.

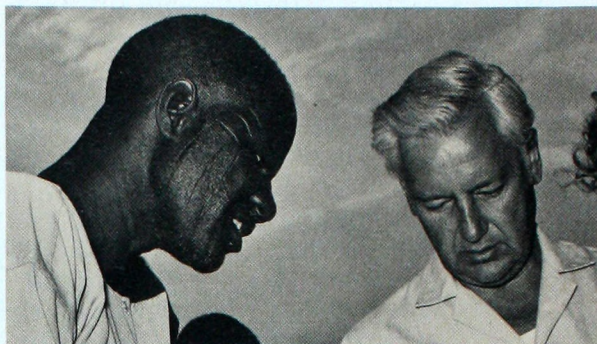
Some have said that this drought and famine occurring in the Sahara are the worst recorded since biblical times. The population explosion coupled with decreasing rainfall and a resulting food shortage, has created the worst horror stories imaginable in this desert, half-scrubland area.

Dr. Stan Mooneyham asked me to survey the Sahel to find out what Christian missions were doing in the present emergency and how World Vision could assist in relief and especially in rehabilitation.

But first, I wanted to know *why* the famine happened and *why* there have been five years of drought in the six Sahel countries—Senegal, Mauritania, Mali, Upper Volta, Niger and Chad.

In answering this simplistic question, one comes to deal with a complex problem. I soon learned that one cannot explain the drought away by calling it a natural disaster. It is man-caused, and nature has screamed at God to correct his mistakes.

Tuaregs with their camels and goats, and Fulani herders with their cattle, have all decimated the land by overgrazing. Hausas have farmed the land mercilessly,



Bernard Barron conferring with an African leader

never putting back what they take out. The Mossi tribe has destroyed whole forests to meet their need for fuel.

I saw a herd of goats nibbling at a patch of green grass after a brief rain. As they nibbled, they pulled up roots and all. Suddenly I realized how millions of goats and camels over hundreds of years have helped the desert cannibalize more land in its deadly march southward. Indulgent herdsmen feed their favorite milk-producing goats tender new leaves from branches of trees. When ground cover and trees are destroyed, a hot African sun

More than half of the families had no adult males in them. When oxen used for plowing died and crops failed, the men became desperate for food for their families and walked to the towns to look for food and work. Some died on the way. Others

deserted their families rather than return empty-handed.

This forgotten famine came to light when missionaries noticed an influx of people with malnutrition at clinics. Investigating remote areas, one missionary reported: "Hundreds dead in a week, . . . typhus, cholera, typhoid, dysentery, . . . people lying on straw mats unattended and dying, . . . deserted children bewildered in the general confusion, . . . women standing in line for food and dying where they stood before they reached it."

The government and missions


rushed to erect crude buildings near main roads so grain could be quickly distributed.

Each building became a treatment center where a relief team could give intravenous feeding to people too weak to eat. Infusion bags hung from nails on mud walls. When vomiting could be controlled, people were given fluids and salts by mouth. Usually after a day of this care, they could take milk and, later, Fafa.

But then disease began to spread among the tired relief workers.

Even at this time the Ethiopian authorities did not call for help, so the world that might have helped remained in ignorance. People ask why. Perhaps the reason is that Ethiopians have never been colonized, and their traditional spirit of independence makes it hard to admit that the problem is too big for them to handle.

But in point of fact, conversations I have had indicate that Ethiopia needs 150,000 tons of grain now if the famine is to be controlled.

And now that I have returned to Vancouver, I am still haunted by that small boy, as old as my son, but so starved he looked half his age. 

THE FORGOTTEN FAMINE



Village leaders and chiefs have organized food distribution in many villages in Upper Volta.



bakes the soil; rains run off and carry away the topsoil, and a raped earth eventually yields death.

Missions have done their work well in the Sahel countries, which are predominantly Muslim. Their contribution to betterment has been greatly out of proportion to their size.

In Upper Volta the evangelical churches and missions have united to form a federation, in which problems are shared. Development for them can mean helping a village build a dam or dig a well or secure animal plows or establish a public health program.

President Diori Hamani of Niger, a practicing Muslim, says that he has great respect for the Bible and that some of the mission schools and hospitals are the best in the land. He welcomes missionaries who show concern for both social and spiritual development.

In immediate relief, World Vision gave to the food distribution program of the Federation of Evangelical Churches and Missions in Upper Volta. Funds were also given to the Sudan Interior Mission for its famine relief

by Robert Larson, Executive Secretary, World Vision's Asia Information Office

Silenced Song of the Sahel

*I walk in front of my father's cows.
They eat grass. No one bothers me,
and I am happy.
When I am a man,
I will also have a herd.*

In earlier—and better—times young boys from Mauritania sang songs like this as they led their flocks of sheep and goats from one grazing area to another. The land would give of its produce; herds would increase, grow fat. Villagers would dance and gaily celebrate the autumn harvest of millet, sorghum and peanuts.

But this year was different—and so was last year and the year before that and before that. Because the Sahel is now in the midst of a five-year drought that has made it almost unlivable.

One of the millions whose lives are at stake is a tough-looking nomad from Mali. Tall, head well-bundled in white cloth and a

dagger hanging from his belt, he sat cross-legged in his low-ceiling tent of goatskin. The air was close and thick, almost suffocating. But he talked on and on.

For months Assamata, his family and five thousand villagers had been on the move, frantically seeking to escape the tragedy that has spread over the Sahel. He now finds himself an immobilized nomad, sitting in a refugee camp in Niamey. Assamata and his family had come almost a thousand miles from Timbuktu and Gao in neighboring Mali. And his story could be repeated a thousand times by his desert brothers.

On the two-month trip from Mali to Niger, Assamata had lost more than 100 goats and 40 camels. The reason for their death was simple: there was no food. He said this was the worst drought he had ever experienced. Three of his eleven children had died from smallpox during an epidemic that swept through the filth of their nomad camps.

And now, Assamata sits. Waiting. But for what? He doesn't know. "I am so desperate that all

my intelligence has gone out," he said. He is proud to be a nomad. But he has faced a moment of truth; he understands that nomadic living may no longer be an option. He is willing to do anything for work so he can buy food for his family. But he is a refugee in another country. And job-hunting for nomads is not easy.

Skeletons of animals picked clean by vultures, wells gone dry, land too long exploited, scorched earth. This is what the Sahel offers today.

Starving farmers have eaten seeds that should have been put into the ground. Seeds that were planted have baked in the soil. Half-dead, diseased cattle have been slaughtered for what little meat they had left on their bones; camel dung has been cooked as food in a last-ditch effort for survival. Officials estimate that this region may need massive outside aid for the next thirty years.

And it looks like it will be a long time until young African boys again sing those happy songs about growing up—and having herds of their own.



programs in Niger and to the government of Niger for food distribution.

In World Vision's rehabilitation programs, help will be directed to projects which will attack the basic needs: water conservation, improved methods of farming, new kinds of crops, use of insecticides and fertilizers, improved livestock, cattle inoculation, public health and paramedic programs, dispensaries for bush villages and fencing to control grazing and build up pasture.

After the harvest when Africans usually wait out the long, hot months until the next rains with very little activity, dry-season farming is possible. There are areas where tomatoes, cucumbers and fruit will grow if properly cultivated. The problem in the Sahel is not *getting* water, but using it properly. World Vision funds have already been donated to the Goulbi-Maradi fertile valley for the first of 25 carefully situated wells which will assist in a dry-season vegetable farming project.

Even a canning factory is seen as a possibility, to provide canned popular food like tomatoes and tomato paste when grain foods run low.

