

world vision

MAY 1973

THE
CHALLENGE
OF

AFTER

AFRICA

Africa and the Gospel

This is the centennial month of the death of David Livingstone, perhaps the most famous missionary the world has ever known, apart from the apostle Paul. Like Paul, the indomitable Scot was a pioneer missionary, penetrating the hazardous far frontiers for the gospel. To write our centennial article (p. 10) we called upon an old Scottish friend, J.D. Douglas, who once lectured in church history at St. Andrews University and has since distinguished himself as an editor and author.

We have devoted most of this issue to the great continent of Africa. Our lead overview article (p. 4) came to us out of Africa from none other than our able publisher Ted W. Engstrom, there for the South African Congress on Mission and Evangelism (see p. 15) and other meetings in various parts of the continent. If you should feel inclined to dispute his claim of the "tremendous diversity" within Africa, simply run your eye down the following list of names which loom large in the history of the continent: Ikhnaton, Kenyatta, da Gama, Lumumba, Rhodes, Selassie, Cleopatra, Nkrumah, Schweitzer, Kruger, Tshombe, Nasser.

Military names abound, mostly from abroad: Napoleon, Rommel, Hannibal, Beau Geste (fictional symbol, of course, of the French Foreign Legion), Gordon, Mobutu, Patton, Smuts (who in the Boer War found himself on the opposite side from Churchill), Montgomery, Kitchener, Julius Caesar, Eisenhower.

But more important to the soul of Africa, there have been spiritual engagements as well, with some

striking victories. The name of Joseph recalls that Africa was once refuge for the Hebrews. A subsequent reversal of role is suggested by the name of Moses. But later the continent afforded sanctuary from an Asian despot for the infant Jesus and still later provided a man to carry His cross.

Just when the gospel was first carried to North Africa, we do not know. Suddenly in the year 180 the record of history shows a flourishing church there which developed the first Latin Christian literature—the center for this being not Rome but Carthage, which gave birth to the great church fathers, Tertullian and Cyprian. Alexandria boasted Origen and Clement. But most eminent of them all was Augustine of Hippo. North Africa gave to the Western church the Bible in its first Latin version, the misnamed *Itala*—basis of Jerome's *Vulgata*, and through Augustine's doctrine of grace gave Europe the Reformation centuries later, Luther and Calvin leaning heavily on his writings. He is widely recognized as the greatest Christian philosopher the church has ever produced.

When Augustine died in 430, Vandals were besieging the walls of Hippo. The witness of the church lost its vigor, and in the seventh century the Muslim Arabs swept across North Africa with sword in one hand and Koran in the other. Thus "a mournful and solitary silence" brooded over the ruins of Carthage, the other lights went out, and the church along the shores of North Africa became known as "the vanished church."

Centuries later there would be a

turning of the tide in the continent's spiritual history, represented in names like Livingstone, Moffat, Slessor, Studd, Carlson, and Bishop Hannington of Uganda, who said to his murderers sent by an African chieftain: "Tell the king that I open up the road to Uganda with my life." Today in Uganda one of World Vision's Pastors' Conference speakers, Festo Kivengere (see pp. 8, 20), serves as an Anglican bishop and is representative of the fine evangelical blacks upon whom so much rests for Africa's future.

We are now told that in sub-Saharan Africa the number of Christians by the end of this century may very well be growing at a faster rate than on any other continent. The Muslim North should of course loom large in our prayers (see p. 21). And the terrible needs of places like Burundi press hard upon our hearts and pocketbooks (p. 7). But the overall progress of Christianity in Africa is somehow reminiscent of Keats' line from *Endymion*:

I saw parch'd Abyssinia rouse and sing.

And one thinks too of the lines from the old missionary hymn depicting other parts of the varied continent:

Where Africa's sunny fountains
Roll down their golden sand. . . .

By God's grace the Water of Life is quenching the thirst of millions of Africans as the so-called Dark Continent is responding increasingly to the gospel of God, "who commanded the light to shine out of darkness" and "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

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Frank E. Farrell, editor
Paul S. Rees, contributing editor
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Pete Berg, artist
Celene Jandreau, editorial assistant
Helen Martin, editorial assistant

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Franks, P.O. Box 209, Grand Haven, Michigan 49417; WEST COAST AREA DIRECTOR, The Rev. Joseph A. Ryan, 919 West Huntington Drive, Monrovia, California 91016.

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globe at a glance

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

AFRICA

KAMPALA, Uganda—Christians here may be in for some difficult times. Sheikh Abdul Razak Matovu, the top Muslim religious leader, announced that plans have been formulated to develop a network of Muslim institutions throughout Uganda "to comply with the views of President Idi Amin (a Muslim) that Islam should be the *leading* religion in the country." He said it was the responsibility of each believer to "pledge regular contributions to a fund to pay teachers of religion and to build religious schools and mosques."

Only six percent of Uganda's 10.5 million people are listed as Muslim. Fifty percent are Christian and the remainder follow traditional tribal beliefs.

KIGALI, Rwanda—Recent events in neighboring Burundi may have prompted the Hutus here to take revenge against their ancestral rivals, the Tutsis. In Burundi, the minority but ruling Tutsis have eliminated some 300,000 Hutus. In Rwanda, however, the Hutus are the ruling power, and according to a French news agency, hundreds of Tutsis have already been killed there. The Rwandan government has denied the reports.

ADDIS ABABA, Ethiopia—Further proof of the spiritual revival that is said to be sweeping this country was disclosed here recently. Ato Emmanuel Abraham, president of the evangelical church, *Mekane Yesus* (Lutheran), announced that membership has increased nearly 25 percent, from 142,000 members in 1971 to 176,000 today. In his address to the church's General Assembly, Abraham stated his feeling that "human need, whether physical or spiritual, should be seen as aspects of the same totality."

EUROPE

LAUSANNE, Switzerland—Leaders of the International Congress on World Evangelization meeting here next year have called for the prayers of Christians everywhere in order to realize the goal of the Congress: to evangelize the world during the next 27 years.

THE HAGUE, Netherlands—Protestant and Roman Catholic missionary councils here have together protested to the Dutch government that Portugal is "desecrating the dignity, the cultural characteristics and the legitimate aspirations of our fellow-men in Angola, Mozambique and Guinea-Bissau."

According to an exclusive communicate, the council's letter of protest was accompanied by copies of a secret report allegedly written by Jose de Figueiredo Fernandes, chairman of the municipal government of Sa da Bandeira in Angola. The report praises the work of missionaries and "their ability to build schools and hospitals," their "extensive influence" and their "attention to the outcasts." The report states that the missionaries cannot be forbidden because this would "give us only more political troubles and problems." Instead, he recommends that Portugal "control the missions closely with careful supervision, perfect attention and secret but always vigilant presence."

The writer of the secret report also makes a plea to use all the Christian missions as instruments for Portuguese colonial policy. "We must demand from all the missionaries, both Protestant and Roman Catholic, that they will join our work of evangelizing the native masses." The writer urges that all foreign missionaries be tested for political reliability. He acknowledges that the State (Portugal)

"has taken all the preventative measures" but stresses that these measures "must be carried out more strictly."


It is not known at this time, whether the secret report allegedly written by Mr. Fernandes represents his own views or a concensus of municipal governors in Angola or either of the other Portuguese colonies.

NORTH AMERICA

EDMONTON, Alberta, Canada—The fossilized footprints in a Texas riverbed have caused thousands of Alberta residents to ask education officials to include the biblical account of creation in school science classes.

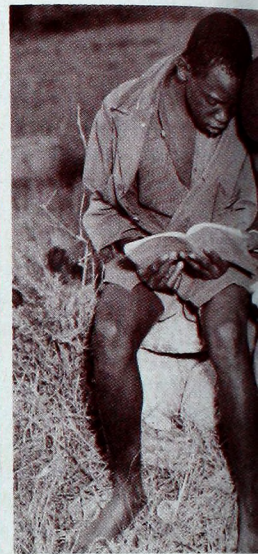
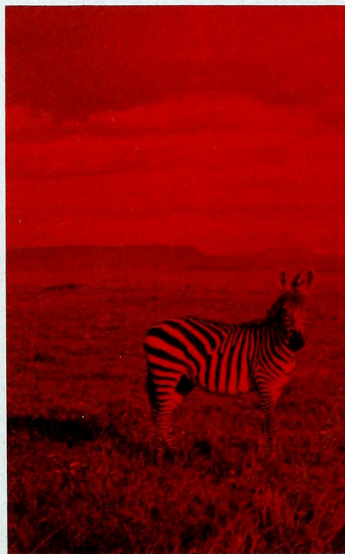
The footprints, found some 30 years ago but investigated by creationists only recently, seem to contradict geological timetables which place 70 to 100 million years between dinosaurs and man. Neil Unruh, a Christian and Missionary Alliance minister, says the discovery implies that lower and higher forms of life coexisted. The theory of evolution holds that complex animals evolved from lower forms of life.

PUTNAM CITY, Oklahoma—Summing up his seven and a half years as a prisoner of war in North Vietnam, Colonel Robinson Risner said that POWs "reduced things to basics so quickly we couldn't quite understand how we had lived so long in the land of the free and the home of the brave and spoke so seldom about patriotism and God."

Journalist Francis James put it a bit more directly when he returned to his home in Sydney, Australia after three years captivity. James said Australian society appeared to be "in a far worse state" than when he left it in 1969, using, as it did, "pretenses and shams" to disguise the fact that "it was not merely un-Christian, but positively anti-Christian." 

THE CHALLENGE OF AFRICA

REFLECTIONS ON A DYNAMIC CHURCH IN A CHANGING CONTINENT



by *Ted W. Engstrom*

Executive Vice President, World Vision International

Africa is a continent as complex and varied as any on earth. When you reach its shores you are seized with the conviction as in few other places on earth that generalizations are extremely hazardous. This is true about the continent itself, its wide range of peoples and ethnic groups, as well as the Church. Its 315 million people represent nine percent of the world's population, speak at least a thousand languages and dialects, and live in surroundings that range from the trackless dunes of the Sahara Desert to the hustle and bustle of jet-age Nairobi.

