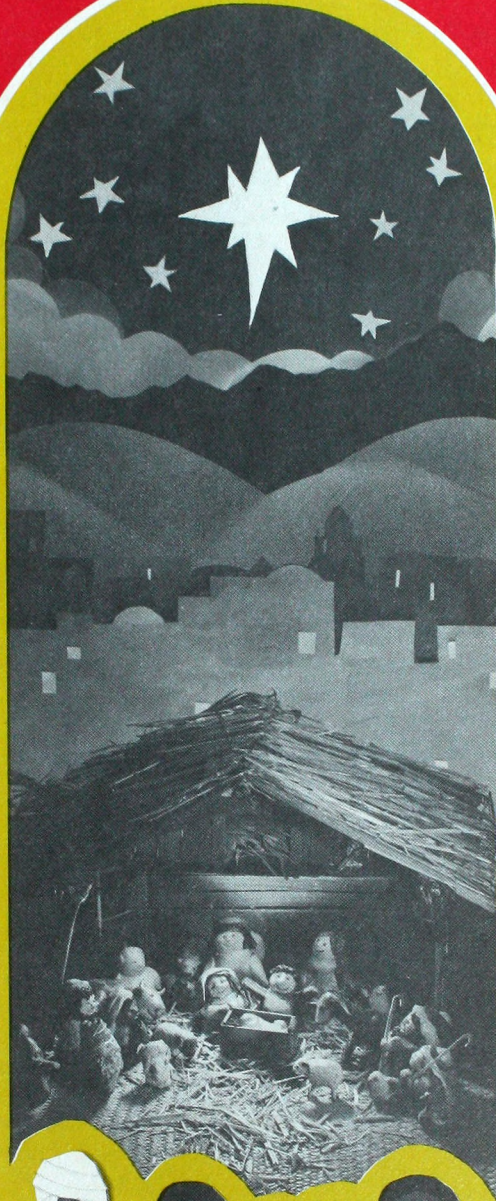


world vision

DECEMBER 1978



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PHOTO CREDITS: Cover, p. 18, Eric Mooneyham; pp. 7, 8, Bob Morse Jr.; p. 11, Faith Sand; pp. 14, 15, Milton Kohut; p. 17, American Stock Photos. ILLUSTRATION CREDITS: p. 13, Pat Bigler; p. 20, Jean Udd. COVER ART AND DESIGN: Richard J. Watson.

world vision®

Volume 22, Number 12/December 1978

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

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

While the editors are responsible for the contents of *World Vision*, viewpoints of authors are not necessarily those of World Vision International. *World Vision* is a member of the Evangelical Press Association.

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

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Was it worth it?

It was in most of our minds all summer, but recent media attention given to Operation Seasweep brought it to the surface. Media people are not noted for diplomacy when something is on their mind; they asked straight out, "Was it worth it?"

Operation Seasweep was begun because people were dying, and no one seemed to care. Some 8000 to 10,000 refugees were fleeing communist Vietnam by boat every month. And only about half of them were making it to freedom. Many drowned during storms. Others starved or became sick and died. Many were ignored by ships that could have helped, or were turned away upon reaching another country's shores.

The operation was begun against the advice of government officials here and abroad who wanted to ignore the problem. We knew we couldn't save all of the boat people—finding small fishing boats in 180,000 square miles of ocean isn't easy. But we believed God would direct us to help some of them, and He did. Seasweep found and aided 238 refugees. They ranged in age from one month to 78 years.

If the worth of these refugees' lives could be measured by the number of dollars it took to save them (and we don't think it can), it figures out at about \$1300 a person. Is a life worth that much, or more?

In addition to helping refugees at sea, our actions were intended to serve as a catalyst in heightening world concern for the boat people and moving governments to develop refugee resettlement policies. Now, two other Christian agencies are planning to launch rescue operations next year. Public awareness has increased, numerous people have volunteered their services should Seasweep resume operations following the monsoon season, and thousands have helped financially. Also, President Carter has guaranteed that boat people rescued by United States flag-carrying ships will be accepted into the U.S.

We recently received letters of appreciation from the "captains" of two refugee boats we helped. One of them was able to take his family to France; the other is in Malaysia. The wife of the man in France, following their rescue, declared her faith in Jesus Christ and asked to be baptized immediately. And he, too, has since experienced a spiritual renewal, as have others who were helped.

Was Operation Seasweep worth it? We certainly believe so. What do you think?

globe at a glance

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

TELEVISION SPURS EVANGELISM IN LATIN AMERICA

Television is opening up Latin America to evangelical Christianity to the degree that some nations there may experience a tremendous revival, according to evangelist Luis Palau.

Palau, the first Latin-born Protestant evangelist to win renown in that region, has preached in every Latin American country except Cuba. As a part of his crusades, he goes on live television and answers telephone calls from viewers, many from the formerly inaccessible middle and upper classes. Counseling centers and house churches are established as a follow-up to his crusades.

Palau said television has changed the image of evangelicals for many Latin Americans and has brought a new openness on the part of many Latin American governments.

Africa

JOS, Nigeria—Evangelical churches in Nigeria are joining hands to follow through on the goal of contacting every Nigerian with the gospel message before the end of 1980. This goal was set by the Congress on Evangelization held this summer at Life University. An estimated 25 million people, about one-third of Nigeria's population, are considered unreached.

NAIROBI, Kenya—Former Vice-President Daniel Arap Moi has been selected to succeed 15-year President Jomo Kenyatta, who died in September. Moi acknowledged his dependence on God for the success of his rule and pledged to "undertake any necessary measures to root out indiscipline, inefficiency and corrupt practice."

Asia

KUALA LUMPUR, Malaysia—Prime Minister Datuk Hussein bin Onn has called for complete religious tolerance in Malaysia and condemned all types of religious fanaticism. The prime minister's comments were provoked by a series of incidents in which Hindu temples were desecrated by extremist Muslims, and four Muslims were killed by Hindu vigilantes. "All religions must be tolerated," said Hussein. "Let every man decide for him-

self how he is going to get to heaven."

HO CHI MINH CITY, Vietnam

Activities of the Catholic and evangelical churches in southern Vietnam have been greatly reduced in scope following the 1975 communist takeover of the country, according to a Mennonite Central Committee official who visited here recently. James K. Stauffer said church leaders reported that they must now get governmental permission to conduct regular services. He noted that before 1975, evangelical church life in Vietnam was geared to public evangelism, and Catholics relied on their institutional programs for growth and outreach. "The war's end brought a quick end to those channels of activity for both churches," Stauffer said.

South America

QUITO, Ecuador—Engineers for HCJB radio are developing a 500,000-watt transmitter to help overcome the difficulties of listeners where reception is marginal due to interference. Spokesmen for the World Radio Missionary Fellowship, which owns and operates the station, say the new transmitter should be in operation by late 1979. The language services of the gospel station to Europe and the Soviet Union will be most improved by

the large transmitter. HCJB's strongest signal now is 100,000 watts.

Europe

WARSAW, Poland—Evangelist Billy Graham, in a historic October evangelism tour of Poland, preached to nearly 25,000 persons in six major cities. The rallies were warmly received by Roman Catholic, Reformed Lutheran and Baptist church leaders.

North America

NEW YORK—Bread for the World, a Christian anti-hunger movement, is sponsoring an "offering of letters" on the theme of "aid for self-reliance." The letters campaign is an attempt to bring about changes in next year's foreign aid legislation so that more emphasis is given to the development of self-reliance in poor nations. Church members are being invited to write personal letters to members of Congress on the aid reform issue.

