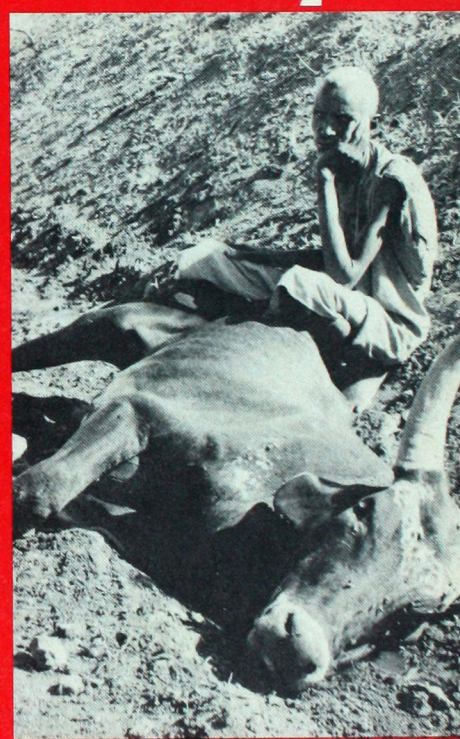


# world vision



## Destitution in a Land Rich in History

# ETHIOPIA



Contributors to this issue include:

**Henry A. Barber** describing Ethiopia's present anguish

**William S. LaSor** looking to Ethiopia's colorful past

**Ted W. Engstrom** setting forth guidelines for charitable giving

**Carl F.H. Henry** portraying mankind's hunger for hope

# The Forgotten Land

*The Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten.*

—Edward Gibbon

*If it wasn't for myopia, we could see to Ethiopia.*

—Anonymous

It has usually been easy to forget Ethiopia—largely because of geography. Travelers have been struck by the bleak grandeur of range after range of mountains pushing to the horizon like towering waves of a gray, frozen sea. An impregnable mountain fastness, Ethiopia (sometimes called Abyssinia) remained unconquered for almost three thousand years, retaining her independence even during the peak of the European grasp for African colonies.

Then came Mussolini in 1935. Haile Selassie pricked the conscience of mankind, but his fervent appeals to the League of Nations for effective action against Italy were in vain. After heroically leading his troops in the field, he fled the country, going first to Jerusalem where Ethiopian monks had over the years been crowded out of the Church of the Holy Sepulcher and onto its roof, location of their monastery. (Haile Selassie's name means "Power of Trinity.") He has great influence in the Ethiopian Orthodox Church, which is not a part of Eastern Orthodoxy but has close ties with the Coptic Church in Egypt, with which it shares a Monophysite Christology [see pp.10, 18]. A devout man, he has personally subsidized a school in Addis Ababa for the training of missionaries for Africa south of the Sahara.)

The Emperor went from Jerusalem to England and then back to Khartoum where he organized the British and Indian reconquest of his country—aided by Ethiopian guerrillas—resuming his throne in Addis Ababa early in 1941. Years later he sent Ethiopian troops to fight in Korea because, as he said, other nations had aided *him* in the period of Italian occupation.

Today his land confronts an invasion of another kind—a continuing incursion of drought and famine (pp.4, 9) which have laid waste much of the country in a way foreign troops could not do. Until recently it was the "forgotten famine"—Ethiopians are a proud race and it is difficult for them to ask help from outsiders. Delay in asking only intensified the crisis. West Africa's drought drew incomparably more outside aid. It is now

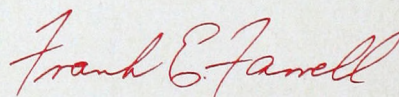
World Vision's great privilege to be able to extend help to a people who receive it only out of necessity, but gratefully (p.8).

There have been periods in the past when Ethiopia has had to break out of her isolation and seek help from outside. Historically, she represents a Christian island in a Moslem sea. Maintaining this status has not always been easy. For a time in the sixteenth century it seemed that "the rising tide of Islam, drawn by the crescent moon of Turkey, was about to engulf the last outpost of Christian Africa." And Ethiopia had to appeal for help to the Portuguese, who had explored part of the mountain kingdom in a search for the legendary Prester John, said to be the 500-year-old Christian king of a fabulous realm who had sworn enmity to Islam. The Portuguese reported finding a church at every crossroads. Later, they returned to help drive out the troops of the Somali general, Ahmed Gran, which with Ottoman help were ravaging Ethiopia in the name of Islam. The Moslem Holy War was thus thwarted, the Portuguese allies being led by the son of explorer Vasco da Gama.

Looking further back to Bible times, one thinks of the Queen of Sheba (Josephus called her the "Queen of Egypt and Ethiopia") who made the long journey north to seek Solomon's wisdom. Our Lord commented: "The queen of the south. . . came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here" (Matt. 12:42). One thinks too of the Ethiopian eunuch, Secretary of the Treasury "under Candace queen of the Ethiopians," who had come to Jerusalem to worship. He asked Philip for help in understanding Isaiah's words on our Lord's sacrifice of Himself "as a sheep to the slaughter." (Acts 8:32). He believed and entered the kingdom of the One greater than Solomon. Tradition has it that he went home and evangelized Ethiopia. Modern Ethiopians consider his conversion a fulfillment of Psalm 68:31: "Ethiopia shall soon stretch out her hands unto God."

Today Christians everywhere should be in prayer for Ethiopia that her appeal to the outside world for help may be coupled with stretched-out hands to God for His help—that she may receive both physical nourishment and spiritual awakening—that hers may be the milk of Paradise—that we may see, by God's grace, fulfillment of Keats' words:

*I saw parch'd Abyssinia rouse and sing.*



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## world vision

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# globe at a glance

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

## Asia

**NEW DELHI, India** — India's Supreme Court has upheld the constitutional right of "religious and linguistic minorities" to "establish and administer educational institutions of their choice." The decision voids provisions in the University Act of 1949, which was modified last year to allow a state-run university to intervene in the affairs of colleges and private institutions affiliated with it. According to the Chief Justice, "the minorities would feel isolated if they were prohibited from establishing and administering educational institutions of their choice aimed at giving their children the best general education." The decision will probably also affect several School Educational Acts recently passed in various states establishing outside tribunals "to advise in the running of private schools and colleges" and requiring minority-run schools to give priority to teacher candidates supplied by government employment agencies.

## Africa

**LAGOS, Nigeria** — Until recent years, virtually all education in this country was conducted by Protestant, Roman Catholic and Moslem religious groups. The situation is about to change and, understandably, religious leaders throughout the country were troubled to learn recently that the Nigerian government intends to carry out plans to nationalize all private schools.

According to the education chief of this state, the government is grateful for the contributions of the churches to education. Nevertheless, the government will be the proprietor in the new system. Commissioner Adeniran Ogusanya assured Christian leaders that the names of their schools would not be changed and noted that only "slight" changes would be made in policies regarding religious instruction. He also noted that, "When one [the government]

owns an institution, he reserves the right to exercise the right of ownership and determine policy." In response to a question concerning fears that Moslems have been named to head some former Christian institutions, the commissioner said that he thought the government would "abide by the pledge to allow Christians to head church schools."

## Europe

**LIVERPOOL, England** — According to the general secretary of the Methodist Missionary Society, Dr. Colin Morris, the West is the most intractable mission area in the world. Dr. Morris stated that it is infinitely more difficult to confront the West's post-Christian society than the East's pre-Christian society. He also noted that the age of Western missionary self-confidence is over; it has been replaced by a new age of Christian proclamation characterized by Third World missionaries going to the West and to other Third World countries without any obligation to Western churches, and by the recognition that no church is able to renew itself—"renewal always comes from outside," he said.

**LAUSANNE, Switzerland** — In less than a month 2700 evangelical leaders from 150 countries, 200 or more newspaper, radio and television personnel and numerous other observers will begin arriving here for the International Congress on World Evangelization (July 16-25). Many of the papers to be presented have already been printed and distributed to promote prior study and the real interaction of participants at the congress. Now is certainly the time for Christians to begin praying, earnestly, that the Holy Spirit will make the congress a 20th century Pentecost from which the gospel will go to the unreached ends of the world.

## North America

**NEW YORK, New York** — According

to a major ecumenical study of Christian church membership in the U.S., the New England states have the largest percentage of church members (60.4), while the Pacific region (California, Oregon, Washington, Alaska, Hawaii) has the smallest (33.5 percent). The study also notes that 44.5 percent of all church members included in its sampling were Roman Catholics, but that Roman Catholics actually represent only 36 percent of total U.S. church membership. Compiled jointly by research personnel from the National Council of Churches, Lutheran Church—Missouri Synod and the Glenmary (RC) Research Center, the 273-page computerized study is based on 1971 figures provided by 53 Christian communions with a combined membership of 100.8 million.

Compared with the last study compiled in 1952 by the NCC, church membership has grown from 45.8 percent of the population in 1952 to 49.6 percent in 1971. The study shows that most large, theologically liberal and moderate churches have shown little growth, while many conservative and evangelical churches have grown rapidly.

**STONY POINT, New York** — A Missionary Orientation Center operated here for 12 years by the United Methodist Church, United Church of Christ, Christian Church, Reformed Church in America and the United Presbyterian Church in the USA is up for sale. The action reflects the reduced number of new appointees to overseas service by the churches concerned. Factors causing the decline of missionary appointees include increased indigenous leadership overseas, the increased use of volunteer personnel, rising overseas costs and reduced giving from local churches. Orientation for the limited number of new missionary appointees in the years ahead will be arranged by the appointing mission boards as needed, said a spokesman.



