

MISSIONS

I. INTRODUCTION TO CHRISTIAN MISSIONS

PART ONE

THE BIBLE AND MISSIONS

In order to have a correct burden for missions we must have a correct foundation. Having pity for the people or being "concerned" about them because of a story or illustration is not enough. We need a broader and deeper foundation than this.

The missionary enterprise effort is no human conception. It is from the very heart of God Himself. Jesus Christ is the evidence of God's love for mankind. Jesus Christ is the great Missionary of God.

This is very clear in the Bible (Jn. 3:16-17, 2 Cor. 5:19, 1 Jn 2:2, Jn. 1:29). The redemption of the whole world was God's great purpose from the beginning (Acts 17:26-27).

One writer said the Bible is the story of God's search for man and the other books tell of man's search for God.

I. THE MISSIONARY IDEA IN THE OLD TESTAMENT

A. Choosing and calling of Abraham shows God's plan of blessing the whole earth.

Gen. 12:3, 18:18, 22:17-18, 26:2-4, 28:12-14.

B. Sending Joseph to Egypt and saving many people from starvation. Gen. 45:5

C. Numbers 14:21.

D. Salvation of two gentile women - Ruth and Rahab.

E. Prayer of Solomon - 1 Kings 8:41, 43.

F. Book of Psalms-those with world-wide vision: 2, 22, 47, 50, 67, 72, 96

G. Books of the Prophets

Isa.. 45:21-22, 49:6, 52:10, 56:7, Jer. 3:17,
Hab. 2:14, Hag. 2:7, Zech. 9:10, Mal. 1:11

H. Jonah was a foreign missionary. Jonah 1:1-2

II. THE MISSIONARY HEART OF THE NEW TESTAMENT

The subject of missions can be seen in the O.T., but in the N.T. missions is the heart.

1. Every book in the N.T. written by foreign missionary.
2. All eleven apostles were foreign missionaries.
3. Every book in the N.T. written to a church, was written to a church started by a foreign missionary.
4. God has one Son - and He was a foreign missionary.
5. Every book in the N.T. written to an individual - convert of foreign missionary

A. The Gospels

1. Gospel means "good news" - how can it be good news unless it is published?
2. In Matthew: 9:36-38; 24:14; 13:36-38; 28:19,20
3. In Mark: 2:17; 3:31-35; 16:15
4. In Luke: 4:43; 10:29-37; 14:15-24; 24:47
5. In John: 1:12,29; 14:6; 3:16-17; 20:21; 4:24; 35-38; 42; 6:33; 8:12; 9:5; 12:46; 10:16; 12:32; 16:8

B. The book of Acts

Acts: 1:8 (Begins in Jerusalem and ends in Rome) 17:26-30; 26:13-18

Chap 13 to 28 history of foreign missions

C. The Epistles: Rom. 10:12-18

1 Cor. 9:16-18

2 Cor. 5:9-21

Phil. 2:14-16

1 Tim. 2:1-7

D. The Revelation : Rev. 5:9; 7:9-10; 22:17

III. THE GREAT COMMISSION

When we speak of the great commission we speak of the great responsibility given to the church and the command to execute it.

This commission is given five times after the resurrection of Christ and before His ascension - Imagine - the most important task in the world given to simple, common man lacking higher education.

A. The commission according to Matthew.

In Matthew we see Jesus as the King of Kings so in this instance of the commission we find His Kingship emphasized. Matt. 28:18-20

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1. The power of the King - "all power".
2. The purpose of the King - "make disciples".
3. The process of the King - "going, preaching, baptizing".
4. The presence of the King - "I am with you".

Don't miss the emphasis on "**make disciples**". This is the focal point. The failure of many mission movements has been that of proclaiming the gospel but not "growing" the convert.

* Notice the four words: *go, teach, baptize, teach*

B. The commission according to Mark 16:15

1. The Method of Missions - preaching.
2. The Place of Missions - the world - not local.
3. The Message of Missions - the gospel.

C. The commission according to Luke 24:44-49.

1. Outline of the commission.
 - a. Foundation of the gospel - the Scriptures: Law of Moses, the Prophets, the Psalms.
 - b. Content of the gospel - the death and resurrection of Christ.
 - c. Command of the gospel - repentance and remission of sins should be preached.
 - d. Place of the gospel - among all nations.
 - e. Instruments of the gospel - ye are witnesses.
 - f. Power of the gospel - promise of the Father and the Holy Spirit.
2. The Message of the commission
 - * Different in Luke
 - a. Jesus suffered and rose from the dead on the third day ("for us").
 - b. Repentance and remission of sins should be preached to all nations ("in us").
 - c. Christian life can only be lived through the power of the Holy Spirit ("through us").

D. The commission according to John 20:21-23.

1. The Example - "As the Father hath sent".
2. The Command - "So send I you".
3. The Equipment - "Receive the Holy Spirit".
4. The Mission - "Remit sins".

PART TWO

THE PASTOR AND MISSIONS

Introduction

The main work of the church is to evangelize the world and build up believers. If the church is lacking usually it can be attributed to the pastor, "Everything rises and falls on leadership".

If our church is going to be active in world evangelization the pastor is the key. Pastors need to realize that missions is supreme and the missionary-evangelist is placed even higher than the pastor (Eph. 4:11).

I. THE PASTOR MUST HAVE THE RIGHT ATTITUDE TOWARD MISSIONS.

Sometimes the pastor feels indignation that you would be asking help from him when he is struggling himself.

Maybe he feels he should do nothing for missions until his own work is solid.

He possibly will think that the Americans should take care of supplying the money or just let "them go".

A. Remember, a pastor - though he never leaves his own area - must have a burden for foreign missions, or at least he should accept his responsibility.

B. Suggestions for a pastor.

1. Every pastor should take a class in missions while in Bible school.
2. Every pastor should begin and maintain a strong missions program in his church.
3. Preach missionary sermons - at least once every three months.
4. Have an annual Missions Conference.
5. Invite missionaries to come and preach for you.
6. Have missionary prayer meetings.
 - a. Once a month devote Wed. night prayer meeting to missions.
 - b. Pray for the missionaries you support.
 - c. Pray for areas that need missionaries.

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7. Teach a series in Sunday School on some subject concerning missions (also in youth meetings).
8. Have a world map hanging in your church.
9. Emphasize missionary giving.

II. THE PASTOR AND THE MISSION PROGRAM OF THE CHURCH

* When we say Mission Program we mean more than just the Annual Mission Conference . We mean the entire work of the church concerning missions for the whole year.

* Some churches have a Mission Conference but the rest of the year Missions is forgotten.

A. You must first of all educate your people:

1. Concerning the condition of all lost sinners; those who have heard and those who have not heard.
2. Concerning the commission of the church:
 - a. to all churches
 - b. in all times
 - c. in all nations
3. Concerning the call of missionaries by the Holy Spirit.

B. You must then elevate missions in the church.

1. Show this to be the greatest responsibility of the church.
2. Show this to be the highest calling for a servant of God.
3. Show this to be the most humbling privilege to anyone.

C. You should then eliminate everything from your missions budget which is not really missions.

1. Your building program.
2. Property fund.
3. Other ministries of your church (radio, discipleship, Bible studies, deaf, blind, extension classes, etc.).
4. Remember - the mission budget is not a place to get extra money for your own ministry or program.

If you have extra money in the missions budget - use it only for missions.

5. Be careful not to "borrow" from the mission fund.

III. THE PASTOR AND THE ANNUAL MISSION CONFERENCE

A. Scheduling the Mission Conference.

1. Schedule for the same time every year (ex. last Wed. of January begins).
2. Remember such things as rainy season, harvest time, planting time, school closing, etc.
3. Invite your preachers ahead of time and get confirmation from them.
4. Suggested times: January, July, November (for cities).
5. Suggested days : Sunday to Wednesday , Wednesday to Sunday (could have film showing on Sat. or International Supper.
6. A different method is to have a missions month with guest speakers every Sunday instead of one conference.

B. Preparing for the Mission Conference.

1. Decide upon your theme or motto.
2. Make simple and clear decorations.
3. Begin announcing weeks ahead of time.
4. Teach and preach concerning missions and stewardship weeks before the conference.
5. Ask people to give extra to help with the extra expenses.
6. Teach your people the difference between tithes and offering and mission giving.
7. Possibly could invite different pastors to come and preach and explain what their church is doing for missions. Do this for one month before the conference.

C. During the Mission Conference.

1. Plan your services carefully.
2. Do not let evening services be too long.
3. Let the speakers know how much time they have. Emphasize this and instruct them not to say- "I only have a little time." This is amateurish.
4. Schedule church members to give testimonies each service about the blessings of supporting missions.

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5. Do not have too many activities planned which will take time away from the preaching of God's Word.
6. All congregational music and special music should be about missions, evangelism, surrender, giving.

D. After the Mission Conference is over.

1. Continue preaching or teaching for a few more weeks about missions.
2. Remind your people about their commitments to support missions.
3. Have some of your members give testimonies of decisions they made.

IV. THE PASTOR AND THE MISSIONARIES SUPPORTED BY THE CHURCH

- A. Pray for them regularly.**
- B. Try to be an encouragement to them.**
- C. Write to them.**
- D. Let them know you want a letter from them at least every 3 months.**

PART THREE

MONEY AND MISSIONS

Introduction

1. *We know the church has a responsibility to support missionaries. (Acts 13:1-4; 1 Cor. 9; Rom. 10:1-4; 3 John)*
2. *The question is - How does the church support missions ? or what method does it use ?*
3. *There are some basic methods used which we will consider:*

I. THE DENOMINATIONAL OR CO-OPERATIVE METHOD

(Used by Southern Baptists, Baptist Conf of the Phils., Fundamental Baptists, Methodists)

- A. Local churches do not support individual missions, instead they support the Mission Program of the denomination.**
- B. A percentage of the local church's tithes and offering are sent to the headquarters (head office).**
- C. All money sent by the local churches is then placed in one account/fund.**

D. The missionaries are then supported from the same fund.

* Weakness - The local church never really gets a burden for missions - nor has contact with missionaries.

II. THE LOCAL CHURCH METHOD - DIRECT FROM THE CHURCH TO THE MISSIONARY

A. The local church decides what missionaries and mission projects it will support.

B. The church decides how much (what amount) it will give to each missionary.

C. The church can send the money/support :

1. Directly to the missionary.
2. To the missionary's home church.
3. To the missionary's mission board.

D. The money/support can be sent monthly, every two months or quarterly.

E. Methods used by local churches to support missions:

1. As part of the general fund (ex: 10% of tithes and offerings are given to missions).
2. Individual members plan how much they will give to missions above their tithes and offerings (Planned Giving).
3. Faith-Promise Giving - individual church members pray and ask God how much He wants them to give each month for missions. This money is not a part of their regular income, it is money which the Lord will supply especially for missions. Because you have faith you then promise that you will give the amount.
4. The church takes up special offerings for missions, divides up the money and sends it to the missionaries.

III. SUGGESTIONS FOR THE CHURCH AND PASTOR

- A. Send the support at a regular time (ex. every third month, first or last of every month).**
- B. Do not reduce the missionaries support unless absolutely necessary.**
- C. Do not keep a lot of extra mission money in the bank - instead use it for special mission projects.**

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- D. Do not ask the missionary to send you a report of how he spent the money/support.
- E. Continue supporting the missionary for at least three (3) years; sometimes it may be longer.
- F. If he is a foreign missionary you do not discontinue your support until he leaves his field or until the Lord takes him.

PART FOUR

MISSIONS AND THE MEN GOD USES

Introduction

1. *God is concerned with salvation of man.*
2. *Jesus died for the sins of man.*
3. *God calls man to do His work.*
4. *The Holy Spirit gives His power to man.*
5. *There are three great parts to world missions :*
 - a. **praying** - man must pray
 - b. **giving** - man must give.
 - c. **going** - man must go.

I. THE MEANING OF THE WORD MISSIONARY

- A. "Missionary" is not found in an English Bible
- B. "Missionary" is from the Latin word which means a "sent one".
- C. "Apostle" is from the Greek word which means a "sent one" (with a message/mission).
- D. His mission is to evangelize - do the work of an evangel.

II. PERSONAL CHARACTERISTICS WHICH ARE HELPFUL TO THE MISSIONARY

(Herbert Kane)

- A. Emotional maturity and stability; the many "little irritants" add up to a lot.
- B. Being able to adapt to climate, food, dress, language, customs, religion, etc.
- C. A sense of humor (God's work is a serious business - don't misunderstand-but we don't have to be overly serious ourselves). Learn to laugh at yourself and your problems.

