

world vision

DECEMBER 1973

Grand Opening to Hope



Room in the Inn

One of the great paradoxes of history is the violence occasioned by the coming to this planet of the Prince of Peace. Lamentably, one of the familiar phrases of the Christmas story is "the slaughter of the innocents." Whereas the Wise Men "rejoiced with exceeding great joy" at the prospect of seeing the young child, Herod responded to the news of His coming with murderous hostility. The result was "Rachel weeping for her children, and would not be comforted, because they are not." It was a dark portent of what was to follow in Jesus' life.

Jerusalem's cross followed hard upon Bethlehem's cradle. Mary traveled the short distance between the two towns to be told by aged Simeon that a sword would pierce through her soul.

In Bethlehem's Church of the Nativity, as in Jerusalem's Church of the Holy Sepulcher, there is a divided ownership on the part of various Christian bodies, with territorial rights strictly observed. What an irony that the sweeping of dust on the wrong side of an invisible line (as real a frontier as that between Belgium and Germany) has been the cause of physical strife! On the floor of the Bethlehem church is a star, around which runs a Latin inscription: "Here Jesus Christ was born of the Virgin Mary." But there is yet another irony. The removal of that star in the nineteenth century led to a dispute between France and Russia which exploded into the Crimean War.

Upon seeing Bethlehem, H. V.

Morton wrote: "The white houses cluster on the hill like a group of startled nuns." To him the doors looked like mouths, the windows like "startled eyes." But Bethlehem could well be startled in her remembrance that she was visited by the Creator of all the galaxies and housed Him with the animals. Her manger cradled a King. Here was no Herodian hostility, but rather something which has through the centuries done perhaps even more harm than violence: *apathy*. One wonders whether the innkeeper would have found room had this been a conquering Caesar. But the meek and lowly one "came unto his own, and his own received him not." There was indeed no room for Him in the inn, but more: there was no room for Him in the world—except on the cross!

While on the way to Jerusalem to die on the cross, He could well have been too preoccupied to pay much, if any, attention to children. But instead we have the deathless words: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God (Mark 10:14). George Macdonald said that a man could not be a follower of Jesus if children were afraid to play at his door.

There was no room for Jesus in the inn, but because of His sacrifice on the cross, there is room for children today in Saigon (p. 4), in Seoul (p. 10), in Brazil (p. 14) and in the hearts of World Vision child sponsors everywhere (p. 22).

We are delighted in this issue to report the grand opening of World Vision's New Life Babies' Home in

its new building in Saigon (p. 4). There is room in *that* inn because of you. On a visit to the home in its old setting earlier in the year, I was particularly struck by the helplessness and the hopelessness of the youngsters apart from the home. It appears to me in retrospect as an answer to the prayer voiced in "Away in a Manger": "Bless all the dear children in Thy tender care, and fit us for heaven, to live with Thee there." There was in the Christian compassion manifested in the home a promise of fulfillment of a hymn I once heard sung rousing by a group of Scottish youths:

*Safe in the arms of Jesus,
Safe on His gentle breast,
There, by His love o'er-shaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the crystal sea!*

It is *our* inestimable privilege to send across the sea to Vietnam's children an angelic message of hope and help (p. 7) at Christmastime.

It is possible for people to extend themselves in war and then through preoccupation lose sight of enormous postwar needs. But the love of Christ can conquer apathy, and He keeps coming back to us to stand at the door and knock. For this season, Phillips Brooks has written our proper response:

*Then let every heart keep
Christmas within.
Christ's pity for sorrow,
Christ's hatred for sin,
Christ's care for the weakest,
Christ's courage for right.
Everywhere, everywhere,
Christmas tonight!*

Frank E. Farrell

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world vision

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globe at a glance

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

ASIA

NICOSIA, Cyprus— Archbishop Makarios, President of Cyprus, and other national Cypriot leaders have been asked to approve the construction of a powerful radio station that would beam Christian programs in Hebrew, Arabic and English throughout the Middle East. According to an announcement by the U.S.-based Christian Broadcasting Network, the station's power output of nearly one million watts would enable it to be heard within a radius of 1500 miles.

PATNA, India—Although the High Court of India has already declared such laws unconstitutional, another "Freedom of Religion" bill aimed at preventing conversions to the Christian religion has been introduced in the Bihar state legislature. If passed, the law will undoubtedly be appealed; however, until then, it would make a crime any conversion from one religion to another through the use of force, fraud or any kind of inducement. It defines "inducement" as "the offer of any gift or gratification, either in cash or in kind" and the "grant of any benefit, either pecuniary or otherwise." Critics of the bill maintain that such a definition would encompass any aid or social service rendered to non-Christians by the Church or its agencies.

DJAKARTA, Indonesia— Statistics compiled here by the Ministry of Religions reveal that more than 400 religious sects are registered in this predominantly Muslim country. Officially, only the Muslim, Christian and Confucian religions are recognized, although no sects "suffer persecution as long as they are acting within the law."

AFRICA

CAPETOWN, South Africa—The Rev. Hamilton Quambela, a theological seminary student and acting president of the South African Students' Organization, has been banned for five years under this country's Sup-

pression of Communism Act. He is the 14th member of the nonwhite organization to be punished by the government in its effort to curb those opposing its apartheid (racial separation) laws. When a person is "banned" here, he is restricted to one local area, prohibited from attending public meetings and not allowed to be published or quoted in the press. The government has been criticized by at least one member of Parliament for employing heavy-handed tactics against its critics. Besides banning, the government has also withdrawn passports; this has happened to the three top leaders of the anti-apartheid Christian Institute of South Africa.

LUSAKA, Zambia—A recent radio broadcast here reported that President Kenneth D. Kaunda broke down and cried during a speech urging assembled tribal chiefs, church leaders and civil officials to "help stamp out drunkenness in Zambia."

The broadcast quoted the President as declaring that Zambians have been indulging in "excessive drinking" for too long and that, "if this continues, Zambia will be finished as a nation."

He concluded his talk, the broadcast stated, by declaring: "In five years time from now, Zambians will have to have changed their drinking habits, or else I shall quit."

EUROPE

TIRANA, Albania—Six years ago this Communist country declared itself the "world's first atheist state." It then outlawed religion and closed down all mosques and churches. However, such pronouncements do not always reflect a popular view; the Party has recently admitted that religion is still a factor to be reckoned with here. An issue of the official Communist Party daily, *Zeri i Popullit*, noted that "religious opinion remains. . . openly in some places, clandestinely in others, in new forms and in old. . . ." Another government-controlled newspaper *Bashkimi*,

reporting on the same situation, declared: "We have by no means achieved complete emancipation from the remnants of religious influences." The paper went on to rebuke local Party organizations for lax attitudes toward religion, demanding that they be "more vigilant."

NORTH AMERICA

NEW ORLEANS, Louisiana—In spite of the fact that the disparity between the rich and the poor nations continues to increase, U.S. mission budgets are continuing their downward trend. The World Division of the United Methodist Church's Board of Global Ministries has adopted a 1974 budget for its overseas missions that is \$4 million less than that of 1971 and nearly \$1 million below 1973. The new budget will reduce the number of missionaries abroad from 870 to 841. In 1969 the denomination had 1309 missionaries. As reported by the World Division, the financial situation is a result of both inflation and a drop in giving to the agency. Other denominations, while reporting slightly increased giving, have cited inflation and dollar devaluation as reasons for lower mission budgets. Since 1969 the cost of supporting missionaries has increased from an average of \$5740 to \$8800 per mission, according to World Division officials.

TORONTO, Ontario—Dr. Edward Aubert, a British physician for more than 30 years, said modern medicine has become "too materialistic" and treats people as if they were mechanical entities instead of living souls. He urged a renewed partnership between religion and the medical profession in treating the sick. He added that medical schools obsessed by technology often overlook the spiritual problems of anger, fear, self-pity or resentment that are frequently behind a patient's illness. The British doctor said there should be no rivalry between medicine and spiritual healing; both stem from God, the source of all healing.



by J. Don Scott

Grand Opening to Hope

New Life Babies' Home in Saigon

World Vision is pleased to make a dual announcement. We have not only opened the new facilities of the Babies' Home, but we have also appointed Don Scott our new field director for Vietnam (see pages 18-20).