World Vision has donated funds to a Baptist mission where an inventive missionary has designed a water

pump that works without diesel power or electricity. He has converted the rear wheels of an old truck into paddle wheels and set them on a floating platform in a river. The river current turns the wheels, which powers a two-cylinder water pump to pump water up to an irrigation scheme. The absence of a diesel- or gas-powered pump is an advantage, because fuel is very costly, spare parts are scarce and mechanical understanding among farmers is extremely low.

Initial funds have also been donated to a newly-built hospital in Diffa in eastern Niger. It has no equipment and no supplies, but is filled with patients. I met Dr. John Murray, professor of internal medicine at the University of Minnesota, who is volunteering his services. He was on his way to South Africa to do some research. Dr. Murray, his wife, his daughter and two sons were running this 25-bed hospital almost unaided.

He told me how he had lost 35 pounds in just three months; he and his family subsisted mainly on fried bread. Meat was obtainable, but after a couple of meals they decided it was unfit for human consumption.

The hospital's pharmacy shelves were empty except for some diarrhea medicine, baby food and anti-malaria pills. His equipment cupboard did not have a single instrument in it.


Although a specialist in internal medicine, Dr. Murray said it was necessary for him to perform some surgery in order to save life.

"Where do you operate?" I asked. "Your operating room has no table. And what do you operate with?" He replied only to the last question: "I use sterilized, broken razor blades, and I do have a few sutures for sewing up incisions."

Wherever you look in West Africa, there is deep need. It would be sheer do-goodism to provide only immediate relief. If we do that, we are merely postponing death.

We must be patient enough to help accustom wandering nomads to a sedentary farming existence where they can learn to live in harmony with their environment.

The nomads themselves sense that the past is changing—modern roads are cutting tracks through the desert, and trucks are moving produce across it in hours as against weeks and months by camel caravan.

World Vision shows that it cares about people. It commits itself to a program that goes beyond immediate relief. Our commitment is to help the people of the Sahel find abundant life in the fullest meaning of that term. 

I want to help the people of the famine-stricken Sahel.

Enclosed is my gift of \$_____.

Name _____

Address _____

City _____ State _____ Zip _____

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facts of a field

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

VITAL STATISTICS

Area: 2,052,000 sq. mi., about 2/3 the size of the continental United States. The Sahel region includes the six nations of Chad, Mali, Mauritania, Upper Volta, Niger and Senegal (eastern portion).

Population: 24.9 million (1973 estimate).

Population Growth: Averages 2.3 percent annually.

Composition: Many tribes are found in this region. There are fewer than 80,000 Europeans and other non-Africans.

Urbanization: 10 percent or less. Very few large cities. Many nomads. Famine has temporarily forced more people into villages and towns.

Literacy: About five percent of the people can read or write.

Languages: Various African languages. Some French and Arabic.

Economy: Most of the people are engaged in subsistence agriculture and livestock raising. Per person annual gross national product averages about \$110.

Government: The governments of these nations are directed either by military officers or by strong presidents.

History: Ancient African and Arab empires controlled much of the Sahel region in earlier centuries. French colonial rule was established in this region during the nineteenth century. Each nation gained its independence during 1958-1960.

Religion: Muslims predominate. Christians are no more than 10 percent; perhaps 5-15 percent are animists.

centage in a single nation is found in Upper Volta, which is estimated to be about nine percent Christian.

Churches and Missions: Protestant missionary work in the Sahelian nations began in the 1920's and 1930's. (There is still no reported Protestant missionary ministry in Mauritania, although some Roman Catholic work may exist there.)

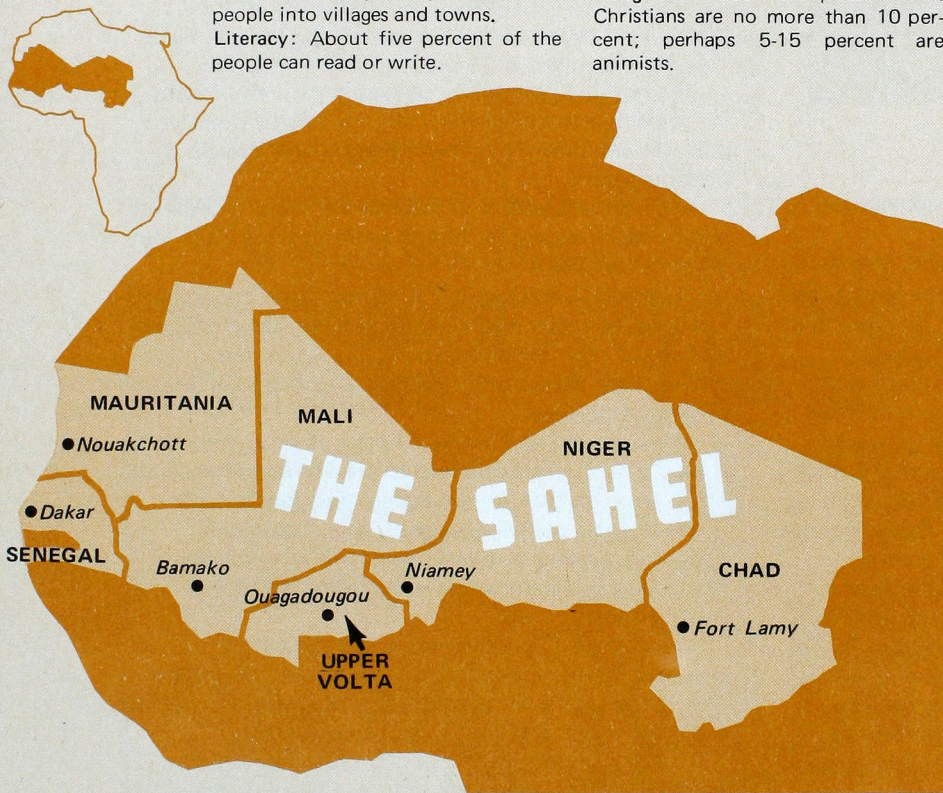
There are estimated to be about 400 Protestant foreign missionaries serving in this region, coming from the USA, Canada, Great Britain, Switzerland, Netherlands, France and elsewhere. National churches and foreign missions are still closely related and cooperate in various ministries.

Churches and missions carry out ministries in evangelism, broadcasting, literature, translation, medicine, education and community development. Widespread drought and famine, intensified in recent years, have attracted increased aid and relief from Christian agencies. Several groups have established substantial assistance programs.

Open evangelistic efforts in some of the nations have included church preaching, personal witnessing, literature distribution and some local saturation evangelism programs. Response from Muslim peoples continues to be limited. However, greater receptivity is reported among pagan peoples.

Bibles are scarce in the Sahel due to lack of translations, difficulties in printing and limited means of distribution within the countries. The United Bible Societies report only minimal Scripture distribution through their channels in these countries.

The churches in this region face several substantial obstacles. Illiteracy among church members, although sometimes lower than in the non-Christian population, prevents these members from using the Bible in support of their faith. A number of languages of the region still lack translated portions of Scripture. Trained church leaders are few, thus limiting the degree to which new church members and inquirers can be taught and nurtured.



Nature of the Region: "Sahel" is the term applied to the region along the southern edge of the Sahara Desert in West Africa. This is a region of harsh and inhospitable terrain, arid climate and nomadic peoples and is one of the economically least developed areas in the world. Adequate health care and education are limited or nonexistent for most of the inhabitants of the Sahel. Nutrition is generally poor; transportation and communications systems are restricted, and industrial development is

slight. Many of the people are more strongly tied to their tribe or clan than to their nation. They often make their living as farmers or in raising cattle, sheep, camels, donkeys or goats.

Current Status of Christianity: Christians are relatively few in number in the Sahel and live in the midst of Muslim and animistic peoples. In all six countries combined, Christians do not comprise more than 10 percent of the population. The highest per-

THE PROFOUND CHALLENGE OF THE EAST AFRICAN REVIVAL

I am writing today from Kampala, Uganda, where I have had the privilege in this last week of being exposed to a religious phenomenon which has become known throughout Western Christendom as the "East African Revival."