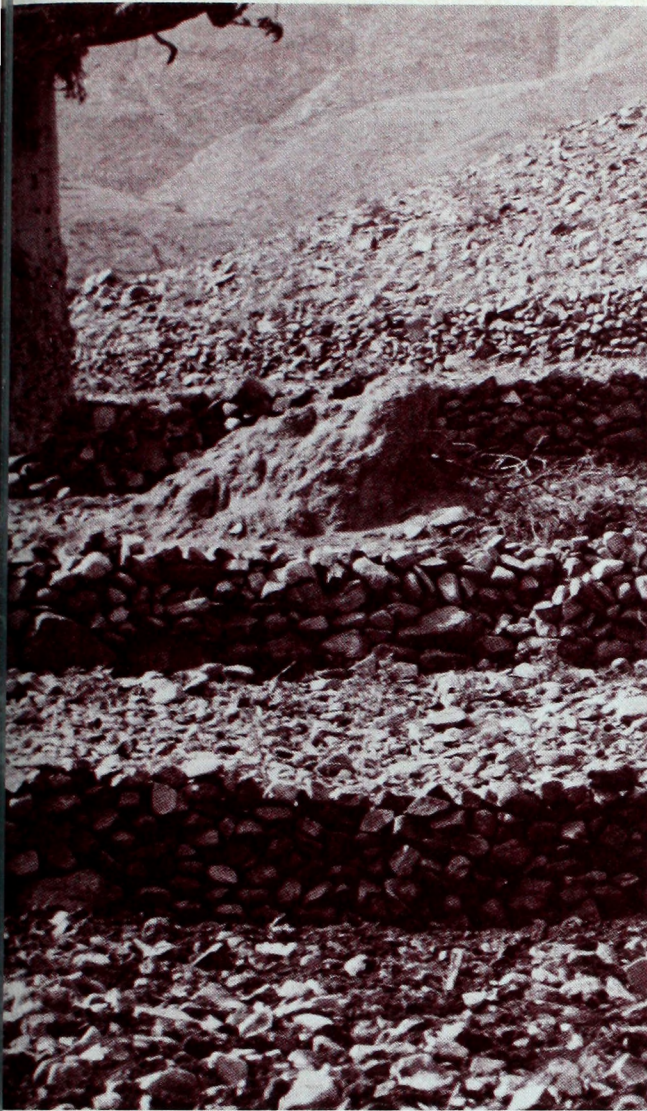
*"The tyranny of terrain is inescapable in Ethiopia. . . .farmers are plagued with rocks almost everywhere. . . ."*

*Mother and  
three-year-old child  
at relief station*



**T**here were six of us clutching grimly to whatever we could find as we bounced violently inside the Land Cruiser which was grinding its way around hairpin turns over the roughest, dustiest rock-bedded road I'd ever driven on. I had prided myself that I had experienced some genuinely rugged mountain driving in Korea in 1952, but this adventure capped all of my previous experiences. We were on our way from Dessie, the capital of Wollo province, around Lake Haik, toward the highland town of Bistema. Our route had been nothing but a foot track the year before and now after months of grueling hard labor was a solid rock road carved into the sides of the mountains which surround this picturesque lake in northern Ethiopia. As time crept slowly on, I wondered what the Lord really had in mind for us at the end of this arduous voyage.

Some time later, we stopped at the top of a mountain overlooking a rugged plateau at its base. Above us on a small knoll was a circle of trees. Our guide explained that these great trees were worshiped by many of the local people; as he talked, several men wearing turbans and



# ETHIOPIA

## Seeing Beyond the Edge of Starvation

by Henry A. Barber,  
Director, Relief and Development Division,  
World Vision International

robes approached us. "Yes," they said, "that is true, but let us show you our church." And there at the top of the knoll, hidden by the trees was a small, mud-walled, tin-roofed Christian church. We found the men, who were the pastors, eager to talk about the gospel and to exchange thoughts on the meaning of Scripture. As we examined the austere interior, the fact came out that their roof leaked and they had no funds to buy new tin. Almost spontaneously, we from World Vision and a New Zealander agriculturist gave them the money to rebuild their roof to protect themselves from the rains which we hoped were soon to begin. Finding this little Christian stronghold in the heights of these rugged hills was evidence that, "as the mountains are round about Jerusalem, so the Lord is round about his people. . . ."

Ethiopia has undergone tremendous devastation in the past two years, but the drought, famine and suffering and the help the nation has received from Christians have produced an awareness in the people of the stiff-necked attitude they have had toward the gospel. Many of them, as a result, have found Christ.

The drought, which is destroying land and human life

from the Sahel countries to Ethiopia, is finally receiving widespread notice. But Ethiopia's problems go well beyond that severe, immediate horror. Even with rain, Ethiopia is a land of need.

Three major factors appear to dominate the country. The primordial fact which almost overwhelmed me as I traveled on foot, by truck and by air over the face of the country, was that of geography. The land is rugged and difficult; high mountains divide plateau areas which are crisscrossed by Grand Canyon-like gorges. On the initial leg of our journey north, our DC-3 landed on a dirt airstrip built on a small plateau which embraced a thatch-roofed village. We'd flown an hour, but a similar trip on the ground would have taken a day over nearly vertical gorge walls. On a visit to some medical clinics treating the malnourished and ailing in Tigre province, we drove three hours over three ranges of mountains to cover a straight line distance of 20 kilometers. This difficulty of access, the slowness in getting places and, during the rainy season, the complete inaccessibility of many regions tempers every activity that takes place. The brutal land forms can mean death for those who

need immediate medical attention, and starvation for those who need grain brought to them. The tyranny of terrain is inescapable in Ethiopia.

The second key aspect of the country is the presence of numerous stretches of marginal land. Because there are so many mountains and plateaus, farmers are plagued with rocks almost everywhere and, in many cases, find themselves tilling a field which rises at a 45 degree angle. We saw many a skillful plowman guide his oxen around rocks and through trees, while one beast was walking at a level a foot higher than his yoke mate. Much of the earth is not poor in itself, but is completely dependent upon the two seasonal rains for its productivity. When these fail, there are no crops and people starve. During our visit, the "little" rains were falling, and there was a great bustle of activity as farmers prepared their fields for the "big" rains. Last year they were disappointed; another such shortfall could again bring death for thousands of Ethiopians.

**A**dded to the two geographical imperatives is the cultural gap. In Addis Ababa I found a hard-working, informed population, eager to get on with the job of meeting the emergency. There had been some dramatic confrontations between the citizens and their leaders concerning alleged graft in the government, but there is now a new cabinet and a special office for meeting the relief and rehabilitation needs of the country. The pace of activity, the buildings, transportation, dress of the people and overall facilities were those of a modern city.

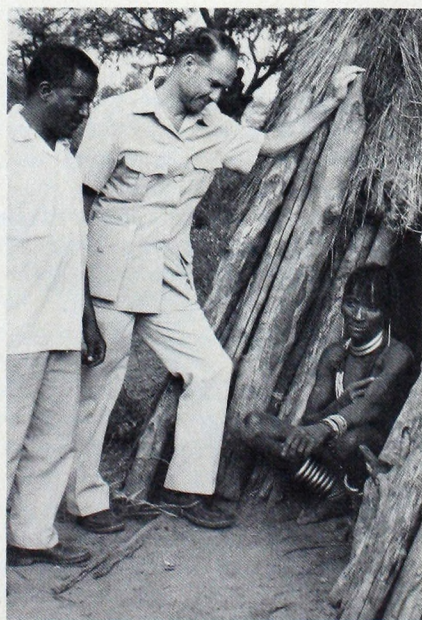
Two hours flight time away, there exists a different civilization. Located near the Kenya border is the Hamer

tribe—semi-nomadic herdsmen who subsist on animal blood and milk salted with a little millet or sorghum. They wear animal-hide breech cloths and live in brush tepee-like structures, one whole family sleeping on a single animal hide on the ground. There is no bathing. Women wear as much as eleven pounds of iron rings around each of their legs as a symbol of their husband's status. Their principal wealth is cattle, which they nourish and protect zealously. When cattle die, the tribe obtains replacements by raiding a neighboring tribe. Bloodshed and murder are frequent companions of such raids. Women perform the agricultural chores, which consist of placing a seed of millet or teff together with a grain of corn in a little hole in the ground. Plowing is unknown, and the only real encouragement lent to the crops by the farmers is an occasional scratching away of weeds. The family supplements their diet with roots and nuts that they find in the brush. The consequence of primitive living is total marginality; the people are constantly so near the edge of starvation that one natural mishap results in the death of hundreds.

Any assessment of a country as complex as Ethiopia runs the risk of being an oversimplification. However, certain general patterns can be discerned. In the north progress has been made. Near Dessie the Bati refugee camp population has dropped from over 3000 to 700. But the remaining people are those with the most critical needs. There are numerous widows left alone with young children who need sustenance and care. There are many older persons who have lost their families and are unable to begin new lives for themselves. We saw many sick people who needed prolonged care and could not be moved for some time to come. Nevertheless, in this area most of the people have returned to their home sites to work. They still need oxen, plows and seeds to permit them to take advantage of the coming rainy season, but they already have that basic ingredient: courage—to start over.

**I**n Alemeta, site of some of the most pathetic scenes of deprivation imaginable, the people who are left are trying to start a new life. Water, as throughout the stricken country, is a critical item. Wells and irrigation systems are needed to provide a source of water and a means of making the best use of whatever rainfall may come. During our visit, three attempts were made to sink wells for the neighboring villages. One was successful; the second was dry, and the third was so shallow that a hand pump could not lift the water to the surface. It is commonplace to see groups of women in single file walking many miles along dusty trails, each carrying an earthen jar on her head and an infant slung at her hip. I tried to lift a jar which would soon be transported by a five-foot-tall girl and concluded that under those conditions I would have to go thirsty.

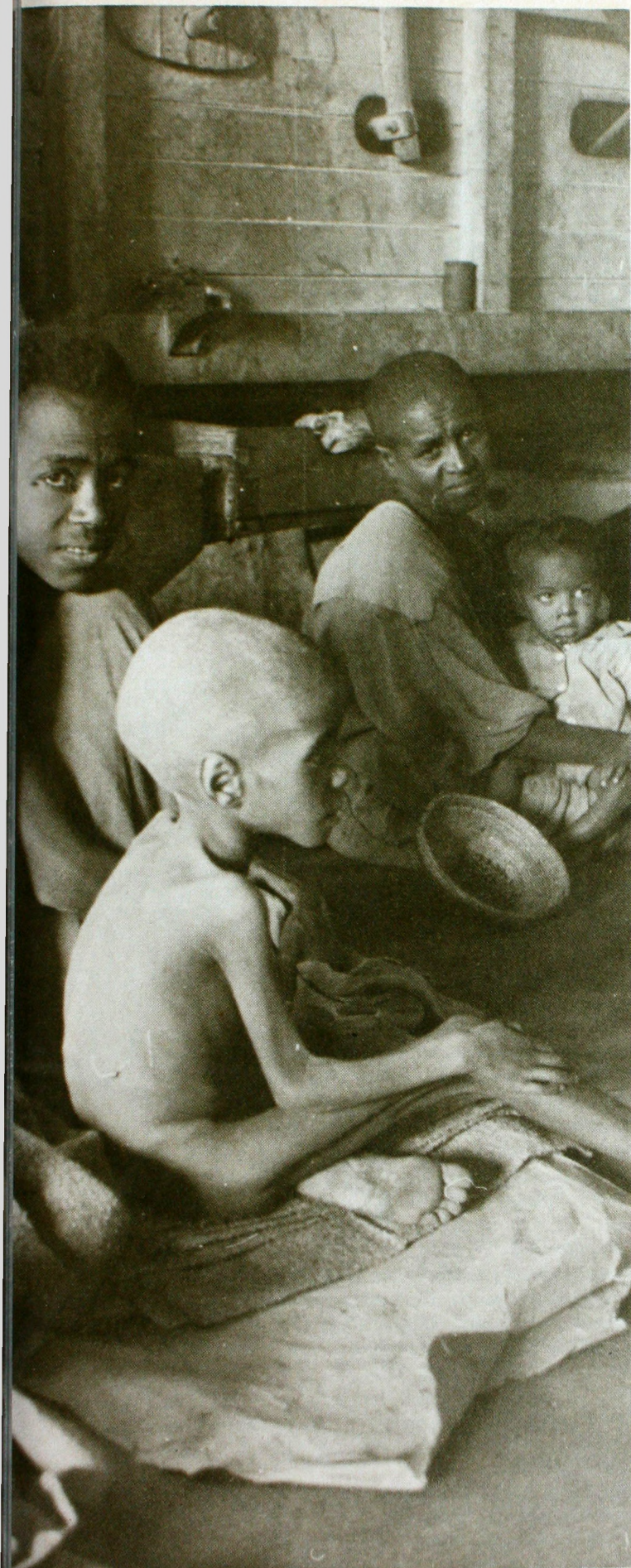
At Makele, capital of Tigre province, the powdery dust gave testimony to the fact that even the "little" rains had not yet come. Flying in, you could see the divide



