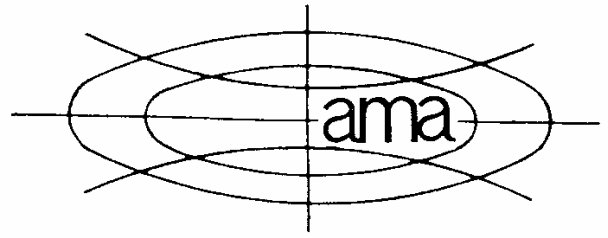


asian missions advance



March, 1978

BULLETIN OF THE ASIA MISSIONS ASSOCIATION

Number 2.

SOLIDARITY OF THE THIRD WORLD LEADERSHIP

David J. Cho

I. A BOLD ATTEMPT TO CALL AN A.A.A. CONFERENCE

I hereby propose to hold a Conference among Asian, African, and American (Latin and Native) mission leaders. The Steering Committee of the Missions Commission of W.E.F. has already discussed the possibility of holding a Third World Mission Conference in 1980. (I would like to point out that the Western leaders should be aware of the sentiment that most Asian and African leaders hesitate to use the words "Third World".) The A.A.A. nations have so far been mission fields and a one way relationship has been maintained between the A.A.A. nations and the western churches without attempting to develop reciprocal relations among the A.A.A. nations themselves.

I feel it would be best that the A.A.A. be called very soon to discuss the common problems of the A.A.A. groups. They possess a great many common elements, since they are all weak, destitute of natural resources, and attempting new enterprises.

The ecumenical leaders of W.C.C.

have already expressed concerns in this area, yet mainly concentrated on encouraging the A.A.A. nations to form an ideological as well as an economical united front over against the western capitalistic structures. They thus advocated such politico-economic activities as the future task of missions.

Though the situation in Africa or in North and South America is vastly different from the situation in Asia, yet they are standing upon a common denominator of need and restriction among them which makes them feel as those facing a common fate. Through analysis of new situations and the finding of new possibilities by the A.A.A. Conference, we will be able to produce in missions for the future of the world.

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A. M. A. NEWS

REGIONAL NEWS

ANNOUNCING A.M.A. CONVENTION

Western missions have to face the new situation and will have to go through bold severance of the one way relation to establish a new bridge for a new and proper reciprocal relation between the West and the A.A.A. nations by recognizing the need of forming reciprocal forces among the A.A.A. nations. The East and West then will develop a mighty world mission front to suit the changing new situation.

The real issue of world mission in the future is not the strong current of the Moratorium during the past 10 years but the problem of how to build right and normal relations between the New Forces in Missions and the Old Forces in Missions. In two years we will have the 70th anniversary of the Edinburg Conference. Now a concentrated and voluntary effort is needed to demonstrate together the rising mission leadership among the A.A.A. nations.

II. FUTURE TASKS OF WESTERN EVANGELICAL

We have to buy eyesalve to anoint our eyes that we may see the realities. The new mission leaders of the East are keenly experiencing the new reality—that the ecumenical mission movement has radically deviated from its traditional task of evangelization into all kinds of socio-political activities among the people. The Gospel itself is being destroyed. The ecumenical leaders also advocate a systematic politico-economico-legal resistance movement to free suppressed people from the evils of social structures as the prior task of missions.

The evangelical mission forces in the West have been, however, insensitive or indifferent to this serious situation and have done nothing to strengthen the evangelical causes in Asia, Africa, and America from the ecumenical threat except for the expression of their evangelical positions through a number of Declarations.

The western mission leaders will have to face the urgent realities. They will have to do something. Without going through a decisive self-criticism and reformation and taking challenging policies against the anti-evangelical forces in Asia, Africa, and America, they might lose a place to stand in the near future. They will have to take it as their primary responsibility to establish such corresponding measures against ecumenical mission activities.

III. RENEWAL OF OLD STRUCTURES

The western missions have done mainly the planting and nurturing of the churches in the field during the past 150 years. They still stress it. We should be reminded of the saying of Jesus when He said to His disciples who were unaware of the nearing of the harvest, "You have a saying, 'Four more months and then the harvest,' I tell you take a good look at the field: the crops are now ripe and ready to be harvested!" (John 4:35).

The weakness with the evangelicals is their insensitiveness to the times. They are slower than the modern liberals. The urgent task ahead is to change the mission structures from planting to harvesting.

The initial mission structures of the West should be changed from that of planting to that of harvesting. We have to establish a cooperative mission structure which would encourage numerous laborers to harvest together, to change from an old, separated, and monopolized structure to a new cooperative, and reciprocal structure. A multi-lane highway should replace the narrow single lane.

IV. NEW RELATIONSHIP OF PARTNERSHIP

The western mission forces should encourage the newly rising non-western mission forces with esteem and partnership for fast growth. The fu-

ture relationship between the old western mission forces and the new non-western forces will be largely determined by the attitude of the former toward the latter.

I assert that Missions Associations in the west should take a role of bridge-building and encourage the western mission societies to take bold responsibilities for the non-western mission forces. The traditional relationship of "Help" or "Aid" would better be changed into that of "Partnership".

The mission resources in Asia, Africa, and America should not be regarded as resources belonging to the West. The western mission forces should rather contribute their own resources to encourage the rising new mission forces in the non-western churches.

EPILOGUE: A CRYING NEED AND OUTLOOK

We should admit that the evangeli-

cal mission forces in the world have been slow to apprehend the present realities. They have not made clear prophetic trumpet voices for the future.

