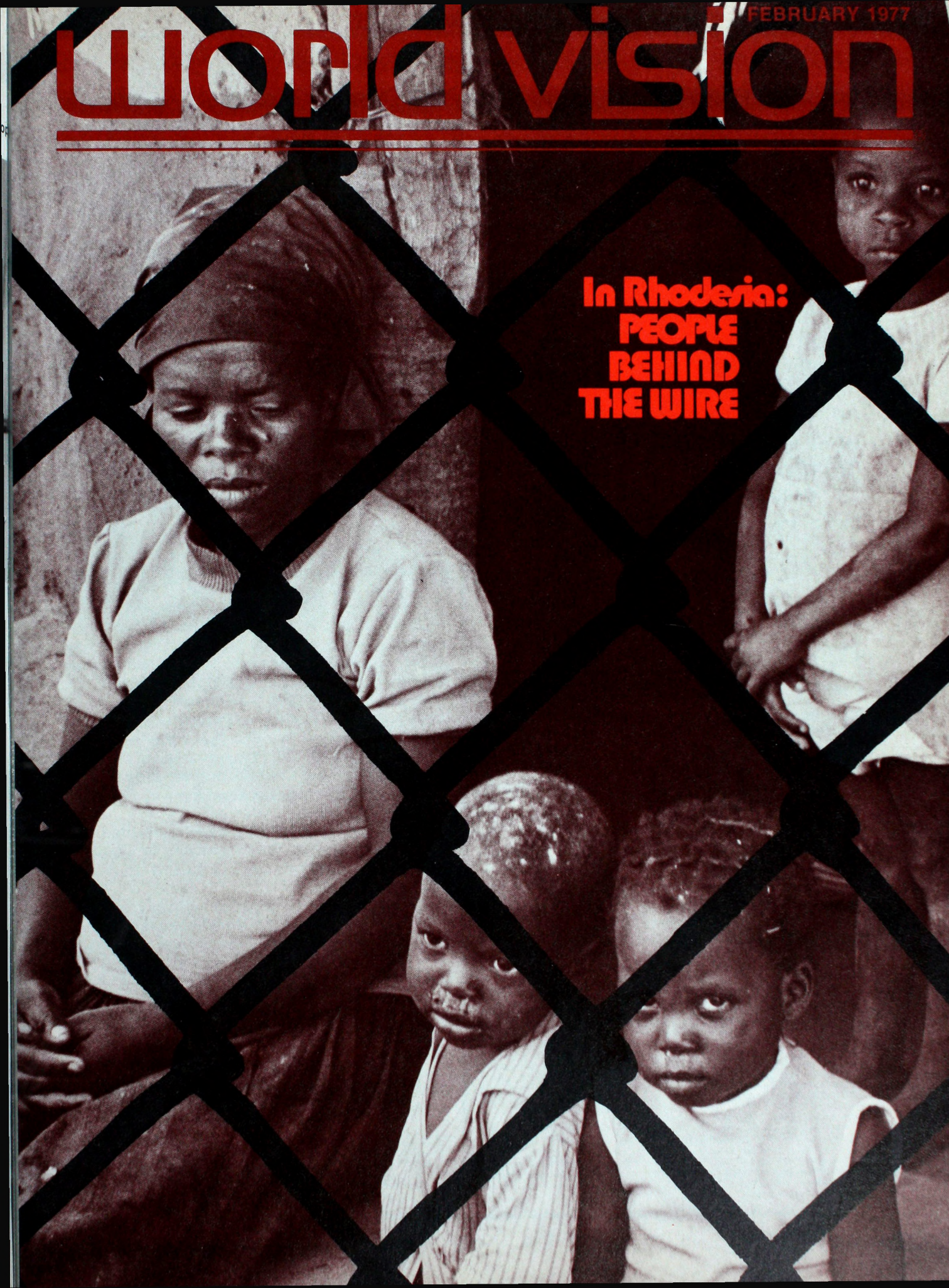


FEBRUARY 1977

# World Vision

**In Rhodesia:  
PEOPLE  
BEHIND  
THE WIRE**



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## INSIDE OUR WORLD...

### To free the Captives...

BEHIND THE WIRE! A new term to most of us, used for the first time in this issue. What does it mean? What does it *really* mean? Simply: a certain loss of freedom.

Freedom.

A simple word. A precious word. With such a wealth of meaning. Freedom: the opportunity to make personal choices, to have a voice in directing one's own destiny.

Freedom: a valuable commodity, rapidly disappearing (see: "World's Free Declining," p.22).

As I read Dr. Mooneyham's manuscript, I felt myself reacting in anger and compassion. Anger, because it *seems* I can do so little about the situation. Compassion, because I hurt, I wept, I struggled with Mr. Kazunga and the others inside the confines of Keep 13.

I talked with Hal Barber, who, along with Dr. Dean Miller, experienced the suffocating confinement of Keep 13. (Hal Barber, Director, Relief and Development Division, WVI, is well known to most of the World Vision family, having written "Guatemala: Unparalleled Tragedy," March 1976, and others. Dr. Miller pastors a California Presbyterian church.)

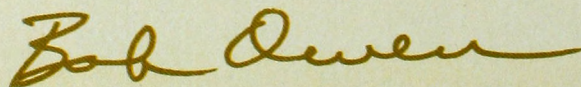
Hal Barber said, "I can't shake the feeling . . . it's unlike anything I have ever felt in my entire life." He didn't say much more. He didn't have to: The look on his face, the way he spoke, told me the rest.

Rhodesia—much of this issue is devoted to this troubled nation (see: "Stability or Chaos," p. 9, "Leave Them to Die," p. 12 and "Facts of a Field, p.11.")

"Behind the Wire." More specifically: "*The People Behind the Wire*" speaks to my heart. And I believe it will speak to yours.

The complexity of Rhodesia's situation is beyond the grasp of mere humans. Only the Spirit of God can grant wisdom to His people who are embroiled in the situation. Only God's Son can bring freedom to those people behind the wire.

Will you pray with us for the release that Jesus promised these Rhodesians, and all other such "captives" in Luke 4:18,19?



# PEOPLE BEHIND THE WIRE



by W. Stanley  
Mooneyham

President,  
World Vision International

**S**omewhere in Salisbury a disc jockey cued up "O Little Town of Bethlehem" on the turntable, dropped the needle and sent the radio signal out into the December air.

But at Keep 13, some 70 miles to the north, nobody seemed to notice the strains of the carol—picked up and piped out from the central administrative building—as they came through the loudspeakers and spilled out over the huts and shacks.

The people "behind the wire" in Rhodesia are too numb to notice much of anything. Caught in the middle of the conflict which will ultimately bring black majority rule to their southern African country, the 4000 people in

Keep 13 appeared suspended in time and space.

I've been in lots of refugee and resettlement camps all over the world, but the mood inside this one felt different. I can best describe it as eerie and ominous. The children seemed listless—I didn't see a single one playing. One woman dug away with mechanical motions at the hard ground around her little plot of yams. Another plaited her hair as she sat in the doorway of her hut with two of her children. Several teenagers sat silently on a pile of logs.

The song from Salisbury added a note of incongruity to the scene. It was nearly Christmas, but that would make little or no

difference to most of the people in Keep 13 or the hundreds of other "keeps" throughout the countryside. For them, there hasn't been a Christmas or any other holiday worth celebrating since 1974.

That was the year they were put "behind the wire."

That's what the Rhodesian blacks call it. The white Government says the blacks are put in the "protected villages" to give them security against terrorist raids. On the maps of the Ministry of Interior, the villages are designated as "keeps," and each one is given a number. Government officials declined to give me the total number of blacks which have been uprooted, but did admit that "a fair number of the population" have been placed in this semi-detention.

**W**ith a black population of about 5.9 million in Rhodesia, my estimate is that several hundred thousand people, mostly in the border areas, have been affected by these Government efforts to contain the guerilla war.

The Government claim of security is partly true. That's one of the problems in Rhodesia today—virtually everything you hear is *partly* true. It has nothing to do with dishonesty, but rather with perspective. It is awfully hard

for those emotionally involved with the issues of independence and white control vs. black majority rule to be totally objective.

Take the keeps, for example. To the Government, they are necessary as part of the effort to deny local support to the guerillas, as well as to protect the villagers from intimidation by the terrorists. On this basis, they seem fully justified to those who conceived them.

**B**ut for those affected, it has been total trauma. They have been removed from tribal and family lands where they have lived for generations. At first it was done haphazardly, with haste and without warning. Trucks came to the villages, loaded the people and their belongings on and then dumped them behind the wire onto a bare spot of ground 50 feet square. They suffered much hardship until they could build their own huts to protect them from roaming elephants.

Their bodies suffered from hunger and cold. Their spirits suffered from disorientation and the loss of dignity. Few deny that there was some brutality and abuse.

Later the Government took more care when it moved the people, but nothing could soften the shock of the break-up of familial



and social patterns or compensate for the loss of freedom.

For centuries the tribal peoples of Rhodesia have lived by the extended family concept. All close relatives live in a compound called a *kraal*. The average *kraal* may have 10 or more huts. The parents live in one, cooking is done in another, the grandparents may have two, the boys have a hut and so do the girls, while other older relatives may each have one.

