

# world vision

OCTOBER 1980

---

## PIONEERS IN GUATEMALA

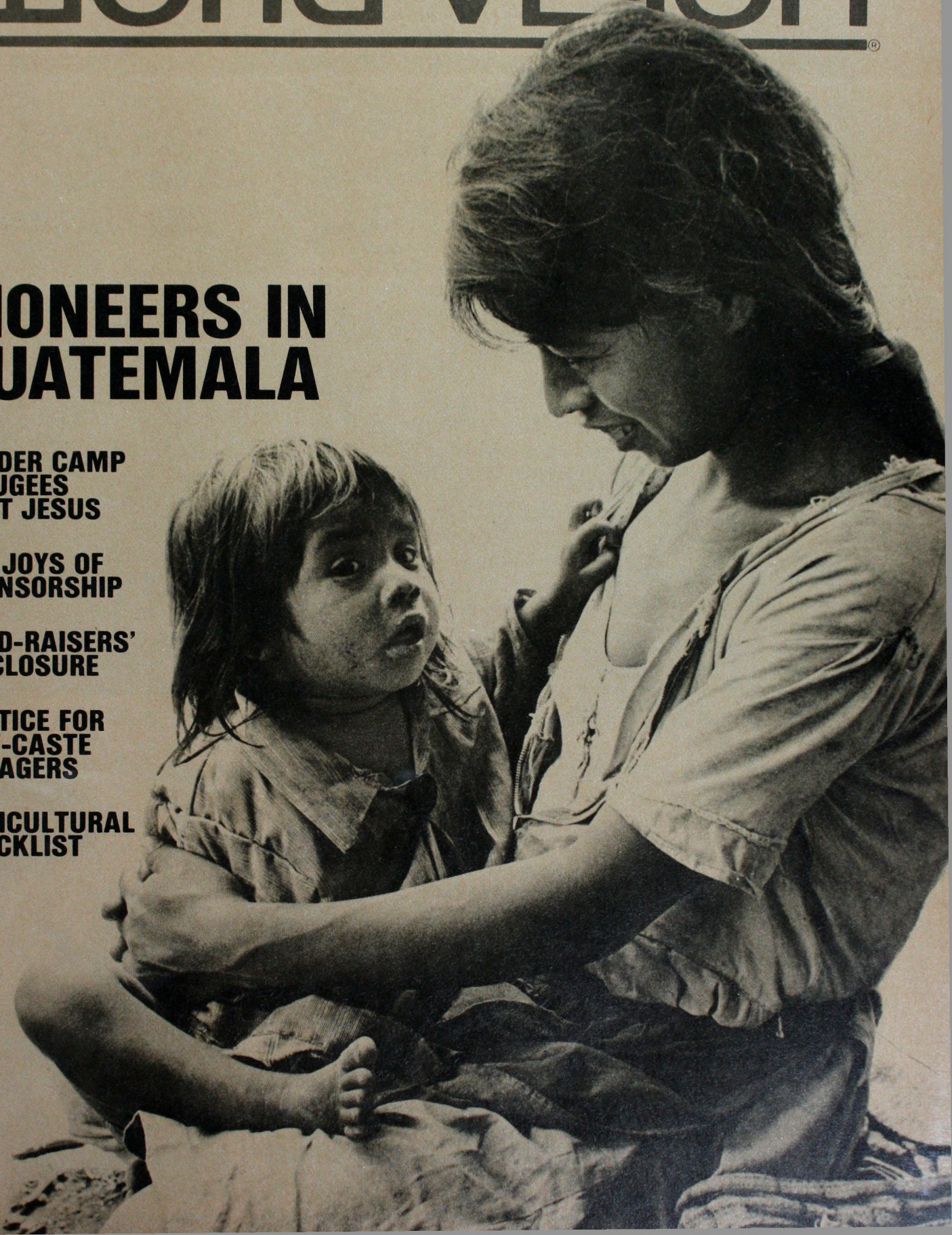
**BORDER CAMP  
REFUGEES  
MEET JESUS**

**THE JOYS OF  
SPONSORSHIP**

**FUND-RAISERS'  
DISCLOSURE**

**JUSTICE FOR  
LOW-CASTE  
VILLAGERS**

**AGRICULTURAL  
CHECKLIST**





Guatemalan girl fetches water for her family's new home. page 3



Cambodian refugee checks notices in gospel-brightened border camp. page 9

**W. Stanley Mooneyham**,  
international president  
**Ted W. Engstrom**, executive  
director and publisher  
**Richard L. Watson**,  
director, creative  
resources division  
**David Olson**, editor  
**Ray Seldomridge**,  
associate editor  
**Don Aylard**, art director  
**Patricia A. Bigler**, artist  
**Paul S. Rees**, editor-at-large  
**Carl F. H. Henry**,  
special correspondent  
**Kenneth L. Wilson**,  
consulting editor



WORLD VISION magazine is published monthly by World Vision Inc., a nonprofit Christian humanitarian organization with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, World Vision is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and challenging Christians to become involved in missions. □ WORLD VISION magazine is a member of the Evangelical Press Association. While the editors are responsible for the contents of WORLD VISION, viewpoints of authors are not necessarily those of World Vision Inc. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope. Contents of this magazine may be reprinted or excerpted freely unless otherwise noted, but credit to WORLD VISION is requested. □ Send all editorial correspondence and changes of address to WORLD VISION magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send changes of address at least 30 days before you move. Enclose the address label from a current copy along with your new address. Copyright © 1980 by World Vision Inc.

## Today's Mayans: Pioneers in their own land

Fresh hope for Guatemalans putting down roots in the Ixcán. page 3

## What are the people eating?

A checklist for proposed agricultural projects. page 8

## Sparks fell on dry tinder

How the gospel is spreading among refugees at the Thai/Kampuchean border. page 9

## Rejoicing in little things

An American family's "other daughter" in Taiwan. page 12

## Dollars and disclosure sense

An interview with the director of the Evangelical Council for Financial Accountability. page 15

## The doors of Kalalagama

One way in which evangelicals are working for social justice. page 19

MONTHLY MEMO	14
MEDITATION	14
SAMARITAN SAMPLER	17
READER'S RIGHT	18
PEOPLE & PROJECTS	20
GLOBE AT A GLANCE	22
WORDS ON THE WAY	23
UNKNOWN FRIEND	24

PHOTOS—Lee Huhn: page 9. Jubilee Crafts: page 17 (right). Earl Martin (MCC): page 17 (top). Eric Mooneyham: pages 1-7, 10, 11 (top). Mark Mooneyham: page 20 (bottom). David Nelson: page 13 (bottom). Ed Smith: page 20 (top). Phil Venzke: pages 8 (right), 15, 19. Kenny Waters: page 22. Sheryl Watkins: page 17 (bottom). ILLUSTRATIONS—Judy Anderson: page 19. Patricia Bigler: page 12.

# Grateful to God and to you

**This month's cover** gives you a close-up of one of the grateful mothers in Guatemala where World Vision's community development work is giving Mayans their first fair chance to draw a living from their own soil.

Neither the mother nor her daughter are clothed for a fashion ad. But, thanks to the vision and vigor of Guatemalans conducting this project with your support, this mother and her people are becoming able to provide better nourishment for their families, to clothe themselves more adequately, and to obtain "the robe of righteousness" through Jesus Christ.

She's not the writer of the touching poem on our back cover, but that poem may express her feeling.

David Olson





*Diego, Candelaria and six of their seven children gather outside the first real home they've ever had.*

## ***Today's Mayans: Pioneers In Their Own Land***

***by Kenneth L. Wilson***

**“This place is mine!”** Diego said, his face glowing with pride. We were sitting in front of a ramshackle, dirt-floored, slat house deep in the Ixcán, a vast area of convoluted green forest in centralwestern Guatemala.

I couldn't see much to be proud about. But then I wasn't Diego.

I hadn't lived in economic servitude. I hadn't tried to support a wife and children on \$1.04 pay for a dawn-to-dusk day. My family hadn't lived in a shed with a truckload of other migrants on coffee and cotton plantations, where, in the tropic night, husbands and wives would get together as best they could, but the wife was not always sure it



would be her own husband. I hadn't been forced to beg hospitality from friends and relatives, never knowing how long my family could stay or where we would go next. But Diego had.

Diego is a *campesino*, lowest of the low in Guatemala's social order. Campesinos are all that are left of the Mayan people, inventors of the zero for mathematical calculations, developers of sophisticated communication systems, designers and builders of public works projects that baffle modern technologists.

The spirit that drove those ancients to carve out an empire in the green wilderness is producing in their descendants a new generation of pioneers, and Diego Francisco Miguel, age 38, is one of them. His is one of 80 families—500 people in all—who are so hungry for freedom that they have taken on the frontier with machetes, axes and bare hands.

Beginning about two years ago, they cleared an area of raw jungle in the homeland of their forefathers, laid out a grid of streets—the only such orderly plan for village development in the Ixcán—and called it Buen Samaritano, Good Samaritan Village.

They cleared springs, dug latrines, built two church buildings, provided for temporary medical clinics, planted gardens and expect to be self-supporting in another year or so. They have almost completed work on a permanent health center, and are in the process of clearing an airstrip.

**Buen Samaritano** is a unique community of Christian believers. It was their faith that drew the settlers together, and it's their faith that keeps them together now, despite pioneering hardships.

From the beginning, the men agreed to spend four days a week on their own five-acre outlying gardens, one day on their houses in "town," one day on community projects and one day for the church. Those few who could not adjust to that kind of sharing left.

Of the two churches, one is for the larger number of K'anjobals, the other for the Mams and Aguaticos (language groups which had never gotten along together before). The church buildings serve not only as places for worship but as public meeting halls and schools. The K'anjobal facility even doubles as

*Candelaria and her daughters carry water just as their Mayan ancestors did centuries ago.*

***They cleared an area of raw jungle in the homeland of their forefathers, laid out a grid of streets, and called it Good Samaritan Village.***



***Buen Samaritano is a bustling island of civilization in a sea of solid jungle.***

a Good Samaritan Inn, with boards from the rafters laid across the log “pews” to make either desks or beds.

