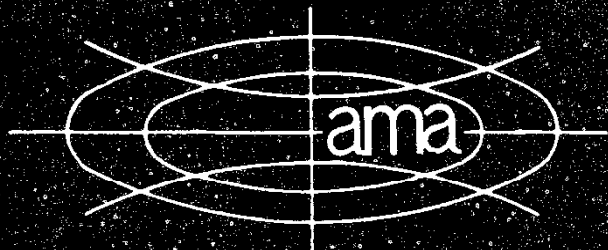


asian missions advance



BULLETIN OF THE ASIA MISSIONS ASSOCIATION

Number 19

INDIA' S

MISSIONS-RISING

TO THE CHALLENGE

Theodore Williams

India is a land of variety. From the luscious green rice fields and palm trees of Kerala to the arid deserts of Rajasthan, from the vast plains of the Gangetic valley and Punjab to the snow-capped mountains of Himachal Pradesh and Kashmir, all of this is India. The people are also of various racial strains. The dark-skinned people of South India have a predominant Dravidian element and the fair, well-built people of North India have a predominant Aryan element. The

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people of north east India are mostly of the Mongoloid type.

According to the latest census (1971), the population of India is 547.9 million. Out of these, 82.72% are Hindus, 11.21% Muslims, 2.60% Christians, 1.80% Sikhs, 0.70% Buddhists and 0.47% Jains. Thus we see that Christians (including Roman Catholics) form the third largest religious group. Between the last census in 1961 and the recent one in 1971, the only group that has shown a significant increase is the Christians. It is a 32.60% increase.

The whole country is divided into 22 states and 9 union territories. There are nearly 14 main languages accepted by the constitution of India.

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REGIONAL NEWS

I. THE CHURCH

Out of the total number of Christians, Roman Catholics are more than half. They are mostly in south India and along the west coast. Goa has a large Roman Catholic population. Nearly 70% of India's Christians live in the south while only 30% are found in the north. The Church is numerically weak in north India. In Haryana (0.10%), Himachal Pradesh (0.10%), Rajasthan (0.12%), Uttar Pradesh (0.15%), Jammu and Kashmir (0.16%), and Gujarat (0.41%) the percentage of Christians is less than one half. In the southern states of Kerala, Andhra Pradesh, Tamilnadu and Karnataka it is more than 2%.

The largest Protestant denomination is the Church of South India which was formed by the Union of the Presbyterian, Methodist, Congregational, and Anglican churches in south India. The membership is nearly 1.5 million. Next to it comes the Church of North India which was also formed through a similar union. Its membership is nearly 700,000. The Methodist Episcopal Church has a membership of 600,000. Then, there are several Baptist churches and smaller evangelical Churches. In Kerala, the Syrian Orthodox Church, the Mar Thoma Church and the St. Thomas Evangelical Church together have a membership of more than two million. These are all different branches of the ancient Syrian church.

Over the past fifteen years, due to the work of several interdenominational missionary agencies and evangelical movements there are signs of spiritual life in the major denominations. The Evangelical Fellowship of India through its revival emphasis and its Christian Education programme has made a vital contribution in this. There is also a significant awakening to the missionary responsibility. There are several indigenous missionary movements that function within different states. They have sent out missionaries across linguistic and cultural barriers to the north.

II. MISSIONARY WORK

The National Missionary Society of India and the Indian Evangelical Mission are the two indigenous missionary movements that

function on an all-India level. The latter is affiliated to the Evangelical Fellowship of India and is the only interdenominational, evangelical, indigenous movement which has overseas missionary work. All the other movements have sent missionaries across linguistic and cultural barriers within the country. There are nearly twenty or more such Indian missions. They have formed the India Missions Association in 1977.

Among the denominational missionary efforts, we must mention the Church of South India which has sent a family to Thailand to work with the Church of Christ in Thailand, the Methodist Episcopal Church which has sent a family to work in the Andamans, and the Church of North India which has sent a family to Africa.

There are still vast unevangelized areas in India. Most of these are in the north in the Himalayan regions and in the Ganges valley. Of the 40 million tribal people of India spread among 427 tribes, there are still many who do not have the Scriptures in their dialect and others have never heard the gospel. Some of these dialects have no script. There are two groups of islands that form a part of the Indian republic. The Andaman and Nicobar islands on the east have about 115 million people. About 80% of the Nicobarese are nominally Christian belonging to the Church of North India. But in the Andamans, there is no witness, particularly in the north and in the middle. On the west, there are the Laccadive, Minicoy and Amin-divi islands with a population of about 31,000 people. There is no Christian witness here. The people are Muslims.

Foreign missionaries are not allowed in certain areas, like the Himalayan regions, Assam, Andaman and Nicobar Islands and the Laccadive group of islands. Even Indian missionaries are not allowed in some areas.

III. INDIAN MISSIONS

In 1965 I was invited to speak in a missionary conference in a local church in India. This was the first missionary conference in that church. During that week-end I was visiting a home and the woman in the

home asked me, "Can we attend the meetings?" I replied, "Why not?" She said, "We thought that it was only for missionaries". I was just about to ask her, "Who do you think missionaries are?" I did not ask that question. I knew what was in her mind. The word missionary brought to her mind someone from the West preaching to people and trying to convert them. In the past fifteen years this situation has changed. Several indigenous Indian missions have come up and there is a growing missionary interest in the churches in India.

IV. THE BEGINNINGS

The Christian Church in India looks back to the Apostle Thomas as the first messenger of the Gospel to come to India. The ancient Syrian Church in the south western state of Kerala traces its beginning to this period. Roman Catholic missionaries came with the Portuguese in the late 1400s. The first Protestant missionary, Ziegenbalg, came to the south eastern coast in 1706. This is the beginning of Protestant Christianity in India. William Carey and others came later.

Missionary interest began in the Indian Church long before it began anywhere else in Asia. The spirit of revival in the Mar Thoma Syrian Church in Kerala led to the formation of the Mar Thoma Evangelistic Association in 1888. In 1903 under the leadership of Bishop V.S. Azariah, the Indian Missionary Society was formed in the Tirunelveli diocese of the Anglican Church. Two years later (1905) Bishop Azariah, along with other national Christians and a few expatriates like Dr. Sherwood Eddy, was responsible for the formation of the National Missionary Society. Both these societies began their work in India sending missionaries cross culturally. After this, there was a period of stagnation in the history of Indian missions. Spiritual lethargy, nominalism and the influence of liberal theology killed the evangelistic and missionary zeal of the Church. In the early fifties there was a fresh breath of revival and new life in the churches in south India. It was at this time that the Evangelical Fellowship of India was also born. Missionary interest was revived. This led to the formation of the Indian Evangelical Overseas Mission in 1954 as the missionary arm of the

EFI. Later in 1965 this mission took a new shape with the name Indian Evangelical Mission.