- D. An attitude of cooperation (Phil. 2:4). As missionaries we are a part of a team and should know how to get along with others.
- E. A willingness to listen and take orders. A good follower makes a good leader
- F. The ability to endure difficulties (2Tim. 2:3). Don't be in a habit now of always looking for shortcuts. Rural life in the Philippines is good for teaching endurance in hardship.
- G. Have patience and perseverance.
- H. Do not feel superior to others. (this was the attitude of many missionaries in the past century.)
Hudson Taylor did much to show a new attitude toward culture in dressing and eating like the people he ministered to.
- I. Do not have racial prejudice.

PART FIVE

MISSIONS AND ITS GOAL

Introduction :

1. *Some have felt that the purpose of missions is to publish and proclaim the gospel.*
2. *Out-door preaching , tract and Bible distribution, radio evangelism, etc. are stressed.*
3. *This was the thrust of Hudson Taylor's work in China. But the result was that after several years they had very little visible effect because they had missed the very purpose of missions : establishing local congregations.*
4. *The thrust of Paul's ministry was that of establishing churches.*

I. OUR GOAL IS TO ESTABLISH SELF-PROPAGATING CHURCHES

- A. The church must realize its part in the continuing process of world evangelization.
- B. The church is to continue the mission process by:
 1. Evangelizing its own area.
 2. Sending out its own people as missionaries.
 3. Financially supporting missionaries.
- C. The problem with some churches started by foreign missionaries is the fact that the

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churches feel that the foreign missionary is the one responsible to continue the process.

II. OUR GOAL IS TO ESTABLISH SELF-GOVERNING CHURCHES.

- A. The church will eventually be training its own leaders.
- B. The church will be eventually making its own decisions and will be independent of outside control.

III. OUR GOAL IS TO ESTABLISH SELF-SUPPORTING CHURCHES

PART SIX

PRACTICAL IMPLICATIONS OF THE CALL OF GOD TO THE MINISTRY OF THE WORD.

(Adapted by Dr. Carl Boonstra from: *A Biblical Theology of Missions*; George Peters pp. 277)

Introduction :

The practical implications of the call of God to the ministry of the Word of God are far reaching for the life of the individual believer. A positive response may transform a seemingly insignificant vessel into a vessel of glory and honor which may become a channel of immeasurable riches of God to untold multitudes of people. If negligence or disobedience leads to side-stepping the call of God, the life must be expected to spiritually impoverished and dwarfed in spiritual stature.

I. THE PREPARATION OF THE HEART FOR THE CALL OF GOD

The sovereignty of God does not exclude the responsiveness of man or preclude the careful and prayerful preparation of the heart of man for the experience of God. It remains man's responsibility to hear the call of God. (Mt. 11:15; Mk. 4:9; 7:16; Rev. 2:7,11,17,29; 3:6,13,22.)

We may compare the call of God to a telephone call.

It means nothing to a deaf person at the receiver end, no matter how distant, specific and individual

the call from the other end may be. When the ear is closed, the mind preoccupied, and the will and purposes set, man is outside of hearing distance, and the call of God will never reach him. Many people never receive a call from the Lord, not because the Lord is not calling, but simply because they are not within calling distance. They are out of reach.

We must prepare our hearts for the call of God. For this we make several suggestions:

- A. **Make sure your body has become a living and sanctified sacrifice unto the Lord.** (Rom. 12:1-2)
- B. **Make sure there is no conscious sin dulling your spiritual ear and spiritual sight** (Eph. 1:18, Col 1:9).
- C. **Make sure there are no preconceived personal plans and preferences** (Ps. 25:9).
- D. **Make sure you obey God daily and gladly in the little things of everyday life.** Practice obedience to God and man (Lk. 19:17; 1 Sam. 15:22).
- E. **Make sure you are willing to go and be used anywhere** (Jn. 7:17).
- F. **Form the habit of daily prayer, Bible study, and private meditations before the Lord** (Jn. 1:8; Ps. 77:12; 119:15, 25).
- G. **Form the habit of waiting patiently upon the Lord and expect Him to direct every step of your everyday life and doing** (Prov. 3:6; Ps. 23:3).
- H. **Study carefully the Word of God relative to the purposes of God for the Christian life and the Christian church. Get saturated with the Word of God** (Ps. 119:11, 104-5).
- I. **Study carefully the great spiritual needs of our day and prepare to meet them. Get a world vision and a world burden** (Jn. 4:35).
- J. **Spend much time in intercessory prayer for the cause and ministry of Christ at home and abroad** (Mt. 9:37-38).
- K. **Pray regularly and earnestly that God will make His will and call definite to you** (Ps. 25:4; 27:11; 143:8).
- L. **Rest assuredly in the promises of God and expect Him to meet you according to your**

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need. He will make His will and calling sure (Ps. 37:5,7a; 32:8).

The clarity, depth and definiteness of the call of God will depend to a great extent upon the quality of the heart, the intensity of our fellowship with the Lord, and the degree of our willingness to obey the Master in His command and commission.

II. THE REALIZATION OF THE CALL OF GOD WITH SPECIAL REFERENCE TO THE MISSIONARY.

In the main, God uses at least five approaches to the heart of man to make His call impressive and individual.

A. Through human instrumentality.

1. An example is found in the experience of Paul. Paul raises the question:

"Lord, what wilt thou have me to do?" In the city the Lord appeared to Ananias and revealed to him the call of Saul. (Acts 26:16-19.)

2. Again, somewhat later, we find Saul in Tarsus.

A need arises in Antioch, and the Lord directs the attention of Barnabas to Saul. Barnabas, therefore, travels all the way from Antioch to Tarsus to extend the divine call to Saul. (cf. Acts 11:25-26).

B. Through reading of the Word of God and meditation upon it. Someone has so fittingly characterized a missionary volunteer as:

A Mind through which Christ thinks.

A Heart through which Christ loves.

A Voice through which Christ speaks.

A Hand through which Christ helps.

C. Through mission reports and studies.

Perhaps the best illustration of this method is found in the life of the father of modern missions, William Carey. It is well known that Carey was a diligent student of the Word of God. He lived in the Scriptures. But it is also known that he was a keen student of world conditions, especially in relation to the spreading of the gospel story.

It has almost become proverbial in mission studies to speak of the cobbler and his mission map before him on the wall. On this self-constructed map he would add all the information he could find in books of geography, newspapers, and especially in the reports of Dr. Cook's explorations in the South Pacific and of the East India Trading Company.

Reports, facts, figures, maps and pictures are still a mighty force, and God used these means to extend His call. No missionary therefore, should weary of rehearsing "all that God had done with them, and how he had opened the door of faith unto the Gentiles (Acts 14:27).

Mission conferences and systematic mission studies are a great need. They will prove a blessing whenever they are carried on in a sound manner.

D. Through crisis experiences.

Numerous men and women of God had to be led into real crises in their lives before God could impress His call upon their consciousness and find a positive response.

E. Through sound, logical thinking.

C.T. Studd reasoned: "If Christ be God and died for me, then no sacrifice can be too great for me to make for Him." Keith Falconer of Arabia writes: "While vast continents still lie shrouded in midnight darkness, and hundreds of millions still suffer the horrors of heathenism and Islam, *the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign fields.*"

III. THE PERSUASION OF THE CALL OF GOD.

Though no two calls will be alike in their details in psychological impressions and expressions, I believe that every call which finds a positive response in the prepared heart will result in the following persuasions:

A. A deep conviction of the universal need of the gospel.

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- B. A deep conviction that God wills all people to bear the Gospel and that God is no respecter of persons.**
- C. The realization of our means to meet that need - the gospel of Jesus Christ.**
- D. A deep sense of personal inadequacy, inability, and unworthiness.**
- E. The realization of our ability to meet that need (preparation) or our willingness to prepare to meet that need).**
- F. A wholehearted and complete yielding to the task of meeting that need.**
- G. This is very often accompanied by an inner satisfaction, growing conviction, and peace and rest.**

IV. TESTS OF THE CALL OF GOD.

Certain principles by which we may make our calling sure are well summarized by one writer:

- A. Does it agree with God's general plan as set forth in His Word?**
- B. Can your circumstances be made to agree with what seems to be His leading?**
- C. Does the Holy Spirit bear continual witness that this is the will of God?**
- D. Are you still called when there is no challenge of adventure and no glamour of heroism?**
If called to an insignificant field, would you be willing to go? If you were the only one to stand, would you stand?
- E. Are you willing to pay the price?**
- F. Are you merely "impressed" that you should go to a certain field or is it a deep "conviction"?**

Let us also make sure that we permit the call of God to mature in our lives, but not to grow stale and become ineffective. There is danger in premature action and there is danger in postponement.

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can lack.

His wisdom ever waketh;
His sight is never dim;
He knows the way He taketh,
And I will walk with Him.

Anna L. Waxing

V. THE CHALLENGE OF THE CALL OF GOD TO THE MINISTRY OF THE WORD

The call of God bestows the highest honor upon man and becomes the greatest challenge to his life. No person, therefore, should think lightly of the call of God, for it deserves his most prayerful consideration and most diligent heed.

A. The call of God is a challenge to a life of sacrifice.

It is an abiding principle of the kingdom of God that all spiritual ministries are based upon and associated with a life of sacrifice. Not even Christ was an exception to this divine principle. Indeed, He lived the life of the supreme sacrifice. Of Him we read that He laid aside the riches of eternity and became poor that He might enrich others (2 Cor. 8:9).

He divested Himself of the divine glory which was His inheritance from eternity (Jn. 17:5,24; Phil 2:5-8; Mt. 26:67-68; 27:27-31; Mk. 14:65; 15:16-2; Lk. 22:63-65; Jn. 18:22; 19:1-3; 10:17-18.)

The call of God is a challenge to a life of sacrifice. Loneliness, privation and hardships that will deplete the physical strength and imperil bodily health are included in the call of God. Comforts and conveniences, homes and relationships must become secondary for the call of God. The Lord may require the sacrifice of health and life. Such is the challenge of the call of God.

B. The call of God is a challenge to a service of the greatest need of mankind.

The missionary who is called of God must keep his divine ordination clearly and constantly in mind. He is called to serve the spiritual need of mankind. His grave and constant danger is to be side-tracked and to labour in regard to the symptoms rather than an the cause of all illness.

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The gospel of Jesus Christ as recorded in the Bible is the only and sufficient remedy for this basic need. The missionary, therefore, must remain constant in the proclamation of the Gospel of God. Only thus is he loyal and true to the call of God.

C. The call of God is a challenge to a Service which pays the greatest dividend.

Christ's admonition is as true today as it was in the days when He spoke the words: "The harvest truly is plenteous, but the labourers are few." (Mt. 9:37; Jn. 4:35.)

D. The call of God is a challenge to the deepest experiences of the Lord in our life.

It is my deepest conviction that the missionary of God is not only unique in his call and ministry; he is also unique in his experiences with the Lord. His life has the 'thrills' as well as the 'pills' of the Christian life and ministry. He experiences the companionship of the Lord in a unique way.

The distance from friends and relatives is balanced by the nearness of the Lord. The discomforts and inconveniences are outweighed by the comforts, peace, and joy the Lord provides. The moral and social evil to which he is constantly exposed is countered by the glory and presence of the Lord. The material and physical discomforts are overshadowed by spiritual enrichings. Thus the loss becomes gain. our God is a just master as well as a gracious comforter.

CONCLUSION

Here is the testimony of a man who ought to know. David Livingstone, whose heart lies buried in Africa, leaves the following words for us to ponder:

"For my part I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity

the consciousness of doing good, peace of mind, and the bright home of a glorious destiny hereafter?

Away with such a word, and such a view, and such a thought. It is emphatically NO sacrifice. Say, rather, that *it is a privilege*. Anxiety, sickness, suffering or danger now and then, with a foregoing of the common conveniences and charities of life; may make us pause and cause the spirit to waver and sink; but let this be only for a moment.

All of these are nothing when compared with the glory which will hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk, when we remember the great sacrifice made by Him who left His Father's throne on high to give Himself for us."

II. MISSIONS IN ASIA

ASIA AS A WHOLE

Asia is the largest and most populous continent. It is the seat of such world religions as Buddhism and Hinduism. Christians comprise a small minority representing about five percent (5%) of the total population. The number of Protestants is extremely low. In some countries, however, Christians are more influential than mere numbers would indicate, often a result of their higher education and social position. Professing Christians constitute at least 10 percent of the population of Hong Kong, 11 percent of Indonesia, and 92 percent of the Philippines, which includes approximately 47 million Catholics. *Over one billion Asians (38 percent) live in countries which do not allow an organized Christian presence.*

Some areas within nations have a much higher proportion of Christians than is true for the nation as a whole. Examples include the States of Kerala, Meghalaya, Manipur, Mizoram, and Nagaland in India, and the states of Sabbah and Sarawak in Malaysia.

