

OCTOBER 1978

# World vision



Humanity's  
Friend

Dr. Bob  
Pierce

1914-1978



- 3 **The Long Road Home to Shaba**  
*Critical needs of Zaire's returning refugees*
- 9 **Dateline Zaire**  
*New converts in need of discipling*
- 10 **Personality Profile: John Mpaayei**  
*A product of Kenya's changing times*
- 12 **Rhodesia under Majority Rule:  
How Will the Church Fit In?**  
*Interviews with three Rhodesian leaders*
- 15 **Globe at a Glance**  
*Signs of spiritual renewal in Britain*
- 16 **People and Projects**
- 18 **Humanity's Friend—Dr. Bob Pierce 1914-1978**
- 18 **Home with Jesus**
- 21 **Tributes**
- 22 **One of a Kind** by Ted W. Engstrom
- 23 **A Life Marked by Action** by Paul S. Rees
- 23 **His Vision Endures** by Stan Mooneyham

PHOTO CREDITS: Pages 2,3,4,5,6,7,8, Bryant Myers; pp. 12 (right), 13,14 (bottom), Bester Kanyama; p. 19 (left), Samaritan's Purse

## world vision®

Volume 22, Number 10/October 1978

**W. Stanley Mooneyham**, president  
**Ted W. Engstrom**, publisher  
**Richard L. Watson**, director, communications division  
**Ray Seldomridge**, associate editor  
**Paul S. Rees**, editor at large  
**Don Aylard**, art director  
**Richard J. Watson**, assistant art director  
**Carl F. H. Henry**, special correspondent  
**Kenneth L. Wilson**, consulting editor

Published by World Vision International, a nonprofit religious organization with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, the humanitarian organization is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and challenging Christians to become involved in missions.

Submissions of informative, biographical and humorous material related to Christian missions are welcome. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope.

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

*World Vision* is a member of the Evangelical Press Association.

Send all editorial correspondence and changes of address to *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 30 days in advance of your moving date. Enclose the address label from a current copy along with your new address.

Contents of this publication may be reprinted or excerpted freely unless otherwise noted, but credit to *World Vision* is requested. © 1978 by World Vision, Inc.

## Amid Adversity

Dr. Stan Mooneyham traveled nearly 10,000 miles last month to survey the needs of refugees in the Shaba Province of Zaire in central Africa. Reflecting upon his trip, after writing his eyewitness report for *World Vision*, he noted how the refugee situation there both interrupted and strengthened the work of the church.

He recalled two interviews he had—one with a bishop and the other with a Christian layman who had recently returned from Angola. The bishop was saddened that where he once had dozens of pastors in the Kulo district, he now had only two. Besides the pastors, the church had lost building supplies and material goods:



transportation vehicles—including two planes—were looted as were numerous radio transmitters and receivers which permitted the churches in the remote province to maintain

communication. But in spite of all this, the bishop said that the church was strong; in Kolwezi, for example, the church now has two services every Sunday with about 1300 worshippers at each service.

The layman told Dr. Stan that there were not many local Christians where he had stayed in Angola. Those who were refugees from Zaire, however, joined together frequently for fellowship, prayer and Bible study. When told by authorities to scatter and not meet, they refused, declaring their trust in Jesus Christ. Others in their area were then warned by local officials not to attend or listen to the Christians. But not everyone obeyed. Eventually a man joined the group, then three women, then nine more. Some were converted and baptized.

Then the wife of the area's government administrator committed her life to Jesus Christ. When the official saw the change in his wife, he reportedly said, "Oh, well, if it is like this, then you can preach the Word of God to everybody!"

The layman believed the group's prayers were answered, that a way would open for them to return home. And when he left, two men he had trained were looking after the new flock. He had wondered, he told Dr. Stan, how he might possibly serve God in his old age. He found out that age doesn't matter, that a person has only to be willing. It is one of the amazing wonders of God that He chose to answer the man's prayer by making him a refugee!





*Stan Mooneyham talks with refugees who have returned to Shaba.*

---

# The Long Road Home to Shaba

by **W. Stanley Mooneyham**  
President, World Vision International

**T**he old man had just arrived in Kasaji the previous day. He looked in pretty bad shape, so I moved over to talk to him. Below his ragged shorts, his legs were badly swollen and his black skin had that shiny, unhealthy look.

I wondered how old he was. He said he didn't know.

How many people came back with you? Many. (I learned later that to illiterate people, any numbers over the few needed to count children or chickens become "many.") Actually, I found out that some 200 returning refugees had made it back to Kasaji the day before. Another 600 had crossed the border at Dilolo.

It had taken him one month to walk back from Angola. His swollen legs had made each step an agonizing experience. His infected left hand was tied up in a small, dirty sling and pain was etched into the lines of his face.

Why did you come back?

He acted as if the question were foolish, which it probably was. His answer was given matter-of-factly and with a touch of finality in his voice: "We must return to our homes."

And now he was back home.

Home in Shaba.

Along with an estimated 250,000 others, he had fled his home province in Zaire 16 months



before when *les tigres* (French for tigers) came over the border from Angola in one more attempt to wrest the copper-rich province of Shaba (formerly Katanga) away from Zaire. It is a battle which has gone on with varying degrees of intensity since Zaire gained its independence from Belgium in 1960.

As long as there was a Portuguese presence in Angola, which borders the Zairian province on the south, the Katangese rebels were pretty much kept in check. But with the establishment of a Marxist regime in Luanda in 1976, the Shaba conflict has heated up.

First, there was the invasion of March 1977, called "Shaba I" or "the 80-day war." A number of towns in the southwestern part of the province were occupied for several weeks. A Methodist missionary doctor was murdered after being put through a show trial. But apart from that single incident, it was mostly the blacks who were suffering so there weren't many headlines in Western newspapers.

Then in May 1978 came "Shaba II." This invasion had as its main target the important mining center of Kolwezi, with a population of 100,000. This time the rebels massacred 131 whites and Shaba was catapulted to the front of international news. Both France and Belgium launched military operations to airlift the remaining 2250 European technicians and their families to safety and free the city from its six-day occupation. The Americans gave logistical support to the operation.

Most of the massacred Europeans were shot in cold blood. It was a bloody and unmistakable message to any foreigners who would come to help the Zaire government operate the copper mines. The brutality shocked the world.

**B**ut the part of the story that got left out of the transmissions was the greater suffering of the Africans themselves. In the same military operation, their death toll was 589, including a Methodist pastor who was shot in his home. Between the terrorist activities of the rebels and the plundering of the Zairian army, most of the local villagers have been stripped of virtually everything and left to face a bleak and uncertain future.

As with most of the conflicts I have seen all over the world, the little people are the ones who get shot up, burned out and driven away. They cannot fight back, protest or escape.

They can only suffer.

And most of them don't even know the reasons why. The old man I was talking to in Kasaji had only the vaguest idea of what the fighting was



---

**"The little people are the ones who get shot up, burned out and driven away. They cannot fight back, protest or escape. They can only suffer."**

---





about. When I asked him why he ran away during the first Shaba invasion, his simple, honest answer was: "I was afraid."

Fear still rules the countryside 16 months later. The rebels are gone, but because of tribal enmities which date back many generations and more recent political realities, the people are as afraid of the army as they are of the rebels.

**B**ut now there is another enemy—invisible, deadly and even more relentless than the others. It is hunger.

That was why I was in Shaba. Bishop Bokeleale, head of the *Eglise du Christ au Zaire*, the united body embracing all the Protestant denominations, had urgently asked us to come and see the situation for ourselves. The church has been asked by the government to undertake the relief effort, and the massive need is more than they can possibly cope with.

We were there to explore an expansion of our ministry partnership.

Because Kolwezi is virtually a ghost town now, there are no commercial flights to the city. Only after a considerable search had my World Vision colleagues from Nairobi, Dr. Bryant Myers and Dean Hirsch, been able to line up a charter plane. It was an ancient DC-3 which had once belonged to the Spanish Air Force. Somehow it had found its way into the hands of a private owner in Kinshasa.

In addition to six drums of fuel that we would need for the return flight and 2200 pounds of milk powder and emergency food, we also had quite a passenger list even though we could offer none of the normal amenities of airline travel, including seats.

There were two women missionaries from the Plymouth Brethren who were eager to see what had happened to their home in Kolwezi (it has been looted down to the hardware on the doors) and their mission station at Kasaji (it was being occupied by the Zairian army). There was Gabrielle, a representative of the British relief agency, OXFAM. The army had assigned a chaplain colonel and his aid to assist us. The church sent along a journalist and Mr. Bolinsomi, head of the church relief agency.

Two hitchhikers from an American construction firm also asked to go along to check out damage to their project (\$10 million, by rough estimate). Finally, there were Myers, Hirsch and myself.

As our DC-3 lumbered from Kinshasa to Kolwezi, I became aware of the immensity of the country. Zaire covers about the same amount of territory as the United States east of the



Mississippi River. The flight took five-and-a-half hours.

Even as we approached the airport at Kolwezi, I could see something of what had taken place a few weeks before. Burned-out skeletons of planes—including two which belonged to the Methodist mission—lay scattered around the parking area. The tower had been shot up methodically. In an effort to paralyze the city and prevent immediate assistance, the rebels had targeted their objectives well.