PEOPLE

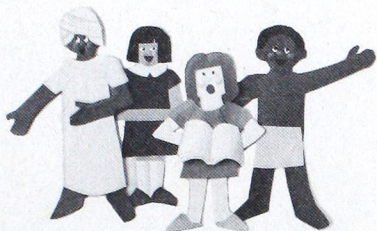
In a mid-October conclave, Polish Cardinal Karol Wojtyla was selected as the new pope of the Roman Catholic church. Wojtyla chose the papal title John Paul II, in honor of his predecessor, John Paul I, who died September 28 after just 33 days in office. Wojtyla is the first non-Italian pope since 1523.

Dr. Joseph H. Jackson was reelected as president of the 6.5 million-member National Baptist Convention, U.S.A., Inc. at the organization's 98th annual session.

Dr. Donald McKnight of Maryland, **Dr. Edwin M. Conn** of California and **Dr. L. Milton Cutchen** of Mississippi have been elected as Superintendents of the General Conference of the Evangelical and Independent Methodist churches.



*There a darling baby lay,
Pillowed soft upon the bay,
And its mother sang and smiled:
"This is Christ, the Holy Child!"
Therefore bells for Christmas ring,
Therefore little children sing.
—Eugene Field*



Therefore Little Children Sing

by **Fram Jehangir**
*Director, International Childcare
World Vision International*

Children around the world will be singing this month about the babe in a manger. On Christmas Eve near Bethlehem, they will gather to sing carols under the stars at Shepherds' Field. In such diverse parts of the world as Mexico, Thailand, Kenya and Hong Kong, children will be caroling in churches, schools, orphanages and from house to house.

Singing of the Savior is more than an annual affair for many children whose lives have been touched by God's love through World Vision sponsors. Christmas to these children is just one opportunity—though a special one—to say thank you to the God who has lifted them out of misery and want.

So it is for many children in the mountain tribes of Asia. The tribal people who live in the mountains of India, Burma, Thailand, Philippines, Taiwan and Indonesia have never known any of the amenities or comforts of



modern living. They are oblivious of the outside world, are rarely heard of, and have survival as their primary concern in life. But thanks to the pioneering spirit of missionaries and educationists, light has come to many of the dark areas where these long-forgotten people live. It is here that God has led World Vision to establish childcare and family-to-family projects to help needy youngsters through a sponsorship program.

I want to relate to you three stories about these tribal people, especially about the children who have reason to sing this Christmas and throughout the year.

Ramabai's Christmas Gift

It was a real problem for Ramabai, a 10-year-old Lambadi tribal girl from the mountains of Andhra Pradesh in India. Ramabai was born with a congenital defect: one of her nostrils was mislocated an inch from the normal position. Most Lambadi girls are very pretty; they adorn themselves with little mirrors, bobbles, innumerable bangles, necklaces and beaded pink costumes. Surely Ramabai had a right to look beautiful when she grew up.

According to the Lambadi custom, marriages are arranged by the parents; a girl is usually spoken for when she is eight or ten years of age, and groomed for marriage when 14 or 16. It appeared that Ramabai would never be spoken for. The little girl would cry herself to sleep each night. She was unwanted.

One day a welfare worker visited Ramabai's village and learned of the girl's plight. The parents claimed that a curse was responsible for Ramabai's birth defect. The welfare worker had sympathy for Ramabai, and asked the parents to admit their child to a Christian boarding school, where the girl could receive an education, care, love and spiritual nurture.

A few years later, in early spring, I was visiting the bishop of the area. The bishop invited me to meet with his staff in the mission compound. As our conversation rolled on, a Telugu Christian welfare worker named Vijayamany (who loved tribal children) broached the subject of this girl, seeking my advice. Ramabai was brought to me, we talked some, she poured her heart out and Vijayamany posed a question: "Sri Fram, please, sir, can you do something for this poor child? She is pretty,

but she is much concerned about her nose, which makes her so sad." Ramabai then said, with tears in her eyes (and Vijayamany interpreted for me): "Sir, if God is kind, why does He not listen to my prayers? I want to look pretty like the other Lambadi girls. . . . I want a new nose."

I tried to cheer up the little lass. The bishop, who had noticed what was going on, joined the group; we formed a small circle and prayed for Ramabai. My heart was burdened. Here was a little girl who felt that a nice nose was crucial to her future.

I walked a few paces away from the group in a pensive mood, whispered a prayer and then burst out: "I think I can do something about your nose, little girl." I took out my camera and began to shoot several profile and close-up shots of Ramabai.

A few days later I pounded out letters on my typewriter to several mission and government hospitals. I received a response from a Christian doctor—a plastic surgeon—who said that he would be most happy to do something for Ramabai, that he would perform the surgery free of cost, but that I would have to pay all incidental expenses and the admission fee. The cost was only 325 rupees [\$43]. I got my family and my neighbors interested in this project and the money was raised.

Ramabai was brought to the hospital several times; it took eight months for the entire treatment. The final day of triumph came one week before Christmas. The bandages were removed and the girl was afraid to look into the mirror held in front of her by the doctor, whose face was radiant. He had brought new joy to a depressed child. She looked pretty—like a new person altogether. She looked into the mirror in amazement. "Is this me?" she asked. "Yes, my child, Ramabai, it is you, and look how beautiful you are now!"

It was a big moment. Ramabai saw me entering the room, rushed to me and began to jabber away profusely with tears in her big, beautiful eyes. Then she knelt down to pray: "Thank you, Lord Jesus, you have finally heard and answered my prayers. I am so happy! I have a new nose; I am beautiful now. Merry Christmas, Lord Jesus, and thank you!"

This was a Christmas gift that Ramabai had long yearned for. Her dream was fulfilled. Ramabai put her little arms around me and gave me a big hug. There was an indelible, disarming smile on her face that I have never forgotten.

continued

A Little Child Shall Lead Them

Taiwan (previously known as Formosa, "Beautiful Island") is about 160 kilometers off the coast of mainland China. In the past it has been dominated by the Dutch, the Spanish and the Japanese; there are still evidences of their influence on Taiwan's culture and language.

The aborigines ("mountain people") have been in Taiwan since prehistoric times. There are 10 mountain tribal groups, each with their own dialect. World Vision's childcare program assists a large number of the mountain children in local church-affiliated, family-to-family sponsorship projects. A family-to-family project is one where children of poor parents remain within the security and strength of their families while being given food, clothing, schooling and medical care.

In several such projects that I was recently able to visit with Mr. Paul Wei, director of World Vision of Taiwan, I saw evidence of strong Christian education in the program. Several parents, most of whom are menial laborers or woodcutters, expressed their gratitude to World Vision and to the sponsors who have helped their families.

Here I learned the story of Siu-lin.

Siu-lin was the third child of four in her family. They lived in a shanty on a hill. She could not understand why her mother deserted the family when Siu-lin needed her most. Siu-lin's father had become a heavy drinker, and the family's meager income was going to his bottle. Things became gloomier every day for the little girl; her father would beat up the children and force the older children to go out to seek casual labor.

A visiting pastor of the village church took pity on the family and referred Siu-lin and her little sister to the Tso Hsi Aboriginal Children's Project. They were placed on the World Vision sponsorship plan whereby they received schooling, clothes, a hot midday meal and Christian education. The influence of the project was beginning to tell on the family; the girls would sing in the morning before leaving for school. Before going to bed at night, Siu-lin would pray for her father, hoping he would change.

One day, the girls brought home some gifts that had been sent by their sponsors. Their father's

interest was aroused. He began to attend some of the church services and Bible classes conducted by the village church. He began to reflect on his callous, indifferent attitude toward his wife who had left him, and toward his innocent children.

After attending church services several times with his children, he was convicted; he decided to start saving whatever money he normally spent on liquor. He had come to learn about Jesus, and soon he asked the Chinese pastor of the church: "Can I become a Christian? Will Jesus still want me and love me in spite of what I have been?"