"Who would prepare for war unless there is a warning trumpet voice?" I insist that we should have a world-wide mission conference every 10 years. The decadal Conference should make a periodic correction of orbit through an honest self-criticism of the past and should make realistic decisions for the future task of missions through a keen analysis of the present situation. The Conference should also follow-up missionary projects for a clear analysis of their effectiveness.

I expect and pray that the rising mission forces of the A.A.A. nations will take an equally powerful and dominant role in world missions together with the western mission forces by the year 2000 if the Lord does not come back before then.



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A CHALLENGE TO ASIA

WHAT WILL ASIA DO WITH THE CHALLENGE OF THE BIBLELESS TRIBES ?

Ronald L. Trail

Here is an amazing fact--in the field of Bible Translation more work remains to be done by the church in this century than has been done in the past 1900 years of church history! Linguists tell us that there are 5687 languages spoken in the world today. Between 1500 and 1600 of these already have a translation of either a portion of the New Testament, the full New Testament, or the complete Bible. This leaves about 4000 languages still without Bible translation in our century! Of this number we know from first-hand contact that 568 definitely need translation. Of the remaining 3432 languages, past experience has shown us that 6 out of 7 of this number will prove to definitely need translation. $\frac{6}{7}$ ths of 3432 is 2941. This plus 568 comes to 3509 cultures still waiting to hear God speak their language!

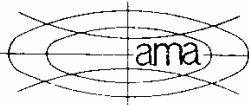
Jesus said, "Go . . . and make disciples of all nations . . ." (Matthew 28:19), and " . . . this gospel of the Kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come." (Matthew 24:14). In both quotes the word "nations" is a translation of the Greek word ethnos, 'nation, people'. It is cognate with the English word "ethnic". Dr. Ralph Winter comments about this word, "The 'nations' to which Jesus often referred were

mainly ethnic groups within the single political structure of the Roman government. The various nations represented on the day of Pentecost were for the most part not countries but peoples. In the Great Commission as it is found in Matthew, the phrase 'make disciples of all ethne (peoples)' does not let us off the hook once we have a church within every country--God wants a

strong church within every people!" These "peoples" are the 3500 or more language groups still needing Bible translation and they represent a staggering challenge to Asian and Western missionary endeavor.

The Wycliffe Bible Translators is an organization whose primary goal is to translate the Scriptures into the remaining languages of the world. It was begun in 1934 by William Cameron Townsend and now has grown to be one of the largest mission organizations in the world. In the 43 years of its existence it has begun work in over 600 languages. Yet at this rate of growth--600 languages in 43 years--it will take the church 251 more years to translate the estimated 3500 remaining languages. This means that we can expect to finish the job in the year 2228! That is, it will take this long unless we get a massive influx of translators from Asian and African countries to help us complete this exciting yet immense task.

In the following chart we have listed all the countries of Asia, Australia, and the Pacific Islands having languages needing Bible translation. The first column, entitled, "Possible Need," lists the number of languages in the country which may need translation. The second column entitled, "Definite Need," lists the number of languages in addition to the "Possible Need" column which are known to definitely need translation because of reports by reliable sources or those having firsthand contact with the situation. The



announcing

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The Asia Missions Association

August 22-28, 1978

Seoul, Korea

The First Triannual General Convention of the A. M. A. will be held August 22 - 28 in Seoul, Korea.

THEME OF THE CONVENTION: "STRENGTHEN AND LENGTHEN" (Is. 54:2)

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b. Invited missiologists.

c. Two mission leaders from Africa.

d. Two mission leaders from Latin America.

PROGRAM: a. Biblical examination of modern missions.

b. Position papers about newly emerging mission forces.

c. Area reports from the field where Asians are working.

d. Workshop for innovation of mission structure.

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For further information write to
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THE ASIA MISSIONS ASSOCIATION
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In order to become a member of the AMA each member shall be required to subscribe to the standard of faith of the Association:

1. We believe in the Bible, which was given and sacredly inspired by God, as infallible and thoroughly trustworthy, and the supremely authoritative book of faith and conduct.
 2. We believe in one God, eternally coexistent in the Trinity of the Father, Son and Holy Spirit.
 3. We believe in the Lord Jesus Christ, who is God manifested in the flesh, His Virgin birth, His sinless life, His divine miracles, His vicarious and atoning death, His bodily resurrection, His ascension, His mediatorial work, and His personal return in power and glory.
 4. We believe in the salvation of the lost by faith, irrespective of works, through the shed blood of Jesus Christ and the regeneration by the Holy Spirit.
 5. We believe in the Holy Spirit who by His indwelling enables the believer to live uprightly, to witness for the Lord Jesus Christ, and to live for Him and who impels, equips and energizes His church for mission to the peoples of the whole world.
 6. We believe in the unity of all believers and in the Church, the Body of Christ.
 7. We believe in the resurrection of the saved and the lost; the former to eternal life and the latter to eternal condemnation.
-
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third column entitled, "Estimated Definite Need," is 6/7ths of the "Possible Need" figure plus the "Definite Need" figure, since by past experience 6 out of 7 languages have moved from the "Possible Need" category into the "Definite Need" category when the facts have become known.

2190 languages in the Asia, Australia, and Pacific Island area of the world will probably need Bible translation!