*Dr. Mooneyham and Dr. Phieu
cutting the New Life ribbon*



South Vietnamese flags decorated the entrance gates of World Vision's New Life Babies' Home in Saigon on November 2, 1973. The huge welcome sign and gaily decorated umbrellas created a happy atmosphere at the opening of the new, expanded medical facility for malnourished babies. The ceremony was presided over by Dr. Tran Nguon Phieu, Vietnam's Minister of Social Welfare, and Dr. W. Stanley Mooneyham, president of World Vision International. Over 100 guests representing the diplomatic corps, major volunteer agencies and orphanages of Vietnam participated.

Dr. Mooneyham indicated that this type of medical center is "symbolic of World Vision's ministry and concern for needy children around the world." He continued, "This center is the physical realization of efforts born from a combined burden in the hearts of World Vision personnel in Vietnam, along with many Vietnamese friends." Dr. Mooneyham then pledged that the home would be "a center of rest and relaxation to the convalescing, a center of medical help and health to the needy and a center of peace and safety to all children who enter the premises."

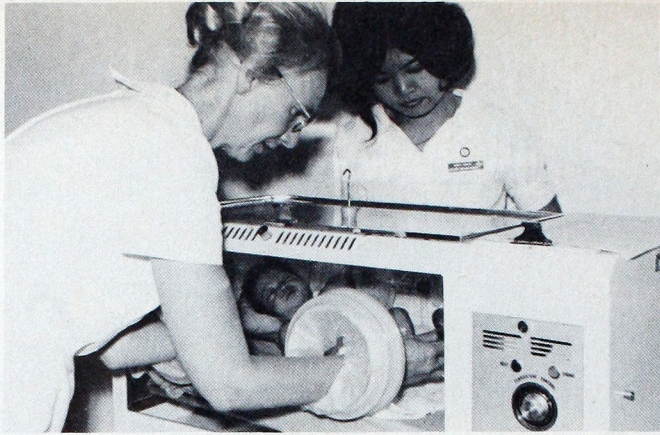
Dr. Phieu, the Minister of Social Welfare, expressed his pleasure in participating in the opening and praised World Vision for providing a center for needy children. He spoke of the heavy burden of his ministry to provide such outlets for the people of his devastated country. Dr. Phieu further mentioned that the Ministry of Social Welfare in Vietnam had cooperated with World Vision in the previous Babies' Home, operated in the Cholon District of Saigon since 1970. The new and improved



Dr. Mooneyham; Madame Le, long-time friend of World Vision, and Don Scott



Dr. Phieu addresses guests



Miss Joan Potter and head nurse Miss Kim aiding a premature baby in its struggle for life



"Thus the children come. . ."



" . . .but very few weeks or months later are happy and healthy."

Babies' Home facility is much welcomed at this time.


Local Saigon newspapers covered the story of the opening and reported on the diversified work of World Vision in Vietnam. Vietnamese radio stations covered the opening by playing the entire text of the speeches made by Dr. Phieu and Dr. Mooneyham.

As the local officials and diplomats toured the three-story building, the magnitude of the program was evident. The staff of 44 nurses, nurse's aides and assistants must minister individually to the needs of the children. Dr. Mooneyham praised the work of these devoted people saying, "Every formula made, bottle given, bed sheet changed and shoe tied is a link of love in the rehabilitation and emotional development of these little people."

Recently a child nine years old, yet weighing only 40 pounds, arrived needing help. The next day a very emotionally disturbed two-year-old was brought in for medical assistance. Thus the children come. Some respond to nothing on arrival, but very few weeks or months later are happy and healthy. Miss Joan Potter, director of the home, and her staff have taken a mandate upon themselves. A mandate passed on to men from Jesus: "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

The day-by-day operation of this program is a constant challenge. But the individual attention given to the children is heartening. Every baby is loved, cuddled, played with and held for feeding. The staff becomes emotionally attached to each of the children, and every time one leaves for adoption or to return to an orphanage, copious tears are shed. But then, when the work with one child is accomplished, another needy child will take its place and the bonds of love and devotion will begin to grow again.

World Vision of Vietnam is happy to provide this ministry of love to these needy babies. Miss Joan Potter reports that the present capacity of 70 children has been reached and that the expected maximum capacity of the clinic will be 100 children. It is a part of our total program of helping more than 32,000 children in Vietnam today.

Whether the ministry be to the babies in the New Life Babies' Home, street boys in Saigon or school children across the country, our purpose is to share the love of God with the destitute, the fearful and the helpless. 



Loving Them Back to Life

New Life's three-year history is already full of touching, exciting stories. On the average, nearly 37 lives are saved every month!

The children come from a variety of circumstances. Many babies in the home have been abandoned by their mothers, not because of a lack of love in most cases, but out of an extreme love—and the desperate hope that *someone* will be able to feed their children. Other babies come from orphanages or maternity

hospitals which do not have the facilities or enough personnel to give the constant care demanded by a seriously ill or premature baby.

All infants who come to the home are malnourished, premature or diseased—or a combination of the three. But the psychological problems brought on by a warring world are usually harder to deal with than the physical ones.

Many of the babies suffer from the same problem. Its medical name

is "anticlitic depression." We might call it simply absence of a human touch. The child of a parent who must work all day just to survive, or a child in an overcrowded orphanage or refugee camp, suffers from a lack of attention from loving elders. He may slide into this devastating form of depression, withdraw into himself and lose his appetite. When childhood diseases strike, he is without either resistance or the will to live. He might simply refuse to eat and starve to death.


Occasionally, a baby will be brought to the home who seems permanently curled up in a tight ball, in an effort to protect himself from a world of hostility or neglect. Who can ever realize what suffering even the first month of life involves for him? But at New Life, he will be force-fed or even fed intravenously, and then convinced that life is worth living. He will be loved back to life.

The doctors and nurses of the New Life Babies' Home are engaged in a demanding, never-ending battle for human life. Their battle is just one front of our childcare program in Vietnam. Another is the school program whereby over 30,000 children are given food, clothing, medical care, education and Christian training.

More than 32,000 children in a country of 19.1 million are affected by our work! Viewed as a whole, the impact of these schools and homes is hard to comprehend. But if you think of only one of these institutions and try to imagine what a day there would be like, and what the alternatives would be for the babies or the children if they had not been led to it, you can begin to feel with us the tension, the excitement, the urgency of this ministry.

I want to help in World Vision's childcare and school program.
Enclosed is my gift of \$_____.
3115 H3C-005

name _____
address _____
city _____
state _____ zip _____



J. Patrick McHenry opens his *A Short History of Mexico* with the following:

When Christopher Columbus first sighted land in the Caribbean, he was certain he had reached the East Indies. It was only logical then that the golden-skinned natives he found on the islands should be called 'Indians.' His logic was unquestionably sound, but his calculations were a whole hemisphere off.

The harsh truth is that in the nearly 400 years since Columbus, outsiders—whether Europeans or Americans from north of the Rio Grande—have frequently been “off” in their calculations and evaluations of Latin America. That is why in our recent conference with pastors in Ecuador, an African speaker, the Rev. Bernard Muindi of Kenya, was given a more spontaneously excited hearing than either of the two speakers from the USA. What he had to say about evangelism and church growth pleased them of course, but this was less exhilarating than the fact that they were listening to a Christian brother from a part of the world long held in the grip of European colonizers and now advancing, in freedom, toward political, social and spiritual goals set by themselves and not by expatriates.

The pastors smiled when he told them that “the missionaries fed us with pre-chewed food,” which was all right at the beginning but then, when it went on and on, tended to

delay rather than speed their maturity. Now, he insisted, it is necessary for Christian Africans to “chew their own food,” which means, being interpreted, to fashion from Holy Scripture those forms of doctrinal expression and church order that are appropriate to the African mind and culture. The Ecuadorian pastors understood and approved.

