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The problem of changing mentality
Sir: I would very much appreciate receiv-
ing your publication on the Christian C-
ounter With Culture. I am persuaded that
this is an area that we overlook all too
often.

Christians do not live with today’s me-
tality but talk as if people knew what
they were talking about. I talk to a Fren-
ch washerwoman of the love of God. S
turns to me and says: I was in the resis-
tance lines in the Resistance, and I wanted
die. I saw such horrors that life had
more meaning for me—men were bea-
to their brothers and children. Do not
tell me God is love.

Or I talk to a French teenage stud-
she replies: You speak of the Bible
Truth, but that is no proof to me. What
true for you is not necessarily true for a

Sir: I am appalled at Mr. Adams’ article in
the February issue regarding the stability
of the Orient. Echoes of the crusading cry,
"Deus vult!" Is the United States now the
"secular arm" to which the church turns
over ideological heretics? Because the Ori-
entals apparently do not understand the
Christian faith, but only raw, measured
power, must the Christian advocate im-
perial force?

I am not unsympathetic to the dilem-
as which our country faces nor do I
think the solutions are easy for our nation.
But I reject this holy war idea, in which
the troops of the United States are looked
upon as the vanguard of evangelism. I
certainly agree that the church ought to
be prepared to send missionaries into any
open area but I disagree that the U.S. com-
mitment in Vietnam should be supported
as a pre-evangelistic effort. The present
violence and disillusionment cause casu-
salties to the Christian faith. There is a
high cost to converts secured in the wake
of tactical advantages sinfully gained. Mr.
Adams needs to be reminded that the
weapons in our warfare are not carnal but
spiritual, to the tearing down of strong-
holds. "Shall we do evil that good may
come? God forbid!"

Arthur O. Roberts, Ph.D.
Professor of Religion
George Fox College
Newberg, Oregon

Dear World Vision Magazine:

Sir: Your sadistic Evyn Adams breathing
in your face is, to me, a vicious dog barking
in the face of God. I do not know what
kind of a Christian you are, but you are not
a Christian to me. A sinless people, a
new world, and you are not Christian!

Sir: I am not unsympathetic to the dilem-
as which our country faces nor do I
think the solutions are easy for our nation.
But I reject this holy war idea, in which
the troops of the United States are looked
upon as the vanguard of evangelism. I
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spiritual, to the tearing down of strong-
holds. "Shall we do evil that good may
come? God forbid!"

Arthur O. Roberts, Ph.D.
Professor of Religion
George Fox College
Newberg, Oregon

Deeply grieved by Olson’s ‘polemics’
Sir: I was deeply grieved by the ‘polemics’
—I can’t call it less—by Arnold Olson in
the February issue of World Vision Maga-
azine. While much of it is true, it is dis-
torted and in some cases shown in the
worst way. It tells things which every
evangelical missionary in Israel knows
and grieves about.

In the paragraph about statistics being
hard to uncover, Olson states that mission
boards are reluctant to give statistics,
even goes so far in another paragraph
that are falsified since some work done is
largely to Arabs. Then wonders if Chris-
tians at home know about this, as if the
reports were given as though the work was
all Jewish. I hate to think that any evan-
gelical board (and I am in touch with over
two-score of them) would knowingly prac-
tice such deceit.

He writes of some missions having
national for their secretary. We do this
Hong Kong and think it an ideal situ-

ment. But he is indeed going far when he in-
mates that such a national is secretary of
five missions and suggests that five mis-
sion boards get duplicate reports of the
whole effort. Do not all missions have
visitors from the homeland? Would they
become aware of such duplicity?

Lloyd E.
Fort Wayne, Ind.
EDITOR’S NOTE

Early in March it arrived — a special report on Indonesia by our correspondent Jan van Capelleveen. A quick reading indicated that his story was soaked in that certain feeling of real encounter with the situation on the field — and with good reason.

Van Capelleveen is based in the Hague and usually reports on church and mission developments in Europe. But because of his contacts with the Dutch church, with its long history of work in Indonesia, he was asked to make the trip to review the situation which had been the subject of many varied reports.

"These last few weeks have been hectic," Jan said in filing his story. "During my four weeks in Indonesia I traveled 6000 miles, climbed the mountain Senea in Toradjaeland, Celebes, crossed through Javaland, speedboated across Lake Toba in North Sumatra. I visited the churches of the Torajas, the Bogaenses, the Makassar people, the Javanese, the Karo-Bataks and the Toba Bataks.

"When I finally got home I took ill because of sheer exhaustion. However, things are better now."

As we reflect on van Capelleveen’s words we were impressed again that Christian journalists in the field, at least those with that kind of dedication, are a great asset to the entire Christian community.

Donald H. Gill, Associate Editor

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Jan J. van Capelleveen

ARTICLES

TAZIL’S SPIRIT CULTS by Dale Kietzman 6

Estimated 40 percent of Brazilian Catholics are also practicing spiritists, many of them are being reached by the Pentecostal churches in Brazil.

ROM GODS TO GHOSTS by Eugene A. Nida 10

This chapter from his new book Dr. Nida analyzes ways in which man communicates with the supernatural powers he believes in.

HOURS IN RANGOON by A. T. Houghton 14

After a 24-hour visit the longest foreigners are allowed to stay in Burmese churchman salutes the condition of the church in this socialistic state.

PERATION MOP by Jack Houston 18

Look at how the local church can send its young people overseas for short-term service and a look at missions.

CC’S NEW THRUST FOR MISSION by Donald H. Gill 20

The World Council of Churches’ Division of World Mission and Evangelism is reevaluating its role and placing a new emphasis on evangelism.

FEATURES

ECO OF MIND 5

TOBE AT A GLANCE 24

ACTS OF A FIELD: Laos 29

WORLD TRENDS 31

PERSONALITY PROFILES 32

I CAN’T FORGET 35

OVERSEAS OPPORTUNITIES 36

CRACKS FROM CULTURE SHOCK 41

COVER PHOTO: Lacandon man of Chiapas, Mexico burning incense in his god pots. The Lacandons lake the pots themselves and consider these pots as their gods. They will have one for their and another for rain, etc.

PHOTO CREDITS: Cover, pages 6-8, Wycliffe Bible Translators; pages 14-15, Scandinavian Airlines; pages 20-23, World Council of Churches.
vicious to anyone in the field of anthropology that this "Cracks from Culture Shock" article refers to her. I have no idea who Dr. Stonewall Hurdler is or if this is also a fictitious name, but I would think that this article is very, very unfortunate. Many of the NCC readers of this magazine will know Dr. Mead and will wonder why you would, while carrying so many articles making use of anthropology to analyze and evaluate missions, be poking fun at the anthropologist who is probably the one important anthropologist who is most friendly to Christian missions in the world today.

Ralph D. Winter, Ph.D.
School of World Mission
Fuller Theological Seminary
Pasadena, California

(Editor's note: Dr. Hurdler expresses his regret that his column was taken so literally. He explains that the column was not meant as a shaft to anthropological disciplines but rather as a bit of a spoof on which anthropologists themselves are involved at times.)
Evangelical Changes in a World of Certainties

The world we live in is a rather predictable one. Evil is going to get worse, spiritual seducers are going to increase, we know this.

Unfortunately, the church is also rather predictable. It seems to be pretty much the same in every generation. In the first century the church was unpredictable. The people in the church were people who turned the world upside down, not preservers of the status quo.

It is again time for the church to consider some changes.

Evangelism must become the vocation of every Christian instead of the job of a few "professionals." This has been said over and over again, but we have yet to put it into practice. We have built up a system which says to God's people, the laity, that they are not equipped to do this job that God has called the church to do. We have bred a generation of laymen who think they are not equipped for evangelism.

Evangelism is simply sharing Christ with another person, and for this you do not need a theological degree.

One reason laymen are not generally involved in evangelism is that they haven't mastered what we call our techniques.” If I had my way, I could throw out all the books and pamphlets on techniques of evangelism, I mean that. I really would. Because somehow we think that to be involved in evangelism you must master a system. But the Holy Spirit does not work through formulas and systems. The Holy Spirit works through men and women—through transformed lives.

I was in Indonesia a few months ago. God is working there in the greatest revival the world has seen since the first century. You've read about it, but the stories have only scratched the surface. On the little island of Timor alone some people have been added to the church in the past two years than were converted in 100 years of missionary activity.

It started with conviction and repentance in the church. Then when the church members got right with God, they had such a burning desire to share Christ that they formed witnessing teams. Some of these people can't even read or write their own names. They can't read the Bible.

They're dependent for all their spiritual instruction on what somebody tells them. But they have had an experience with Christ that has changed them, and they go out in the power of the Holy Spirit to share Him.

At last count there were more than 150 Gospel teams in the Lower Sunda Islands. These teams of from four to 20 people each are going out and winning people to Christ. Most of them are led by laymen.

Our laymen are not involved in witnessing because we haven't enlisted them. If the average pastor were to mount his pulpit on Sunday morning and say we have some work for our laymen to do this week, most laymen would duck behind a pew. They might expect to paint chairs or set out shrubbery or mow the lawn. That's the only work for God that we have for our laymen today.

We have reversed the New Testament order. Paul said in Ephesians 4 that the leaders of the church are placed there for the purpose of perfecting the saints for the work of ministering. And what is the work of ministering? Witnessing and evangelism.

We need to establish target areas to which we give priority, so that we may use our limited financial and human resources to the maximum. By and large, we've evangelized on the shotgun principle, scattering the shot all over, when we ought to be using the rifle principle, singling out particular targets for Jesus Christ.

The big cities of the world ought to be at the top of the priority list. In Africa some 20 million young Africans are moving out of the bush and into the cities every year. The same thing is happening all over the world.

The churches are not equipped to enlist these young people for Christ. We do not have adequate ministries in these asphalt jungles to reach them.

Yet one mission board is currently considering whether it should invest more money and people and facilities in one small bush area which has a total population of 200,000 people when there are 100 cities in Africa with ten times that many people.

Our stewardship of the gospel is the greatest reason why the cities ought to be target areas. Paul points this out by his own example in the Book of Acts as we see him go to the major cities of Asia and to the capitals of the Roman Empire.

The political systems are centered in the cities. These systems ought to be brought under the control of the Prince of Peace and under His reign. We ought to have "saints in Caesar's household" who would bear the witness of the Savior right to the top seat of governments.

Communications systems are centered in the cities. If the communications centers were brought under the control of Jesus Christ, every man in the world today could hear of Jesus Christ in our generation. We have that capacity. With transistor radios everywhere and with satellites in orbit over this earth, there isn't a place in the jungle, be it asphalt or otherwise, that the gospel of Christ could not reach.

The systems of finance are in the major cities. The gospel has to go with money. Gospel messengers can't travel unless somebody pays the way. If we can capture some of this money for Christ, we can multiply hundreds of times what is presently available for spiritual ministries.

We need to be flexible and mobile enough to deploy our forces in areas where the Spirit of God seems to be doing His greatest work. There are periods when the Spirit of God moves in revival and it becomes harvest time. Somebody needs to be there to help with the harvest.
In the Tijuca section of Rio de Janeiro, where I lived for several years, our house backed up to a hillside covered with wave upon wave of shanties. Up hill from us was a reasonably permanent and respectable area, but to the right and left the dwellings were of the crudest sort. With their rakish flat roofs and bell-bottomed, propped-up walls they looked like drunk sailors leaning on each other for support. These were typical favelas.

Every night drums beat somewhere up the hillsides. And on Saturday night each of a half dozen terreiros or meeting places of a spiritist cult, came alive with handclapping adherents, communicants indwelt with the gods who spoke through them, practitioners able to heal the sick and cast out demons. The next morning these same people trooped from their hillsides to the nearby church to say mass and to pray to one or another patron saint. These were “Catholics,” but the religious fervor stemmed from roots deep in African soil.

Brazil has sometimes been described as one of the “most Catholic” of all nations. More than 90 percent of the total population (now over 80 million) is consistently reported by government census as being Roman Catholic.

At the same time Brazil is a front-runner in Protestant church growth. Every major denomination currently reports growing membership. New Baptist and Pentecostal congregations especially are springing up at a phenomenal rate.

Is it simply as a reflex to this Protestant growth rate...
A Brazilian celebration with bumba-me boi (African) and Indian elements combined.

at the Catholic Church now lists Brazil as a mission territory!

The late Getulio Vargas, Brazil's chief of state for early two decades, declared 35 years ago that Catholicism could no longer be regarded as a majority religion, despite census figures. Vargas was concerned with the alarming number of espiritistas (spiritists) in Brazil, who are not covered by any census. Brazilian sociologists now indicate that up to 40 percent of Brazilians participate at one time or another in spiritist ceremonies. Even more believe in the reality of the forces involved in spirit worship.

lower class succeed in being two things at once

At the same time these “spiritists,” to a man, declare themselves to be Catholics. What is more, they do so without any sense of contradiction!