An important question that needs to be answered is, "Is Bible translation an effective means of evangelism?" That is, we assume that our major goal is the evangelization of these remaining cultures, but what is the best means of doing that? If we looked at our task as being that of getting the people to make decisions for Christ, we might be tempted to say that simply preaching to them in an evangelistic rally would be the quickest form of evangelization. But if we take as our task the full command of our Lord to, "teach them all things whatsoever I have commanded you . . .", then it seems that the full translation of the New Testament is the minimum we can do for a culture in order to claim that Bible translation is not only an effective means of evangelization, but that it is the best means for the following reasons: (1) it effectively and thoroughly carries out the Lord's command to, "teach them all things that I have commanded you . . ."; (2) it is by the Word of God that we are born again (I Peter 1:23); and in the parable of the Sower it is the Word which is the seed; (3) it entrusts the work of establishing and building up the local church to the Holy Spirit using the Word of God in the idiom of the people; (4) and it gives to the culture a lasting witness long after the translator has finished his task.

One significant response by Asians

to this challenge has been the East-West Center for Missions Research and Development in Seoul, Korea. In 1975 this training institute invited the Wycliffe Bible Translators to send a representative to its Summer Institute of World Missions. Since 1976 training courses in linguistics and translation principles have been offered by Wycliffe on a year-long basis at the East-West Center. Koreans and other Asians have been training in these courses. The final goal is an Asian counterpart of Wycliffe that will recruit, screen, train, and send out Bible translators around the world.

This is a good beginning but a greater response to the challenge is required both in the number of trainees and in the number of training institutes throughout Asia if we are to accomplish the gigantic task of Bible translation for every tribe in the world!

The Wycliffe Bible Translators exists for the main purpose of translating the Bible into the remaining languages of the world. There are other organizations dedicated to the same goal. For example, there are the Nigeria Bible Translation Trust in Africa, the Translators Committee of the Philippines, the Wycliffe Bible Translators of Japan, and a proposed Bible Translation Committee in Korea. The Lutheran Bible Translators are doing this kind of work in Liberia and Sierra Leone. The Pioneer Bible Translators is the organization of the Christian Church/Churches of Christ responding to this need. The Evangel Bible Translators is the organization of the charismatic pentecostal groups. The Logos Bible Translators is an organization growing out of the Catholic renewal and dedicated to this goal. The many Bible Societies and various missions have pioneered in Bible Translation and continue to do so. Let us do all we can to create and encourage the multiplication of similar translation organiz-

Country	Need Possible Need	Definite Need	Estimated Definite Need
Afghanistan	35	-	30
Bangladesh	5	-	4.3
Burma	41	-	35.26
Cambodia	10	-	8.8
China	153	4	135.58
India	212	4	186.32
Indonesia	770	9	671.2
Japan	3	-	2.58
Laos	46	7	46.56
Malaysia	153	2	133.58
Nepal	39	2	35.54
Pakistan	26	-	22.36
Philippines	46	34	73.56
Portuguese Timor	12	1	11.32
Sikkim	1	2	2.86
Taiwan	2	4	5.72
Thailand	17	3	17.62
U.S.S.R.	78	-	67.06
Vietnam	17	11	25.62
Melanesia	3	1	3.58
Micronesia	7	-	6.02
New Caledonia	24	1	21.64
New Hebrides	92	-	79.12
Papua New Guinea	335	174	462.10
Polynesia	7	1	7.02
Solomon Islands	70	-	60.20
Australia	36	4	34.96
		Total:	2190.48

ations in other parts of Asia and Africa and the developing world so that together we can say with the

Lord in John 17, "We have given them Your Word."

In the book of Esther, when the good news of deliverance of the Jews from mass extermination was sent out, it was, "... written to each province in its own language and system of writing," and sent out to all 127 provinces in the vast Persian kingdom (Esther 8:9). Nothing less is required of us today than that we too take the Good News of Deliverance and translate it into every language and system of writing in the world. 2000 years have passed and still we have not fulfilled the Lord's command to proclaim His Good News to every nation. If the momentum for world missions is shifting to Asia and other non-Western nations, our question is this: "What will you do with the challenge of the Bibleless tribes?"

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Winter, Ralph D., *"The New Macedonia: A Revolutionary New Era in Mission Begins"*, South Pasadena, California: William Carey Library 1974.

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AMBIGUITY, THEOLOGY, AND CHURCH GROWTH

Donald McGavran



In the midst of today's whirlpool of theological opinion, when bishops of the Episcopal Church are publicly charged with heresy, Protestants are drawn into opposing camps, and Roman Catholics find themselves bewildered in a plethora of conflicting pronouncements, ambiguity often causes the Gospel to limp where it should run. In the very day churches can multiply, they stand still, confused about their task. Words about mission are used in new senses and it is fashionable, and perhaps profitable, to be obscure. In some quarters, obscurity is mistaken for profundity.

Take Tillich's vague dictum that all mankind which is not yet Christian is "the latent Church" with its cognate doctrine that all men have been reconciled to God by the death of Christ, but do not yet know it. Many Christians and some missiologists quote this with approval - but what do they mean by these ambiguous phrases?

If they intend simply to diminish the apparent distance between Christian and non-Christian in the hope

of more conversation, or to assert that Christ died for all men, or to recall that God so loved the world that He gave His only Son, this is one thing. But if they mean that there is salvation in the latent Church, this is something else. In an exact sense, have men been reconciled to God until each has accepted the proffered reconciliation for himself?

If by the latent Church is meant no more than "let us recognize each man as a potential Christian," as Canon Wester does in *Unchanging Mission*, most Christians will agree; but unfortunately much more than this is usually meant. If non-Christians are in the latent Church, then they are already in some kind of a Church. To quote Hans-Werner Genischen,

If the eternal Logos is "the true light that enlightens every man" (John 1:9) the mission (it is claimed) can have no other aim than to identify and reinforce the vestiges of Christ in the religions and thus lead the people in those religions to a better understanding of their own religious existence. Raymondo Pannikar has described the ultimate goal of this process in terms of Christ being born again in the womb of each non-Christian religion.