In the two recent conferences, sponsored by World Vision in Ecuador and Mexico during the first half of October, 550 pastors and church leaders were present. In each case the scene of the conference was laid in high altitudes—near Quito at more than 7000 feet, near Mexico City at more than 5000.

Ecuador, where no such representative gathering of national pastors had occurred before, has never been in the Christian limelight in the same way, or for the same reasons, that other Latin American countries have been. One thinks of Brazil, Colombia, Chile and Argentina, where the indigenous church life is more mature or where surges of renewal and church multiplication have taken place. Now there are signs that Ecuador is ripening for harvest. Some of the Indian tribes are becoming more responsive to the gospel than they have ever been. One finds hopefulness and expectancy in the air.

In a series of stimulating addresses

on “The Gospel and Culture” Samuel Escobar, a Peruvian, told the pastors that just as Gentiles in the first century did not have to become Jews in order to become Christians (as the Peter-party at first insisted) so Latin Americans do not have to adopt European and North American cultural patterns in order to follow Christ. A Christian critique for any culture—yes; an abandonment of it—no.

Professor Jorge Taylor, a Panamanian, on the staff of the Latin American Seminary in San Jose, Costa Rica, delivered addresses on “Pastoral Ethics” that were as down-to-earth as any I have ever heard.

Our own Dr. Ted Engstrom shook the willowy bushes of Latin “easygoingness” with a memorable lecture on the management of time. He then came back, the next day, with a strong plea for total evangelism in congregational life.

There was a morning when tears were glistening in many eyes as pastors, quite spontaneously, made their way to the platform to ask and receive forgiveness. After three brothers within the same denominational group had acknowledged their need of reconciliation, a Roman Catholic priest arose to ask forgiveness for the sticks and stones often thrown at Protestants in days past. Then he gently suggested that there



MEETING GOD IN HIGH PLACES

Ecuadorian and Mexican Pastors Assemble

might be Protestants present who had hurled bitter words at Catholics. Now, he pled, let us be reconciled at the Cross. It was a high moment in the conference.

From Ecuador to Mexico is a 1500-mile flight that transplants you from one of the least populous of Latin American countries to the second most populous—a gap of six million to 52 million.

In a world of nervously fluctuating currencies, Mexico's peso has been rock-firm. Her gross national product has the second highest growth rate in all of Latin America.

Although the 1970 Evangelical Directory of Mexico lists only sixty-six Protestant denominations, the conference was told that there are in fact 169 Protestant entities calling themselves groups or associations of churches—a figure that should be taken with a grain of salt in view of the warning by our Mexican speaker, the Rev. Juan Isais, that accurate statistics are extremely hard to get. Many of these groups are obviously splinters in the lumber pile of Protestant proliferation. In this respect both Mexico and the USA make one think that nobody had ever read the Apostle Paul's appeal: "I... beg you to [be]... eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:1,3, RSV).

But this picture of aloofness and



Pastors at the Ecuador conference—"hopefulness and expectancy in the air."



The conference team and national church leaders in Mexico: Guillermo Fuentes, Dr. Engstrom, Vidal Valencia (chairman), Dr. Rees, Luis Palau, Juan Isais, Roberto Frias and Marcelino Ortiz.

exclusiveness between denominations may be changing for the better. One night the conference committee arranged a fellowship hour with the denominational leaders who were in attendance. About 25 were present. They represented close to half of all the Protestant church members in the nation. So positive was their response to the impact of the conference that they voted to have a committee to investigate the possibility of holding a similar conference perhaps every three years.


One afternoon, speaking on "The Church's Greatest Hour in the

World," Dr. Engstrom, after dunking the pastors in the biggest pool of statistics they had ever encountered, laid on a frosting of encouragement that left them rejoicing and challenged.

To our great delight, one of the members of our speakers' team was evangelist Luis Palau, now living in the USA, an Argentine who is highly respected over much of Latin America. He is an evangelist-expositor which is a combination only rarely found. His addresses on "The Victorious Life of the Pastor," based on II Cor. 3 and 4, were well conceived and movingly delivered.

In both conferences I felt the discussion groups were easily among the most effective we have ever had. The participation was lively, and the attempt to correlate and organize the feelings and findings of the groups was exceptionally successful.

What comes of all of this is in God's hands and in the hands of the pastors themselves. One pastor, who was present in Ecuador, testified that five years earlier he had come to a World Vision Pastors' Retreat in Colombia so discouraged that he was ready to abandon the ministry. Before the conference was finished, his fire had been rekindled, his vows renewed, his purposes refocused. He added that since then, the temptation to quit had lost its grip.

So does God work. And so does He allow us to work with Him. 

by Edmund W. Janss

A CANOPY FOR MEI LIN



The principles of meeting the total needs of children in World Vision's homes are here set forth by our new childcare director, one of the world's foremost experts in the field of childcare ministries.

The greatest terror that Mei Lin ever faced was the fear that she was unloved.

Mei Lin was admitted to Sil Won Orphanage when she was one year old. A kindly person found her crying on the steps of an old temple behind the Bando Hotel and rescued her from the streets of Seoul. She was brought to the orphanage door.

Helping Mei Lin toward a meaningful Christian life was the work of eighteen or twenty years. It was accomplished by Mrs. Kim who calm-

ly trusted the Lord and led Mei Lin to Him through continuing love.

Mrs. Kim created for Mei Lin (and others in her large "family") what Peter Berger has described as a "sacred canopy." She had learned, through bitter experience in the Korean War and its aftermath, the importance of constructing a small spiritual world for Mei Lin, her brothers and her sisters. As each child came to Sil Won's doors from an angry and rejecting world, he was filled with chaos and confusion. The housemother knew she had to replace this with a new life of shared meanings so that every young arrival could survive. Mei Lin and the others had to be guided in an ordered way so that their lives made sense. Their greatest danger had been a morass of meaninglessness.

Faith in Christ became the meaning and shield for each child at Sil Won, protecting him from an alternative of emptiness. Mrs. Kim knew

from her many years of rescuing children that if her home's faith ever lost its meaning, they would be adrift in a hopeless world.

She erected a canopy of love. Scripture indicates that a child gains many of his ideas about God from his parents and their behavior. "Be ye imitators of God as dear children," Paul says in Ephesians 5:1. Great responsibility rests on the shoulders of a mother and father, and World Vision's houseparents bear the same burden. Our superintendents have learned that they need to imitate God in as many ways as possible, so that the children's formative minds will receive faithful images of His love.

Someone was always near. During her earliest years, Mei Lin needed to be picked up and soothed when she cried. A child who cries incessantly and gets no response from anyone

Dr. Edmund Janss joined World Vision recently after seven years as director of welfare and research for the Christian Children's Fund, Inc. He has made five trips around the world during which he extensively evaluated childcare programs in 50 countries.

Having earned a Ph.D. in education and psychology from New York University, he has written numerous articles and a book on child guidance.

He has also served as pastor for five Methodist churches.

finally gives up. He realizes that it is useless to cry any more. He has sadly learned an erroneous spiritual lesson: "In this world no one is near me; no one will soothe me; no one will help me." Wrongly, too, he "learns" from those around him that "God is far away and will not come when I call."

Mrs. Kim took every opportunity to strengthen each baby's feeling that someone does care—and above all, God cares. She picked them up, loved and soothed them and carried them on her back. Consequently, Mei Lin has carried the image of love in her heart from infancy onward. The stimulus to Mrs. Kim's actions was the verse from I John, "We love, because he first loved us" (ARV). No person can learn to love unless he has first been loved.

God is a God of truth (Deut. 32:4). Mrs. Kim had to try to be strictly honest with the children and her neighbors. Only in this way could Mei Lin, her sisters and her brothers begin to develop an inner picture of a just and truthful God. The children, from infancy, needed to see their houseparent keeping her word, paying her debts and honoring the truth. Mei Lin had to find her way through the maze of a dishonest world, in the mature honesty of her housemother. Her housemother was an imperfect human model; she later found the perfect model in her Lord.

