

world vision

MAY 1974

The Hungry



*Crowd waiting for
food distribution
in Calcutta, India*

"Give Ye Them to Eat"

*Yea, this man's brow, like to a tittle-leaf,
Foretells the nature of a tragic volume:
He trembles, and the whiteness in his cheek
Is apter than his tongue to tell his errand.*

Shakespeare's words describe a man reporting the loss of a battle. In this special issue, World Vision president Stanley Mooneyham reports death-haunted stories (p.7) from a far-flung battlefield where mankind is locked in deadly embrace with a mortal enemy: world hunger. As the black horse of famine rides relentlessly down upon us at quickening pace, we seem to be losing the struggle. One reaction to our special theme articles (see pp. 4, 10, 13) could well be an echo of the lament wrung from the depths of the prophet's soul: "Arise, cry out in the night: . . . pour out thine heart like water before the face of the Lord: lift up thy hands toward Him for the life of thy young children, that faint for hunger in the top of every street" (Lam. 2:19).

For help in the present darkening plight, one looks to a peaceful hillside above the blue waters of Galilee. It was a place of retreat and rest which Jesus had chosen for His disciples and Himself. But even on the way across the lake He had seen the thousands following Him by land along the northern shore, and He knew His plans were to be changed. For He "was moved with compassion toward them, because they were as sheep not having a shepherd" (Mark 6:34). So He taught them and healed their sick.

When it got late the disciples advised Jesus to send the crowd away so they could get food. His answer under the circumstances was shocking: "Give ye them to eat." The human reaction to the need was the type of practicality which advised letting someone else worry about the crowd. But Jesus pointed the disciples to their own responsibility, even though their resources appeared to be limited to five loaves and two small fish. In His miraculous feeding of the 5000, Jesus was teaching His disciples that despite their limited resources and personal shortcomings, He chose to do His work through them and by His power to make their little much. Later, Paul learned the lesson that the Lord's "strength is made perfect in weakness" (II Cor. 12:9), and the lesson extends to Christ's disciples today facing the world's staggering needs.

Clearly evident in the miracle was Jesus' concern for

the hungry, the tired and the sick. Edersheim makes the striking observation that at the close of three successive stages of Christ's ministry, He provided a meal for those following Him. This feeding of the 5000 closed His Galilean ministry. The subsequent feeding of the 4000 ended His brief ministry to the Gentiles in the regions of Tyre and Sidon and in the Decapolis. Then the close of His Judean ministry, and indeed His earthly ministry, was signaled by the Last Supper, where He "took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you. . . ." (Luke 22:19). For as early as the feeding of the 5000 He had identified Himself as "the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

The physical meal provided a foretaste of the spiritual banquet of God's eternal kingdom, won for us by the breaking of the Savior's body on the Cross. As the old hymn, "Jerusalem the Golden," puts it:

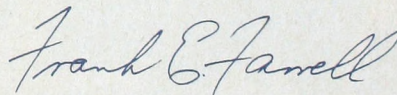
*There is the throne of David, and there, from care released,
The shout of them that triumph, the song of them that feast.*

In the meantime, there is the fight of faith and service for which Christ sustains us by the bread of life which is Himself. Matthew Arnold drew the picture when he described a walk through some of the foulest slums of East London:

*'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his window seen
In Spitalfields, look'd thrice dispirited.*

*I met a preacher there I knew, and said:
'Ill and o'erwork'd, how fare you in this scene?'—
'Bravely!' said he; for I of late have been
Much cheer'd with thoughts of Christ, the living bread."*

What bread is to the body, Christ is to the soul. Most of the world is starving for both. The battle is joined against both forms of hunger. The Risen Lord who bade the disciples, "Come and dine" (John 21:12) provides us with sustenance and makes our little much. As death stalks the world, the Christian must range himself along the battlefield in both the spiritual sector and the physical salient, or one day face something akin to the charge of King Henry IV of France to one of his generals who missed a battle: "Hang yourself, brave Crillon; we fought at Arques and you were not there."



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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

SEOUL, Korea — The economy of this country in 1973 reached a record growth of 16.9 percent. The U.S.'s GNP increase is around four percent annually. However, these facts simply indicate that Korea's economy is healthy, not that Koreans are enjoying a high standard of living. The annual income per person in Korea last year was \$373 (US=\$4760). But the slow rate of Korea's progress after 20 years of priming, largely by the U.S., indicates the magnitude of the job developed countries face regarding undeveloped nations. Christians should not be overwhelmed by the problem, nor refuse to do something simply because they can't do everything.

Africa

LUSAKA, Zambia — The third assembly of the All African Conference of Churches (AACC) meeting here May 11-24 under the theme "Living no longer for ourselves, but for Christ" is expected to be one of the "biggest religious assemblies ever held anywhere in the world." The AACC has a constituency of some 45 million—Anglican, Protestant and Orthodox church members in 33 countries—representing about one-third of Africa's total Christian population. It is believed that the delegates will take a "hard look" at evangelism and self-government as well as at the role of African churches in "cultural renewal" and "national development."

A strong indication of how the AACC assembly will act was probably provided recently when six African bishops of the United Methodist Church issued a joint advisory to the denomination's Board of Global Ministries. The bishops said that missionaries should be "accountable to the African churches" and that they should be sent only as "needed and

requested." While the bishops want no more professional missionaries, they did ask for more short-term personnel with technical skills in medicine, agriculture and other areas.

FREETOWN, Sierra Leone — The first city-wide evangelistic crusade in the 187-year history of this city recently attracted 20,000 persons and resulted in 1366 decisions for Jesus Christ. An additional 2600 decisions were recorded at meetings in schools, factories and nearby villages. Sponsored by New Life For All, a decentralized spiritual renewal movement now working in 26 African nations, the crusade was termed a major success in a country dominated by Islam, animism and devil worship.

CAPETOWN, South Africa — Legislation is presently being drafted to amend the Medical and Dental Act which prohibits any practice "intended to diagnose mental, spiritual, physical or psychological problems, upsets or shortcomings" by anyone not registered with the Medical and Dental Council. Anglican Archbishop Robert Selby Taylor has expressed fear that the regulation could prevent Sunday School teachers, lay preachers and counselors from working for the church. If strictly enforced, the regulation could even outlaw such organizations as Weightwatchers, Alcoholics Anonymous and other types of "therapy" groups.

Europe

LONDON, England — In an age when church attendance is declining, one of Britain's leading evangelical publishing houses has reported what seems to be a perplexing trend. In the past four years the publisher's religious book sales have tripled. Despite empty church pews, said the firm's religion editor, "there are evi-

dently thousands of people who want to know God and are buying books to learn about faith and Christian experience."

North America

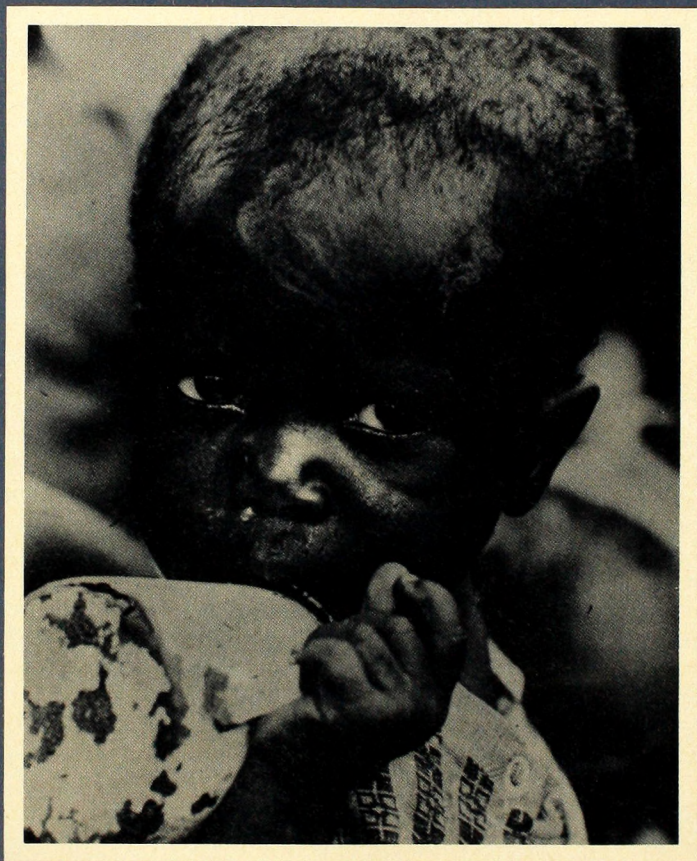
UNITED NATIONS, New York — Last fall the U.N. General Assembly asked its Commission on Human Rights to complete a declaration on the elimination of religious intolerance. The commission recently got around to the task, but again found that it couldn't agree. Even the title of the proposed declaration became a subject of controversy. About all the members could agree on was to postpone the declaration for the 10th consecutive year.

WASHINGTON, D.C. — Identical bills have been introduced into the U.S. Senate (S-3957) and the House of Representatives (HR-15230) calling for the elimination of all contributions to churches, schools, hospitals and other nonprofit organizations as federal income tax deductions. The twin bills, titled "Tax Policy Review Act of 1974," were sponsored by Senator Mike Mansfield and Congressman Wilbur Mills.