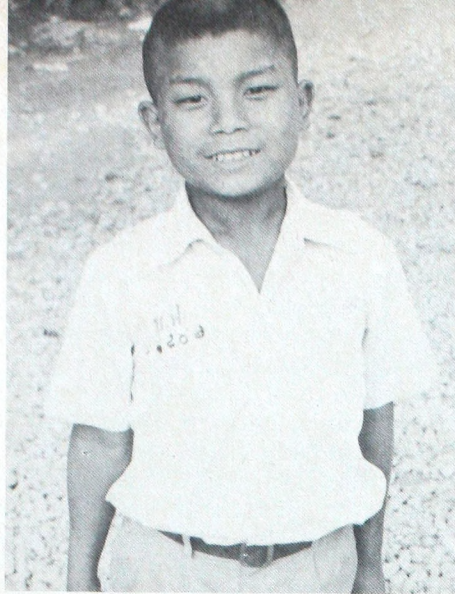


Siu-lin at the Tso Hsi Aboriginal Children's Project.

"Sure, sure, Jesus loves you and wants you to love Him and your family too," replied the pastor.

From then on things were different for Siu-lin's father; he was a changed person. He began to save money, and after many months the family was able to purchase enough bamboo to build a proper home of their own rather than live in the old shanty on the hill.

News travels fast—Siu-lin's mother wanted to find out for herself what was the impelling power behind her husband's reformation. The family was reunited after years of heartache.



*(left) Moses is ready and eager to learn.
(lower left) Ahmima sews on a new machine at the Lisu project. (below) Grandfather Ahsapha prepares food for the pigs.*



Lisu Children Sing

Isolated from the rest of the world, the tribal people of northern Thailand—the Karen, Yao, Lahu, Ekaw, Akha, Lisu and Meo people—live in abject poverty. Their small hamlets cling to the high mountain ridges. Like their counterparts elsewhere in Asia, they practice the destructive habits of slash-and-burn cultivation, animism and voodooism.

Because of the Lisu people's slash-and-burn method of cultivating cash crops (including the outlawed, lucrative opium), they generally settle in higher elevations far away from the plains and cities. Within three to five years the rich topsoil is depleted and the crops begin to show it. The Lisus then move on to another ridge and start all over again. "It is not because we Lisus are opium addicts (although there are some!) that we grow poppy in the hills," said one old man, "but because it is a sure cash crop that will tide us over many months when other crops fail us."

When the Thai government recently began to

suppress the illegal production and trafficking of opium, the Lisus ran into problems. The change was so radical that related problems also loomed larger than life.

Ahwapo and his wife, Ahmima, decided to move their family to the lower altitudes of Chiangmai Province in northern Thailand. Other Lisu families followed Ahwapo and settled in a village. Ahwapo was made their leader. His family grew in numbers, but the gnawing problem of survival remained.

The well-known Morse missionary family (missionaries for three generations) began working with the Lisus in 1972. One day Ahwapo came into contact with a member of the Morse family. Life quickly took on a new dimension: three of the children were placed in a local Thai community school, while Ahwapo received help in beginning to raise chickens and pigs, to learn the Thai language and the gospel of Jesus Christ. Word spread quickly, and more Lisus came to know these kind missionaries.

For 30 years, the Morses have dedicated their lives to the uplift of tribal people in China, later in Burma (until it became closed to missionaries) and now in Thailand. World Vision assists the Morses' Integrated Lisu Tribal Development Project in Chiangmai. The project

continued



Lisu girl in her native costume.

has children's hostels, a chapel, a water supply, fish ponds, an orchard, and development programs related to agriculture, animal husbandry, income-generation, health care, adult literacy, vocational training, evangelism and Christian leadership.

On one of my visits to the hostel I was enthralled by hearing a familiar melody—"The First Noel." Lisu children were rehearsing Christmas carols in their own language. My mind flashed back to the times when I had heard this familiar tune sung by Calcutta's children in Bengali, by Hong Kong's children in Cantonese, by Manila's children in Tagalog, by Taipei's children in Mandarin. . . .

These children were of different races, colors and languages, but they all sang of that one Christmas event. As St. Paul wrote, "Each of us is a part of the one body of Christ. Some of us are Jews, some are Gentiles, some are slaves and some are free. But the Holy Spirit has fitted us all together into one body" (1 Cor. 12:13, TBL). Children everywhere, rich and poor, have in common that one hope kindled in Bethlehem which gives promise to their lives now and in the uncertain future.



There are many children around the world—now 165,000 of them—who benefit from World Vision's sponsorship care. They see Jesus' love made tangible every day in the form of warm beds, clothing, shelter, nutritious meals, books, a doctor's attention and the love of a sponsor and Christian workers.

Many other children, however, are still waiting for someone to show them the extra touch of love that comes with being sponsored. For \$15 a month you can sponsor one of these children.

Sponsorship funds are pooled together so that all the children in a project are helped. But sponsors enjoy a personal relationship with one specific child: A case history and a photograph are sent to each sponsor, and correspondence between sponsor and child is encouraged.

By becoming a sponsor, you can make some needy child sing this Christmas. Please see the instructions on the business reply envelope between pages 12 and 13.

monthly memo



Continuing progress is being made toward the development of a possible "Seal of Approval" program for evangelical non-profit organizations that follow certain standards of financial disclosure.

Representatives of 32 such organizations met in Chicago a year ago this month to discuss the matter. The group agreed that evangelical charities could police themselves and that government regulation was neither desirable nor necessary.

During the summer I was pleased to chair a small committee appointed to recommend the criteria that would earn Christian organizations the right to display such a seal in their promotion and advertising.

The committee recently reported to the full ad-hoc group, which met again in Chicago on October 19, co-chaired by Dr. Stan Mooneyham of World Vision and Dr. George Wilson of the Billy Graham Evangelistic Association. This time, nearly 60 organizations were represented. There was agreement that qualifying

organizations will be required to have an annual audit (by a public accounting firm) in accordance with generally accepted accounting principles. Organizations must produce and offer an annual report to their donors. There must be an active, responsible governing board or council with policy-making authority that meets at least semi-annually. And financial conflict-of-interest situations must be avoided by board and council members, staff and their families.

More work still needs to be—and is being—done. For example, a clear differentiation between overhead and ministry expenses needs to be made and used in a consistent fashion by Christian organizations. Also, by next March, we hope to have the purpose, by-laws, membership requirements and other program details ironed out. The final program will be basically one of positive action for organizations that meet minimum standards of disclosure, rather than one of correcting those organizations that don't meet the standards. We believe the public will

provide the censure necessary to convince those groups that they must be accountable to the public.

The organization that will administer the Seal of Approval program will quite possibly be newly established—solely for that purpose. We hope it will be endorsed and supported by such organizations as the American Association of Bible Colleges, Financial Executives of Christian Organizations, Christian Stewardship Council, Interdenominational Foreign Mission Association, Evangelical Foreign Missions Association, Association of Christian Schools International, National Association of Evangelicals and the National Religious Broadcasters Association.

The people have a right to know how their contributions to religious and humanitarian causes are being spent. World Vision has long been publishing and widely distributing financial data concerning its own operations, and our annual report is available to all upon request. We are pleased to be actively involved in this new program and look forward, with our sister agencies, to continually being more responsive to our supporting public.