The farming land is immediately adjacent to the *kraal*. The goats and cattle graze nearby.

The social order is well established. What the life style may lack in affluence, it makes up for in family security.

**B**ehind the high-security fence, life is topsy-turvy. Families are crowded in on top of each other. The fields are 5 to 10 miles away, yet each family is expected to grow its own food. The animals cannot be tended.

What they do have behind the wire is water. It may be pumped from the nearest muddy river, but it is piped to several outlets within the camp. But the convenience of water doesn't make up for the inconvenience of trying to farm the land so far away.

There is electricity, too, although it is not for individual use, but to power the big fluorescent

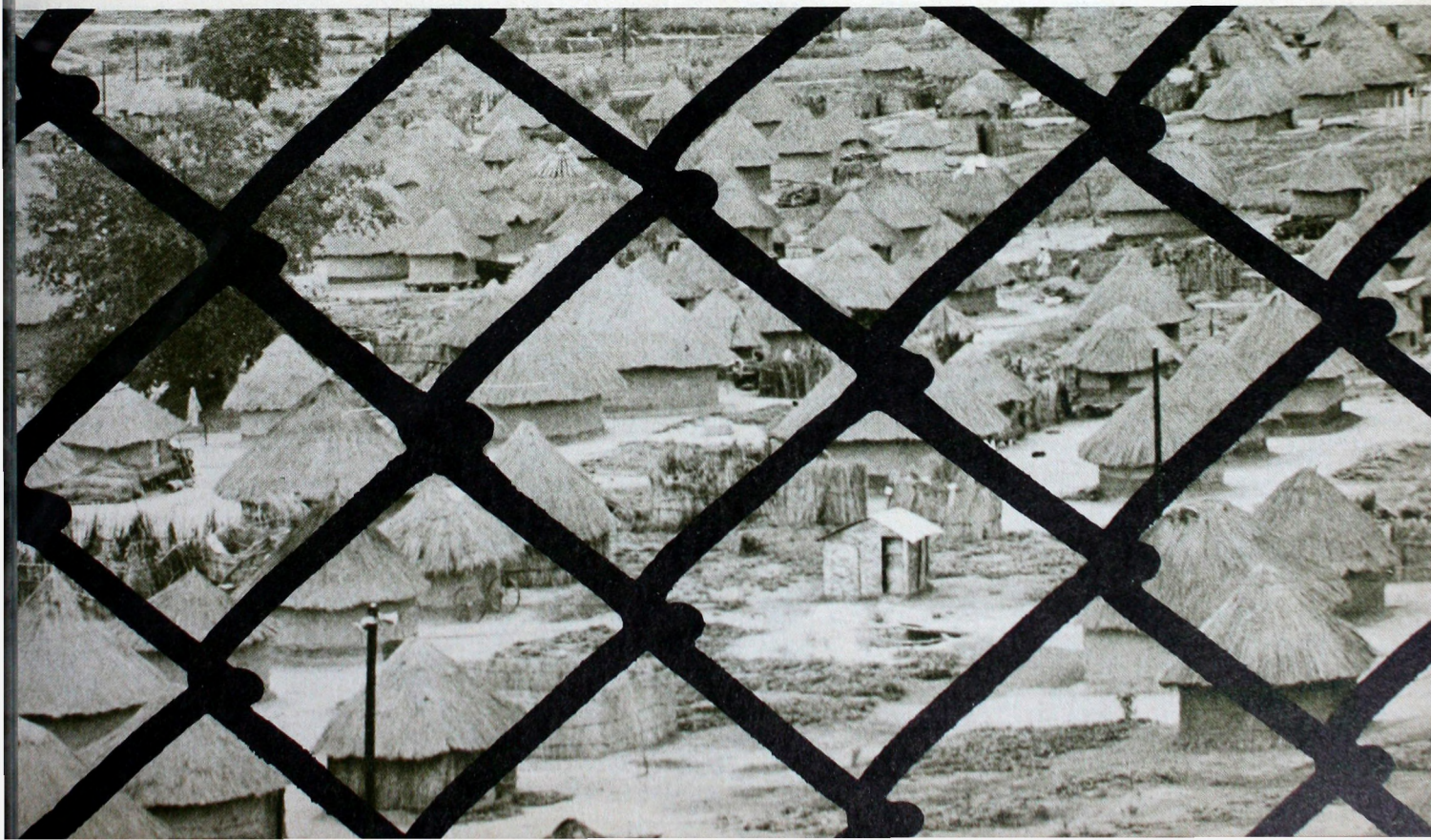
street lights—all turned outward around the camp perimeter to prevent a night terrorist attack.

I walked around the camp with the camp director and with Mr. Kazunga, the head of one of the family *kraals* in Keep 13. The 23-year-old director—the only white among the 4000 blacks—pointed out to me several times that Mr. Kazunga was a chronic complainer.

**M**y own observation was that Mr. Kazunga had quite a bit to complain about, although I discovered that not everyone in the camp shared his views. Yet, even in talking with the people, I had the feeling that most of the time I was not getting their true or deepest feelings. Sometimes they spoke vaguely or gave contradictory views in the same conversation.

They have learned to be careful and evasive because they don't know who is going to win. Since there are terrorist sympathizers as well as Government employees in the camp, they wisely don't want to be on record with any definitive statements for which they may later have to answer.

But Mr. Kazunga was different. He didn't seem to care. He was quietly bitter about the whole experience.



He had come home early from the fields that day because he was too weak to work. The people are forbidden to take any food outside the camp for fear they will give it to the guerillas who operate in the area. For some the fear is not unfounded: Keep 13 is in what is called a "hot spot." But this restriction means there is no midday meal for those who work in the fields.

**A**s Mr. Kazunga told me his story, I began to get some insights into the problems faced by nearly all the people. In his *kraal* there are 11 people. They have been in the protected village over two years.

During that time he has walked almost every day to his fields and gardens six miles away.

That made a 12-mile round trip. Normally, he would have been in his fields at sunup, but all the people behind the wire are under curfew from 6 P.M. to 6 A.M. Most days they cannot be in their fields before 9 A.M. or 10 A.M., because it takes two to three hours to check out of the single gate through which everyone must pass, plus another hour or more to walk to the fields.

In my mind I went over the simple logistics of trying to clear up to 2000 people in and out of a single gate twice a day. Each person's

*Mr. Kazunga . . . who just doesn't care anymore.*



name is on a large board with a matchstick in a hole beside it. The match must be removed when the person leaves the camp and replaced when he returns. Even allowing just five seconds for each transaction, only 720 people can be cleared in an hour.

Thus many of the people can't be in their fields until the sun is already high, and they must leave again by midafternoon in order to get back through the gate before curfew. This means they have to work in the heat of the day with no food.

I turned and looked at the young camp director who had been listening to our conversation. He was immediately defensive: "What can I do? We don't have money to hire enough guards to staff another gate. It isn't my fault."

**H**e was right and I didn't blame *him*. But it was an injustice—and it had to be *someone's* fault.

Mr. Kazunga was caught in the middle. In fact, that's what some call the people behind the wire—"the people in the middle." They are trapped between guerilla fighters determined to force immediate black rule and an equally determined white Government which has finally—maybe too late—agreed to black majority rule at some time in the future,

after an orderly changeover.

