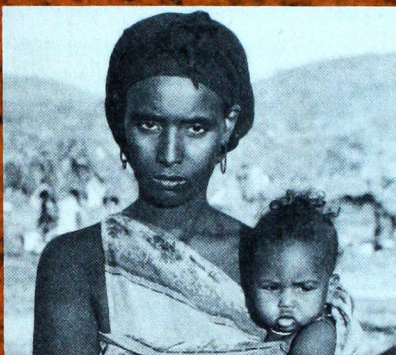
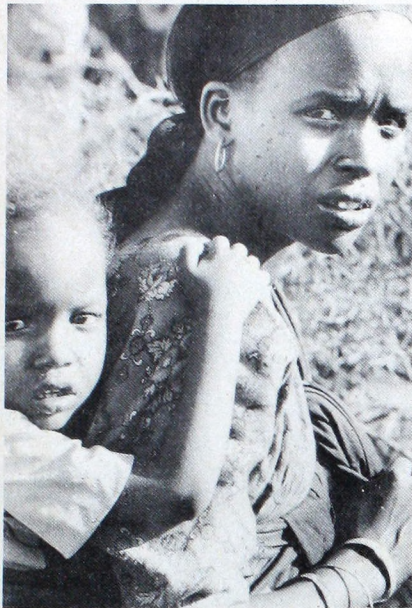


WHERE HAVE THE NOMADS GONE?



- Spotlight on Carlton Booth
- Creative survival for black Christians
- Where do you take Graham Kerr for lunch?
- Help for Haitian refugees
- A pastor applauds small churches



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Where have the nomads gone?

The barren Somalia desert is "home" for over a million tired, malnourished women and children on the run. *page 3*

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Why we're here

If this is your first issue of WORLD VISION magazine, your home is one of a hundred thousand beginning this month to receive us. Thanks for letting us in!

Each time we come we'll bring you a glimpse of at least one major Christian effort—of World Vision or others—to reach people in a troubled area of the world. We'll also bring you capsule reports on other noteworthy happenings, good or not so good. Plus, from time to time, a personality profile or a provocative viewpoint with which you may or may not agree.

You won't find WORLD VISION as much fun to read as *National Geographic* or *People* magazine. Nor will our coverage be anywhere near as comprehensive as *Time's* or *Newsweek's*. But we hope you'll see why some of the people in half a million other homes have found our magazine worth eyeing and interacting with—some of them for years.

Frankly, our magazine's reason for existence is to broaden your awareness of human need in today's world, and to encourage your participation in compassionate "whole person" ministries in the name of Christ.

In your personal world. In your church's world. In the whole opportunity-filled globe.

Okay?

David Olson

Cover: Ardo Abdullai and her baby girl in a Somalia camp. (background) Inhospitable terrain makes life very difficult for the Somali refugees.

ON THE HORN OF AFRICA

WHERE HAVE THE NOMADS GONE?

by *W. Stanley Mooneyham*

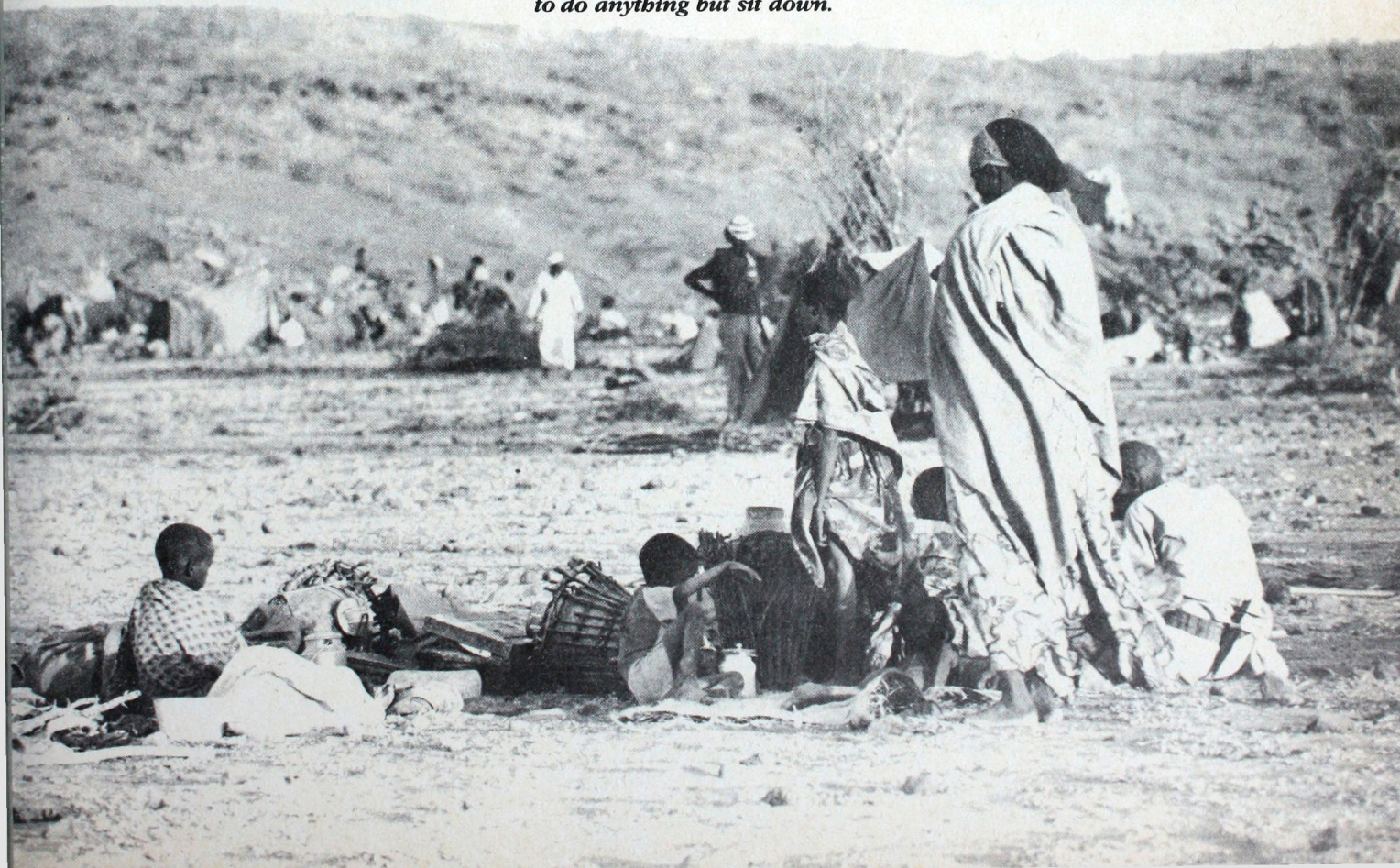
The hot desert winds whipped up spectacular dust devils that reached high into the sky as they danced over the sere and barren landscape.

Stretched out in front of me was a desert cemetery. No flowers. No whitewashed grave markers. No carved epitaphs. Just rows and rows of graves, each covered with a layer of heavy stones to protect the body beneath from scavenging animals.

Scrawny thornbushes gave the whole scene the surreal look of a Salvador Dali painting.

But I had only to turn and look behind me at the bustling activity in Agabar camp to return to the world of reality. I was in the African country of Somalia in the middle of one of the world's worst

Most of the refugees arriving at Las Dure camp were too numb and tired to do anything but sit down.



refugee problems. Our delegation, consisting of World Vision colleagues Ken Tracey, Africa regional director; Joshua Hamidu, associate director for relief and rehabilitation in Africa; Dan Brewster, development officer, and my son, Eric, as photographer, had walked directly from the Agabar camp hospital (too grand a name, really, for a collection of three tents) to the camp cemetery.

In retrospect, that seems to have been the right order of events. That's the way it happened for so many who lay in those shallow graves—except that they had been carried there by the gentle hands of relatives. No one knows how many people have been buried there during the 18 months the camp has been in existence, but camp officials told me 700 children alone died during the first three months.

Now Agabar, population 42,000, has been closed to newcomers for some time, and those refugees who continue to stream across the border from Ethiopia—estimated then at about 1000 a day—are sent to new camps, many of them located near Agabar around the northern Somalia city of Hargeisa.

One of these is Saba'at camp. But after being opened in November 1979, Saba'at was declared closed to new arrivals four months later when the population reached 58,000.

Then the cycle started over again.

The end, I was told, is nowhere in sight. Mr. Sayeed Gase, national refugee commissioner, told me over tea that his government estimated the total number of refugees at 1.4 million—some 650,000 living in camps and another 750,000 living outside the camps among the local population in all kinds of desperate circumstances.

Even with all the assistance the government can give (minimal, because of national poverty) and with a growing international involvement (also minimal, and not increasing fast enough), those in the camps are only a little better off than those outside.

During the past ten years I have been involved in almost every major refugee situation in the world, but I have witnessed nothing worse than what I saw in Somalia. Until now, however, it has been mostly a hidden problem.

The country is not, after all, at the crossroads of the world. The refugees themselves are far away from towns. A trip to visit them can range from inconvenient to arduous. It is small wonder that this largest concentration of refugees is at the bottom of the list of neglected ones.

Who are these people and why are they running?

In order to understand the problem, some background is necessary. Located in East Africa, on what is called the Horn of Africa, Somalia is one of the poorest nations on the continent. Annual per capita income is estimated at about \$100. The population numbers between four and five million, of which some one million follow a nomadic way of life while another million-and-a-half are seminomadic.