In this same period, other indigenous missionary movements sprang up mostly in south India. The largest among these is the Friends Missionary Prayer Band. As a result of the Vacation Bible School work started in south India in 1954, there was a spirit of revival in the churches in south Tamilnadu. Young people who found Christ through the Vacation Bible Schools were organized into prayer fellowships which later became missionary prayer bands. This was the origin of the Friends Missionary Prayer Band.

V. INTERDENOMINATIONAL

The intensity and zeal of the missionary awakening of the Indian Christians is expressed more through the numerous inter-denominational missions rather than the denominational ones. Most of these para church missionary agencies have their origin in south India. They are regional in nature. Their workers, board members and support come from one region. The National Missionary Society and the Indian Evangelical Mission are the only nation-wide movements. Their workers, supporters and board members are drawn from all over the country. The National Missionary Society has work in Nepal. The Indian Evangelical Mission has sent missionaries to Nepal, West Asia, Papua New Guinea, and Thailand. All other Indian missions work in cross cultural situations within India.

VI. ENCOURAGEMENTS

In some areas where Indian missions have been plodding on for several years it is sowing time. But in other areas, this is harvest time. In a certain area, one of our Indian missions reports that in eighteen months nearly 500 baptisms have taken place and 12 new congregations have been formed. Another Indian mission reports nearly 400 baptisms in a year in all of its fields. These are from caste Hindus and tribal groups. Besides reaching the unreached and planting churches among them, the para church Indian missions have also been responsible for creating a fresh missionary

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HOW TO COÖPERATE CHINESE AND WESTERN LEADERSHIP

Philip Teng

I. BASIC PRINCIPLES FOR CHINESE AND WESTERN COOPERATION

1. Seek mutual structures and mutual assistance.
2. Promote the initiative of the Chinese Church.
3. Terminate the "dependent attitude" of the Chinese Church.
4. Seek a balance between authority and obligation.
5. Develop Chinese leadership.

II. BASIC ATTITUDES OF CHINESE AND WESTERN COOPERATION

1. Mutual respect, interdependence.
2. Absolute equality.
3. Expressions of mutual acceptance and welcome.
4. Mutual communication with openness.

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.

III. IMPROVEMENTS IN CHINESE AND WESTERN COMMUNICATION

1. Promote regular regional Chinese and western workers prayer, fellowship and evaluation meetings. These could be within, inter - or supradenominational.
2. Chinese churches should express to western churches their need and appreciation of western missionaries. Correct the wrong notion that "missionaries are no longer needed."
3. Western missionaries should communicate to churches of their own countries the true needs of the Chinese church.

IV. CHINESE AND WESTERN COOPERATION IN CHURCH GROWTH

A. Self-examination of western missions 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 at policy-making levels?
5. Have all western missionaries received training in church growth?
6. Do western missions consult local Chinese churches before appointing missionaries to a certain area?
7. Do western missions request local Chinese churches to give 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 of 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 of

THE UNITED VOICE OF LATIN AMERICAN EVANGELICALS

The delegates to the first Andean Consultation on Church Mission Relations gathered in Bogota, Colombia from the 17th to the 22nd of November of 1980. They approved the following Declaration and recommended that it be considered and studied by the churches and mission agencies of the Andean countries. This was done with the desire that it stimulate reflexion and the strengthening of the church, through progress in relations with mission agencies. PUENTE had the privilege of promoting the Consultation and is happy to be able to present this document to a wider circle of readers, with the certainty that it will be of benefit to them also.

The Consultation was convened by the Evangelical Council of Venezuela, the Evangelical Confederation of Colombia, the Ecuadorian Evangelical Confraternity, the National Evangelical Council of Peru and the National Association of Evangelicals of Bolivia. It took place in an atmosphere of harmony, mutual respect and unity. It was a clear demonstration of the Christian relations between Latin American and foreign brethren that should serve as a model for our joint labor in the Church of our Lord Jesus Christ.

DECLARATION OF BOGOTA

INTRODUCTION. We appreciate the value of the missionary work undertaken by foreign mission agencies and institutions in our countries through the years, which has been instrumental in the formation of the Church. At the same time, we recognize that along side of great accomplishments mistakes have been made in this missionary effort.

We affirm that, for the strengthening, permanence and growth of the ministry of the National Church, it should progressively have more control over its own destiny and government. This should be done by taking control of its institutions, by administering its programs and funds, by preparing, organizing and directing its own personnel.

We feel that in this work the foreign missionary personnel should collaborate with the National Church, trying to identify with the people and nation where they are working, and integrating themselves with unity of purpose, actions and government into the National Church.

We sustain that the ultimate goal we seek, with the Lord's help, must be the total integration of foreign missionaries and national leaders, of Church and mission agencies, in one organism that will serve the people of God. With praise to God, we note visible progress during the last few years in the relations between national churches and foreign mission agencies.

THE MISSION. We affirm that the missionary task comes from God and that it consists in the restoration of all things in Jesus Christ and the establishment of His Church on earth (Colossians 1:18; John 4:35; II Peter 3:13).

We affirm that the Holy Spirit is the direct agent in the development of God's mission in the world (Acts 1:18; 2:1 - 38).

We affirm that the Church, without excluding any of its members, participates in a dynamic manner in proclaiming the gospel to all creatures under the control of the Holy Spirit, beginning in Jerusalem, Judea Samaria and to the ends of the earth.

Consequently the Church, in order to obey the demands of her Lord, must use all her material and human resources, especially the gifts and ministries given by the Holy Spirit.

Each local church, as a part of the Universal Church, must live in mission because it is a group of Christ's disciples, and each disciple must be a missionary in the place where he lives. Missionary labor must be undertaken according to biblical teaching: respecting human beings within their cultural and social gamut, without imposing burdens outside of those announced by God's Word (Acts 15:28).

We affirm that the Church, as salt and light of the world, must raise its prophetic voice not only to announce the gospel of Jesus Christ, but also to denounce any kind of injustice, domination and immorality.