We were the first relief team into the city since the invasion. At the airport was Bishop

**IN ADDITION TO** the refugee efforts in Shaba Province, World Vision has ongoing relief and development projects in Zaire totaling \$385,000. Included are aid to refugees from Angola and Cabinda, agricultural training, drought relief, rural health clinics and a feeding program for children suffering from malnutrition.

Ngoy, head of the Methodist Church in Shaba; Carroll French, a Methodist agriculturist who had just returned the day before with his wife and two children; Terry Smith, a British Brethren missionary, and Ward Williams, another Methodist missionary who serves as administrator for the bishop.

The bishop's pilot, Stan Ridgeway, was also



there with a plane from Lubumbashi, the provincial capital.

These great servants of God provided magnificent hospitality, information and logistical assistance despite enormous handicaps and difficulties. Not the least of which was to find beds and food for so many visitors in a "ghost town."

Our ability to survey by land vehicle was restricted because of the critical shortage of gasoline. There was none in Dilolo and only a little in Kasaji, but with the help of our friends we were able to get to some villages near Kolwezi. Stan Ridgeway ferried our party in the Cessna to Kasaji, which has a dirt airstrip.

In the villages near Kolwezi we were able to see one side of the problem. The people here lived in relative security until the attack in May of this year. But when that invasion came—followed by the army counterattack—they fled to the bush. Only now, three months later, do they feel safe enough to start returning to their homes.

I talked with the chief of Tshabula, a village of 400 inhabitants six miles from Kolwezi. They all left when the fighting started, he said, and only 140 have returned. The morning we were there, just a few were around. The rest had gone to search for food and a few who had salvaged their hoes were working in gardens near a little stream.

But from the time we arrived, I felt something strange about Tshabula. The mood was subdued, almost eerie. The thing gnawed at me, but I couldn't identify it. What was different?

Then suddenly it hit me. There were no children! Not a single one. I blurted out to Ann Wilday, one of the missionaries: "Where are the children?"

That's what was different. I've been in hundreds of villages all over the world and never—never—have I failed to be surrounded by scores and sometimes hundreds of children. Not only do they add to the noise level, but their presence puts a dynamism in village life.







(far left and above) "The war has made the children afraid," the chief told us. "They don't want to be away from their parents so they go with them everywhere."

(left) "They live on the leaves of bushes and vines."

Without them, Tshabula seemed lifeless.

The mystery was soon solved.

"The war has made the children afraid," the chief told us. "They don't want to be away from their parents so they go with them everywhere."

Sure enough, later we saw them—even boys up to 12 years—staying very close to their mothers, whether they were in the gardens or scrounging for food. They were like frightened fawns.

I thought, "What terrible sins are inflicted upon the innocence and joy of childhood by man's inhumanity to man."

The situation in Tshabula was bad. Almost as bad as anything I've seen. Most of the mud shacks had been looted and burned. Not more than half-a-dozen cooking pots were left in the whole village. It was the same with hoes. But the food situation was the worst problem.

Most families normally would have some grain stored in the tops of their shacks for use in hard times. This, too, had been taken. The final indignity and tragedy was that the manioc fields had been pulled up and destroyed.

Manioc, a starchy tuber, is the diet staple. Destroying a field shows malicious intent to destroy a people, because it takes three years to grow a new crop.

"In the past," the chief said, "when a thief would come into our houses to steal, we would find the thief and cut off his hands. But what can we do? The people who do these things have guns, and we are helpless."

It was obvious that by "the people" he meant both sides.

He showed me the result. In one of the few

remaining pots was a couple of handfuls of leaves. That would be his meal today. It was also what he had eaten yesterday. The same is true for most of the people. Some days they are able to buy a little manioc or corn meal, but mostly now they live on the leaves of bushes and vines.

The chief told me that the leaves, besides being poor in nutrition and without taste, caused the people to have many stomach problems.

An hour's flight away in Kasaji, things are not much different. This is where the people have been away from their villages for a longer period of time. When they come back from Angola, as had the old man I talked to, they also find their homes looted and burned. The animals are gone. The fields are grown over. And life must be started all over again at square one.

But in spite of it all, they are glad to be home in Shaba. In Angola, they told me, life was even more bitter. They lived in the bush and no one came to help them. They, too, ate leaves and they told me many died from starvation.

"Hunger is the worst thing," they said. "It bites at the stomach."

Nearly every family I talked to had buried at least one member in Angola. Muzanga Koji watched his wife die, knowing there was nothing he could do for her. Then there was 24-year-old Mujinga Tshisola who had given birth to her first child in the bush. Her eyes filled with tears as she spoke her quiet faith to me: "I know God looked after us over there."

Many gave the same testimony and I saw great faith in spite of the great suffering. In deep trial, they had never doubted God. Shaba is





70 percent Christian—40 percent Catholic and 30 percent Protestant.

They still believe God will help them now that they are back home, but they don't know how. Beyond the immediate problem of each day's food, there is the next crop to be planted, and this poses immense problems for them all.

First, they have no seed. Second, they have no hoes. Third, they are faced with a deadline of October 21 for planting. That is the date around which soil preparation and planting revolve each year. It is a few days after the first showers that signal the start of the rainy season, but before the heavy rains begin.

It is not a very flexible date. If they miss it, there will be no crop. If there is no crop, nothing short of a superhuman relief effort can prevent massive starvation.

Thousands will die.

As I write this now, I still think about the old man with the swollen legs. I asked him what he needed the most.

That created a lot of discussion from the crowd

around us. They sounded like the audience at a TV game show, urging the contestant how to choose. Most of them told him to ask for clothes. I couldn't quite tell during all the commotion, but I think his wife also was encouraging him to opt for clothes.

I must confess there was a great deal of logic in their choice. His brown shorts were in tatters. They were the same ones he had worn the day he left Kasaji 16 months ago. He had no shirt. The ragged shorts were the only piece of clothing he owned.

He listened until the chatter quieted. Then he looked at me and said, "Give me a hoe."

And he wouldn't be dissuaded.

Every day now hundreds of returning refugees are coming across the border. With a new agreement reached between Zaire and Angola in late August, the trickle will soon become a flood. The United Nations estimates the numbers could reach 250,000. Bishop Ngoy thinks it could be twice that many.

They will have walked the long road home to Shaba.

We're working feverishly right now to make sure they'll find something besides shattered hopes at the end of the road.

Something like hoes and seeds.



World Vision has committed itself to believing in a miracle for our brothers and sisters in Shaba. We have undertaken to raise \$250,000 for machetes to clear the land, hoes to work the ground, cooking pots, utensils and, most important, seeds.

Because these seeds must be in the ground by October 21, we have stepped out in faith: shipments of hoes and seeds are already on their way to Zaire.

Your gift of \$20 will help five families start their lives again. If you can help in any way, large or small, please fill out the coupon below and enclose it with your gift in the envelope provided (between pages 12 and 13).

I want to help the people in Zaire. Enclosed is my check for \$\_\_\_\_\_.

3200-HA8-301

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP \_\_\_\_\_

I.D. # \_\_\_\_\_

(See magazine mailing label.)



---

# dateline Zaire

by Ken Tracey

Regional Director, Africa  
World Vision International

People, today, think only of missionaries being doctors or nurses or teachers or having some other specialty. They don't realize that we need pastors and those who can teach our people to be pastors for the many thousands that the Lord is bringing into the church each year!"

The speaker was Dr. Itofo Bokambanza Bokelleale, president of the largest Protestant church in Africa—the *Eglise du Christ au Zaire* (Church of Christ in Zaire). I was meeting with Dr. Bokelleale at the church's headquarters in the capital city of Kinshasa, in a part of the city that was once forbidden territory to Zairians (then Congolese) under their Belgian masters. When the nation's independence came in 1960, a drive was begun to create a sense of national identity—including, in 1972, a government decree that all Protestant groups should merge into the Church of Christ in Zaire. Today the church has three million members in 83 different communities, each community arising from the work of foreign mission or national church groups in the past.

I had asked Dr. Bokeleale how he felt the church was progressing in Zaire. His answer was that to outward appearances the church is very healthy. Many people are coming to know the Lord and being added to the church. Last year, one community reported 20,000 baptisms. At the time of my interview with Dr. Bokeleale, an American evangelist, along with Rev. Makangu (head of the Department of Evangelism for the church), was holding evangelistic meetings in a number of different areas of Zaire and many people were coming to Christ.

These evangelistic meetings were a part of events planned to celebrate the centennial of the church in Zaire. A hundred years have passed since members of the Livingstone Inland Mission first set foot in that country. Today, repeated Dr. Bokeleale, many people are coming to know Jesus Christ as Savior and there is a real zeal for evangelism.

However, he went on to say, the church in his view is not as healthy as it seems. Because of the multitude of new converts coming into the church, there are real problems in being able to teach and disciple them. The churches are overwhelmed. They cannot cope with the task of teaching the newly-converted. People are re-

maining as "babies in Christ instead of growing into maturity."

As one other evangelical Christian leader said, "Unless we find a solution to this problem of teaching Christians the realities of their faith, in the next generation we will have people preaching that which is not the gospel. There is no lack of evangelistic zeal in the African churches, but there is a sad lack of knowledge of what they believe."