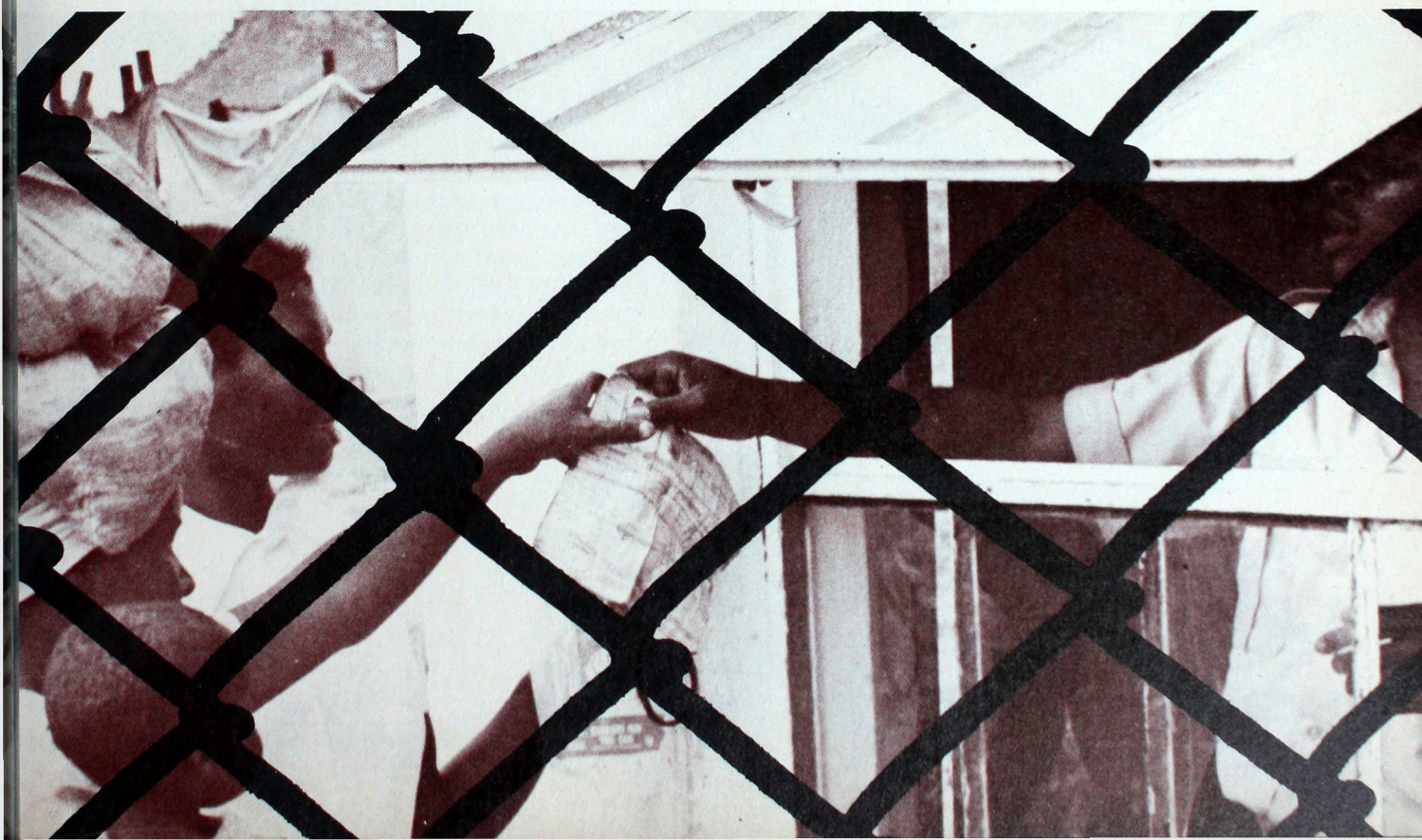
In the process, millions of little people are having the life and soul squeezed out of them.

The guerillas—either called "freedom fighters" or "terrorists," depending on whether you are black or white—operate mostly from the safety of Rhodesia's neighbors, principally Mozambique, where they are given support by the Marxist Government. However, a great deal of support also comes from non-Marxist African nationalists in Zambia and Botswana.

**B**ut the freedom forces themselves are divided into at least four factions, as black leaders vie for power in the new Government, whenever it comes. Many times the villagers are caught between their own fighting factions.

After talking with numerous leaders in the country, both black and white, I am convinced that at least three-fourths of Rhodesia's blacks support Bishop Abel Muzorewa of the Methodist Church, probably the most moderate of the nationalist leaders.

In a recent interview, Bishop Muzorewa said: "The inalienable rights that are treasured in so-called Western democracies are flagrantly denied the black people of southern Africa. The unliberated black people of southern Africa want to achieve what the American people



achieved in 1776—self-determination, that independence which liberates politically those inalienable rights.”

The diminutive cleric said that the Church in Rhodesia has “sown the seeds of liberation in the land the nationalists call Zimbabwe. Credit can and should be given to the Church and its mission—not to the Communists—for what is now at the heart of evolution and revolution in southern Africa.”

He points out that 90 percent of the leaders of the now black-controlled nations south of the Sahara are “products of the Church” through mission schools and contact with missionaries in their formative years.

“We’re not against white skins; we’re against oppression,” he said.

**T**he Bishop believes those who have done the most for change are the women’s prayer groups that meet at dawn every Friday and Sunday in the churches. The change for which they and others have prayed and worked will inevitably come, perhaps sooner than later. The nature of the change and whether it will come with violence or tranquillity is now being decided as the second round of settlement talks gets underway.

I left Rhodesia just five days before Christmas.

I thought once again of the music I had heard over the loudspeakers in Keep 13: “. . . the hopes and fears of all the years are met in thee tonight.” When Phillips Brooks wrote the hymn in 1868, he meant the words for Bethlehem.

They could easily apply to Keep 13 and all Rhodesia in 1977.

## You can help those behind the wire

While in Rhodesia, I was handed requests for assistance totaling about \$79,000—all of them primarily to help malnourished children and to treat the diseases to which they are so vulnerable in their weakened condition. These programs will be operated by several churches throughout the country.

I told our colleagues in Rhodesia, the Rev. Gary Strong and Mrs. Marlene Rowland, that they could tell the churches that World Vision would stand with them in meeting these needs.

However, we must also do something for the needy people “behind the wire.” The churches are trying to minister to the needs of these tens of thousands, but there is never enough to go around. In one area, served by a Salvation Army hospital, the situation is described as “dismal.” A report said: “The incidence of malnutrition among children brought into the hospital shows an alarming increase since the people were put in the wire. Old people are suffering from malnutrition as well and are dying of starvation . . . enteritis [a gastric inflammation] is killing children in large numbers.”

Will you help us raise another \$25,000 to help these displaced people behind the wire? Your gift of \$15.00 or \$25.00 in the envelope in the center of the magazine will make it possible for us to reach out in caring love to Rhodesia’s desperate “people in the middle.”

I want to help the “people behind the wire.”  
Enclosed is my check for \$ \_\_\_\_\_ 5401 H72-004

Name \_\_\_\_\_

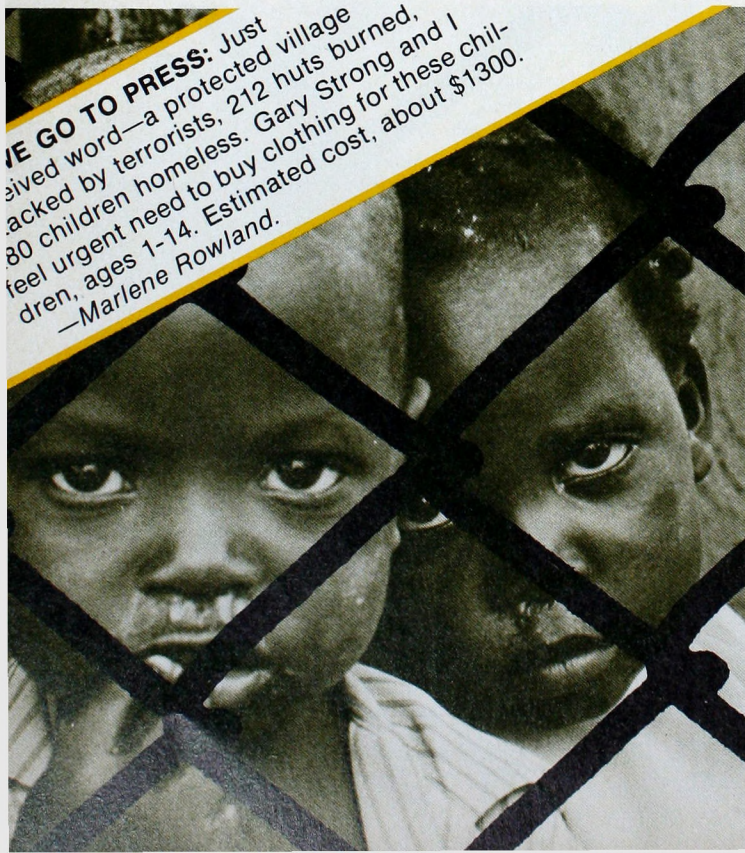
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**WE GO TO PRESS:** Just received word—a protected village sacked by terrorists, 212 huts burned, 80 children homeless. Gary Strong and I feel urgent need to buy clothing for these children, ages 1-14. Estimated cost, about \$1300.  
—Marlene Rowland.





# STABILITY OR

# RHODESIA AT THE CROSSROADS

by  
**Gary  
Strong**

after 86 years of white rule. All parties are agreed that this is the right course. However, difficulty and danger lurk in the passages down which the country must travel before a settlement is achieved.

In Rhodesia, circumstances have forced many evangelical Christians to realize that they cannot remain aloof from social and political issues. They have to see their part in "disciplining" the nation for Christ. We are in the midst of an exercise to find an answer to the transfer of political authority to the majority of the people.

Under God, I believed it was my duty to attend the Geneva Talks on Settlement as an impartial observer and offer what help I could. On the day after I arrived, a member of a black delegation said to me: "When our delegation heard that you were coming to Geneva to try and be of some help during the Settlement Talks, we all laughed. It was a joke."

Instead of disagreeing with him, I tended to see the funny side of it. After all, what was an evangelist of the Gospel of the Lord Jesus Christ doing at a serious conference dealing with the political future of Rhodesia?

**W**e were sitting in an upstairs suite in a downtown hotel when Dr. Mooneyham looked at me squarely and said: "Gary, I would like to know what World Vision could do through the Church for the good of a new emerging nation? I am not only thinking about childcare projects, but also about the wider issue of helping the total situation in growth and human progress."

"In short, what does a nation expect of a caring agency claiming allegiance to Jesus Christ?" This set me to thinking.

The issue before us was the future of the Church in Rhodesia. Our nation is at a political crossroads. Within the next two years, it is committed to majority rule under black leadership.

---

The Rev. Strong is a Rhodesian pastor who has had a ministry of evangelism for many years and is World Vision's honorary representative in that country.