Area - Asia contains 29 percent of the land area of the world. This figure includes Siberia (Russia east of the Ural Mountains) in Eastern Europe, and Western Asia (including Afghanistan) in the Middle East. Without these, the area is 20,657,000 sq. km. or 15.2 percent of the land area of the world.

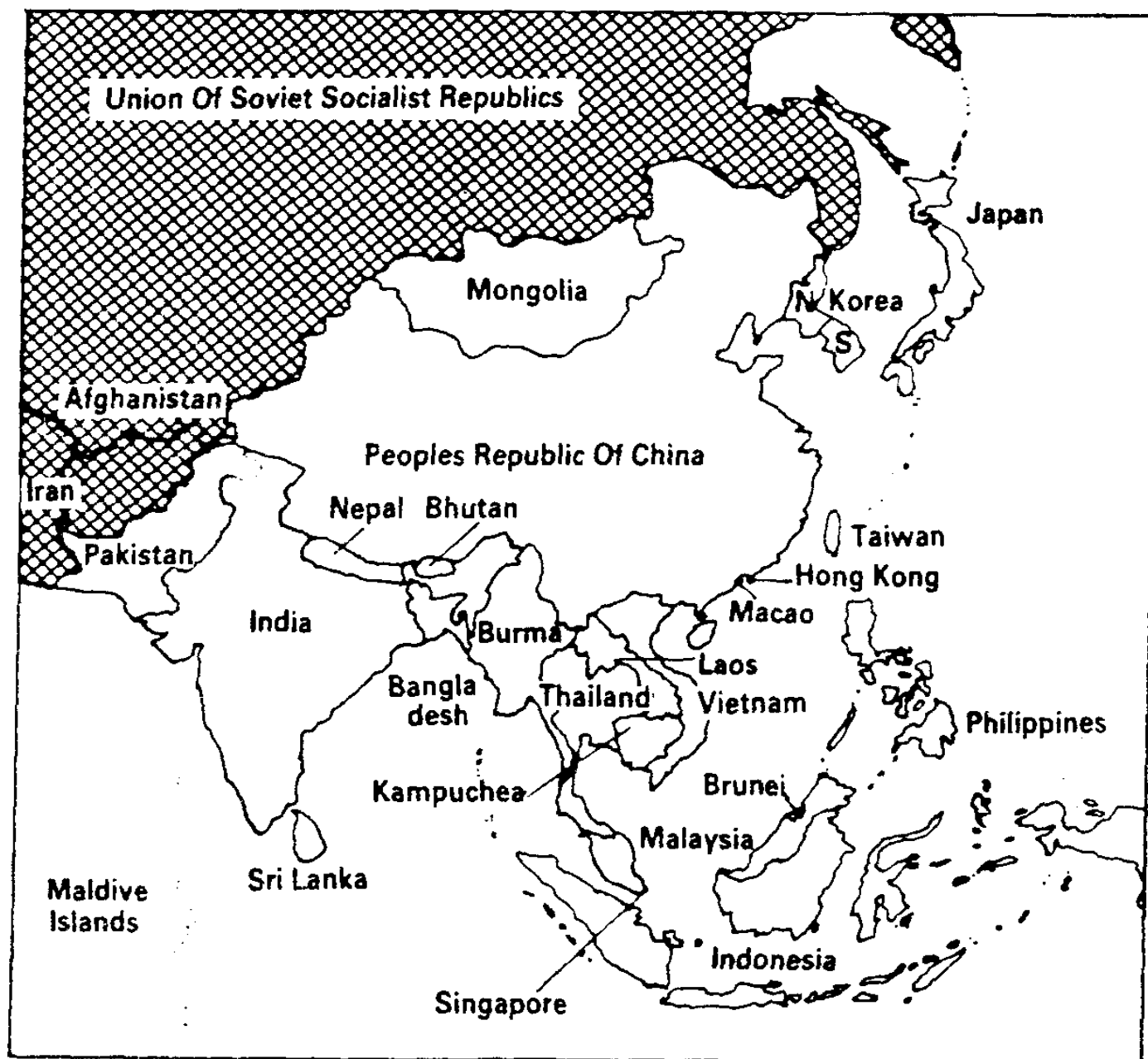
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Population - 2,640,000,000. 54.7 % of the world's population. Annual growth 1.8%. People per sq. km. 130.

Languages - Over 1,480 known languages are spoken, or 27% of the world's total. There are probably many more Indian languages not included in this SIL figure.

Bible translations completed. 50 Bible, 102 N. T., 199 portions. There are 209 languages that are likely to need translation work, but this figure may be as high as 1000.

Religions - Atheist 27.4%; Muslim 16.9%; Hindu 23.8%; Buddhist/Chinese/Japanese folk religions 21%; Animist/traditional religions 2.8%; Christian 7.3% (RCC 2.6%; Orthodox 0.07%; Marginal groups [LDS];



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JW; African, etc.] 0.24%; Protestant 3.7%); Evangelical 2.7%. In 14 lands out of the 25, the percentage of Evangelicals is less than 1%

BANGLADESH

(The People's Republic of Bangladesh.)

Area - 144,000 sq. km. Occupying the delta and floodplains of the Ganges and Brahmapurta Rivers, with high rainfall and frequent floodings.

Population - 101,500,000. Annual growth 2.8%. People per sq. km. 704.

Peoples - Bengali 98%; Bihari 1%; Mostly in refugee camps; Tribal peoples 0.7%, 640,000 people in 28 tribes.

Language - Official language: Bengali, English used widely. All languages 33. Bible translations 13; 3 N. T.; 8 portions. Literacy 25%.

Economy - One of the world's poorest nations, suffering from gross overpopulation and periodic natural disasters. Income/person \$130 (1% of USA) Inflation 12%

Religion - A secular state since 1971 despite the large Muslim majority. The present military government is taking the country closer to the Islamic bloc; this is opening up tensions between the Muslim conservatives and progressives and could provoke stricter limitations on Christian work. **Muslim** 87%. **Hindu** 11.7%. **Buddhist** 0.6%. **Tribal religions** 0.1%. **Protestant** 0.18%; **Evangelical** 0.10% (1,230,000 people). 440 Missionaries to Bangladesh in 30 agencies.

BHUTAN (Kingdom of Bhutan - Druk Yul)

Area - 47,000 sq. km. A small kingdom in the eastern Himalaya mountains.

Population - 1,400,000. Annual growth 2%. People per sq. km. 25.

People - Drukpa 67%. Two groups. Those related to the Tibetans speak Dzongkha. The other major language is Sharchopa in the east with 11 different dialects. Napali 20% Mainly Gurung, Rai and Limba. A rather despised immigrant community. Assamese. Sikkimese and Arunachal peoples 13%. Tibetan refugees 1,000 (once 7,000).

Language - Official languages: Dzongkha. All languages 15. Literacy 5%. Bible translations, 2; portions, 2.

Economy - Undeveloped subsistence economy but with development potential. Income/person \$85 (0.6% of USA)

Religion - Unity and independence of the country under state religion of Buddhism. All public worship, evangelism and proselytization by any other religion is illegal. **Buddhist** 69.6%; **Hindu** 24.6%; **Muslim** 5%; **Protestant**; about 1,200 meeting in house groups. Mainly Nepalis, Indians. Missionaries to Bhutan 25 in 5 agencies.

There are only about 10 known believers among the Drukpa majority and none at all in many of the smaller people groups. Believers meet in about 20 places mainly along the southern border. It is not easy for foreign Christians to fellowship with them.

BRUNEI (State of Brunei Darussalam)

Area - 5,800 sq. km. Two small enclaves in Sarawak, East Malaysia on the island of Borneo.

Population - 279,000. Annual growth 2.4%. People per sq. km. 48.

People - Malay 40%. Dominant in government and civil service. Chinese 26.7%. Control the trade and economy. Expatriate 6.7% Indian, European, Korean, Filipino. Tribal peoples 27.3%.

Language - Official languages: Malay, English. All languages 16. Bible translations 7; N. T. 3; Portions 1. Literacy 70%.

Economy - Wealth and rapid development through large revenues from oil. Income/person \$21,140 (150% of USA).

Politics - Refused to join the Malaysian Federation in 1963. A Protectorate of Britain until full independence in 1983.

Religion - Islam is the state religion. The free practice of other religions is guaranteed, but missions are not allowed to operate. **Muslim** 64%; **Chinese Religions** 19.6%; **Animist** 5%; **Hindu** 0.9%; **Protestant** 2.4%; **Evangelical** 0.41%. Missionaries to Brunei: 2 in one agency.

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No evangelism is permitted among the Muslims and there are no known believers who have come from this community. There is freedom for local Christians to evangelize non-Muslims. The most significant response has come from the Chinese. The Expatriate churches seek to meet the needs of the many national groups - English-speaking, Dutch, Korean, Filipino, etc. most of whom are nominal or non-Christian.

BURMA

(The Socialist Republic of the Union of Burma)

Area - 687,000 sq. km. Isolated from India, China and Thailand by a ring of mountains.

Population -36,900,000. Annual growth 2.2%. People per sq. km. 54.

People - Bhama 65.1% and related Mogh (Arakanese) 5%. The dominant people. Other ethnic minorities 2.2%. Immigrant minorities 3.6%. Chinese, Bangladeshi, Indian.

Language - Official language: Burmese. All languages 90. Bible translations: 12; N. T. 10; Portions 156. Literacy 78%.

Economy - Very poor due to years of unrest, inefficient socialism and excessive isolationist policies of the government. Huge illegal trade in opium breeds corruption at every level. Some economic relaxations since 1980. Income/person \$180 (1% of USA). Inflation: 9.2%.

Religion - There is freedom of religion. Buddhism is no longer the state religion, but it still has great influence in governmental affairs. **Buddhist** 87%; **Animist** 2%; **Muslim** 3.6%; **Hindu** 0.9%; **Protestant** 4.7%; **Evangelical** 3.1%. Missionaries to Burma 2; Missionaries from within Burma approx. 1,000.

Missions have done a good work, especially the American Baptist work pioneered by Adoniram Judson from 1813 onwards. So, when the government expelled all Protestant and most RC missionaries in 1966 (375 left the land), the Church was able to make the many painful adjustments speedily and carry on the ministry. Since that time believers have been almost completely isolated from contacts with Christians outside the country. The churches have grown steadily at nearly 4% per year. There is a shortage of Bibles

and all forms of Christian literature in Burmese and minority languages. There is nothing of God's Word in 57 languages.

CHINA (People's Republic of China)

Area - 9,561,000 sq. km. The third largest state in the world. Taiwan, Hong Kong and Macao are not included here.

Population - 1,042,000,000. By far the largest nation in the world with 21.8% of the world's population. Most live in the better-watered central and eastern coastal provinces. Annual growth 1.1%. People per sq. km. 109.

People - Chinese (Han) 93%. Eight major languages and 600 dialects but one written language common to all. Putunghua (Mandarin) 748 mill. Wu 90 mill. Yueh (Cantonese) 54 mill. Xiang (Hunanese) 53 mill. Hakka 43 mill. Minnan 32 mill. Gan 26 mill. Minpei 13 mill. Ethnic minorities 7% (55 minorities officially recognized)

Language - Official language: Putunghua (Mandarin Chinese); local languages in the five Autonomous Regions. All languages 115. Bible translations 13; N.T. 10; Portions 23. Literacy 76%.

Economy - Socialist, but since 1978 a more pragmatic economic policy has been pursued. Some small-scale private enterprise has been allowed. Overall living standards and personal incomes have risen. Income/person \$290 (2% of USA).

Religion - The elimination of all religious groups has always been the ultimate aim of the Marxist government. Infiltration, subversion and control of all organized Christianity brought about the rise of the Three Self Patriotic Movement. All religious activity was forced underground. In 1978 restrictions were eased in an attempt to regain governmental control of the thousands of house churches. This has been only partially successful. Present policy is to tolerate religious beliefs and allow worship under government supervision. Military personnel, Communist Party members and young people under 18 do not have that freedom. All figures are estimates. **Atheist** 12%. Communist Party members nearly 40 mill.

Non-religious 50% (?). The atheistic education system ensures that most young people have no

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religious knowledge. **Chinese Religions** (Taoism, Buddhism, Confucianism) 28% (?). **Animism** 2%; **Muslim** 2.4%; **Protestant** 4.3%; 45,000,000 attend, possibly subdivided thus:

Three Self Patriotic Movement

3,000,000 attend.