With such meanings of "the latent Church," most Christians will heartily disagree.

It is particularly important that those advocating an irenic approach to other faiths clarify their position vis a vis the necessity for each man - if he desires salvation - to believe in Jesus Christ, openly confess His name, and unashamedly live as a responsible member of His Church. Irenic approach is one thing; religious relativism is something entirely different.

A 1966 pronouncement of an important interdenominational organization says,

What does this sentence mean? It might mean that meeting human need (hunger, cold, ignorance, disease) was more truly Christian than adding men to the Lord and multiplying His churches - and much easier. On the contrary, it might mean that the true Christian, when he distributes famine relief, baptizes men, or multiplies churches, must both be *and seem* humble, not arrogant. Which does it mean?

Are such statements really compromises deliberately fashioned to hold together both ends of a distribution of Christians? Or are they radical new interpretations deceptively draped in traditional language - heaven, redemptive remnant, salt, and suffering servant?

If compromises, they will fail of their purpose. The issues are too grave for statements which say nothing while seeming to say all things. Ambiguous statements divide Churches rather than unite them. This is particularly the case when many Christians, rightly or wrongly, suspect that the reins of power have been seized by those who have abandoned the faith - or reinterpreted it so radically that it is as good as abandoned. Ambiguous statements have in days past been used to blindfold the brethren till some years have rolled by.

If these statements are new interpretations, then we need to strip off the draperies and see what lies underneath. We have nothing to fear from new statements - if they are of God; but confused thinking is always misleading and always open to the charge that it is foisted on the churches for ulterior motives.

Clarity of thinking in regard to the great issues in mission is a crying need of our day. If churches are to remain God's churches, they must resolutely shun deception of all sorts. The less ambiguity and the more clarity in all our pronouncements the better.

Those who feel that Christianity as we have known it for a hundred years is coming to an end and realistic mission should therefore seek not propagation of existing irrelevant churches but rather bringing all aspects of the world under God's will, inside or outside the Christian churches, should spell out their views of mission and seek support from those who agree. It would be hypocritical and deceitful of them to camouflage their views in emotion-laden, traditional language and seek support from Christians who believe mission is spreading the Faith till those who are "in Christ according to the Scriptures" are present in every extended family of mankind. Clarity in both the theology and the policies of mission is an overriding need today.

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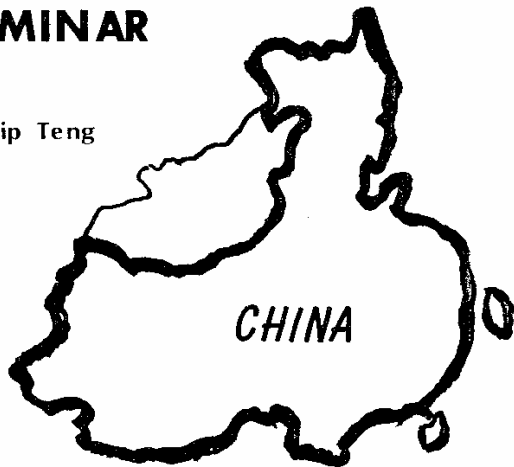
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A REPORT OF CHINESE AND WESTERN LEADERSHIP SEMINAR

Philip Teng



Editors Note

A general report was made by Dr. Philip Teng that a Chinese and Western Leadership Cooperation Seminar was concluded on September 30, 1977 in Singapore. Both the Chinese and Western delegates demonstrated a spirit of openness, practicality and mutual-appreciation in an atmosphere of expectation and harmony.

1. BASIC PRINCIPLES ON CHINESE AND WESTERN COOPERATION. a) Not seeking unilateral benefit but on the principle of mutual-assistance. b) Not to damage the self-initiatives of the Chinese Church. c) Avoid prolonging the "dependent attitude" of the Chinese Church. d) Seeking the balance between authority and obligation. e) Not hindering the development of Chinese leadership.

2. BASIC ATTITUDE OF CHINESE AND WESTERN COOPERATION. a) Mutual-respect, inter-dependence. b) Absolute equality. c) Expressing mutual acceptance and welcome. d) Mutual communication with openness.

3. IMPROVEMENT ON CHINESE AND WESTERN COMMUNICATIONS. a) Promote re-

gular regional Chinese and Western workers prayer, fellowship and evaluation meetings. It could be within, inter- or supra-denominational. b) Chinese churches express to Western churches their need and appreciation of Western missionaries. Correct the wrong notion that "missionaries are no longer needed". c) Western missionaries communicate to churches of their own countries the true needs of Chinese churches.

4. CHINESE AND WESTERN COOPERATION ON CHURCH GROWTH

a) Self-examination of western mission and missionaries 1) Are the present western missionaries gradually losing their evangelistic zeal? 2) Do western missions have long-term planning and goals? 3) Do western missionaries inadvertently make inaccurate reports to their own countries? 4) Do western missions extend to Chinese co-workers opportunities to express their opinion in policy-making level? 5) have all western missionaries received training in church growth principles? 6) Do western missions consult local Chinese Churches before appointing missionary to certain area? 7) Do western mission request the local Chinese church to give a written annual evaluation to the missionaries? 8) Do Chinese workers employed by western missions receive too low a salary? 9) Do western missions give clear job-descriptions and areas of responsibility between Chinese workers and missionaries? 10) Do western missionaries adequately understand and respect the local culture? b) Chinese and Western Cooperation in Church-Planting 1) Chinese and Western workers should regard highly the strategic value in Church-Planting. 2) Initiate ways of mutual cooperation, establishing strategy. 3) Jointly get rid of all obstacles which hinder missionaries from the work of direct evangelism. 4) Western missions initiate plans to systematically send Chinese workers to receive training abroad. 5) Western

missions, according to the need, financially support annual "study retreat" for Chinese ministers. 6) Western missions establish specialist-teams to give training to Chinese ministers and lay leaders to reinforce evangelistic momentum.