Ted W. Engstrom
Executive Vice-President

“When not only the glimmer of candles, the joy of children and the fragrance of the Christmas tree but the heart itself answers God’s childlike word of love with a gracious “yes,” then Christmas really takes place, not only in mood, but in the most unalloyed reality. For this word of the heart is then truly produced by God’s holy grace; God’s word is then born in our heart, too. God himself then moves into our heart, just as he moved into the world in Bethlehem.” —*Karl Rahner, S.J.*

**When
Christmas
Takes
Place**



*Where children pure and happy
Pray to the blessed Child,
Where misery cries out to thee,
Son of the mother mild;*

*Where charity stands watching
And faith holds wide the door,
The dark night wakes, the glory breaks,
And Christmas comes once more.*

—Phillips Brooks, "O Little Town of Bethlehem"

Christmas in Bangladesh

by Jacob Choudhury

Christmas in Bangladesh is more or less an indigenous type of celebration. The Bengali name for Christmas is *Borodin*, which means "Big Day." I think we call it "Big Day" because this is the day that opened up the gateway of salvation.

Christmas in our country falls in the winter season when all the places are dry and free from mud. Unlike the rainy season, people can go out of their houses anytime they like. The road communication is better, but traveling by boat is worse because the water level is down.

Something else that makes winter a favorable time to celebrate Christmas is that it is the season for different kinds of new and fresh vegetables in Bangladesh. The harvesting of a new crop makes it possible for Christian families, most of them poor, to get money to celebrate the festival. And with the new rice we make special cakes.

For us Christians of Bangladesh, Christmas is the only important celebration of the year. So we eagerly wait for this occasion. Besides Christmas, we observe Good Friday and Resurrection Day, but these are celebrated more spiritually and meditatively, with less physical, outward joy and merriment.

People often like to understand the Christmas story within the context of their own environment. Luke tells us that the

shepherds were out watching over their flocks by night. In this country, the herds of cows and flocks of sheep or goats are generally looked after by boys. Usually our cattle are not out in the field in the night time, and they do not need to be closely watched over, since ferocious and wild animals are not a common threat.

On the other hand, as it is often thought that the first Christmas night was cold, so it is in Bangladesh. Village people generally make fire with dry leaves and weeds in order to keep warm. So some of the events of Jesus' birth are easily understood by our people, and some are not.

The celebration of Christmas in the villages, towns and cities is varied. Generally, preparation is made from the middle of November. The programs are chalked out in church meetings. Every evening, young people sing songs called *sankirtan* and go from one house to another. This type of music, sung to the accompaniment of a drum, is very rhythmic. People dance with this music.

A special Christmas budget is made by each family, rich or

poor. This budget generally includes purchase of cloth, preparation of special cakes and the payment for the love feast.

On the day of Christmas, church buildings are very full. They are well-decorated with colored paper, flowers, balloons and other materials. After church services, we sit in a love feast. We shake hands with each other, saying "Merry Christmas" or "Shuva Borodin," and we touch the feet of the elders to salute and honor them.

Sometimes, a cultural function or a drama is arranged on this occasion. People go from house to house and say hello. The host tries to entertain them with cakes called *Poa*, *Pulli*, *Pati-shapta* and others.

Bangladesh was, for a time, a part of Pakistan. The national father of Pakistan, Quide-Azam Mohammed Ali Jinnah, was born on the twenty-fifth of December. So all the offices, courts and educational institutes of the country would enjoy a holiday to celebrate the birth of two important men—Jesus Christ and Jinnah. Since independence in 1971, we have celebrated Jesus' birth alone.

When the Muslims of this country see the well-dressed Christians going to church on a day that is not Sunday (Christmas may not fall on a Sunday), they look at us with curiosity and surprise. They also observe that the church compounds are well-decorated on this occasion. They understand that this is a festive day for Christians.

The Muslims, too, have a respect for Jesus Christ, who is known to them as *Isa Nabi*. This provides a good chance to witness to them for Christ. During a Muslim festival, Muslims invite their Christian friends to their homes, so at Christmas the Christians invite their Muslim friends. The Muslims have a chance to learn from us what Christmas is.



Jacob Choudhury, a Bengali, is a member of World Vision's staff in Bangladesh.

“We knew we were all going to die.”

The ship was rolling in heavy seas when the cry “Refugee boat!” rang out from the bridge. The black night obstructed vision. All that could be seen was a bobbing speck, slowly taking the shape of a small boat. Huddled masses of people were seen waving, shouting and crying.

Seventy-three persons hurried aboard World Vision’s ship and embraced the safety of the crew cabin, there to receive food, water, warm blankets and medical attention.

It was the second refugee boat of three that the mercy ship encountered during its September 18-October 7 voyage.

Seven days later, as the Vietnamese refugees were leaving World Vision’s ship to continue their flight to freedom, their spokesman said, “We knew we were all going to die. We had given up that night because of the high seas. We are alive only because of you.”

Clutching his liquid vitamins, this four-year-old Vietnamese refugee boy waits expectantly with his mother on the deck of World Vision’s relief ship, wondering where his escape journey will lead him.



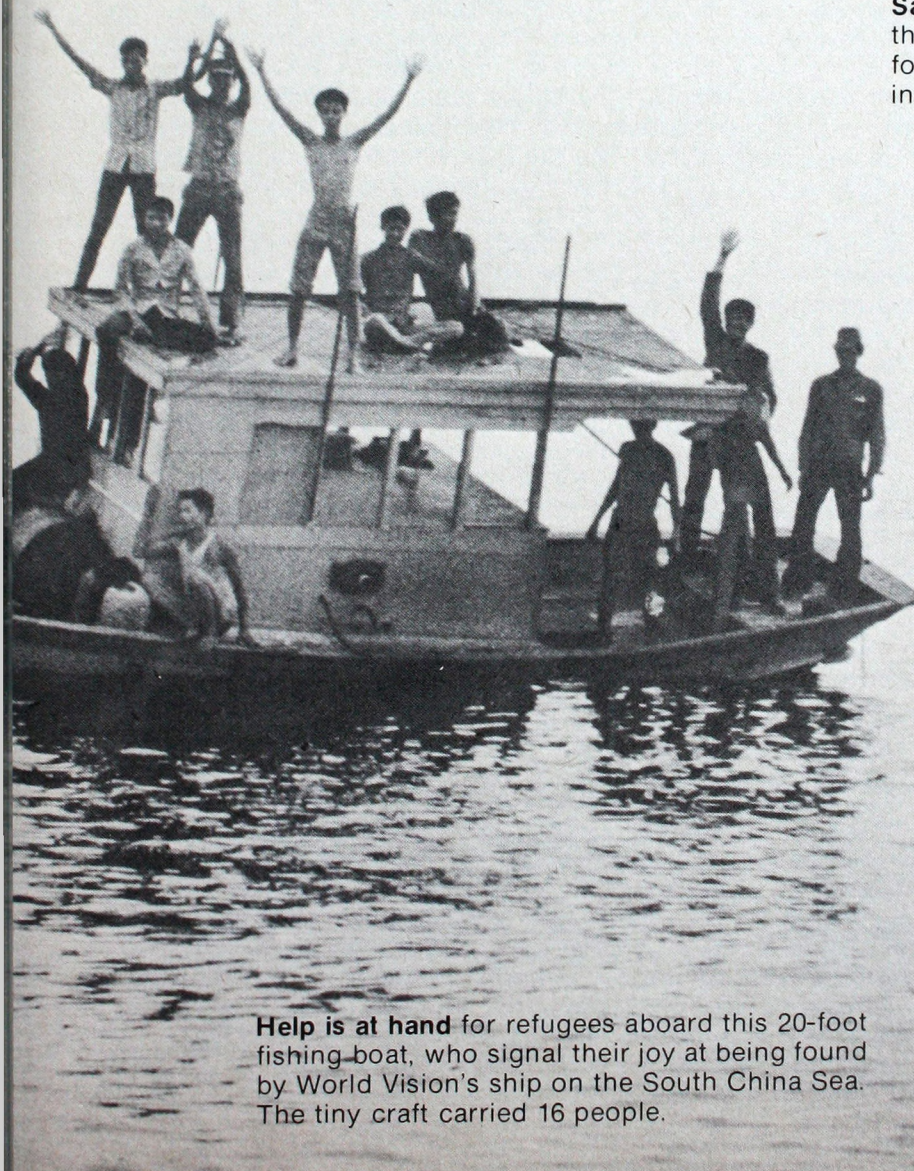
After extensive engine repairs, and resupplied with fresh water, food and fuel, this refugee boat resumes its voyage. World Vision’s staff had given medical aid to the 64 refugees on board.