*A Hamer tribeswoman, Hal Barber and Ferede Feleke, governor of the district*



*"And there at the top of the knoll... was a small, mud-walled, tin-roofed Christian church."*

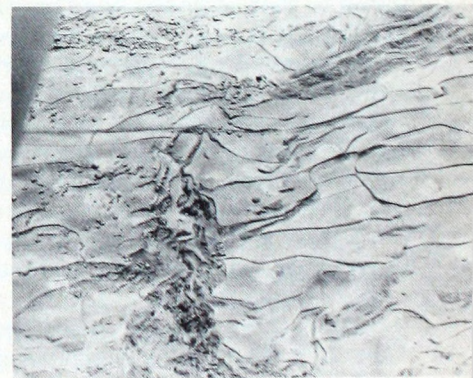


line which separated the green side of the mountains from the brown-gray side. As we drove from Makele toward the interior of the province to the villages of Adikai and Debuk, the ruggedness of the terrain, coupled with the sparseness of vegetation, gave graphic evidence of the difficulty of maintaining animals. Young shepherd boys took their flocks many miles from their homes as they tried to increase the feeding acreage for their beasts. Near the villages signs of preparatory agricultural activity appeared. Despite the hardness of the earth and the rockiness of the soil, determined farmers were working their fields. The road we followed was typical of many we had traversed—winding, steep, rough and mountainous. Transporting the food that is needed to sustain the people until their crops come in is a long, dangerous and difficult task compounded by the omnipresent shortage of heavy-duty vehicles. In the villages, many families were still existing on that fine line between starvation and adequacy, hoping that the summer rains would come on schedule.

**I**n the Danakil area drought conditions still prevail. Here the nomads have suffered crippling losses of cattle and are undergoing great deprivation. As we flew over the terrain, it reminded us of the now familiar pictures of the moon's surface; great blotches of wasteland were dotted by conical, dormant volcanoes. Here and there, where some greenery winds serpent-like along the banks of a now dry stream, you could discern meager herds searching for what sustenance they could get from the shriveled shrubs and trees.

Throughout the northern provinces, the wish for

*"...drought conditions still prevail. . . . As we flew over the terrain, it reminded us of the now familiar pictures of the moon's surface. . . ."*



*"...they have that basic ingredient: courage. . . ."*



*This building in the Bati refugee camp has served as home for thousands.*

water is so evident that it seems audible. A proper sequence of rains will keep the people and their animals alive for another cycle, but in the long run, to reverse the situation, an improvement of the infrastructure and education for the people on proper agricultural methods are essential.

The south presents a different problem. As we flew from Addis Ababa toward the Kenya border, we could see signs that the rains had started. Fields were becoming green and water was in the streams and rivers. When we landed on the dirt airstrip near Dimeka, we were greeted by missionaries and tribesmen who took us inland. After two hours of hiking, we came to the Hamer tribe's locale. Here, agriculture consisted of a few primitive patches of cereals, while the bulk of the activity involved herds of cattle, sheep, goats or donkeys. One road leads out of the district, but since it fords the Hamer River twice, it is impossible to use in the rainy season. Real villages are the exception; the bulk of the people live in widely separated brush huts and migrate with their herds to grazing spots. It is essentially their primitive state of culture that keeps these people on the edge of starvation, rather than the harshness or deprivations of nature. When we talked to the district governor, seeking to determine the essential needs of the people, he said, "everything." This is virtually true, for the tribespeople need both education and material items to permit them to break into the 20th century. A way of life must be changed if they are ever to rise above their current level. Nothing less than long-term development programs can bring about the progress needed in the south.

What hope is there for the future of Ethiopia? Above all, there is the new openness to the gospel, which can provide a firm foundation for everything else which must occur. There is a determined courage in the people

which has taken them back to their homes to try again. There is a new willingness to accept help from the outside world in rebuilding and reestablishing their herds, their farms and their lives. Much help is needed, but the basic ingredients for success are present.

*As we walked past the last of the long tin-roofed buildings, each of which served as home for 400 persons who slept on the earth floor with not so much as a partition to separate them, a woman with several children caught my attention. Widowed by the famine, in need of medical assistance and some way to care for her family, she seemed a classic picture of resigned, long-suffering despair. She was rocking her infant in her arms, talking to it in a tongue unknown to me. But throughout the world her words could be interpreted, "There there, everything will be all right." "Would it?" I wondered. "Can we make it all right?"*

Will you help by giving now and by praying for the destitute Ethiopian people?



I want to help provide Ethiopians with food, seeds, plows, oxen, heavy-duty trucks, wells, medical supplies and other items vital to their survival in this time of incredible famine and disease. Enclosed is my gift of \$\_\_\_\_\_.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Send to: World Vision International  
Box O, Pasadena, California 91109



*Mrs. Dortzbach and her husband are missionary interns with the American Evangelical Mission (Orthodox Presbyterian Church) in Eritrea province in northern Ethiopia. During the height of the famine a few months ago, they were sent to Alemeta and Wiergesa to help establish and run medical clinics at food distribution stations. Here she describes that experience.*

*Although immediate starvation has largely been alleviated, authorities feel that these conditions could return very easily apart from outside help.*

# HUNGER BROUGHT THEM HERE

by Debbie Dortzbach

**D**uring my nurses' training I had been taught that each patient ought to be treated as an individual, worthy of personalized care and comfort. But it was hard to see that now. Masses of rag-draped, fly-swarmed bodies stretched out before me. It seemed an unfathomable sea of haggard, gaunt faces attached to remnants of human flesh. How could it all be so real? How could even one person really be helped? It frightened me.

Our first morning in each location was spent organizing care centers for the dying, the critical and the few who were recovering. By grouping them we hoped to specialize our care. Those with tuberculosis, typhus, cholera, pneumonia and smallpox needed frequent attention. Dehydrated bodies needed constant supervision as the life-giving fluids dripped into their weakened frames. Hunger had brought them all here.


For years this central portion of Ethiopia has been without sufficient rains. Crop production has never been optimal, for the people still farm as Abraham did; much labor and primitive tools bring little reward. Now they are caught in the midst of the worst drought ever faced. The cattle are dead; the land yields no grain, and dreaded diseases grip thousands. Hundreds of people from remote farmland areas swarm to the villages along the main road to

Addis Ababa—seeking grain and help.

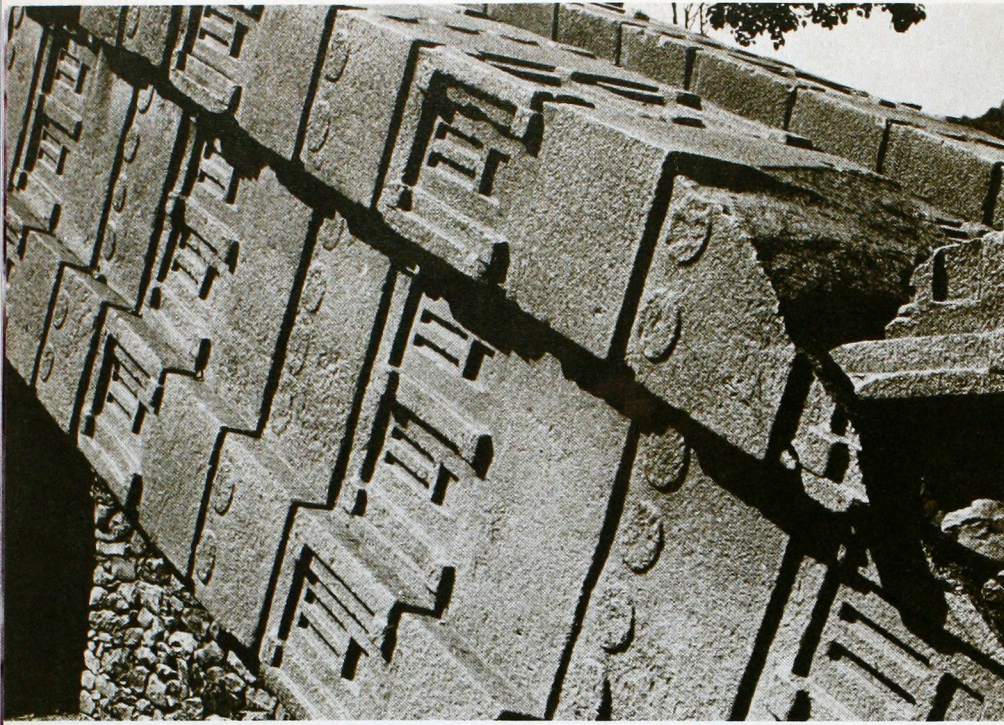
As we uncovered the bodies to examine and treat, I felt as if I wanted to run. Were these people made in God's image, too? I could not see any of God's beauty in creation as I looked at sunken chests, swollen feet, hollow eyes and gaping mouths. I turned away—to look at the towering hills beyond. . . they were easier to view.

The gravediggers came. Wrapping the bodies in their diarrhea-drenched clothing, the only possessions left, they carried them off to a mass grave. The air was never still or silent. The empty, high-pitched wailings haunted even my sleep. I bent beside a two-year-old child. He had no expression anymore as he weakly sucked the furrowed, empty breast of his mother, dying next to him. Not far in a corner huddled a group of orphans. Their parents had already died; their villages were far away.

"You have all come here for food," the minister said, as he began to address the hundreds who were receiving their portions. "You are hungry, and now you can eat. Bread like this I hold in my hand will satisfy you for a time, but I want to tell you of the Bread of Life which can satisfy you for all of time."

They ate. They listened. A boy walked away saying in Amharic, "Thank you, Jesus, for a full tummy." 