God is a God of forgiveness (Eph. 1:7). Mei Lin also learned mercy at the human level from Mrs. Kim, who was merciful when the girl disobeyed. Unquestionably, Mrs. Kim disliked the child's misdeeds and sins. But she always helped Mei Lin understand her continuing love, even in the face of firm guidance.

This was a foretaste of the grace that Mei Lin became aware of at the deepest level when she was twelve. Because her houseparent had loved and accepted her no matter what her deeds, she could understand more readily how the Lord loves her de-

spite her sins. Shortly after her twelfth birthday, she confessed her sins to Him and received Him into her life.

The canopy of care extended yet further. Love was also expressed to Mei Lin in the careful physical and mental nurture given her. Our homes have been increasingly concerned with providing adequate clothing, nutrition, safety and education and with facilitating emotional growth.

Through the years we have been studying the foods of each country, balancing each child's meals correctly with aid from dietitians of that nation. Child guidance has been upgraded by assisting each country's welfare counselors and by distributing guidelines on child growth and development to all directors of our children's homes.


Mei Lin, along with her 50,000 World Vision brothers and sisters, has also received the best of health care in World Vision hospitals and clinics. Fine doctors, dentists and nurses work devotedly to give each child regular checkups.

In wartime especially, there is an added problem with emotionally disturbed children, like Ngyuen Thien, a waif from the Saigon streets. Ngyuen has been exposed through most of his young life to the rough edges of

society. Petty thievery and begging have been his way of survival. Those directing World Vision's Saigon Street Boys' Homes have thus devoted particular study to the dynamics of handling such delinquent boys. In-service training courses are being continually offered so workers can learn the finest Christian techniques for guiding these troubled children.

It is important to build a canopy that lasts. The care and loving guidance of a child is no simple matter. It requires fifteen to twenty years of affection and structured living. But the potential is unlimited. The Lord has placed the seeds of untold possibilities in each child, and the houseparent has a sacred charge to help him grow into the likeness of his Lord.

Helen Steiner Rice has written these lines, which indicate our joyful duty to each young life:

*"Jesus loves me this I know
For the Bible tells me so."
Little children ask no more,
For love is all they're looking for. . . .
Faith in things we cannot see
Requires a child's simplicity. . . .
Father, grant once more to men
A simple, childlike faith again.
And with a small child's trusting eyes,
May all men come to realize
That faith alone can save man's soul
And lead him to a higher goal.* 

Mei Lin could be almost any child in any one of World Vision's homes. Her story is typical.

Would you like to be responsible for moving a child from homelessness and the threat of starvation to a warm home where he can play, be fed and be taught? Would you like to prevent that child from feeling that no one is near and no one cares?

If so, your sponsorship could be the first and best Christmas present a certain child will ever receive.

As the Apostle Paul said, "You will be enriched in every way for great generosity, which through us will produce thanksgiving to God"

(II Cor. 9:11, RSV)—thanksgiving from the heart of a little child.

.....

I would like to sponsor a child, too. I prefer a boy____/a girl____. Enclosed please find my \$_____ for _____month(s) sponsorship. (I understand that sponsorship is \$12 a month, for at least one year if at all possible, and that I will receive a brief history and photograph of my child.) 4101 H3C-004

name _____
address _____
city _____ state _____ zip _____

Problems of the Missionary

The following list of problems and practical suggestions for solving them has been included in our series of "helps" for mission-minded people with the hope that it will present a realistic picture of some often-overlooked needs of missionaries.

Potential Problems:

1. Tension between the missionary's desire to have the best possible spiritual ministry to the nationals and the physical demands of the tedious details of living.
2. The tendency to allow busyness at the expense of a growing relationship with Jesus Christ.
3. The tendency to neglect the self-discipline of "getting your priorities in order." Goals are often not described; consequently, evaluation of effectiveness is often lacking.
4. Lack of close supervision by any person or group to stimulate one to his utmost.
5. The exhausting experience of adjusting to a new culture, which is often completely different from the expectations and assumptions upon which the lifetime decision was made.
6. Pressure to "give a good accounting" to home churches when on furlough, rather than "tell it like it is." This leaves home churches with false impressions.
7. Incompatibilities with fellow missionaries who are placed with them in semicomunal situations. Financial details, policy matters and personal affinities must be subject to a committee-of-the-whole decision-making process, but collaborators come "sight unseen."
8. The loneliness of serving in locations where nationals are the only contacts.
9. The inadequate spiritual "diet" of worship hours with the nationals, where only the simplest scripture truths are given.
10. Problems relating to missionaries' children, such as poor schools, long-term separation from parents and psychological complications due to missionary

The Rev. W.M. Whitwell is pastor of the First Baptist Church in Salem, Oregon. He recently spent six weeks touring mission fields in Italy and Africa.



How You Can Help

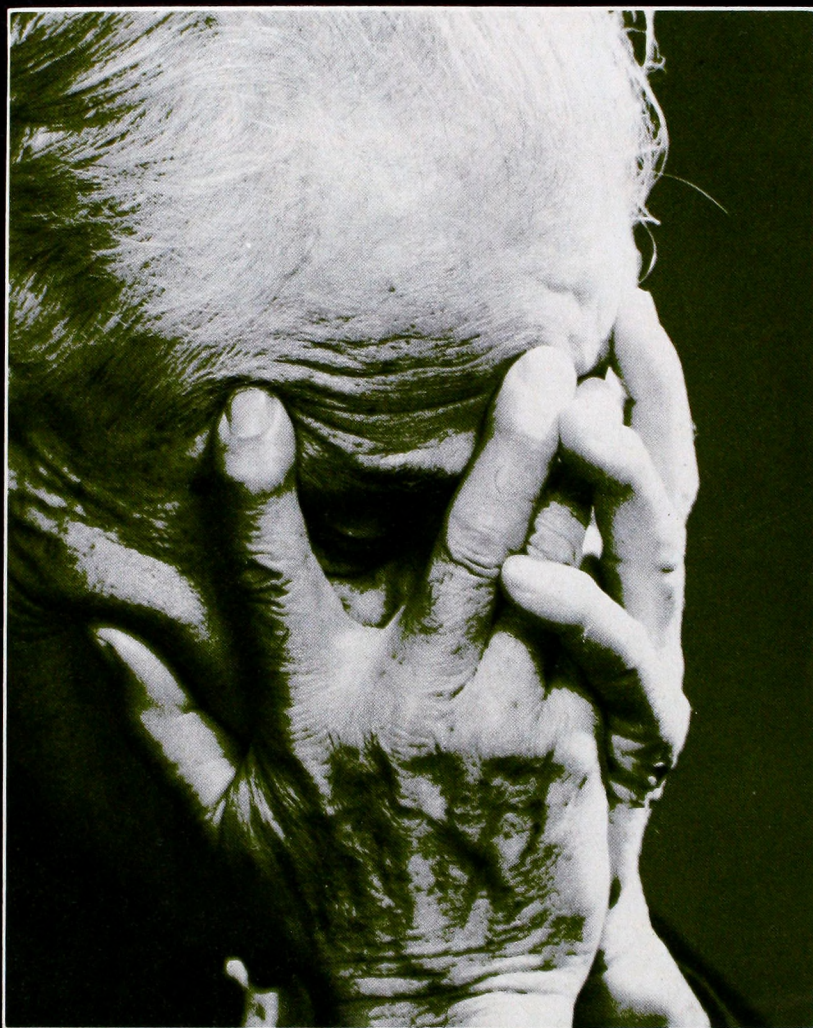
by W.M. Whitwell

stresses, as well as typical difficulties in the lives of children and parents.