Along with the tremendous diversity of languages is a similar diversity of peoples in terms of physical type, culture, and history. Six major ethnic categories may be subdivided into hundreds of distinct ethnic groups. Tall black Nuer of the southern Sudan, small pigmy tribes of Central Africa, brown Muslim Hausa-speaking traders, cultured Yoruba and Ashanti, brown-skinned Indians and Dutch and English-descendent whites of South Africa, Bedouin, Egyptian Tuaregs—all significant peoples in Africa's history and development.

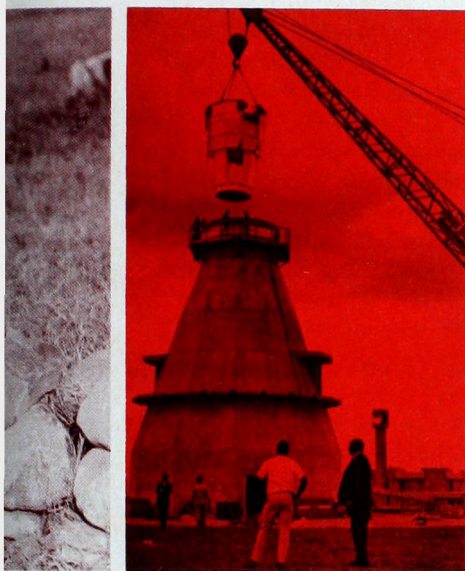
Despite the diversities of Africa there are also similarities. Most African nations share the experience of

colonial rule and non-African influence in many aspects of life. These nations also share the experience of recent independence and the consequent problems of self-rule and nationhood. Most of Africa's nations share the experience of having young populations and often more than 40 percent are under 15 years of age.

I am writing this essay from the Republic of South Africa, which is as different from much of the rest of Africa as California is from Bangladesh. East Africa, where I have been most recently, is vastly different from West Africa. Within the continent there are tribal peoples living in an almost Stone Age environment and in dramatic contrast there are educated, cultured urban members of the twentieth century.

One general statement can be made concerning Africa however, and that is the Holy Spirit in a very wonderful, sovereign way is at work in evangelism and church growth in many diverse areas, particularly south of the Sahara. For this we thank God.

Let me cite just a few examples which have been brought to my attention in recent days. In two provinces of Nigeria 7,000 groups meet daily to pray. In one



village of a thousand there are 14 prayer cells meeting daily. In another town of 10,000 there are 117 groups meeting daily to pray. Much of the leadership is being provided by committed laymen.

The Sudan Interior Mission reports that in Ethiopia—in one province— there were 30,000 believers baptized in the last three years. On the University of Nairobi campus, a high percentage of the students are believers in Christ.

The word written over every African citizen is "optimism." The future of Africa is filled with great promise. Education, economics, politics all beckon. Likewise do Christianity and church growth. It would seem that Africa is seeing a reenactment of the Book of Acts with its churches being self-governing and self-propagating.

Frequent reference is made to Anglican missionary Dr. David Barrett's study on the growth of Christianity in Africa, in which he suggests that at the present rate of growth, Africa will be almost 50 percent (at least nominally) Christian by A.D. 2000. It is well to note that this estimate includes all Christian beliefs (Catholic,

Orthodox, African Independent as well as Protestant), and that the substantial growth is focused on sub-Sahara Africa. The Muslim north is not included.

This religious dynamism is also expressed in the schismatic and break-away churches that have evolved from the more traditional Christian bodies, as well as those originating independently. In South Africa alone there are estimated to be over 2,000 separatist church bodies with three mission followers.

One of the phenomena which has marked the evangelical church in Africa in recent years has been the extensive evangelistic programs which have been conducted. Thirteen African nations have had countrywide in-depth evangelism campaigns, such as "New Life for All." A West African Congress on Evangelism was held in 1960. I shared in attendance at a very significant Congress on Mission and Evangelism held in Durban, South Africa in March of this year (see p. 15). More localized programs of evangelism and conferences on evangelism have been held in many areas.

A revival among East African churches, particularly in Uganda, Tanzania and Kenya, has been under way for more than 30 years. Revival movements have been reported from Central and Eastern Nigeria and Southwest Ethiopia.

In the midst of these tremendous movements there are difficulties that lie ahead. One of the expressions of concern heard at the recent Durban conference came from African leaders (as well as some of the white delegates) voicing the need for a more truly African theology as well as African forms of worship. Two questions to be asked are: "What are missions doing to respond to this need? Can it be met without becoming enmeshed in syncretism?"

The newly-elected General Secretary of the Association of Evangelicals of Africa and Madagascar (AEAM), the Reverend Byang Kato, has noted the danger of syncretism or universalism resulting from poor quality of training among the average believers. In contrast to the lack of biblical knowledge in the Church, he noted that a number of universities in Africa have departments of theology and religion which are teaching religion and developing the religious thinking of the better educated people. Kato charged that for the most part this teaching is far from what would be considered a biblical position. He stated, "The basic philosophy of many of these departments appears to be a search for peaceful co-existence between religions in Africa."

In the midst of church growth, renewal movements, many expressions of evangelism, a "new day" for the gospel, the Church in Africa faces many problems— both internal and external.

Tribalism— the tendency to identify with one's tribe or clan— still causes problems for nations and churches. Multi-tribal churches often have difficulty.

Adequate theological training is a critical need for many African church leaders. This is particularly a problem in the midst of the low standard of general

Africa is a continent of diversity. Communities vary from tea plantation villages to bustling Johannesburg, South Africa.



*As is true around the world,
the key to the future lies with
the children in Africa.*



education. Several dominant problems of theological training include shortage of staff, students reluctant to return to their own people after overseas training, lack of adequate training. "Theological Education by Extension" is being slowly expanded to meet part of this need.

Racism is a continuing point of contention within the Church. In the minds of many black African Christians, white foreign missionaries tend to be identified with white-dominated governments and colonial rule. A question evangelical missions and churches must face is what stand to take toward such racial policies. This continues to be a tough, complex, and often divisive issue.

Again, in the midst of a continent where there is so much evident blessing, conversion and growth, there are persecutions and restrictions in many areas.

Some foreign missionaries have been refused visas to white-dominated parts of Africa (South and Southwest Africa, and some Portuguese colonial areas). Protestant missionaries were expelled from Gabon in 1971. The last two Protestant missions in Somali have just withdrawn their personnel. Christian workers in North African Muslim nations have found problems in ministry. Burundi has seen many thousands of Christians killed and missionaries expelled. In some of these situations, Christians have no control. Nor can they do much at present except to pray.

There are, however, many opportunities for caring and serving in many parts of Africa. Rehabilitation of southern Sudan has offered evangelicals a very wonderful opportunity to express Christian concern in tangible ways. Burundi remains a tragic situation and it offers similar opportunities to those in the Sudan, and at present calls for considerable prayer for the limited number of Christians there.

There are approximately two million refugees in Africa—victims of war, intolerance, and social unrest. How should we as Christians relate to these people and help them?

Again, illiteracy is a major problem for most of Africa as is general economic underdevelopment. What should be the Christian role in meeting such needs?

There are still opportunities for evangelism of unreached peoples in the more traditional sense. A recent study of the 860 tribes of Africa revealed that 213 are completely or heavily Muslim and have virtually no Christian influence in them, and 236 tribes are still largely unevangelized, representing 13 percent of the entire population of the continent.

The use of sophisticated communication media for use by the church must be given high priority in the days lying immediately ahead.

As never before (to generalize once again) the great, fascinating continent of Africa, with its 40 sovereign nations, offers a magnificent opportunity to the Church today to present the life-changing message of the gospel of our Lord Jesus Christ. May God help us—the Church—both in Africa and worldwide, to move wisely, as led by the Holy Spirit, into this open and effectual door of opportunity.





“The proportions of the human tragedy which the people of Burundi are experiencing are staggering,” was the verdict of the United Nations....”

The Tragedy of Burundi

by George Hoffman

Burundi is one of Africa's smallest countries. Situated on the northern shores of Lake Tanganyika and bordered by Tanzania, Rwanda and Zaire, it has a population of less than three and a half million.

Twelve percent of this population belong to the Tutsi tribe—the governing aristocracy of Burundi; the remainder are Hutu people. It is from this imbalance that the present horror stems.

In April 1972, the Hutu attempted to overthrow the Tutsi regime. Many Tutsi were killed and the rebels pushed close to the capital Bujumbura. The coup failed, however, and what followed were official reprisals on a huge and ghastly scale. The purpose of the reprisals was clear—to wipe out all potential Hutu leadership not only for the present but for years to come.

The Reverend George Hoffman, director of Britain's The Evangelical Alliance Relief Fund (TEAR Fund), and his colleague Bill Latham, visited the country recently in order to ascertain how best they—along with World Vision—could help in this tragic situation. This is Mr. Hoffman's account of that visit.

Looking at the thatch huts bathed in the moonlight, I realized with a chill that many of them housed widows and orphans. The husbands

and fathers had been "taken"—a sinister sentence spelling only one thing: death.

After listening to the full, horrifying account of recent events in the villages around me, I walked out into the night, numbed by the enormity of carnage and dreadful toll of human suffering that had devastated this beautiful land of rolling hills and verdant valleys.

The day we entered the country, Bill Latham, my colleague, had read in his Bible: "I did not believe the reports until I came and my own eyes had seen it, and behold, the half was not told me." Little did we realize how significant this verse would be.

"The proportions of the human tragedy which the people of Burundi are experiencing are staggering," was the verdict of the United Nations based on the reported figure of 80,000 people who had been massacred since the upheaval in the spring of '72. The number of widows left destitute was thought to be in the region of 60,000. However, within days of entering this tragic territory, we learned that the actual toll of those who had been massacred was in fact five times the original estimate—300,000.

The traumatic thing that has stunned the country of Burundi is the fact that 300,000 have been massacred over a space of *six months*. Little wonder that it has been described as "the greatest attempt at African genocide in recent years."

