

WORLD VISION

MAGAZINE/APRIL 1968

EUGENE NIDA
PROBES CONTACT WITH
THE SPIRIT WORLD.

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REPORT

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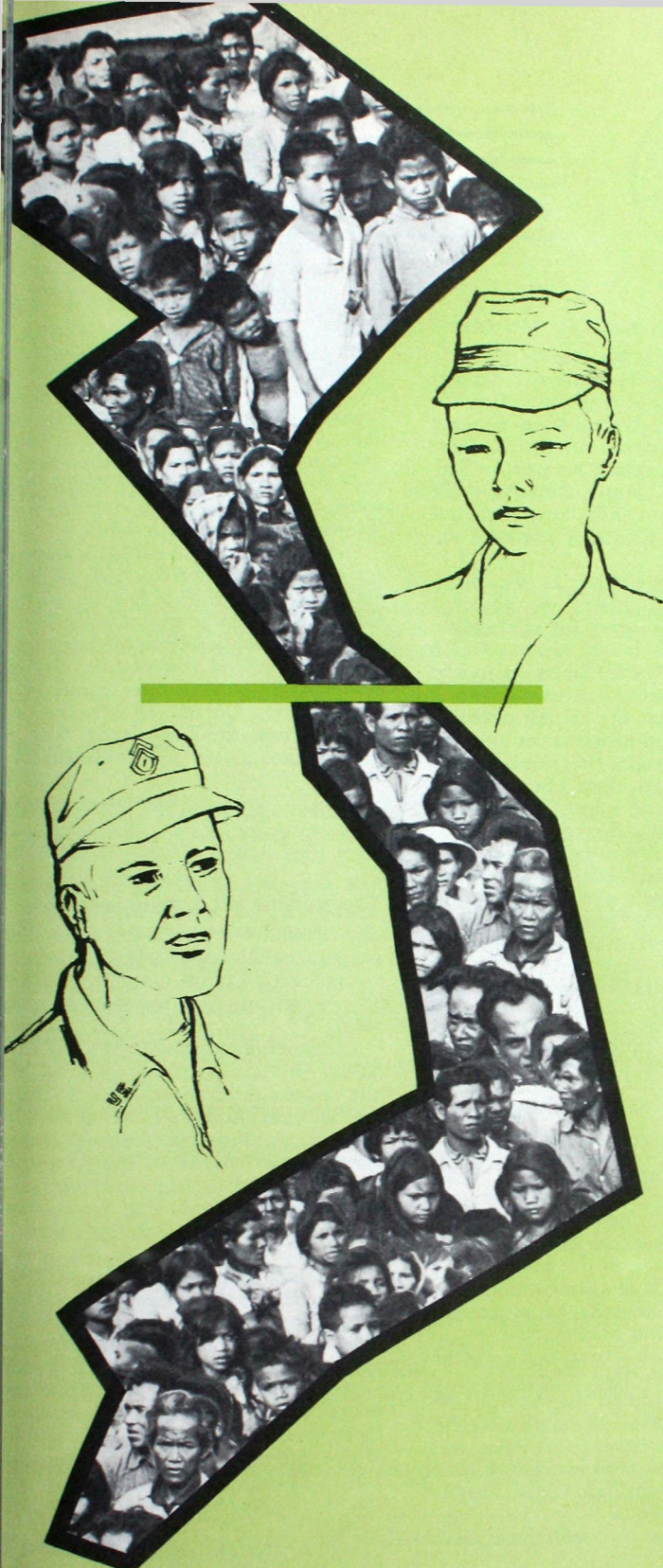
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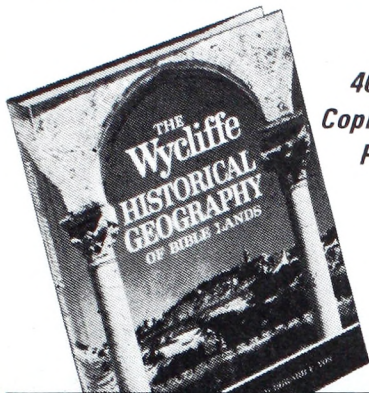
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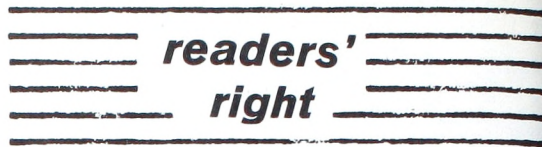
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A piece of several minds for Mr. Adams

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 Orientals supposedly do not understand the Christian faith, but only raw, measured power, must the Christian advocate imperial force?

I am not unsympathetic to the dilemmas which our country faces nor do I think 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. commitment in Vietnam should be supported as a pre-evangelistic effort. The present violence and disillusionment cause casualties 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 of our warfare are not carnal but spiritual, to the tearing down of strongholds. "Shall we do evil that good may come? God forbid!"

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

Sir: Your sadistic Eryn Adams breathing out threatenings and slaughter is a horrible example of what Christians ought not to be. Evidently his philosophy is, let us do evil that good may come. Not that any good will come as the result of the inhuman cruelty of our armed forces, endorsed so enthusiastically by some who represent themselves as Christian.

It is a blot on the record of the church that can never be erased. The mission of the church is to convert the heathen and you will never convert them with bombs, napalm, etc. You have given those you call godless Communists reason to loathe your religion—your pseudo-Christianity.

S. J. Herget
Maumee, Ohio

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 Magazine. While much of it is true, it is distorted 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 intimate that reports are falsified since the work done is largely to Arabs. Then wonders if Christians at home know about this, as if the reports were given as though the work was all Jewish. I hate to think that any evangelical board (and I am touched with over two-score of them) would knowingly practice such deceit.

He writes of some missions having national for their secretary. We do this in Hong Kong and think it an ideal situation. But he is indeed going far when he intimates that such a national is secretary for five missions and suggests that five mission 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, Indiana

The problem of changing mentality

Sir: I would very much appreciate receiving your publication on the Christian Encounter With Culture. I am persuaded that this is an area that we overlook all too often.

Christians do not live with today's mentality but talk as if people knew what they were talking about. I talk to a French washerwoman of the love of God. She turns to me and says: I was in the front lines in the Resistance, and I wanted to die. I saw such horrors that life had no more meaning for me—men were as beasts to their brothers and children. Do not tell me God is love.

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

The old approach that the "Bible says" doesn't mean anything to people who are brought up in the school of relativism where they no longer believe in any absolute, God or otherwise. It is a different mentality and often we are not prepared to meet it.

I am interested to know more about this approach to this problem of the changing mentality.

Juanita Elwood
Geovresset, Oyonnax, France

Comment on 'a very strange page'

Sir: The reason I'm writing is to comment on a very strange page in your January issue—page 42. I don't know whether you know the world renowned anthropologist Dr. Margaret Mead, but it would seem of

Continued on page

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

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EDITOR'S NOTE



Jan J. van Capelleveen

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 Toradjaland, Celebes, crossed through Javaland, speedboated across Lake Toba in North Sumatra. I visited the churches of the Toradjas, the Boeginese, 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 reflected 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

Donald H. Gill,
Associate Editor

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readers' right CONTINUED

vious 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 some elements of superstition which run through our own social system and in which anthropologists themselves are involved at times.)

Limited perception and over-simplification

Sir: I read the article "Vietnam: Escalating Evangelism" with much interest. The centrality of evangelism in the Evangelical Church within an awakening sense of social concern is well stated.

However, I do not believe Mr. Manham fully appreciates the cumulative effects of the many years of violence, suffering and fear on the Vietnamese people. Related to this is, what seems to me, a limited perception of the impact of the massive Western military and civilian presence on the people and the way in which this is shattering the life and culture of the country. The cumulative frustrations and the growing anti-American feeling of many people are also a part of the picture. I almost felt as if the author wanted me to accept these factors as necessary in order to make possible the work of the church.

His interpretation of Diem's regime and the role of the Buddhists in his overthrow is an oversimplification. The withdrawal of U.S. support was also a substantial factor in his fall. The Buddhists were a part of this story. Their current role is difficult to assess, but I am inclined to think it is considerably larger than the author implies.

In sense in the article an implied assumption that the needed "freedom" to move ahead with the building of the church means simply the elimination of communism through military means. There are other evils which need to be faced. To disregard or violate the sacredness of human life, whether American or Vietnamese, on a growing scale will surely leave deep-seated wounds and scars. There must be the concern of Christians as well.

The church in Vietnam deserves our fullest support. This means intercessory prayer at depths we have not yet reached.

