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world vision



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Determined to survive



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Headlines notwithstanding

Have this year's international news headlines affected you the way they seem to have affected millions of Americans?

Dateline Tehran, dateline Kabul, dateline Karachi, dateline Selective Service Headquarters—the layer-on-layer reports, interpretations and predictions have turned many an American's heart either to fearful despair or to downright ingenious escapism.

But why should the heart of any Christian turn to either?

Without underestimating the distant events whose impact keeps coming closer to home, and without belittling the world-size causes of anxiety which drive so many people either to despair or to escapism, the question remains: Why should the heart of any Christian turn to either?

God's constant, caring presence is our ample resource, *come what may*.

You'd have been reminded of that reassuring fact if you'd been in the World Vision staff chapel here in Monrovia a few Wednesdays ago, when relief/development worker Eric Brockhoff (on his last day here before taking up his new assignment in Guatemala) read a Psalm that he and his wife Martha had chosen to experience and to share.

"God," read Eric in a spirit of confidence that gave all the rest of us a fresh sense of the eternal timeliness of Psalm 46, "is our refuge and strength, our ever present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea . . ."

The middle verse of that psalm says, "Nations are in uproar, kingdoms fall." But twice the psalm says, "The Lord Almighty is with us; the God of Jacob is our fortress. Selah."

Selah indeed! And hallelujah!

David Olson

Kampuchean farmer ingeniously drains water from the area so that he can plant rice. Many of the citizens are working hard to regain self-sufficiency.

Kampuchea: "It is worth beginning again."

by W. Stanley Mooneyham
President, World Vision International

The short drive from Pochentong Airport to the Samaki Hotel in downtown Phnom Penh took slightly longer in December than it had in October.

More trucks and cars were on the road. More ox carts and donkey carts. More bicycles.

We had to drive a bit more slowly when I returned for my second visit to Kampuchea. I didn't mind.

It was a good sign. The city was coming back to life. After four-and-a-half years as a virtual ghost town under the murderous Pol Pot, the gracious city is recovering some of its vibrancy.





Paul Jones, director of World Vision's recently opened Phnom Penh office, befriends some orphans in that city. INSET: The artistic ability of this orphan speaks of the vast hidden potential of Kampuchea's young people, many of whose deceased parents were highly educated.

Of course, that is a relative comparison. For one who remembers the bulging, bustling city of two-and-a-half million which fell to the Khmer Rouge on April 17, 1975, the present population estimated at 120,000 still leaves the capital looking and feeling rather deserted.

But there are signs of new life springing forth and it feels good. The old hotel (since 1970, I have known it by three names—Royale, le Phnom and now Samaki, meaning "Solidarity") is full once again. One floor is occupied by the foreign staffs of various relief agencies, while the rest of the rooms house mostly Vietnamese and Russians.

Although the management is promi-

nently Vietnamese, from Hanoi, some of the old Khmer staff are back. They remember me, and the affection that they demonstrate is touching.

At the national library just up the street from the hotel, some of the former employees who managed to survive the Khmer Rouge effort to kill all intellectuals are trying to make some order out of the thousands of volumes that were pushed from the shelves and piled contemptuously in heaps. The most illiterate peasants who made up Pol Pot's army used the shelves to store rice bowls.

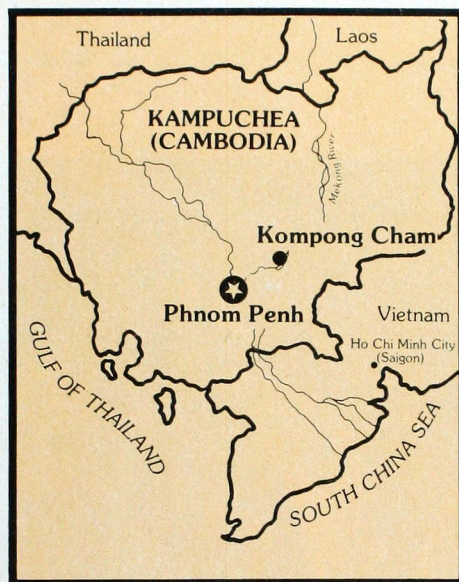
There are the beginnings of a city market, but it is a mere shadow of its colorful predecessor. Now few women and children sit on both sides of a half-block area, near the former huge market

which was razed by the past regime and planted with coconut trees. There isn't much to sell today—some fish, a few green vegetables, and some homemade sweets. Since money is not yet in use throughout the country, barter is the method of trade and rice is the medium of exchange.

The practice of religion is once again permitted, but the visibility is still low and is likely to stay that way. The huge Gothic cathedral built by French Roman Catholics was completely demolished by the Pol Pot government. Protestant church buildings, which were much less ostentatious, still stand but the crosses have been



A second area of need is the thousands of orphans, many of whom wander the countryside because they have no place to go.



removed. None of them are open.

Three groups of Christians, all Protestants as far as I know, are meeting regularly in homes. Their numbers total about 100. While to my knowledge there has been no restoration of Catholic services, Buddhist priests are once again seen in public in their saffron robes. Some damaged temples are being repaired, but there is not yet any rebuilding of those temples which were destroyed.

Rice growing and vegetable farming have begun in some areas on a limited basis. On a trip to the provincial capital of Kompong Cham, we saw rice in all stages of cultivation—from seed paddies to harvesting. The province chief told me that 30 percent of the more than one million people in the

province were able to provide their own rice.

The shattered people are trying to pick up the pieces of their lives and start over again. It is going to be agonizingly slow and tedious because they start with almost nothing. But the survivors of the genocidal Pol Pot regime are determined that the Kampuchean nation shall also survive.

Typical of the problems—and also of the dynamic spirit of the people—was my visit with Dr. My Samedy, one of the few doctors who lived through the holocaust. (In 1975, there were 500 doctors in the country; today less than 50 remain.)

Dr. My (pronounced *me*) has

reopened the Faculty of Medicine to train more doctors for the country's needs. He took me through the empty building and showed me what he managed to salvage from the senseless destruction—a few tables and benches, some glass beakers and a few test tubes.

Ironically, the Pol Pot army left nothing else except a half-dozen cadavers on which former medical students had experimented.

World Vision has brought Dr. My some medical textbooks in French and English and some colored chalk for illustrating classroom lectures. He has just enrolled his first class of students numbering over 500. A few are former students, but most are new.

We talked about the formidable task before him—nothing less than rehabilitating the total medical services for a country of three to four million people.

I asked Dr. My, whose hair is showing gray, how old he was. He said 55. Since I am nearly that age, I wondered out loud if I would have the physical and emotional strength to begin *my* work all over again and concluded that I didn't think so.

"Your determination and enthusiasm are an inspiration to me," I told Dr. My.

His soft-spoken reply might well have been the voice of the whole country: "There is so much to be done, we have so far to go and there are so few of us that each person must do his part with all his strength. To save the nation, it is worth beginning again."

As the people of Kampuchea start to rebuild their nation, World Vision is once again standing with them in their hour of need. The new government has given us permission to launch programs which are already helping in the areas of food production and social needs. Other programs are scheduled to begin almost immediately.

Since October we have had a two-

person team in Phnom Penh composed of Paul Jones from the United States and Juan Talion from the Philippines. Shortly we expect to enlarge that team with both administrators and technicians.

In talks with government leaders and on our own tours through the countryside, we have found the following areas of need and opportunity.

Medical services

Some hospitals are open, but medicines are scarce and doctors are even more scarce. Equipment is virtually nonexistent. There is not one

single X-ray unit in the entire country. Beds are nothing more than flat boards and there are no mattresses or linens.

The hospital at Kompong Cham has 200 beds and it is full. It is supervised by a third-year medical student with the help of four nurses and a Vietnamese surgeon. When we visited there, we could find only one intravenous fluid bottle. Other provincial hospitals are equally bad or worse. One doctor in Phnom Penh said, "Our hospitals are only places where sick people come to die."

World Vision has urgently asked for permission to bring in two mobile medical units with teams to serve in the provinces.

Food production

Together with the other larger agencies working in Kampuchea today, we have brought in rice and other food, but we are now starting to concentrate on food production. We have virtually rehabilitated the entire inland fishing industry with 150 boat motors, tons of fishing nets and two tons of fishhooks. The rivers and lakes abound in fish.

We have started to bring in seed rice, but since this is the dry season in the country, irrigation is a problem. On the trip to Kompong Cham, I saw only one irrigation pump. Scores of paddies were

The search for my friend

Until last December, the name of Minh Tien Voan occupied the number two spot on my prayer list—just below that of my family—for the past four-and-a-half years.

I scarcely knew how to pray for him because I didn't know where he was or even if he was alive. The last time I saw him was on the airstrip at Phnom Penh, Cambodia, just before the country fell to the Khmer Rouge. He had chosen to stay.

Voan was World Vision's deputy director there, having left a position with Shell Oil to serve Jesus Christ and the Cambodian people with us. Educated at the University of Georgia, Voan was introduced to Jesus Christ by a Christian and Missionary Alliance pastor while he was a student.