Some of the ways in which many of these victims had met their death defy description. However, in one prison the prisoners were kept 10 days without food and the only water they could get was rain water that ran into the cells. . . which they had to lick up. The cells were eight feet by five feet and usually held about 15 people. The prisoners could only stand upright and took turns sitting down. In some instances, unbelievably, as many as 30 and 40 people were crushed together. There they lay in layers. And each morning the dead were removed from the bottom of the human heap.

As is often the case, this ruthless and relentless purge has been carefully aimed at the potential leaders in every sphere. Eight of the country's 18 Burundi doctors have been killed. Sixty of the 130 teacher-training students have been taken, along with 45 percent of the primary school teachers. One hundred and twenty of the 350 university students are missing, as are 170 of the 400 technical school students. And the slaughter did not stop with adults. Even the children were butchered. Two thousand of the 10,000 secondary school children are missing, along with 40 percent of the 700 grammar school children.

Although in this intertribal conflict the purge is not specifically aimed at Christians, many thousands have lost their lives. We heard one

inhuman incident where Christian schoolboys had been beaten with their own Bibles and finished off with rifle butts. Christian leaders were among the prime targets. One missionary society has lost nine of its 10 Burundi leaders. The Anglican church has lost 13 of their 35 African pastors.

But out of this blood bath have come stories of faith and courage that will go down in the annals of the African Christian church as some of the most challenging testimonies in its whole history.

Many Christian leaders sang hymns and prayed as they were about to be shot or beaten to death. Some were cruelly tortured and endured a very slow death. And yet, in an incredible way, they were given grace to pray for their murderers

Out of Darkness, Light

by Festo Kivengere, Bishop of the Anglican diocese of Kigezi, Uganda

Precious people have died by the thousands in Burundi, slaughtered in a struggle between one class and another. In my church there we have lost many pastors who were shot, not because they had anything to do with the problem, but because they were just caught in the confusion.

Let me ask: what do you do when you are caught in a confusion? Succumb? Sit down and mourn? Lose your testimony? Lose your joy?

In this terrible time of massacring in Burundi, a young school teacher was called out of his classroom and told by a shooting squad:

"We are going to shoot you because you too are dangerous to our regime." The young man looked at them quietly. He had a wife and small children and was going to be shot. They said,

"Have you a word to say before we shoot you?"

"Yes," he said, "I have. *I love you.*"

They were dumbfounded. The young man was actually in command.

He said, "Secondly, may I sing a song to you before you shoot me?"

And he started to sing: "Out of my bondage, sorrow and night, Jesus, I come." He sang all four stanzas in his mother tongue ending with that refrain: "Jesus, I come, Jesus, I come."

When he stopped, the soldiers for a short time did not know what to do. They could not move their fingers on the triggers. How do you shoot a man who is singing, beaming with joy and going Home anyway?

But in the end they did their miserable duty; they shot the man and he died. But can they ever forget the joy and the words, "Jesus, I come"?

Are you in command of your situation?

How do you come into command? It is when, by the Spirit of God, you are taken to the Cross. At the Cross we meet the wonderful God-in-human-body, suffering with pain and at the same time in command. Nails in His hands—He cannot move—treated unjustly—but He is in command. When a Christian comes by the way of the Cross, he is given this tremendous ability to cope with circumstances. "All things are yours."



with a love that often stopped the killers in their tracks. "While they were beating me over the head," said one Christian teacher, who was later released through the intervention of a European colleague, "I felt the Lord Jesus to be very near to me. I felt Him in a way I had never felt before. I thank God for that time in prison because it made the Lord more real to me than He had ever been before, and I want to serve Him now."

Perhaps the greatest tragedy are those who are left behind. Among the thousands of widows and children, we discovered some with particularly poignant problems. One senior missionary shared with us his special concern for those he described as "second generation widows." These are the women whose fathers were taken in earlier tribal conflicts and now have lost their husbands in the last few months. "Can you imagine," said someone, "what it's like for both a mother and daughter to have lost their husbands with no one to protect or provide for their children?" I could not. For such families, the hardship seems beyond endurance.

Those who are teachers can understand something of the feelings of one missionary teacher we met who had seen his own pupils taken off and killed. "Sometimes," he said, "you are having a good lesson and suddenly you remember people who are not there." It was obviously difficult for him to recount these harrowing events, and one felt deeply for such men and women who tried to share their experiences with us and found that the words sometimes stuck in their throat.

Economically the country is tottering on the brink of disaster. Each year Burundi is near the bottom of the World Bank's table of rich and poor countries. This year it should have no competition for the lowest position. Perhaps more than in any other sector, this poverty is focused in the lack of medical facilities. Even though three-quarters of the medical services are provided by missionary hospitals and clinics, the lack of

medical supplies is abysmal. Too, one doctor I spoke to expressed his concern for the increasing incidence of tuberculosis among the children and the malnutrition among the mothers. There are few fathers. The families have lost their breadwinners.

In many ways the situation is reminiscent of certain East European countries I have visited. It is a fear-ridden society where few people smile. As we traveled throughout the countryside, Bill Latham and I discovered road blocks and police checks everywhere. There was one particularly uncomfortable moment on the way to the airport when all cars were being stopped and searched. Our driver was visibly concerned at the prospect of our tape recorders and cameras being discovered. But, for no apparent reason, we were pulled out of line and waved through.

Soon afterwards, after carefully checking in the rear view mirror, our driver slowed down: "Out there on the right, just where those trucks are. . . . We looked the great stretch of land that had obviously been freshly dug and covered over—like a huge crater that had been filled in hurriedly. "That's one of the mass graves," we were told. "No one knows for sure just how many people are buried there."


The day we left Burundi, I read from the little devotional book *Daily Light*: "Pray at all times making supplication for all the saints."

I asked some of the missionaries and church leaders for what we should pray particularly. Back came the immediate answer: "First pray for the widows." "Some," we were told, "have endured the sight of seeing their families cut up and have a lot to get over. And in the rest of the country where husbands have been taken, the families have been moved out of their homes, their furniture has been taken, and their children have been refused places in secondary schools. All this adds to their wounds. They very much need our prayers because they can get so very lonely."

Again we were reminded of the heroic faith and courage of those

who were left behind—like one Christian widow of a church leader who was going round the village comforting other widows and sharing her testimony of God's grace. However, as we were reminded, "anybody who has been bereaved knows that not all days are the same, and they need constant prayer not just for now and when help is coming and people are still remembering them, but in the future. How are they going to cope in the future."

One senior pastor shared his concern for the church as first there is the problem of replacing the leaders they have lost. "We will need very much prayer to find people of God to replace them in these positions of authority and leadership and spiritual counsel."

Finally, "We would just long to see wisdom for all the leaders and a sense of concern about what has happened on both sides of the tribal fence, so that the wrong that has been done on both sides may be repented of and put right in a spirit of forgiveness and reconciliation." 

murder, blood bath, killings—these are words we do not like to hear, but that is what has happened in Burundi. Now the question arises: what can I possibly do to help?

World Vision is committed to bringing medical supplies to many of the victims of this ravaged land through channels already established in Burundi.

You can help by being a part of this ministry.

I want to assist these desperately needy people. Enclosed is my gift of \$_____ to help reestablish medical services. 4559 H35-002	
Name _____	
Address _____	
City _____	
State _____	Zip _____

There was a certain Scots economy of words in the simple narrative. "On the morning of 17th November we got up at five o'clock. My mother made coffee. David read the 121st and 135th Psalms, and prayed. My father and he walked to Glasgow to catch the Liverpool steamer." On the pier, father and son looked on each other's face for the last time on earth. The elder man walked slowly the nine miles back to Blantyre. David Livingstone set out for Africa. The year was 1840. He was 27 years of age.

Son of "poor and pious parents," David was only 10 when he went to work in the cotton mill from six a.m. until eight p.m. But snatched sentences from a book on his spinning jenny, followed by two hours of night school, augmented his scanty education.

China Closed, Africa Open

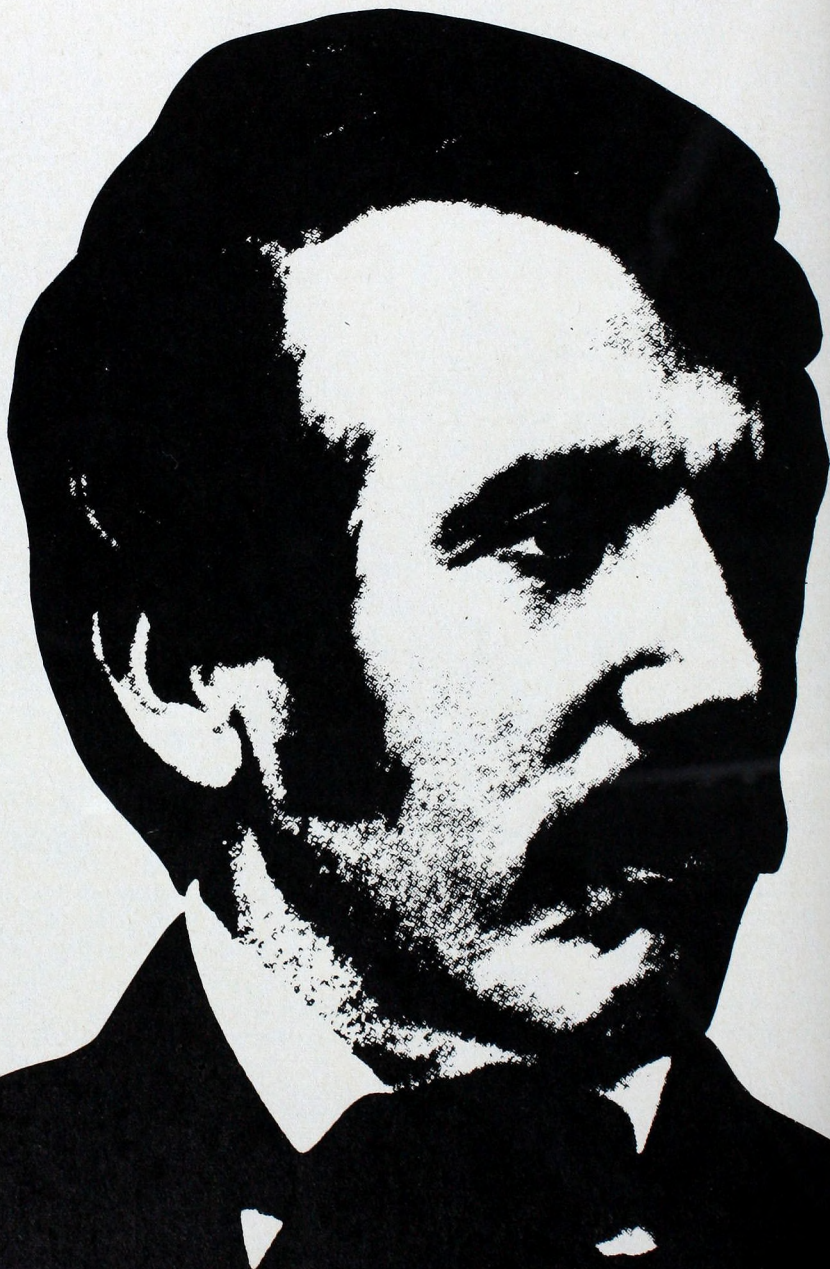
In 1832 a deep religious experience made him resolved to be a medical missionary in China. There was that holy laughing at obstacles which God honors: a little canny borrowing from an elder brother, the year divided equally between mill work and study of Greek, theology and medicine at Glasgow—and David duly graduated. He was accepted by the undenominational London Missionary Society. China had been closed by the Opium War, but he had been gripped by a visiting missionary's words about having seen in South Africa "the smoke of a thousand villages" where no missionary had ever been. So to Africa he went.