Atlee Beechey
 Goshen College
 Goshen, Indiana

And we'll send Gospels on to the millions of Spain who have no missionaries and no Bibles, but are shaking off centuries of darkness, and asking for the Light.

JUST GIVE US THE WORD

A Spanish evangelical minister told PTL that there are 3 million people in his province, but only 5,000 evangelicals. He asked for 1 million Gospels of John for Spain. What shall we do? Shall we give them the Word? We are waiting to hear from you!

J. Edward Smith, International Director
 Alfred A. Kunz, International Director Emeritus

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Joining the chorus of racists, neutralists and leftists

Sir: I have read your October Editorial View, "The 'Forrestal' and These Frenzied Times," and my heart is sick!

It is one thing to identify some of the maladies that are afflicting the United States today, but it is quite another to join the chorus of racists, neutralists, leftists and outright Communists.

I find it hard to accept your conclusion "that the Vietnam war has implications for missions that will be hurtfully felt in Asia and Africa for a long time to come." The exact opposite is true. A U.S. withdrawal from Vietnam at this time would be interpreted by all Asian nations as a betrayal.

Furthermore, the U.S. "hand of deliverance" in Vietnam is not equated with American morality at home by the Vietnamese people—that's American thinking!

Garth Hummel
 Missionary serving in Vietnam
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piece of mind

ordinating director of the Congress on Evangelism, held in Berlin in 1966, currently serving in a similar capacity for the first official regional follow-up to the congress to be held in November in Singapore.

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 not yet begun 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 more 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 re-

pentance 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.

BRAZIL'S SPIRIT CULTS

by Dale Kletzman



Girls dressed in Indian costumes for spiritist ceremony.

In the Tijuca section of Rio de Janeiro, where we lived for several years, our house backed up to a hillside covered with wave upon wave of shanties. Uphill 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 drunken sailors leaning on each other for support. These were typical *favelas*.

Every night drums beat somewhere up the hillside. 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 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 their 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

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 nearly two decades, declared 35 years ago that Catholicism could no longer be regarded as a majority religion, in spite of 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.

Walter Kietzman joined Wycliffe Bible Translators in 1946. He served in Peru, Mexico and Brazil where he was field director for 17 years. Currently he is public relations director for Wycliffe.

Hillside slum viewed from the author's front porch in Rio de Janeiro.



EVERY NIGHT THE DRUMS

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.

8 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 *orishas*."

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.

African cults have profound affect on the religious scene

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 an one 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 Kardec, 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 ceremonial

WHERE UP THE HILLSIDE BEHIND OUR HOUSE.

oroughly 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 Pentecostals 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 Pentecostals 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 Pentecostal people 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 religion 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 black cats.

Communication with the supernatural is the main difference between philosophy and religion. The philosopher may believe in the supernatural. The religionist seeks to communicate with the supernatural. How he communicates with the "other world" of gods, spirits and supernatural beings provides clues to the way his religion touches 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, Jainism 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 as it rises is presumed to bear the gift to the gods.

But communication with the supernatural world is a two-way operation, both sending and receiving, so that the religionist also expects responses in visions, dreams or verbal revelation, and in such positive benefits as healing and good fortune.

For such communication man normally desires a favorable *quid pro quo*, which will guarantee that he gets more than he gives. This he can do by means of a symbolic exchange, which costs him very little—wads of cheap, make-believe temple money to be burned, or inexpensive effigies to be sacrificed. Some Christians speak about their tithing as "doing business with God," for they insist that for ten per cent of one's profits one can guarantee success by thus "taking God into partnership." With such a motivation the Christian may become thoroughly paganized.

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 some "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

Eugene A. Nida has been executive secretary for translations of the American Bible Society since 1943. His work has taken him to more than 60 countries on four continents, and he is the author of numerous books and articles about communication in religion.

The article "From Gods to Ghosts" is adapted from the chapter by that title in his latest book, *Religion Across Cultures*, published this year by Harper and Row.

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 Anuak 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 Anuak they all fit neatly into the same category of the inexplicable world of spirit power.

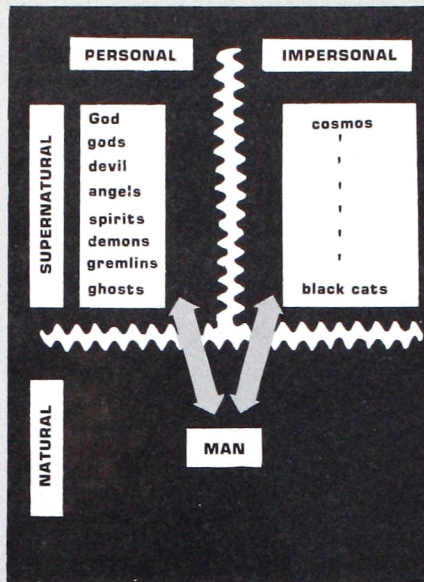


FIGURE 1

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 *hekura* (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 suppliant, 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 pronounces 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 malevolent or maliciously unpredictable 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-between 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.

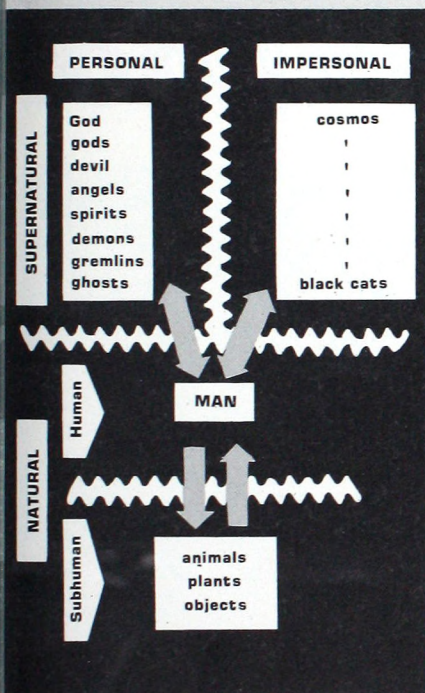


FIGURE 2

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.

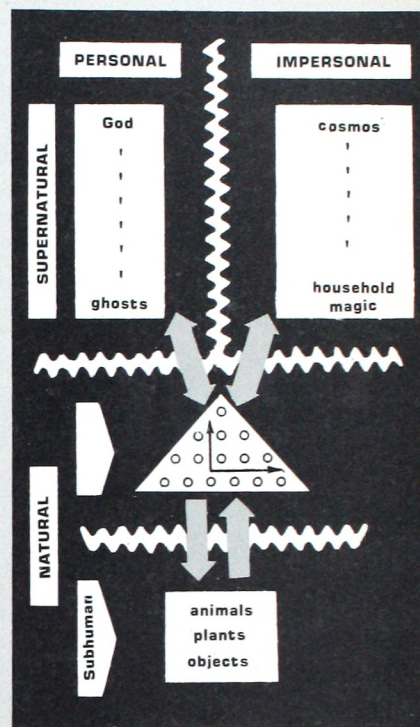


FIGURE 3

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 animist 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

24 Hours in Rangoon



The lying Buddha in Rangoon

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

T. Houghton and his wife went in 1924 to Burma as missionaries with the Bible Churchmen's Missionary Society. For 15 years they worked among the Kachins. In 1945 Houghton became general secretary of BCMS, a post he held until 1966. Currently he is chairman of the Keswick Convention Council. In 1977 he visited the countries of Singapore, Taiwan, Japan, Korea, Manila, Hong Kong, Burma, Pakistan and Lebanon.

A. T. Houghton

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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24 Hours in Rangoon CONTINUED

shops and bazaars and even the production of rice, the 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 Independent Army) controls the jungle areas outside the towns. A similar situation prevails in 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 Christians 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."

Last ship leaving the harbor takes first missionaries to Rangoon

More than a hundred years have passed since then 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 Carey 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

Continued on page 3

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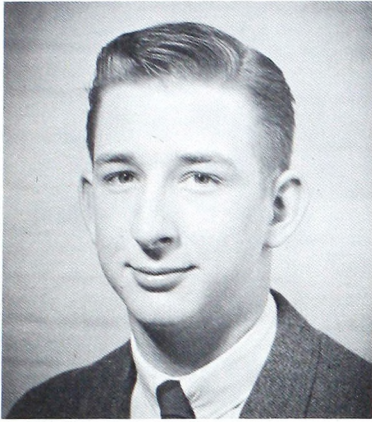
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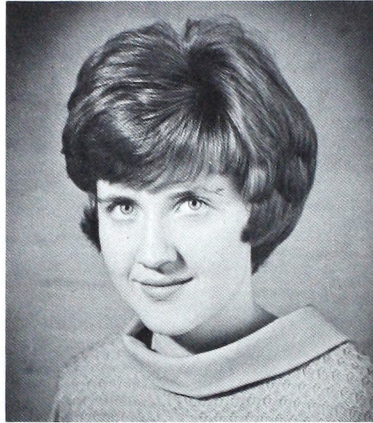


OPERATION MOP

Chuck Parker



Cyndie Hicks



Alice Skonberg



Eighteen-year-old Alice Skonberg peered out of the plane window at the 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 nationalities and all races. Most of the islanders speak three languages: Dutch, English and Papiamentu, 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 Seeshelm. Brenda Lockyer was arriving at

BY JACK HOUSTON

Jack Houston is managing editor of the weekly Sunday school papers of Power Life.

same time in Lille, France, to join M missionaries in five and a half months of evangelistic and youth work. All four were 18 at the time and had graduated from high school in Wheaton, Illinois. All were members of Wheaton Bible Church. All were members in that church's Missions Mentation Project, commonly called Operation MOP."

