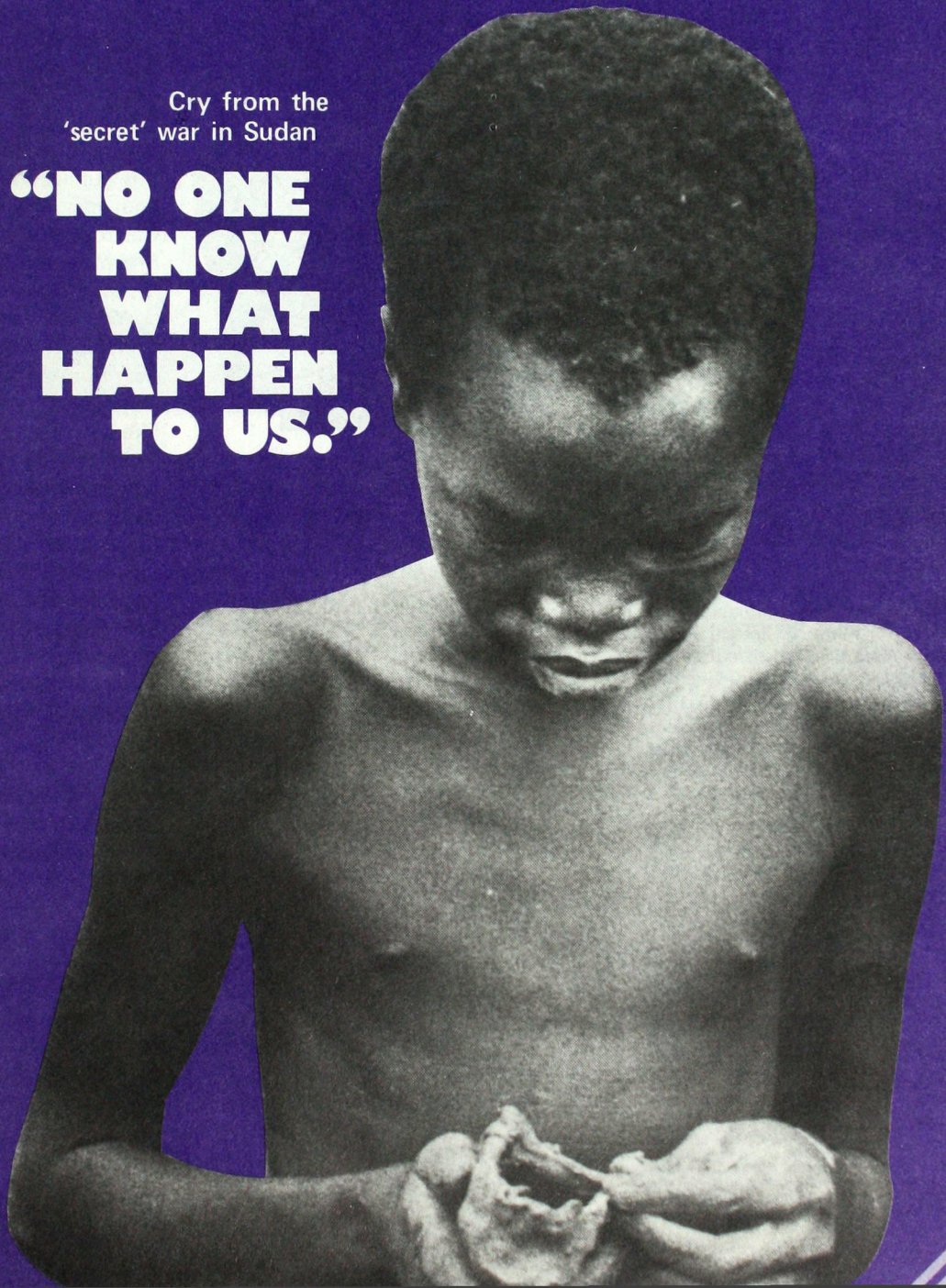


world vision

JANUARY 1972

Cry from the
'secret' war in Sudan

**“NO ONE
KNOW
WHAT
HAPPEN
TO US.”**



a new thing...



"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 43:19).

We in World Vision have claimed this strong word of confidence as we enter not only a new calendar year, but into many "new things," steps of faith, in the exciting ministry of World Vision.

One of the "new things" is this publication you now hold in your hand. It is a merger of what was formerly called *World Vision Heartline* and the former *World Vision Magazine*.

You will have recognized popular features from both publications now brought together in this one new communications piece. We hope you like it!

We are most eager that this publication both bless and inform, challenge and report. We have prayed that it will be a great instrument of help and inspiration regarding the working of the Holy Spirit all across the world. We trust you find this, and succeeding issues, to be of genuine help and a source of valuable, useful information.

Editor of the new publication is Dr. Frank Farrell, who for the past two years has served as associate editor of *World Vision Magazine*, working closely with Dr. Paul S. Rees. Dr. Farrell holds a doctor of philosophy degree in church history from the University of Edinburgh. Prior to joining the World Vision staff in September, 1969, he was adult editor for Gospel Light Publications and was formerly assistant editor of *Christianity Today*.

A "secret" war is being fought in the Sudan, but the wounds are just as painful. Page 4

Crisis in the evangelical pulpit in Latin America—but some spiritual resources are being tapped. Page 8



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world vision

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Published by World Vision International, a nonprofit religious corporation with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. The organization is a missionary service agency meeting emergency needs in crisis areas of the world through existing Christian agencies. Founded by Dr. Bob Pierce in 1950, it is administered by its board of directors: Dr. Richard C. Halverson, chairman; Dr. W. Stanley Mooneyham, president; Mr. Claude Edwards, vice-chairman; Dr. F. Carlton Booth, secretary-treasurer; Dr. Ted W. Engstrom; Dr. Paul S. Rees; The Honorable Frank Carlson, U.S. Senator; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Mr. Roy G. Tredgett; Mr. Bruce R. Ogen. EAST COAST AREA DIRECTOR, The Rev. Richard Hamilton, 525 Cedarhill Avenue, Wyckoff, New Jersey 07481; MIDWEST AREA DIRECTOR, Mr. James Franks, P.O. Box 209, Grand Haven, Michigan 49417.

While the editors are responsible for contents of *World Vision*, viewpoints of authors are not necessarily those of the editors or World Vision International.

World Vision is a member of the Associated Church Press and the Evangelical Press Association.

Send all editorial correspondence and changes of address to World Vision, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1972 by World Vision, Inc. Second Class postage paid at Monrovia, California.

WORLD VISION, INC.



Assisting Dr. Farrell on the new publication is Ann Woodward Baker, managing editor of *Heartline*.

God has wonderfully directed World Vision in many different areas of concern as well as in many different parts of the world. In this issue of *World Vision*, you will have read Dr. Mooneyham's report of our involvement in yet another serious area of desperate need—in Africa among the refugees from the Sudan now located in Ethiopia. World Vision has long been deeply concerned with the indescribably

acute refugee problem in our world. The United Nations reports now more refugees on this globe than ever before in human history—a staggering total in excess of 23 million homeless, dispossessed, utterly impoverished people.

For many years, we have sought to alleviate suffering in the name of Christ among these homeless peoples in Indochina, India and elsewhere in Asia. Now we face new and staggering opportunity to alleviate suffering and need in East and Central Africa. What a privilege to assist these for whom Christ died, in His name and for His sake.

We know you will want to respond in your heart, in prayer and in sharing as you read Dr. Mooneyham's stirring report.

High on our 1972 agenda is an increased emphasis on evangelism.

A visual aid to help you say, "I care."
Pages 12 & 13



Prayer and missions—what's the connection? Page 16



World Vision was born in the heart of an evangelist and for 21 years we have stood by to assist the national church and international leaders in proclaiming the saving gospel of Jesus Christ. This year, by God's grace, it will become even more frontal in World Vision. You will be hearing much more about this emphasis through the succeeding issues of this publication, with special assistance being given to national evangelists, crusades and evangelistic thrusts.