Secure and safe after a harrowing night in stormy seas, these women and children show the strain of their ordeal.



Safely in tow by World Vision's ship, these refugees had been out of food for four days when they were found in their 40-foot boat.



Help is at hand for refugees aboard this 20-foot fishing boat, who signal their joy at being found by World Vision's ship on the South China Sea. The tiny craft carried 16 people.



This narrow walkway served as a play area for the refugee children on board World Vision's relief ship. The children's happy laughter brought a dimension of joy to the serious situation.

Do You Bear the Cross or Wear It?



piece of
mind

A forum
for expression of personal opinion,
criticism and dissent

by Michael Saward

Christian history is deeply shot through with the idea of Jesus as the power figure. Certainly that's true of Western Christianity, and I think it is supremely true of American Christianity. If I were asked, after more than two months of traveling throughout America, what is the first thing that strikes me about the whole American cultural and religious pattern, I would have to say it is the almost total worship of success in power terms. A church that's any good has got to be "successful." The pastor must be seen to be successful. He is judged by his ability to produce large numbers of decisions for Christ. Everything is geared to success. Large membership. Lavish buildings. And when hundreds of ministers fail in this, they leave the ministry. It's the "hire 'em and fire 'em" philosophy of big business, with a Christian veneer.

The Apostle Peter was faced with that sort of situation. "Who am I?" asks Jesus. "You are the Messiah," says Peter. "I worship you, Son of God, because you're the great power figure. You can do things. You can transform things."

Peter was offering Jesus exactly the same temptation that Satan had offered Him in the desert. "You can have it," said Satan. "You can have it all, if you have it my way. There will be no pain. There is, of course, a small price to pay, which is recognizing that I am actually Number One. But you may be the Associate President, if you like." Peter is saying, without realizing it, just the same thing. "Have it Satan's way. Have it the easy way. Have it the power-and-success way." "No!" said Jesus, and He said it more bluntly to Peter than He was ever to say it to anyone else. "Clear off, Satan! You're blocking my way. You want to be one of the men with the tanks. My way is the way of the man with the towel."

Not long afterward, on another occasion, Jesus got His disciples together and took a towel to wash their feet. That is what real power is all about! It is washing people's feet. That is success! Never mind if the world doesn't see it that way. Remember, the disciples had been arguing about who would have the best seat in heaven, who would have the boss's arm on

his shoulder. Jesus said, "That's the way the world plays it. The world looks for success, power, position, influence. That's not my way. Take off your shoes and socks, and I'll wash your feet. *That's* the way of power and success."

We so want people to appreciate us. We long to hear them say, "Thank you for leaving your home and coming to our country . . . or to our local community . . . to our problems and difficulties. We appreciate your having come to work among us." We're shattered when they say nothing of the kind. They shout, "Yankee, go home!" or "Imperialist swine!" and it breaks us. Yet Jesus says, "Don't be disturbed when that happens. That's what it's all about."

By the time Peter wrote his first letter, he had learned it the hard way. So he tells us that we who are Christians are called to be the suffering servant community. *That* is our power. We are called to be the man with the towel, even if we are destroyed by the man with the tank. When there are enough men with towels, sooner or later, the men with the tanks get exhausted. The blood of the martyrs is indeed the seed of the church. It always was.

That is what is so difficult. For all of us brought up in the Western culture, our whole message has been geared to the assumption that to be successful we must save our life and not lose it.

In the 1840s when the Church Missionary Society in England was beginning to open up East Africa, the first missionaries were a German couple, Johann and Rosina Krapf. They lost their first child through disease. Then, on the African coast near Mombasa, Kenya, Johann buried his wife and their week-old baby daughter. He wrote home to the Society's general committee in London: "Tell our friends that there is now on the East African coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world. And remember, the victories of the church are gained by stepping over the graves of her members."

There is the strong voice of power! *There* is the true heart cry of the suffering servant! And from that powerful defeat, God built the church in East Africa. No dollars, no mass-conversions, no luxury churches. Just a man with a towel, crying in his agony, trusting his God in the darkness. It's harder to bear the cross than to wear it. Listen, America, it's the authentic call of Jesus!

Michael Saward is Vicar of Ealing Parish Church in London. He is a Church Commissioner, a member of the General Synod and the Church of England Evangelical Council.

Now therefore stand and see this great thing, which the Lord will do before your eyes" (1 Samuel 12:16).

The prophet Samuel spoke these words to the people of Israel many centuries ago, but they apply just as beautifully to people here in Thailand today. For after centuries of missionaries' patient sowing and watering, God has used the events of 1978 to break through the hard ground and lead us into an abundant spiritual harvest. In this predominantly Buddhist country, where less than one percent of the people are Christians, God is truly doing great things.

And now, as the commemoration of 150 years of Protestant missions draws to a close, we of the Thailand Church Growth Committee (TCGC) have come to the place of looking back, to view what God has done in this country and to report to all who have so faithfully supported us in prayer. We are excitedly aware that God is leading Thai Christians into a new era of gospel outreach.

This first became evident as

Dr. David Liao is a consultant to the Thailand Church Growth Committee.

we witnessed the great breakthroughs brought by the February and March evangelism crusades in Chiangmai, Bangkok, Yala, Trang, Nakhon Sawan and Chiengrai. When all Protestant bodies in Thailand came together in that first nationwide, cooperative effort in evangelism, God showed us beyond any doubt that He was doing great things in Thailand. Without exception, the attendance at each crusade surpassed any previous Christian meetings held in that town, and some 1600 people publicly professed their faith in Jesus Christ.

In addition to both visiting and national evangelists, however, Thai Christians tried out their own indigenous means of communication. They discovered that gospel drama, used at the Chiangmai, Chiengrai and Nakhon Sawan crusades, has an unlimited potential, particularly in rural areas. After the Nakhon Sawan crusade, the *Iakon* (drama) group who performed there spent the next month acting out the gospel in villages in Uthai province, thereby recording several conversions.

But what about follow-up work with these "seekers"? Are the new believers being taught,

shepherded, guided? The reports have been quite encouraging in this regard.

In the first follow-up meeting after the Bangkok crusade, representatives of 41 of Bangkok's 70 Protestant churches showed up to receive responsibilities connected with visitation and discipling of the new Christians. Each "seeker" was presented a copy of *The Living New Testament*, and many of the new believers have been baptized. Through follow-up visitation, many additional people have come to know Christ.

But life as a Christian has not been easy for these new believers. A report from the pastor of the Chinese Church in Chiengrai emphasizes this, as he tells of six new Christians he was assigned to nurture after that city's crusade.

"Five of the six still attend church regularly," he says, "and three of these are a mother, a son and a daughter from the same family. But ever since they decided to follow Jesus and boldly removed all the idols from their house, they have been persecuted by their Chinese neighbors. Life has suddenly become

continued



Thailand's Year of Evangelism
**The Hard Ground
Is Broken**

by David Liao

quite difficult for them."

Exciting and fruitful as the large crusades were, they were just the beginning. Leaders in other areas of the country, hearing of the crusades' success, organized meetings in their own towns that will continue on into 1979.