11. Jealousies over fellow missionaries' successes.
12. Absence of familiarity with current events because of failure to maintain an adequate study program.
13. Feeble contact between the missionary and the home church. No letters come from home. "We feel forgotten." Personal responsibilities that home church members should feel for missionaries are never developed because only fleeting contacts are possible. Mission societies fill an intermediary role and should make more personal contacts with the home church.
14. The demanding mental task of learning a foreign language, and the consequent tendency to be satisfied with a "trade" language.
15. The problems of health and inadequate medical care.
16. A communication gap in the administrative chain of command when the field conference chairman is an older person and couples under his supervision are young.
17. Discouragement, which often settles upon missionaries. This is well expressed by one who said, "I think discouragement is our greatest problem. I have worked here for six years, and what have I to show for it? I go home on furlough and ask myself, 'Shall I return for another term?'"

Practical suggestions to home churches for helping solve the problems:

1. The pastor should visit several foreign mission fields. This is the only way to see it like it is. Members of the church should participate in laymen's missionary tours whenever possible.
2. Magazine subscriptions (*National Geographic*, *Reader's Digest*, *Christianity Today*, for example); tapes of musical programs, special speakers and occasional worship hours, and small, select books are all much desired by missionaries. Ask your missionaries to return the tapes with their reply messages on them for people at home.
3. Prayer support is vital. One missionary said, "If one person in each church would only pray regularly for me."
4. In addition to public missionary conferences, plan home meetings for closer contact with missionaries on furlough. Also plan casual social contacts for missionaries. Include panel discussions and question-and-answer time in your public meetings, so missionaries can express their feelings and heart concerns.
5. Plan a form letter or tape to be sent to your missionaries periodically, relating "newsy" events at home, personal incidents, plans and current church emphases. Keep missionaries informed of home affairs.
6. Also develop a plan of writing personal letters to missionaries, especially at times of stress and other personal need.
7. Send occasional small presents to missionaries: candy, gum or toys for children, new gadgets for the men and kitchen items for the women, for example. They're human too.



NO MORE TEARS

by Hazel W. Hunrichs

On a table in an Indian home stood a crude box lined with white cloth. In it lay a small child. On the table surrounding the box were many candles, but they could not lighten the grief of the mother and grandmother as they stood looking down at the little one.

A little later I sat outside the door on a log with my arm around the grandmother. She was still sobbing pitifully. I shed tears with her for I

had laid away my only child, a little four-year-old girl, only a few weeks before.

I wiped the tears from my eyes and, turning to the older woman, I said, "Some day there will be no more tears."

Quickly she replied, "But we would die if we could not cry."

"Not if there were no deaths," I responded.

She wiped her eyes and looked at

me in astonishment. "What do you mean, there is always death."

I drew a New Testament from my pocket, and in the waning light of sunset I read: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

"You see," I said, "there will be no more death, so there will be no more crying."

The woman shook her head sadly, "I can't understand that, I guess I'm too old."

I put my Testament away and sat quietly with this woman. Later I was to tell her about the Lord who died for her, that she might know and love Him, but I am not sure that she ever accepted the Lord as her Savior.

Others in that village, however, did come to know the Lord. A young man named Neco was one of these.

One night several weeks before the child's death, we heard singing and dancing on the other side of the creek. We were told that Neco and his brother Sebastio had come home from working at a sawmill and had brought food and the native rum called cachassa. As long as the rum lasted, the dance went on every night.

We had recently come to Burity, a Terena Indian village in central Brazil, far from any large town, to bring its people the good news of the gospel. Months went by with very little visible results from the faithful visiting and preaching. Then two men accepted the Lord, but neither of them was Neco. He was still known to be the heaviest drinker in the village and had not attended any of our meetings. His old mother, however, did come faithfully to listen to us and to the Indian preacher we had brought from our home Indian village of Bananal.

Then our little girl was taken from us suddenly with diphtheria.

"Will you have a wake?" the

people asked.

"We will have a meeting in the evening," I explained. "Come, and if you want to stay all night you may, but we will not stay up; you may sleep here if you wish."

They gazed at me in disbelief! Not watch with the dead?

I explained carefully, "Our little girl is with the Light of Life Himself, and she needs no candles. We do not need to watch beside her for she is in the arms of Jesus. Because I believe in the Lord Jesus as my Savior, I know that I will see her again."

I might explain that my husband was away at a town one hundred twenty-five miles from us, procuring necessary foodstuffs. He did not return until after we had buried our child.

That night our Indian preacher spoke on the second coming of our Lord, when we would be reunited with our loved ones in the place the Lord has prepared for us.

It was a thoughtful group of people who rolled up in their blankets and slept on the floor of our house that night. No wake, no candles.

But Neco was not there. He was home nursing a snake bite, and the next day when Imbilina, his mother, returned home, he was all curiosity.

"What does the missionary do when she has lost her child?" he asked his mother. "Does she scream and tear her hair like some of our people do?"

Imbilina sat down beside her son. "You know, Neco, it's queer about that woman," she began. "There she is alone because Señor Guilherme hasn't gotten back yet. She is going to bury the child today but she isn't screaming. Oh yes, she cries, but she says the strangest thing. She says she knows she is going to see that little girl again because she believes in the Lord Jesus as her Savior. Then she says that if we will let Jesus come into our hearts we will see our little ones again, too. You know, I think I

am going to stand up next Sunday and be what they call saved."

Neco was very quiet. He thought of what it would cost him to make such a decision. Was it worth it? He thought of the days he had spent lying in his hammock with a demijohn of rum nearby, and how long it had taken him to get over that spree. He thought of all the hard work he had done at the sawmill just to get that rum, and now they were without food in the house again.

He swung slowly back and forth in the hammock, his swollen foot propped up. It was healing from the snake bite, but it had been a close call. That woman has something I don't have, he thought. Something that keeps her confident in the face of one of the greatest griefs a woman can go through—loss of her only child. Alone, too, without her husband. I think I'll go over one of these Sundays and see what it is all about.

When Neco made his decision for the Lord, he meant every word of it. Never have I seen anyone grow in the Lord as Neco did. Rum was never mentioned in connection with him again. Every morning there was prayer with the family before he went out to work.

A few years passed. There had been no missionary available to live in Burity, and the missionary from Bananal could only visit them occasionally. Because they were hungry for a deeper knowledge of the Word of God, Neco and some of the members of his family moved from Burity to a town not far from our home station of Bananal. Outside the town of Aquidauana they bought a plot of land and built stick and mud, thatched-roof homes for themselves. Sometimes the men were able to walk the several miles into town to a small church there, but it was too far for the women and children to go.

Therefore, night after night they met in one of the homes for prayer,

asking that a missionary might be sent to them to teach them more of His Word and love. This is how their prayers were answered.

We had been home on furlough meanwhile and had returned to find Bananal adequately staffed and ourselves free to go elsewhere.

When we heard that some of the believers from Burity had settled in Aquidauana, we went to visit them, knowing nothing of their prayers. As we sat around a table with them in an open sided house, they told us how they had been praying for a missionary to come to them. God spoke to our hearts that night—we, their own “father and mother in the Lord” as they called us.

We moved to Aquidauana and organized and built a church right in the colony. That church has been rebuilt several times through the years as the colony and the group of believers have grown.

Neco became a deacon, and I have never taken the Lord’s Supper from his hand without offering up thanks to the Lord for saving that man.

“No more tears”—what a glorious thought. But Neco has told us that what made him first want to hear the gospel were the words that I was able to say through tears as I stood by my own little Marjorie: “I know I will see her again because I believe in the Lord Jesus Christ as my Savior.”