He returned to Cambodia as the only Christian in his family. He soon rose to a leadership position in the small Khmer Evangelical Church, but his family never followed his faith. This was always a concern and an anxiety for him.

His father told him, "When there is one Buddhist left alive in Cambodia, I will be that Buddhist."

As it became evident that the



In his last moments with Dr. Mooneyham in 1975, Minh Voan said, "The people will need us Christians when the country begins to suffer. I must stay and help them."

country would be taken over by the Communists, I offered Voan a position with World Vision somewhere else in the world. He politely turned it down. While the airport and city were under siege, I went into Phnom Penh on a small chartered plane. Voan and I had our last conversation standing on the runway in flak vests and helmets, dodging rockets behind some sandbags, after having loaded 20 orphaned babies on the plane.

I pleaded with him to come out with me. He thanked me for my concern, but firmly declined to come. He asked me to take his young wife, Thery, and their three small children where they would be safe.

We hustled them aboard the plane

and I waved good-bye to my friend who had told me, "The people will need us Christians when the country starts to suffer. I must stay and help them."

When the United States Embassy in Phnom Penh was evacuated just ahead of the advancing Khmer Rouge troops, Voan was offered a place on a helicopter, but he turned this down as well.

The last word came about two weeks later when a group of foreigners who had taken refuge in the French Embassy were evicted by the Khmer Rouge and trucked to the Thailand border. One of them brought a letter from Voan to his wife who was still in Bangkok.



The very presence of God's people is a comfort to the believers and a witness to those searching for hope.

being irrigated by hand. On a trip to Takeo, a World Vision staff member counted 80 irrigation pumps, of which only one was functioning because there were no spare parts. Our offer to bring in technicians to repair these

pumps and add others has been accepted.

The government has also approved our proposal to start a small animal project in Phnom Penh. This will in-

He said that he and Taing Chhirc, World Vision's childcare director, had gone to the French Embassy for safety but that the Khmer Rouge were forcing all Cambodians to leave the Embassy.

He said the two men would try to walk to Vietnam because they knew they could no longer serve in Cambodia. There was a note of joy in the letter. His entire family, including his father, had accepted Jesus Christ as Savior. Knowing Voan, I am sure he wept as he wrote those words, for he had a very tender heart.

Then the curtain fell.

For four-and-a-half years there has been only silence.

One of the things I asked God for in my prayers was some confirmation if Voan was dead so that he would not forever be among those simply missing.

On my first visit back in Cambodia (renamed Kampuchea) in October 1979, I made many inquiries but was able to learn nothing. Then in December I was back in the country and in the provincial capital of Kompong Cham. I was walking down a street when a Cambodian rushed over and started speaking in French. I responded that I could not converse with him in the language and asked if he spoke English.

His next words were, "I am a Christian." I affirmed that I also was a Christian and told him my name. He embraced me with joy and said, "I know you. I saw you many times before 1975 in Phnom Penh."

His name was Yin Rebina.

When he next spoke, I knew our meeting was not accidental. "Do

you know about Voan?" he asked.

Yin Rebina is probably the only person in Kampuchea who could have told me the story. Less than a month after my last conversation with Voan, Rebina saw him and Chhirc at the Mekong River town of Neak Luong. They were on their way to Vietnam and had stopped to distribute some copies of the Scriptures to the terrified population, who were in shock and sorrow over the brutality of the new regime.

This act was witnessed by the Khmer Rouge soldiers, Rebina told me, and the two men were taken immediately. Their hands were tied behind them and they were killed by a blow to the head with a hoe.

So within a month after the blood-bath started in Cambodia, the gates of heaven opened to receive these two martyrs. Undoubtedly, there were thousands of others in the months and years that followed.

The blood of martyrs is truly the seed of the church, and I am confident that the soil of that land into which the bodies of those believers were sown will one day produce a great church for the praise and glory of Jesus Christ.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

My friends and brothers, Voan and Chhirc, are now home with the Lord.

Their race is over.

And my search is ended.

Stan Mooneyham

clude pigs, ducks and chickens. At first, we will bring in animal feed, but expect to rehabilitate the animal food factory in the city.

World Vision has also agreed to put a condensed milk factory in running order and to supply materials for production.

Social needs

There are three principal areas of urgent need. One of these is assistance to widows with children. An estimated 70 percent of all Kampuchians today are women. Many are widows with children. Beyond the provision of immediate food for the general population, at this time no programs have been established to help these women.

We want to take a page from our early Korean history and find ways to help the widows.

A second area of need is the thousands of orphans in the provinces, many of whom wander the streets and countryside because they have no place to go. In the small town of Prey Nop, an



Child clings to mother as they huddle in the corner of a gutted shop in Kompong Cham. Many such families have no other place to go.



"We have so far to go and there are so few of us that each person must do his part with all his strength."



President Heng Samrin tells Dr. Mooneyham about his country's needs.



Patient on her uncushioned bed at hospital in Kompong Cham.



The author and Mr. Kim Ton (left), minister of fisheries, inspect the fishnets that are so vital to Kampuchea's food production.

orphanage was started with 50 children and in three weeks it had grown to 700 children.

Each provincial capital also has an orphanage and there are two in Phnom Penh. World Vision is already assisting these substantially, but we have requested permission to "adopt" the Prey Nop orphanage and completely establish and equip it.

The reason there are not more orphanages at this time is that many orphans have been taken in by families.

Each of the government ministries in the capital city is responsible for the care of a group of orphans. The Foreign Ministry must see after 300, each employee taking responsibility for a few. Foreign Minister Hun Sen himself has two orphans living in his home.

A third area of social need about which nothing is yet being done is the large segment of the population between 15 and 25 years old who are also orphans. They are too old to be sent to an orphanage, but most have no place to go. This problem will intensify with the passing of time.

We are proposing to experiment with

a receiving center/hostel in Phnom Penh for 200 of these young people where their physical, educational and vocational needs can be assessed.

Spiritual vacuum

A refugee from Kampuchea told me, "We need religion in Kampuchea— any religion." What he was saying is that a deep spiritual vacuum exists today throughout the country. My own experience confirms this. The people need to be able to hope, to find comfort, to discover true peace.



A World Vision plane shipment of fishnets, books and orphanage supplies is unloaded at Pochentong Airport.



Bill Kliever, World Vision Asia regional director, greets a child who is waiting for medical treatment at what was once the Takhmau Bible School.

There are not yet opportunities for open spiritual ministries in the country. Nonetheless, we have discovered that the very presence of God's people has proven to be not only a comfort to the remaining believers, but a witness to those who are searching for hope.

From our previous experience, we also know that every act of loving service done by a follower of Jesus Christ becomes a testimony used by the Holy Spirit. □

If we are able to carry out all the programs we now have on the drawing board, the cost will be something over \$20 million. At this time we have been able to budget and raise only \$3.5 million for our ministries in Kampuchea. Another \$1.5 million has been budgeted for work in Kampuchean refugee camps in Thailand.

We need your prayers for the additional amount. We believe that if God wants us to carry out the ministries, He will supply the funds. We are totally dependent upon Him—and upon you, His servants.

If you are able to share this month—

and for many, it will mean sharing again—please detach the envelope in the center of the magazine and send your gift today.

It will be used for ministries in Jesus' name in Kampuchea.

Had you wandered unknowingly into the assembly hall during Urbana '79, you might have concluded that 16,500 collegians were spasmodically drunk with emotionalism. In truth, the enthusiasm of the students, the tears, the roars of applause (even when the speaker critically challenged them) were evidence of something more enduring.

Urbana '79, the 12th triennial missions conference of Inter-Varsity Christian Fellowship, met December 27-31, on the campus of the University of Illinois at Champaign-Urbana. Speakers from five continents brought addresses, and experienced specialists led more than 180 group discussions on scores of aspects of cross-cultural Christian ministry in today's world.

Were the students caught up in a romantic view of world missions, inspired by heroic figures who had come to Urbana '79 with tales of exploits? No.

"Please do not send us missionaries who insist on a dichotomy between evangelism and social concern."

—Isabelo Megalit

Each day they undertook intense small-group Bible study and, in plenary sessions, devoured John R. W. Stott's exposition of Romans 1-5. Then they dialogued with many other Christian leaders knowledgeable in the Bible, social sciences, language and cross-cultural communication.

Dr. Isabelo Megalit of Asia raised the question: Is one of our problems American pride? "My North American brothers and sisters," he exclaimed, "can't we ever be *partners*?" Thunderous applause was the answer. He went on:

"Please do not send us missionaries who insist on a dichotomy between evangelism and social concern. Missionaries who say that evangelism is our sole concern . . . make it hard for us to refute the charge that Christians promise pie in the sky by and by, and that Western Christians are but the tools of American imperialism."

On opening day (Thursday), Ronald Mitchell, a graduate student with con-

Urbana: Serious about missions

siderable experience both in American inner-city and African ministries, struck an oft-recurring theme:

"There can be no dichotomy between the sensitivity of those who go overseas and those who do not. . . . How we as Christians distinguish ourselves here in the United States from the materialistic general culture, has everything in the world to do with missions."