This spiritual reawakening started about 1937 and has been sustained since then with remarkable power and profound impact on the lives of those living in eastern and central Africa.

What is it that has happened here? And what can Western Christians learn from our African brethren in Kenya, Tanzania and Uganda? Although the word "revival" has certain unfortunate nineteenth century connotations of hysteria, emotionalism, imbalance and fraudulence, it in fact means no more than renewal, reformation and reawakening. And

Michael Cassidy, a native of South Africa, is Team Director of African Enterprise, Inc., an evangelistic organization based in South Africa.

so there can be a revival of paganism, a revival of nationalism or a revival of rugby. Religious revival means a renewal, sometimes quite marked and spectacular, of interest in the spiritual dimension of life. Movements of spiritual renewal and reawakening took place in the first century with the apostles; in the twelfth century with Francis of Assisi; in Florence during the Renaissance through the instrumentality of the great preacher Savonarola and subsequently through Luther in Germany, Calvin and Zwingli in Switzerland, John Knox in Scotland, Wesley in England, and at various other times and places in Christian history. Such spiritual movements have generally had profound and beneficial effects on the societies in which they occurred. The Wesleyan reawakening, in the opinion of many historians, actually saved England from an English counterpart to the French Revolution.

What is not so well known is that, in this same spirit and tradition, religious reawakening came to East Africa in 1937 and has retained much of its vitality up to this present day. In Kenya hundreds of its adherents suffered martyrdom at the hands of the Mau Mau and refused to renounce their Lord, even under torture. They also witnessed with phenomenal courage to their common humanity with whites and to their shared brotherhood with white Christians. In other words, their religious enthusiasm went far beyond religious meetings in the marketplace and into the practical rough-and-tumble of everyday life.

The "emphases" which have pro-

duced this distinctively African reawakening are instructive: (1) There is a very humble, simple and self-effacing dependence upon God. Men are not exalted. Christ is. (2) There is a pronounced emphasis upon biblical preaching. (3) Vital, too, is "togetherness" and fellowship, regardless of educational level, social status or race. (4) There is also a self-imposed ruthlessness with any attitudes, habits or actions which are not thoroughly Christian. (5) The spirit and principle of reconciliation in personal relationships is made an essential of Christian living. Reconciliation is first seen as necessary between man and God through the atonement of Christ. But this vertical reconciliation must be horizontally worked out between a man and his fellows. In this experience a man becomes whole and, thereafter, a mediator of wholeness to others. (6) All this involves a tremendous honesty, linked with love, between each person and his neighbor. (7) Every part of life—whether it be work or play, public or private, mental or physical—is brought under the divine scrutiny. (8) The principle of daily, deep, heartfelt renunciation and repentance of all known wrong is constantly kept before people.

This is a costly way of Christian living. But what a profound challenge these Africans bring before us, satisfied as we are with our shallow, sloppy, "short-cut" living, plus all the nominal religiosity and superficiality which goes with it.

God help us to learn from East Africa and discover in our own land the power of an awakened Church.

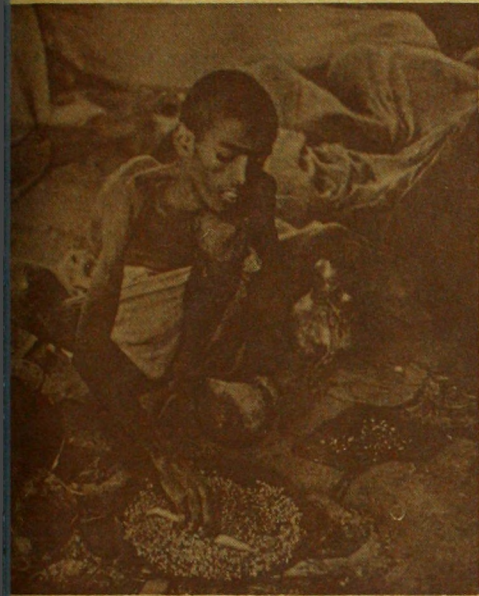


To Remember the Forgotten

You can justify much neglect by calling suffering God's will. It is easy to say with Elihu, one of Job's comforters: "He [God] delivers the afflicted by their affliction, and opens their ear by adversity" (Job 36:15). True, but somehow we don't find ourselves fighting to exchange places with those in adversity.

We have included the following poster for you to display in your home, church, school or office. Perhaps it will help people remember those whom it is so easy to forget.





This man is one of the few in his relief camp who can even digest government-supplied grain. Most are close to starvation that they requireavenous feeding or can only drink water.

Can we justify letting millions of our brothers in North Africa deteriorate to this kind of an existence?

POSTAGE PAID ENVELOPE
FOR YOUR CONVENIENCE

It is easy enough

to tell the poor to accept their poverty as God's will when you yourself have warm clothes and plenty of food and medical care and a roof over your head and no worry about the rent. But if you want them to believe you—try to share some of their poverty and see if you can accept it as God's will yourself!

—Thomas Merton

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It is easy enough

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—Thomas Merton



by Esther Andersen
as told to
Hal Olsen

HONEY IN THE ROCK

Liltome lay exhausted on the sand of Kenya's northern desert. All morning and on into the afternoon he had staggered across its plains in search of food. He blew sand from his mouth as he lay prostrate, his face turned away from the relentless rays of the afternoon sun. Feebly, he tried to rise. This time he *had* to make it or die here where only the jackals would find him.

His arm muscles jerked spasmodically as he put his weight on them. Finally, he was able to struggle up to a seated position. He wiped the gritty sand from the side of his face and mopped the sweat from his forehead with the back of his hand. With both disgust and anguish, he eyed the wall of stone before him.

"That stone *has* to give this time!" he said to himself.

Once more he dragged himself to his feet with the cabbage-sized rock in his hand. Once more he would try

to smash open the stone face.

Liltome was a member of Kenya's Rendille tribe, who live in the remote desert in the northern part of the country. These almost stone-age people live on milk and blood, which they draw from their scrawny boran cattle. Occasionally they barter with traders for a sack of corn meal, but usually they subsist on milk and beef blood.

A lack of food in the desert does not come suddenly with the onset of a surprise famine. So constant is hunger in this part of East Africa that it has become commonplace.

Liltome and his wife and three children lived in a hut made of sticks and old cow hides. They were poor, even by Rendille standards, but they had a small herd of cattle and always seemed to fight off the specter of hunger some way or another.

But now Liltome was in desperate trouble. His cattle had been gone for

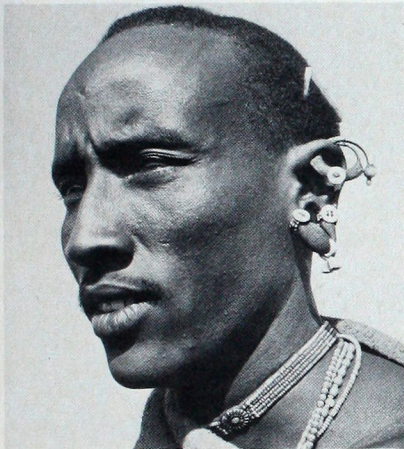
Esther Andersen grew up in East Africa and has served with AIM in Kenya for 37 years. She and her husband and three sons are involved in a pioneer ministry among the nomads of northern Kenya.

The Rev. Hal Olsen has been a missionary in Africa with AIM since 1958, first in the Congo and now in Kenya.

ome and his wife and three children
in a hut made of sticks and old cow hides."

several days. They had run off in the night, possibly frightened by the desert bandits who roamed the area. His gourds of milk and beef blood had been empty for days. Oh, he and his family had been without food before for a day or so, but never this long. The rest of Liltome's few village neighbors had gone off with their cattle to find better grazing land, but he had felt too tired to go just then. Then he had lost his cattle.