Since migration is a way of life for Somalis, they have always treated with disdain the country's international boundaries which were drawn by colonial powers seemingly more interested in extricating themselves from their restless colonies than in preserving ethnic solidarity within them.

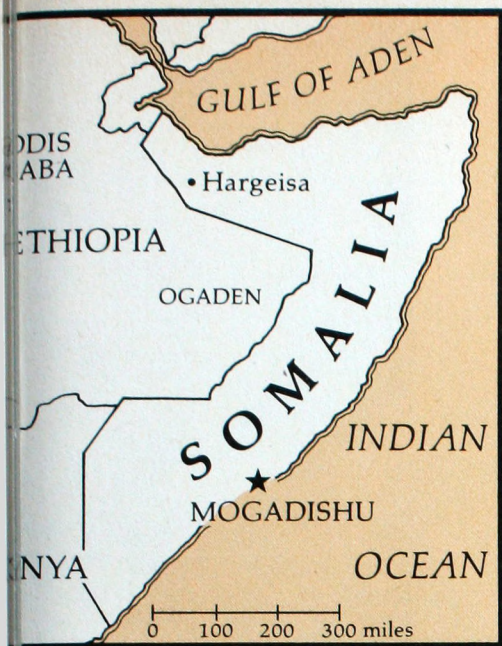
Thus ethnic Somalis are found in both Somalia and Ethiopia. On the west, Somalia has its longest border with Ethiopia (over 1000 miles), and it is here the problem has arisen. Ethiopia's Ogaden desert area is populated mostly by nomadic or a few sedentary Somali-speaking groups or other tribes not related to the dominant Amharic ruling class of Ethiopia. It is from the Ogaden that the refugees come.

I stopped to talk at one Somali hut in Saba'at to try to get an accurate picture of what is happening to the fleeing nomads.

Five people were living in the small hut, which was constructed from bent

Cemetery at Agabar camp





During the past ten years I have been involved in almost every major refugee situation in the world, but I have witnessed nothing worse than what I saw in Somalia.

daughter whom they had named Fadumo. When I asked Halimo about her own husband, her face became sad and her voice softened. Her hands moved rhythmically as if to orchestrate her words. He was killed in 1977. "Shot," she said, "by the enemy." Halimo said she then went to live with her daughter and son-in-law.

As she continued, her voice became high-pitched and agitated. Her gestures no longer flowed; now her hands began to chop the air.

"The Cubans came with the Ethiopians," she told me, "and burned down our house. That is why we had to leave. They shot our animals just like they have killed our strong young

people. We have no food, no shelter, no clothing, and the enemy has taken our property."

Her son-in-law stayed behind to become a "freedom fighter." With everything taken away, Halimo, her pregnant daughter and the two children started walking toward Somalia. They were four days on the road, sleeping out at night, when they were picked up by a truck belonging to the Western Somalia Liberation Front (WSLF). It took them six more days to reach the border. They had now been at Saba'at camp for five months. Her son-in-law did not know where the family was. He knew only that they left for safety in Somalia.

Approximately 90 percent of those in the camps are women, children and old people. Like Halimo's son-in-law, most of the young men and fathers have stayed behind and joined the WSLF. Although they are outnumbered and outgunned, the ragtag army has managed to occupy tens of thousands of Ethiopian soldiers and their Cuban advisers. In fact, for a brief period during 1977-78, with the help of their kinsmen from Somalia, these fighters wrested the Ogaden from Ethiopian control.

However, with massive Russian and Cuban support, the Ethiopians have reestablished their authority over the main towns in the region. Apparently they are now trying to secure the entire

limbs of desert trees, covered with pieces of woven straw and grass. Halimo Ahmed, the 50-year-old woman who was head of this household, talked to me with great animation through the small doorway. In the hut were her daughter and the daughter's three children, the youngest of whom was born just ten days ago. Halimo spoke firmly, vigorously, dramatically. She was typical of most Somalis I met; they are an attractive and dynamic people, easy to relate to and uninhibited in conversation with foreigners.

She was proud of her new grand-

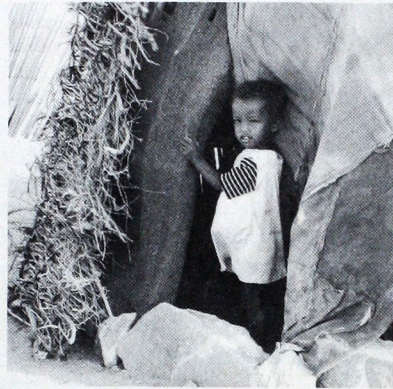


Ken Tracey (left) and Stan Mooneybam show concern for a sick five-year-old boy. "The boy was so weak, he could not hold up his head," says Mooneybam. "There were no medicines in the camp and I had none to give him. I cried when the father turned and walked sadly away."





(above) Boys scoop water out of a hole in the dry riverbed near Las Dure camp. (right) Ninety percent of the Somali refugees are women and children.



area by clearing the Ogaden of its indigenous Somali population.

Ethiopia disputes many of the charges made by the refugees. In order to tidy up its image, the government has invited international groups to visit the Ogaden. Ethiopian authorities say that of the slightly more than one million people who fled that area during the fighting in 1977, over half have come back and another 1000 are doing so each day—the exact figure, interestingly, which the Somali government gives for refugees crossing the border in their direction.

Authorities in Addis Ababa also assert that the primary reason for the movement of people from the Ogaden is the persistent drought which has lasted four years. No one denies that drought in both Ethiopia and Somalia has compounded the problem. When I was in Somalia, the seasonal rains were nearly a month overdue, and indications are they are not likely to come at all.

World Vision's operations director in Ethiopia, Ato Tekka, reports that about five million people in 9 of the country's

14 provinces are seriously short of grain. In these areas, over half of the herds have already died. The drought this year follows widespread crop failures in 1979, and some experts in the area are predicting a human catastrophe equal to that of 1972-73.

But those refugees who come to Somalia have already experienced their catastrophe.

The heart-wrenching scenes I saw at the camp are still with me. As we walked around, people came from everywhere bringing their sick and malnourished children. One father brought his five-year-old son in his arms. The child was recovering from measles, but now had an extreme case of diarrhea. The boy was so weak, he could not hold up his head. There were no medicines in the camp and I had none to give him.

I cried when the father turned and walked sadly away. And just as I turned to go down to the dry riverbed where people were digging for water, a mother approached begging me to help her two-year-old daughter who was so malnourished that the child was little more than skin and bones.

Again, all I could do was tell the mother that a supplemental feeding program for the children was due to begin soon. The next day we bought powdered milk on the local market in Hargeisa so that special feeding for the worst cases could begin immediately.

Dr. Sri Chander, who has served for two years on World Vision's ship *Seasweep* was dispatched to Somalia to begin the medical and nutritional programs at Las Dure camp near Hargeisa. His initial survey indicated that one-third of the camp population was made up of children under seven years of age. He said that 30 percent of the children under five need "therapeutic" feeding (indicating severe malnutrition) and another 40 percent need "supplementary" feeding



Women construct a Somali hut out of scarce tree limbs, which sometimes take days to find.

A mother approached begging me to help her two-year old daughter who was so malnourished that she was little more than skin and bones.

(indicating moderate malnutrition).

Thus 70 percent of the children are suffering from varying degrees of malnutrition.

Another scene that is etched into my memory happened late in the afternoon of my last day in the camps. Our Land-rover crossed over a dry riverbed and began to climb toward the plateau which had been designated as the site of

the new Las Dure camp, where the World Vision team is now working among some 30,000 refugees.

It was about 4:30 when we arrived. The chill night winds of the desert were just beginning to blow. Three old trucks pulled up just before we did, carrying several hundred people who had recently arrived at the border. As in every instance, they were all either old people or women with young children.

I watched the refugees as they climbed down after their long ride. This was their new "home," though there was nothing here but scraggly thorn-bushes and stones. Most of them seemed too numb and tired to do anything more than walk a few steps away from the trucks and sit down. They

carried only the most meager of possessions—usually one small bundle into which was tied everything they owned. A few produced animal skins that would protect them from the bare ground.

Later, some gathered sticks and started small fires for boiling tea.

It was in the midst of this late afternoon scene that I met Ardo Abdullai. I had watched her walk away from the truck with her two small children—one a boy, about five years old, and the other a babe in arms. For all her weariness and hunger, she walked with a regal bearing, and a beauty shone out from her fatigued and grimy face.

As with all these mothers, I found her energetic, expressive and resilient. The baby girl she was holding was just four months old.

She had left her home in Diredawa, she told me, a few weeks after the baby was born. "I wanted food and safety for my children," she said.

Her first husband and father of her son was killed in the fighting. Sometime later she had married his brother in order that her son might have a father. They had been blessed with the daughter, but she saw no future for her children in a land where there was fighting every day.

So she left and walked for two months to reach the border. Her husband stayed behind to fight, she said, and then she told me with tears in her eyes, "I have heard that he was killed also, after I left."

We were both quiet for a little while.

I asked her what it felt like to be a widow twice, with two children, a refugee with no roof over her head tonight, and with a future as uncertain as the shifting desert sands.

I was deeply touched by what she told me:

"Look at me. You can see that I have no clothes, no shoes, no food, no shelter, no future.

But I do not ask anything for myself. I ask only for my children. I hope from dear God that mothers everywhere will help us take care of our children."