What could four teenagers learn about missions during such brief stays overseas?

Passing fancy for missions

"The world's need for a Savior," says Alice, "is more real than I ever expected. We've got to be missionaries wherever we are. Let's face it, if we can't take the opportunities at home, we have little concern for those around us, we aren't likely to have more than just a passing fancy in foreign missions."

"While working in Germany," Chuck says, "I learned what it means to be completely filled with Jesus Christ. There were times I didn't understand what I was doing there, but I experienced the filling of peace and contentment that Christ has promised." Brenda discovered in France that wherever you go on this earth you find a bond that can penetrate any language or cultural barrier—you have the bond of Christ."

Cyndie learned in Venezuela that a missionary has to be adaptable, outgoing, willing to work and amiable. "Missionaries are just people," she says, "placed in a unique position by God. They have individual personalities and problems, like anyone else."

Such discoveries are important.

Perhaps Alice best sums up what these teens experienced: "It was helpful and interesting to find out some of the practical, everyday things about missionaries—things you don't learn

about through adventuresome missionary books or through the church."

The project catches on

The MOP project was introduced in 1965 and took hold immediately. Currently a second set of teenage missionaries 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 different 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 underclassmen 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 hungry. 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 selected 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 projects. 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 candidates spend much more time on the foreign field—up to a full year.

Any church could benefit by exposing 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, Wheaton 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 becoming 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." |||



WCC'S NEW THRUST FOR MISSION

by Donald H. Gill

20

Not a bad designer," we agreed, then looked at each other and smiled.

But we were not reviewing the latest Paris fashions, nor the hemlines on Fifth Avenue.

We were in New York discussing the structure of the World Council of Churches with Dr. Floyd Honey of the WCC's Division of World Mission and Evangelism. That was when our attention came around to the question of design — the design of the summary organizational chart representing WCC structure. (See chart in layout.) As our eyes ran down through the various levels of function and ranks of authority, we noted that the box at the base — where the Church meets the world, as it were — was the Division of World Mission and Evangelism. "Is that deliberate?" I asked.

"No, I'm not sure it's quite that intentional," Dr. Honey replied. But the designer had a good idea, wherever he got it, we concluded.

Yet that one small element of design tells quite a story. A story which, by

the way, involves another outline chart. (See chart of assemblies and conferences from Edinburgh to Uppsala.)

The WCC's Division of World Mission and Evangelism, directed from Geneva by the Rev. Philip Potter, carries forward the functions of the former International Missionary Council. The IMC was merged into the World Council at New Delhi in 1961. The DWME program is handled largely through its two major offices in Geneva and New York.

More than 220 churches of Protestant, Anglican, Orthodox and Old Catholic confessions belong to the fellowship of the World Council of Churches. WCC basis of membership states: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

There is a theory, quite popular among conservative evangelicals outside the World Council of Churches, that the ecumenical movement has hindered rather than helped the cause of missions and evangelism. Some fairly substantial evidence can be mustered to support this theory.

The World Missionary Conference held in Edinburgh in 1910 was a historic event. It represented a peak of missionary enthusiasm. For centuries the church had been attempting to reach out to the world with the message 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 remained to gather up the resources and get on with the task.

But the gathering of the resources for the world missionary task led directly to the idea of increased interchurch 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 problem could be found in the Edinburgh Conference itself. The goal, they de-

Donald H. Gill, associate editor of World Vision magazine, in his "Agents of Missions" series is examining the various agencies that serve world mission organizations. This is the fourth in the series which has included EFMA and IFMA.



The Rev. Philip Potter

clare, shifted from missions to ecumenism, 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 "some validity" in the position of the conservative critics, one spokesman for the WCC allowed, but only to the extent that there is always a problem whenever the concern for mission and the concern for ecumenism are divided from each other. Thus the great significance of the New Delhi Assembly in 1961 was to reincorporate mission both as a function and as a concern into the life of the churches, by merging the International Missionary Council into the World Council of Churches.

That is where the insight of the designer came in. Although it may not have been the subject of any great policy deliberation, there is a certain significance in the fact that the Church's basic purpose in the world is symbolically represented as "world mission and evangelism."

The relationship between mission and ecumenism is still a concern with the WCC. "It is important to remember that the main impulse for the ecumenical 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 follows:

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 that it would be naive to think that simply "bringing language up to date" will solve the problem. What is needed is a change of mind and heart, a sense of "solidarity" with those who live in an atmosphere radically different from that 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 in 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 in their tasks in the world.

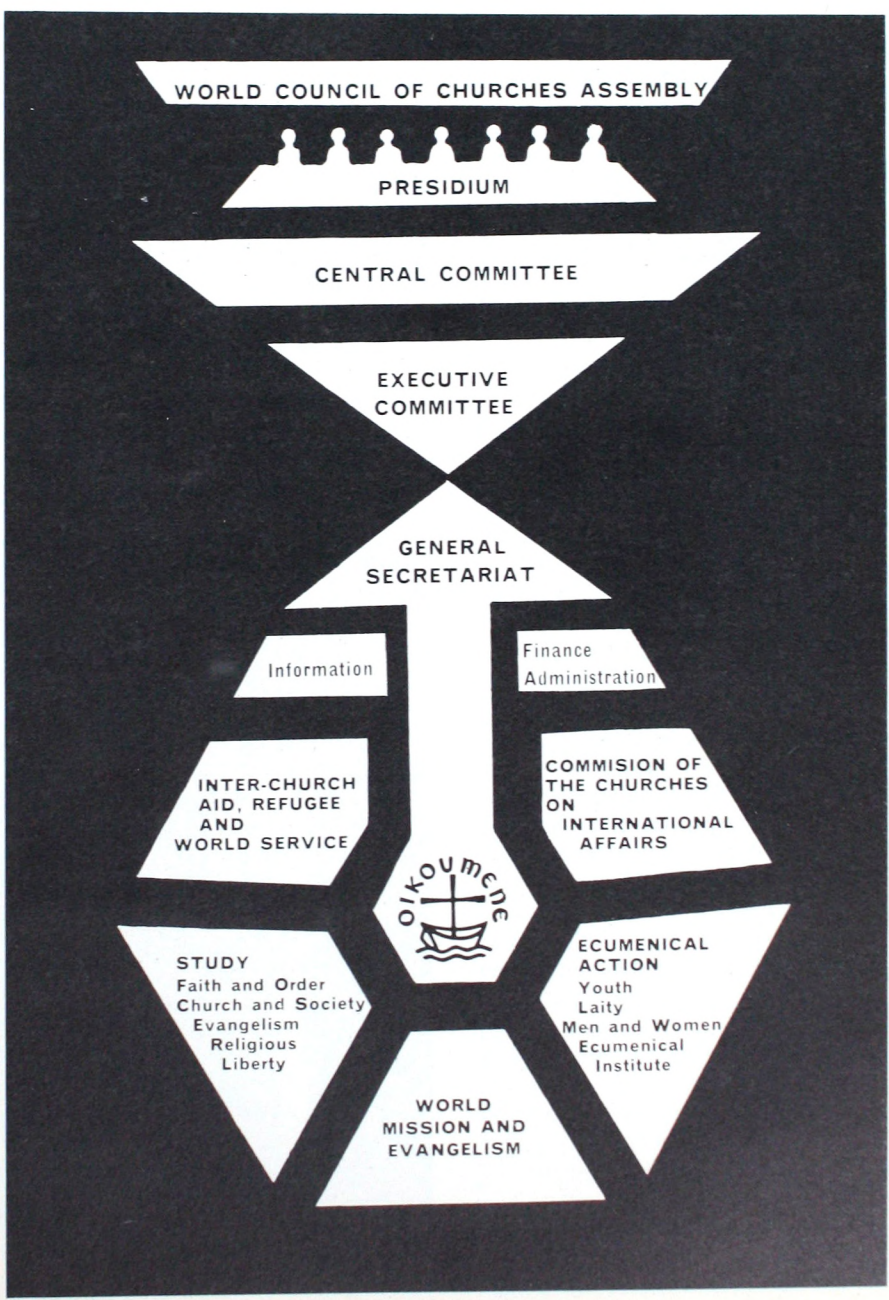
One of the subtopics in the missions section is to be "Conversion in a Secular Age." Preparatory work on the subject has been done by Dr. Paul Loeffler of the staff of the WCC Division of World Mission and Evangelism in Geneva. Loeffler's studies of the use of the term "conversion" in the Bible have 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 creation." Only secondarily does it involve the saving of one's soul, or the refining of a society. Loeffler believes that conversion is fundamentally "a commitment to what God is doing in human history."