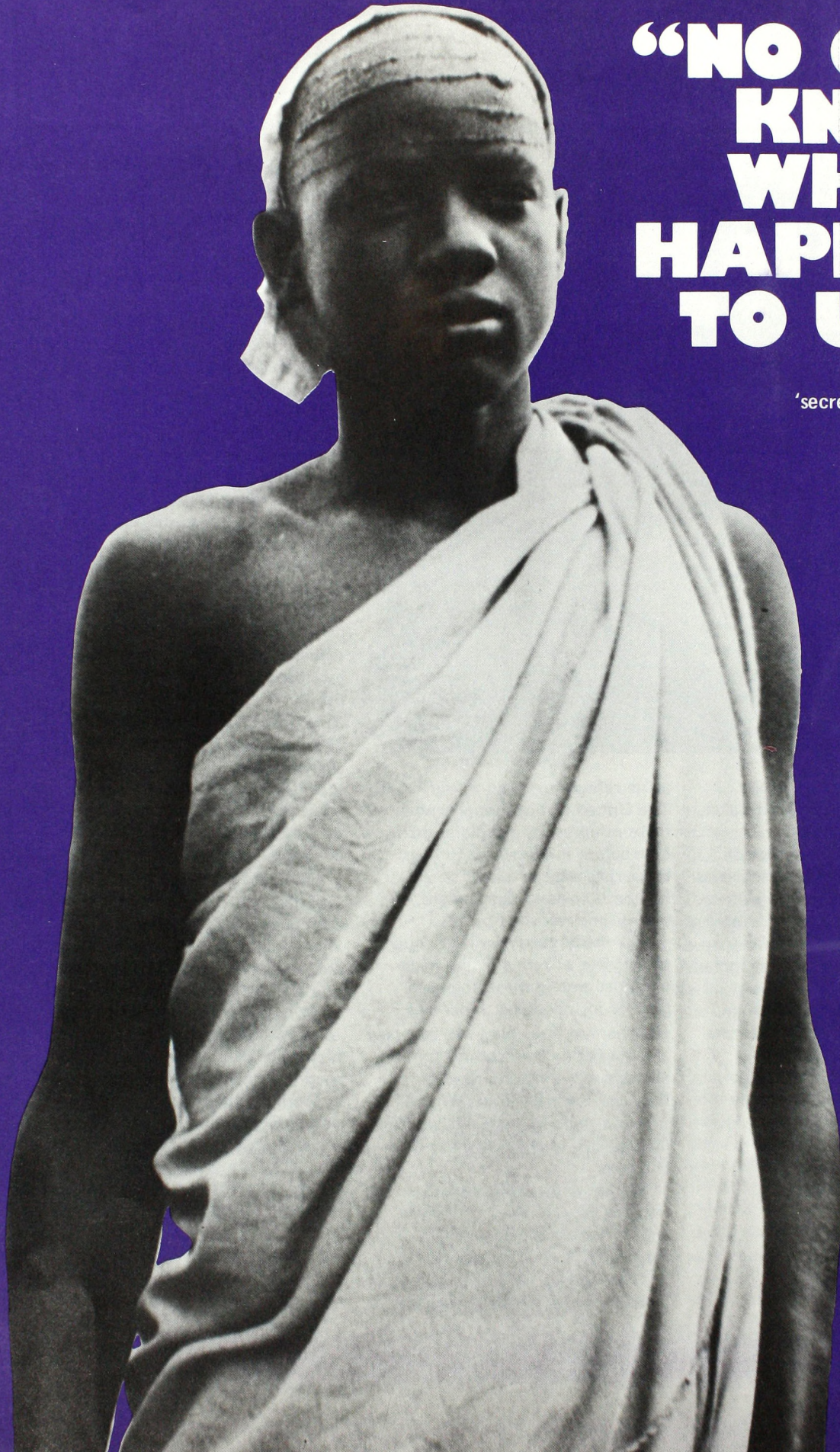
1972 will mark a great new drive for many more children to be tenderly cared for in our child-care program—again in the name of Christ. The figure of 32,500 children being presently cared for will swell considerably as we move ahead on this needy front. Pray that God may enable thousands more to be housed, fed, trained and led to the Savior through this renewed emphasis in World Vision.

The need seems endless, yet Christ's great commission to us is continual. We pledge ourselves—to Him and to you—to move ahead as far and as rapidly as can be done, as you stand with us.

You are terribly important to us. We thank God for you. God bless you for praying, giving and sharing your concern.

We link hand and heart with you as God "will do a new thing" for and with us in this new year.

Ted W. Engstrom
Executive Vice President

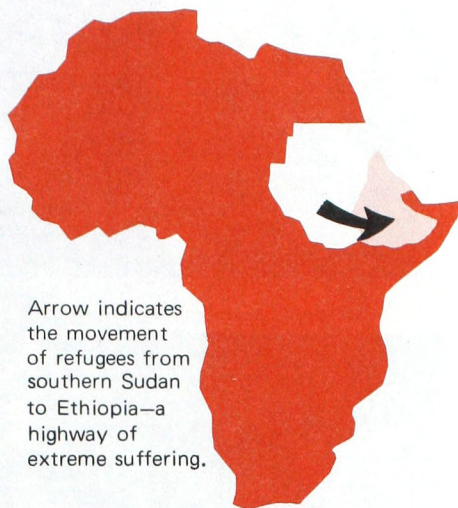


**“NO ONE
KNOW
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TO US.”**

Cry from the
'secret' war in Sudan

by W. Stanley Mooneyham

A firsthand report
from the President of
World Vision International



Arrow indicates the movement of refugees from southern Sudan to Ethiopia—a highway of extreme suffering.

As Denny Hoekstra banked the little Cessna 185 to check out the grass landing strip at Adura, Ethiopia, I got my first glimpse of the Nuer tribespeople. Even from our altitude I could see their tall, angular bodies, silhouettes in ebony against the high green grass. I was eager to meet them and talk with them.

Earlier that morning, we had flown aboard an ancient DC-3 from Addis Ababa to Jimma where Denny, a pilot for the Missionary Aviation Fellowship, had picked us up in his shiny new aircraft for the flight to Adura, the last station in Ethiopia before the Sudan border.

There around the small clinic, school and vocational training center built and run by missionary Chuck Jordan and his wife Mary Alice, many of these Nuer refugees from southern Sudan have gathered. From many in villages along the banks of the muddy Baro River, I heard stories of unbelievable persecution, suffering and destruction.

Atrocity in a Bush School

I learned that soldiers from the North had rushed into a bush school where a dozen small children were studying, cut off the hands of three of its smallest children and burned the school to the ground.

Later that same week, it is reported, as Christians knelt to pray in a nearby small village, three grenades exploded in the center of their prayer circle followed by the chatter of machine guns. All 28 worshipers died.

In another village, the members of an assembled church were ordered to sit on the floor. Government soldiers opened fire on them, and bullets brought instant death to most of the congregation. Others died when forces from the North

threw torches against the building and burned it to the ground.

The public media have been strangely silent on this conflict that continues to rage in the heart of Africa. Although the civil war has been going on for a decade and a half, the *Los Angeles Times* aptly called it the "secret war." It is a vicious, one-sided war with racial, religious, cultural and political overtones. It is a war of unbridled hatreds.

When the British gave independence to the Sudan in 1956, the southerners, with a third of the country's 15 million people, found themselves firmly under the control of the Arab North. The blacks of the South—principally the Annuak, Dinka, Nuer and Shilluk tribes—want an independent nation. Bitter memories remain of the earlier black slave traffic perpetrated by the Arabs.

Some Call It Genocide

The northerners are militantly Muslim; the southerners are Christians or animists. The North has a modern army with the latest equipment while the South resists with simple weapons and suffers from hunger and disease. Some have called it a genocidal war.

It is commonly reported that at least 500,000 South Sudanese have been slaughtered. Another 300,000 have sought safety in neighboring

Uganda, Ethiopia, the Congo, and the Central African Republic.

The death rate among the South Sudanese is probably the second highest in African history, second only to Biafra. The death rate is most severe among the children as a result of complications from measles, whooping cough, pneumonia and dysentery.

An estimated 250,000 Christians are still left in the southern Sudan and every day they experience persecution and hardship. Often they must live in the bush. One church leader told me that those Christians who have taken Bible names are rounded up first and summarily shot. In a recent incident, soldiers set fire to a church filled with people, laughing as they shouted, "We shall kill you inside your chapel and your God shall come and save you."

"No One Care"

I can still hear the words of a refugee pastor as we walked along the muddy trails of western Ethiopia: "No one know what happen to us. We die. We starve. Our churches are burned. No one care."

Many of the Nuer tribespeople whom I met are Christians, practicing their faith without any mission support. Missionaries visiting them have reported finding 30 or 40 believers in a village converted



Dr. Mooneyham leads survey team through grasslands.



Children suffer sticky mud, then choking dust.



Self-help programs assist the tribe in personal and village development.



through the witness of a fellow tribesman who had earlier found Christ through missionary efforts in the Sudan.

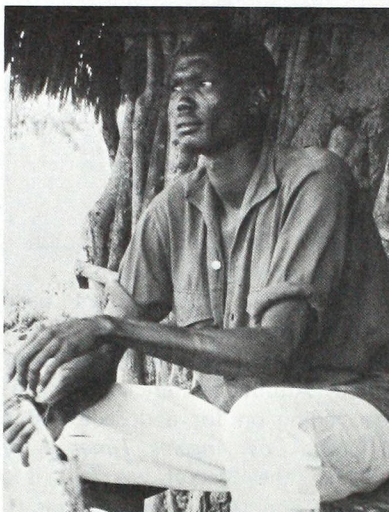
I visited one of the little mud-hut churches, sat on one of the mud benches and talked with an elder who had been jailed in the Sudan (see Personality Profile, p. 7). He told me the faith of these simple people is being tested daily as they face the terrible realities of life as refugees. They live with the constant pain of hunger. Some walk 200 miles to visit the only medical clinic in the area. The illiteracy rate is near the highest in the world—only one percent can read. There are few schools.

Half a Year in Choking Dust

Some 50,000 of the Nuer people live on the tall grass plains of Ethiopia and the Sudan. They are one of the most primitive tribal groups remaining in Africa. One missionary characterizes them as "stone age people without stones." The stones for grinding grain must come from the high plateau. Six months of the year—during the dry season—they live in a choking dust.