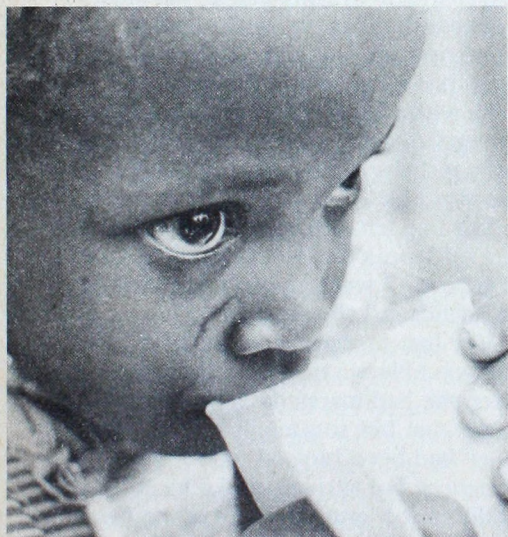
I promised Mrs. Abdullai that I would tell all the mothers I could about her hopes and prayers.

And I promised God that if He would make it possible, we would work night and day to see that those little ones don't end up in shallow desert graves, covered with a layer of stones to protect the bodies from wild animals that scavenge the sands at night. □

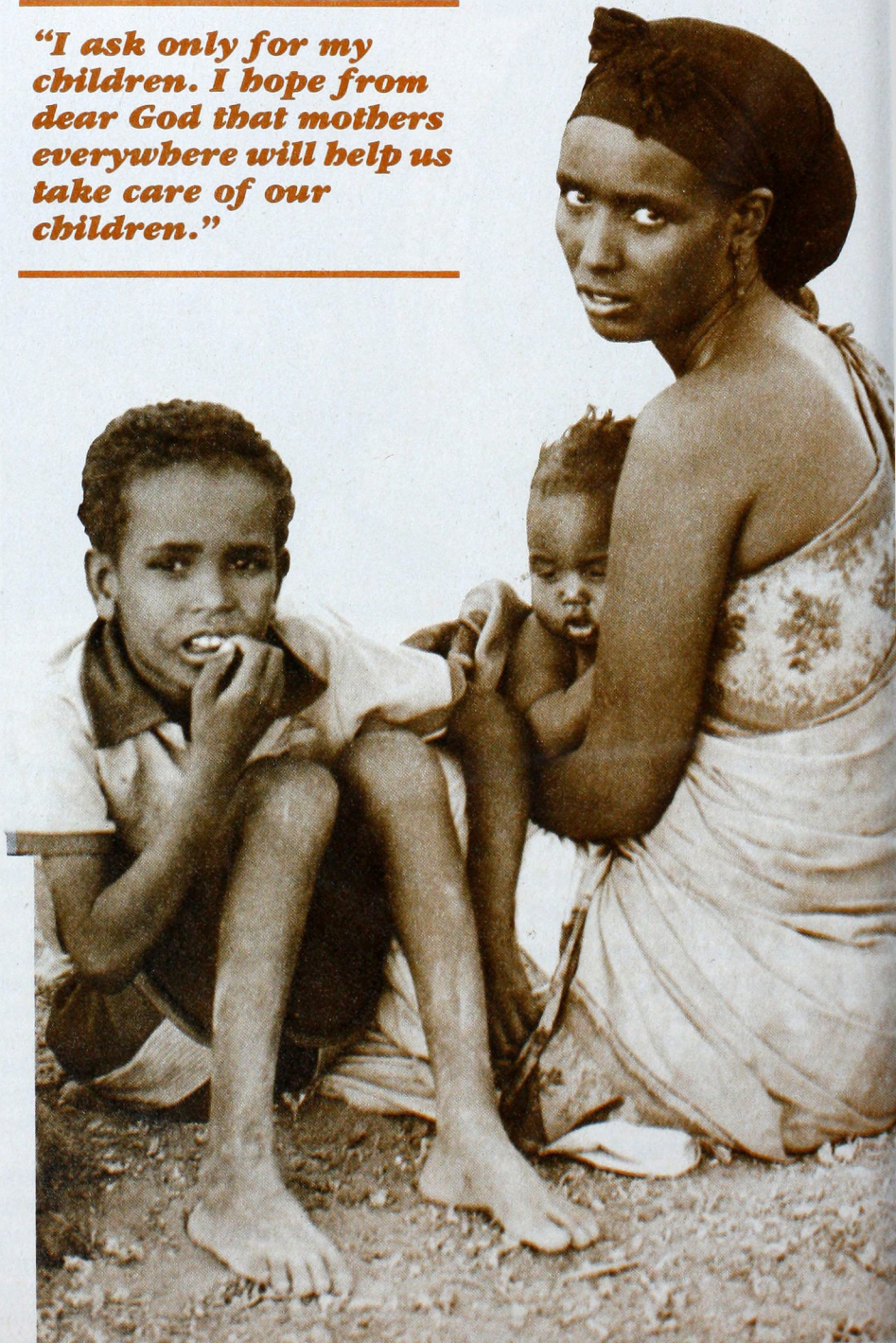
World Vision has agreed to supply everything needed (both materials and personnel) by the estimated 30,000 refugees at Las Dure camp. This includes food, medical care and shelter. Sixty percent of the children there are getting special feeding to help them recover from the effects of malnutrition. If you would like to help, please enclose your contribution in the envelope from the center of this magazine.



"I ask only for my children. I hope from dear God that mothers everywhere will help us take care of our children."



(above) Mothers at Agabar camp mix powdered milk for their malnourished children.





Energetic Carlton Booth leads the singing in World Vision's weekly chapel service.

This Barnabas is a tenor

by Ruth E. Monson

You may have heard him sing "The Stranger of Galilee," but the Man of Galilee is no stranger to Dr. Carlton Booth. In many countries of the world people's lives have been changed as the love and compassion of Jesus Christ have been ministered to them through this man.

Although officially retired, Dr. Booth, secretary-treasurer of World Vision Inc., maintains an office at the Monrovia headquarters, to which he comes nearly every day. Here he is counselor and unofficial chaplain to many, including Executive Director Ted Engstrom, who has known him for more than 25 years.

Booth also acts as consultant for many groups, including World Vision's U.S. Cabinet and the U.S. Board of Directors. His association with World Vision began over 30 years ago when he began showing films for Dr. Bob Pierce before the organization was even officially founded.

Through the years, Dr. Booth has also given his support and encouragement to many other Christian leaders and organizations. He has been associated with some ministries since their earliest phases. According to Dr. Engstrom, he is "probably one of the most knowledgeable persons concerning the whole evangelical scene in America over the last 50 years."

Born in 1904 in a small village in Vermont, Carlton attended Sunday school in the village church. "But we didn't take things seriously," he says. "We didn't have prayer in our home, but I can remember the stories my Sunday school teacher, Mrs. Nichols, used to tell us. I didn't know the Savior, but I knew a lot *about Him*."

The family broke up when Carlton was 14, and his mother moved with the three children to Seattle—a rough city during those war years. Carlton worked after school and on Saturdays and soon found himself running with the wrong crowd, knowing that he was headed for trouble. One rainy night he entered a small Free Methodist church and heard the message of Jesus clearly for the first time. He recognized the call of the Lord as it came like a shaft to his heart, and he surrendered his life to Him.

Voice training enabled him to sing for long periods without tiring. Although he was offered a career in opera, he remembered his commitment to the Lord, and chose instead to use his talent as soloist, song leader and emcee for many church meetings and large open-air evangelistic campaigns.

He graduated from Seattle Pacific

High School and College, and courted his future wife, Ruth Elkins, during most of those years. After graduation, both taught at Seattle Pacific College, he in music and she in speech. They were married in 1928. In 1946 the college awarded him a doctorate in music.

Early in his life Carlton chose as his life verse Proverbs 3:5-6: "Trust in the Lord with all thine heart; and lean not unto thine own understandings. In all thy ways acknowledge him, and he shall direct thy paths" (KJV). Through many of life's important decisions, he claimed that promise, even when the Lord seemed slow to answer him.

This verse helped him in the difficult decision to return to New England in 1930 to teach and later to become director of the school of music at Providence Bible Institute, now known as Barrington College, in Rhode Island. He held this position for 25 years.

While living in Providence, he returned to Seattle for a visit, and was invited to sing at a crusade at which Bob Pierce was to speak. The two became good friends, and Pierce asked Carlton to be a special representative for him, to show his films in eastern States.

In 1955 Dr. Charles Fuller invited Dr. Booth to come to Pasadena and teach evangelism at Fuller Seminary. At the same time, World Vision was moving its offices from Portland to the Los Angeles area. Pierce asked him to serve on the Board of Directors. Booth, Pierce and Richard C. Halverson comprised the first World Vision Board. Booth became its secretary-treasurer in 1958.

Throughout his career, Dr. Booth has continued to travel and sing, leading the music for large crusades in many parts of the world. He has ministered alongside such well-known evangelists as Billy Sunday, Gypsy Smith and Billy Graham. His latest crusade involvement was on the East Coast last October, and another series of meetings is planned for this fall.

While in Providence he sang on the Bible Institute's "Mountain-Top Hour" radio program, and in "Word of Life" rallies in Times Square, New York, which proved to be a forerunner of Youth for Christ. And he and his friend



The Booths have been happily married for 52 years.

Homer Grimes were involved in the meetings of the New England Fellowship in Rumney, New Hampshire, which later expanded to become the National Association of Evangelicals.