The basis for this obvious discrepancy is rooted in the religious history of lower class Brazilians. They have succeeded in being two things at once. The outworking of this national ambivalence can be witnessed daily in the hillside favelas (slums) of the cities, or in the older farming areas along the northeastern coast, where fervent daytime Catholicism is mingled with an equally fervent “moonlighting” spirit worship.

The spirit cults of Brazil can be traced to African practices introduced through the slave trade. They are related to the better known voodoo cults of Haiti, although they have developed independently. They have a peculiar quality in Brazil that has distorted and weakened the Catholicism of that country. At the same time they could well be a key to the current rapid growth of Protestantism.

A type of syncretism has taken place between Catholic belief and African cult practices. Catholic saints have been identified as one or another orisha (god). If an identification has not been made, then the saint is thought of as an orisha not known in Africa.

The African came to Brazil as a slave. He was forced to bend to the wishes of his master. For this reason he declared himself converted to Catholicism. And so he appeared to be.

Little attempt was made to break up tribal groups in Brazil. Large lots, even entire shiploads of slaves were transported en masse from African ports to Brazilian plantations and mines.

The Portuguese made no attempt either to learn the African languages or to ban their use. Slaves were used to supervise their own tribespeople. A slave was able to discuss the details of his religion without hindrance. The Catholic Church was responsible for the indoctrination of the slaves. It was expected that any slave who had not been baptized in Africa would be baptized within a year of his arrival in Brazil, as soon as he could repeat a few prayers. The evening prayer to the Virgin was sung by all slaves.
To make the church more inviting for Negroes, certain saints were set aside for their worship, and their images were often painted black. Many brotherhoods were organized exclusively for Negroes, with black saints as patrons. These all-Negro organizations have persisted to this day.

The slave was not being hypocritical in professing Catholicism while still clinging to his African beliefs. African religion was characterized by a conception of comparative power of gods and relative strength of those who worship them. The slaves felt it was to their advantage not to ignore the Catholic Church and its saints, especially when they came to believe many of them might be their own gods under a different name.

The current spirit cult groups, which are the historical successors of the religious dualism of Brazilian slavery, are known by various regional names. Each local group has its own organization and its temple area, or terreiro. Ritual and belief is organized around a series of deities. A cult group commonly goes under the name of the saint corresponding to the orisha.

In cult ceremonies, the music follows African patterns. Drummers accompany the dancers who by characteristic body movements seek contact with and possession by the deity. Singing is characterized by choral response to a leading singer, and by the peculiar timbre of the feminine voices.

The numerous African deities have been identified with specific Catholic saints because of characteristics they share. Xango, a god of lightning and thunder, is often equated with St. Peter. Ogun, originally a god of hunt, is variously identified with St. Anthony or George. St. Anne is Nana, the ‘mother of all orisha.

On the fringe of these organized religious groups are certain individuals who may foretell the future or treat diseases or give instructions for making magic charms.

**Every Night the Drums**

Although most of Brazil’s spiritists are of African descent, credence in these practices extends into the very highest classes of the white population. A Brazilian anthropologist claims that it is possible for anyone in Bahia to “turn Negro” and that the number of those who sometimes consult with spiritist practitioners and believe in the power of magic charms “would be incalculable, if it were not simpler just to say that it is the population en masse.”

Spiritualism of the sort we are used to in the United States has also experienced phenomenal growth in Brazil. In the last two decades the number of spiritists has doubled and now approaches a million and a half. Practitioners are grouped into a federation, although there is no formulated dogma. Some seem primarily concerned with extrasensory perception. Some imitate the beliefs and practices of the African cults. Others follow closely the teachings of Alan Kardiner, who combined Darwinian concepts of evolution with the theory of reincarnation.

Such pseudo-African fetish cults are found in São Paulo, Rio de Janeiro and other large cities. They practice a watered-down form of traditional ceremony.
Where Up the Hillside Behind Our House.

thoroughly mixed with conventional spiritualism. The African spiritist cults have had a profound effect on the religious panorama of Brazil. They represent an enigma within the Catholic Church by which it is progressively more embarrassed.

The spiritists know they occupy a marginal position within their own church. They have already discovered they can be "different" without penalty. It is easier for them to consider the possibility of "conversion" to another church.

Spiritists find Pentecostalism appealing

Little or no effort has been made either by foreign missionaries or by the national church to make the gospel relevant to the spiritists of the hillsides. They represent a whole mission field that is largely unexploited. Members of spiritist cults have been approached with the same techniques and message as would be used in any nominally Catholic country.

Yet, remarkably, these people have been the most receptive to the gospel when it is presented. A high percentage of new conversions comes from their ranks. Perhaps this is partly because the Roman Catholic Church has become increasingly critical of spiritism and is now attempting to purify itself of spiritist practices within its own ranks. Thus the spiritists know that they have a marginal existence within the Catholic setting. In reconsidering their situation many of them have found Pentecostalism appealing. They can identify with it, especially at the emotional level.

But this sort of identification is not true of all Protestant churches, as Eugene Nida has pointed out:

In so many Protestant services there is just no way to express one's overwhelming joy, little room for ecstatic utterance, and too few opportunities for direct participation by the laity. As one Negro explained his feelings, "When I get religion, I get it all over, including my feet," but dancing is generally taboo in historical Protestant denominations. It is for this reason, of course, that so-called Pentecostal movements have found so much more response among persons who have been accustomed to many of the African elements in religious life.

Many Pentecostalists have themselves been converted from spiritism and have a certain sort of respect, as well as concern, for those still involved in spirit worship. They know that it is real, that it involves genuine power. Yet most Pentecostalists have been genuinely converted. They have found their way to a greater power through the person of Jesus Christ.

The problem among the Pentecostal groups tends to be the lack of biblical teaching. Many of the new converts are illiterate. Even the simplest Sunday school materials are useless among some groups. As a result there is a tendency for many Pentecostals to move into other evangelical churches where they can get the teaching they need to grow spiritually.

One thing is certain. The current situation of spiritism in Brazil represents a tremendous opportunity for evangelism. To date, this has resulted in more talk than action on the part of evangelical church leaders. Yet up to 40 percent of Brazil's population may be at stake in this ripe field of endeavor. Evangelicals will make a terrible mistake if they neglect it.
THROUGH THE AGES MAN HAS SOUGHT TO COMMUNICATE WITH ALL KINDS OF SUPERNATURAL POWERS...

FROM GODS TO GHOSTS

BY EUGENE A. NIDA
One important element of every region is how its followers communicate with the supernatural powers, both personal and impersonal. Personal powers include all kinds of supernatural beings—from gods to ghosts. Impersonal powers dominate the sphere of magic, ranging from astrological forecasts to premonitions produced by luck cats.

Communication with the supernatural is the main difference between philosophy and religion. The philosopher may believe in the supernatural. The religious seeker seeks to communicate with it. How he communicates with the "other world" of gods, spirits and supernatural beings provides clues to the way his religion interacts with life. It also gives us an insight into some of the significant differences between various forms of religious faith.

Certain aspects of the communicative relationships involved in such religious communication may be seen in figure 1.

Christianity and other religions show striking similarity on the "lower stories"

The idealized or "upper-story" forms of Christianity, Buddhism, Hinduism, shintoism and Islam show rather striking differences, but life on the "lower stories" of these religions is amazingly similar. For example, the Muslim in West Africa who hangs a juju around his neck, the Mazatec Indian who carries a jaguar claw in his girdle, the American who keeps a rabbit's foot in his pocket and the Christian GI who thinks a New Testament in his shirt pocket will automatically protect him from enemy bullets are all living on the same plane of lower-story religious expression.

Communication with personal supernatural powers

In order to communicate with personal supernatural powers, man sends messages to gods and spirits, largely through prayer, incantations, and special exotic verbal formulas. He may even back up his verbal requests with something more substantial, namely, a sacrifice, which he may perform in order to transmit the essence of his gift into the next world; for just as man cannot pass from this world into the next without dying, so an animal cannot be "sent" into the next world without its being killed. Again, the worshipper may seek some more spectacular way to transmit a gift to the spirit world. Hence he causes it to be totally consumed by fire, since the smoke itself is a more complex but common kind of religious communication with the impersonal supernatural world.

Communication with impersonal supernatural powers

Communicating with personal supernatural powers seems quite understandable, for these beings are presumably able to listen to what is said, to understand the message, and to decide when and how to answer. Communicating with the impersonal supernatural world is a more complex but common kind of operation. It is the worldwide realm of magic.

The forms of magic are almost unlimited. The Picalqui Indian of Ecuador accomplishes healing by sucking the blood from the leg of a small bird regarded as having a humanlike face. Similarly, a Choco Indian of Panama may kill his enemy by digging out a footprint and planting in it a poisonous vine, thought to have the power to kill its victim.

Such communications with the impersonal supernatural powers are in no sense dependent upon the action of any spirit being who must interpret the message and provide an answer. Rather, magical rites bear within themselves their own inexorable power.

If a victim wishes to escape the dire consequences of a curse, he must go to someone "healer" who is reputed to have even greater spirit power than the sorcerer and who can hence perform white magic for the benefit of the sufferer. The words of white magic can thus "jam the message" of the first curse; for, by having a more powerful message, the healer can negate the effects of the malevolent magic.

Communications with the impersonal supernatural world are also two-way operations, for answers are expected from these impersonal powers. Horoscopes and crystal balls are thought to foretell the future, while ouija boards, tea leaves and lines on the palm of the hand are supposed to be sure guides to impending events. The extent to which communications from the impersonal supernatural world are
believed in is almost incredible. For example, it is estimated that over 30 percent of the people of France believe in and consult horoscopes and clairvoyants. Probably a roughly similar percentage of Americans do so. Certainly it is difficult for a society as a whole to claim an advanced “scientific outlook” when, most hotels have no thirteenth floor and many airplanes have no thirteenth row.

The personal and impersonal powers

In Figure 1 the line between personal and impersonal powers is purposely a wavy one, for the relationships are imprecise. The gods, for example, may reveal to men the magic formulas. Moreover, some of these same magic formulas may be used to try to compel God to act on one’s behalf. In Haiti, the Psalms are regarded as revelations from God, but this belief also enhances the use of the imprecatory Psalms, shouted at the top of the voice, as the most efficient means of cursing one’s enemies. In some societies men may even pray to the spirits in order to have power with magic, while in many areas of West Africa the benevolent spirits have been invoked to keep black magic under control.

The use of magic to control the spirits is particularly important in some religions. For example, a Choco Indian who is trying to heal a sick person must make a hoop of bamboo, then by magical incantations and rites gather on the hoop all the malignant spirits that have caused the illness. Finally, with curses and magic words, he sends the evil spirits off into the darkness.

The supernatural and the natural

In all societies the differences between the natural and the supernatural worlds are fairly definite. But the distinctive features differ widely from one religion to another. For example, among the Anua people of the Sudan, jwok, which refers to all that is supernatural, includes the creator God, the evil spirits, family shrines, groves of trees which are normally avoided, medicine men, any white man (because of his presumed superior control over natural phenomena), radios, cars, airplanes, anything startling, and fate itself. From our point of view, several of these features would scarcely be called supernatural, but to the Anua they all fit neatly into the same category of the inexplicable world of spirit power.

Nevertheless, the line between the supernatural and the natural, purposely wavy in Figure 1, symbolizes the “coming and going” between the two worlds—indispensable features of many religions. For example, a man at death may become a ghost or even a demigod, while the souls of the dead may return to this world, sometimes to be reincarnated in human form. A person may be possessed by demons, or he may “corral demons” to serve his purposes. Among the Shiriana Indians of northern Brazil, success as a medicine man is dependent upon the number of hekara (supernatural spirits) which the medicine man has at his beck and call, most of which are supposed to dwell within him.

Moral versus amoral powers

Most personal supernatural powers are involved in making “moral” decisions. That is to say they must decide whether to respond positively or negatively to the request of the supplicant, whose plea is judged as being either ritually or morally justified, or unjustified. Impersonal supernatural powers, however, are usually completely amoral. That is to say, these powers are neither good nor bad, for not having personality they cannot be judged on the basis of such categories. Often the same ritual addressed to these powers may be used to benefit one man and to curse another. Only in a few instances does magic take on moral overtones. Among the Hehe in Tanzania for example, one must be very careful about the use of curses to right wrongs; for if magic formulas are employed against an innocent person, the curse will come back upon the individual who pronounced it. Thus even magic may have a kind of built-in morality.

It is significant that those spirits which are thought to be closest to man are normally regarded as the most moral or morally predictable in their behavior. By way of contrast, the spirits more remote from man are conceived of as being generally good. Thus men instinctively attempt to explain the evil in the world, and why in the midst of the general benevolence of the universe, evil strikes mankind in unpredictable and malicious ways.

