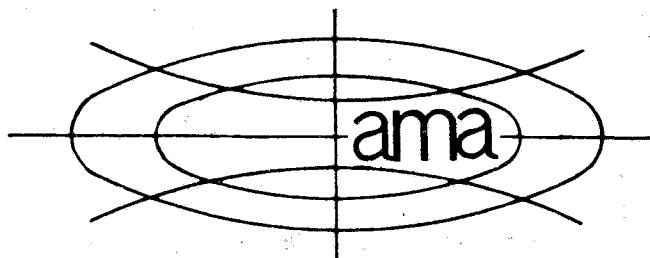


asian missions advance



JANUARY 1991

OCCASIONAL BULLETIN OF THE ASIA MISSIONS ASSOCIATION No.28

A HISTORICAL OVERVIEW OF THE ASIA MISSIONS ASSOCIATION

THE DREAM OF THE ASIAN EVANGELICALS SWELLED OUT

The Holy Spirit led a group of evangelical leaders in Asia to be aware of the need of regional cooperative network for evangelization of Asia. In the early Nineteen Fifties, evangelical association were forming in some of Asian countries, such as India, Japan and Korea.

In the Nineteen Fifties

In August, 1952, the Korean National Association of Evangelicals (NAE) was formed and David J. Cho was elected as General Secretary.

In December of 1954, David J. Cho on behalf of the Korean NAE, invited Dr. Edwin Wright, the Executive Secretary of World Evangelical Fellowship (WEF). David J. Cho, the General Secretary with four other members of Korean NAE were invited to the First Triennial Conference of WEF.

In 1956, two Korean missionaries, Rev. Samuel Soon Il Kim and Rev. Chan Young Choi were sent to Thai-

land. In 1958, a Japanese missionary, Rev. Reji Oyama was sent to the Philippines.

In August 1956, Rev. David J. Cho, General Secretary of Korean NAE, Rev. Dae Young Lee (Presby-

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terian), Rev. Chan Kun Kim (Holiness), Rev. S. H. Huh (Assemblies of God), Mr. J. Y. Ree (Associate General Secretary) attended the General Assembly of WEF in Rhode Island, USA, as Korean delegates.

During the WEF Conference, Rev. David J. Cho (Korea), Dr. Timothy Dzao (Hong Kong), Mr. Ben Wati (India), Dr. A.P. Guruswamy (Ceylon) and Rev. Ei-Ichi Hosino (Japan) met together and agreed to hold an Asia-wide Evangelical Conference within three years. The plan did not progress well because of a split of Japan Evangelical Association into three groups.

In March 1959, Mr. Fred Ferris and Dr. Clyde Taylor of WEF visited Korea. Rev. David J. Cho, the General Secretary of Korean Evangelical Fellowship (formerly NAE) was awarded a WEF scholarship for the development of leadership of the Evangelicals in Asia and he studied mission and evangelism in the States.

In the Nineteen Sixties

In April 1962, The WEF General Assembly was held in Hong Kong. Dr. Timothy Dzao was the Host of the Assembly and President of Ling Lyang World Wide Mission.

In 1965, the Korean Nation-wide Evangelistic Campaign was launched and Rev. David J. Cho was the elected Chairman of the Organizing Committee.

In November 1965, The Oriental Conference on Evangelism was held in Tokyo, Japan. It was hosted by the Japan Evangelical Association. Rev. Kurumada, Rev. Akira Hatori, Rev. Noboru Hara and Rev. Hashino, composed the Executive Committee of the Host Committee. Gathered in this Conference were the mission leaders from 10 countries such as Korea, Hong Kong, Taiwan, Japan, Philippines, Malaysia, Indonesia and India.

In April, 1966, at the Wheaton Congress of Churches World-Wide Mission, two Asian leaders, Rev. Akira Hatori (Japan) and Rev. Doan Van Mieng (Vietnam) were appointed as members of the International Advisory Committee of the Congress.

The Korea-Japan Evangelical Leaders Conference was held in Tokyo. Rev. Akira Hatori was the Chairman and Rev. Noboru Hara was the Secretary of the team from Japan. Rev. Jin Hyun Ro was the Chairman from Korea and David J. Cho was the Secretary.

October, 1966 at the Berlin Congress on Evangelism, the

participants from Korea, Japan, Hong Kong and other Asian countries formed a Committee to call for an Asia-Pacific Congress on Evangelism within two years.

In November 1968, the Asia-Pacific Congress on Evangelism was held and set the Coordinating Office for Asian Evangelism (COFAE). Dr. Kyung Chik Han was the Chairman and Dr. Akira Hatori was the Vice-Chairman while Dr. Chandu Ray served as the Coordinator of the Office.

In May of 1969, the Korean Congress on Evangelism was held. Dr. Kyung Chik Han was the Chairman and Rev. David J. Cho was the Executive Director.

In 1970, the Second Korean-Japanese Evangelical Leaders Conference was held in Seoul, Korea. Dr. Akira Hatori was the Chairman and Rev. David J. Cho was the Secretary.

HOW THE MISSION CONSULTATION WAS CONCEIVED

Initiation: 1970

At the First Strategy Conference of the Korea International Mission (KIM) formerly known as KEIMA held in Hong Kong, August 26~30, 1970, the urgent necessity of a consultation among Asian mission leaders was discussed and emphasized and re-emphasized and, finally, a proposition to promote and start the framework of an All-Asia Mission Consultation on 1973, was approved at the session.

Promotion: 1971

Dr. Chandu Ray, Executive Director of Coordination Office for Asian Evangelism (COFAE) of Singapore, reiterated the sheer necessity of such a consultation and challenged Asian leaders to the promotion of this idea at the banquet given in his honor by the Rev. David J. Cho, General Director of KIM. Later, a COFAE Newsletter introduced a more mature presentation of the happening:

"David J. Cho is training ten young Korean missionaries now and..... a prospect of sending others to Asian countries. He is eager to lengthen his cords and strengthen his stakes in the Master's service.

Thirty three Christian leaders gathered for a dinner meeting, including the Executive Advisor to the President of the Republic of Korea, a Congressman, a Personal Assistant to the Prime Min-

ister, the Editor of the Christian Press, the Convener of the Evangelical Theological Commission, the President of the Korea Pepsi-Cola Company, the Chairman of FEBC, the Director of Korea Inland Mission, the Chairman of Christian Medical Association, the President of Seoul Theological Seminary, the Director of OMS, the Director of YFC, and the members of the Board of KIM to discuss the challenge of an inter-racial, interdenominational and international mission.

The question arose as to whether the mission boards and societies and Asian churches will take up this challenge and merge their own identity for the sake of the mission of Christ..... Perhaps, we should pray that we maybe shown ways of establishing an All-Asia School for Missionary Orientation in Korea, where I understand facilities exist....." (COFAE Newsletter 1971: Vol. 3, No. 4, p.2)

Contacts In The West: 1971

While the Rev. David J. Cho, and the Rev. Samuel Kim were attending the Evangelical Mission Executive Study Conference, held at Green Lake, USA in September, 1971 sponsored by the IFMA and EFMA, these men made known to the meeting the plan of an All-Asia Mission Consultation. This was discussed with keen interest among the conferees, inclusive of some distinguished missiologists and staff of the National Liberty Foundation in the States.

Contacts in the East: 1972

The Rev. David J. Cho made an extensive trip from July 17, through August 19, 1972 in order to have personal contact with key leaders of missions in various countries of Asia and to survey the basic issues to raise and discuss at the Consultation.

Working With BGA: 1973

When the Billy Graham Crusade, Seoul, Korea was held in 1973, Dr. David J. Cho, the General Secretary of Korean Foreign Missions Association served as the Coordinating Director of the Crusade and the Chairman of the Arrangement Committee of the crusade.

Dr. David J. Cho, Chairman of the Arrangement Committee of Billy Graham Seoul Crusade was invited to the "Post Congress World Organization Consultation" which was called by Billy Graham held in Atlanta, Georgia in June of 1973.

LCWE: 1974

In 1974, Dr. David J. Cho, Secretary and Treasurer of the Continuation Committee of the All-Asia Mission Consultation was asked to present a paper on the subject "The Innovation of the Mission Structures" and to respond to Dr. Winter's paper.

HOW THE MISSION CONSULTATION WAS PROMOTED

Announcement

The following statement was widely distributed and announced in order to publicize the All-Asia Mission Consultation.

1. Purpose of the Consultation:

- a. To promote more effective and spontaneous cooperation for the Asian mission activities among Asian countries by means of exchanging the experiences and sharing information as well as resources.
- b. To seek sincere cooperation between the East and West through participation by distinguished Western missiologists and missionary leaders.
- c. To form a perpetual organization to coordinate among the Asian countries as a result of the All-Asia Mission Consultation '73.

2. Proposed Participants:

- a. National mission leaders from Japan, Taiwan, Hong Kong, Thailand, Malaysia, Singapore, Indonesia, Philippines, India, Pakistan, Korea and other countries.
- b. Concerned observers from the non-Asian missionary organizations that are sending their missionaries to Asia.
- c. Euro-American missiologists especially invited as reference speakers.

3. Place and Host Nation:

- a. Place: Seoul, Korea
- b. Host Nation: Republic of Korea

4. Suggested Date:

- a. August 27 ~ September 1, 1973

5. Formation:

- a. The Sponsoring Committee shall be composed of one each from Japan, China (Hong Kong and Taiwan), Thailand, Indonesia, India and Korea together with the COFAE members as ex-officio.
- b. The Host Committee shall be organized by evangelical leaders in Korea who are concerned with overseas ministries.

6. Suggested Number of Participants:

- a. Asian mission leaders — 30
- b. Euro-American missiologists — 5
- c. Indefinite number of missionary observers from Euro-American countries.

7. Financing:

- a. All the expenses to cover the Convention Hall, room and board for the participants will be provided by the Host Committee.
- b. For those who are unable to pay the travelling expenses themselves, a certain amount of subsidies will be considered.

8. How Major Responsibilities Were Allocated:

Dr. Kyung Chik Han, Honorary Chairman of the Consultation; Dr. Akira Hatori, Chairman of the Consultation; Dr. Simeon Kang, Chairman of the Host Committee; Dr. David J. Cho, Executive Director of the Host Committee; Dr. Chandu Ray, Executive Director of COFAE; Rev. John Yoon, Associate Director of the Host Committee

HOW THE MISSION CONSULTATION WAS ORGANIZED

In order to plan the All-Asian Mission Consultation '73, the following leaders met in the office of the Korea International Mission as the guests of the Rev. David J. Cho, General Director of the Mission: Dr. Kyung Chik Han, Dr. Akira Hatori, Dr. Chandu Ray, The Rev. Andrew Furuyama and the Rev. David J. Cho.

Special periods of prayer were observed during the meetings on Wednesday, Thursday and Friday, January 10, 11 and 12, 1973.

After much deliberation it was unanimously agreed that:

1. The All Asia Mission Consultation be held in Seoul, Korea and be jointly sponsored by the Host Committee

— consisting of Dr. Simeon Kang, Rev. Chong Chul Choi, Rev. Chan Mock Park and Rev. David J. Cho, and the Board of COFAE.

2. In order to afford opportunities for Asians involved in missionary-sending bodies from Asia to discuss the possibilities for mutual consultation, coordination and extension, they should meet as an Asian group for four days, from Monday, August 27 through Thursday, August 30 - by themselves.
3. In order to draw on the knowledge and studies of the missiologists from the Western countries, some evangelical leaders be invited for Friday and Saturday, August 31 and Sept. 1, to present papers and to enter into panel discussions with Asian leaders — it being understood that they will not attend the meetings on the previous four days.
4. The participants be asked to collect facts about missionaries sent out and the sending organizations from their own countries and to prepare a survey of the unevangelized areas. These are to be shared with the Asian group on the first day of the Consultation — the purpose being to see clearly the needs and resources available within Asia to meet these situations. No non-Asian will participate or sit in as an observer. Dr. Kyung Chik Han, Chairman of COFAE, will act as the Honorary Chairman of the Consultation and on the morning of August 27, he will conduct the opening ceremony and give the first address on the aims and objectives of the consultation as they relate to the Word of God.
5. On the second day, Dr. Akira Hatori (who will act as the Chairman of Consultation) will speak on the Theological principles of missions and missionaries, clarifying what is meant by a "missionary" who is the bearer of the Good News of Jesus Christ. The position paper for the theological discussion about the biblical view qualifications, involvement, orientation, message, cooperation, mobilization of missionaries will be prepared by Rev. Theodore Williams. Only the Asians will be present for this second day's deliberations.
6. The third day be spent to bring the facts and vision together, giving consideration to mutuality in sending and receiving and their deployment. To sharpen our thinking, a panel consisting of Dr. Ben Wati (India), Rev. Andrew Furuyama (Japan), Dr. Isabelo F. Magalit (Philippines), and Dr. Chandu Ray (Singapore) will highlight details. The discussion will take place and again the Asians will meet by themselves. Rev. Theodore Williams will close with a Bible study.

7. On the fourth day, Dr. Philip Teng will give the Bible study, and Rev. David J. Cho will prepare a position paper about service, coordination, continuation, finance and future plans. Again, only the Asians will take part. A statement may be prepared at the end of the fourth day.
8. On the fifth day, Dr. Arthur Glasser of Fuller School of World Mission is to be invited to give an address in the morning session in the light of his studies. This will be followed by a panel of three Asians relating insights to action, with questions from the floor. The same exercise will be repeated in the afternoon with Dr. George Peters of Dallas Theological Seminary giving the address followed by a panel of three Asians from different areas.
9. The same thing will happen on the sixth and final morning with Dr. John T. Seamands of Asbury Theological Seminary giving the address followed by the panel discussion. The afternoon of this final day will be in the hands of the Host Committee in Seoul for the concluding ceremony with a worship service.
10. It is hoped that many of the Asian leaders will stay over the weekend and preach in churches in Korea, of which there are about 2,700 with a membership of more than 2,000 each.
11. The Host Committee is responsible for the production papers and follow-up reports, board and lodging, transportation, conference facilities, and all other ground expenses free to the participants, Rev. David J. Cho acting as Coordinator.
12. All participants will provide their own travel expenses, except in cases where there is a governmental restriction which prevents participants from buying tickets within their own countries. The COFAE will undertake to provide up to US\$3,000 and Japan will contribute US\$1,000 for travel subsidies. Dr. Chandu Ray was asked to act as Coordinator for Travel Aid.

HOW TOPICS FOR DISCUSSION WERE SELECTED

On the basis of the replies of Asian mission leaders to a questionnaire, the following were selected for discussion at the Consultation:

Principles and Methods

1. Distinction of missionary methods between the East and

the West.

2. Begin with one's own country and to the end of the earth, as if the whole responsibility were upon the shoulders of Asians.
3. Future role of Asian missions within Asia.
4. Survey of the unevangelized areas.
5. Financing Asian missionaries.
6. Coordination among non-Asian missions in their funding activities with an aim to assist national projects, avoiding duplications and overlapping of time and energy.

Problems and Sharings

1. Sharing information and resources among Asian missions.
2. Exchanging personnel in the theological and missionary training program.
3. Free distribution and sharing of Christian literature among Asians.

Training and Research

1. Training perspective missionaries.
2. Establishment of a training center.
3. Mobilizing and training Christians for missions.

Cooperation and Exchange

1. Cooperation among Asian missions.
2. Cooperation among Asian churches for the missionary purpose.
3. Cooperation through an Asian missionary association or fellowship or consultation.
4. Agreeing on some strategies on an all-Asia basis.
5. Cooperation between Euro-American and Asian missionaries.
6. Sending forth of international teams without any special emphasis on denominations.
7. Sending of Asian missionaries to the USA to work among American youth who are being converted to Hare Krishna Movement, Hindu mysticism and Zen Buddhism, and among black Muslims and the American Indians.
8. Formation of a consultation committee in each country to provide information and comment on new propositions of projects to be carried out in that country.