On Friday, author/professor Elisabeth Elliot, whose first husband was martyred by Auca Indians in Ecuador, spoke on witnessing. From Hebrews 11 she pointed out:

"There were those who conquered kingdoms, shut the mouths of lions, quenched the furious blaze of fire and escaped from death. They were the successful ones—the winners, you'd say. But do you remember the list at the end of the chapter? They were the ones tortured, mocked, flogged, chained, stoned to death. We call them martyrs. But you know what the Bible calls them? Witnesses. The word for witness is *marturia*. So in God's categories it really doesn't matter whether, humanly speaking, you win or lose, whether you're a victim or a victor. You're a witness."

In a Saturday address called "That City Dwellers Might Believe and Obey," Michael E. Haynes, inner-city minister from Roxbury, Massachusetts, declared:

"I come to you this day to proclaim that God has a special love and concern and plan for the cities of America, which, when implemented, can ripple over to the key cities of this world. This gospel must again be proclaimed not only in rhetoric but in courageous deeds of love . . . showing forth a living, redeeming Christ!"

After a harrowing description of cities, Haynes described what can be done and is being done in his city.

"God allowed me to see this ministry—to serve the felt needs of people in the inner-city community . . . to point them to the divine Christ. This work became a seven-day-a-week, 14-hour-a-day center of Christian service and witness to all kinds of people: senior citizens, blacks and whites, Muslims, Episcopalians, Catholics, unchurched."

Gregorio Landero, general secretary of Acción Unida in northern Colombia, shifted the emphasis from urban areas to rural.

"A flock without a pastor generally perishes. Jesus felt compassion for and was moved by the multitudes in the countryside who were forsaken and scattered like sheep without a shepherd."

Sunday's theme was commitment. Warren W. Webster, general director of a society which oversees 500 missionaries in 20 areas of the world, spoke on "The Messenger and Mission Societies."

"While we are meeting here, today, some 200 new Christian churches are being started in various towns, cities and villages around the world. We live in an age when the church of Jesus Christ is more widely planted and more deeply rooted among more people than ever before in history."

Webster pointed out, on the other hand, that, while you can find Christians in nearly every politically independent nation, half of the world's population lives in people groups within which there are no Christians. He also gave a brief picture of the origin and develop-

"While we are meeting here, today, some 200 new Christian churches are being started . . . around the world."

—Warren Webster

Songleader Bernie Smith



ment of mission societies and demonstrated their importance in cross-cultural evangelism.

The next address was by Ruth Siemens, worker with students for over 21 years in Peru, Brazil, Portugal, and Spain, currently with Inter-Varsity Christian Fellowship. While Siemens promptly acknowledged the necessity of mission societies, she asserted that new avenues are also needed because three billion people are still in spiritual bondage.

"We need 'guerrilla' troops as well as regular forces. Every structure of society at home and abroad must be infiltrated by Christians."

The task cannot be left to professional Christian workers alone, Siemens stressed. Staggering inflation abroad and the diminishing dollar make self-supporting missions all the more important. Half of the world's population is off limits to the North American professional missionary; yet 120 new countries less than 30 years old welcome trained technicians. Careers most in demand are agriculture, engineering,

medicine, business, and teaching at every level—especially the sciences, math, industrial arts, and English as a second language.

The Sunday evening assembly heard Billy Graham speak on Acts 17: "These

"We need 'guerrilla' troops as well as regular forces. Every structure of society at home and abroad must be infiltrated by Christians."

—Ruth Siemens

that have turned the world upside down are come hither, also."

"I am finding receptivity to the gospel on a scale I have not known in nearly 40 years of evangelism,"

said Dr. Graham, as he challenged Urbana '79 attendees to make serving Christ a magnificent obsession.

On Monday, the closing day, the students heard David H. Adeney, at-large representative of Overseas Missionary Fellowship, staff member of Inter-Varsity Christian Fellowship and vice-president of the International Fellowship of Evangelical Students. Adeney, who had worked with Chinese students in 1946-1950, related experiences on his recent China tour. He spoke of the necessity to distinguish the essential from the non-essential. Believers he visited had no regular services, no paid preachers and few Bibles, yet there was a great inner fellowship.

Student speaker Linnea Berg



Bible expositor John R. W. Stott



Some Chinese Christians had suffered greatly, but now there is less persecution and some small measure of freedom.

Elwin Davis of the Bible Christian Union recounted his experiences in Russia.

"After 62 years of atheistic education, throngs of Russian Christians, 20 percent of whom are young people, worship Christ with great fervor. . . . There are three facts about Russian Christians that we must learn: One, they love their country; two, they are law-abiding; three, they love the Lord."

Russian Christians, amazed to hear that some 17,000 Christians would be permitted to gather at Urbana without special permission from the government, sent a message: "Give the Christians of the West our love."

By forfeiting a noon meal, students at Urbana '79 demonstrated their social concern with a \$20,000 gift to the hungry through four relief agencies: Food for the Hungry, the World Relief Commission, Acción Unida, and the Voice of Calvary. They also took a special offering for Cambodian relief through World Vision.

Approximately 1800 Urbana participants indicated their belief that God was leading them to serve Him abroad. Another 4400 said they would actively increase their involvement in world missions. Beginning in February, more than 80 "Urbana Onward" gatherings across the nation continued the recruitment and instruction begun at Urbana '79.

David Ewart



Final-night speaker Gottfried Osei-Mensah

Three orphans remember

In this the thirtieth year of World Vision's childcare ministry we want to focus not only on our current work with needy children around the world, but on children sponsored earlier, who are now self-supporting adults.

The three children whose stories you are about to read have one thing in common: when they were young they came under World Vision sponsorship in Korea. Now, one works in an agricultural bank, one is a librarian, and one is superintendent of the home in which he was raised. Each is representative of thousands of children who have passed through the childcare program in Korea and around the world.



DAE JOON HYUN

I dimly remember my days at the age of five. My mother was very beautiful, but I do not know what my father looked like, or what his name was. Also, I have no memory of being loved by my mother.

One day my mother told me that she and I would go to the countryside. We were on a train that was very crowded. I held her skirt tightly, as I was afraid I would lose her. We went to a small eatery, and I had a bowl of noodle soup and some cookies. Then my mother went out to the restroom. I waited for her but she never came back. I cried and cried, and stayed overnight at the eatery. The owner was very kind to me and seemed to know what had happened.

I was taken to a police box, and then to Kwangju Children's Center. After a while, I was taken to an orphanage, Kangjin Japi Won. When my friends at the home were joyful at receiving money or packages from their sponsors, I admired them and was unhappy. But then I learned that I was to have a sponsor, too!

How thrilled I was! She was an American sponsor named Miss Kery. She sent me a letter often and I wrote back. Through many letters, I felt a mother's love from her, whom I had never met in person.

When she began to sponsor me, I felt I became a real member of the home and could have confidence in everything. I began to study more diligently, became more obedient to teachers and was happier to go to church on Sundays. I was influenced very much by Miss Kery, who encouraged me to be a faithful man. What precious help I received from her through World Vision!

I finished primary school and then junior high school. After graduation, I had a chance to learn advanced methods of farming at a private farmers' school. I studied hard and tried to be diligent and faithful in everything, as I knew well that I had to support myself after I left the school.

I passed the final examination and started to work at the Agricultural Cooperative Bank in Kangjin County. Whatever work is given to me, I do not complain. I try to do it with sincerity.

Now in God's great love I lead a happy family life. On holidays I love to visit the home and give courage to the children there. I work for my church and try to spread Christ's words among my co-workers who do not know Him.

YEI JA PARK

I was born in a small, remote village near Kang Nung City and lived there with my daddy, who was lame, until I entered primary school. One sunny spring day, when I came home I found a lady waiting for me. She gave me some candies, saying she would take me to a good place. In that moment, I saw Daddy and our eyes met. I still remember his sad look.

The lady took me to an orphanage called Song Jook Won, a World Vision-sponsored home where she worked as a Bible teacher. Everything was new to me, and I was rather afraid. However, the superintendent and staff were very kind to me, and I was well cared for by them.

One day, when I became a third grader, I was able to visit my hometown. How sad I was to find out that my daddy had passed away! I cried over and over at his grave.

I became weary of monotonous group life, both at home and at school. One day, everybody in our home was excited about meeting a guest, an old man from a foreign country, but I was not interested. I thought only of Daddy, and of my mother, whom I couldn't remember.

The visitor held me in his arms, had pictures taken with me and talked joyfully with World Vision staff. Then he accepted me as his sponsored child. What a wonderful blessing God had given me! His love shown to me through my sponsor "grandfather" and "grandmother" was so amazing and precious.

"Grandfather's" lovely letters were warm enough to melt my cold mind and let me realize God's love. I think foster parents who bring up a child have much more love toward him



than the real parents who just give him birth. Without my "grandparents' " help through World Vision and God's grace through them, I could not be what I am now.