Can anyone seriously believe that Christ can alter the course being pursued by hardheaded politicians and soldiers?

As one woman put it, "I used to pray to Jesus and go to church every Sunday, but He did not change the racial policies of the white man. We are now turning to pray to our ancestors for their guidance. After all, you pray to your white ancestor—Jesus."

This will find an echo in the hearts of many black people in our country. But I ask the question: Has Christ failed us—or have we failed Him? It is not He who has encouraged the racial discrimination of the white man or the violence in the political war that is developing with greater intensity. He has always been willing to guide us by His Word and His Spirit.

**A**t the Congress in Geneva, the sins of the nation emerged into the full light of day. Yet the strange truth about the whole issue is that *75 percent of the delegates now have a common objective*. They want a free, independent Rhodesia which recognizes equal rights for *all* people who want to live in political and social harmony. The issue is to neutralize the past animosities and work for the common goal.

There are many difficulties in the way. Among them are a power struggle between the black leaders, which could end in chaos after independence, and distrust between whites and blacks (at least one faction does not trust the British Government). Also, the distrust between the British Government and the Government of Mr. Ian Smith is as deep as ever. And if the Marxists get a foothold in here, we may find ourselves curtailed and unable to do the good that is needed.

Of course, the Marxist group will work hard to keep peace from emerging. They will use every opportunity to sow more distrust and class hatred. That is their philosophy.

There is already an area of society which has far too long been left to the "radicals" or Marxists. It is quite obvious that Africa is going through a "theological trauma" in relation to "liberation theology." What is the Christian agency to do in objectively and effectively assisting the Church to understand the Biblical faith as it relates to society? How can it help to destroy the effects of the intellectual and practical appeal of Marxism?

**T**he first priority must be related to the training of the Christians for the evangelization of the nations. Such training must not only include the spiritual factors of the Word of God, but must also include the ethical, political and social context in which the Gospel is preached. Christian teaching must have its outworking in life and society. We must work harder to change the course of events by preaching and practicing the Gospel in the nation.

A fresh consciousness needs to be built into the evangelical Church: It must stand for God's righteousness and practical justice. In the context of such caring, the Gospel can be readily preached.

What *are* the basic needs of the community in which the Gospel must be preached? Is there hunger and deprivation? Is there loneliness and sickness? Are there orphans and cripples?

Yes! These are the needs to which we have to respond.

How can an evangelical agency help in these issues?

The need for childcare centers, nutritional villages, aid to people who live in protected villages, projects to improve the flow of water to where populace people live: These are all possibilities. And we must do all such good works with no other motive than to show that Jesus Christ loves people—all people.

I am aware of many changes going on in the thinking of World Vision. It is always looking for ways in which the relevance of Christ can be seen by all men for the total life of men and of nations. In Rhodesia, World Vision has an opportunity to come to the aid of the Church in a nation that is critical for the world's stability.

The Western world has only two major embarrassments before the rest of the world: South Africa and Rhodesia. If these two nations can find their way to a non-racial Christian answer, they will have kicked the ball into the "other half" of the world. The free world can then give its attention to the evils of a much deeper nature which are raging among countless millions of people in other parts of the world.

But the time is not 11 o'clock. It is almost midnight!

**A**nd in answering Dr. Mooneyham's question, "How can we help?," I must say thank you on behalf of Rhodesia for the help that is being given already. Over 1000 children are being cared for because of Christ's Spirit in World Vision. Plans are now in hand to help nine new nutritional villages and also to help the Church in its work of aiding people in protected villages.

Together, we have an unparalleled opportunity to show the compassion of Christ in a way that can make a difference in this nation's struggle for new life.



# facts of a field

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

## VITAL STATISTICS

**Capital:** Salisbury, population 545,000.

**Area:** 150,333 square miles (about the size of Montana).

**Population:** 6.5 million (1976 estimate).

**Population Growth Rate:** 3.4 percent annually.

**Ethnic Composition:** 96 percent African (mostly Bantu tribes), 3 percent European, 1 percent coloreds (mixed Europeans and Africans) and Asians.

**Languages:** English, the official language, and Afrikaans are spoken by Europeans. Shona and Ndebele are spoken by Bantu tribes. Many other languages and dialects are spoken throughout the smaller tribal groups.

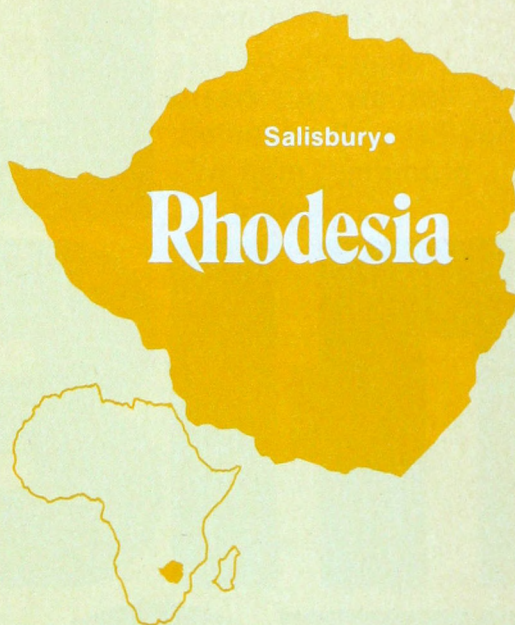
**Literacy:** 30 percent among Africans, 100 percent among Europeans and Asians.

**Economy:** GNP: \$3.12 billion (1975). (Annual Growth Rate: 14 percent (five-year average).) Annual Per Capita Income: \$7800 (White); \$716 (African).

**Agriculture:** The land is 40 percent arable, 6 percent cultivated. Chief products are tobacco, corn, sorghum, wheat, sugar, cotton and cattle.

**Industry:** The mining and processing of ferrochrome and other minerals, and the manufacture of transportation equipment, textiles and processed food are the chief industries.

**Religion:** 51 percent Christo-pagan (part Christian, part animist), 24 percent Christian, 24 percent animist (tribal religions), 1 percent Moslem and non-Christian sects.



## Current Status of Christianity:

During the past decade, there has been essentially a separate development of black and white churches. Despite official policies, many lay and clerical leaders have developed multi-racial ministries, and the role of the African national in the Church has increased. The political tensions which accompany the racial imbalance of the country provide difficulties for true dialogue between black and white clergy, especially in those cases where the clergy is playing an active political role. Thus there have been obstacles to the full development of the body of Christ during this period of unrest.

In spite of restrictions, missionary activity is allowed, if not encouraged. The Protestant community has doubled in the last decade, and the Catholic community has remained fairly stable. The status of Christianity has improved markedly, even in this environment of considerable political unrest.

**Missions:** Christianity was brought to Rhodesia by Portu-


guese Roman Catholic Jesuits in the mid-17th century. The first known Protestant missionary was Robert Moffat who, with a group from the London Missionary Society, established a mission station in 1859. Today Rhodesia has missionaries from at least six countries. In 1976, North American-based missionaries numbered in excess of 533 (not all groups reporting), representing some 40 mission agencies. The three largest agencies are the Churches of Christ (Christian Churches) with 87 missionaries, The Evangelical Alliance Mission (TEAM) with 82 and the Southern Baptist Convention with 78.

**Unreached Peoples:** Virtually three-fourths of Rhodesia's population could be said to be unreached. The large portion of the populace that is Christo-pagan will require new and creative evangelistic efforts, because they already possess elements of Christianity and may consider themselves Christian. Some groups remain virtually untouched by the Gospel, including the Kolanga, about

400,000, the Nambya (40,000) and the Dombe (10,000). Very little has been done to reach the large, heterogeneous group of African farm laborers which numbers about 350,000.

**Churches:** The Protestants have a Christian community in excess of one million, and the Roman Catholic community exceeds 550,000.

The largest Protestant group is a combination of British and American Methodist churches whose total membership exceeds 200,000. The second and third largest groups, the Anglican Church and the Salvation Army, have 150,000 and 140,000 members respectively.

Three associations have contributed to the coordination of ministries and missions: the Christian Council of Rhodesia in Salisbury, the Evangelical Fellowship in Bulawayo and, more recently, the FAMBIDZANO brotherhood. The FAMBIDZANO brotherhood has been bringing unity to independent African churches and was the World Vision Mission Project of the Month in April 1975. 

# LEAVE

I could scarcely believe that my ears heard what this well-educated, prominent man was saying . . .

# THEM

# TO

# DIE

three boys. The oldest is around 15 years of age. And since their parents died about three years ago, he has been the full support of his two brothers. They are just 9 and 5. They are in desperate need . . . ."

It wasn't too difficult to locate the children. The 15-year-old had found a hut for the three of them to live in, and he fed all of them from what scraps of food he could beg from the villagers. There was never enough to eat, but the boys somehow managed to stay alive.

I saw immediately that all of the boys were suffering from malnutrition, but the two smallest boys had an even more serious problem.

From the oldest boy I learned what had happened. The father had died penniless, followed shortly thereafter by his wife. The older brother loved the children and did his best to care for them.

But soon Dennis, the middle boy, started having pains in his legs. There were no doctors close by, so the boys did the only thing they could do: They just hoped that Dennis would get better.