LOUISVILLE, Kentucky — Delegates coming here next month to attend the General Assembly of the Presbyterian Church in the U.S. (Southern) will receive a paper on "The Question of Amnesty" that will advocate "full, generous, absolute amnesty" for all citizens who "non-violently resisted the Indochina War." The paper was prepared by the Council on Theology and Culture, whose chairman will ask the assembly simply to receive the paper and pass it on to the Presbyterian constituency for study. A position paper for adoption will then be submitted by the council to the 1975 General Assembly.



"..one billion human beings suffer daily
or recurrent crippling hunger."



Child in Burundi

The Fact of a Hungry World

by William L. Needham

Associate Director, MARC, World Vision International

What is hunger? It is a mild discomfort to Americans, to be quickly alleviated. To most of the world it is a gnawing feeling in the stomach that turns into what Mahatma Gandhi called "eternal compulsory fast." For most of the world's people, hunger forms the context for all the rest of life. It enervates body and spirit, dulls the mind and shortens one's horizons to surviving today. India's late Prime Minister Nehru once said, "It is really folly to talk of culture or even of God when human beings starve and die." This is a hungry world, and it is becoming more so.

One-third to one-half of the world's people suffer from continual hunger or nutritional deprivation.

Two billion persons live in areas of nutritional deficiency. An estimated half of these, one billion human beings, suffer daily or recurrent crippling hunger.

A 1963 survey by the United Nations Food and Agriculture Organization (FAO) showed that "at least 20 percent of the population of the less-developed countries was undernourished, and some 60 percent received diets inadequate in nutritional quality."

During the World Food Congress in 1963 it was stated: "Every day of this week some 10,000 will die of malnutrition or starvation." A 1970 review of this data said: "This picture has not been altered greatly in the past seven years."

The Western one-third of the world's population consumes roughly *five times* the basic food requirements that we suggest as minimal for the hungry nations.

The average person in a country with a high standard of living consumes four pounds of food a day as compared with an average pound and a quarter in a country with a low standard of living.

Malnutrition (lack of balanced diet) is as great a problem as hunger (lack of food).

Diets in high-standard areas contain more than 20 percent high protein foods, such as fish, milk and eggs. The diet in a low-standard region may contain less than 5 percent of these foods. In some countries, the diet may be 85 percent rice, which is woefully deficient in protein, fats and vitamins.

Minimum daily protein and calorie requirements are not being met in most areas of the world. The U.N. FAO reports that areas of greatest shortage include the Andean countries of South America, semi-arid stretches of Africa and the Near East and some densely populated countries of Asia.

In Zambia 260 of every thousand babies born die before their first birthday. In India and Pakistan the ratio is 140 of every thousand; in Colombia it is 82. Many more die before they reach school age. Death is generally attributed to various childhood diseases but, in most cases, these children are likely to be victims of malnutrition, which so weakens the body that it is unable to resist even minor infections.

Children are among the chief victims of hunger, starvation and malnutrition.

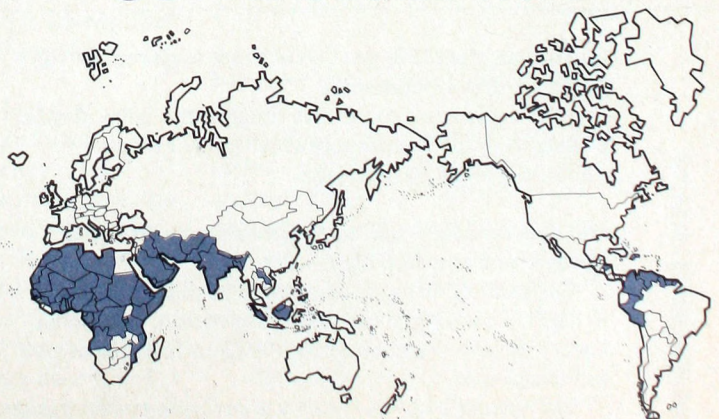
The head of UNICEF stated in 1968 that "in the developing countries today there are 300 million malnourished children in the preschool (one to six years) age bracket alone."

A 1970 U.N. study on the world's children noted: "Every half minute, 100 children are born in developing countries. Twenty of them will die within the year. Of the 80 who survive, 60 will have no access to modern medical care during their childhood. An equal number will suffer from malnutrition during the crucial weaning and toddler age—with the possibility of irreversible physical and mental damage; during this period their chance of dying will be 20 to 40 times higher than if they lived in Europe or North America."

The President's Science Advisory Committee reported in 1969, "the extremely high mortality rates in the one to four year age group in developing countries suggest that modern protein-calorie malnutrition affects at least 50 percent of these children."

We recognize that in many instances malnutrition

Our Malnourished World



■ Nations with an estimated average of less than 2300 calories per person per day

permanently retards the child physically. A still more serious consequence, based on recent studies, suggests a similar relationship to mental development.

Population is growing faster than food production.

"Developing countries have increased their food output by only one or two percent during 1971 and 1972, not enough to cover increases in population," said the director of the U.N. FAO.

The 1972 annual report of the Population Reference Bureau notes that the explosive population growth in the underdeveloped world continues, while growth is slacking off in the developed world.

In 1972 world-wide per capita grain production dropped about six percent, the first such decline in a decade. During the same period, the world's population increased about two percent.

The world population will soon double. And over 80 percent of that increase will be in those regions where

being set back for years to come.

Northeast Brazil continues to suffer from a drought of several years duration, which has affected over two million people.

Perhaps 50,000 persons in northwestern Afghanistan are faced with near-starvation conditions resulting from a two-year drought, and the effects are continuing.

The developed nations have responded to world food needs on a relatively modest scale.

The director of the Harvard Center for Population Studies notes, "The needed increase of food supplies. . .will involve very large capital investments, probably a transfer of five to ten billion dollars more per year from the rich countries to the poor ones than is now the case. . . ."

"The new miracle high-yield grains now constitute a 'green revolution' in the poorer world regions. . .but dramatic as this is, it can only at best give us a slender

The Great Divide

Developed Non-Communist Areas

Less Developed Non-Communist Areas

	Total	USA	Total	Africa	Latin America	East Asia	Near East, South Asia
1970 Population (millions)	660	205	1800	290	260	310	860
Agricultural land per person (in acres)	4.6	5.2	2.7	7.8	5.3	0.6	1.2
Gross National Product per person in \$ (1969)	2850	4584	210	145	470	175	140
Per capita food production index (1961-65=100)	111	104	103	94	104	104	105
Calorie intake per person per day	3000	3240	2150	2100	2600	2050	2050
Life expectancy (years)	71	71	51	45	59	51	50

Source: U.S. Agency for International Development

nutritional standards are below those required for full growth and development.

U.N. experts estimate that roughly the same number of people remain undernourished today as were undernourished 10 years ago.

Weather variations add to the problem by bringing drought and storm damage to crops.


Cambodia's 1972 rice crop was 50 percent less than in 1971. Formerly a rice-exporting nation, Cambodia had to import rice throughout 1973 to feed about two million people.

Six nations of West Africa are struggling with drought and famine conditions. Six to 10 million people are being affected, and the development of that region is

time margin to deal further with the world food problem."

Strategies advocated or implemented to deal with world food needs include developing low cost, highly nutritious foods; fortification (boosting the quality of existing foods); improving seed grains; developing new sources of protein; improving farming practices; encouraging land reform, and using modern technology and equipment.

Our world is hungry and is becoming more so. But as a former U.S. Assistant Secretary of Agriculture once pointed out, "Hunger is not new. The new thing is our awareness of it, our concern about it and our intention to help alleviate it."

How will the well-fed nations face this challenge? 

Hunger Has a Face

by W. Stanley Mooneyham, President, World Vision International

"Every number is a person—a fellow human being."

One of the dangers in trying to communicate the staggering problem of famine and hunger in the lesser-developed countries today is that our litany of facts somehow implies that all these needs exist in a world inhabited only by numbers and statistics.

Item: From one-third to one-half of the world goes to bed hungry every night.

Item: Every day some 10,000 people die from starvation or from diseases related to malnourishment.

Item: In India some 25 million people are receiving less than five ounces of rationed grain a day, which is equal to about 400 calories, or one-third of the food intake a human being needs to survive.

If you find it hard to relate to these items, don't blame yourself. So do I. They are too huge and impersonal for me to identify with. But hunger is more than cold facts and awesome statistics. Every

number is a person—a fellow human being.

Hunger has a face. I know. I have looked into it.

And it is a face of infinite variety. As varied as the members of the human family who people this planet.

Hunger is the face of a little boy in a refugee camp on the outskirts of Phnom Penh. He may have been 10 or 12 years old, but he looked more like eight. It wasn't really a gaunt face, such as many I have seen which cause small bodies to look incongruously old.

Instead, this face was full, almost cherubic. I thought Dr. Penelope Key, head of World Vision's medical team, had made a mistake to put him in the special feeding line. Then I saw his struggled breathing. Every breath was a gigantic effort, not an automatic reflex, and it seemed that taking it required all the strength he had.

Penny explained that this was a classic example of *kwashiorkor*, severe protein deficiency. The swollen stomach, the puffy face, the scaly skin at ankles and wrists were textbook symptoms. The boy was so far gone that his body was feeding on the protein left in his blood. When this was exhausted, Penny told me, he would die. But only her trained eye had been able to pick him and other protein-starved children out of the thousands of continually hungry



A Cambodian girl and her brother



Dr. Mooneyham distributing food and household items to refugees in Cambodia

boys and girls who live in the refugee camps.