Church Growth and Evangelism

1. Effective communication of the Gospel and effective church planting among the common people.
2. Evangelism and church growth in urban centers.
3. Evangelization of the Indian population in the Fiji Islands.



HOW THE CONSULTATION WAS PROCESSED

The Consultation was opened at the Academy House, Seoul, Korea at 14:00 hours, with an opening service presided over by the Rev. David J. Cho, Executive Director of the Host Committee of Seoul '73.

Dr. Kyung Chik Han, Honorary Chairman of the first All-Asia Mission Consultation, delivered an opening address on the aims and objectives of the consultation.

The Chairman introduced three Western representatives: Dr. Clyde W. Taylor of the Evangelical Foreign Missions Association (EFMA), Mr. Waldron Scott of the Navigators and WEF, and Mr. Edwin Jack Frizen Jr. of the Interdenominational Foreign Missions Association (IFMA).

1. Dr. Taylor greeted the delegates on behalf of EFMA which is composed of sixty five missions with eight thousand missionaries in one hundred twenty countries. As a member of the Planning Committee of the World Congress on World Evangelization in Lausanne, Switzerland (July, 1974), he expressed a personal invitation to all of the delegates representing the Third World Mission.
2. Mr. Scott thanked the Host Committee for inviting him and pledged that he would faithfully and positively interpret to the Navigators and WEF what had taken place at the Consultation.
3. Mr. Frizen brought greetings on behalf of the IFMA with eight thousand and five hundred missionaries from forty seven missions societies, suggesting that he would represent the All-Asia Missions Consultation at his Association's Annual Board Meeting.

Process of Program

The entire program was recorded, both on tape and pictures by the staff photographer.

All participants were seated on the assigned seats with individual name cards according to nations. The orientation session followed with the presentation of each delegate and participant. The orientation information was presented by Rev. David J. Cho from an eight-page mimeographed report which had been distributed to all the participants in their consultation notebooks.

Because of the absence of Dr. Akira Hatori, Provisional Chairman, due to illness, the Chairmanship of the sessions was shared by various delegates each day.

For three full days and one evening, the 25 delegates met in "closed door" sessions without the presence of the invited Western Consultants, observers and missiologists.

Western Counterparts

During the three days, the Western participants were free to take part in other activities in Seoul. They also had time to be better acquainted with each other. During this time, as papers were prepared, they were shared freely with all the participants.

The joint session was held in the final two days and the addresses of the Western counterparts were presented by Drs. George Peters, Arthur Glasser, Ralph Winter and Professor C. Peter Wagner. The papers were much helpful materials for continued interaction and future study. Some of the delegates wanted to meet without any Western observers. Others felt that a limited number of experienced Western observer-consultants would make a positive contribution to the Consultation. The four mission professors were invited to present papers during the final two days and Dr. Clyde Taylor and Mr. Edwin Jack Frizen were invited to represent their associations. In addition, three other North American mission men were given observer status.

Closing Service

On Saturday afternoon, 2:00 P.M., September 1, the formal closing service provided a fitting conclusion to this exceptional historic Consultation. Dr. Simeon Kang presided wearing his doctoral robe. A printed order of the service was followed. The invocation was given by Rev. Wichan Watakecharoen of Thailand. Dr. Kang gave the closing address followed by a special solo by Mrs. Choi. Dr. Chandu Ray read the official Consultation Statement. Communion was served by Dr. Kang, assisted by the delegates from Malaysia, Pakistan, Vietnam and Cambodia, all wearing clerical gowns and gloves. Flags of all the countries represented lined in front of the conference room. All participants from Asia and the West were intermingled by being seated as they arrived for the service without regard for national origin. This provided a visual symbol of the unity of all the participants before the Lord. The prayer of commitment by Rev. Stephanus Damaris of Indonesia stirred all the participants. This was followed by singing "I Surrender All". The benediction was pronounced by Rev. David J. Cho, the Secretary and Treasurer of the Continuation Committee.

Significance and Outlook

The result of the Consultation in terms of vision and recognition of responsibility for involvement in world missions on the part of Asian church leaders truly made the meeting a turning point in the history of missions in Asia. Asian responsibility for world mission was declared. This does not imply a position of Asian isolation but rather an equality with other sending areas. The interdependence of Christians from Asia, North America, Europe and other areas of the world mission was recognized all under the leadership of the Lord Jesus Christ.

POST CONSULTATION ACTIVITIES

The First All-Asia Mission Consultation which was convened from August 27 through September 1, adopted the following four decisions:

1. To encourage and assist in the formation of national associations in every country of Asia, consisting of a group of spiritually minded mature Christians, who will act as advisors to the Christian churches and mission agencies, for receiving, placing, sending and commissioning Asian missionaries.
2. To work in close cooperation with the Coordinating Office for Asian evangelization, for providing liaison and necessary information for these autonomous national associations.
3. To work for the establishment of center for Asia in cooperation with the Korea International Mission for missionary orientation and research in Seoul, if possible.
4. To examine carefully through research and cooperation with the national associations and COFAE, the relationship between East and West missionary enterprises.

The Continuation Committee of the Consultation was Formed

To accomplish this task a committee was formed and composed of the following seven persons:

Dr. Philip Teng, Chairman (Hong Kong)
 Dr. Petros Octavianus, Vice-Chairman (Indonesia)
 Dr. David J. Cho, Secretary & Treasurer (Korea)
 Rev. Andrew Furuyama, member (Japan)
 Dr. Chandu Ray, COFAE (Singapore)
 Dr. Simeon Kang, (Korea)
 Rev. Theodore Williams (India)

Follow-Up Activities of the Committee

1. The first Continuation Committee Meeting was held on September 1, 1973 at the Academy House and adopted the following decisions:
 - a. The official letterhead of the Committee with an insertion of the seven elected member's names to be printed.
 - b. All the related business and administration of the Committee be conducted at the office of Korea International Mission in Seoul, Korea, under the supervision of Rev. David J. Cho, Secretary-/Treasurer.
 - c. Rev. David J. Cho, General Director of KIM offered the use of his office and staff for follow-up works and correspondence while Dr. Chandu Ray, Executive Director of COFAE agreed to correspond and travel for the encouragement and formation of national associations without charge to the Continuation Committee.
 - d. The Committee talked about finding out what was being done for training of Asian missionaries in each country and to focus on the background of different cultures to communicate the Gospel, and how many men were already being prepared to go cross-culturally.
 - e. Fixing a term for planning of projects around the end of 1974, the Committee will generally convene at every six months; and in this connection, it was decided that the next meeting be held in Hong Kong between the latter part of March and the early part of April, 1974, upon condition that it is feasible and agreeable among members, and Dr. Teng, Chairman, deems it practicable. They also agreed that the exchange of these opinions will be carried through means of written communications between Dr. Teng, Rev. David J. Cho and others.
 - f. The Consultation Minutes as well as its Official Reports be prepared by the Secretary/Treasurer, who will also be given the right to raise the funds for the projects. We spoke about raising three types of budget:
 - (1) For our meetings and the office which does follow-up work.
 - (2) For training and orientation in each country and also travel of new Asian missionaries when a country was not able to send them out because of foreign exchange regulations.
 - (3) For the research center, which is more permanent.
 - g. The Secretary/Treasurer will present the General Financial Statement for the past Consultation which has to be distributed among the participants as part of information.

2. The Second Continuation Committee Meeting was held by the invitation of the Chairman, Dr. Philip Teng at the Morrison House in Hong Kong from April 16 through 18, 1974 and adopted the following decisions:

- a. Approval of the draft as the master plan and that they begin such feasible programs as training, research and exchange of information from the beginning of 1975, and that they confer degrees at a later suitable time.
 - b. The Rev. Furuyama and Dr. Chandu Ray were requested to make a draft of the Constitution of A.M. A. They were to make the draft in Japan in June and send it to the Secretary. The Secretary would send copies of the draft to every participant of Seoul '73 and to the national associations, and would then gather their comments. He would also hear comments from Asian missionary leaders at an hour-long meeting of ICOWE in Lausanne.
 - c. It was agreed that a Second All-Asian Mission be held sometime between Easter and Christmas, 1975 to organize the Asia Missions Association.
3. According to the decisions of the Continuation Committee the draft of the AMA Constitution and the modified proposal were mailed out to each participants to the Seoul '73 Consultation and mission leaders in Asian nations.
4. Those who had participated in Seoul '73 and Asian leaders met together in Lausanne at one in the afternoon on August 23rd, 1974 to study the draft of the Constitution, yet due to lack of time, they dismissed the meeting to express and exchange their opinions by mail.
5. The Secretary sent out the copies of the "Contrasted Proposals of the Constitution" on February 5, 1975.
6. The Secretary sent out letters of Enquiry for determining the date and place of the convention on February 5, 1975. The responses received as of May 29 were as follows:
- a. General Comment:
Positive - 11 Negative - 0
 - b. The date:
August-11 October-3 November-2
 - c. The place:
Korea-9 Hong Kong-2 Japan-2 Singapore-1
7. The Secretary began to send out official invitations from June 26, 1975, and the delegates have responded to participate in the Convention.

8. The Secretary has received letters of encouragement and congratulations from mission leaders around the world.

Progress for the Establishment of the East-West Center

Korea International Mission has played the initiative role of planning the construction of the center according to the decision of Seoul '73.

1. The first S.I.W.M. was held for one week, Sept. 2 ~7, 1973.

Faculty:

Rev. David J. Cho
Dr. Samuel I. Kim
Dr. Arthur Glasser
Dr. Ralph D. Winter
Professor Peter Wagner

Student: 67 from Indonesia, U.S.A., United Kingdom and Korea

2. The Second S.I.W.M. was held for two weeks, Sept. 2~12, 1974.

Faculty:

Rev. David J. Cho
Dr. Samuel I. Kim
Dr. Donald McGavran
Dr. Allan Tippet
Dr. Charles Kraft

Students: 64 from Pakistan, Indonesia, Hong Kong, Thailand and Korea.

3. The Third S.I.W.M. was held for three weeks, Aug. 25~Sept. 12, 1975.

Faculty:

Rev. David J. Cho	Dr. Samuel I. Kim
Dr. Myung H. Kim	Dr. G.D. James
Dr. Peter Beyerhaus	Dr. Wilbert Norton
Dr. Ray Carlson	Dr. James Engel
Mr. Elmer Wolfenden	Dr. Dale Kietzman
Dr. Wade Coggins	Mr. Waldron Scott
Rev. Theodore Williams	

Students: 65 from Indonesia, India, Thailand, Malaysia, Hong Kong, Brunei and Korea.

4. Progress of the construction planning:

a. Securing the land:

45 acres of land were contributed from a Korean noble family, another 10 acres of land were also given.

b. Campaigning for the Construction Funds:

The world-wide campaign is being carried out

according to the Master Plan".

c. Technical Assistance:

The Technical Assistance Program of USA is participating in this construction plan.

d. Land Breaking Ceremony:

It was scheduled to hold a solemn land breaking ceremony with every participant to this convention participating at the proposed construction place at three in the afternoon of Saturday.

If everything goes well, it is expected that in the Spring of 1976, we will be able to start conducting a regular year round training and research program of the Institute of World Mission with a lodge accommodating 50 persons.

Accomplishing the Goal of 200 New Missionaries

1. The Secretary has gathered and confirmed the following information through his travel in Asian nations in the Fall of 1973 and in the Spring of 1974. The number of the missionaries gone to the field or in the preparation of going out and of the missionary candidates is 172: 29 in Indonesia, 13 in Hong Kong, 18 in Japan, 55 in Korea, 2 in the Rep. of China, 55 in India. But if one would make a thorough investigation, there would be more than 200.
2. No concrete progress has been made on the plan of making a concentrated mission advance on Borneo — — an island in the Northern part of Thailand.

THE PREPARATION FOR THE INAUGURATION OF THE ASSOCIATION

All the participants will recognize the official legality of convening the Inaugural Convention of AMA accepting the report of the secretary of the Continuation Committee on the first day.

We will be making a biblical examination of the modern Christian mission during the first hour of the mornings and will have this hour of examination provide us with spiritual insight and direction.

Deliberate studies of the constitution will be naturally the important part of the convention.

We feel that to adopt a declaration stating the of-

ficial standing of the convention is very significant. This should manifest our theological position, missiological standing and our purpose and direction. For composing this important document, the Secretary has invited the distinguished Professor Dr. Peter Beyerhaus, as the Consulting Advisor. He has been one of the pioneers who has shown rightly the evangelical standing and direction of the world mission for the past ten years. The Host Committee had drafted the documents and distributed them to each of the Continuation Committee Members for their own reference. Through our deliberate examination and study of the revised draft, this document should be declared to be our common voice to the churches around the world. The Host Committee has prepared to hold a rally and to adopt the declaration with 10,000 Korean church leaders and believers participating at 2:00 on Sunday afternoon of August 31st.

On Sept. 1st, before the closing of the convention there will be an organization of the Committee and the appointment of the officers which will carry out the remaining task of the Christian mission. Then we will participate in the Holy Communion of the Lord.

The Secretary, who has been involved in the Asian Mission Consultation since August, 1970 until the present moment of convening the Inaugural Convention of AMA does deeply realize the definite leading of the Holy Spirit and returns grateful thanks and Glory to Him. He is also deeply grateful for the active participation, cooperation, support and guidance of many both from the West and the East to open this significant new crossroads and interchange for the Christian World Mission.

PROCESS OF THE CONVENTION

The Christian Academy House in Seoul, Korea, where the All-Asia Mission Consultation, Seoul '73 was held, became the maternity ward which gave birth to the first regional missions association in history to succeed to the Western mission and explore future mission.

The five-day meeting marked the culmination of two-year organizational work which began at the First All-Asia Mission Consultation in Seoul, 1973.

Delegates to the mission had come from Bangladesh, Hong Kong, India, Indonesia, Malaysia, Pakistan, the Philippines, the Republic of China, the Republic of Korea, Singapore, Thailand and Brunei. Observers were present from the Netherlands, the United Kingdom, the United States and West Germany.

A special sense of urgency marked the opening session, as the absence of delegates from South Vietnam and Cambodia, represented two years ago, was noted. Special concern was expressed for the deteriorating situation the church faces in Southeast Asia.

The Inaugural Convention of AMA was composed of 50 delegates and observers from twelve Asian nations and four European nations. Before the opening services, the Steering Committee of the Missions Commission of the World Evangelical Fellowship met three days at the office of the Korea International Missions. The Third Summer Institute of World Mission was being held from August 25.

Opening Service

The Opening Service at 2:00 in the afternoon of the 28th was widely reported by the major daily news, Christian press and magazines as well as broadcasted by the HLKY Christian station, HLKX of TEAM Mission, and KBS government station. It was also televised by the KBS and other civilian stations.

Surrounded by the T.V. cameras and reporters, the opening service was solemnly held. Outside the conference hall were hoisted sixteen national flags. Each delegate was seated at the designated place with his name plate. The historic opening service of the Inaugural Convention began with a call to order by Rev. David J. Cho, Secretary and Treasurer of the Continuation Committee.

Order of Opening Service

Presided by Rev. David J. Cho, Secretary of the Continuation Committee of the All-Asia Mission Consultation. Invocation by Bishop Bashir Jiwan, Church of Pakistan, Opening Address by Dr. Philip Teng, the Chairman of the Continuation Committee of the Consultation, Congratulatory address by Dr. Peter W. Coggins, the Chairman of the Steering Committee of the International Committee of WEF and Dr. Peter Beyerhaus, the Dean of the

Institute of Mission of the Tubingen University and Dr. Wilbert Norton, the Dean of Graduate School of the Wheaton College, Prayer of Dedication by Rev. Theodore Williams, the General Secretary of the India Evangelical Mission, and Benediction by Dr. Yong Gi Cho, Moderator of the General Convention of Assemblies of God of Korea.