But instead of getting better, the pain became worse. Gradually Dennis lost the use of his legs and had to be carried everywhere he went.

After that he would sit outside the hut during the day, hurting terribly all the time.

A couple of years went by and suddenly Mekia, the youngest child, started getting leg pains. As I pieced the story together, I was conscious

by  
**Marlene Rowland**

World Vision  
Childcare Coordinator  
in Rhodesia

**W**hat did you say?" He repeated the statement. "You shouldn't become involved with such as these . . ." and he waved in the general direction of the two small boys.

"But they're just children. They have no place to go . . ."

He shook his head impatiently. "You should have left them to die. They'll die anyway . . . and we have no facilities anywhere in Rhodesia to care for terminal cases . . . ."

I was aghast. "But what should I do? They're all alone."

He turned to go, dismissing the whole subject. "My advice to you is to take them back where you found them. Dump them and leave them to die."

Nearly blinded by tears, I turned and walked away without attempting an answer.

I learned of the plight of these two boys from an African friend. "During a recent business trip through a Tribal Trust Land in Rhodesia," the letter read, "I saw these



of the eyes of all the boys upon my face. They, of course, wondered if I would help them. But then, they had been disappointed so many times . . .

I put my hands on the heads of these helpless boys and wept. "Oh God . . . help me to help them."

Somehow I arranged to get them to Salisbury, the capital city. But once there, I didn't know what to do. I contacted a center for crippled children, and they agreed to care for the boys on a temporary basis—provided we paid for their keep.

I left them there and made arrangements to have them examined at a large modern hospital.

**T**he diagnosis broke my heart: Both boys were suffering from severe malnutrition and kwashiorkor (a severe disease of young children, caused by chronic protein deficiency). Worse yet, both boys had muscular dystrophy.

There was no medical chance that either child could possibly survive.

I had known that Dennis and Mekia were ill, perhaps even terminally ill. But the finality of the report floored me. "Dear God . . . what can I do now? I must care for them . . ."

The center now said they would have to leave.

There was no room for children such as these—only for children who had some hope of recovery. It was of no use to discuss the matter. "We can care only for the ones who can be trained to become useful in society," I was told.

During these difficult days I received the flat statement I mentioned before. "You should dump them and leave them to die. . . ."

"Dump them? Leave them to die? They're not animals—they're *people*. Little people for whom Jesus died . . ."

At that moment Jesus' compassion overwhelmed me.

I didn't know what to do . . . or what I even could do. But

*I simply could not dump them!*

**I**t was then that I contacted the Home for African Children near Salisbury, where World Vision has a sponsorship program in operation. We hired Rita, a Red Cross nurse, to care for them. Mekia could still walk at this time, but Dennis was in so much pain that he cried every time he was moved.

When Rita saw Dennis she cried. He couldn't move his little body, which was by now covered with bedsores. I cried too. I looked at Mekia, knowing his fate would soon be the same as his brother's. It was a difficult moment for us all.

Just then Dennis smiled up at us. Such a lovely smile, even in the pain he was suffering. I knew he sensed our love and caring.

Since Dennis couldn't get around, we found a wheelchair for him. To make it possible for him to sit in it, we lined it with a soft sheepskin. When we lifted his tiny body into the chair, he smiled in wonder. He had never felt such softness before . . .

By now we have located a home for Dennis and Mekia at the Nyadiri Hospital, where they are now a part of the sponsorship program.

For the past eight months these little boys have lived the happiest existence they have ever known. For the first time they have enough to eat. They are happy . . . and loved. And now they are



learning that this love comes from Jesus.

How ironic that these boys had to experience such tragedy before they learned about love.

The oldest boy is now free to find a job. He often visits his brothers, and is also learning about Jesus.

For Dennis and Mekia there is still no cure. Their condition is still terminal. In my mind I realize that, yet I want to believe in a miracle for these two boys who have such a hold on my heart.

Perhaps God's miracle for them is peace during their last days—followed by eternal life.

Some nights I lie awake and think about them. And I shudder to think what could have been their lot. . . .



*P.S. We just got word that Dennis has died. But I praise God that he received loving care in his last days. Mekia is still at Nyadiri Hospital, learning of Jesus' love.*  
—Marlene Rowland

I am moved by the needs. I would like to sponsor a child. My check of \$ \_\_\_\_\_ for \_\_\_\_\_ months is enclosed. 4102 H72-003

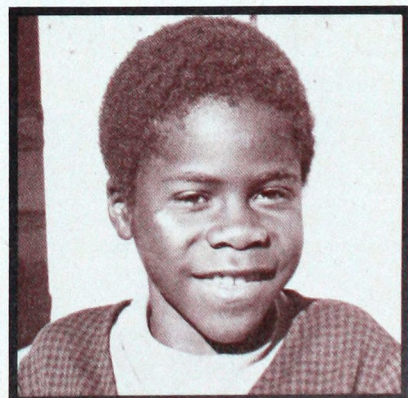
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*Dennis and Mekia: precious little boys.*



bassador of Christ," said Mr. Reader Noube, a communications consultant from Rhodesia.

**T**he relationship between evangelism and social involvement has been a live issue, especially in the third world. Assembly addresses and seminars delved into that balance.

Commenting on the relationship between the two, Osei-Mensah suggested that four concepts were vying for the acceptance of the Christian world. He described the four as social concern *or* evangelism, social concern *is* evangelism, social concern *for* evangelism and social concern *and* evangelism.

Many people, Osei-Mensah stated, see a stark polarization—either social concern or evangelism. That dichotomy became evident at the beginning of this century, he maintained. "We should not be humanists who



*Dr. Samuel T. Kamaleson, vice president at large, WVI, one of the PACLA speakers.*

concentrate only on the benefits of Christianity in society," he said. "Neither should we be narrow-minded Christians who treat human beings as though they were only souls without bodies."

The more recent concept, he added, is that social service is evangelism. Its advocates con-

tend that social action, in and of itself, is a sufficient evangelistic witness to the secular world. That view, says Osei-Mensah, is woefully inadequate.

Some evangelicals, he suggests, operate on the assumption that social action is warranted only as a vehicle for evangelism. "Social action, then, becomes a means to an end, and that end is evangelism," the LCWE leader points out.

The fourth position, which Osei-Mensah personally adopts, is that social action and evangelism should march hand in hand. "Evangelism is not the same as social action, but both evangelism and social action are responsibilities of Christians."

The PACLA gathering reflected that concern for a Biblical balance between those two responsibilities of the African Church, which is presently experiencing unprecedented growth.



## monthly memo

The site: the lovely, new University of the South Pacific, on Suva, Fiji Islands. And to this beautiful island have come 250 pastors from 17 diverse, romantic and remote islands extending 4000 miles across the South Pacific, from Truk to Tahiti.

This was the 108th World Vision Pastors' Conference, bringing together Christian leaders from 16 different denominations and communions—Anglicans, Methodists, Assemblies of God, Congregationalists, Brethren, Pentecostals, Presbyterians—all praying together for the first time. What a beautiful experience!

Team leaders included Dr. Richard Halverson, chairman of World Vision's Board and pastor of Washington's Fourth



Presbyterian Church; the Rev. John Mpaayei, United Bible Society of Kenya; Dr. Sam Kamaleson, our Indian partner and World Vision's vice president at large, who heads the World Vision Pastors' Conference ministries; Dr. Sione Havea, a giant Tongan pastor who leads a congregation of 1800 to 2000 worshippers every Sunday, including the king of Tonga and the royal family; the Rev. John Rymer, evangelical dean of the Auckland, New Zealand Anglican Cathedral, and the Rev. Kenape Faletoese, pastor of a Samoan Presbyterian church in Christchurch, New Zealand. I, too, had the privilege of sharing.

The conference theme—

"Above All, Christ"— became a reality, and we repeatedly sang and shared the reality of the chorus: "He is Lord, He is Lord; He is risen from the dead, and He is Lord . . . Jesus Christ is Lord."

I have written this column at the close of these wonderfully significant five days—where we witnessed the Spirit of God move through our midst. I will never be the same!

One Fijian leader spoke for many, I am sure, when he told me, "After 20 years as a pastor, for the first time I feel God has helped me to 'put it all together!'"

Please pray for these Pastors' Conferences, where God helps us to minister to every segment of the Church in the world. They are our privilege, made possible through your support, prayers and concern.

*Ted W. Engstrom*

Ted. W. Engstrom  
Executive Vice President

# MISSIONS ARE ALIVE

"Missionary go home!"  
 "The day of the American missionary is past . . ."

"Young people are no longer interested in missions."

"Nobody gives to missions any more!"  
*Don't you believe it!*

Missions from North America are alive and well and doing business all over the world. Of the estimated total Protestant mission force of 55,000, 37,000 come from the United States and Canada, a larger number than has ever been reported. Missions giving in the United States and Canada is up from \$393 million in 1972 to \$656 million in 1975.

And while giving to all forms of church work in the United States and Canada has not kept pace with inflation, giving for missions has outstripped inflation by 29 percent.

These are just a few of the statistics from the Eleventh Edition of *Mission Handbook*, published triennially by the Missions Advanced Research and Communication Center (MARC) of World Vision International.