My kind sponsor supported me with school expenses until I graduated from college, which is not easy even for a girl from a normal family! I majored in library science, and am now working in the National Library.

I was very sad when my "grandfather" passed away last spring. I miss him so very much. His love was endless and priceless.

But now I lead a peaceful life in the constant warm love of "grandmother." It is God's blessing that I have been given "grandparents' " warm love. I give my deep thanks to Him with all my heart.

KI SUK SUH

It was a very cloudy, chilly day in April 1952 when I was introduced to the Young Sil Ai Yuk Won Children's Home. I had been living with my grandmother, my only living relative, and she had a hard life on a scant income in just one room.

It had been just 15 days since the home opened its doors to accept children, so only about 20 were there. However, they seemed a very big number to me, and I was very happy to be one of the big family.

The fact that I was able to attend church made me even happier. Before I entered the home, I already had a curiosity to know what church was and wanted to go there. But my wish was rejected by my grandma, who worshiped Buddha. So attending church was a forbidden thing for me.

The first evening I was at the home, we all gathered in one room to learn a hymn. A big joy began to penetrate into my heart as I learned "Jesus Loves Me." At my grandmother's I had never experienced such pleasure.

A few days later, I was admitted to fourth grade. With a refreshed mind I could concentrate on my studies. As a result, my grades were improving.

In my first year of junior high school, an important thing happened. I came to have a World Vision sponsor named Miss McCoy, whom I will never forget. She sent me letters that encouraged me so much. Even now, after 20 years, I still keep the portrait she painted of me wearing my school uniform, a picture of her, and a few other pictures. They are the most precious treasures to me, which I will keep forever.

In every letter she encouraged me with love and concern. She talked about how to become a fine Christian, and she also wrote down a Bible verse that would be a signpost for my future. Moved by her constant love and prayers for me, I was being changed into a different person.

After graduation from senior high school, I began serving as a Sunday school teacher. Miss McCoy was very pleased.

At that time, the most difficult trial was how to find work. It was a time when jobs were rare. But every evening I put this problem before our Lord and also read the Bible.

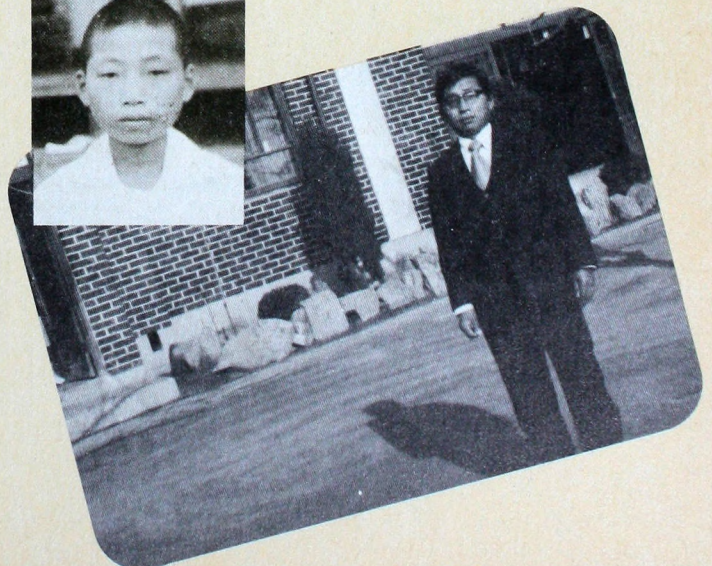
Then, God opened a way for me to get a job. First I was employed by a small private company, and then transferred to a Christian newspaper.

In February 1974, 15 years after I left the home, I came back again, newly appointed to be the superintendent. The little eyes looking at me reminded me of myself and my heart was filled with compassion toward the children. Our Savior's great love was shown to me through Miss McCoy, and being encouraged by this love, I came to have a feeling of mission that I should protect these little lives.

The day I got married and had my own home, I wrote a letter to Miss McCoy with joy and gratitude. Looking now at the picture of her who showed me Christ's love, I pray God's richest blessings on her and her family.

These days my sincere prayer is that many eternal fruits would be borne through my services. □

Currently, more than 190,000 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. Eighteen dollars a month provides for a child's basic needs. To sponsor a child, please use the attached envelope.



Jesus gives him a song

by Joyce Donaldson Minor

I'm just a preacher who loves to play the piano. If people like to listen, I like it all the more."

And people *do* like to listen. They've been listening to Homer Grimes and music written by him for more than 60 years.

No one seems to know how many songs this gifted man has written, not even the composer himself. Many Christians are familiar with "What Shall I Give Thee, Master?" and "Jesus Gives Me a Song," but the list goes on and on, according to Dr. Grimes, "ad infinitum, ad nauseam."

And there is another of his gifts—ability to interject humor and fun into everything, even Christianity. This man's "gracious good humor," as Stan Mooneyham put it, is a quality most rare and refreshing in a world of long-faced Christians. And it is at least part of the reason Homer Grimes continues to be sought after as a speaker and musician by a wide variety of churches, even though he is now 85 years old and almost totally blind.

His penchant for laughing at himself and making others laugh along gives this

"I fool around on the piano a little," says Homer. "It's very dramatic, you know."

man instant rapport with everyone from teenagers to truck drivers.

"I fool around on the piano a little," says Homer. "It's very dramatic, you know. Now let's see, where are the keys? Oh yes."

With an impish grin, he plunks out a verse of "Onward Christian Soldiers" full of discords and mistakes. When snickers break out he feigns a pout, "I don't see but a tiny bit, you know. You should all feel really sorry for me." Then with a laugh he launches into the chorus, embellishing it with runs and glissandi like the true artist that he is. To the resounding applause that follows, he quips, "You know, when you do that I generally pass the hat."

"By the way, are the doors locked? I only ask because next I'm gonna sing."

Homer Grimes started composing while stationed in France during World War I. As conductor of a combined servicemen's orchestra, he

Joyce Donaldson Minor is a freelance writer living in Monrovia, California.

wrote musical shows for a touring group which included performers from the New York Symphony and the famous Ziegfield Follies. He also conducted the orchestra that played for the 1919 peace conference at Versailles.

After the war, Ziegfield offered Homer a job but he turned it down because "by then God had gotten ahold of me and, praise the Lord, He has never let go."

Instead, Dr. Grimes became what he calls a "saddlebag evangelist," traveling from coast to coast preaching on street corners and in tent meetings and reopening closed churches.

In the 1930s, he traveled as a representative of Moody Bible Institute, all the while continuing to play the piano and compose.

Often during a service Dr. Grimes would ask the congregation for favorite Bible verses. Then he would go to the piano and set them to music on the spot. One young woman who accepted Christ during a service in Seattle says her decision was made when Dr. Grimes instantly composed a chorus of John 3:16. Today that young woman is his daughter-in-law.

In 1952, Van Kampen Press (now part of Zondervan Publishing House) issued a book of 35 of Homer Grimes' hymns and choruses. Since then, his songs have appeared in every volume of Zondervan's *Singspiration* series and in numerous hymnals. One of his gospel choruses is included in *The Catholic Hymnal*.

Dr. Grimes played for radio evangelists Art Baker and George Wood Anderson, and occasionally for Billy Sunday. Later he pastored several large churches.

He has always had fun with his music, but for Sunday morning worship he prefers the stately hymns of the faith. "When you go to church you don't go to be entertained but to worship—with songs that quiet the soul or lift the soul and make it strong. We need quality in Christianity and dignity in worship. Not a dignity that dies but dignity that has life."

"I don't like ding-a-ling music in church. The bang-bang and the beat-beat is a sort of careless thing. Nevertheless, there's probably a place for it. When I played for Billy Sunday we had songs like . . ." (His fingers rattle off a honky-tonkish "Brighten the Corner Where You Are.") "You've gotta ding-a-ling a little bit, ya know."

Dr. Grimes lives in Loma Linda, California, with his wife, Ruby. They

marked their sixtieth wedding anniversary last September with a celebration hosted by their son, John, a professor of modern languages at Cornell University, and their daughter, Becky, a pastor's wife and medical practitioner among the American Indians at Bishop in central California.

Mrs. Grimes suffers from emphysema and cannot endure the climate of southern California in summer, so for years she has lived much of the time with Becky, reluctantly leaving Homer to fend for himself in their small mobile home.

With the help of many kind neighbors and friends, Dr. Grimes gets along remarkably well.

Much of his time is spent answering volumes of correspondence from friends and strangers alike. A part-time secretary helps with business letters, but personal correspondence he does in longhand, though he cannot see what he has written.

Letter writing is only part of his activities, which begin with a daily 7 A.M. walk around the neighborhood. "I walk several miles a day," he says. "I walk fast, too, to keep in good condition. That means when I take a spill, it's a beauty."