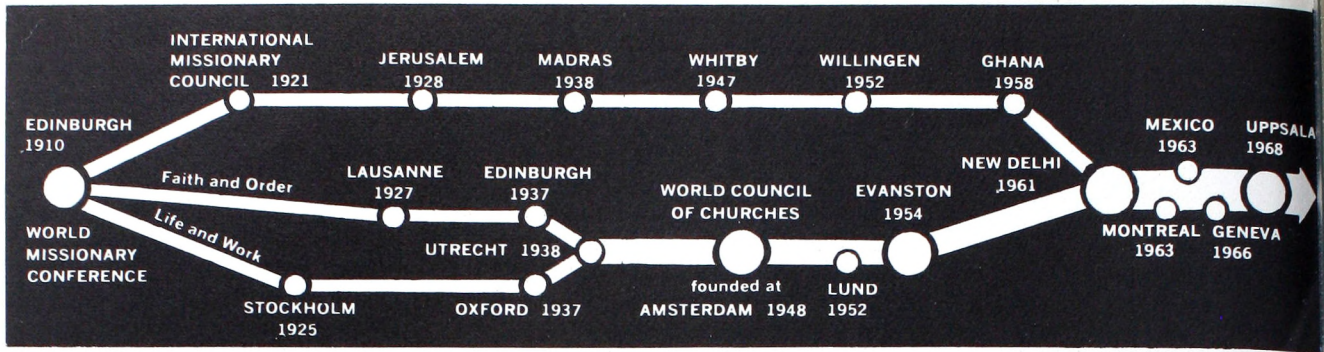
In seeking such new "definitions" the World Council is faced with a severe dilemma. There is a feeling that the world is moving with a terrible cultural momentum, and that the church today is scarcely effective in giving much spiritual direction to the process of secularization. Thus older, traditional 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





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.

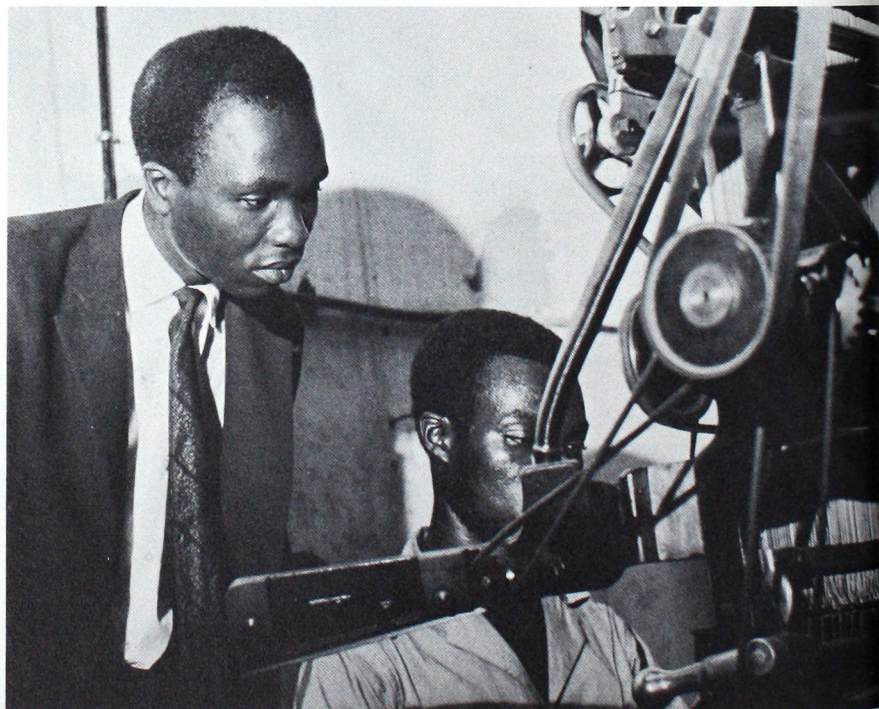
But Potter also observes that in practice "there is a distinct shyness in our ranks from pushing our evangelism to the point of decision." He points out that one of the major church agencies boasts that it gives out relief goods and other aid without asking anything in return, "not even faith." That 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 inter-church 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-



David Mongove, left, founded a weekly Protestant newspaper in Cameroon after receiving a WCC scholarship and gaining experience on religious publications in France and Switzerland.



T. E. Floyd Honey, secretary for Mission and Service, New York office.

Church Aid were outlined in what were known as the "Herrenalb Categories." These guidelines kept the two divisions clearly separated in the kind of projects which they could undertake.

However, there continued to be overlapping areas of concern, and projects in which both divisions actually had legitimate interest. Thus in 1966 the guidelines were abolished and the Division of Inter-Church Aid began to select 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 in 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 up-to-date 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. |||

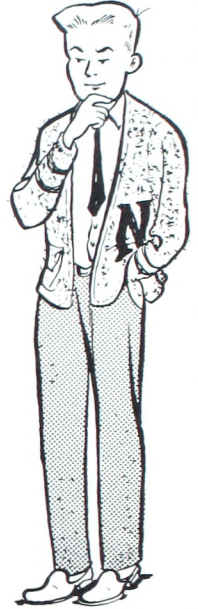
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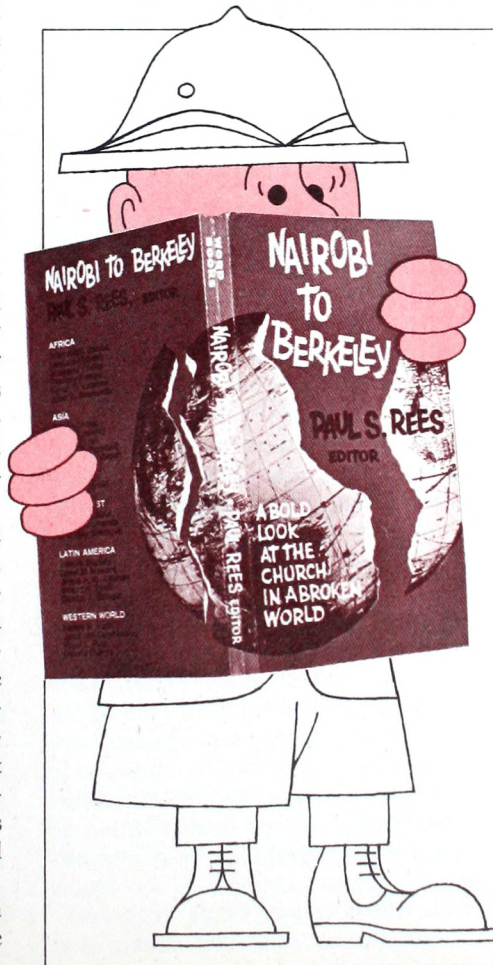
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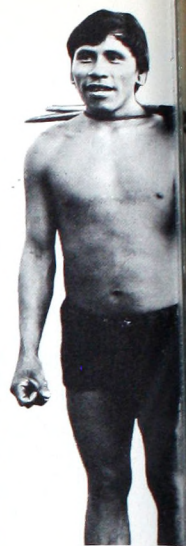
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globe at a glance

AUCA CHRISTIANS MAKE CONTACT WITH DOWNRIVER TRIBE



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 East German government greatly resisted western churchmen's entry and travel to Reformation celebrations.

The new laws discourage new forms of worship for young people, require that manuscripts of church newsletters and other religious publications be sub-

mitted for inspection and forbids showing films in the church.

ALBANIA—

'First atheist state in the world'

Last October Albania radio announced that the country 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.

Annuling 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 the wives of five men who have been in jail, stated that the usual sentence was at least three years. An estimate 200 of this group are currently serving prison sentences.