In the highlands where they came from, illiteracy approaches 98 percent. The villagers want to make sure their children are educated, so volunteers do the teaching as their community-day assignments.

For the women of Buen Samaritano, life revolves around carrying water. During the rainy season, three springs provide a plentiful supply, but springs are necessarily located at the base of a hill and water is a heavy burden to carry uphill. In addition, every drop of drinking water should be boiled; so there is never enough. I never realized how much I would long for a drink of cold water until I spent two sweltering days and a night in Buen Samaritano.

Medical care is still a primary need, though every child in the village has been vaccinated, an unprecedented credit to their parents and the health promoters.

**“My home is very small, very simple,”** Diego repeated. “But it is mine. When the heavy rains come, we will suffer some. But now we have a hope for something better.”

Diego was justly concerned about the coming rains. His roof is an uncertain one of warped, hand-hewn shingles.

The rainy season extends from May to October. The annual deluge is an incredible 236 inches. In heavy downpours, the mud paths become sucking quagmires. The open-slat construction of most of the houses and buildings provides little protection, though it does allow air—and malaria-transmitting mosquitoes—to circulate freely.

Fortunately, it was the dry season when our World Vision contingent, including President Stan Mooneyham, arrived. We were able to sit outside Diego’s house; inside there was no place to sit and, for that matter, very little place for a family of nine to sleep. Diego’s children watched us with curiosity.

Diego’s wife, Candelaria, sat beyond the corner of the house, nursing four-month-old Mariquita. When Mariquita was born, a midwife from outside Buen Samaritano assisted Candelaria. At

birth, the custom is to wrap the baby at the navel so that the cord drops off after a few days. But Mariquita’s navel had not healed in a week, then two weeks. When Diego and Candelaria took her to Jose Mateo (known as Chepi), their K’anjobal coordinator and health promoter, it was clear there was a serious problem. “Go back to the midwife,” Chepi told them. But the midwife simply said if anything *was* wrong with the baby, it was their own fault. So they returned to Chepi.

**By now, the wound** was far worse. Chepi got on the battery-powered radio transceiver, the village’s sole link with the outside world. The radio was tuned to the Central American Mission in Barillas where missionary Bill Veith was based. Bill and his colleague Steve Sywulka were the people more responsible than any others for Diego’s new life. Providentially, a doctor friend was visiting Bill when the call for help came in. Chepi described how the baby’s tiny body was growing rigid. He suspected tetanus. The doctor confirmed his diagnosis and prescribed penicillin, which Chepi immediately administered. The doctor told Chepi, “Have the father come to Barillas for more medicine.”

“I have no money,” Diego whispered to Chepi.

Chepi took a five-quetzal bill out of his own scant supply. “Now you have,” he said, and Diego raced off into the

***I never realized how much I would long for a drink of cold water until I spent two sweltering days and a night in Buen Samaritano.***

night, along a rugged trail that rises almost straight up at times, twisting and turning with the tortuous terrain.

Meanwhile, the church people came together to pray. Diego ran. Chepi continued his watchful care. In ten hours Diego was back and Chepi administered the medicine. The baby lived.

**Such shared experiences** build a community and give it roots. People like Diego and Candelaria know they are not alone.

It wasn't like that when Diego was making his annual, demeaning trip for survival to the coastal plantations or when others now living in Buen Samaritano were sharecropping in Huehuetenango, making 30 cents a day, though beans were 22 cents a pound.

It was a lack of understanding of farming methods, despite other skills, that put the Mayans out of business ages before. "They knew nothing about

---

***It was their faith that drew the settlers together, and it's their faith that keeps them together now, despite pioneering hardships.***

---

crop rotation," says Carl Fehandt, former coordinator of World Vision's relief and development projects in Guatemala. "So they depleted the land and had to keep on the move in search of food. This weakened them physically, and they fell prey to Aztec tribes from the north who took many of them as slaves.

"They have been through three waves of domination," Carl notes. "First by

the Spaniards. Then by Central American rulers. Then by United States economic interests. It's a wonder they've survived at all.

"The struggle always has been for land," says Carl. One estimate is that of all arable land in Guatemala, 75 percent is owned by only 3 percent of the farmers.

But, I learned, it is possible for even a small farm to sustain itself, producing such things as coffee, cotton, sugar, citronella (used in perfumes and insecticides), beef and cardamom, a spice and sweetener. Cardamom is a cash crop that is attracting Buen Samaritano villagers, but they need agricultural experts who can teach them to harvest and dry it. Another crop gaining importance is natural latex.

Bill Veith had dreamed for years of getting the people back to the land, their own land. But until he made contact with World Vision, no one was willing to put up the \$40,000 needed to get started.

Sorting out a maze of overlapping land deeds, Bill was able to locate on

*Diego and his sons use machetes to harvest corn in their jungle garden.*



jungle contour maps an area of about 500 acres that could be purchased. It had a plateau big enough for the village itself where each five-acre farm plot would be no more than a half-hour's walk away. A legal body called the Christian Benevolent Association was set up to acquire the land. Eventually it will give plot titles to the settlers as their cash crops enable them to complete payment of about \$500.

It was an exciting day in March 1978 when Bill and 28 men walked five hours from the nearest road out of Barillas to establish the baseline that became "Main Street." It took vision to see more than towering jungle trees

and dense undergrowth, all of which had to be cleared by hand.

Bill Veith continues to dream big for Buen Samaritano. Better houses that let air in but keep mosquitoes out. Water piped to central points. A highway that would pass near the village. Maybe even a canning operation, since it would be easier to can farm produce than to ship it in bulk.

The Christians of Buen Samaritano held a service for Dr. Mooneyham and the rest of us. The schoolchildren sang and seven young men with guitars and clackers played and sang.

The two coordinators offered their greetings. Chepi stated, "We have no way to pay you back, but we ask God's richest blessing upon you."

That *is* repayment—in full, pressed down, running over! □



*Washing dishes is a daily chore for Candelaria.*



*Children like these (above) are the future of Buen Samaritano. To insure that they are prepared for it, adults take turns teaching village children (left) to read.*



## "AG PROJECT" CHECKLIST

# *What are the people eating?*

**World Vision's** development projects are generally located in remote rural areas where agriculture is the principal activity for 80 to 95 percent of the people. While agriculture is the source of both food and income for the community, the emphasis is too often on cash crops, leaving the growers themselves undernourished. In such areas where income is generally less than \$100 per person per year, the key element we must evaluate is: What are the people actually eating?

It is important to measure both income and consumption patterns if we are to adequately address community needs. Plans for community improvement must also include evaluation of educational programs and trends in migration. Traditional education has led people to cities—away from agriculture. Appropriate education combined with the gospel can lead people back to the land by giving them an understanding of their God-given personal abilities, a recognition of the magnitude of resources about them and a will to help themselves.

Following are some of the questions we use in evaluating the agricultural aspect of World Vision's community development projects.

1. What factors can encourage a better life in the village?
2. What is the usual diet of the people and the source of their food?
3. Is drinkable water available? If not, what must be done to get it?
4. What parasites and diseases are active and how can they be controlled?
5. How much production per hectare (2.47 acres) is there for each crop?
6. What vegetables are available, especially legumes (such as beans) and green leafy or yellow vegetables? What fruit is available?
7. What motivates both men and women to take part in food pro-



**by Robert L. Pickett**  
*Agriculturist,  
World Vision  
International*

duction (according to their cultural values)?

8. Do farmers believe they have the ability to produce enough to meet their own food needs?
9. What resources and technical know-how are available and recognized? How are they being used?
10. What water control practices (mulching, irrigation) are used?
11. How are land-use decisions made?
12. What are the rainfall patterns (for determining number and timing of crops)?
13. What are the best varieties of nutritional food crops available?
14. What are the limiting factors in food production (pests, weeds, erosion, etc.)?
15. What animal resources are feasible?
16. How is food stored? (On the average, 35 percent is lost through poor storage).
17. Are planting dates staggered to extend harvests?
18. Is cooking fuel available? How much does it cost?
19. What transportation and marketing is available for supplies and products?
20. What nutrition training is needed to encourage a balanced diet?
21. What food preparation skills must be taught?

A careful look at these factors will lead to an understanding of what needs to be done to increase both quantity and quality of rural agricultural production and consumption. Each agricultural project can then be tailored to overcome the problems that prevent the particular people involved from meeting their own food needs. It is not only what is produced but also what is consumed that counts. □





*Despairing over their past and becoming aware of their need for God, refugees at the Thai border have found Jesus' compassion irresistible.*

## ***Sparks fell on dry tinder***

***by Don McCormack***

*Don McCormack is a missionary with Overseas Missionary Fellowship (OMF). He worked in Cambodia until 1975, at which time he went to the Thai border to minister to those fleeing Cambodia. Today he works at the border in cooperation with World Vision.*

**It was late** in the dry season of 1923 when four Cambodian rice farmers hurried down the dusty road from their village to the town of Battambang in northwest Cambodia. A few hours later, they returned home changed men and explained to their families and friends the gospel they had just received. Thus began the Cambodian church, a small light glowing in the thick darkness of a long Buddhist night.

Within a few days these men were arrested and thrown into prison. From

the very beginning and throughout the next 50 years, the darkness constantly threatened to extinguish the light.

Then in 1970, a sudden change occurred. Political and social upheaval, war and guerrilla activity shook Cambodia at its very foundations. But hundreds began turning to the Lord Jesus. Some of the leaders of the Cambodian church became internationally known. God mightily used men like Major Dang Shirk and Pastor Sohn Sohn to lead the church forward.

These and virtually all like them perished during the Khmer Rouge regime. But the light flickered on. Though it often burned low during those blackest of years, it was fanned by the prayers of thousands around the world. Sparks from it were later to blaze brightly among the refugees who fled to Thailand.