RELATIONS. We recognize that the basis of all relations between Church and mission agency depends on love, submission and respect for one another. Many of the problems we have seen in relations have risen from, or been complicated by not having adhered to biblical norms. We echo the plea of the apostle Paul: "We have spoken freely to you, Corinthians and opened wide our hearts to you. We are not withholding our affection from you...make room for us in your hearts." (II Cor. 6:11-12; 7:2)

Though we see much richness in the father-son image to illustrate the relationship between the mission agency and the National Church, we also see limitations in the analogy. On the one hand, the Church includes mature people in an already established culture, while sometimes the missionary enters it without the ability to function competently. Though it is true that new Christians are beginning a long process of spiritual maturity, all of us are part of the same process and there is no guarantee that the missionary is further ahead. Unfortunately, many times maturity has been measured according to administrative capacity, economic level or, even worse, by the degree of conformity to foreign models. We confess our need of drawing closer to the Word and of a spiritual growth. "Let us therefore make every effort to do what leads to peace and to mutual edification." (Rom. 14:19) "Therefore encourage one another and build each other up, just as in fact you are doing." (I Thes. 5:11)

Once the Church is established, a definite process should begin with the goal that all ministries become a part of the Church's mission. The foreign resources, both human and financial, should be administrated by the Church. A mission agency's every project must have this goal as a basic principle for its conception and development from the first moment it enters a country. We ratify the declaration of the 1916 Panama Congress that mission agencies should not begin any project that cannot be transferred to the Church.

A missionary structure separated from the Church can only be justified as a temporary condition while the Church is being formed, and the transfer process is taking place. In cases where there is an established Church and the missionary personnel wishes to begin a new ministry, this effort should be channeled through the Church as part of its outreach. Even when the new ministry is undertaken in a place distant from the existing Church, we see advantages in a joint effort between the Church and mission agency so that the Church can begin and strengthen its own missionary activity.

We must take seriously the importance of transferring to the National Church minis-

church planting.

2. Initiate ways of mutual cooperation, establishment of strategy.
3. Jointly remove all obstacles which hinder missionaries from the work of direct evangelism.
4. Western missions should initiate plans to systematically send some Chinese workers to receive training abroad.
5. Western missions, according to the need, could financially support annual "study retreats" for Chinese ministers.
6. Western missions should establish special teams to give training to Chinese ministers and lay leaders in order to reinforce evangelistic momentum.

V. CHINESE AND WESTERN COOPERATION IN MISSIONS

1. Encourage Chinese seminaries to establish a Department of Missions for the purpose of training missionaries.
2. Chinese missions should take advantage of the rich experiences of western missions:
 - a. In training of missionaries
 - b. In principles of missions
 - c. In mission materials
 - d. Establish Chinese and western missions consultation committees to promote exchange of experiences.
3. Before Chinese missions reach maturity, Chinese missionaries could join western missions as members.
4. Chinese missionaries could join western missions in the field as associate members, details to be mutually worked out. Chinese and western missions should diligently study the possibilities for this pattern of cooperation.
5. Western missions should encourage and help the growth of Chinese missions, so as to hasten the process of growth.
6. Publish bi-lingual missions literature.
7. Western missions could financially subsidize further training of Chinese mission leaders, or provide on-the-job training opportunities for them in mission headquarters.
8. Western missionaries' children's school

can accept Chinese missionaries' children.

9. Chinese missions should avoid being over-westernized.
10. All of us should encourage and teach Chinese churches in promoting missions.
11. Establish a Council of Chinese Missions to promote cooperation.
12. Encourage Chinese missions to launch out into cross-cultural missions work.
13. Study the possibility of establishing an international mission board.
14. Cooperate with the Asian Missions Association.

VI. CHINESE AND WESTERN COOPERATION IN THEOLOGICAL EDUCATION

1. Jointly promote plans for systematic training of teaching staff.
2. Chinese seminaries welcome properly trained missionaries as teachers.
3. Initiate Chinese and western theological teachers' exchange programme; and enlarge this programme to include seminaries in the third world.
4. Western missions should subsidize the strengthening of libraries of Chinese seminaries.
5. Encourage the Chinese Church to support theological education to achieve self-supporting status.
6. Western missions could establish a joint foundation for Chinese theological education, and help, with the exception of general expenses, to develop Chinese theological seminaries.
7. In areas of seminary curriculum and pattern of training, seminaries should seek to cater to the real need of the Chinese Church, e.g. emphasis on Bible contents and Chinese cultural background, etc.
8. 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.
9. Provide personal counselling for theological students.
10. Promote Theological Education by Extension (TEE). But we must easternize the western pattern.
11. Chinese seminaries should be administered by Chinese.

12. Increase the ratio of Chinese teaching staff.
13. Western missions should consider supporting Chinese, who received theological training in the West, to teach in Chinese seminaries.
14. Accept new ideas from the West: Establish leadership training courses in Chinese seminaries.

VII. CHINESE AND WESTERN COOPERATION IN SPECIAL MINISTRIES

1. Encourage Chinese Christians to write. Help to train potential talent.
2. Western missions can send specialists to the East and train mass-media workers.
3. Western missions could establish scholarships and select potential talent in mass-media to receive further training in the West.
4. Chinese ministers should encourage young people for commitment to mass-media gospel work.
5. Mass-media organizations should try to achieve self-support and self-management.
6. Improve business management in literature work. Achieve self-support status. Encourage Chinese churches to contribute toward mass-media ministry.
7. A high degree of technique is required in making film and TV programmes. Therefore the help and advice of western specialists as well as financial subsidy are needed.
8. Films and TV programmes should be produced according to the principle of indigenization. However, western programmes which are suitable to the Chinese context could also be used.
9. Western missions can help the Chinese church to establish "audiovisual centres" or "multi-media centres", and make available certain equipment for use by Chinese churches.
10. Make full use of the existing mass-media training organizations and establish regional training centres.

The above suggestions are sufficient to occupy us for the next five or ten years. By the grace of God, let us join hands and march toward these goals.

(Continued from P. 3)

vision and interest in the large denominations.

There has been a mushrooming of indigenous missions in India during the past decade, and this is still going on. The need to bring the different Indian missions together was felt for a long time. So the India Missions Association was formed in March, 1977. At present there are twelve full members and four Associate members in the Association.

