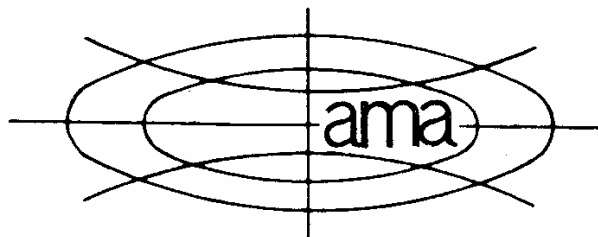


asian missions advance



January & March, 1980

BULLETIN OF THE ASIA MISSIONS ASSOCIATION No. 12 & 13

THE CRISIS OF LEADERSHIP

Philip Teng

Good leadership is indispensable for the success of any cause or movement. This is certainly true with the greatest of all causes - making Christ known through evangelism. In Acts we find among the Apostles wonderful leadership which inspired the whole church for powerful action in evangelism. But the Apostles used to be weak people. They all fled when Jesus was crucified. Peter denied the Lord three times. But God changed them and turned them into strong leaders.

The lack of leadership creates a great

crisis in a church. Without adequate leadership the churches will not move forward to reach out for Christ. May God continue to raise up more and more real leaders in Asian churches.

What kind of leaders did the Early Church have?

1. When the Jerusalem church was persecuted, many Christians left. But what did the Apostles do? They themselves had the greatest danger for their lives. They should be the first to run. But Acts 8:1 said that "all" Christians left Jerusalem "except" the Apostles! We cannot but be moved by

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A NEW YEAR-AND A NEW DECADE

Asia Christian
Communications Fellowship

REGIONAL NEWS

their faithfulness, their spirit of dedication, and their sense of responsibility!

Today we often see in Asia that church leaders are the first in running to a safe place when danger comes, leaving their flocks without shepherds! But on the other hand, we also find great examples of dedicated leadership in Asia today.

For instance, before the Communist takeover in Vietnam, a group of pastors of the tribal churches in the mountain areas walked for many days to Saigon, hoping to be transported to the United States. Upon arrival in Saigon, they had a prayer meeting together when the Holy Spirit worked in a mighty way. They rose from their knees to make a totally different decision - they decided to walk back to their villages because they felt that their flocks needed them. The head of the largest church group (C&MA) in Vietnam also decided to stay in Saigon, refusing to be evacuated.

2. The Early Church leaders showed a great selfless spirit. The two most outstanding examples are Peter and Barnabas. Peter stayed in Jerusalem during the persecution, but he left after it was over, leaving the top leadership to James. From Acts 15 we can easily gather that Peter never took back the leadership again.

Barnabas went to look for Paul and brought him to Antioch in order for Paul to take over the leadership of that great church. He did it for the good of the church at the expense of his own leadership. He did not think of position and privilege at all. What a real act of selflessness!

3. The Early Church leaders had a deep sense of identification with their people. Perhaps the most moving illustration of this is the martyrdom of Stephen. He longed for the salvation of his own people and he pleaded with them to accept Jesus. So much so that when the wild Jews were stoning him to death, his heart was still filled with compassion for them and he prayed for their forgiveness.

The Apostle Paul expressed an even greater sense of identification in Romans 9:3, where he said that he was willing to be

cursed for Christ in order that his kinsmen, the people of Israel, might be saved.

4. The Early Church leaders had great eloquence.

The preaching of the Apostles had great persuasive power which turned people to God in faith and repentance. What constituted their eloquence? There were at least four factors:

a. Their eloquence consisted in their experience with Christ.

b. They had been taught by the Master.

c. Their eloquence is an outward channel for inward grace.

d. Their eloquence came from the authority of the Word of God.

5. A wonderful spirit of unity was expressed among the Early Church leaders.

Unity in spirit and service was one of the outstanding features of the leadership of the Apostles. The first Apostolic Council in Acts 15 is a very good example of this unity. The Book of Acts is filled with this spirit from cover to cover. The precious words "of one accord" appear six times in the Book. There is no wonder that under this influence of the Apostles, the whole congregation exhibited a wonderful atmosphere of loving fellowship together.

Humility was one of the elements of this unity. For instance, when the Apostle Peter performed a miracle, the people of Jerusalem admired him audibly. But Peter said, "Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us as though by our own power or holiness we have made this man walk?" (Acts 3:12) Unity was easy to keep when the leaders of the church all gave glory to God, and not to themselves, in true humility. Cooperation was a natural product of this spirit of unity.

Leaders of Asian churches are not known as good at cooperating with one another. But if we want to do greater things for God, we have to learn the lesson of unity.

6. The Early Church leaders had absolute confidence in the Gospel.

The Apostles were perfectly convinced that the Gospel was God's plan of salvation for all who believed. They were absolutely sure that Christ was the only Saviour of the world and that He was going to appear as the ultimate Victor in history. We have a most moving passage in Acts 4:24-31, where the Apostles, after having suffered from persecution, prayed together with great faith and exaltation, expressing jubilant confidence that everything was going to happen as God had revealed in prophecy.

Only those leaders who have this confidence in the reality of the Gospel are willing to pay a real price for its propagation. Others will look for substitutes for the Gospel and they are never keen on evangelism.

7. The Early Church leaders were men of moral integrity.

The Apostles commanded respect of the common people (Acts 5:12). They handled an extraordinarily large sum of money, contributed by church members who sold all their possessions, with amazing ability and integrity. Under this kind of leadership, the whole congregation won the good will of all people (Acts 2:47), which meant a great force in evangelism.

The Early Church made it a special point that their leaders must be of "good report" before they could be elected as such (6:3). The church at Antioch also followed this principle and they chose Barnabas as their leader who is specially mentioned as a "good man" (11:24).

8. There was real internationalism among the Early Church leaders.

Both the Jerusalem Church and the Antioch Church were international in the make up of their leadership. At least one of the Jerusalem Church leaders was a foreigner (Acts 6:5). As for the Antioch Church, two of the five top leaders were black brethren: Simon the Nigar and Lucius the Cyrene. They worked together in harmony and mutual respect. It

was only natural that this international-mindedness produced international missions.

An international outlook is very important for Asian churches today. Nationalism is never a Christian concept and emphasis. Christians are for a nationalism which means love and loyalty to one's country, but they do not approve of the kind of nationalism which promotes hatred, national pride and prejudice. Politically speaking, all nations in the world today need a new international outlook which cultivates mutual understanding, and good will. All narrow nationalism should be discarded by all thinking people. Spiritually speaking, all Asian church leaders should aim at closer fellowship and cooperation with one another through schemes on an international level, such as missions, theological education, etc.

9. The Early Church leaders were men of vision.

The Book of Acts is a book of visions. We can count twelve visions in it. These visions were all necessary for the enlightenment of the leaders of the church. At the same time, many of these visions were received during prayer.

In the Bible, prayer and vision usually go hand in hand. The Bible shows that visions were given to prayerful leaders in all generations. Prayerless leaders have imaginations and dreams but not visions. The visions that the Early Church leaders received opened their eyes to new possibilities and set their feet on new roads leading to new growth and new development of the church.

May I conclude my message by referring to what I said at the beginning: A leader is a seer - he sees a vision; and he is a follower - he follows his own vision; and he is a drummer - he rouses others to follow his vision with him.

Are we real leaders?



1980 : THE NEED FOR A WORLD LEVEL CONFERENCE OF MISSIONS

Ralph D. Winter

One of the key points in our discussion of the unfinished task is the crucial role of the mission agency whenever and wherever the churches want to lend their resources to the task of reaching the 84 percent of non-Christians who are culturally distant from any existing Christian group. It is not surprising therefore that there are many today who feel that a world-level conference of all known mission agencies would have many benefits. But since, as we have seen, mission agencies have by now in history--due to their very successes--become extensively converted over into church-helping organizations, it is well to think through more technically just what agencies should be invited.