**I was among a handful** of missionaries who left Cambodia in 1975 but continued to minister to Cambodians as they fled across the jungle border into Thailand. In Aranyaprathet where I live, just five kilometers from the nation now called Kampuchea, one of the biggest refugee camps was started in 1975. About 6000 Cambodians quickly filled this camp while about 10,000 others were held in three other camps.

Only the fittest made it, and they were nearly all young men. Many had to abandon their families and all they had in order to escape the Khmer Rouge purges. Not as conspicuous but just as real as their rags and gaunt faces were the emotional and psychological crises they were suffering.

Frequently I was able to see them soon after they arrived in Thailand, huddled in border prisons and guard houses awaiting transfer to the camps. One thing soon became very apparent: the great spiritual hunger that we witnessed in Cambodia in those last five years of freedom was still keenly felt among the exiles.

Our initial contact with them—ministering to their physical needs and speaking with them in their language—opened up their hearts to spiritual help. They grasped for Christian literature and read it eagerly.

Many had been prepared in various ways. Some told how they had been praying to the supreme invisible God who they knew must exist. Others testified graphically to miraculous answers to such prayers, especially during their



*Building a church in one of these camps was like building a church in a railway station.*

escapes. Several had heard the gospel in Cambodia in earlier days, and some had listened to messages from FEBC (Far East Broadcasting Company) over hidden radios. Thus, almost immediately they began to turn to the Lord. Though without Cambodian pastors, these new believers formed strong churches in all the camps.

Building a church in one of these camps was like building a church in a railway station, with a constant influx of new refugees from Kampuchea and the constant outflow to third countries for resettlement. The missionary contribution to these churches was that of evangelizing, discipling, Bible teaching, training new leaders and supplying Christian literature. Fortunately, I had been able to snatch one copy of every book we had in the Khmer language before we left.

Today Christian books are virtually all there is to read in Khmer, so thorough was the Khmer Rouge destruction of books. Christian literature has been our most effective tool in bringing Christ to the Cambodian refugees, especially because there are only two or three Khmer-speaking missionaries.

In summary, the majority of those who believed during 1975-1978 were influenced by the deep personal love and concern they received from Christians and by an encounter with God's Word at a time when they had little else

to do but read it. Despairing over their past and becoming aware of their need for God, they found Jesus' compassion and love for the shepherdless irresistible.

Some, naturally, were attracted to the light not for the light itself, but for the meeting of some immediate need. Many of these sooner or later turned away, mostly when faced with the myriad temptations of life in the West, particularly materialism.

**The 1979 Vietnamese invasion** of Kampuchea sent hundreds of thousands of Kampucheans rushing to the border for safety and supplies. Toward the end of 1979 we witnessed the desperate plight of the fallen Khmer Rouge organization. They fled to Thailand, thousands of them, along with the civilians who had been under their control.

South of Aranyaprathet, I saw how changed Kampucheans were as a result of the Pol Pot era. In a survival-of-the-fittest, law-of-the-jungle society, they had become cold, bitter, totally self-centered and uncommunicative. Their extreme physical need was our first concern. Along the border a handful of us, mostly Christians, fought to save as many lives as possible. In those terrible death camps in the jungle and during the grim early days of Sa Kaew camp where these people were eventually placed, trust was reborn



*(top) Kem Bophar Kapom shows Stan Mooneyham the Beatitudes someone wrote out for him. Kem had to leave his Khmer Bible when fleeing Kampuchea, but an Australian donor later sent money to World Vision for a new one. (above) Church gathering at Khao I Dang.*

**Several thousand people are steadily growing in the Lord as a result of the presence of a few live coals from the church in Kampuchea.**

Lord as a result of the presence of a few live coals from the church in Kampuchea.

In October 1979, the former pastor of the Battambang city church (in Kampuchea) led his little flock of about 25 Christian families to the border, looking for food amidst hundreds of thousands of other needy refugees. With deep conviction they testified boldly of how the Lord had kept them over the years. And I never heard them speak any words of bitterness or complaint against the Lord.

The pastor still had his tattered Bible. Despite his ingenious efforts to hide and preserve it through all these years, it started at Genesis 8 and ended at Revelation 11.

The believers could hardly gather together to worship God with the great crush of people pressing in all around to hear. For the first time in so long they sang freely. As I recall, the first hymn they sang was the saints' and angels' song, "The Love of God," while several wept and others eagerly read their new Bibles.

And so the sparks fell on dry tinder and the fire which was kindled that day continues to burn brightly despite the surrounding gloom. Later the Thais allowed these Kampuchean to cross over the border to the new holding center at Khao I Dang. By Christmas, several thousand gathered in the open to worship the Lord. The meeting was led by the pastor and several other former elders and Bible school graduates who had found their way to the camp. It was thrilling to see young former students whom we'd known in Phnom Penh, who'd only just believed during those last months of freedom in 1975, and to see that they were still firm in their faith.

A central church committee was formed to govern church affairs. Then the UNHCR put up a large bamboo building which was soon filled to overflowing for every service. With the sudden growth of the church throughout the camp, 50 house churches soon emerged and began Bible teaching

and prayer meetings. In the bamboo church too, people met to pray all night for the spiritual needs of the camp and for their country of Kampuchea.

By now the light of the gospel has reached every corner of that huge camp. Some Christians are involved in the hospitals, supplementary feeding centers and schools. My own role has been teaching basic Christian doctrines in Khmer to several hundred potential leaders each week. This expanding church stands out as a beacon on a hill, against a background of despair over the past, of self-centeredness in the present and of uncertainty for the future.

**Forces constantly threaten** to cloud the clear brilliance of the gospel's light. New Christians, particularly, are pressured to return to Buddhism as their fellow countrymen accuse them of being un-Cambodian. Western aid officials have often brought their humanistic ideologies, their cults, their arguments that all religions should worship together, their insistence that Kampuchean should stay with their traditional ways, including Buddhism. Even Christian aid organizations have at times put stumbling blocks before the church with misguided eagerness by distributing aid exclusively to Christians.

Assistance which stifles local initiative and ignores indigenous principles of church growth is obviously not helpful. Sometimes materialism, a drive to get to America at any cost, or an obsession to learn English preoccupies the refugee Christians. This threatens to choke their first concern for the Kingdom of God and His righteousness and to compromise the testimony of the church.

The fact remains: Out of the tragedy of Cambodia has come the triumph of the church. It is larger now in just one camp in Thailand than it was in the whole of Cambodia in 1975.

Typically, God is using the foolish and despised refugee to shame the strong and wise of this world. Or, as Major Dang Shirk wrote in his last letter to me from Cambodia, just before he died for his faith and as the city was falling around him, "We are on the victory side, aren't we? 'The light has shined in the darkness and the darkness has not overcome it. The people who walked in the darkness have seen a great light. Those who dwelt in a land of deep darkness, on them has light shined.' " □

# Rejoicing in little things

by **Patty Duncan**

**We have one daughter** and two sons in Eugene, Oregon, and another daughter across the Pacific in Taiwan. Our Oregon children came to us by birth. Our Taiwan child came to us through sponsorship in World Vision's childcare program.

In the four years we've sponsored Laan Fong, we've discovered the richness of long-distance caring. Let me share how our loving relationship grew over the months and years.

First, we wrote to World Vision requesting a girl to sponsor.

A few weeks later, we received our introductory packet. It included a folder telling Laan Fong's history, a picture of a sober-looking 11-year-old, a letter from Laan Fong handprinted in intricate Chinese characters, and a typed translation into English. The letter read:

*Dear Sponsor,*

*My name is TONG Laan Fong. I was born on November 5, 1965, in the*

*central part of Taiwan. I like my schooling very much. I am now studying in grade 6.*

*There are six members in my family: my parents, an elder sister, a younger one, a little brother and I. My poor little brother suffers from polio. We feel sorry for him. Mother is also in poor health. Father is a servant at a school. As the whole family depends on his meager income, we live in poverty. Though we are poor, we live happily. Father often encourages us to study hard.*

*I am glad to learn that you are my sponsor. It is kind of you to help my schooling. My family and I will never forget your loving kindness.*

*May God bless you with good health and happiness!*

*Yours lovingly,  
Laan Fong*

And so the giving and receiving of love began. We send our monthly support check, plus some money for special gifts, to World Vision headquarters in California. But we send letters (sometimes with small goodies enclosed) directly to Laan Fong. Our support money helps pay for Laan Fong's education, with the hope that she will be able to break out of poverty for her adult life. But the other small enclosures we send bridge the miles between our family and Laan Fong, and show clearly that heart-level caring is not limited by geography.