It is reported that the prisoners 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 or for organizing Sunday schools even 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

imo — Auca Indian who in 1956 was among the killers of missionaries — led a group of Auca believers in making the first peaceful contact with another Auca group. This meeting late in February included a gospel service led by Kimo.

Initial contact was made at the downriver village in Ecuador using an unusual air-to-ground communications system.

Wycliffe Jungle Aviation and Radio Service (JAARS) airplane, equipped with a microphone and amplifier rig developed by JAARS' pilot and an HCJB engineer, was used in arranging the meeting. Oncaye, a Christian Auca girl who had been a captive by this tribe at one time, talked to the downriver group from the airplane.

At first the Aucas thought the plane and voice were ghosts of people they had killed. After awhile they began to realize that this was actually one of their people who was alive, dropping gifts and talking to them.

They agreed to meet the Christian Aucas and to bring their

children with them as a sign of peace.

Word was radioed to the Tewaeno village. A group of Christians led by Kimo started toward the rendezvous point.

Downriver and Christian Aucas reached the point about the same time. The downriver group was timid about showing themselves. Kimo called to them. The first one to respond and come out of the jungle was Oncaye's mother who was believed dead.

The JAARS pilot radioed the Tewaeno village of the successful 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 unsuccessful 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, translated by Wycliffe translator Rachel Saint.

can Protestants have been tortured and beaten.

INTERNATIONAL

YOUTH FOR CHRIST— New structure formed

Plans for restructuring Youth for Christ International, begun in 1964, were finalized in January at the YFCI Congress in Jamaica.

For many years various programs were coordinated through the North American office in Wheaton, Illinois. Regional YFC groups have now formed a council of Youth for Christ International which makes it possible for the national YFC program to charter the International Council and participate in the total development of the work.

Ray Harrison of New Zealand has been invited to fill the post of executive director. Harrison is experienced in business administration and developing YFC work. He is now serving as director for Central Asia YFC and was director of New Zealand YFC.

The council has recommended either Geneva, Switzerland or The Hague, Holland, for the permanent home of the council office.

Each of the 12 areas of the world are to be known as Youth for Christ International, followed by the name of the area.

The structural change will allow for better cooperation and coordination of YFC around the world, according to architects of the new structure.

FAR EAST BROADCASTING— Expands research facilities

Bob Bowman, president of Far East

Broadcasting Company, recently announced the beginning of an FEBC Research Center and School of Mass Communications in Hong Kong.

The main team is to consist of an anthropologist, a social psychologist, a political scientist, an interpretive journalist, a church-growth man, a mass communications man and eventually a 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 responsibility 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 during 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 campaign.

Robert J. Hoyle, 28-year-old Lutheran layman from Minneapolis, is assistant director of the Zambia Christian

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 percent during 1967 and that the churches' total income increased by 90 percent.

- **Cuba:** Methodist Church of Cuba attained autonomous status in February. Membership in 9000 including 54 pastors. The Rev. Armando Rodriguez, top Methodist official in Cuba, was chosen episcopal leader.

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 Association. Mr. Poling has been an associate editor of *Christian Herald* and director of charities.

Mrs. **Ivan Lee Holt**, widow of Methodist 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 Assembly of the federation to be held in Porto Alegre, Brazil, July 14-24, 1970.



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 Mission-

ary 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 may of a small group of isolated villages. "You have many members in my area," he said.

"That can't be true," the pastor answered, "I have never been here and 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 their power. The new military government under general Suharto took over the 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 Pancasila or five pillars. The first one says



Toradja Church on Celebes built a village for lepers where they have a small garden and a church. The fact that the church cares for these people draws many to the gospel.



Dr. De Jong, a Dutch missionary doctor, performed the life of this baby and its mother during a cesarean operation. Dr. De Jong is assisted by Indonesian doctors he trains at the University of Makassar.

Not everyone in Indonesia must worship God. Animism and Javanese mysticism are not accepted. Only Islam, Protestantism, Roman Catholicism and Buddhism are recognized as official religions.

From the day Indonesia liberated itself from Dutch colonial rule the Muslims wanted to set up an Islamic state. However, Sukarno opposed. He carefully kept in balance the powers of the right-wing Muslims and left-wing Communists, always playing the one against the other.

Communism outlawed, Muslims a chance to tip the scales

But with communism outlawed, the Muslims saw their chance to tip the scales in their favor. However, they would have to be able to show that the vast majority of the people really were Muslims. They planned to do this by requiring everyone to state his religion on identity cards. "The Muslims misjudged the situation completely," Mrs. Ardjojo, the eminent wife of the Director of Bethesda hospital in Jogjakarta, told me.

Time and again I visited groups of young Christians in areas far from even the worst roads and heard: "This district used to be rather pro-communist." But that doesn't mean that those people

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 stability 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 possess that I don't have?"

In addition, thousands turn to the churches because they feel that Mohammedanism is old fashioned. Muslims in Indonesia are still allowed to have four wives. Many a girl, however, doesn't want to share a husband with three other women. They also want a greater security in marriage than Islam has to offer. They don't want to be sent away by the simple gesture of the hand of their husband. In every village they 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.

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 realise also the tremendous dangers of this situation. How can they be sure that these people clearly understand the requirements of the gospel? How can they prevent them from turning solely to Christianity and not to Christ? The pastors are overworked already, for there are far too few of them. Many of them are either too old or still too young. There are no pastors in their late forties and fifties because during the war, under Japanese occupation, none could be trained.

Until two years ago these churches of East, Central and West Java, of Timor and of Karoland in North Sumatra, which at the moment carry the heaviest loads of new members, were complacent minority churches. The pastors did the preaching and evangel-

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MOSLEM POWER CONTINUED

istic work. The members were served. Now suddenly everything has changed.

The elders of the Salatiga congregation, and of most of the other congregations too, have to help in the preaching ministry. People of the pew must be trained to become teachers of catechism classes. In Central Java the church has already accepted one British and five Dutch missionaries to help them in the work of training laymen. Without this the church will never be able to reap the full harvest which is now ripe. One is amazed at the willingness of so many to serve. Yet there still aren't enough.

These new believers will never become strong Christians without strong teaching. Indonesian pastors and missionaries agree that God is in the political, social and economic circumstances as a means of calling thousands to Himself. But these people have not the slightest idea about what the gospel really is. The have to be taught as there must be strong Christians to teach them.

Ellis told me, "What we now need more than ever before is a real revival. Otherwise we will never be able to cope with the situation. As strange as it may sound, the fastest growing church in the world needs a revival."

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OS, landlocked in the center of the Southeast Asia peninsula, is bordered by North and South Vietnam on the east, Cambodia on the south, Thailand on the west, Burma on the northwest and China on the north.

Terrain is rugged and mountainous, two-thirds of it covered by dense forest, particularly eastern and northern areas. 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 Hanoi, 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 April.

The people. There are two basic racial groups. Laotians, related to the ancient Thai people, constitute two-thirds of the population. Mountain peoples such as Meo, Kha and Yao make up the remaining one-third. There are also several thousand Vietnamese, Chinese and assorted other nationals.

The Lao live in the fertile Mekong valley which lies along western side of the country's southern "boot." Tribespeople inhabit the mountainous regions of the north and east.

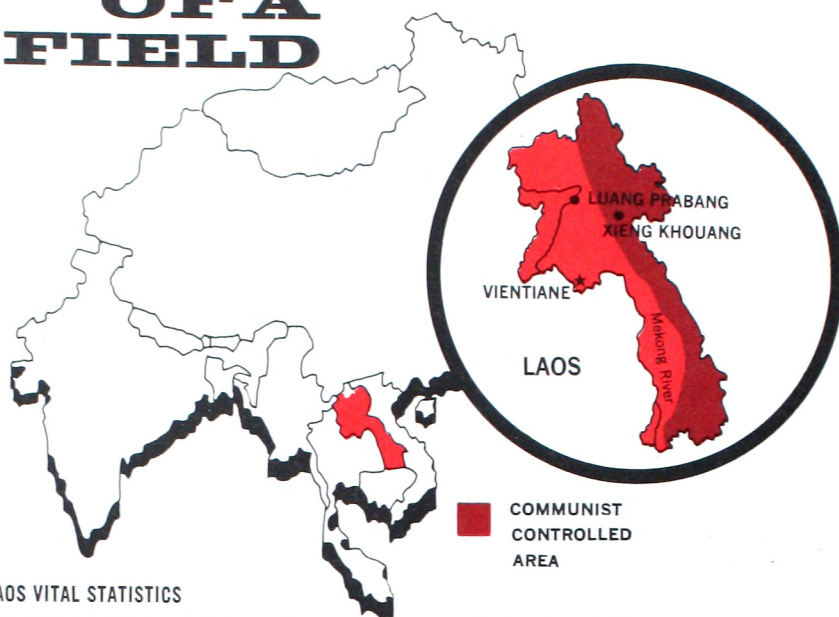
Most people in Laos are farmers. Few live in towns. Main food crop is rice. Other crops include tobacco, cotton, rubber, citrus fruits and coffee.