The idea now being discussed arose specifically when it was proposed by the outgoing president of the (American) Association of Professors of Mission, Luther Copeland, at the June meeting in 1972. The writer seconded Copeland's proposal in the following year in a brief paper. Meanwhile, two exceedingly important conferences had taken place in the intervening December (1972). At Bangkok the former International Missionary Council, now restructured as the Commission on World Mission and Evangelism of the World Council of Churches, met with only 8 percent of its participants repre-

senting mission societies (Glasser, 1977). In Chicago a consultation on the theme "The Gospel and Frontier Peoples" drew together 97 people, all of them representing mission agencies ranging from the most conservative evangelical mission agencies to Roman Catholic missions. Then, the following year, at the time of the 1974 APM meeting, but unrelated to it, a completely ad hoc group of twenty-four hammered out the following "Call":

It is suggested that a World Missionary Conference be convened in 1980 to confront contemporary issues in Christian world missions. The conference should be constituted by persons committed to cross-cultural missions, broadly representative of the missionary agencies of the various Christian traditions on a world basis.

A detailed analysis of this was given by the author in the April issue of Missiology last year (Winter, 1976, "1980 and That Certain Elite"). In that article many more details are given as well as a brief historical analysis of the chain of events which spans the distance between the earlier World Missionary Conference in 1910 and the present. Building on that article, further discussion took place at slack moments in the 1976 meetings of the ASM and the APM.

These discussions indicated one thing that the article in Missiology failed to make clear: that both interdenominational and denominational mission agencies would be eligible. A much larger matter of concern revolved around the question of whether agencies working exclusively among Christians would be invited. They had not been in 1910, and this was a bone of contention back in 1910 as well. However, in view of 1) the massive numbers of non-Christians still in 1977 on whom there is relatively little focus of attention, and 2) the massively large attention being given today to interchurch aid and the E-0 evangelism of nominal Christians it does seem obvious that the much larger task of reaching non-Christians--especially the 84 percent beyond the reach of national Christians--should certainly have top priority in both the agenda of the conference and in the make-up of the participants. Indeed, one of the

purposes of the conference might well be to consolidate what should already be launched by 1980--a whole new "second front" in missions. It would no doubt be unwise to discourage the attendance of representatives of those mission agencies not presently involved primarily in reaching non-Christians, but in such a case it seems reasonable at least to require that such outreach be a substantial interest and/or a planned activity.

Another concern has been expressed in several quarters about the feasibility of a meeting on the world level bringing together as wide a spectrum as actually attended the Chicago Consultation, that is, including Roman Catholics, for example. A great deal of light was shed on this matter when the executive committee of the Asia Missions Association discussed the 1980 proposal at Hong Kong in September of last year. The writer was an invited guest, and we confronted the fact that the meeting at Wheaton College where THE CALL was drafted included some Roman Catholics, who also signed the call. After a long discussion about the matter of a creed that would affect who could or could not come, the following statement was formulated and approved along with the recommendation to all members of the Asia Missions Association that they seriously involve themselves in the deliberations that would lead up to such a meeting.

STATEMENT OF PURPOSE

We, the members of the organizing committee, shall not presume to write a creed or a confession that will adequately express the particular perspective of each participating mission agency. We are, furthermore, aware that some groups reject all creeds, holding the Bible itself to be the only adequate expression of their faith.

We do, however, believe it is well that we express our disapproval of certain contemporary trends away from missions Biblically understood. It is consequently the consensus of this committee that all participating groups must acknowledge and wholeheartedly distinguish themselves from the following positions:

1) the belief that Biblical missions can be conducted without utter confidence in the Bible as the sole and ultimate authority;

2) the belief that the experience of the adherents of any religion whatsoever, Christian or non-Christian, can be considered adequately and effectively salvific apart from a personal acknowledgment of Jesus Christ as Lord and Savior.

Note that this is not the statement of the Asia Missions Association, nor even the statement of a 1980 organizing committee, since a sufficient number of missions have not yet stepped forward to form such a committee. This is simply a draft of a statement of purpose which after discussion seemed acceptable to the members of the AMA executive committee and to the writer as the sort of thing that could be recommended to a future organizing committee, grappling as that committee will be forced to, inevitably, with the twin perils of present mission thinking--the denial of Biblical authority and the tendency to universalism. At that same meeting in Hong Kong, it was also suggested that agencies to be invited would have to fulfill at least the following minimum requirements: 1) that they have a board of directors, 2) that their financial records be available to the public, 3) that they supervise, not just support, missionaries, 4) that they have at least five missionaries laboring in another culture (not necessarily foreign country), or (if a smaller number) at least twelve combined years of supervised field experience.

A great many other discussions have taken place, too numerous to mention. One response to my article last year (Winter, 1976) is a special pleasure to report, coming as it does from the most eminent living apologist, outside the Roman Catholic tradition, for the strategic role of the decentralized, voluntary mission society, Max Warren:

I have just read your article. Let me say at once that I am sure the holding of such a conference will be most timely. And its whole concept is right (Warren, 1976).

Warren goes on in his letter to underscore

the need 1) for the substantial presence of non-Western leaders able and willing to promote missions, not just Westerners, and 2) for cross-cultural missions within the Western world to be considered equally valid, both emphases being most acceptable.

More recently, the Liebenzell Mission of Germany, which had earlier offered its facilities for the world level 1980 conference, has now formulated a series of technical questions which need concrete answers before intelligent preparations can be made. There is not space here to go into these questions nor further details about such a conference since our purpose has been merely to illustrate one of the important steps which seems clearly to be necessary if the great unfinished task is going to be directly confronted by the all-important agency structures which represent the initiative in the vast, vital missionary enterprise at this moment in history. It is safe to say that such a conference cannot succeed unless the heads of a number of mission agencies move shortly to gather in the appropriate ad hoc fashion to make the essential plans.

Many other world-level meetings are already planned for the year 1980, some representing church traditions (e.g., Salvation Army, Restoration Tradition, etc.), others representing other spheres. The Lausanne Committee on World Evangelization is planning already to host a conference in 1980. It will no doubt reflect concern for evangelism as defined by the various approaches and emphases of the Lausanne, 1974 International Congress on World Evangelization and the long-standing and well-established concern to stir up the churches in evangelism and outreach as exemplified in the efforts of the Billy Graham Evangelistic Association during the last thirty years. The LCWE conference does not yet have an established date or place except that the year 1980 has been chosen. It is thought that a group of about 500 church and mission leaders will be invited. There is no intention to restrict the participation to a group of leaders delegated by mission agencies. The Lausanne evangelicals, while they have always been strong in mission concern, have chosen rather to stress evangelism in their programs, publications,

workshops and crusades (rather than missions) since evangelism is an activity within the power of any local church or individual Christian, and missions has been a task performed mainly by the professional mission societies.

A second major response to the challenge of 1980 (as the 70th anniversary of the 1910 meeting, but more specifically as a response to the 1974 CALL) is the next scheduled meeting of the Commission on World Mission and Evangelism of the World Council of Churches. A May 1977, six-page preliminary sketch of the conference speaks specifically of the 1910 meeting to which the 1974 CALL attracted attention. An earlier response from the CWME to the CALL had been to speak privately and informally with Lausanne people about some kind of collaborative effort. However, the Lausanne group's constituency prevents it from formal collaboration with a WCC entity like the CWME, the constituency more nearly representing the spontaneous and voluntary efforts in the current Christian movement than the WCC, which by contrast must inevitably work along with the momentum of the biological continuation of long-standing churchly constituencies. As a result, the CWME is bound constitutionally to sponsor its own meeting, and has now announced its intention to do so.

What can we expect from the CWME meeting? Emilio Castro's May document is creative, inspiring, forceful and realistic. The creative theme suggested is "Your Kingdom Come", with an impressive four-fold breakdown. The sweep of his awareness of the myriad factors and problems in our contemporary world is both inspiring and forceful. Realism is substantially evident throughout, not only as he assesses the possibilities for Christian participation in world problems, but also as he evaluates the strengths and limitations of the CWME apparatus itself. He recognizes that the CWME is bound, structurally, to its churchly constituency, and to the churchly structures (rather than voluntary structures) as such. He is not unhappy about the contrast between the 1910 meeting where the "dominant factor" was "the voluntary element", and the proposed 1980 CWME meeting where he merely hopes the

voluntary element "should not be absent." Thus 1910 was based squarely on mission societies, whether denominational or inter-denominational or nondenominational, and churches and church leaders, where they entered the picture at all, were there as delegates of these active organizations--the mission boards, societies, agencies. But the CWME's alternative in 1980 will be based willingly and intentionally (and constitutionally) upon churches, and leaders of mission agencies where they enter the picture at all will be there as delegates of churches or church-dominated councils, with few exceptions. It will be, indeed, a very different kind of meeting. Good, useful, but different.