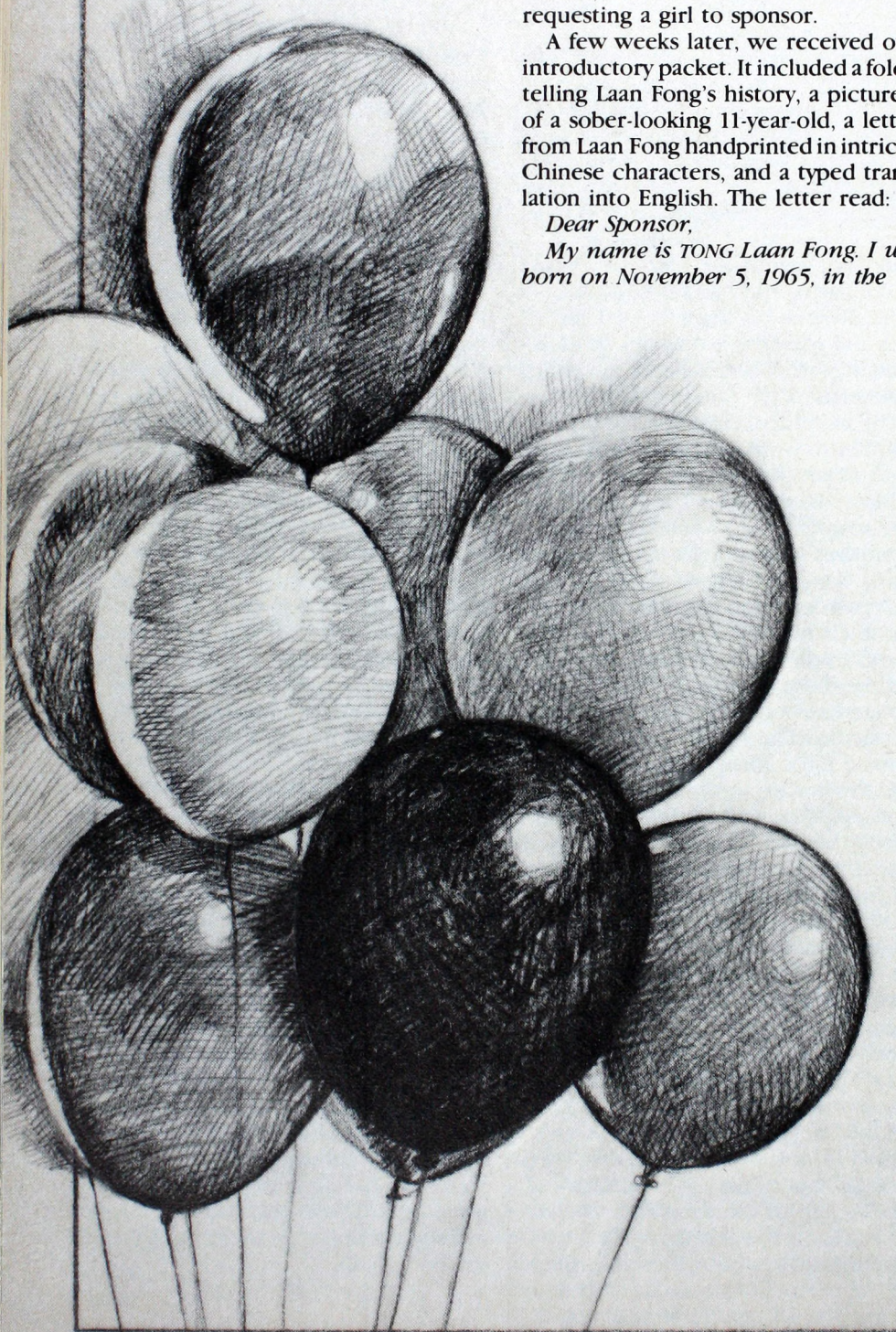
One time we sent Laan Fong some balloons with a birthday card. She answered:

*Thank you very much for sending me a birthday card, a photo, and ten balloons. I am so glad to have*

---

***We took a picture of our whole family blowing out candles on a cake for Laan Fong's birthday.***

---



them. My friends admire me to have you as a sponsor. I shared some balloons with my sisters and friends, but they didn't keep them well and those balloons are broken. Now I still keep six, and I will use them to decorate our Christmas tree.

I was touched that such a small gift meant so much to her.

After the first year of sponsoring Laan Fong, we got a large reward. Laan Fong sent a letter thanking us, along with a picture of herself in the jeans and cardigan she received as a result of our giving. Now her sad eyes were smiling. She wrote, "Your love has brought me much more happiness this year."

Another year, we took a picture of our whole family blowing out candles on a cake for Laan Fong's birthday. We sent it to her, and got this reply:

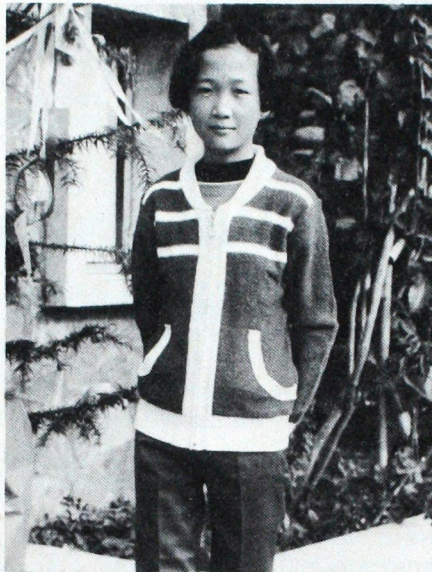
*I was almost in tears to receive your kind letter, the lovely card and your nice photos. You have been so kind to*

***Laan Fong proudly models her Christmas sweater in a picture sent to her American "family" the Duncans (below).***

me and even had a birthday cake to celebrate my twelfth birthday in the far-away place.

We sent a balloon for another birthday, and Laan Fong wrote back, "I felt sorry, for I broke the balloon; it was overblown by me." Perhaps the humor was introduced during the translation, but we laughed and loved our girl more.

Another time, we sent paper dolls



with skirts that folded out into three-dimensional ruffles. Laan Fong replied, "I put the paper dolls beside my pillow so I can see them every night before sleeping. By seeing them I feel as if you were giving me blessings and encouragements through them."

Sometimes we share prayer concerns. I have prayed for Shin Fai, the little brother with polio and brain problems. One fine day, a letter from Laan Fong brought this glad news: "My younger brother Shin Fai is better now under Catholic Sisters' care and love."

Laan Fong loves Jesus. One winter she wrote, "On Christmas, I woke up early and went to church to attend the evangelical meeting. I was greatly moved when I learnt why Jesus Christ was born on earth."

This year Laan Fong turns 15. Her recent letters have expressed serious concern about a tough high school entrance exam. We prayed for Laan Fong as she studied, and await word about the high school she will enter. We feel a bit nervous, for she's the first of our children to reach the crucial teen years.

In four years of caring for Laan Fong, we have received far more than we have given. She calls me Auntie Patty in her letters, and promises to pray for us. She reminds me to be thankful when she rejoices over little things that our other three children take for granted—like balloons they get free every time we go to the bank. We treasure her letters and pictures like our other children's baby books. We carry her in our hearts, and she holds us in hers.

That's why we kept supporting her through the lean winter of 1979 when my husband's business hit an all-time low, and we were forced to cut back on some other things.

"She's our girl," my husband said simply.

Yes, even across the wide expanse of an ocean, she's our girl. □

*Currently, more than 230,000 children who have no parents or whose parents cannot provide for them get 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 envelope provided in this magazine.*





**You, our partners** in ministry, have been an important part of recent discussions among our senior staff executives. We are continuously reminded of how vital you are to this worldwide ministry of providing thousands, even millions, of needy people with basic necessities and opportunities for finding eternal life through Jesus Christ.

We view one of our roles to be that of communicating people's serious and desperate needs and providing the most effective channel possible for response to those needs. It is beautiful to see Christians responding in practical concern to the hurts of fellow human beings.

Time and again we have seen you demonstrate compassion through your support. For this we have a deep sense of gratitude to you—and to God. We thank the Lord for individuals and families who have not turned callous or given up caring for suffering refugees (now numbering 14 million in our world), little children who suffer, and other hungry and thirsty people throughout the world.

As they (you) hear about a remote community in the Philippines seeking simply to survive, or are reminded through the media of a major calamity such as the one in Kampuchea, they look for ways to help. And as they hear of the increased burden of our World Vision staff to complement physical assistance with more opportunities to come to know Jesus Christ as Savior and Lord, they pray and assist in tangible ways.

After more than 17 years of association with World Vision, I am more pleased than ever with the effective ministry being carried on by our World Vision staff in the name of Christ, and I am more grateful than ever for the generous and sacrificial support of partners like you. Thank you very much and God bless you.

*Ted W. Engstrom*  
Ted W. Engstrom  
Executive Director

## Have you seen the light?

**Things are confusing** enough in the 1980s without being in the dark as to who made us and why. Gloom threatens to envelope us on all sides. Too many changing values and unresolved guilts. No end to financial worries or global catastrophes. Too many voices claiming that this path or that path will lead to self-fulfillment.

Has the gloom overtaken you? Jesus Christ wants to lead you out. He said, "I have come into the world as light, so that no one who believes in me need remain in the dark"

(John 12:46). Read more about Jesus—what he said and did—in the Bible's Gospel of John. Ask him to open your eyes, so that you can know his love and give yourself to him. Then he will enable you to live in the light. □

*The editors would be happy to answer your questions and/or send you a copy of the Gospel of John. We also urge you to associate yourself with a Christ-centered church in your community if you are not yet part of one.*

## Meditation for All Saints' Day by J.D. Douglas

**Some time ago** I lost an old friend. A constant companion over eight years and 100,000 miles of travel, my friend had no name, only a number. 799440 was my passport into and out of some odd places. It had known rough handling, and the scrutiny of eyes friendly and unfriendly. Perhaps the latter was due to the photograph, which did not quite do justice to my peculiar facial beauty.

Replaced now by a flashy successor to which I took an instant dislike, 799440 was returned to me for filing. Its pages are officially stamped "CANCELLED." But not so the memories they evoke. Today I leafed through those pages and remembered Christian fellowship I'd found in improbable places:

**Greece**, under the previous dictatorship. I was stopped by the secret police in Athens just after I'd given a "suspicious-looking" parcel (a copy of the *New Bible Dictionary*) to a Greek student.

**Tonga**. In this Pacific kingdom, the Queen plays the organ for the Free Methodist Church service. I arrived on the day of a royal wedding—and was promptly invited.

**Tabiti**. My poor attempt at preaching was made positively impressive when translated for the Chinese members of the congregation.

**Macau**. In this gambling colony, the peace of the garden is deep where rests

the body of Robert Morrison, often regarded as father of Protestant missions in China.

**Cuba**. The little daughter of a faithful pastor played on an old piano "A Mighty Fortress Is Our God"—a hymn from which they took courage during difficult days there.

**Yugoslavia**. Billy Graham preached in the open air as the rain poured down. I still feel the love of the Christians who made long journeys from other communist lands to hear him and who crowded round him later with simple gifts and tears of joy.