The other six months, with the arrival of torrential rains, everything

Most tribespeople look healthy but in reality are suffering from malnutrition.



is mud—houses, simple furniture, pots and pans. I even saw children making their toys out of the sticky stuff.

When dry season comes next month, new incidents of savage brutality are expected in the Sudan. The result will be more refugees in the region along the Baro River.

Pleading Eyes

As I boarded another airplane and lifted my way out of that out-of-the-way corner of the world, the new friendships I had made with another part of the Lord's body warmed my spirit. I recalled the pleas of their eyes and voices as they asked me to help, and I told them I would share their needs with my Christian brothers and sisters in my country.

God knows the needs of His people. He remembers this "forgotten tribe." And He will not let me forget. Seldom has a forgotten people needed remembering so desperately.

A WAY TO HELP

World Vision has responded to the need of Sudan refugees with a commitment (1) to provide refugee families with a tool-seed kit with which to begin a new life, and (2) to build and equip 20 village centers that will provide vocational training for parents, a classroom for educating children, and a place for Christian teaching and worship. Many will include medical facilities.

For only \$10 you can give a family a shovel, hoe, machete, and seed to provide them with their own source of proper food.

Or perhaps the Lord will lay it on your heart to build or share in the building of a village development center. Each center will cost \$1000.

Your help now will let the suffering Nuer people know that their fellow Christians have heard of their struggle and care about them.

YES, I want to help as you respond to the need in Africa. I want to share in the building of 20 village teaching centers that will first, proclaim the gospel of Jesus Christ, and second, train refugees to better deal with their own emergency.

Here is my gift of \$_____.

name _____

address _____

city _____ state _____ zip _____

World Vision International
Box O, Pasadena, Ca. 91109

Dr. Mooneyham interviews
Pastor Moses Puot.



His Faith Could Not Be Broken

by William Kliever

Assistant to the President, International Relations
World Vision International

Moses Puot's tall, black frame stooped low as we entered the village church of mud and thatch he had pioneered years before. I paused for a moment in the semi-darkness, then took a seat on the mud pew hardened by the Ethiopian sun. As if we were now safe in the refuge of God's house, Moses told the story of persecution his Christian friends were still suffering across the border in the southern Sudan. I could feel the cracking emotion in his voice as he vividly described the genocidal activities of the North Sudan armies against the southern Sudanese, many of whom are Christians. I knew Pastor Moses had suffered much in the religious and racial war with its church bombings and martyr slayings—a war hidden behind the grass curtain which separates the Sudan from the world.

At 46 he reminisced to the 1930's when he rejected his pagan

family to attend a mission elementary school. The simplicity of his early Christian experience is a unique example of primitive Christianity.

"I discovered from a missionary that God created the jungles and grasslands and that He and His Son Jesus Christ love me and had already forgiven me of my sins." With this faith of a child Moses went deep into the bush country of the Sudan as a missionary teacher.

He denounced the sacrifices of Islam and taught the compassion of Christ. After seven years of training "Timothys," his restless spirit compelled him to get more education. His world was growing and he wanted to reach it for Christ.

After being ordained as an evangelist, Moses traveled the next seven years, winding his way through the jungles and swamps building churches. Walking 10 to 15 miles was all in a day's work.

His ministry flourished, people followed him, but with success came increased threats on his life. The northern Sudanese armies were amazed at his efforts to turn the southerners from Islam to Christianity. "Since I had a Christian name, Moses, I was considered to be anti-Sudanese."

Moses, accused of contributing to the southern rebellion, was thrown in jail and for a year suffered torture and threats of death which are now scars across his memory.

In a low gracious voice, Moses said, "God made an escape for me from prison and I fled over the border into Ethiopia. I barely missed bullets."

Today he is still carving out new trails for evangelism but now in western Ethiopia. And as we sat together on the mud pews of the village church, I looked beneath his black face with its Nuer scars and saw a man who in his suffering had passed trials and testing. "My faith could not be broken. The more I was persecuted, the stronger I grew."

He is confident that the persecution of believers in the Sudan has created a new zeal. "Many of the churches I built have been torn down and in their place are new and larger buildings. Some are still not large enough to hold all those who come."

As I sat there and listened to my black brother from a culture so different from mine, I was almost overwhelmed by his total commitment. I felt a kindred spirit with Moses as he shared his vision for world evangelism.

Then with the hot African sun penetrating the thatch roof of his church, Moses prayed, "God, allow us to go with your words to those dark places where there is no Christianity; so that we would tell them this gospel of salvation. We ask you, Father, to achieve our aim to make the world Christian, for it is the only work for a man to do before he dies."



Much of the overseas church does without the things that the church in the United States assumes as necessities. On these two facing pages, Samuel Escobar, a churchman from Argentina, reveals the dilemma facing the Protestant church in Latin America. On the following two pages Norval Hadley and David Morken share how World Vision through Pastors' Conferences is cooperating with the Latin church which is beginning to confront the problems.

In Latin America: 'THE EVANGELICAL PULPIT IS IN CRISIS'

It was almost two a.m. The theologian was sitting surrounded by pastors, missionaries, lay leaders and seminary students. In a masterful way he answered eager and acute questions about theology, ranging from Aquinas to fundamentalism.

"At last I see an intelligent conservative! I thought they were non-existent," commented a Lutheran university graduate and pastor.

A Methodist pastor added, "I have been told that the conservatives keep in their positions because of ignorance and lack of training. This combination of scholarship, good humor and evangelical zeal is something I had not dreamed could possibly exist." I had the same feeling, as did also some of my brethren from small independent churches, even if we could not verbalize it. The theologian was Bernard Ramm and the occasion was a Pastors' Conference in Cordoba, Argentina, 1961. It was my first contact with World Vision. I considered it a timely achievement to make possible such an encounter and dialogue.

There was no exaggeration in the comments about the conservatives, which are an 80 - 90 percent majority of the Protestant community in Latin America. In some of our countries the gospel has been preached for more than a century, and churches have grown at an amazing rate. But there are tremendous contrasts in the ecclesias-

Dr. Samuel Escobar is Associate Director for Latin America of the International Fellowship of Evangelical Students. He is also the editor of *Ediciones Certeza*. Dr. Escobar was one of the speakers at the Chili Pastors' Conference.

tical scene as well as in our geography. One of them directly affects the pastoral situation. We have on one hand a small elite of well-trained leaders without massive followings, and on the other hand, large masses with no leaders to follow.

1. The so-called "old line" denominations (e.g. Lutherans, Methodists, Waldensians) have made great efforts to train their ministry. Sophisticated theological training through union seminaries has created an elite of pastors able to write and lecture about Kierkegaard and Bultmann, but usually weak in their pastoral work and evangelistic outreach. Some of these denominations are decaying in theology, numbers and influence.

2. Established denominations with an elaborate ecclesiastical machinery (e.g. Baptists, some Presbyterians, older faith missions), have provided a pastorate which is technically equipped to "keep the machine going," but usually weak for theological reflection and Bible exposition.

3. In the third group we could include younger faith missions, independent groups and Pentecostals which have a ministry with very little or no formal training. But in many of these groups there is tremendous growth, evangelistic zeal and sacrificial spirit. Even an admirer of them like C. Peter Wagner, who has served for many years as a missionary in Bolivia, recognizes that "there is an appalling lack of theological and even biblical content in their sermons. The susceptibility of this huge group of Christians to the entrance of some heresy is terrifying to one who holds in high esteem the faith

once delivered to the saints.' "

A minority situation constantly challenges pastors in these three levels for dialogue and cooperation, but barriers due to cultural or training gaps hinder communication. Even worse, these hindrances are sometimes disguised as "spiritual," creating a sterile isolationism. We must be thankful then for the many times in which World Vision and other agencies have managed to bring these groups of pastors together, not only to be ministered to by gifted speakers, but also to learn from one another.

In at least four areas there is a great need to minister to the pastors in Latin America. All of them are related to an atmosphere of painful change and transformation in all areas of life.

1. **The Bible.** In December 1970, a group of Latin Americans committed to the theological task met in Cochabamba, Bolivia for the first

consultation of a continental fraternity. Most of these men have pastoral responsibilities. Their conclusion sounds an alarm note: "The way most evangelicals in Latin America use the Bible does not always coincide with the high view of the Scriptures they profess. . . . Preaching is often void of biblical substance. The evangelical pulpit is in a state of crisis. We find among ourselves a depressing ignorance of the Bible and of the application of its message to today's needs."

These pastors need periodical exposures to good Bible exposition, as well as training to do it themselves. The proliferation of outlines for messages, usually translated from English, is a proof that there is a basic inability to expound directly from the Word itself. The average pastor is not familiar with the elementary rules for personal Bible study. The freshness and excitement of daily discovering God's provision for today's crisis is absent from the life in our churches. Youth feels this lack more acutely. We should not forget that void of fresh biblical teaching, Christianity can degenerate into nothing but a formalistic religion: "opium for the people."