J.D. Douglas is editor of The International Dictionary of the Christian Church, to be published by Zondervan Publishing Co. in 1974. He also serves as editor-at-large of Christianity Today.

by J.D. Douglas

"Anywhere, provided it be forward"

A CENTENNIAL TRIBUTE TO AFRICA'S LIVINGSTONE



Such penetration of inland Africa as there had been (Arabs from the east coast, Portuguese from east and west, Boers from the south) was not at all concerned with the welfare of the tribes, as Livingstone soon found. His instructions: to wait at Kuruman (the LMS's most northerly station) for the return from England of Robert Moffat, fellow Scot and head of the station.

He was not idle. During that first year he reconnoitered widely, learned to speak fluent Sechuana, crossed part of the Kalahari Desert, and treated with courtesy even the medicine men, feeling he could learn something from them—he was always careful never to allow his own medical skill to become an end in itself. He did get to know the African mind as few did, and was an early advocate of indigenous agencies: his task he saw as opening up new ground, leaving details to national workers taught to relinquish their dependence on Europeans.

Encounter with the Lion

June 1843, still no Moffat, but permission to go on. "I am willing to go anywhere," he wrote, "provided it be forward." He and a colleague opened a new station at Mabotsa, more than 200 miles to the north, where took place the historic encounter with the lion that did permanent damage to his left arm. Asked about his thoughts during that frightening episode he displayed wry humor: "I was thinking," he replied, "what part he would eat first."

A year after the Moffats' return, he married their daughter Mary and soon trekked farther north. He met Boers who believed the Africans had no souls, took possession of their waterplaces, and used them for unpaid labor. He met also polygamy

and superstition in "the victims of the degradation of ages." Prolonged drought forced another move in 1847, west to Kolobeng, on the edge of the Kalahari. Another new home was built, and one marvels at the resilience of Mary—and the whole unobtrusive line of pioneering wives whose spiritual kin are with us to this day.

Victoria Falls Discovered

In 1852 Livingstone arranged for Mary and the children to go home (she wept, but assented) before he set out to explore the whole country west to the Atlantic, then east to the Indian Ocean. The 6,000-mile journey took nearly four years. Scientific findings were meticulously noted. The great falls were discovered and named Victoria after his queen. Livingstone became famous, even more so after publication of his book *Missionary Travels*, which remains a classic, but he determined to discount everything "except in relation to the Kingdom of Christ."

Home on furlough in 1857, he held spellbound a distinguished audience at Cambridge University, not least by his concluding appeal: "I direct your attention to Africa. I know in a few years I shall be cut off in that country which is now open. Do not let it be shut again. I go back to Africa to try to make an open path for commerce and Christianity. *Do you carry out the work I have begun. I leave it with you!*" The result was the Universities' Mission to Central Africa.

With mutual goodwill Livingstone left the LMS in 1857 and accepted a government invitation to head the Zambesi Expedition (1858-63) with the rank of Consul. One of the expedition's aims was the suppression

of the slave trade operated from Arab and Portuguese sources. Things did not go smoothly. Livingstone perhaps expected too high a standard of dedication to the task from his European assistants, and differences developed. There were transport breakdowns, the enervating effects of constant malaria, the hostility of slavers and some of the tribes, and latterly the death at 41 of Mary who having returned with him had matched her husband's heroism. But Lake Nyasa was discovered—second largest of Africa's inland seas—and found to be suitable for missionary development and for honorably-conducted trade that would make dealing in slaves unprofitable.

The Portuguese complained that Livingstone was exceeding his brief; the expedition was recalled in 1863; and in England again the unrepentant Livingstone before the British Association traced the connection between Portuguese authorities and the slave traffic.

The Last Journey

In 1866 he set out on his third and last great African journey, in search of the sources of the Nile—"valuable to me," he wrote to his brother, "only as a means of opening my mouth with power." Great discoveries followed, but also the usual calamities: debilitating illness, defecting bearers, unfriendly nationals, the theft of priceless medical stocks, and always hateful reminders of the chain gangs. "If the devil don't catch these fellows," Livingstone quoted an old sailor, "we might as well have no devil at all." For a time he dropped out of sight; false reports of his death were circulated.

When Henry Morton Stanley, sent by the *New York Herald*, found him in November 1871 at Ujiji on the northwest side of Lake Tanganyika,



Livingstone was "reduced to a living skeleton," after prolonged hardship and sickness. He was much touched by Stanley's "characteristic American generosity." For his part, Stanley wrote of his four months with the veteran explorer: "His religion... is a constant, earnest, sincere practice. . . . It governs his conduct not only towards his servants but towards the natives, the bigoted

Mohammedans, and all who come in contact with him."


Having declined Stanley's plea that he go home, Livingstone with indomitable will pushed on in his quest to open up the interior. On his sixtieth and last birthday, March 19, 1873, he recorded the words: "I encourage myself in the Lord my God, and go forward." The end came six weeks later at Chitambo's village in

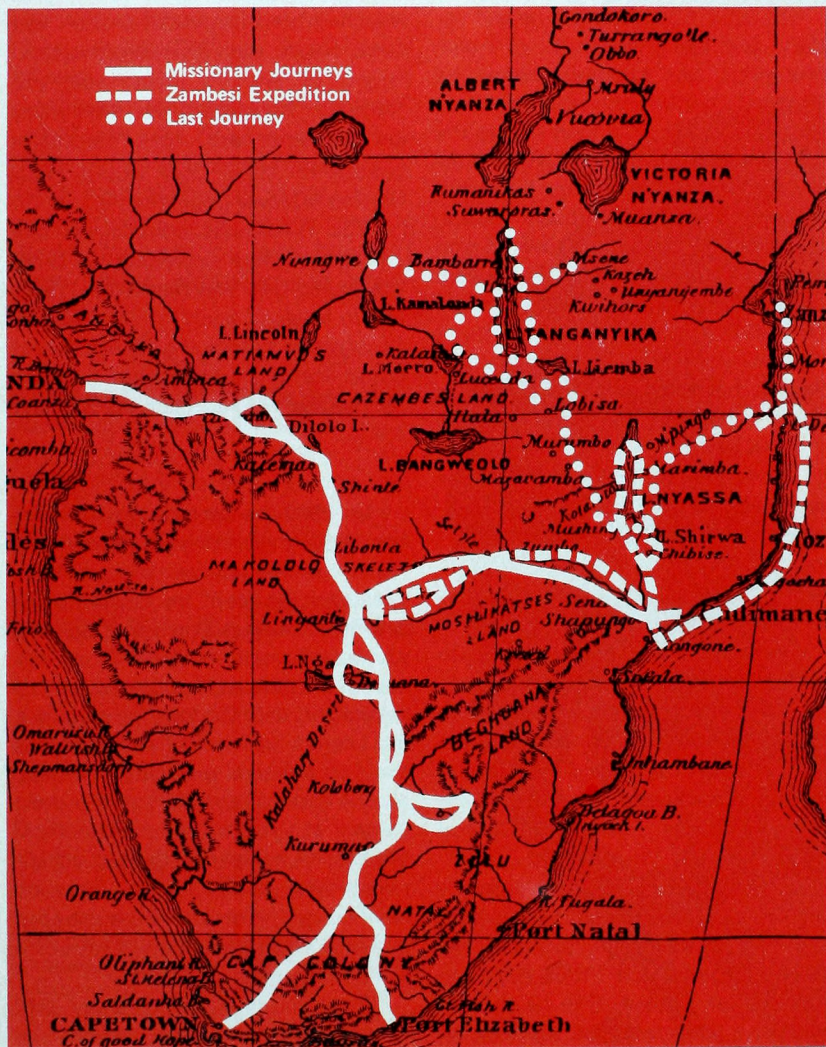
Ilala (in what is now Zambia). At four a.m. a servant found him dead, kneeling by his bed. The date was probably May 1.

Almost unbearably moving is the sequel. His African attendants, having reverently buried their master's heart under a tree, read the burial service from the Prayer Book, fired guns, then "we sat down and cried a great deal." Thereafter they bore his body an incredible 1500 miles to the coast—a labor of love for which they expected (and received) no reward. One of them, fittingly, was a pallbearer when the body was finally laid to rest in Westminster Abbey on April 18, 1874, in the presence of a great congregation.