Dr. Booth has seen many changes in the emphasis and style of Christian music through the years. Although his personal preference includes soft mood music, Beethoven, Liszt and Rachmaninoff as well as oratorios and the old hymns, he believes the Lord moves people through many other kinds of music and speaks to each person according to his own background and musical taste.

He says, "The whole style has changed, both of the music and the lyric. Today there is freedom to express almost any thought. It is less strict and conformed." He sees this as a mixed blessing, but believes each development in music has a purpose for its time.

When asked what he sees ahead for World Vision, Dr. Booth states that we must continue to expect change. One major change five years ago was the decision to undertake community development. He sees that phase of World Vision work continuing to grow in significance.

He expects more emphasis on ministries within the United States, such as prison work, refugee relief and ministry to minority groups. "We need to pray," he emphasizes, "that the Lord will give us real discernment to know which appeals for help come within the basic guidelines of World Vision's ministry." He feels that we must not lose sight of our first and primary mandate, evangelism.

There are several qualities for which Dr. Booth is admired. Both family and friends are struck by his seemingly endless energy. His wife Ruth says, "He's a Vermonter. I mean *He's a Vermonter!* His energy is constant with no wearing out. He doesn't live on the edge as so many do."

His friend Homer Grimes, who has written a number of songs especially for Dr. Booth, calls him "the finest example of refined spiritual exuberance anywhere," and speaks of his "contagious power of positive faith." Dr. Booth's expressed philosophy of life also confirms this. He believes that much of life's quality is affected by our attitudes, and that to a great extent we do have control of our attitudes.

His wife says he's been a natural emcee since college. He loves a good story and displays a keen sense of humor whether he is telling or it or listening. He often laughs in his sleep when dreaming, and remembers the details the next morning.

The Booths have two married daughters and four grandsons. Mrs. Booth says that when the girls were young, he loved to give them spur-of-the-moment surprises, enjoying them as much as the girls did. Yet he was

"The finest example of refined spiritual exuberance anywhere"

also a great planner and effective at carrying out his plans.

When asked the secret of staying happily married for 52 years, Dr. Booth says, "It can be summed up in one word: communication. We talk about everything. Our children kid us about talking late into the night when everyone else has gone to bed."

Ruth agrees. "It's a cooperative effort," she says. "We have each always let the other be himself or herself. We have respected each other with no power struggle."

With his voice, his words and his spirit, Carlton Booth lifts people. Dr. Engstrom calls him "Barnabas"—a New Testament name meaning "Son of Encouragement" or "Son of Consolation." And *this* Barnabas is a tenor. □

Ruth Monson is an editorial assistant for WORLD VISION magazine. Earlier she was Carlton Booth's secretary for a year.

Black Christians: creative survival in the 80s

by Glandion Carney

With the end of Reconstruction following the Civil War, progress from slavery to liberation slowed to a crawl. Not until the civil rights movement of the 1950s and 60s did the pace pick up again.


Though the achievements of the 60s were far from final victory, we did have a sense of pulling together for the good of all.

But now, while some important strides are still being taken, the rate of progress has slowed again. The awareness of unity and common purpose has faded. Concern for the welfare of all our people has been eclipsed by the pursuit of personal gratification and pleasure.

Yet, I am not discouraged. I believe we are on the verge of a new opportunity and a new era. I am hopeful.

Progress is not automatic. The church has always played an important role in the struggle for liberation. To capitalize on the opportunities immediately ahead of us will require a revival of the full vigor of our churches. We need a recovery of keeping covenant with God.

Though certainly not everything in the civil rights movement of the 50s and 60s was Christian, a core of covenant-keeping folk in it paved the way for God's blessing. Unemployment and poverty were attacked. Equal access to education, voting, employment and housing began to be realized. Self-esteem among black young people began to rise. A sense of brotherhood



Glandion Carney is Director of Urban and Minority Development for Youth for Christ, USA. The 31-year-old black leader has invested his life in grass-roots work among minority youth, and in leadership development, through churches and conferences involving varied racial groups. Mr. Carney has a wife, Marian, and three daughters, Tia, Joy and Alyssa. This article is a portion of his address to the annual meeting of the National Black Evangelical Association in Dallas last April.

emerged. Blacks led and all the nation's poor benefited.

We can look back on the 60s with thanksgiving and some satisfaction at the accomplishments won, but we cannot expect to recreate the 60s or pick up our dreams where we left them a decade ago. A new agenda is needed, one that confesses our failures, seeks a revival of God's blessing, and confronts the curses that have increasingly plagued us.

We are no longer leading the whole culture in asking the important questions or calling for justice and righteousness. Instead, we blacks, too, have fallen prey to the lure of decadent individualism that pervades America today. Instead of leading, we are following—following the “me” generation. Instead of acting on God's behalf for the benefit of all, we are pursuing our own interests.

I grieve over the rate of black-on-black crime, for example. We have enough struggles in the world around us without struggling with each other, too. And I am deeply concerned about the use of drugs and alcohol. Valuable young minds are corroded and will never regain full usefulness. I am angered by how much of the merchandising of drugs is done in the black community to black youths by blacks. For too many of us, personal pleasure has pushed brotherhood to the sidelines.

Nevertheless, I believe the blessing of God can be recovered. I believe God is expecting us to lead the next advance.

Needs in the black community are real and serious, but we must resist the temptation to concentrate on our needs alone. To devote ourselves to our needs only is another form of self-interested narcissism. We must use the process of meeting our needs as a demonstration of God's power to the whole culture.

I have identified five areas in which we need to discern what God is saying about how to live. As Christians, we must see Jesus at the center of the solution of each of these challenges.

1) *We need to establish biblical rather than societal values.*

Dominant American values fall far short of biblical righteousness and are all too often morally bankrupt.

Self-fulfillment has become the standard against which people measure their lives. “What is in it for me?” has become the clarion call. For this we

We cannot expect to recreate the 60s or pick up our dreams where we left them a decade ago. A new agenda is needed

have paid a terrible price in broken marriages, scarred children, weak and divided churches and impotent communities.

For young people the enticements of overt hedonism are strong. The escape into irresponsible pleasure, whether through drugs, music, sex or any individual pursuit, saps the vitality needed in relationships with God, family, church and community.

What is needed is a new social consensus of loving obedience to God and commitment to one another. Jesus is the model. He surrendered His own interests and reputation for all mankind. He died to liberate us. And this is not just a young people's issue. Adult Christians must take the lead. We must adjust our lifestyles to seek the interests of others. The change must be dramatically visible so that we will be asked about it and have to explain the reality of our lives with words about Jesus Christ. Only in this way can we hope to change the values of Christians, the black community and the society.

2) *We need to place a higher value on our families.*

We have failed to recognize and utilize the support and strength our families offer. They are the laboratories in which values are formed and lifestyles established. They are a refuge from the hostility of the outside world. We dare not allow self interests or career interests to interfere with the important functions of our families.

If as Christians we can demonstrate that our families work, we will have a powerful platform from which to lead the whole society.

3) *We need to recoup our educational losses.*

Education is in a state of crisis. Inflation and declining enrollments are reducing funds for education. Poor black children suffer most.

There is also an increasing loss of confidence in public education, particularly in Christian circles. Many conservative Christians are abandoning public education, which aggravates the

problem for those who cannot afford private education.

The church should be at the forefront of the battle for quality education for all children, working with public schools in finance, curriculum and parental involvement.

We must not fall into the trap of providing education for our own in a way that abandons other children to a decaying public school.

4) *We need to determine and act on economic priorities.*

All Americans are acquainted with the negative effects of inflation and unemployment on our families, churches and communities.

Again, as black folk, we have an opportunity for leadership. We have known economic deprivation. We have learned creative survival. The whole society needs what we have learned through bitter experience.

As Christians, we have a further obligation. We need to demonstrate that we are interested in everyone's well-being, particularly those least able

We have learned creative survival. The whole society needs what we have learned through bitter experience.

to provide for themselves. We need a lifestyle that encourages self-sacrifice for the benefit of all and recognizes that all our resources come from God.

It is here that the blessing of God on His people becomes evident, not that they have more, but that with careful stewardship and mutual care, needs can be met even when times are hard.

5) *We need to preach the gospel of Jesus Christ with power and integrity.*

Finally, I believe we need to preach a gospel that does not water down the biblical Jesus. We need to clearly present the gospel as the motivation and power behind our confrontations with the issues of our day.

Work as we might, even solving some problems, it is all empty without the power and salvation of Jesus Christ.

It is only through the power of Jesus Christ that we can truly move from slavery to liberation. □



Seasweep update



One year ago, WORLD VISION magazine's cover story featured a report on the rescue of 93 Vietnamese boat refugees by World Vision's mercy ship *Seasweep*.

Shortly thereafter, *Seasweep* ceased rescue operations on the open seas to begin a new mission in the Anambas Islands of Indonesia. Boat refugees landing on Anambas' beaches needed to be taken to safe camps. *Seasweep* also provided the refugees with food, medical care and shelter. *Seasweep's* doctor, Sri Chander, and staff conducted an immunization program reaching 42,000 refugees in the camps.

Seasweep has hospital facilities where the seriously ill are treated. Recently two doctors and two nurses worked all night to save an Indonesian woman in the critical stages of malaria.

In addition, *Seasweep* staffers regularly fan out from the ship in two jet boats to offer aid and medical care in Indonesian coastal villages. There they report treating scabies, tuberculosis, leprosy, typhoid, hepatitis and severe dental problems.