The use of intermediaries

Almost without exception intermediaries are used in communicating with supernatural beings. Such go-betweens seem to be both psychologically close to man and spiritually close to supernatural beings. Perhaps this choice of human intermediaries is a response to man’s feeling that the gods will be more indulgent when approached by a saint or a spiritual ambassador with a reputation for holiness. A more realistic interpretation may be derived from man’s apparent desire to screen himself from the gods. Furthermore, it is convenient to have one-way rather than two-way communication, for the intermediary simply passes on information to the higher power, and since the intermediary knows nothing more than what he has been told, he is scarcely in a position to embarrass the original petitioner by impertinent inquiries or by saying too much. Moreover, in this way the gods are barred, so to speak, from asking embarrassing questions, for their only source of information is the faithful intermediary.

Communication with subhuman powers

Figure 1 is in one sense inadequate. That is, it does not represent the total framework of communication in most religious systems, since man also communicates to and receives communications from the so-called subhuman powers. This fuller relationship is diagrammed in Figure 2.

To some extent the subhuman world is also part of the supernatural world. For in many religions all phenomena including animals, plants and strange objects, possess some of the soul-stuff which constitutes the mysterious power shared by supernatural and natural beings. Furthermore, not all mankind regards all animals as subhuman. In Hinduism, for example, a sacred cow is regarded as almost divine, and a Brahmin may pray to be reincarnated as a cow.
Communication with this subhuman world may take a number of different forms, including the complex patterns of association with totemic animals. For instance, a Shilluk in the Sudan would never think of killing an animal representing the mythological ancestor of his clan. To do so would not only be sacrilege; it would bring certain destruction. For totemic animals must be respected at all costs, and upon occasion addressed in prayer as with petitions to guide to big game or to aid in gambling.

Communications may also be received from this subhuman world. One may, for example, foretell the future by observing how an animal dies, examining the entrails of chickens, or cracking a caribou's shoulder blade over a hot fire. Or one may gaze into precious stones or crystal balls to foresee the future.

The subhuman world also plays an important part in providing man with symbols for the supernatural world. So elusive are the gods and spirits that some kind of concrete symbolization is required for them. Often these symbols are found in the subhuman world. The Kakas of the Cameroun speak of God as Njambie, "Spider," while other peoples liken him to a lion, a jaguar, or even a praying mantis. Sometimes it is not the individual gods who are symbolized by animals, but, rather, certain important religious functions are symbolized by them. For example, the snake becomes a symbol of life and death; the pig, of fertility; the goat and rooster, of sexual potency; and the jaguar, of intelligence and death—of intelligence, because his body is full of eyes; of death, because of the suddenness of his attacks at night.

Man's symbols from the subhuman world become even more powerful when he changes them into idols; that is to say, when he reads into such symbols more power than he originally gave them. Such symbols then become not mere representations of the gods; they are gods. The subhuman is then no longer below man, but around him and above him.

Reasons for communication in religion

The natural and supernatural world which surrounds man seems to be completely alive, and as such to be endowed with incredible power. Otherwise, many events could not be explained, nor would the world make sense. When a tree falls upon a murderer, the event can scarcely be regarded as mere coincidence. When, in a testing ordeal, an innocent man plunges his hand into boiling oil to pick up a small stone at the bottom of a pot and suffers no burns, surely, it is thought, this must be more than ordinary cause and effect.

When, as in the northerly flight of the gray hornbill over the bush in West Africa, the flight of certain birds always precedes the coming of the rainy season, it is thought that there must be some relationship between the physical world and the powers of earth and sky. The Lengua Indians in Paraguay, for example, believe that the rain is brought by birds from the north that hide behind the clouds, and may not dump their burden of moisture upon the earth unless they are properly propitiated by the medicine man.

It is natural that man should want to establish some kind of communicative relationship with this strange world of cause and effect, so that he may adjust to its seemingly unpredictable ways. Accordingly it is quite understandable that anthropologists have emphasized man's need for adjustment to the world by means of religious communication designed to establish proper relations with the spirit world. Religion, however, is far more than adjustment to the world; it is also power over the world.

THE SUBHUMAN WORLD

FIGURE 2

The line between the human and the subhuman world is likewise a tenuous one. According to the traditions of some religions, animals have become men and men may turn themselves into animals. In Tanzania in 1963 a woman was accused of turning herself into a lion and killing a person. She readily admitted her guilt, and so the court had to decide whether, while she was in the state of being a lion, she was still responsible for what she had done. The assumption that the woman had turned herself into a lion was never questioned.

In most instances man looks upon society as a kind of pyramid, with a few people at the top and many at the bottom. To preserve and justify such a structure, religion serves an important function, for it extends help to the devotee so that he may rise within this structure by the power which comes from religious observances and magical rites. Religion is thus a source of power, happiness and prosperity. Furthermore, it provides a technique for extending this power and prestige in time, for it not only guarantees long life but usually promises future rewards and blessings. For the most part, however, upper-class devotees of religions emphasize success and power in this world, while encouraging the lower class to be content with blessings in the future—the "pie in the sky by-and-by."

If we are to diagram religious communications in their broadest scope, we must symbolize this use of religion by man within the social structure as in Figure 3.
Last March I was able to get a 24-hour transit visa to stop in Rangoon enroute from Hong Kong to Karachi. A number of pastors had traveled many hundreds of miles from the north, the Shan states and Arakan, to be able to confer together. All gave heartening reports of increases in numbers through the witness of believers. They reported scores of baptisms taking place not only from among the more responsive animistic hill tribes, but even from among Buddhists (in Burma almost as hard to move as Muslims). Teams of young people are witnessing outside of their own locality.
All mission schools and hospitals have been nationalized. The one exception is the Mary Chapman School for the Deaf and Dumb in Rangoon which is operated by the Bible Churchmen's Missionary Society headquartered in England. It still continues its Christian witness with 110 deaf children of many different races. Many sources of local support have dried up, but World Vision International continues to make a substantial grant for support of the children through its child care program. The Methodist Church, Burma district, also cooperates with the school which has a branch school in Kyaukse.

The economic and political plight of Burma today under its Marxist military dictatorship has brought a sad reversal of its former prosperity. Everything has become nationalized and state-owned—including all

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A. T. Houghton
shops and bazaars and even the production of rice, a staple food. There is no incentive to grow rice beyond family needs, for the producer has no right to sell. Everything is rationed — food, clothing, everything and with the rationing goes a complete breakdown of efficient distribution. As long as the army is well fed and in control, no overthrow of the present regime is likely. But many outlying parts of Burma are in a permanent state of rebellion, as in the state of Kachin in the north, where the KIA (Kachin Independence Army) controls the jungle areas outside the towns. A situation prevails in many parts of the Shan states and among the Karens in the delta.

It is in some of these areas that the living church has grown most rapidly. No matter how much Christian desire to remain neutral, pastors and their congregations often get into trouble from both sides when the locality changes hands and both sides demand money with menaces. But in spite of all these difficulties, and the fact that in many areas the church is utterly unable to fulfill its financial commitments without outside help, Adoniram Judson’s claim is still true. “The future is as bright as the promises of God.”

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**Last ship leaving the harbor takes first missionaries to Rangoon**

More than a hundred years have passed since the year 1813 and in some ways the outward situation in Burma resembles the conditions in which Judson and his young wife Ann found themselves when they arrived in Rangoon in July 1813. From a human view, it was quite fortuitous that they found themselves there at all. Turned out of Calcutta, where a plaque in the Carr Baptist Church today records their baptism by immersion as the result of their change of theological view they eventually took a ship to Mauritius as a temporary refuge. From there they went to Madras, knowing the East India Company would soon order their removal. There was only one ship leaving the harbor and that was bound for Rangoon.

So, in God’s providence, the gospel came to Burma for the first time.

Now, after more than a century of unrestricted entry into India by foreign missionaries, the Indian government is clamping down on visas, and many have been refused. The future of the remaining missionaries in India is, to say the least, uncertain.

All foreign missionaries have been expelled from Burma since the order went forth in April 1966, and the most that any foreigner can hope for is a 24-hour transit visa which allows him to remain for that period between flights in and out of Rangoon.

**Wars open Burma to gospel**

When the Judsons arrived in Rangoon, their coming was regarded with some suspicion by those who held authority from the Court of Ava, 400 miles to the north.
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WORLD VISION MAGAZINE / APRIL 1968
Eighteen-year-old Alice Skonberg peered out of the plane window at a speck of land off the coast of Venezuela. In her mind she began to repeat what she had learned back home:

"Aruba is one of six islands of the Netherlands Antilles. Its 60,000 inhabitants come from 47 countries and islands. They are a people of 22 nationalities and all races. Most of the islanders speak three languages: Dutch, English and Papiamento, which is a mixture of Portuguese, Spanish, Dutch and English."

Alice had studied well. As her plane dropped toward that tiny isle in the Caribbean her apprehension began to fade. She caught her breath at the sight of the dazzling turquoise water. She knew she would love her new home.

A year ago Alice couldn't have found Aruba on a map. Now she was going to live there for six months with missionaries of The Evangelical Alliance Mission (TEAM) at Radio Victoria. She would work with them, share their problems and pray with them as a short-term missionary.

The group spreads out across the world

Meanwhile, three of Alice's teenage friends were arriving for brief stays in other countries. Cyndie Hicks was landing in Venezuela. (She had traveled through Central America with Alice.) Cyndie would spend the next nine months at the TEAM headquarters in Maracaibo.

Chuck Parker was landing in Germany where he would spend ten and a half months at Greater Europe Mission's German Bible Institute in Seeheim. Brenda Lockyer was arriving at

BY JACK HOUSTON

Jack Houston is managing editor of the weekly Sunday school papers of Power Life.
sessionaries — things you don’t learn

Jill and interesting to find out some of

ese teens experienced: “It was help-

Such discoveries are important.

ey have individual personalities and

stered in a unique position by God.

issionaries are just people,” she says,

ing, willing to work and amiable.

SSIONARY has to be adaptable, out-

ing involved in it. As Cyndie puts it:

How you can do it

What could four teenagers learn

his time in Lille, France, to join

M missionaries in five and a half

ths of evangelistic and youth work.

all four were 18 at the time and had

 graduated from high school in

eton, Illinois. All were members

Wheaton Bible Church. All were

ners in that church’s Missions

ntation Project, commonly called

peration MOP.”

What could four teenagers learn

out missions during such brief stays

ears?

assing fancy for missions

‘The world’s need for a Savior,’ says

ice, “is more real than I ever ex-

ited. We’ve got to be missionaries

herever we are. Let’s face it, if we

’t take the opportunities at home,

we have little concern for those

ound us, we aren’t likely to have

n more than just a passing fancy in for-

mions.”

‘While working in Germany,’” she

ks says, “I learned what it means

’t be completely filled with Jesus

rist. There were times I didn’t un-

stand what I was doing there, but I

perienced the filling of peace and

ntention that Christ has promised.”

Brenda discovered in France that

everwhere you go on this earth you

d a bond that can penetrate any

uage or cultural barrier—you have

 bond of Christ.”

yndie learned in Venezuela that a

issionary has to be adaptable, out-

ing, willing to work and amiable.

issionaries are just people,” she says,

aced in a unique position by God.

ey have individual personalities and

blems, like anyone else.”

Such discoveries are important.

Perhaps Alice best sums up what

een experienced: “It was help-

and interesting to find out some of

practical, everyday things about

issionaries — things you don’t learn

about through adventurous mission-

ary books or through the church.”

The project catches on

The MOP project was introduced in

65 and took hold immediately. Cur-

rently a second set of teenage mission-

aries is on the foreign field and a third

set has begun training.

Five young people applied for the

project the first year. Last year a dif-

rent five applied.

One thing has hindered interested

young men from becoming candidates.

The draft. One candidate the first year

and another last year had to drop out

of the project. Both were underclass-

men in college, and their draft boards

considered such a move as “dropping

out.” Both young men were told they

couldn’t leave the country, and one

lost his student deferment.

Each month during the school year

the Conqueror Youth Group sponsors

a “work day.” Church members and

others in the community provide jobs

for the young people, and the earnings

go to the MOP project.

Brenda remembers the day she was

led down the cellar stairs in a home

and directed to 24 storm windows. “I

was told to wash them on both sides,”

she recalls. “I hunched over all those

windows and washed them. Then I had

to hang them. It was really cold out

that day. Then it began to rain. By

three o’clock I was tired, cold and hun-

ry. I hadn’t had any lunch.”

Despite the hard work, the teens

admit they have fun.

And through these work days they

have raised about $2000 a year—about

half the total cost of the project. The

church missionary budget pays the

rest.

From the time the MOPers are se-

lected as candidates until they leave

for the field they meet weekly with

Christian Education Director Allyn

Sloat in orientation sessions. Their

studies during this six-month period

include the Book of Acts, philosophy

of missions, business, finance and

travel, history of missions, geography,

language helps, history, current events

and other pertinent data relating to the

fields to be visited. Specialists in each

area of study are brought in to instruct

the candidates.