2. An Evangelical Theology. Unexpected and sweeping reforms inside Roman Catholicism, especially in great urban centers, is a source of new questions about identity for the average pastor. Our persecutors of 20 or even 10 years ago, suddenly become friendly and cooperative. Proposals from Roman Catholic priests for joint action in Bible distribution or civic affairs are not uncommon these days. Here and there one even finds himself shamed by the biblical literacy and personal commitment to Christ of some Roman Catholics. Why should we continue our existence as separated churches? Why should we go on evangelizing? Why exactly are we "evangelicals?"

For me there is no way to answer these acute questions, but to go back to history and to become aware of the basis of an evangelical position. If training of our pastors has emphasized the minutiae of ec-

clesiastical traffic, denominational details, or the subtleties of sophisticated post-Protestant European theologizing, they are unarmed to understand changes in Rome and to act accordingly.

The charismatic movement has created a new challenge here. An emphasis on "experience," and on certain types of experience, could well be the basis for a universal syncretism. With no intelligent

// The way most evangelicals in Latin America use the Bible does not always coincide with the high view of the Scriptures they profess. . . . Preaching is often void of biblical substance. . . . We find among ourselves a depressing ignorance of the Bible and of the application of its message to today's needs. //

application of the Scripture, the "fellowship in the experience" can go beyond Protestant-Roman Catholic ecumenism, and can include Buddhists, Hinduists, animists, spiritists and even followers of Timothy Leary.

3. Restless Youth. In a recent pastors' conference in Chile a youth leader told me: "You see it. Daily we face acute questions about cooperation with Marxists and violence in factories and universities. Most of our pastors listen quietly and almost with indifference. But if the time comes to talk about miniskirts they can even become furious. Do they not realize the world is collapsing under their feet for causes more important than the length of a skirt?" He was right. There is a generation gap in Latin American Protestantism.

Especially in the more conservative churches which were once described as the "shock-troops of Protestantism," leadership has been in the hands of illiterate charismatic leaders or authoritarian missionaries

who provided the funds. Young people in these churches today are better schooled and socially at a higher level than their parents, thanks to the influence of the gospel. They do not admit the same type of authoritarian leadership.

In case after case, successful work with youth has been due mainly to a real pastoral heart which has shown love and has admitted failures. This counts more than intellectual training and apologetic ability. But there is a great need to minister to our pastors, helping them to understand youth, understand change, and respond creatively to the challenge of a restless generation with which God can bring a revival.

4. Cooperation. Divisionism and isolationism are part of the Latin American character. The unhappy concept of "healthy competition" (capitalist style), brought by some of the newest missionary agencies, has added seriousness to an already unhealthy situation. Fighting the wrong battles of sectarianism has made many pastors unable to fight the real battles of their daily ministry. Unpredictable political and social developments could well force us to cooperate, and even to join together in church reunions of which we would not even have dreamed.

In the areas of communications, mass media, literature, theological training, long-range planning for ministry to youth, and social action, we are bound to find ways to cooperate. The alternative could be extinction.

The enthusiasm and joy that marks any interdenominational meeting in Latin America shows that a common element runs through the veins of our ecclesiastical bodies. If the atmosphere and the situation is provided, this spirit can crystalize in concrete ways of future action. I definitely know that there is hunger in the hearts of thousands of pastors for a real encounter and dialogue, and for a visitation of the Lord that will bring us together.

Such is the nature of the ministry that our pastors need.

'Jesus Is Alive!'

by Norval Hadley

From every part of Chile 500 delegates gathered for the World Vision Pastors' Conference held in Valparaiso, Chile, September 27 to October 1, 1971. Nearly every Protestant group was represented with the possible exception of an extremely nationalistic Pentecostal group who felt that *Chileno* pastors did not need to come and listen to "imported V.I.P.'s."

Dr. Richard Halverson, Samuel Escobar, and Festo Kivengere, conference speakers, all stressed the importance of love for one another in the body of Christ even though members of the body might be at opposite poles politically.

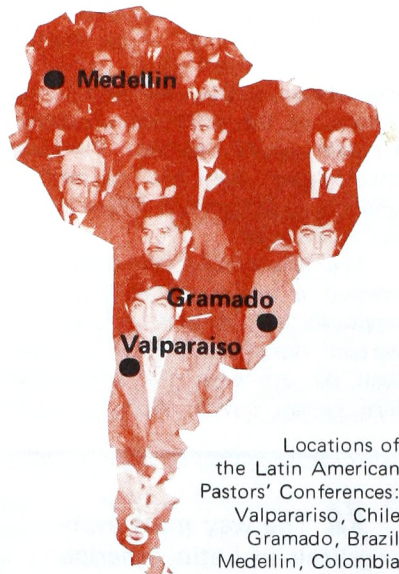
Early Morning March

Pastors stayed in hotels throughout Valparaiso, the city that was severely damaged by an earthquake in July of 1971. Every morning at eight o'clock, pastors met in the central plaza downtown for an open-air prayer meeting. After the prayer meeting they walked nearly 30 minutes through the main streets of Valparaiso singing hymns and quoting Scriptures at the top of their lungs. By Friday the parade was led by trombones, accordions, even a portable public address system, and signs declaring "Jesus Is Alive!" Needless to say the impact of the witness of the pastors on the people in the business district of Valparaiso was greatly enhanced by this daily, early morning march.

While the team was in Valparaiso, Chile, conference representatives had an interview and prayer with the Marxist mayor and the governor of the province who is a member of the radical party.

In Brazil there were just over 200 pastors, most of them from the state of Rio Grande do Sul. Antonio Elias was added to the Pastors' Conference team for the Brazil conference. He heads an evangelistic association called "The Burning

Norval Hadley, General Superintendent of the Northwest Yearly Meeting of Friends Church, served as an administrative assistant for the Latin American Pastors' Conferences.



Locations of the Latin American Pastors' Conferences:
Valparaiso, Chile
Gramado, Brazil
Medellin, Colombia

Bush." When he delivered his first message entitled "Take Off Your Shoes," he made all of us feel we were on holy ground and that God was charging us with a great responsibility for leadership and evangelism. The Rev. David Morken, another speaker on the team, said he felt every pastor in America should hear this man.

During the early days of the conference we began to hear about the outstanding work of the Rev. John Amat, a Lutheran missionary who had been very successful in a man-to-man small group ministry. At the request of several of the delegates we turned over an afternoon session to Mr. Amat. He told how God had led him in the discipling of new Christians. Mr. Amat now has 40 small groups meeting in closed sessions for training, and 60 groups meeting in open sessions. There are now over 800 whose lives are being touched by this small group ministry.

Spirit of Revival

The outstanding feature of the Brazil conference was the spirit of revival and refreshing love among the brethren. We were impressed that this is a live church with a vibrant witness and a great future.

There were over 800 delegates to the Colombia Pastors' Conference coming from every part of Colombia. This was the fourth World Vision Pastors' Conference held in Colombia and by far the largest. This is some indication of the

recent growth of the Protestant church in Colombia.

By what the committee considered a miracle, they received permission to use the small city coliseum. By jamming chairs into every corner it seated 1000. In most of the night meetings there were 1100 to 1200 people with many of them standing in the back.

In the Colombia conference there were more problems than in the previous two. Members of the team and the local committee were aware of an urgent need of prayer that God would break through. One afternoon there was circulated among the delegates an unauthorized letter bitterly criticizing the evangelical church of Colombia. The massive task of feeding delegates with inadequate facilities could have dampened spirits but God gave grace and patience. There seemed to be a building up of spiritual and prayer concern toward the last service at which God opened the dam of His grace and let a torrent of blessing flood the delegates in a moving spectacle of commitment. It was an experience I will never forget. God met the pastors and did in their hearts what concerned World Vision supporters all through the United States, Canada, Australia, and South Africa had prayed He would do.

'Lord, I do it now.'

by David Morken

Never will I forget the first two Pastors' Conferences in the war-torn land of Korea. At the time we had no way to know that this response by Dr. Bob Pierce to the refugee Korean pastors would, under the direction of Dr. Paul Rees, become a ministry that would influence the Church throughout the world.

I have had the privilege of ministering in pastor and missionary conferences for the past 25 years, many of which have been World Vision conferences. Seldom have I been so deeply stirred as in the first confer-

David Morken, World Vision Minister-at-large, was a speaker at the Pastors' Conferences in Brazil and Colombia.

ences in Korea and now again, in the fall of 1971, in the conferences in Brazil and Colombia.

In Colombia pastors came from long distances—some having to ride on muleback for days before getting to a road where they could continue by bus. A train was chartered from one section and several hundred pastors rode together.

I believe one of the values of the pastors' conferences is this fellowship. Many men come from remote places where they have been working alone—often suffering persecution and hardship—and sometimes feeling very lonely. What a joy to be able to speak to one another.

God in Our Midst

A spirit of revival, and a consciousness that God was in our midst affected each of the speakers deeply.

Dr. Richard Halverson spoke at each conference from the book of Acts. He stressed our dependence on the Holy Spirit and the importance of relationships and fellowship. In Brazil we saw pastors going to each other, sharing, weeping and bearing one another's burdens.

The pastors in Colombia had asked that I speak from one of the Minor Prophets and send them an outline which would serve as pattern for future Bible study.