So Dr. Bokeleale was asking that the Western churches wake up to the fact that pastors are welcome in Zaire to help with discipling new believers.

The Church of Christ in Zaire is a large church with a very difficult task. It suffers from some of the problems that plague Zaire as a whole. Zaire was very badly prepared for independence, having few trained leaders at the time. The country still has tremendous logistic problems in terms of roads, travel and communications. The church suffers from similar problems.

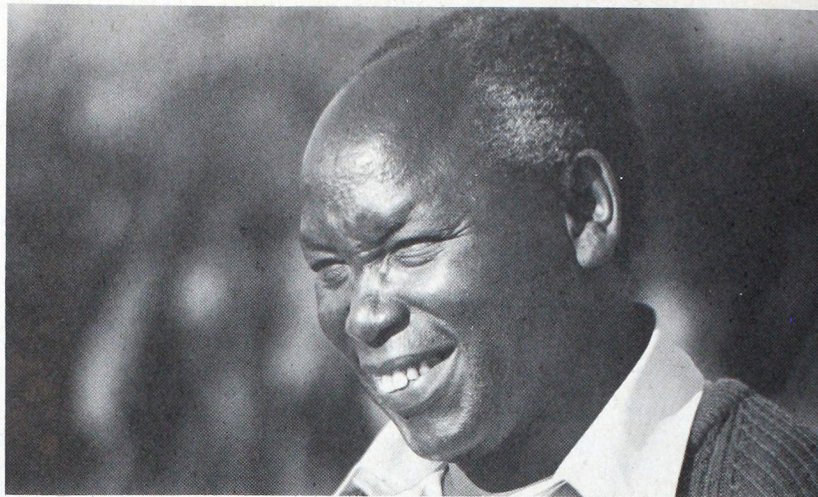
Yet, one can't help but be impressed with the zeal, the vision and the love of the leaders of this church in their efforts to build up the church and reach out to others. Despite occasional distrust and even opposition from traditional "imperialistic" mission groups, the church has developed a very fine central organizational structure to help accomplish its mission. There is a department for relief work, a central "Groupe Technique" for planning development work, an evangelism department, Christian education department, communications department, medical department and other sub-departments needed for the work of the church as it reaches out both physically and spiritually in one of the most needy nations in Africa.

But the heartbeat of the church headquarters, as I found during my visit there, is not in the office building or in the busy staff behind their desks, but in the chapel services where I was richly blessed by the fellowship and the messages. The heartbeat was strongest during a time of prayer at the end of my interview with Dr. Bokeleale, as this lovely, loving man led us into the presence of God.





# personality profile



John  
Mpaayei

*Nimepata!* The bumper sticker, Swahili for "I found it!" is visible all over Nairobi.

It proclaims the new faith of drivers of Peugeots, Land Rovers, Volkswagens and *Mutatus* (a kind of Kenyan taxi that always has room for one more passenger). But the bumper stickers are a sign not only of a new spirit abroad in Kenya; they are a sign of the influence of one man—the Rev. John Mpaayei. It is likely that the "Mission to Nairobi," which fosters the use of the "Nimepata!" stickers, could not succeed without Mpaayei, who directed the year-long, city-wide evangelism campaign.

For John, a product of Kenya's changing times and culture, is in a unique position in both the African church and Kenyan society: He is a Christian minister without denominational ties, and a powerful man without a political base—a rare combination in Africa.

Born in 1922, he grew up knowing both the ways of his Masai tribespeople and the culture and "new" religion of the colonialists. He experienced the cultural biases of Christianity in European clothing, including some missionaries' dogmatic insistence that their converts become literate before being baptized. The Masai, disenchanting with the imported culture, threw the lot out, the gospel included. They became suspicious of white missionaries.

## A PRODUCT OF KENYA'S CHANGING TIMES

John Mpaayei, returning to Kenya from a Cambridge education, watched as Western missionaries began to give up on the Masai, thinking the tribe was too fiercely independent, that they were a lost cause as far as Christianity was concerned.

But John disagreed.

"One needs only to use common sense," he says. "That is a language the Masai understand." He goes on to explain that the Masai don't reject worthwhile change; they simply insist on having it on their own terms, related to their own culture.

So John Mpaayei and other African Christians set out to prove that Christianity *is* for the Masai. And they have discovered a revival in Christianity among the Masai as a result of a lay evangelist's training program. Masai evangelists, preaching to Masai, are reaping a great harvest.

"Once the gospel is in the heart of a Masai," says John, "all the old taboos and suspicions go. They are receptive to new ideas. They *want* progress."

John is thrilled about the success of the "Mission to Nairobi," but he is equally excited about other programs in which he is involved. Having served as general secretary for the Bible Society, he is now hard at work translating the Old Testament into Masai for that organization. And, with World Vision assistance, he has begun five schools and is currently the director of a World Vision-sponsored project that trains evangelists in motivating their fellow Masai tribespeople to sell some of their goats and cattle so that they can build schools for their children. The warm respect the Masai have for John Mpaayei is evident in the burgeoning success of these projects.

"I am so glad," says John, thinking of the school project at Oltepesi. "It's been under way for just a few weeks, but the children are already being taught in their own stone classroom, and an adults class is starting for the first time."

John Mpaayei looks into the future with great hope and vital enthusiasm. For he knows that these measures of success are not merely isolated victories of education over ignorance. Or instances of the idealism of youth striking a blow to the intransigence of age. They demonstrate that the Holy Spirit is at work. God is working out His purposes in Kenya, and John Mpaayei is grateful to be around while it happens.



## HOW YOU ARE HELPING PEOPLE IN NEED

# Helping Ghana's Rural Poor

Deep in the tropical forest area of the Ashanti province of Ghana is the community of Wiamose. Most of the 17,000 people here are farmers by trade, but they usually grow only enough for their immediate needs. The land is poor for farming, the crops meager and the lack of food is a severe problem, especially in the dry season.

Food prices in Ghana are 400 percent higher than one year ago, increasing the hunger problem. Transport to the remote villages is long and difficult.

A major problem in Wiamose, and in many Ghana villages, is proper health care and nutrition. The poor in these villages are lacking pure water, enough nutritious food, proper preparation and consumption of available food, and parasite and disease control.

Recent developments in rural Ghana have been

alarming. Weight loss among pregnant women is increasing. Childhood malnutrition is on the rise. Infant mortality is surging.

To respond to this dangerous situation, World Vision is using your gifts to provide extensive health care and nutrition programs in numerous Ghana villages. This year alone, \$110,000 is being used to fund more than 11 health and nutrition clinics throughout rural Ghana.

Special emphasis is being placed on preventive medicine, nutrition education, hygiene training and food production. Children under five, the most vulnerable section of the population, are being given special care.

In Wiamose your gifts are providing care for more than 12,000 people. In other similar rural projects, clinics are reaching out to more than 40,000 villagers.

These new health and nutrition programs are already producing visible results and raising the morale of the rural villagers. You are providing hope in their fight against high infant mortality, malnutrition and rampant disease.



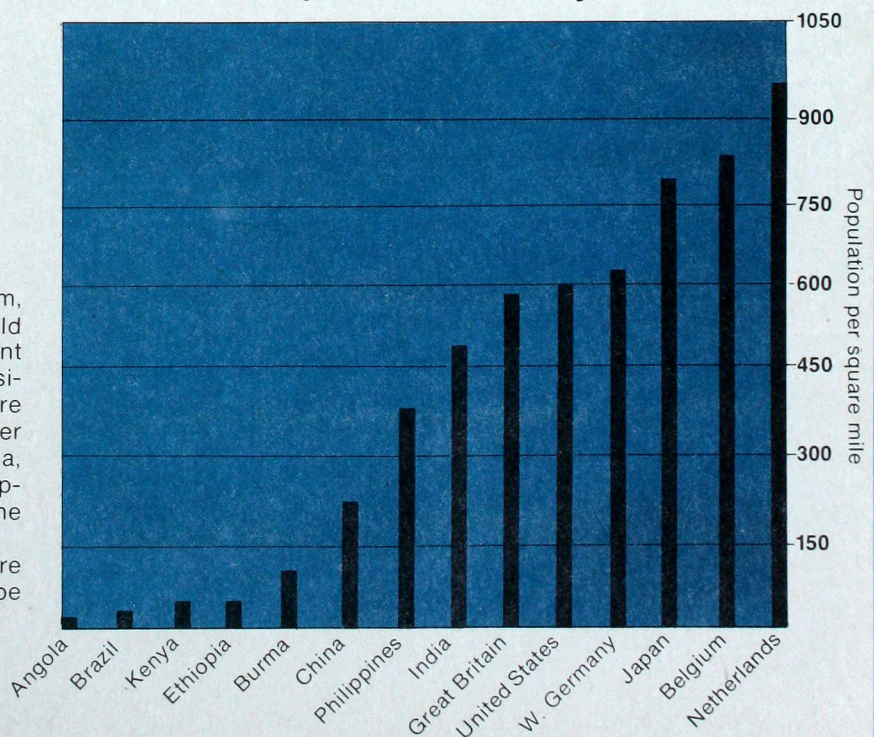
## facts about hunger

**Did you know that overpopulation, of itself, is not the primary cause of world hunger?**

If it were, then people in Belgium, Netherlands and Japan would be starving, because these affluent countries have population densities (number of people per square mile) three and four times greater than countries like Indonesia, Kenya and Brazil. With few exceptions, the poor countries are not the most densely populated.