This project is not unique with

Wheaton Bible Church. Several other

churches, schools and mission boards

conduct short-term missionary proj-

ects. For example, First Baptist Church

of Wayne, Michigan, Park Street

Church of Boston, Wheaton College

and several denominational missions.

How you can do it

What is different about the Wheaton

Bible Church program is that can-

didates spend much more time on the

foreign field—up to a full year.

Any church could benefit by expos-

ing its young people to this type of

project. If it’s too costly to send one or

two young people to the foreign field,

a church could use the same project to

stimulate interest in home missions. In

addition to sending out four MOPers

to overseas stations last summer, Whea-

ton Bible Church also sent nine young

people to central Wisconsin to teach in

rural Bible schools. The nine worked

under the rural outreach program of

the American Sunday School Union.

Operation MOP is not a missionary

recruitment program. Though some

candidates may return one day to the

foreign field as a result of the project,

the important thing is that teens are

suddenly becoming interested in their

church’s missions program by becom-

ing involved in it. As Cyndie puts it:

“Now that we’ve met our missionaries

we can identify with them. We know

them. These people have purposeful

goals. They’re worthwhile.”
tells quite a story. A story which, by
got it, we concluded.

"Is that design — the design of the summary structure. (See chart in layout.) As our
tion came around to the question of
Evangelism. That was when our atten-
tion to the idea of increased inter-
missionary enthusiasm. For centuries
the church had been attempting to
reach out to the world with the mes-
sage of Jesus Christ. But at Edinburgh
there were many who felt that the
manpower and the means to finish the
task were finally available. It only re-
mained to gather up the resources and get on with the task.

But the gathering of the resources for the world missionary task led di-
rectly to the idea of increased inter-
church cooperation, and also to the
need of energizing the churches to
meet their responsibility. In their basic
form these were the ideas which led,
almost 40 years later, to the foundation of the World Council of Churches. In
the interim that followed, there were
actually three agencies which grew out
of the Edinburgh Conference.

Critics say that the root of the prob-
lem could be found in the Edinburgh
Conference itself. The goal, they de-
clare, shifted from missions to ecumen-
ism, and the latter eventually became
an end in itself. The WCC continues
to suffer from this problem right through
to the present, they suggest.

It shouldn’t be a surprise to anyone
that the prevailing view inside the
WCC is quite different. There is “son
validity” in the position of the con-
servative critics, one spokesman for the
WCC allowed, but only to the extent
that there is always a problem when
ever the concern for mission and the
concern for ecumenism are divide
d from each other. Thus the great sig-
nificance of the New Delhi Assem-
blies in 1961 was to reincorporate mission both as a function and as a concern
into the life of the churches, by merg-
ing the International Missionary Coun-
cil into the World Council of Churches.

That is where the insight of the de-
signer came in. Although it may not
have been the subject of any great pol-
icy deliberation, there is a certain sig-
nificance in the fact that the Church’s
basic purpose in the world is symbolic-
ally represented as “world mission and
evangelism.”

The relationship between mission and ecumenism is still a concern with
the WCC. “It is important to remem-
ber that the main impulse for the ecu-
menical movement was a missionary
one,” says the study pamphlet which is
being circulated as background for the
upcoming WCC Assembly in Uppsala,
Sweden.

Yet the concept of mission has gone
through substantial changes through
the years. Thus the Uppsala study
pamphlet briefly outlines the concept
of “witness on six continents” as fol-

by Donald H. Gill

The Rev. Philip Potter
Today, mission means the witness of the whole Church in the whole of life. The traditional picture of one or two “Christian” continents sponsoring a one-way missionary enterprise has become obsolete. Geographical boundaries are now being crossed in both directions, and “home” and “foreign” missions are recognized as part of one world task. But the Gospel still has to be carried across secular frontiers of all kinds, and proclaimed everywhere to those who are ignorant of, or deny, or rebel against the lordship of Christ.

This mission task is not an easy one, especially in today’s increasingly secularized society. It goes on to point out it would be naive to think that simply “bringing language up to date” solve the problem. What is needed is change of mind and heart, a sense of “solidarity” with those who live in an atmosphere radically different from one of our own traditions. Only by such means can Christians explain the real meaning of the gospel to the industrial worker in Hamburg or Tokyo, the agnostic scholar in Beirut or Paris, and the peasant woman in Ireland or Indonesia.

mission’ second on the list

As a subject, “mission” is the second of six major topics to be studied in Uppsala. The ground rules state that the purpose of this study session is not to reiterate accepted truths concerning the Church’s missionary obligation, but rather to face the fact that the churches of today are too often lacking a missionary impulse.

A fresh definition of the nature of mission in terms of the needs of our world today is another essential, according to those who are planning the Uppsala program. The study group on mission also plans to probe better ways of equipping and orienting the churches for their tasks in the world.

One of the subtopics in the mission session is to be “Conversion in a Secular Age.” Preparatory work on the subject has been done by Dr. Paul Loeffler of the staff of the WCC Division of World Mission and Evangelism in Geneva. Loeffler’s studies of the use of the term “conversion” in the Bible have led him to the conclusion that “conversion is a turning around in order to participate by faith in a new reality which is the true future of the whole nation.” Only secondarily does it involve the saving of one’s soul, or the saving of a society. Loeffler believes that conversion is fundamentally “a commitment to what God is doing in human history.”

In seeking such new “definitions” the World Council is faced with a severe dilemma. There is a feeling that the world is moving with a terrible cultural momentum, and that the church today is scarcely effective in giving much spiritual direction to the process of secularization. Thus older, traditional patterns of witness will not do. Hence the plea for a rethinking process. Yet that very process brings the actions and statements of the WCC into question, especially among more conservative, evangelical groups, both inside and outside the Council, which feel that the Council is compromising basic elements of Christian doctrine.

In line with its deep concern for better communication in today’s changing cultural setting, the WCC Division of World Mission and Evangelism throws a great deal of its strength into stimulating and supporting experimental ministries on the “urban and industrial frontiers.” The DWME gives its support to certain carefully chosen projects, especially in areas where rapid industrialization has made it impossible for the local churches to keep up. In addition, it attempts to provide training for the type of people needed for this sort of work. There is also a program to train laymen for their place in mission, through institutes and weekend seminars.

The DWME also cooperates in extensive research, which comes under Dr. Victor Hayward, director of the Division of Studies of the ECC. One study to be released at Uppsala for discussion

WORLD VISION MAGAZINE / APRIL 1968
WCC'S NEW THRUST CONTINUED

relates to "the missionary structure of the congregation." This study program encourages and in some cases supports 15 centers for the study of other religions, at various locations around the world. Some of these study centers specialize in Islam, others in Hinduism, Buddhism or various other religious systems.

Joint Action for Mission projects also come under the auspices of the DWME. This is a program to encourage churches in certain specific geographic areas to survey their total mission task, there to plan together and pool their total available resources toward the fulfillment of that task. To date, this aspect of the program has been much better in theory than in practice. The survey stage is no insurmountable problem, but the subsequent stages of planning, dividing responsibilities and pooling resources run directly into the vested interests which characterize ecclesiastical organizations as well as others.

The Rev. Philip Potter, director of the DWME since January 1967, has had some strong words to the churches on the subject of evangelism. At the meeting of the WCC Central Committee in Crete, just a few months after taking over his post, Potter outlined the history of the WCC's policy and activity in mission and evangelism.

"The World Council will have to guard against the ever present danger of upgrading service and prophetic witness on social and economic issues and downgrading evangelism, or vice versa," Potter warned. To make such a disjunction would be to sever what God has joined together in His creative and redemptive action in history, he added.

Potter feels the World Council has clearly recognized that everyone ought to have the opportunity to freely meet Christ and to say "Yes" or "No" to him. The WCC is agreed on this, he says.

But Potter also observes that in practice "there is a distinct shyness in our ranks from pushing our evangelism to the point of decision." He points out that one of the major church agencies boasts that it gives out relief goods and other aid without asking anything in return, "not even faith." That might sound good on the surface, Potter says, but it can become a convenient way of extracting money from government agencies which are indifferent to, or even hostile to, the total claims of the gospel. The church must refuse to separate proclamation, fellowship and service.

Potter feels that cooperation in evangelism among WCC churches has somehow fallen out along the way. Going back to the Amsterdam founding of the WCC, he shows that there was a distinct emphasis on "cooperative evangelism." But he follows through to point out that cooperation in evangelism has actually been low priority in the life of the WCC.

The time has come, Potter feels, for the churches in the WCC "to embark on bolder initiatives in joint action in evangelism," and it should be the function of the Division of World Mission and Evangelism, along with other divisions of the Council, to pursue that goal aggressively.

Quite a portion of the time of DWME's staff is taken up with interchurch relations, both inside and outside the WCC. Internal WCC relations are another concern of the Division, particularly its relation to the Division of Inter-Church Aid. For about a decade prior to 1966 the jurisdictions of DWME and the Division of Inter-
church Aid were outlined in what were known as the "Herrenalb Categories." These guidelines kept the two visions clearly separated in the kind of projects which they could undertake.

However, there continued to be overlapping areas of concern, and projects which both divisions actually had legitimate interest. Thus in 1966 the guidelines were abolished and the Division of Inter-Church Aid began to direct its projects in cooperation with the DWME. In line with this change, WCC churches have been urged to look for projects which involve both service and witness.

The International Review of Missions, a scholarly journal in its special field of interest, is published quarterly at Geneva by the DWME. Philip Potter serves as editor. In addition to articles on subjects relating to missions, it regularly carries in-depth book reviews and fast-rate bibliographies on mission-related subjects.

Fairly frequent contacts with Roman Catholicism have been taking place. This has been possible, one DWME report states, because of the very open position taken by Vatican II in its decree on missionary activity. The same report also says that an informal consultation which took place in Switzerland in April 1965 had a marked effect on the "ecumenical spirit" of the Vatican II mission decree, and that it has resulted in various conferences and consultations since that time.

Numerous statements have been made in WCC conferences that there is a desire for closer contacts with conservative evangelicals. To this end, the WCC had an observer at the Wheaton Congress on the Church's Worldwide Mission in April 1966, and a staff person was present at the Berlin Congress on Evangelism in October 1966. The DWME staff feels, however, that contacts with conservative evangelicals have been pretty weak to date. They say that such contacts "remain an important task" to be undertaken after the Assembly at Uppsala.
COMMUNIST WORLD

EAST GERMANY—
Squeeze tightens on church

A new constitution and penal code place the Evangelical [Lutheran] Church in a precarious position, according to a report in Christian Science Monitor.

Under East Germany’s revised penal code the church loses its status as a public corporation and is classified as a private company or association. This re-classification makes it easier for groups or individuals to attack the church while making it difficult for the clergy to defend the church.

Unlike other eastern European countries where the Roman Catholic Church dominates the religious struggle with Communist regimes, the Protestant church is carrying the brunt of the government’s attack in East Germany. CSM reports that 80 percent of East Germany’s 17 million citizens register a church affiliation, most with the Protestant Lutheran denomination.

For several years President Walter Ulbricht has tried to coerce the church into breaking relations with the West German church, which would sever one of the last links across the Berlin Wall and give him more control over the East German church. Ulbricht’s motives became obvious during 1967, the 450th anniversary of the Reformation, when the government announced that he had become the “first atheist state in the world.” In a step that at least on an official level makes this statement true, the government has annulled all laws dealing with church-state relations in that country.

Annulling all former constitutional decrees on church-state relations is apparently aimed at delivering the final blow to formal religious institutions in Albania. The government’s attitude seems to be that since churches and religious bodies are no longer supposed to exist, laws covering them are unnecessary.

RUSSIA—
Dissident Baptists repressed

Details of government repression of a sect of 50,000 dissident Baptists were recently published in Religion in Communist Dominated Areas, a National Council of Churches publication.

The sect has refused to register with the government and are separate from the Baptist Union. According to the Rev. Michael Zhidkov, president of the European Baptist Federation and a minister of the Moscow church, the group is known as the Initiativniki or Initiatives (unregistered Baptists who broke away from the Baptist Union in 1961). The group broke away because it felt that the Union was too much under the thumb of the government.

First reports of arrests among this group were in early 1966. A letter sent to U.N. Secretary General U Thant by the wives of five men who have been in jail, stated that the usual sentence was at least three years. An estimate of 200 of this group are currently serving prison sentences.

It is reported that the prisoners are allowed no correspondence and the Bibles were taken away. Members of the sect have been beaten.

The Initiatives are usually imprisoned for holding open-air meetings for organizing Sunday schools after they are refused a permit for such gatherings, stated Zhidkov.

AFRICA

ANGOLA—
16 missionaries withdrawn

The United Church of Canada and the United Church of Christ are withdrawing personnel from Angola. Sixteen missionaries are expected to leave a work that includes 30 schools, hospitals, leprosy and tuberculosis clinics and dispensaries.