Though he carries a white cane and knows his neighborhood to the last curb, Dr. Grimes still occasionally gets lost. "I just bow my head and say, 'Well, Lord, I made a fool of myself again. I'm afraid you'll have to get me out of this.'" God has never failed to send someone or something, to show him the way. Once it was a Saint Ber-

nard, a dog that had never been seen before in the neighborhood—and hasn't been since.

One morning each week, Dr. Grimes' walk leads to a local truck stop where he has breakfast with the truckers, hoping to witness to them about Jesus.

"I don't preach to them, though. I just get to know them. It may take months and months, but sooner or later they'll come up with some silly thing like where did Cain's wife come from, and that opens the door."

Four days a week Dr. Grimes takes the bus to a nearby city to have lunch with a different segment—college professors and businessmen. There he is always served by the same waitress, one he has known ten years and helped through many difficult times. "She's wonderful. She cuts my meat and just fusses and fusses. You'd think I was somebody special."

Homer Grimes has always loved young people. He is often called upon to share with them in church groups and seminars. His ready wit and indomitable spirit reach them in a special way. He can tell them the same things their parents try to, yet from him they love it. Things like:

"Don't tinker around with friends who'll tear you down."

"Get into the Bible. It's God's how-to book for Christians."

"Don't say, 'I'm a flop as a Christian.' That's just what the devil wants you to say. You don't start out on top, you start where you are, on the bottom, and work your way up."

It is becoming increasingly difficult for Dr. Grimes to live alone so much

In a chapel service, employees at World Vision's California office enjoy the running commentary Grimes intersperses between piano solos.



of the time. He knows soon he'll have to move to Bishop with his wife and daughter. But he expresses misgivings. "I have a ministry here. When I leave, who will talk to the truckers and the waitresses and the lonely old men on the street? I speak to everyone I meet. Why don't I see pastors out doing that?"

He doesn't compose now as much as he used to, but, Homer says, there are still times when "Jesus gives me a song." His newest composition came after a recent World Vision telethon, which he could hear but not see. "I was so moved," says Homer, "I just sat down to the piano and played 'Let the Love of God Flow Out Through Me'—every word and note exactly as if I had learned it from a book."

"Those are the times I tell my neighbors, 'Don't worry if you hear me shouting, I'm just having a happy time with the Lord.'"

Homer Grimes looks forward to the day when those happy times with the Lord will be never-ending and face-to-face, but his zest for life and zeal for Christ here and now have never been stronger.

"The journey's almost over, I know, but I feel like I'm just gettin' started." □

Since this story was written, Dr. Grimes has given in and moved to Bishop, where he has become a permanent resident with his wife and daughter. Given in, yes. Given up, never. His new home is six miles from the nearest town. Every other day Homer takes his white cane and walks to town—facing traffic, of course, so he can smile and wave every time he hears a car approach. "I know I'm beginning to make friends," he says, "'cause now people are starting to bonk back."



MONTHLY MEMO

Our executive staff's approach to long-range planning includes examination of our basic assumptions concerning our future ministries. Recently we looked at our assumptions about social and economic environments, governments, personnel, and, of course, the Lord's direction.

Our spiritual assumptions are the real foundations on which all other assumptions and plans are built. One of the most important assumptions we have made is that *we will continue to make a practice of seeking guidance from God.* We are—and want to continue to be—people of prayer. And we want to continue to be vitally involved with other praying people who are concerned for a hurting world.

Each workday morning we spend the first 10 or 15 minutes in a devotional time that includes prayer in our various office departments. We pray for needs that have come to our attention both locally and from around the world.

In addition, we seek to make a regular habit of opening our many committee meetings with prayer, recognizing that we rely not merely on our own insights, but rather on the Lord. God intervenes on behalf of the needs and opportunities that we commit to Him in prayer.

We also sense our partnership with those who join us in praying for international needs, as many do through our "International Intercessors" program, directed by Norval Hadley. Each month 14,000 people receive our intercessors newsletter, informing them of specific needs and opportunities throughout the world.

No matter how well we plan, the future holds many uncertainties. But one *certainty* is the steadfast guidance and leading of Almighty God as we make it a regular practice to seek His direction. We are heartened by the partnership of you who support this ministry through your earnest and regular prayers. Thank you!

Ted W. Engstrom

Ted W. Engstrom
Executive Vice-President

Candidates sought for Pierce award

An international search is under way for an individual uniquely dedicating a significant portion of his or her life toward a specific human need in the name of Christ. That person will receive the first "Robert W. Pierce Award for Christian Service." Nominees for the \$5000 grant, established by the World Vision International board of directors, are now being solicited from Christian leaders throughout the world.

The award was established by World Vision as a living memorial to Dr. Bob Pierce, who founded the organization in 1950. Pierce served as president of World Vision until 1967; he died in September 1978 at the age of 63.

Criteria for award eligibility include the ability of the person to work with minimal means and assistance; unusual service or mission related work; direct involvement with people; absence of previous major international recognition; primary overseas ministry in lesser developed countries or among minority cultures, and a ministry that includes a commitment to evangelism.

A nominating committee will screen the candidates for final selection by the international board. According to Dr. Stan Mooneyham, selection will be based on ministry effectiveness, numbers of people helped, degree of difficulty encountered, and overall quality of the candidate's program.

Mooneyham will present the award, which also includes a distinctive plaque, in the fall of 1980.

World Vision employees and their families are not eligible. □

Do you know the way?

Jesus Christ came into this world, lived, died and rose again, not merely to show the way to God but to *be* the way. He said, "I am the way and the truth and the life. No man comes to the Father except through me" (John 14:6, NIV).

Do you know the way? Likely, most WORLD VISION readers do. Through Christ they have found God and have begun a whole new kind of life. *If you do not know God through Christ,* we of World Vision encourage you to read, with an open mind and open heart, the entire Gospel of John, and to talk it over with a pastor or other Christian near you. We invite you also to write WORLD VISION magazine for free literature about knowing Him.

Missionary dropouts by Alice Schrage

Students who leave school, youths who choose a counterculture, missionaries who return permanently to their native land: all are called dropouts. The term identifies those who give up on an unfinished goal or opt for an inferior (some will say) way of life.

Statistics show a high dropout rate among missionaries. Some, it seems, cannot adjust to a different culture, an unexpectedly primitive or urbanized setting, or a given mission structure. Others return because of ill health or their children's educational needs. Occasionally, someone will say that his particular job was finished and God brought him back home. But whatever their reasons, all who return become part of the statistics.

I myself am included in those numbers. Because I am, my call and dedication to God are seriously questioned in some Christian circles.

Recently, I heard that only a few of the 20 or more missionaries with whom I attended language school in Brazil are still on the field. This was interpreted as spiritual softness and lack of follow-through on the task to which God had called us. Yet, I know why some of those "dropouts" left the field, and it seems clear God led them to do so.

One couple left the field to meet the educational needs of their children. Their tenacity and patience, coupled with their sedate lifestyle, had qualified them especially well to work in rural areas of Brazil where people are suspicious of change. By the time their oldest child had finished the four years of primary school available in their village, the small church they had nurtured into existence was ready for a national pastor. They felt God was leading them home, and He confirmed His direction in various ways as they prayed.

Others' reasons for leaving the mission field may seem more questionable. Take, for example, poor adjustment to a strange culture. Some missionaries do go out poorly prepared for the culture shock and adjustments

they will face. This sometimes results in poor attitudes and relationships which are all too clear to the nationals. Yet, many such missionaries remain on the field term after term, conveying only an Americanized Christianity. How much they actually accomplish is open to question. Would they not accomplish more by admitting their unhappiness and returning home?

With the world changing so rapidly, missionaries sometimes find after a few years that their particular gifts or ministries are no longer needed, especially in emerging nations. Others, who go out to work in specific programs, go home when the job is completed. God sometimes redirects such missionaries within the field, but the changing scene may require totally new methods and a complete change of personnel.

I, like many others, was taught that "the gifts and calling of God are without repentance" (Romans 11:29), and that this applied to my missionary call. Believing this, missionaries sometimes suffer emotionally when a door closes. But close examination of Romans 11:29 indicates that the call of God is to *His kingdom*, not to a geographical location or a career.

In our modern world, successful people often retrain once or more

during a lifetime for different careers. And God sometimes works things out so that a missionary learns certain things overseas that equip him for a unique ministry back in his home country. For this we should rejoice.

When my husband and I came home on furlough in 1972, we expected to return to Brazil within a few months. Though we knew God was in control of our lives, we could not understand why He did not remove the obstacles to our return to the field. It made no sense to us that He should keep us here when we already knew the language and culture of Brazil and had rapport with the nationals. We thought of Brazil as home, and the United States didn't look very good to us for the first couple of years. But today, though we still do not understand all the reasons or perceive God's ultimate plan, we have come to accept and delight in the fact that He wants us right where we are.

I hope that someday we will all be able to accept missionaries who leave the field, even for a secular career, without judging their spirituality. Though some of them probably really are dropouts, who is really in a position to judge? God is working in their lives as well as our own. He alone knows each of our hearts. He alone has the final answers. □



Mrs. Schrage and her husband (general manager of the William Carey Library, Pasadena, California) lead seminars on the discovery and use of spiritual gifts.