Recently, one of the jet boats ran up and down the Indonesian coast arranging clinics with village chiefs. After the last stop of the day, *Seasweep's* operations officer Robert Frost and Dr. Chander discovered 47 refugees on a deserted beach. Their boat had sunk nearby just hours before. The World Vision staff members located another boat and loaded the refugees aboard, directing

them to Kuku camp 15 miles south. Frost reported, "There we were in the dark, men, women and children, a little girl on my shoulders, all wading single file up to our waists in the sea. But that was the reason we had come—to aid refugees."

Back aboard *Seasweep* that night, the staff and crew had devotions together before turning in. They were up again at 6 A.M. to steam two hours up the coast for another day of work in the Anambas camps and back

aboard ship for an 8 P.M. lifeboat drill.

Maintaining the 14-ton ship in working order, refueling, navigating the treacherous coral reefs, and clearing customs and safety inspections with each new shipment of supplies are also part of life aboard *Seasweep*.

At the request of the United Nations High Commissioner for Refugees, *Seasweep* is continuing its work in the Anambas Islands. The ship has begun recently to encounter numerous refugees adrift on the sea; 358 refugees in eight boats were picked up on or near the islands in late May.

The flow of refugees from Vietnam has increased again. John Calder, *Seasweep's* project director, reports that the Malaysian navy is beefing up patrols along its coastline to stop any boat people from landing. Also, pirate activity is increasing on the South China Sea. The result, Calder says, is that most of the refugees are heading toward the Anambas Islands. He expects that *Seasweep* will be rescuing or assisting thousands in the area during the coming months. □



Robert Frost is Seasweep's operations officer.



Exciting discoveries are coming to light as we continue to evaluate World Vision's effectiveness in our world evangelism ministries.

Opportunities for children in our program to receive Jesus Christ into their lives and grow in Him are, of course, a high priority for us. Hundreds of children who were a part of our Korean childcare programs years back have become Christian leaders. And many of these leaders have shared in some of the 130 Pastors' Conferences we've sponsored since our founding days.

In community development programs we continue to insist that evangelism be a vital component. Even when we have ministered to nomadic peoples and to refugees, we have encouraged project leaders to introduce those interested to Christ.

Our missions research efforts likewise keep increasing. For example, in our information center we have specific data on unreached peoples around the world. These data have been gathered and collated for the last seven years. It seems that we have been the only agency attempting to find out what all the various U.S.-based missions are doing. We are sharing that information with others through our *Missions Handbook* publication and in many other ways. This has seemingly become the largest and most complete evangelism research effort of which we are aware. Much of this has been accomplished under the leadership and inspiration of my colleague Ed Dayton.

In our evangelism emphasis, we continue to look for areas needing improvement. Often this brings major changes. But we are glad to report the above findings and are so very grateful for your faithful concern and support in this ministry. God bless you for it.

Ted W. Engstrom
Ted W. Engstrom
Executive Director

How is World Vision involved in evangelism?

World Vision's founder, Dr. Bob Pierce, was an evangelist, and so is our current president Dr. W. Stanley Mooneyham. Both have conducted many crusades.

World Vision supports evangelistic efforts in nearly every country where we work. Often this involves distribution of Bibles and other Christian literature and the training of nationals in evangelism.

World Vision/Indonesia sponsors 12 Bible correspondence courses with more than 90,000 people enrolled. Learning about Jesus and the Christian life is an important part of the education World Vision offers to each of our more than 220,000 sponsored children.

World Vision cooperates with many other Christian organizations to further the cause of evangelism. Dr. Mooneyham and other World Vision personnel have participated in the 1974 Lausanne International Congress on World Evangelization and successive meetings including this year's Consultation on World Evangelization in Thailand.

In addition, the Missions Advanced Research and Communication Center (MARC), a ministry of World Vision, assists numerous Christian organizations in developing effective evangelism strategies.

World Vision's goal has always been that all our work, whether childcare, relief, development or

direct evangelism, should draw people to Jesus Christ.

Gene Daniels
Associate Director/Evangelism

How does World Vision assure that relief goods actually reach the people in need?

World Vision distributes relief supplies directly through its own field offices. Where no office exists, World Vision supervises distribution through local churches or mission agencies.

Relief goods are usually purchased in the country where they will be used or from the nearest possible source. This minimizes shipping expenses and assures that the items provided are appropriate to the culture. It also stimulates local economy.

World Vision does not ship goods overseas to leave them sitting in a warehouse. When a shipment arrives, a World Vision representative is there to take immediate custody and begin distribution.

Paul Sweeney
Associate Director/Relief and Rehabilitation



Daniels



Sweeney

Have you crossed over?

"Whoever hears my word and believes him who sent me," said Jesus, "has eternal life and will not be condemned; he has crossed over from death to life" (John 5:24, NIV).

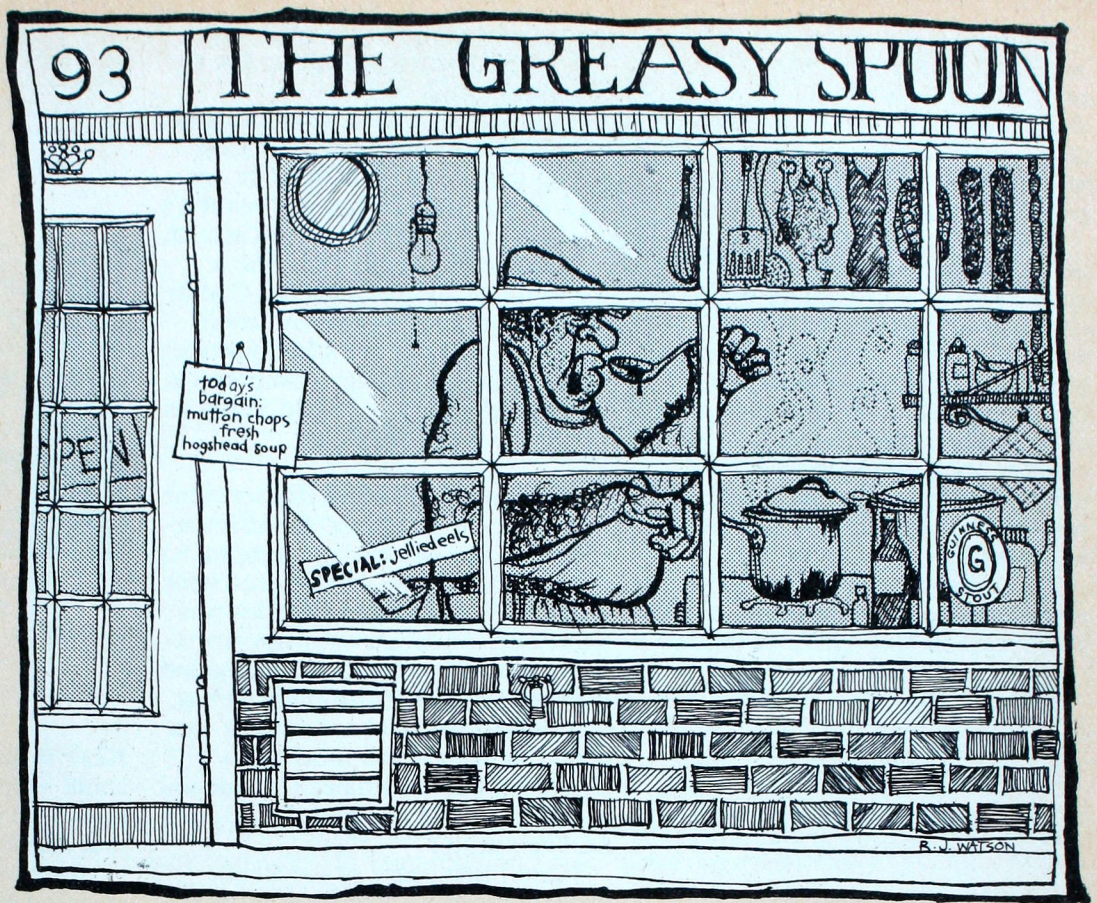
The fallenness of all persons is a tragic fact. But God has provided

a positive solution, which He spells out clearly in such books of Scripture as the Gospel of John.

If you feel the weight of guilt before God and fear its consequences, your heart needs what you can find by responding to the message of the Gospel of John concerning the Savior-Lord.

Read or re-read John open-mindedly and openheartedly *today*. Let God release you from eternal condemnation and let Him lead you in a life of joyful service with a future as different as day from night, and as endless as eternity. □

Where do you take Graham Kerr for lunch?



AN OFF-CAMERA CONVERSATION WITH THE FORMER GALLOPING GOURMET

by **Danny Smith**

Business at the bar was slow the first night. It closed the next. The 85 delegates at High Leigh Centre, an hour north of London, had other things on their minds. For just under a week, in March, a group called Evangelicals for Social Action was running a consultation baldly titled "Simple Lifestyle" for Christian participants from 27 nations. The leader was Ron Sider, author of *Rich Christians in an Age of Hunger*. One of the participants was an enthusiastic fellow by the name of Graham Kerr.

"You'd hardly recognize the conference centre now," Kerr said to me after the consultation ended. "The bar is open for business as though nothing had happened."

I had arranged to drive Kerr back to World Vision's offices in London for an interview. He suggested that we stop en route for a meal. Being a connoisseur

of fast food, I puzzled all the way to High Leigh. Where do you take the Galloping Gourmet for lunch?