VII. A CHALLENGE

Nearly 97% of India's population does not profess to follow the Christian faith. There are still many among the 427 tribes who do not have a witness. There are more than 600 dialects spoken in the country and the majority of them do not have any portion of Scripture. Due to government restrictions, Wycliffe Bible Translators cannot work in India. There is a great need to train Indian Bible translators for the work of translating the Scriptures into the numerous tribal dialects. Missionary training is the most urgent and immediate need that our Indian missions are facing today. A special type of training is needed to train these missionaries for work in remote tribal areas. Here is where the churches in the west can help Indian missions. This is a challenge for partnership in the Gospel.

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MISSION AND THE SECOND COMING OF CHRIST

Peter Beyerhaus

Have you ever been expecting somebody with ardent longing? A person, very dear to you, from whom you had been separated for a long time - perhaps your mother, your brother, your bride? I remember my children when they were still very young. Once a year we were visited by my sister's family who lived far away. Our children loved their cousins. Thus they burned with longing to meet them again to talk and to play with them. They would count the weeks, days and hours before their arrival. They would torture us with their questions: "When will they come?" Finally they even climbed a tree to be the first to discover the car of our relatives turning into our street. As soon as they saw them, our children jumped down. They rushed into our house screaming with joy: "They are coming, they are coming, they are coming!" - They reminded us of the royal heralds of ancient times. A herald would hurry ahead of the king. He would enter the town, blow his trumpet and shout with a loud voice: "I bring you a very important message. In a few hours His Majesty the king is coming. Let all citizens get ready to give him a worthy reception!"

Why do I tell you this? What has this to do with our World Evangelization Crusade? A great deal, indeed! Because this Congress has been set up to charge each one of you with the task to be such a herald. This is my message to you tonight. You are heralds of Christ's coming!

Dr. Peter Beyerhaus, Professor of Missiology, University of Tübingen, West Germany. A Guest Instructor, Institute of World Mission of the East-West Center for Missions Research and Development, Seoul, Korea.

Dear brothers and sisters. What a marvelous honour! What an important duty! You have been chosen to pave the way for the second coming of Jesus Christ, the King of heaven and earth! You are sent to your neighbours - in your homes, at your working places and wherever you meet them - you are sent to announce to them the greatest event which will ever happen to this world yet. "Jesus Christ, God's Son, the crucified and risen Saviour of all mankind will come again, - he will complete his work of redemption. He will make all things new! Therefore: Get ready to receive Him! Repent from your evil ways. Accept His offer of grace whilst there is still time!" Yes, this is what evangelization is about. Evangelists are heralds of Christ's coming!

I. CHRIST'S RETURN IS THE MOST JOYFUL MESSAGE!

Today communication has become fast and easy. Through the mass media many news from all over the world reach us hourly. But alas! - most of them are bad news. They speak of accidents and crimes, catastrophes in nature, political conflicts and threats to peace. I remember vividly the night when I sat on this stage last time during Explo '74. Whilst we were listening to evangelistic witnesses, a shocking news reached us. Mrs. Park, the wife of the former president had just been assassinated. We cannot claim that as human history and technical progress are moving on, news become better and better. On the contrary! Never at any time have so many people been struck by fear and suffering as today. A few weeks ago I attended the Consultation on World Evangelization in Thailand. We met close to the country of Kampuchea. That unfortunate nation is almost at the point of being mercilessly exterminated. One evening we were introduced to the misery of the refugees in many parts of the world. You Korean people know the terrible fate of refugees by your own experience. Never have there been so many refugees as today, counting 15 millions of them. They are driven out of their countries or flee from them panic stricken. In Indochina, in Afghanistan, in Africa, in Cuba, in Eastern Europe. Most of them in vain search for a place where they are welcomed.

So people everywhere are asking almost in despair. Why is there so much suffering? Will there ever be an end to it? Who will end it? How will it be done? When will there be peace? Many political leaders have turned up and claimed that they knew the answer - and they used force to show it. Ideologies of social and political salvation have been developed and put into practice: Liberalism, Marxism, Maoism, Nationalism. None solved mankind's problems, most of them aggravated them. More people were imprisoned, more wives bereaved, more children cried of hunger.

Dear brothers and sisters, it is in this situation the prophecy of Christ's return becomes alive. In the midst of so much anxiety we Christians are able to proclaim a message of comfort and joy. We can tell our agonized fellow men that there is an authentic answer to all their desperate questions. It is given in the Bible and can be stated in 5 points:

1. The Bible tells us that there is an almighty Creator. He has not destined us to suffering but to peace and joy in communion with him.

2. But mankind disobeyed and offended God. Thus we have inflicted God's punishment upon ourselves. All the turmoil on earth is an expression of the disorder caused by our rebellion to God. Man has become subject to three terrible enemies: sin, devil and death. They are the cruel rulers of this present age.

3. Yet God is still our Father who loves his lost children. Therefore he has conceived and revealed a wonderful plan of salvation. This plan basically consists of two divine interventions in history to redeem us. In both interventions the key figure is His eternal Son, Jesus Christ.

4. Jesus came for the first time in humility and shared our human life. He taught us the way of true life. And he died for us the cruel death on the cross to pay the penalty for our guilt. All those who accept Jesus Christ as their personal Saviour and Lord experience a great internal change. They find forgiveness of sins, new communion

with God and the assurance of everlasting life. Praise God that so many of you who are gathered here can personally testify to this! Through Jesus Christ you have been made the salt of the earth, the light of the world. But God's plan of salvation would be uncomplete if it ended here. For although our souls are saved, our bodies, and indeed all creatures are still subject to suffering. Therefore a second redemptive intervention will follow the former one. And this is our message of joy tonight.