Young people appear to be more "turned on" and excited about missions. (Look for the "Urbana Report" in March.) Mission agencies have responded to this interest by establishing not only short-term programs but summer programs. Sixty percent of the agencies who have overseas personnel reported that they have a summer program. They are pleased with the results. Mission agencies report that 25 percent of those who serve for short terms go on to an overseas career. Some agencies are geared particularly for young people on a short-term basis.

Youth With A Mission reports 1000 short-

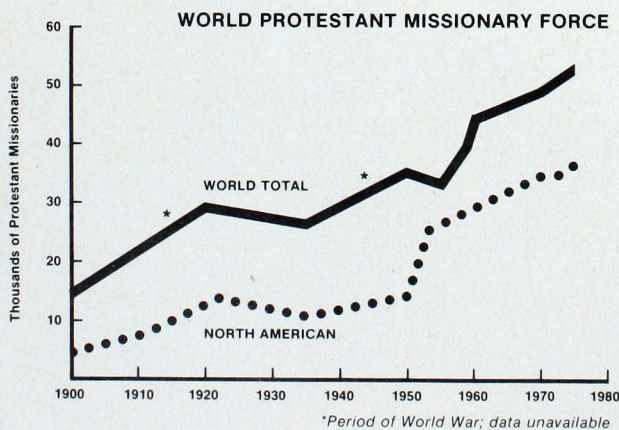
termers. Teen Missions reports 748. Operation Mobilization reports 200 from North America, plus hundreds from other continents. All three of these agencies are designed specifically for young people, and the number of short-termers is growing. In 1972, 10 percent of the total missions force were short-termers. Today the number is over 16 percent.

But don't think that only young people can be used in short-term service. About half of the short-termers are 26 or over. Eight percent are 65 and over! That's 461 North Americans.

But are all of these missionaries involved in spreading the Gospel, or are they just performing various service ministries, helping national churches or trying to assist the people in the countries in which they serve?

Twenty-eight percent are primarily involved in establishing churches or carrying out direct evangelism. Twenty-five percent are involved with supporting existing national churches, while the remaining 47 percent are involved in a wide variety of ministries: education, literature, relief and development, service and support, broadcasting, medicine and many others.

And that 28 percent can be viewed very positively. One out of every four missionaries is involved in direct communication of the Gospel,



The number of Protestant missionaries has increased since 1900 and, after 1920, the increase was due largely to more being sent from North America. Wars and economic declines reduced overseas staffs temporarily, and the graph is not necessarily valid for the periods of the world wars. After 1950 the majority of the overseas missionary staff was from North America.

The publication of the Eleventh Edition of the *Mission Handbook: North American Protestant Ministries Overseas* by the MARC Ministry of World Vision marks another significant milestone in the history of North American churches' concern for reaching out to the rest of the world. Over one year in the making, the *Mission Handbook* contains information from all known mission agencies in the United States and Canada, a total of 620.

The alphabetical directory of missions lists information on name, address, telephone number, officers, income, type of ministry and years of service for each agency. Here is the kind of information needed by every local church trying to assess how and where it should become involved in the total missions task. Another major section of the handbook gives country-by-country listings, showing the names of North American agencies working in each country, the number of personnel they have there and the type of minis-



# AND DOING BUSINESS ALL OVER THE WORLD

by Edward R. Dayton

Director, Research and MARC Division, World Vision International

with the purpose of winning men and women to Christ and discipling the nations. One out of every four is helping to consolidate the work of the Holy Spirit by strengthening national churches. Two out of four are in support of this vast endeavor.

These missionaries serve in 182 different countries and areas of the world. Brazil continues to receive the largest number of missionaries (2068), while Japan continues in the "Number 2" spot, even though the number of missionaries to that country has been reduced from 1931 in 1972 to 1545 in 1975. Mexico is third with 1209 missionaries. The Philippines is fourth with 1159. Kenya is fifth with 929.

When one looks at the distribution of missionaries by continent, 36 percent of the overseas missionary force is found in Latin America, 30 percent in Asia, 26 percent in Africa, 8 percent in

# AND WELL

Europe, 4 percent in Oceania.

Some countries have had major changes in the number of missionaries coming from North America. India, Japan, Nigeria, Pakistan, Uganda and Zaire have fewer missionaries. Australia, Bahamas, Bangladesh, Belgium, Central African Republic, Taiwan, Colombia, Costa Rica, Dominican Republic, Ecuador, France, West Germany, Guam, Guatemala, Haiti, Honduras, Indonesia, Ireland, Israel, Italy, Ivory Coast, Morocco, Nepal, Netherlands, Niger are among those who have more missionaries.

We need to continue to pray for large areas of the world that have no Christian witness. Pray that Christ's Church all around the world will have an increasing burden for missions.

The majority of missionaries and funds for overseas ministries continues to be concentrated in a relatively small number of agencies. During 1975, 620 Canadian and U.S. agencies were identified, but 18 of these contained over one-half of the overseas force. Just 26 agencies accounted for 50 percent of all the reported income from North America.

The largest agencies in terms of North American overseas personnel were Wycliffe Bible Translators (2693), the Southern Baptists (2667), Seventh-day Adventists (1360), Churches of

## An Important Tool for Missions

try they are attempting to carry out.

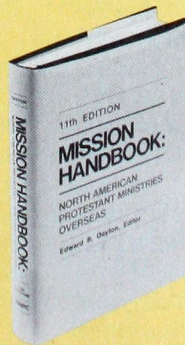
A third set of indexes lists the agencies by their home state or province, by their ecclesiastical tradition and by the type of ministry they are seeking to carry out. This is a valuable tool for those interested in specific types of ministries or wanting to know what agencies might be located near them geographically.

A fourth major section of the handbook lists undergraduate and graduate schools in the United States and Canada where missionary training may be obtained. The names and addresses of professors of missions from many different schools are also listed.

In addition to the information listed for each agency, a considerable amount of other data was gathered and analyzed. All of this analysis is reviewed for the reader in a major discussion at the beginning of the handbook. It makes exciting reading!

The *Mission Handbook* is an indispensable tool

for every local church, every pastor and every layperson with a heart for missions. Because of the tremendous amount of effort involved in such an undertaking, the Eleventh Edition of the *Mission Handbook* lists for \$22.95. However, readers of *World Vision* magazine may obtain a copy for themselves and/or their local church for \$15 if payment enclosed. (In California, add 90¢ tax.)



Please send me \_\_\_\_\_ Mission Handbook(s) at \$15 a copy. Payment is enclosed.

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Christ (1296), Assemblies of God (1081), Baptist Mid-Missions (905) and TEAM (892).

However, in terms of income for overseas ministry, the list is somewhat different. The Southern Baptists have an income of \$52 million; Seventh-day Adventists, \$25 million; Church World Service of the Division of Overseas Ministries of the National Council of Churches, \$23.5 million; Assemblies of God, \$21.8 million; United Methodist Church, \$19.1 million; World Vision International, \$16.9 million, and Wycliffe Bible Translators, \$16.9 million.

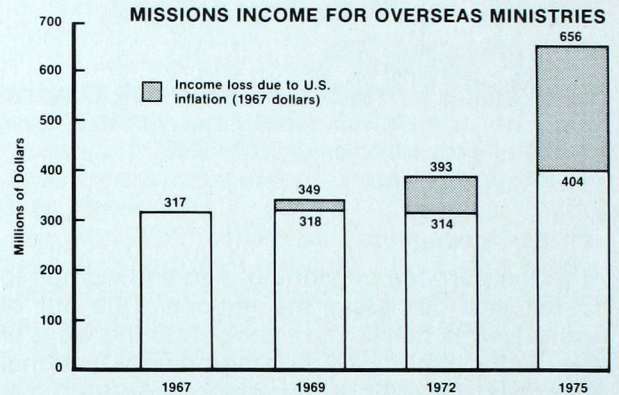
By comparison, the average mission agency is quite small. One-half of the agencies reporting have an income of less than \$158,000 per year; and of those agencies which send personnel directly overseas, one-half had 22 or less personnel.

The small number of agencies that have the majority of funds and personnel have a heavy responsibility to take roles of leadership around the world. These are the agencies which set the standards in terms of training, methodology and relationships with national churches in other countries. What these agencies say and do through their publications and fund-raising methods within the United States and Canada has a profound impact on how local churches and lay people understand the missions task.

**M**ission agencies associated with the Evangelical Foreign Mission Association (EFMA) and the Interdenominational Foreign Mission Association (IFMA) continue to outstrip those related to the Division of Overseas Ministries and the National Council of Churches, both in income and personnel. While DOM income was up 14 percent, IFMA income was up 115 percent and EFMA income was up 127 percent. Evangelical agencies not associated with either the EFMA or IFMA showed the same general trends which appeared to reflect the recognized growth of evangelicals among North American Protestants.

It is exciting to see this kind of continued financial growth. At the same time, however, we need to understand that the cost of carrying out an overseas ministry is rising dramatically. While the increase in the total number of missionaries rose 4 percent during the last three years, the cost of the total program rose 40 percent.