Now he was frightened. If he did not find food soon, he and his wife



Liltome

and children would die. A moment of panic stiffened his stomach. Life held no mercy in the desert.

Liltome thought of walking to the mission station at Loglogo for help. But it was a day's walk away. Besides, he had heard that Mr. and Mrs. Andersen, the missionaries there, had gone on a long safari and would not be back soon. No, he would not take the chance of going there for nothing.

He had only been to the mission once. He thought the teaching there interesting, but had said after a meeting, "These words are too hard for me." Maybe he would go to the mission again, maybe, he said to himself—that is, if he didn't starve to death.

"There is only one hope,"

Liltome had said grimly to his wife and children. "I'll find some honey."

Honey—that golden, life-giving syrup that bees make from the nectar of cactus blooms. Honey—sweet-tasting and energy-giving food—an amenity of the rich and the candy and panacea of primitive man. So he had taken a small water gourd and set off in search of a beehive.

Mile after mile he had walked the sea of sand and rock, far off the camel trails where no one else would have found a bees' treasure cache ahead of him. Across the sunbaked sandy plains he had trudged, his head aching from the sun and the lack of food. He felt the heat of the day penetrating into his bones. The only signs of life he saw were a few leathery cactus plants; but even they looked dried up. Not one animal showed itself.

"What a laugh this is!" Liltome had thought as he mused about the meaning of his name—"elephant." "No elephant would be stupid enough to live around here in this lifeless desert."

But then, as he was passing a perpendicular face of rock that skirted the bottom of a desert mound, he had seen a couple of insects. Flies? No, they were bees.

"At last, a beehive!" he had exclaimed to himself with a new surge of hope.

But now, after what seemed like hours, Liltome had not been able to crack the stone face open. The life-giving honey was inside an armor shield of rock, tantalizingly eluding harvest. Only a crack let the bees in and out. There was not even room for him to put his fingers in to grab a handful of the stuff that could make the difference between life and death for him and his family.

"What shall I do?" he said to himself on the verge of weeping. "Tired and hungry as I am, I can't

walk the long way home. I'll never make it. Anyway, my family there is all hungry, too."

Just then he thought of what Mr. Andersen had said when he was at the Africa Inland Mission (AIM) station. "The missionary said that Jesus is alive today and helps us and can answer our prayers. I'll try Him."

He searched his memory for a moment trying to remember about prayer. "They said if we ask things in Jesus' name, He will answer us." Liltome closed his eyes and did something he had never done in his life before: he prayed.

"God, I—I ask in Jesus' name that you will help me break open the rock. We need the honey so badly. Help me. In Jesus' name."

Opening his eyes, Liltome reached down and grabbed the rock once more. He drew his arms far back over the top of his head and heaved with all the might he had left.

Suddenly the air was filled with the sound of breaking shale. The smell of dust filled Liltome's nostrils and pieces of flying stone hit him in the face. One blow had shattered the whole stone slab. There before him was a great mass of honeycombs oozing with golden honey.

"Jesus had answered my prayer. That moment I believed on Him as my Savior," testifies Liltome today. Now he is a consecrated Christian serving as a cook for the mission boarding school at AIM's Loglogo station. He never forgot the Lord's answer to his first prayer in the name of Jesus. That answer saved him and his family from starvation until their cattle were found a couple of days later.

Liltome was like the person spoken of in Psalm 81:16: ". . . and with honey out of the rock. . . I would satisfy thee." He found both spiritual and physical life in the Kenya desert through the "honey in the rock."



dateline East Africa

by Festo Kivengere

I believe it is important, in order to maintain the unity of Christ's body, for the West to understand the position and needs of the African church today. Things are changing rapidly here.

There is a strongly felt need among Africans to express African theology in African pictures and cultural patterns. Services in mainline denominations are now using African drums and singing. These new forms, no longer copies of the West, are very much welcome everywhere.

Of course, there is a danger here as with any other reaction. It is important that theology in Africa be taught in African patterns of thinking. However, there is some tendency to make that African way of expression the substance of theology. If patterns and pictures are substituted for the essence of biblical teaching, the results will be the same as when you replace biblical truth with social action or sentimentalism. But this has not been a great problem within the African church.

There is conservative reaction to these new forms of worship. Many African churches have used the Western pattern for 50-80 years. They particularly reject the new forms if they smell at all of traditional pagan worship. Those who were converted from paganism tend to react strongly against this type of worship.

But despite this, there is a powerful sense of unity in the African church. Denominational barriers are rejected as utterly irrelevant in the Christian context of love. Most African Christians agree: "Why should we put an emphasis on certain traditions, good as they may be historically? They are not Christianity. Christianity is Christ and Christ's love." So there is unity, based not on sacrificing truth, but centered on Christ the truth.

This unity in the love of Christ is the only solution to the bloodshed and tribal conflict which has plagued Africa. I believe this whole *mess* is grounded to a large degree in human insecurity. When a group feels that another tribe or race is a threat, they react out of insecurity with violence. The more people they eliminate, the more insecure they become, so the more they want to kill, and it becomes a vicious circle; it doesn't heal. The answer to that is Christ's reconciling love becoming real in the experience of people.

I know two men belonging to the opposing tribes of Hutu and Tutsi in Burundi. When one experienced the love of Christ, he came to the other in front of everybody, in tears, and asked him for forgiveness. The barriers between them broke. They formed a team, and a year later I met them winning hearts to Christ. Now that demonstrates the *power* of Christ to break any kind of barriers—racial, tribal or social—and introduce men to one another.

A problem of the growing independence of the African church is the fact that most of the training for

Christian ministry is now in the hands of Africans themselves. We face a *tremendous* need for trained men who can train others. There is a need now for churches of America and Europe to open facilities and scholarships to able African Christians. Only then can they teach at seminaries, train laymen and produce literature. I would like to express my gratitude to Dr. Billy Graham who, when I shared this need, straightway gave four scholarships to get my men into U.S. seminaries.

United States seminaries have been cooperating with us, but they still need a kind of realization. We may have two men ready to come, for example. They get scholarships immediately. Then the red tape of enrollment may take six months. And six months in Africa is a *long* period. The door may be open now. In six months it may be completely tight. It is not easy for U.S. seminaries to see that because they think in the terms of the States, where doors are always open.

Uganda's General Idi Amin has recently said that expatriate teachers may return if they come back not to take a church, but to teach at the seminary. So now we have an open door in Uganda for Christian lecturers.

I believe this is a new thrust for missionary activity which Western churches should support, just as they support missionaries. A church could support one man with about \$400 a month, and there you would have an African missionary, preaching and teaching. I'm hoping churches in the U.S. will warm up to this.

There are very few seminaries in East Africa. But it would be well for Western churches to sponsor lecturers to go and teach in those seminaries. If a church sponsored a well-qualified man to teach theology for three to five years, this would be a tremendous blessing. By the time that man's work permit ended, an African might be qualified to take his place.

Other ministries for U.S. churches to be considering are providing funds to establish laymen training centers, conference centers or theological libraries.

Missionaries have always been welcome in Africa. However, there has been a rethinking about the role of missionaries here, in the context of independent Africa, with growing independent churches. African leaders are coming to the fore. A missionary will seldom come to East Africa now to run a mission station. If a missionary comes to my diocese, for example, he will come under our church; our committee will place him where he is needed. His role will not be determined by the mission board back home.

Many mission boards are cooperating with this new way of doing things. There are some, however, which want to remain on their own. But that is dangerous, because it doesn't help the Church's fellowship. Apart from that kind of tendency, missionaries are welcome.

It is important for the Christian church worldwide to adjust its attitude to: "We support a man who loves our Lord Jesus Christ to do the work of the Lord, not to do the work of our denomination." If that can be done, the entire body will benefit tremendously.