TSPM related meeting points

9,000,000 attend

Home meetings

33,000,000 attend

Persecutions have purified the Church and the radiant witness of Christians has led to great growth. Christian radio has had a large part. *Some estimate that 50% of all conversions have been at least partly through radio ministry.* The TSPM is government controlled and manipulated, but while many pastors preach as the government dictates, there are thousands of godly pastors as well. There are tens of thousands of home meetings that are not directly linked with the TSPM. This has been the heart of the true Church in China. *500 million have yet to hear the gospel for the first time.* 70% of the population have lived only under Communism. Aging pastors trained before 1949 will need to be replaced by younger men, but Bible training is sparse and under the control of the TSPM

Missionaries as such may not enter China, but Hong Kong Chinese and foreign believers do - as students (5,000 long-term students by 1990); tourists (Hong Kong 2.5 mill. foreigners 400,000 in 1985), businessmen (five major special economic zones for foreign firms) and teachers.

Bibles are still in short supply in many areas. 1.3 million Bibles and N. T. were destroyed during the Cultural Revolution. Since 1978, hundreds of thousands of Bibles have been introduced by various methods.

CHINA (Taiwan) (The Republic of China)

Area - 36,000 sq. km. A mountainous island 300 km. off the coast of mainland China.

Population - 19,200,000. Annual growth 1.6%. People per sq. km. 533.

People - Han Chinese 98% speaking three major languages. Taiwanese (Hiklo, Minnan) 14,200,000.

Over 300 years on Taiwan. Rural majority. Hakka 2,100,000. About 200 years on Taiwan. Mandarin 2,500,000. Refugees from Mainland China 1945-50. Predominantly urban. Malayo-Polynesian mountain peoples (11) 1.7%

Languages - Official language and language of education: Mandarin. Hoklo is widely spoken. All languages 14. Bible translations: 4; N. T.: 5; Portions: 1. Literacy 90%

Economy - Rapid industrialization and economic growth to become one of the world's leading exporting states. Income/person \$3,000 (21.3% of USA).

Politics - Under Japanese rule 1895 - 1945. After the fall of mainland China to the Communists in 1949. Taiwan became the refuge of the Nationalist Chinese government. A one-party republic dominated by mainlanders, but increasing Taiwanese participation in economic and political life is lessening communal tensions. Both Chinese governments seek reunification on their own terms.

Religion - Secular state with freedom of religion. The strong anti-communist stance of government, and efforts to unify the country under one language, have placed it in conflict with some denominations - chiefly the large Presbyterian Church, whose membership is predominately Taiwanese. **Non-religious/Atheist** 20-30%. Many younger people are secular and abandon their family religions. **Chinese religions** 60-70%. Blend of Confucianism, taoism and Buddhism, with strong emphasis on veneration of ancestors. **Muslim** 0.5%; Post-war immigrant Hui. **Tribal religions** 0.5%; Minority of mountain peoples. **Protestant** 3.5%. Denominations: 70, also numerous independent congregations. **Evangelical** 2.5%. Missionaries to Taiwan: 863 in over 80 agencies. Missionaries from Taiwan: 10. Many others have gone as "tentmaking" missionaries, or to pastor overseas Chinese congregations.

Taiwan is open to the gospel, but the decisive breakthrough has yet to occur. Taiwan is the only country with a major Chinese population which has a shrinking Christian Church. The lack of pastors is becoming serious. Of the 11,600 Protestant congregations of the plains, 200 are without pastors,

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and this may rise to 1,000 by the year 2000. There are 20 seminaries and Bible schools in Taiwan. The Taiwanese and Hakka majority have been largely ignored until recently. There are many openings for missionaries in evangelism, church planting, Bible teaching and stimulating local congregations.

Teaching English as a foreign language is a useful key for evangelism. In 1984 the government imposed a ceiling on the entry of missionary personnel.

HONG KONG

(The Crown Colony of Hong Kong)

Area - 1061 sq. km. A mountainous peninsula and 230 islands on the coast of Gwangtung Province of the People's Republic of China (PRC).

Population - 5,400,000. It was 600,000 in 1945. Annual growth 1.9%. People per sq. km. 5,108. 40% of present population was born in the PRC. 500,000 refugees since 1975. One of the most densely populated area on the world.

People - Chinese 98.3%. Cantonese 81.5%. Hoklo 8.1%. Hakka 3.3%. Sze Yap 3%; Mandarin 2.8%. Other 1.7%. British 28,000; Indians and Pakistanis 14,000.

Language - Official languages: Chinese, English. Literacy: 82%

Economy - Rapid growth to become one of the world's leading financial, industrial and trading centers. Hong King is the source of 40% of China's foreign exchange and the port for 30% of its exports. Uncertainty about the future has dampened the ardour of its ruthless capitalism. Income/person \$6,000 (43% of USA).

Religion - A secular state with religious freedom, but PRC pressures and controls feared by many after 1997 despite official promises to the contrary.

Non-religious/Atheist 14.5%. **Chinese religions** 62%. Still fairly popular. Over 900 Taoist and Buddhist temples in Hong Kong. **New religions** 3.5%. **Muslim** 1%; **Hindu** .2%; **Sikh** 1,000. **Protestant** 7%; **Evangelical** 5.2%. Missionaries to Hong Kong est. 540 in over 50 agencies. Cross-cultural missionaries from Hong Kong 46 in 17 agencies.

The Christian community grew rapidly in the '60s, but growth has slowed. Church attendance is low, and there is a high rate of dropouts among young adults. Baptists and others are maintaining vigorous growth through evangelism. There are 500 students in 12 seminaries, over half are women. CMA has 104 students, Baptist 35, etc. Groups that have been less exposed to the gospel are blue-collar workers, Vietnamese refugees (40,000), Chinese refugees, village farmers and fisher folk. There are few churches in the rural areas.

INDIA (Republic of India)

Area - 3,204,000 sq. km. 22 union states and 9 union territories. Geographically India dominates South Asia and the Indian Ocean.

Population - 748,000,000. Annual growth 2.2%. 17 million increase every year. People per sq. km. 233. Nearly 16% of the world's population is Indian, living on 2.4% of the world's surface.

Peoples - The great racial, ethnic, religious and linguistic diversity makes a simple subdivision of the population difficult. Ethno-Linguistic: Indo-Aryan 72%. In N. and C. India. Dravidian 25% Majority in S. India. Sino-Tibetan 3% N. Border and N.E. India. Caste: A system that pervasively influences every religion in India, to a lesser or greater extent, but which is fundamental to Hinduism. Caste discrimination is forbidden by the constitution, but it is socially important for over 80% of the population. *Caste Hindus* 64% (Brahmin. Kshatriya, Vaisya, Sudra). *Harijan* (Outcastes, Untouchables) 14%. Classified by the government as "Scheduled Castes." Tribal peoples 7%; Muslims 12%; Christians 3% etc., are considered outside the caste structure. The former are classified as "Scheduled Tribes".

Language - Official languages 14. Hindi 31% (others much less). Nationally used languages: Hindi and English: the latter being important in education. All languages 1,658. Those with over 5,000 speakers number 350. Bible translations 36; N. T. 25; Portions 54. At least 13 N.T.s need major revision. Literacy 36%.

Economy - Agriculture and industry are both important. 74% of labour force is agricultural, but

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central level. Several states have discriminatory legislation against religious minorities, but the federal government has not followed this course. **Hindu** 82%. Figure somewhat raised by the automatic inclusion of many of the tribal animists. Hinduism is a social system and philosophy and readily absorbs elements of any religion with which it comes in contact. Popular Hinduism is idolatrous. Intellectual Hinduism is philosophical and mystical and has a growing appeal to Western countries. India suffers under its fatalism, castism, 200 million holy cows, 33 million gods, etc., to its economic and spiritual detriment. **Muslim** 11.8% (Muslims claim 13%). A widespread minority, but a majority in Kashmir and Lakshadweep, and growing among Harijans. **Sikhs** 1.92%. Majority in Punjab. Many in armed forces. **Tribal religions** approx. 1.5%. Among Scheduled Tribes. **Buddhist** 0.7% A small

rapid industrialization and urbanization is taking place. Remarkable economic growth has been offset by the high birth rate, illiteracy, prejudice, resistance to change and bureaucratic inefficiency. Income/person \$260 (2% of USA). Yet 300 million probably live below the breadline.

Politics - Independent from Britain in 1947. The *world's largest functioning democracy*. Troubled relations with surrounding nations; two wars with Pakistan and one with China. Internal tensions have arisen because of regional, caste and religious loyalties that have sometimes broken out into violence and rioting.

Religion - India is a secular state that grants freedom to all religions to practise and propagate their faith. In practice there has been strong pressure from Hindu militants to prevent proselytization at a state and

minority in the land of its origin. Majority among Tibetans, several N. E. tribes, and growing among Harijans in Maharashtra. **Jain** 0.47%. **Protestant** 1.79%. **Evangelical** 1%. Missionaries to India 900, with a rapid reduction in numbers. Most now serving have already given years of service to India. Missionaries from within India 4,200 in about 120 agencies. Not all are in cross-cultural ministries.

Caste is one of the biggest issues facing the Church in India. Training of Christian leaders is of crucial importance. There is an average of *one pastor for 8 churches and 400 villages* across the country. Some pastors must care for 200 congregations. No area in the world has such a diversity and concentration of unreached peoples.

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INDONESIA (The Republic of Indonesia)

Area - 1,920,000 sq. km. 13,500 islands of which 3,000 are inhabited and cover 9,500,000 sq. km. of the Indian/Pacific Oceans, 27 provinces.

Population - 168,400,000. The world's fifth most populous nation. Annual growth 2.2% People per sq. km. 88; varying from Java's 700 to Irian Jaya's two.

Peoples - Major races: Malay 94% Seventeen languages with more than one million speakers of which the largest are: Javanese 43%, Sundanese 13.6%; Madurese 7%; Minangkabbau 3.3%; Batak 2.9%; Sumatran Malay 2.9%; Bugis 2.8%; Balinese 2.1%. Chinese 4%. Many are becoming integrated into the Indonesian majority. Only 20% still use Chinese dialects. Irianese/Papuan peoples 1.2% In Timor, Alor, Hamahera and Irian Jaya. Other 0.8%. Arabs, Indians, Europeans, mixed race.

Language - Official language: Indonesian. Its increasing use is both unifying the nation and lessening the importance of smaller languages to the younger generation. All languages 583; 17 spoken by more than one million speakers; 238 spoken in Irian Jaya. Bible translations 8; N. T. 21; Portions 39. Literacy 64%; rising rapidly.

Economy - Based on agriculture and oil. Enormous potential with impressive growth over the last 20 years. A rise in living standards is being slowed by overpopulation in Java, difficult communications by land and sea and cumbersome bureaucracy. Inflation 15%. Income/person \$516 (4% of USA), but higher in Menado (Minahassa), North Sumatra and Jakarta.

Politics - Independent from the Netherlands 1945-49 after 350 years of colonial rule. The abortive Communist coup in 1965 radically moderated the political orientation of the country. A strong presidential military-civilian government. President Suharto seeks to balance tendencies to religious extremisms and local secessionist nationalisms in this culturally diverse nation.

Religion - Monotheism and communal peace are the basis of the government ideology of "Pancasila". All are free to choose to follow Islam, Hinduism, Buddhism, or Christianity; but the numerical and political strength of Islam is frequently exercised to

give it preferential treatment and limit Christian expansion. There are, therefore, some restrictions on open proselytism. **Muslim** 78-80% (35% are statistical Muslims who are actually followers of the Javanese mystical religion the predates Islam, or else animists). Islam is strongest in Sumatra, Java and in many coastal areas in the east. **Animist** 5.1%. Discouraged by the government but strong among some peoples in Irian Jaya, E. Timor, Sumba, and inland Sumatra. Folk Islam followed by the majority is strongly influenced by animism. **Hindu** 3.1% Majority on Bali and among Tengger in E. Java.

Buddhist/Chinese religions 1.22%. Mainly Chinese. **Non-religious/Atheist** 1.4%. Mainly Chinese and underground Communists. **Protestant** 9.7%.

Evangelical 4.3% (Regional Reformed Churches - Dutch and Swiss missions - the largest group). Missionaries to Indonesia 1,400 in 109 agencies. Missionaries from within Indonesia approx. 420.

One of the most significant movements to Christianity in history has been accelerating over the past 20 years in this land. Growth rate of Protestants in 1980 was 8%. Some islands have a very large percentage of Protestants, In Irian Jaya, for example 61%, in Maluku 53% and in Sulawesi 18.9%.

JAPAN (Nippon)

Area- 372,300 sq. km. A 3,000 km. arc of four large islands (Honshu, Hokkaido, Shikoku, Kyushu) and 3,000 small islands in N. W. Pacific. Mountainous, only 13% can be cultivated.

Population - 120,800,000. Annual growth 0.6%. People per sq. km. 324. Concentrated on the narrow coastal plains.