Undetected and untreated, he was within a few days of death. So close to being a statistic—but he was one who wouldn't die. Vitamins and the high-protein powder which fortified his bowls of gruel would restore him completely. The treatment was so simple, but the alternative so final.

Although *kwashiorkor* didn't originate with the Biafran conflict in 1969, pictures showing hollow-eyed Biafran children with puffy bodies

"Undetected and untreated, he was within a few days of death... but he was one who wouldn't die."

Tuareg in a camp outside Niamey, Niger



brought it to the world's attention as never before. Unfortunately, it is still a crippler and killer in the protein-hungry countries of the world.

Yes, hunger has a face. I know. I have looked into it.

It is the face of a nomad refugee who sits in a camp of goatskin tents outside Niamey, capital of the West African country of Niger. He still wears the blue robes which distinguish him as a Tuareg tribesman, but he has little else.

Once he was wealthy, at least by Tuareg standards. He owned no land, but he didn't need to. The whole Sahara was his. He went whenever and wherever he pleased, taking with him his family and his large herd of camels, goats and cattle. These were his bank account, his stocks and bonds. They were his inheritance from his father and one day would be his legacy to his son.

He was a prince of the desert. Caravans paid him tribute to cross his territory. If he needed more than the tribute and his cattle would provide, he collected salt from the flats near Timbuktu and bartered it in the distant towns for life's other necessities.

As a Tuareg, he was fiercely proud and ruggedly independent, debtor to

no man and servant to none.

About three years ago his life began to change. The occasional rains which made the desert blossom no longer came. The oases dried up. Grazing-land became scarce and then nonexistent. Finally, beaten by nature and his own unknowing misuse of land and water, he wandered south, watching his emaciated animals drop one at a time under the relentless desert sun.

When he arrived in Niamey a few months ago, only a single camel remained. Now he sits in his little round tent waiting for the daily distribution of grain—which sometimes isn't available—and remembering the past. He says that almost every night he wakes himself calling the names of his favorite cattle in his sleep, and when he realizes they are dead, he cries for them.

He thinks about the future, too. But it is so empty and uncertain that he mostly just lives today, doing what he thought a proud Tuareg would never do—begging for food to stay alive.

Hunger has a face. I know. I have looked into it.

It is the wrinkled, brown face of a mother who lives high in the Hindu Kush mountains of Afghanistan. Tugging at her dry breast is a baby, obviously in the last stages of malnourishment. She is one of perhaps a hundred women who have walked a long way for a ration of wheat which was supposed to have been distributed that day.

Normally, in those fertile mountain valleys they would grow not only enough wheat to feed themselves, but even enough to sell. In order to grow wheat, however, they need water, and water came from the melting snow which

previously had wrapped the rugged mountains in a deep, white blanket for six months each year.

For the past three years the snows had failed. There was not nearly enough to provide water for summer farming. The supply of stored grain was exhausted. Then the seed grain was eaten. Then leaves and roots. Life was reduced to a day-to-day existence with no assurance for the next day. The old weakened and died. Then the young. New graves sometimes numbered half the village population.

This day, the women had heard, grain would be distributed at Lal-o-Sarjangal. It was a long walk from their village, but they came and waited all day. When I saw them late in the afternoon they were beginning what would certainly seem a longer walk back, for the grain truck had not arrived. They were returning home with empty sacks.

I cannot forget the anguished face of that one mother who approached me with an outstretched hand and pleading look.

"Please give me food," she said. "I have no milk for my baby, and if I cannot get something to eat, my baby will die."

Sadly, I told her that I had no food. We would send some, I said, but it would take several days for it to reach this remote place. I wish I could say that the food arrived in time to help her, but I honestly don't know. I can only wonder—and hope.



Mother and child in Afghanistan

Hunger has a face. I know. I have looked into it.

It is the face of a baby in central India. A girl. Just a few months old. The mother died at birth. The father died from typhoid a week earlier. The nurses in the mission hospital named the child Dushkal, which is a common name now in that part of India. It means famine.

The mother was only 19 when she died. She didn't starve to death, says the doctor with a trace of sarcasm, because starvation is not a medical term. She died because she was too weak to resist tetanus which infected her while she squatted in the heat, her hands lacerated and red from breaking stones for 21 cents a day, or less, depending on how fast she worked with her crude little hammer.

Dushkal has a 50/50 chance of surviving, but it may not be much of

Child in India



a life for her even if she does. The doctor who delivered her says the problem is that she grew from a fetus in a sick, exhausted, starved body. No one can predict the effects of that. However, nutritionists and doctors know that an infant suffering malnourishment both before and after birth will have a brain that may be as much as 60 percent smaller than usual.

When I feel overwhelmed by all

those statistics, I just reduce them to one face—that of Dushkal.

But hunger has another face, too. I know. I have looked into it.

It is the compassionate face of Jesus Christ who Himself knew hunger and thirst. His tender heart was moved by human need and suffering, and He stretched out His hands to help.

When thousands of people stayed to hear Him teach, Jesus told His disciples: "I have compassion on the multitude because they have been with me for many days now, and have nothing left to eat; I don't want to send them away hungry."

And He didn't. He fed them with what was made available to Him.

It is impossible to do less if you have looked beyond the statistics into the faces of hunger. **UV**

What should we do now?

Well, we know the facts, the faces, the needs. So what do we do? Just feeling guilty doesn't seem to do much good, for us or for the hungry. There are concrete ways to help.

Give now to organizations that feed the starving and severely malnourished and have programs of agricultural development. World Vision currently has "food for work," food distribution or agricultural development programs in Afghanistan, Bangladesh, Burundi, Cambodia, Ethiopia, India, Indonesia, Laos, the Philippines, the Sahel countries in Africa, Sudan, Thailand and South Vietnam. Support programs to help the poor in your own areas, as well.

What it boils down to is adopting a new frame of mind, changing a few habits. Just try to eat a little bit less

and give more to others. Cut down or eliminate in-between-meal snacks. Three meals a day are plenty. Businessmen and -women, skip a lunch every now and then. Then set aside the money you would have spent on yourself or that you have left over on your grocery budget for a special fund to feed the hungry. A World Vision Love Loaf would serve this purpose well.

Internalize the fact that, as Christians, we cannot justify eating more than is adequate (or eating gluttonously) while some are not eating at all. It is, obviously, no crime to provide good food for your family. It even says in Nehemiah 8:10, "Go your way, eat the fat and drink sweet wine. . . ."—but it goes on to say "and send portions to him for whom nothing is prepared. . . ." The

crime is failing to provide for those who have no food.

Become conscious of your spending and eating. Pray that you will become more aware of the problem of hunger and that the Lord will enable you to help solve it for at least one person.

.....
I want to support World Vision in its ministry to the hungry around the world. Enclosed is my gift of \$_____

I would like my gift to be used in:

- Africa 4601 H45-003
- India, Afghanistan, Bangladesh 4602 H45-004
- Cambodia, Laos, Thailand, So. Vietnam 4602 H45-005
- the Philippines, Indonesia 4602 H45-006
- most needy area 5425 H45-002

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Address _____

City _____ State _____ Zip _____

Helping the Hungry Help Themselves

by Cleo Shook

When I was growing up in Southern California during the depression of the thirties, food lines were not an uncommon sight, especially in the large cities. Today, lines are again a common sight in our cities. This time they are gasoline lines caused, we are told, by an energy crisis. Both the food lines of the thirties and the gasoline lines of today, however, are due to the lack of fuel.

Today we are in a frantic search to find enough fuel, not for our bodies, but for our machines. Machines that keep our homes warm or cool and well lit. Machines that provide us with our greatly prized mobility and machines that will keep our massive economy growing still more.

The fuel shortage which has caused the gasoline lines in the United States today is part of the problem that will cause bread lines in many of the poorer nations tomorrow. Food production which even now is not able to keep up with the world demand will be further crippled by the current energy crisis. Virtually all parts of the agriculture industry depend to a large extent on electricity or oil. Fertilizer, necessary to the new "miracle" grains, is basically composed of two essential ingredients, nitrate (nitrogen) made from petroleum or natural gas and phosphate extracted from phosphate rock. We all know what has happened to oil availability and its prices. Phosphate rock has more than doubled in price on the world market; in Morocco and Tunisia the price has gone up overnight by 188 percent.

Fertilizer is necessary to make wheat and rice crop yields multiply. Not only is it in short supply, but it

is priced out of the reach of the poor who need it most. For every ton of fertilizer applied, the yield in grain is five tons. In Asia alone the estimated shortage of fertilizer for this year is expected to be one to two million tons, which means that five to ten million tons of food grains will not

be available to feed the already hungry millions. Africa will need about five million tons of grain. The total world-wide shortage may be as high as 15 to 20 million tons in 1974. It will be possible to come close to closing this enormous food gap only if the affluent nations consider the situation serious enough to provide help to those who are trying to help themselves.

Recently, Dr. Normal E. Barlaug of the Rockefeller Foundation, the "father of the green revolution," told the *New York Times* that up to 20 million people may die because of crop shortages in the next year. Twenty million people! That is equal to the population of Switzerland, Israel, Senegal, Norway and Nicaragua combined, or to the population of the entire state of New York. Fertilizer cutback, he said, is the major cause; climatic changes are also factors.