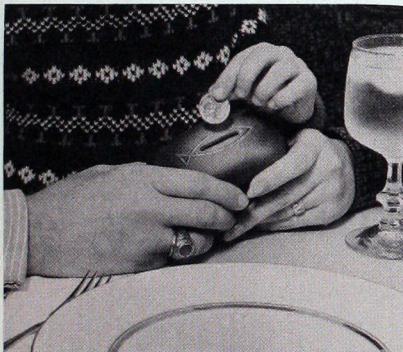
Festo Kivengere is a bishop of the Anglican church in East Africa. His dynamic ministry extends from village parishes to high-level international church leadership.

The Love Loaf

by Robert Biehl,
Director, World Vision Associates

"May I go without my school lunch tomorrow?" 10-year-old Greg Letherer asked his parents. "You told me yesterday that some boys and girls go to bed hungry, and I've never been hungry. I want to feel how hungry feels and put my lunch money in our Love Loaf."

"Can't wait!" excitement continues to build as the Letherer family fills the Love Loaf sitting on their meal table. They will fill it with change until they can't squeeze in one. . . more. . . thin. . . dime!



Then they will gather around after dinner, and as Jesus blessed the loaves and fishes, they will ask Him to bless their Love Loaf. As Jesus broke the loaves and fishes, Greg will actually break the ceramic Love Loaf with a hammer. The family will count the money and mail a check for the amount to World Vision International.

As Jesus fed the hungry, the Letherers' Love Loaf will provide food for the starving and medicine for the sick in disaster areas around the world.

As a result, many of those helped will say, like those Jesus fed, "Surely, Jesus is the son of God."

Your Love Loaf "mite" seems like a miracle to one who desperately needs a meal! A penny in our inflated economy will hardly buy a piece of bubble gum. But in a crisis area:

One penny sent 59 cents worth of vitamins to families suffering from malnutrition.

One dime paid the freight to send one pound of good used clothing to a family left homeless by flood.

One quarter sent \$17.50 worth of prescription medicines into an epidemic area.

One dollar fed rice to a refugee family of five people for two whole days.

In World Vision's 23-year history a few pennies have often made the difference between life and death—both physical and eternal. Any one person or family can make such a difference.

A Love Loaf church program is available. At no cost to a church, World Vision supplies it with one Love Loaf per family unit. The Love Loaf is kept on each family's meal table for one to three months. Then at a Sunday Love Loaf-breaking celebration, all the loaves are brought to church, blessed and broken.

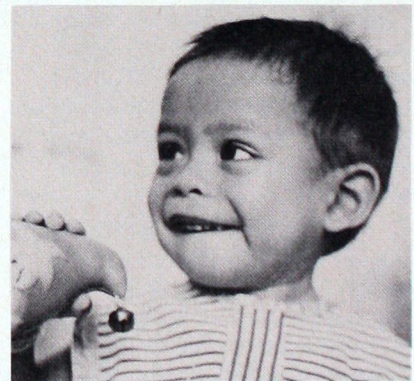


When the ceramic Love Loaves are broken and hundreds of pennies, dimes and quarters come pouring out, the excitement runs high!

Each congregation may determine the distribution of up to sixty percent of the Love Loaf proceeds, directing them into projects that meet physical as well as spiritual needs. The remaining amount supports the ministry of emergency relief through World Vision.

Anyone—everyone—can help!

Rich or poor, one or one hundred years old, single or family of seven, living in a mansion or mini-apartment, member of any church denomination, doctor or candlestick maker—everyone can help!



There is only one qualification for filling a Love Loaf: You must care for those who are hungry, sick and homeless, remembering that Christ cared and still cares today.

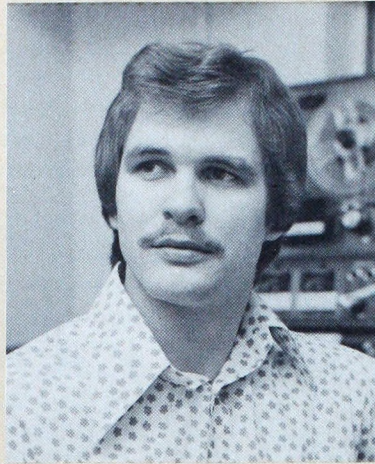
Materials and further information about the Love Loaf program are available on request by writing to World Vision, Box O, Pasadena, Ca. 91109.



piece of mind

A forum
for expression of personal opinion,
criticism and dissent

Dave Toycen
is a senior student
at Fuller
Theological Seminary
in Pasadena
and Audiovisual
Programmer
for World Vision.



A CHRISTIAN QUESTIONS GOD

by Dave Toycen

How can I know that God exists? Why does God seem so distant? How can He permit starvation, killing and catastrophe to continue on this earth? Questions like these occupy my mind with a dogged persistence. They surface, remain unresolved, then slowly disappear only to return again at a later time. Final answers never seem to appear.

A few weeks ago, it was my responsibility to interview Tod Lemons, one of World Vision's workers in Bangladesh. During the interview, I couldn't resist asking him how he deals with the incredible human needs that face him every day. Doesn't he feel that in some way God is responsible for all this deprivation? Does he ever wonder how a loving heavenly Father can allow His creatures to experience such pain and suffering?

Tod responded with his usual frankness by saying that he just didn't have time for such questions. In Bangladesh needs are so obvious and pressing that his first response is to try to solve them. He admitted his own dissatisfaction with God's apparent unwillingness to free everyone from suffering. This same question had haunted Tod during his university years, and he admitted that his time overseas had only accentuated the problem within him. But the plain fact, it seemed to me, was that Tod was so concerned about helping other people that his own selfish introspective questioning

was a luxury that could be given up easily.

When I applied this observation to my own life, it became apparent that I spend a great deal of time moping over the suffering of others, yet I actually do very little to aid the poor and disadvantaged. Perhaps our assiduous attempts to take God to task are often poorly disguised attempts to get ourselves off the hook. Our affluence in America allows us heavy draughts of self-pity and God-arguing, instead of motivating us to reach out and share with others.

A cursory view of Jesus' ministry underscores the basic Christian commitment to meet people's needs. Jesus spent very little time in his ministry answering abstract questions. His disciples were continually instructed how to meet needs, rather than how to prove who was ultimately responsible for causing the conditions.

In John 9:2 the disciples ask Jesus if a certain man's blindness is the result of his sin or his parents'. Jesus responds by saying that the man was born blind so that the power of God might be revealed. He continues, "While daylight lasts, we must carry on the work of Him who sent me; night comes, when no one can work." The disciples can take heart; everything rests under God's domain. Their task compels them to transform human ailment into a demonstration of God's power.

Today, we as Christians can see the suffering around the world as an opportunity to demonstrate the power of God. Whether by miracle or through our financial resources, God's love and concern can reach out to others. Because everything we have belongs to God. Those who suffer are our brothers and sisters. Their pain, disease and poverty become ours. As long as one child remains hungry, one family is homeless and one person lives outside of the kingdom of God, Christians share a common mission "to carry on the work of Him who sent us."

None of this is meant to imply that Christians never ask the hard, big questions. We must seek to understand the presence of evil in the world and what the Bible teaches about it. There is still enough of the doubter in me that I will continue to question the ways of the Divine. The Psalms give ample evidence of Old Testament writers struggling to do the same. To demand less of God than I would of one of my human peers is an insult to God's divinity. To expect that God should conduct Himself according to my finite perspective is to impose creaturehood on the Creator. Such is the paradox facing the Christian. Our personal integrity demands that we have at least a minimal understanding of the Almighty, yet we must kneel before Him in submission and restrain the will to know all.

monthly memo



Supporters of our World Vision Childcare ministry are most important to us. These more than 40,000 sponsors of the 54,000 needy children presently in our care across the world are located not only in North America but in Australia, New Zealand, South Africa and Europe.