Obelisk at Aksum—purportedly the world's largest monolith

# ETHIOPIA

## A Land Rich in History

by William Sanford L

**C**an the Ethiopian change his skin?" (Jer. 13:23). The name "Aethiopian" was given to the people by the Greeks; it means "burnt face." But blackness of skin does not necessarily mean negroid. There are two distinct types of Ethiopians, as Herodotus noted long ago: those with straight hair and those with wooly hair. Only the latter are negroid. The others are Semites and Hamites who came to Ethiopia from South Arabia. To those of us who believe that "God made from one every nation of men to live on all the face of the earth" (Acts 17:26), skin color is a secondary matter. Ethiopia is also known as Abyssinia, and the biblical word "Cush" is sometimes used of Abyssinia or Ethiopia, although it more properly means the Nile region of Nubia (now the Sudan).

While at Addis Ababa, the capital of Ethiopia, on a recent visit to that nation, my wife and I were reminded of the tradition that Haile Selassie, the present emperor, claims descent from Menelik I, the son of the Queen of Sheba by King Solomon of the Israelite monarchy. Scholars dispute the tradition that indeed the Queen of Sheba ever had a son by King Solomon, but it is strongly held in Ethiopia. The ruling monarch periodically called himself "the Lion of the Tribe of Judah." In the museum we saw inscriptions carved in Old South Arabic, brought to Ethiopia when the Sabeans (i.e. the people of

biblical Sheba) crossed over into Ethiopia.

There were other inscriptions in Sabean at Aksum (Axum), which was the ancient capital. Aksum is situated at an altitude of 7000 feet—almost all of Ethiopia is mountainous—and we wondered how the Sabeans found their way to this spot after crossing the Red Sea. But there can be no doubt that there was such migration, possibly around the ninth century B.C., which was quite likely a gradual infiltration resulting from commercial activities. The Old South Arabic inscriptions have been dated to around the fifth century B.C., although (and here I am on familiar ground, for I have taught Old South Arabic for the past two decades) scholars are not in complete agreement concerning the dates of earlier Old South Arabic inscriptions.

The obelisks at Aksum are perhaps the most impressive work of art. Dating from before the Christian era, these huge stone monuments were memorials to the dead. The largest standing obelisk is about 70 feet tall, and one that has fallen and broken is 110 feet in height and said to be the largest monolith in the world. The obelisks were cut from granite and are skillfully carved, often with representations of windows and doors.

One of the great works of Ethiopian literature is, indeed, many would call it the greatest—is the *Kebra Nagast* (*Glory of the Kings*). This story centers about Aksum and, among other things, describes how Menelik brought the Ark of the Covenant from Jerusalem to Aksum. The Ark is said to be housed in the Holy Places of the Church of St. Mary of Zion in Aksum.

Christianity is the established religion of Ethiopia, but it is a kind unfamiliar to many of us. It includes the observation of the Jewish Sabbath as well as Sunday, and stresses the importance of the Ark of the Covenant, a

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*Dr. LaSor, who holds the Ph.D. and Th.D. degrees, has taught the history, geography and archaeology of the Bible world and virtually all known ancient Middle Eastern languages. A former pastor and Navy chaplain, he has been professor of Old Testament at Fuller Theological Seminary in Pasadena, California since 1949. He has traveled extensively throughout the Middle East and is an author, lecturer and newspaper columnist.*

it subscribes to the Monophysite (one nature) doctrine of Christ. This last point, we may note, was marked as "heretical" by the council of Chalcedon in A.D. 451, but the doctrine is held by many Eastern churches. Christianity first came to Ethiopia, we are told, when Frumentius, the son of a traveler from Tyre, was captured and made a slave to the Abyssinian king. He gained favor, led the king and his people to Christianity, and later was consecrated as Metropolitan of Ethiopia. At some time before A.D. 500 nine monks from Syria translated the Scriptures into Ge'ez, the early form of Ethiopic. There are 46 books in the Ethiopic Old Testament and 35 in the New.

At the time of the Mohammedan conquest, Islam gained a foothold in Ethiopia and is still strong in the northern, eastern and southern parts of the country, particularly in Harar. In the more remote villages many adhere to ancient pagan forms of religion.

**T**here is also a peculiar form of Judaism in Ethiopia, found among the Falashas who live in communities near Lake Tsana. The Falashas are sometimes referred to as "black Jews." Whether they came into Ethiopia or were Ethiopians who converted to Judaism is not clear. Their religion seems to be limited to the books of Moses, and they do not have any familiarity with the Talmud of later Judaism. It is often stated that they are ignorant of the Hebrew language, but when we visited them, the boys and girls were learning Hebrew songs from Hebrew written on the blackboard. They did not seem to be able to converse in Hebrew—at least, my attempts to talk with them in Hebrew failed.

Of particular interest to me was the visit to Tisisat

Falls, not far from Bahar Dar. When we were there (in late June), the volume of water was not great, for the rainy season had not begun. We therefore did not see the falls in their greatest beauty. But Lake Tsana, which empties by these falls, is the source of the Blue Nile. Some weeks earlier we had seen Lake Victoria, the source of the White Nile, and it was a thrill to see these two sources of "the world's most storied river."

Everyone knows that from prehistoric times the Egyptians have depended on the annual flooding of the Nile. Not only did the high water moisten the parched soil and make it ready for planting, it also deposited a quantity of silt which it carried from the highlands of Ethiopia. As a result, there was no need for fertilizers—a fact which has been drastically altered by the building of the high dam at Aswan. But why does the Nile flood?

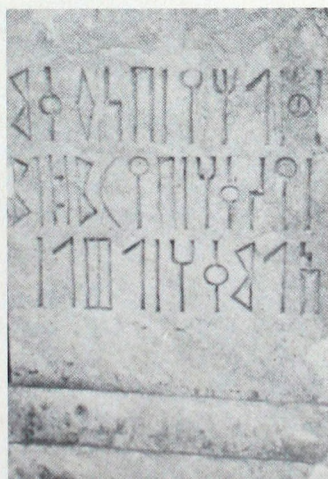
The White Nile originates in equatorial Africa, where the rains and the melting of the perpetual snows provide a large and constant volume of water throughout the year. The Blue Nile, which originates in Ethiopia, fluctuates in volume according to the seasons. During the period of heavy rains (July to September), the Blue Nile is greatly swollen. This flood of water joins the White Nile at Khartoum, bringing about the annual flooding of the Nile in the region below (i.e. north of) Khartoum. To make the story complete, I must add that there is another tributary, the Atbara (which I have not seen), which also rises in Ethiopia and which joins the Nile 400 miles north of Khartoum. The Atbara supplies about 15 percent of the water and has a seasonal fluctuation like the Blue Nile, as well as a high content of sediment in the season of flood. The Blue Nile supplies about 56 percent of the water for the Nile and about 70 percent of the flood water. During the season of heavy rains, the Blue Nile flows at a rate of around 150 miles a day.

**F**rom antiquity the Egyptians have been aware of the importance of predicting the flooding of the Nile. Ancient Nilometers, which were used for measuring the height of the Nile surface, can be seen at Edfu and Aswan. At its lowest (in June) the Nile registered about 12 feet of water, but in full flood (in October) it often reached 25 or 30 feet. If the rains were less than normal, the flood level would not be sufficient for farming, and a shortage of food could follow. On the other hand, if the rains were greater than normal, the flooding would be too great, causing damage to buildings as well as to crops. Not only were the ancient Egyptians greatly interested in the depth of the Nile, they needed to know when to expect the flooding. Their calendar was carefully worked out, based on observations of the Dog Star (Sothis or Sirius), so they would have a reasonably accurate basis for estimating the beginning of the period of inundation.

Our visit to Ethiopia was all too short. But it greatly enlarged our appreciation of its importance for the world of the Bible.



(left) the Ark of the Covenant, according to Ethiopian tradition; Old South Arabic inscriptions; (bottom) Tisisat Falls flowing from Lake Tsana





# Are we too charitable to charitable organizations?

by **Ted W. Engstrom**,  
Executive Vice-President, World Vision International

*In this article Dr. Engstrom gives guidelines for judging the integrity and effectiveness of charitable organizations and explains some of the principles World Vision follows in handling its financial affairs.*

Charities are evidently "in." During the past year a number of articles have appeared in secular newspapers and magazines warning the public to be more discerning of the organizations to which they give. Two articles in particular, in the December issue of *Changing Times* and in the February issue of the *Reader's Digest*, are most notable.

The articles point out that many popular charities spend up to 60 percent or more of all they collect on salaries and various fund raising expenses. In some cases, the cause for which they have solicited public funds receives practically nothing, or at least very little.

It is reported that one percent of all charitable contributions in 1972 went down the drain—either wasted through mismanagement or, worse, lost through outright fraud. Now one percent normally isn't very much. But in this case it is. Total charitable giving in 1972 surpassed \$22 billion, and one percent—\$220 million—is a whopping amount. In fact, it is more than half the total amount spent on foreign missions in 1972 by all North American Protestant mission organizations!

Therefore, the current interest in investigating charitable giving is, in my judgment, a good thing. We here at World Vision have always welcomed inquiries concerning the handling of funds entrusted to us, for we regard good stewardship as one of our most vital concerns.

I think Christians—especially Christians—should be as careful in the stewardship of their own money as they expect charitable organizations to be. I also think good stewardship means more to a Christian organization than it does to a secular charity. This is not to say, however, that all Christian charities are run more efficiently or ethically than their secular counterparts. If that were true, it would certainly make the task of separating the "good guys" from the "bad guys" much easier.



**Ethiopians come day after day to food distribution stations located throughout the country. And then they just wait — hoping that there will be enough to go around. They have no choice, no other source of food. This can't go on indefinitely. Long-term measures must be taken.**

**Will you help today?**

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administrative and fund raising costs) is operating in a responsible manner. However, I personally feel that a Christian interested in exercising

procedures that help sponsors maintain contact with their sponsored children. But we do it this way because we want our sponsors to be

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involved with "their children." It is easy enough to give money to churches, hospitals and numerous charities and remain completely detached. Consequently, when times get a little rough, such commitments are usually the first to be forgotten.

On the other hand, Christians who become sponsors of needy children—who see them as specific individuals in photographs and who write to them over a period of years—get involved. They share more than just a portion of the material blessings God has given them. They share themselves; they become sincerely concerned for "their" children and the conditions in which they live, and they share that concern with others. Children everywhere need to be loved. And there is a big difference in development between an orphaned child who receives a letter every month or so from someone who really cares about him, and an orphan who never experiences a personal love relationship with another individual.