The causes of world hunger are too complex and interrelated to be attributed to one factor alone.

### Population Density



Source: World Almanac 1978





**by Gary Strong**  
Field Director, Rhodesia  
World Vision International

**T**he whites of this country are psychologically incapable of handing over this country to majority rule." The former Prime Minister of Rhodesia, Garfield Todd, said that nine years ago. I understand what he meant. A hand-over to majority rule fills them with deep forebodings, and they see escalating violence, corruption, economic ruin, and their own way of life threatened with demise.

White solutions to the country's problems, therefore, have been unworkable and discriminatory. Token black political involvement has not counterbalanced the discontent of black leaders.

Just as the whites have rejected peaceful solutions to the problem, so have the blacks. Both sides have thrown away

genuine opportunities for a just settlement.

Nearly ten years ago Sir Roy Welensky said to me, "Sanctions alone will never bring this country to its knees, but a growing terrorist war will finally cause the change."

That is what is happening in Rhodesia (Zimbabwe) today. Innocent men, women and children are being maimed and killed. Ten thousand people have lost their lives. Dozens of missionaries have been brutally murdered by terrorists. Many hospitals and schools have been closed. The government's "protected villages" have failed to persuade the rural masses to place their confidence in the security forces. They are frightened by both sides and are often caught in the cross fire.

The cornerstone of the Rhodesian Front Government's racial policy is still in force; the Land Tenure Act, which divides the country into white and black areas, is a major cause of hurt among the blacks. They see it as the main affront to their dignity.

Meanwhile, tribal issues are being exploited. Some observers believe that if the government security forces were to be disbanded, the ensuing tribal wars would create even worse bloodshed.

The war and heartache forced upon Rhodesia is the tragic con-

sequence for a people who not only rejected the demands of their enemies but refused and often scorned the advice of their friends. In recent months, economic factors and the war (in that order) have forced an almost intractable and, in many ways, courageous people, to submit to the political realities of the modern world. Majority rule has become inevitable.

Some important questions face the church in Rhodesia. What is the future of the church? Will there be a place for its ministry under majority rule?

In search of some answers, I interviewed three people: a member of the transition government, a leading advocate of the black nationalist cause, and an outsider with a unique view of the inside.



The Rev. Ndabaninge Sithole is perhaps one of the most astute political logicians in south-

Rhodesia under  
Majority Rule

**HOW WILL  
THE CHURCH  
FIT IN?**



ern Africa. He is author of the book *African Nationalism*.

**Strong:** Do you feel a relationship with Jesus Christ?

**Sithole:** Yes, I do. I am sure that with all the troubles I have gone through in the world, without a personal relationship or without a Christian or religious dimension, times would have been very difficult.

**Strong:** Do you see the Christian church as of fundamental importance to the future of the nation?

**Sithole:** Certainly I do. I have yet to meet the African who does not believe in the existence of God. I see the church as developing into something very fundamental to the life of the new nation. I see it becoming stronger because its teachings will be expressed in more African terms, through the experience of African people in this country.

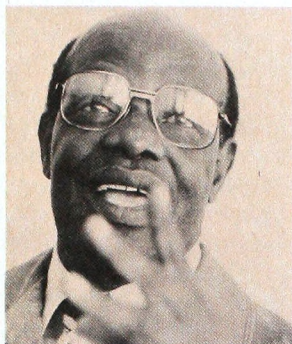
**Strong:** Some young men fighting as Marxist guerrillas have forbidden the reading of the Bible and the holding of services by the local population. Do you believe this bias will be overcome in the future?

**Sithole:** Marxism is presently being used as an instrument to get rid of the old order, but I don't look upon it as a permanent way of life. It is a temporary instrument with which to fight the wrong system. It will fall away as this country becomes established in the ways of independence. Marxism is too irreligious for the African people.

**Strong:** What message do you want to give to the world for our country?

**Sithole:** I would ask them to strengthen the bonds of the universal brotherhood of man, regardless of the color of one's

skin. I would ask them to come forward and help this young nation—to show the same enthusiasm, the same keenness that they showed at the beginning of the era of evangelization in this country. I would ask them to come and help build a truly Christian young nation.



Mr. Josiah Chinamano has been associated with the black nationalist cause since its earliest days. He is Vice-President of the Zimbabwe African People's Union, a co-partner in the Patriotic Front under Joshua Nkomo and Robert Mugabe.

**Strong:** What does Jesus Christ mean to you personally?

**Chinamano:** From Sunday school I was taught that Jesus Christ was the medium through whom we worshiped God, and this is still part of my thinking. My life is spiritually bound up with Jesus Christ.

**Strong:** Does the church, in your view, have a major role in the building-up of our society?

**Chinamano:** I see the influence of the church in all aspects of society. When there is a conflict between the authorities and the people, there is a need for somebody to be involved in helping both sides to come together. This is particularly so with majority rule just around the corner. Here is where the church can play a reconciling role, and a dominant one at that.

**Strong:** Do you see the church having any permanent role in

the development and reconstruction of society?

**Chinamano:** The church has always been associated with service to the needy. This is particularly important now when people are drifting from the country into towns due to the war. Some people are finding the cruelty of the cities almost unbearable. These people need shelter. Even under majority rule, the central authorities will never be able to care for every situation. It is that personal attention with a deeper motivation which the church can give indefinitely in the future.

**Strong:** Do you not feel that the church will go under if Marxist guerrillas gain control?

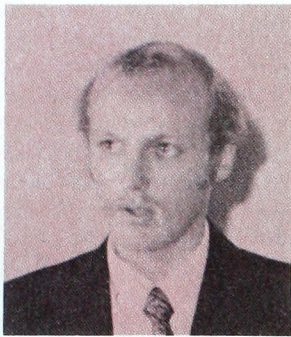
**Chinamano:** Mugabe, himself, has been to Marxist societies and there are certain aspects he admires which he would like to introduce into our society, provided that they do not conflict with his Christian religion. But there is no danger of him giving orders to close churches and that kind of thing. Mugabe is a Christian.

**Strong:** You do not see the present Marxist element as a threat to the church?

**Chinamano:** Gary, the church alone cannot claim credit for the faith of the people. They have one of their own, an indigenous one without the church or Christianity. Africans are religious. It is a fact of African culture. To root that out you would need a jackhammer—it is literally impossible. This faith in their culture has been reinforced by the Christian faith. That is why Christianity has been so widely accepted by the people. I do not see a society like ours accepting a faith in something that is strange to them; Marxism is a strange faith to the indigenous people.

*continued*





Alec Smith is the son of Ian Douglas Smith, Prime Minister of Rhodesia for the past 15 years. Alec was converted to Christ in 1973. He has worked very closely with Moral Re-armament and has made his Christian stand clear and unequivocal.

**Strong:** Did your conversion make any difference in the way you looked at the problem of people?

**Smith:** I became socially and politically aware. I can't ever think that I was a racist. In my own family upbringing we were never taught that. By just living in a segregated society one absorbs the habits of that society. I was part of the system. Becoming a Christian broke down for me the barriers of race. I saw that Africans (blacks) were human beings with hopes and

"I was brought up with a strong religious background. I always attended church as a youngster and still believe strongly in Christianity. I believe it is important to translate it into practice.

"It is most important to try and ensure that the country continues to be based on strong religious lines. Our message to the world should be to give us a chance to implement our present course, which, in fact,

desires just like me. I realized we had to judge people by character and not color. This was a big revelation to me—it is something that is still happening.

**Strong:** Has your being the son of the Prime Minister made things difficult for you in Christian growth?

**Smith:** No, but people often say, "What is a Christian doing in politics?" I think it is possible to influence things in Rhodesia. A lot of our problems are related to politics. If we avoid involvement in that, we are not fulfilling our moral and God-given responsibility to take the gospel to every creature. If we don't point the way then who will? I can honestly say that on more than one occasion events were influenced as a result of direct or indirect Christian ministry.

**Strong:** If you could ask the readers of *World Vision* magazine to do something for Rhodesia, what would it be?

**Smith:** I would ask all Christians to pray for this country, because that is most important.

Our society is fractured by gross sin and indifference to human suffering and need. Mr. Garfield Todd wrote in a letter recently: "The point has now been reached where 'things fall apart and the center cannot

is to build a Christian society aligned to the free democratic world as opposed to Marxism."

*Mr. Ian Smith  
Prime Minister of Rhodesia*



hold,' for there just is not a center of strength or rectitude."

Can anything become a center of rectitude? Who is powerful enough, magnanimous enough or loving enough to bring about the kind of reconciliation needed? Certainly not the political leaders on their own! In one way or another they have all proved themselves to be too small for the job of reconciliation.