It is interesting that Emilio anticipates this expected churchly composition with both satisfaction and concern:

We understand more and more clearly that mission and church belong together. Most of those who will gather in 1980 to discuss the mission problems of the Church, will not be thinking primarily of penetrating foreign lands, but of crossing every frontier close or far away, starting from the daily life of every local congregation. This orientation will add realism to our discussion and will multiply the strength of the missionary forces to be deployed; at the same time it will introduce an element of ecclesiastical self-centredness that should be noted and checked from the very beginning.

The clause "mission and church belong together" simply means he is voicing the American (vs. European) idea that each denomination should operate its own board of missions, and that autonomous mission agencies, whether denominational or inter-denominational, really and truly ought not to exist.

The idea that this will be a gathering of church leaders asking what the church in its immediate situation can do is the tone of this paragraph. That this renewal of the church where it is will "multiply the strength of the missionary forces to be deployed" is the rationale of church lead-

ers every time they build a new building.

But the gathering will apparently not primarily be focusing upon those 2.4 billion peoples--84 percent of all non-Christians and 58 percent of all mankind--who are beyond the cultural or linguistic sphere of any existing church. To this observer it always seems tragically naive to talk as though churches as such conferring together are likely to get very far beyond their doorsteps and systematically confront the unfinished task. In order effectively to act at a distance, it is necessary to give far greater attention than CWME 1980 will give to the nature and function of the autonomous voluntary societies for mission. Ironically, it is only the presence of Roman Catholic guests that will bring any significant number of representatives of autonomous voluntary societies into the meeting. Their counterparts in the Protestant tradition will for the most part remain unknown and uninvited. In the United States, for example, the NCCCUSA, which is the CWME's relationship to this country, represents only 7 percent of U.S. missionaries in its denominational membership, and another 7 percent if you count missionaries from the Seventh Day Adventist, Evangelical Covenant, etc. denominations whose boards are affiliated to the DOM of the NCCCUSA but not to the NCCCUSA (Hogg, 1977:387,388).

In other words, the CWME meeting will largely omit the majority of the mission sending structures in most of the countries of the world. This will be true not only in the U.S., but equally true in the case of most non-Western countries where church councils have also replaced structures involving mission agencies. The reasons are partly accidental, but by now have become attitudinal, theological and structural. There is thus still ample room for a meeting simply of mission structures, especially those that are focused on the 2.4 billion who are not the cultural near-neighbors of any Christian church. This was the method and purpose of the 1910 meeting. Charles Foreman summarizes John R. Mott's purpose for 1910: "His conception of the Edinburgh conference was to develop through it a plan which would recognize the unreached regions and the untouched classes and would assign

responsibility for each class or area to a particular mission so that there would be no over-lapping" (Beaver, 1977:91). This kind of a purpose is obviously much too narrow for CWME 1980 and may even get completely lost in the shuffle as other more immediate concerns of mission will dominate the legitimate agenda of churches that are struggling to live up to all God asks of them where they are. This is good, useful, but different from both 1910 and the 1974 CALL for a World Mission Conference in 1980.

The 1974 CALL does not suggest that a broad meeting like 1910 is the only kind of meeting that is necessary, nor that prior or subsequent regional meetings of purely mission agencies--like the Chicago Consultation in 1972--are undesirable. But how can leaders of mission agencies in Asia and Africa take their places alongside Western mission leaders except at a world-level conference?

It does not have to be a big conference. There are not a large number of mission agencies in the world. They will not all wish to attend. Leaders are always fewer than followers. It does not have to be a costly or elaborate conference. The great value of a place like Bad Liebenzell in Germany (besides being the headquarters of Europe's largest Protestant sending mission--one that stands squarely in the lineage of Hudson Taylor) is that it is virtually the global air-travel center of gravity. Such a site would allow the various "spheres" attending to "level" all travel costs if they wished so that those from the furthest distance would pay no more than those who come from nearby. Or many societies might be willing to "adopt" the travel costs of a delegate from an Asian mission society. The Liebenzell mission is expert with tents in case the conference should overflow their already spacious facilities, and there are likely no guests that would be less likely to complain about special arrangements than the representatives of mission societies. This can be a very economical conference.

The 1910 conference was organized in two years. Our superior communications ought to

(Continued on P. 15.)

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THE CLADE II LETTER

CONGRESO LATINOAMERICANO DE EVANGELIZACION

Ten years after the celebration in Bogotá, Colombia, of the First Latin American Congress on Evangelization, 266 participants coming from different sectors of the evangelical church in Latin America gathered in Huampaní, Perú, from October 31 to November 8, 1979. Our purpose has been to consider together the task of evangelization that we are called to fulfill in the coming decades in our historical context.

We came to reflect on our mission, in subjection to the supreme authority of the Sacred Scriptures, the sovereign direction of the Holy Spirit, and the lordship of Jesus Christ, in an atmosphere of fraternal love. In this spirit we reaffirm our adhesion to the Declaration of the First Latin American Congress on Evangelization and the Lausanne Covenant of the International Congress on World Evangelization celebrated in Lausanne, Switzerland, July, 1974.

We are profoundly thankful to God for our evangelical heritage and for the endeavor and sacrifice of the pioneers, both national and foreign. We have determined to renew our pledge of loyalty to the Gospel and of faithfulness to the task of evangelization in the context of the Latin American people. At the same time we are moved to respond to the missionary challenge which on a world-

wide scope represents the millions of people who do not know Jesus Christ as Lord and Savior.

We have heard the Word of God who speaks to us and who also hears the cry of those who suffer. We have lifted our eyes to our continent and contemplated the drama and tragedy which our people live in this hour of spiritual unrest, religious confusion, moral corruption, and social and political convulsion. We have heard the cry of those who hunger and thirst for justice, of those who are destitute of that which is essential for their subsistence of marginated ethnic groups, of destroyed families, of women stripped of their rights, of the youth given to vice or pushed to violence, of children who suffer hunger, abandonment, ignorance and exploitation. On the other hand, we have seen many Latin Americans giving themselves to the idolatry of materialism, subjecting the values of the spirit of those imposed by the consumer society, according to which the human being is valued not for what he is in himself, but rather for the abundance of goods he possesses. There are also those who, in their legitimate desire to regain the right to life and liberty, or to maintain the present order, follow ideologies which offer only a partial analysis of the Latin American reality and lead to diverse forms of totalitarianism and the violation of human rights. At the same time vast sectors are enslaved by satanic powers manifested in various forms of occultism and religiosity.

It is a dismal scene which the Latin American reality offers us. In the light of the Word of God we see it as an expression of sin, which radically affects man's relation to God, to his neighbor and to creation. In everything which stands in opposition to the Lordship of Jesus Christ we perceive the spirit of Antichrist which is already active in the world.