**T**he *Reader's Digest* warns its readers that with no required uniform accounting procedures to follow, charities can disguise excessive salaries, advertising, promotion and questionable fund raising costs in an annual report under such euphemisms as education, public information, administration or program services. This is true. That is why I have recently written to the magazine's editor-in-chief to suggest that the *Digest* initiate a voluntary "Charitable Seal of Approval" program using established CPA criteria.

Too few states have adopted laws and regulations concerning charities, and those that have differ widely in their measures. It is time that a respected, public-minded organization like the *Reader's Digest* take up this mantle on the public's behalf.

One percent of \$22 billion contributed to charities—\$220 million—is much too large a figure for the American public to squander, especially in the name of charity.





# Are we too charitable to charitable organizations?

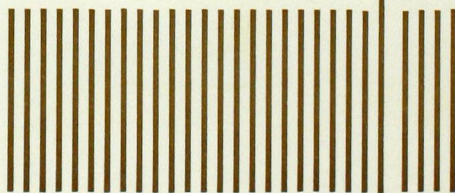
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that were true, it would certainly make the task of separating the "good guys" from the "bad guys" much easier.

Unfortunately, some Christian organizations act more un-Christian than some secular agencies. Some organizations assume that they are working on ethical standards simply because they are Christian. They think that because they are "doing the Lord's work" it is not necessary to adopt well-thought-out business and personnel practices. Some Christian organizations excuse their poor working conditions, low pay and other inequities under the guise that they are "conserving the Lord's money." But such conditions usually produce poor performance and thus result, ultimately, in waste.

I usually tell the ministers, pastors and other Christian leaders who attend World Vision "Managing Your Time" seminars to choose one word—excellence—as their guiding principle. If they are doing the Lord's work, and if it *is* worth doing, then it is worth doing with excellence. In other words, whatever the task, do it carefully, efficiently and right the first time. I tell our employees the same thing and urge our department managers to set their standards/goals as high as possible—and to periodically measure their results.

While it is often hard to resist an appeal for Philippine flood victims or for support of a needy child in India, I think Christians are obligated to do just that when the appeal is from an unknown source. Find out first who the organization is, what it stands for and in what ministries and areas it is working. Find out who the members of its Board of Directors are and how much they are paid. (They should not be paid!) Find out how many Americans are supported overseas, if applicable. Find out how much money is actually spent on its ministry out of every dollar contributed.

Generally speaking, any organization operating in the 10 to 35 percent overhead range (*all* salaries, *all* administrative and fund raising costs) is operating in a responsible manner. However, I personally feel that a Christian interested in exercising

good stewardship should not contribute to any organization whose overhead is over 30 percent.

How do you get this figure? You've got to ask for it. And then, once you get it, you have to be sure it is accurate. Each year, in addition to its very detailed audit of our books, Ernst & Ernst has provided me with a letter stating what our overhead percentage was for the year. I have found that, for most people, that overhead figure together with the knowledge that we are audited by Ernst & Ernst has been more meaningful than pages of detailed asset and debit columns.

A charitable organization should be audited annually by an independent certified public accounting firm (preferably one that is a member of the American Institute of Certified Public Accountants), and you are entitled to know who they are. Most organizations include the name of their CPA firm verifying the accuracy of the figures reported. I'd be suspicious of any annual report without such verification.

No reputable organization should be offended by an honest inquiry. We welcome inquiries into our operations. First, we feel sure that if the person asking seeks similar information from other agencies, we will be favorably evaluated (providing he agrees with our ministries). Secondly, an inquiry permits us to explain exactly how we operate before someone becomes a supporter or child sponsor. We get fewer letters—and cancellations—that way. It's the correct way to win a friend. Excellence—do it carefully, efficiently and right the first time, remember?

Of the critical letters received at World Vision, most are from sponsors of some of the 60,000 children we care for in 26 countries. Some people believe we should not spend money on photographs or other procedures that help sponsors maintain contact with their sponsored children. But we do it this way because we want our sponsors to be

involved with "their children." It is easy enough to give money to churches, hospitals and numerous charities and remain completely detached. Consequently, when times get a little rough, such commitments are usually the first to be forgotten.

On the other hand, Christians who become sponsors of needy children—who see them as specific individuals in photographs and who write to them over a period of years—get involved. They share more than just a portion of the material blessings God has given them. They share themselves; they become sincerely concerned for "their" children and the conditions in which they live, and they share that concern with others. Children everywhere need to be loved. And there is a big difference in development between an orphaned child who receives a letter every month or so from someone who really cares about him, and an orphan who never experiences a personal love relationship with another individual.

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# Can Hope Survive Survive Survive Survive

by Carl F. H. Henry

**T**hat hope has become such a rare and sought-after commodity stems from the Western world's long neglect of a great spiritual heritage.

The questioning eyes of the sick and dying cry for hope. The empty eyes of the mentally disturbed hunger for hope. Victims of flood and famine, of oppression or destitution, plead with unbelieving eyes for meaning and hope. Even the eyes of teenagers whose youth is wasted by drugs or licentiousness call for hope. No less do prisoners of war long for hope, and free men also who lack purpose and a sense of personal dignity.

It was Christianity that inverted the meaning of the Greek term *elpis* (hope). While this was an ambiguous term in the ancient world, foreboding some portentous even if not specifically good or bad future, the gospel of Christ emptied *elpis* of all bleakness and filled it with only good. It was the resurrection of the crucified Jesus from the dead that launched hope into its high and holy orbit. The opening of Peter's first letter to scattered Jewry resounds with this fresh spirit of triumph: "Praise be to the God and Father of our Lord Jesus Christ, who in his mercy gave us new birth into a living hope by the resurrection of Jesus Christ from the dead! The inheritance to which we are born is one that nothing can destroy or spoil or wither" (I Peter 1:3-4, NEB).

Has this hope any practical value today in a world that has not renounced war even in a nuclear and missile age and in which the growing involvement of great powers on a strip of ancient biblical geography might signal Armageddon? Has this hope relevance in a time when confidence in democratic processes has slumped to depressing depths and when the United States should recall with what ease mighty powers in the past have marched off the map? Can this hope survive intellectually at a time when secularity runs amuck on campuses and when students are encouraged to view reality in terms of comprehensive contingency, radical relativity, total transiency and absolute autonomy?

Not long ago on a Saturday afternoon a theologian friend phoned to ask if I could perchance drive him to a retirement home and hospital to visit some aged and

dying patients. With a somewhat twinged conscience I mused that it said something exemplary that not even an incapacitated auto could keep this scholar from ministering to lonely souls on the brink of the world to come. Even more gratifying was his comment when the visits were over. "These people," he said, speaking of a banker who had served many years as a deacon and of a dying woman whose face was aglow with confidence in God, "are capitalizing the cash value of their faith in an hour of individual need."

**S**everal observations should be made about this hope that in a time like ours enables Christians to brace against pervasive cynicism and public disenchantment.

The Christian hope in no way rules out a world where embattled nations bleed to death, where mighty powers fade like spent meteors in the horizon of history and where proud intellectuals fashion beguiling myths about the nature of reality. Indeed, in these very features of aberrant humanity the Christian hope finds confirmation that mankind outside of Christ mortgages its future to hopeless ideologies. When the Roman empire, for all its contributions to philosophy and jurisprudence, vanished into smoke and cinders, the Christian fellowship was able to carry in its bosom the moral fortunes of a stunned world.

The promised Second Coming of Jesus Christ pledges the final vindication of righteousness and the doom of evil. To some persons—especially the social planners of a new society, politicians charting an international strategy, academicians analyzing contemporary cultural crises, scientists probing a breakthrough at the frontiers of empirical research, technologists computerizing cycles and trends—the prospect of an absolute end seems unthinkable, even a threat to earnestness. To use the doctrine to dull social and evangelistic concern betrays a profound misunderstanding, however; for the prospect of an end time should motivate the Christian to strive for the truth and right that Christ will vindicate when He returns. As Peter's second letter puts it: "Look eagerly

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*Dr. Henry, World Vision lecturer-at-large, has authored 20 books, edited more than a dozen others and written countless articles for prominent magazines. Holding both a Th.D. from Northern Baptist Theological Seminary and a Ph.D. from Boston University, he has taught at seven major evangelical colleges and seminaries, most recently Eastern Baptist Theological Seminary in Philadelphia. He is well-known as the founding editor of Christianity Today.*



for the coming Day of God and work to hasten it on. . . . We have his promise, and look forward to new heavens and a new earth, the home of justice" (II Pet. 3:12-13, NEB). The terminus to which history assuredly moves is therefore to spur on evangelical engagement in behalf of God's truth, justice and grace.

**T**he Christian hope is not anchored only to the expectation of God's dramatic intervention at the end of history, however, for the God of the Bible is at work right now in the affairs of men and of nations. God is everywhere active either in grace or in judgment. Even now Christ the coming King rules the world by His providence in earthly affairs. When mighty nations totter for lack of national purpose, it should be remembered that great leadership is a divine gift, and in fact anticipates messianic rule when "the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9:6 f.). Strengths and weaknesses result not simply from the ideologies that nations pursue; rather they reveal how much or how little of God's "new covenant" the nations anticipate. It is no less the case in 1974 than in antiquity that righteousness exalts a nation, while wickedness is a reproach to its people. God intends a present role for the nations (cf. Romans 13), nations that in His time will be sifted in judgment (cf. Matthew 25); it is incredible, except to one who perceives the corruption of human nature, how many governments that set out as sheep eventuate as goats.

The Christian hope in no sense implies, moreover, that its individual rewards are reserved for the future only. It is *now*, in daily experience, in the present moment, that the Christian knows hope as an already operative factor. The purpose of God in history concerns not only the present fortunes of nations, but also the present fortunes of individuals. To be sure, in this fallen history, the righteous suffer along with the wicked; Peter points to Jesus' crucifixion as the supreme example that it is better to suffer for righteousness' sake than for evil-doing. While the blessings of redemption remain to be applied "far as the curse is found," the friends of God live out their days alongside the foes of God in a cosmos and history that await the climactic fulfillment of God's program. Yet in these very experiences, the power and plan of God are at work for the believer's present and future good rather than for coming doom. "If we have

been saved, though only in hope" (Rom. 8:24), it is nonetheless true that hope is more than merely a subjective longing; it is grounded in God's active purpose here and now in human affairs. Indeed, "God himself cooperates for good with those who love him" (Rom. 8:28). The early Christians knew that God's working in history has and must take priority; to them that love him and who are the called according to His purpose He works all things together for good, imparting meaning and worth into the yawning chasms of modern life. 