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

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

The Lao language is tonal and mono-

FACTS OF A FIELD



LAOS VITAL STATISTICS

NAME: The Kingdom of Laos, derived from early name, Lan Xang, "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.

syllabic, 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

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

Monuments in the capital city of Vientiane.



goods are shipped by way of Bangkok, Thailand, since Communist rule in North Vietnam deprives 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.



Limited penetration by plane is being made into the mountains of Laos.

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 1932.

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 Kha tribespeople there has been a far-reaching mass movement, beginning in 1949 and resuming in 1955 after the Russian 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 Missionary Aviation Fellowship, World-Wide Missions and American Bible Society. Foreign East Broadcasting Company reaches Meo and Laotian peoples with more than 400 hours of broadcasts a week in those languages.

One missionary source reports that Laos 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.



Most of the people live in small, often remote, villages.

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. Asia 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 waits for a camel to pass. City services including public transportation lag behind a population which jumped from 1,000,000 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. South 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.

31

LATIN AMERICA, CITIES CONTINUE TO BE THE SYMBOL OF WEALTH. When the Spanish landed they spread out into 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. The 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 of TEAM.

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, churches, Bible camps and Bible training institutes are also a part of TEAM's foreign field ministry.



Pradas of Argentina.

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 (Union Biblica) 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 Special Service Mission, 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 each

This Politician's Future is in God's Hands

Some 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 his own 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 at stake with God now. Prepare yourselves to meet Him today for by your faith you shall be saved. Without faith it is impossible to please Him, therefore believe on Him now." 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, Daniel Moi was born in 1924 in the Tugen District. This lovely part of Kenya is a land of high rugged hills and great forests. As a schoolboy of the Tugen Inland Mission station of Katanjo, Moi early accepted Christ as his Savior. For a time he worked for one of the missionaries as a houseboy. After leaving school he qualified as a teacher and for a number of years held various teaching posts. Then in 1955 he became the African representative member of the Legislative Council under the colonial government. From then on his course was fixed as he sought to help lead his people into

peaceful independence. In 1961 he became chairman of one of the political parties of Kenya. As a member of a small tribe he joined this particular party in an effort to see that the new independent government would not be monopolized by some of the larger tribes. When this party was dissolved Mr. Moi went into the ruling party of the country and in the ensuing party reshuffle he was appointed Minister of Home Affairs.

Early in 1967 President Kenyatta chose him to be Vice-President of the Republic. When he was chosen, the East African Standard had this to say in an editorial: "He is nothing if not forthright, conscientious in discharging his duties and a man of sober habits. There is no minister more fitted for the trust reposed in him."

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



Moi of Kenya.

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.

and to pray for Scripture Union members. It has grown into a worldwide fellowship and now provides "notes" for youth and adults as well as children. More recently it has also incorporated the Christian Home League with its emphasis on family prayer and Bible reading.

As Scripture Union representative in Latin America, Pradas works tirelessly coordinating the translation and distribution of Bible Reading Notes in Spanish and Portuguese. He also works setting up Scripture Union national committees in various Latin American countries—and works with these committees and other evangelical organizations such as Evangelism-in-Depth and AL (Literatura Evangelica Americana) to encourage regular Bible read-

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 en-

thusiastic 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.

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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 that 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 neighbor girls as the nurse. She examined my daughters thoroughly just as if herself had been examined so many times at the U.S. Public Health Medical Clinic. When she came running to me and announced that our oldest daughter had "bugs" in her head. Concentrating on my letter-writing, I paid little attention to this child's game. Margaret went back to her play, but when she returned with the announcement that my second daughter had bugs in her head. Not really aware of what she said, I mumbled something like "Oh, that's nice" and went on with my letter-writing. When she returned the third time with the news that our youngest blond daughter had bugs in her head too, I finally realized something was wrong. I asked Margaret to show me what she meant. Carefully she parted the hairs on the heads of my three beauties — and re-

vealed 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 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 sanitarian, 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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When the third one came in and said she had bugs, I finally got the idea."

OVERSEAS OPPORTUNITIES

So... Now DO Something

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...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
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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: Do they expect to be entertained? Do they fit into our schedule and routine? And how will the nationals react to them?"

"After having them two months, we feel as though they were a real part of our missionary family, and we were sorry to see them leave. They help 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."

DR. WORVIS



They're in demand

... get to a post office with those letters. There are many groups who are made up of short-termers. If you need a longer list of organizations, World Vision Readers' Service will be glad to help.

What's it like... really?

Barbara tried her wings in Haiti. She got in touch with a church recruiting agency and made arrangements. Her experiences, as reported in the *Wesleyan Methodist*, make interesting reading.

... wanted to go to Haiti to find out what's going on regarding my life and to observe and experience missionary work firsthand.

... 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 support, but so does the fruit—the national Christians. They are facing great problems and many of them do not have a Christian background so we must support 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, looking 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 teenagers 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, culture 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 morality, 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 Christian 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 explain the gospel and what Christ means to us."

Ernie is over 70 years of age. He was a steam and diesel mechanic for close to 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.

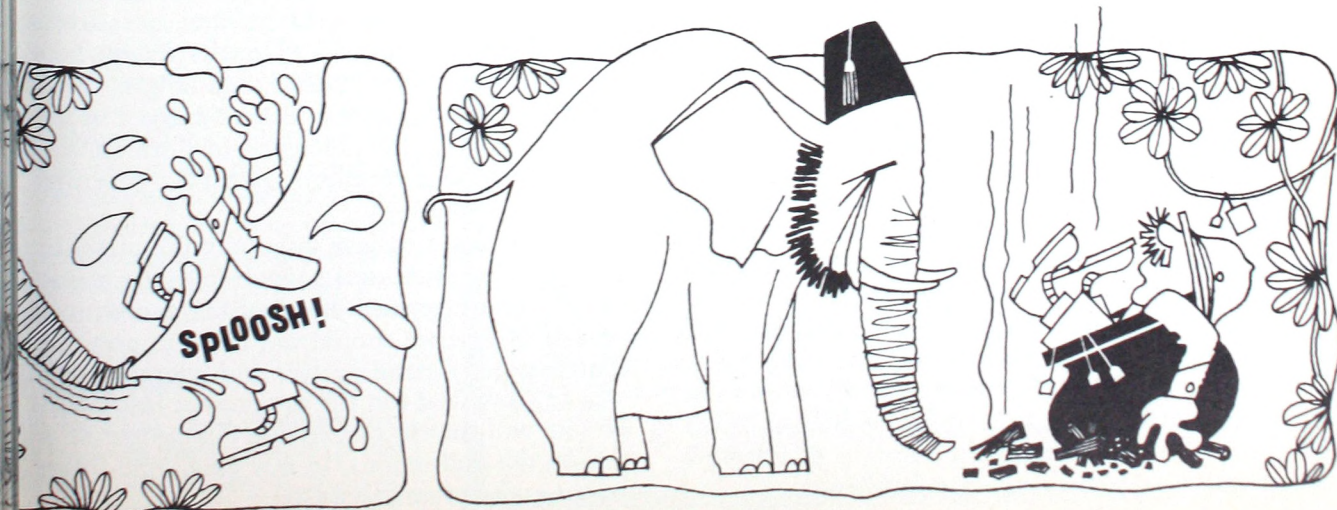
Irene has another story. She went to Al-Asnam in Algeria as a volunteer with the overseas program of the Menonite Central Committee. Across the hall from her apartment lived two Russian girls who were interpreters for a Russian technical mission. She sensed they were lonely and tried to make friends. Little favors and friendly follow-up led to hospitality and a meal in her apartment. Through these expressions 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

Need Help?

Do you feel it would be helpful to discuss your career decisions with some interested Christian? If the answer is yes, we suggest you first think of someone in your own church who could give this kind of counsel—perhaps your pastor or one of the other church leaders. They will undoubtedly help you "sort and sift" your questions and suggest other steps you could take.

If you still need ideas and further counsel, you are welcome to write to: World Vision Readers' Service, 919 West Huntington Drive, Monrovia, California 91016.