From time to time the world is made aware of great disasters. In 1971 there were the floods of Bangladesh. In 1972 the earthquake in Nicaragua and the tornadoes and floods in the Philippines. In 1973 it was the Sahel and Pakistan. So far in 1974, Ethiopia is experiencing a severe drought in large sections of the country, and the Sahel is expected to be as short of food this year as it was last year. As shocking as these disasters are, they are not the whole problem.

We are told by our leading scientists that a quarter to one half of all the people in the less-developed countries of the world are living on an unbalanced diet. Three hundred to 500 million people are actually going to bed hungry each night.



From an impoverished, rootless boyhood in California, Cleo Shook has moved into a position as perhaps one of the most highly-placed evangelical Christians in our government. In March of last year he was appointed associate director of the Population and Humanitarian Assistance Bureau/Private and Voluntary Cooperation (PHA/PVC) of the U.S. Agency for International Development.

He has earned a place as one of the nation's foremost experts on Asia after working on that continent in a great variety of capacities. Among them: part of a 16-man detachment of army technicians to China after World War II, professor of physics at Peking's Yenching University, head of the mechanical engineering department of Afghanistan's Institute of Technology, an official in the Peace Corps and personal consultant and interpreter for President Eisenhower while he traveled through Iran, India and Afghanistan.

"Real compassion does not end with a handout. . . . It should try to deal with the cause of the need as well."

Refugee in Hang Roi, Vietnam



Malnutrition and starvation are a way of life for the 20 million people of the Sahel, for example. This area has been suffering a severe drought for five years running. An editorial in the February 1974 issue of the *New Inter-Nationalist*, published in London, points out that if the drought continues in 1974 there is a possibility that an entire nation will become extinct. The nation is Niger. It clings to the south of the Sahara, desperately poor and threatened by the desert's relentless crawl southward.

This is happening in 1974. Men have walked on the moon, lived in weightless space, advanced technology to an almost unheard-of degree. Still, 20 million people in the Sahel face starvation this year, unless they can be fed by someone else. They are unable to feed themselves, and famine is probably the only sure thing in their future. It is not so much a problem of just the lack of water or fuel or fertilizer as it is a total lack of development.

What is true of the Sahel is true of most of the 25 other less-developed countries of the world. They do not all suffer from drought, but they do all suffer from lack of development. By development I mean the ability and resources to help themselves work out of the state of poverty they have been in for some time. If the effects of the drought in the Sahel prove to be as bad this year as they were last year, it will be, in part, because some of the same basic mistakes will be made as have been made in the years before. Valuable rain water will be lost because there are no wells. Seeds will be planted too early. Rich topsoil will again be

washed away. The nomads will unwittingly contribute to the crisis by allowing their cattle to graze uncontrolled and strip even the roots of the feeble grasses to denude the land. Just feeding these people each year and healing their bodies with donated medicines cannot be the answer for the long run. They must be helped to help themselves.

Development is not just another word for "social" action. Far from it. It is the logical reaction of an informed Christian to the needs of a desperately impoverished world. Real compassion does not end with a "handout" or with patching up a body wracked with malnutrition and starvation. It should try to deal with the cause of the need as well.

I am not suggesting that the care and support of the needy should be stopped. On the contrary, it must continue and even increase. At the same time, however, the unfortunate needy must be helped to provide food, shelter and medical services for themselves and their families. This is what is meant by development. Show the nomad-turned-farmer how and when to plant his seeds. Introduce fencing to the livestock raisers and demonstrate and provide equipment for well digging. To nomads who have lost their herds and have never tilled the soil a day in their lives, farming is as foreign as nuclear fission is to a shoe salesman.

Malnutrition takes a terrible toll in children throughout the world. Not only by starvation, but by damaging minds and bodies beyond repair because of an inadequate diet before the child has reached school age. There is much we do not know about the effects of malnutrition,

but we do know what prevents it—good, wholesome food in adequate quantities. Nutrition programs that provide this food and teach young mothers how to feed and care for their children are also development. Helping communities establish small enterprises and markets for their production is development. Low-cost housing, pure water, sanitation and vocational training, all of these things help people help themselves. These are some of the development activities that relate to people who are in need, but who, for the most part, want to "do it themselves." They can if they are helped by you and me.

Early in 1972, the Agency for International Development (AID) of the U.S. Department of State created a new bureau for the express purpose of finding the best way to deal with the question of providing aid to the poorest of the poor and of helping with the population problem. The new bureau soon discovered that one of the best ways to reach those most in need of humanitarian assistance was in cooperation with private and voluntary organizations—organizations like World Vision and several other fine agencies that were already working in the less-developed countries. But often these private organizations were primarily involved with relief, welfare and some rehabilitation and not a great deal of long-term development. The new bureau has now established a program in cooperation with them that will allow them to expand their work to include helping people in the less-developed countries to help themselves. Limited funds have been provided for this purpose, but the

World Vision-sponsored development project in Ban



real funds to do this job must come from the private sector. AID funds will help some of the private organizations make a start in the development field and will help them for a few years to learn the new techniques. In the long run, to prevent entire nations from becoming extinct, the goal of helping people help themselves must be primary to all of us who care. We cannot be satisfied any longer with just emergency aid and much-needed welfare. Long-term development, allowing the needy to eventually feed themselves, is a reasonable approach to solving the world food shortage problem.



One Man's Vision of a Hungry World

Left World Vision International to found Food for the Hungry. His single problem of world hunger. His attack on the problem has more than 50 countries as president of Food for the Hungry. . . . And There Will Be Famines (Glendale, California: Regal, . . . one of the reasons why will be noted on this page, for our good special issue on world hunger.—ED.

I prayed a strange prayer one morning in India . . . :
"Help me, God, to see the world today with different eyes. Give me," I recklessly went on to pray, "eyes like the eyes of Christ. Help me to see the world around me today as He would see it". . . .

I stood in the teeming marketplace, and looked with those strange new eyes of mine, and suddenly the crowd was gone. There was no crowd now. Just people. *Individuals*. These were men and women, boys and girls, with disparate needs and interests—hearts and homes and hopes and heartaches all their own. . . .

What kind of eyes were they, the eyes He gave me that day?

Ordinary eyes, I guess.

Just like the ones I had had before.

Except for one thing.

These eyes—His eyes—were full of tears.

" . . . Then what do you want us to do?"

1. "If you have two coats, give one to the poor. If you have extra food, give it away to those who are hungry". . . .

For the critical years just ahead, the answers are not found in the hardware of computerized technology, but in the "software" of compassionate concern.

2. Spread the word. . . . why not appoint yourself a committee of one to challenge your community. . . .

3. Make the nutritional needs of your own family a matter of specific concern. . . .

4. Extend your concern for your own family to the needy of your own community. . . .

5. Support church and civic outreach to the hungry, in your own country and around the world. . . .

Have *you* felt overwhelmed by the magnitude of the world hunger/nutrition crisis. . . ? Then remember: they die one at a time. So we go to help them, one at a time.



Have you ever felt that a glass of milk was really precious to your children?

To millions, a cup of milk twice a day means life itself.

Please help us wage war against famine around the world.

POSTAGE PAID ENVELOPE
FOR YOUR CONVENIENCE

been reduced to a world-resisting message by our emphasizing individual salvation and neglecting community responsibility.

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One Man's Vision of a Hungry World

Some three and a half years ago, Dr. Larry Ward left World Vision International to found Food for the Hungry. He sensed a direct call from God to specialize in the single problem of world hunger. His attack on the problem has been characteristically indefatigable, and his visits to more than 50 countries as president of Food for the Hungry have issued in a vital and eminently readable book, . . . And There Will Be Famines (Glendale, California: Regal, 1973), which we heartily commend to our readers. Some of the reasons why will be noted on this page, for our good friend Larry has permitted us to print excerpts for our special issue on world hunger.—ED.

"I want you to share your food with the hungry and bring right into your own homes those who are helpless, poor and destitute. . . Feed the hungry! Help those in trouble!" (Isa. 58:6, 7, 10).

How serious is the world hunger situation?

It's a crisis today. . . and it will be a tragedy tomorrow. It may well be that, after our years of relative plenty, we are about to face the most terrible "seven lean years" of want our world has ever known.

Can't modern technology save the day?

Pessimistic predictions notwithstanding, it is altogether reasonable to assume that technology *may* come up with "the answer" or answers—twenty or thirty years from now. But that will be too late to help the millions suffering and dying in the next nineteen years or so, and the countless other millions facing serious mental retardation because of extreme malnourishment in infancy.

In about A.D. 125 the Athenian philosopher Aristides delivered to Emperor Hadrian a defense of the faith which included this description of his fellow Christians: "They love one another; the widow's needs are not ignored, and they rescue the orphan from the person who does him violence. He who has gives to him who has not, ungrudgingly and without boasting. . . . If they find poverty in their midst and they do not have spare food, they fast two or three days in order that the needy might be supplied with necessities."

. . . Dr. [Carl F. H.] Henry reminded us that in revolting against the social gospel we tend to forget the social imperative. He pointed out that where once the redemptive gospel was a world-changing message, it has been reduced to a world-resisting message by our emphasizing individual salvation and neglecting community responsibility.

I prayed a strange prayer one morning in India . . . : "Help me, God, to see the world today with different eyes. Give me," I recklessly went on to pray, "eyes like the eyes of Christ. Help me to see the world around me today as He would see it". . . .