Peoples - Indigenous 99.3%. Japanese; Ainu 20,000 (19 dialects: dying language). Foreign 0.7%; Korean 720,000; Chinese 55,000.

Language - Official language: Japanese. Bible translations 3; Portions 1. Literacy 100%

Economy - The world's most powerful export-oriented economy despite lack of oil and raw materials. Inflation 3%. Income/person \$10,100 (72% of USA).

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Religion - Freedom of religion is guaranteed to all by the constitution. In practice social and family pressures restrict that freedom. **Non-religious/Atheist**

12.3%-60%. Many claim no personal religion, but follow the customs of Japan's traditional religions.

Shinto/Buddhist 20-60%. Polytheistic, ancestor-venerating Shintoism has been much modified by Confucianism and Buddhism. Many follow both Shinto and Buddhist teachings. **New religions** (over 120) 23.5%. Most are Buddhist and some Shinto offshoots. **Protestant** 0.44%.

Evangelical 0.23%. Missionaries to Japan 2,570 in 140 agencies. Missionaries from Japan 160 in 48 agencies.

The second largest group among Protestants is the (SBC) Baptists with 26,500 adherents. However, the largest group is the United Church (a 45 year-old union of Presbyterian, Methodist, and Congregational Churches) with 192,000 adherents. This group is liberal. The Moonies have 270,000 and Unitarians 120,000 adherents (members and attenders and others who claim allegiance).

KAMPUCHEA

(Cambodia) (Democratic Kampuchea)

Area - 181,000 sq. km. Southwest Indo-China.

Population - 6,200,000. Annual growth 2.1%. People per sq. km. 34. In 1975 the population was 7,735,000. Reduced by 3,000,000 in the 1975-79 holocaust, and accompanying wars, famines and flight of refugees.

Peoples - (Approx. percentages only, due to radical changes since 1975). Khmer 74.8%. Major indigenous minorities 10.6%. Kui 400,000; Chan 220,000; Lao 100,000. Immigrant peoples 13% Vietnamese 680,000 settlers and military. Chinese 120,000. Tribal peoples 1.6% 12 peoples totaling 11,000.

Languages - Official language: Khmer. All languages 18. Bible translations: 1; N. T. 2; Portions 2. Literacy 30%

Economy - Rich agricultural potential. Reduced to bare subsistence because of the devastation to land and people by war, massacres, political isolation and socialist bureaucracy.

Politics - Independent from France in 1953. The Marxist Khmer Rouge takeover in 1975 was followed by one of the most savage slaughters in this century. Almost all former military personnel, civil servants, educated or wealthy people and their families were killed and the nation turned into a vast labour camp. The Vietnamese occupied the country in 1978. War between the Vietnamese and Khmer Rouge and non-Communist nationalists went on for many years. Recent attempts at peace have been undermined by the Khmer Rouge's attempts to regain control.

Religion - Strongly Buddhist until 1975. Christians were persecuted 1965-70. After 1975 the Khmer Rouge sought to eradicate all religion. 90% of Buddhist priests and most Christians perished. Since 1979 there has been less open persecution, but Christian gatherings were made illegal in 1983. Estimated percentages: **Buddhist** 85%. They openly practice again, but under government control. **Non-religious/Atheist** 9%; **Animist** 3%. **Muslim** 3%. Almost entirely Cham. **Protestant** 0.05%. Probably around 2,000 believers

There are more than 200 Cambodian churches outside Kampuchea among those who fled the genocide of '75-'79. Most of the population inside Kampuchea is totally ignorant of the existence of the gospel. Christian radio is the major means for encouragement of believers and evangelism. Several groups are involved.

KOREA (NORTH) (Democratic People's Republic of Korea)

Area - 121,000 sq. km. The larger part of the Korean peninsula but climate more rigorous.

Population - 20,082,000. Annual growth 2.3% People per sq. km. 166. Two and a half million people died in the Korean war, two million more fled from the north to the south at that time.

Peoples - Korean 99.3%; Chinese, Russian 0.7%

Language - Official language: Korean. Literacy 91%.

Economy - Heavily industrialized and very centralized socialist economy. Income/person \$620 (5% of USA).

Politics - Occupied by Japan 1910-45. On Russian insistence, Korea was partitioned after W. W. II. A

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Communist regime was installed in 1948 in the North. North Korea invaded the South in 1949. The Korean War dragged on until 1953. The large North Korean armed forces continue to threaten a second invasion. One of the most oppressive Communist regimes in the world.

Religion - All religions have been harshly repressed. Many thousands of Christians were murdered during and after the Korean War. Religious affiliations are unknown, so the figures given are estimates.

Non-religious/Atheist 60%. **Korean religions** 39% (Buddhism, Animism, Confucianism, etc.). **Christian** 1% (includes RCC and many borderline cults). *The Church in North Korea is one of the most persecuted on earth. There are no known churches or pastors left*, though government spokesmen admit to 5,000 Christians in the country. Radio is the most useful tool for the gospel at this time.

KOREA (SOUTH)

Area - 98,500 sq. km. Southern half of Korean peninsula. Mountainous; only 22% is arable.

Population - 42,700,000. Annual growth 1.7%. People per sq. km. 434.

Peoples - Korean 99.8%. An ancient and cultured nation. Other 0.2.5%. U. S. military and Chinese (30,000).

Language - Official language: Korean. Literacy 92%.

Economy - Rapid growth and industrialization since the Korean War. The economy has reached "take off" with high export earnings. The permanent state of confrontation and military preparedness before invasion threats from the North are a strain on the economy. Income/person \$2,010 (15% of USA).

Politics - A strong military-civilian government slowly becoming more democratic. High degree of stability.

Religion - There is complete religious freedom unless that freedom is used by religious leaders to attack government policies. The government has been favourable to Christianity, seeing this as an ideological bulwark against the Communist threat. **No professed religion** 14% Including secularists, non-religious and many Shamanists (animist). **Buddhist** 33%. Strong until 15th century, and with post-war resurgence.

Confucian 12%. Official religion until 1910. Both Buddhism and Confucianism have made a deep impact on Korean culture. **New religions** 10.6%. Over 250 syncretic non-Christian religions, most of recent origin. **Muslim** 0.1%. A growing movement among Koreans. **Protestant** 24% . 61 denominations with the Presbyterians the largest, followed by Methodist and Baptists. **Evangelical** 18%. Missionaries to Korea 610 in 60 agencies. Missionaries from Korea 360 in 17 sending agencies working in 37 countries. Just over half are cross-cultural missionaries.

There has been a spiritual awakening in So. Korea. By 1984 there were nearly 30,000 protestant churches in the country. About 4,900 in the capital. Full Gospel, Presbyterian and Methodists have the largest congregations in the world in So. Korea. The army is now 65% Christian. (enclues RCC and borderline cults). The Church is often Christian in confession, Confucian in structure and Buddhist in thought. The deficiencies are many. The massive influx of people has been only partially disciplined. Leadership training is moving into mass production with all the problems that involves.

LAOS (Lao People's Democratic Republic)

Area - 237,000 sq. km. A land-locked, jungle-covered land in Indo-China.

Population - 3,800,000. Annual growth 2.3% People per sq. km. 16. The majority live in the lowlands along the Mekong River.

Peoples - Massive emigration 1975-79. Only estimates can be given. Lao 61% Related to Thai. Tai 11%. Tribal Tai of center and northeast. Sino-Tibetan peoples 9%. Mainly in north; related to peoples in China. Malayan peoples 16% In north, Khmu 340,000; in mountains of the south over 40 smaller tribes. Other 3% . Vietnamese 60,000; Chinese 40,000; Russian and East European 2,000.

Language - Official language: Lao. All languages 70. Bible translations 2; N. T. 7; Portions 9. Literacy 31%.

Economy - Subsistence agricultural economy. Steady recovery and economic betterment from 30 years of warfare and devastation. Little trade with other countries. Income/person \$80 (0.6% of USA).

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Politics - Independent from France in 1949 as a constitutional monarchy. Lao and Vietnamese Communist forces finally conquered the land in 1975. Virtually a satellite of Vietnam, yet Marxism is not applied vigorously.

Religion - Fears of religious persecution faded as the government moderated its anti-religious stance. The practice of both Buddhism and spirit propitiation continues unhindered. *Considerable freedom for Christians to worship and witness.*

Non-religious/Atheist 6%. **Animist** 33%. Majority of tribal people; also strongly embedded in Buddhist peoples too. **Buddhist** 58%. Majority in lowland Lao. **Muslim** 1% Cham minority. **Protestant** 1.2% Denominations 4. **Evangelical** 1.2%. Only a few areas and ethnic groups have ever been evangelized. Laos needs to hear the gospel. The land is closed to foreign missionary work. The underground Church has grown and matured under persecution. Many young people are being converted in the relative freedom that now prevails, but few go on to maturity. There are only a few pastors and leaders, most having left the country. Training is informal and few are able to teach the Scriptures in depth. Over 50 languages may require Bible translation. Christian radio is reaching this country with FEBC providing 30 hours in Lao and 15 in Hmong each month.

MACAO (The Province of Macao)

Area - 16 sq. km. A tiny peninsula 64 km. west of Hong Kong on the coast of Gwangtung Province of China.

Population - 415,000. Between 100,000 and 200,000 refugees entered illegally since 1979. Population may be 500,000.

Peoples - Chinese 92.5% Mainly Cantonese speaking. Burmese 4%. Many still speaking Burmese. Macanese 2.7% (mixed race). Portuguese 0.3%.

Language - Official language: Portuguese. Trade language: Cantonese. Literacy 82%.

Economy - Flourishing on entertainment and gambling, some light industry and as a base for the international gold market. Income/person \$2,300 (17% of USA).

Politics - Rented by the Portuguese in 1577. Became a Portuguese Colony in 1887, considered a Chinese Territory under Portuguese administration since 1974. Will revert to Chinese control in 1997.

Religion - **Non-religious/Atheist** 18%. **Chinese religions** 66%. **Roman Catholic** 11%; **Protestant** 1.4%. 14 Denominations. Baptists (SBC) are the largest group with 1,032 adult members. Missionaries to Macao 20 in 5 agencies.

Unreached peoples are the nearly 200,000 refugees from the PRC and Vietnam who have suffered much and are open to the gospel. Also 12,000 Burmese refugees who still use their home language. There is now one growing church among them. The Macanese and Portuguese are staunchly Catholic, but have little personal experience of the gospel. The people in the entertainment industry - so full of vice. There are now 25 Protestant churches and 18 pastors being assisted by 11 missionaries. The first Bible School opened in 1982 with 16 students. Macao was the first base for Protestant missions to China. *Today it is one of the most needy but open fields for missions in Asia.*

MALAYSIA (The State of Malaysia)

Area - 330,000 sq. km. Two distinct parts. Peninsular (West) Malaysia on the Kra peninsula of mainland Asia (PM - Peninsular Malaysia) and East Malaysia (EM) consisting of the territories of Sarawak and Sabah on the northern third of the island of Borneo.

Population - 15,700,000 (83% in PM). Annual growth 2.2%. People per sq. km. 48.

Peoples - Malay 48%. This figure includes some Muslim Orang Asli and all Indonesians. Predominantly rural, but influential in politics and civil service. A majority in PM only. Chinese 36%. Speaking over 9 major dialects, majority Hokkien, Cantonese, Hakka and Teochew. Influencial in commerce and business. Indian 9%. Mainly estate workers or urban. Orang Asli 7%. ("Original People" tribal groups). In PM 75,000. EM 873,000 in about 80 tribes.

Languages - Official language: Malay. All languages 117. Bible translations 9; N. T. 9; Portions 12. Literacy 59%.

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Economy - Vigorous growth since independence through the development of oil, mining, agriculture and industry. Income/person \$1,870 (13% of USA).

Politics - Independent from Britain in 1957 as the Federation of Malaya. Sabah and Sarawak joined to form the Federation of Malaysia in 1963. Recent years have been dominated by the efforts of the politically powerful Malays to extend their influence over the non-Malay half of the population in educational, economic and religious life. These have strained inter-ethnic relationships.

Religion - Sunni Islam is the official and favoured religion in PM, and there is continual pressure to apply the same in EM where Islam is a minority. It is illegal to proselytize Muslims, but considerable effort is expended to induce animistic tribal people and Chinese to become Muslim. **Muslim** 53%. Malays, some Indians and a few ethnic minorities in EM. **Buddhist and Chinese religions** 28%. **Hindu** 7%. Almost entirely Indian. **Animist** 3% (?) Many tribal animists are classified as "Muslim". **Non-religious/Atheist, other** 3%. **Protestant** 2%. Denominations 48.