He answered the question himself, choosing "Graeme's" ("You must taste the salmon"). He knew it was somewhere in Soho, opposite a health food shop, but it had been years since he'd been there. In search, we tramped through Soho, trying to look inconspicuous. We passed a fawn-colored Rolls Corniche outside WEA Records' main office, double-parked and living dangerously. Graham smiled. "I can't forget those days when I would jet into London and have a Rolls waiting at Heathrow. I'd change the color of the car depending on my mood. I was worth 4.5 million, yet that didn't bring me happiness."

Kerr now works full-time with Youth With a Mission on a more modest level. He and another YWAMer have recently returned from Dominica, sleeping in tents, living with the people, seeking to identify with them on a grass-roots level.

In time, we found the health food shop, but Graeme's proved elusive in

the winding lanes and hidden curves of Soho.

Graham Kerr's life really has changed. Gone are the champagne and strawberries for breakfast. He works on film and TV projects for YWAM and is personally concerned with Third World issues, relief and development programs. He fasts once a week and sends the money saved to World Vision, along with other YWAM donations.

"I came to this conference with a purpose," says Kerr. "We have talked about the simple lifestyle for over 75 hours. The test will be what we do with the ideas expressed. I'm hopeful that it will make a powerful impact on the church worldwide. I think the time has come for the church to wake up to its responsibilities and resources. If I can help personally, then I am willing."

"In a prayer session about 18 months ago, God gave me an actual vision of how people in the West could help those less fortunate. I am very keen on developing the church's evangelism and social action programs."

Danny Smith is director of communication for World Vision's London office.

"My hope is that evangelism and social action can move together like two feet of a healthy body. We would also like to see a direct relationship develop between donor and recipient, so they can share in the project in a responsible way."

Kerr and YWAM are currently developing a program based on waste-saving, which he talks about with great enthusiasm. "I believe God has shown me how a team could teach people to save about \$2 a day per family. If we could collect this amount from groups of 15 families, and if one couple, say in a motor home, could make it to 48 different such groups, the product would be almost half a million dollars in 11 months—just from avoiding waste.

"The money could go to train young evangelists in agricultural and nutritional techniques. They could go out to

"In the Third World it's hard to have any kind of lifestyle; people are too busy just staying alive."

Third World countries and serve as field workers.

"We don't want to go with a pre-meditated plan, but to work alongside them. I have done that. I have been to the Third World countries and met the people.

"C.S. Lewis wrote an autobiography called *Surprised by Joy*. My testimony, which I've been writing for about five years now, will probably be called *Surprised by Pain*. Three days before I became a Christian, I was sitting in the company of believers discussing, from a Christian perspective, how to feed people. At two in the morning, when they had all gone home, my host said, 'How do you feel?' and I began to cry. I was crying from a pure form of pain plus joy, and I didn't understand it.

"Since becoming a Christian, I have had nine other extraordinary experiences in which I have been smitten in my heart by that real pain, while simultaneously hearing a trumpet call of joy. I believe now that this simple idea of waste-saving, multiplied through churches and agencies, is one of the ways God will speak to His world today. I believe the church is going to be used

in an extraordinarily powerful way, and we could have something like a second reformation.

"I don't think anyone would support wastage, particularly when it means buying things you don't need or, say, leaving the light on. Save it! Even if it's 50 cents a month. That's a start at least.

"I hope that people will make a commitment and seriously ask God to show them areas in their life where wastage is. And to make a family project out of saving that money, whatever it is. They could send it to World Vision or to a waste-saving scheme."

Early in my Christian life someone gave me a list of "draws" for effective meetings. Star conversions were in. So were special music, stirring preachers, pretty faces and healing. The list was impressive. *Blessings* was a key word. To be avoided was mention of any kind of problems, internal strife, bickering, petty squabbles and hard seats. It was important to plan the meeting so it dovetailed with mealtimes. ("Come and fast with us" did not have the Madison Avenue magic.)

When I first heard of the Simple Lifestyle meetings, I thought immediately of my checklist for successful meetings. What blessings could there possibly be? The conference, Graham Kerr told me, was attended mostly by people from Third World countries. "It's ironic," he said slowly, "because in the Third World it's hard to have any kind of lifestyle; people are too busy just staying alive."

He continued, "I had several interesting conversations with brothers from the Third World. I asked one man whether I should spend \$1200 putting a lawn around our home in Hawaii. I would not be able to grow any vegetables there; that would take time and energy in upkeep. Should I spend that money or send it to World Vision for aid and development? Initially, this brother said that I should forgo the lawn. Then I said perhaps that piece of lawn could be used for fellowship by the church when they come over, or for recreation with the youth group. The brother then agreed; perhaps it wasn't such a bad idea to have a lawn. The point is that I think we should be seriously considering every aspect of our life.

"If people look specifically at their lifestyle, then it becomes a question of sacrifice. God says, 'I don't want your sacrifice; I want you to know me and love me.' I think it is our willingness, our love and gratitude to God that should be our motivating force."



Graham Kerr participates in the Simple Lifestyle consultation.

Kerr is not one to preach to others about simple living without trying it himself. "I was saved in a 10,400 square-foot mansion," he says, "rather like Tara in *Gone with the Wind*, and my lifestyle required \$80,000 to break even. Today I live in a 1600 square-foot building, in the coffee fields at Kona, that cost \$16,000 to build. It's simple and I like it. My breakfasts are now whole grain, papaya and bananas grown in the backyard. My living costs are now \$10,000 a year.

"It feels terrific, but there was much pain between the \$80,000 and the \$10,000 and a lot of misunderstandings with my family. I went at it like a bull in a china shop. My attitude was 'Who needs money when you have Jesus?' But there's an order to things, and timing. Following Jesus nowadays doesn't mean immediately quitting and leaving everything you have. I think it means come, think about who He is, move in His direction constantly. Then you'll get your act together.

"It is my testimony, that I tried to get ahead of God and didn't make it. My family was abused in the process. I apologized to my family and repented before God, and I received forgiveness from both. Then I started afresh, and I am delighted to tell you that every single thing we decide to do related to budgets, food, clothing, travel, etc. we do as a family now. Because of that, we are collectively able to give more for the sake of the gospel. What I am giving

now is more of 'me' rather than funds, because we don't have the funds any more. Of course people often say, 'Isn't that a bit silly? You could be on TV and raise half a million dollars a year.' Yes, that's true, but the Lord doesn't need my money. I believe He really needs my life in full-time service, wholly committed to Him."

Graham Kerr and I turned our backs to the health food shop wondering which direction Graeme's could be. We passed a greasy-spoon-type sandwich bar. A girl was leaning in the doorway. "Excuse me," I said, polite and smiling, "would you by any chance know a restaurant called Graeme's?"

The girl replied, "No mate, I dunno. 'Ere," she accosted Graham, "ain't I seen yer before?"

He smiled modestly and came nearer. "Yeah," she said, squinting, "now I remember. You've been in me sandwich bar in Red Lion Square, ain't yer?"

"No, no," he said, somewhat startled. "You've seen me on TV—the Galloping Gourmet."

She scoffed. "Come off it, I know you. You used to come in every lunch time."

We moved restlessly on and returned to the health food shop to get our bearings. Kerr sighed, "You know, we've been walking around looking for Graeme's, and what God has been saying to us is 'Eat the health food. It's good for you!'"

He smiled and walked through the swinging doors. "You know," he said, eyeing the menu, "that's a message for us." □

Consultation on simple lifestyle

"The credibility of our message is seriously diminished whenever we contradict it by our lives."

That's the focus of a 2500-word statement issued by the International Consultation On Simple Lifestyle held March 17-21 at Hoddesdon, England. Attended by 85 evangelicals from 27 countries, the consultation was sponsored by the Lausanne Committee for World Evangelization and the World Evangelical Fellowship. Its aim was to challenge Christians to try to "manage on less and give away more." Study groups worldwide continue to explore this issue. □



As a grown-up, I'm still thankful

by Jang Jae Keun

In the year 1950, when I was not quite two years old, war broke out in my country. I lost both my parents during that war, and was left in the care of my aunt, a widow who lived alone near Pusan, in southern Korea. Then she too died—when I was six years old.

As I had faithfully attended Sunday school, my tragedy was soon known to our pastor and his wife. They wanted to have me in their family, but they had many children of their own. So the authorities of Masan City arranged for me to be sent to Masan Orphanage.

Now, as a grown-up, I am still thankful to my home superintendent and my World Vision sponsor in the United States who supported me in Christian love. I really enjoyed that home, where I lived until I graduated from junior high school and left the home to stand on my own feet. I learned much about God and about Christian love from the people who cared for me and disciplined me.

When I left the home, I had a little sum of savings, with which I bought a cart. I made a temporary roof for it. Then I went to a wholesale stationer's shop and bought some school supplies and old books. Thus, I started a little mobile stationer's business.

Though the earnings were small, I gradually filled my cart with more goods. I used to sell them near the train stations. But after a year, I came to the attention of the wholesale stationer shop's owner, and I went to work as a clerk in his shop. I was released from peddling, but got to know, for the first

time, that inside employment could also make one tired.

I worked at the shop for a year before I left it to start the mobile stationer's once again. The year at the shop gave me great encouragement.

While I peddled, I suffered much, especially on rainy days. Sometimes all the goods got wet, and I had to dry them over the fire after coming back home at night. One day, though, I had an idea, and I made a big vinyl cover which protected my cart and the goods.