We praise the Lord, nevertheless, because in the midst of this situation the Spirit of God is manifesting himself powerfully. We are encouraged by the testimony we have shared in CLADE II of the marvelous work God is performing in our respective countries. Thousands have given their lives to

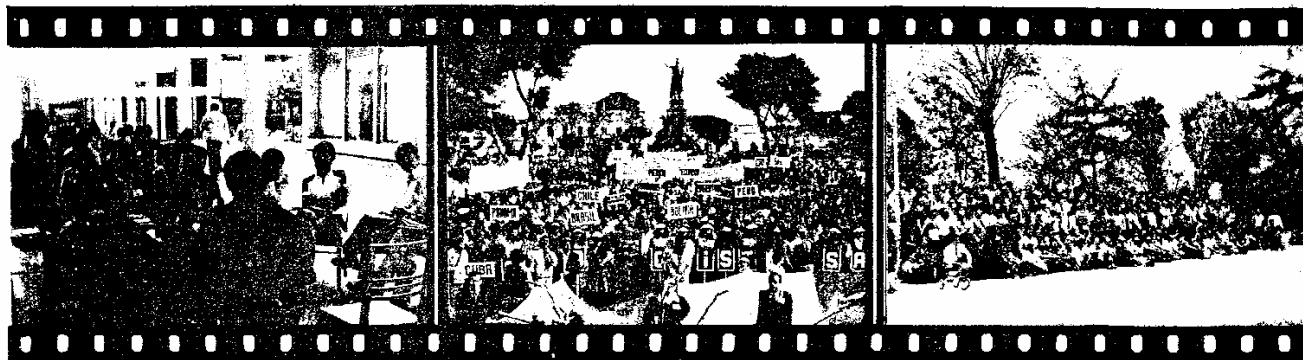
Jesus Christ as Lord, finding liberation in Him, and becoming members of local churches. Many churches have been renewed in their life and mission. The people of God are growing in their understanding of the meaning of radical discipleship in a world of constant and sudden changes.

All of this is fruit of the Gospel which is the message of salvation and hope in Jesus Christ to whom all things are in subjection. Encouraged by this hope, we have determined to intensify our evangelistic action. In addition we dedicate ourselves with renewed earnestness to the study of the Word of God, to listen with humility and a spirit of obedience to what He has to say in this critical hour of our history.

power of the Holy Spirit for the complete fulfillment of the task which awaits us. We believe that in the coming decade the Lord can singularly bless our nations, integrally save multitudes of our people, consolidate or restore our families and raise up a great community of faith which will be a preview, in word and deed, of the Kingdom in its final manifestation.

As a contribution to this our task, we present the "Strategy Document" prepared by all the participants of this Congress. We recommend its use in keeping with each situation.

In the love of Christ we urge our brothers in the faith to echo these longings and to



We confess that as the People of God, we have not always paid attention to the demands of the Gospel we preach, as is demonstrated by our lack of unity and our indifference to the material and spiritual needs of our neighbors.

We recognize that we have not done all that, with the help of the Lord, we might have accomplished in benefit of our people. But we purpose to depend on the transforming

join ranks in dedicating ourselves to the mission of God, inspired by the hope of the risen and triumphant Lord, whose coming we await.

Yearning for God to fulfill His purpose in the world, in His church, and in our lives, and for the nations of Latin America to hear His voice, we commend each one to His grace and extend a fraternal greeting.

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1980'S DECADE OF

DANGERS



John Paul

*West Asia Director,
Embassador for Christ International*

Political

1. Between 1971 and 1979 many things have happened. Great rulers both in the Western and Eastern world have fallen. Nixon, France, Mao, Park, Shah of Iran, to mention some.

2. There has been a complete turning about in political ideologies either from left to right or from right to left. India, Spain, Italy, Portugal, China, U.K. Argentina etc.

3. The peace treaty of Egypt and Israel has resulted in limited success. What was believed to be just frenzied rhetoric by other Arab nation, is becoming a reality.

4. Many of the moderate Arab rulers are afraid of extreme radicalism (Islami S. Arabia, Morocco, Tonisia, Egypt, Jordan, Gulf States).

5. Philippines Marcos is sitting on keg powder that may explode any time. (Times Oct. 79)

6. Americas ineffective and indecisive vaccinating foreign policy has left Western allies dumb and no doubt there is a vindication of weakness in all this.

7. South American countries are waiting

for a take over by the leftists. The extreme rightist rulers in some of the big nations in Latinamerica are paving the way for this.

8. Radical Islamic trend accelerated by Irans revolution is spreading in Pakistan, S. Arabia, Jordan, Sudan etc.

9. A very effective and deadly combination of Islamic Socialism and leftist ideological concepts in which we see communism spreading stealthily under the cover of Islam. The students holding American hostages are not really all students!

It is very interesting to note the colours of the most of the Arab nations flags have red and black. I see the red for the blood hunger of the communists and the black for the blindness of Islam.

10. The awakening continent of Africa is left to be a pray for communism or Islam. Uganda, Sudan, Chad, South African nations are facing pressures. Cuba, as a tool of hegemonism of Russia is penetrating Africa.

Economical

1. Developed industrialized nations have been facing recession in their economies, running double figure inflation.

2. Oil prices increase have caused havoc in the economy of nations in the third world.

3. Still America remains the most safest place for investment in business. But the dollar value is tumbling down and is worth only 40 cents compared to a few years ago.

4. The strangling of both developed and developing nations economy by religio political policies of oil nations. Special price is fixed for Islamic nations.

5. The total dependence of imported oil by great industrial nations of the West and Korea, Japan and India (ranked 10th) is matter of great concern. Not really have succeeded in finding alternative energy sources. Japans industry could come to a grinding halt within a month after the flow of oil is stopped. This in winter time.

6. The economy of Philippines, Indonesia in South East Asia, Pakistan and Bangladesh in South Asia, Egypt, Uganda, Zaire, Ghane and Sudan in Africa is in such a state that if the present governments in these nations fail to bring the nation out of an economic disaster, they will plunge their nations into bloodshed and extremism of all kinds.

7. The communists are constantly stirring trouble through Trade Unions, student disturbances etc. Terrorism is encouraged to destroy a nations economy. Thailand is an example. Rhodesia too. Lebanon was destroyed by protracted but well planned terrorists activities.

Strategical

During the time of Henry Kissenger the foreign policy of super powers were geared to balance in both political and military position. It was a kind of divide and rule on the basis of intricate and intelligent negotiations. BUT NOW

Europe: After Salt 2, there is an unbalance. USSR has over 500,000 troupe in Eastern Europe, compared to 200,000 of the USA. The tank strength is simply incomparable.

S.E.Asia: All the ASIAN countries put together are no match for Vietnam. They have inherited a fully paid for American armaments, where as the others have to buy their own. Of course Russia is supplying enough. Laos and Kampuchea is slowly being erased from the map. The Russian hegemony goes unabated. We have seen this in Nonaligned nation conference in Havana and U.N. Assembly. Neither did the Chinese succeed in teaching a lesson to the Viets.

M.East: Iran has turned against its great ally America. The internal fighting and confusion over the nature of the Islamic revolution in the country is only making it easy for other elements to slowly gain grounds. The so called Islamic council in Iran is getting filled with leftists.

Afghanistan is engaged in a vicious civil war. Russia is so deeply involved. I don't see them getting out of there so easily. We are going to see more bloodshed. The Mod-

erate rulers are watching things carefully. But I believe their days are numbered. Arab political history is filled with bloodshed. The cycle goes on. Iraq, Syria, Libya, South Yemen and Algeria are friends of the Soviets and depend heavily on its arms. In fact South Yemen is used as a tool to create instability in the oil rich Arabian Peninsular. The heavy supply of weapons to these nation could soon create quite an unbalance in the region, militarily. Added to this is the Palestinian organization who are willing to achieve their cause but the cause of Russia and communism. They can tilt the balance at any time. They are a very tragic weapon in the Arab politics. Any wrong step taken by President Sadat or Premier Begin or for that matter Carter or Breznev could plunge the whole world into a frightening confrontation which could perhaps lead to a point of no return. This will be most certainly catastrophic.

Would the end of the ages be in sight then? You can guess it.

Theological

Theology of revolution in Latin America.

The teaching of Jesus in N.T. is given Marxist interpretation to portray Jesus Christ as a revolutionary. The N.T. pages are inserted with Marxist slogans and ideas.

It is significant that Pope Paul persuaded the Bishops of S. America to disassociate from politics and the church should devote itself to spiritual work. But it was not heeded to.

Theology of Terrorism in Africa.

African Christians are made to believe that God approved violence by letting Jesus to face the tragic death on the Cross. So they don't hesitate to use violence to secure political equality and freedom.

It is very significant that many of the African leaders are from religious background and even churchment. The World Council of churches help the Guerrilla movements in Africa through aids.