**Thailand**. One student was impressed by the singing of a hymn titled, or so he thought, "Blest Be the Thai."

My old passport speaks eloquently to me of the Communion of Saints, an idea Protestants often neglect. Today I think about my Thais and Tongans and Tahitians and all the others who have enriched my soul. I may never see them again in this life. But next time I land at London Airport, I might just think of them all again when the customs officer asks the usual question, "Anything to declare?" I could make my declaration:

*Coming, coming, yes they are,  
Coming, coming from afar,  
All to meet in plains of glory,  
All to sing His praises sweet,  
What a chorus! What a meeting,  
With the family complete! □*

*Have you wondered which Christian charities deserve support? ECFA has answers.*

## **Dollars and disclosure sense**

**by Milton W. Kobut**

**It's been over a year** since evangelical charities gathered together under the newly formed banner of ECFA—the Evangelical Council for Financial Accountability. The Council was formed to provide an umbrella under which the charities—large or small—could find guidance, direction and self-regulation in the conduct of their financial affairs.

Members in good standing get the Council's seal of approval, much as a commercial product receives the Good Housekeeping seal. Display of the seal indicates that the charity has met and adheres to strict standards of full and open financial disclosure and responsibility.

How well has the Council fulfilled its charter? How many agencies have joined? Any growing pains? Any opposition?

To get an assessment of ECFA's first year, we visited with ECFA's executive director, Olan Hendrix, in his Pasadena office. Hendrix is 54, a pastor and missions director for 26 years, and the author of the book *Management for the Christian Worker*. He took all our questions in stride.

*Why should an evangelical Christian agency belong to ECFA?*

There are many good reasons, not the least of which is to be identified by donors, potential donors and the government as an organization committed to uniform accountability. This is important so that people who are not adept at reading a financial statement can understand how much money has gone for programs, fund raising and overhead. Also, as long as an agency is asking the public for contributions and the federal government permits it to issue tax-deductible receipts,

full disclosure is a necessary sequel to that privilege.

*It has been charged that ECFA was created in direct response to the threat of government regulation of religious charities that solicit funds through the mail. How do you respond to that charge?*

The founding of the Council grew out of threats of further government intervention. However, some of the people involved in the founding of ECFA—particularly Ted Engstrom—were pushing for full accountability and disclosure ten years ago. This was long before Congressman Wilson introduced his bill, HR 41, in the House, and long before Carl Bakal of Charity USA was advocating the control of religion by what he called the Charitable Regulatory Agency. But the recent climate of suspicion and the appearance of mismanagement in so many situations made the hour opportune for the founding of an organization like the Evangelical Council.

*How has the evangelical community responded? How many agencies have applied for membership in ECFA?*



**Hendrix and his wife Elizabeth talk with Christian leaders involved in cooperative development of high ethical standards for fund-raising organizations.**

We've had about 155 applications since we started in July 1979. Many other agencies have made inquiries by phone or letter, but have realized after talking with us that they are not in a position to qualify.

*Why not?*

One of the major requirements for membership is that agencies have annual audits prepared by independent auditing firms in conformance with generally accepted auditing standards and accounting procedures. This is an exacting demand because of the need for uniform accountability. Unfortunately, few evangelical organizations have that kind of audit. Until they do, we cannot accept them into membership. Encouraging to me, however, is the large number of agency executives who have called and said they are going to have the independent audit and then reapply to ECFA.

*Why haven't these agencies had the independent audits before?*

I think it's often because their organizations just don't have the kind of financial officers who understand the day in which we live. For example, how many religious charities have a certified public accountant on staff? Few. Most have a competent and trained bookkeeper, at best, but seldom a CPA. And it's only been within the past two years that audit guidelines have been available for our kind of organization. It takes a qualified and experienced CPA to untangle the conflicting rules and regulations.

*How many members do you need in order to keep the Council on a firm financial footing?*

Depending on the size of the participating organizations, we need 400 to 500 members to break even.

*So you've got a long way to go. Yes, but I am encouraged by the*

*Milt Kobut is a press relations officer for the South Coast Air Quality Control Board.*

overall response and the great number of potential members who, I feel, will join us eventually.

*Are there any other concerns you've noticed which would prevent an organization from joining ECFA?*

In some instances, private foundations have applied who do not solicit funds and therefore are not held accountable in the same sense that other agencies are. We've also had a few organizations that have been turned down because of reputation. Their audit was acceptable, but their reputation in the evangelical community was such that we had to say no.

*Isn't that a dangerous subjective evaluation?*

Yes, and scary. I can assure you that our standards committee and board of directors face this sort of choice with great reluctance. We are careful when we do this to communicate our feelings as thoroughly as possible, so that the agency concerned knows full well why we've taken the action. Of course, this is done in strict confidence. We never divulge the identity of an applicant until accepted.

*You've stepped on my next question. I was going to ask why ECFA doesn't announce the names of those organizations it turns down, like the Council of Better Business Bureaus (CBBB) and the National Information Bureau (NIB) do.*

Our purpose is to be therapeutic and remedial, not judgmental. We feel many of the organizations we turn down have problems that can be corrected. If we point these problems out and offer to help correct them, we feel we are providing a far greater service to the body of Christ. Blackballing an organization helps no one.

*Without naming names, could you cite an example of the sort of subjective evaluation you make that would tend to refuse membership to an organization?*

Widespread publicity concerning misuse of funds—not just an isolated report of a single misstep, but documented problems over a long period. I'm not saying an organization would be denied membership if it had a single incident of scandal which was later dealt with and the individual disciplined or removed. I'm talking about something that is thoroughly documented with no serious attempts made to correct it.

*How much does it cost for an organization to belong to ECFA?*

It costs \$100 per year per million dollars of contribution income.

*Are there minimum and maximum fees?*

Yes. The minimum membership fee is \$250 per year, the maximum \$2500. Exceptions are made for any organization that has less than \$250,000 in contribution income. They may become members for \$100 per year.

*How much does it cost to run ECFA?*

Our budget is \$175,000. That's bare bones, and includes three persons' salaries, rents, mail, telephone, travel and incidentals. Fortunately, we have many volunteers helping us as lecturers in the financial planning seminars that we offer around the country. And we have local churches that help us with expenses such as printing.

*Why should an evangelical agency belong to ECFA if it has already been approved by the CBBB or the NIB?*

Well, in the first place, I don't think for one moment that there is any redundancy. ECFA is supplementary to the good work that the NIB and the Philanthropic Advisory Service (PAS)

of the CBBB have carried on for many years. Interestingly enough, ECFA has worked closely with the NIB and the PAS from the very beginning. And both of these agencies have encouraged the existence of ECFA. We are coming from a different perspective, and we're banding together as evangelicals in this cause.

*What's a donor to feel when he or she is confronted with the apparent dichotomy of an evangelical charity that sports the ECFA seal, and yet is denied approval by the CBBB or the NIB?*

There are valid reasons why an agency might qualify for ECFA and still not meet CBBB or NIB standards. One such reason involves the number of paid staff members on an organization's board of directors. At ECFA we require that the board of directors be comprised of a majority of non-employees. The NIB has a higher requirement. So if an evangelical agency which meets every other requirement of the NIB happens to have just one too many board members among its employees, that is grounds for NIB's non-acceptance. An agency which could well be a paragon of financial virtue and a highly respected leader in its field, could still find itself on the outside looking in—all because of one small variance. □

## ***Funds by function***

**World Vision** will expand its next annual audit to include a functional statement of expenses. The statement—a chart showing the allocation of funds by function—will give donors a clearer picture of World Vision's operations. The 1979 annual report already includes a detailed audit, showing assets, liabilities, notes and auditor's unconditional approval.

The additional disclosure information is not required by the American Institute of Certified Public Accountants (AICPA), which sets auditing standards for CPA firms. However, it is recommended by the Council of Better Business Bureaus (CBBB) and recently by the Evangelical Council for Financial Accountability (ECFA).

Only the National Information Bureau (NIB) requires the functional statement for organizations it lists in its "Wise Giving Guide."

However, World Vision has for years advocated straightforward, full financial disclosure among religious groups, and it will simply include a functional statement along with everything else in its next annual report.

World Vision's total overhead (fund-raising and management) costs totaled 19.7 percent of its income last year. Copies of the annual report are available upon request from World Vision, Box O, Pasadena, CA 91131.



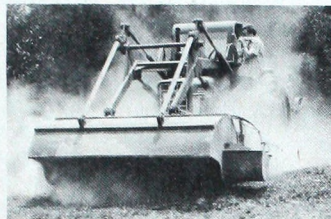
# Samaritan sampler

**Although** some Christians fail even to recognize their opportunities to help desperate people, many are creatively involved in Christ-centered holistic ministries in their own communities and around the world.

Some of the ministries are large and highly organized; others are small and individualized but equally significant. At World Vision we feel a kinship with all whose service to the needy expresses their loyalty to Jesus Christ as Lord, Savior and Disciple.

On this page and on an occasional page in future issues we present random examples of what sister agencies are doing, plus some ideas for your personal involvement.

**Mennonite missionaries** in Laos have purchased a specially equipped farm tractor they use to unearth and explode anti-personnel weapons left buried from U.S. bombing raids of 1964-73. In 1979, 95 local farmers were injured and three children killed trying to hand-till the bomb-laden soil of the Laotian Plain of Jars. Some areas hold seven or more bombs per square meter. Each bomb, the size of a tennis ball, will blast anything within a radius of 15-20 meters upon contact with a hoe, a plow or even a child's hand.



*The Mennonites' bomb-harvesting tractor*

ling on this continent. For packaged guidance on beginning such a ministry in your own area, get the booklet *You and Your Refugee Neighbors* for \$3.06 from William Carey Library, P.O. BOX 128-C, Pasadena, CA 91004.

**Fifty-four Biola College** students and four professors spent much of their summer vacation aiding and evangelizing Kampuchean refugees at the Thai border, as volunteer workers under the direction of Food for the Hungry personnel.

**Friendmakers** Andy and Lorna Anderson (*at left in photo below*) of Canada, and Dave and Jackie Carver (*right*) of the United States coach volunteers who assist refugee families sett-

**Prison Fellowship**, the Washington-based "in-reach" which has penetrated physical, psychological and spiritual walls to turn hundreds of inmates into disciples of Christ, will soon have a counterpart in Canada. The sister organization will be known as Prison Fellowship in Canada.