24 Hours in Rangoon

Continued from page 16

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 labors 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. Non-indigenous inhabitants—Chinese, Indians and others—have the Scriptures available too, but the general expulsion 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 if 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 for scrutiny 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 to 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 hospitably 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 Yunnan Province of China have been trickling across the border into Burma for a long time. The flow was greatly accelerated by the persecution of Christians in Communist 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 from Hong Kong, and the British and Foreign Bible Society, though short of funds, has committed itself to a further printing of 10,000 copies in Hong Kong. Much prayer is 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 is largely independent like Yugoslavia in its Communist setup. Indeed, although Burma had kept on the right side 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 anti-Peking slogans were chanted, and effigies of Chinese and Burmese Communist leaders dragged in the mud and cremated." (The reference to Burmese Communists is to those in rebellion against the government in parts of the country.)

No one can prophesy how long the present means of communication and support may be maintained, but the one expressed desire of the church to friends outside is that we should not cease to pray for them that they may stand perfect and complete in all the will of God. God can lift the present restrictions, if it be His will, or He can enable His people to withstand amidst the restrictions. In any case, "the future is as bright as the promises of God."

OPPORTUNITIES

Continued from page 3

becomes a real challenge when realize that the girls did not speak same languages!

Pick up on your Christian Heritage

any colleges now have summer programs for short-term overseas ser-

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 on the Hawaiian Islands without off-school connection. In 1962 the school 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 missionary under whom he serves is asked to provide 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 school keeps in contact with missionary alumni so that the needs are known. Consecration, good health and desire for service are essential. Skills such as carpentry, mechanics, nursing, cooking, teaching, preaching, sewing and singing are "helpful and essential to the openings."

Westmont 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 which tie the regular field staff down. Each year 35 students served 24 mission fields in 15 countries. After interviews participants are chosen by a committee. About half the applicants made it. Those chosen are put through a period of orientation including discussions with students who went the summer before, lectures by anthropologists, psychologists and informal get-acquainted times with the group chosen.

What about you?

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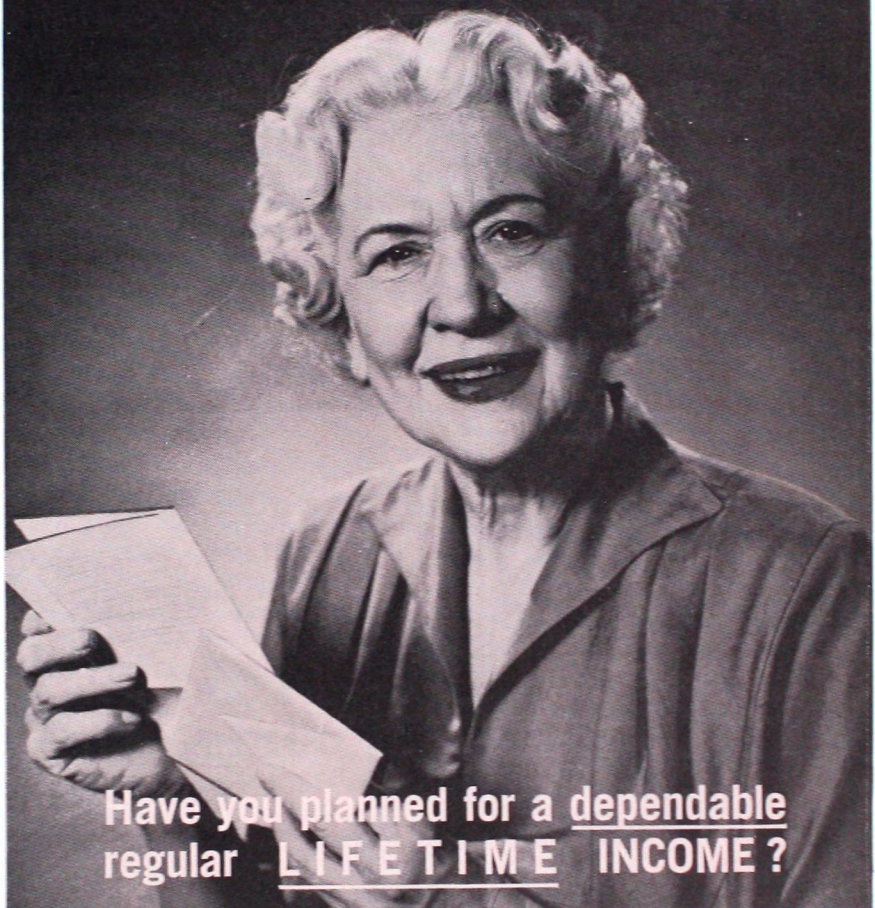
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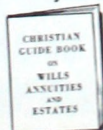
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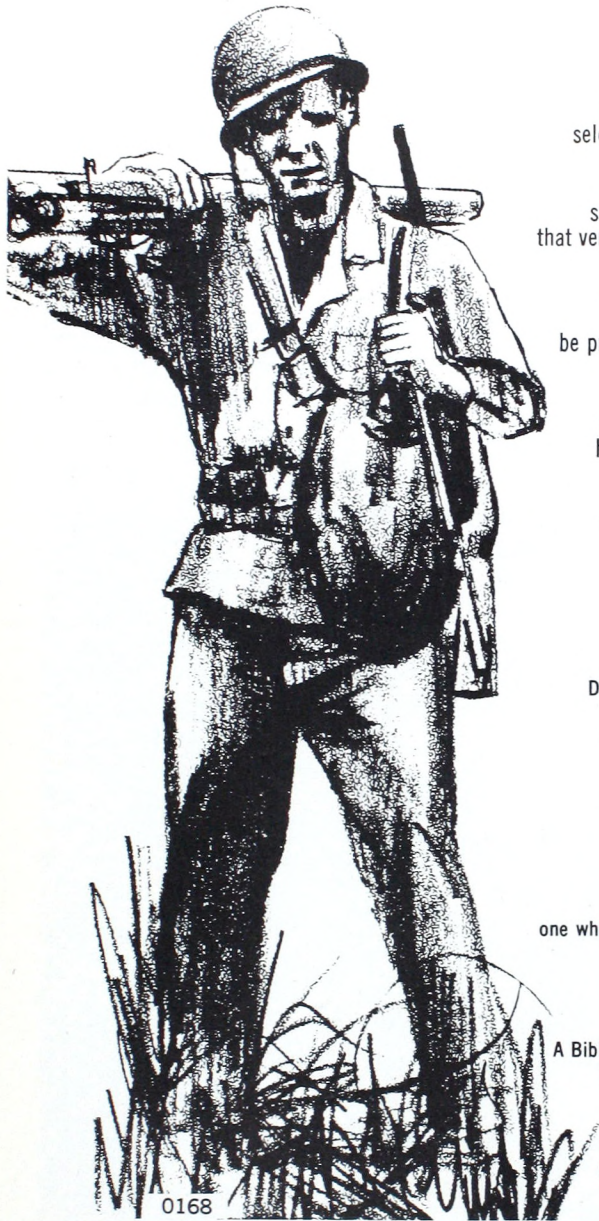
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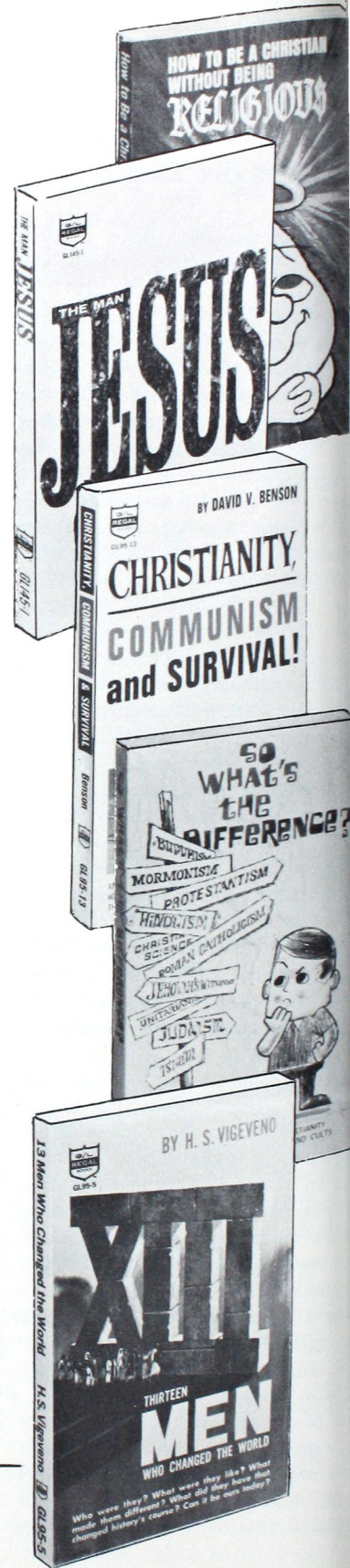
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RACKS FROM CULTURE SHOCK