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*God is hope, and God is now:*

*Hope despite distress and darkness,  
War and famine, woe and fear,  
Hope though hearts are sick with sorrow,  
Hope afar yet richly near:  
Heart, arise! Your faith avow—  
God is hope, and God is now.*

*God is hope, and God is now:*

*Hope not only for tomorrow—  
Death defeated, heaven won—  
But for present needs and graces,  
Ours today through Christ the Son.  
Spirit-wrought we know not how,  
God is hope, and God is now.*

*God is hope, and God is now:*

*Hope for earth and hope for heaven,  
Hope not merely ours alone,  
But for all God's earthly children,  
Mediated through His own.  
Up, my soul, make good your vow—  
Grasp God's hope, and share it now!*

— E. Margaret Clarkson

*Miss Clarkson was inspired to write this poem after hearing a sermon by Dr. Henry entitled "God is Hope, and God is Now."*

She was a tiny thing, but it was the smile that captivated me. She had come with her teacher to World Vision International headquarters in Seoul that morning from the Incheon Deaf School. There were other handicapped children present as well. We were choosing someone to accompany the Korean Children's Choir on its world tour that could represent the many handicapped children in our care. I looked at her again, and the smile that greeted me was instantaneous and beautiful. We decided right then and there that this shy but happy girl would be the one to travel with the choir.

But what could she do that would blend in with the beautiful songs of the choir? I watched fascinated as her graceful hands fairly flew in making the gestures of Korean sign

# hands that sing

THE STORY OF LEE IN SOON

by James Franks,

Director, Midwest Area Office, World Vision International

language. That was it! She could sing with her fingers. So began the training of Lee In Soon, profoundly deaf from age five.

How did she do? Wonderfully! A teacher for the deaf accompanied her, transmitting day by day through sign language the wonders of the new world round about her.

No matter what the circumstance, that smile was instantaneous. She was never downhearted but always gay and understanding. I marveled at her courage and indomitable spirit while living in a silent world.

I remember Carnegie Hall with its glittering balconies and the huge crowds trying to get in but finding every seat taken. She was superb—every movement of her graceful hands and fingers telling the beautiful story of the Lord's Prayer. The audiences were captivated by that same smile that simply melted the hearts of people everywhere.

There were many who asked if they could help In Soon and if she could be helped medically. We had



taken her to doctors in the various countries we visited and also here in the United States, but they gave us no hope. Later, in Los Angeles the Hear Foundation approached Dr. Bob Pierce, then World Vision's president, and suggested a new binaural hearing aid. This was purchased for her after a number of tests. I remember vividly the first time she heard the choir sing. Her face lighted up as she listened eagerly to the music. How much she heard we didn't know because she was so excited.

In Soon returned from the tour with the choir to rejoin her schoolmates at the deaf school in Inchon. But somehow I couldn't get her out of my mind or my heart. When the third tour was planned, I suggested to Dr. Pierce and the World Vision Board that they bring her again, for there were many inquiries about her and her hearing progress. Her performance on this—the choir's third tour—was a repeat success.

As I worked with her in the concerts day after day, I was more and more burdened about her future. Toward the end of the tour, I made the suggestion that she stay in the States and attend a deaf school here and that further research be made into her ability to hear. World Vision agreed. On a bright sunny day, the choir flew back to Korea from San Francisco, and a tiny little deaf girl bravely faced her future in America.

Back in our little town in Michigan, after five days of travel from California, we began the task of being foster parents of a deaf child. Only ten days elapsed when a neighbor who also had a deaf child came to our door. She wanted us to investigate a revolutionary deaf school program in the public school system in Berrien Springs, some 80 miles south.

Our visit to the academic world of the deaf was revealing and a challenge to our hearts. In Soon was understandably awed by it all but never discouraged.

Mr. Andrew Gantenbein, head teacher of the deaf school department, was indeed a revolutionary man. His eyes fairly sparkled when he told of the progress that was being made with his new

method of teaching. Children hitherto rejected as unteachable and relegated to the scrap heap were beginning to communicate orally.

Students were made to talk, however unintelligibly, for everything they wanted to do. The noise of shouting teachers and the uncontrolled pitch of many deaf children's voices along with the microphones and headsets made the classroom appear like bedlam in outer space. But the relentless attention of the teachers and their inexhaustible patience made one realize that here were dedicated men and women with a purpose.

Mr. Gantenbein explained that we were equally responsible for In Soon's progress and that she would not succeed without our constant awareness that she was deaf and that she was to be a part of everything we did each weekend.

She started in kindergarten because she knew no English, and tests showed that she only heard vibrations. But day by day there was progress. She fairly devoured her lessons, simple and basic as they were. She didn't seem to resent being with younger children, and they loved her from the start.



Fortunately, she was able to stay with the family of Mr. and Mrs. Alfred Mattson during the week. Mrs. Mattson taught at the deaf school and was able to further assist in her progress. Mr. Dean Picton of Toledo helped us financially with In Soon's board and room, and we assumed the balance of her expenses.

We had to get used to talking to one another and at the same time looking at In Soon so she could read our lips and know she was included. If she felt she missed something in our conversation, she would persist

in having us show her by motions what we meant. It was thrilling to see her level of comprehension and her participation in games with the neighborhood children increase. She loved television and seemed to gain a great deal of knowledge from it.

The years have sped by. We still make the trips back and forth to Berrien Springs. Each weekend we are blessed by the presence of this beautiful, brilliant angel from Korea. In Soon graduates from Berrien



Springs High School on June 6. She is able to attend all hearing classes and reads lips to understand what the teacher is saying. She has been on the honor roll consistently.

In Soon would like to attend a Christian college and hopes to enter a field where her keen powers of concentration can be utilized. Her fondest hope is to return to Korea for two months this summer to see relatives she has not seen since 1968.



**I**n Soon's story is an unusual one, because most sponsored children are not brought to this country. However, you or your family can make just as crucial a difference in the life of a child overseas.

I would like to sponsor a child. I prefer a boy \_\_\_\_\_ / a girl \_\_\_\_\_. Enclosed please find my \$\_\_\_\_\_ for \_\_\_\_\_ month(s) sponsorship. (I understand that sponsorship is \$12 a month, for at least one year if at all possible, and that I will receive a brief history and photograph of my child.)

I would like to help find sponsors for needy children. Please send information telling me how to do it.

name \_\_\_\_\_

address \_\_\_\_\_

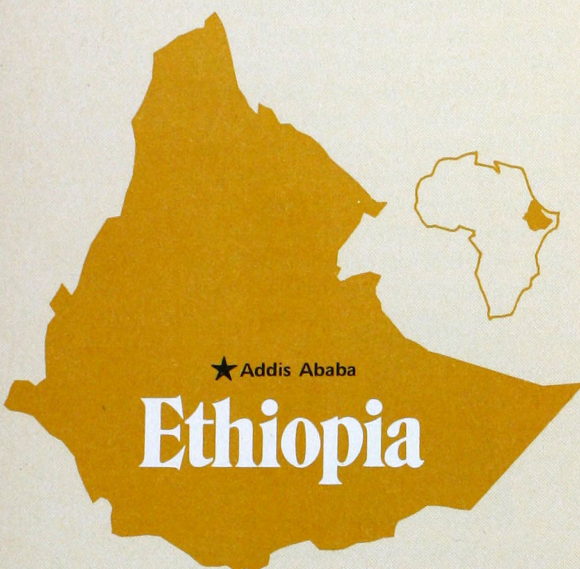
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# facts of a field

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



## VITAL STATISTICS

**Capital:** Addis Ababa (population over 600,000)

**Area:** About 455,000 square miles, roughly equal to the combined areas of Texas, Oklahoma and New Mexico

**Population:** 26.8 million; second most populous nation in Africa

**Population Growth:** 2.1 percent annually

**Urbanization:** Less than 10 percent of the population is in towns and cities.

**Ethnic Composition:** There are many distinct ethnic groups in Ethiopia. The Amharas are the dominant people.

**Languages:** Amharic is the official language, spoken by 60 percent of the people. More than 60 other languages are spoken in the country. English and Arabic are the major foreign languages used.

**Literacy:** About five to 10 percent of the population is literate.

**Economy:** About 90 percent of the people live by farming or raising livestock. Industrial development is limited. Average per person Gross National Product is about \$80 a year.

**History:** The king of Ethiopia claims unbroken descent from Menelik I, purportedly the son of King Solomon and the Queen of Sheba. Ethiopia has been ruled continuously by kings except during the Italian invasion and occupation (1935-41). It is one of the few nations of Africa to have retained its independence throughout the colonial era.

**Government:** The Empire of Ethiopia is ruled by Emperor Haile Selassie I under a hereditary constitutional monarchy. The Emperor retains supreme authority and appoints a prime minister and council of ministers.

**Religion:** About 35-50 percent Christian, 35-40 percent Moslem, 5-15 percent animist and traditionalist.

**Current Status of Christianity:** The Ethiopian Orthodox Church is the state church of Ethiopia and claims the allegiance of perhaps 40 percent of the total population. About a dozen other church bodies minister in Ethiopia, the largest being affiliated with the Sudan Interior Mission, the Lutheran churches and the Roman Catholic Church.

Missions are permitted to minister in most areas of the country. Significant response to Christianity is reported among various tribes and peoples of Ethiopia, particularly in the south-central and southwestern areas, which also have the highest percentage of animistic peoples.

**National Churches:** About 94 percent of the Christian community is affiliated with the Ethiopian Orthodox Church. This church was established in the mid-fourth century as an outreach from the Coptic Church in Egypt. Not until 1959 did the Ethiopian church become completely autonomous.

By 1972 Protestants comprised about 1.3 percent of the total population, with most converts coming from peoples who had followed animistic and traditional beliefs. The largest Protestant church in Ethiopia is the Word of Life Evangelical Church, associated with the Sudan

Interior Mission and claiming a community of about 250,000. This church has itself sent missionaries to evangelize tribes elsewhere in the country.

The Evangelical Church-Mekane Yesus is an outgrowth of the work of Lutheran missionaries from Scandinavia, Germany and the U.S. It is the second largest of the Protestant churches in Ethiopia, with a community of about 181,000.

Other larger Protestant churches include Seventh-day Adventists, Presbyterians, Philadelphia Church Mission, Christian Missionary Fellowship and Baptist Bible Fellowship.

The Roman Catholic Church community in Ethiopia is about half that of the Protestant community, with the majority of Catholics residing in the province of Eritrea.

Churches and missions are engaged in numerous ministries, including church planting, medical care and public health, broadcasting, education and relief. Since each church and mission tends to work in its own area, evangelistic programs have been local in nature.