5. The same Son of God who once came to us in lowliness will come again. But this time he will come in a very different way. When history approaches its conclusion, there will be a final world-wide outburst of evil. There will be terrible plagues caused by the rebellious actions of man. Mankind will be ruled by that enemy of God whose name is Antichrist. The church of Christ will undergo a terrible persecution. But then a cosmic turn of events will take place. Great signs will appear on heaven and earth. The sun will be darkened and the moon lose its shine. And then Jesus Christ with all his angels will appear from heaven to return with great glory. All mankind will see him - all in amazement, some with fear, others with great joy. When the Lord Jesus Christ returns, He will do three great things: First of all the Lord will send out his angels to assemble his elect congregation from all over the earth. Now we will be visibly united with him forever. Those who have died in faith will be raised out of their graves. Those faithful Christians who are still alive will be raptured and equally be joined to Christ. Secondly the Lord will defeat all his enemies and hold judgement over them. He will slay Antichrist. Satan, who so long was called the "prince of this world" will be disarmed and bound. He will not seduce the nations anymore by demonic religions and ideologies. And so, thirdly the Lord will establish His messianic kingdom of peace and justice. There will be no opposition to the word of God anymore. The nations will freely follow the commandments of God and make them their own laws. There will be no more war of nation against nation. There will be no more tyrannic oppression. All prisoners will be set free. Social and racial pride

will give way to harmonious cooperation under the benevolent rule of Jesus, the prince of peace. Nature, too, will be transformed. Disasters like floods and draughts, earthquakes and volcanic eruptions will disappear. God will bless all continents by a pleasant climate. Even the deserts will be irrigated and sprout with trees and flowers. Man will stop his irresponsible destruction of our environment. There shall be harmony between man and nature.

No person will hunger or thirst or be in want. For all men peacefully will share in the abundance of the fruits of our earth.

Our greatest joy, however, will be to live in the presence of God. Our bodies will be transfigured. They shall shine like stars. For we shall see our Saviour Jesus as he is, and we shall reflect his glory. We shall never be separated from him. We shall enjoy his heavenly banquet - and we shall minister in his kingdom of peace. All our suffering will be forgotten. No more pain, no more weeping, no more death. Every good deed on earth will be awarded. And then we shall sing the song of victory and praise for ever and ever!

II. CHRIST'S RETURN IS THE MOST CERTAIN MESSAGE

Dear brothers and sisters. Christ's glorious return is a most relieving message. But is it reliable? If you testify to it, you will receive different reactions. To some it appeals immediately, and they accept it gladly. But others doubt and oppose it. They will reply: How do you know? This is impossible! In the West even some modern theologians declare that the visible return of Christ is a myth. They give a symbolic interpretation to it. In some totalitarian countries the teaching of Christ's return is even forbidden, because it challenges the self-confidence of the present rulers.

Behind this human opposition there works a mighty super-human spirit. It is Satan who really hates this message, because it means his final defeat. Therefore he tries to suppress it by all means. He might apply ridicule or violence. Another weapon is to falsify this belief by imitation. He in-

spires false prophets and false Christs who claim that they are the expected Saviour of mankind. This happens also today, even here in Korea, and many Christians are deceived.

But in spite of all these counter attacks we need never to doubt this message that the historic Jesus really will come again. Let me give you three strong arguments to prove it:

1. God himself has revealed it to us in his infallible Word of Scripture. Every biblical prophecy either has been fulfilled already amazingly, or it will be fulfilled in due time. Think only of what happened in our own generation. Israel, God's first chosen people, after 2000 years of exile is gathered again in its promised country. It is there where they finally will turn to their rejected Messiah!

2. Already once before Jesus reappeared miraculously when he was believed dead and gone forever. Just as his resurrection was his first glorious victory over death, his return from heaven will be his final victory over all his enemies.

3. The Holy Spirit dwelling in the heart of every believer strongly testifies to us that Jesus is alive and in power. He gives us strength to endure and to witness to our risen and returning Lord. Think of Stephen, the first martyr. When he was about to be stoned to death, he gazed into heaven and shouted in amazement: "Behold, I see the heaven opened and the Son of Man standing at the right hand of God!" Everyone of us who practices prayer in the name of Jesus daily receives similar consolations. Our Lord is alive, and he will come soon. This make us confident, joyful and resolute.

It happened during a court case in Sowjet Russia. The communist judge accused a convicted evangelist: "Why did you violate against the law of our state not to indulge in any illegal religious propaganda?" The young Russian Christian firmly replied: "You communists are today. Yesterday you were not there yet. Tomorrow you will not be there anymore. Jesus Christ is the same. Yesterday, and today and forever!" Hebrews 13:8.

III. CHRIST'S RETURN IS THE MOST ALERTING MESSAGE

And now my dear brother, my dear sister, let me ask you personally. Do you really believe that Christ will return, perhaps very soon? If so, it cannot leave you unaffected. It will highly alert you. If you hear that your house is burning you will rush home to extinguish the fire. And what if you hear that tomorrow your work will be inspected by your superior? You will at once do your utmost to put things in order. So if you realize that Jesus is coming soon, you will dramatically change your life. Remember what in the parables of his own return the Lord has taught us: Do you want to resemble the five wise virgins who put oil into their lamps to meet the bridegroom coming at night? Or do you prefer to fall asleep without oil and to be excluded from the wedding party? Do you risk letting me make five urgent suggestions to you and to myself?

1. Let us put our lives in harmony with the commandments of God. Let us repent of any unordered habit which separates us from true fellowship with our Lord.

2. Let us apply great diligence to our daily work, both to our domestic duties and to our public responsibilities. Let us invest more love, more care, more creativity in it. Let us treat each fellow man entrusted to our care as Jesus himself. Remember: Every good deed in his service will be awarded abundantly when he comes to judge the living and the dead!

3. Let us go and tell others that Jesus will return soon. As we have heard in the opening: Evangelists are heralds of Christ's coming! In fact: This Gospel of the Kingdom must be preached first throughout the world before Jesus comes. For he wants to be worshipped by a messianic community elected out of every nation and every tribe. Today the Gospel is indeed being preached in all countries of the world. Therefore the Lord's coming might be very imminent. Oh that he would find you and me just then sharing the good news with someone still to be won for Christ!

4. In this time of spiritual confusion

let us discern the spirits whether they are from God! Every false teaching must be rejected firmly!

5. Let us spend much time in urgent prayer. The Korean church is acclaimed world-wide as a praying church! In my study room I have a picture taken at Explo '74. An elderly Korean lady, soaked by the pouring rain, but deeply absorbed in prayer. I call this picture the praying Korea. So let us all join in the ardent prayer. O Lord, hasten your coming! As confusion and afflictions grow around us and world-wide, we only have one refuge, to turn to Christ in urgent supplication. O Lord, come soon. Let this age come to an end and set up your kingdom!

The New Testament Christians had a short prayer with which they concluded every worship. Marana tha! Come O Lord! As the Roman persecution increased, they implored him with even greater urgency. Marana tha!

At that time the Lord could not fulfil their prayer by visibly returning in glory. For a great task had still to be accomplished: the evangelization of the whole world. This would need many generations. Jesus therefore answered their prayer by coming to them invisibly. He came through the Holy Spirit and consoled them.