Process of the Program

The Convention progressed in four steps:

1. Biblical Examination

The Convention started with a renewed recognition of the current issues through Biblical examination on mission together with a renewed confirmation of the future task of mission.

Analyses of the state of modern missions were presented by Rev. Theodore Williams, General Director of the Indian Evangelical Mission, Dr. Peter Beyerhaus, Dean of Theology, Tubingen University in West Germany, and Dr. Samuel Kim, Director of the East-West Center for Missions Research and Development in Seoul, Korea.

2. Adoption of the Constitution

The second task of the Convention was to adopt a constitution based upon a recognizable confession of faith to authenticate AMA, to be a legitimate member of the worldwide evangelical community of mission. The constitution adopted through much detailed discussion will become a valuable historical document for the development and extension of the Asian mission.

3. Election of the Officers

The third task was to elect the officers of the AMA. The nomination committee, after a careful consideration of the various regional situations in Asia and with an attitude of modesty as well as of a positive cooperation to bear burdens together nominated officers, and they were unanimously approved to be elected.

The association will be controlled by a Board of Directors composed of one member from each country in which there is an indigenous

mission agency. The Board selected twelve members, one each from Korea, Japan, Hong Kong, China, Philippines, Singapore and Malaysia, Thailand, Bangladesh, Sri Lanka, India, Pakistan and Indonesia.

The new officers elected to head the Association were Philip Teng of Hong Kong, Chairman; Theodore Williams of India, First Vice-Chairman; Dr. G.D. James of Singapore, Recording Secretary; and Yong Gi Cho of Korea, Treasurer.

The delegates also appointed David J. Cho of Korea to be the General Secretary, the Head of the Administrative Secretariat of the new association.

4. Declaration of Christian Mission

The fourth task was to adopt the Seoul Declaration on Christian Mission which was to become a historic document of mission. The original draft of the Declaration was written by Rev. David J. Cho having been committed by the Host Committee, the Korea Foreign Missionary Association.

The draft was translated into English with revisions through discussions by Dr. Myung H. Kim, Academic Dean of the East-West Center for Missions Research and Development and a member of the Advisory Committee. The revised draft was again revised through much discussions in details at the General Convention. The final blueprint was adopted by each of the delegates and observers signing one by one by a roll call. The Declaration was publicly proclaimed to the world at the rally of Seoul Declaration on Christian Mission at 2:00 P.M. on August 31. It became the first declaration on Christian mission by the Asians.

The 3,500-word document calls for the churches of the Third World to take their place as equal partners with the Western churches in completing the command of Christ to world evangelization.

The Seoul Declaration emphasizes not only the mistakes of the Western missions, but also the over dependence of the Asian churches upon outside resources, and their own slowness in accepting missionary responsibility, they

reserved their heaviest arguments from the non-biblical deviations of the liberal ecumenists and the politically oriented statements and slogans that had come out of the Bangkok Conference in 1973.

They declared that "we cannot accept, as a part of the Christian mission, any activity which challenges Biblical authority." They further stated that "to advocate a moratorium of the Christian mission in the face of the desolate reality of the mission field is erroneous human judgment, destitute of the power of the Holy Spirit... The task that remains is far greater than that which has been accomplished. We realize our heavy responsibility for carrying out the unfinished task, a responsibility which is ours until Christ comes again."

Representatives from the following countries signed the declaration: Bangladesh, Brunei, Hong Kong, India, Indonesia, Malaysia, Pakistan, Philippines, China, Korea, Singapore and Thailand.

5. Establishment of the Training & Research Center

The distinctive strength of the AMA lies in mobilizing and training new forces in missions in Asia. The concern of the world will be focused on how AMA would mobilize and train effectively large numbers of mission forces.

AMA adopted a project to establish the East-West Center for Missions Research and Development as an official training and research institute. On August 30, a land breaking ceremony was held at the outskirts 16 miles south of Seoul where the center was to be built.

Closing Service

The closing service was led by Dr. Philip Teng, the Chairman of AMA. After the closing address was delivered by the Chairman, a Holy Communion Ceremony was conducted by Rev. David J. Cho, the General Secretary. The delegates and observers from 16 nations around the table felt a oneness in Christ as the Apostles of the Lord, having transcended the cultural and racial barriers.

Rev. Theodore Williams from India, the first Vice-

Chairman who led the invocation and the Rev. Sangma Subhas from Bangladesh who led the prayer of dedication were not present at the All-Asia Missions Consultation, Seoul '73 and their presence was significant addition to the service.

FURTHERANCE AND EXPANSION

WEF Missions Commission Meeting in Conjunction with the AMA

When the WEF General Assembly was held in Chateau d' Oex in July of 1974, immediately after the Lausanne Congress, there were specialized sessions which were built around each of the proposed commissions. The missions group which met recommended that a WEF association of Missions be formed. The purposes were outlined as:

1. To provide coordination, services and exchange of information to member associations.
2. To offer assistance and resources for seminars, study conferences and international meetings as desired.
3. To provide mutual assistance in developing missions, education and exchange of personnel.
4. To encourage the establishment of national committees where none exist.

A steering committee was formed for this commission composed of Dr. Wade Coggins of EFMA, USA; Dr. David J. Cho of Korea International Mission, Korea; and Mr. Ernest M. Oliver of Evangelical Missions Associations, England.

In August 23~26, 1975, the steering committee met in Seoul, Korea, to lay plans for the proposed International Missions Commission (as it was then called). It was hosted by Dr. David J. Cho, President of Korea International Mission. Waldron Scott, as General Secretary of WEF, met with them and presented his thoughts about the best way of setting up the commission. Scott saw three reasons for the commission's existence.

1. The World Evangelical Fellowship must keep the missionary task of the Church before the evangelical churches throughout the world.
2. The World Evangelical Fellowship needs a body to stimulate and provide guidance on strategy for mission in various forms.
3. There is a need for a bridge-building body be-

tween the new Third World Missions and the traditional Western missions so that help can travel in both directions for the furtherance of the Lord's work worldwide.

This meeting produced a lengthy list of recommendations for the WEF Executive Council, the major ones being that "The Missions Commission of the World Evangelical Fellowship" should be established, that it should be composed of not less than 20 members appointed by the Executive Council, that a steering committee of not more than seven members should be named, and that steps should be taken to appoint a full time executive officer of the commission, preferably "a youngish person of some missionary experience from the Third World Mission concepts to the Commission's work."

It was also recommended that three study conferences be held in the next five years. One would be for representatives of the 10 missions associations then existing in the world, one would be the inaugural conference of the missions commission, and one a conference on Third World Missions.

Six National Associations in Asia

In 1972, Japan Overseas Mission Association and Korea Foreign Missions Associations were formed one year before the All-Asia Mission Consultation.

In 1974, Hong Kong Association of Christian Mission was formed as a follow-up development of the All-Asia Missions Consultation.

In 1976, the India Missions Association was formed one year after the inauguration of the Asia Missions Association.

In 1981, the mission association was formed in Indonesia and called as the Mission Fellowship of Indonesia (MFI).

In the year 1983, six months after the Third Triennial Convention of the AMA, the Philippine Missions Association was formed.

These six associations are affiliated members of the Asia Missions Association from the beginning of the establishment of their associations.

Four Triennial Conventions were Held

Since the First Inaugural Convention of the Asia Missions Association, triennial conventions were held almost every three years.

The second convention was in Singapore in 1970.

The third convention was originally planned to be in Manila in 1981. But due to the illness of Dr. David J. Cho, the General Secretary of AMA, it was postponed and was held in 1982 in Seoul, Korea.

The fourth one was held in the United States Center for World Mission in the USA in the year 1986. To expand the movement for regional cooperation of missions beyond Asia. Participants from other Third World continents such as Africa and Latin America were invited. And the Third World Declaration on World Mission and World Peace was declared.

Declarations and Commitments of AMA

The Asian Missions Association produced two declarations and one commitment on Christian mission. To pave the new path of the World Mission and to innovate the mission structure to fit to the new world order and to approach the year 2000 as following:

1. The Seoul Declaration on Christian Mission, August, 1975.
2. The Asian Commitment to Christian Mission, August, 1982.
3. The Third World Declaration on World Mission and World Peace, October, 1986

THE OFFICERS OF AMA

1. 1973~1975 (Continuation Committee)

Dr. Philip Teng, Chairman (Hong Kong)
 Dr. Petros Octavianus, Vice-Chairman (Indonesia)
 Dr. David J. Cho, Secretary & Treasurer (Korea)
 Rev. Andrew Furuyama (Japan)
 Dr. Chandu Ray (Singapore)
 Rev. Theodore Williams (India)

2. 1975~1978 (The Association)

Dr. Philip Teng, Chairman (Hong Kong)
 Rev. Theodore Williams, First Vice-Chairman (India)
 Dr. Petros Octavianus, Second Vice-Chairman (Indonesia)
 Dr. G.D. James, Recording Secretary (Singapore)
 Dr. Yong Gi Cho, Treasurer (Korea)
 Dr. David J. Cho, General Secretary (Korea)

3. 1978~1982

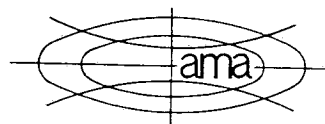
Dr. Philip Teng, Chairman (Hong Kong)
 Rev. Theodore Williams, First Vice-Chairman, (India)
 Dr. G.D. James, Second Vice-Chairman (Singapore)
 Rev. Subhas C. Sangma, Recording Secretary (Bangladesh)
 Rev. Chang Yup Kim, Treasurer (Korea)
 Dr. David J. Cho, General Secretary (Korea)

4. 1982~1986

Dr. Philip Teng, Honorary Chairman (Hong Kong)
 Dr. Petros Octavianus, Chairman (Indonesia)
 Dr. Abraham Philip, First Vice-Chairman (India)
 Mr. Vibul Pattarathammas, Second Vice-Chairman (Thailand)
 Rev. Ernesto Lagasca, Recording Secretary (Philippines)
 Mr. Bong Suk Chung, Treasurer (Korea)
 Dr. David J. Cho, General Secretary (Korea)
 Rev. Minoru Okuyama, Co-General Secretary (Japan)

5. 1986~Current

Dr. Philip Teng, Honorary Chairman (Hong Kong)
 Dr. Petros Octavianus, Chairman (Indonesia)
 Dr. David J. Cho, First Vice-Chairman (Korea)
 Bishop Bashir Jiwan, Second Vice-Chairman (Pakistan)
 Mr. Ebenezer Sunder Raj, Secretary (India)
 Rev. Minoru Okuyama, General Secretary & Treasurer (Japan)
 Dr. Abraham Philip, Asso. General Secretary (India)
 Rev. Ernesto Lagasca, Asso. General Secretary (Philippines)



WHY THIRD WORLD MISSIONARIES CAN BE THE NEW FORCE IN WORLD MISSION

Donald K. Smith

Will sheer power evangelize the world? Power as represented in money, large numbers of missionaries and advanced technology?

Must Third World missions follow in Western footsteps, depending on wealth and organization to be effective?

These kinds of power are highly visible and seem to control strategies for evangelism. But they really have very little to do with genuine evangelism and church-building. Quiet and humble service is more likely to penetrate barriers surrounding the heart.

Precisely because of seeming weakness, many Third World Mission agencies can best share the life of Jesus where He is still unknown. To understand one reason why this is so, let's briefly look at how human societies function.

The Weaving of People Together

Though shifting in membership and activities, people function and survive in small groups. It is easiest to see such small groups among hunting and gathering

peoples, such as the Khoisan Bushmen of Southern Africa's Kalahari Desert or Nepal's Gurung honey-hunters. The Gurung honey-hunters are limited to nine men in the group. "Like the many fibers of our rope, our hands are united," says Mani Lal, interlocking his fingers. "Together we can go where one man alone could not travel." (*Valli, Eric and Summers, Diane, 'Honey Hunters of Nepal in National Geographic Magazine, Vol. 174, No. 5; November, 1988. p. 663*)

In one group, members are knit together. Within a larger society, many such groups are interwoven in interlocking networks. Through those family, work and friendship ties, information flows. In fact, this is the basic way any kind of news or change spreads. God uses such networks to bring people to Himself.

Using Natural Relationships to Witness

Let's trace the workings of one web of relationships in Mexico City. Luis and Maru lived two streets over from the home of Phil and Kathy Banta. Kathy met the young Mexican mother, Maru, while on a stroll. "What does your husband do?" led to a Bible study including Maru and her scientist husband, Luis. Maru was baptized in June, and two months later Luis decided to trust Christ.

Several months later, Luis and Maru moved to Cuernavaca... their neighbors were Enrique and Rocio, who began participating in Bible studies.

After a few months, Enrique and Rocio were baptized and are now a spark of life in the congregation.

The network goes on and on. Contacts... go to the second and third generation. Altogether, there have been approximately 300 significant contacts for Christ in this one network.

Fast paced and impersonal? No, Mexico City is a network of warm, personal, friendly relationships that lead to faith in Christ. (*Ray Giles in Impact of the Christian Missionary Fellowship. Vol. XXXI, No. 3, October~December, 1988.*)

These networks have been found to be a vital link in health care. The ability to develop new relationships when old ones are disrupted is critical in maintaining personal health. Interpersonal networks are not only fundamental in the social structure, but to individual health.

DR. DONALD K. SMITH is the General Director of the Institute for International Christian Communication and also the Chairman of World Ministry Program of the Western Seminary, Portland, Oregon, U.S.A.

All of this points to one practical fact: small groups of 12 or fewer 'units' are the fundamental unit to work with in bringing any kind of change in a society. Begin change within one network or social cell and participants can spread that change to other networks. Since the networks (social cells) are linked together like a chain-link fence, the innovation will penetrate the entire larger social structure.

Lenin shook the world by building a revolution on the principles of interpersonal networks. It is the Communist party that has made many aware of the concept of 'cell' — a small, closely interlinked group of approximately 10 'comrades' who work together to further the revolution. The cell leader is accountable to another leader; through such linkages an almost invisible but tightly disciplined group becomes a potent force. The manageable size of the interpersonal network (cell) eases the problems of indoctrination, since it is conducted in the optimal size group for intensive learning and interaction — approximately 12 people. It is practical for someone to be a cell leader even while engaged in other work full-time, because the number for which he is responsible corresponds to the normal size of social relationship circles. Therefore the leader can know the condition of each cell member, so that tight discipline and encouragement can be maintained.

Has the Church Ever Done This?

Long before Lenin used the cell structure to launch a revolution, John Wesley used it to alter the course of English history. In 1742, all Methodists were organized into "little companies or classes — about twelve in each class." (*Wesley, John. Journal, February 15, 1742.*)

The class meetings, as they were named, made possible the personal supervision of every member of the Methodist societies. They met weekly, men and women separately, under class leaders who were really lay pastors. Members discussed the most intimate problems of life and encouraged one another in their faith. Confessions of sin and failure were heard, but not repeated — all were pledged to secrecy regarding one another's confessions. "All now were their brother's keepers; all helped to heal the wounds of sin; all strove together to keep running the springs of grace;

and however painful were temporary defeats, the note of triumph prevailed." (*Bready, J. Russel. England: Before and After Wesley. New York, Russel and Russel. 1930. pp. 215~217*)

The class meetings were formalized interpersonal networks, the strong backbone of the Methodist movement as it became the largest Protestant church group in the world. Through discipline, courageous Christian action, and steady confidence in Christ, the Methodist movement sparked the Evangelical Revival and led to the abolition of child labor, slavery, the reform of the English Penal Code and Prisons, laid the foundations of popular education, and so influenced conduct of public affairs that numerous historians have said that the Wesleyan revivals saved England from Revolution. Conscious utilization of personal networks was at the heart of this movement.