**The American Bible Society** is expanding its Braille Bible ministry through a Helen Keller



centennial fund. Last year ABS distributed 5500 sets of its 18-volume Braille Bible, plus 210,000 Scriptures on records.

**Evangelicals for Social Action** (ESA) has started its eighth local chapter, this one in Los Angeles. ESA, formed in 1973, includes individual members as well as local chapters. Members seek to be biblically involved in working for justice for oppressed people in their own communities and elsewhere. ESA's national office is at 300 W. Apsley, Philadelphia, PA 19144.

**Inter-Varsity Christian Fellowship's** campus-located staff now includes 18 full-time black leaders, with a goal of 50 by 1985. Black Inter-Varsity workers will figure prominently among the urban ministry leaders, educators, government leaders and students who will gather in Washington, D.C., December 30 through January 3 to grapple with the special challenge of America's large cities.

**A two-year "food for work"** program of NAE's World Relief Corporation will establish farm cooperatives in Upper Volta for agricultural advancement, reforestation, well digging and the placement of 100 teams of oxen.

**Compassion International**, an evangelical agency now helping 55,000 children and families, has moved its headquarters from Chicago to Colorado Springs, to facilitate further expansion of its work in 33 developing countries.

**The Association of Church Missions Committees** (ACMC) offers cassette tapes of its convention workshops and lectures on many aspects of local-church missions education at a modest price. For a listing of tapes and books, write ACMC at 1620 S. Myrtle Avenue, Monrovia, CA 91016.

**Jubilee Crafts** is a small but steadily growing service fellowship of American Christians helping poor but talented artisans of Haiti, Bangladesh and other poverty-ridden countries to become self-supporting. Jubilee Crafts' method? They run a Philadelphia-based no-profit mail order service through which they inventory and sell high-



quality gift items carved, sewn or woven by skilled nationals in their own communities.

For a catalog of the attractive bags, baskets, handmade cards, sikas, trays, rag dolls, wall hangings and woodenware, write Jubilee Crafts, 300 W. Apsley, Philadelphia, PA 19144. They're also looking for more no-profit agents to display and take orders for these products in their own cities throughout the U.S. To inquire use the same address.

**In New York** recently, Mother Teresa opened a South Bronx soup kitchen. The 70-year-old nun, whose headquarters are in Calcutta, India, thanked Bronx mission-goers "for allowing yourselves to be taken care of" by the now-international order she founded 30 years ago.

When someone asked her what she would do if there were no more poor people in the world, she retorted, "We'd be unemployed."

## Interact with us!

WORLD VISION welcomes letters from readers, agreeing, disagreeing, questioning or adding to anything in this magazine. Short letters or excerpts may be printed in a future issue. Please address your letter to Reader's Right, WORLD VISION magazine, 919 West Huntington Drive, Monrovia, CA 91016

## Large and small

Please convey my thanks (large) to Robert Baker for that piece of his mind on churches (small). One can hardly imagine those first Christian congregations playing the numbers game as we do.

And Stanley Mooneyham needs a piece of my mind (an appreciative one) for his stimulating writing each month. Because of him, I always read the last page first.

(Rev.) Merwin Van Doornik  
Holland, Michigan

## Small is not better

I am compelled to respond to Pastor Baker's essay, "Hey pastor, how big is your church?" My family and I have been in small congregations and in large ones. Large is better.

Large congregations have enough children to provide Sunday school classes for each age group, so learning can be efficient. In small congregations each class must include a wider age range, which results in younger children becoming bored and disruptive, or in older children becoming bored and absent.

Large congregations have more potential teachers, choir members and support personnel. Small ones overwork a few people. In our former church I was simultaneously Sunday school superintendent, a teacher, a choir member and working on a trustee project. None of these jobs was being done as well as I should have done them. And my situation was not unique.

The size of a congregation must be considered in relation to its history and the local demographic data. If the population of an area is increasing and new congregations are being established, one would expect existing congregations to grow proportionally. If a congregation and its pastor are meeting the needs of people in an area, and are reaching out to non-Christians, according to the Great Commission, they may even increase at a

greater rate than the local general population.

If a congregation is not taking in new members in a time of population growth, someone is not doing what he should be doing. That calls for corrective action, not smugness.

Robert E. Black  
Waukesha, Wisconsin

## Moved to interest

WORLD VISION magazine is a good report on how God inspires His children to serve. Whether our capacity to serve is a financial one or one of personal contact and sharing, the Lord instills within us courage to get the job done. I have a deeper interest in world missions because I have been moved by the magazine.

Kathy Reynolds  
Black Mountain,  
North Carolina

## Darnel hunters

Thank you for the August "Words on the Way." A notion of "inalienable rights" to this life's temporalities is one of the big lies that has somehow gained currency even among Christians. And it is the notion under which many are laboring who try to weed out the darnel.

An item in "Globe at a Glance" mirrors my conviction: "Christian communication in the Third World will be ineffective until Christians disassociate themselves from the oppressive elite and stand up for the poor."

Jack Cleeton  
Crystal Bay, Nevada

## Immigrants from Mexico

I know you know no racial boundaries but I wonder whether any help has been given to my blood brothers of Mexico. When Mexicans cross the river, they are not met with rescue boats from the U.S. When they crawl through the desert they are not given food stamps or help finding homes, as Orientals are. Often they are beaten, robbed and sent back, though Mexico is our closest neighbor.

Mexicans are a proud people who do not want charity. They should be helped to become self-supporting because they are desperate.

E.R.R., Industry, California

*World Vision provides help for 19,500 children in Mexico through sponsorships, and assists Mexican Americans indirectly through several urban and rural ministries. Other agencies also help Mexicans with their resettlement needs, but perhaps more Christians who live in areas to which Mexicans migrate need a fresh vision of their opportunity to serve them creatively.*

—Editor

## Lebanese Christians' plight

In light of the tragic happenings to Christians in Lebanon, why haven't you mentioned this recently? That country's Christian population seems to be suffering without much help from Christians in the United States. It would be nice to see more information on them in order to give them more support.

Michelle Gallik  
Akron, Ohio

## DENNIS the MENACE



Reprinted courtesy Hank Ketcham and Field Enterprises

\*BOY! I BET THIS IS THE BIGGEST FORGIVING ANYBODY EVER ASKED FOR.\*

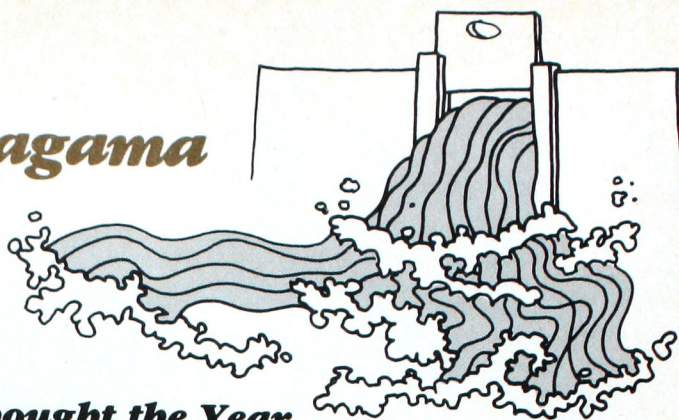
*Many of Lebanon's Christians—both the nominal and the committed—are indeed suffering, along with many of that country's Jews, Muslims and others caught in the turmoil of numerous factions fighting each other. Fortunately, a number of Christian organizations, including World Vision, are continuing to minister quietly to the physical, mental, emotional and spiritual needs of many of Lebanon's people. Security considerations severely limit the flow of information from that country, however. For one personal account (by a Christian minister whose home was bombed), see next month's magazine. And for another moving story of Christian ministry, look up the article "Dear Nadia" in last April's issue.* —Editor

# The doors of Kalalagama



by **B.E. Fernando**

*B.E. Fernando is World Vision's field director in Sri Lanka.*



**We thought the Year of Jubilee had dawned.**

**Kalalagama** is a practically inaccessible village in Sri Lanka, where people of a depressed class lived in very poor circumstances. For them, every door of life was closed.

■ The door of Social Intercourse was closed as they were socially ostracized by the people of a higher caste who surrounded them. The latter would not even direct an enquirer to this village. They preferred to feel that this group did not, or should not, exist. Kalalagama was a source of disgust and embarrassment to its neighbors.

■ The door of Education was closed because they were normally not admitted to schools where children of higher castes attended.

■ The door of Economic Development was closed because they were in the clutches of unscrupulous middlemen. These middlemen loaned them money at exorbitant rates of interest for the purchase of raw materials, and then forced them to sell the finished articles at ridiculously low prices.

■ The door of Health was closed because the officials who were in charge of the government health schemes did not wish to visit these villages.

**When I first visited** the village, I spoke to an 18-year-old girl and explained World Vision's plans for helping them. But she assured me that we would not succeed because her people were accursed from birth. She was certain that there was no hope of any permanent improvement in their desperate condition. This was their fate.

As they and we proceeded to formulate and begin the project, we were able to accomplish many things:

■ A nursery school was started, and the older children were accepted at the nearby school. Thus the door of Education was opened.

■ The government health officials agreed to visit the village regularly and make available many health care facilities. Thus the door of Health was opened.

■ We made loans available on easy terms so that they could purchase the raw materials and sell their products (mats) at the best prices. Loans were given to those who worked on paddy fields so that they could purchase good seed, fertilizer and insecticides at the proper times. These loans were repaid when the articles or crops were sold. Thus the door of Economic Development was opened.

**Although** door after door opened, we noticed that the people's condition still did not improve substantially. Then we learned what they had hidden from us earlier—that they were heavily in debt to the high-caste people around them, to whom their lands were mortgaged. These unfortunate people were working as hired laborers on their own lands, getting only a meager share of the crops.