5. CHINESE AND WESTERN COOPERATION ON MISSIONS.

a) Encourage Chinese seminaries to establish Departments of Missions for the purpose of training missionaries. b) Chinese missions should take advantage of the rich experiences of Western missions: 1) In training of missionaries 2) In principles of Missions 3) In mission materials 4) Establish Chinese and Western missions consultation committee, to promote exchange of experiences. c) Before Chinese missions reach maturity, Chinese missionaries could join western missions as members. d) Chinese missionaries could joint west-

ern mission in the fields as associate members, details to be mutually worked out. Chinese and western missions should diligently find out the possibilities in this pattern of cooperation. e) Western missions should encourage and help the growth of Chinese missions, so hastening the process of growth. f) Publish bilingual mission literature. g) Western missions financially subsidize further training of Chinese mission leaders, or provide on-the-job training opportunities in mission headquarters. h) Western missionaries' children's schools accept Chinese missionaries' children. i) Chinese missions should avoid being over-westernized. j) Encourage and teach Chinese churches the promotion of missions. k) Establish a Council of Chinese Missions to promote cooperation. l) Encourage Chinese missions to launch out into cross-cultural missions work. m) Study the

WRITERS' PROFILE

- Dr. Ronald L. Trail is Associate Director of the Linguistic Institute of the East-West Center for Missions. Previously he served 10 years in India and Nepal as a linguist involved in Bible Translation and teaching.
- Dr. Philip Teng is the Chairman of the Asia Missions Association and the President of the China Graduate School of Theology. He is also serving the chairmanship for the Chinese coordination Center of World Evangelism.
- Dr. Donald McGavran, Dean Emeritus, School of World Mission, Fuller Theological Seminary and Director of the Church Growth Institute.
- Rev. David J. Cho is the General Secretary of the Asia Missions Association, a Presbyterian Pastor in Seoul, and the founder and General Director of Korea International Mission. His Th. M. degree is from Asbury Theological Seminary and he has lectured in Korea and United States.

possibility of establishing an international mission board. n) Cooperate with Asian Missions Association.

6. CHINESE AND WESTERN COOPERATION ON THEOLOGICAL EDUCATION a) Jointly promote plans for the systematic training of teaching staff. b) Chinese seminaries welcome properly trained missionaries. c) Initiate Chinese and western theological teachers exchange program to include seminaries of the Third World. d) Western missions subsidize the strengthening of libraries of Chinese seminaries. e) Encourage the Chinese church to support theological education and to achieve self-supporting status. f) Western missions establish joint foundation for Chinese theological education and help, with the exception of general expenses, to develop Chinese theological seminaries. g) In areas of seminary curriculum and pattern of training, seek to cater to the real need of the Chinese church, e.g. Emphasis on Bible contents and Chinese culture backgrounds, etc. h) Promote the concept of balanced development of spirituality, knowledge and practicality. Incorporate good points from Chinese and Western theological education and leave out the bad. i) Provide personal counselling to theological students. j) Promote Theological Education by Extension. But must easternize the western pattern. l) Chinese seminaries should be administered by Chinese teaching staff. m) Western missions consider support for Chinese who received theological training in the west to teach in Chinese seminaries. n) Accept new ideas from the west. Establish leadership training courses in Chinese seminaries.

7. CHINESE AND WESTERN COOPERATION ON SPECIAL MINISTRIES a) Encourage Chinese Christians to write. Help to train potential talent. b) Western missions send specialists to the east and train mass-media workers.

c) Western missions establish scholarships and select potential talent in mass-media to receive further training in the west. d) Chinese ministers encourage young people in commitment to mass-media gospel work. e) Mass-media organizations try to achieve self-support and self-management. f) Improve business management in literature work. Achieve self-support status. Encourage Chinese churches to contribute toward mass-media ministry. g) A high degree of technique is required in making films and TV programs. Therefore, the help and advice of western specialists as well as financial subsidy are needed. h) Films and TV programs be produced according to the principle of indigenization. However, western programs which are suitable to Chinese context could also be used. i) Western missions help the Chinese church to establish "Audio-visual center" or "multi-media center", and j) make available certain equipment for use by Chinese churches. k) Make full use of the existing mass-media training organizations and establish regional training centers.

The seminar rightly emphasized four areas of cooperation: church planting, missions, theological education and communication ministries.

asian missions advance

BULLETIN OF THE ASIA MISSIONS ASSOCIATION

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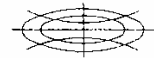
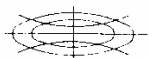
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A. M. A. TRIANNUAL CONVENTION AT SEOUL, FROM AUG. 22-28 A. A. A. CONFERENCE WILL BE PLANNED

Korea will host the second Asia Missions Association Convention this August 22-28, 1978, the tri-annual convention. Mission agencies and associations may send one delegate to attend. Also, observers will be accepted from executives of mission associations from beyond Asia. Invited missiologists are also expected from the United States and Europe to observe this memorable event. For preparation of Asia Africa and America Conference of World Mission, two from Africa and two from Latin America will be invited as observers and a public symposium of the third world missions leaders will be arranged beside of the program of the Convention.