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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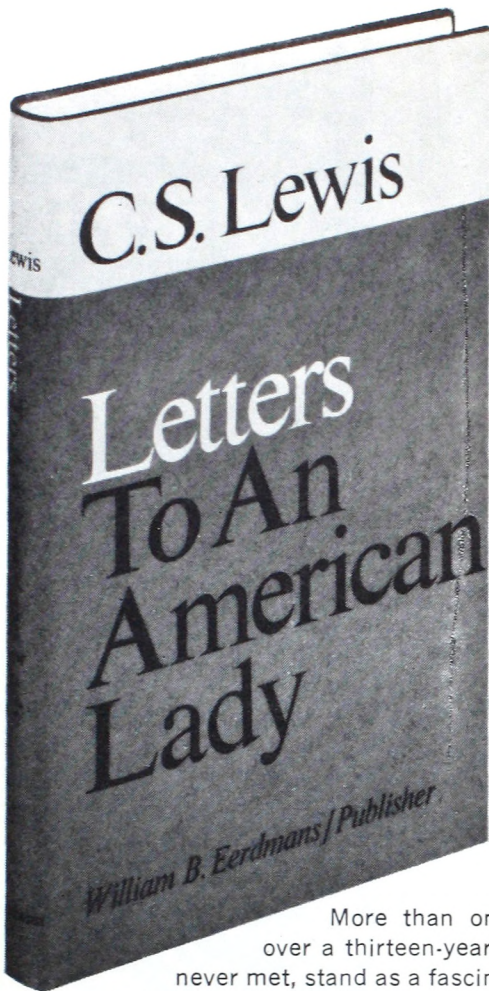
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CRACKS CONTINUED

walk are sympathizers from the Ushers' Union."

"Then appoint yourself some substitute ushers and get that offering."

"Sorry, Bishop, that's against the labor laws. We've already got a official of the Labor Relations Board down 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. Hal 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 State side 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 Hurdle

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TRAVEL TIPS



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 fourpence.)

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* **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 Palagis (non-Samoans). Similar plan is available in Philip-pines.

* **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.

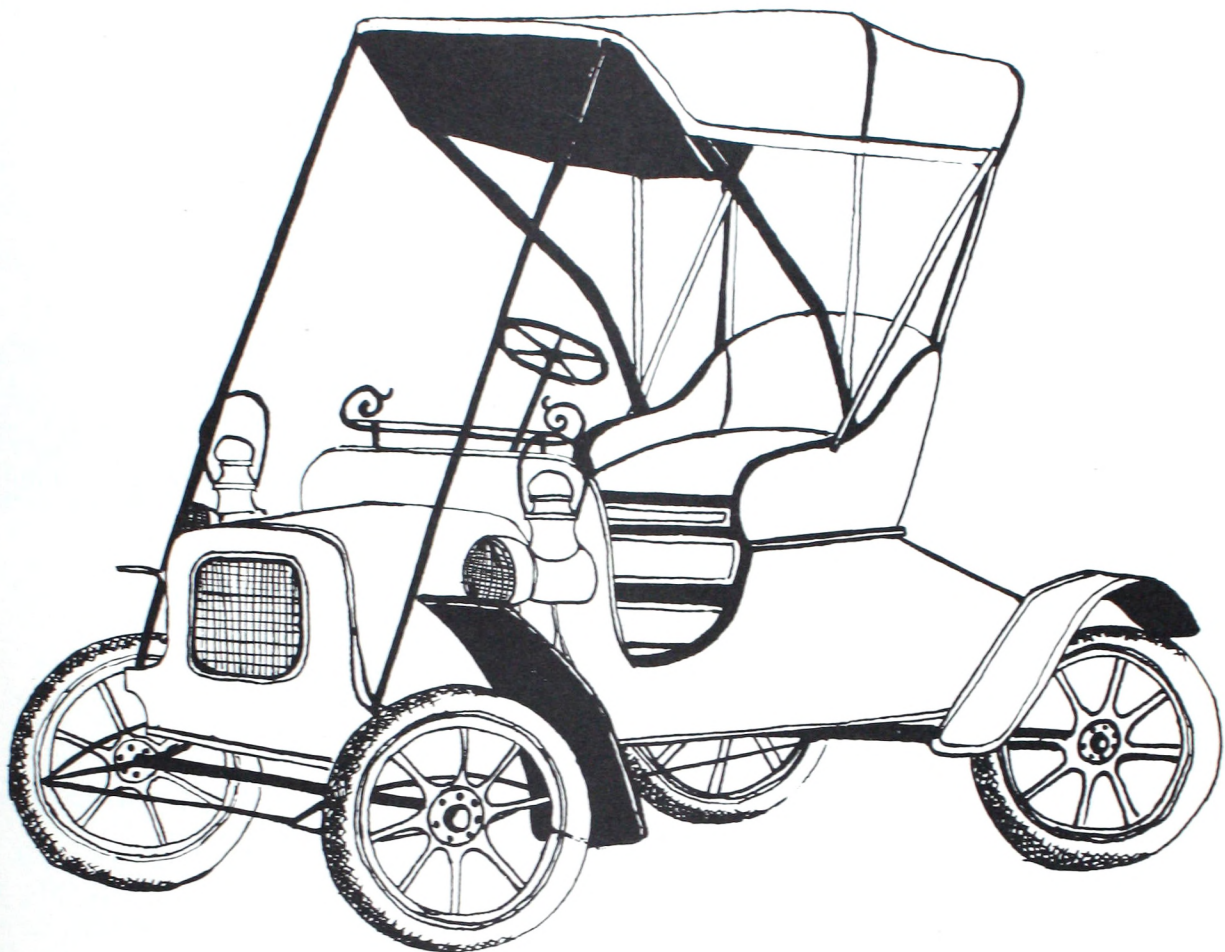
* **Travel documents needed for India** are a passport and visa. Visa is obtainable at the Indian Embassy and at consul gen-

eral'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 tots 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.



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Missions Without Myths

Forgive me if I begin with a word that is a mouthful to pronounce and a headache to interpret. Says Douglas Oster in his helpful little book *Yes, To Mission*: "If a subject needs demythologizing, that subject is a myth."

"Demythologizing" is a 64-dollar word which means *being rid of myth*—either a myth or the myth, dealing on what it is that you have under consideration.

That much is clear. What is still obscure is what is meant by "myth." Some famous contemporary theologians have given it a specialized meaning. As they use it, it conveys the idea of a literary or cultural form in which historical and doctrinal truth may be presented. Thus when the Bible speaks of the "hand" of God, it is employing a mythic form by means of which it is communicating the reality of God's activity and power. Although this is oversimplifying the case, it is nevertheless indicative.

Popularly, however, the word "myth" has a different meaning. It speaks of the fantastic, the fabulous, the mythical. It is here, on these premises of definition, that I want us to pitch our tent. I am particularly interested in that shade of meaning that involves the element of illusion.

In the 20th century missions the worst illusion from which any of us can suffer is the illusion that we have no illusions. Given a subject so titanic in a world so chaotic, we who are concerned with the Church's global outreach feel ourselves threatened. Then the psychological mechanism of protectiveness goes into operation. We cling to what we know best, what makes us most comfortable, what demands of us the least wrenching of our familiar thought-forms. This is the climate in which the little demons of illusion go to work on us. The longer we have been at this job of missions the more vulnerable we are. With a shout of praise for all the shining exceptions, it still must be admitted that the poorest briefing you can give missionary candidates is what they would get from some of our senior missionaries. We simply must face it: there are missionaries of long experience who, if they have even entered the second half of the 20th century, have been dragged into it by their reluctant heels and not without utterings of protest. That they are saintly souls may be freely admitted. What is equally impressive is their incapacity for being merely nostalgic. It just wasn't like that "in the good old days."

But the "good old days" for the "foreign missionary" can't end a long time ago. A young Christian leader from South India stood before the historic World Missionary Conference in Edinburgh, in 1910, saying to a predominantly Western group of missionaries: "You have taken your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us TENDS!"

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.

PSR

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 missions 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!

PSR

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 1968, flew 56 billion revenue passenger miles. In 1967 the buses of the nation traveled a billion miles. Commercial 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 a deeper hue by the news that six members of the full 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 days 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 destroy it. He can—and should—pray that the cynicism and 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 and 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 the wounded and the dying and the dispossessed shall be strengthened.

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