New mission agencies continue to be founded at a growing rate. In fact, in no decade since that directly after World War II has the number of agencies multiplied so rapidly. In the three-year period between 1972 and 1975, 33 agencies were founded. The trend of these new agencies is pri-



marily one of service or specialty. Of course, it is too early to tell how rapidly these new agencies will grow. With the exception of the youth-oriented agencies, most missions take 10 to 15 years to establish a base of support which allows them to expand. However, the fact that men and women continue to find new ways of expressing their faith to others in different cultures should encourage us all.

**A**ll of this information tells us basically the same story: North Americans are interested in sharing their faith with those who have never had an opportunity to know Jesus Christ, and they are also interested in sharing their physical and spiritual resources with the rest of the world.

And yet there is much to be done. There are an estimated 2.7 billion people in the world who have never had the opportunity to accept or reject Jesus Christ as Lord and Savior. Many of these are beyond the ability of North Americans to reach them, being separated by political considerations. However, most of them are not going to be reached by even their near-neighbor churches. Dedicated bands of men and women, be they North American or from other countries, need to reach out in love and dedication to announce God's forgiveness and a new life in Jesus Christ to those who do not know Him.

We at World Vision are committed to the idea that every man and woman should have an opportunity to hear the Good News. As we attempt to minister to the whole person in whatever situation we find him, we want evangelism to be a part of everything we do. This is why the Unreached Peoples Program, with its emphasis on identifying those who have never heard and attempting to find ways of reaching them, is an integral part of World Vision's total ministry.

Missions indeed are alive and well and doing business for Christ all over the world.



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

# What you are saying to a hungry world



## Helping Wipe Out Hunger/Poverty

Poverty is a way of life in the Central African Empire (formerly the Central African Republic). With an average yearly income of only \$155 per person, hunger is no stranger to most Central Africans. Most people in the former French colony cannot expect to live past the age of 40.

It doesn't have to be that way. The country is rich in land and generally receives ample rainfall for crops. Yet farmers are locked into traditional farming methods that prevent them from making good use of their land.

With your help, World Vision is trying to improve life for 200 farmers in 10 villages. A WV agricultural specialist has begun working with these farmers. He is teaching them new methods of farming and showing them how to use improved seeds, improved tools and fertilizers. The Central African Government estimates that these new methods could double the farmers' production.

World Vision is also introducing the use of oxen as plow animals. One pair of oxen will be shared by three farmers, which will enable them to double their production yet again. The agricultural

advisor will teach the farmers how to care for their animals and help with their veterinary needs.

The project will improve the diets of the villagers by making more nutritious foods available to them. New herds of cattle, begun with World Vision's help, will provide animal protein. Good cereal grains will begin replacing nutritionally poor cassava in villagers' diets. And improved seeds will help them grow more and better vegetables.

World Vision's agricultural advisor will also introduce an improved strain of cotton. The increased income that villagers can earn from selling cotton will help them provide a better way of life for their families.

World Vision is undertaking this \$65,000 project in cooperation with African Christians who want to show God's love to their neighbors in tangible ways. It is part of \$3.6 million that World Vision has budgeted for Africa this year. And it is being made possible by Americans, Canadians, Australians and New Zealanders who are giving tangible expression to their love.



## unreached peoples

One hundred thousand Maguzawa have been told they must become either Christians or Moslems. The Nigerian Government will no longer allow them simply to offer sacrifices to their ancestors.

Generations ago they rejected the customs of Islam at the very time that 90 percent of their fellow tribesmen became Moslems. That was why they were despised and called *Maguzawa*—"those who ran away" from Allah.

They do not want to be Moslem, but they do not understand

Christianity. Scattered throughout northern Nigeria in over a hundred single-family villages, they are ready and responsive when Christ is proclaimed in a meaningful way.

The Maguzawa are known for their industrious farming, their scrupulous honesty, their strong family loyalty. They may also become known as "those who run to meet God," if there are Christians who see the need and opportunity to reach this responsive unreached people.

The Maguzawa can be reached, as can thousands of other

people groups around the world who are yet to hear and respond to the Gospel. You can become part of reaching these people by learning more about them—and hundreds of unreached peoples around the world.

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



## Running to Meet God

### Potato Storage in Kenya

World Vision will have the opportunity to assist in the construction of a 150-ton potato storage area at the Njabini Rural Training Center in South Kinangop, Kenya. The Center is currently training 15,000 Kikuyu people in better and more progressive farming methods.

The storage capability will be used to show the Kikuyu farmers that they can receive higher prices for their potato crops. They currently sell their entire crops at harvest time, often below cost. By being able to hold part of the crop off the market, they will be able to sell later at a better profit.

### Canadian Aid to Refugees

Over 750,000 people holding Portuguese citizenship have made their way to that country from the troubled former Portuguese colonies of Angola, Guinea, Mozambique and Timor. Although many were Portuguese citizen "returnees,"

about 50,000 are truly refugees forced to leave their native land.

World Vision of Canada has made funds available to provide these refugees with badly needed clothing and blankets for the cold winter months. The items are being distributed with the assistance of the Salvation Army.

### Largest Love Loaf

The huge Love Loaf pictured here was part of a recent hunger program at the First Church of God in Wauseon, Ohio. Members of the congregation received the standard size Love Loaf in August. On the Sunday before Thanksgiving, members came forward and put their gifts in the large Love Loaf, which was 24 inches high and 46 inches long.

The Rev. LaVerne Alt and the Rev. Dennis Boughton, pastors, were highly pleased with the results of the Love Loaf program and with the fine response of the church.

### New Bangladesh Appointee

World Vision is pleased to announce the appointment of Dr. Yun Kyu Song as Childcare Coordinator in Bangladesh.

Dr. Song, who is a pediatrician, received his Doctor of Medical Science degree from Pusan National University in Korea. He came to the United States in 1974, after many years of medical, administrative and childcare work in his country.

### Evangelism in Poland

Dr. W. Stanley Mooneyham, president of World Vision, recently had a unique opportunity to minister in Poland.

In November 1976, he held discussions at Poland's Ecumenical Council. He then spoke several times at a theological conference attended by about 70 Baptist pastors. He was also able to speak in a church just 25 miles from the Russian border, where seven people attending the services expressed a desire to accept Christ as Savior.

### Asian Evangelization Thrust

"God, in His special providence, has prospered His Gospel in this eastern country of the bright morning sun. . . . The Korean Church cannot wait any longer to spread out into Asia with this Gospel. *Let us evangelize Asia.*"

These remarks were part of an invitation to the first annual Asian Mission Day in Seoul, Korea. The conference was conceived by concerned pastors



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who wanted to challenge and mobilize Christians in the Seoul area to their responsibility of evangelizing Asia. Held on former World Vision property at the Asian Center for Theological Studies, it was attended by 1200 people.

The conference was termed a success, with great hopes that it will have lasting effects on Korean Christians. As Dr. Han Chul-Ha, associate director of the Center, concluded, "We believe it is only the beginning of greater concern and outreach in the days which lie ahead."

#### Kenya Nutrition Center Grant

World Vision recently approved a grant to provide a grinding mill and packaging machine for the National Christian Council Nutrition Center in the Mathare Valley area of Nairobi, Kenya. The new machinery will be used for grinding and packaging baby food.

The Mathare Valley area is one of the neediest in Nairobi. The Nutrition Center holds classes for mothers in family planning, adult education, health and nutrition. Children come twice each week for the feeding program, and the Center's ownership of the machinery will insure the availability of food to provide them with a balanced diet.

#### New Hope for Wilson Selvaraj

When Wilson Selvaraj was 3 years old, he contracted polio. As he grew up, he could not walk, and his mother carried him to a nearby mission school every



day. His father, a refugee from Sri Lanka, supported the family by selling newspapers and magazines. They could not af-

ford the medical care that Wilson needed.

Wilson became a Christian when he was 17, and a missionary helped him receive surgery, braces and crutches. But Wilson needed a way to provide for himself and his now elderly parents.

He worked in a plastics plant for two years, but it went out of business. For over a year, Wilson has looked for assistance.

Through caring Christians, he has found hope. His local church has provided him with a large tricycle for transportation, and with help from World Vision of India and a local bank, Wilson hopes to open his own small business soon.


#### Sponsor Tours

Take a vacation with a purpose and see what God is doing in the world! Come along on a World Vision Sponsor Tour this summer and visit baby homes, rooftop schools, children's homes and other World Vision ministries. You will also have the unique opportunity to meet the child you sponsor!

The first tour, to Central America and the Carribean, will be July 5-20. You will visit Mexico, Guatemala, El Salvador, Colombia and Haiti. On the second tour, August 1-17, you will see Japan, Korea, Hong Kong, the Philippines and Hawaii. For more information, please write Mr. George Hahn, Tour Director, P.O. Box 0, Pasadena, California 91109.

#### EMPLOYMENT NEEDS

Opening at World Vision Headquarters—Relief and Development Associate Director for Latin America: Will administer Latin America relief and development programs and develop educational programs. Should have in-depth knowledge of Latin America and experience in program development and administration. Experience in international education and knowledge of Spanish desirable.

Interested persons should send a resumé to the Personnel Director, 919 W. Huntington Dr., Monrovia, California 91016. 