The inscription on his tomb honors a life spent in unwearied evangelism and exploration, and in fighting "the desolating slave-trade. . . this open sore of the world." Even *Punch* laid aside its jesting, and in a rare eulogy that caught the mood of the nation paid tribute in verse with the concluding words:

*He needs no epitaph to guard
a name
Which men shall prize while
worthy work is known;
He lived and died for good—
be that his fame:
Let marble crumble: this is
LIVING-STONE.*

Livingstone regarded himself in God's plan as one of "the watchmen of the night. . . who worked when all was gloom." It was surely symbolic that he was found to have passed to the land of endless day just as dawn was about to break over the Dark Continent. 



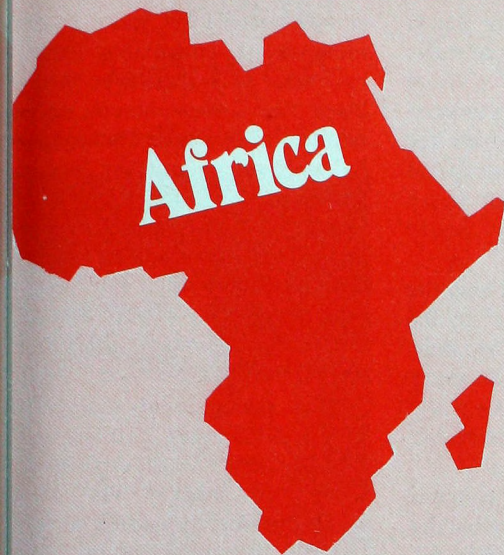
LIVINGSTONE'S JOURNEYS

The original of this map was published in 1881, eight years after Livingstone's death.



facts of a field

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



VITAL STATISTICS

Area: 11,500,000 square miles.
Population: 364 million (1972 estimate), nine percent of world's total.
Population Growth: 2.6 percent annually, second highest in world.
Urbanization: Increasing rapidly, as people move to cities seeking work and advancement.
Literacy: Widespread illiteracy in many areas, although education is becoming more available.
Languages: Estimated over 1,000 languages and dialects. (English and French, formerly official languages in many countries, remain influential in large areas.) Arabic is predominant in North Africa.
Economy: Agriculture employs a majority of the people in most African countries. Many programs are under way in the areas of industrialization and tourism but much economic potential is still undeveloped.

Africa as a whole produces only about two percent of the total world's production of goods and services. Per capita annual gross national product ranges from \$50 to over \$1,500 but is less than \$200 for most African nations.

Government: Over 40 independent countries plus some areas under European colonial administration. Government forms vary widely.

History: North Africa was in contact with Europe from early centuries. Some indigenous African empires developed but influence was limited mainly to within the continent. Contact, exploration and colonization by European nations from sixteenth century. Most African nations have gained independence since 1945.

Religion: Muslims comprise about 42 percent; Christians 28 percent; pagans, animists and secularists, about 30 percent.

Current Status of Christianity: The Christian church in Africa is showing vigor and growth in many areas south of the Sahara Desert. Christians comprise about 28 percent of Africa's population at present and this percentage may rise to about 46 percent by the year 2000. Protestants alone may total about 14 percent of the continent's population by the end of the century. Muslim-dominated North Africa is not part of such growth and the Christian church in this region is generally small, weak, and inward-looking.

The growth of Christianity has brought challenges to the churches of Africa. Many pastors are not adequately trained; there are insufficient numbers of leaders to handle the growing memberships; schismatic and break-away churches are common; persecution of believers is not un-

known in some areas; many new converts are illiterate; church leaders are often isolated and cut off from fellowship with one another; many are seeking for truly indigenous theology and forms of worship; church bodies may be divided by tribal, denominational, and national loyalties. However, these areas of challenge represent opportunities for ministry by churches and missions.

Churches: The total number of Christians of all traditions in Africa is estimated at about 100 million. Most of these are found in sub-Saharan countries, and not quite half are affiliated with the Roman Catholic Church. Protestants are estimated to total about 29 million. There are also large communities of Eastern Orthodox and Coptic and African Independent

churches.

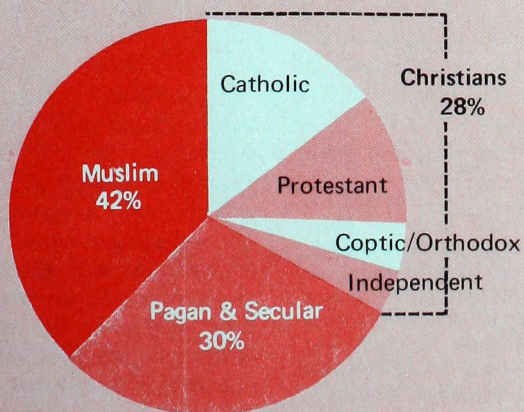
Countries with the largest numbers of Christians include South Africa, Zaire, Ethiopia, and Nigeria.

Increasing numbers of churches are under African national leadership, and many missions are turning over more and more control of programs and ministries to these churches.

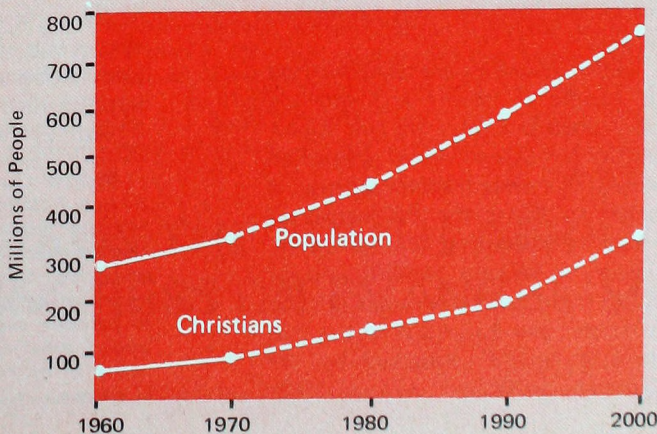
Efforts to overcome barriers and to establish communication among churches have resulted in the formation of church councils and fellowships in many countries and Pan-African groupings such as the Association of Evangelicals of Africa and Madagascar, and the All-Africa Conference of Churches.

The religious dynamism in Africa has also expressed itself in the growth of break away churches that

Estimated Religious Affiliations in Africa



Population & Church Growth in Africa



have come from more traditional Christian bodies. In 1967 there were estimated to be over 5,000 distinct separatist movements among 290 different tribes in 33 African nations, with perhaps six to seven million followers, and the numbers are increasing yearly. These churches have arisen from a variety of causes including rebellion against white control and a desire for a distinctive African form of Christianity. These African Independent Churches, as they are often called, are among the faster growing church bodies in Africa.

Missions: Some European Christian missionary activity took place in coastal areas of sub-Saharan Africa from the sixteenth century on, but it was not until the second half of the nineteenth century that missionaries began to substantially penetrate the interior of the continent. Besides pioneer evangelism, missions became increasingly involved in educational ministries and most of the education of the modern kind has, until recently, been carried on through Christian schools. And many of today's African national leaders have been educated in these schools. Other major ministries of missions have included medicine, literature, and broadcasting. Institutions and programs in these areas are found in many African nations.

In 1969 (the last available statistics), there were almost 7,900 Protestant missionaries in Africa from North America, or 29 percent of the total North American overseas Protestant missionary force. Thousands of other Protestant (and Catholic) missionaries have come from other nations, mainly from Europe. African churches themselves are slowly gaining a missionary vision and a recent study of Third World missions disclosed 27 indigenous Christian missionary agencies from 12 African nations.

Many ministries are being focused on people in towns and growing urban areas but there are still opportunities for evangelism of unreached peoples in a more traditional sense. A recent study of the 860 tribes of Africa revealed that 213 are completely or heavily Muslim and in which there is virtually no Christian influence; and 236 other tribes that are still largely unreached by the Christian gospel.



A WHITE SOUTH AFRICAN VIEW

It is strange that a white South African has to be thousands of miles from South Africa to get a visual presentation of a black man's view of South Africa. But so it has been for me. Recently I saw on United States television the first film about South Africa produced by black South Africans.

The announcer explained how the film, described as "malicious" by the South African government, had been produced "underground" with smuggled film and equipment. The world was summoned to take action to rectify injustices in South Africa.

For the next half-hour I watched avidly. There were some horrible distortions, some infuriating half-truths, and some bad exaggerations. But all the way through, one also recognized things in our society that must make every South African Christian and every concerned citizen hang his head in shame and embarrassment. One could not deny the validity of much of the material presented. One could not pretend that all was well and fair and just. One could not deny that many husbands could not live with their wives. One could not evade the accusations about unfair job reservation. One could not answer the charges about the dehumanizing and debasing effects of discrimination. What could one say about the migratory labor laws, the protection of white privileges, the denial of political rights, the pass law farce, and the park-bench "for whites only"? Of course one knew there were many good things left unsaid and unfiled. One knew many tiresome generalizations needed modification to reveal where the rule had its exceptions and so on. The fallacy of the picture based on selective evidences was clear for a reasonably informed observer. Yet for all that, one felt disturbed.

Behind the distortions and the in-

Michael Cassidy is Team Director of African Enterprise, Inc. in South Africa. His wide travels on the African continent have enabled him to study political and ideological trends affecting the proclamation of the gospel in African countries. In between busy mission responsibilities, where speaking engagements demand nearly all his time, he pursues an interest in writing.

completeness there was a frightening measure of undeniable truth. One had also to realize that this was a black man's view. Maybe he was blindly furious with the negative he could see no positive. Perhaps injustices and discrimination so enraged him that calm and balanced assessment was considered neither possible nor desirable. For who hurt you unless you shout? Who lies unless you overstate? Who cares less unless you exaggerate?