The same concept is used today in the world's largest church, Full Gospel Central Church of Seoul, Korea. Its cell groups are clusters of church members who meet weekly in homes, offices, factories or any other place convenient for evangelism and Christian fellowship. Leaders are carefully trained and the cells are firmly guided in

their teaching and pastoral care of members. An assistant leader is trained and appointed who then assumes responsibility for half the group. (Each cell is kept between 8 and 16 in number.) When it divides he is the leader of the new cell, and the process is repeated. In this thorough manner, a congregation of approximately 500,000 is not only cared but continues to reach out evangelistically. (*Vaughan, John N. The World's Twenty Largest Churches. Grand Rapids, Baker Book House, 1984. pp. 44~47*)

Each of these examples uses the basic unit of society to first, firmly implant teaching and disciplined action, to incorporate others into larger movement; and third, to win others through division of cells to form new growth points.

Evangelism conducted primarily by cells is a great help in discipling new believers. They already have relationships with Christians through the cells, and a framework for teaching, care, discipline and encouragement. Cells develop ministry on a 'human scale', combining the way people function with the Holy Spirit's power focussing on specific lives. It removes

***Almost never is
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The links also exist
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ministry from dependence on star performers who are gifted to convince and teach hundreds or thousands at a time.

How Does This Help Reach Unreached Peoples?

Almost never is a society totally isolated from all other societies. There are links between societies through geography, economics, education, religion and other things. The links also exist within interpersonal networks.

Marriage between people of different social backgrounds is one example of such linkage. School classmates, sports team members, buddies from military service, and business partners are other examples where close bonding can develop across normal social boundaries. Through such cross-cultural network links, change and information spread between societies much as epidemics of sickness spread, but this spread is for life, life eternal.

What Practical Difference Does This Make?

Two different points are apparent, that have major significance for Christian ministry throughout the world, especially efforts to reach yet unreached peoples.

First, only if a group is totally isolated do we need to start evangelism in that group from 'zero.' There are ways of access to virtually every group in the world through existing social linkages. But obviously must be deliberately sought and utilized. Communication with the group must then proceed within existing internal communication networks.

Second, the increased flow of information between nations and within nations brings us closer to the idea of a 'global village'. Few societies are isolated that they do not receive news regularly from powerful radio stations. Ideas flow along with goods, or even ahead of them, and the products of technology have spread almost everywhere.

Rather than basing plans for world evangelism on separately reaching thousands of distinct and presumably isolated people groups, primary effort should be given to seeking and then building through existing

links. They are the highways for our God that are integral parts of every culture.

In the centuries before communication technology restructured most of the world into a global village, reaching people groups separately *was* the only way. To plan and work for world evangelism in the same way today is, to borrow a phrase from Marshall McLuhan, "looking at the present through a rear-view mirror. We march backward into the future."

It is hard to even find those useful links, however, when planners continue to think in restricted patterns — in which a few powerful cultures assume they can do the job of reaching everyone, with some supportive assistance from newer Christian groups. Instead, emphasis should be placed on finding ways to work with and through those involved in networks that include unreached peoples. That will, of course, mean not only new thinking, new strategies, and differently trained personnel, but almost certainly new structures as well.

The isolation of China for nearly forty years was an immense discouragement to Christians. But then to their

surprise, it was learned that within Chinese interpersonal networks, the Gospel had spread more, and had more response, than ever before in history. Outside input was almost totally limited to Christian radio. Crucial, of course, was knowledge of the Message already present as a result of a century of resident missionary work. A significant lesson is that the Gospel spread without the structures, procedures and outside intervention thought to be necessary for missionary evangelism.

Concentrating on the dynamic process of information flow and change, working *within* a society, would radically change the way most intercultural evangelism is conducted. Workers would become part of the interpersonal networks, no longer approaching the task with an 'us and them' attitude. It would free the Message to flow through networks without being anchored to the presence of outsiders. Too often, we approach the world's peoples as if they were a wall that we must take apart brick by brick, people by people.

Identifying 'people groups' is probably useful as a preliminary step toward evangelism. By naming and attempting to describe overlooked groups, attention is

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focused on incomplete parts of world evangelization. But the tendency is to assume that these groups are separate and fixed units that must be evangelized one by one. The practical mistake is to assume self-contained, rigid, separate societies. Attention is centered on visible characteristics of the unit, rather than on how information flows, how decisions are made and how change happens.

Yet our task basically has little to do with a society's visible culture and external appearance. It is to communicate, to make known the message of Jesus Christ. So our focus ought to be on how communication happens. Social networks are very rarely 'homogenous'; dissimilar people are in contact with each other through work, special interests, and geographical nearness. Frequently throughout church history, slaves effectively introduced their masters to Jesus Christ, for example.

In a people movement, there is first much discussion within social networks of the Christian way. In the small groups, the new information is considered alternatives weighed and a consensus reached. As this process spreads throughout a society, individuals of all kinds participate in the discussions and are prepared to accept the final group decision.

How do We Communicate With Networks?

Talking with a single person is a familiar thing; even talking with a large group can be easily imagined. But how do we talk with a network? A network itself is invisible, but it is changeable. Even when contact is made with an invisible, changeable grouping of people, how can contact be maintained?

It is seldom possible to identify all, or even most, of the interpersonal networks in a society. But it is possible to learn where information is exchanged normally, and how group decisions are made. It is at these information points where new messages are shared, like seeds planted in prepared ground.

Among the Turkana people of northern Kenya's deserts, a Third World missionary from Kenya noticed that information spread rapidly among the people even though they were scattered widely

across the desert. There were no telephones, no visible signalling devices and they used no cars.

But the Turkana women came daily to the water holes dug in dry, sandy riverbeds. There they exchanged news items which were carried back to their encampment and the inevitable visitors from other encampments. The Kenyan decided to spend several hours each day at a waterhole talking to the people who came. After several days, he was invited to stay in the village where a wedding feast was to be held over a three-day period.

While there he met a Turkana who had come on foot as far as 125 miles. The men held long discussions about matters of concern and the missionary observed how decisions were reached — who spoke in what order, and how consensus was reached. By starting at one visible 'information point' and listening, he was able to learn outlines of the major Turkana networks.

***Missionaries from the Third World
are very often the best qualified
to enter interpersonal networks.
They are frequently able to build
on existing relationships
to their own people.***

***Marvelous social bridges for entering
the lives of unreached peoples
stretch before them.***

Using these links does not demand power.

He was invited to stay with an influential diviner, and later led that man to believe in Jesus Christ. As men and women came to this converted diviner for solutions to their problems, they were told of Jesus. They spread the news as they returned to their own places, so more came to learn what the diviner was now speaking about. Within a two-

year period, several groups of Christians formed among a people who had been very resistant to Christian witness. The Gospel was planted within the networks and spread through those same networks.

Finding the Information Points

Information points differ widely. In some societies, as in working class England of the Twentieth century, the pub or tavern is the major information point. Among international businessmen exclusive social clubs are often significant information points, or during golfing at country clubs. It may be sporting events, a street corner on summer evenings, the country trading store, a coffee club, the town square or the district market. Some of the information points only serve one society, others draw people from several societies.

— Continued on P.33

CRITICISM OF WESTERN MISSION

Marlin L. Nelson

Few words have had the impact worldwide as the address by John Gatu from Africa, entitled "Missionary Go Home" delivered at the Mission Festival '71, a gathering of the Reformed Church in America in Milwaukee, Wisconsin.

Instead of reviewing the good effects of the missionary movement which are already well documented and found in our libraries, Gatu chose to point out the incoherences and conflicts involved:

In this address I am going to argue that the time has come for the withdrawal of foreign missionaries from many parts of the Third World, that the churches of the Third World must be allowed to find their own identity, and that the continuation of the present missionary movement is a hindrance to this selfhood of the church.

About the same time a similar remark was made by an American concerning Latin American work and he included both money and personnel. Father Daniel Berrigan said, "I suggest we stop sending anyone or anything for three years, and dig in and face our

DR. MARLIN L. NELSON—D. Miss. from Fuller Theological Seminary and Professor of World Mission, Asian Center for Theological Studies; Former Korea Director of World Vision, International; The author of *'The How and Why of THIRD WORLD MISSIONS'*

mistakes and find out how not to canonize them. Gatu was pleased that this statement was made by an American and included money also.

The British Empire was built by travellers, missionaries and traders, followed by seekers of trade, commerce and settlements. These then developed into protectorates followed by annexation of the territories, thereby completing the cycle of slavery both at home and abroad. It is therefore very clear what kind of Christianity came to Africa, for side by side with the natural aggressiveness and a lust for power and wealth which are so evident in European history, there were also new spiritual forces driving Western man toward the new destiny.

Let mission be the mission of God in the world, but *not of the West to the Third World!* Gatu concludes by saying:

.....It is my view that by discontinuance of missionaries and money in the churches of the Third world we shall have provided for a definite transformation, not only of a new relationship but of new images of the church that we have today by accepting the necessity for change. The Gospel will then have a deeper and a more far-reaching effect than our mission Christianity has provided so far.

Unfortunately it is true that in some 'mission fields' the mission institutions and personnel are still far too paternalistic and foreign, but it is debatable if a sudden withdrawal of all funds and personnel would solve this. We need to recognize the places where a moratorium would be useful, set the period of time and not limit the moratorium to money and personnel. Allan Tippet says:

"I would hate to think of our limiting thoughts on this subject to personnel and funds. The *ultimate mark* of an indigenous church, though related, is not to be measured in terms of personnel and funds, but whether or not the community sees itself as the Body of Christ in that place, ministering the mind, love, mission and ministry of Christ. For any church ultimately, this alone is *selfhood* or *entity*. Anything less than this is still a foreign ministry.

Tippet then adds a word of caution as this policy would also apply to missionaries from younger churches in the Third World.

.....these problems of missionary thrust and withdrawal are not only those of the white or Western missionary, but of all cross-cultural missionaries, including those of the Third World Churches which are (as they all should be) sending agencies.

I speak as much of the Fijian among the Australian aborigines, the Koreans in Thailand, the American Caucasian among Mexican Americans, as of the Englishman, Frenchman or German in Africa.

Missiological guidelines and formulations for our day and generation have to allow for a wide diversity of cross-cultural evangelism, because a Christian mission from Japan or South India or Nigeria can be just as foreign as one from America or Australia there is a time for missionary thrust and a time for withdrawal, but every situation must be judged on its own merits. The Christian mission must go on. Situational problems must be researched, but the moratorium must not become a cliché for the notion that the day of mission is dead.

C. Peter Wagner considers the moratorium as a very pragmatic issue. "To the degree that a moratorium on missionaries facilitates the fulfillment of the Great Commission of our Lord, it should be supported by Bible believing Christians. It hardly needs to be mentioned that the reverse equally holds: if a moratorium on missionaries hinders the progress of world evangelization, it should be opposed."

Wagner continues by suggesting the necessity of a moratorium in four areas: 1) missionaries who extend Western cultural chauvinism, including economics, politics, technology or methods of communication; 2) missionaries who indulge in theological and ethical imperialism; 3) missionaries who are dedicated to paternalistic inter-church aid, the syndrome of church development and; 4) missionaries who are involved in counter productive activities as described in the first three points. These four areas, the cultural, the theological, the ecclesiastical and the missiological dimensions cry out for moratorium. However, we need simultaneously, a new movement in each of these new areas in which the Spirit of God can work out

His purpose through us. A major shift in this movement will be an explosion of Third World Missions. God will raise up in the Third World hundreds of mission agencies that will send forth tens of thousands of black, brown, red and yellow missionaries to join (not replace) the continuing Western missionary enterprise. A properly applied moratorium will help assure a culturally relevant and evangelistically efficient movement under the leadership of the Spirit of God.

Many of the criticisms of Western missionaries are included in a paper presented at a consultation of Methodist missionaries and churches in Asia at Kuala Lumpur, Malaysia, February, 1971 by Emerito P. Nacpil, Dean of the Union Theological Seminary in Manila, Philippines. His paper "Mission But Not Missionaries" centers around two questions: a) whom does the missionary serve? b) What does he do?

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The answer to the question whom does the missionary serve, largely determines his answer to what does he do. The answers to these basic questions is no longer clear and unequivocal. Nacpil says that *theologically* he serves the denomination or mission society which sends and supports him.

Functionally he serves the people who benefit directly and indirectly from his mission activities. *Vocationally* insofar as he works in his chosen calling, he serves himself despite any pretension to self-sacrifice. And *incidentally*, as a foreigner, he serves his own country and culture by being a representative.

Formerly the various dimensions of his service and loyalty were held together integrally. The mission of God in Christ was understood essentially in terms of converting unbelievers and establishing churches. These were to multiply and were inevitably shaped after their own historical patterns of life, thought and worship. The missionary's job was to evangelize people, organize churches, pastor congregations, build service agencies (schools, hospitals, hostels, etc.) and manage a new denomination or church. This work required a life time commitment. His financial support from the West was further ungirded by the 'superiority' of the missionary's culture and by the imperialistic ethos of a colonial and non-colonial era. In those days, the missionary's understanding of his loyalty, the nature of his work and the character of the times he lived mutually supported each other. He

had no doubts. He had few misgivings.

Nacpil also says:

Because the churches it has founded have grown and now desire to be independent and to develop their own life according to their own best lights under the demands of the ecumenical imperative, the clamor for human liberation, the requirements of nation-building and development, and the need for ecclesial selfhood and identity, those of us involved in missions are no longer certain that the mission of God in Christ can be understood adequately in terms of church growth and church extension.

The missionary's leadership role has been replaced by national church leaders. The new leaders have a different agenda for priorities of action. The missionary becomes a form of inter-church aid. Instead of career missionaries, there is more need for a short-termer and an expert in specialized fields. This change often involves an identity crisis for his own vocation and faith.

The missionary can still depend on the security of his mission board structure and his right to live the standards of a developed and superior culture in a developing world in whose desire for liberation he wants to help! The modern missionary system and its affluent and its efficient standards and personnel stand alongside the younger churches struggling for identity and selfhood. Whom does the missionary serve and what does he do? Is it God or man? Is it the struggling receiving church or the affluent sending church? Is it the developing society or his own developed society and superior culture? Some would argue for partnership — patterns in obedience. But is this possible under the present condition? It would be a partnership between the weak and the strong which involves continued dependence of the weak upon the strong and the continued dominance of the strong over the weak. Nacpil then states:

I might point out that the younger generation today does not have fond and cherished memories of the good old lovable missionaries. I have asked many young people what they see when they see a missionary. They

tell me that when they see a missionary, they see green — the color of the mighty dollar. They see white, the color of Western Imperialism and racism. They see an expert, the symbol of Western technology and gadgetry. They see the face of a master, the mirror of their servitude. They do not see the face of a suffering Christ but a benevolent monster which must be tamed because it can become useful for their own convenience. In some instances, they do not even see a man, but a C.I.A. agent which must be crushed. The young people in my country have a name for missionaries and ecclesiastics. They call them 'clerico-fascists'.

Such a missionary image cannot symbolize the authenticity of the gospel and the universality of the church. The present structure of missions is dead and should be buried, though such an action would be painful and expensive. The former missionary structure performed magnificently the role of a successful mid-wife giving birth to the Christian community in the lands of the Third World. But now the child is grown-up and is ready to enjoy his freedom as a son and to assume his rights and duties as an heir. The day of his independence and maturity has arrived. All guardians and trustees must now withdraw. Nacpil says:

***While We Must never forget that
the planters of the Asian churches were
Western missionaries,
our purpose here is not to debate
the merits and demerits of our predecessors;
but rather, to turn from preoccupation
with unintentional failures,
gloomy pictures, and unpleasant memories
gathered over a long period of time.***

The most missionary service a missionary under the present system can do today in Asia is to go home! And the most free and vital and daring act the younger churches can do today is to stop asking for missionaries under the present system... the death of the present missionary system does not however, mean the end of mission.