One of the delegates recently wrote, "I am especially grateful for the studies that you brought us from the book of Malachi. Not least in value was the enabling of us men of Colombia to see the value of expository preaching and teaching from a book in the Bible."

Many of these pastors do not have libraries of commentaries and reference books, and daily they were encouraged to read and study the Bible. Simple instruction was given as to methods of Bible study.

Love and Gratitude

Dr. Halverson, who headed the speaking team (Dr. Rees was on medical leave having recently undergone successful surgery), and I were warmly embraced by hundreds of pastors who longed to express their love and gratitude. I have never experienced anything like it, and will never forget the men who made us know we belong to each other.

In the last service in Medellin, Colombia, Dr. Halverson felt an urge to speak on commitment from Romans 12. At the close of the service he told of an experience that the Rev. Armin Gesswein had years ago. Mr. Gesswein had experienced the revival in Norway. God had blessed him as a pastor in Long Island and he was traveling to California for the first time. He had to change trains in Chicago.

While walking through the huge railroad station in that city, he saw a dear friend, a minister known throughout the world. As they met, this friend began to share some precious thoughts on Romans 12: 1, 2. As they parted, Armin stood in the center of this busy station, bowed his head and said, "Lord, I have studied this Scripture, I have written about it. I have taught it. But I have never done it." Then with his foot he made a cross on the floor and standing on this cross he said, "Lord, I do it now."

Dr. Halverson asked the pastors to join him in committing or recommending their lives to God as a living sacrifice by making a cross on the floor, standing upon it, and doing it right then. One by one, pastors stood until it seemed all the delegates were standing. It seemed like holy ground. We were standing in the presence of Jehovah.

After a long time of silence, whispers of prayer could be heard along with weeping, and gradually the sound of prayer grew and swelled into a beautiful harmonious crescendo until I felt the whole church in Colombia was standing there making a new commitment to our Lord.

Heaven came down. A moment like this is felt for all eternity. Thank God with us for what He is doing throughout Latin America. (11)

Can we help you say it?

Have you ever been deeply touched by something and when you tried to tell a friend, you found you could not communicate the feeling? It is a common frustrating experience. We cannot seem to express what we are feeling.

World Vision receives requests from concerned people for "helps" to communicate what they feel about the needs in the world and God's love for His people.

The next page is what we hope will be just such a "help": a poster, a visual aid, to communicate the need of many children and adults in today's world. It is bound in the center of the magazine so, with careful removal, you will have a 11 x 16-inch color poster for display in your church, club, or home.

We hope it helps you say, "I care."

In future issues we will try to serve you in other ways, helping you express your concern to others. We would appreciate your comments and suggestions. What are your needs? What would be "helps" to you?



I was hungry
and you formed a humanities club
and discussed my hunger.
Thank you.

I was naked
and in your mind
you debated the morality of my
appearance.

I was homeless
and you preached to me
of the shelter of the love of God.

I was lonely
and you left me alone
to pray for me.

You seem so holy,
so close to God;
But I'm still very hungry,
and lonely,
and cold.



I was homeless

...the night I found out I was
homeless. I was 12 years old and
living in a foster home. I was
told that I had to leave the next
day. I was given a few minutes
to pack my things. I was told
that I had to go to a shelter.
I was told that I had to go to
a shelter. I was told that I had
to go to a shelter. I was told
that I had to go to a shelter.

I was tricked

...the night I found out I was
homeless. I was 12 years old and
living in a foster home. I was
told that I had to leave the next
day. I was given a few minutes
to pack my things. I was told
that I had to go to a shelter.
I was told that I had to go to
a shelter. I was told that I had
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that I had to go to a shelter.
I was told that I had to go to
a shelter. I was told that I had
to go to a shelter. I was told
that I had to go to a shelter.

I was hungry...

"Three hundred million children under the age of five, are now living in such bad conditions that it is physically and mentally impossible for them to recover from those conditions and grow up into normal adults." That is one of the "facts of life" we sometimes glibly toss around—three hundred million unnecessarily handicapped children. Millions of children each night going to bed hungry. Many Americans who suffer from the opposite problem of overeating, often find it difficult to relate to such nutritional need.

We are beginning to realize that food with proper nutrients, especially protein, can make the difference between a bright, alert child and a dull, sluggish child. Research has also revealed that attitude and emotional problems are linked to poor nutrition. Food of the right kind is one of the prime needs in today's world, especially among children.

Milk and high protein foods are the most urgently needed. In World Vision children's homes, day-care centers, and schools, needy children receive food. In homes it is the usual family-style meals. In

day-care centers and schools, nutritional care is in the form of a noon meal or snack. In the extensive school program in Vietnam, World Vision has special high protein biscuits baked at local bakeries. These biscuits are then distributed to World Vision schools as snacks for the children.

A prime concern among the 10 million East Pakistan refugees is milk for children. Malnutrition makes the little ones easy prey for diseases that fester in the refugee camps. World Vision is currently working among the refugees with milk feeding programs and provision of hospital care for malnourished children.

Food of the right kind is a prime need of the children of the world and a prime concern of World Vision's childcare program which feeds 33,000 needy children a day.

I was naked...

Adequate clothing, culturally acceptable, is for the American, Canadian, Australian or Western European, a matter of style and taste. For many Third World citizens—refugees, young children and poverty-bound workers—it is a matter of survival and health.

Right now as you read this,

refugees in India are dying unnecessarily because they lack warm clothing and blankets.

Among World Vision Kits is a pajama kit which is used for children, especially Vietnamese refugee boys and girls. These kits provide basic clothing so the children can attend school.

Such need is difficult for a Westerner to grasp. Yet for so many, inadequate clothing is a daily fact of life.

I was homeless...

Life without a home: 23 million refugees and countless orphaned and abandoned children know what it is like to have no place of "their own." No place where they are wanted.

The abandoned child and the refugee are at the mercy of people around them. Whether they live or die may well depend on the love of a single individual or group who is willing to say, "I will make a place for you."

Through World Vision, 33,000 needy children have sponsors—individuals who are willing to say, "I care." Through World Vision, individuals give money and goods to sustain the life of the refugee. They give to say, "You are not forgotten."

Life without any place to sleep



at night. . . life without adequate shelter. . . life exposed to storm and disease can be changed if people will care.

I was lonely...

The feeling that no one cares is a common experience. Loneliness—emptiness—is no respecter of pocketbooks.

At World Vision, while acting as a channel for people's concern to the needy of our world, we have discovered that the gifts of sharing are two-way. To help an individual is to share in his life. Sponsorship of a needy child is rewarding to the sponsor as well as to the child. And to share in the name of Jesus Christ is to know that you have been used to change another human being's life for the better.

A child says, "I am hungry. I am naked, I am homeless. I am lonely." But something *can* be done. You *can* change a life.

Children are still waiting for a sponsor. Is one waiting for you?

I would like to sponsor a needy _____ boy/ _____ girl.

Enclosed is \$_____ for _____ month(s).

I understand that sponsorship is for one year, that it is \$12 a month and that I will receive a photo and information about my child and correspondence from the child.

_____ name

_____ address

_____ city _____ state _____ zip

4101/H21-003

The enclosed, postage paid envelope is for your convenience.



Evangelistic Thrust in Southeast Asia

Southeast Asia will provide the setting for the first World Vision evangelistic crusades in a decade when Dr. Stan Mooneyham, president of World Vision, and his team conduct special meetings in the Philippines and war-torn Cambodia in March and April.

Preparations are in full swing in the Philippines under the direction of Jun Galope, who is coordinating planning for local sponsoring churches. The World Vision crusade is in cooperation with the "Christ the Only Way" campaign, an extensive five-year saturation evangelism program. Area-wide crusades are scheduled for the last week of March and the first week in April in Tacloban and Zamboanga on the island of Leyte. In mid-April, the Mooneyham team will conduct the first public evangelistic crusade in the history of Cambodia, scheduled for the national theater in the capital city of Phnom Penh. World Vision has been involved in the new republic during the past 20 months, supplying over \$500,000 worth of medicines and other relief goods. The international Christian service agency has been granted permission to build in Phnom Penh the first Christian institution in the country,

a hospital, on a choice piece of property provided by the government.

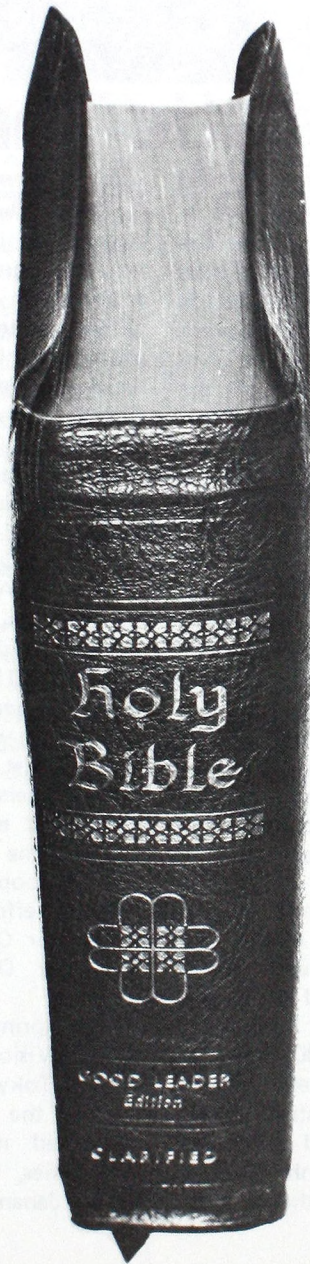
The country of seven million people numbers fewer than 600 national believers. The World Vision crusade is part of a forward thrust by the tiny Christian population which has seen three new churches established in Phnom Penh during the past year.