During five years of peddling, I saved 2,000,000 won (about \$4000), by frugal living. I then used half of it to rent a shop with a small room attached, and opened a stationer's shop of my own. As I could not manage it alone, I advertised for clerks in a Christian newspaper. In five days, three boys came to see me. I wanted just two boys, but I accepted all three as they came from poor families.

I have been managing my wholesale stationer's shop for five years now. I supply stationery for schools and Sunday schools in Pusan. Though I was an unfortunate boy, I have been honest and have tried to live by God's words. To be a helpful person to my neighbors and to give glory to God through this business—this is my hope in this life. □

Currently, more than 220,000 children who have no parents or whose parents cannot provide for them are getting help from sponsors through World Vision. Meanwhile, more children need such help. To sponsor a child, please use the envelope between pages 12 and 13.

People & projects

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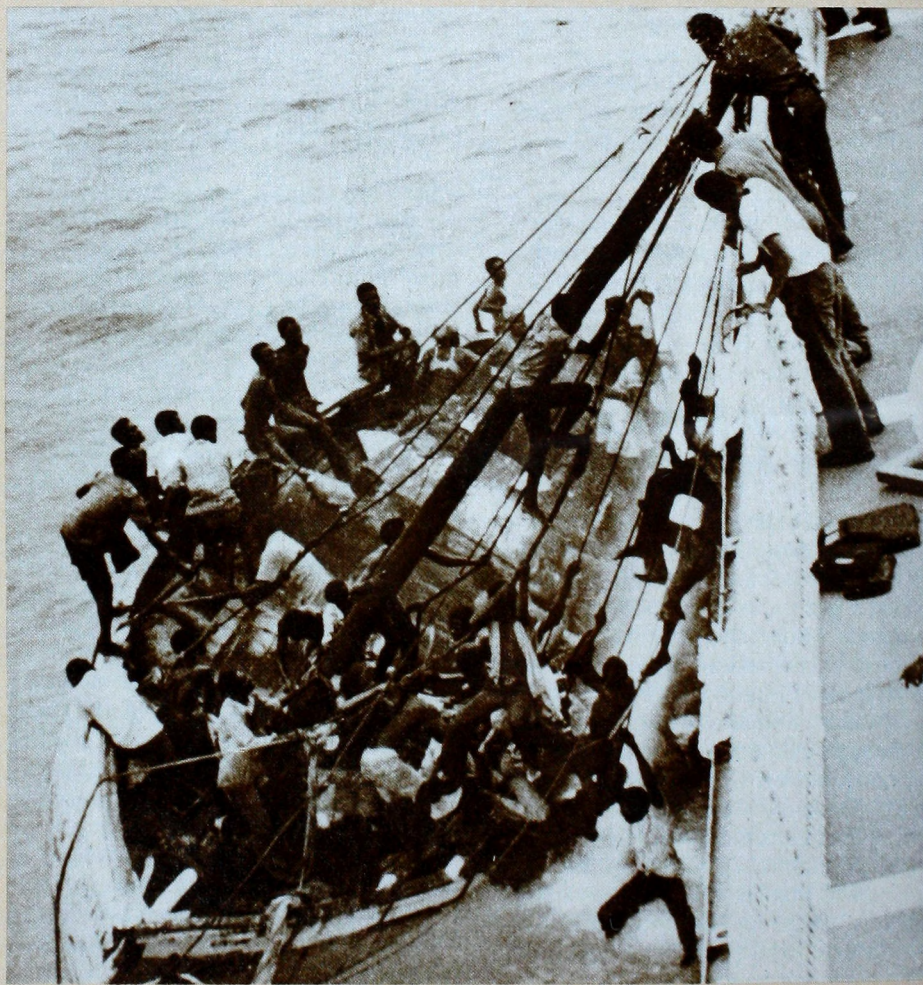
Haitian refugees aided in Florida

Work began in June on a project to aid Haitian refugees in southern Florida through the Haitian Mission of Pompano Beach.

Local churches and concerned Christians organized the mission and continue to provide partial funding and many volunteer services. Office space was donated by the First Baptist Church of Pompano Beach.

World Vision has provided a working

(above) Cooperating in the Haitian Mission work are (from left) Peter Golinski of Worldteam, a contributing agency; the Rev. Renaud Balzora, pastor of the mission; the Rev. Burt Reed, associate minister of Bibletown Baptist Church, Boca Raton, and Mrs. Raymonde Dumornay, project coordinator. (below) Haitian refugees dangle from the rigging of their sinking sailboat as U.S. Coast Guardsmen spray water to prevent the boat from tipping over during rescue last year near the Bahamas.



fund for the mission and has underwritten salaries for two Haitian Americans to work with the refugees.

Emmanuel F. Cesar, an experienced teacher and seminary graduate, conducts literacy classes and vocational training and acts as liaison with government agencies. Frank Francoise works to find housing, transportation and employment for the ever-increasing number of Haitian refugees. Work permits are available, but jobs are scarce. Both men are also involved in evangelism among the Haitians. World Vision funding of the Haitian Mission project is for six months only. Local churches are working to develop ongoing support.

Approximately 30,000 Haitians have fled their country and are now in Florida seeking asylum. Until recently, the U.S. government held that the Haitians were economic rather than political refugees, and so were to be denied the legal status that would qualify them for federal aid.

In June, the Carter Administration announced that 15,000 Haitians who were in deportation proceedings would be allowed, along with recent Cuban arrivals, to remain as "entrants (status pending)." This will probably extend to another 15,000 Haitians in Florida who have not come forward to authorities. The entrants may remain in the U.S. for a six-month parole while Congress decides on their long-range status.

Under the parole plan, Haitians will receive welfare funds strictly under the rules of the state in which they live. In Florida (and most other states) this means only the aged, blind, disabled or families with dependent children will be eligible. About half will qualify.

Phnom Penh hospital coming along

Twenty-five Kampuchean workers have been assisting World Vision personnel in the reconstruction of World Vision's pediatrics hospital in Phnom Penh. All the necessary supplies and construction equipment have been arriving on schedule. The hospital should be ready for use by mid-September.

Stan Mooneyham, president of World Vision, was expected to visit Kampuchea in early July. A report on the work there will appear in next month's WORLD VISION magazine.

Special day of caring

Citizens of the twin cities of West Monroe—Monroe, Louisiana, held a "Special Day of Caring" for the Kampuchean people on a Saturday in May.



"Roadblock" volunteers (left to right) Myra Laurence, Lynn Cummock, Sara Laurence and Kelli Hayes

Over \$2300 was raised from a skate-athon, "roadblocks" and general contributions. The mayors in these twin cities supported the effort by making a joint endorsement on radio and television. Carla Watson, who organized the effort, said this idea came from her concern and burden for the needs of the Kampuchean people. Proceeds went to World Vision's relief effort in that country.

Work continues amid Korea's turmoil

The recent political unrest and rioting in Korea have had no significant effect on World Vision's ministry. The Korean office reports that all work is being maintained. They have been holding evangelistic meetings for particular segments of Korea's society, such as the 11,000 "bus girls" who sell tickets for Seoul's 90 bus companies. World Vision has also been leading pastors' conferences and training sessions for childcare workers. Nearly 15,000 children are being helped through World Vision's childcare program in Korea.

Consultation on World Evangelization

Nearly 40 World Vision-related people from several countries participated in the Consultation on World Evangelization (COWE) held June 16-27 in Pattaya, Thailand. The consultation, which was limited to 650 international participants in key evangelism roles, focused on strategies for effectively

taking the gospel to specific unreached people groups.

World Vision had not only made significant financial contributions to COWE, but also had a leading part in supplying information for conveners and participants. The day after COWE ended, World Vision staff members stayed at Pattaya to consider together what World Vision's response might be to the matters discussed at the consultation. A report on COWE will appear in the September issue of WORLD VISION magazine.

El Salvador update

Warlike conditions in El Salvador are escalating. Deterioration in rural areas is causing thousands of people to flee into neighboring Central American nations. World Vision has begun to feed and clothe an initial group of 3500 refugees, 1500 of whom fled to Nicaragua in boats.

The World Vision staff in San Salvador continues to maintain high morale, in spite of occasional fighting just outside the office. Travel to rural areas may have to be curtailed in coming weeks; some project managers have been detained in the course of their work.

Thailand border clash

World Vision workers in Thailand's refugee camps report that none of their work was disrupted when Vietnamese and Thai troops began fighting in late June. Further reports are expected.

Africa faces widespread starvation

Numerous African countries, among the poorest in the world, face potential disaster in the coming months.

In Ethiopia and Somalia, drought and armed conflict have combined to threaten the survival of as many as six million people (see story on page 3).

In the Sahel—which includes Chad, Niger, Mali, Upper Volta, Senegal and Gambia—evidence is mounting that inadequate rains and resulting crop failures are plunging the population back into the catastrophic situation they faced in 1968-73. In 1973, as many as 150,000 people died of starvation in the Sahel.

Dr. Ken Tracey, World Vision's Africa regional director, reports in Mali that "wells which have never been dry in



Villager quenches her thirst with water from a World Vision-drilled well in the village of Guindinsu, Mali.

A woman near Ganjool, Senegal, draws water from a hole that villagers dug before World Vision provided wells. Water from such holes is usually muddy and contaminated.

man's memory are dry this year." World Vision is involved in a number of water development, food production and health care projects in Mali, Senegal, Gambia and Upper Volta. A new relief project in Mali is supplying 4000 families with grain and other foods. The families had been eating roots and leaves.