The signs of the time indicate that history now is approaching its dramatic conclusion. So the prophecy of Christ's second coming will soon be fulfilled. Perhaps some of us assembled here will still live to see it. But whether still alive or already resting in our graves, all of us on the Last Day will hear the heavenly trumpet heralding the return of the Lord. All of us will see the Lord Jesus being revealed from heaven with his mighty angels in flaming fire - 2 Thess. 1:7 - . Then the song will become true which African children once taught me:

O, what a wonderful day
All my burdens away!
Bells are ringing and
angels are singing.
O, what a wonderful day!



CHINA

SECOND PROTESTANT CHURCH OPENED IN PEKING

A second Protestant church has been opened in Peking, the New China News Agency reported recently at the close of a congress of the Protestant Churches' Patriotic Committee held in Peking.

The Government recently announced that all religious buildings will be returned to their churches, except those now used as factories or schools.

A second Catholic church was opened in Peking just before Christmas last year.

INDIA

LIVING BIBLES INDIA READY FOR PRINTING

Living Bibles India has completed the work of translating and checking of the entire Bible in Marathi. This is now ready for printing.

The translation of the Old Testament in Telugu is also nearing completion. The New Testament in Telugu was published two years ago. Both the Testaments will soon be published as the entire Living Bible in Telugu. Kannada New Testament was released recently in Bangalore.

Living Bibles India is currently engaged in the translation work of the Bible into modern language into 18 different languages of India.

HONGKONG

ASIA CHRISTIAN COMMUNICATIONS FELLOWSHIP OPENS SINGAPORE BRANCH

Hong Kong (MNS) - Peggy Yeo, who has been serving as administrative secretary of Asia Christian Communications Fellowship, is moving to Singapore, where she will open a branch office of ACCF, according to Intercom (December 1980).

Miss Yeo will serve on a part-time basis with ACCF as Training Coordinator, with primary responsibility for Intercom and the ACCF Journal and will act as registrar for AICC2.

The Hong Kong office of ACCF will continue

to handle all membership matters, finances, publishing and distribution of ACCF material, and provide general coordination between members of the ACCF Secretariat and the ACCF Board.

NIGERIA

NEW SEMINARY OPENS IN NIGERIA

Jos (MNS) - Nigeria's newest seminary has been opened here by the Evangelical Churches of West Africa (ECWA), with an initial enrollment of 25 students. ECWA churches are related to the Sudan Interior Mission.

Dr. Wilbert Norton, Dean Emeritus of Wheaton College Graduate School, is principal of the new school, which is known as ECWA Theological Seminary (ETS Jos).

The Jos seminary is a companion to SIM's first seminary-level theological school in Nigeria, opened at Igbaja in 1958, and turned over to ECWA in 1976. Three graduates of the Igbaja school (ETS Igbaja) are on the faculty of the new Jos seminary.

ETS Jos was opened in response to the needs of the growing ECWA churches in Nigeria. For several years ETS Igbaja has had to refuse admission to qualified applicants for lack of space. In one recent year, 300 applied for admission.

U. S. A.

RESIGNATION OF WALDRON SCOTT FROM GENERAL SECRETARY OF WEF

The executive council of the World Evangelical Fellowship met in Washington on January 30 and accepted with regret the resignation of the general secretary, Mr. Waldron Scott. "Scotty," as he is familiarly known to his friends, wrote that "compelling personal reasons" had led him to present his resignation after six years of service. The resignation became effective January 31, 1981.

During Scott's tenure of office the number of national fellowships in the world body has nearly doubled. A number of commissions have been formed and have active programs.

Dr. Wade Coggins, council member and executive director of the Evangelical Foreign Missions Association, was appointed

general secretary for an interim period of one year. Members of the executive council will serve as associate secretaries in their respective regions. Dr. Tokunboh Adeyemo, general secretary of the Association of Evangelicals of Africa and Madagascar, was elected chairman of the executive council. The Rev. A. Morgan Derham, president of the European Evangelical Alliance, was elected vice-chairman.

A search committee was appointed to seek nominations for the position of general secretary.

MEXICO

"PARTNERSHIP IN MISSION" FORMULATED

Cuernavaca - Twenty-two persons from four continents, engaged in Christian mission in nine nations, met here January 6 - 20 to formulate the basis of an ongoing international, cross-cultural expression of "partnership in mission." Countries represented were: Ghana, Australia, India, Philippines, Argentina, Peru, Ecuador, Mexico and the United States. Other persons who wished to come but who could not attend represent Kenya, Nigeria, England, and Hong Kong. All had either been directly involved or had been stimulated by association with the former U.S.-based agency known as Partnership in Mission, which ceased operation in 1980.

In appreciation for what PIM had meant to them and their ministries, a number of former associates and staff members had taken steps in recent months to form regional PIMs. The Cuernavaca meeting not only affirmed these developments but also established an international coordinating committee which will help stimulate mutual support and mission reflection between the widely dispersed members of the international PIM community.

Reflecting the present shifting of the center of gravity of world Christianity to the two-thirds world, the PIM teams of Africa, Asia and Latin America are playing a primary role in developing the agenda of the new PIM. The international PIM coordinating committee is composed of Kwame Bediako, Vinay Samuel, and Ruben Paredes, of Africa, Asia and Latin America, respectively.

Each PIM team expects to meet annually within its own region, and the international coordinating committee plans to meet annually as well. The larger international PIM community will meet every three to five years. Between gatherings, the members of the community will support one another through prayer, shared correspondence, mission reflection, and personal visits as travel schedules permit.

COLUMBIA

MISSIONARY EXECUTED

Bogota - On January 19 armed guerrillas entered the Summer Institute of Linguistics (SIL) Guest House here and abducted Chester (Chet) Bitterman of Lancaster, Pennsylvania.

The 28-year-old linguist, who lived elsewhere, had come to Bogota for medical treatment and was staying at the Guest House. The guerrillas failed to find an assistant director and took Bitterman instead.

Grave concern was expressed for Bitterman's health, in view of the fact that he was to have entered the hospital for an operation.

The guerrillas, who identified themselves as representing the M-19 (Movimiento 19 de Abril) group, made a series of demands, implying that they would execute Bitterman if their demands were not met by February 19. Bitterman's wife submitted a personal plea on her husband's behalf, and the kidnapers extended their deadline to March 5.