When you need a WILL

... it may be too late to write one!

Without a will, your assets may be parceled out by state laws (intestacy), under rigid, narrow rules, proceeds sometimes going to people you would never have selected as beneficiaries or as guardians of your children.

To receive, without cost or obligation, our helpful 16-page booklet, "God's Will & My Will, a Guide to Making a Will," use this coupon today.

World Vision Stewardship Department
919 W. Huntington Drive
Monrovia, CA 91016

Name _____

Address _____

City _____

State _____ Zip _____

Please have your area representative call on me to discuss ways to conserve my estate for my loved ones and the Lord's work.

Joy in simple things

In his book *Inventing the Future*, physicist Dennis Gabor suggests that three dangers confront our civilization: nuclear war, overpopulation, and the age of leisure.

The first two would make life very unpleasant, but people could cope. "Only the age of leisure," Gabor adds, "will find man psychologically unprepared."

I was a little hesitant about that. It seems to assume that labor and leisure are completely separate, and that neither has anything to contribute to the other.

There are still those who see life as a whole, in the spirit of an epitaph once seen in England: "God give me work till my life shall end, and life till my work is done."

Yet Dennis Gabor is right in pinpointing boredom as the enemy. Among

the casualties of a sophisticated lifestyle: walking, letter writing, reading aloud, unhurried thoughtful conversation.

To trade these for feverish distractions is to stunt the imagination and prevent the enjoyment of daily life.

G. K. Chesterton wrote: "Unless we can make daybreak and daily bread and the creative secrets of labour interesting in themselves, there will fall on all our civilization a fatigue which is the one disease from which civilizations do not recover."

Chesterton also wrote: "Give me a little time. I shall not be able to appreciate them all if you open so many doors and give me so many presents, O Lord God."

To find joy in simple things is one way of freewheeling unafraid, even into an age of leisure. *J. D. Douglas*

The Second Holocaust?

An ABC TV News Special on CAMBODIA —now a 15-minute film

The Cambodian people are being brutalized by war, genocide and starvation. 2½ million are dead, 2 million are dying. The most severe famine of modern times.

Stan Mooneyham reports that World Vision is involved in the most gigantic relief undertaking in its history.

The news special is now available as a 15-minute 16mm film, on an offering basis through your World Vision area office.

Midwest Area Office
P.O. Box 209
Grand Haven, MI 49417

Pacific/North Area Office
425 Mayer Building
1130 SW Morrison
Portland, OR 97205

Southeast Area Office
Verre Centre, Suite 302
1835 Savoy Road
Atlanta, GA 30341

Northeast Area Office
45 Godwin Avenue
Midland Park, NJ 07432

Pacific/South Area Office
525 Cordova Street
Pasadena, CA 91101



READER'S RIGHT

To educate myself

WORLD VISION magazine is refreshingly free of hard sell, of bias, of oversimplified theses. It is a tool I can use to educate myself. "The Bridge Over the Rio Blanco [January issue] brought tears to my eyes.

*Jacob A. Wegelin
Eugene, Oregon*

Isaiah 58 works

We love your magazine. It's the best I've read so far. I also pray the Lord will direct World Vision, near and far. Isaiah 58 works.

*D. Tyler
Fullerton, California*

In my language

Thank you sincerely for "Doesn't God Write in My Language?" in the January issue. Many people have never realized the importance of Bible translation in the world today. I should like to call your attention to one slight inaccuracy in regard to Lutheran Bible Translators. Currently we work in 14 different countries. In most we are in a cooperative program under the supervision of Wycliffe Bible Translators. Our own fields are in Liberia and Sierra Leone. By the end of 1980 we will also initiate work of our own in Cameroon.

*Roy G. Gesch
Orange, California*

Interested

The January issue of your magazine is very enlightening, encouraging and challenging. I am a college student, interested in missions. Please pray that God would continue to lead me. I would also like the address of Wycliffe Bible Translators. *Charles S. Zellers
Westminster, Maryland*

For the information of Zellers and others: Wycliffe Bible Translators' address is 19891 Beach Blvd., Huntington Beach, CA 92648.

1980 SPONSOR TOUR

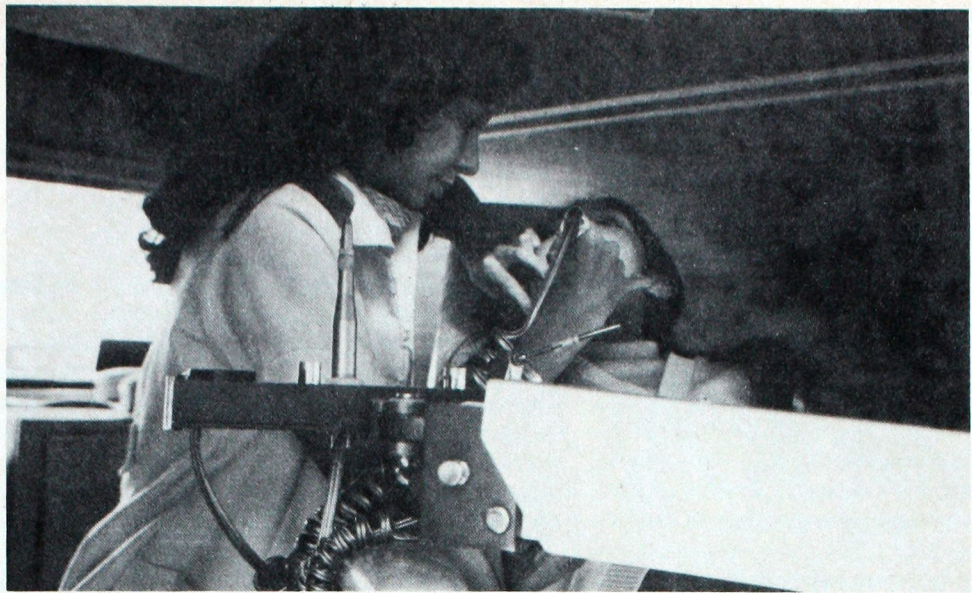
You can see missions in action!

The 1980 World Vision Sponsor "Tour with a Purpose" is scheduled for August 4-21, 1980.

The tour will visit many unique facets of World Vision ministries in Mexico, Guatemala, Ecuador, Colombia and Haiti.

For complete information and a tour brochure, please write Mr. George Hahn, Tour Director, P.O. Box O, Pasadena, California 91109.

In the van's compact but well-equipped "office," Maribel (Dr. Díaz Abadía) relieves a grateful school-girl's toothache. At Autonomous National University of Mexico, where Maribel completed her studies in 1976, she did her thesis on children's odontology. Despite the bazzards and hardships of her mobile work, Maribel says, "I'm grateful for the challenge to mission in my own land."



A ministry with teeth

Two women dentists sent out by World Vision's Mexico office traveled in 1979 to 19 communities where World Vision has childcare projects. Drs. Maribel Díaz Abadía and Lucía Amador Ortega are both graduates of the Autonomous National University of Mexico. They consider themselves fortunate to be able to help disadvantaged people who cannot pay for dental work.

Giving up city comforts, sleeping wherever they found themselves at sunset, and working under primitive conditions, the dentists helped 3000 patients, almost none of whom had ever been to a dentist before. According to Dr. Abadía, the greatest rewards are the friendliness of the people and the smile of a child who has been relieved of a toothache.



Lucía (Dr. Amador Ortega) deals with a boy's cavities. Lucía, who joined World Vision upon completion of her studies at Autonomous National University, plans to specialize in orthodontics and in jaw and face surgery.



The children in this family at Santa Clara de Juarez received a total of eight extractions and 18 obturations during the two dental surgeons' recent visit. Previously, none of the children had ever seen a dentist.



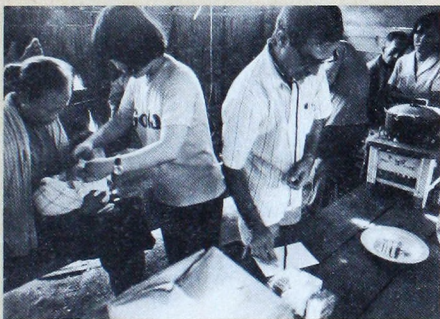
Maribel gives kindergartners a toothbrush technique lesson outside the mobile dental unit. Cavity prevention is among the two doctors' major objectives.

People & projects

UN representative applauds *Seasweep*

The Indonesia office of the United Nations High Commissioner for Refugees recently paid tribute to World Vision for the accomplishments of *Seasweep* among Vietnamese refugees in the Anambas Islands. Representative A.J.F. Simmance wrote to World Vision's John Calder: "We have relied enormously on your support in practically every field, from relief to camp infrastructure to medical supply, and you have never failed us."

World Health Organization advisers judged the immunization program carried out by *Seasweep*'s Dr. T.N. Chander and his team to be an outstanding success, comparing favorably with any immunization program in the world. By the beginning of last December, 85 percent of Anambas' refugee population (still over 35,000) had been immunized against German measles, TB, tetanus and other diseases.