David J. Cho, a Korean and promoter of Third World Missions, is sometimes critical of both the Western and Asian Missionary Societies. During the First All-Asia Mission Consultation in Seoul, Korea in 1973 he said:

Western mission history for the past 150 years has left to us endless missionary reports and thousands of missionary volumes.

Beginning with the initial meeting at Edinburgh in 1910, followed by the Jerusalem Conference in 1928 and the Madras Conference of 1938, along with the growth of Hockingism, and finally in the Salvation Today Conference in Bangkok in 1973, major Western missions have had to face formidable obstacles in their struggle to survive.

While we must never forget that the planters of the Asian churches were Western missionaries, our purpose here is not to debate the merits and demerits of our predecessors; but rather, to turn from preoccupation with unintentional failures, gloomy pictures, and unpleasant memories gathered over a long period of time.

Cho continues the emphasis that we are in an acute situation and must evaluate and analyze the realistic situation of the Asian society which has 'come of age'. He then itemizes seven aspects for consideration.

1. The secularized interest of our church leaders in vast mission properties built by Western missionaries over the past 150 years.
2. The halfway thinking that still causes some to place missionary responsibilities upon Western organizations.
3. The credibility and practicality of those striving to stand on their own feet, independent of Western financial support.
4. The subsiding zeal for foreign missions of many Western churches.
5. The continuing decrease in Christian population proportionate to the world population.
6. The remaining virgin territories of the earth yet to be evangelized.
7. And the countless areas where the evangelistic mission is still publicly prohibited.

These are the very critical reasons which never allow us to stand still or to be hesitant to assume the responsibilities of world mission, averting our misconception that we are immature and ill-prepared. Cho is not only critical of Western missions but also of Asian missions. "Shall we overlook the prevailing

missionary 'commercialism' which exhibits exaggerated missionary reports and statistics? ... Let us not hesitate to criticize ourselves openly before God and before our brethren."

Referring to our attitude toward the Western Missions Cho says:

We should be frankly critical of the restlessness, confusion, and degeneration of the major Western missions during the last five years, at the same time admiring contributions made by early Western missionary fathers. We would, however, like to see Western missions humbly accept the severe biblical judgment and frank critique of themselves, openly admitting they have somehow lost their fundamental missionary views and direction. We would like to see their willingness to expose themselves to God's sur-

gical operation in order that they may be cured and revitalized. Only under these conditions can we of the Third World mission cooperate with our counterparts on an equal basis.

Western missions have excessively emphasized denominationalism and

have contented themselves with nominal converts whose ulterior motives make them poor advisors for their white fathers. Vast sums of money have been poured into non-evangelical building projects such as hospitals and schools. Then, too, the unnecessarily dissimilar living standards have become barriers between the missionaries and the people they wish to serve.

During the discussion period some of the other Asian delegates considered David Cho's paper as too critical of Western missions. Cho replied that the linguistic differences and the difficulty of adequately expressing his thoughts in English must have given such an impression. His intention was to distinguish between the evangelical and ultra-liberal views on mission, and to evaluate and analyze the situation, not to merely be critical.

With this clarification, we can further appreciate the conclusion of this address:

We must decide how to keep a position of prestige as a united task force not in opposition to, but in cooperation with, the Western Missions. We must give up ineffective methods and competitive feelings if together we are to achieve our goal of reaching all of Asia.

For several years missionary statesmen have been proclaiming the necessity of indigenous principles in overseas mission efforts. Yet Chua Wee Hian of Malaysia says that we still desperately need dramatic changes in missionary policies and practices in his article "Missionaries Must Change". Chua states that nationalism is booming in Asia and old religions are being reformed and revived. Some, like the Buddhist sect of Soka Gakkai of Japan, take aggressive roles in politics and their hatred for anything 'foreign' is alarming. The missionary zeal of Islam and the training and financing of Muslim missionaries to Africa and Asia is alarming. Ancient religions are awake and on the move.

How genuine is this revival of ancient religions? It seems that old religions are being politicized. Externally, they convey the impression of reformation and revival, but internally, they represent drastic attempts to adapt to the contemporary political and social upheavals of the day.

Why is Christianity still weak after 100 years? Why are most churches still not self-supporting and sadly lack missionary vision? Chua observes that before the World War II, theological liberalism emphasized social reform rather than conversion. Institutions had priority over the indigenous church. Secondly, the missionaries ran everything and the Asian Christians were mere spectators. The strange thing was that they did not rebel against such a passive role! Rather, they rejoiced to have 'professional men' to care for their soul and doctors care for their health. The missionaries were like priests and monks of other religions. Chua then states:

By failing to train local believers to positions of spiritual leadership and to pass on our Lord's missionary mandate to them, they made the Asian Church feel that it must regard itself as the *receiving* church and not the *sending* church. Where there is no evan-

gelistic thrust and missionary commitments there is no growth. No wonder the Asian Church is not virile and strong!

After World War II, there was a new restlessness among people in Third world countries. They wanted political independence. Many missionaries promised 'nationalization' but realized lack of capable leadership. Recognizing the impossibility of "go-it-alone" policy, 'partnership' became the watchword. The missionary role must change from that of a performer to a trainer.

Another necessary role change is from a patron to a servant. Gradually missions are becoming integrated into denominational churches. Chua states that they "always have room for those who voluntarily assume the roles of servants. Further such humility and selfless giving do not pass unnoticed. Aid without strings attached is something radical to us Asians!"

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Chua's third recommended role change for today's missionary is from a director to a catalyst. "Hallmark of the modern missionary is the ability to say, "God has called me to this task and in obedience to His commission I am here serving among you. But the Lord gives the same commission to His disciples every-

where. Come, let us serve the Lord together by going to town or village X." Such changes should no way be considered a 'loss' to western missions, but a significant 'gain' in world evangelization."

Some maybe over sensitive to these criticisms from leaders in the Third World. Each would probably realize the dangers of over-generalization. Certain groups in various countries have probably said and done things that would not characterize the entire missionary program during the last 150 years. Even so, we can identify with Arthur Glasser when he says, "We are painfully aware that our Western Churches and missions do not have a very good record in Asia. Would that we had served Asia's people more biblically and more faithfully." Missiologist Glasser, analyses mission work in China and reports lessons considered relevant to new missionary agencies being established in the Third World in his address at the First All-Asian Mission Consultation in Seoul '73.

Under the topic of 'Missionary Preparation' Glasser notes that even Latourette who commended the devout evangelical commitment of the early missionaries realized how poorly prepared they were for their task. "Many of them remained ignorant of the wider reaches of Chinese institutions, literature and thought, and looked upon the culture around them with critical and inappreciative eyes ..."

Their ignorance made them vulnerable to the delusion of Western Moral superiority. Their insensitivity to local customs and their proneness to pass moral judgments estranged them from the gentry and ruling class. Their readiness to identify China's endemic dirt, suffering and disease with moral corruption alienated them from the common people. They aggressively proclaimed the superiority of Western values but were tragically unaware of the deep social and political implications of abruptly substituting them for Chinese standards. Because of their failure to understand the nature and implication of ancestors worship, they unwittingly gave the impression the West condemned all forms of filial respect.

Because Western missionaries regarded the Chinese as individuals to be won to faith in Christ, one by one, their methodology had serious flaws. They tended to ignore the corporate dimensions of Chinese social structure, especially at the village level. Only late in the 20th Century does one find in their manuals any references to the complex web of relationships in which the Chinese lived, which has a bearing on individual decision-making. They found out very late that the Chinese village was anything but a collection of individuals.

The missionaries tended to investigate very inadequately the manner in which the Chinese lived. Many basic questions remained unasked as how the land was cultivated and managed, how village patterns of family division, popular religion, urban immigration, feasts and festivals influenced an individual's reaction to Western missionary penetration and how the power structure functioned at the village level and related to the decision-making of individual villagers.

When it came time to establish a village church they regarded all their problems as 'spiritual'. They were not able to discern the sociological dimensions. By ignoring such phenomena as class mobility, class sta-

tus and interclan rivalry, they often failed to see why some churches did not grow. When churches did grow, success was often attributed to the wrong reasons.

Glasser describes the above in some detail, not to fix the blame but to alert ourselves to the complexity of the missionary preparation. Fortunately we now have new insights from sociology and anthropology and know much more about the animistic subcultures of the religion of the common people of Buddhist, Hindu, Islamic, Confucian and Shinto lands. Fortunately, we can prepare missionaries far better today than China missionaries were prepared yesterday.

The real flaw in the missionary movement, Glasser points out, was its inadequate use of the Word of God. It took seriously only part of the Bible. Godfrey E. Phillips made a study of the use of the Old Testament in China and discovered that the 'real Christian canon' was the New Testament and Psalms. He found the viewpoint of a pastor in North China to be representative of the perspective of Christians throughout the country. He advised:

***Many international conferences & seminars
research a problem
and pass a resolution,
but then nothing happens.
There is not enough time left for us
to repeat these mistakes
in strategy, action and attitude.***

Intending missionaries or evangelists waste their time if they spend a lot of it studying the Old Testament..... The Old Testament teaching given in theological colleges in China is, interest or value for their work. Reading the Old Testament is like eating a large crab; it turns out to be mostly shell, with very little meat in it ... We don't need to start with Moses and Elijah. It is enough to teach men about God as Jesus taught or revealed him.

The Bible not only contained the Evangelistic Mandate of the New Testament. It also contains God's call to the cultural task -- a stream of obligation that courses throughout both Old and New Testaments. Whereas the New Testament largely focuses on the individual before God, the Old Testament stresses his corporate relationships (family, community, nation). These two mandates embrace our total Christian responsibility. Unfortunately, Western evangelical missionaries were relatively unconcerned about social issues. They accepted without question the simplistic thesis that evangelistic and church planting work would somehow eventually bring about the social re-

generation of China. Most missionaries tried to convince the Chinese that their problems were all spiritual. Since its theology did not include the Cultural Mandate its leadership did not reflect the social concerns of the Hebrew prophets!

Analysts of the Western missionary penetration of China commonly attribute its "apparent" failure to six basic factors: 1) Their undue reliance on the power and prestige of the West; 2) Their presentation of a Western form Christianity alien to the Chinese heritage; 3) Their unwillingness to appreciate and utilize Confucian culture as a vehicle for communicating the Christian faith; 4) Their organizational and theological disunity; 5) Their inability to relate the social and religious dimensions of their message; 6) Their failure to utilize trained Chinese in the vanguard of all evangelistic advance.

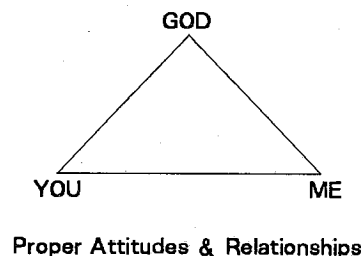
Though criticisms is frequently considered only in a negative sense, I want this analysis of Western missions to be constructive. Many international conferences and seminars research a problem and pass a resolution, but then nothing happens. There is not enough time left for us to repeat these mistakes in strategy, action and attitude.

Westerners have tended to emphasize the differences between the people in different countries and cultures. It was not a theologian, but anthropologist Goldschmidt who noted that "people are more alike than cultures". Relativity though applying to cultures, does not apply to basic man. Goldschmidt points out that cross-cultural studies of human cultures suggests a series of generalizations concerning human commonality that dare not be as lightly dismissed as has been customary among anthropologists.

Many of our mistakes resulted from an attitude of our natural superiority to all other people. This may relate to influences of biological superiority stemming from Darwin's theory of biological evolution, or it may simply be another evidence of the self-centered nature of mankind.

With increasing nationalism, some say the missionary must become the servant of the church. I disagree. Rather, we are to be servants of Jesus Christ and faithful members of the church. We are not to work *over* or *under* the national Christian, but *with* Him. The diagram of the triangle represents the proper

missionary attitude. David said, "O magnify the Lord *with* me and let *us* exalt His Name *together*." (Psalm 34:3)



A missionary must use his spiritual gifts if he is to have a fruitful and satisfying ministry. A missionary evangelist in Korea "laid aside" his spiritual gift and became a servant of the church, providing transportation for the district superintendent visiting rural churches. The frustrated missionary soon returned to America where he was free to minister effectively.

Others criticize the missionary's lack of identification. Many think only of the external and physical aspects rather than the attitudes which are so prominent in relationships with people of other cultures. We are not citizens of our "adopted country" and a few nationals would expect us to change our national allegiance. However, they can expect our *respect*. No one is perfect but everyone can show this attitude in cross-cultural relationships. Koreans have told me that they don't want a new car, increased salary or a larger house, but they want *respect*. This we can and must give generously. This is important not only for Western missionaries, but also for Asians who go to minister in other countries.

(Quoted from
*The How and Why of
THIRD WORLD MISSIONS*)



Continued from P. 30

board selects and ultimately guides the general director.

4. PURE DEMOCRACY, where the general director is elected by a vote of every member (how Carey started out), and, a board of directors is itself elected by the vote of every member.

HOW TO RUN A MISSION SOCIETY (II)

*Insight from
Five Key Documents on Mission History*

Ralph D. Winter

II. Portions of Chapter 8, William Carey, *The Father of Modern Missions*, Basil Miller, Zondervan, 1952.

(Note: These selections are meaningful only as they are added to the complete chapter above. RDW)

During these years vexing problems arose. With the revision of the East India Company charter which resulted in the lifting of restrictions against missionary work, a number of helpers arrived in Serampore...

These workers were most welcome, Carey himself was busier than ever... many translations under his supervision...

Though these newcomers fitted helpfully into the actual physical work, they did introduce a note of friction and discord into the peaceful community life. Johns, who had been sent back to England just before the restrictions against the missionaries were removed, resentfully spread reports against Carey and Ward, but especially toward Marshman. Some of the newcomers were in this way prejudiced against Carey before they arrived; some did not like community living.

DR. RALPH D. WINTER is the founder and the General Director of the United States Center for Mission. He is also the President of the William Carey International University, Pasadena, California, USA.

While the age-schism with the younger men alarmed and energized the home board into a new management posture, the schism was of a different nature, and was ironed out. But the divergence over the proper function of the Board was never settled in Carey's lifetime. RDW

Eventually four of them joined forces, separated themselves from the others and started a church in Calcutta. They established schools as rivals to Marshman's against whom they were especially prejudiced. They even operated a printing press... Consequently, Carey wrote to Dr. Ryland:

"I do not recollect in my whole life anything which has given me so much distress as this schism. Many sleepless nights have I spent in examining what we have done to give it occasion, but can discover nothing. The mission, however, is rent in twain, and exhibits the scandalous appearance of a body divided against itself. We could easily vindicate ourselves, but the vindication would be ours and their disgrace. We have therefore resolved to say nothing, but to leave the matter to God's hands."

Troubles of an even more heartbreaking nature fell upon Carey. Rumors (*stemming from Johns' return, RDW*) spread in England that the missionaries were making private fortunes, also that Carey was providing for the future of his sons, both financially as well as affording "soft positions for them." The exact opposite was the truth, for the missionaries, after supplying their own simple necessities, freely returned all earnings to the mission.

The (*London, RDW*) Committee demanded the precise terms of trust of the Indian property and advised that eight British trustees be appointed to serve with the three Serampore. This was perhaps only a business formality, but to the three leaders at Serampore, whose child the Mission and its work was, it was trying. Even Ryland, the last of the old guard in England wrote forebodingly:

"I have unbounding fears for the future. I tremble for the Ark of God when it shall fall into the hands of mere counting-house men."