MISSIONS COMMISSION OF WORLD EVANGELICAL FELLOWSHIP MEET AT SEOUL

The Steering Committee of Missions Commission of W.E.F. will be held at Seoul from August 17th to 20th, five days before the Convention of A.M.A. Mr. Ernst Vatter from Germany, Mr. Jack Frizen from the United States, The Rev. Theodore Williams from India, Dr. Chae Ok Chun, Executive Secretary of the Commission and the Rev. David J. Cho from Korea will be participating.

GENERAL SECRETARY SPEAKS AT CHINESE WORLD MISSION SEMINAR, BAGUIO, PHILIPPINES

The Rev. David J. Cho, the President of the East-West Center, the General Secretary of AMA, and also the General Director of KIM, will be one of those who will speak in the Chinese Christian World Missions Seminar that will take place at Baguio City, Philippines on March 6-10, 1978.

His position papers are: "Organizational Structure of Korean Missions" and "Survey of Missionary Work in Asia". Both papers are vital for our missions today, not only how the Korean Mission was organized and is moving on, but also how God is centering His attention in Asia and the Third World today.



6TH SUMMER INSTITUTE OF WORLD MISSIONS AUG. 7-20, 1978

Things are being undertaken for the final stage in the preparation of the forth-coming 6th SIWM which is sponsored by the East-West Center for MRD which will be held on August 7 to 20, this year. As it has been always the case, eminent missiologists are being invited to lecture in this institute. This year the Institute will be privileged to have the distinguished scholars of our time such as: 1) Peter Beyerhaus - Prof. of Missiology & Ecumenics University of Tübingen, Germany, 2) James Engel - Director of Communications, Graduate School of Wheaton College, 3) Dr. Ron. Blue - Chairman, Department of World Mission, Dallas Theological Seminary, 4) Ralph Winter, General Director, U.S. Center of World Missions.

Students who will be able to accomplish the prescribed requirements will become eligible to earn credits of 6 hours and shall have the privilege of being a research student of this center if he does so apply.

Every year this institute is being conducted for the students who are enrolled in the East-West Center and for the senior students of Korean Theological School or Seminaries who are being lead to be full time missionaries to other countries.



REGIONAL NEWS

HONGKONG

A FAREWELL SERVICE IN HONOR OF DR. PHILIP TENG

A party was held by the China Graduate School of Theology, Hong Kong, in honor of Dr. and Mrs. Philip Teng on November 9, as they stepped down from the oversight of the school for one year of missionary service to Indonesia. A gift was presented to them on behalf of the school. It was a cassette radio for them to listen to messages broadcasted by FEBC and to communicate with CGST by cassette tapes.

The Party was climaxed by Dr. Teng's personal testimony on how the Lord guided him to come to this decision.

A word of appreciation from the faculty of the school mentioned among other things that he actively participated and guided them in making policies and plans which he trusts them to execute. They consider him a leader of their time and for this reason they earnestly hope that Dr. Teng will continue to be their president, not only for the further three years for which their Board has appointed him President, but beyond that period; and not only part-time, but in a full-time capacity.

NEPAL

NEPAL BIBLE REVISED

The United Bible Societies have now completed the revision of the 60 year old Nepali Bible. It is now in print.

The United Mission to Nepal has had initial success in inaugurating a new style of teaching Nepali to

their UMN language students, giving conversational ease more rapidly. Meanwhile, their various projects are progressing well. New personnel are now available to aid the staff of their hospital.

INDIA

ANNUAL MISSIONARY CONFERENCE INDIAN EVANGELICAL MISSION

The Indian Evangelical Mission will be holding its 10th Annual Missionary Conference in Hyderabad from March 17th to 19th this year. About 70 missionaries of IEM from their various mission fields in different parts of the country will be participating in this important and historical event, along with many voluntary workers.

The conference will consist of Bible Studies in missions, study of the mission fields, strategy discussions, and intercessory prayer. The list of noted speakers will include one or two mission leaders from overseas.

A BLESSED TRIP FOR THEODORE WILLIAMS

The Rev. Theodore Williams, First Vice-Chairman of AMA, and General Secretary of the Indian Evangelical Mission of India, with his wife is climaxing their trip by visiting Papua, New Guinea after touring Australia. Their tour was blessed by the numerous attendance of listeners wherever they conducted a meeting. To them it is a fresh challenge from the Lord that Asians are well accepted everywhere in presenting the Gospel of the Lord Jesus Christ.

A REPORT OF DEVLALI CONTINUATION COMMITTEE

In the light of the strong emphasis at the Devlali Congress on meaningful fellowship and cooperation among para-church organizations, a prayer conference will be held during mid-July of this year at Akola. This is a first step towards the holding of a conference of Christian organizations at a future date. The objects of this prayer conference are: 1) To intercede for each other, 2) To get to know the needs of each other, 3) To present the prayer burdens and visions and to discover areas of common interest and thus to help forward each other's ministry.

The conference will be open to representatives of various Christian organizations. Travel expenses will be borne by the individuals or the organizations they represent. Boarding and lodging expenses will be borne by DCC. The prayer conference will be of three days duration.

IS THERE A BALM IN GILEAD?

The cyclones which struck Andhara Pradesh and Tamil Nadu have brought the people in that area great misery. They have even gone so far as to question, "Is there a balm in Gilead? This is our doomsday-like condition--where, where are our pulpit brothers, radio preachers and those professing Christian love from afar?"