Theology of Syncretism in Asia

Most of the Asian nations are in the fold of Hinduism and Buddhism, two of the oldest and strongest but tolerant religions of the world. The Christians amount to about 3-4%. Surely they are a small minority. The churches are a minority group in Asia and in most cases, except South Korea, they are liberal in theology and virtually dead spiritually. Most of the leading bible schools under the leadership of the established churches in Asia are modernistic in their theology, universalists in their approach to the question of salvation of mankind, presenting a social gospel to the poor of Asia.

Living amongst great religions of the world, the established churches through their National Council of Churches, have formulated a very compromising theology in the form of Syncretism. The basis for this is "dialogue" as they see it. All religions lead to the same God as the rivers flow into the sea. It is a synthetic approach that kills the authority of the Scriptures and the fact of perfect revelation of God in Jesus Christ.

The ever hence of Eastern religious practices and cults like Hari Krishna, Maharishi etc., is sweeping the western world which is depleted of its spiritual strength and lost in sensualism and wealth.

Theology of Islam.

The past 25 years have seen a tremendous impact of Islam both in the political and religious spheres of the world.

Iran has initiated the most violent type of religious revolution which is insidious in its nature and dangerous in its outcome.

The puritanic trends of Islam is spreading into Jordan, Egypt, Pakistan, Lybia and even in Indonesia.

The Middle East politics is fermenting and fulfilling the aspirations of Muslims of the World.

But more than that the spread of the Is-

lamic religion and ideas in the Western world is phenomenal.

In 1958 United Kingdom had only three mosques. But now there are 300 of them. Some English are becoming Muslims. The harbours in the Gulf has many western women. 22 English language news papers propagate Islam.

In U.S.A. there are 10 million Muslims and 400 Islamic centers. In Europe there are over 8.7 million Muslims, excluding Turkey. In Australia there are over 200,000 Arab Muslims, 60 Islamic centers in N.S.W. alone.

The foreign ministers of Islamic nations, wherever and whenever they meet make firm resolutions to counteract every move by the Christian Missions, to support every Muslim revolt in any part of the world (Burma, Thailand, Philippines, India, Chad and other countries), to accelerate the Islamic missionary activity.

Added to this is the Petro Dollars which could never be matched by short sighted giving by Christians, which is profusely used for the propagation of Islam. They believe that their God has blessed them with his black gold and they want to use it for conquering the world. In 1980 the price of petrol (crude oil) will rise by 100%.

asian missions advance

BULLETIN OF THE ASIA MISSIONS ASSOCIATION

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Office Address:

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Registered Number:

No. 9-64

Date of Registration:

August 31, 1976

발행일: 1980년 3월 1일 / 발행처: 동서선교연구개발원

A NEW YEAR- AND A NEW DECADE!

Asia Christian Communications Fellowship

LOOKING BACK

Political and Social Upheavals

Middle East peace treaty between Egypt and Israel signed.

China comes in out of the cold. Diplomatic relations re-established with many Asian countries as well as the USA. New opportunities for visitors to enter. The pragmatic policies of the present regime allow limited religious freedom. So there are new opportunities--NEW, not the old approaches or people. These are the days of Aquila and Priscilla-style "missionaries".

Burma relaxes sufficiently to allow some churchmen out for the first time since the present government came into power. A couple of Anglican churchmen were in Hong Kong recently for a conference of Asian bishops and other Anglican ministers.

Southeast Asian refugees--from Vietnam, Laos, Kampuchea. They are the unwitting cause of social tensions and economic pressures in the Southeast Asian countries, and which are also developing in the countries which resettle them. But at the same time, there are tremendous opportunities to express Christian compassion and wise aid.

Iran created a fitting climax to a turbulent decade with the seizure of the American embassy and the hostages in it.

Media and Technology

Television. Japan saw two new ventures in Christian television programmes for public networks: The Lutheran "Mothers of the World" series, and the Kan Tele group's Ikiru (To Live-- What It Means) series.

Satellites. India and Indonesia entered the satellite age, using a satellite for radio communication with their widespread populations.

Literature. Two new successful general outreach magazines began at opposite ends of Asia. "Breakthrough" is targetted for Hong Kong teenagers, and "Magalla" is aimed at Arab youth in Middle East countries. Both are meeting very good response.

Cassettes. Gospel Recordings came out with their GRIP player, a machine that can be hand-cranked, battery-operated, or plugged into an electrical outlet. This was immediately followed by several other variations on the same theme from various other groups.

Radio. With China's new openness, both the BBC and the VOA have overwhelming response to their English-teaching programmes. Christian radio ministries have also been getting much mail in response to similar programmes.

Films. Japan came up with some very impressive Christian films using Asian stories and Asian cast. Several of these have had wide circulation throughout Asia. One group in the Philippines has made one there. Thailand and India are two other countries where local Christian films have been produced. (We are referring to films for use in evangelistic outreach, not fund-raising films!)

The Arts and Media. All over Asia, Christian groups took new pride in their cultural heritage and began expressing their Christian faith through traditional media and art forms. There are too many examples to list here (and to be technically accurate,

some of them started in the late 60's!), ranging from India and Bangladesh to Indonesia, Thailand and Taiwan.

Cooperating and Fellowship Groups.

One very encouraging development was the number of cooperating and fellowship groups that came into being:

Indonesia, out of a consultation in 1978, there is a fellowshiping group of Indonesian Christian communicators called KOKOSIA.

India, had a Christian communications conference in Nagpur in 1977. I'm not sure if there is any relation, but the Evangelical Fellowship of India now has a Communications Department (in addition to its Relief and Development arm, EFICOR, and its Christian education programme CEEFI).

Pakistan, where a group of Christian communicators started meeting for fellowship and sharing of ideas last year.

Philippines, where after ALCOE in Singapore in 1978, PHILCOE was held in 1979, and a Philippines Christian communications commission was started to facilitate cooperation and fellowship.

LOOKING AHEAD

What do the '80's hold for us? I do not have the gift of prophecy. These are tumultuous days in which we live and God has many opportunities in store for us. We need to be sensitive to changing political, social, religious, and economic climates and quick to seize advantage of particular situations.

"....Take a good look at the fields: the crops are now ripe and ready to be harvested! The man who reaps the harvest is being paid and gathers the crops for eternal life; so that the man who plants and the man who reaps will be glad together....I have sent you to reap a harvest in a field where you did not work; others worked there, and you profit from their work." (John 4:35-38, TEV)

"Listen! Says Jesus. I am coming soon! I will bring my rewards with me to give to

each one according to what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end. ... I, Jesus, have sent my angel to announce these things to you in the churches..... The Spirit and the Bride say, 'Come!' Everyone who hears this must also say, 'Come!' Come, whoever is thirsty; accept the water of life as a gift, whoever wants it." (Revelation 22:12-13, 16-17, TEV.)

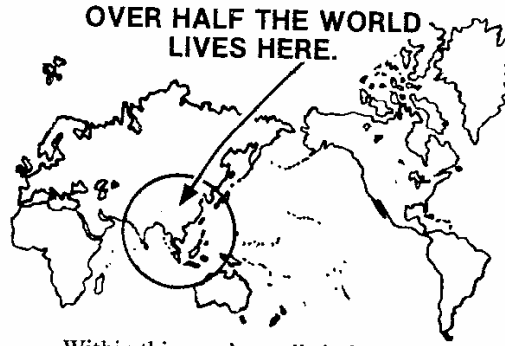
(Continued from P. 8.)

allow us to do as well in the two and one-half years that remain.

But the largest obstacle is in our own hearts. Somehow Christians around the world need urgently to regain the pioneer mentality of the early missionary movement. Our successes have clouded our eyes and diverted our energies to many other good things. The unfinished task is more nearly finished today than ever. One example: in 1910 Asians not Christian out-numbered Asian Christians 75 to one. Today, only 21 to one. But the unfinished task is still unfinished.



OVER HALF THE WORLD LIVES HERE.