To my mind, having been born here and having lived in the situation for 45 years, the only thing powerful enough is "the blood of Jesus Christ which cleanses from all sin." The forgiveness required in our nation is beyond the ability of the humans involved. God's dynamic love is alone great enough to deal with the situation. Reconciliation must be based upon the repentance of all sides involved. The whites must ask forgiveness for what they have done in the past, and the blacks must ask for forgiveness for what they are doing in the present.

As the body of Christ we must use our most persuasive arguments to get people to see their need of a new beginning in God's mercy and forgiveness. The central reconciling force in the world is the Cross. In it, we can find our comfort in times of trouble, and in it we can be reconciled. It is our most powerful weapon because it deals with the root of the problem—sin, in each person's heart whether he be black or white.

*For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, . . . that he might create in himself one new man . . . and might reconcile us both to God in one body through the cross.  
Ephesians 2:14-16, RSV*





# globe at a glance

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

## NEW UNIVERSITY LIFE AIDS BRITISH CHURCH GROWTH

Although the church in Britain has, for years, declined both in number and influence, there are now some encouraging signs of growth and vitality. Many smaller denominations and ethnic churches are growing, and small, supportive home Bible studies are common. The "house church" movement is also a growing phenomenon in Britain, and a religious revival is reported at English universities.

Canon Michael Green, best-selling author and dynamic rector of St. Aldate's Anglican Church in Oxford, said 40 percent of the students at Oxford and Cambridge universities are attending church regularly—about eight times the national average. The strongest movement in Oxford today, said Green, is the Inter-Varsity Christian Fellowship, not secular or humanist organizations. Also active among students are Youth for Christ, Campus Crusade for Christ and Youth With A Mission.

There is a strong evangelical wing in the Anglican Church, which constitutes 49 percent of church membership in Britain. Green said most of the Anglican seminaries and theological colleges in England are full, due to the influx of evangelical Christianity.

"While stygian gloom still hovers over England," he added, "there are signs of spiritual life. Even small, sleepy villages are experiencing spiritual renewal that was not there 10 years ago."

## Africa

**COTONOU, Benin (formerly Dahomey)**—A "reading center" that emphasizes the Good News through the use of written literature and a cassette ministry has been opened in a heavily populated residential area here. The center, which supplements Bible studies being carried out in the city, is an important contact point because missionaries are not permitted to publicize meetings in Benin.

**NAIROBI, Kenya**—Kenyans are awaiting a November election to choose a successor to President Jomo Kenyatta, following his August 22 death. Although there has been some fear of a power struggle, the transition appears to be remaining calm. Kenyatta governed Kenya since its independence from Britain in 1963. He continuously encouraged unity among Kenya's tribal and religious groups. He had appealed to Africa's Christians to dwell upon "the genius of our

own authentic cultural heritage" and thus formulate a Christianity "which in its message is both relevant and credible." More than half of Kenya's 13.9 million people are Christians.

## Europe

**LONDON, England**—The Salvation Army has suspended its membership in the World Council of Churches (WCC) as a result of an \$85,000 grant to the Patriotic Front of Rhodesia (Zimbabwe) by the WCC's Special Fund to Combat Racism. The announcement of the action in the Salvation Army's official newspaper said, "It is the use of violence to which we raise our objections." An Army spokesman said the suspension is likely to be only temporary, pending further inquiries. The WCC's Special Fund is separated from the agency's general fund and is supported financially by only a segment of the WCC membership.

## North America

**TORONTO, Canada**—The Canadian Bible Society and the Anglican diocese of the Arctic are working together to provide a contemporary Bible translation for Canada's 17,500 Eskimos. Project consultant Dr. Eugene Nida said that although the literacy rate among the people is 95 percent, the century-old translation now in use is "much further removed from the speech of the people than Shakespeare's language is from present-day English."

**MEXICO CITY, Mexico**—The Mexican Office of the Interior has suspended religious radio programs on more than 50 stations here and throughout the country, claiming that the programs swindle the public by promising healing through prayer or miracles. Among those canceled were "Words of Hope," "Luis Palau Answers" and "Good News."

## PEOPLE

*In a relatively rapid August 26 conclave, 65-year-old Archbishop Albino Luciani, the Patriarch of Venice, was chosen as the new Pope of the Roman Catholic Church. Luciani selected the papal title John Paul I, and was installed in a simple ceremony on September 3.*

*Mother Teresa, founder of the Missionaries of Charity, has been honored by the Government of Australia with an award that makes her an Officer of the Most Excellent Order of the British Empire.*

*Billy Graham will preach in six major cities in Poland, October 6-16, on his second preaching mission to a Communist nation of Eastern Europe.*





## SOUTH AFRICA

When a Johannesburg newspaper reported that substantial amounts of edible produce were being thrown out at the main market there, World Vision of Southern Africa responded with a unique salvage program, called "Operation Feed Me." Using Love Loaf funds, they hired a truck, purchased 10 tons of produce—cabbages, onions, tomatoes, corn and oranges—and drove to Soweto, one of the city's poorest areas. There they delivered the food to eight churches, from which it was distributed to nearly 2000 poor families.

After that "trial run," World

Vision then took 25 tons of the produce to two dozen churches in the needy areas around Johannesburg.

According to David Cuthbert, director of communications for World Vision of Southern Africa,



the project will make the gospel more visible. "Without exception," said Cuthbert, "church leaders report that their work has taken on a new meaning.

One evangelist who has worked in the Soweto area for 10 years reported that on the Sunday after the food was distributed, he found his audiences more receptive to the Scriptures than ever before."

## NICARAGUA

In the wake of recent severe rioting in six areas of this country, World Vision has approved a grant for food relief to 5000 people. It was reported from the field that all stores are closed because businesses are on strike. Since the country's poor had no funds to stockpile food

## Christmas Gift Idea

We all have them on our Christmas shopping lists—a few individuals or couples who seem to have everything. You know they don't need anything, and yet you want to give them something. You want to demonstrate your love so they'll know they are in your thoughts. What do you do?

This year, in behalf of those special friends, why not help a needy child? Show those friends that you love them enough to save a child's life. You can do that now through World Vision—and without giving away the names and addresses of your friends.

With every \$10 contribution, you can help provide the food, medical assistance, clothing and Christian education needed to give an impoverished child hope for the future. And for each \$10 contribution, World Vision will provide a meaningful Christmas card and envelope for you to send to your special friend.

The quality card, entitled "Children love Christmas," features the illustration of a happy Indonesian child on the cover. On the inside, left, is a short description of the young girl and how she has been helped because someone cared. On the inside, right, is a Christmas message that reads:

*"... behold, I bring you good news of great joy which shall be for all the people." Luke 2:10*

*May your Christmas be a time of great joy! This*

*year, as a gift to you, a contribution has been made in your behalf to World Vision to help a needy child in an impoverished area of the world. As you share the abundant life that the Christ-babe came to give, may God richly bless you this Christmas and in the coming year.*

All you'll have to do is sign the card, address the envelope and mail it. Those who receive it will know you've thought of them in a very special way.

To order the cards, fill out the coupon below (or place special peel-off mailing label on the coupon); for immediate handling, enclose the coupon with your check made payable to World Vision in an envelope addressed to Christmas Cards, World Vision, Box O, Pasadena, CA 91109.

Your total gift is tax-deductible and will be acknowledged by a receipt. Your cards will be shipped within three days.

.....  
Yes, I want to celebrate this Christmas with some special friends by helping needy children. Please send me \_\_\_\_\_ special Christmas cards and envelopes immediately.

Enclosed is my check for \_\_\_\_\_ (\$10 for each card/envelope ordered). 1000-S05-004

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP \_\_\_\_\_

Identification No. \_\_\_\_\_

(See magazine mailing label)



before the strikes, their supplies have dwindled rapidly. The food furnished through World Vision will be distributed by CEPAD, Nicaragua's coalition of evangelical churches.

## BANGLADESH

World Vision has just approved a grant for relief funds to assist victims in four areas of Bangladesh hit by recent flooding.

According to World Vision personnel in the country, 200,000 people were affected, many houses were damaged, and there was a great loss of cattle. Several Christian relief agencies have joined together to help the flood victims, but full assessment of the damage many not be known for several weeks.

## UNITED STATES

Calling all farmers! The STEER Plan has channeled over \$3500 to World Vision in the past year, but they need more farmers and ranchers to participate in the program.

The STEER Plan is a down-to-earth missionary endeavor that gives Christian farmers and ranchers the joy and opportunity of greatly increasing their giving to missions. The farmer-rancher sharing in The STEER Plan needs no cash. STEER, INC., an evangelical missionary organization with headquarters in Bismarck, North Dakota, Box 1236, will channel him the money from concerned Christians to purchase beef or dairy cows, feeder calves, hogs or sheep, or the funds to buy gasoline, seed, fertilizer and spray for planting and harvesting crops (called "The God's Acres Plan").

STEER, INC., is looking for farmers and ranchers who will then designate profits from their endeavor to the mission of their choice. Sixty-eight mission

organizations, including World Vision, are recipients of this work, and almost \$750,000 has gone to missions around the world through the program.

World Vision is pleased to announce that Dr. Richard C. Halverson, chairman of the World Vision Board of Directors and pastor of Fourth Presbyterian Church in Washington, D.C., has been named Clergyman of the Year by Religious Heritage of America. The interreligious organization, which is dedicated to preserving the United States as "one nation under God," will honor Dr. Halverson and others at its annual awards dinner on October 9 in Washington, D.C.