In Uganda, drought and internal conflict have produced a need for massive international aid, especially in the Karamoja region where a UN representative estimates 100 deaths each day. World Vision is exploring ways to help through the Church of Uganda and other mission groups.

In Zambia, irregular rains have destroyed crops. World Vision and Zambian church leaders have been drafting a proposal for a relief program there.

Finally in Zimbabwe, massive population shifts and delayed rainfall are putting 80 percent of the rural people in jeopardy. World Vision is successfully helping to resettle displaced people in the Honde Valley, but this touches only a tiny proportion of those in need.

Faith with good works

Members of Calvary Chapel in Whittier, California, have found a creative way of raising money to sponsor children through World Vision.

The project began when a group of six to ten church members, led by

Barry and Tracie Barthe, studied the epistle of James and decided they should combine their faith with good works. They began by sponsoring two children. A large box was placed near the church entrance. The whole congregation began contributing papers and aluminum cans which were sorted once a month by members of the group and taken to a recycling center. Their efforts now support nine children.

Flood in Chile

Flooding has killed several people and severely damaged food supplies, homes and livestock in central Chile. World Vision is assisting 2500 Mapuche Indians with food, blankets and medicine. The relief effort is being coordinated by Dr. Lee Huhn, working through a local evangelical agency.

Better with one eye

He belonged to the lowest social caste in Sri Lanka—the so-called Untouchables. At age 32, married and the father of four, Raja was an alcoholic who often assaulted his wife. The family lived with his father, witch doctor for the village of Rodiya.

One day Samuel Mendis, an evangelist associated with a nearby World Vision rural development project, came to Rodiya to share the gospel. Raja listened without really believing, but as the

evangelist left he followed and asked for prayer.

Raja continued to show an interest in the gospel, and eventually he became the first Christian in Rodiya. He was a different man, full of love and kindness. Soon afterward, his wife also became a believer in Jesus Christ. How could she reject the claims of one who had so changed her husband?

When it became known that they were Christians, Raja and his family were forced to leave his father's house. Shortly thereafter, he was attacked by an old enemy who threw acid in his face.

Lying in the hospital in great pain, Raja told his mother he had forgiven his assailant and asked to be given a Christian funeral if he should die.

But Raja did not die. He recovered, though blind in one eye. And on Christmas Day, 1979, he hosted a holiday dinner for the entire village, including his enemy. A remarkable reconciliation followed.

At his baptism Raja said, "I thank God for enabling me to enter His Kingdom. I would rather go there with one eye than perish in hell with two."

Please pray for:

- **victims** of the conflict along the Thailand—Kampuchea border.
- **Somali women** and children in dire need.
- **families** of riot victims in South Africa, Korea and Iran.
- **progress** in world evangelism as a result of the COWE meetings in Thailand.
- **Haitian and Cuban refugees** in the U.S., and for Christians who are striving to help them.
- **rain** in the African nations where drought is beginning to cause increased human suffering.
- **just and peaceful** solutions to the conflicts in El Salvador and Israel's West Bank.
- **minority groups** and the unemployed in the U.S. who are struggling to survive.
- **Vietnamese boat people** fleeing oppression in a desperate gamble for freedom.

Hey pastor, how big is your church? by Robert W. Baker

God must love small churches; there are so many of them.

God had better love small churches, for it seems very few others do.

As I understand it, many view the small church as a way station on the road to becoming a great church. Everyone knows God loves great churches. In a day when church growth is the watchword, if a small church doesn't grow (given sufficient time) it may be judged a "goner."

Let me reveal my bias, if I haven't done so already. I'm the pastor of a small church and I come from a short line of small churches. I have never been a member of nor served a large church. That's not sour grapes, just some sweet and sour reality.

I'd hate to have to count how many times I've been asked, "How big is your church?" I hate having to listen, when I've answered, to the stock response (pastors of small churches can supply the tone of voice): "Oh!?" I find myself trying to defend what I believe is the truth—that size is not what churches are all about. Size—small, that is—is often considered weakness. But is it?

Granted, the small church finds it nearly impossible to involve itself in multiple ministries. It can't offer the wide opportunities, the diversified functions, the super-programming of a large church. But, it can do one thing as well as, maybe better than, a larger church. In line with John 17, it can serve as a visual display of the love of God on a scale people can get hold of. Jesus said that when the world saw that believers were one (a great description of love lived), two things would happen. One, unbelievers would know that God sent Jesus. Two, these same folk would believe that God loved them.

Bigness, success, greatness won't of necessity show this. In fact, they could change the focus of the

beholder from visible love to visible success. People begin to comprehend love when they see it worked out in the intimacy of people relationships. This is where the small church should excel. This is where it can be a test tube that people can hold up to view.

Does this mean that large churches can't do the same? Of course not! All any church has to do to catch the glory of the small church is to hold onto the intimacy of right people relationships.

One more thing about small churches. Some recruiters of missionaries like to use the illustration of ten men carrying a log—nine men on one end and one on the other. Nine Christians staying at home; only one going overseas where the needs are so great. But does that only apply overseas? It must. I don't see people rushing down to help on our end of the log. What I do see is a lot of people drifting to the end where the nine are already hefting the weight.

What pastor of a small church has not been told by a departee, "We're leaving because you're just too small"? Too small to do what? To entertain, to be a provider of programs, to serve as a hiding place from action or commitment? Too small to live out God's love so people can see? Of course, if any church fails there, fails to live out God's love, its very existence ought to be questioned. Meanwhile, I'm left asking (often silently), "How does your leaving help us be anything but small?"

In such a mood, I propose a toast. I lift my glass (a small one) to all the great small churches. And to all their pastors. May they never be satisfied being small. May they never be ground down still smaller by the guilt of unrealized size. May they never stop loving. □

Robert W. Baker, pastor of Glendora Congregational Church in Glendora, California, has served pastorates for 25 years.



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Meet Flora.

***She's poor,
but she
has great
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Flora is the youngest of nine children. Her father used to be a high school janitor. But as hard as he worked, it seemed like there was never enough to go around. Never quite enough food, never enough money for school supplies, or clothes, or needed repairs for their bamboo hut.

To make matters worse, one of Flora's sisters was born blind and needed special care. That meant extra expenses. Flora and the other children often had to do without.

Then Flora's father had a stroke. It left him almost paralyzed on one side of his body, and unable to work.

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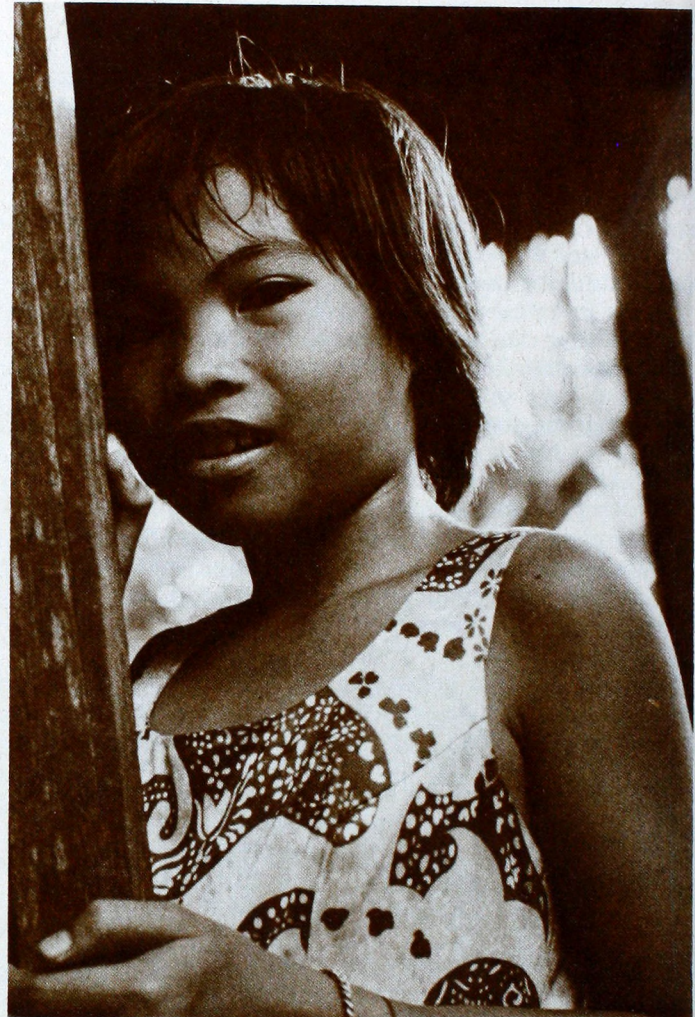
The sponsorship program helped Flora with such things as school fees, books and clothes (new, not hand-me-downs, for a change!). Her whole family is helped with rice, lumber for house repairs and emergency medical care. And Flora's parents are learning about nutrition, sanitation and basic health care.

Best of all, the entire family has come to know Jesus Christ as Savior and attends a weekly Bible study. Flora enjoys going to Sunday school and helping in the church office. She says her "favorite part" of the World Vision program is learning how to pray.

Flora and her family are still poor, but now they can see a chance for a better life ahead. Flora likes school, and wants to become a nurse when she grows up. Because of the consistent care of Flora's sponsor, the whole family has renewed hope in life—and new possibilities for the future.

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