Neco is now in the glory, and some day we will sing together in that place where there are “no more tears.”



a little child

*A little child is a precious thing,
Who on earth can such happiness bring.
More precious than gold,
More rewarding than fame,
For the heart of a child is ever the same.*

*A little child is a joyful thing,
Light and carefree as a bird on the wing.
Sweet joy unrestrained,
Pure delight undefiled,
Is found in its essence in the heart of a child.*

*A little child is a lovely thing,
Sweet and fresh as a breath of spring.
Throughout all the world,
No matter the place,
God’s love is reflected in a little child’s face.*

*A little child is a trusting thing,
Whose tiny arms were formed to cling.
With eyes so innocent,
With a trust so complete,
He will follow your steps as the path for his feet.*

*A little child is a tragic sight,
When homeless, forsaken and robbed of his right.
No mother’s sweet love,
No father’s kind care,
No arms for his comfort, no hands that will share.*

*A little child is a sacred thing,
Holy enough to make the angels sing.
God loves everyone,
God asks you to care. . .
For His suffering children everywhere.*

by Jessica C. Johnson,
recently retired from a position as World
Vision speaker and project coordinator

Nation of the homeless

Uietnam has become a land of refugees—some trying to return to their old homes, some being resettled by the government because security at their home villages is not adequate and some simply homeless. In this excerpt from one of her letters Barbara Ferguson, director of our educational services in Vietnam, illustrates the plight of many in this uprooted nation.

"One family came to my attention last month when the father came to World Vision looking for work. It seemed, however, that he needed hospitalization, not employment. He was literally skin and bone, and the privations and terror he has known showed in his eyes. I went to meet his wife and four children who are living with a widowed relative in a one-room shack down one of Saigon's labyrinthine streets. This woman supports her own two children by sewing shirts at six cents per article. You can imagine how little she has to share with her brother's family. They came to live with her a month ago, fleeing their farm after years of living in an area under government control by day and Communist control by night.

"The father told me that his two sons and his son-in-law had been killed. He spoke of rocket attacks from one side and bombing from the other, of taxes paid to the government and forced labor and rice deliveries made for the Communists. He told me that he could bear the work, but that the fear of being accused of treachery by either side was too much to endure. Unable to cope, he had abandoned his land, home and

animals; he and his family arrived in Saigon almost empty-handed. I no longer wondered that his wife sat isolated and unaware in a corner. How many of us could keep our sanity after such experiences?

"Fortunately, we were able to provide money to buy food for the month and to help reestablish the family in a more secure area. And the children will be able to attend one of our Christian schools where, like 30,000 other children in our schools throughout the country, they will receive a daily meal, uniforms and medical care as well as an education."

Binh Trei, a government resettlement village in the mountainous Bao Loc area about 120 miles north of Saigon, exemplifies what World Vi-

sion is doing for those who, like the family described above, cannot return to their homes. Last April 166 families from the Danang area moved to the camp. World Vision gave the National Evangelical Church enough money to provide rice, salt, vegetables and fish for them for their first week. Since the second week, the Ministry of Welfare has continued to provide rice for its people and has also sent physicians. Extras—vegetables, fruit, stationery supplies for letter writing to families in Danang to help counteract some of the rootless refugee feeling, soap, vitamins and sewing kits—have been supplied by World Vision whenever possible.

Most important, we have built central kitchen and serving areas and established an extensive feeding program for children under twelve and lactating mothers in Binh Trei and nearby resettlement camps. Two lunches of nutritious fritters, bulgur wheat and milk are provided each day for 3500 people. The program has been so successful that the Communicable Disease Center of the U.S. Public Health Service (CDC) found *no* malnourished children in the camp. Dr. Dan, Minister of Refugee Affairs, excited by the work there, has pled with tears in his eyes that we start similar feeding programs in other camps. His ministry has long been plagued by voluntary agencies who promise, but do not act.

But it is only through your constant support that World Vision has been able to act. Please be persistent in your prayers that God will give true peace and rest to the refugees of Vietnam.



Taking home his treasured bag of rice.

The United States Agency for International Development (USAID) official working in the village of Ban Xon, Laos came over from the truck where he had been helping unload several cases of Gerber's baby food. He took out his handkerchief, wiped the sweat from his face and put out his hand.

"Nice to meet you, gentlemen. Welcome to Ban Xon."

Pointing to Don Scott, then World Vision's field director for Laos, the USAID man said, "Those of us up here sure like working with Don. He's quite a guy. Frankly, there are no other relief organizations working here except World Vision, so we're especially glad to cooperate with Don and World Vision in the refugee work."

Another day, a major in the Lao Army grabbed a sandwich, washed it down with a cold 7-up, turned to me and said, "I've only seen General Vang Pao a few times, and I've never had a chance to talk with him. But Don Scott seems to be able to see him any time he wants. That's mainly because Don is so highly respected around here. It's hard for us to express our appreciation to Don for what he and World Vision have done to help the people of Laos."

And then there was the Iowa State University-trained Laotian

school principal who leaned over to me and whispered, "Do you hear the Lao that Mr. Scott is speaking? That is perfect Lao! I don't know of any foreigner who has mastered our language like Don Scott. It's one of the main reasons he has been able to do so much good for our people. We like him very much."

The first time you see Don, his 220-pound, six-foot-two-inch frame convinces you that he must have been a tackle for a professional football team. He never actually played pro ball, but I was told that he was a terror on the ice as a hockey player. An anchor tattooed on his right forearm is a permanent reminder that he did his time in the Royal Canadian Navy. His hairline is already beating a hasty retreat, and streaks of silver highlight his 35-year-old head.

Don, his wife, Nola, and their four children lived in the landlocked kingdom of Laos for the past nine years. Southeast Asia is home for them.

Fluent in the Lao language, friend of the Lao people and tribal minorities, equally at home with ragtag refugees as with a much-decorated Lao general, Don is one of God's men in Southeast Asia.

When you land at Wattay Airport in Vientiane, the administrative capi-

tal of the country, the travel folder on the arrival counter tells you that you are now in Laos: Land of a Million Elephants. Further down it reads, "Laos is a small kingdom of jungle and mountains that offers the tourist manifold and all too often unknown attractions."

The folder does not lie. Rich paddy fields thriving in the Mekong Valley; pagodas scattered across the length and breadth of the land; brilliant silverwork and embroidery fashioned by the Meo, Yao and Lu along with a dozen more tribal peoples; the royal city of Luang Prabang. These are just a few of the sights the author of the travel folder has in mind.

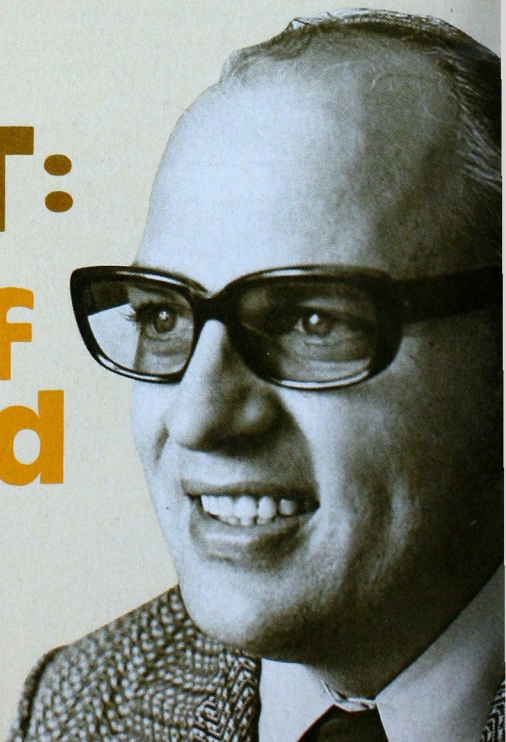
But for me, seeing Laos was trying to keep up with Don Scott during four very full days—four days of traveling in and on just about everything *but* elephants. Automobiles, Hondas, Land Rovers, Cessnas and helicopters seemed to make themselves immediately available whenever Don wanted to get somewhere.

Missionary Aviation Fellowship pilot Dave Swain squinted into the burning, early morning Laos sun. He has flown in Laos for eight years, so he knows the terrain like the back of his hand. The earth raced by 5000 feet below. It was the dry season,

DON SCOTT: a merger of energy and compassion

by Robert Larson,

Executive Secretary, Asia Information Office



and what would be succulent, green checkerboard squares of rice paddies in two months, were now parched brown square cakes of thirsty earth. The sun's reflection off an occasional tin roof and the tops of trees added the only brightness to the dusty brown scene below.

The single-engine Cessna 182 made a wide sweep around the mountains, slowly descending over huge patches of dense jungle. In the distance we could see a clearing.