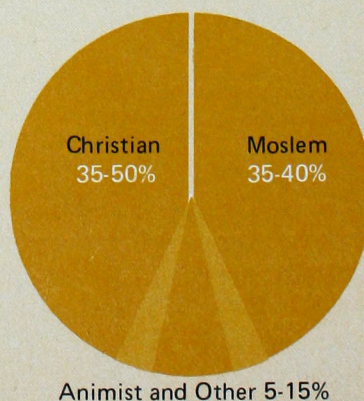
Radio ETLF, known as Radio Voice of the Gospel and owned and operated by the Lutheran World Federation, is a major Christian broadcasting station in Africa. Located in Addis Ababa, it broadcasts programs

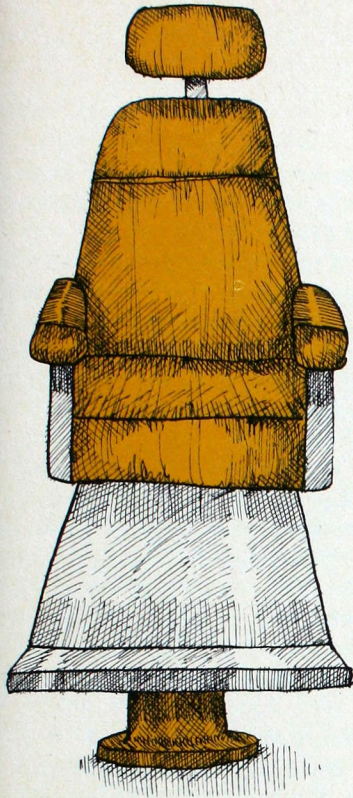
produced by several groups.

Because of the low literacy rate, literature use is limited. However, Bible distribution in 1972 exceeded half a million pieces. The complete Bible is available in three languages of Ethiopia, the New Testament in four others and portions in at least seven more.

**Foreign Missions:** Protestant missionary agencies have sent workers to Ethiopia since 1830, while Roman Catholic missions date back to the 16th century. The first known Protestant mission in Ethiopia was the Church Missionary Society. Of the agencies presently in the country, about 20 are from North America, with a total missionary force of almost 600.

## Estimated Religious Affiliations






## Thoughts to Think while the Dentist is Drilling

by Miriam Adeney

do you have a toothache you keep ignoring because you're afraid of the dentist? All those gleaming stainless steel tools. The dentist's maddening friendliness while he grinds away and you lie helpless.

What do you think about at a time like that?

Here's a suggestion: Take your mind off yourself and pray for your missionaries' dental needs. You're afraid of those instruments—but what if they were unsanitary? You cringe at the drill—how would you feel if it were powered by a man riding a stationary bicycle beside the dentist? You hate to take time out for an appointment—what if it took you several hours or even days to reach the dentist with a throbbing infection? You groan at the bill—but suppose you had to pay high costs for quality care out of a low missionary salary?

So next time you find yourself fidgeting in the waiting room or bracing yourself in the dentist's chair, channel your thoughts to your missionaries. Your surging emotions will be well-spent—and in the process you may come to identify with your missionaries' problems more personally than you ever did before. 

### Ingenuity

Sir: A check for \$50 (fifty dollars) is being enclosed for the people in the Sahel drought area.

This is a gift from our International Club. The money was earned selling candied apples and caramel corn. . . .

*Frances M. Channer  
Staff sponsor, International Club  
Menaul School  
Albuquerque, New Mexico*

Sir: If you have a moment I would like to tell you a little story of where this hundred dollars came from.

It all started one night while my boyfriend was studying his homework. I had nothing to do so I decided to read. I came across your article on Afghanistan. I was very moved by it. At night I lay awake just thinking about those starving people, so I decided to do something about it.

I got a bunch of girls together from my church, Homeacres Reformed. We decided to have a soup supper. Then we made posters and announced it in the church bulletin. Feb. 20th, Tuesday night, was the big day. We had homemade vegetable, split pea, and chili. It turned out really good for not ever having made soup before. Around 65 or 70 people showed up which was pretty good because we have a small church. . . .

*Nellie Baitenhuis  
Wyoming, Michigan*

Sir: Enclosed is our check for \$101.00 to be used in your food program.

## readers' right

During our recent Missionary Conference we received a "sacrifice meal offering" for this purpose. . . .

Berean Baptist Church families agreed to a fast and gave the value of their meal. This was thought a good way to show our care for the millions of the world who have not. So with Christian love please divide equally with people in India and in Africa (Congo).

*Willie O. Peterson  
Berean Baptist Church  
Portland, Oregon*

Sir: I am very sorry I have not sent anything lately but I'm plum broke. I lost my job the day I got your second letter. It only paid \$10.00 a week but to Africans I'm a very rich girl. One night I asked God to tell me a way to raise money. And as always he did. In Vermont right now it's awfully cold out. Outside now it's -3°. But this summer I will have a Kool-Aid stand, a bake sale, and a show. All the profits will go to World Vision. Enclosed is a picture of myself and a note on back. I also gave

you a plaque I got in Sunday School. Give the plaque to a family in Africa and tell them He (God) and I both care.

*Alison Thornton  
Bethel, Vermont*

Sir: Enclosed is a check for \$94. . . . Our dorm recently had a Valentine cookie sale and the money we are sending is what we made from this sale. . . . We wish we could give more.

*Cathy Braun  
Odell Hall  
Lewis and Clark College  
Portland, Oregon*

Sir: My brother and I took care of a newborn orphaned calf. I am 7 and my brother Matt is four. We want to give the money we earned (\$113) to W.V. for the new hospital in Cambodia because we love Jesus.

*Leslie Sharon and Matt Ray*

### Action Now

Sir: All I possess in this world is a 1967 Chevrolet and some household furniture and a savings account. I am retired now but have been active in Christian works and still am.

It has been upon my heart to give something to the World Vision in my will, but the Lord has laid it upon my heart to give now and trust Him for the future. Enclosed is a check for \$1000 to be used where most needed.

*Eunice E. Chapman  
Augusta, Georgia*

## Philippines Update

Mel Van Peurse, field director in the Philippines, has just launched a resettlement project for refugees in Mindanao. World Vision of the Philippines is helping 125 to 150 families resettle in Lutayan. The project will include building 150 houses, a community center which can serve both as a school and a clinic, a community sanitation facility and a roofed, concrete-paved area to be used as a marketplace. Two 80-foot-deep wells will be dug. World Vision will also provide agricultural tools, animals, fishing nets, materials for handicrafts and educational and recreational equipment.

Plans have been completed for the central market area, and residential

lots surrounding that area have been marked out. Home locations for each family have been determined. Medical assistance has been provided since the initiation of the project, and one well was completed last month.

A recent clash between Philippine government forces and Moslems on the island of Jolo brought on the burning of Jolo City. The city was ravaged, and many of its people were left with nothing. World Vision of the Philippines was able to provide a planeload of relief goods and send medical teams to assist evacuees.

## An Interview with Dr. Carl Henry

On May 28, 18 educational channels throughout Kentucky aired a 30-minute interview with Dr. Carl F. H. Henry, lecturer-at-large for World Vision and president of the Institute for Advanced Christian Studies, on the subject "Current Religious Trends in the United States." Interviewing Dr. Henry are Dr. Robert Mounce, acting dean of humanities at Western Kentucky University, and Dr. Ronald Nash, head of the school's department of philosophy and religion. Tapes of the program are available for use at any television station or college. Interested parties should direct inquiries to the Department of Philosophy and Religion, Western Kentucky University, Bowling Green, Kentucky 42101.

## Urgent Need: School Kits

"World Vision field directors for Bangladesh and the Philippines have

requested 18,000 School Kits. The Philippines would like 8000 by the 1st of July."

This request has come at a time when education is struggling to survive in these developing nations. In both countries Christian education is an extremely timely way to help develop Christian leadership. You can help now.

A School Kit contains one lined tablet (6" X 10"), one package of colored pencils (crayons melt), four soft lead pencils, one pencil sharpener, an eraser and scissors (children's blunt point). World Vision supplies plastic bags, instructions and identification tags free of charge.

## A Story of 10,000 Dresses

When she began sewing clothing for children in World Vision's Korean homes eight years ago, Mrs. Joseph Birzler of Huntington Beach, California set a goal for herself. She planned to have finished 10,000 dresses by the time she and her



Aunt Rose and Dr. Stan Mooneyham

## World Vision Field Staff Expanding

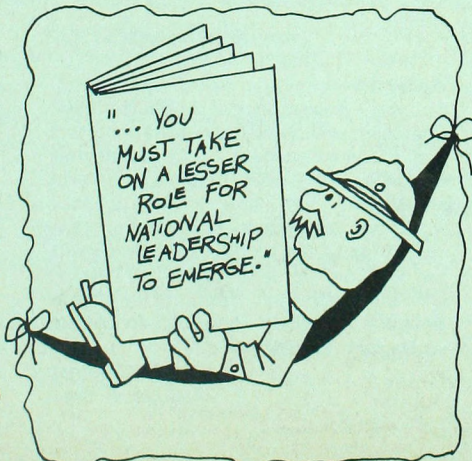
Several openings exist in World Vision's Southeast Asia programs:

**VOLUNTEER:** accountant—3 to 6 months; general medical doctor—6 to 12 months; laboratory technician—6 to 12 months; X-ray technician—6 to 12 months. World Vision will cover travel and living expenses of volunteer staff.

**SALARIED:** administrator—permanent; medical team administrative officer—2 years; registered nurse—1 to 2 years.

If interested, please contact: Personnel Director, World Vision International, Monrovia, CA. 91016; phone 213/357-1111 ext. 230.

# Dr. Worvis



husband celebrate their 50th wedding anniversary August 1, 1975. But "Aunt Rose" has already exceeded that amazing goal by 200 dresses.

Years ago the Birzlers established a clothing assembly line in their garage. And since 1971 several volunteers have helped Aunt Rose and her husband with their task. Together they make an average of 320 dresses every two months—about 27 per day. Most of the material used is donated, and Aunt Rose emphasizes that not one inch of trim is wasted.

She and other volunteers have also made over 4000 quilts for Korean orphans. Eight months ago she broadened her ministry and began sending infant clothing to Vietnam.

In spite of serious back trouble and failing eyesight, Aunt Rose is giving all she has to some of "the least ones" as a part of her promise to serve God as long as she is able.

#### Opportunity for Sponsors

There is still time for you to join the World Vision Sponsor Tour. Travel in the Orient with our tour directors, George and Blanche Hahn, for 29 exciting and meaningful days. Here is your opportunity to spend time with the child you sponsor and enjoy comprehensive sightseeing and first-class hotel accommodations. The tour group will leave Los Angeles on July 28th and return on August 25th. For a complete itinerary and travel brochure write now to George Hahn, Tour Director, Box O, Pasadena, California 91109.



# CLINIC FOR CLERGY

August 26-27-28

Maranatha Conference Grounds, Muskegon, Michigan

Dr. Paul S. Rees



Rev. William Pannell



Dr. Richard C. Halverson



Rev. Subodh Sahu



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- Christian Life Style
- Relational Theology
- The World Within
- New Forms of Communication
- The Meaning and Power of Togetherness.