One day we summoned all the creditors. In the presence of the highest government officials and local parliamentarians, we settled all these debts so that the mortgage bonds were discharged. It was too good to be true. The debtors were overjoyed. (Not so for the creditors, who had expected to go on exploiting these villagers.) For the first time in their living memory

these poor villagers were able to enjoy working their own fields, and they did so night and day.

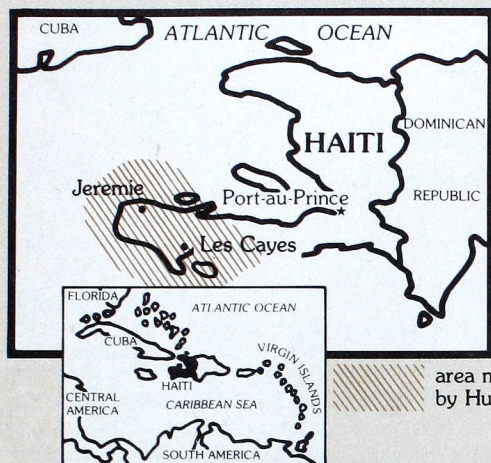
We thought that the "Year of Jubilee" (Leviticus 25:8-12) had dawned. They thought all their problems were solved. But it was not so.

During the drought season, the villagers obtained water for irrigation from the reservoir situated on higher ground near the village. The influential high-caste people stuffed the lock of the sluice gate so that it could not be opened and the water could not flow down. We spoke to the highest government official of the area about it. He came and, in the presence of a large crowd of both high- and low-caste people, broke the lock and opened the gate. Once again water started flowing freely to irrigate the fields of the poor villagers. Not only was another door opened, but a power structure was smashed.

**Many injustices** were thus put right. As the water started gushing down, I was reminded of Malachi 3:10: "I will open you the windows of heaven and pour you out a blessing . . ." Was it not God who was acting out of love for these people for whom Jesus died?

Evangelists are now working in Kalalagama. Would to God that in the near future He will open not only the windows but the doors of heaven, so that these unfortunate people may have the greatest gift of all. That gift is eternal life—the water which once and for all will quench their thirst and satisfy their wants. □

# People & projects



area most affected  
by Hurricane Allen



Hurricane Allen damaged this hospital in Jeremie, Haiti.

## Slow recovery from Hurricane Allen

Haiti continues to recover from the devastation caused by Hurricane Allen, one of the worst storms to hit the Caribbean in this century. World Vision has distributed emergency kits to 2000 families. Each kit includes a hoe, a shovel, a hammer, eight sheets of tin roofing, nails, vegetable seeds (donated by World Concern) and 20 yards of denim cloth.

The southwestern peninsula was hit hard. Most of the food being grown near Jeremie and Les Cayes—including coffee, bananas, beans, coconuts, sweet potatoes, manioc and breadfruit—was found laying on the soil after the 150 mile-per-hour winds diminished. Since there was no way to store the food, it was soon gone. Now a half million persons face starvation.

In 70 communities surveyed, roofs were blown off 40 percent of the homes. World Vision has 6000 sponsored children living in the affected areas. Roofs on all World Vision schools also were reported blown off. Some project leaders say they have been set back two years.

In partnership with the Salvation Army, World Vision also helped areas of Jamaica and Santa Lucia hit by the hurricane. Some 900 to 1000 displaced persons were fed for two weeks and offered clothing.

Watch for an eyewitness report on Haiti's situation in next month's WORLD VISION magazine.

## Somalia camp filled

World Vision's refugee camp in Somalia, Las Dure, has reached capacity. Originally set up for 30,000 persons, the camp now holds 42,000. The children's nutrition remains seriously deficient despite supplemental and therapeutic feeding programs. Two shipments of medicine and food worth \$200,000 were donated to World Vision in August for use at Las Dure. There is no indication that the flow of refugees into Somalia will abate in the near future. World Vision is considering expansion of its work to a new camp, but this depends on available resources. Other voluntary agencies also are showing interest in beginning similar camp work.

## Inexpensive building materials

In countries where agriculture is the basic enterprise, building materials are often scarce and prohibitively expensive. Recently World Vision funded a project to test the feasibility of converting agricultural residue into low-cost corrugated roofing and building materials for housing.

Research was conducted by Professor Ben Bryant at the University of Washington. The new material he developed is made of straw, rice straw, sugar cane bagasse, coconut husk fibers and other currently wasted agricultural residues.

Now the project has been expanded to include the establishment of four pilot production plants overseas. To date, more than 35 countries have ex-

pressed an interest in participating in the project. Locations currently being considered are the Philippines, Papua New Guinea, Indonesia, Sri Lanka, Kenya, Ghana and Upper Volta.

## Projects in Kampuchea

A barge carrying fertilizer, diesel hand-tractors and 500 metric tons of seed rice did not depart for Kampuchea from Manila until August 13. Mechanical problems and legal entanglements had detained the shipment for three months, but there was still hope of getting the supplies into farmers' hands before heavy rains made planting impossible.

Construction on the hospital nears completion, with the outpatient clinic expected to open in late September and the inpatient wards in October. Plans for medical personnel and supplies are being firmed up.



This recent arrival was the first baby to be born aboard Seasweep.

## Seasweep to transport refugees

In August, *Seasweep* began a new task in conjunction with the Intergovernmental Committee for European Migration (ICEM). *Seasweep* is transporting 1000 refugees a month from camps in Songkhla and Bangkok, Thailand, to Galang in Indonesia. ICEM will fund the operation. *Seasweep* will still spend ten days a month in the Anambas Islands, and the voyages between Thailand and Indonesia will take *Seasweep* through waters where more boat refugees may be found needing assistance.

The red clay mud thickened on the soles of my shoes until my feet were heavy with the clinging weight. Talk about "feet of clay," I thought.

The men and women of Misishores were less troubled by that problem. They had no shoes.

In one way, shoeslessness was the ideal arrangement. Their barefooted children liked the cool wetness of the mud between their toes. It was a relief from the baking dust of the dry season. But shoeslessness posed a different problem. Especially for the children. Because the cool

**A circle around them**  
by Kenneth L. Wilson



**What's been happening among the Asheninca**

Last April's issue of WORLD VISION ("A Circle Around Them") told about the needs of Peru's Asheninca tribespeople. At their jungle home near the headwaters of the Amazon, they are unprepared for the modern civilization that is about to reach them. Illiteracy is common; health care and sanitation unknown. Those who have donated to a comprehensive development project (a cooperative effort of World Vision, Wycliffe of Peru and the Peruvian government) among the Asheninca will be pleased to know that progress has been made. Four teachers have been trained and four schools started in the area. An Asheninca storybook and first-year primer have been printed. Twelve trained health promoters are teaching the people about preventive health measures, sanitation and nutrition. Ten other village representatives have been trained in agriculture, record keeping and animal care.

**Ugandan relief**

Fifty tons of grain for the famine-struck Karamoja region of Uganda have been purchased by World Vision through the Church of Uganda. The Church is distributing the food to about 1000 families. African Enterprise is also assisting through the Church of Uganda.

World Vision's Titus Mubiru says the region is experiencing unbelievable horror. In a desperate attempt to stay alive, people are eating corpses or attacking neighboring villages across the border in Kenya.

**Bolivia childcare unchanged**

World Vision is continuing its projects in Bolivia, where a military coup has taken place. One thousand Bolivian children have sponsors through World Vision.

**Walking a tightrope in El Salvador**

A mid-July military assault on guerrillas in Morazan and Chalatenango provinces forced the suspension of World Vision's family-to-family project in Perquin. The facilities were put to use as a refugee center. World Vision provided sleeping mats, utensils and other household supplies for some 1300 families who returned to their looted homes after a week's evacuation.

Large amounts of food arrived in San Salvador in August from World Vision's stockpile in Guatemala. The food will be distributed as need arises.

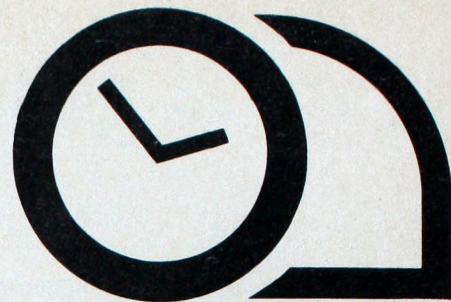
World Vision's Stu Willcuts says that the organization is "walking a political tightrope," being careful not to be identified with either side of the conflict. Political neutrality is difficult to maintain; at least three pastors are known to have been killed for attempting to remain neutral.

**Olga Robertson injured**

Olga Robertson, whose work in the Philippines' Bilibid Prison has been supported for years by World Vision, was seriously injured in an auto accident after an evangelistic meeting. Her injuries, which include two fractured ribs, may require surgery. World Vision is assisting with the cost.

**Please pray for:**

- **the villagers** of Buen Samaritano in Guatemala, and of Kalalagama in Sri Lanka.
- **new converts** in Thailand's border camps.
- **sponsored children** and all those who support them.
- **victims** of Hurricane Allen.
- **peace** in Lebanon and Israel.
- **suffering children** in Somalia and other drought/conflict areas of Africa.
- **the safety** of World Vision personnel in El Salvador.



**MANAGING YOUR TIME**

A TWO-DAY SEMINAR

- **Nov. 6-7, King of Prussia, PA**
- **Dec. 4-5, Charlotte, NC**
- **Jan. 29-30, Washington, D.C.**
- **Feb. 5-6, Portland, OR**

Dr. Engstrom and Mr. Dayton invite pastors and Christian leaders to attend this seminar.



**Ted Engstrom**  
Executive Director  
World Vision Inc.



**Ed Dayton**  
Vice-President  
Mission and Evangelism  
World Vision International

**Books by Engstrom and/or Dayton:**

- *Managing Your Time*
- *Tools for Time Management*
- *Art of Management for Christian Leaders*
- *Strategy for Living*
- *Making of a Christian Leader*
- *Strategy for Leadership*

**Mail the coupon to:**

Norval Hadley  
Managing Your Time  
World Vision Inc.  
919 W. Huntington Drive  
Monrovia, California 91016

**MANAGING YOUR TIME**

- King of Prussia, PA  Portland, OR
- Charlotte, NC  Washington, D.C.