Joining Dr. Mooneyham for the Southeast Asia meetings are the Danniebelles, an exciting contemporary musical group from San Francisco. Their warm presentation of contemporary gospel music grows out of a warm relationship with Jesus Christ. Each of these ladies has a personal commitment to Christ and to the spreading of His gospel. The Danniebelles have recently cooperated in such soul-winning efforts as "Young Life," Youth for Christ, Campus Crusade, and the Oakland Billy Graham Crusade.

The spring meetings are the first World Vision crusades since the 1961 Tokyo Christian Crusade. During the fifties, World Vision sponsored major crusades in the Philippines, in Seoul, Korea and in Osaka, Japan.



THE ESSENTIAL LINK: PRAYER & MISSIONS



"Pray for missions!" "Remember our missionaries!" "Keep the mission in your prayers!" Why these continuing pleas? A look at their biblical base reveals a link between prayer and missions which is unexpedient.

The Bible is still the greatest missionary book ever written. Its total thrust, spirit and message is missionary. The whole missionary program of Christianity rests upon the Bible for its justification, impetus, and continuation. And running through the Bible in a divine partnership with missions is a pageant of prayer—prayer which forms a panoply of power for the missionary and the entire missionary movement. The chronicle, by precept and example, sounds a bugle call summoning all Christians to prayer for missions in a grand succession which encompasses all the centuries since the Great Commission was first uttered.

The Greatest Challenge

God Almighty's greatest challenge for this age is the evangelization of the world. By evangelization we mean preaching the gospel in depth to all nations and tribes in accordance with two passages in Matthew, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (28:19-20), and "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (24:14).

John 3:16 summarizes the message of the Bible and the purpose for Christ's coming into the world. God's prayer program for missions is suggested in Psalm 2:8: "Ask of me, and I shall give thee the heathen [the nations] for thine inheritance, and the uttermost parts of the earth for thy possession." This is a promise to the Messiah and the Messiah's followers.

A program for missions was only dimly understood in the Old Testament times, but God's intention of bringing the nations to know and serve Jehovah is often mentioned. God's word to Abram was: "... in thee shall all the families [the nations] of the earth be blessed" (Gen. 12:3).

Dr. Faris Whitesell, professor emeritus at Northern Baptist Theological Seminary in Chicago, taught preaching, pastoral work, and evangelism there for 40 years. He is the author of several books.

PART I: IN THE BIBLE

The divine purpose in making Israel the chosen people was not to limit God's blessings to them alone, but to make Israel a witness to the other nations and a channel through which He could give the world the Scriptures and the Messiah.

Missionary work seems to prosper in the measure that believers pray for it. Our responsibility is staggering.

Abraham's intercession would have saved Sodom if there had been only 10 righteous people there (Gen. 18:17-33). He left us an enduring example of perseverance in prayer.

Joseph was Jehovah's missionary in Egypt. And 400 years later Moses and Aaron were God's missionaries to stand before Pharaoh to prove by signs and wonders that the Lord God was the only true and living God.

Isaiah was a remarkable missionary prophet. He saw the nations blinded to the true God, and predicted that the Lord would destroy the covering cast over all people and the veil that is spread over all nations (Isa. 25:7). He was the greatest Messianic prophet. He foresaw the Messiah coming as a light to the Gentiles (Isa. 42:6), and Gentiles coming to the light and kings to the brightness of His rising (Isa. 60:3).

Daniel was a powerful missionary statesman in Babylon who won several Gentile rulers to faith in Jehovah. The regularity of his prayer life was one of his outstanding characteristics.

Jonah was a reluctant missionary to Nineveh. He hated that cruel city and ran the other way, but God compelled him to go to it with a message of repentance.

Malachi, the last book of the Old Testament, gives us a picture of heathen nations honoring Jehovah. The prophet writes, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts" (Mal. 1:11).

"Thy Kingdom Come."

It can be said that Jesus came from heaven to earth as His Father's missionary. At His baptism Jesus was doubtless praying about this vocation (Luke 3:21). He later taught His disciples to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven" (Matt. 6:10). This is truly a missionary plea, and its answer will see the completion of the missionary task.

The "Golden Rule" (Matt. 7:12), has missionary implications. The greatest favor we can do for others is to give them the gospel just as we would wish them to give it to us if we did not know it.

Likewise, the great commandment of love contains an implicit missionary imperative. If we love the Lord God with our whole hearts and our neighbors as ourselves (Matt. 22:37-39), we will be eager to take the gospel to every creature.

Jesus prayed for future generations of believers

when He prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). He thus prayed for recipients of a missionary word.

As the Good Shepherd, Jesus spoke of outreach: "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

Jesus asked His disciples to look upon the whitened harvest and go in and reap (John 4:35-36), and in a further use of this symbolism He set forth the essential link between prayer and missions: "Pray ye the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:38).

When we come to the book of Acts, we find that its atmosphere is one of prayer. The apostles, or the "sent ones," wished to concentrate their energies on prayer and the ministry of the word (Acts 6:4).

Peter was at prayer on the housetop when God showed him that he should go to the Gentile Cornelius with the gospel, and Cornelius in turn was praying when God directed him to send for Peter.

Prayer and Some Momentous Consequences

The church at Antioch in Syria was fasting and waiting on the Lord when the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). Paul's fateful, historic ministry to the Gentiles was opening. He was doubtless in prayer when a vision appeared to him in the night saying, "Come over into Macedonia and help us" (Acts 16:9), and thus came the gospel to Europe.

Paul prayed constantly for his converts. To the Romans he wrote, "...without ceasing I make mention of you always in my prayers (1:9), and to the Philippians, the Colossians, and the Thessalonians he wrote of similar prayers. He often in turn asked his converts to pray for him. He asked the Romans, "that ye strive together with me in your prayers to God for me" (15:30). The great missionary statesman urged the Ephesians to be "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me..." (6:18-19). He pleaded with the Thessalonians: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified (II Thes. 3:1). He testified to the Corinthians of God's delivering him from death in Asia, but adds: "Ye also helping together by prayer for us" (II Cor. 1:11).

Paul, Peter, James, John, and Jude, all ring the changes on prayer—prayer for workers, prayer for guidance, prayer for open doors, prayer for victory over Satan and evil men, and prayer for the churches.

The last prayer in the Bible, "Even so, come, Lord Jesus" (Rev. 22:20), is really a prayer for missions, for He will come to reign upon the earth with His saints to complete the divine missionary program.

"Even so, come, Lord Jesus."



globe at a glance

East Pakistan— Pakistan Christians Flee; Missionaries Stay, Evacuation Possible

No missionaries had been harmed or evacuated from areas involved in the Pakistan/India conflict, at the time of this writing. Mission schools had been closed previous to the outbreak of fighting.

Many Pakistan Christians, lacking the immunity given a foreign missionary, had fled to India.

Bishop Chandu Ray, director of the Coordinating Office for Asian Evangelism and a Pakistani himself, reported:

"I visited East Pakistan between the two cyclones that struck the Bay of Bengal. The Liberation Army (East Pakistan guerrillas) had under its control a number of islands which were hit by the cyclone last year, particularly in Barisal-Patuakhali area.

"These liberation forces, undoubtedly supplied with arms by outside powers, had also a great deal of control over railways and roads bordering Assam and Lushai Hills. It is about this area that the Rev. Ian Brown of the New Zealand Baptist Society remarked that 'our church at Brahmanbaria now consists of only one family and an elderly woman who was too sick to move when the people fled.'"

Ray continued: "I met with a number of missionaries and pastors in that area and the story was re-

peated. They also said that on the northern border more than 80 percent of the Christians have now fled to India."

The majority of refugees were Hindu until August and September when Christians began to flee to India.

Miss Eva den Hartog, a Dutch Salvation Army major, who heads a small field hospital of 80 beds with mostly dying patients, is stationed in India near a refugee camp of some 240,000 people. She reports that though most of the patients are suffering from intestinal diseases like cholera, there are no toilet facilities either in the hospital or the camp.

Many of Miss den Hartog's patients asked her why she was doing what she did. Often someone would say enviously: "I see that God is good for the white people but He has forgotten us."

Once, when she was able to give a dying man a mattress (aid from American Mennonites), he said: "I give thanks to your God." In a few words she told the man about Jesus Christ who is the Son of God, who came to suffer for us and with us. She added that she loved God because she had met Christ. The man sighed: "It's not likely that I will meet Him." He died two days later.

Miss den Hartog said that she does not see a future for the refugees unless people in the West

become decidedly more concerned.