An important outgrowth of all the crusades has been the new opportunities for Christians to be trained in evangelistic outreach. At one training session for 200 counselors, a missionary thankfully remarked, "A few years ago, when we thought of an evangelistic meeting, this is the size we thought of. But now, it is a meeting of *workers!*" Scores of these trained counselors are now serving God in their local churches.

Leadership training has been an important facet of the year's events. Throughout the country, there are only 430 full-time pastors, most of them inadequately trained, for the 600 Protestant congregations. Many congregations rely solely on lay leaders. With this problem in mind, the TCGC developed several projects aimed specifically at church leaders.

At the Committee's invitation, the Rev. Bob Smith came from the Peninsula Bible Church in Palo Alto, California, to conduct four, week-long Bible teaching workshops in May. One hundred pastors and lay leaders from all over the country attended. They listened attentively as Pastor Smith demonstrated expository teaching from the Gospel of John, and then they met in small groups to discuss their assignments. Such workshops were the first of their kind to be held in Thailand.

In another project, J. Oswald Sanders, a well-known New Zealand pastor, writer and former general director of Overseas Missionary Fellowship, spoke at two "Deeper Life Conventions." Also the first of their kind in Thailand, they were



designed to strengthen local Christians in their spiritual life.

In September, a group of 40 Thai church leaders, half of them women, paid their own way to Seoul, Korea, for a two-week church growth seminar sponsored by the Young-Nak Presbyterian Church and the Asia Church Growth Institute. Besides engaging in lectures and studies, the Thai leaders gained firsthand experience in the dynamic Korean church life that will enlarge their own vision and faith for the church in Thailand.

One of the final events of this year, the Second All-Thailand Congress on Evangelism, has just concluded in Chiangmai. Over 300 delegates from various denominations and mission agencies came together for six days to review past efforts, identify problems and make more ambitious plans for the next five years. Some of the messages were brought by Dr. Stan Mooneyham, president of World Vision, but all the position papers were given by Thais. This is another "first," as all the main speakers at the first congress, in 1970, were from other countries.

During December, a series of gospel rallies is being held in Bangkok with a Korean evangelist.

We have learned important lessons this year. Church leaders now realize that different denominations must continue to come together to plan and execute further projects of large-scale cooperative evangelism throughout the country. But more important, local initiative is to be cherished above all else. The danger of large crusades becoming the easy answer and a cure-all for the local churches' weaknesses in evangelism must be strongly counteracted; campaigns are to supplement, not supplant, individual Christians' witness. The local church must remain the focus of action.

But for this to happen—and be effective—the few existing church leaders need help in feeding their flocks with the Word of God and building churches upon solid biblical foundations. Therefore, the TCGC's continuing role in leadership development and training must be expanded and strengthened.

We must also expand the training of Christians in personal witness techniques, for it was discovered through a survey at the Bangkok crusade that the most effective way of getting non-Christians to evangelistic meetings is through the personal invitation of Christians. Such an invitation from Christian friends or relatives was rated twice as effective as mass-media advertising.

We are grateful to God for both the lessons He has taught us and the blessings He has given us this year. But do not think that Thailand's great year for evangelism comes to an end with the close of 1978. On the contrary, Thai Christians have committed themselves to sustaining the momentum begun by the year's events. They are more determined than ever to let the light of Jesus Christ burn brighter in the coming days. Please continue to pray for them.

dateline Moscow

by Steve Durasoff

Most of us are acquainted with the official position of atheism in the USSR, but at best we are vaguely aware of the methodologies employed by Soviet teachers in the classrooms to convince teenagers to embrace atheism. Basic within the Soviet curriculum is the constant communication of scientific atheist propaganda. But the inadequacy of carrying out this pedagogical regulation is openly acknowledged in articles published in educational journals. Teachers are urged to become more sensitive and skillful in their performance of this tough task.

Some of the problems were treated in an article entitled "Improving Atheist Work," written by B. M. Arkhipov in Moscow's *Vechernaya Srednaya Shkola* (*Evening High School*). Here are some excerpts.

"The child's environment is not immune from religious ideas. He is permeated with ideas about God, faith and the church by his religiously-determined parents, relatives, ministers and even by the church that he passes daily on his way to school. He gets used to seeing in them forbidden fruit. Unable to find satisfaction, his curiosity is aroused and his awareness is readied to receive the 'Word of God' from the church and the preachers. Even young people who have had a secondary education completely void of religion prove to be incapable of critically evaluating the highly-refined arguments of the followers of religion. They are powerless to counteract the onslaught of religious propaganda.

"It can never be assumed that the adult knows nothing and never reflects on the matter of faith in God, religion and church ceremonies. During the formative period of life, everyone thinks about the meaning of life and death, happiness and the causality of events. Inevitably, these reflections lead either to science and atheism or to church persuasion, covert or open.

"Teachers of history and literature, along with all teachers who accompany their students to theaters and art exhibitions, are confronted with problems. They can't dodge making comments on epigraphs such as the one found in the first chapter of *Anna Karenina* by Leo Tolstoy: 'Vengeance Is Mine and I Will Render What Is Due.' Unfortunately, in such cases the methods of atheist education have been woefully inadequate.

"We do not share the fears of the overcautious

methodologists who assume that familiarity with the Bible will lead people into the lap of the church. Such a danger does exist when clergymen and lay preachers take advantage of the apathy in schools and acquaint the students with religious literature. But this danger cannot exist if the same literature is analyzed critically from the position of Marxist philosophy. Not in vain did the gifted propagandist of atheism Y. Yaroslavski give a great deal of attention to analyzing the contradictions and absurdities of the Bible."

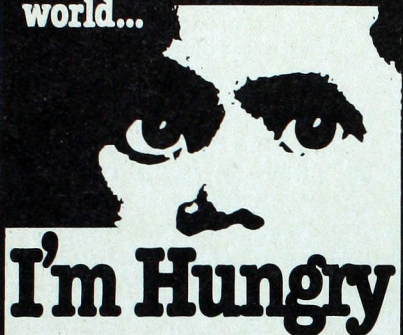
Oviously believers are somehow providing competitive educational leadership. Continued prodding appears to be necessary not only among school teachers but in the press as well. In an article published in *Pravda*, a reporter complained that the press, particularly that segment aimed at the young, did not always include the required systematic discussion of atheist education for the rising generation. Material covering these themes was superficial, and films shown for this purpose were not satisfactory.

Nine essays written by former Soviet citizens who had spent years as teachers in the USSR reveal that the majority of Soviet persons involved in education did not sympathize with the regime. And while most students accepted the slogan "Religion is the opiate of the people," few cared to be involved in any antireligious activities. It is no wonder that a special organization for developing atheists was needed. And they have it—the Young Atheist Club. In their sessions, students not only listen to the lectures; they learn to deliver them. The club also runs atheist evenings for local communities and presents art shows and plays promoting atheist messages. They're even encouraged to do one-to-one "personal work" with students who are not committed. All this is designed to move youth from the ideological stage to the behavioral, transforming them from passive recipients of indoctrination to militant atheists.

In 1920 Lenin declared, "Give me a generation to train the children, and the seed I sow will never be uprooted." Indeed, the seed has not yet been uprooted, but the atheists will have to cultivate the contemporary crop of youth with greater toil and more effective methods in order to destroy deep Christian roots that remain and to counteract the seed of God's good news that is being sown by daily gospel shortwave broadcasts and the constant flow of Christian tourists to the land of Lenin.

Dr. Durasoff is Professor of Religious Education at Oral Roberts University. He is the author of several books, including The Russian Protestants.

The cry of a hurting world...