## Prayer Requests

Please pray for:

- the family of Dr. Bob Pierce, that God will comfort and strengthen them in their loss. Pray also that they may have joy and peace in the knowledge that he is at home with the Lord.
- the conference on Muslim evangelization, October 15-21, in Colorado Springs. Pray that the 150 missions experts who attend will be given wisdom and guidance as they seek new and better ways to reach some 700 million Muslims with the gospel.
- the people in Shaba Province, that valuable seed might reach them in time to plant this year's crops.
- Operation Seasweep, as our relief ship and its crew seek to meet the needs of Vietnamese boat refugees in the South China Sea and Gulf of Thailand. Pray that God will guide them to the small Vietnamese boats in that vast expanse of water.

## So You Want to Serve Overseas?

Because World Vision is not a missionary-sending agency, it has only a small number of persons on overseas assignments. Only 46 expatriates are working overseas compared to some 500 full-time nationals. These people do administrative or advisory work for a whole country or for a specific short-term project.

However, other agencies specialize in placing interested individuals in overseas positions. Some of these are:

Christian Service Corps  
1509 16th Street, NW  
Washington, DC 20036

Inter-Varsity Christian Fellowship  
233 Langdon Street  
Madison, WI 53703

Interchristo (International Christian Organization)  
P.O. Box 9323  
Seattle, WA 98109  
Toll-free telephone:  
(800) 426-0507

(A computerized job-matching agency for opportunities in the United States and abroad.)

International Foreign Mission Association (IFMA)  
P.O. Box 395  
Wheaton, IL 60187  
(Issues an annual directory of service opportunities with member missions.)

Missions Department  
Biola College  
13800 Biola Avenue  
La Mirada, CA 90638  
(Issues an annual listing of summer opportunities in the United States and abroad.)

Worldvision Enterprises Inc. is a secular television film distributing company that is *not* affiliated in any way with World Vision International.



## HOME WITH JESUS

He had been ready, willing—even eager these past three years—to be with Jesus. He had hoped he would be called home while overseas—perhaps while in Seoul, where his love for the Korean people was so eagerly and warmly returned. But he was in the City of Hope in Duarte, California, where he periodically underwent treatment for the leukemia that had been slowly draining his life away since mid-1975.

Robert Willard Pierce—known throughout the world as Dr. Bob, the founder of World Vision International—died Wednesday afternoon, September 6. The noted missionary-evange-

**“God help us if we are only willing to do what is easy to do. Rather, let us do what God wants done.”**

*Dr. Bob, May 1966*

list would have celebrated his 64th birthday this month.

Dr. Pierce is survived by his wife, Lorraine, and two daughters: Mrs. Victor (Robin) Ruesga of Arcadia and Mrs. Robert (Marilee) Dunker of Van Nuys, California. Also, a brother, Alton Evison, and three sisters: Ethel

Warner, Blanche Pickett and Lulu Lakin.

Funeral services and interment on September 11 took place at Forest Lawn Cemetery in Glendale with Dr. Jack Hayford, pastor of the Church on the Way, Van Nuys, conducting. Tributes were offered by Drs. W. Stanley Mooneyham and Richard C. Halverson, president and board chairman, respectively, of World Vision; Dr. Kyung Chik Han, pastor emeritus of the Young-Nak Presbyterian Church, Seoul, Korea; the Rev. Rochunga Pudaite, president of Bibles for the World; the Rev. Garth Hunt, director of Living Bibles International in Canada, and the Rev. and Mrs. Robert Dunker. The Rev. Earle Mack, who led Bob Pierce to Christ, offered the prayer.

Born in Fort Dodge, Iowa, on October 8, 1914, Bob Pierce was the youngest of seven children. In 1924 his family moved to Los Angeles where he attended pub-

lic school and Pasadena College. He became an evangelist in 1937 and spoke in churches up and down the West Coast. After being ordained by the First Baptist Church of Wilmington, California, in 1940, he served in the Los Angeles Evangelistic Center with his father-in-law, Dr. Floyd B. Johnson.

Dr. Bob was one of the early leaders of Youth for Christ International. During his first trip

**“Don't fail to do something just because you can't do everything.”**

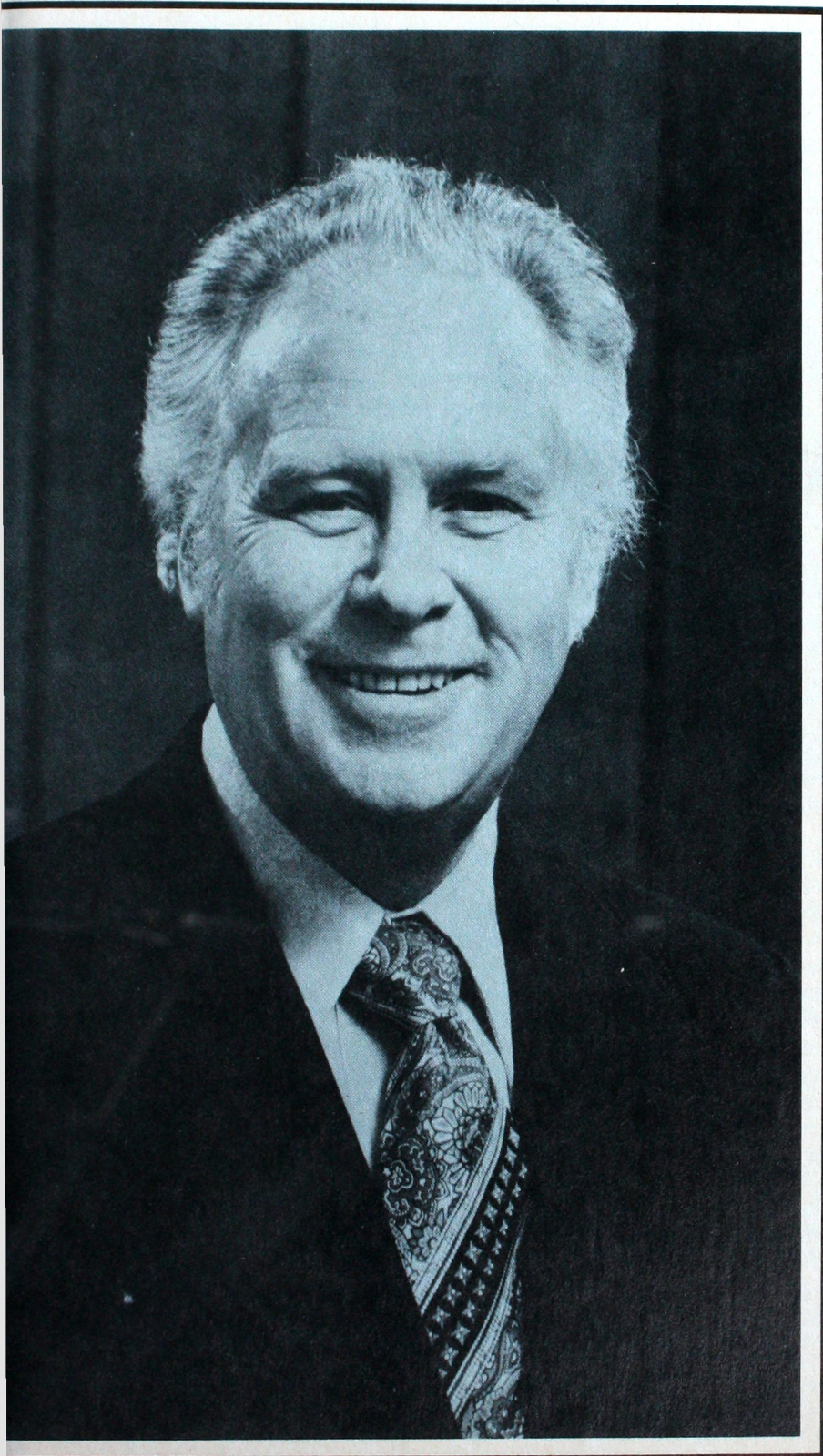
*Dr. Bob, February 1965*

to Asia as a YFC evangelist in 1947, he came face-to-face with real suffering and people in need. At one point, in mainland China, a distraught mother thrust a hungry infant, named White Jade, into his arms and



*Dr. Bob at Tokyo Crusade in 1961.*





disappeared. Dr. Bob dug into his own pockets for money to help missionary Tena Holkeboer care for the child.

It was a turning point in his life. Thereafter, he was ever sensitive to the physical needs of people. He often said that "we must first treat people's physical

---

**“Let my heart be broken with the things that break the heart of God.”**

*Dr. Bob, 1951,  
written in his Bible*

---

needs so we can then minister to their real (spiritual) needs.”

The suffering and needy children of Korea in 1950 brought about the incorporation, on September 22, of World Vision International.

Through documentary films, radio broadcasts and personal appearances in churches across the United States, Dr. Bob awakened the social consciousness of American Christians. He raised hundreds of thousands of dollars for orphanages and



# HUMANITY'S FRIEND

childcare homes, hospitals, national pastors and missionaries.