Angola is one of the last colonies on the continent of Africa. Despite open rebellion and agitation for independence since 1961, Portugal has refused to consider Angola independence.

Three of the guerrilla leaders who lead the revolt in the north in 1961 had attended missionary schools. The government found it convenient to blame the missionaries for part of the rebellion.

Travel restrictions within the country, censorship and seizure of literature and bans on meetings have greatly limited missionary activity. Dr. Carl Dille, 29-year missionary to Angola recently returned from the country, says that
Iliates research facilities

International Council and par-

terns for restructuring Youth for

Christ International, begun in 1964,

now finalized in January at the YFC

gress in Jamaica.

or many years various programs

coordinated through the North

erican office in Wheaton, Illinois.

onal YFC groups have now formed

council of Youth for Christ Inter-

ional which makes it possible for

national YFC program to charter

ventional, a church-growth man, a mass

communications man and eventually

computer engineer.

Bowman revealed that FEBC hopes

to have a team composed of one of

each in every country to which FEBC

broadcasts. Task of these men will be

to find out what is needed in order to

communicate more effectively.

people make the news

The Rev. Abe Thiessen assumes re-

ponsibility of executive director of the

International Christian Broadcasters in

July. Thiessen will be on loan from

Sudan Interior Mission where he is

representative in North America for

Radio Station ELWA [Liberia]. He was

one of the four men who founded

ELWA in 1950.

John Edmund Haggai, a Southern

Baptist evangelist, is to conduct an

evangelistic crusade in Indonesia dur-

ing May. He is going at the invitation

of the Djakarta Regional Council of

Churches. According to the Haggai

Evangelistic Association, more than

100 United States pastors and laymen

are expected to participate in this cam-

paign.

Robert J. Hoyle, 28-year-old Luth-

eran layman from Minneapolis, is as-

sistant director of the Zambia Christian

Refugee Service which assists some of

the 10,000 refugees that have fled to

Zambia from six neighboring states.

The Rev. David Poling succeeds his

uncle, the late Dr. Daniel Poling, as

president of the Christian Herald Asso-

ciation. Mr. Poling has been an asso-

ciate editor of Christian Herald and

director of charities.

Mrs. Ivan Lee Holt, widow of Meth-

odist Bishop Holt, has accepted an

assignment in Hong Kong as a mission

specialist with the Methodist Board of

Missions. She will serve in the rooftop

programs for high-rise apartment

dwellers as well as do social work.

Brazilian, the Rev. Guido Tornquist,

director of Lutheran World Federation's

Commission on Latin America, has

been named director of the Fifth As-

sembly of the federation to be held in


LATIN AMERICA BRIEFS

• Mexico: Delegates from five Latin

American countries met in Mexico

City in February for a Consultation on

Evangelism.

• Peru: Evangelical Baptist Convention

reports that membership rose 30 per-

cent during 1967 and that the churches'

total income increased by 90 percent.

• Cuba: Methodist Church of Cuba at-

tain autonomous status in February.

Membership in 9000 including 54 pas-

tors. The Rev. Armando Rodriguez, top

Methodist official in Cuba, was chosen

episcopal leader.

Evangelism.

African, the Rev. Oncaye's mother who was

believed dead.

The JAARS pilot radioed the Tewaeno village of the suc-

cessful contact and another group started out to join them.

The JAARS plane dropped food to the combined groups.

This was the first successful contact after several unsuccess-

cessful attempts. One attempt nearly ended in tragedy when

a raiding party barely missed meeting a group of the Christians.

Plans are now being made to follow through and to reach

the other tribes with the gospel.

The Aucas have the Gospel of Mark in book form, trans-
lated by Wycliffe translator Rachel Saint.

...
Report on the Indonesian situation by Jan J. van Capelleveen

**WV News**

**MUSLIM POWER PLAY DRIVES THOUSANDS TO INDONESIAN CHURCHES**

"Can't you come to my village and teach us how we can become Christians?" Thus the mayor of a kampong village begged the Indonesian pastor Susilo last month. When this pastor of the Javanese Church of Salatiga, Central Java, asked him why he had come, the man said, "When the next census is taken, we don't want to say that we are Muslims and we don't dare to say that we are Christians. What would we answer when they ask us, 'Where is your church and where are your Christian schools?'"

It was 27 years ago that a Salvation Army group visited the village to hold evangelistic meetings. Since then no one ever preached in that area again. "That is our situation," Susilo said. "We don't have to get out to evangelize at the moment. Thousands come to us, more than we are able to handle."

**No, not a revival**

Would you say that you are in the midst of a revival?" we asked David William Ellis of the Overseas Missionary Fellowship, who helps the Salatiga congregation to train lay people to prepare the hundreds for baptism. His answer was as curt as it was clear: "No. A revival implies a change of those who call themselves Christians. What we are experiencing is scores of hundreds of non-Christians suddenly turning to the church for help. No, it is most certainly not a revival, but it is an unprecedented growth of this church."

The congregation of Salatiga counted 2000 members a year ago. Now it has 3000. It has become responsible for 20 daughter congregations where the gospel is preached every Sunday and where hundreds of people are prepared for baptism.

The church of Central Java consists of only 140 official congregations, but the number of preaching posts has suddenly grown to 760, and new ones are being added every day. In East Java the church numbered only 68 congregations. We don't even know how many preaching posts we have at the moment," a pastor in Surabaya told me.

"Last year we counted over 500, but since then so many have been added that we just can't keep our statistics up to date." The smaller groups consist of some 10 to 15 people, but many already number 200 or more.

**Muslims try to put their stamp on the people**

These thousands are not drawn by powerful preaching. Behind the sudden surge is a tremendous power play of the Muslims. When they tried to put the stamp upon the people, thousands rebelled and turned to Christianity.

In the Muria mountains, the area where the Mennonites work, a pastor was asked to come and see the mass of a small group of isolated villagers. "You have many members in my area," he said.

"That can't be true," the pastor answered, "I have never been here or neither have the members of my congregation."

"Yet it is true," the man replied. "Then surely a Roman Catholic priest has worked here?"

The man shook his head: "I'll tell you. The Muslims came just before we held our census and told the people that they should call themselves Mohammedans. When they left, the people met to discuss the situation and decided to become Christians."

This mushrooming growth of the church started some two years ago when the Communists failed to use power. The new military government under general Suharto took over leadership, but it couldn't (and perhaps wouldn't) prevent a massive Muslim attack upon the Communists. In a few days some 400,000 people were slaughtered. The water of many rivers was red with blood. Hundreds of corpses without heads floated downstream to the sea. Those who were not killed were sent to concentration camps where they lived without clothing and almost without food, so that many died.

Then the Muslims drew attention to the basis of the Indonesian constitution. The preamble is called the Pantjora or five pillars. The first one says..."
I it doesn't mean that those people

WORLD VISON M AGAZINE / APRIL 19 6 8

were hard-core Communists. In most
cases they rebelled against the present feudal powers and longed for better economic circumstances. They thought they saw in communism a friend in time of need. Now they realize that this political ideology has failed to change the future and they search for a new faith.

Required to accept a religion, they
don't want to turn to Islam, which killed their fathers, brothers and cousins. It cannot be said that in those days of terror no nominal Christians were guilty of bloodshed. But on the whole, the church people showed a spirit far different from the mass hysteria which held the masses in its grip. Most Christians had a peaceful attitude and a stabili-
ty which greatly impressed many people.

The Roman Catholic bishops may
have been too busy at the Vatican Council to launch an official protest against the murder of so many. The Protestants did raise their voices. But far more important than these paper pleas was the quiet example of pastors, elders and thousands of ordinary church members. Many who now knock at the doors of the churches wondered, "What do these people pos-

Choice of Christianity—
a form of rebellion

They realize that Islam will never be able to change the social structures of their country, because it created them. Islam was always the religion of the feudal rulers more than of the poor peasants. The choice of Christianity is often therefore a rebellion against old structures.

It is not the longing for eternal life
that attracts these people to the portals of the church. Far more, it is the promise of a better life on earth. The Indonesian church wears the halo of social justice, which the western churches lost during the last century. The Indonesian churches are seen as the creators of new social structures and of a new Society.

The churches are confronted by a
unique situation which occurred only once before in church history, when whole congregations turned to Protestantism in Western Europe during the days of the Reformation. No longer do the people come one by one, but family by family, whole village by whole village.

But these churches realize also the tremendous dangers of this situation. How can they be sure that these people have before their eyes, the tragic examples of women who were sent away after a few years of marriage.

These people have seen how the
churches started Christian schools and
built hospitals and clinics. Sukarno
may have been able to keep the minds
off their poor economic circumstances by constantly hammering away at so-called international injustices. That isn't possible any more. The new regime has discarded all military adventures
and now the people begin to feel the
teeth of an economy which has totally collapsed.

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EXECUTIVE NEEDED IN BRAZIL

An experienced Christian business or church executive is needed to oversee general operations of Mission Information Bureau in Sao Paulo, Brazil. MIB serves 85 mission societies in the areas of government relations, purchasing, travel and data gathering. Key factors are maturity, health, and administrative competence. A retired executive would be considered. For further information write to Mr. Edward R. Day. Missions Advanced Research and Communication Center, 919 W. Huntington Dr. Monrovia, Calif. 91016.
LAOS, landlocked in the center of the southeast Asia peninsula, is bordered by Cambodia on the south, Thailand on the west, Burma on the northwest, China on the north. 

Terrain is rugged and mountainous, with three-quarters of it covered by dense forests, particularly eastern and northern Laos. Tigers, leopards, panthers and elephants inhabit the jungles. Mekong River flows through western Laos into central Cambodia, then east to the South China Sea, emerging just below the boot of Vietnam.

Climate is tropical, with a rainy season and a “dry” season of about five months each. Humidity is high, even during drought periods. Hottest month is July in the people. There are two basic racial groups. Laotians, related to the ancient Thai people, constitute two-thirds of the population. Mountain tribes such as Meo, Kha and Yao make up the remaining one-third. There are also several thousand Vietnamese, Chinese and assorted other nationals.

The Laotians live in the fertile Mekong Valley which lies along western side of the southern boot. Tribespeople inhabit the mountainous regions of the north and east.

Most people in Laos are farmers. Few live in towns. Main food crop is rice. Other crops include tobacco, cotton, fish, citrus fruits and coffee.

Per capita income is estimated at less than $40 a year.

Homes are built of wood planks and bamboo, raised off the ground on wooden piling. Roofs are thatched. Severe housing shortages exist in the cities.

The Lao language is tonal and monosyllabic, with many words borrowed from Persian and Sanscrit. Northern written alphabet is related to Burmese; southern written alphabet is more similar to Thai.

Religion. Most lowland Laotians are Buddhists. Buddhist temples are found in every village, town and hamlet. Vientiane and Luang Prabang have long been known as the “cities of thousands of temples.”

Buddhism of Laos is the Theravada (“teaching of the elders”) type. More strict than Mahayana Buddhism, it looks back to the body of doctrine held

LAOS VITAL STATISTICS

NAME: The Kingdom of Laos, derived from early name, Lan Xang, “land of a million elephants.”

AREA: 91,428 square miles (slightly smaller than Oregon).

POPULATION: 2,700,000 (roughly equal to population of Rome, Paris or Los Angeles), increasing at 2.3 percent annually.

LANGUAGE: Lao, closely related to Thai; French widely used in government and commerce; mountain tribal languages.

CAPITAL: Administrative capital, Vientiane (population 160,000); royal capital, Luang Prabang (population 25,000).

FLAG: Red field with three-headed white elephant under parasol.

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Buddhism of Laos is the Theravada (“teaching of the elders”) type. More strict than Mahayana Buddhism, it looks back to the body of doctrine held in India not long after Buddha’s death.

Upland tribespeople follow animistic tribal religions.

Health. In spite of concerted attempts, with western cooperation, to reduce malaria and smallpox, infant mortality remains high. Intestinal parasites, tuberculosis and yaws are prevalent. Lack of pure water and sanitation are major health problems.

Education. Although all children between ages of 6 and 14 are supposed to attend school, only a small percentage do. Literacy rate is less than 20 percent.

Economy. Laos has almost no international or domestic commerce and almost no industry because it lacks transportation and power facilities. Much of Laos remains unsurveyed and unprospected. Rich timber resources are undeveloped. Tin and rock salt are the only mineral resources being exploited. Laos receives $55 million a year in U.S. aid, not including military assistance.

Half of the country’s 4000 miles of road are impassable in rainy season. There is almost no railroad development, but major cities are connected by limited air service. Automobiles are relatively few.

Mekong river, the only water connection with outside world, is usable only by small transport craft. Most
goods are shipped by way of Bangkok, Thailand, since Communist rule in North Vietnam denies Laos of its shortest route to outside world via Gulf of Tonkin.