The average white South African may well consider it unfair and un-Christian of our Africans to do something sneaky like smuggle films out for the world to see, thereby appealing for outside help. But would they do it if they felt the average European within the country was open to their cry, aware of their plight, and sympathetic to their problem? The fact is that most of us are deaf, dumb and blind to the effects of apartheid and to its underlying contradiction of New Testament principles. Recently I heard of a church conference where black clergy put a "Blacks Only" sign at the entrance to the dining room. Whites were literally and seriously told to go to the back door w-

*In Christ there are no
goys or gooks,
No chinks or wops or slants.
— Timothy Udd*

they were served on tin plates made to sit outside. The whites were outraged, infuriated, insulted, humiliated—and educated. "Now you know how it feels," they were told.

Are our African people just in a fuss over nothing? Are they all making a fuss over nothing? Are they just protesting maliciously against a country that is really Christian and loved but badly misunderstood? Or is there substance to the grievances—enough substance to produce a mass and reluctant emigration and desperate underground films?

We enjoy describing South Africa as Christian. Surely if we would look within at our own lives without at our laws, we would change our traditional way of life and our traditional use of adjectives.

IS COUNTRY FROM AMERICA

by Michael Cassidy



A new chapter was written recently in the history of the Republic of South Africa when the Congress on Mission and Evangelism met in the beautiful city of Durban near the shores of the Indian Ocean. There were 720 participating delegates present, representing 31 denominations and 36 Christian service organizations.

White Afrikaners, Coloreds, Indians, black Africans from South Africa and neighboring independent countries, Europeans, and Americans gathered in the Central Methodist Church for 10 days, March 13-22, for the first multiracial conference of its kind ever to be held in South Africa—the stronghold of apartheid. This historic Congress was sponsored by African Enterprise, a South Africa evangelistic organization directed by Michael Cassidy.

The main theme of the Congress was the mission and evangelistic responsibility of the Christian churches in Africa to evangelize that continent and a world in crisis before the imminent return of our Lord.

In spite of their many theological differences, the majority of the delegates agreed that the central message of the Christian church in today's world is the cross of Christ.

The great attention given in the Congress to the message and methodology of evangelism did not cloud the serious racial and social crisis in South Africa. Black and white speakers reminded the Congress that New Testament evangelism is balanced with social concern and that the love of God transcends all racial barriers. The Christian churches in South

Howard O. Jones has been an associate evangelist on the Billy Graham Team since 1958. He spends part of his time each year in Africa, where he conducts evangelistic crusades in various countries. His weekly broadcast, "The Hour of Freedom," over radio station ELWA in Monrovia, Liberia, reaches thousands across the continent of Africa. The program is also aired in the United States and Puerto Rico. Mr. Jones is the author of the books For This Time—A Challenge to Black and White Christians and From the World of Jazz.



Africa were challenged to cleanse themselves of racism and discrimination and help to bring a spiritual and social change in the country for the emancipation of all men. Before the Congress closed, a few church leaders met to abolish racist policies in their own denominations.

The mountain-top experiences in the Congress prepared the way for the Billy Graham one-day crusades in the cities of Durban with 45,000 in attendance, and in Johannesburg with 60,000 present. Thousands of people from all races responded to the claims of Jesus Christ, and there were no racial flare-ups of any kind. The two crusades topped all previous record crowds, and were the first and the largest multiracial meetings of their kind in the history of the country.

This trip to South Africa for me as a black American evangelist was one of the most challenging and exciting ones in my entire ministry. Black, Colored and Indian Christians called me their "soul brother from America." I preached to both white and black congregations. The people welcomed me as the first American black minister to speak in their churches. The Christian fellowship was great.

But my joy was also mixed with sadness as I observed how thousands of nonwhites live daily in an oppressive society which denies them their dignity and freedom as human beings created in the image of God. I was able to sympathize with them as they hope and pray for a new day in South Africa. The Christians are grateful to God for a few changes which are taking place to improve racial conditions, but they continue to pray that the whole system of apartheid will be destroyed as the result of a moral and spiritual awakening in the churches. If not, then violence, they believe, is the only other alternative to change. But it is our prayer that this change will come in South Africa through reconciliation of man with man at the foot of the cross of Jesus Christ. 🌐

A BLACK AMERICAN VIEWS THE SOUTH AFRICA CONGRESS ON EVANGELISM

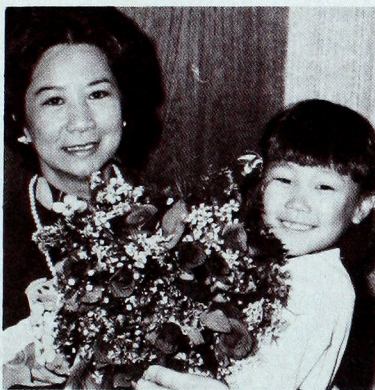
by Howard O. Jones

Vietnam's First Lady visits World Vision

Representing her country, Madame Thieu visited World Vision to express her thanks to the American people for supporting voluntary agencies working in Vietnam.



Dr. and Mrs. Mooneyham greet Madame Thieu.



Vivacious Kimmy Kissick, a double amputee, aided by World Vision, welcomes Madame Nguyen Van Thieu with flowers.

A hug and a kiss say a lot.

Dr. Mooneyham introduces Monrovia's Mayor Richard Mountjoy to Madame Thieu.

Dr. and Mrs. Mooneyham with Madame Thieu and her interpreters at the reception given by World Vision.





An Intensive Care Patient Monitoring System was given to Madame Thieu to be used at the new Vi Dan Hospital in Saigon. The system enables one nurse to monitor several patients' vital signs from a central location.

Since 1965, World Vision has been sending more than \$1 million annually in relief supplies to Vietnam.



In the Asian tradition, a gift was presented to the Mooneyhams—a painting of Vietnamese calligraphers.



little charmer

Kimmy Kissick isn't self-conscious about anything. Meeting South Vietnam's First Lady or daily learning better control of her artificial arms are only exciting challenges for the vivacious seven-year-old.

Kimmy lost both arms—and was orphaned—in a train accident at the age of two. When pilot Paul Kissick and his wife Naomi visited the World Vision orphanage in Korea where Kimmy lived, they fell in love with her. It wasn't long until they adopted her and she became a vital part of their family.

Kimmy is just one of hundreds of thousands of needy youngsters who have been touched by Christian love channeled through World Vision. Perhaps you would like to reach out to a helpless youngster who needs to know that someone cares about him. Your love could circle the globe and touch a heart today.



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

name _____
 address _____
 city _____ state _____ zip _____

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world vision **people's projects**

POW Ministry

Over 1500 World Vision Food Kits have been distributed to returning South Vietnamese prisoners of war. Glen Johnson, who is working for World Vision through the Christian and Missionary Alliance, writes: "While most of the world's attention is riveted on Clark Field and Americans, we were privileged to greet hundreds of our beloved Vietnamese boys. In the name of Christ and in the name of World Vision we gave them something for their long-neglected bodies.

"What a sight! A lady who came along on a hunch found her husband she thought was dead. One man was released after seven years. A five-year man lay dazed on a stretcher, more dead than alive. We saw a paratrooper whose arms were so fleshless that they actually looked like fingers protruding from bone.

"Most had malaria. One whole group was afflicted with severe body sores. They had eaten three small handfuls of rice a day for five months to five years. They had no good words for their captors. Most showed an incredible spirit of defiance. I was proud of them.

"I don't know when these returnees will know peace. But in our military ministry we preach Christ to thousands of men a week and hundreds profess salvation. It must be true that real 'peace is not the absence of war but the presence of

Christ.' Fortified in this fact we will seek to bring Christ's peace to some of these. Pray and pray!"

World Vision readers will be thankful to know that missionary-POW Lloyd Opel has been released by the Viet Cong in Laos (see story in January issue).



Glen Johnson hands out food kits to South Vietnamese POWs.

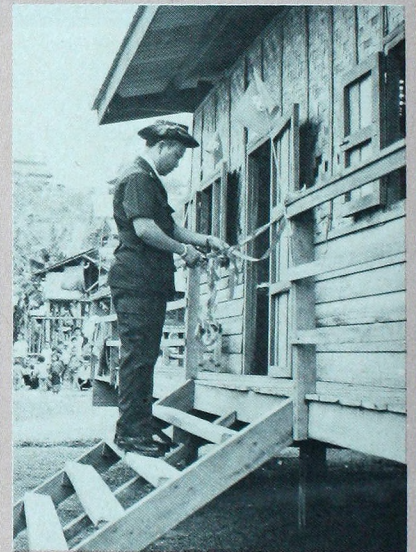
New Zealanders Involved in Indochina

Norman Kirk, Prime Minister of New Zealand, recently sent a letter to every householder in the Dominion urging them to become involved in World Vision's ministries in Indochina, particularly the proposed construction of a hospital in Phnom Penh, Cambodia. Kirk's letter stated: "The programme is a constructive one which should contribute significantly to relief and rehabilitation in these war-weary countries." The appeal letter included a reply envelope which could be turned in at any bank in the Dominion.

Sewing School Opens in Laos

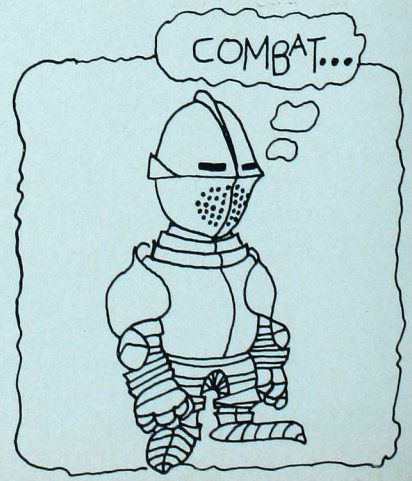
The second sewing school to be established by World Vision of Laos was recently opened at Ban Na Luang. This project allows classes of 30 widows and/or their daughters to be instructed in sewing as a vocation. Major General Vang Pao, chief of the Meo army, was a special guest at the opening ceremonies of the school. He expressed thanks to World Vision for its continuing aid to the Laotian people. World Vision provides the teachers' salaries and materials.

Plans are being finalized for the establishment of a third school of this nature.