—Paul S. Rees, host

\$16.00 per person covers all sessions plus meals and lodging. Send check to World Vision International, Midwest Area Office, Box 209, Grand Haven, Michigan 49417. Or request family information/rates for entire "Festival of Missions" week (Aug. 25–Sept. 2)

Midwest Area Office

### WORLD VISION INTERNATIONAL

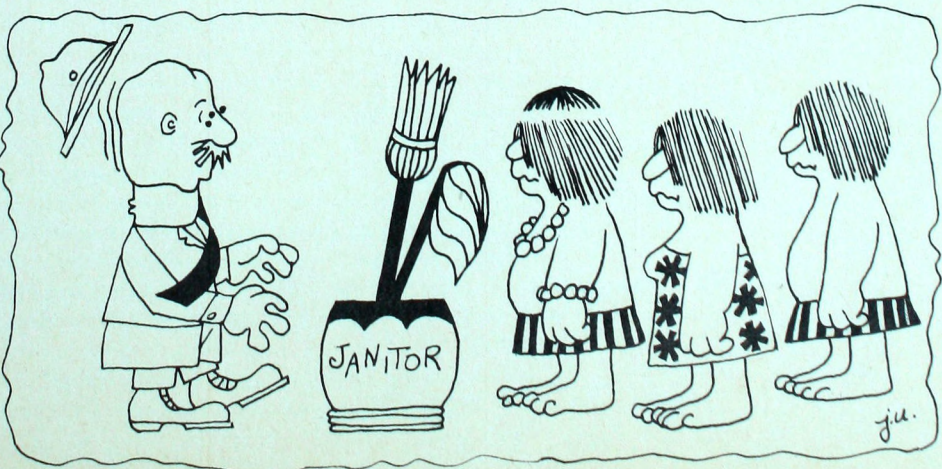
Box 209, Grand Haven, Michigan 49417

- I plan to attend the "Clinic for Clergy." My check for \$16.00 is enclosed.
- Please send me information on the "Festival of Missions."

name \_\_\_\_\_

address \_\_\_\_\_

city \_\_\_\_\_ state \_\_\_\_\_ zip \_\_\_\_\_



*From the united Boards of Directors  
of World Vision International,  
meeting in Bangkok, Thailand*

## **URGENT APPEAL FOR PEACE IN CAMBODIA**

The continuing destruction of life and land among the people of the Khmer Republic (Cambodia) increasingly troubles and offends the conscience of mankind. It is particularly inconsistent with the Christian spirit of compassion.

A peaceable people, with no long tradition of internal strife, they have fallen victim to contemporary, largely external, clashing political forces.

The preciousness of human life and of the treasures of God's good earth are being violated with a senselessness hard to justify even by those who feel that in some circumstances the use of force is inescapable.

Therefore, the united boards of World Vision International, representing the United States, Canada, Australia and New Zealand, meeting in Bangkok, Thailand, wish to affirm their great concern over the ongoing ravages of war and the consequent deterioration of Khmer society.

Under a deep sense of constraint we appeal to all involved in any way in this conflict to permit the Khmer people to work out their own problems in their way without any kind of outside interference.

World Vision believes that this is possible, and therefore we see the level of deprivation and suffering immensely reduced. Thus the people of the Khmer Republic would be set free for the creative tasks of nation-building now so desperately in need of being performed.

We wish by this solemn appeal, to combine our willingness to carry on relief and humanitarian activities with the will to put a stop to the needless destruction that necessitates this relief.

Life and liberty are the inalienable rights of all men. The Christian faith affirms that by the Incarnation, Death and Resurrection of Jesus Christ a new humanity has been created by God and Father almighty and that, therefore, such things as we see occurring daily in the Khmer Republic must be regarded as alien to the will of God as revealed in Jesus Christ our Lord.

We appeal to the consciences of all men of goodwill and plead with them to exercise all proper and due influence to end war in our time and especially in Cambodia, a little land of barely seven million, and to ensure that peace will return to this distressed people, thereby providing the opportunity of a life fully fulfilled, freed from terror, want, pain and unnecessary suffering.

We believe that we are our brothers' keepers. We dare not pass by on the other side blindly unaware of such distress and need. Let us vow to one another and to God who reigns on high, that we will not rest until peace is won and prosperity returns to this fair and lovely land.

### **SIGNATORIES**

*Mr. Bernard Barron, Director of Relief & Development, World Vision of Canada*  
*Dr. F. Carlton Booth, Secretary/Treasurer of World Vision, Arcadia, California*  
*Mr. J. Lennox Brown, J.A. Lennox Brown (Lawyer), Canada*  
*Mr. John Calder, President, Durell Constructions, New Zealand*  
*Dr. Ted W. Engstrom, Executive Vice-President of World Vision, Arcadia, California*  
*Dr. William Fitch, Executive Director, Church Renewal Foundation, Canada*  
*Dr. Richard Halverson, Pastor, Fourth Presbyterian Church, Washington, D.C.*  
*Mr. Ian Harvey, Harvey & Company Solicitors & Attorneys, Australia*  
*The Honorable Mark O. Hatfield, U.S. Senator from Oregon, Washington, D.C.*  
*Mr. Herbert Hawkins, President, Herbert Hawkins Realty, Temple City, California*  
*Mr. Graeme Irvine, Director, World Vision of Australia*  
*Dr. W. Stanley Mooneyham, President of World Vision, Arcadia, California*  
*Mr. William Newell, Executive Director, World Vision of Canada*  
*Mr. Keith Price, Executive Director, Christian Direction Inc., Canada*  
*The Rt. Rev. Chandu Ray, Director of the Coordinating Office for Asian Evangelism, Singapore*  
*Dr. Paul S. Rees, Vice-President at Large of World Vision, Minneapolis, Minnesota*  
*Mr. Geoff Renner, Director, World Vision of New Zealand*  
*Dr. Robert Thompson, former member of Parliament, Canada*  
*Mr. Winston Weaver, President, Rockingham Construction Co., Harrisonburg, Virginia*



## Danger Be My Mate

A quarter of a century ago Reinold von Thadden, addressing an international group of missionary leaders, said emphatically:

*The outstretched arms of the crucified Lord declare that henceforth there can be no fear and despair which God is not ready to meet with comfort and help, no more depths of loneliness and abandonment which his light and mercy cannot reach, no guilt—whether personal or collective—which was not embraced in the power of his forgiveness. These profound perspectives of the Cross...condemn the Church where it wants to be more than Christ, where it wants to live more easily and less painfully than he, where it does not follow its Master into the uttermost distress.*

Much earlier our Lord put it like this:

*...unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life (John 12:24,25).*

To hate life does not mean to *despise* it; it means to *risk* it. To be always withholding it and protecting it is to be always losing it, always denying to it the increase that would come by spending it valiantly.

Living dangerously should never be confused with living recklessly. One is calculated, the other careless.

The security syndrome in which most of us in the Western world have been caught up—social security, financial security, national security—makes it hard for us to take seriously what Dietrich Bonhoeffer called “the cost of discipleship.” Grace may be free, but we are wrong when we make it cheap.

The paradox of Christian living is that life handed over to God is ultimately secure and immediately dangerous. One can trace it out in thoughtful patterns.

For example, there is danger in *caring*. The person who doesn't care has about him a certain kind of strength. He is invulnerable. But his strength, far from being admirable, is hard and harsh. If he were a caring person, equipped with love's sensitivities, he would be vulnerable, open, accessible to other people and their hurts. And that is costly. It is dangerous to one's enclosed and enameled ego. “We are all continually tempted,” says David Read of New York, “to protect ourselves against the pain of really caring. We would hate to be hardhearted, but just a little hardening of the heart here and there can spare us such a lot of pain.”

There is danger, too, in *daring*. Revolutionary times, such as these that are upon us, call for steadiness, to be sure, but they do not call for stuffiness and stagnation. Two or three times recently I have read, “The seven last words of the church: ‘we never did it that way before.’”

Churches and mission boards that are conventionalized, standardized and computerized need the daring to get on their knees and ask for a spiritual shock treatment. Given half a chance, the Holy Spirit will take

our inefficient efficiency and send through it galvanic waves of rescuing vitality. On the other hand, many a congregation and missionary organization would be leagues ahead if it exercised the daring to marry its orthodox piety to a modernized methodology, with goals and charts and checkpoints.

We love our velvet ruts. We have been in them so long that they are smooth and comfortable. We shrink from the pain of breaking out into new forms and freedoms of action. Our sentiment is, Habit be my friend, when it ought to be, Danger be my mate.

Furthermore, there is danger in *sharing*. Have you tried sharing your empathy—that profound blend of love and imagination that enables you to put yourself in the place of another person? He is of another race, or color, or culture, or viewpoint. You have your own, and you are not called upon to deny it, but empathy summons you to have a look at the problem or need from the point of view of that other person. This is dangerous. It puts your prejudices and preconceptions in peril. You might lose them. It's downright uncomfortable.

Remember Walt Whitman's pungent lines:

*Agonies are one of my changes of garments.  
I do not ask the wounded person how he feels.  
I myself become the wounded person.*

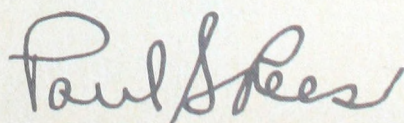
That's identification. And it's dangerous. It challenges self-complacency.

Or what about our money, our financial security, our funding for the future? I have known people who did not begin the practice of tithing until they overcame their fear that giving one-tenth of their income to the Kingdom of God would land them in the poorhouse.

Recently in New Zealand I learned that the government intends by next year to have a program of aid to the developing countries that will cost one percent of New Zealand's Gross National Product. If the United States government were to adopt such a policy, there would be howls and growls all over the place—from those who would contend that their standard of living was endangered.

To *that* the Christian reply might well be, So what! Our fabulous Gross National Product is too largely just that—gross. It is gross with liquor and gambling and prostitution and armaments. We could do with a GNP that is less quantitative and more qualitative.

But then, it's dangerous to think like that. And even more dangerous to *act* on it.





## What can you give away and yet have as long as you live?

God has been good to you...and there are so many less fortunate, physically and spiritually. But, say you're past 50...retirement is approaching...or is here. How can you be certain you will have income from your properties and yet give them—at least in part—for the work of God?

The answer may be a World Vision Revocable Trust. Through it, you can transfer property of all kinds to World Vision—real estate, houses, farms, stocks, bonds, cash or other valuables. *The highest possible earnings from this portion of your estate are paid to you.*

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Jesus said in Matthew 6:19-20: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven...for where your treasure is, there will your heart be also."

Discover how you can enjoy safe income...and still invest in ministries that will continue on—even after your death—producing treasures for heaven.

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