Within this map's small circle with a radius of 2,500 miles lies the world's thickest concentration of people who have no effective knowledge of Jesus Christ. An estimated three per cent of the two billion people in this circle have had a chance to hear of Jesus Christ. Wouldn't you agree that this area represents the biggest challenge to fulfilling the Great Commission?



KOREA

KOREAN CONGREGATION TOPPED

100,000 MEMBERSHIP MARK

SEOUL, Korea - A congregation here has topped the 100,000 mark in membership. The Full Gospel Central Church, located on Yoido Island in the heart of this capital city, recorded 100,930 members in November of last year. It has 6,728 home cell units.

Initiated in 1958 in a battered tent in the city's outskirts, the church is believed to be the largest single congregation in global church history. Pastor of the Central Church is Dr. Paul Y. Cho.

PHILIPPINES

UECP MISSION BOARD DECIDES TO PLANT CHURCH IN PALAWAN

Inspired by the enthusiastic response of the Chinese residents of Puerto Princesa, Palawan to the Gospel, the United Evangelical Church of the Philippines is going to plant a church in that area very soon.

This decision of the church leadership was made following the impression gathered by a UECP gospel team that visited the island only recently. The team saw the dire need of a place of worship for the residents thereat, which number close to a hundred ethnic Chinese Christians.

Helping in the church planting project are Miss Annie Chua and Rev. Timothy Luong. Miss Chua, who is an active member of the UECP and presently working with the Far East Broadcasting Company, has asked for a vacation leave to help actively in the project. As she was originally a resident of Palawan, her enthusiasm and interest in the prospect of helping evangelize her peo-

ple in the island could be explained easily.

On the other hand, Rev. Luong has been working actively and closely with the Vietnam refugees in Puerto Princesa and Tara Island. His accessibility to the Chinese residents of the island as his pastoral flock would be ideal, it was indicated.

Aside from the church planting project, the Chinese residents of Puerto Princesa requested the opening of a class for their children where they can learn some academic subjects as part of the evangelization program.

The 12-member gospel team that visited the island was headed by UECP Pastor Wesley K. Shao. Yearly, the UECP Mission Board has been sending out teams to different parts of the country as part of the church's evangelistic outreach program, Palawan included. As a result of these visits, the church leadership has decided to finally carry out its church planting plans in that part of the Archipelago.

NEW APPROACH TO EVANGELISM

"PORTABLE MISSIONARIES" SET

FEBC SOUNDS APPEAL FOR SUPPORT

A new and unique approach to evangelism has been introduced recently by the Far East Broadcasting Company with the advent of its "Portable Missionary" (PM) program, put into effect by the use of small electric or battery-operated radio sets loaned out to pastors, national missionaries and Christian workers, especially in the rural areas.

These easy-to-carry radio sets are pre-tuned to the stations of FEBC so that, at one flick, programs from the missionary station can be heard. This program has been conceived in line with FEBC's intensified evangelistic outreaches and programs woven around its international theme of bringing "Christ to the World by Radio."

According to the station leadership, there are at present some 3,000 PM radio sets loaned out to workers laboring in strategic places in different parts of the Philippine Archipelago. Most of these sets are battery-operated because of the absence of electric power in mountain areas and remote villages. In fact, the station regrets their inability to grant requests for these units due to lack of supply. There is therefore an urgent need for more sponsors to make their PM program a going concern, it was pointed out.

Sturdily built to withstand much carrying, these radio sets have been a very valuable tool and companion of the PM holders as they help attract crowds, especially in the rural areas and mountain vastness where a "talking box" is a rare novelty, the FEBC report further said. It was also learned that through this medium, a great number of salvation experiences have been reported, not to mention others whose faith have been strengthened through constant listening to its program.

PHILIPPINE PROTESTANTS

ASSESS EVANGELIZATION STRATEGY

MANILA, The Philippines - A group of evangelical Protestant leaders in this predominantly Catholic country met here in September last year to assess evangelization approaches to nominal Catholics. They called for recognition that a new day has dawned and the adoption of new attitudes.

"Evangelical Christians, believing that the test of Christianity is Christ alone and not church membership, must recognize those who have received Christ as Saviour and Lord, but who continue to worship in Catholic churches, as equal members in the Body of Christ," states the release issued at the conclusion of the gathering.

"The issue of church membership belongs to the Holy Spirit," adds the statement. "Our ministry as evangelical Christians is to faithfully and objectively share the word of God with these brothers and sisters in nurture or Bible study groups, which may

be within or outside the Roman Catholic Church but not necessarily within Protestant churches."

The Philippine statement reflects the ferment evident in changing perceptions of what should be evangelical posture toward Roman Catholicism and Roman Catholics.

The Philippine committee is part of a web of global study groups which are examining the task of evangelizing nominal Christians among Roman Catholics. Sixteen other areas being considered by other study groups include some dealing with reaching nominal Christians among Protestants, reaching Marxists, reaching secularists and reaching city dwellers.

The findings of those hundreds of local and national groups will be forwarded to the Consultation on World Evangelization to be held in June of next year in Thailand. They will compose the bases for the 17 mini-consultations that will form the backbone of that major global gathering to plot evangelization strategy for the coming decade. The consultation is sponsored by the Lausanne Committee for World Evangelization.



SINGAPORE

NEW FRONTIERS

In the next five years the A.E.F. is planning to conduct large-scale Conferences and Crusades in Pakistan, Bangladesh and Sri Lanka with a view to enlarging its frontiers in these needy lands. Several invitations from key Christian leaders have come to the A.E.F. Singapore for such special thrusts.

By faith, we are claiming God's promises to provide us with 50 national workers in Pakistan, 30 National workers for Bangladesh and 10 for Sri Lanka.

ASIA EVANGELISTIC FELLOWSHIP

INTERNATIONAL DIRECTORS' CONFERENCE

It is thrilling for the Asia Evangelistic Fellowship to be engaged in such a wide spectrum of ministry in so many lands in Asia. The A.E.F. Board in each country is independent and autonomous and is associated with Singapore only on a fellowship basis, coordinated by the General Director.

But we see the possibility of a breakdown in interaction among national workers unless a strong inter-link is established for closer fellowship and rapport. Hence the need for a Conference of Directors once in two or three years.

Plans are under way to hold the first such conference in Singapore in 1980. This Conference, we trust, will consolidate the entire mission of the A.E.F. and fire a fresh vision for effective and sustained evangelistic outreach in Asia.

Depending upon the outcome of the forthcoming International Directors' Conference, it will be recommended that such a gathering be held once every two years.

VERSATILE CAM SINGERS OF SINGAPORE

TO HOLD CONCERTS IN PHILIPPINES

A group of young Singaporean Christians, fully dedicated to the cause of music evangelism, will visit the Philippines soon for a series of concerts and evangelistic outreaches in Metro Manila and the provinces.

Called the "Church and Mission (CAM) Singers", the 20-member choral ensemble's Philippine visit includes the period covering from June 16-29, 1980. The choir will be accompanied by Rev. Paul Chang of the CAM Services (Pte) Ltd. of the Singapore Bible House.

It was gathered from those who have witnessed some of the performances of the CAM Singers that they always command a jam-

packed audience because of their musical versatility, charm, and inspired personal ministry.

"Each individual member," Rev. Chang disclosed, "is a personally convicted Christian dedicated to the cause of music evangelism. As we are convinced that music is an effective means of evangelism, we are making every effort in this aspect to reach out to people in these last days. The Lord has opened many doors for us to minister to the local churches and to the public in Singapore, West and East Malaysia (Sabah), through public performances in concert Halls. It would indeed be a great privilege for us to have a part to share in this exciting venture of evangelism in the Philippines."

In coordination with the CCOWE Fellowship Philippines leadership, the visiting chorale will perform in different Chinese Christian churches and schools in the metropolitan and provincial areas, it was further learned.

CHINA

"LIVING BIBLE"

OFF THE PRESS

The complete text of the "Living Bible" (Old and New Testaments) translated into the Chinese language, has finally come out of the press and made ready for distribution.

This was announced recently by "Chinese Around the World", a news service of CCCOWE, published monthly to promote prayer and support for the evangelization of the Chinese people worldwide.