(Check one. \$125 covers all costs. Make checks payable to **Managing Your Time.**)

- Send complete details.
- I enclose \$25 now, the balance of \$100 to be paid at the seminar.
- I enclose the entire \$125.

Name \_\_\_\_\_  
Church or Org. \_\_\_\_\_  
Org. address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone ( ) \_\_\_\_\_

# Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

**Every child in Indonesia** must attend religious instruction of his or her choice—Christianity, Islam or Hinduism. World Evangelical Fellowship reports that the Indonesian government has asked the wife of the principal of Evangelical Theological Seminary of Indonesia to help prepare a syllabus on Christianity for use in the schools. This work is now underway.



*Indonesian schoolboys.*

**Full freedom** of religion exists in Nicaragua, according to Dr. Gustavo Parajón, a Christian physician in Managua. He also reports that churches in the U.S., Canada and Europe sent 2000 tons of food to his country in the first seven months of this year, and pledged \$2 million toward rehabilitation by the end of 1980. Parajón is the prime mover of CEPAD, a coalition of Nicaraguan evangelical churches working in community development.

**Tribal religion is resurging** in Zimbabwe, concluded Anglican bishop Peter Haatendi after a two-month tour of his diocese in the northeastern section. He said blacks feel freer to express their traditional beliefs since the end of white rule. African tribal religion directly threatens the growth of Christianity, Haatendi says, because it is not an "institutionalized religion, but is below the skin."

**The toughest mission field** in the world is the West, said Dr. Alan Walker, evangelism director of the World Methodist Council in Australia. Addressing the World Convention of Churches of Christ, he exclaimed, "The practical rejection of God by the West now matches the theoretic atheism of the communist states. . . . Christian churches of the West today carry a fearful responsibility for calling the people to repentance. . . ."

**Catholic priests** have been urged to volunteer for service in poor areas of Latin America and in other developing countries. Pointing out that Latin America has 16 priests for every 100,000 Roman Catholics while North America has 120, the Vatican made the plea ten days after the pope's return from Brazil. In August, the Brazilian government passed a law restricting foreigners, among whom are about half of Brazil's often reform-minded priests.

**Peru returned to democracy** in July after 12 years of military rule. Fernando Belaunde Terry, 68, became the country's 85th president in inaugural ceremonies that began with the celebration of a Roman Catholic Mass outside Lima Cathedral. In the same month, military officers staged a coup in Bolivia to stop a national election.

**Refugees coming to the United States** from Europe, Africa, the Middle East and Latin America will total 42,000

for the next fiscal year, U.S. officials estimate. Soviet Jews will number 25,000; Armenians leaving the Soviet Union, 8000. The government is asking voluntary agencies to help identify refugees who fit the criteria for resettlement—the same criteria (such as having relatives in the U.S.) used for South-east Asian refugees.

**"The media ignore the churches** because the churches ignore Australian society," says *Church and Nation*, the newspaper of the Uniting Church of Australia. Responding to charges that it had overlooked a recent World Council of Churches conference, the newspaper said, "The churches have made it hard for Australians to believe. They keep trying to commend the message of Christ in a language and according to patterns which are becoming increasingly less genuine to modern Australians."

**Illegal alien children** may now attend Texas' schools. A federal judge ruled unconstitutional a 1975 state law that barred them from the classroom unless they paid tuition. As many as 100,000 children may be affected by the ruling, most of them children of Mexicans who crossed the border seeking a better life.

**Haitian refugees continue to arrive** in south Florida at the rate of 500 a week. With conditions steadily worsening in crowded Miami-area holding centers, the federal government made a mid-August pledge of \$16.8 million in aid. Ten million of that is to be used to teach English to 12,000 Cubans and 3600 Haitians in south Florida; the remainder will go to community health centers in Miami.

**Hungary will introduce Bible study** in its high schools next semester, though the Bible will be taught as literature rather than as the Christian "source of faith," according to the Ministry of Education. The communist state will, in turn, refrain from injecting atheistic teachings into the literary presentation. Hungarian educationist Gyorgy Versenyi called the Bible "one of the greatest masterpieces of Occidental culture in ancient times."

**Six missionaries to Iran** returned to the United States after the Iranian government officials said their safety could no longer be guaranteed. The United Presbyterians said the last thing Christians in Iran need is "to be advertised as having powerful friends in the West." A Presbyterian executive said the Evangelical Church in Iran, with 2500 to 3000 members, has avoided harassment mainly because the church has few Muslim converts.

**China's leading cause of death** for those over 35 is cancer, claiming 700,000 victims a year. The incidence of cancer is rising throughout Asia. Among reasons offered are the increased exposure to toxic chemicals and more cigarette consumption. There is also more awareness of cancer, due to better medical treatment of other diseases that formerly masked it.

## *Where there's smoke . . .*

**It took an energy crisis** to challenge that truism, "Where there's smoke, there's fire." Not that it isn't true still, but our new energy consciousness causes us to remember that something else needs to be said.

I got to thinking about all this recently as I was flying over some trackless jungle. At least, it looked trackless from our altitude. When I saw a ribbon of smoke rising from that generous piece of nowhere, I thought, "Someone is down there." Unless lightning was responsible, someone kindled that fire.

Much of the smoke in some parts of the world comes from the discredited "slash-and-burn" agriculture of primitive farmers who exhaust the soil in one place, move on and destroy more timber in order to have new planting ground. In other parts of the world, it spews out of the smokestacks of modern polluters. Some scientists believe this surplus of smoke from burning wood and fossil fuels is going to wreak climatic havoc as those tiny particles released into the atmosphere—along with volcanic ash—filter and reflect the sun's rays, producing a measureable cooling trend on the earth's surface.

The smoke signal I saw below from my airplane seat was a reminder to me that in the ecology of man and God, the destinies of us all are bound together.

Maybe the old truism should be turned into a new axiom: "Where there's smoke, there's not enough fire." That is true also. Smoke is waste. What comes out as smoke should instead come out as energy. The more smoke, the less energy.

Out here in California, we are generally more concerned with cooling than heating, but in those parts of our nation where even thermometers shiver in winter, homeowners have become very energy-conscious. Wood-burning stoves have regained some of the popularity they had when I was a boy. It used to be that everyone could tell who got up early in the morning and who didn't, just by watching the smoke from their chimneys.

But you can't read chimneys these days (except in Rome when the cardinals elect a new pope), because stoves now are more energy-efficient. The ads say they don't make smoke—they make heat. A smoking chimney is cause for alarm. It means that wood (at \$100 or more a cord) is going up in smoke when it ought to be producing maximum energy.

I think it would be a good thing if we became energy-conscious in other aspects of life. For instance, I sometimes run into people who do their jobs with such sputtering, such egotistical display, such need for high visibility, that I wonder how much more might be accomplished if all that "smoke" went into the task itself.

Where there's smoke, there's not enough fire.

I was watching a television preacher the other night. His technique for getting audience response was so perfect that he paused at just the appropriate moments for the applause. When it failed to come once, he looked downright unsettled.

Making sure you get the credit uses up a lot of energy that could be going into the task. Lillian Dickson, a pioneer missionary still working in Taiwan and other islands of the

Pacific, likes to say, "You can do anything you want to do that needs doing, if you don't care who gets the credit for it."

In Scripture, men and women who waste energy in self-recognition receive absolutely no encouragement. Recall the story Jesus told of the Pharisee who came to the temple. Luke 18:11 says that he prayed "with himself." That's what happens when we grow overly concerned about how we look, how we sound, what impression we're making. The Pharisee's prayer was all smoke, no energy. Jesus then told of another man who also went into the temple to pray. He didn't try to impress anyone. He admitted that he was a sinner

---

***Making sure you get the credit uses up a lot of energy that could be going into the task.***

---

and asked for God's mercy. No smoke. Just basics. Jesus closed His story by asking which one really prayed.

The 13th chapter of 1 Corinthians contains a spiritual fuel supply with which we can stoke our personal furnaces every day. "Love is kind and envies no one," the New English Bible puts it. "Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs."

No smoke. Pure energy.

We do not always, unfortunately, wish simply to love. We would rather have it noticed how loving we are. Not publicizing one's own acts of kindness or generosity is harder than keeping secret someone else's sin. Most of us like to send up smoke signals which call attention to what we have done. And when the smoke spirals up, first a mere wisp, then a massive column that climbs high enough to mark our presence prominently, spiritual energy is depleted.

Thank God for those who do their jobs quietly and efficiently and dependably with a minimum of public attention, their interest in getting the job done, their loyalty to the Lord whose business it is they are doing. I stood on top of the giant Hoover Dam once, barely conscious of the soft whir beneath me as the powerful turbines generated millions of watts of valuable electricity. Afterwards, at a restaurant a few miles down the road, I was driven nearly to the point of distraction by the flashing lights and ringing bells of two stupid pinball machines.

We Christians need to be more appreciative of the quiet ones, less awed by those who roar down Kingdom highways leaving a trail of smoke.

*Stan Mooneyham*

*President, World Vision International*

**world vision**®

Published by  
World Vision International  
P.O. Box O  
Pasadena, California 91109

Nonprofit Organization  
U.S. Postage

**PAID**

Monrovia, California  
Permit No. 30

Address correction requested

This label is to be used on the enclosed envelope.

## ***Unknown friend***

(HALF A WORLD AWAY)

***by Florence Wahl Otter***

I did not know  
you thought of me that day  
while I stood begging on a dusty road.  
I could not see your offering on its way  
nor hear the selfless prayer that eased my load.

But I had need,  
a searing deep inside  
of hunger pang and fear that knew no bound,  
that stripped away all semblances of pride  
until hope withered on a fallow ground.

I could not guess  
that half a world away  
a stranger would make sacrifice for me  
and while aware that I could not repay  
would nonetheless endow me willingly.

Although you live  
a different time and place,  
a culture that I cannot comprehend,  
within my heart an image I embrace  
of what you are to me, an unknown friend.