Evangelical 1.2%. Missionaries to Malaysia est. 150, fairly rapid reduction in numbers. Missionaries from within Malaysia est. 40 in 10 agencies.

The Muslim half of the population has been politically and socially divided through an extremist minority pressing for radical Islamic reforms. This has brought stress to the whole country, an acceleration of Muslim missionary activities among non-Muslims and also discriminatory legislation and actions against non-Muslims. A creeping erosion of freedom of religion by the Muslim authorities has limited Christian activities and outreach. Many Chinese, Indian and tribal Christians have been over-intimidated by the turn of events. Missionaries are a dwindling force because of decline in their numbers through the "10 year rule" and denial of visas for new workers. The largest agencies are OMF and SBC.

MALDIVES (Republic of Maldives)

Area - 298 sq. km. Twelve clusters of 1,200 coral atolls 600 km. southwest of Sri Lanka, 202 of which are inhabited.

Population - 177,000. Annual growth 3%. People per sq. km. 594.

Peoples - Maldivian, a people of Sinhalese origin. Small minorities of Indian, Sri Lankan, etc.

Language - Official language: Divehi, related to Sinhalese, but with its own script. Literacy 41%.

Economy - Fishing and tourism are important. Lack of fertile soil and fresh water, and the high population density keep the people at subsistence level. Income/person \$180 (1% of USA).

Politics - Long tradition of isolated independence. The nominal British protectorate terminated in 1965. Republic since 1968. The government cultivates international links with Islamic and non-aligned nations.

Religion - Islam is the only recognized religion, and the government is committed to greater Islamization both as an end in itself and as a means of preserving national unity. **Muslim** Officially 100%. **Christian** A handful of Sri Lankan, Indian and other expatriates. *The Maldivians could be the least evangelized people on earth. There are no Scriptures available, no Christian radio. There have never been any resident missionaries, and there are no known Maldivian Christians on the islands.*

MONGOLIA

(The Mongolian People's Republic)

Area - 1,565,000 sq. km. Grassland, forested in north, three major mountain ranges and the great Gobi Desert. Known as Outer Mongolia before 1911.

Population - 1,800,000. Growth rate 2.7%. People per sq. km. 1.

Peoples - Four groups for which schooling is provided. Halh Mongolian 71%. Language has developed over the last 60 years under different influences from Mongolian spoken in China or Inner Mongolia. Other minorities (a further 10%) such as the Durbet, Buryat, Baya, Dariganga, etc. now use Halh and are largely absorbed into the Halh majority. Russian 13%. Both native to Mongolia, and also Soviet specialists and army personnel. Kazakhs 4%. In the far west. Chinese 1.6%

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Language - Official language: Halh Mongolian; Russian used as second language in schools, etc. All languages 11. Literacy 100%

Economy - Pastoral agriculture (large herds of sheep, cattle, horses, camels and goats), mining and light industry. The latter is developing rapidly.

Politics - Centuries of Manchu rule and Chinese domination rule ended in the revolution of 1921 with Soviet help. A People's Republic declared in 1924, thus becoming the second state in the Socialist Bloc.

Religion - Promotion of scientific atheism.

Non-religious/Atheist 66%. **Lamaistic Buddhism** 32%. (?). Was once the national religion - an overlay of Buddhistic teaching on Shamanism which contained a high degree of demonology. Only one working monastery and also a monastery school remain, both supported by the government. **Muslim** 2%. Among the Kazakhs. **Christian** - no official figures given. After 60 years of atheistic teaching little but superstitious remnants of the old religion remain. *This is one of the least evangelized countries in the world.* A new translation of the N. T. has been necessary and is now ready and being distributed.. The minorities (Kazakhs, Chinese and Russians) are unreached with the gospel. Only inner Mongolia - now a part of China - has had long term missionary work.

NEPAL (Kingdom of Nepal).

Area - 141,000. A mountain-ringed Himalayan state between China (Tibet) and India.

Population - 16,000,000. Annual grown 2.4%. People per sq. km. 113. Very unevenly distributed. Most live on the overpopulated hills and in the Kathmandu valley; many are migrating to the lowland Terai in the south.

Peoples - Over 30 major ethnic groups; numerous smaller groups. Two main ethnic components, with considerable intermingling: Indo-Aryan (from the south and west) 79%. Tibeto-Burman (from north and east) 20%. Other 1%. Santi 29,000; Munda; Indian; European.

Languages - Official language: Nepali, the first language of 55% of the population. All languages 76. Bible translations 6; N. T. 1; Portions 21. Bible

translation is in progress in 15 languages, but there are 43 languages without any Scriptures at all. Literacy 20%.

Economy - An isolated subsistence economy. The terrain is difficult and in habitable regions there is a high population density. The development of roads, agriculture and social projects has been slow. Main foreign exchange earners are tourism, agriculture and Gurkha soldiers. Heavily dependent on foreign aid. Income/person \$170 with 40% living below the poverty line (1% of USA).

Politics - Political isolation from the outside world ended in 1951. The king has executive powers in a partyless government system. A gradual process of democratization has been accelerated by mounting unrest.

Religion - *The world's only Hindu kingdom.* Hinduism is the state religion, and it is unlawful to convert anyone from the religion of their fathers. Open Christian evangelism is illegal. **Hindu** 89%. Much intertwined in Buddhism and a strong, underlying animism. A complex caste system exists despite its illegality since 1963. **Buddhist** 7%. Lamaistic Buddhism is dominant among the Tibeto-Burman peoples. The Buddha was born in Nepal. **Muslim** 3.5%. Predominantly in the Terai. **Christian** 0.3%. *Almost entirely Protestant Evangelicals.* Missionaries to Nepal approx. 600 in two large inter-mission fellowships and several independent agencies. Since 1951 the land has opened a little for the gospel. By 1985 there were 25,000 baptized believers. In some places whole villages have been saved, in others whole families. There are more than 400 larger or smaller worshipping groups scattered across the country and in all of the major ethnic groups.

PAKISTAN (Islamic Republic of Pakistan)

Area - 804,000 sq. km. Arid mountains in the north and west. Sind desert in southwest. Vast irrigation schemes in the fertile Indus valley.

Population - 99,200,000. Annual growth 2.7%. People per sq. km. 123. Over half the population lives in the Punjab.

Peoples - Punjabi 60%. Speaking Punjabi and Urdu. Their dominance is resented by other

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minorities. They live in the northern plains. Sindhi 12%. Speaking Sindhi. In the south. Pushtu-Afghan 15%. Speaking Pushtu and Dari. Numerous tribes and clans, and augmented by Afghan refugees. Majority in Northwest Frontier Province and North Baluchistan. Baluch 3.5%. Speaking Baluchi. In the west and also in East Iran and South Afghanistan. The 800,000 Dravidian Brahui live among them. Indian refugees (of 1947) 8%. Speaking Urdu. Other minorities 1.5%. Tribal groups in the far north (27) 700,000; Tribal Mawari Bhil and Kohli (16 tribes) 700,000.

Languages - Official languages: Urdu, English. Urdu is becoming widely used by all. All languages 50. Bible translations 6; N. T. 1; Portions 8. Literacy 18%.

Economy - Predominantly agricultural. A large textile industry. Remittances from Pakistanis living and working in Europe, North America and Middle East are the largest source of foreign currency. The large army, and influx of millions of refugees from Afghanistan and Iran, have strained the country's resources. Income/person \$390 (3% of USA).

Politics - Independent from Britain at the partition of India in 1947. Constant instability and three wars with India over Kashmir and East Pakistan (The latter became independent as Bangladesh in 1971). There was a military takeover in 1977. The regime has sought to further Islamize the nation's institutions and legal system. The Soviet occupation of Afghanistan, and subsequent events there has exposed Pakistan to increased secessionist pressures and the threat of political destabilization.

Religion - Islamic republic. The government is pursuing its policy of Islamization of the legal system, taxation and public life, despite widespread popular misgivings. Minority religions are safeguarded in the constitution, but the situation is both delicate and unclear for non-Muslims. **Muslims** 96.6% Sunni 70%. Shi'a 27% (including the unorthodox Ismaili), Ahmaddiya 3%. The latter are not considered Muslim by the government and are persecuted, and many driven underground. **Hindu** 1.6%. Tribal peoples of Sind and some Sindhis and Punjabis. **Protestant** 1%. 44 Denominations. **Evangelicals** 0.2%. Missionaries to Pakistan 680 in about 40 agencies. Missionaries from within Pakistan est. 10.

Pakistan is one of the most open Muslim lands for the gospel. Christian missions have been working in the land since 1833. Commonwealth citizens are free to live in Pakistan and serve the Lord, but few have taken up the opportunity. Many missions are asking for workers. Unevangelized peoples and areas abound.

PHILIPPINES (Republic of the Philippines)

Area - 300,000 sq. km. 73 provinces, 7,250 islands, of which over 700 are inhabited, the largest being Luzon (116,000 sq. km.) in the north and Mindanao (95,000 sq. km.) in the south.

Population - 68,000,000. Annual growth 2.5%. People per sq. km. 189. Over 400,000 Filipinos working in 103 nations and on ships. About one million have emigrated to the USA.

Peoples - Malayo-Indonesian Filipinos 95%. Tribal peoples 2.8%. In the more inaccessible mountainous areas of Luzon (46 tribes) 930,000; Mindanao (22 tribes) 490,000; Mindoro (6 tribes) 50,000; Palawan (6 tribes) 30,000. Chinese 1%. Important in the commercial world. Other 1%. US citizens, Vietnamese, etc.

Languages - Official languages: Filipino (based on Tagalog), English. All languages 151. Bible translations 9; N. T. 26; Portions 55.

Economy - A mixed agricultural and industrial economy. Serious economic difficulties have worsened under the combined impact of the oil crisis, decline of export income, widespread corruption, social and political unrest and a series of natural disasters. Loss of international confidence in the country's future since 1983 has caused hardship, with rising unemployment, 50% inflation rate and widespread poverty. Income/person \$760 (6% of USA).

Politics - A Spanish colony from 1565 to 1898; hence the Catholic majority and many Spanish customs. Ruled by the USA until independence in 1946. Martial law imposed in 1971 to combat Communist subversion, and the country became virtually a one-party republic. Political manipulation, mismanagement and abuse of civil liberties stimulated antipathy to the government and led to its downfall in 1986. There is also a secessionist war being waged by the Muslims of Mindanao and Sulu. The

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Republic is a member of ASEAN and an important ally of the USA.

Religion - Freedom of religion. Asia's only country with a Catholic majority. There was a state of cautious confrontation between the former government and Catholic leaders over the political situation.

Non-religious/Atheist 1.5%. **Animist** 1%. Many nominal Catholics are still animist at heart. Majority among many of the tribal peoples. **Muslim** 8.4%. Sunni Islam. Almost all in S. W. Mindanao, Sulu Is. and Palawan. Strong among the Magindanao, Maranao, Ilanon, Samal and Tausug; less strong, but in the majority, among eight other peoples. **Roman Catholic** 63.6%, though a further 12% were baptized Catholic, but have left the Church. **Indigenous Catholic groups** 8%. Over 120 groups have broken away from Rome. Largest (adherents) Philippine Independent Church (Aglipayan) 4,200,000. **Indigenous marginal groups** 6.1%. Over 280 groups. Largest (adherents) *Iglesia ni Cristo* 1,400,000. **Foreign marginal groups** 0.7%. Most rapidly growing and largest (adherents) *Jehovah's Witnesses* 237,000 and *Mormons* 76,000. **Protestant** 10.7%. Denominations 140. In order of size: SDA, United Church, CMA, United Methodist, Baptist (SBA), Assemblies of God, March of Faith, Conv. of Phil Baptist Ch's, Foursquare, Evangelical Methodist, Episcopal, Conservative Baptists. **Evangelical** 6.4%. Missionaries to Philippines approx. 2,300 in about 120 agencies. Missionaries from within the Philippines approx. 670 of which over 180 are serving in other lands.

Cultural flexibility, use of English and simple life style have helped Filipinos to adapt well overseas as missionaries. The burden for overseas work is growing among Christians. There are still many unreached areas in the country. By far, the largest group of unreached are the 14 Muslim peoples. In only three of these have churches been planted. The Chinese number 500,000 but *only 3% are Protestant.* Many are Catholic. There are only about 70 predominantly Chinese congregations; most are wealthy, but few Chinese are prepared to volunteer for full-time service. Manila is swamped by migrants. 80%

live in shanty town slums. Most churches reach the 20% more affluent people with few in poorer areas.

SINGAPORE (Republic of Singapore)

Area - 620 sq. km. One larger and 40 smaller islands off the southern tip of Peninsular Malaysia and strategically located for communications and trade.