Government attempts to encourage tourism have been slow in bringing results, for although Laos has decided natural and artistic attractions, accommodations are limited.

**History.** Thai tribes, ancestors of the Laotians, were forced out of China in the 1200's and settled in this area. Established the Lan Xang kingdom in middle 1300's. Through wars with neighboring Cambodians, Burmese, Thai and Vietnamese, a powerful unified kingdom developed, with effective administration and relatively sophisticated military apparatus. Commerce with neighboring countries flourished.

Internal conflict in early 18th century divided Lan Xang into two smaller kingdoms, roughly the Northern Laos and the Vientiane or Southern Laos of today.

Vientiane was overrun by Thailand and annexed in 1848. Luang Prabang became subservient to Vietnamese and Chinese.

Laos became a French protectorate in 1893, one of five territories included in French Indo-China. Occupied by Japanese during World War II. Declared independence in 1945 but occupied by Chiang Kai-shek forces a few months later until French returned in 1946. Free Laotian national movement forced king to resign and brought him back as constitutional monarch. French agreed to establish him as king but reaffirmed French control. Laos became an independent sovereign state within French community of nations in July 1949.

King Savang Vatthana is nominal head of state since 1959 and supreme authority in religious affairs. Chief of state and premier is neutralist Prince Souvanna Phouma, reappointed in 1967. Legislative body is the National Assembly.

Communist movement, Pathet Lao, was formed in 1950. Vietnamese Communists invaded Northern Laos in 1953 to assist Pathet Lao and divided the country. Conservative, neutralist and Communist factions agreed to coalition government in 1962.

Pathet Lao renewed fighting in 1963, now control about 40 percent of country and 25 percent of population, but supporters are reported to be dwindling. Neutral government survived unsuccessful rightists coup in 1965.

Remote areas of eastern Laos today are described as a "little Vietnam." Communist Kha guerrillas conduct warfare against villages built behind circular walls for defense. The neutralist government, with U.S. assistance, attempts to win over and pacify the primitive Kha tribes. Roughly the entire eastern strip of Laos is controlled by Pathet Lao or Vietnamese Communists, who aid and abet the Communist forces in South Vietnam.

**Missions.** Missionary activity began in 1902 with Swiss Brethren. They established three stations in southernmost Laos, operate a leprosarium, have over 1000 registered church members [1965]. The Lao New Testament was published in 1926 and the Bible in 1931.

Presbyterian missionaries from Thailand made trips through northern Laos. Work was most successful among Kha tribespeople. Presbyterians later turned this work over to Christian and Missionary Alliance.

C&MA entered Laos in 1929, established first station at Luang Prabang, second at Vientiane in 1931, later entered Xieng Khouang. C&MA today has the largest and most widely established ministry in the country (27 missionaries, about 26 Christian workers, 65 organized churches, 17 unorganized churches, 3382 baptized members, 1967). Buddhists have been slow to respond to the gospel, but among the Meo tribespeople there has been a far-reaching mass movement, beginning in 1950 and resuming in 1955 after the French invasion of the early 50's.

Overseas Missionary Fellowship entered in 1958 from their base in Thailand to work among Chinese people living in villages along the Mekong River.

Also active in Laos are Missions Aviation Fellowship, World-Wide Missions and American Bible Society, and East Broadcasting Company reach Meo and Laotian peoples with more than 400 hours of broadcasts a week in those languages.

One missionary source reports Thailand as being "in indescribable confusion." Incredibly difficult travel conditions and relative lack of national leadership make missionary work extremely difficult, particularly in the Red-infiltrated eastern strip parallel to the Vietnam border. Limited penetration is taking place, however, by utilizing MAF aircraft to contact isolated Christian groups.
CITIES BRING NEW PROBLEMS FOR MISSIONS

THE GOOD LIFE IS SPREADING OVERSEAS. More people are pursuing it. Growing cities in Asia, Africa and Latin America reflect the trend. While many millions still struggle for enough to eat, increasing numbers set their sights on material goods which can provide entertainment, mobility and pleasure. Urban problems are more and more in evidence abroad.

JAPAN, TRAFFIC IS A MAJOR PROBLEM. Most people hope to own an automobile if they do not already. Cars are no longer a luxury for the rich. They are now considered essential to millions of individuals and to the economy. Meanwhile, Japan is in the midst of a consumer revolution involving such items as color television, home coolers and other appliances. Japan is far ahead of the other Asian nations with its consumer economy.

OTHER ASIAN NATIONS HAVE A MUCH LONGER WAY TO GO. But some cities reflect similar aspirations on the part of millions of people who sense that a better way of life, with more material possessions, may be waiting in the wings. Now, Japan now has more than 40 cities with more than a million population. Bangkok is a fast-growing urban area. Also Singapore. And amid Vietnam's military turmoil of recent years Saigon has been exploding with people. Now refugees are flocking into the city and are being handled in special refugee centers. Indonesia continues to struggle with huge political, social and economic problems. Many young people who are needed to develop the vast agricultural areas of the island nation are moving to the population centers. Karachi, Pakistan, is strangled with traffic which often makes for a camel to pass. City services including public transportation lag behind a population which jumped from 50,000 to three million in 20 years.

AFRICA TOO, CITIES REFLECT HOPES FOR A BETTER LIFE. New independent nations have many problems to keep them busy on internal affairs. But race relations touch the nerve centers in Africa, even when surface events are quiet. Asians are leaving Kenya because of economic, interracial tension. Most of them are headed for Britain. But Africa and Rhodesia continue policies which stir animosities among black African nations to the north. Nigeria insists outside intervention in solving the civil war in which Biafra declared independence. Portugal faces unrest and violence because of its adamant colonialism in Angola and Mozambique.

LATIN AMERICA, CITIES CONTINUE TO BE THE SYMBOL OF WEALTH. When the Spanish landed they spread out to the hinterlands seeking for gold. Now people from the hinterlands make the trek back over the hills to the lights of the cities in search of wealth. Many of them, unfortunately, wind up in slum areas around the larger cities, aggravating existing problems and creating new ones.

CHURCH AGENCIES ARE BECOMING MORE AWARE OF THE CITY. It used to be difficult to reach outlying undeveloped areas. Technology, including the airplane and radio, changed that. Today's barriers are social, economic, cultural. But future witness could depend on the effectiveness of Christian impact on today's expanding urban population. Christian witness and service must take the city into account. Patterns of life now emerge from the cities. Outlying areas often become the backyards of the cities where industrialization is on the move. Thus many mission agencies feel it is strategic to concentrate efforts on urban areas. But they also find it is tough work in town. Problems tend to be more complex, witness more difficult.
PERSONALITY PROFILES

Mission Head Combines Dramatics and Directness

Speaking in chapel at a prominent Christian college not too long ago, Dr. Don W. Hillis put on a show which he produced and directed on the scene all by himself. He was facing charges that many missionaries hold “narrow, unrealistic views of the Christian life,” and that they are often shoddy in their personal appearance.

To bring the student body back to the real point, Hillis loosened his tie, pulled his handkerchief halfway out of his pocket and turned up his jacket collar. By this time he looked as if he had been dragged in from skid row. Then he leaned forward and in deliberate, serious tones asked the students if they would really let his appearance affect any decision which might give direction to their entire lives and have eternal consequences.

To those who know him, this mode of demonstrating his point would not be a surprise, Hillis has a flare for dramatizing his ideas, and he combines it with a passion for obeying Christ’s command to carry the gospel to the whole world. He is known by his colleagues for his directness.

In his role as associate director of The Evangelical Alliance Mission (TEAM) Hillis is frequently in touch with students and prospective missionaries. He is also frequently surveying the situation on the field and ministering to those who are serving on the front lines of Christian outreach.

Missionary emphasis runs in the Hillis family. Don’s identical twin brother, Dick, fills a key missionary post as general director of Overseas Crusades headquartered in Palo Alto, California.

Don Hillis has spent 25 years in missionary service, most of it in India under TEAM. While there he developed the “Light of Life” Bible Correspondence Course, which has been translated into some 60 languages and is used in many parts of the world. TEAM estimates that these courses have been distributed to more than two million people in 53 countries. This teaching-by-correspondence program has involved the cooperation of 67 different mission agencies.

As the author of numerous books on mission subjects, Hillis also serves as publications secretary of his mission.

Hillis lives in Wheaton, Illinois which also serves as headquarters for TEAM. In 1966 the organization moved its offices from Chicago to Wheaton and took over a new office building with 20,000 square feet of floor space to accommodate a staff of 60 workers.

TEAM’s ministries in overseas areas include the operation of 200 schools from primary to college level. Six hospitals and 38 clinics minister to 200,000 patients a year. Three radio stations and seven programming studios produce 50,000 broadcasts every year. TEAM publishing houses, bookstores and correspondence courses reach several million people with Christian literature annually. Linguistics and translation work, Sunday schools, church Bible camps and Bible training institutes are also a part of TEAM’s foreign field ministry.

Actor / Poet Promotes Prayer

When Jorge Pradas, a young actor in Spain, was converted through the witness of Protestant believers in his home town, he immediately ran into difficulties. First he lost his job. In those days before the post-Vatican II thaw no one would employ the heretic. It was the beginning of hard days for the Pradas family. Nevertheless, other members of his family followed his lead in receiving Christ.

Eventually Pradas and his wife and mother emigrated to Argentina in search of the freedom and economic opportunity they lacked in Spain.

Today Pradas travels throughout Latin America on behalf of the Scripture Union (Unión Bíblica) which he has served as full-time staff member in Buenos Aires for the past three years. In contrast to the opposition he once experienced, Pradas finds Roman Catholic leaders in one province of Argentina recommending the use of Scripture Union Bible Reading Notes as a guide for daily Bible reading.

Scripture Union began nearly 100 years ago in Great Britain as Children’s Bible Reading Notes, with the purpose of leading boys and girls to Christ. To aid children in daily Bible reading it began providing “Bible Reading Notes for Children,” together with membership cards asking the bearer to read the designated portion for ea
**His Politician’s Future is in God’s Hands**

Home two thousand people were seated under the tall trees. It was a Sunday morning and the nearby church wasn't big enough to hold this-sized congregation. The speaker was a tall, solidly built man. It was easy to tell that he was speaking in his native language. He had been speaking for over half an hour and his congregation hadn't moved. Now he was coming to the end of his message.

I call upon you men, you women and you young people to put your lives right with God now. Prepare yourselves to meet Him today for by your faith it will determine your future. Thirty people responded and accepted Christ.

The speaker was the Vice-President of Kenya, the Honorable Daniel Moi. A member of the small Tugen tribe, Moi was born in 1924 in the Togon District. This lovely part of Kenya is a land of high rugged hills and great forests. As a schoolboy of the district presented him with a new Bible. Mr. Moi opened it to Job and read, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

Mr. Moi is interested in and knowledgeable about his country's problems. As an educationist he sees and understands the need for schools. As one who grew up on a farm he knows the need for land security as well as the economic situations. As a citizen of a newly independent nation he recognizes the danger of becoming involved with foreign ideologies. Beyond these things he knows God as his helper and guide.

At a recent high school graduation he gave the ordinary speech that was expected of him. When he finished he pushed the notes into his pocket, "Now," he said, "I have a few things that I want to tell you students." In the short address that followed he advised the students to seek the Lord as the beginning of wisdom.

At another rally the Christians of the district presented him with a new Bible. Mr. Moi opened it to Job and read, "I know that my Redeemer liveth." Then he turned to Psalm 23 and read, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

"These verses mean much to me," he said. "Without the assurance of a living Savior to guide and direct me I know that I couldn't do what is required of me."

The life of a politician usually is subject to the whims of the people, but here is one whose future is clearly in the Lord’s hands.

One sweep of many hundreds of miles through the interior of Argentina was made possible by a Scripture Union friend who donated his car and his personal services as chauffeur. Long, hard journeys between cities and towns throughout the "land of the gauchos" brought many opportunities to preach the gospel and to promote SU membership and materials.

During a six-month period last year Pradas visited major cities in five countries.

In Santiago, Chile, he was asked to do a radio program of readings from one of the national poets. The program aired on a well-known station heard throughout Chile, brought enthusiastic newspaper comments and resulted in invitations to appear on other stations. In his usual dynamic and enthusiastic way, Pradas seized the opportunity to explain Christian themes in the poetry—and to introduce the work of Scripture Union.

Scripture Union says the difficulties encountered in shipping the materials across national boundaries are often "unbelievable." Included are postal problems, customs and fiscal problems. Pradas works tirelessly with local authorities and with national committees to iron out the difficulties and expedite the distribution of Bible Reading Notes to individuals and families all over Latin America.

On the side, Pradas assists with evangelical film production in Argentina. He also writes poetry. Several small volumes of his verse on Christian themes have been published in Argentina.
Students, Christian workers and Missionaries plead for tracts and Christian literature. Jesus says: "GO," and "TIME IS SHORT." You and your church are needed NOW to reach INDIA'S MIL­IONS. Please pray and help today.