From Korea, World Vision expanded its ministries to Taiwan, India, Hong Kong and other countries. By 1965, nearly 21,000 needy children were being cared for in 20 countries. But the constant strain of preaching, ministering, traveling and administering a growing organization proved too much. His

health suffered and in December 1967, Dr. Bob resigned as president of World Vision. (Dr. Stan Mooneyham was named president by the Board of Directors in 1969.)

After several years of medical attention, rest and recuperation, Dr. Bob began traveling and preaching again. With World Vision support, he was able to start a new ministry called

Samaritan's Purse, through which he helped provide relief and evangelism funds to missionary friends in Asia. Although under treatment for leukemia, he continued his travels and ministry almost to the end.

During the course of his ministry, Dr. Bob received honorary doctorate degrees from Northwestern College and from Yonsei University in Seoul, Korea. He was one of the few Americans ever to preach for Chiang Kai-shek, and he conducted major evangelistic campaigns in the Philippines, Korea and Japan. He also received numerous awards and citations, including the "Order of Civil Merit," the highest award given to a foreigner by the president of South Korea.

God thrust Bob Pierce into history at a time when the evangelical wing of the church

## A LIVING MEMORIAL

"As we witnessed God work in a beautiful and mighty way through our husband and father, and as we shared with him the challenges and blessings of this ministry, we were always so aware of and grateful for your support and love. Never has that love and support been more deeply felt or appreciated than in these last weeks since Bob's homegoing. We are experiencing such comfort and peace in the knowledge that Bob is with the Savior he loved and served so faithfully. But we will miss him and look forward with great joy to the day when we will be reunited as a family to feast together as we did just four days before Jesus took him home.

**"In response to many inquiries, we approached World Vision regarding the establishment of a living memorial. Having been approved by the International Board, the "Robert W. Pierce Award for Christian Service" will be awarded annually by the board to a person selected for outstanding service in any field where human needs are being met in Jesus' name. The board has determined that a gift of not less than \$5000 endowed by contributions to a memorial fund will accompany the award.**

"My husband always said that helping and encouraging individual men and women in the work of the Lord was of the greatest significance and importance. Thus, we hope this living memorial will encourage and minister to those who will be greatly rewarded in heaven, but who also deserve to be recognized by the Body of Christ here and now. Bob often said, 'I can't do everything for everyone, but I can do something for someone, and what I can do, I must.' Thank you for joining us in honoring those who, like Bob, must do something."

Love,  
Lorraine, Marilee and Robin


*Checks for this purpose should be made out to World Vision and marked "Pierce Memorial Fund."*

**“One man cannot do it all, but one man with a lifetime can be enough of an example to have someone else follow his footsteps.”**

*Dr. Bob*

needed to learn by example that the gospel is for the whole person, both body and soul. He became that example and wherever he went in the world, he had with him the Bible and a cup of cold water.

He was humanity's friend, a truly unique individual who left an indelible mark on hundreds, perhaps thousands, of people. In their hearts and minds and ministries the memory of Dr. Bob will live on.

God be praised for him. 



---

# TRIBUTES

---

"How different the world would be today if the Christian church had been doing over the last 100 years what Bob Pierce led us to in the most recent 25 years. Bob . . . led the Body of Christ to a more biblical compassion for the truly desperate of the globe. In allowing his heart to be broken time and again, he was used of God to bring physical and spiritual healing to untold numbers of the world community. . . ."

"It has been said that a true leader is 'one who has a gap between himself and the status quo.' People who were with Bob on the far-flung missions reflect upon his amazing gift of discernment that allowed him, even under enormous pressure, to await the clear leading of the Lord before critical decisions were made. There is no question that a number of countries are different today because of the life and ministry of this faithful servant who waited on God with a broken heart."

*Mark O. Hatfield  
United States Senator*

"Lover of God and men,  
Servant of Christ and others,  
Evangelist,  
Humanitarian,  
World statesman—  
All of these, and much more  
Dr. Bob Pierce was to me.

"In the early days of World Vision, we enjoyed a very deep and intimate relationship that was profoundly meaningful to me. There is no way to measure or express my personal grati-



*Dr. Bob with members of Korean Children's Choir in 1965.*

tude to God for the friendship of Dr. Pierce and for the many ways in which my ministry was influenced by him as a model.

"His homegoing is a great loss to the world, but I am sure his entry was gloriously triumphant."

*Richard C. Halverson, Pastor  
Fourth Presbyterian Church  
Washington, D.C.*

"Dr. Pierce was a man of faith and love. . . . He preached Christ wherever he went and he helped people physically and materially. . . . He was a friend of orphans, widows, refugees and all the poor. . . . The people of Korea can never forget him, for he was the best-known preacher of the gospel and welfare worker from

abroad during the Korean War. . . . God be praised for him."

*Kyung Chik Han  
Pastor Emeritus  
Young-Nak Presbyterian  
Church  
Seoul, Korea*

"The death of my beloved friend and long-time associate brings to mind a public tribute to Dr. Bob that we published in the March 1977 issue of *Christianity Today*. It expressed the deep feelings of my heart, then—and now:

"Thank you, Bob. Thank you for your example of practical compassion which God used to change and redirect my own life. Thank you for being a 'doer of



# HUMANITY'S FRIEND

the word' and not a hearer (or talker) only. . . . Thank you for the example of your transparent openness—your rugged honesty about yourself, your relationship with God and with others. Please know that you will always be a part of my life and this work . . . and part of the service of many others whom God has touched through you. Thank you, Bob."

*Larry Ward, President  
Food for the Hungry*

"Bob Pierce believed God and, as a result, his accomplishments were enormous. His life was a witness to God's faithfulness in all circumstances. . . . May God continue the good works Bob has begun."

*Norman B. Rohrer  
former Executive Secretary  
Evangelical Press Association*

"Bob Pierce gave himself to others without restraint. . . . During our 25-year association I often heard him pray, 'O God, you know my heart and I give you the right to interfere at any point to accomplish your will in and through me; get your will

done whether I like it or not.' Those of us who knew him best believe that prayer has been answered. Bob Pierce, by the will of God, is now forever with his Lord."

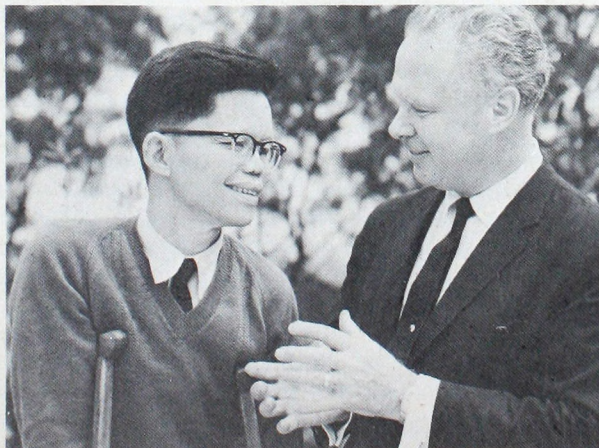
*F. Carlton Booth  
Secretary-Treasurer  
World Vision International*

"Whenever we faced a crisis, Bob was always there to help. Because of his vision and passionate faith that God would provide, we pushed out into areas of need we would never have dared without his encouragement. The words of a Robert Frost poem, which he once asked me for, reflected so well his own spirit:

*The woods are lovely,  
dark and deep.  
But I have promises to keep,  
And miles to go before I sleep.  
And miles to go before I sleep.*

"Speaking for hundreds of missionaries around the world who loved Dr. Bob, who depended upon him, who loved to see him come, I can freely say that there was no one as dearly beloved."

*Lillian Dickson  
Mustard Seed, Inc.*



*Dr. Bob with  
leprosy patient at  
Taipei in 1964.*

## One of a Kind

The *Reader's Digest* has for years run a feature entitled "My Most Unforgettable Character." Without question, if I were asked to write such a feature, I would describe our founder, Dr. Bob Pierce.

It was in 1946, at the first Youth For Christ Directors' Conference in Medicine Lake, Minnesota, that I met and began a close friendship with Bob Pierce. Even then we all sensed he was "one of a kind." This was just prior to his first evangelism tour in China, when he felt such an impelling force to move into a world of need, never realizing, I am sure, the terrible toll it would take on him—emotionally, physically and spiritually.

In the intervening months and years, I sensed the way he completely identified himself with the indescribably deep hurts of those he shared with in China, Korea, Indochina and, finally, in almost every corner of the world.

World Vision has become, thank God, the lengthening shadow of this man who epitomized the combination of strong, straightforward evangelism and deep social concern. This dual (or holistic, if you will) emphasis is central in World Vision's continuing and ever-enlarging ministry.

We in World Vision have a great heritage that Bob Pierce has given to us out of one of the most generous hearts of any individual. It was his burning passion to see people not only helped in their deep physical needs but won to a saving knowledge of the Lord Jesus Christ as well. We are committed to carrying on that torch!

*Ted W. Engstrom*



## A Life Marked by Action

In the passing of Bob Pierce the world of mission and of mercy has lost one of its most ardent messengers. As much of a stranger to the ivory tower as you would ever find, he was a mover and a shaker. He moved people to action by shaking them out of their complacency. He could do it privately. He could do it publicly. He could even move the already involved. A mission-minded church leader once said to me, "If Pierce is going to speak for the missionary offering, the only way I can avoid giving is to leave pocket and bank book at home!"