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FROM EXIL

Where "the dusty winds of change" are blowing boisterously across northeastern Africa, in Juba, the capital city of the newly self-governing Southern Region of Sudan, 240 pastors and Christian workers met in conference, March 10-17.

The Cruel Background

As long as any living person can remember, and longer, the partly Christian, partly animist South has been raided and raped by the powerful Arabic North. This is the part of vast Sudan from which Arab slave traders snatched Sudanese blacks and sold them in markets from which they were eventually taken to slaveholders in America and in the British Empire.

This is the area, moreover, where for nearly seventeen years (1955-1972) the attempt to "Arabize" the South generated civil strife that was brutal and costly beyond calculation. Then, thanks to help from neighboring Ethiopia, peace came.

The official welcome to the pastors, signed by the conference chairman, Bishop Elinana Ngalamu, included the following:

The conference is for our spiritual refreshment and renewal. During the last few years most of our pastors have been scattered about the countryside and in exile, and have had no opportunity to come together and have fellowship in the Lord.

It was, then, against a background of vast and prolonged disruption, disaster and dislocation that these Christian leaders met in a tented area at a government school on a hot Sunday afternoon in March to begin a week of "togetherness" such as they had never before experienced.

This, at any rate, was the judgment of some of the senior men present.

The Consecrated Highground

Soon after peace came, four mission societies which formerly worked in Sudan (all missionaries were evacuated in 1964) formed an agency of relief which was given the acronym ACROSS: Africa Committee for Rehabilitation of Southern Sudan. Our readers have learned about it in these pages. The sponsoring agencies are Sudan Interior Mission, Africa Inland Mission, Missionary Aviation Fellowship and the Australian branch of the Sudan United Mission. Ten supporting organizations, including World Vision, are channeling aid to Southern Sudan through ACROSS, which has the happy distinction of commanding the respect and holding the approval both of government and of the churches. Much credit for this goes to two knowledgeable and sensitive leaders who formerly worked in Nigeria, Dr. Kenneth Tracey and the Rev. Ashley Tuck.

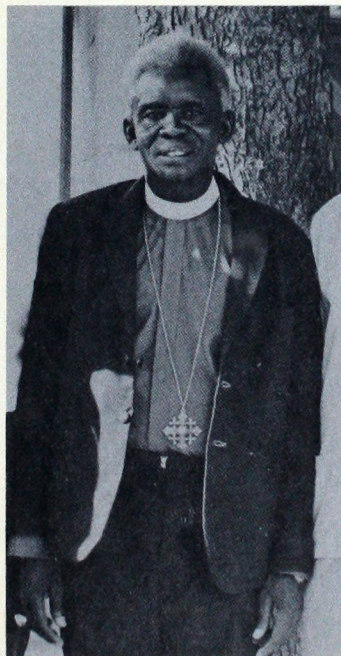
The principal churches of the area—Episcopal, Presbyterian, Africa Inland, Christ Church in Upper Nile—sponsored the Pastors' Conference, while ACROSS and World Vision furnished both personnel and funding.

The speakers' panel was appropriately international and multidenominational. Two were Africans, Bishop Silvanus Wani of Uganda and the Rev. Gottfried Osei-Mensah, pastor of the Nairobi Baptist Church in Kenya. Of the two non-Africans, one was Canon William Butler of London, general secretary of the Rwanda Mission, who was a mission-

by Paul S. Rees,

Director of Pastors' Conferences & Vice-President at Large, World Vision International

TO FELLOWSHIP



ary to Uganda from 1939 to 1963.

The fourth speaker was an American who, after participating in scores of such conferences, wishes he could just once repay the debt of affection and thanks he owes to the remarkable servants of Christ who attend these gatherings and leave with him more than he can possibly give to them. (See page 23.)

For example, my translator—whose jeep of ancient vintage was so beaten up and so tough to handle that it reminded me of the mechanical counterpart of Kipling's bedraggled female whom he described as "a rag, and a bone, and a hank of

(top) As Dr. Rees speaks Nickolao Oling interprets his message into Arabic. (left) Bishop Bengamina leads in prayer. (right) Bishop Elinana Ngalamu, conference chairman

hair"—had to read and work from an *English* Bible simply because no version exists in contemporary colloquial Arabic. He was timid and unsure of himself the first morning. After that, we flowed together like drops of water. He interpreted as a man inspired, which I am sure he was.

There were lecture series on "The Cross," on "God Speaks Today," on "Life" and a Bible study series from Ephesians called "Living in the Light." These addresses complemented and reinforced each other in a way that provoked frequent remarks. Through them—and beyond them—the Holy Spirit worked to show us ourselves *convictingly*, to show us the Cross *releasingly* and to show us our task *commandingly*.

The Clear Foreground

It is obvious, in the midst of continuing political tensions and uncertainties, that the way forward in the Southern Sudan is through the churches. As Dr. Raymond Davis, general director of Sudan Interior Mission, wrote not long ago in *Africa Now*, "The only really permanent Christian force in Africa is the Church." He is right. Not Western missions, not outside relief agencies! The Church!

It was to strengthen and enrich the life and witness of the Church that the Pastors' Conference was held. As a goal, this recharging of run-down batteries might well be supplemented in a future conference by an agenda far more involved with the total task of the churches. For the present, however, the leaders long for renewal within themselves—and many experienced precisely that!

readers' right

"Children of Zero"

Sir: Please accept the enclosed \$12.00 check as a request from Mary Terese Duggan to become a "foster-parent" for a Korean baby girl. Mary watched the "Children of Zero" program and immediately asked if we could participate. . . .

[Later] I approached her about what she wanted for her birthday; having in mind a "good" bike that she could even ride to school occasionally. Without even a second's hesitation Mary said, "Mom, do you think I could be a "foster-thing," or whatever it is, for my birthday present with money you would spend for a bike; and as soon as I'm earning money of my own; I'll pay for it myself?" I said, "Surely, but you understand this is it—you won't be getting a bike, or new clothes, or any kind of a substitute present." "Yep, I know it; but you will still bake me a birthday cake, won'tcha?" was her answer. Then she added, "I will too be getting something 'cause they'll send me that [Korean Children's Choir] record and maybe a picture of the baby—now, can I tell the kids at school what I'm getting for my birthday; so maybe one of them might do it too?" (Might I explain that Mary is so adamant about a "girl" because she has three older brothers, 15, 17, and 19 years old, who make her life miserable with their teasing. "I hate boys!!" she insists.)

Thank you. I would appreciate it if you would let me know all that I need to know to participate in your program, in Mary's name.

*Mrs. Dan R. Duggan
Ann Arbor, Michigan*

Sir: This evening I saw the program "Children of Zero" and it was quite moving. First of all I would like to say "thank God for people who care."

I was smoking a cig. and realized how much money I have wasted. And how much good it could have brought to some poor child. So instead of smoking I would like to sponsor a child. (Praise God), that I have realized how I might extend a hand to help someone.

I am a mother of two wonderful boys, whom God has blessed with good health and are happy. So my heart goes out to these children.

Please hurry and send me information and a child to love!

*Mrs. Marie Borden
Lakewood, Colorado*

Sir: My name is Regina Hunt and I just finished looking at your special about the world's needy children. I must say it was very touching. I am fifteen years old. I have a mother and a father who love me very much. I also have five other brothers and sisters. We all love each other. I know what it means to be loved and be able to give love in return.

I don't have any money to send but I would like to help in any way I can. I would be more than willing to share my brothers and sisters and my parents with some of those kids. I'd like to share my family love with them and let them know how it feels to be loved and wanted.

I am in the tenth grade at McGehee High School. From what I saw of World Vision they're doing a great job. All my life I've wanted to help people as a doctor or nurse or something of that sort. I have a few years before I finish high school and I hope you will have a job waiting for me when I do. My mom said that we live like royal families compared to those people. I'd like to share my nobility with them. As I heard the kids sing I thought about that song called "Jesus Loves the Children of the World." Jesus does love all the children and He wants us to love them too. I do.

I've just thought of a way we can make some of those children happy. We could let some children from the U.S. change places with some of the kids over there. I would go to the orphanage of my choice and choose an orphan to take my place with my family for a certain length of time and I would stay at the orphanage until that time is up. It might work if you could find young people who would be willing to do it. I'd like to be the first to try. . . .

*Regina Hunt
McGehee, Arkansas*

Sir: . . . My wife and I so appreciate the ministry of World Vision. We are supporting two orphans overseas. Following the birth of each of our children, we began supporting a child of the same sex and nearly the same age.

That way, as our children grow, they will have a brother and sister overseas. We believe this will be very special to them, as it is to us, and will give them a "world vision." Although still a little young to fully comprehend (Billy is 3½ and Sarah 2) they are praying for Andy and Nid Noy.

As God adds to our family we will continue to support more children. Our special thanks to your organization for making this possible.

*Bill Hansell
Area Director, Campus Crusade for Christ
Sacramento, California*

Sir: . . . One of my nurses at Rochester Methodist Hospital was a Filipino. I spoke proudly of having ministered for World Vision in Baguio and Ilo Ilo. She glowed—her home is just outside Ilo Ilo, where she must have been a babe at the time of my visit (in the mid-50's); she and her two Filipino roommates—all nurses—now support a World Vision orphan. . . .