One of the glorious things about most mission disciplines is the fact that all missionaries in any given society receive the same level of support. This eliminates money either as a measure of ability or as a motivating factor. There have

to be other motives in missions. By eliminating money marvelous transformations take place. In many mission societies all income from royalties, honoraria, whatever, are turned over to the organization. RDW

Further indication of the change in the home viewpoint was the 'assigning' of Pearce and his wife when they arrived in August of 1817, to "reside in the Serampore family, Ward's colleagues in the press." This was an innovation that touched the Serampore family rather unpleasantly. Hitherto, those who had joined them had done so after the various parties had become acquainted, and then by unanimous vote they were assigned their task. This seemed another indication of the ironclad authority England intended to maintain over mission affairs. Consequently Carey wrote Ryland, saying:

"I have scarcely ever written under such distress of mind. We are yours to live and die for you, but as your brothers, not as your servants. I beseech you, therefore, not to attempt to exercise a power over us to which we shall never submit. My heart is exceedingly wounded at the Society's proposal of the eight British trustees and at several concomitant symptoms."

...We have always counted it our glory to be related to the Society, and with them pursue the same grand purpose, and we shall rejoice therein, so long as you permit us; but we shall come under the power of none. I do hope that the ideas of domination which Fuller never thought of, but which the Society has imbibed since his death, will be given up, as we shall never "give place by way of subjection, no not for an hour."

COMMENT: What Carey is pointing to in the above two paragraphs is not that he expected the board to have no power. I think he would have said that the Board in fact has all power. That, in fact is why Carey and Marshman did finally sign away virtually everything. What they were talking about was the role of making assignments of personnel, the role of making supervisory and administrative decisions. They did not feel that was the beneficial function of a mission board. The normal, practical function of a mission board lies in the three areas expounded so neatly by Jim Downing of the Navigators:

APPRAISE (help evaluate what is being done, with an outside perspective)

APPROVE (perform those legal functions which the

board can alone provide)

APPEAL (hear the appeals of anyone whatsoever who does not feel properly treated — but to hear the other side as well)

Always an important and entirely reasonable function of a board is to safeguard the public from administration that is illegal, unethical and insane.

III. S. Pierce Carey, William Carey, 1923, gives us more detail about the impact of even a single resentful person returning from the field.

[S. Pierce Carey is the great-grandson of William Carey, and generally takes the point of view of the younger workers who separated from the Serampore Trio. However, he does not sympathize with Johns's destructive bitterness. Johns was forced to return to England, when all efforts to persuade the British officials in India to allow him to stay eventually failed. RDW]

What pained Carey more than the violence of Government [in not allowing the new missionaries to stay. RDW] was the contention it brought to "Serampore." Johns would not believe that sufficient pressure had been brought to bear on the authorities for his retention [in India, RDW], though they did not all know to this end—keen to have in their ranks one of his valued profession [pharmacist and surgeon, RDW], and the more that, on his delayed way out, he had raised in America 1,200 pounds for the work. But he charged them with inadequate effort, and with favoring Lawson — blaming especially Marshman, who had conducted the very difficult negotiations, and who had, really, striven his best. 'Carey labored as never before for reconciliation,' but to no effect. Johns' bitterness remained, and in England he sowed the dragon's teeth of suspicion of Marshman, whose harvest was tragic. The distress of it made Carey 'alarmingly ill', so that he 'looked for death.'

IV. Excerpts from A. Christopher Smith, *Missiology, An International Review*, April 1990, pp. 185~209

[Joshua Marshman, in attempting to deal with the enigmatic impasse, came out in 1825 with a paper entitled "Thoughts On Missions to India." Smith's lengthy article focusing on Christopher Anderson contains the following summarizing points. There is much more of value in this 24 page article. RDW]

In the first section Marshman depicted "the spirit and disposition in which efforts ought to be conducted for converting the heathen in India ..." Hinduism, he declared, had to be destroyed and Asia won for Christ. That was the grand objective, but how would it ever be achieved, given the slow conversion rate thus far? How given the way that Baptist missionaries were being treated by the London Committee [*their board, RDW*]? It was time to take stock. The BMS (Baptist Mission Society) needed to shed the straitjacket of organizationalism for the free-flowing garment of Pauline spirituality. Greater value needed to be set on sanctified relationships between home and abroad, in place of all the strain and distrust that had dogged their steps over the past decade. Otherwise, the whole work would grind to a halt. Internal hassle was bogging the work down, to the dismay of the field workers who wished to move ahead with freedom to win the masses, to the glory of God.

Sad to say, such hassles prevented Carey and Marshman from focusing their thought more creatively on effective mission strategy in the field. Problems generated from the home base sapped away at their energy, diminishing their contribution to contextual reflection on how to penetrate Asia further for Christ. They grieved over the self-defeating tendency of the BMS "apparatus for missionary efforts"; they were appalled that missionaries had been virtually reduced to the status of "mere stipendiary servants" obliged to obey the keepers-of-the-purse in Britain. They felt depersonalized and found it ever more difficult to face daunting evangelistic odds. Serious inefficiency resulted ... Marshman and Carey could not afford to be anything other than candid now, even if it meant they would have to "do mission" independently of the society to which they had given so much of their lives for so long ... control would therefore have to be returned to where it properly belonged. The BMS leadership would have to "decrease" so that God's cause could "increase".

In summary, then, during the 1824 and 1825 Christopher Anderson [*the one leader, a Scot, who did side with the Trio*] and Joshua Marshman in their own ways struck at the very heart of the BMS executive's *modus operandi*. They challenged the committees ethos with a practical declaration and a biblically based appeal that called for a new order of relations between "home and abroad." With that, the leaders of the Serampore Mission and the larger BMS arrived at the fork in the road. The question had to be answered: would it be a place for parting, or a place for missiological renewal? Would human structures

and administrative procedures be overhauled for the sake of God's interests in Asia, or not?

V. Excerpts from Hudson Taylor and China's Open Century : *Book Five, Refiners's Fire*, pp. 64~67

[*In what follows, Maria is Hudson Taylor's wife. Mr. Berger is the man in London who, like Fuller in Carey's case, worked with him hand in glove. Emily worked with the missionary children, Jennie was a single missionary. The following scenes take place during the year 1868, about two years after the initial voyage of the ship Lammermuir brought their founding team to China. In a section talking primarily about the opposition of the Chinese, I am picking out some references to internal disputes. RDW*]

The total of missionaries in China had grown to about two hundred and fifty but the CIM's thirty four members still included seven beginners and several more who had made little progress since arriving. Among them were the Nicols, now obsessively rebellious, and at least three following their lead. Progress depended on many things, not least the readiness of the team...

A letter critical of the Report of the Hangchow Branch of the CIM had been published by the *North China Daily News* ... Hudson Taylor said, "I shall not think of answering publicly... the Lord Reigneth. If it only has the effect of knitting us more closely together we shall have the cause for gratitude to God." "Gossip must ever work mischief," Maria wrote to Mr. Berger, "and I fear there has been a great deal of this."

Far worse than gibes in the press was the obsessive correspondence by Lewis Nicol with William Berger and others. Nearly two years after [*arriving in China*] he was building on the same old complaints... Mr. Berger replied to Nicol, "It seems to me, that if you cannot have confidence in us it will be your duty to retire from the Mission." On May 9 Emily was writing to Jennie at Hudson Taylor's request to answer more allegations made to the Judds. Nicol had been saying that 'Large stores of English clothing and material for making such brought out for the use of the mission in China, are stored away rather to rot than sell them to anyone out here who would make use of them.' Hudson Taylor had 'changed his mind' after reaching Shanghai, and made them all wear Chinese clothes. It was all nonsense, Emily reminded Jennie. No such foreign clothes or materials

ever existed...

On May 5, William Berger wrote to Hudson Taylor, It is still with me a grave question whether a brother who avows he has no confidence in you (or me) should continue connected with the Mission. 'His advice would have taken about two months to reach Hudson Taylor, who confided to Jennie, 'I do not see how we can keep them in the Mission after a letter, worse than ever he has written before, recently sent to Mr. Berger.' The pain of dismissing a colleague, and the prospect of unpleasant repercussions, gnawed at his heart and mind while he still hoped that Nicol would reform.

Harder to face was the effect of subversion on other members of the team, for the Cordons and Stephen Barchet were the latest partisans.

...Writing to Thomas Marshall, his Congregational minister in London, he [Stephen Barchet] enclosed a copy of letter intended to send to Hudson Taylor but had withheld. In it, he expressed 'the desire to be considered a friend, not a member of the Mission (because) elements of the Mission tend to anarchy. If it be thought proper that a Methodist should be a pastor of a Presbyterian church or a Presbyterian of a Baptist church, I differ in opinion, for if a church is Baptist let it be Baptist. Meadows, a Methodist had baptized the Presbyterian Crombie's converts, and Nicol had called in an American Presbyterian to sprinkle the Xiaoshan converts rather than have Hudson Taylor immerse them...

That was not all. Stephen continued, 'Further maybe mentioned the despotic government of the Mission. So long as a man is fallible, it must be seen how dangerous it is to give the entire control of a mission into the hands of a single individual. He had nothing against Hudson Taylor's character he emphasized, and was not saying that he acted despotically, but objected to the principle he himself had previously accepted. Finally, and perhaps the crux of the matter, 'I would prefer not to be associated with men who are under the influence of petty jealousies, and at seldom at peace'... Nicol and his sympathizers had been to Ningbo often enough to have sickened Stephen. He (Stephen) resigned in June. When the Bryanston Hall congregation ceased to support him, William Berger offered to do so instead. Before long Stephen married Mary Bausum, went to the States and became a doctor of medicine. They returned to China and forty years later were still good friends of the CIM..

On September 13 [1868], the day Hudson Taylor wrote to Nicol. He could hope no longer for a change of heart. The letter is a window on both men. William Berger had sent him, he said a copy of Nicol's 'disgraceful' letter of February 13. Naming missionaries who had testified to the fact that the 'falsehoods and misrepresentations' in the letter had been repeated in conversation with members of his own and other missions 'in the habitual breach and perversion of the truth', the only course left was to 'terminate your connection with the China Inland Mission'. In doing so, he was 'acting after conference with and with the concurrence of all the brethren of the *Lammermuir* party and as many of the other brethren of the Mission as I have had opportunity of meeting, since I received the copy of your letter. I do not dismiss you because of your denominational views nor yet for your preference for the English costume; nor indeed on any other ground in whole or in part than that of a habitual and deliberate falsehood.'

...To the Taylor's grief by October 5 they had received letters of resignation from Susan Barnes and the McLean sisters. They had hoped that the dismissal would dissolve the alliance and save these three for the Mission, but it was not to be.

COMMENT: Stephen was apparently a very fine, honorable person, What he could not abide was the tolerance of the Mission for petty bickering, when went on and on. Taylor's dismissal of Nicol was probably too little and too late. Others had already been offended by his willingness to be patient with recalcitrance. Stephen also had ironclad Baptist democratic principles in mind, and a despot was a despot, he began to think. Ironically, this particular 'despot' (Hudson Taylor) was not acting decisively in this matter. But it is not unreasonable to a person of Congregational or Baptist persuasion, pure democracy seemed close to pure religion, and the Hudson Taylor pattern, which has now 125 years to commend it, did not at first appear to Stephen Barchet to be legitimate — nevertheless "forty years later they were still good friends of the CIM." (CIM now is OMF).

Both then and now there are often two interrelated issues: one has to do with unresolved disagreements about small issues and resulting malicious gossip, the other has to do with the very structure of the organization. Stephen resigned due to the existence of both factors.

Another dimension is what would seem similar to "sibling rivalry," and accompanying "Father Vacancy"

many young people suffer. One person is hurt when another is perceived to receive greater favor from a potential father figure. Rejection is talked about, and missionaries who drop out may feel they are 'forgotten.' It is widely estimated that 60% of all mission candidates derive from backgrounds of dysfunctional families. If all it takes for a family to be defined as dysfunctional is for the children to be out of fellowship with their parents, then the percentage in America would seem to be higher than 60. It is also true that young people who make it through the entire candidate process of a major mission are far better sifted than those who sign up for a two-year period, or are sent out by local congregations (as the sending body-one of the least effective patterns).

Some Americans are bound to suspect the apparently great authority of an OMF General Director, who after great effort and the gathering of much advice, appoints new directors—there are no elections in the OMF pattern.

The often confusing issue is not the power of a board but the *role* of the board — the question of when and to what extent its power should be exercised. The State of California requires a board to guard against illegality, unethical practice, moral turpitude, insanity, etc. This clearly does not *require* a board to overturn a General Director's sense of guidance every time it has a majority in opposition. This is reflected by the fact that the State of California specifically allows for an *internal* board in the case of "Religious Corporations." Most mission boards are boards of religious corporations, specifically, what the U.S. government, and church historians call an order. Many do not employ the term, order, in their relations to the public, even though Wycliffe Bible Translators, Campus Crusades, Navigators, Overseas Missionary Fellowship, etc. are officially orders, from the perspective of the U.S. Government. You have to use the terms that are understood. You need to speak to the government in their language. In any event, a great deal of light is shed on this discussion simply to note what the U.S. Government considers an *order* to be like*

The following is a preliminary statement of the Internal Revenue Service as to what they understand an *order* to be. They sum it up in five points.

"1. The members of the organization undertake a sacred obligation, often under the discipline of a religious superior, to live in accordance with a strict set of religious rules that govern their secular and religious lives. These

religious rules often include the traditional vow of obedience, chastity and poverty.

2. The members of the organization, after successful completion of the organization's training program and probationary period, make a life-time (or very long-term) commitment to the organization.

3. The members of the organization are, directly or indirectly, under the control and supervision of a church or convention or association of churches.

4. The members of the organization are held to a significantly higher level of obedience than that required of lay church members.

5. The members of the organization, who often live as part of a community prayer and worship, charitable or religious work, or private prayer and religious reading."

A Concluding Illustration

I am unable to quote from a specific book in this instance, the seventh volume of the Hudson Taylor biography by A.J. Broomhall, not having emerged from the press. But in what follows I am aided by some recent graduate work by the Canadian director of OMF, and conversations with OMF members.

It was twenty-three years after founding of the CIM that perhaps the greatest test of the organizational pattern took place.

Henry Frost, an influential American supporter of the CIM, sought to establish a branch of the CIM in the U.S.A. He made a trip to London to press his case. Hudson Taylor came back from China to participate in the discussion. The Answer was 'No.'

Always before, Taylor had preferred to help other missions into existence — in Scandinavia, on the Continent — rather than extend the CIM structure to other sending countries. Frost returned defeated. Taylor then returned to China, but returned enroute through Canada and the United States. He attended the famous Niagara Falls Bible Conference and was impressed by the enthusiasm for the CIM, the offering of funds apart from any specific mission candidates. He travelled by train with Frost from Niagara back to Philadelphia, and gradually came to the conclusion that the decision in London had been wrong. The Americans were not like the Swedish and the Germans. They spoke the same language. It could

be different.

He wrote London that he had moved ahead to establish a U.S.A. branch and went on to China. But the reaction of London at this initiative was so serious that he had to return to London from China just to settle it. The final resolution left such matters in the hands of Taylor, and this significantly confirmed the OMF pattern in which the founder and the field (the members) outweigh the home abroad.

Basically, today, the CIM/OMF continues with a General Director. James Hudson Taylor III has just recently appointed a new General Director to take his place. The OMF General Director appoints the various field directors for Thailand, Indonesia, etc., and also the various home directors for Canada, U.S.A., the United Kingdom, etc. The field Directors meet once a year at the Field Council. On alternate years the Home Directors are present and the enlarged council is called the Central Council. This body has the power to remove a General Director, and has done so in one instance in 125 years.