They include retired friends, many young families, grandparents, middle-aged people, young single adults, Sunday School and Bible classes, neighborhood groups and the like. One bachelor in Flint, Michigan has supported over 30 children overseas for years.

Following the recent release of our new TV special, "Children of Zero," a letter came to us from a father in southern Illinois. This dear man said he was writing in behalf of his family, who were greatly moved by the program. He indicated that

they wanted to sponsor 100 children in Asia. Enclosed in the letter was their first check of \$1200 for the sponsorship!

I immediately called this gentleman on the phone to thank him. What a delightful conversation this was. He said that his family discussed the program, realizing how much God had blessed them when so many millions of children in the world have so little—oftentimes absolutely nothing! This lovely family wants to share what they have with others. I asked this friend if they desired to sponsor 100 children from one country or perhaps ten children from each of ten countries.

"Brother," he said, "whatever you decide will be fine with us. Just pray that the Lord will continue to bless

us so that we can continue this support month by month." (For several months now the check has come right on schedule.)

How wonderful to support one, two, a dozen or a hundred such children in Asia, Africa and Latin America who have been impoverished, hungry, hurt—and to represent love, the love of Christ, to these little ones. Be reminded of the words of our Lord Jesus: "As you have done it unto one of the least of these. . . you have done it unto me."

We are more grateful than we can express to you, our sponsors, for your prayerful and generous support. Once again, in behalf of those who are the beneficiaries of your concern, thank you. God bless you for this expression of your love for Christ and for others.

Ted W. Engstrom

Executive Vice-President



Exceptional Growth, Expanded Facilities

Since it moved to Monrovia from Pasadena in 1965, World Vision International has experienced exceptional growth. It has increased the number of children sponsored from 20,500 to 54,000—a growth of 164 percent; increased the amount of support to overseas ministries by 300 percent, and increased the amount of its emergency relief shipments from \$1 million to \$3 million annually—a 200 percent growth.

This careful expansion has been achieved with an increase in the number of employees of only 34 percent—from 175 employees in 1965 to the present 234 (which includes part-time personnel as well as employees in area offices in Oregon, Michigan and New Jersey). Not included in this figure are the

many employees in our field offices and those in our support offices in Canada, Australia and New Zealand. Only 15 American specialists are working on the field with over 2500 national Christian employees.

Among the reasons for this success, according to Ted W. Engstrom, are World Vision's dedicated staff and the use of computer technology, which is helping the organization maintain a low 20 percent overhead by saving \$250,000 annually.

But employing more people and developing new projects brings with it a need for larger facilities. On December 21st, the World Vision staff dedicated a three-story addition to our headquarters building in Monrovia, California.

The building is being financed by

World Vision as an investment through its Stewardship Department. Dr. Engstrom pointed out that no contributions to World Vision were used in the building program.

The addition is 168 feet long and 40 feet wide, and each floor has an area of approximately 7000 square feet. Most visitors are surprised at how well the available space is used. The third floor has been left unfinished to allow for future expansion.

We are aware of the historical problems created by material prosperity. It has been a factor working both in favor and toward disintegration of Christian institutions from the beginning. It is our prayer that the expansion of World Vision will always be a growing means of glorifying Jesus our Lord.



Cambodiana Clinic Update

The World Vision Cambodiana Clinic in Phnom Penh is now in full use. The services of Dr. Penelope Key, two nurses and two Khmer trainee nurses are becoming more and more in demand as word spreads about them. Patients are even coming from the outlying rural areas. The clinic has become a referral center for patients needing fuller examination than can be given under refugee camp conditions. A small laboratory is already in operation there and an X-ray plant is on its way.

The eight-member team, including two interpreters and a driver/clerk,

also devotes time to nine refugee areas. Of these, the following are typical. Obek Kam is a large camp of 6000 people, with a well-organized, but small, Red Cross dispensary. Leang Eu is a three-story tenement building, housing 900 women and children. An average of five families live in each room, and there is only one toilet for every 300 people. The World Vision team, which makes two visits per week, provides the only medical care these people receive. Anglang Kangan is a resettlement area for 150 families. The team has planned a program of health education for the village. Centre des Inva-

lides is a barracks camp behind the royal palace which houses 800 handicapped men, discharged from the army yet unable to return to their rural homes. They receive minute pensions and almost no medical care. Their wives and children live all over the city, mostly out on the streets. So far, the team has been able to make only one visit there per week. Another camp, Pochentong, houses 1800 people in temporary shelters and barracks. Dr. Dean Kroh of the Christian and Missionary Alliance handles the general medical work there, and the team has opened up a pilot nutritional daycare program; 69 percent of the children in the camp are moderately malnourished and 31 percent are serious cases.

With all of the work at the above refugee camps, the team has reached their saturation point. They work six days a week and treat an average of 101 patients per day. This average does not include the work at Pochentong which has begun only recently. But many more refugee centers are requesting visits and many more patients should be seen at each camp.

Carl Harris, Cambodia director, reports an urgent need for a doctor, with experience especially in child health and/or nutrition, to join the team for a one-year commitment beginning April 1st.

Please pray for continued strength for this team, for success in their

"I'm so glad I receive World Vision magazine"

"I find *World Vision* both informative and inspirational." "Please send a copy of *World Vision* magazine to my friend. . . ."

We receive many affirmative comments about our magazine and wonder if you would like to recommend sending it to one or more of your friends. Perhaps you know someone who would be interested in the particular ministries of World Vision International.

Please enclose the following coupon in the return envelope in the center of the magazine. Thank you for your confidence in us and your recommendations.

I would like to have the following friend(s) receive *World Vision* magazine free of charge each month.

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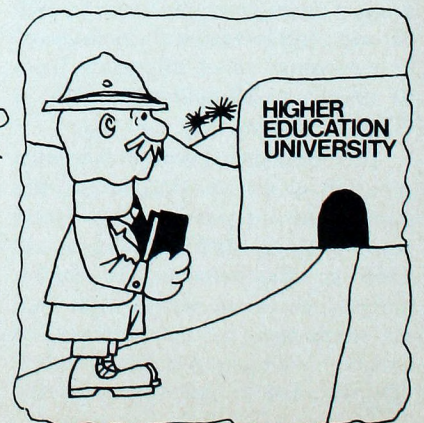
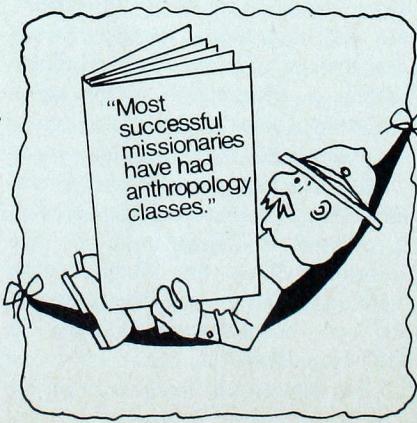
city _____ state _____ zip _____

name _____

address _____

city _____ state _____ zip _____

Dr. Worvis



work and for a new doctor and additional trained staff to join them.

A New Life

A citizen of the Bee Ryong leprosy resettlement village in Korea recently sent a report detailing how things have changed for the people there in the last three years. It begins as follows:

"Praise the wonderful grace and love of the Lord. . . .

"In December 1961 we who were recovered from leprosy were granted this resettlement village by the revolutionary provisional government. However, our 123 families' painstaking efforts to cultivate this land ended in vain because we were totally unexperienced in farming. Though we struggled hard to begin a new life, we were completely frustrated and baffled.

"Then in 1971 the vice-director of World Vision Korea Office visited our village and took initiative to get 150 of our children sponsored by World Vision. From January 1972 to



Women at Bee Ryong making kimchi

the present day, our farming has become much more successful, and we have been much helped and benefited by World Vision."