Dr. Ted W. Engstrom and Edward R. Dayton invite pastors and Christian leaders to share in the two-day seminar

# MANAGING

Feb. 24, 25 in Greater New York Area  
April 28, 29 in San Jose, CA  
May 12, 13 in Pasadena, CA

# YOUR TIME

This seminar has helped literally thousands of pastors and Christian leaders in *the very practical details* of daily life and ministry.

For the past 13 years Dr. Engstrom, coauthor of the bestseller *Managing Your Time*, has been executive vice-president of World Vision International. He also recently authored *The Making of a Christian Leader*. Mr. Dayton, author of *Tools for Time Management*, is director of World Vision's Research and MARC Division. Along with Dr. Engstrom, Mr. Dayton is coauthor of *Strategy for Living* and *The Art of Management for Christian Leaders*.

Plan now to be with us. Mail the coupon to *Managing Your Time*, World Vision International, 919 W. Huntington Drive, Monrovia, California 91016.

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# globe at a glance

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

## WORLD'S FREE DECLINING

Some 43 million people in the world—about one-fifth of the U.S. population—suffered a substantial loss of personal freedom last year. Add that to the number of people already living under restricted conditions, and the total—one and three-quarters billion—represents 43.9 percent of all the world's people. Conducted by Freedom House, the latest *Comparative Survey of Freedom* shows that another 1.4 billion persons—36.4 percent—live in “partly free” nations, and that only 19.6 percent—789.9 million—are “free citizens.” Although “substantially increased political and civil liberties” moved Portugal into the free category last year, the statistics show a continuation of a four-year downward trend in freedom; in 1974, the study showed 35 percent of the world's people as free. Among the criteria used to measure levels of freedom are political rights, civil liberties and the relative freedom from government censorship and control of the news media. Those individuals fortunate enough to be among the “free” have much for which to be thankful and prayerful.

## Africa

**BANGUI, Central African Empire**—Christian observers here are a bit uneasy over President Jean-Bedel Bokassa's recent declaration of himself as Emperor and his renaming of the country as the Central African Empire. The Emperor's subjects were recently told by radio that they should bow their heads from a distance of six paces when in his presence. If questioned, affirmative answers must be stated, “Yes, Imperial Majesty”; negative answers, with extreme politeness and never with a “brutal no.” The Empire's 1.8 million people are 35 percent Christian, 6 percent Moslem; the remainder follow traditional African religions. Bokassa recently converted from Christianity to Islam.

**SALISBURY, Rhodesia**—The alleged murderer of seven people, including a U.S. Roman Catholic missionary and a German priest and a nun, has been arrested and is presently on trial.

## Europe

**MOSCOW, U.S.S.R.**—The All-Union Council of Evangelical

Christians—Baptists in Moscow has been given permission by the Soviet Government to receive 20,000 Russian Bibles from the European Baptist Federation. The Council, which is the officially recognized group of Baptists here, also reports that it acquired more than 40 new congregations last year.



Commissioner  
Paul  
Kaiser

## America

**ARLINGTON HEIGHTS, Illinois**—The 35th annual convention of the National Association of Evangelicals, representing 30,000 congregations from more than 60 affiliations, will take place here later this month under the theme “God's Word: Our Infallible Guide.” Nearly 1000 Christian leaders are expected to attend. Among the many speakers included are former White House aide

Charles Colson and Argentine evangelist Luis Palau.

**WASHINGTON, D.C.**—Nearly 25 percent of the estimated one million households in this city were contacted during the recent “Here's Life America” campaign by Campus Crusade for Christ. The campaign was one of more than a hundred similar efforts that have taken place throughout the country. According to a campaign spokesman here, 100,000 people asked to receive literature. Also, volunteers shared the “Four Spiritual Laws” with some 38,000 persons, of whom 10,800 prayed to receive Christ as Lord and Savior.

**Sister Jeanne Pernin**, a veteran missionary with long service in Africa, has been named Deputy Secretary General of the French Episcopal Commission for Missions Abroad.

**Dr. Piero Bensi**, president of the Christian Evangelical Baptist Union of Italy, has received a three-year appointment as President of the Federation of Evangelical Churches in his country.

**Commissioner Paul Kaiser**, a Salvation Army officer for 46 years, has been named National Commander of the Army in the United States.

**Sudan Interior Mission** ministries in Nigeria have been legally transferred to the **Evangelical Churches of West Africa**.

Construction has started on a new **China Evangelical Seminary** in Taipei, Taiwan on land provided by **The Evangelical Alliance Mission**.

The number of U.S. Roman Catholic missionaries (like their Protestant counterparts) has declined during the past 20 years from a 1966 high of 9303 to 7010 last year.

## Where Have All the Leaders Gone?

This is the question that has popped up repeatedly in the past three or four years. In 1974, when the Watergate investigation was grimly building toward the Richard Nixon resignation, a Mauldin cartoon appeared in the *Chicago Sun-Times*. Western Europe and the United States were represented by two men in evening attire who, cocktails in hand, stood chatting. Eerily enough, both men were headless. Above their collars and bow ties there was—nothing. Yet one was saying to the other, “What do they mean, ‘crisis in leadership’?” The United States’ leadership? Palsied by Watergate. France’s? Stunned by the death of President Pompidou. Britain’s? Rocked by the defeat of Prime Minister Heath. West Germany’s? Shaken by the spy-scandal resignation of Chancellor Brandt.

These and many other developments of more recent origin have rocketed the whole problem of leadership into new visibility. The problem puts its bite on Christian organizations along with others. Can leadership in fact be Christian? Even church leadership? The book title, *How To Be a Bishop Without Being Religious*, was only half spoof. The other half was serious. It is possible for religious officeholders to be thinly masked secular manipulators.

It is, therefore, not without reason or timeliness that our own World Vision Executive Vice President, Ted Engstrom, has authored a new book called *The Making of a Christian Leader*. Before turning a single page of it, anyone who has known this good man through his long career with Zondervan Books, Youth For Christ International and World Vision International would know that Dr. Engstrom’s own broad, varied experience provides him with a solid foundation on which to stand as a leadership analyst. Even this reservoir of experience is enlarged by the amount of background reading that he has done and the numerous quotations of which he makes use.

For example, in the first chapter, addressed to the question “What Is Leadership?,” there is an apt, pithy “quote” from Columbia University’s famous president, Nicholas Murray Butler: “There are three kinds of people in the world—those who don’t know what’s happening, those who watch what’s happening and those who make things happen.” Obviously our leaders come from the third group. It is implied by Dr. Engstrom, though not discussed, that all of us—even the uninformed or passive types—can take leadership if we will. Indeed, if we are Christianly motivated, we *will* in some way or another.

It should be explained, in the light of what I have just written, that Dr. Engstrom’s purpose

in this volume is to explore the components of *formal*, as distinguished from purely *functional*, leadership. The distinction may be seen in a reference to Dwight L. Moody, who is quoted as having said that he would rather put a thousand men to work than to do the work of a thousand men. Moody was the organizer and conductor of large evangelistic campaigns, the founder and administrator of a church, a Sunday School and a Bible training center. That was leadership related to structures. But what about the little-known man by the name of Kimball who, earlier on, pointed young Moody to Christ in a Boston shoe shop. That, too, was leadership, but unstructured, informal.

The concerned thrust of Dr. Engstrom’s treatment is toward the development and maintenance of quality leadership in more or less structured groups. After three chapters in which the focus is on examples of leadership in the Bible, there are 14 chapters in which our author takes one “walk” and then another about this “Zion” of leadership, to “number her towers” and to “consider well her ramparts” (Ps. 48:12,13, RSV). Leadership “Boundaries,” “Styles,” “Price,” “Measurements,” “Skills,” “Motivations” and “Guidelines”—they are all there, classified and illuminated.

The hardest chapter to have written may well be the one called “The Price of Leadership.” Bearing “criticism,” feeling “loneliness,” the too-much or too-little of “identification,” foregoing the “abuse of power,” coping with impulses to “pride” or “jealousy,” refusing to bow to the myth of “indispensability,” the mastery of “time,” the pain of “rejection”—who has not been awed, if not shattered, by such dismaying price tags as these? And who, in this or that circumstance, has not found the going rate a bit too high? The chapter penetrates like a laser beam.

What I am trying to set down here is not a professional book review. That would call for an attempt to assess the book’s weaknesses as well as strengths, its ambiguities along with its clarities. This is an appreciation and a tribute, not a critique. It is the insistence of a friend that this is a helpful and stimulating piece of work, at once analytical and practical, philosophical and applicable. Let it be said again that the mirror of excellence in leadership that is held up for viewing has been fashioned by an experienced craftsman.

Where have all the leaders gone? Wherever it is, *The Making of a Christian Leader* can contribute significantly toward the filling of the gap.

*Paul Speer*

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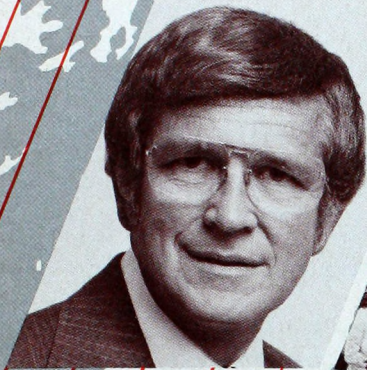
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