The EFICOR, the Relief and Development arm of the Evangelical Fellowship of India is soliciting your continued prayer and help for the Christians who were affected by the calamity. Concerned members of the body of Christ are requested to send their gifts to: Evangelical Fellowship of India.

NEW INDIA BIBLE COLLEGE

In Kerala, India, the Lord is richly blessing the ministry entrusted to the New India Evangelis-

tic Association. God is raising up a fellowship of humble men and women through the New India Bible College, India Bible Church, Gospel Light magazine, Literature Ministry, ministry among women, and Bible Reader's Fellowship. The 25 students in the college and 20 congregations function as the nucleus of the evangelistic outreaches. It is their hope that the number of students in the college and the number of congregations will steadily increase during the year and more people will be reached for the Lord.

INDIAN MISSIONARY TRAINING INSTITUTE

The Indian Evangelical Mission and the Bible and Medical Missionary Fellowship have currently formed a joint venture called the "Indian Missionary Training Institute" located at the Bible Fellowship Center, Nasik, Maharashtra. The courses provided are specifically for the training of the Indian Christians who are engaged in cross-cultural missions, and is different therefore from a Bible School or Seminary. Students are sent by a specific mission, society, or local church with prayer and financial backing. It is hoped that the IMTI will serve increasingly as a training and orientation center for candidates and missionaries attracted to the India Missions Association.

The institute at present offers two institutes of three months in a year. One is specifically for missionary candidates and the other for missionaries. Subjects offered are geared to the present need in the fields, such as Biblical Studies, Linguistics, Practical Anthropology, Basic Health Care, Missions and Church Planting, Evangelism of Non-Christians, and shorter courses in such subjects as Buddhism, Article and Letter Writing, Bookkeeping, Adult Literacy and Gospel Records Techniques, and Family Relationships.

KOREA

KOREAN MISSIONARY WORK IN KALIMANTAN

The Korea International Mission in 1975, sent missionary Eun Moo Lee to Indonesia, to work under the Indonesian Missionary Fellowship. Mr. Lee took his orientation training in the Indonesian Language at Batu Malang. In the early part of December, 1977 he moved to Kalimantan, a place of work considered to be a pioneering area. He is the first missionary of Korea to Kalimantan, and his present station is in Sepauk, near Singtang, one of the provincial cities. His first plan was to construct a mission house and purchase a motorboat and motorcycle to help him in his work in this remote area. The Korean Church is now raising funds for the building. Any gesture of love and prayer consideration towards this project will be greatly appreciated.

In a recent development Mr. Lee and an Indonesian Christian have joined together in an evangelistic program this year.

WORLD MISSION CENTER OF FULL GOSPEL CENTRAL CHURCH

One of the remarkable things that took place in the growth of Full Gospel Central Church is the erection of a ten-story building which was completed in January, 1977. The World Mission Center includes offices, Hotel, dormitories, and classrooms for an organization known as Church Growth International. During the year 1977, 20 seminars were held by Church Growth International. Of these seven were Church Growth Seminars held in the World Mission Center for ministers and laymen from various parts of the world--Korean, Japan, Thailand, All-Asia, Germany and Canada-USA. Nine Church Growth Seminars were conducted abroad in

Taiwan, Thailand, Canada, and the USA. Four seminars were maturity growth seminars held for special portions of the ministerial staff and lay leaders of Full Gospel Central Church. Through these twenty seminars 2,736 ministers and lay persons have been exposed to the principles of church growth that have caused the rapid growth of the church's membership (which now has reached 50,000 active members representing a cross-section of society.) This year a projection of over 20 seminars with a total of 10,000 participants is being planned.

40 MISSIONARIES FROM FULL GOSPEL CENTRAL CHURCH

The missionary work of the Full Gospel Central Church started in 1974 when a missionary was sent to work in "diaspora". Today it has work in four countries and has 40 missionaries actively engaged in mission work. According to their pattern the missionaries are supported for one year by the Seoul Church and then they are supported by the local congregation to whom they minister. Thus far 24 churches have been established abroad.

One of the problems they encounter in mission work to other countries is the granting of visas: the problem is much more severe in countries which do not allow missionary work from the outside.

NORTH KOREA STUDY SYMPOSIUM

A Symposium was held last Nov. 19, 1977 in the DMZ, a place overlooking North Korea. This symposium was a first of its kind, endeavoring to study the feasibility of continuing to try to spread the gospel to North Korea. It was sponsored by the East-West Center for MRD. Fifty refugee Pastors who are the leading figures in the Korean churches gathered together to share their views on the matter. Specialists were invited to shed light on the Communist

countries, especially North Korea.

The symposium started at 7:00 a.m. and ended at 6:00 p.m. the same day. The result--a Mission to North Korea Committee was formed. The committee will be composed of 12 pastors and 12 elders. Its purpose is to promote a prayer movement for the evangelization and liberation of North Korea.

INDONESIA

EAST-WEST CENTER GRADUATE STARTS MISSIONARY TRAINING

One of the first graduates of East-West Center in one year basic training, Rev. Willem Herman Fangidae, has started a mission school in Kupang, Timor, Indonesia. Its aim is to train more missionary workers both national and international. At the start it will offer short term courses to meet the present need but its vision is to contribute a share in evangelizing Asia and the Third World by providing more missionaries in the near future.

It is the prayer of East-West Center that the graduates will launch out into the deep for a great and total involvement in the cause of mission, either training or sending.