"That's Ban Xon," said Scott.

It looked like we were heading for a quiet, peaceful, relatively uninhabited village. The pilot lined the plane up with the airstrip dug out of the mountain, nosed it down, hit the strip with a perfect landing and quickly came to a stop. With cameras and tape recorders draped over our shoulders, we stepped down on to the airstrip just south of the Plain of Jars.

The area may have looked uninhabited from the air, but tucked away in the thick growth of centuries-old jungle, we were told, lived some 116,000 refugees—families who have taken shelter here from fear, harassment and a war that just will not quit.

These are people in need. Desperate need. Driven from their original habitat, this mass of humanity has

had to learn to carve out a new style of living here in Ban Xon—an area that is a mere fraction of what was once their former province.

I walked over with Don to what was obviously a beehive of activity.

"Look in the back of this truck," he said. "Do you see what's in those boxes? Gerber's baby food!" Perhaps originally intended for a supermarket in southern California, this shipment was generously redirected to the villagers of Ban Xon. But this particular lot of baby food was not just for babies.

This shipment is going to a group of opium-eaters just over the hill," Don told us. "Their bodies have been so destroyed by opium that the nourishment from mashed peas and strained bananas is exactly what they need."

Again, probably not what Mr. Gerber had originally intended, but it is this kind of thing that makes life in this part of the world interesting; for some, it is what makes life *possible*.

As we moved toward the warehouses to watch the unloading of World Vision relief goods, we noticed a young couple standing quietly in the crisp, early morning air. The father, dressed in army-green, stood looking down at his young daughter lying on a stretcher. Wrapped to her neck in clean, unwrinkled blue cotton cloth, the child lay motionless. Her mother was seated on the ground next to her, rubbing the child's head, gently pinching her cheeks, stroking the shortly-cropped, jet-black hair of the silent figure.

Then, as if there was no more to do, the young mother, expressionless, covered the face of the child with the remaining blue cloth, lowered her head and sat silently, eyes fixed on the ground.

We walked slowly up to the young family. Don greeted the father. Just eight hours before, the five-year-old girl—their only child—was stricken with an acute liver ailment and had died. There was no medical attention available. The grieving couple had carried her here to Ban Xon and were

now making arrangements for a proper burial.

Don put his arm around the father and offered his sympathy. Then, noticing that the mother and father were not wearing "spirit strings," Don asked them if they were Christians.

"Yes, we are believers," they answered. "There are many Christians in our area, and we are followers of Jesus."


With his arm still around the young father, Don prayed that the peace of the Lord Jesus would fill their hearts during this time of sorrow.

When we returned to the warehouse later in the morning, the young couple and their little girl were gone. We had seen no tears, only the quiet acceptance of yet another brutal blow in their lives already shattered by the fear and uncertainty of a never-ending war.

The scene is lodged fast in my memory: the strong, loving, tattooed arm of Don Scott around the fragile shoulder of the sorrowing father, and the compassion that poured out as Don prayed for the young couple in their hour of sadness.

Our original purpose for coming to Ban Xon was to see the distribution of relief goods. We saw that. But what we *really* saw that morning in the backwaters of Laos, was the quiet compassion of a man who loves and keeps on loving.

When director for World Vision in Laos, Don scattered humanitarian and self-help projects all over the country. He managed all these projects with streamlined efficiency.

Don has carried the same spirit into his new work as director of World Vision in Vietnam. His energy and compassion will be profoundly challenged by the tremendous needs there. World Vision is expanding its ministries in Vietnam and is confident that it has found the right man to direct them. For Don Scott has a history of meeting challenges head-on—and that history is written in terms of triumph. 



New Vietnamese Educational Facilities

Preliminary drawings are now being prepared for building an Educational Development Center on the World Vision compound in Saigon. The three-story center will provide dormitory and class space for 75 students. It will be used primarily for teacher training, although seminars will be held for school principals, secretaries, nurses and all other personnel related to our school program.

More than 900 teachers are supported by World Vision in schools throughout the country. Each of them will have an opportunity to be enrolled in the World Vision teacher training program at the new center.

In the past four months World Vision of Vietnam has also granted construction aid to 82 Vietnamese schools.

New Appointments in Southeast Asia

World Vision is constantly rethinking and expanding its ministry in Southeast Asia in order to meet the needs of the people of this turbulent area more effectively. Consequently, it has been necessary to make a series of new appointments there.

Don Scott, former director of World Vision in Laos and Thailand, has become our field director for Vietnam. For more information about Scott, see page 18.

Another significant appointment is that of Le Dinh Phuoc. He joined the staff of World Vision of Vietnam in October and will now direct a large portion of our educational program there. Mr. Phuoc, a Vietnamese, is a graduate of the Canadian Bible School and has two master's degrees, one in Christian education from Trinity College in Deerfield, Illinois and the other in social work from the University of Illinois. He has nearly completed his thesis, the last step in earning his Ph.D. in sociology.

Sakda Phaphoum, a Laotian, has been appointed to replace Scott in Laos and become interim director of World Vision there. Sakda began his work with World Vision as a secretary-translator in 1968. He became assistant to the director in 1972 and has proved himself to be an efficient and capable leader.

The picture in Cambodia is changing, too. Carl Harris has been ap-

pointed acting field director there. Harris came to World Vision in June of this year after serving with the United States Agency for International Development (USAID) in field assignments in Africa and Southeast Asia. He is highly qualified in administration and in refugee affairs. Mr. Minh Thien Voan has been named Harris' assistant field director. One of Cambodia's top businessmen, he is a graduate of Georgia Tech and has been an engineer with Shell Oil in Cambodia.

ACROSS Update

In September 1972 following the termination of the 16-year civil war between northern and southern Sudan, World Vision, through the Africa Committee for Rehabilitation of Southern Sudan (ACROSS), began helping refugees returning to the South. By the grace of God, this organization has been able to expand its outreach continually.

According to a report from Dr. Ken Tracey, ACROSS director, four rehabilitation centers are now operating in Cweibeit, Akot, Mvolo and Thiet. The building program at the four centers was greatly accelerated by the arrival of a Cessna 402, donated by World Vision of Canada and the Tyndale House Foundation, U.S.A.

ACROSS has also combined relief with rehabilitation in the Dorcas



Carl Harris conferring with Minh Thien Voan.

Dr. Worvis



Tailoring Rehabilitation project in Juba, capital of South Sudan. In this program tailors are trained and are given the opportunity to buy new sewing machines, paying for them by project work. The first group of Dorcas trainees provided large quantities of hospital and school uniforms and clothing for refugees. Hopefully, this group of tailors will organize into a cooperative which will continue providing this much-needed clothing.



The Minister of Youth examining a pair of trousers made for refugees. Miss Ann Klokstad, supervisor for Dorcas, looks on.

Basic farm implements are also produced by ACROSS at its blacksmith training center in Juba. These implements are distributed, along with seed, to refugee farmers.

ACROSS team members are encouraged by a growing spiritual ministry. "We are well received by the people," Dr. Tracey reports, "and are finding more and more channels for helping the Church and making known the gospel."

Last month the Ministry of Education in South Sudan appealed to

ACROSS to help them find qualified personnel to head the education and veterinary science faculties of the University of Juba. This appeal supplements an earlier one from the government requesting ACROSS to supply them with "Protestant Christian" teachers for their post-primary schools. This is a golden opportunity for the Christian church; volunteer teachers who are self-supporting or agency-supported are greatly needed.

Focus on Brazil

World Vision's Missions Advanced Research and Communications Center (MARC) has just published *Brazil 1980: The Protestant Handbook*. As Edward R. Dayton, director of MARC, said, "Here is a book that can be an instrument to stimulate your thinking about the new horizons of evangelistic opportunities and give some new insights and a greater understanding about the social dynamics involved in the emergence of new, ripe harvest fields for gospel proclamation not only in Brazil, but in other parts of the world."