They demanded that the Summer Institute of Linguistics remove all personnel from Colombia and surrender all SIL properties. They further demanded that 30 major newspapers in the United States and Colombia print a manifesto representing the M-19 cause.

True to a strict policy of non-negotiation with terrorists' ransom demands, SIL refused to comply. Hours after the kidnapers had announced the end of the deadline, they shot Bitterman, wrapped his body in their flag, and left it in a minibus for police to find early March 7. Bitterman was buried near the rural SIL center, Lomalinda. His family awaits positive far reaching results from the incident. The Colombian government has expressed its full support for SIL's work in their country.

tries and properties administrated by mission agencies which have worked in a country for many years. This transition, accomplished with order and precision, promotes the welfare of the ministry in the eyes of the evangelical community as well as of the general population and civil authorities. Consequently, this process should be perfected and encouraged.

In elaborating plans and priorities for the ministries of a Church and mission agency, the principal factor is open communication. Even more important than adhering to the terms of transfer agreement or contract, it is indispensable that there be an attitude of love and mutual respect. This attitude is translated in an openness to listen to and receive from one another in planning and evaluating the ministries.

We are concerned about the entrance of new mission agencies into our countries, who do not take into account the existence of an already established Church and, instead, promote divisions. We urge the many mission agencies looking for new fields among us to consult with the national evangelical association of the country and with existing churches giving ample respect to these entities. Their entry should respond to a clear need and invitation by the existing churches to undertake a task in close relationship to them.

We support the national evangelical associations in their effort to demonstrate the unity of the people of God and in promoting joint activities among churches and mission agencies. We encourage all churches and mission agencies to become affiliated with them. We recommend that these groups be thoroughly aware of their country's needs and serve as consultants for the better use of the churches' and mission agencies' resources in missionary outreach. This function will give them the authority to speak with respect to the entrance of new groups. We also ask para-ecclesiastic entities to become related to the national evangelical associations before beginning their projects, and to observe the corresponding directives.

FINANCES. We recognize that the accomplishment of the Church's mission requires a broad use of economic resources, whose characteristics may tend towards paternalism. We appeal to those who administer these resources to reject the temptation of using them as elements of dominion or coercion, and to the national churches receiving this help to resist the temptation of losing their autonomy and dignity in the process. To avoid this misuse of resources we recommend that their utilization be clearly established by contract. Faced with many needs and limitations of resources, we recommend avoiding the duplication of institutions, and concentrating instead on joint efforts. We encourage pastors to teach the entire counsel of God in terms of stewardship in their churches so that they can finance their own missionary efforts. We recommend the creation of various sources of income in order to achieve self-support.

THEOLOGICAL EDUCATION. With the desire for better relations between the Church and mission agencies we recommend that we work together so that theological and general Christian education belong to the Church. We must be concerned to strengthen the Church so that it may adequately undertake theological education and the preparation of teachers in its own context.

We must find the way to diminish or terminate educational dependency through the rational use of resources, through joint programs among churches, and through the abilities of our leaders. It is much better to offer one teacher to work in a joint educational program than to divert a whole group of educational staff from each church to serve a limited number of students. Inflation and limited local resources make it very difficult to finance our many theological institutions.

The educational methodology must equip the students in the use of appropriate tools

to develop their own ministries rather than indoctrinate them in a perpetuation of foreign tools. The Bible speaks of the different ministries God has given us for the edification of His Church. Consequently, we must seek ways to develop all the ministries needed by the churches, in their contexts.

We must make an effort to develop a continuous program of vocational orientation, not only encouraging those who can serve as leaders in the Church, but also recommending alternatives for national and foreign pastors who do not demonstrate an aptitude for their particular ministry, and who may be oriented in other directions.

PERCEPTION OF THE SOCIO-POLITICAL REALITY. The way we perceive reality (social, economic, cultural, political, etc.) has been a matter of much tension between the churches and mission agencies in Latin America. This tension is growing with the passage of time.

No one can pretend that his outlook on the social reality is completely objective. Some influence or theoretical framework, conscious or unconscious, has conditioned us in the way we perceive the world. We must recognize these influences and the limitations of our perception and humbly open ourselves to other perceptions existing in the Church. Together we need to develop a historical and dynamic approach to the social reality: conscious of the prevailing realities and deeply involved with the people.

FOLLOW-UP. The reflection of this consultation attempted to respond to the concerns put forth by the participants. We believe that this reflection is not complete here but must continue.

Each participant of this Consultation makes a personal commitment to do something to stimulate and develop this kind of dialogue in his country, between churches and mission agencies.

Our reflection is most healthy when based on concrete facts and the specific experiences of the relations between churches and mission agencies in our countries. Thus the process of reflection must be encouraged at the local level.

Each national evangelical association should make a realistic analysis of the relations between the churches and mission agencies in its country. On the basis of this evaluation it should promote concrete dialogue leading to greater interdependence.

As the Church in the Andean zone, we must be aware of our own reality. Each national evangelical association should study itself carefully in order to present to the rest of the world its own identity. To this end it would be advantageous to have gatherings for reflection among the Andean countries.

We ask that PUENTE continue as a link and means of communication between the different countries, churches and mission agencies, in order that we be encouraged to reflection through analytical documents, consultations and dialogue between churches and mission agencies.

ACKNOWLEDGEMENT. As participants of this fruitful Andean Consultation, we give thanks to our God for His help, and for the fellowship and cordiality in which we have worked as His children.

At the same time, we reaffirm our hope that the Holy Spirit will continue to unite us, and show us new paths to follow that will provide us with the satisfaction of serving the Lord and our people until He comes.