It is a tremendous joy for former leprosy patients, whose children normally would have been sent to live with relatives or to orphanages, to have their families with them. Sponsors through World Vision have made this possible at Bee Ryong.

Sponsors have also enabled the children to attend not only primary school, but junior high, a possibility hardly dreamed of before. In the past, the lack of the \$6 per month tuition would have prevented this.

Because Bee Ryong is a remote village, only three teachers were originally sent to the junior high to teach six different classes. World Vision was able to provide \$45 monthly, for salaries for three more teachers.

Books for the school library and even sports equipment and band instruments have been supplied.

Parents report that their children's interest in the Bible has greatly increased through contact with their sponsors and World Vision's Little Shepherd Movement.

With the help of World Vision's sponsors, the children are receiving an education their parents never thought possible. And the people of Bee Ryong now lead "settled and happy" lives.

A Ministry of Music

Those of our readers in the Mid-

west who haven't heard the Sherwood Singers are missing an exciting experience.

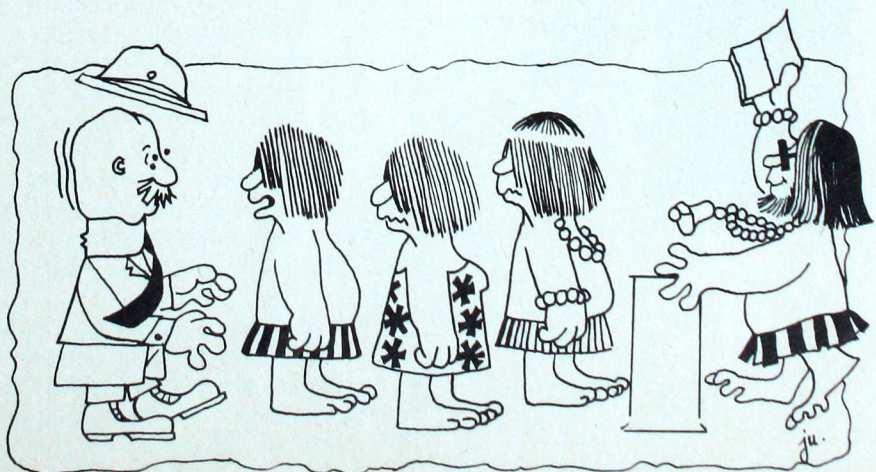
The group, working with World Vision's Midwest Office, was organized in 1967 to spread the gospel through music. Since then, Grace Rozema, pianist; Howie Rozema, manager and singer; Steve Jeltema, bass guitarist; Cheryl Rozema, singer; Nancy Jeltema, singer, and Jim Neal, singer, have seen lives changed by Christ working through their concerts.



They have recorded three albums at Goodman Sound Studios in Madisonville, Kentucky and have had a weekly television show on WZZM-TV in Grand Rapids, Michigan.

Their itinerary for the coming months, which still contains a few open days, includes concerts throughout Michigan in February, Illinois in March, the Chicago area in April and Wisconsin in May.

For more information and possible booking in your church, please write to World Vision Midwest Office; Box 209; Grand Haven, Michigan 49417.



A 17-YEAR DREAM FULFILLED



Mrs. Peggy Suderman and Lee Yung Soon



Yung Soon and her husband,
Lim Hun Yuen

The first time the John Sudermans saw her picture 17 years ago, they took Lee Yung Soon into their hearts and became her family, not just her providers.

Yung Soon grew up in World Vision-sponsored Sheon orphanage in Taejon, Korea. Eventually, she learned to be a seamstress in a World Vision vocational school. At 22, she graduated and left Sheon. For three months the Sudermans heard nothing from her and had no idea where to write—had they suddenly just lost her?

Finally, they received a letter written by Yung Soon in English for the first time. She had gotten a good job as a seamstress and, apparently, had been having no more trouble adjusting to life outside her orphanage than most young people do to their first home-away-from-home. They answered her letter immediately with great relief. Then they received this: "To my parents who love me: Mother, I received your letter with joy. . . I am very sorry that I haven't written to you so long time. . . I'm going to engage in June. My fiance is 28 years old. And his mother and family are true Christians. . . I wish you could come to Korea when I engage. . ."

Her next letter gave more details: ". . . Now I decided the date of my wedding. It's October 9, 1973. Even though I get married, I will never forget to write to you. My husband loves me very much. . . My husband got a job in Pusan. That's a big leather company. . . It wasn't easy to get a job there. I prayed to God, and the God accepted my praying. I thanks to the God very much. . . Because of God's will, we are supposed to live in Pusan. . . I think the God will help us to meet each other someday. . . I will try to make a sweet home. Shall I write to you in Korean? Because I can't write everything that I want to tell you in English. . ."

The Sudermans were tremendously happy. All of them wanted to meet Yung Soon, but financial limitations made such a trip impossible. However, on Mrs. Suderman's

birthday, one of her sons presented her with a plane ticket to Korea. Her husband reports that she was uncommonly speechless for the rest of the evening and cried intermittently for several days thereafter. She began making preparations furiously for her journey and persuaded her sister-in-law, who has adopted two Korean children, to go with her.

After arriving in Seoul, they contacted Peter Lee, World Vision director there, who welcomed them and provided them with an interpreter-escort for their trips into Taejon and Pusan.

Meeting Yung Soon fulfilled a dream of 17 years. Mrs. Suderman said, "At 23 she seemed like she had spent all those years just waiting to be cuddled and held, and I did—and we cried." Mrs. Suderman was welcomed warmly by the family of Yung Soon's fiance. They even asked her to give a speech at the wedding—a traditional honor for members of the bride's family.

After the wedding, Yung Soon presented her mother with a Korean-English Bible. She would improve her English, and Mrs. Suderman would learn Korean by the time they met again.

Joy, tears and laughter, sign language, cultural blunders and love characterized the two-week visit which ended all too quickly.

Although Yung Soon is an orphan in a country in which family life is highly important, she has become a well-accepted, happy adult—thanks to the Sudermans' willingness to be used by God in her life.

I would like to sponsor a child, too. I prefer a girl_____/a boy_____. Enclosed please find my \$_____ for_____month(s) sponsorship. (I understand that sponsorship is \$12 a month, for at least one year if at all possible, and that I will receive a brief history and photograph of my child.) 4101 H42-003

name_____ address_____ city_____state_____zip_____

Of Arabs, Jews, and Missions

Among contemporary crises, can you think of any that is generating more loose talk and dubious newsprint than the turmoil in the Middle East?

So far as Americans are concerned, an oversimplified way to describe the impasse would be to say that the Arabs have the *oil* and the Israelis have the *lobby*. The Arabs have the votes in the United Nations Assembly, and the Israelis have the votes in the United States Congress.

But what does that prove? Precious little, one fears.

Among most evangelicals, for reasons not always to their credit, the Arabs are the "bad guys" and the Israelis the "good guys."

Meanwhile, we hear very little about a long-neglected saying of Jesus, spoken in reply to questioners who appeared to think that some Galileans, who met with a fatal accident, were blacker than others: "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? I tell you, No; but unless you repent you will all likewise perish" (Luke 13:2,3).

Differences of Judgment

It has to be recognized that the Arab/Israel crisis produces in the Christian community honest differences of judgment which surface at different points.

For example, two Methodist theologians—Robert Cushman and Franklin Littell—have recently set out their opposing views, each by attacking the problem from the standpoint of international justice. Cushman supports the position that 3.5 million Israelis, by their treatment of the dispossessed Palestinians, have deeply offended the conscience of 100 million Arabs. Littell insists that so long as Arabs have a settled and desperate hostility to the very existence of the State of Israel, the Israelis must have our full support. Each man rests his case, in effect, on international ethics.