I'm Hungry

Consult your local listings for time and channel

- Chicago, IL—Dec. 16
- Miami, FL—Dec. 16
- Nashville, TN—Dec. 26
- Philadelphia, PA—Dec. 26
- Sioux City, IA—Dec. 26
- Sioux Falls, SD—Dec. 26
- El Paso, TX—Dec. 28
- Macon, GA—Dec. 28
- Ft. Smith, AR—Jan. 2
- Marquette, MI—Jan. 2
- Augusta, GA—Jan. 3
- Huntsville, AL—Jan. 3
- Bangor, ME—Jan. 3
- Helena, MT—Jan. 4
- Syracuse, NY—Jan. 8
- Wilmington, NC—Jan. 8
- Ft. Myers, FL—Jan. 9
- Louisville, KY—Jan. 9
- Baton Rouge, LA—Jan. 13

The National Television Special on World Hunger presented by World Vision International

HONG KONG

A Pastors' Conference was held in Hong Kong on October 9-13 with Dr. Sam Kamaleson, Dr. Ted Engstrom and Dr. Paul Rees sharing the leadership responsibilities. More than 200 local pastors attended the conference for instruction on: "The Pastor and the Family" and "The Biblical Foundation for the Pastoral Ministry." Evening revival meetings were open to the public.

THAILAND

Heavy rains in October flooded several provinces of northeast Thailand, including areas where World Vision has ongoing childcare and development work. In response to the emergency, funds were sent to buy canned food, mosquito nets and Bible leaflets for 3000 families.

UNITED STATES

Son House, Inc. of Culpeper, Virginia, recently presented World Vision with the "fruit of Operation Tomatosweep." Friends and members of this

fellowship spent several days picking tomatoes in a commercial tomato patch. The owner graciously donated the tomatoes, and those involved donated their labor. The tomatoes were then sold, with proceeds going to support Operation Seasweep. A letter to World Vision from the fellowship said, "It was great fun, hard work and sweet fellowship to pick tomatoes and sell them for the sake of those refugees on the high seas."

Childcare expert Fram Jehangir has assumed the directorship of World Vision's international childcare work. Jehangir was previously the Thailand field director. He served for 20 years with Christian Children's Fund before joining World Vision in 1975.

Delmi Gonzales, age eight, lives in Guatemala, but she has about 50 "brothers" and "sisters" here in the United States. The children are members of the kindergarten through sixth-grade Sunday school classes at Faith United Methodist Church

DR. WORVIS





in Cartersville, Georgia, and they support Delmi through their offerings.

The children recently assured themselves of funds for Delmi's support in a bigger way by holding a Child-to-Child Carnival. Local merchants donated prizes, and there were games, pony rides and a pie throw. Almost a year's worth of sponsorship support was raised.

VIETNAM

In response to appeals for flood relief from the government of Vietnam, World Vision recently approved a grant for the purchase and shipment of 175 metric tons of rice. Floods in Vietnam have destroyed an

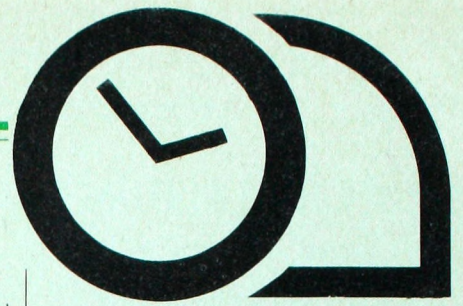
estimated 550,000 houses and more than 2.6 million tons of rice.

President Stan Mooneyham said, "Compassion for people who suffer has always been a trademark of World Vision. We seek opportunities to help people in need regardless of politics. This is a practical way for us to express God's love to these people."

The rice was sent on the condition that an approved observer be permitted to oversee the distribution.

ZAIRE

Needy refugees returning to their homes in Shaba Province have received 7000 hoes, 775 kilos of seeds, 5 tons of maize and 24 tons of clothes, blankets and food through World Vision. An additional 13,800 hoes and 18,000 machetes are ready for shipment to the refugees, but some military and governmental restrictions have forced the flights to be temporarily delayed.



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Prayer Requests

Please pray for:

■ the **International Board of Directors**, that God may direct them as they make policy decisions and provide leadership to World Vision ministries.

■ **Dr. Ruffi Macagba** and the medical work of World Vision around the world. Dr. Macagba is doing extensive traveling to instruct field workers in quality health-care delivery systems.

■ the **19,000 Vietnamese refugees** who have been dumped on the little Malaysian island of Pulau Bidong. They have no shelter, little medical help or food. It rains daily, and 30 cases of infectious hepatitis have been reported.

■ the continuing **tensions in Rhodesia, South Africa and Namibia**. Pray for a peaceful and just settlement in these troubled areas.

MANAGING YOUR TIME

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

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readers' right

Magazine Response

Sir: Your feature articles in the August issue on the Indochina refugees were very informative. I was in Laos for a year and met Don Scott and others helping refugees. Their work and the work of World Vision in the camps is very important.

One aspect of your coverage seemed completely missing, and I am writing to encourage you to provide your readers with information about the need and opportunity to sponsor refugees. Through Church World Service, other church agencies and through the International Rescue Committee (500 S. Lucas #207, Los Angeles, CA 90017 or 386 Park Ave. So., New York, NY 10016), sponsorships can be arranged to enable refugee families to come to the United States.

*Samuel A. Mattix
Seattle, Washington*

Sir: The story in your August 1978 issue ("Our Muslim Neighbors: How Should We View Them?") is the type of story that, after you finish reading it, you praise God. I've read many stories on the Muslims, but yours was the best and most informative.

*Ken Jones
Wayzata, Minnesota*

Sir: Some friends brought us one of your magazines with an article in it about Charles Morrow's work in Haiti ("Creating a Self-Supporting Church," *WV*, July 1978). Charles is my son, and it was such a good, concise report on his work there.

*Mrs. George Morrow
Blanchard, Iowa*

Sir: The article "Rhodesia under Majority Rule" [October 1978] gives me great concern. If we were not informed by missionary friends of what is truly going on in Rhodesia, which is under attack by communist-funded and trained terrorists, we might believe your representative's report.

Name *one* country in which the people have a choice of worship after Marxism has taken over! What makes him [Rev. Sithole] think that Christianity will have

any future if the communists gain control?

We have the highest regard for Mr. Smith, who is a true Christian. I doubt that Sithole knows the meaning of Christianity.

*Ms. M. T.
Ft. Lauderdale, Florida*

Sir: We of the Agape Fellowship were greatly saddened by your publishing a personal note by Ian Smith in the October 1978 issue of *World Vision* magazine. Some of us were angered by the naive and positive presentation of a man who has been an oppressor of men, women and children for a long time, who has perpetuated racism as the most powerful and influential figure in his country. It is obvious that his claim to Christianity is a claim to the religion of the white establishment and not to the truth of the gospel, which sets men free. *The Agape Fellowship Community
Los Angeles, California*

Sir: On page 11 of your October magazine, under the title "Facts on Hunger," you showed the United States with a greater population density than Great Britain or India. I knew something was wrong with your statistics.

Although you show the 1978 World Almanac as your source, my Almanac puts the U.S. far down the list of countries in population density.

*Larry Walton
San Jose, California*

(Editor's note: Sorry for the error. The population density of the U.S. is about 60 persons per square mile, not 600 as our graph showed.)

Youth Help Out

Sir: I have sent you some money and a letter, and I hope you got it. I will be sending more. My sister Stacey and I are twins, and we are 10 years old. We've made a chart, and when three weeks have gone by we will put a dollar in, and each month we will send you all the money.

We're praying for all those needy people in this world. We are fortunate to have all the things we have. Stacey and I have watched most of the World Vision programs on television, and we are glad there are people in the world today who will help the needy.