November 21, 1980, Bogotá, Colombia

Manila '81
The Asia Missions Association
Pre-Registration for
Third Triennial Convention
Oct. 6 - 12, 1981

(Please type or print)

1. Name: Rev./Dr./Mr./Mrs./Miss _____
(Circle one) Last First Middle
2. Date of Birth : _____ / _____ / _____
3. Mailing Address : _____
(Street or P.O. Box)

(City) (Province)

(Country)
4. Telephone Number : (Office) _____ (Home) _____
5. Telex or Cable : Telex/ _____ Cable/ _____
6. Name of Mission : _____
7. Position in Mission : _____
8. Classification (Please mark according to your status):
☐ Delegate (Official representatives of affiliated national missions associations.)
☐ Participant (Leaders of church missions commissions in Asia, and Asian field missionaries.)
☐ Fraternal Participant (Recognized missiologists and non-Asian third world mission leaders.)
☐ Distinguished Guest (Executives of European & North American missions associations and mission agencies.)
9. When was the mission founded? _____
10. What is the total number of missionaries of the mission?
 - a. Within home land 1) to other culture : _____ 2) to same culture: _____
 - b. Outside the country 1) to other culture: _____ 2) to same culture: _____
 - c. Other : _____
(Please explain)

11. Affiliation of your mission :

- ☐ A.M.A. (Asia Missions Association) ☐ K.F.M.A. (Korea Foreign Missions Ass.)
- ☐ J.O.M.A. (Japan Overseas Mission) ☐ I.M.A. (India Missions Association)
- ☐ H.A.C.M. (Hong Kong Association of Christian Mission)
- ☐ E.F.M.A. (Evangelical Foreign Missions Association)
- ☐ I.F.M.A. (Interdenominational Missions Association)
- ☐ W.E.F./M.C. (Missions Commission of the World Evangelical Fellowship)
- ☐ Other Associations _____
- (List)

12. Please indicate programs in which you would like to participate :

- ☐ Asian Missiologists Symposium
- ☐ East-West Dialogue for Missiological Encounter
- ☐ Asian Field Missionaries Workshop
- ☐ Asia, Africa, America Consultation of Mission Leaders

13. We are estimating a need of US\$100,000.00 for all expenses of the Convention. Faith promises for the expenses of this historic event from anyone committed to developing Asian missions will be greatly appreciated.

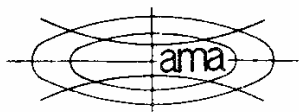
Your pledge for this need : US\$

14. Registration fee (US\$100.00 per person) must be paid no later than registration day (Oct. 6, 1981).
15. You will be notified of the expected cost of accomodation no later than the end of August. This should be paid at the registration desk upon arrival in Manila.
16. No travel subsidies are available except in specific cases agreed upon by the board.

Please mail completed registration form to :

Dr. David J. Cho
Executive Secretary
A.M.A.
C.P.O. Box 2732
Seoul, Korea

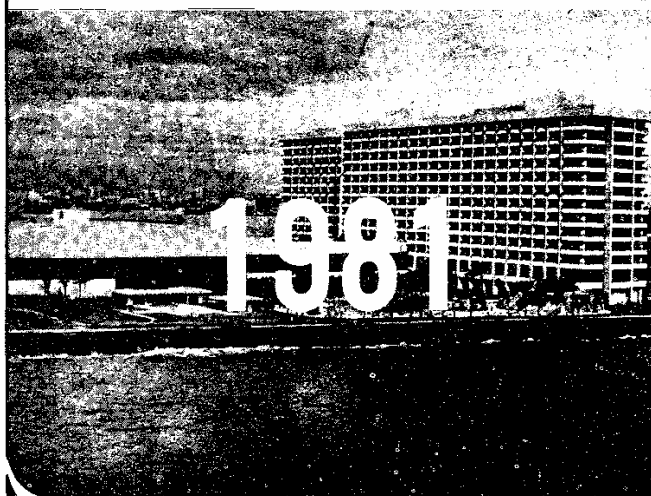
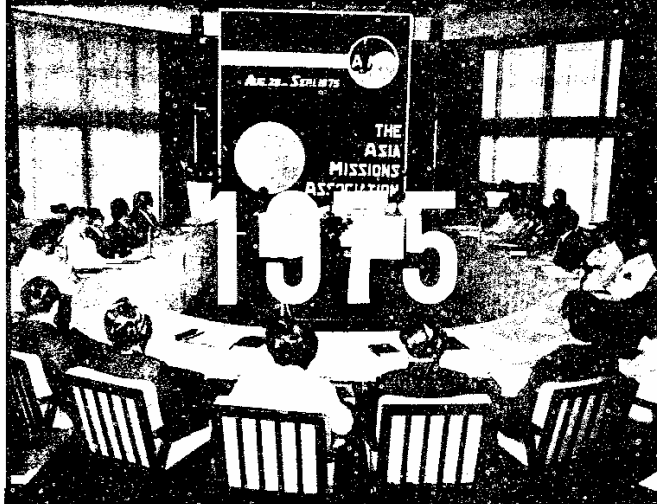
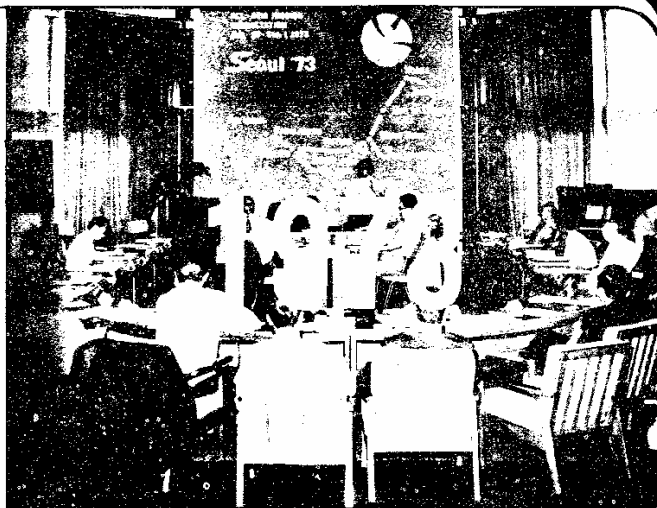
(Registration fee payable October 6 in Manila)



*The Third Triennial Convention
of
The Asia Missions Association*

October 6—12, 1981
Philippine International Convention Center
Manila, Philippines

Manila '81



Manila 81

The Third Triennial Convention of The Asia Missions Association

CONCURRENCE

TUE 6

▽ |

THU 8

SYMPOSIUM

To form an Asian missiological society for united action by Asian missiologists.

WED 7

▽ |

FRI 9

DIALOGUE

To increase awareness of the coming new era, new forces, new ways and to project new structures for mission.

THU 8

▽ |

SAT 10

WORKSHOP

To search reciprocal issues and to build a united front line.

FRI 9

▽ |

SAT 10

CONSULTATION

To form a network of non-western missions movements.

SAT 10

▽ |

MON 12

RALLIES

Members of Christian communities in Manila are invited to come hear about third world missions and learn what can be done for worldwide outreach by Asian churches.