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Pastors and Christian Workers July 1-6
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Young Life Conference Aug. 24-Sept. 2
Closing Week Special September 2-9

For Color Brochure and information write: 400 Mt. Pleasant Rd., Toronto 7, Canada
I Can’t Forget...

by Mrs. Curtis M. (Estelle) Bunney, independent missionary in Apache Indian country, Arizona

I can’t forget the day I found out embarrassing things can happen when children get their heads together. It happened like this.

The children were playing a game in the hospital, with one of the Apache orphan girls as the nurse. She examined my daughters thoroughly just as herself had been examined so many times at the U.S. Public Health Medical Clinic. Soon she came running to me and announced that our oldest daughter had “bugs” in her head. Not really aware of what she said, I mumbled something like, “That’s nice” and went on with letter-writing.

Then she returned the third time with the news that our youngest blond girl had bugs in her head too, I finally realized something was wrong. I asked Margaret to show me what it was.

Skillfully she parted the hairs on the heads of my three beauties — and revealed a cluster of little brown bugs on each one!

“Oh, no!” I whispered in horror and embarrassment.

Moving her head up and down and speaking with all wisdom, Margaret diagnosed the case with one word, “Yaa.” Louse.

I must act immediately! I gathered three wire brushes and the strongest laundry soap I had, put a kettle of water on the stove, and waited impatiently for it to heat.

With such diligence I had never washed three heads before. When I felt they had had all the strong soap and water they could stand, I marched the three innocent little girls out into the hot sunshine. There we brushed and brushed until all arms were tired and heads were sore. I was satisfied that no louse could live through all that.

Margaret, all this time, either mystified or entranced with such procedures, said nothing. When I was confident I had done all that could be done, she told me with a smile, “That’s not how you do it. See?”

Cradling one of those tender blond heads between her hands, she parted the hair with her thumbs and spotted what she was looking for. Carefully, so as not to frighten the little monster, she caught it between the nails of the thumb and second finger and slid it out to the end of the hair. There she crushed it between her thumbnails with a loud crack, the sound of death.

Then she turned the job over to me again, assuring me she would be glad to help.

I just could not see myself culling over three heads, bug by bug. Surely in this day there must be a better and quicker way. I consulted our local sanitary, an Indian, who thought it a good joke and laughed heartily. To him it was as simple as a case of dandruff. He gave me just what I needed—a government-issue can of DDT louse powder.

I applied the powder unsparingly. I was at war.

In the morning we knew the plague was licked. On the pillows, like little specks of pepper, lay a multitude of lifeless lice.

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OVERSEAS OPPORTUNITIES

So...
Now DO Something

What if...

...you suddenly learned that you had inherited $250,000—tax free? Surprise, shock, celebration (and with the celebration a certain percentage of the total is gone). Actually, that’s just about the amount of money the average U. S. wage earner takes home in his working lifetime. So speaking of lifetimes, what are you going to do with yours, time wise! You have inherited about 50 years of prime calendar working time just by being born in a free society. What are you going to do with your very real 50-year lifetime?

It's “all yours”

You’ve got a lot more going for you than people did ten years ago. There are more people available to help you look into this career planning matter. Christian placement has grown rapidly. There appears to be a growing realization on the part of younger men and women (and by leaders in mission as well) that we’ve got to get more practical.

Short-term possibilities

Many young people are now weighing short-term availability as well as the more traditional life-commitment to a single organization. An official of the Interdenominational Foreign Mission Association said the following about short-term service: “At least a third of our 47 member missions are already interested in this approach. It’s becoming an accepted method of missionary endeavor.” Short-term commitment, from the mission’s standpoint, develops potential candidates for overseas work from a far larger pool than if candidates are expected to “sign up forever.” Of course, many short-termers eventually become career missionaries.

Get into the act

Let’s assume you’ve decided you’re going to check into overseas opportunities for a short-term involvement. Some college students find it possible to spend their summers abroad while winding up college. Some high schoolers get overseas too. Find out what your own church or denomination might have in the line of summer service and perhaps other short-term programs. Also there are certain agencies which specialize in assisting short-termers:

- Short Terms Abroad
  129 North Main Street
  Wheaton, Illinois 60187
  The STA Clearing House screens applicants from “18 to 80” to replace missionaries on furlough and fill specific tasks on mission fields through the mission boards.

You might also try:

- Wake Up To Your World
  c/o Youth for Christ
  Box 419
  Wheaton, Illinois 60187

- Laymen’s Overseas Service
  321 Mississippi
  Jackson, Mississippi 39201

What do missionaries think...

...about the short-termers? One seasoned missionary in Haiti voiced it this way: “As missionaries, what is our action to those who come to us? Some of the questions we asked were: What do they expect to be entertained? Will they fit into our schedule and routine? And how will the nationals react to them?

“After having them two months I feel as though they were a real part of our missionary family, and we were sorry to see them leave. They helped lift the load in the clinic in caring for the sick, assisted in the literacy class in conventions, and in any way that could be used and were needed. We thank the Lord for them.”
I'm in demand
to get to a post office with those re. There are many groups who are
of short-termers. If you need a
list of organizations, World
Readers' Service will be glad to

It's it like...really?
Barbara tried her wings in Haiti. She
in touch with a church recruiting
and made arrangements. Her
expressions, as reported in the Wesley-
Methodist, make interesting read-

wanted to go to Haiti to find out
regarding my life and to ob-
and experience missionary work.
traveled by mule to mountain

Churches, slept with the bedbugs,
bounced on the ‘road’ to Petit Goave,
assisted in dispensaries as the endless
number of malnourished and sick came
for treatment, rode in the Jeep when it
had no brakes, and experienced the
many interruptions during the day...

“One thing God impressed upon me
was the need of prayer on behalf of the
national Christians. We at home pray
for our missionaries that they might
have fruit for their labors, but how
often do we pray for that fruit? Our
missionaries still need our prayer sup-
port, but so does the fruit—the national
Christians. They are facing great prob-
lems and many of them do not have a
Christian background so we must sup-
port them in prayer. God is able to help
them to live victorious lives for Him.”

Judy went with a Youth for Christ
“Teen Team” to six Latin American
countries on a trip lasting a strenuous
105 days.

Before her trip her idea of Latin
countries was that of someone in a
warm, comfortable living room, look-
ing through a safety-glass window at
starving beggars scrounging for scraps
in the garbage cans of some alley. She
knew there were millions of young
people of her own age group who had
never really been confronted by Christ.

“Problems and perplexities of teen-
agers are much the same in North and
South America, but in the United
States there is a tendency to cover the
problem with a veneer of religion, cul-
ture and intellectualism,” Judy said.
And she added:

“Basically, however, their problems
are the same as ours. There is a great
indifference to religion and a heavy
emphasis on materialism. They’re so
intent on obtaining things that they
ignore spiritual values.

“More than anything else, they’re
sick of institutional Christianity. They
are not much concerned over what
anyone thinks about religion or mor-
ality, about doctrines or theology. They
are interested only in a practical, down-
to-earth Christianity. Lots of them
came to the meetings only because we
were advertised as a musical group.
When they started to ask questions
you could see that their main interest
was in finding out how young people
of their own age group could live Chris-
tian lives and actually enjoy it. The
fact that we would go down there on a
Teen Team seemed to impress them,
and that gave us our opportunity to ex-
plain the gospel and what Christ means
to us.”

Ernie is over 70 years of age. He was
a steam and diesel mechanic for close
50 years. He went to Brazil to help
out with the mission’s cars, trucks,
planes and launch motors.

“My only regret is that I didn’t come
five years sooner when my eyesight
was better. I didn’t know it had gotten
so poor.” He too turned out to be a
successful short-termer.

Irene has another story. She went to
Al-Assnam in Algeria as a volunteer
with the overseas program of the Men-
nonite Central Committee. Across the
hall from her apartment lived two Rus-
sian girls who were interpreters for a
Russian technical mission. She sensed
they were lonely and tried to make
friends. Little favors and friendly fol-
low-up led to hospitality and a meal in
her apartment. Through these expres-
sions of warmth she hoped to show
Christian concern. “I hoped, prayed
and trusted that somehow, sometime
we could befriend these people.” The

Continued on page 39
The Anglican Diocese of Rangoon was founded in 1877 and later became part of the CIPBC (Church of India, Pakistan, Burma and Ceylon) when it separated from Canterbury in 1928. Since the expulsion of all foreign missionaries in 1966, the diocesan Bishop of Rangoon and his assistant bishops are all nationals of the country. In view of the breakdown of communications with the outside world, making it difficult or impossible for foreigners to enter and equally difficult for nationals to visit other countries, plans are being prepared for the Diocese of Rangoon to become a sepa­rate province of the Anglican Communion, divided into the minimum requirement of four dioceses.

Today the government is strictly secular. No longer is Buddhism favored as the state religion. There are no restrictions on the preaching of the gospel, on the activities of Christian congregations, or on the distribution of the Word of God and Christian literature. When Judson later presented a petition at “the golden feet” of the king, asking to be allowed to propa­gate the gospel in Burma, his petition was rejected. Only as a result of three successive wars, at the end of which the whole of Burma was annexed to the Indian Empire in 1885, was there finally complete freedom to preach the gospel to this conglomeration of races and tribes.

In the last census taken under the British govern­ment in 1938, there were no less than 137 different tribes and races listed in a total population of about 19 million (now at least 21 million). Through the labor­ious work of devoted missionaries of the American Baptist Mis­sion, which Judson was the means of founding, the Bible was translated into five of the main languages spoken in Burma—Burmese, Pwo and Sgaw Karen, Shan and Jinghpaw (Kachin). Since then the New Test­ament has been translated into at least half a dozen more languages, and about a dozen other languages have Gospels or other portions of Scripture. Non­indigenous inhabitants—Chinese, Indians and others—have the Scriptures available too, but the general expu­sion of foreigners has reduced the Indian population of several hundred thousands to nil. Only the Chinese have been allowed to remain.

Protestant church grows to half a million; self-supporting churches among Karens

The Protestant Church numbers over half a million members. The greatest portion of these come from the Karens of lower Burma, who have built up self-support­ing churches for a hundred years. For many years the American Baptist Mission held the field. But as a result of the Second Burmese War in 1852 the first Anglican missionaries arrived. English Methodist missionaries obtained a foothold in 1885 during the Third Burmese War. Methodist Episcopal missionaries from the U.S. have worked mainly among the Chinese, and there is now a Chinese Methodist bishop in Burma.

True, there are restrictions on newsprint, which everything else is rationed, and licenses for the pub­lication of literature are often subject to long delay. An English or Burmese version of any work to be pub­lished in another vernacular has to be presented before a license can be obtained.

At present there is no restriction on receiving let­ters or money remittances from abroad. This is a great cause for thanksgiving at a time when the churches are suffering so much economic hardship Plans for attaining complete self-support are much too the fore in the thinking of the churches, for none of them knows how long it may be possible to receive help from outside.

A leading member of the Far East Broadcasting Com­pany from Manila was detained in Rangoon through having a perforated ulcer. For ten days he was hospit­itably accommodated in the Rangoon General Hos­pital without charge. During this time he was able to ascertain how much the broadcasts from Manila are appreciated even by non-Christians.

Despite limited means exiled
Chinese Christians get Bible

A certain number of the Lisu tribe from the Yunn­Province of China have been trickling across the border into Burma for a long time. The flow was greatly cel­erated by the persecution of Christians in Comm­nist China, when many thousands took refuge in Burma. Today there are some 40,000 Lisu Christi­ans in Burma. The translation of the whole Bible into Lisu has at last been completed by devoted missionaries and is now in print in Hong Kong. Many prayer requests are needed that these may find their way into Bur­ma where they are eagerly awaited.

While the military dictatorship is Marxist in phil­osophy, it is aligned to neither Russia nor China. It largely independent like Yugoslavia in its Comm­unist setup. Indeed, although Burma had kept on the mar­gins of Peking until recently, the activities of the Red Guards have led to a serious clash. The government-sponsored People’s Daily reported that “a gigantic wa­ve of patriotism swept the country in mid-July to de­fend the honor of the motherland and her sovereignty against foreign intrusion and insults. Everywhere the Peking slogans were chanted, and effigies of Chinese and Burmese Communist leaders dragged in the mud and cremated.” (The reference to Burmese Comm­nist China, when many thousands took refuge into Burma for a long time. The flow was greatly cel­erated by the persecution of Christians in Comm­nist China, when many thousands took refuge in Burma. Today there are some 40,000 Lisu Christi­ans in Burma. The translation of the whole Bible into Lisu has at last been completed by devoted missionaries and is now in print in Hong Kong. Many prayer requests are needed that these may find their way into Bur­ma where they are eagerly awaited.

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IMPORTUNITIES
Continued from page 3

it becomes a real challenge when
I realize that the girls did not speak I

my languages!