Dr. T. N. Chander (right of center) operates a clinic at the Anambas' Kuku Refugee Camp, while *Seasweep* is moored offshore.

ACMC conference set

The Association of Church Missions Committees (ACMC) will hold its 1980 National Conference, July 10-13, at Claremont Men's College, Claremont, California. Laymen, pastors and missions leaders will gather to focus on "Missions and the Church in the 80s," the conference theme.

Dr. Raymond C. Ortlund, former pastor of Lake Avenue Congregational Church, Pasadena, California, will lead studies on the biblical basis of missions. Dr. Terry C. Hulbert, dean of Columbia Graduate School of Bible and Missions, will address the conference on the shape of local church involvement in missions in the 80s. Mr. Donald A. Hamilton, ACMC's executive director, will set forth benchmarks against which a local church can measure its missions involvement.

The need to see the world through Christ's eyes will be presented by Dr. Larry W. Poland, director of the Agape Movement of Campus Crusade for Christ. Dr. Samuel T. Kamaleson, vice-president-at-large for World Vision International, will challenge individuals and churches to take bold steps of faith in missions in the 80s.

In addition to seven plenary sessions, 19 workshops will offer practical helps for local church missions ministries. Over 60 missions agencies will bring displays to the conference.

Complete registration information can be obtained from: ACMC National Conference Director, 1021 East Walnut Street, Suite 202, Pasadena, CA 91106. Phone: (213) 796-0237.

Lifestyle consultation

An international consultation on simple lifestyle will take place in London, England, March 17-21, under the cosponsorship of the World Evangelical Fellowship and the Lausanne Committee for World Evangelization. Consultation coordinators are Horace L. Fenton and Ronald J. Sider.

Students "feed a friend"

Students at the King's Academy, an interdenominational school in West Palm Beach, Florida, put their concern for Cambodians into action last December. During a two-week period the students participated in a "Feed a Friend" campaign during which their noon lunches were very light. They dropped their remaining change into a large cardboard container that they had fashioned into the shape of a loaf of bread. They also participated, along with their families, in a Love Loaf family fast. In all, the students sent \$4000 to World Vision for relief work with Kampuchians (Cambodians).



And one tiddlywink

Coins from Canada, Mexico, Guatemala and England (plus one tiddlywink) intrigued youngsters of Lake Hills Community Church in Laguna Hills, California, when they broke Love Loaves at the end of a five-week hunger project. Church families collected over \$2500 through mealtime contributions for Cambodia hunger relief.

With Associate Pastor Don Maddox are (from left) Stephen and Jennifer Sharp, Tim Maddox and Danny Blankenship.



Thailand 80

"How shall they hear?" is the theme of the Consultation on World Evangelization (COWE) to be held June 16-27 in Pattaya, Thailand. The consultation is designed as a follow-up to the 1974 International Congress on World Evangelization, held in Lausanne, Switzerland. Delegates to Thailand 80 will discuss how progress is being made in world evangelization. Reports will be brought from study groups that have been looking at evangelism strategies for specific categories of people, such as nominal Christians, inner-city dwell-



Two project workers coach Agostino and Harry in ox plowing.

Kapenguria village training center

Agostino Murithe is a farmer without land in Kapenguria, Kenya. To grow food for his family of nine, he rents three acres near his home. The harvests being small, rental fees are difficult to pay.

Most of Kapenguria's people rely on farming to meet their basic needs. Maize and beans grow well in the area, but because families like the Murithes are poor, they have been unable to acquire equipment or skills to raise good harvests. And unemployment is high, especially among the young men.

In 1976, World Vision learned about the needs of these people and helped them begin a village training center where young men such as the Murithe's 18-year-old son, Harry, are being taught to make and repair farm tools such as plows, planters and cultivators.

Project workers also show area farmers how to use and maintain the tools. An instructor has taught Agostino and others how to take full advantage of ox-plowing to increase crop yield. And for some, the center offers training in carpentry.

A small cooperative provides a much-needed supply of tools, insecticides and hardware items not otherwise available in the area. The co-op also serves as a buying center for extra produce grown by farmers, providing a link to processors.

Project workers are Christians who

lers, rural people, secularists, Buddhists, Hindus, Marxists, Muslims, Chinese and refugees.

COWE registrants, limited to 650, are being challenged to look at unreached people groups in their own countries, examining what is the best way to spread the gospel among them. One of the main tools they are using for this is *That Everyone May Hear*, a World Vision publication written by Edward R. Dayton.

Watch for more details on this important consultation in future issues of WORLD VISION magazine.

pass along spiritual values to their students, and conduct devotional times each morning.

Because of the training center's boost to the community, farmers now can grow more food for their families, and young men have an alternative to unemployment. With income the Murithe family is now able to earn, they may soon be able to buy their own land. Agostino said, "I cannot forget the help that has been extended to my family through my son."

Please pray for:

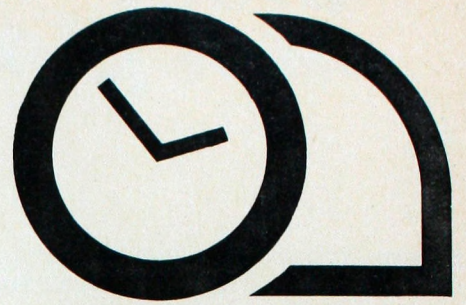
■ **Dr. Stan Mooneyham**, that he will have daily strength and wisdom as he ministers to needy people on every continent.

■ **world leaders** who are striving for peace amid rising tensions in the Middle East and elsewhere.

■ **widows and orphans** in Kampuchea, that World Vision may find significant ways to comfort and help them.

■ **participants in COWE study groups** who are forming plans for world evangelization in the 80s (see "Thailand 80" item on this page).

■ **the safety** of World Vision staff and other missionaries in nations where oppression, even the possibility of imprisonment, is a constant threat.



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Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

Gloomy reports of continuing starvation and malnutrition came from the United Nations World Food Council meeting in Ottawa late last year. Fifty million people reportedly starve to death each year; almost a quarter of the world's people have too little to eat; 450 million people show signs of serious malnutrition. According to the Council, the world's food supply could feed all four billion of the world's people if the distribution systems were adequate.

Ghana's three major Protestant churches—Presbyterian, Methodist and Evangelical Presbyterian—have agreed to merge in 1981 into a united church, to be known as the Church of Christ in Ghana. The plan calls for the election of an overall moderator and the pooling of all assets and liabilities of the three churches.

The Presidential Commission on World Hunger recommended in its report that the United States "make the elimination of hunger the primary focus of its relationships with the developing countries" by doubling non-military aid in three years and tripling it in ten. The report said, "The most potentially explosive force in the world today is the frustrated desire of poor people to attain a decent standard of living."

Five Cuban church leaders attending the Latin American Congress on Evangelization in Lima, Peru, reported that Christianity is very much alive in their country. They told the conferees that Christians in Cuba are free to worship, instruct their youth and evangelize in homes and churches. Evangelistic meetings cannot be held in non-church public places, however, and the church has no access to mass media.

The deterioration of U.S.-Iran relations may have begun with the Muslim disapproval of the lifestyle of American officials living there, according to syndicated columnist Jack Anderson. Anderson told a national conference of religious leaders, "The ugly American has turned much uglier overseas because he has become a carouser." There could be other Irans, Anderson predicted, if the United States continues to send abroad people to represent the country who take drugs and drink liquor.

"An ayatollah, such as Iran's Khomeini, in a sense has more power than a Roman Catholic pope," according to Bryant Hicks, teacher of world religions at Southern Baptist Theological Seminary. The Pope "has to work through his college of cardinals," Hicks said. "The ayatollah doesn't consult anybody. Whatever Allah tells him, he tells the people and that's it. The ayatollah is looked upon as one who has all the answers of life."

The Roman Catholic Archbishop of Miami, Edward A. McCarthy, has joined the voices calling for political asylum for thousands of Haitian refugees in south Florida. Immigration officials argue that the Haitians arriving in small boats are economically, not politically, motivated and are not eligible

for refugee status. The archbishop, appearing at an immigration hearing, contended that the government definition of the Haitian exodus was based primarily on the shifting grounds of international diplomacy, not on human need.

The Christian communicator must assume responsibility for an intelligible presentation of the gospel, said Rev. John Stott in a paper sent to persons preparing to participate in the upcoming Consultation on World Evangelization. "We must preach this gospel as simply, plainly, and intelligibly as we possibly can," he said. "Our muddleheadedness," Stott warned, "plays into the devil's hands."

A science series for Russian radio, prepared by the Slavic Gospel Association, was released in January. The series will feature scientists who are Christians, speaking on subjects of their specialty and adding a testimony of their faith in Christ. The target audience includes students, teachers, scientists and other professionals in the Soviet Union.