*Carl F. H. Henry
Arlington, Virginia*

Sir: . . . I was really interested in the [part in "Children of Zero"] about Korea. Because I'm Korean. I was a child of 0 but

a lucky one. Because I was adopted by a wonderful family and I came to America at 10 months old from the Holt orphanage. I'm now 13 years old. I have 2 brothers and 2 sisters. My parents adopted us all from different families. My sister and I are both from Korea. The others are American, Filipino and German, and Chinese. We're all very lucky to have each other.

I hope to support your program as much as I can.

*Sabina Phillips
Sacramento, California*

Sir: . . . I am . . . deeply interested in the hungry children all over the world.

I wish so much to contribute to this worthy cause, but because of a family crisis, I am unable to at this time. My father passed away November 11. He was only 56 and so many doctors had assured him of a long life. I can't contribute to anything until we are positive of financial status.

But I would like you to know that my this year's project is to raise at least \$144.00 to support a Street Boy for 1 year. Hope I can do it.

*Martha L. Ousley
Colfax, Washington*

A Way Forward

Sir: I found the editorial "Of Arabs, Jews, and Missions" by Paul Rees (Feb. issue) helpful.

His three specific points under "A Way Forward" were especially clear for those seeking guidance in the complex relations between Arabs, Jews, and Missions.

*Fred R. Manthey
Trinity United Church of Christ
Scranton, Pennsylvania*

Sacrifice

Sir: The enclosed checks are donations made by inmates of the Regional Treatment Center, Department of Corrections, Lexington, Oklahoma.

I received a folder on the need for donations to the New Life Babies' Home. I passed the folder around among members of the inmate Inner Action Jaycee Chapter here at the Center.

Without any urging from me, several of the residents elected to make donations. The amounts are not great. We all wish that we could give more, but inmates in the Oklahoma Department of Corrections receive \$2.00 per month. Out of this amount, they must pay for their toothpaste, combs, toothbrushes, cigarettes and all other cosmetic needs. I am not lamenting our situation, but I do want to state that, in order to make their donations, some of the men will not smoke this month. They feel their contribution to those babies and small children is one way they can help those who are less fortunate than we who have committed felonies.

One thing many people do not realize; over 90 percent of the men and women in this country who wear prison numbers still have good hearts under their numbers.

*Eugene Gardner, # 84975
Regional Community Treatment Center
Lexington, Oklahoma*

For Cambodia

Sir: ...Like so many people I had been thinking in negative terms about Cambodia; that it was but a matter of time until all missionary work would have to cease. However...I have realized how wrong this attitude is about a situation in which God is so definitely working. . . .

God has impressed on my mind to send you \$100 for Cambodia. It is little compared with what is needed, but I regard it as a seed planted and God can do so much with one little seed. . . . *Florence Watkins
Palo Alto, California*

Happy Correction

Sir: I would like to call your attention to

an error which appeared in the May, 1973 *World Vision* magazine. On page six of that issue there is a statement which says, "The last two Protestant missions in Somalia have just withdrawn their personnel."

The inaccuracy of that statement results in the fact that our Mission Board still continues to have personnel in Somalia. It is true that our missionary team was substantially reduced in number during the months of December, 1972 and January, 1973. This was a result of the fact that the Somali government asked all of our medical personnel to leave and also several other persons whose training was mainly in religion and church studies. This

change took place following the nationalization of the mission hospital and medical clinic.

At the same time the several schools which the Mennonite Mission was operating were also nationalized, but the teachers were requested to stay on. We currently have 13 teachers in Somalia who are teaching in several different government schools. As far as we're able to tell, our relationship with the government is good. We feel that the possibilities for Christian witness in Somalia are probably as great as ever.

*Kenneth M. Nissley
Associate Secretary, Overseas Ministries
Eastern Mennonite Board of
Missions and Charities
Salunga, Pennsylvania*

Dear World Vision I am giving my 5 dollars to you because
I feel very sad about those children.
I got this 5 dollars from Christmas
These people don't even have a Christmas.
And when my grandpa asks me
what I did with my five dollars I'll say
I saved somebody's life with it. *Jeff Coffey*

The Posters Speak

Sir: Thank you so much for that terrific poster included in Feb. issue. . . .

I have it hanging in my home and still have hanging a poster with a beggar published in the magazine about a year ago, and it has spoken to me frequently.

I know that many people have seen these posters in my home and will continue to and I know they too will be convicted by the pictures and the very marvelous comments on the poster.

*Mrs. Robert P. Laib
Sponsor of 2 Koreans
Joliet, Illinois*

monthly memo

Since boyhood days (a good many years back now) I have been an avid baseball fan. I played baseball both in high school and college and then a bit of semipro ball. Since those days I have followed baseball with delight and interest. (I was excited about Henry Aaron's 715th home run!)

You can imagine my great pleasure in Korea a few weeks ago to observe our amazing World Vision Little League team in one of their early games. (To date they are undefeated!)

The best young athletes (ages 9 to 12) from our World Vision childcare centers have been brought together and have been practicing for almost a year. Their skill, their earnest play and their delight in playing together is beautiful to observe.



Their goal this year is the Little League Championship of Korea (and I would say they are a shoo-in). Next year the all-Asia championship and then on to Williamsport, Pennsylvania for the Little League's "World Series."

I have never seen a better disciplined or more accomplished team of youngsters than these. I was so proud of them the day I saw them play I almost lost the buttons off my vest!

Mr. Kim, a former professional ball player in Korea and an earnest Christian, is their coach. They live together, play together, pray together. As is true in every World Vision home for these needy

children, the first priority is to teach them of the love of Christ. Through the Korean Children's Choir, our vocational schools, the rhythm band in each of our Korean homes, etc., the interests of the children are served. And now Peter Lee, our Korean director, has found another avenue of outreach for these boys—and many others like them.

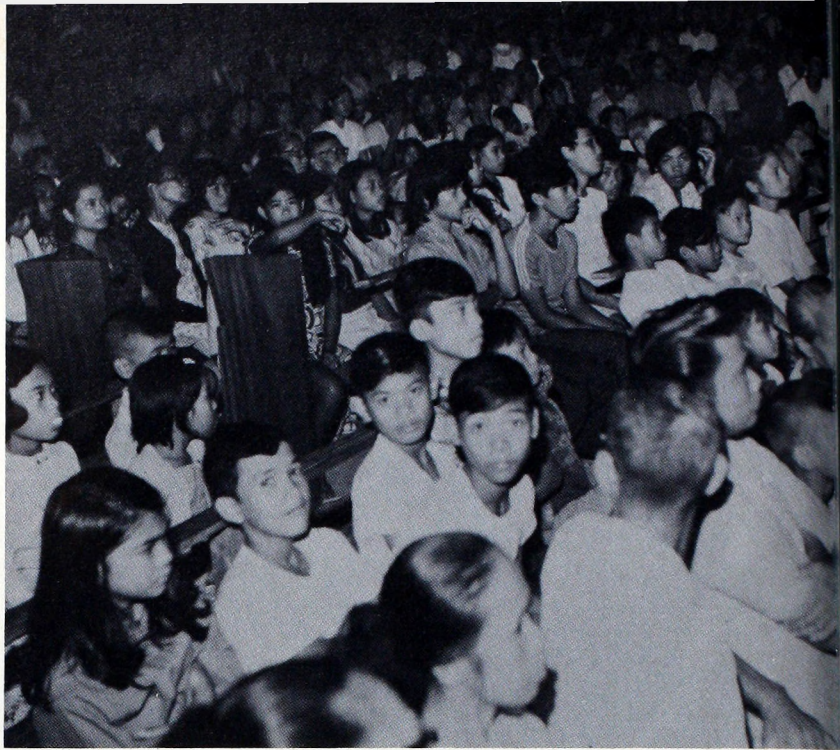
It is our dream that these Christian boys might come to America as champions, play other teams in exhibition matches and share their faith in Christ. Who knows, this could be our—and their—"impossible dream."

Your love, concern and prayers make this ministry among our children possible, and such a joy. Thank you, on their behalf, and God bless you for caring and sharing.

Ted W. Engstrom
Executive Vice-President

17,000 Hear His Word in Mindanao

by Doug Cozart
Director of Special Ministries
World Vision International



As the high school band played the first few strains of the Philippine national anthem, the crowd of more than one thousand at the foot of Strong Boulevard in Isabela rose to its feet and sang, ushering in the opening moments of the Revolution of Love Mindanao (ROLM) Crusade on the island of Basilan. So began the first of four three-day evangelistic meetings sponsored by World Vision in early March along the southern coast of troubled Mindanao.

One of the purposes of ROLM (called REAL—Revolution: Evangelism, Action, Love—in the United States) is to conduct a united witness for Jesus Christ in ten Philippine municipalities. The teams of Filipino, New Zealander, Canadian and American young people have been working since September 1973. In November Dr. Stanley Mooneyham and Dr. Keith Phillips participated in six

the Rev. Fred Magbanua



city-wide campaigns, but Dr. Mooneyham's heavy T.V. filming schedule prompted him to invite the Rev. Don Scott, World Vision field director in Vietnam, to take his place in March. Because of a complication in Mr. Scott's schedule, his interpreter, the Rev. Terry Datoon, an evangelist himself, took his place as

speaker in Isabela and Glan and interpreted for him in Kiamba and Maitum.

Special music was provided in Isabela by a mixed quintet of college students from the Christian Youth Center in Zamboanga City and in the other places by the six Chordsmen of the Far East Broadcasting Company. Because of their radio broadcasts, long-playing albums and 800 pounds of electronic musical equipment, the Chordsmen contributed significantly in drawing unprecedented crowds to the meetings.