Population - 2,600,000. Annual growth 1.1%. People per sq. km. 4,207.

Peoples - Chinese 76.5%. Speaking 12 dialects. Malay 14.8%. Both of Malay and Indonesian origin. Indian 6.4%. Predominantly Tamil. Other 2.3% European (25,600), Japanese (8,300), Arab (2,740), etc.

Languages - Official languages: English, Mandarin Chinese, Malay, Tamil. English taught as the first language since 1987. Literacy 86%.

Economy - Dramatic growth since independence to become one of the world's most efficient trading and financial centers. The world's second busiest port, with a growing "high-tech" industrial base. The economic boom faltered in 1985. Income/person \$6,620 (47% of USA)

Politics - Independent in 1965, on the partial break-up of the Malaysian Federation. The efficiency and foresight of the government has provided the basis and direction for the city-state's stability and economic growth.

Religion - Complete freedom of religion. Religion seen as a buttress for maintenance of moral standards. **Chinese religions** 54%. Buddhims, Taoism, Confucianism. **Non-religious/Atheist** 13.2%. Mainly Chinese. **Muslim** 17%. 99.5% of Malays, 21% of Indians. **Hindu** 3.3%. 56% of Indians. **Other** 1%. Sikh etc. **Protestant** 4.7%. Denominations 20. Largest groups: Methodist, Anglican, Assemblies of God, Presbyterian, Brethren, Baptist etc. **Evangelical** 3.6%. Missionaries to Singapore approx. 255. Missionaries from Singapore approx. 90.

The Christian church in Singapore is growing. Many of the better educated have been the most responsive. The most unreached are the Malay population which is staunchly Muslim.

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SRI LANKA

(Democratic Socialist Republic of Sri Lanka)

Area - 65,600 sq. km. Large island 80 km. southeast of the southern tip of India.

Population - 16,400,000. Annual growth 2.1%. People per sq. km. 250.

Peoples - Sinhalese 72% . An Aryan people; largely Buddhist. Many castes - unusual for Buddhist societies. Tamil 20% . (Lanka Tamils residents for over 1,000 years, mainly in north and east) 1,770,000; Indian Tamils (imported labourers in 19th and 20th centuries; mainly in highland tea plantations). The majority are Hindu. Moor 6% Arab-Tamil descent 950,000, Tamil descent 28,000. Burgher 0.3% European-Asian descent. Once privileged; many emigrating to Australia. Nearly all live in Colombo. Veddah Only 140 left of the aboriginal people.

Languages - Official language: Sinhala, Tamil and English are recognized as national languages. All languages 5. Bible translations 3.

Economy - Agricultural with tea and rubber the most important export commodities. Increasing industrialization since 1977. Subsequent rapid progress has been marred by the impact of the communal violence. Inflation, the cost of living and foreign debt are soaring. Tourism and trade are adversely affected. Income/person \$320 (2% of USA).

Politics - Independence gained in 1948, as a parliamentary democracy, after 450 years of successive colonial administrations by the Portuguese, Dutch and British. Attempts to Sinhalize national life in 1956 and the attendant discrimination against ethnic and religious minorities provoked increasing communal violence and efforts by extremists to fight for an independent Tamil state in the north and east. The increasing scale of violence led to massacres, 150,000 Tamil refugees, and a state of virtual civil war by 1983. Polarization of the country is so deep that solutions are difficult to find.

Religion - Buddhism is the state religion and, as such, is protected and promoted. Although freedom for other religions is assured, there has been some discrimination against minority religions in taxation, employment and education. **Buddhist** 69.3%.

Almost entirely of the Sinhala community. Resurgence since 1956, and actively seeking the conversion of Christians, and stimulating Buddhist missionary activity round the world. **Hindu** 15.4%. Almost entirely Tamil. **Muslim** 7.6%. Moors and Malays. **Protestant** 0.75%. Denominations 30. **Evangelical** 0.2%. Missionaries to Sri Lanka est. 90 in 20 agencies. Missionaries from Sri Lanka est. 12.

Sri Lanka is the only non-Muslim Asian country where the Christian Church has steadily declined in numbers and influence this century. The church is one of the most nominal in Asia. Missionary work has been restricted by the authorities. New visas have been extremely hard to obtain. There are many unreached in rural areas. Twelve million live in the 25,483 villages of Sri Lanka, but there are only 480 with Protestant Christian groups.

THAILAND (Kingdom of Thailand)

Area - 514,000 sq. km. A fertile and well-watered land.

Population - 52,700,000. Annual growth 1.9%. People per sq. km. 103.

Peoples - Four major peoples and numerous smaller groups. Thai 80%. Four main groups. Central 19,000,000; Northern 6,000,000; Southern 4,000,000; Lao 12,500,000. The latter live in the northeast. Chinese 12%. Thai-speaking 80%. A minority still use over six Chinese languages, mostly Chaochow. Malay 3.2%. In the extreme south adjoining Malaysia. Khmer 2.8%. Two main languages. Tribal peoples 2%. Over 48 indigenous groups, most in the mountainous border regions. Six main groups: Mon-Khmer peoples (15groups); Karen (6); Tai (9); Miao-Yao (3); Tibeto-Burman (10); Austronesian (4). Refugees 1%. Kampuchians around 300,000; Laotians and Vietnamese 250,000; Burmese 15,000.

Languages - Official language Thai. All languages 61. Bible translations 6; N. T. 7; Portions 10. Literacy 84%.

Economy - Productive agricultural economy. Main exports are rice, pineapples, tapioca and rubber. The depletion of forest cover is worsening the cycle of droughts and floods. Rapid industrialization and development of mineral resources. The

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government is making a determined effort to eradicate the drug trafficking from the "Golden Triangle" in the far northwest of the country. Income/person \$810 (6% of USA).

Politics - *Never ruled by any Western power.*

Constitutional monarchy, with the popular king having a strong unifying and stabilizing role. The Vietnam War, increased Communist insurgency, and the huge influx of war refugees from Indo-china created fears for the nation's future. There has been a succession of democratic and military governments.

Religion - Buddhism is the state religion, but there is freedom and all religions are seen as a bulwark against Communist ideology. **Buddhist** 92%. Thai, Lao, Shan, some Chinese, etc. Much syncretism with spirit worship. **Muslim** 4%. Malays and some Thai in the far south. **Chinese religions** 1.6%. Many Chinese are included with the Buddhist figure. **Animist** 1.4%.

Among tribal peoples. **Protestant** 0.31%. Denominations 33. Largest groups: Ch. of Christ; Baptist; SDA; Lahu; OMF; etc. **Evangelical** 0.2%. Missionaries to Thailand approx. 1,030 in 70 agencies. Missionaries from within Thailand approx. 14.

Thailand means "Land of the Free"; and it has remained so through many difficulties. There is more interest in the gospel since Vietnam fell in 1975. Missionaries have been in Thailand for 160 years. Missionary work continues despite increasing government quota limitations. In many of the 72 provinces there is scarcely a viable evangelical witness.

VIETNAM (Socialist Republic of Vietnam)

Area - 330,000 sq. km. Occupying the entire 2,000 km. eastern and southern coastline of Indo-china.

Population - 60,500,000. Annual growth 2.2%. People per sq. km. 182. Possible 1,500,000 have fled Vietnam since 1975.

Peoples - Vietnamese 86%. Predominantly coastal people; large cultural differences between northern and southern Vietnamese. Northern ethnic minorities 7.2%. Predominantly Sino-Tibetan. Southern ethnic minorities 5.6%. About 40 different groups. Predominantly Austro-Asiatic and Austronesian (Malay) in S. Highlands. Chinese 1%. About 2/3rds fled to China and the West since 1975.

Languages - Official language: Vietnamese. All languages 62. Bible translations 2; N. T. 11; Portions 19.

Economy - The destructive Vietnam wars have played havoc with the economy. High military expenditure, rigid socialist policies and world isolation prevent much progress. Widespread hunger and poverty. Income/person \$600 (4% of USA).

Politics - Communist republic declared in North Vietnam in 1945. There has been continuous warfare since 1941, under the Japanese, against the French, South Vietnam, USA and all surrounding lands. N. Vietnam finally conquered the South in 1975, and Kampuchea in 1978-85. All of Indochina is controlled by Vietnam and is one cause of its isolation from non-Communist lands.

Religion - Government policy is the steady erosion of the influence of all religions in national affairs, and control of all organized religious movements. Pressures on Christians continue to be severe. Statistics below are approximations.

Non-religious/Atheist 22.5%. **Buddhist** 54%. Numerous sects, and strongly permeated with Confucianism animism and magic. **New religions** 11%. Hoa Hao (Buddhist offshoot). Cao Dai (Buddhist-Catholic syncretism), etc. **Animist** 4%. Minority ethnic groups. **Muslim** 1%. Mainly Cham. **Protestant** 0.5%. Main groups are Evangelical; SDA; Baptist. **Evangelical** 0.5%.

All open missionary work ceased in 1975. CMA labored for 64 years in Vietnam (for 50 years as the only Protestant mission) Others arrived in the '50s, notably WEC, UWM and SIL among the tribes, and Southern Baptists in the cities. In 1974 there were 280 missionaries in the land. Catholics make up about 7% of the population and have long been a big influence. The Christians today are underground. Many pastors and members have spent years in jail for their beliefs.

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III. MISSIONARY BIOGRAPHIES

ADONIRAM JUDSON

by Faith Coxe Bailey

Adoniram Judson was born in Malden, Massachusetts in 1788. His father was a Congregational minister and had high hopes of his son becoming a preacher also. He received the finest education available, mastering the Greek language by the age of twelve,

At sixteen he entered Brown University where a friend convinced Adoniram that there was no God. His parents were stunned to hear their son was an atheist.

After finishing school he could not keep still. He did a lot of traveling and worked at many jobs thinking it would fill the emptiness in his heart.

The death of his atheistic friend shocked young Judson into receiving Christ as his Saviour. He then enrolled in seminary and, soon, God called him to be a missionary.

In 1810 there were no foreign mission boards in America. After some delay, the General Association of Congregational Churches agreed to finance Adoniram and four other young men,

During this time, Adoniram met and married Ann Hasseltine. The eager group sailed almost immediately for British East India.

Settling at Rangoon, Burma in 1813, they tackled the difficult language. The heat was oppressive and Ann's health was poor. It took three years for Adoniram to finish a Burmese-English grammar book. Now he could spell out a tract and begin a translation of the New Testament.

Grammar in hand, Judson began to preach. A bamboo church was built. After six years the first Burmese was saved. Two children were born to Ann and Adoniram during these years - both died.

As the church grew, the Buddhist priests began to close in on his missionary work. Adoniram sought permission to preach from the King of Burma. This was denied and his life threatened. The Judsons preached anyway.

Sickness plagued both Adoniram and Ann year in and out. He realized he was almost the only Christian who had really mastered the Burmese language, and so he sweated through the entire New Testament in ten months.

Proficient in the language by now, Judson preached and interpreted everywhere, even before the king. Once, while he was in the capital, Britain invaded Burma; the countries were at war! Adoniram was arrested, (the only white skinned foreigner in the city) by the angry towns-folk. Ann was kept under guard, but managed to hide the manuscript of the Burmese Bible. Adoniram was kept in an awful jail for 21 months. He was finally freed to interpret the British-Burmese peace talks.

Back in Rangoon in 1826, the Judsons found the mission broken and scattered. They set about to rebuild, but almost immediately the British embassy begged for his help in translating again.

During the five months he was away, Ann died. Their third child, born while Adoniram was in prison, died soon after.

The mission in Rangoon faltered and was moved to Moulmein. After 16 years in Burma, the work began to take hold. Stations were established in two other cities. Even the translating was going well. The New Testament was finished and much of the Old. A dozen or so tracts had been written and printed. In 1834, eight years after Ann's death, Judson married Sarah Broadman. She was the widow of a co-worker who had died on the field and was 15 years his junior.

By 1839, the Burmese Bible was one year short of being finished. Adoniram and Sarah had three children and his work of 22 years was finally established. Then his health broke. A cough and terrible pain in his throat almost choked him. Even a sea voyage failed to cure him. Judson fought to finish the Bible, and for ten months lived in miserable silence. Finally, in 1840, the Bible was ready for the printer. Judson's work was so accurate it is still the best translation.

In 1841 Judson had begun a Burmese-English dictionary he loathed the job, but his throat trouble had returned and he couldn't preach. Sarah became very sick and a voyage to America was decided

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upon. She died on the way. Chronic dysentery and eight children in ten years had taken their toll.

In the states again, after 33 years, he was shocked at the changes and amazed at the eagerness with which he was received. He traveled and spoke all over the land. In 1846, he met Emily Chubbuck. Six months later they were married. He was 58 and she was 28. Six weeks later they were on ship bound for Burma.