The Catholic bishops of Nicaragua have expressed support for a socialist form of government but opposition to any type of socialism that would restrict human rights or manipulate people. The pastoral letter was interpreted as guarded support for the Sandinista government that replaced the regime of exiled President Anastasio Somoza. The bishops said, "We and the majority of Nicaraguans seek a revolution that firmly leads toward representative society—neither a capitalist, nor a dependent, nor a totalitarian society."

An uneasy truce continues in Rhodesia, following a settlement between the Salisbury government and the Patriotic Front, and the return of the nation to British colony status. Lord Christopher Soames, acting as a British governor, will rule by decree during the period necessary to arrange a permanent cease-fire and hold new parliamentary elections.

Prime Minister Indira Gandhi's return to power in India has Christians there generally pleased, according to Roger E. Hedlund of the Church Growth Association of India. Gandhi was tolerant of Christian missionary activity during her previous time as prime minister, whereas the last administration introduced bills to restrict Christian missions.



A halt to promotion of infant formula in the Third World was called for by the World Health Organization and UNICEF late last year. Health education leaders consider this a significant development in the long-standing controversy between industry and humanitarian groups, because bottle feeding often brings about severe problems in developing areas when conditions are less than optimal—such as when water is contaminated or sterilization of bottles is not possible. Reaction and implementation of the organizations' recommendations by the formula companies remains to be seen.

We're not home yet

The trip back home for Christmas started in Phnom Penh on December 19. Our lumbering C-46 arrived in Singapore after an urgent and upsetting stop at Ho Chi Minh City for engine repairs.

I went on to Thailand for a visit to the Kampuchean border refugee camps to say "Thank you" and "Merry Christmas" to our volunteer medical teams.

Then a flight to Hong Kong to connect with Pan Am 5 which would land me non-stop in San Francisco on Christmas Eve. Change planes. Catch a commuter flight to Burbank, the commercial airport nearest my home.

From there it was less than half-an-hour's drive home. Son Mark met me and drove. When we turned off the crowded freeway at our exit, I let out an audible sigh of relief. We were almost home. Only a little more than a mile to go. The tension began to drain away.

Then some inner message-center warned: "But we're not home yet!"

I half-remembered a statistic I had read somewhere. Something about the majority of travel accidents occurring within, what was it? A mile . . . a half-mile . . . of home? Maybe because the average driver is near home more often than he is anywhere else. Or maybe because he figures too soon that he is home free.

A car blundered unheedingly through a stop sign and Mark had to slam on the brakes. My moment of premature relaxation was gone. Indeed, we weren't home yet!

It made me think of how ready we are to let down when we get near "home." With the big part of the job over, all that remains is the successful completion, the wrap-up—and it is there we are accident prone. More great projects, more exemplary lives, more prayerfully-conceived actions have been wrecked on the home stretch than this world dreams of. They never quite made it because someone celebrated victory too early, let down too soon.

We pay a great deal of attention to starters in the faith. Starting is important. Nothing happens without starting. But finishing is important too, and I don't hear many sermons about that. What if, at Gethsemane, Jesus had elected not to "drink the cup"? After all, He had done most of what had to be done. Why not ease up? If He had, then we never would have had those portentous words from the cross: "It is *finished*."

Suppose Paul had decided not to go to Rome? He had, after all, taken his share of long journeys for Jesus. But without Rome could he have written, as he did to Timothy, "I have *finished* my course"?

The highways of history are littered with the wreckage of unfinished undertakings. They could have made a difference for all time, but someone thought the trip was over. Then misfortune. Close to home, but not home yet.

Back in the days of the Chautauqua circuit, a lecturer by the name of Roscoe Gilmore Stott had a speech he called "Dying on Third." In baseball terminology, he made the point that the first batter up could hit .500, outrun anyone's throw to first base, steal second, slide into third, but if that's as far as he got, no run was scored. He could look very good, but if he "died" on third, if he didn't make it home, it was as if he had never run at all.

When Paul wrote to the Ephesians, he had something to say about making it all the way. He said it involved putting on the whole armor of God, so that we would be able, "having done all, to stand." Not having done part of it. Not having gone half way. Not having made a decent beginning. But "having done all."

Sometimes we stand too soon.

The beginning is usually dramatic. Getting started is exciting. Creativity, compassion, adventure get the adrenaline flowing. Then, somewhere along the line, sameness sets in.

We Americans are said to have a short crisis attention span. We want to deal with the boat people or the earthquake victims quickly and move on to something else. But it is not enough to initiate a relief effort, come up with great ideas, get something started. It quickly becomes a question of who will stay by for the long haul. Whose faithfulness, commitment and gentleness are deep enough to keep them going when the newness has worn off, when the task seems endless and the excitement becomes hard, sloggish work?

Some of the lines of a hymn have stayed with me from childhood:

*I weary of the journey set before me,
Grow footsore e'er I reach the mountain crest.*

I know that feeling and I expect you know it, too. But then comes the rest of that unforgettable stanza:

*But, lo! I hear a soft voice gently calling,
Come unto Me and I will give you rest.*

Rest comes at the end of the journey.

When we reach home.

And we're not home yet!

Stan Mooneyham

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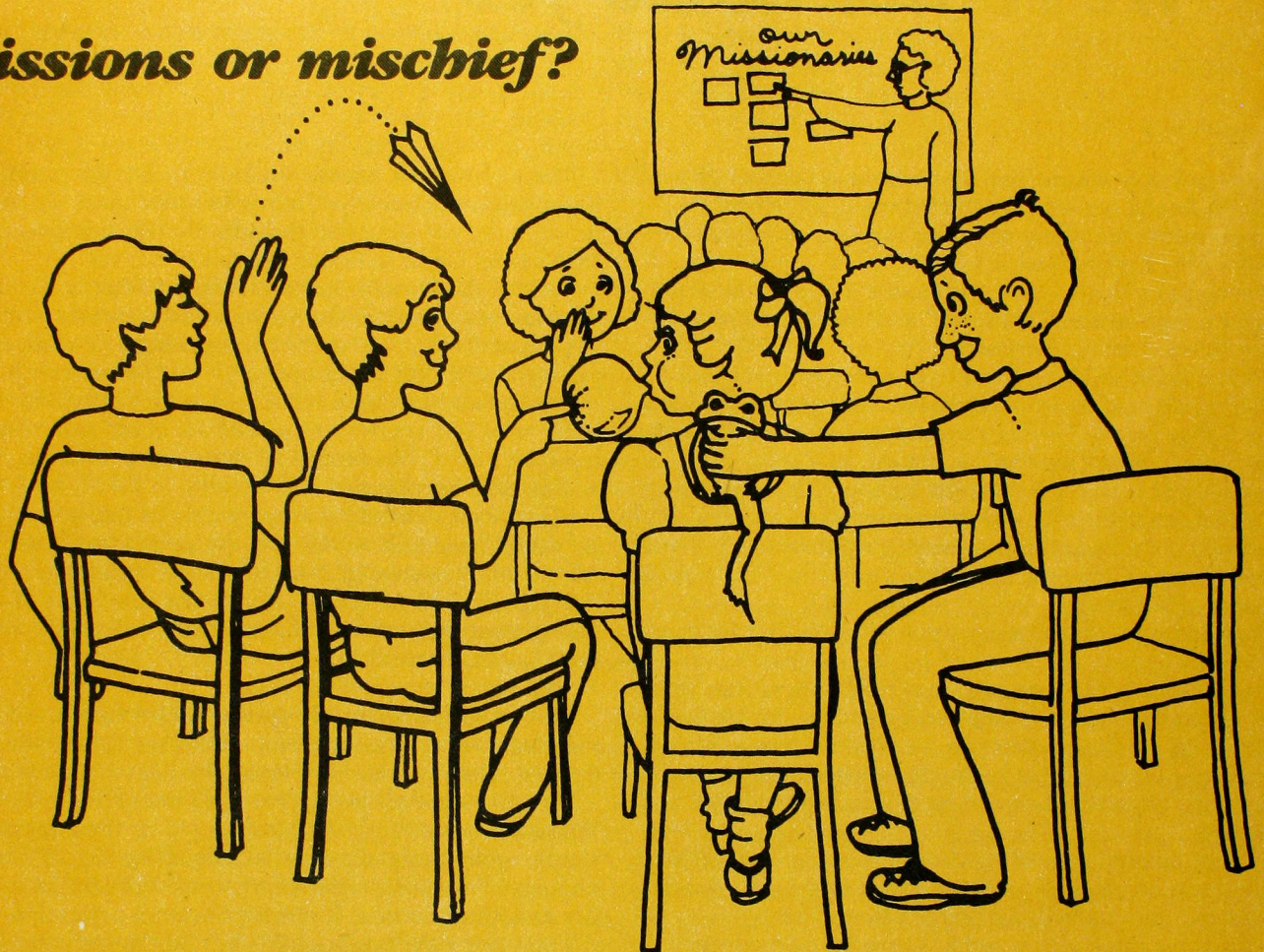
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Missions or mischief?



When you're young, "missions" can be a boring subject. And when a group of youngsters is bored, look out! Mischief will be close behind.

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