PHILIPPINES

WORLD MISSION SEMINAR AT BAGUIO

The Chinese Christian World Missions Seminar will take place at Baguio City, Philippines on March 6-10, 1978. Those churches having participated in missionary work will be asked to send their delegates, while other churches will be limited to one delegate from each church, making a total number of not more than 200. Further details can be obtained from the Chinese Coordination Center of World Evangelism, P. O. Box 6127 Tsimshatsui, Hong Kong.

MALAYSIA

A. E. F. BRANCH OF MALAYSIA

The AEF, founded by Dr. G. D. James of Singapore, has a branch now

right in the capital city of Kuala Lumpur, West Malaysia. God's work was done in His proper time. AEF continues to look to the future with confidence that His Kingdom will be furthered extended. Men have already been chosen who will be entrusted with the evangelism of this small peninsula in the heart of Southeast Asia. This is something beyond human comprehension.

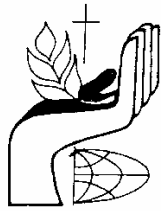
An Executive Council was formed and the challenge to launch into several new ventures for 1978 was planned after considerable discussion and prayer. Projects to be undertaken for this year are as follows: 1) A new office where AEF would officially operate to serve Kuala Lumpur and the rest of West Malaysia. 2) To undertake full support of all Malaysian workers who are in full-time ministry. 3) to purchase a house for the Tamil Bible Institute in Malaysia where many young Indians are undergoing theological studies and training in the Tamil language. 4) To initiate a Seminar, or evangelistic outreach once a quarter.

Prayer is requested to support this new organization that it may grow and serve its purpose in Malaysia.

CONGRESS ON EVANGELISM FOR MALAYSIA & SINGAPORE

A Congress on Evangelism for Malaysia and Singapore will be held in Singapore on April 10-15, 1978. Prominent speakers will be invited to participate in this congress.

The Christian population in Malaysia is still very low, about 2.2% in West Malaysia. Manpower and able leadership is very much needed. At present there is only one small Bible School in the whole of West Malaysia. The future outlook is for an appropriate seminary to be established to meet the needs of aspiring students who can be fully trained in theological education and missionary training.



ALCOE
ASIAN LEADERSHIP
CONFERENCE ON EVANGELISM
SINGAPORE, 1st-10th November 1978.

THEME OF THE CONFERENCE: *"TOGETHER OBEYING CHRIST FOR ASIA'S HARVEST"*

DATE OF THE CONFERENCE: November 1-10, 1978

HOST COUNTRY: Republic of Singapore

INVOLVEMENT OF A.M.A.

1. A special program of Cross-cultural Evangelism will be planned by the Asia Missions Association for the whole day long on November 6th, Monday.
2. The Evening Slide Presentations will cover two countries each evening. This program will be prepared by A.M.A., working with IFES.

PLANNING COMMITTEE

Officers:

Chairman - Dr. Ben Wati
Vice-Chairman - Dr. John Chongnahm Cho
- Dr. Isabelo Magalit
Co-ordinator - Rev. James Wong

Members:

Saphir Athyal, Khoo Hin Hiong, Ishak Iskandar, Subhas Sangma, Marietje Mapalieij-Mantik, John Richard, Ted Hsueh, Chan Hay Him, Chong Kwong Tek, Joseph Sheng, Tan Kok Beng, Frank Khair-Ullah, Thira Janepiriyaprayoon, David Cho, Bong Rin Ro, Chun Chae Ok, Antoine Deeb, Andrew Furuyama, Ajith Fernando.



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THE SIXTH

SUMMER INSTITUTE OF WORLD MISSION

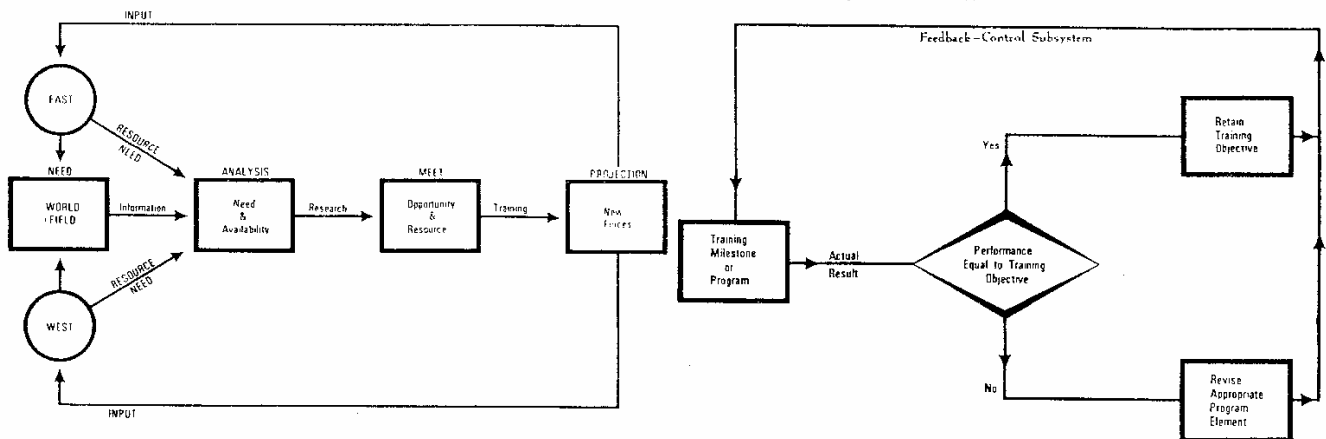
August 7th - 20th, 1978

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