Back in Rangoon, he pushed to finish his dictionary, knowing he alone could do it. In 1849 the first part, the English-Burmese section was finished. A cold he took one damp night crept down into his lungs, followed by a fever, cough and dysentery. Another sea voyage was tried, but he weakened and died aboard ship on April 12, 1850. He was 62 years old.

DAVID LIVINGSTONE A MISSIONARY HEART AND SOUL.

It's hard to imagine Africa once being called the "dark continent." Yet this is exactly what it was to the outside world less than 150 years ago. However, thanks to the relentless efforts and commitment of David Livingstone, Africa became a land open not only to civilization but to the gospel of Jesus Christ.

Mrs. J. H. Worchester writes in her book, *David Livingstone: First To Cross Africa With The Gospel*, that "as a missionary explorer, [Livingstone] stood alone, traveling 29,000 miles in Africa, adding to the known portion of the globe about a million square miles, discovering lakes N'gami, Shirwa, Nyassa, Morero and Bangweolo, the upper Zambesi and many other rivers, and the wonderful Victoria Falls. He was also the first European to traverse the entire length of Lake Tanganyika, and to travel over the vast water-shed near Lake Bangweolo, and through no fault of his own, he only just missed the information that would have set at rest his conjectures as to the Nile's sources."

After hearing of his death, Florence Nightingale said: "God has taken away the greatest man of his generation"

Livingstone was born on March 13, 1813, in Blantyre, Scotland, where he spent the first twenty-three years of his life. His parents, devout Christians, played an important role in his life by introducing him to the subject of missions.

As a young man, he worked in a local mill, but refused any thought of this becoming his destiny. By the time he turned twenty-one, Livingstone had accepted Christ and made up his mind to become a medical missionary.

He heard Robert Moffat, a missionary to South Africa, tell of the work going on in Kuruman. Within eighteen months, he saved enough money to continue his education. After completing medical school, he accepted a position with the London Missionary Society in South Africa. And on December 8, 1840, he set sail for Kuruman.

A COAST TO COAST VENTURE

However, upon his arrival he was disappointed by the small population of Africans living in the region. He was determined to reach a larger population. A year later, he was granted permission to move 700 miles into the African interior to establish another missionary station. Livingstone wasted no time in setting things up at Mabotsa.

In 1845, he returned to Kuruman where he met and married Robert Moffat's daughter, Mary. Their marriage lasted eighteen years and witnessed the birth of four children.

Livingstone often took his family with him while crossing the African wilderness. Still, there were many times when they could not be together. The longest period of separation was for three years between November of 1853 and May 1856. Livingstone completed one of the most amazing journeys ever undertaken - a coast to coast venture that covered four thousand miles of unexplored land, most of which was located along the Zambezi River.

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SORROW AND VICTORY

After an extended visit to England, Livingstone and his wife began their last journey together. It was during this adventure that Livingstone faced the severest trial of his life; Mary died in 1862 from complications related to African fever.

Sorrow and discouragement plagued Livingstone: "It is the first heavy stroke I have suffered, and quite takes away my strength. I wept over her who well deserved many tears. I loved her when I married her, and the longer I lived with her I loved her the more."

After several failed attempts to set up mission stations in the interior and along the coast, Livingstone concluded God was leading him in another direction. No European had ever ventured into North Africa. This would be his next goal and his greatest accomplishment for future missionary work. The charts and maps he left us changed the way we view Africa.

"I am a missionary, heart and soul," wrote Livingstone. "God had an only Son, and He was a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live; in it I wish to die." No other person has done more to further mission efforts than David Livingstone.

Marching inland in 1866, Livingstone reached Lake Nyasson on August 8 and began journeying north toward Lake Tanganyika. He wrote: "O Jesus, grant me resignation to Thy will, and entire reliance on Thy powerful hand.... The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now I . . ."

Livingstone was often weakened by bouts of African fever. Months rolled by and then years without the outside world knowing where he was. This is when a New York reporter, Henry Morton Stanley, accepted the challenge to "find Livingstone."

On November 10, 1871, Stanley's caravan, loaded with supplies, reached Ujiji, Africa. A thin, frail Livingstone stepped out to meet him as Stanley bowed, took off his hat, and spoke the now famous words, "Dr. Livingstone, I presume."

BELOVED THE WORLD OVER

Livingstone was beloved and honored by the world. Yet when Stanley found him, he was weak and undernourished. The two quickly began a friendship. After Livingstone's death, it was Stanley who diligently worked to see missionaries serving in the land his friend had opened.

Death came to David Livingstone on April 30, 1873, after a long illness. His African companions reported they found him kneeling beside his bed where he had said his last earthly prayer. His body, along with his belongings - papers and maps - was transported to Bagamoyo on the coast and then sent to England, where he is buried in Westminster Abbey.

HUDSON TAYLOR, GOD'S VENTURER

By Phyllis Thompson

Hudson Taylor was born in Barnsley, England, where his father owned a drug store. He had a strict, yet genial father, a gentle mother and two younger sisters.

Mr. Taylor tutored his son until he was eleven; then he started school. He was a star pupil.

When he was sixteen he asked Christ to be his Saviour. It happened one afternoon while he was reading one of his father's booklets. As he was reading, he suddenly realized that everything he had been taught about God and Jesus Christ from earliest childhood was true. At that moment his mother and sister were both praying for him.

At eighteen God spoke to Hudson, saying, "Go for me to China." In obedience, he left his home and went to work for a doctor in Hull. Some medical knowledge and experience would be useful in a strange land.

But, more than that, young Taylor needed to prove to himself that God could, and would supply all his needs through prayer alone. Hudson set about to prove God. His employer often forgot to pay him and asked to be reminded. Young Taylor determined to ask God to remind him and God always did. Sometimes it was two weeks late with Hudson down to his last bowl of porridge.

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One time he gave his last coin away to a starving family, and God repaid him ten times over in just twelve hours.

Soon Hudson moved to London to take a medical course in the hospital. Again God supplied his needs. He almost died from a case of Malignant fever - was given up to die - but God spared his life.

The China Evangelization Society accepted young Taylor as a missionary. He left England in 1853 aboard the *Dumfries*. It took five and a half months to reach China. Twice the little ship was almost cast upon rocks, but God heard Hudson's prayers and saved them at the last minute. These experiences only proved to strengthen young Hudson's faith.

In China at last, he found the country torn by a civil war. Shanghai itself was in the thick of the fighting.

Hudson went to work to learn the language and passed out tracts. Soon he moved in among the people themselves. He could hear the sounds of the fighting all the time now.

The society sent him a helper after eight months. Responsible for a family he moved inside the mission compound. Hudson continued to preach and pass out tracts, and even travel, all during the civil war.

One trip down the river to Ka-shing opened the vast interior to Hudson's eyes and burdened his heart for the millions yet unreached.

Young Taylor decided to adopt Chinese dress so he could move more freely among the people. He was severely criticized by Europeans - but it did help his witnessing.

Soon Hudson moved to Ningpo, the Chinese port city. Here he met Miss Aldersey, the founder of the first Protestant school for girls in China. One of her teachers was the orphan daughter of a missionary named Maria. She and Hudson soon fell in love, but Miss Aldersey would have none of it. Again, prayer paved the way, and when Maria turned 21, she and Hudson were married.

The Taylors moved in over the chapel on Bridge Street and soon were busy with teaching and preaching, and Chinese converts.

Sickness sent the Hudsons back to England, where Hudson kept busy with a revision of the New Testament in Chinese.

God had greater plans for the Taylors and burdened Hudson's heart even more for the interior of China. He begged the mission societies to send missionaries to inland China, but no one was available.

Hudson had thought of starting a missionary society himself but shrank from the task. The millions in the unreached provinces inland, continually oppressed him and he knew he must do something about it.

China had eleven great provinces plus Tibet. Taylor decided to ask God for two missionaries for each of them. In June of 1865 he asked God for 24 missionaries.

Hudson began to hold meetings in England, Scotland and Ireland. The work spread and interest grew. By May of 1866 he had his 24 missionaries and was ready to sail.

God miraculously supplied the money necessary at the last hour. He was 33 years of age at this time.

It took 40 years for the Lord to open the doors to each of the province on Hudson's map. But at last the mission station was established in South of the Lake the last province to open up to the mission.

During these 40 years more than 800 workers had come through the China Inland Mission and were scattered all over the vast interior.

God had answered Hudson Taylor's prayers for China. He died peace fully in his sleep at the age of 73 in South of the Lake province in his beloved China.

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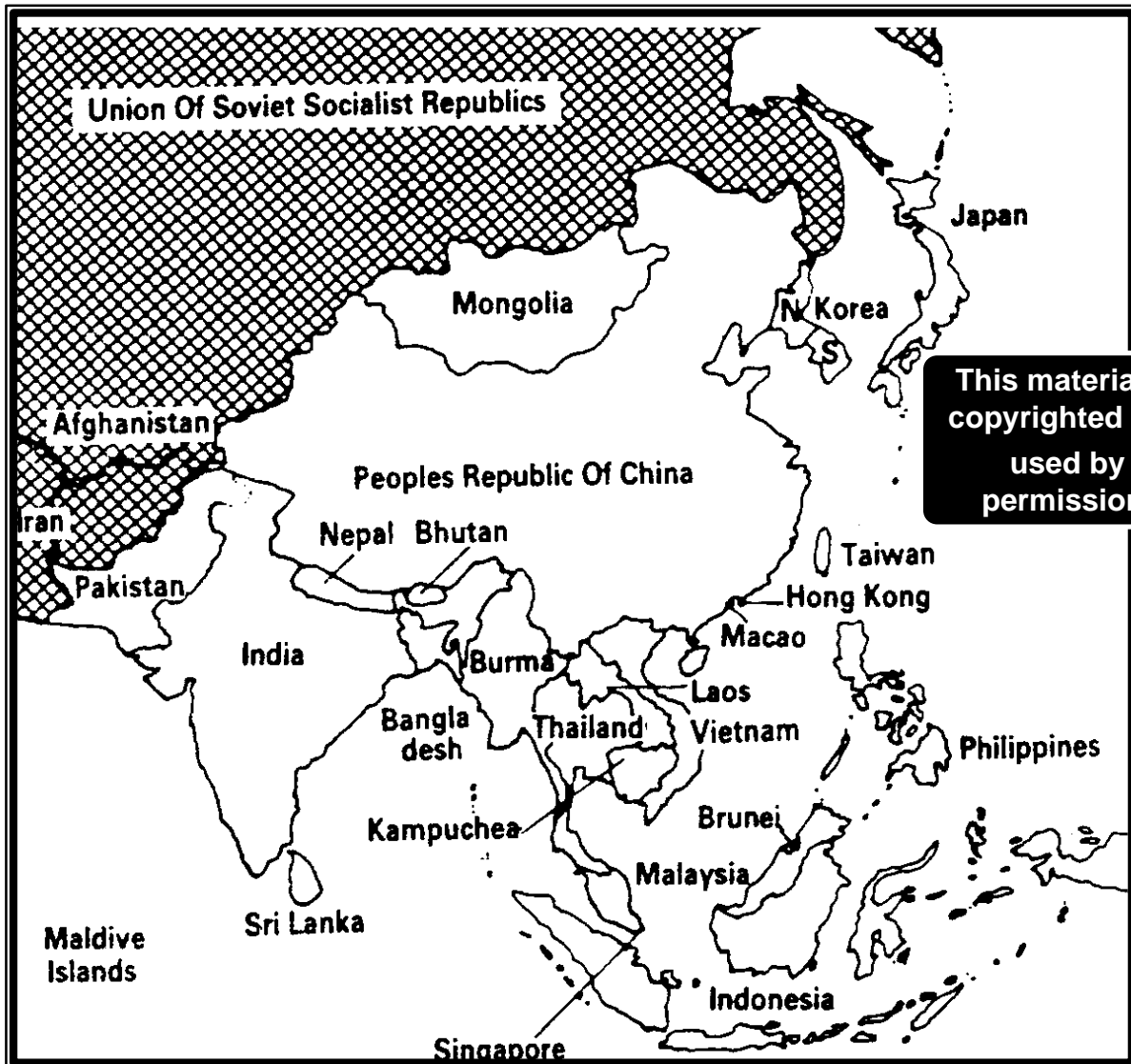
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REQUIREMENTS FOR THIS BLOCK:

1. Draw a map of Asia
2. Choose a country (not the P.I.) and write a 2 page report, using outside information.
3. Draw a map of the country you have chosen.
4. Write 2 paragraphs explaining what you are going to do about the spiritual need in Asia.
5. Read all printed material.

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Compiled by
Carol L. Brown



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