Other Christians are more influenced by biblical-prophetic considerations. But again there are sharp differences in the outcome. On the one hand, a late bulletin from a prominent evangelistic association reads: "God's people have gone back to the Promised Land. The Jewish nation struggles for her right to inhabit the Holy Land. The news commentator's report sounds like it has been lifted from Ezekiel, Daniel and the Book of Revelation."

On the other hand, a periodical staunchly dedicated to Reformed theology and constantly suspicious of later "dispensationalist" novelties in the exposition of the prophetic Scriptures, protests that "for them [dispensationalists] the Arab claims to Palestine can be glibly

dismissed with the Zionist lie that moving the Jews to Palestine was in effect giving 'the land without a people' to 'the people without a land.'"

To resolve these differences must not be left to those who are willing to substitute dogmatic opinion for the modesty of sound biblical scholarship. Bishop Kenneth Cragg, regarded by some as the foremost living authority on the history and delicacy of Christian-Muslim relationships, calls Zionism "one of the most deeply significant mysteries of twentieth-century history."

This element of mystery should forestall rash judgment. Certainly to equate Zionism with "God's people" is other than an act of faith. It is an act of presumption. A practicing Jew in my city of Minneapolis remarked recently to a Baptist physician with whom I am well acquainted, "Karl, I have to say that what we see in today's Israel is a phony—most of them are atheists or agnostics."

What has all of this to do with Christian witness in the world?

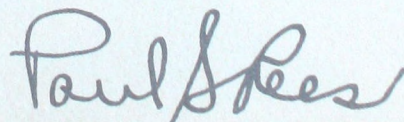
A Way Forward

Let me enter a threefold plea:

1. That we Christians cease and desist, as lawyers would say, from putting our hands on the ark of prophecy by, for example, acting as if God's sovereign, mysterious way with the Jews would fail if the United States denied Israel the military weaponry for which it hungers. To say that the present political State of Israel has a *de facto* right to exist is realistic and sensible. To say, however, that it exists by some transcendent theological right is taking risks that few careful expositors are willing to assume.

2. That we Christians remember, with a chastened mind and a penitent spirit, the immeasurable scars we have left on the Arab soul by the Crusades and on the Jewish soul by Hitler's gas ovens.

3. That we Christians exhibit the love of Christ towards Arab and Jew alike, with equal concern for them as people, equal pleasure in their cultural distinctives, equal grief over their mutual hatreds (where these exist) and equal hope for their highest fulfillment in the acknowledgment that they, like our Gentile selves, are sinners whose sure and sufficient Savior and Advocate is Jesus the Christ.



world vision

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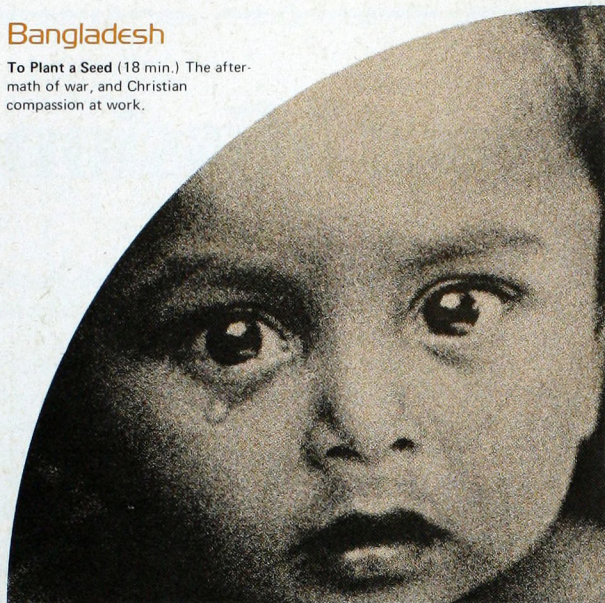
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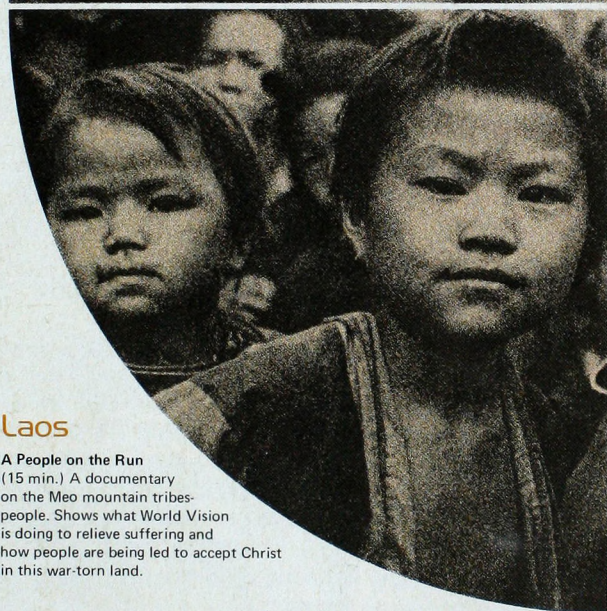
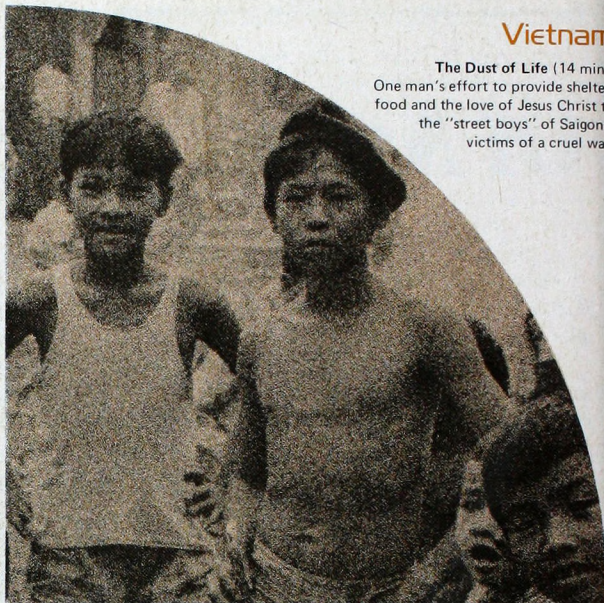
Bangladesh

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



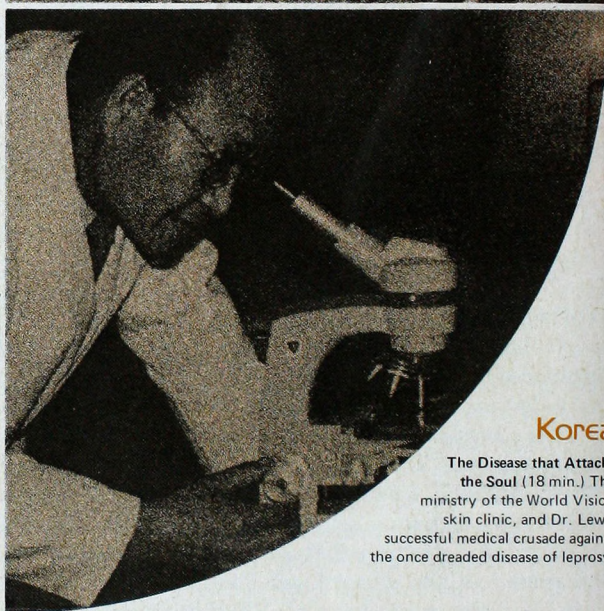
Vietnam

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



Laos

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



Korea

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

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World Vision presents 4 slide/cassette programs offering your church or group a chance to expand their vision to include a world of real and often desperate need. Each slide presentation consists of a Kodak carousel with 80 color slides plus sound narration on a cassette tape which has an audible beep signal for slide advance. A script is also provided. These materials are for your free use. Please return promptly.



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