Called "The Contemporary Bible", the translated edition follows the tradition of Dr. Kenneth Taylor's paraphrase and incorporates the gifts and efforts of more than thirty Chinese Bible scholars, translators and editors.



A large number of Chinese church leaders joined recently in Hongkong for the formal dedication and official release of the complete Living Bible Text.

Rev. Paul Yung, who coordinated the translation work over a period of seven years, reported at the release gathering that in three years, more than two million copies of the Living New Testament in Chinese have been distributed. This accomplishment was considered an unprecedented milestone in the history of Chinese Bible distribution and the Christian ministry.

This accomplishment also prompted the scholars to double their efforts to make available the full text of the Holy Bible in contemporary Chinese language.

COWE '80 WILL STUDY

CHINESE EVANGELIZATION

The only ethnically-related subject to be studied at the Consultation On World Evangelization (COWE '80) to be held in Thailand this June is "How to Evangelize the Chinese".

Rev. Thomas Wang, the International Coordinator of this particular subject, told CATW that this world gathering will give Chinese Christians an excellent opportunity to study and understand how they can reach their kinsmen, who make up more than one-third of the world's unreached population.

Rev. Wang said that 13 small groups have been formed to study different topics related to reaching Chinese sub-cultures scattered throughout the world.

Four groups will concentrate on the evangelization of mainland China and will study the approach, the roles of radio and literature, and China's house churches.

Other groups will study the Hakkas and college students in Taiwan, Chinese immigrants in U.S.A., Chinese in Indonesia and Thailand, factory workers in Hong Kong, restaurant workers in Europe, villagers in West Malaysia, and apartment-block residents

in Singapore.



FEBC RECEIVES 10,167 LETTERS FROM MAINLAND CHINA LISTENERS

In the last 11 months of 1979, the HongKong office of the Far East Broadcasting Company has received a total of 10,167 letters from the listeners in all the 29 provinces and autonomous regions in mainland China, Rev. Kenneth Lo said recently.

The great increase of mail is remarkable compared with only 53 letters in the whole year of 1978 and 21 in 1977.

The miraculous breakthrough began in December last year when the United States established formal diplomatic relationship with the mainland Government.

More than 90 percent of the letter-writers are non-believers, he said, and more than 96 percent of them are young people under the age of 30. About 6 percent of them asked for Bibles.

"Looking at the age breakdown, we are overwhelmed that most of them were born after the Communist takeover (in 1949) and have had no or little chance to learn of Christ," Rev. Lo said.

Meanwhile, the United Bible Society plans shortly to double the amount of Scripture programming beamed into mainland China.

The variety of new programmes will include a daily English-by-radio Bible-reading broadcast aimed at Mandarin-speaking people and a bilingual programme of Scripture reading for children.

INDIA

INDIAN EVANGELICALS CHALLENGED

TO SOCIAL ACTION

NEW DELHI, India - Evangelicals in this country have served notice that they intend to become more involved in addressing the profound social issues that plague the sub-continent. Meeting in early October at the All-India Conference on Evangelical Social Action, the 125 delegates to the Madras gathering issued the Madras Declaration.

"For too long, we have remained passive spectators," Evangelical Fellowship of India executive secretary D. John Richard told delegates. "As we have stood aloof, evil has prospered.

"This conference in a public testimony that we will tread the path of silence and non-action no more," he stated.

"The conference is called to sound a once-for-all death knell to the popular, but unfounded, accusation that evangelicals are only concerned about soul-winning," he contended. "We are not ashamed of soul-winning," he added, "and we will do it as long as there's breath in our nostrils."

"Our ministry is a full-orbed one," he told his fellow evangelicals. "One purpose of this conference is to tell the whole wide world that Indian evangelicals are compassionate enough to care for the physical, material, and spiritual needs of all our fellow-countrymen."

The conference issued The Madras Declaration, a five-page document that is a ringing summons to involvement in the ferment of Indian social and political life. The Christians pledged themselves to activity on behalf of "the social needs of suffering peoples, irrespective of cast, creed, race or sex."

The Madras conference called on the Evangelical Fellowship of India to set up a

commission on human rights and social action. The 29th annual conference of the Evangelical Fellowship of India, which meets from January 4 to 8 in Jabalpur, will consider that proposal.

INDIAN EVANGELICAL MISSION CONVENTION, KURNOOL (ANDHRA PRADESH)

It seemed as though the objections were more than the encouragements for having an interdenominational missionary convention in Kurnool when the idea was suggested. The Indian Evangelical Mission holds a statewide missionary convention every year in Andhra Pradesh in the different towns. This year the IEM leaders were drawn to Kurnool in a strange way. Certainly, the Lord of the Church must have had His hand in this. Every Church in Kurnool was plagued with strife and division. Yet when the convention committee was formed and the arrangements were made all the believers cooperated.

Right from the beginning the attendance was beyond expectation. There were about 400 during the day and 1,000 in the evening meetings which had to be held out in the open grounds. The hunger for the Word of God was evident right from the beginning. It was a great sight to see several men and women from all walks of life standing up to express their commitment, dedicating all that they have and all that they are, to Christ for the building of His Church.

Support has been promised for at least two missionary families from two different congregations. The burden to reach the unreached has brought together the divided Christians in Kurnool and we hope that this will lead to a lasting unity in the local churches. (Reported by Rev. Theodore Williams).



HONGKONG

REPORT ON ACCF SECRETARIAT MEETING

On January 2, 1980, Members of the ACCF Secretariat met in Hong Kong. Others in the Meeting were Rev. Fred Magbanua (Chairman, ACCF Board), Rev. Cliff Westergren, Rev. Robert Sjoblom and Mr. Leland Haggerty. The matters discussed included reports from the training coordinators, Miss Gladys Jasper and Mr. Viggo Sjøgaard, report from the ACCF office, plans for the coming ACCF conference (to be called TELL-ASIA II) and proposals for the next three years.

Miss Jasper reported that she has finished compiling an exhaustive Muslim bibliography. Those interested can contact her at Alliance Publishers, P.O. Box 649, Manila, Philippines 2800. Through her involvement with Alliance Publishers, she is coordinating a multi-agency, 15-languages, multi-media programme for Mindanao. Literature, literacy programmes, radio, audio-visuals, etc. Will be used.

Mr. Sjøgaard reported on the AICC in Chiangmai and follow-up plans for the participants. He has been invited to take a plenary session at the coming COWE conference in Pattaya, Thailand (June 1980) on "Communication Strategy". He also reported on the development in Europe towards a communications fellowship along the lines of ACCF.

The ACCF office reported on prospective ACCF staff, finances, projects, and membership. The Directory of Media Ministries is finally off the press. The theological schools' project begins this month in Singapore. AICC monographs are in preparation.

TELL-ASIA II AT TAIPEI

TELL-ASIA II will be held on May 26-31, 1980, at Taipei, Taiwan. The speaker will be either Rev. Akira Hatori or Rev. Makito Goto of Pacific Broadcasting Associates in Tokyo, Japan.

MOZAMBIQUE

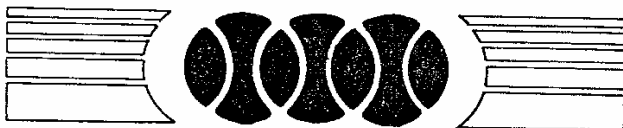
RELIGIOUS PROPERTY CONFISCATED

CHRISTIAN YOUTH ORGANIZATIONS BANNED

Maputo (idea) - According to the Maputo administration's official magazine "Tempo" the Mozambique government has confiscated all religious property. Church organizations such as youth movements and women's groups had been banned, since they nominally threatened the "policy of unification".