Major General Vang Pao cuts ribbon to officially open Ban Na Luang sewing school.

Dr. Worvis



Soloist Studies with Heifetz

When 17-year-old violinist Kim Young Keun came to the United States with the Korean Children's Choir last fall, he auditioned with Jascha Heifetz and was accepted for the maestro's master class. Kim returned to Los Angeles in April and has begun his studies at the University of Southern California.

Young Keun is an exceptional young man whose sensitivity permeates not only his music but his entire approach to life. Soon after winning Korea's top music award a year ago, Young Keun learned that his mother needed a major operation which she could not afford. He gave her his prize money which he had planned to use for his college expenses.



Kim Young Keun

Christian Education in Indonesia

Discussing the World Vision child-care program in Indonesia, Director Gene Daniels comments: "We're not just concerned about meeting the physical needs of the children. We believe that Christian education is an important aspect of assisting the child. From the start, our program has been distinctively Christian. Rather than just try to get the children to quote Bible verses by rote, we want to have an educational program that would help the children learn how to live a practical Christian life in a non-Christian environment."

In order to do this, the Christian education staff plans all its materials—like the three magazines they publish for beginners, juniors and junior high age children—in a way that is aimed at the everyday lives of the children.

To encourage the children to do their own private Bible study and develop a personal prayer life, a course called "Steps to Faith" is used. The children are able to study this in their own dormitories, homes and schools. Lessons are sent in to the World Vision office in Malang, Java where they are graded and returned to the students by mail.

"We have tried to make the program broad and comprehensive," remarked Director Daniels, "so that we could use every possible method to help the children find something more than a superficial Christian life."

Through the summer camp program and the "five-day" clubs, all the children are systematically given a chance to "make their own decision for Christ." Daniels believes that unless the children have healthy spiritual lives, efforts to provide better nutrition, regular education and vocational training, medical attention and clothing supplements will "only treat the symptoms rather than the cause of the circle of poverty and ignorance."

"It's hard to categorize these things," says Daniels. "Poverty, disease and even agricultural problems are all related to each other and to a bad spiritual climate. We want to help the children in every aspect of their lives."

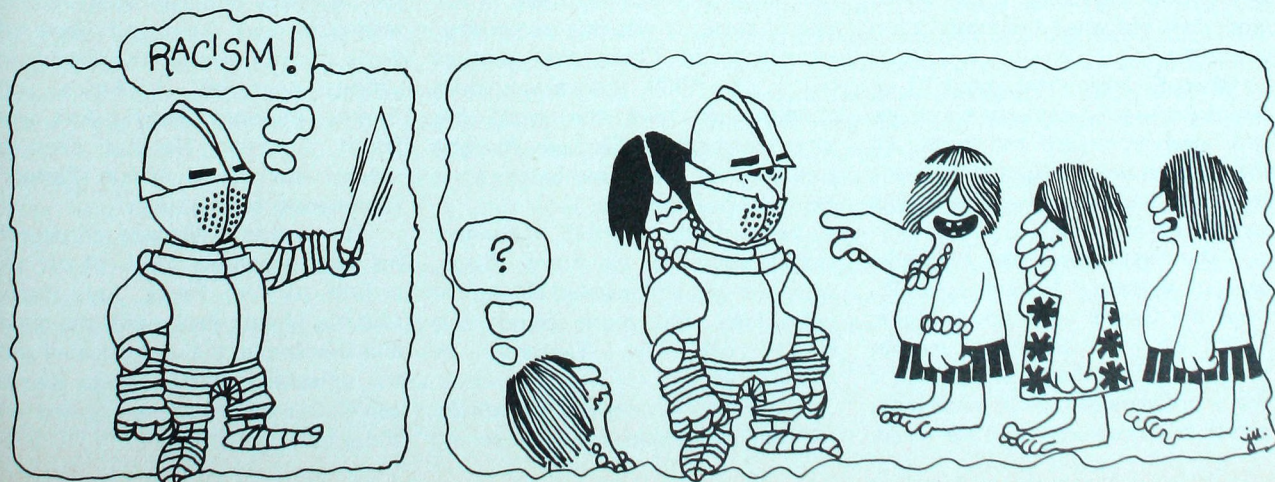
Maranatha Festival of Missions

The now-famous annual Festival of Missions sponsored by World Vision at Maranatha Conference Grounds in Muskegon, Michigan will be held August 27-September 3 this year.

Special features include a "Clinic for Clergy" conducted by Paul S. Rees; a "Ladies Retreat" featuring Corrie ten Boom; and the showing of the new film "Children of Zero."

For detailed information, write: Mr. Jim Franks, P.O. Box 209, Grand Haven, Michigan 49417.

Write for Sponsors' Tour Brochure: Mr. George Hahn, Box O, Pasadena, California 91109.



Bishop Festo Kivengere



a simple walk with Christ

Festo Kivengere has been called the outstanding black evangelist in Africa today. For nearly 30 years, he has been deeply involved in what is termed the "East Africa revival," one of the great movings of the Holy Spirit in the twentieth century. Indeed, it was during the early days of this revival that Kivengere discovered the Christ of the Bible.

"I was born in a non-Christian family in Kigezi, Uganda," he explains. "My father was a keen worshiper of the gods of our tribe. I, as the first-born, was early initiated into the mysteries of this worship. Devout as my father was, he never seemed to me to have found that after which he was keenly searching. I was about nine years old when this observation struck me."

When Kivengere was about 10, an African evangelist came to his village and began to preach and teach. All the children were delighted at seeing the little marks on the paper spring to life with meaning.

"The first primer the evangelist gave us to read," Kivengere recalls, "was the Gospel according to Luke. That's what I read in my mother tongue. I read it badly at first, but it was a unique story. What made sense about the story was how He loved.

This was my first confrontation with Christianity."

Conversion came when Kivengere was a teen-ager studying at a boarding school. "There was a need in my heart, and these boys praying with their love for Jesus, accentuated my need and I was crying for Christ," he relates. "So I knelt and accepted Him."

As the revival in Uganda gained momentum, Kivengere became more involved in soul-winning. Remembering, he said: "God was blessing us, and men and women who were brought into the liberty of Christ were in the grip of a tremendous burden of love to share the Christ who had done so much for them. I was one of these. It was this tremendous experience of Christ that sent us out. . . ; by 1939, there was a wider breakthrough and the word has spread into Kenya, Tanzania, Rwanda and Burundi, and some parts of the Republic of Zaire.

From 1940 to 1945, Kivengere taught school in his home village, where he met and married Mera. Five years later, the young couple felt God's call to Tanzania as missionaries.

By 1959, Kivengere's *worldwide* ministry had begun, with a preaching

tour through Australia. In 1960, he was asked to travel through East Africa with Billy Graham, interpreting for him. The same fall, Dr. Graham invited him to share with 35 international evangelists holding a conference in Switzerland to assess their effectiveness. God used Kivengere to touch the lives and ministries of these men when he shared his "secret of a simple walk with Christ."

At the West African Congress of Evangelism in 1968, Kivengere met Michael Cassidy of the African Enterprise team and discovered a mutual vision for urban evangelism in Africa. Kivengere soon became a team leader for an African Enterprise thrust based in Uganda, but serving all East Africa, Ghana, Nigeria, Zambia, Ethiopia, and Zaire.

Consecrated as Bishop of the Kigezi Anglican Diocese in 1972, Kivengere continues to lead the "simple" spiritual life. He has shared his testimony and the Good News of Jesus Christ around the world—in various countries in Africa and Europe, the South Pacific, Asia, and South America. He has been a speaker for World Vision Pastors' Conferences several times.

The names Kivengere chose for his four daughters speak of his approach to life: Peace, Joy, Hope, Charity. Mixing easily with the great and the simple, the sophisticated and the unlearned, Bishop Festo Kivengere's Christian walk is marked by those four attributes.



dateline Tunisia

by Dennis Hilgendorf

The study of a small country often serves as a cameo for a much larger area. So we turn our attention to tiny Tunisia. This jewel-like country, dwarfed on either side by huge Libya and Algeria, is typical enough to serve as a representative exhibit of the situation in North Africa today. Yet, it remains unusual enough to keep the study interesting and make the important point that all countries in North Africa are quite different.

Fifty percent of Tunisia's population is under 19. Twenty-five percent is elementary school age. This is at least twice the ratio of most European countries. The youths are a factor in every facet of Tunisian life.

Tunisia has put a higher value on education than most other countries in the world. At present, of her population of five million-plus, more than one million are in elementary school, an increase of 500 percent since independence 17 years ago. To reach this level she has spent in recent years a higher percentage of her national income on education than any other country in the world. Compare Tunisia's 10.5 percent in 1971 to 7.5 percent in the United States and Holland. Secondary enrollment has risen almost 400 percent in the same period to 125,000 students, with another 10,000 in universities.

And yet, a year ago it was the students who led the first antigovernment riot and open protest against the 17-year-old regime of President Bourguiba. Ironically it seems that education is the first link in two negative chains of reaction.

The first chain of reactions begins in the early teens. The majority of Tunisian youths who complete elementary school move to the cities. Already more than 60 percent of the population is now concentrated in the three major urban centers of Tunis, Sousse, and Sfax.

The urbanization trend was so strong during the sixties that agricultural output actually decreased. The youths wanted to be where the action and money was—in the cities. The average farm pay is about \$20 per month compared to city engineer's of \$240 per month. Teachers were getting \$90 a month average salary.

Another chain of reactions begins with education. Tunisian education is very liberal with a broad stripe of modernized Islam running through it. Thus as in the first chain, the educational investment does not pay off, but brings the youth perplexity rather than preparation for life. A recent commentator on Tunisian life has described the Tunisian youth as the vast middle between "he who follows the times" and "he who does not follow the times."

The result is generation gap, lack of identity, aimless education, and unemployment. With these problems comes the subconscious dread of the paternal curse upon

the child who bolts the family and revolts.