Normally, the General Director (in Singapore now instead of China) takes very seriously the insights and opinions of these annual bodies, but is not bound by them. It is OMF tradition to work in unanimity, and of course new field, home, and general directors are appointed by the General Director only after a great deal of harvesting is done of members' opinions about various possible candidates. But nowhere within the OMF do they divide the house by any formal democratic procedures.

*For reference: Many different types of organizational patterns exist:

1. DIRECTORSHIP, where the various members of the board of directors are appointed by the general director (the OMF pattern), where the board carries an obligation to the civil authorities to protect the public against any insanity or immorality or illegality in which a general director might be engulfed, and where the board has the corresponding power to remove a general director,

2. ELDERSHIP, where the board of directors is appointed by the board itself — a 'self perpetuating board,' and the board selects and ultimately guides the general director.

3. REPRESENTATIVE DEMOCRACY, where the board of directors is elected by representatives. The

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the Third World are trained and provided tools to carry out researches that are relevant and adapted to the realities of the Third World, be pursued and implemented through the Commission on Research.

- D. In recognition of the role of William Carey as the Father of modern missions and in particular reference to his life and ministry in the Third World, TWMA resolves to join the rest of the Christian world in celebrating the Bicentennial of this great pioneer. The TWMA therefore calls on its members to initiate programs and activities in their nations and regions to highlight the contributions of William Carey to the world missions and to revitalize the missionary vision and commitment for which William Carey lived and died in the Third World.

7. Closing

The General Council meeting came to a close with a vote of thanks by the TWMA Chairman, Dr. David J. Cho and a corporate reading of II Corinthians 6:1-10. The newly elected Vice-Chairman led the closing prayer.

8. Next Meetings

- a. Executive Council Meeting: September 10~14, 1991, Nasu, Japan
b. General Council Meeting: 1993, Africa

asian missions advance

PUBLISHER/EDITOR:

David J. Cho

ADDRESS:

110-1 Wolmoon, Paltan
Hwasung, Kyunggi 445-910
S. KOREA

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MINUTES OF THE AMA BOARD OF OFFICERS MEETING

Place : The Pauline House, Seoul, Korea
 Date : August 25, 1990
 Time : 9:00~10:45 A.M.
 Participants : Petros Octavianus (Soetei Rahajoe),
 David J. Cho, Minoru Okuyama,
 Abraham Philip, Ernesto Lagasca,
 Ex-Officio : Eun Moo Lee, Yong Joong Cho

A. OPENING SESSION:

After the singing time, Rev. Ernesto Lagasca of the Philippines, opened the session in prayer. Dr. David J. Cho gave the devotion stressing on Acts 28:25 and ff. His main point was to teach the Word according to the Pauline Principle of mission.

B. AGENDA OF THE MEETING:

I. REPORT OF THE GENERAL SECRETARY

Rev. Minoru Okuyama, the General Secretary of AMA expressed his appreciation for the publication of the AMA Bulletin 'Asia Missions Advance' which was done in Korea.

Regarding this matter, he requested that the main office of the Asia Missions Association remain in Korea until his secretary arrives on September 10, 1990. He still needs time to establish the AMA office in Japan.

The General Secretary promised that he would start raising money for the Asia Missions Association in preparation for the coming Triennial Convention next

year in Japan. He has neglected such duty because he is also the treasurer of the TWMA and had been raising funds for this association.

He also requested Dr. David J. Cho and others to give assistance to him and the AMA for future success and cooperation among them.

II. REPORT OF THE FOUNDING GENERAL SECRETARY

Dr. David J. Cho, the Founding General Secretary reported the positive result of the postponement of the AMA Triennial Convention among the AMC '90 leaders. He showed to each of the Executive Council copies of the letters who were delighted for the decision the AMA leaders had made. He said that the spirit of competition has been broken and the AMC '90 leaders stopped worrying about the AMA Triennial Convention.

He also discussed the contents and the presentation of the AMA Bulletin whether it was suitable to the needs of the readers and taste of the AMA leaders. Everyone agreed that it was done in good taste and presentation.

Dr. David Cho mentioned the planning of the AMA Triennial Convention and stressed cooperation among each of them, and should not allow the General Secretary to work alone regarding the planning. He also specified that the Triennial Convention's criteria should be constructive and progressive in development.

III. NATIONAL REPORTS

A. INDIA

Dr. Abraham Philip reported that they were facing difficulties at present in evangelizing the whole India due to lack of people who were willing to be trained to serve. He suggested that since IMA is a member of AMA, the AMA should help them in launching several house churches so that local congregations will grow in the villages, the AMA leaders should visit India for a longer length of time unlike the previous visit of Dr. Cho, which lasted only for two days, and that the AMA should extend their help by counselling and giving them moral and prayer supports. He also expressed his appreciation to the AMA because it has

been a great challenge and inspiration in their ministry.

Comments: India should take an initiative for her cooperative missions work. There are some obstacles coming from within India which should be erased for the broadening of the relationship between AMA and IMA.

B. KOREA

Dr. David J. Cho reported that the present trend in Korea today was the rapid growth of mission agencies being established everyday which is creating confusion among the Evangelical Christians. There are different kinds of policies which are monopolistic in nature. But he mentioned further that the AMA should cooperate with them but stand on its own policies firmly.

C. JAPAN

Rev. Minoru Okuyama happily reported that the churches involved in mission were growing in Japan. But the present trend among the evangelicals is "world mission by church". Presently, JEA's associate members are para-church organization which are very church-oriented. Most of the church leaders wanted to reject the idea of world mission which is discouraging to Japanese mission leaders and dangerous to many evangelicals.

He also reported that Pentecostal churches were very few in Japan yet has the possibility to grow in number for the next few years. He mentioned that with all the different factions rising in Japan, he wanted to be the bridge to bring them in unity.

IV. COORDINATORS REPORT

During the AMA Board of Directors Meeting which was held last May 15~16, 1990. The Board appointed two coordinators for a consultation to be held during the AMC '90. Rev. Yong Joong Cho was appointed to coordinate the consultation for Missions Research while Rev. Eun Moo Lee was assigned to handle the coordination of Asian missionary training.

Asian Missionaries' Consultation:

Rev. Eun Moo Lee reported that he had sent letters to 24 missions organization of different Asian countries but only four responded and made recommenda-

tions of their missionaries who will be attending the AMC '90.

The purposes of the Asian Missionaries' Consultation are as follows:

1. To form a fellowship among Asian missionaries because it is important for sharing prayers and information on mission fields, projects and research.
2. To create a network of each other for future references.

Rev. Lee, proposed that a missionaries' fellowship will be held on September 1, 1990, one day after the AMC '90. The Asian missionaries will stay overnight at the Pauline House. This fellowship will be announced during the AMC '90 and posters and handouts will be distributed during the Congress.

Comments: The Pauline House is very far from Seoul, and most of the Asian missionaries might leave Korea on Sept. 1. It was suggested that the meeting place and time should be flexible. That the Asian missionaries' fellowship should be held during one of the breaks in the AMC '90 schedule.

Everybody agreed to this suggestion and the AMA Board of Directors should encourage their national delegates to the AMC '90 to attend this fellowship.

Consultation on Missions Research:

Rev. Yong Joong Cho reported that during the time that he was planning for the Missions Research Consultation, he learned that the AMC '90 included a Research Workshop in their Track Studies. So he did not pursue his plans, instead he will involve himself in the Research Track Studies and lead the discussion to possibilities of a Missions Research Consultation.

But during his stay in Korea, he learned that the AMC '90 Program Committee has already omitted the Missions Research Track Studies. So he was left with an alternative of gathering the names of the Missions researchers and Missions Research Centers to contact them in the future. Further details of the Research Consultation shall be informed later.

Meeting adjourned at 10: 45 AM. Break for 10 minutes.

C. THE SECOND SESSION

Time: 11:00~12:00 A.M.

Business were discussed and resolved as follows:

1. The Bulletin should be issued as Quarterly and the Number of copies will be about 1,000 to 2,000 according to the need of use.
2. The AMA '86 Report will be published before the end of the year.
3. The Convention Coordinator of the Fifth Triennial Convention will be Rev. Yong Joong Cho. He will take the whole responsibility of the international correspondence on behalf of the Convention and the public relation of the international office. The coordinator's office shall be in Manila, Philippines.

The General Secretary will be responsible for the preparation in Japan in behalf of the Host Committee in Japan.

4. The founding General Secretary will be responsible for the editorial task of the AMA Bulletin and the compilation of the AMA '86 Report. The editing and publication will be done in Korea.
5. The General Secretary and the Convention Coordinator will meet frequently if possible every month to exchange information. The Founding General Secretary will join them if needed.

6. The Report of the Host Committee in Japan:

- a. The Local Host Committee was formed in Osaka and Tokyo and other local committees will be formed soon.
- b. The place of the convention and the participant's accommodations were arranged as follows:

Place: Nasu Royal Hotel

Accommodation: 100 people

Additional accommodations will be arranged with the surrounding Pension Houses for 50 people

Cost: \$500.00 per persons for five days

- c. The Opening service will take place on the evening of September 10, 1991, and the World Mission Rally will be held in Tokyo on Sunday evening, the 15th of September, 1991.

7. The selection of participants will be finalized by the General Secretary, the Founding General Secretary and the Convention Coordinator in accordance to the categories of their qualifications.

The Asian Missionaries Consultation, the Asian Missions Research Center Consultation and the TWMA Executive Council will meet in conjunction with the convention on a limited number of participants of not more than fifty (50) in addition to the one hundred (100) who will be official delegates.

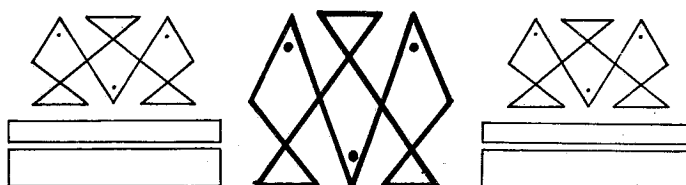
8. The AMA Treasurer and the Founding General Secretary were appointed to head the Budget and Programming Committee from September 1, 1990 to August 31, 1991.

Dr. David J. Cho closed the session with a word of prayer.

David J. Cho
First Vice-Chairman

Minutes recorded by:
Elma S. Dulcero

The Secretary to Dr. David J. Cho



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Becoming part of interpersonal networks is the surest way to proclaim Christ and plant churches. It is also the most costly way emotionally, because it often requires changing one's own ways of living. Entering the personal networks with the possibilities of give and take that shape the form of the message enables the Christian to be a participant, not merely an observer of evangelization.

Missionaries from the Third World are very often the best qualified to enter interpersonal networks. They are frequently able to build on existing relationships to their own people. Marvelous social bridges for entering the lives of unreached peoples stretch before them. Using these links does not demand power. The lack of great power opens the way for the true power of servanthood that most clearly shows Christ.

THE REPORT OF THE GENERAL COUNCIL MEETING OF THE THIRD WORLD MISSIONS ASSOCIATION (TWMA)

Pauline House
August 23~24, 1990

DAY 1: August 23, 1990

A. OPENING SESSION:

1. Devotion

After the fellowship and dialogue session during which participants introduced themselves, their families and their ministries, Dr. Seth Kofi Anyomi (GEMA, Africa) led the worship devotion, he exhorted the participants from 2 Peter 1:1~11, highlighting the qualities that will make us effective and productive leaders.

The TWMA Secretary led them in singing while participants presented the needs and the petitions of the Association and its leaders before the Lord in a participatory manner session.

2. Chairman's Welcome Address

Dr. David Cho, the TWMA Chairman traced how the Holy Spirit directed the beginning of World Missions following the stoning of Stephen in Acts 7 and how a layman-Deacon Philip was led by the Holy Spirit to reach the city dwellers in Samaria as well as the prominent Ethiopian government official in the lonely desert road of Gaza. In a similar way, the journey so far with regards to the inception of the TWMA

has been directed by the Holy Spirit. He emphasized the fact that we have got the true point of implementation of all the good objectives of TWMA and urged members to be committed to achieving that goal during this Council meeting.

3. Roll Call

At the beginning of the Council Meeting the following people represents their respective countries and mission associations:

Nigeria (NEMA)—Nigeria Evangelical Missions Association: Mr. Reuben Ezemadu
Ghana (GEMA)—Ghana Evangelical Missions Association: Dr. Seth Anyomi
Japan (JOMA)—Japanese Overseas Missions Association: Rev. Minoru Okuyama
Korea (KFMA)—Korean Foreign Missions Association: Rev. Kyung Doo Chang
Indonesia (IMF)—Indonesia Missionary Fellowship: Ms. Soeti Rahajoe
Brazil (EMC/AFMB)—Association of Transcultural Missions In Brazil: Mr. Elben Lenz Cesar
Philippines (PMA)—Philippine Missions Association: Rev. Ernesto Lagasca
 Still expected: Bishop Jiwan (Pakistan) and Dr. Abraham Philip (India)

The following are also present as observers:

Rev. Eun Moo Lee—KIM/Singapore
 Rev. Byung Sun Kim—KIM/Indonesia
 Rev. Daniel S. Cho—KIM/US
 Rev. Yong Joong Cho—KIM/Philippines
 Rev. Woon Young Paek
 Dr. Timothy Park

Letters/Cablegrams of Apology:

Ebenezer Sunder Raj—India (IMA):
 late arrival of notice
Panya Baba—Nigeria (ECWA):
 lack of fund for tickets
Obed Alvarez—Peru (TWMA Asst. Treasurer):
 800% inflation that raised the cost of travel
Joseph Silla—Kenya (AIC):
 proposed trip with his bishop
John Kim—USA:
 had surgery and could not take a long and rigorous journey.

Consultants Present: Dr. Dale Kietzman
 Dr. Charles Wickman

B. REPORTS AND OVERVIEWS:

1. Chairman's Report:

An update between Portland '89 and present meeting

— TWMA was inaugurated at Portland, 1989 and officers were elected.

— TWMA is yet to be incorporated in the regions and countries as was decided last time and retained in the Constitution of TWMA. This can now be done whenever necessary especially for fund raising purposes and legal representations.

— Former Coordinator has not handed over the TWMA documents and records with him despite official request by the TWMA Secretary for a hand over from him.

— TWMA Chairman has made available his own copies of some of the documents and records with the hope that Mr. Sookhdeo, the former Coordinator will cooperate and release the records.

— Outstanding Debts from Portland '89 have been settled through funds made available by K.I.M. Board.

— The 1987 ~ July 31, 1990 accounts of the TWMA were presented. The Chairman reiterated the need for proper accounting and care in handling funds in order to maintain the confidence of the members and supporters of TWMA and enhance TWMA's credibility.

— The July, 1989 memorandum from the TWMA Executive Council to WEF Missions Commission was well received and AMA's cooperative stance with regard to AMC '90 has helped in promoting better understanding and further healthy relationship between TWMA and WEF Missions Commission as per the responses from WEF and other concerned leaders.

2. Secretary's Report:

The memorandum which was previously circulated among the General Council members was redistributed to the members present during the meeting. This was an update prepared by the Secretary who highlighted the efforts made between Manila '89 and now to defuse the tension that threatened the progress of the TWMA. The Secretary also circulated copies of the Third World Missions Advance, the newsletter of

the TWMA which he said has been distributed to about a thousand people in the West and the Third World. He called for regular flow of reports and information about the efforts, needs and opportunities of Third World Missionary initiatives to ensure a sustained publication of the Newsletter.

3. National and Regional Reports:

A. GHANA: The Ghana Evangelical Missions Association (GEMA) was inaugurated on February 1, 1990 with 33 founding members. More applications are being processed. GEMA will hold its first National Convention on November 22~24, 1990 with the theme 'Church and Missions'. The President of GEMA communicated his Association's formal application to be a member of TWMA and its readiness to share in the wider fellowship of TWMA membership through joint efforts and exchange programmes between GEMA and other TWMA member association.