If you're looking for ways to

get up on your Christian

life, many colleges now have summer

programs for short-term overseas ser-

vice. Westmont College in Santa Barbara,

California has a Student Missionary Corps. For several years a limited number of students had been

spending some summer weeks working in the Hawaiian Islands without office connection. In 1962 the college caught the idea and made a feature of it. Since then dozens of students have worked in 10 foreign countries. Under this program, each student is

responsible for the first $100 of his expenses. The mission board or mission-ary whom he serves is asked to pay for his room, board and travel in the country—if essential to his work. Sometimes the home church of the student has helped out substantially. Several of the participating students have been back as longer “short-termers” or as full-time missionaries. The college keeps in contact with missionary alumni so that the needs are known. Consecration, good health and

safety for service are essential. Skills

such as carpentry, mechanics, nursing,

teaching, preaching, sewing and cooking are “helpful and essential to

openings.”

Heaton College also has a Student

Missionary Project. The idea behind the plan is for students to assist the missionary for eight or ten weeks by

taking an active part in field activities

by freeing the missionary for other work by doing time-consuming tasks that tie the regular field staff down.

In one year 35 students served 24 mission fields in 15 countries. After interviews participants are chosen by a committee. About half the applicants are chosen. Those chosen are put through an orientation including discussions with students who went the same route before, lectures by anthropologists and psychologists and informal get-together times with the group chosen.

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From time to time you run into a missionary who feels he is slightly underpaid. He realizes of course that he has all sorts of side benefits, most of which come under the column headed "eternal reward." Most of these underpaid missionaries are very understanding. They realize full well the terrible pressures confronting their supporting public. What with galloping inflation, the increased demands for demonstrating status, the necessity of an Ivy League education for the kids and other basic essentials of life, it is unfair to expect the Christian public to allo-

cate more of its income to missions.

It's a case of first things first, and most missionaries readily agree that the financial integrity and personal welfare of Christian families at home must be granted top priority. If this is jeopardized the whole cause may be lost.

There are, however, a few disgruntled, disagreeable missionaries who have taken another view. What's more, they are becoming a real threat to the entire missionary enterprise. In essence, they argue that the order should be reversed and that the missionary endeavor should be given priority.

Of course, it is obvious to everyone that missionaries who take this position have left their first love and turned aside to the service of mammon. If money is their goal in life they have no business whatever in the work of the Lord. Mission leaders should have the sense to throw these dissatisfied agitators out altogether, before they cause further disruption and dissatisfaction.

To show the seriousness of this problem, an ugly rumor is currently circulating that certain missionaries have been in touch with union leaders to find out how to set up a missionary union. Think of it. Ungodly, worldly labor organizers teaching traitorous missionaries how to drain off the financial lifeblood of the Christian public.

Imagine the situation in another decade or so if these missionary unions should become a reality. On Sunday morning the phone rings at the bishop's residence. "Hello, Bishop Lowblow speaking." "Yes, Bishop, this is Pastor Nitpicker down at the Smogsville Center parish. I'm afraid we've got some trouble down here. Some missionary pickets are beginning to form out on the sidewalk in front of the church. Last night I had a phone call from the representative of the Missionaries' Protective Union, Local 29. He told me they..."
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CRACKS CONTINUED

walk are sympathizers from the Ushers' Union." "Then appoint yourself some substitute ushers and get that offering." "Sorry, Bishop, that's against labor laws. We've already got an official of the Labor Relations Board here checking on any possible infringements like that. "Well, confound it, Nitpicker you've got to collect that offering. We're dead without it." "Well, anyway, they are determined to continue their picket long enough to keep us from taking any offering this morning." "What's that? They're stopping you from taking the offering? They can't do that." "I think they can, Bishop. Half those pickets out there on the side are going to hold out until the mission board guarantees them seven percent increase over the next three years." "They can't do that, Nitpicker; it's bound to detract from our Sunday wages for pastors and staff." "That's the point, Bishop. They are demanding salaries and allowances on a par with the home staff." "Why, that's ridiculous," the bishop responds. "The work among those primitive people overseas isn't nearly so demanding as our constant pressures in administering the congregation here at home." "What about the other approach, Bishop? Could you call the mission board and ask them to get together with these missionaries? They're threatening to carry the strike to every church in the area if they don't get their way." "We'd be wrecked!" the bishop explodes. "Say, Nitpicker, maybe your wife could help solve this one. Have her take punch and cookies out to those pickets and try to get them to be reasonable." "I'm sorry, Bishop, but that won't work. She's head of the women's prayer circle, and right now she's out there with her guitar leading the girls in a song that begins, 'No more meals till the mission board deals.' This thing seems to be closing in on us. I hope you can get the mission board to comply." — Dr. Stonewall Huidt
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A Muslim princess in elaborate attire symbolizes the Mohammedan culture of the islands of Mindanao and Sulu, Philippines. The Muslim Filipinos who inhabit and once ruled these islands repulsed all foreign influence and intervention. Today they still retain their original culture and religion.

A haircut for $1 is one of the results of currency devaluation in Britain. Another boon to the tourist is new ease of conversion. A British penny and an American penny are now the same. (Pounds and shillings are still confusing, however. A shilling is worth 12 American cents. The dollar is worth eight shillings and four pence.)

American dollars buy more in New Zealand and Fiji since these islands have followed Britain's lead in devaluating currency. You now pay 20 percent less for goods and services in New Zealand and nine percent less in Fiji.

You can visit a home in American Samoa under a new plan patterned after "Visit Americans at Home" program. Governor and Mrs. Aspinall head the list of host families, which includes both Samoans and Polagis (non-Samoans). Similar plan is available in Philippines.

Visiting India? Prime tourist season is October through February. However, late spring, summer and early fall are best times to enjoy Kashmir, Shangri-La of the East, as well as Darjeeling, mountainous tea-planting resort town, and the lovely hill resorts of north and south.

Travel documents needed for India are a passport and visa. Visa is obtainable at the Indian Embassy and at consul general's offices in the United States. When you get your visa, request a Tourist Introduction Card. It can prove a magic wand when you want to see something special, can even help you get through customs with your purchases. You can also get one at any government tourist office in India.

Be ready for India to wrench your heart. Calcutta's Statesman Weekly reports India is losing popularity with tourists, according to a recent poll. Westerners are often appalled by the dirt and poverty, unsanitary conditions and poor food. They dislike the unpleasant climate, red tape and the like, and lack of personal security. But favorable factors include the beautiful creations of man, exotic environment, interesting customs, good shopping and reasonable prices.

To help you plan and enjoy your trip abroad TWA offers a whole series of free leaflets, from planning your wardrobe to traveling with touts to a menu translator and a tipping guide. Order from TWA Travel Adviser, 605 Third Avenue, New York 10016.

Watch for stopover bargains. Travel between home and overseas service locations should be planned carefully. If you can afford a few extra days, stopovers can be planned as an added feature and often at comparatively low cost. Check your travel agent for ideas. If you are due for rest and relaxation, this is a good time to work it in.
Outdated?

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Missions Without Myths

That was more than 50 years ago. Illusions, cat-like, have nine lives. Not long ago I sat briefly with an overseas "field council" charged with responsibility for the on-the-job affairs of a large missionary society. To my astonishment there was not a single national on the committee.

The foregoing paragraphs are a preamble to what I want to undertake on this page in the coming months—perhaps six in all. Missions without myth! The "vocational" myth will come first. I invite you to investigate it with me in the next issue.

On Being Informed

When I was a boy I was boyishly impressed when I heard Dr. Phineas F. Bresee, the founder of the Church of the Nazarene, say to the large assembly: "A heathen is a Nazarene who does not subscribe to, and read, the Herald of Holiness [the official organ of that up-and-going communion of Christians].

Now that I am no longer a boy I am still impressed. A society of Christians that will not take the pains to inform itself about the work of its own fellowship—not to mention the tasks and triumphs of others—will be dull and doltish, frigid and fruitless.

Let me tell you about a church, in which I recently spent a Sunday, where the world service thrust of the congregation is being sharpened by one of the most sensible and stimulating devices I have seen anywhere. The church has a membership of 853. Its missions giving (home and overseas) was $63,774.23 in 1967. It is currently giving support to 37 missionaries who are serving under its own denominational board and 27 who are affiliated with 12 other mission agencies.

How does a congregation of this size support a mission structure of these dimensions? Here is where a stroke of genius makes its impact. The Women's Missionary Fellowship of the congregation has produced a 47-page mimeographed book which does two things: (1) gives an informative biographical sketch of each of the church's missionaries and (2) gives a compact account of the history and activities of each of the societies under whom these servants of Christ are working.

To this there is a follow-up. Periodically, the pastor gives a quiz to the various groups of the church (including the deacons!) to let them see how literate (or how "heathen") they are on the missions front.

The church? First Baptist of West Los Angeles, whose pastor is Dr. William C. Thomas. I am not authorized to say this, but perhaps if you would write Dr. Thomas [enclosing a dollar for costs], he would see to it that you get a copy. It's an eye-opener. And it's working!
Assorted Thoughts—Jet-Propelled

I.

Reading a newspaper editorial on the present economic plight of Great Britain and her hard-pressed Prime Minister, Harold Wilson, has reminded me of a speech that was made by another “Harold” some years ago. Prime Minister Macmillan, according to the news sources, addressed a group of top London businessmen. He told them bluntly that British manufacturers and merchants were doing the economy a disservice by failing to go out after trade with other nations. Production for domestic consumption is adequate, he allowed, but to get the economy moving there must be a big increase in export business. In arguing this point he told his audience that the British needed to emulate the West Germans who, in their avid drive to drum up trade, had coined a new word, exportfreudigkeit, meaning “export joy.”

At that point I was suddenly transported to another world. No, not heaven, but the world of the New Testament.

“Export joy!” It’s an exciting phrase, hard to excel as a characterization of evangelism and mission.

Think of Jesus, saying, “Go ye into all the world and preach the good news to every creature.” Export joy!

Or Peter, saying eagerly to the lame man at the gate, “Such as I have, give I thee.” Export joy!

Or Paul, testifying glowingly to his friends in Caesar’s city, “I am ready to preach the gospel to you that are in Rome also.” Export joy!

Or John, full of years but still aflame, saying to his scattered friends, “That which we have seen and heard declare we unto you . . . that your joy may be full.” Export joy!

It is something we all need—we who are Christ’s delegates and deputies in His mission to the nations. A timid, inarticulate Christianity is to be pitied. An introverted, institutional Christianity is to be denounced. Both forms of failure have one sad lack: they are devoid of export joy.

John R. Mott, who in an earlier generation sparked the student world for global mission, used to say, “If a man has religion, he must do one of two things with it: if it is false, he must give it up; if it is true, he must give it away.” If ever a man experienced export joy in its rich, full Christian meaning, that man was John Mott.

II.

Statistics on our American mobility are staggering and, when they are bracketed with a haunting phrase I have encountered in my reading, they give rise to some long thoughts. The commercial airlines of the United States, between January and September of last year, flew 56 billion revenue passenger miles. In 1967 the buses of the nation traveled a billion miles. Our motorists are now covering almost a trillion miles a year on approximately 75 billion gallons of fuel.

And now the phrase: “the drivenness of man.” Like a burr in the hair, it has clung to my memory, though six years have passed since I saw it in the title of a magazine article. Perhaps we drive so much because we feel ourselves so strangely, compulsively driven. Perhaps we “step on the gas” because all of us—collectively 20th century man—are about to run out of gas. Recall Jung’s observation that the “central neurosis of our time is emptiness.” So, anything, anywhere, any time, and at any speed—just to get away from it all! This is what one writer has called the pursuit of peregrinating happiness.

But does it pay off well? Not unless there is a deeper therapy than locomotion. For a radically distraught person Paris is no more of a cure than Podunk.

III.

And now for painful musings over the whole Vietnam tragedy. These somber reflections are given deeper hue by the news that six members of the staff of the Christian & Missionary Alliance have lost their lives in the countrywide surge of Vietcong violence during the final days of January and the first day of February.

How does one sort out his thoughts on the Vietnam situation when the “mix” is so contradictory and complex? Of what can the praying private citizen be sure? Extremely little. About what should he be concerned Extremely much. He can—and should—pray that “powers that be” will exercise a convincing imagination and daring in their exploration of fresh ways to get the conflict moved to the negotiating table where, according to our president himself, it must eventually be settled. He can—and should—pray that our military effort to “save” South Vietnam will not in effect stroy it. He can—and should—pray that the corruption which every informed person says is being practiced at various levels by leaders of the South Vietnamese government shall be tackled with a will—an effect that will give inner stability to the government. He can—and he should—pray that all the toil and hands and all the compassionate hearts enlisted in the Christian ministry of healing and hope for wounded and the dying and the dispossessed shall strengthened.

I so pray. God helping me, I can do no other!