At the same time Mozambique's president Samora Machel has launched heavy attacks against the churches and religious communities in the country. In a speech, which was also broadcast, in the provincial capital Liching, Machel accused them of causing division among the people by making distinctions between Moslems, Catholics and "various protestant sects". Specially the Catholic Church was accused of having co-operated with the "foreign" army in the time of the Portuguese colonial administration until 1975. The Church had also impeded the building up of the country. Machel: "For Catholics, peace and progress meant hunger, sickness, tribalism, racialism and deportation". In the opinion of commentators President Machel's speech is a reaction to the Catholic Church's criticism of the new state education programme and of the executions within the last year. Church leaders had protested against the public execution of two blacks, who had killed a priest. The executions had been carried out some months before the death sentence was introduced. Later on the church leaders appealed to the Pope, who, as a result, called on Catholics all over the world to pray for Mozambique.

About 20 percent of the almost 10 million inhabitants of Mozambique are catholic, 5 percent are protestant.



RUMANIA

NEW BUILDINGS IN RUMANIA

Two Baptist Churches in Rumania were able to dedicate their new church buildings to the Lord in September 1979. Alongside the 160,000 Rumanian speaking Baptists, there are two minority groups, 12,000 Hungarian and 1,300 German speaking Baptists. The latter two have been able to build new churches with the financial help of Baptists in the West.

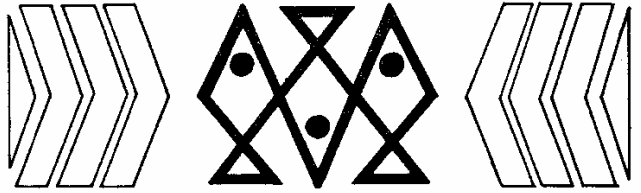
Over 2,000 Baptists were present in Cluj (Klausenburg) at the dedication service of the first Hungarian Baptist Church. After years of praying and work their dream was fulfilled. Ever since permission for building had been given in 1977 the Church in Cluj had worked almost day and night without ceasing until the building, seating 650, was finished. The 250-strong church membership is growing and Sunday services have as many as 400 attending. The church was founded in 1875.

The special dedication service, supported by the choir and orchestra, lasted four hours. Afterwards the 1,100 guests were fed and no one went away hungry. The Church sent loving greetings to all Christians in the world through the foreign guests present.

On the same day the largest German-speaking Baptist Church was able to dedicate its new meeting place in Sibiu (Hermannstadt). It has 120 members and, in spite of 70 emigrating to West Germany, the Church is growing. Over 400 guests were present for the celebration. Leading representatives of the Adventists, Catholics, Lutheran and Reformed Churches were there to demonstrate their solidarity. This service was the crowning point of seven years of hard work during which half the Church, men, women and children, had helped to build the new House of God seating 200 people.

The disruptions and disunity which had hindered service for the Lord during the

past year in the Baptist Union in Rumania were able to be cleared up. There are no Baptists in prison at the moment. The 6,000 baptisms of 1979 are proof of the constant growth of the churches, which, in spite of their different languages, are joined together in the one language of love.



CUBA

CUBANS REPORT VITAL CHURCH LIFE

LIMA, Peru - Five Cuban church leaders attending the Latin American Congress on Evangelization here in November reported that the Christian testimony was very much alive in their country. The five---a theology instructor, a Baptist denominational leader, a Salvation Army officer, and two pastors---participated as delegates with 260 others at the nine-day gathering.

During an hour and a half question period, they told their colleagues that Christians in Cuba experienced freedom to worship, instruct their youth, and to evangelize in homes and churches. They added that evangelistic meetings would not be held in non-church public facilities and that the church had no access to radio and other mass media.

The Cubans emphasized that their churches were supporting their pastors, seminaries, Bible institutes, camp facilities and programmes, and their retired clergy. They stated that the government does not require pastors to hold regular jobs and encourages them to consider the needs of their people as their legitimate full time concern.

The Latin American Congress on Evangelization brought together 260 Christian leaders from a broad cross-section of evangelical churches and para-church agencies in South America, Central America, Mexico, the Caribbean, and the Hispanic community in the United States.

U. S. A.

EXCITING NEW BOOK

ABOUT SOVIET CHRISTIANS

"Does God ever forgive those who deny His gift of grace? Will He ever forgive me?"

"Sasha," is a young Russian father who renounced his faith to keep his job, his wife, and his children. He could not cope with the pressures and persecution that followed when he became a Christian and left the Communist party.

Author Gladys Peterson, editor for the David C. Cook Foundation of Elgin, Illinois, met Sasha while standing in line at a market in a southern city of the Soviet Union. Later he told her his story--a sad one not uncommon in the USSR today.

In her new book, *THE UNDYING FLAME*, Peterson retells Sasha's story--but adds many triumphant accounts of heroic Christians in the Soviet Union today. All are true stories, gathered on her David C. Cook Foundation--sponsored trip; only the names and places have been changed to protect the Christians involved.

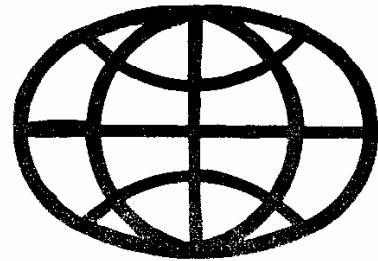
"These stories should be told," Peterson says. "People who live within the easy framework of state-provided religious freedom should know and understand these courageous people who risk their livelihood, their personal freedom, and sometimes even their lives to live as Christians in a land that publicly proclaims the non-existence of God."

THE UNDYING FLAME was originally published in German by R. Brockhaus Verlag under the title *ZWISCHEN KREUZ UND ROTEM STERN* (Between Cross and Red Star).

It has twelve pages of excellent photos taken by the author--selected to give the reader background and authenticity. (Although--to protect their security--none are

pictures of the Russians whose stories are told in the book).

In addition to trips to many third world countries, Peterson has traveled extensively in such communist dominated countries as Czechoslovakia, East Germany, Hungary, Poland, Rumania, Senegal, Yugoslavia, and the People's Republic of China. She is currently completing a book on her experiences in China which she visited on an Indiana University educational study tour just days before the United States' official recognition of that country.



ASBURY WORLD MISSION SCHOOL

ANNOUNCED

WILMORE, Kentucky, U.S.A. - The E. Stanley Jones School of Evangelism and World Mission will open here in the fall of 1981 on the campus of Asbury Theological Seminary. The evangelical Methodist school is the ninth largest seminary in the United States.

The new school will offer graduate degree programmes for pastors, evangelists, missionaries, and other church leaders. Stressing cross-cultural communication, the curriculum will include anthropology, linguistics, communications, Bible translation, missiology and regional studies.

Named in honour of the late Dr. E. Stanley Jones, world-renowned missionary, author, and evangelist, the school is expected to attract students from all parts of the world. Dr. Jones' daughter, Mrs. Eunice Jones Matthews, granted permission to Asbury to name the school in honour of her father.



Edinburgh 1980

AN INVITATION TO
PARTICIPATE IN THE
World Consultation on Frontier Missions
OCTOBER 27-31, 1980 - EDINBURGH, SCOTLAND

PURPOSE: To facilitate the planting of "A Church For Every People By The Year 2,000."

OBJECTIVES & OPPORTUNITIES:

- * To share and compare contemporary research and experience concerning the world's "hidden peoples."
- * To stimulate Protestant evangelical missions to accept responsibility for reaching specific "hidden people" groups by the year 2,000.
- * To provide opportunities for fellowship in prayer and planning; co-operation; potential coordination between non-western and western missions.
- * To facilitate strategies and action.
- * To enhance inspiration, enlargement of missionary vision, and growth of new frontier mission efforts.

CONSTITUENCY: Those participating will be leaders or delegates of:

- * Protestant Evangelical (adherents of the tenets of belief of the Interdenominational Foreign Mission Association, or the Evangelical Foreign Missions Association, or the Lausanne Covenant).
- * World-wide
- * Denominational and Interdenominational mission organizations (sending or service) with current involvement in or formal organizational commitment to reaching the world's "hidden people" groups.

LOCAL PLANNING COMMITTEES are active in Pasadena, Seoul, (London, Lagos, and other cities around the world...in near future)

For further information on PROGRAM and CREDENTIALS for participating, write:

Mr. Leiton Chinn
Coordinator, WCFM
1605 E. Elizabeth St.
Pasadena, CA 91104
U. S. A.