(For more on this situation and how you can help, see page 21.)

Indian Evangelists Died in Flood

Twenty-one traveling Baptist evangelists died in the tidal waves that struck Orissa in October. The evangelists, who had permits to distribute tracts but not to preach on the streets, were working with the Seventh Day Baptist Conference of India.

Lutheran Pastor Honored in Korea

Colonel Oscar L. Sylwester, a 48-year-old Lutheran Church—Missouri Synod pastor with more than 18 years in the military chaplaincy, was named Outstanding Base Chaplain of the Year. He was honored for introducing innovative study and worship programs, for developing effective lay leadership and for promoting Korean-American friendship.

Last Known Missionary in China Dies

Loyal Houlding Bartel, a missionary who did not leave China when the Communists took over, is reported dead. The last word from him was heard April 5, 1971 when he acknowledged a gift.

God in Small Type

Russian Nobel Prize winner, Alexander Solsjenitsin, must write the name of God in small type, if he wants to publish in Russia his newest novel *August 1914*. (It has

Dr. Worvis



already been published in Paris.)

In his introduction Solsjenitsin calls the censorship orders "an atheistic narrow-mindedness." He adds: "If we write the names of regional officers and of the Communist secret police with capitals, why shouldn't we use capitals for the highest creative power of our universe."

Bibles from a Vending Machine

A vending machine in Brussels drops copies of the four Gospels when a Belgian 10-franc coin (about 20 cents) is inserted. The books are available in French and Dutch. The director of the Belgian Bible Society placed the machine outside a Bible society office near a major bus and trolley stop. He reports that about 100 Gospels a month are dispensed through the vending machine which once offered candy and cigarettes.

Two Views on Bibles in Communist Europe

A Dutch pastor and a medical doctor spent three days in a Bulgarian prison when they were caught smuggling 200 Bibles into the country. When released the men stated that they tried to smuggle the Bibles because "it is illegal to possess a Bible in that country, and the police confiscate all the Bibles they are able to discover."

Yet theologians of the Bulgarian Orthodox Church, the Roman Catholic Church and Protestant churches have just completed the translation of the New Testament. The European Bible Societies have

already bought paper for 50,000 copies. Printing is to begin as soon as the societies have checked the translation.

Though smuggled Bibles are being seized, there are legal ways open to print and distribute Bibles in many of the Eastern Communist bloc countries.

Last year 100,000 Bibles were distributed among the members of the Orthodox Church in Romania. Last May 70,000 Czech Bibles were imported to Czechoslovakia and divided among 11 Protestant churches for distribution.

Christians Banned from East German Higher Education

Equal right to higher education, although provided by the East German constitution, apparently does not apply to Christian youths, according to reports reaching West Berlin. Church sources in East Germany claim that Christian young people are largely barred from high schools and other institutions preparing students for universities. The situation has apparently worsened in recent months.

Missionaries Ask Help to Continue Ethiopia Work

Due to a cutback in funds the Commission On Ecumenical Mission And Relations of the United Presbyterian Church in the U.S.A. has decided to remove 30 missionaries from Ethiopia before the end of 1972. The missionaries of the Reformed Church and the United Presbyterian Church are making


plans for what should be done.

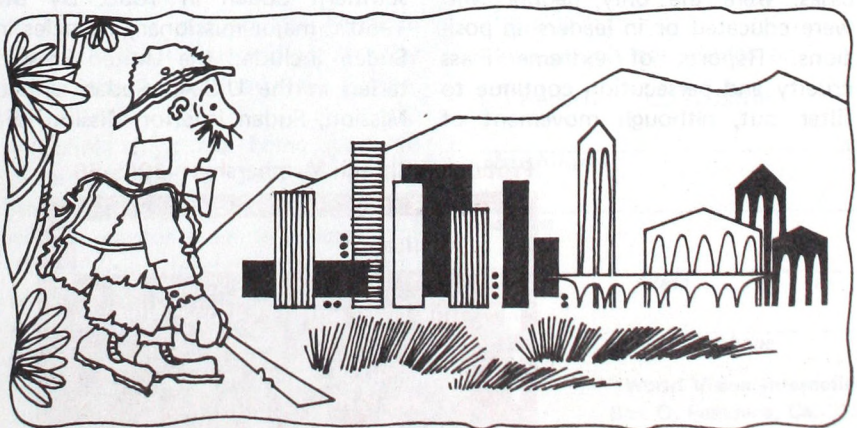
"A proposal is being put forward to challenge both denominations to find a formula which will allow those churches which share the missionaries' concern to provide personnel and funds to implement the evangelization plan over the next 10 years," a plea from the Ethiopian missionary spokesmen read.

They close by saying, "This reflects the concern we share that we do not fail in our commitment to the unfinished task given us by our Lord Jesus Christ."

Churches Struggle with Government in Rhodesia

A Methodist Church in Rhodesia is going into copper mining. To insure that the revenues of the copper are used to improve living conditions of the black people in the area, the church outbid a large company for the land. The church is to invite a mining company to do the work but the company must agree to certain requirements which will assure that the blacks receive profit from the work.

The Roman Catholic Church in Rhodesia has broken a temporary "truce" it had with the government. The government had demanded that the predominantly white Catholic schools should restrict the number of black students to six percent of total enrollment. However the Catholic bishops have declared that they will go ahead and admit pupils "purely on the basis of merit, regardless of race." 



facts of a field

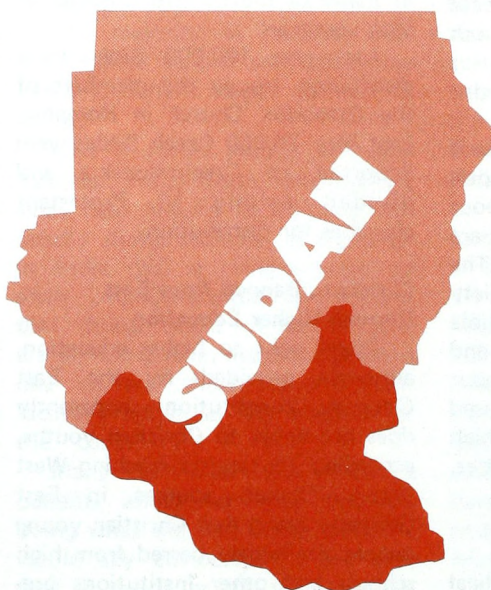
Compiled by MARC, a division of World Vision International

Status of Christianity: Christians in the Sudan are a persecuted minority and the small church is struggling to survive the onslaught of the Muslim majority. Many churches have been destroyed, many Christians have fled as refugees to neighboring countries, and all foreign missionaries have been expelled.

National Church: Christianity was first introduced into the Sudan from Egypt and gained acceptance in the sixth century. Later, under Arab rule, virtually all Christians were eliminated until the seventeenth century. The current number of Christians in Sudan is not known, but they probably do not exceed five percent of the population, and most of them live in the southern third of the country.

The 1968 *World Christian Handbook* (the data of which refers to about 1965-66), lists nine Christian churches (including Roman Catholic) with a total community in the country of over 500,000. However, perhaps half of these have fled into neighboring countries. The largest Protestant church in Sudan has been the Episcopal Church (Anglican).

An organized rebellion against the central government broke out in 1963, and in the course of fighting and reprisals, perhaps as many as 500,000 Sudanese have been killed. Christians have been particularly singled out since they, in many cases, were the only people who were educated or in leadership positions. Reports of extreme mass cruelty and persecution continue to filter out, although movement of



VITAL STATISTICS

Capital: Khartoum (160,000 population).

Area: 967,500 square miles. Largest

nation in Africa and almost one-third the size of the United States. Population: 15.6 million (1970 estimate).

Population Growth Rate: Approximately three percent annually.

Population Density: Approximately 16 persons per square mile but unevenly distributed, with two million concentrated near Khartoum.

Ethnic Composition: Population is composed of two distinct cultures—Muslim Arabs in the North; animistic and Christianized Negro tribes in the South.

Languages: Arabic and 30 major tribal languages.

Literacy: Estimated 10 percent.

Economy: Mainly agriculture and livestock. Per capita gross national product less than \$100.

History: A collection of small independent states until conquered and unified by Egypt in 1821. Under joint Egyptian-British administration 1899-1953. Became independent in 1954.

Government: Essentially a military-dominated, highly centralized government.

Religion: About 65 percent Muslim, 30 percent animist and five percent Christian.

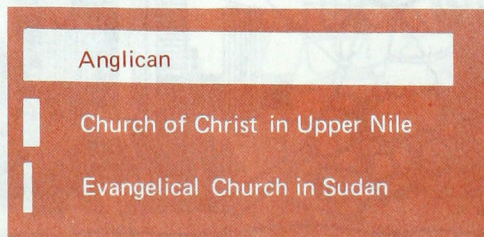
foreigners into southern Sudan is restricted. An estimated 200,000 refugees, including many Christians, have fled to neighboring Ethiopia, Central African Republic, Democratic Republic of Congo, and Uganda.