Assisting in the 5:30 a.m. Bible study sessions and daily meetings in schools and army camps were the Rev. Gadiel Isidro, president of the Febias College of the Bible in Manila, and the Rev. Fred Magbanua, director of the Far East Broadcasting Company. Accompanying me to assist in the many administrative details was Mr. John Talion of General Santos City, who is the project



Scott and Terry Datoon

coordinator for ROLM.

When the ROLM administrative committee met in Manila one day before the Isabela crusade, we were afraid the city and military officials would rescind our permits. Basilan Island is located about halfway between Zamboanga City and Jolo; a few days before the crusades the insurgents attacked and destroyed most of the town of Jolo. There were rumors that the Maoist insurgents had gone to Basilan to incite the Yakan Muslims to rise up against the government. We had previously evacuated our ROLM team in Lamitan to Zamboanga City. (Our Lamitan team later came to Isabela to help with the crusade and returned to Lamitan the day after the meetings ended.)

We decided to go ahead with our schedule in Isabela unless the officials stopped us. Our team was received the first afternoon by Mayor Leroy S. Brown. We talked with him for about an hour about the situation

in Jolo and Basilan, but he did not prevent us from proceeding. During the opening ceremonies Major Benjamin Quezon, deputy commander of the 30th Infantry Battalion that is responsible for the defense of Isabela, welcomed our team. He said that the meeting was the first public function of that kind to be held in Isabela since the imposition of martial law in September 1972. He assured us that he would do his best to provide peace and order. There was only one minor disturbance.

major Quezon is a strong evangelical Christian. He invited our team to sing and speak to the men at his headquarters on the outskirts of Isabela and at a forward company area about a thirty-minute drive from town. For *merienda* (the delightful Filipino custom of serving refreshments about three times a day) the soldiers squatted on the ground and split coconuts open with their machetes while our team made a delicious drink by scooping the soft, white meat into glasses and mixing it with sugar and condensed milk.

I was proud of the way our ROLM teams and their friends helped with the crusade preparations and participated in the program. They built and decorated the speakers' platforms as well as sang and testified during the programs.

To increase interest in the meetings we invited local talent to perform on the programs. The most unique and attractive talent was demonstrated in the folk dances. Another unusual feature in Glan was a bamboo band from an island two hours away.

When we arrived at Maitum the committee was preparing the stage at an open-air platform in the town plaza as huge, dark clouds billowed overhead. In early afternoon John

Talion and I went to look at an alternate site at a 40- X 100-foot covered area which serves twice a week as the community market. We realized that it would be adequate, but wondered how we could erect and decorate a platform in a few hours. Across from the plaza we found eight 30-foot-long 2 X 8 planks which the owner readily loaned us. Half a block away from the market, where some construction work was going on, we borrowed three hundred cement blocks. Mark Creech obtained 24 sheets of quarter-inch plywood from a lumber yard without charge, and Keith Gardner discovered a large, privately-owned generator fifty yards away and got permission from the owner to use all the power we needed free. The young people transferred the stage decorations from the plaza, and in record time we were prepared for the evening meeting.

attendance at the evening meetings averaged between 1000 and 3000 for a total of almost 17,000. This is several times the total attendance at the evangelical churches in these communities. Such crusades are not held frequently; in fact, the one in Glan was the first ever conducted there. Three hundred forty-eight people responded to the invitation to come to Christ. In Isabela a man and his wife came forward the first night, their daughter the second night and their two sons the third night. They planned to attend Sunday School and church at the only evangelical church in town the day after the crusade ended. In addition to the united witness of the gospel, the fellowship of the Lord's people in Bible study sessions, *meriendas* and the evening meetings helped to demonstrate tangibly the Revolution of Love that is stirring in Mindanao.

Aid to Interior of Niger

While in Niger last month, Dr. W. Stanley Mooneyham presented the President of that country with a check to be used for refugee relief. The gift bought ten tons of millet, 500 blankets and three bales of unbleached fabric.

These items were sent to Agades, Diffa and Dakoro in the interior of the nation. Needs are great throughout this country, but relatively little has been done to help those in the interior.

Progress in the Midst of War

A shipment of 666 bags of cement for the Cambodia hospital arrived on

the site last month. Coming from Hong Kong, it is part of an order of 6000 bags which has been delayed for three months primarily by the war and by difficulties in traveling up the Mekong River. This shipment has permitted the completion of 95 percent of the field warehouse and the pouring of all tie beams for the hospital. The first stage of the project, a 54-bed unit, will be in use by the end of the year.



Children in refugee village chapel built by World Vision

In spite of the war, the refugee resettlement program continues. World Vision has completed 30 housing units at Kompong Chhnang. Thirty percent of the materials needed have been purchased for the first 200 homes at Trapeang Chan. At Pursat 46 houses have been completed out of 200, and refugees are already living on the site. World Vision has extended irrigation canals there and given hoes, baskets, buckets and vegetable seeds to the refugees.

In February World Vision joined CARE, the Red Cross and Catholic Relief Services in a weekly food distribution program in Phnom Penh.

World Vision and Catholic Relief Services are also working together with the governor of Kompong Thom to support 3402 families (22,605 people) for three months until their next rice crop is ready for harvesting. During this period, each agency will distribute 100 tons of rice and five tons of salt per month. In addition, Catholic Relief Services is donating fish nets and clothing; World Vision is providing disaster packages, mosquito nets and sweet potato and cassava cuttings.

The Australian medical team's

program of camp visiting has continued. Two new clinics have been opened. One is at the pagoda of Wat Koh where there are 500 refugee families; the other, in cooperation with the Christian and Missionary Alliance, at O Bek Kaam. The nutrition program at Pochentong was halted for a two-week period in January when enemy forces occupied the site, but it has been operating well since the 17th of that month. The Cambodiana clinic is still being used at full capacity.

Because Cambodia is a nation at war, World Vision workers and all Christians there face many exceptional problems—one of the greatest among them is terror. Please continue to remember their many needs in your prayers.

Banquets Upcoming

World Vision is hosting several banquets this month for old friends and for many who have expressed interest, but have not yet become involved in the World Vision ministries.

Dr. Ted Engstrom will be speaking at each of these banquets. In addition, the film "Not With Empty Hands" will be featured. This film tells the story of the initiation of World Vision's work in Cambodia.

The banquets will all be held in the East and Midwest: in Southfield, Michigan on May 9; in Grand Rapids, Michigan on May 10; in Indianapolis, Indiana on May 11, and in Saddle Brook, New Jersey on May 24. Series of similar banquets were held in the Pacific/South and Pacific/North areas in the past two months.

Help!

If you are receiving two or more of the same mailings from World Vision, please inform us. This would prevent annoyance and help us in our efforts to be wise stewards.

Simply cut out the address label from the duplicate mailing and send it with an explanatory note to World Vision; Box O; Pasadena, California 91109.

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Vera McAllister met her "daughter," Kim Mal Sook in Seoul, Korea on 1973 Sponsor Tour.

dateline Israel

by G. Douglas Young

Israel is rightly depressed: Some say, "Peace, peace, where there is no peace."

"Whenever I hear a cease-fire being seriously discussed at the United Nations, I know that Israeli forces are doing very well. When Israel was hard-pressed and in peril, the idea of a cease-fire was regarded by most delegates at East River as an eccentric joke." That statement by Israel's Foreign Minister, made five weeks after the last attack by Egypt and Syria, reflects something of Israel's depression.

After five attempts by Arab nations to destroy Israel (1948, 1956, 1967, 1970 and 1973), she was finally (October 1973) well on the way to destroying Arab war-making ability. But she has been forced by outside nations to stop short of achieving this goal which would put off for a long time the enemies' war-making potential. Consequently, a feeling of great depression has resulted.

When the mighty U.S. and Russia imposed a cease-fire on a very small Israel, as they did, Israel knew that she no longer had control of her own destiny and was shocked and depressed.

When Israel hears and reads the statements of Arab leaders that all they expect out of the current cease-fire is time to get ready for the destruction of Israel, Israel is not cheered. (Names, dates and places of the statements are available on request.) The Arabs have two words for peace, *sulh* and *salam*. When they talk of peace (*salam*) the West relaxes hopefully. Here in the Middle East we know that only *sulh* means peace in the Western sense. Gadhafi of Libya, an Arab ruler wanting Israel's destruction, was recently asked if he did not think that his position against Israel contradicted that of Egypt. He replied: "No, because Egypt has never said she would sign *sulh* [a final peace treaty] with Israel, only *salam* [a

temporary peace agreement]. The difference is substantial."

Hitler had plans for Jewish destruction in writing, but no one wanted to believe him until too late. So, too, did Egypt's Nasser: "Our aim is to destroy Israel." So have the present leaders of the Arab nations: "We shall continue fighting until we have liberated the whole land." Why does no one want to take their statements of intent seriously? Will that awareness come after it is too late for Israel? This unwillingness to believe and act on the obvious causes little jubilation in Israel.

When Russia, an archenemy of God, the Bible and Israel, is on record as wanting a new Palestine State on the West Bank but states that she wants it as a springboard for the ultimate political destruction of Israel itself, Israel's depression is only heightened.