It would be wrong to intimate that Bob was not an idea man. He was full of ideas. What marked him was the speed with which he moved an idea from the womb of conception to the delivery room of action.

Theology was not his beat. When he was in the right mood, he could give it (and the theologians) a put-down that produced more chuckles than challenge. In other moods his respect for some theologians yielded ungrudging praise for their work.

Bob was preeminently a people person. He was fascinated by facts he ferreted out or stories told to him about the "little people," as he called them, who fought courageously or wrought achievingly behind the scenes, away from the bright lights, unsung by the world's reporters.

Although founded by Bob, World Vision was not his brainchild. Never charted on the drawing board of a long-range planner (which he was not), World Vision was the spurting blood of Bob Pierce's wounded heart. Exposed to the anguished hurts and deprivations of the Third World (even before it was so called), he reacted with creative compassion. Orphaned children in Korea became his charge, and he charismatically fired the hearts of caring Americans and Canadians by the thousands to do something for those children. A bone-weary pastor, trying to hold a flock together while beastly war was raging, pulled whole chunks of caring from Bob's sensitive spirit. Thus was born the continent-wide ministry of World Vision to scores of thousands of pastors.

Not all of Bob's moods were tender. He was capable of childish temper and rash judgments that did not reflect the finest he had allowed God to make of him. But he greatly believed in the

mercy of God and he powerfully fought on the side of those whose helpless silence needed a voice and whose unattended loneliness needed a friend.

Now that he has left us, when I think of Bob I think of some lines from a rhymeless poem by Leon Nobes:

*Upon occasion, let us hear the ancient  
brimstone, the spoken words that  
burn and sear.*

*Conversation may reach our minds; only  
passion can touch our souls!*

*Paul Speer*

## His Vision Endures

Robert Pierce—the man to whom God gave a vision of how He might have dealt with our fractured world of the 20th century and called on him to make the vision real. The very name—World Vision—says it all. Before it was ever an organization it was the expression of one man's compassionate concern, and he watched it grow and transcend the highest hopes of man.

Around the world, kings and peasants alike respected and loved Bob Pierce—and he was at home with both. They listened as he preached the Bible he loved. They watched as he reached out to human need. And they responded to the One in whose Name he did it all.

Mostly, his parish was among the "little people." Even after the illness that necessitated his resignation as president of World Vision, he continued to find ways of helping people, meeting needs that others might never notice.

He was a man of prayer and he was not afraid to demonstrate his faith by his works. Now Bob Pierce is no longer with us in the flesh, but he has left a great and lasting legacy to World Vision and to the many who have been touched by his life. I believe he would want us to "press toward the mark of the prize of the high calling" (Phil. 3:14).

The world is richer for his having been here and poorer for his leaving. His pleading voice is silent. His broken heart is stilled. But the vision of the man is not dimmed. It is still fresh and clear in the movement that carries on his world vision.

To God be the glory!

*Stan Mooneyham*



**world vision**

Published by

World Vision International

P.O. Box O

Pasadena, California 91109

Nonprofit Organization

U.S. Postage

**PAID**

Monrovia, California

Permit No. 30

Address correction requested

This label is to be used on the enclosed envelope.

# What is it like to be alone?

## Little Maria can tell you.

We found her—naked, dying and lying face down in a street—in the slums of Natal, Brazil.

Was she dumped there from a passing vegetable cart before dawn? Or by a starving relative too destitute to care what became of her? We will never know.

But we do know that today Maria has found new life, cradled in the loving arms of a Christian who truly cares. Maria understands that her warm bed, her life-giving food—even her new dress—are expressions of love, given in Jesus' name.

More than 6000 needy children wait right now for a sponsor . . . for someone to care.

## You can be that someone.

You can be one who hears the desperate cry of a child as it rises out of the oppressive poverty of Latin America . . . or a flood in the Philippines . . . or a cruel drought in Africa . . . or a devastating typhoon in India. Your help can save a life! All it takes to sponsor a needy child like Maria is \$15 a month.

## Will you say yes today?

Will you reach out and touch one child's life? The rewards are great! As you exchange correspondence and pictures with your child, you'll actually see the difference your love can make as he receives care, education and Christian love.

During the past 28 years, World Vision has helped bring health and hope to over 300,000 boys and girls. Today, more than 180,000 children around the world receive help through our child-care program. And 6000 of these little ones desperately need sponsors right now.

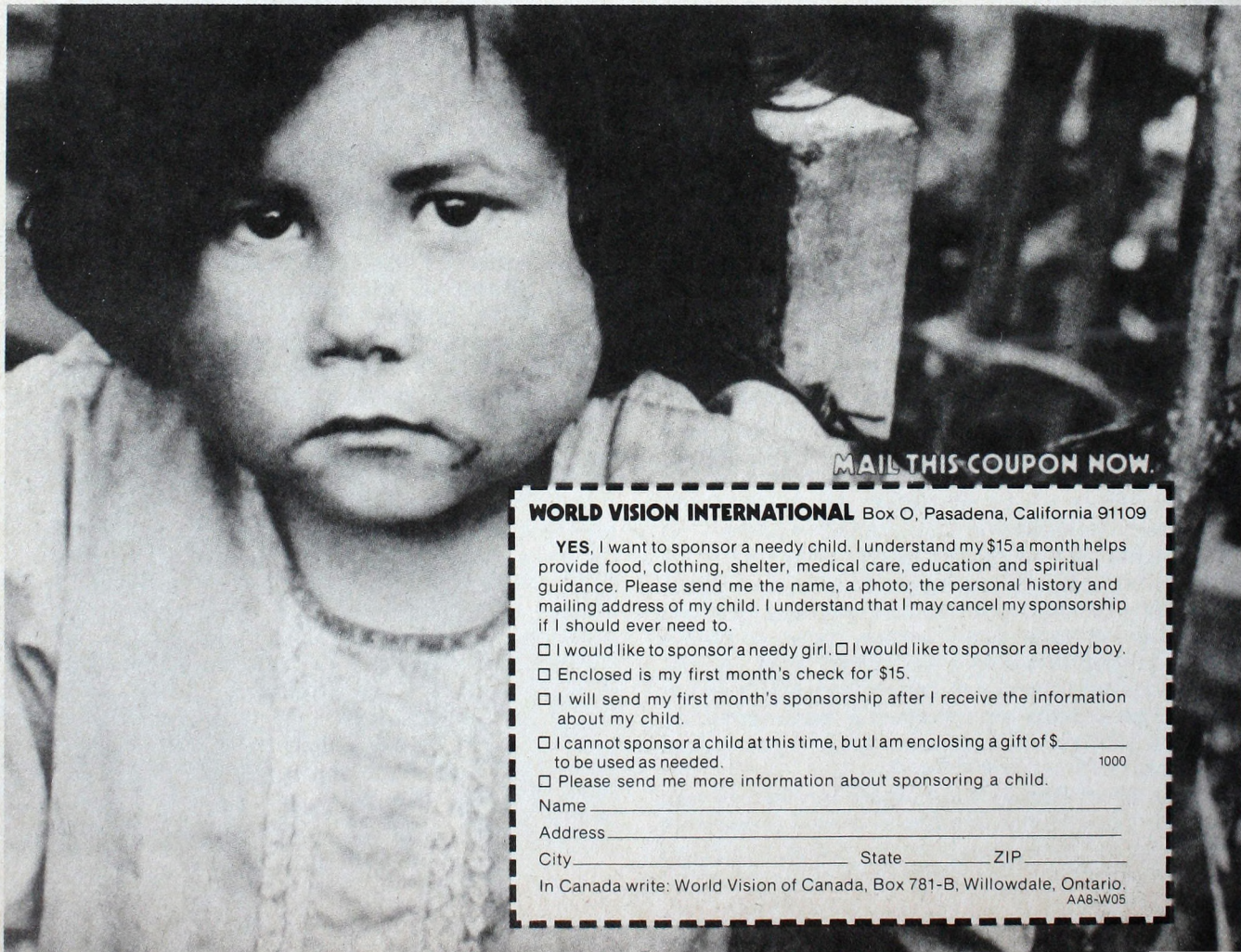
Somewhere in the world, a child like Maria is crying out to you . . . to someone who cares.

## Listen to your heart and say yes today!



**WORLD VISION INTERNATIONAL**

Box O, Pasadena, California 91109



**MAIL THIS COUPON NOW.**

**WORLD VISION INTERNATIONAL** Box O, Pasadena, California 91109

**YES**, I want to sponsor a needy child. I understand my \$15 a month helps provide food, clothing, shelter, medical care, education and spiritual guidance. Please send me the name, a photo, the personal history and mailing address of my child. I understand that I may cancel my sponsorship if I should ever need to.

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

Enclosed is my first month's check for \$15.

I will send my first month's sponsorship after I receive the information about my child.

I cannot sponsor a child at this time, but I am enclosing a gift of \$\_\_\_\_\_ to be used as needed. 1000

Please send me more information about sponsoring a child.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

In Canada write: World Vision of Canada, Box 781-B, Willowdale, Ontario, AA8-W05

Litho U.S.A.