*Miss T. R.
Augusta, Georgia*

Love Is a Muffler

Sir: This package of mufflers will add up to 215 mufflers I have mailed you for leprosy victims. My first package of them was mailed in 1973. It has been a joy to knit them, and I believe they are very special for two reasons.

One, as I knit them I pray that whoever wears them will know the healing touch of Jesus for body, soul and spirit, and that the love of Jesus will be very real to them—and that they will be able to respond to it.

Two, my husband and I are senior citizens, and we have loved and served Jesus almost 100 years, counting the years that both he and I have known the Lord. I started knitting on this project by using up leftover yarn, unraveling hand-knit sweaters, ponchos, etc. When all the yarn was gone, I thought about buying a bit of it here and there, but somehow the Holy Spirit stopped me and told me to trust Him for it.

And people for miles around began dropping off odds and ends of yarn, knitted sweaters and skirts, and I would unravel them and launder the yarn that needed it. It has been a most precious experience. I would use up all the yarn on hand and say, "Lord Jesus, the yarn is all gone. Will you please send some more?" Barely a day would pass before someone would leave a bag full of it on our porch. Many times I did not even see the person. The Lord Jesus and I cleaned out a good many closets!

The sum total of this enterprise is that I have received over 681 ounces of wool since the first of 1977, and when wool is bought by the ounce, that is a lot! How great is the loving kindness of our great God!

*Mrs. M. H.
Payette, Idaho*

lift up your eyes

On Making Christmas Believable

The civilization surrounding the first Christmas—the advent of God incarnate—was, like ours, a mishmash of extremes: religion and irreligion, mysticism and materialism, regimentation and disintegration, wealth and poverty, slavery and liberty, a reaching out to the aesthetic and a stooping down to the demonic.

After nearly twenty centuries, the externals of life have changed radically. The question is: Have the patterns of life changed in any profound way?

We have prosperity shadowed by poverty. Our concentrations of wealth would boggle the minds of Rome's patricians. Why, then, the vast unrest? What is more ironic than the plight of the American dollar? Temporarily, at least, fewer and fewer people in the world market want that dollar, even though it is minted or printed by the world's wealthiest nation. Slice it any way you like, the grim fact is that the rich are getting richer and the poor are getting poorer. Something has to give.

We have technology generating insensitivity. Some unidentified writer has asked: "Who needs God if a Big Brother IBM 3800, with a warehouse of memory books, can do the trick?" Technology, which reflects our ingenuity, deflects our humanity. It magnifies the brain while it diminishes the spirit.

We have overpopulation and underproduction. Those parts of the world where more children are needed least are precisely those parts where better care is needed most. Nor is underproduction the fault of the Good Earth. It is the use, management, and distribution of its products that must concern us.

We have liberty falling into license. Authentic freedom is a precious and a fragile thing. Far from being a license to do what I please, it is elbow-room in which to do as I ought. We have clobbered the basic concept, twisting it into the godless individualism of "Do your own thing."

We have organization frustrated by polarization. Take the combined organizational genius of the Pentagon and Madison Avenue, Wall Street and Big Labor. What it represents in expertise of a certain kind is staggering. Yet, when measured by its effects, it appears to have saddled us with what Elton Trueblood calls this "polarized generation." Blacks versus whites, "haves" versus "have nots," teachers versus administrators, feminists versus male chauvinists, children versus parents, "status quoers" versus revolutionaries—the whole belligerent bit!

We have religion stumbling amid revolution. A friend told me of his disgust when he was present to hear several hundred assembled

bishops devote an hour to an update on the ceremonial use of candles. And all the while millions needing Christ, millions going hungry, millions afflicted with preventable diseases, millions suffering deprivation and indignity under repressive governments (whether of the "right" or of the "left"). We are agitated by the trivial; we are apathetic toward the tremendous.

Now we have come to another Christmas season. What are we going to make of it? Will it be the slapstick of "Rudolph the Red-nosed Reindeer" or, instead, the serious celebration (with practical implications) of the time when the Son of the Eternal Father emptied Himself of the amenities and immunities of His deity, joined His unsullied godhood to our stained humanity, and then set out for Calvary? There He would spend His love for us to the limit in order to rescue us from ourselves and our sin.

How can we make the Christmas story believable unless we ourselves, who profess to believe, do some self-emptying—unless we form living links with people anywhere whose guilt needs forgiving, whose loneliness needs brothering (or sistering), whose hurts need healing, whose poverty cries out *both* for bread and a more just ordering of the priorities of life?

Listen to Bishop Lesslie Newbigin in words addressed to a Presbyterian consultation in North Carolina a few months ago:

I am totally committed to the missionary cause, have spent my life as a missionary, and am now engaged in training young people to go overseas as missionaries. But I do not believe that we can separate the preaching of the gospel from the simple demand that we shall do justly and love mercy.

How can we make Christmas believable? There is no easy way. But surely it should be clear that there is one certain way to make it unbelievable: just sit on our own hands to keep them warm, feather our own nest to make it comfortable.

Read a book, like Jim Wallis' *Agenda For Biblical People*. Call on a lonely neighbor. Sponsor an overseas child. Join in a "Planned Famine." Be part of a "reach-out" group for Christian witness in your church. Send a letter to your Congressional representative. Inform your mind. Clarify your vision. Sensitize your conscience. Dig deeper into your bank account. Stop substituting coziness for challenge.

Nearly anything beats the *nothing* for which too many of us have been willing to settle.

You can help to make Christmas believable.

Paul Stees

This label is to be used on the enclosed envelope.

Eight-year-old Juan Escobar used to pick his wardrobe and meals out of the garbage.

Juan lived alone on the streets of Caracas, Venezuela. Alone. No father. No mother. No one to care. He survived by eating garbage. By sleeping in doorways. Until we found him, he lived like an animal.

No child should have to live like that—but all over the world, tens of thousands do. And tens of thousands die. In Bangladesh alone, one child dies every 30 seconds. Two every minute. Nearly 3000 every day. More than 20,000 every week. Over 86,000 every month.

And there are still the hurting children of India, Africa, Asia. Millions of them. Experts say that one-third of the children born today will die before age 5.

But they don't have to... because you can help! As a World Vision Childcare sponsor, you will help provide food, clothing, shelter, medical care and education for



a child who has no other hope. And you will help your child experience the love of God in a way that can be easily understood.

The investment is \$15 a month. But the return is the rich, rewarding feeling that comes with knowing that you've brought health, happiness and hope into one child's life.

As a Childcare sponsor, you'll receive a photo and a personal history of your child. You'll be able to exchange personal letters and pictures. You'll be able to see the difference your gift of love makes in a child's life.

Please don't hesitate. Somewhere in the world there's a child desperately waiting for you to care.

WORLD VISION INTERNATIONAL/Childcare
Box O, Pasadena, CA 91109

Mail this coupon today.

Dr. Stan Mooneyham
WORLD VISION INTERNATIONAL/Childcare
P.O. Box O
Pasadena, CA 91109

Yes, I want to bring health, hope and happiness to one hurting child.

- I want to sponsor
 - a boy a girl any child who needs help.
- Enclosed is my first month's sponsorship gift of \$15.
- I prefer to pay for _____ months in advance. Enclosed is my gift of \$_____ at \$15 a month.
- I can't sponsor a child now, but enclosed is my gift of \$_____ to help hurting children.

Name _____
 Address _____
 City _____ State _____ Zip _____
 Phone _____

In Canada write: World Vision of Canada, P.O. Box 781, Station B, Willowdale 425, Ontario M2K 2R3. All gifts are tax deductible.

(Financial statement sent on request)

WORLD VISION INTERNATIONAL/Childcare, BOX O, PASADENA, CA 91109

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