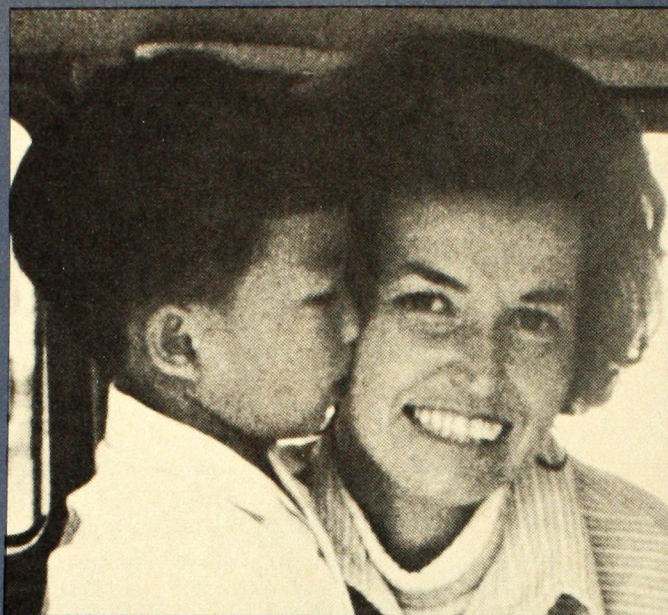
Here the picture is complicated by the fact that we no longer have a united Israel. A strong hawkish right and a numerically smaller but equally vociferous left are carrying on internal party feuding of a very bitter kind. The failure of reaching a real peace in the Yom Kippur war and the inability to reach peace because of U.S. and Russian one-sided pressures has opened a Pandora's box. Many evils are abroad in this land. Hope is left but, unfortunately, it is mixed with much pessimism. Few there are who are willing to predict the future at this point.

I believe God saved Israel last October by a miracle. Had the Syrians and Egyptians immediately exploited their breakthroughs of the first two days instead of waiting 24 hours to regroup, Israel would have been overrun from the north and south. Israel and we Christians who have lived here many years may feel exploited by the big powers, depressed by the failure after a fourth war to secure peace that will last and hurt again by the absence of friendly voices from the churches of America (especially the evangelical ones), yet we know that God works miracles. He is our hope of survival and our confidence since He has promised that "the law shall [yet] go out from Zion and the Word of the Lord from Jerusalem" (Isa. 2:3), and that even yet, through the seed of Abraham, all the world will be blessed spiritually (Gen. 12:3, Gal. 3:14) and Israel herself will dwell securely in the land promised to Abraham's seed (Gen. 17:8, Ezek. 34:28).



Biblical scholar, archaeologist and authority on Semitic cultures, Dr. Young is the author of several books, including A Grammar of the Hebrew Language. He served as Professor of Old Testament Literature at Trinity Evangelical Divinity School near Chicago and as Dean there from 1957 to 1962. He founded the American Institute of Holy Land Studies. Dr. and Mrs. Young moved to Jerusalem to direct the institute at its headquarters and have made their home in that city since that time.

Our Beirut correspondent has been asked to reflect Arab views on the Mid-east crisis for a later issue.



a reason to smile

by Nancy Moyer

Hong Kong brings to our minds a variety of sights and sounds, but my own first thoughts of that great city are of Ng Tao Chiu—"my child." It was a rewarding experience to visit him when I was in Hong Kong last year.

Before reaching Hong Kong I visited the Philippines, Cambodia and Vietnam. I saw many devastating sights, but was always especially touched by the plight of the children as we walked the streets of the cities and visited refugee camps and resettlement areas. As I looked into the faces of the children and felt

them clinging to me—with their hands and their eyes as they followed us—I longed to take them all home and give them food, warm clothes and lots of love. Of course, this was out of the question. But the fact that I couldn't do it did not ease the ache in my heart. I found myself seeing their faces each time I sat down to eat. It was difficult to know what I could do in the face of such great need, but I was always pleased and thankful to see that somewhere in the middle of that refugee camp in Phnom Penh or in the streets of downtown Manila or Saigon, by way

of a World Vision project, many of these children were being given help. I became very excited to see what was being done for the children under this care and to see how, through this help, the prospects for their future were broadened.

Of course, when I finally arrived in Hong Kong, my first thought was of spending time with Tao Chiu. We went by car to his school which was about an hour's drive out of the city. When he was brought to me, I was so pleased to see that he was a handsome, healthy little boy. I was thankful that I had been able to be a part of his life. We spent a good portion of that day together—and though we couldn't communicate with words, I believe he understood that I love him. I wish every sponsor could know the rewards of meeting his child, feeling the warmth of his hand in theirs and seeing the results of their faithfulness to him.

"...I will pray for you. Thank you for your love and concern. I still remember your smile." These are the closing lines of my last letter from Tao Chiu. I remember his smile, too. It was shy but it was real. And I thank God that this child, and the many others under World Vision sponsorship, have a reason to smile: for they are being given proper food, clothing, education and, most importantly, an opportunity to know Jesus Christ who loves them so much.

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.

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address _____

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“DIFFICULT BUT WONDERFUL” A Vignette of an African Bishop

Don't tell anyone that the largest country in Africa is Zaire—unless you want to be wrong. If you want to be right, say Sudan. (It is almost as large as all of the USA that lies east of the Mississippi River.) And the man who has just been appointed Bishop of the Sudan is the wiry owner of one of the smallest physiques a churchman ever possessed.

To be with Elinana Ngalamu for a week on his native turf, as I have been recently, is to experience Christian communion at a level both rich and rare.

For the relief of those who wish to have everything kept ecclesiastically tidy, let it be said that Bishop Ngalamu was appointed to his present office by the Archbishop of Canterbury. For the edification of those who regard such formalities with something less than ecstasy, let it be affirmed that my low-statured friend and brother is in an apostolic succession blessed with all of the built-in authenticity of a man “full of the Holy Ghost and wisdom” (Acts 6:3).

For roughly one-third of the bishop's fifty-three years (he looks more like sixty-five) the southern region of the Sudan was in militant revolt against what it felt were the injustices, the arrogancies and the cruelties of the Muslim rulers who ran their callous show from Khartoum, the country's capital far to the north. This costly civil struggle ended only two years ago with the signing of the Addis Ababa Agreement. By its terms the South gained an autonomy of sorts within a single republic. Its President serves also as Vice-President of the united nation.

What has for long years divided the two halves of the Sudan—ethnic contrast, religious conflict, emotional terror—will not be overcome without further years of patient adjustment to the new terms of peace and understanding. After all, the North is predominantly Arabic and Muslim, the South mainly Negroid and either Christian or animist. Firm figures are hard to come by but United Nations authorities reckon that in the furious years between 1963 and 1966 at least a half million Southern blacks were killed by the army sent down from the North. Another half million fled into the forests and subsisted there until the recent truce was called. About 275,000 became refugees across the borders of Uganda and Zaire.

Now that these exiles are “back home,” now that it is clear how the churches actually grew in numbers during their pain and homelessness, now that the Khartoum government is prepared, they say, to give the South a chance to develop along lines that are congenial to its anthropological and religious character, a great deal of responsibility for Christian leadership falls on the shoulders of Bishop Ngalamu.

His credentials are first-class. He is theologically trained and evangelically committed. He is a man of prayer, a man of the Word, a man of the people and a man of God—in fact as well as form.

Besides, he has suffered with his people. I want to use the word *bravely*, but he would be embarrassed by that adverb. One night, when Southern Sudanese were being killed right and left, he had a dream. He saw himself and two friends in a town surrounded by soldiers. On waking at 3:00 in the morning, he told his friends they must get out of the house and flee. One joined him and lived; the other, not persuaded of any peril, stayed in bed and was killed.

Escape was made possible for the bishop and his friend when they managed to find the one gap in the perimeter of soldiers who supposedly had the town surrounded. They ran until, out of breath, they threw themselves into a ditch and waited for day to break. They then made a dash for a forested area where they were safe from soldiers. Eventually, the bishop was able to join his family and with them flee across the Zaire border. There for seven years he was Christ's shepherd among thousands of escaped Sudanese Christians.

The quiet, undramatized majesty and modesty of this man will live with me for many a day to come. “Those were difficult but wonderful years,” he remarks as we conclude our conversation. Outside, even in the shade, the temperature is near 110 degrees. No matter! Hotter still is his love for his Lord, his people in the churches and his country!

Paul Speer

world vision

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Here's how it works. We send you a Love Loaf to put on your meal table. You fill it with pocket change. Bless it. Break it. And then you count the money and send it to help feed the hungry through World Vision.



The Love Loaf is based on the biblical account of the loaves and fish. Jesus took five small loaves and two fish, blessed them, broke them and fed thousands of hungry people. As a result

many said, "Surely, Jesus is the son of God." This is often the response today when Christians share food with the starving.

A penny in our economy hardly buys bubble gum. But in a crisis area:

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

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

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

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

A Love Loaf church program is also available at no cost to your church. If your church would like to fight hunger as a group, World Vision supplies one Love Loaf per household. Approximately three months later, at a Love Loaf-breaking celebration, all the loaves are brought to church, blessed and broken.

Each congregation determines the distribution of up to sixty percent of

the Love Loaf proceeds, directing them into projects that meet physical as well as spiritual needs. The remainder goes for emergency relief through World Vision.

Daily, in World Vision's emergency relief programs "pocket change" buys enough food to make the difference between life and death—both physical and spiritual.

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FIGHT HUNGER

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