The end result is the picture of a youth, well-educated but hopelessly uprooted from rural life, separated from religion and family life, unemployed, alone. In his loneliness and perplexity, he reaches out, in two ways. He may emigrate, as five percent of the population did during the 60's. Or, as is more often the case, he may join the huge "mass communication society." Tunisia has the highest literacy rate in North Africa—24 percent—and its youth consume millions of newspapers, magazines, and books daily. The country likewise has the highest ratio of radios per total population in any North African country—one receiver for six people.

Such is the challenge in Tunisia for the Christian churches today. But the church in Tunisia is hardly equal to the challenge. The 6,000 Christians represent 0.1 percent of the total population, and all but about 50 of these are foreigners. When they meet to worship, whether in their small evangelical prayer groups or the huge cathedral on the broad Avenue Habib Bourguiba, their numbers are not impressive. In the cathedral the congregation fills one transept of the show-place church, leaving the vast nave empty and hollow.

Yet, Christianity can—and does—speak and minister to where the need is:

(1) The World Council's Ecumenical Team (DICARAWs) has a team of 10 Europeans and as many Tunisian counterparts working on rural agricultural projects. The goals are to stem the urbanization tide and to make Tunisia a strong agricultural country. The objectives have the support of the government which shares the same concerns, and which has led to agricultural improvement being up 35 percent in 1972.

(2) The team with three specialists has gone an additional step in pioneering urban planning with its focus on the capital Tunis in the year 2000. Family planning institutes are being formed.

(3) The White Fathers at the Institute des Belles Lettres Arabes (IBLA) provide a center for contact with university youth. The center has a staff of seven and provides counsel, research facilities, and tutorial help to about 3,000 regular students from the university. The program is so well-accepted that professors at the university refer their students to the center for additional library materials.

(4) A well-planned and programmed witness should be made through radio outlets that reach Tunisia with a strong signal. The programs need to speak to the typical educated youth with his questions of perplexity, loss of purpose and family ties, estrangement from traditional Islam.

Christianity is put to the test in Tunisia. It has a message. It has an audience. It has channels for witness and ministry.

Dennis Hilgendorf is a minister of the Lutheran Church—Missouri Synod serving with the Middle East Lutheran Ministry (MELM) with headquarters in Beirut, Lebanon.



Growing World Vision Involvement in Africa

Although a large percentage of World Vision's ministries have been in Asia, an increasing emphasis is being placed on Africa. With some claiming Africa will numerically be almost half Christian by the year 2000, concerned Christians in the West cannot ignore the emerging church on that continent.

Among the World Vision projects, which have ranged from medical

work in Zaire to direct evangelism in South Africa, the Pastors' Conferences symbolize an accent on the growing Church.

Directed by Paul S. Rees, the Conferences meet a need that is felt throughout the Third World: *instruction in the Scriptures and Christian fellowship for national pastors*. Geographically cut off from other evangelical ministers and lacking books or further education to stimulate thinking, many national pastors in the overseas church are seriously handicapped in realizing their full potential as shepherds to their congregations.

Throughout each ministry in Africa—whether it be the operation of an orphanage, the purchase of a literature folding machine, or the distribution of food to refugees—World Vision seeks to honor Jesus Christ and further His cause by serving those in need.



An important element of Pastors' Conferences is the Christian fellowship.



The New World Vision Support Office in South Africa

Johannesburg, South Africa is now the site of World Vision's support office on that great continent. Situated in the heart of the bustling metropolis, the facilities house the new offices of Director Tom Barron and his staff.

Like its sister offices—located in Toronto, Canada; Melbourne, Australia; and Auckland, New Zealand—the South African office is designed to support the international ministries of World Vision. Informing the public of world needs and raising funds to help meet those needs are primary goals of the staff.

Missions have been a priority interest of Tom Barron's for many years. Having earned a B.A. in theology, he began serving in several Baptist pastorates and always integrated his concern for overseas need into the total church program.

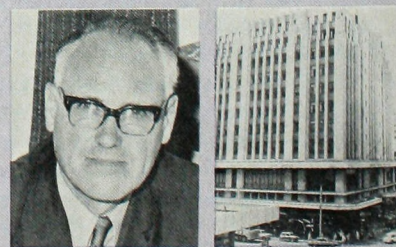
After seeing one of World Vision's films four years ago, Barron and his congregation became avidly interested in its ministries. Eventually this interest led to a full-time position,



and Barron began his work as director of the program in southern Africa. He is married and resides in Johannesburg with his wife and three daughters.

Johannesburg is called the "Golden City" because of the vast gold mine system in that area. But Tom Barron views the city—along with the entire country—as one of "golden opportunities" for the advancement of the work of Jesus Christ.

World Vision executive vice president Ted Engstrom and MARC director Edward Dayton visit Tom Barron (lower left) at his Johannesburg office (lower right).



The Anguish of the Alien

Each year, in January, all over the United States notices appear in our post offices and other government buildings, informing aliens that they must register with federal authorities. So routinely is this annual registration required that most of us who are citizens, if I may make a reasonable guess, never give a second's reflection to what may be the plight, the problems, the disillusionments or, contrariwise, the achievements and joys of these rootless folks who sojourn in our land.

It should be otherwise. Because of the repeated stress in the Bible on the caring sympathy we should have for the "alien," this absence of awareness or concern seems particularly inappropriate. The biblical references are more numerous than we commonly think. In Genesis Abraham, a stranger in a Hittite community, pleads: "I am an alien and a settler among you. Give me land enough for a burial place" (Gen. 23:4, NEB). Years later, when he had become the husband of a Midianite woman, he called their child Gershom (from the Hebrew *ger*, meaning alien) because, he said, "I have become an alien living in a foreign land" (Exodus 2:22, NEB).

Among the Hebrews this consciousness of having been strangers, and therefore of owing sympathy to strangers, was kept alive both as humanitarian concern and religious duty. "You shall not oppress the alien, for you know how it feels to be an alien; you were aliens yourselves in Egypt" (Exodus 23:9).

It is scarcely too much to say that all the way from the books of Moses to the epistles of Paul and Peter the strangers are in view, the migrants are in focus, the refugees are in the mirror.

Supreme, of course, in its vivid highlighting of the exile role is the earthly life of our Lord. "I was a stranger," He says of himself. And was He not? "Foxes have their holes, the birds their roosts; but the Son of Man has nowhere to lay His head" (Luke 9:58).

No people, therefore, in all the world should find it easier to sympathize with refugees than those who make up the biblically informed Judeo-Christian community. And perhaps at no time in history has the world had so many borders as now across which so many people have passed to fill the role of strangers. Whether today's refugees rot or riot—15 million of them or thereabout—their state and status are often tragic and always pathetic. One writer who has done special research on the world's refugee problem says:

Refugee camps, wherever they are, have a peculiar smell, a mixture of dirt, rats and the human smell of underfed people living in cramped conditions.

Among these "legions in limbo," as someone has described these displaced persons, nearly two million are to be found in Africa, where they have attracted far less world attention than those in the Middle East and in Asia. Ethiopia and the Central African Republic have been asylum areas for many of the half-million or so of Sudanese who, over the past half-dozen years, have fled from the brutalities of the military in non-Islamic southern Sudan. Recently intertribal rivalries and violence in Burundi and Rwanda have produced refugees in Zaire,

Uganda, Kenya, and Tanzania. For years southern Zaire has had centers to which around 400,000 Angolans have come to escape the politically repressive regime they found intolerable in their own land.

This phenomenon of alienation in numerous African nations points up a poignant fact that is now surfacing in other parts of the world, namely, that exile is an experience which can overtake you culturally in your own country. In Kenya, for example, 70 percent of the population is under 21. Among those who are 16 or over, an alarming percentage have no jobs. Africa's new urban schools have prepared them to enter the twentieth century whose society is now denying them a gainful and meaningful place. The old Africa (village life) has no place for them and the new Africa (city life) has no use for them. They are wide open to the infection of cynicism, drugs, and violence.

How, it may be asked, can you relate helpfully and redemptively to alienated people?

Knowledge will help. It must be knowledge that goes beyond raw data. One of Europe's governments gave East Africa a textile plant so highly automated that it required the services of only 500 employees. The plant's capital value was nearly four million dollars. What happened? Armed guards had to hold at bay the army of young Africans who sought employment. What was needed was a series of more modest facilities that would engage the talent and time of large numbers of people. Western savvy can be African or Asian folly.

Love will help. Professionals working at refugee relief and rehabilitation too often love their jobs and their titles more than they love people, though it must be added that people-love without skills has also its messy weaknesses.

Identification, motivated by love and implemented with competence, will help most. "I sat where they sat" is a quotation from the Old Testament that comes, interestingly enough, straight out of a Middle East refugee camp of long ago. It is this business of identification that Ernest Stech is tugging at in his poem "That's My Soul" when he says:

Well, that's my soul lying there.
I'll let you pick it up.
That's why I put it there.

It'll bruise and turn rancid like an old banana
If you want to manhandle it.
It'll go away if you want to ignore it.

But if you want to put your soul there beside it,
There may be love.
There may even be God.

"Put your soul there beside it!"

After all, that is what God did, in principle and fact, when He undertook a healing ministry on behalf of an estranged world. He became a Stranger himself—"made sin for us," outside that "city wall," that we might "be made the righteousness of God," and be at home with Him.

Paul Stech

Bigger Benefits ... after 50!

Some things get better as life goes on. Take for example the income you receive from World Vision Annuities and Trusts.

There are sizable tax benefits as well as freedom from the worries of market fluctuations and investment management.

Write for details on how you may benefit from these Annuities and Trusts while at the same time knowing that your money will eventually be used to win souls to Christ:

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- **Deferred Gift Annuity**—accumulates income, tax free, until retirement.
- **Annuity Trust**—avoids capital gains, pays high, fixed income.
- **Unitrust**—avoids capital gains, pays good income, hedges against inflation.
- **Missions Security Agreement**—pays 5 ³/₄% and 6%, enables you to share in World Vision's ministry now, is revocable.
- **Revocable Trust**—pays net income, saves on probate costs, taxes.



Ron Arnold, Director — Stewardship Department

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