Foreign Missions: The Church Missionary Society of Britain was the first Protestant mission to Sudan in recent times, sending workers to the southern Sudan in 1899. By the 1950's, major missionary agencies in Sudan included the United Presbyterian in the U.S.A., Sudan United Mission, Sudan Interior Mission, the

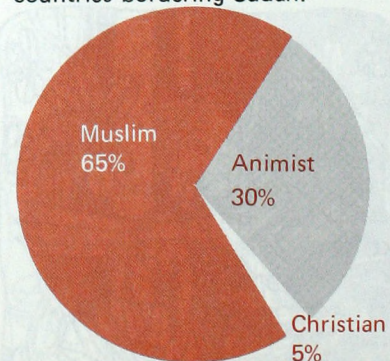
African Inland Mission, as well as the Church Missionary Society.

Missionary work was difficult from the outset. Medical and educational ministries emerged as the primary approaches to the people, many of whom were seminomadic. Foreign missionaries were expelled from southern Sudan in 1964, and from the country as a whole by 1971. Some missions continue to work with Sudanese refugees in countries bordering Sudan.

Protestant Church Memberships 1965-66



50 100
Thousands of Members



Religious Affiliations

Amid the worst refugee crisis in modern history, India experienced the heaviest monsoon floods in many years. World Vision, already involved in projects aiding the refugees, extended to flood victims an immediate money gift, medicines, food and blankets. Funds were also provided for purchasing wheat and maize seedlings to plant as soon as flood waters receded. Rice was later bought to insure a rice harvest by August 1972.

At one distribution center, a church and mission station in Manihari, the church bell rang at five p.m. to notify the flood victims of the seedling distribution. They gathered at the building which has been a "temporary" home for 300 flooded out people. Rose Nawalker, World Vision representative, reports, "Soon a hymn of praise ascended as the tribal pastor led in evening prayer. As we picked out our path through the slush to the World Vision jeep, I was reminded in the darkness of the evening of the hymn 'The sun that bids us rest is waking our brethren 'neath the western skies. And hour by hour fresh lips are making their songs of praise to God on high.' As you wake may you know that your morning brought hope to these farmers to whom you sent your 'flood gifts' through World Vision."

CAMBODIA

- The Evangelical Church of Cambodia is establishing a new orphanage in Phnom Penh which World Vision is to sponsor.
- World Vision continues to send medical and relief supplies for refugees and war victims.
- Hospital plans under way: ground-breaking set for dry season 1972, probably around October.

HONG KONG

- A secondary school program has been established on Hong Kong's largest outer island, Lantau. It's the island's only secondary school.
- A New Territories school has been set-up near the Red China border.

INDONESIA

- New work is being established in South Sumatra and West Kalimantan, primary emphasis on childcare.
- An Educational Endowment Fund has been initiated to assist the scholarship program.
- Director Gene Daniels anticipates a greatly expanded program in 1972, including Christian education, Bible correspondence courses, cassette and radio work, and community development projects. Some programs are now functioning, and Daniels hopes to broaden their outreach and expand into new efforts.

KOREA

- An Educational Endowment Fund is now functioning. The cost of education is constantly rising.
- Two childcare pilot projects are under way. The first is sponsorship

of children among families of leprosy patients. Second is a "family helper project" among widows.

LAOS

- The childcare program is being expanded with major emphasis on the hostel projects.
- World Vision is working with the Minister of Social Welfare in a drug addiction rehabilitation program.
- Work among refugees is being expanded due to escalation of war.

PHILIPPINES

- The Mel Van Peursems are making good progress in the development of a "Food for Work" program. Mel is also surveying areas of need for emergency relief.
- World Vision has given assistance to the evangelism program being sponsored by the Evangelical Churches of the Philippines.

TAIWAN

- The new office in Taipei is running smoothly under the direction of Mr. Paul Wai.
- A well is needed for the Puli Hospital—this outstanding facility serves the needy mountain people.

VIETNAM

- Scholarships are being given to some outstanding Christian university students.
- The teacher training program for World Vision teachers is reported to be one of the best in the country.
- Gene Ainsworth reports that three new locations are being developed for street boys—Danang, Nha Trang and Saigon.

The Pakistan refugees: hope or despair?

The growing plight of Pakistan's refugees may well prove to be the greatest tragedy in recorded history.

Dr. Stan Mooneyham has recently returned from this agonized area with an accurate eye-witness report for our American churches. It is in the form of a documentary, color-sound film strip entitled THE PAKISTAN REFUGEES: HOPE OR DESPAIR? The film strip is available cost free, direct from World Vision.

The 16-minute presentation graphically illustrates the desperate plight of the Pakistan refugees and offers a positive course of action to those who would follow Christ's call in the meeting of human need.

To assure showing, please return the following coupon today!

Dear Dr. Mooneyham:

We want to see what our church can do to ease the suffering of the Pakistan refugees. We understand that our only obligation is to take a free-will offering at the showing which will be directed to the Pakistan refugees either through our existing church agency or World Vision. Please reserve the following dates for our showing of PAKISTAN REFUGEES: HOPE OR DESPAIR?

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"Pilgrimage of Pity"

The march of history in eighteenth century Europe turned up one of the least known but most remarkable missionaries of all time. His mission was to the forgotten men and women of the prisons and asylums. Whether in Britain where he lived or on the Continent where he traveled, the conditions that confronted his investigating mind and his inflamed sympathies were incredibly revolting. In most cases inmates of both sexes were thrown together in one filthy enclosure, without ventilation, sanitation or light. Epidemics and pestilences took an appalling toll. Corpses might be left for days without removal, and by that time no removal was of any avail because the rats had devoured them.

Chaos of Cruelty

The defenseless wretches—the "Guilty," the "Not Guilty" (in many instances) and those waiting for trial—could not as a rule gain the slightest relief from their tortures excepting by bribing the jailers. It was this "chaos of cruelty," to use a phrase coined by the English historian Green, that lit the fires of Christian compassion in the soul of John Howard.

Howard's conscious conversion to Christ took place when he was 24, in Naples, Italy. He had begun to feel indignation against the foul excesses of injustice; now he was to feel the high compulsion of Christ's love. His ministries were two-pronged. On the one hand, he channeled Christ's compassion to the victims of jailers' venal callousness and of society's unconcern; on the other hand, he went before parliaments and kings and other officers of state to stab them with the facts he had marshaled and to appeal to their sense of decency and justice. Reforms followed—long overdue.

To the surprise of no one who knew John Howard, his death, at 63, resulted from a malignant disease he caught while ministering to an infected inmate in southern Russia.

John Wesley called him one of the greatest men of his time. When a statue of Howard became the first of many to be displayed in St. Paul's Cathedral, London, Dean Milman declared that no man had done as much as this evangelist of mercy to alleviate the misery of the world.

As for Howard's own view of his death, he had left instructions that at the funeral a sermon should be preached from the text, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

Dauntless Persistence

A summary of this amazing man's career in mission was given long afterward by the Australian writer Frank Boreham: "With as high a courage as has ever been displayed upon the battlefield, he dauntlessly persisted in his pilgrimage of pity."

"Pilgrimage of pity!" The phrase, although melo-

dious and colorful, needs interpretation. Pity all too often carries overtones of superiority and condescend- ingness. Sympathy is a better word, yet it has its own limitations imposed upon it by cultural usage. It suggests a sharing of grief in an hour of death. The best word is compassion, meaning *to feel with*. In origin, to be sure, sympathy means the same; its weakness is its somewhat specialized use.

Authentic Christian compassion is love, with its insight and concern, projecting itself into situations of crying human need by means of that delicate mechanism called *identification*.

It is Ezekiel saying, "I sat where they sat"—descriptive of his preparation for ministry to the most wretched of the Hebrew captives in Babylon.

It is St. Paul crying out with a rhetoric that is not empty, "Who is weak, but I share his weakness? Who is caused to fall, but I burn with indignation?" (Coneybeare).

A Chance to Change

It is Chief Justice of the Supreme Court, Warren Burger, addressing himself to the responsibility of fellow jurists the nation over:

We take on a burden when we put a man behind walls, and that burden is to give him a chance to change. . . . If we deny him that, we deny his status as a human being, and to deny that is to diminish our humanity and plant the seeds of future anguish for ourselves.

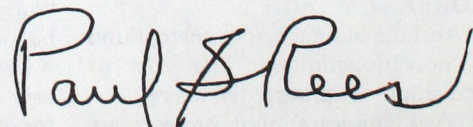
That soberly sensitive comment by our premier judge (whose insight and concern spring from his own investigation of court congestion and prison callous-ness) stands in sharp contrast to the mood of one reader who, as though totally detached from the monstrous tragedy, wrote the editors of *Time* after the Attica killings:

Your feature article on Attica Prison made me want to vomit. What do you think the troopers should have attacked with—ice cream cones?

Where is the burning compassionate concern that, in the name of justice, will demand reforms within the prison system and, in the name of Christ, will offer regeneration to those who, even when reforms are put into effect, need to be personally remotivated and socially reoriented?

Who is for a "pilgrimage of pity?" Not *condescend- ingness*, let it be repeated, but *identification*!

That is at the heart of mission—whether in Attica, New York, or on the India/Pakistan border, or in the southern Sudan of Africa.



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World Vision International
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