The book is an outgrowth of a two-year study done by the Latin American Church Growth Research team at the School of World Mission at Fuller Theological Seminary in Pasadena, and four years of research on the missionary task by the Missionary Information Bureau. The

study focused on Brazil largely because of its dynamic, rapidly-growing Church which is of strategic importance to the other churches of Latin America.

The authors of the handbook, William R. Read and Frank A. Ineson, brought excellent backgrounds and abilities to the effort. Read was a missionary to Brazil for 17 years under the Commission of Ecumenical Mission and Relations (now called the United Presbyterian Church in the U.S.A. Program Agency) and has participated in church growth research in this country. He recently received his doctorate from the School of World Mission at Fuller Seminary. Ineson was executive secretary of the Missionary Information Bureau in Brazil and is presently the founder-director of World Vision's International Intercessors. They worked together for nearly three years on the project.

Programming Department Expanding

World Vision is expanding its computer programming staff and is looking for a person with at least one year of programming experience, preferably in COBOL. The current computer configuration is an IBM 360/30. If you know anyone who might be interested in the position, please have them contact Ken von Rohr, director of personnel, (213) 357-1111 ext. 275.



monthly memo



One of World Vision's five basic objectives is one about which we don't hear or read a great deal but which, to us, is vitally important. This ministry, focusing particularly on Third World nations, is what we call "Christian Leadership Development."

In October it was my privilege to share as part of our team in World Vision's 89th and 90th Pastors' Training Conferences in Ecuador and Mexico. Dr. Paul Rees, in a report on pages 8 and 9, has given information concerning these most rewarding weeks with our brothers. Please read his moving report.

What an exciting experience it is to share in fellowship with men who represent the leadership of the national Church in the many nations where these conferences are held.

The conference team, invited by our vice-president at large, Dr. Rees, in consultation with the local committee, is always comprised of gifted men from various areas of the world. In these two recent conferences, speakers and resource people came from Africa and Latin America as well as North America.

In each of the five-day sessions I was impressed with the eagerness with which these dear pastors and Christian leaders received the in-depth Bible studies from Ephesians shared daily by Paul Rees. How wholeheartedly they responded to the Holy Spirit's prompting and teaching of the Word of God.

It was so evident to us on the team that God is wonderfully at work in the Latin American Church. These are days of rich and ripe

harvest, following decades of sowing and watering the seed of the gospel.

Everywhere there are evidences of God sovereignly fulfilling His divine purposes in and through the Church in the world. Latin America is not being bypassed today! This was so evident in the conversations and reports of many of the key leaders who shared in the recent conferences.

These church leaders were guests of World Vision—because many of you gave to make their presence possible. On their behalf, thank you and God bless you. This important ministry would not be possible without your concern, prayer and support.

Ted W. Engstrom

Executive Vice-President

by Robert Biehl, World Vision Associates



NEEDY CHILDREN NEED... Childcare Associates ...TO HELP THEM FIND SPONSORS

Thousands of needy children still need sponsors.

World Vision currently cares for over 50,000 children in 25 countries. But there are still thousands who need sponsors.

Individuals, families and groups are interested in sponsorship.

Many young couples like to have the experience of sponsoring a small, needy child. Young families enjoy having their children correspond with "brothers" and "sisters" in a foreign country. As their children grow up and leave home, many couples enjoy starting a second family by sponsoring a child.

Church school classes and groups of all kinds are looking for projects. Often the only encouragement they

need to begin sponsorship is one person asking the leader, "Would your group like to sponsor a needy child?"

Childcare Associates find those interested in sponsorship and help enroll them as sponsors.

The simple, straightforward instructional materials include:

1. A *Sharecare brochure* (Sharing the story of childcare). An Associate hands a Sharecare to a friend; the friend reads it, and if he is interested, becomes a sponsor.
2. A *Sharecare display* for placement in waiting areas.
3. A *Share Sheet* giving case histories and pictures of some

children currently available for sponsorship.

As a friend of World Vision you are potentially qualified to become a Childcare Associate.

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.....

- I want to help! Please send me the materials, and I'll get started.
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Where Mirth Comes to Birth

"Merry Christmas," soon to be on millions of lips, has a reality behind it that is historically and theologically sound. "God Rest Ye Merry, Gentlemen," says one of the older Christmas carols.

To be sure, we entertain some terribly twisted concepts of mirth and merriment. There are those who fancy mirth as something that comes out of a bottle, others who associate it with the sensation of landing a job with a fat salary, still others with making a killing in a gambler's pool and others still who link it with the emotions that swirl around sex.

The Bible's three-letter word for merriment is "joy." Christmas is its high season; music is its medium; dancing is its rhythmical drama.

The angelic annunciation was heaven's special species of atomic explosion:

Behold, I bring you good tidings of great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord.

That was prelude. The crescendo followed:

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men with whom he is pleased!"

Any observance of Christmas—God's life and love become redemptively incarnate in Jesus—that lacks this quality of celebration is flat and futile. It reminds us of what Ralph Waldo Emerson once said, in refreshing candor, about some lectures he had given in an academic situation:

Ten decorous speeches and not one ecstasy, not one rapture, not one thunderbolt. I spend myself prudently, I economize. I cheapen, whereof nothing grand ever grew.

Allow, if you please, that Emerson may have been overmodest in his view of his own lectures: What is unmistakably true is that his words describe too well the decorous routines through which we put ourselves in a conventional Christmas season. "Not one ecstasy, not one rapture, not one thunderbolt!"

We hang the holly. We tie the shiny baubles to our trees. We passively hear the carols that are being cranked out along Main Street.

Surely we sense that something is missing—something that was tinglingly present when it dawned upon men that God had done so mighty and meaningful a thing in the birth of the Christ child. "And the shepherds returned, glorifying and praising God for all that they had heard and seen." Eyes were glory-lit. Feet were feathery-light and mercury-swift. Hearts were on fire.

The joy that sings and dances across the pages of the Bible has rich variety. There is the joy of *trust*: "Let all

who take refuge in thee rejoice, let them ever sing for joy" (Psalm 5:11).

There is the joy of *dawn*: "Joy comes with the morning" (Psalm 30:5).

There is the joy of *renewal*: "Restore to me the joy of thy salvation" (Psalm 51:12).

There is the joy of *truth*: "Thy words were found and I ate them, and thy words became to me a joy and the delight of my heart" (Jeremiah 15:16).

There is the joy of *insight*: "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness" (James 1:2,3).

There is—and here we get to the lively core of Christmas—the joy of *sharing*: "Go your way, eat the fat and drink sweet wine and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength" (Nehemiah 8:10).

That ancient celebration of the recovered Law under Nehemiah sets a glorious pattern for Christians who have grasped the meaning of "Joy to the world, the Lord is come!"

"Send portions to him for whom nothing is prepared." Don't give up the joy of sharing for the gloom of hoarding!

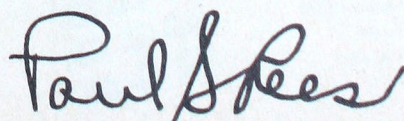
In today's world at least a billion people have never heard the name of Jesus. Millions are hungry—they need to be fed. Millions are illiterate—they need to be taught. Millions are diseased—they need to be healed. Millions are groping for God—they need to be shown the One who in Christ stretched himself upon a cross to portray his heart of love and to promise his forgiving peace.

Christ's own joy—as irrepressible as a cascading Niagara—was the joy of sharing: "These things I have spoken to you, that my joy may be in you, and that your joy may be full" (John 15:11).

The gospel of Christmas, then, is the gospel of the gladsome God. It's the good news of the joyous Jesus, of whom a contemporary (unknown to me) has written with dashing reverence:

I danced in the morning when the world was begun,
And I danced in the moon and the stars and the sun:
And I came down from heaven and I danced on the earth,
At Bethlehem I had my birth:
Dance then, wherever you may be;
I am the Lord of the Dance, said he:
And I'll lead you all wherever you may be,
And I'll lead you all in the Dance, said he.

Where mirth comes to birth—that's Christmas!



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