B. NIGERIA: The membership of Nigeria Evangelical Missions Association (NEMA) has risen to 22. More applications have come in and foreign mission agencies serving in Nigeria are now granted special membership status. Groups involved in missions's supportive programs are also welcome as special members. Thirty percent of NEMA's national survey has been completed and published in the first volume of the reports titled 'NIGERIA: A NATION TO WIN'. The Nigeria Evangelical Missionary Institute (NEMI) is spearheading a plan to generate a missions resource materials that have been very scarce. NEMI has already published three books that are useful in the training of cross-cultural missionaries. NEMI is also reviewing its role in order to widen its scope and service to the member agencies. It organized a vernacular course in Hausa for over 30 Hausa speaking missionaries from some NEMA member-agencies last term. NEMA also sponsored a mobilization consultation on November, 1989 which involved 306 church leaders from over 100 denominations and organizations and led 18 plans for the evangelization of NIGERIA by AD2000. The follow-up is going on. NEMA is also supervising a review survey of missionary groups in Nigeria, a project by Bridging Peoples Department of O.C. International.

C. BRAZIL: (The Association of Transcultural Missions in Brazil) There are now 67 mission agencies in Brazil, 21 of them are working within the

nation, while 46 are working transculturally. The total number of missionaries serving under these missions agencies is 1,694. Altogether, Brazil has 1,180 missionaries who are working transculturally (720 within Brazil and 460 outside Brazil [Asia, Africa, North America, Eastern Europe, Middle East, Western Europe, etc.]).

D. JAPAN: (Japan Overseas Missions Association)

A recent survey reveals that the number of Japanese missionaries has grown from 130 (1978) to over 300 (1988). While the number of mission agencies has also grown from 43 (1978) to 63 (1988). Thirteen of these agencies belong to JOMA. The giving of the Japanese churches towards missions support now averages to \$1,000.00 per missionary per month (\$2,000.00 per couple per month) which is a significant improvement compared to the little proportion of the Christian population (1 million out of 120 million national population) in Japan.

E. KOREA: (Korea Foreign Missions Association)

More Korean mission agencies are springing up. Concern is expressed over the motive and quality of such growth. Much tension and disorder between churches and missions are resulting from this trend. The Korea Foreign Mission Association through the East-West Center for Missions, Research and Development is making efforts to arrest the situation. Seminars are being organized to help new agencies to have a sound footing and become well coordinated. Programmes aimed at instilling order and reducing the tension between the churches and mission are being organized. Churches and missions are being helped to have the right motives for involvement in missions, get the right vision, develop the right strategies and evolve the right approaches and outlook that will overcome selfishness and make them 'World Christian'. KFMA has also assisted Korean missionaries working abroad to foster cooperation, unity and fellowship in the fields. Associations of Korean Missionaries have been formed in the Philippines, Indonesia and Africa in that regard.

F. ASIA MISSIONS ASSOCIATION: The fifth Triennial Convention of the AMA will now take place on September 11~15, 1991 at Nasu, Japan. The postponement followed a decision by the AMA Executive Board of Directors to throw its weight behind the AMC '90 which coincided with the date and venue originally planned for the AMA

Convention.

G. AFRICA: Plans are underway to foster more national missions associations in Africa. It is hoped that 'Mission 120', the African Missions Conference coming up on December 9~14, 1990 in Nairobi, Kenya will result into an avenue for achieving this goal.

More reports are expected from the Philippines, India, Pakistan and Indonesia.

C. PROPOSALS AND DISCUSSIONS:

1. The Mutual Fund

Further discussions and consultations with a number of Christian leaders had taken place. Dr. David J. Cho, TWMA Chairman requested Dr. Charles Wickman to reflect on the proposals and put forward some concrete steps to be taken in implementing the plans. Dr. Wickman articulated in a very clear and concise manner the rationale and procedure for operating such project which included decisions to be made at this council meeting and a time line to be followed.

The Council adapted the report and agreed to appoint a preliminary committee which will set up the charter committee that will start implementing the proposals. Decisions about the name of the Fund was deferred to the afternoon session on August 24, 1990.

2. Training

Dr. Dale W. Kietzman had been requested to present a proposal for leadership training for TWMA member associations. His presentation highlighted the need (a) to evaluate and coordinate the educational programs of the best missionary training centers already functioning in TWMA nations; (b) to enlist the best teachers with Third World experience to teach specific need modules at these centers; and (c) to enroll students selected by TWMA in an in-service training program leading to advanced, recognized degrees.

He also suggested that an educational system which will meet the identified needs and be relevant to the aspirations of the TWMA be designed. A committee made up of the following was made up to be responsible for the design of the proposed educational system and the implementation of the other proposals related to leadership development within the TWMA

network:

1. Dr. Seth Anyomi (Ghana)
2. Dr. Dale Kietzman (Adviser)
3. Dr. Elias Dos Santos Madeiros (Brazil)
4. Dr. Abraham Philip (India)
5. Dr. David J. Cho (Adviser)
6. Dr. Myrna Funtecha (Philippines)

This Committee will become the Commission on Missionary Training.

Day 2: August 24, 1990

A. OPENING DEVOTION

Dr. Charles Wickman led the devotion while Rev. Yong Joong Cho led in singing. Drawing his text from Luke 22:9~44, Dr. Wickman emphasized the need for us to be totally yielded to the will of the Father so that we will be willing to take any risks required to accomplish His purposes. We should be willing to make the crucial decisions that determine right from the beginning of the successful result at the end. The cause of the Kingdom of God which we have been called to promote is worth taking risks for. Our commitments are only as good as the risks we are willing to take in fulfilling such commitments.

B. INTRODUCTION OF NEW ARRIVALS

Participants who arrived late yesterday made a self introduction of themselves. These included Dr. Ernesto Lagasca from the Philippines and Dr. Abraham Philip from India.

C. REPORTS FROM THE REMAINING COUNTRIES

1. PHILIPPINES

Apologies and greetings from Dr. Met Castillo, Chairman of the Philippine Missions Association who could not come because of his involvement in the AMC '90 as the Chairman of the AMC Committee, were sent through Dr. Lagasca.

At the moment, it is estimated that there are 600 Filipino missionaries though not all were coordinated by PMA. PMA was started in 1983 and hopes to grow stronger than it has been up till now. Philippine mis-

sionaries are sent in partnership with other mission agencies from the West and Third World. This cooperation also extends to the area of receiving missionaries from the West and the Third World. Most of the other Filipino missionaries working outside the Philippines are tentmakers. PMA hopes to find ways of preparing and equipping such Filipino Christian professional towards tentmaking missionary activities before they leave for the fields. The Foursquare Gospel Church of the Philippines has sent two couples to Papua New Guinea.

Prayer support is solicited from Christians all over the world as the Philippine church leaders seek God's face for national repentance and healing in the face of the various calamities that are affecting their nation. A 30-day fasting has been declared by the church leaders.

2. INDIA

Dr. Philip presented a written report highlights of which included the various challenges faced by the church in India from Hinduism, Islam and harsh socio-economic conditions. Dr. Philip's ministry is responding to these challenges through aggressive evangelism, Bible training, multiplication of house churches and rural chapels and literacy education. He called for support from the churches outside India in the area of training and leadership development, so that more Bible schools and training institutes for lay people could be established in each district of 1,000 people in India.

3. INDONESIA

The IMF is a national mission agency, as well as an interdenominational and international mission agency. It sends and receives missionaries to and from the West and the Third World. IMF missionaries are currently serving in seven countries in Asia, Africa, Latin America and Europe. IMF missionaries are supported by Indonesian individual Christians, not by churches as yet. IMF is the only Indonesian mission agency that sends missionaries outside Indonesia at the moment. The mission faces a number of opposition from the mainline denominations and various government regulations due to pressure from Muslims. Prayer support is solicited from Christians in other parts of the world.

4. SINGAPORE (Rev. Eun Moo Lee)

The church in Singapore is growing rapidly (doubling every ten years). Missions involvement is growing as well though very much limited to short terms and support of Singaporeans working with Western missionary agencies. The task therefore, is to envision the churches towards broader involvements and to encourage the young Singaporean missionary volunteers to make commitment towards long term missionary service. The churches in Singapore have the potentials in terms of men and resources to make much impact in world missions. However, the government of Singapore is alarmed by the growth of Christianity and has succumbed to pressure by Chinese population to regulate the activities of other religions, particularly Christianity. This gives much concern and calls for prayers.

D. PROPOSALS ON RESEARCH AND INFORMATION

Rev. Yong Joong Cho re-echoed the concerns already expressed for coordinated research functions in the Third World to generate information that will be relevant and helpful in the cause of Third World missionary initiatives.

The need was expressed to have each national association establish a research unit that will coordinate appropriate research programs within their country/region. A centre that will facilitate training of research personnel and develop tools that will promote creative approaches and field based researches need to be established. It was decided to charge the Commission on Research with the above responsibilities.

A memo from the Executive Director of Adopt-A-People Clearinghouse in Pasadena to the TWMA Chairman inviting TWMA members to participate in the Clearinghouse was distributed. The Clearinghouse is a coordinating centre for information on the remaining unreached people groups in the world which ensures that missionary efforts to reach such groups are specific and comprehensive to guarantee that no people group is left unattended. TWMA members are encouraged to participate in the Clearinghouse and to set up national and regional centers to coordinate with the centre in Pasadena.

E. CONFIRMATION OF MEMBERSHIP

The following associations have officially confirmed their membership in TWMA:

1. Korea International Mission (International Council)
2. Korea International Mission (Korea Council)
3. Korea International Mission (USA Council)
4. East-West Center for Missions Research and Development
5. Korea Foreign Missions Association
6. Indonesia Missionary Fellowship
7. Ghana Evangelical Missions Association
8. Nigeria Evangelical Missions Association
9. New India Evangelistic Association
10. Evangelical Missions Centre (Brazil)
11. Association of Transcultural Missions (Brazil)

Official confirmation is expected from some other associations/agencies whose leaders have indicated their willingness to be part of the TWMA. They should be reminded to do so before the next Executive Council Meeting.

F. REGISTRATION FEE AND ANNUAL DUES

The registration fee for membership in TWMA is \$100.00 while the General Council holding at the Pauline House today voted to fix the annual dues per member as \$100.00 for the time being. Donations over and above this annual due is welcome from members and supporters.

G. CONTINUING ACTIVITIES/IMPLEMENTATION OF DECISIONS

1. Status of the 1990 Council Meeting at The Pauline House, KOREA

The General Council Meeting unanimously agreed that the Council meeting holding at Pauline House, Seoul, Korea, August 23-24, 1990 was a continuing meeting of the TWMA Inaugural Consultation of May, 1989 at Portland, Oregon, USA, to conclude the deliberations on outstanding matters from the Portland, 1989 Consultation.

As a result, the next General Council Meeting of the TWMA will take place in 1993 in the African Region on a date and agenda to be determined by the Executive Council of the TWMA.

2. COMMISSIONS

Following recommendations by the officers of the

TWMA Executive Council and on motions, seconded and unanimously passed by the General Council, the following members were appointed for the respective commissions within the TWMA according to Article Eleven, Chapter Three of the TWMA Constitution.

I. Commission on Securities and Mutual Fund

Dr. David J. Cho (Korea) — Chairman
 Rev. Minoru Okuyama (Japan) — Member
 Rev. Elben Lenz Cesar (Brazil) — Member
 Bishop Bashir Jiwan (Pakistan) — Member
 Reuben Ezemadu (Nigeria) — Member
 Ebenezer Sunder Raj (India) — Member
 Dr. Charles A. Wickman (USA) — Liaison Person

II. Commission on Missionary Training

Dr. Seth K. Anyomi (Ghana) — Chairman
 Dr. Elias dos Santos Medeiros (Brazil) — Member
 Dr. Abraham Philip (India) — Member
 Dr. Myrna Funtecha (Philippines) — Member
 Dr. David J. Cho (Korea) — Adviser
 Dr. Dale Kietzman (USA) — Liaison Person

III. Commission on Research

Rev. Yong J. Cho (KIM/Philippines) — Chairman
 Edmond Mok (Hong Kong) — Member
 Niyi Gbade (Nigeria) — Member
 Ebenezer Sunder Raj (India) — Member
 Dr. Elias dos Santos Medeiros (Brazil) — Member

IV. Commission on World Peace & World Christians

Dr. Petros Octavianus (Indonesia) — Chairman
 Rev. Panya Baba (Nigeria) — Member
 Rev. Minoru Okuyama (Japan) — Member
 Dr. David J. Cho (Korea) — Member
 Bishop Bashir Jiwan (Pakistan) — Member

V. Commission on Communication and Publication

Reuben Ezemadu (Nigeria) — Chairman
 Rev. Eun Moo Lee (KIM-Singapore) — Member
 Rev. Joseph Silla (Kenya) — Member
 Rev. Elben Lenz Cesar (Brazil) — Member

3. Appointments

- a. Rev. Elben Lenz Cesar (Brazil) was nominated to replace Rev. Jonathan Santos as the Vice-Chairman following Rev. Santos' resignation. Participants voted unanimously to accept Rev. Elben

Lenz Cesar's nomination as the Vice-Chairman of TWMA

- b. The Associate Secretary, Rev. Philip Nelson is to be written to clarify his position in TWMA since there has not been any response from him concerning the assignment given to him last Consultation in Portland.

- c. On the recommendation of the officers of the Executive Council, the Secretary of TWMA was appointed the Acting General Coordinator of the TWMA until a substantive General Coordinator is appointed.

4. TWMA Newsletter

The General Council decided that the name of the Newsletter be retained as THIRD WORLD MISSION ADVANCING and be published as 'occasional newsletter'. The volume is to increase to eight pages. All the members of the General Council of TWMA will act as Corresponding Editors while the Executive Council members will constitute the Board of Contributing Editors.

5. Budget

The Chairman, Secretary and the Treasurer were mandated by the General Council to draw up the Budget for the period of September 1990 to August 1991 and raise the funds for such.

6. Resolutions

The following resolutions were passed by the General Council with particular reference to the specific proposals brought forward and discussed during the Council meetings:

- a. The proposal made by Dr. Wickman on the procedures for the implementation of the Mutual Fund for Third World Mission Advance be accepted as a working document to create the Third World Mutual Trust Fund.
- b. The proposal by Dr. Kietzman on Missionary Training be accepted as a working document for the establishment of a TWMA University.

- c. The proposal by Rev. Yong Joong Cho to improve research functions within the Third World and the need to cooperate with existing research centres in this regard while ensuring that researchers from



**OPEN INVITATION
FOR
THE FIFTH TRIENNIAL CONVENTION**

DATE : September 11~15, 1991

PLACE : Nasu, JAPAN

DELEGATES:

Affiliated National Missions Associations
Affiliated Mission Sending Agencies
Affiliated Missionary Research Institutes

FRATERNAL PARTICIPANTS:

Recognized Missiologists
The Leaders of Non-Asian Third World Mission Agencies

PARTICIPANTS:

The Leaders of
Church Missions Commissions and Missionaries in the Fields;
Non-Member Mission Agencies
and Missionary Research Institutes in Asia

DISTINGUISHED GUESTS:

Missions Associations of
European Countries and North American Countries;
Mission Agencies of Europe and America

CONTACTS:

JAPAN/ P.O. Box 1, Takaku, Nasu, JAPAN 325-03

Phone: 81-287-78-1585 Fax: 81-287-78-2532

KOREA/ 110-1 Wolmoon, Paltan, Hwasung, Kyunggi, S. KOREA 445-910

Phone: 82-339-2-1301 Fax: 82-339-52-5234