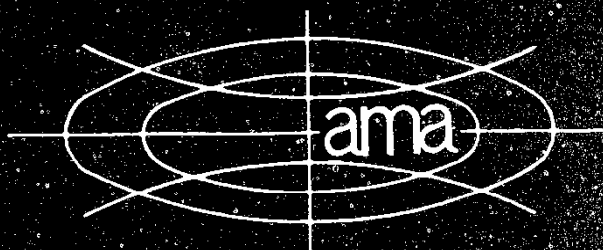


asian missions advance



BULLETIN OF THE ASIA MISSIONS ASSOCIATION No. 21 & 22

WHY THE NEW WINE IN THE OLD WINESKINS?

David J. Cho

These days there is an ever increasing demand for a mutually acceptable fair contract of a collaborating partnership or cooperation between two sectors of world missions variously designated as old structures versus new structures, traditional missions from the West versus newly emerging missions from non-Western countries, or the old forces versus the new forces in missions. These have hitherto been related to each other as giver and receiver.

The so-called People Approach is a direct result of the consultations of the Strategic Working Group formed as a continuation committee after Lausanne '74. This Approach

relies on the concept that cultural, anthropological, and ethnological missiology will help to pull the stagnant missions out of the mire.

I want to bring forth in this column the thesis that the People Approach to missions is in effect an illegitimate outgrowth of the defeatist attitude prevalent in the consciousness of Western evangelical mission strategists.

An apparent sense of guilt of a socio-political nature broke ground for a declaration by liberal ecumenicals as they came to confess the closing of the era of Western domination in Christian missions right after Amsterdam 1948. Without paying homage to Marx and Engels, the post-war Western world had necessitated their political leaders to confess dementing exploitations on the non-

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Western world through the colonialistic imperialism of the past century before they could seek peace and order in the newly-aligned world. The liberal ecumenicals were quick to admit the new facts of the world and confessed the unclean adhesive relationship between Western colonialism and Western Christian missions and they were aware that with Western missions had accompanied exploitation. When they saw twenty to thirty nations being born every year, they humbly admitted the need for a new relationship between the churches in the new world because they would no longer find themselves secure without taking the younger churches of the younger nations into consideration.

From New Dehli 1961 emerged International Missions Council in the World Council of Churches which accelerated the decline of mainline denominational missions from the West. In turn the liberal ecumenicals did an aboutface after Uppsala 1968 speaking apparently on behalf of the oppressed and deprived to proclaim that the today's missions seek to realize the today's salvation as the salvation of the total people, the total structure of society. To us non-Westerners, it seemed but a misleading gesture of politico-religious compromise to sustain themselves and to be carried through to the changing era. The evangelical missions seemed to be at once too naive and stubborn to allow for self-renewal. Since 1961 and 1968 evangelical mission forces have tried to revitalize their declining status to find way out to survive by gathering many of the missions which had withdrawn from I.M.C. and which were searching for a new identity outside the W.C.C. Those who were abandoned by W.C.C. were critically handicapped and even though they were dreaming to revive the golden age of Western missions. It appeared to be a new era dawning for Western evangelical missions.

In the decade after 1968 Uppsala, there sprang up in the United States numerous schools of missions and missiology. They had the academic status of being able to offer doctorate degrees while formerly the topic of missions had been limited to a few elective courses in Bible schools. The newly found interest seemed to forecast hope and encouragement for a dawning age of

Western missionary activities.

Early in the '70s, it seemed that the Fuller School of World Missions was directing its attention to Third World missions in particular. Studies which ensued from the 1971 - 1975 period highlighted on identifying new forces in missions. These studies should have caused drastic changes in the attitude of the churches of the West. But the trend of missiological thought coming from Pasadena has shifted its focus to a research into the Unreached Peoples since then.

But what they inevitably came to face was the growing power of the younger mission forces in the young nations of the post-war world. Should they welcome them with a glad and willing heart? Should they assume an intermediary role thus encouraging them?

For a few years they could not find a solution. But in time the experience of Western evangelical strategists led them to conclude that Third World missions would grow to be new competitive forces with those of the West. They tended to find novel excuses for a moratorium on opening their resources to the younger missions, specifically that there were still many Unreached Peoples and that they would spend their time and energy in evangelizing them rather than becoming more deeply involved in the support and development of non-Western Third World missions.

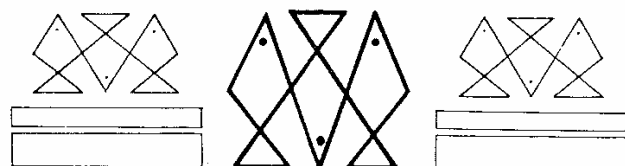
This writer has keenly observed that in the period since 1975, the search for Third World missions suddenly cooled and there was much less interest in that field of studies. In the late '70s, the trend of thought seemed to take an unprecedented turn; they were coming up with projects delineating the relationship between the two sectors of world missions on a paternal basis, thus incorporating Third World leadership under Western influence. For instance, what are they intending when some theological schools are annexing the doctoral programs of the Asian Ministry, the Black Ministry, the Hispanic Ministry, and others as their auxiliary unit for the Third World church leaders rather than they admit Third World mission leader to missiological school to

offer same doctoral program as offering to Western missionaries who come from the field where Third World church leaders come? These kinds of actions will become the means to produce remote-controlled forces and could be used to incorporate substantial Third World leadership under the Western umbrella or influence. And how can it be justified when we see their theological schools offering professional degree programs for non-Western church leaders who are already exercising their leadership role among their constituencies? Why do even many booming extension programs of American schools in Asia and Africa offer cheap doctorate degrees of ministries by the seal of diploma of their schools?

Withholding an urge to spell out the limits and restrictions on the domain of influence of Western missions in their alleged aim to fulfill the obligation of developing Third World missions, I would nevertheless like to conclude with this remark.

"Try to come to an accurate understanding of the attitudes and emotions of the national leader in politics and economics of post-war nations! And respect the growing self-dependent spirit of leadership for their churches. Even though we are one in Christ and in His church, 'unity' or 'oneness' without regard for the subjects of the nation, culture, racial independence and without the mutual respect of the self-determination of the churches make only mergerative, exploitative, and subordinate relationships.

What would it be like if the Western missions like the aged wine that had been brewed in the 150 year old brewery mixed with the newly emerging non-Western mission forces, the new wine? Didn't Jesus Himself say that we need to store new wine in a new wineskin?



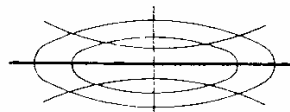
(Continued from P. 8)

national pastors in discussions about the nature of the church and its mission, and their part in it.

2. Help the home constituency to understand that missionary work is more than giving a message to unreached people. The newly planted church must be instructed in the Word and motivated in missionary outreach itself. It should also mature to the point of taking responsibility for the work in its own land.

3. Ensure that mission-church relations move through the four stages of maturing development, basing each transition on a healthy relation in the previous stage. Help the church to anticipate the transition from parent-child to adult-adult and eventually leadership in spiritual manhood.

4. Actively work with Third World missions to fulfil the Commission of Christ. Western and Third World missions will have different roles to play and different gifts to contribute, but as part of the Body of Christ, they should work with a common purpose.



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INTERDEPENDENCE: WORKING WITH THE THIRD WORLD CHURCH

W. HAROLD FULLER

I. POTENTIAL

No one has to convince us of the great potential there is in working with the Third World Church to fulfill the Great Commission. IFMA missions believe that Christ commissioned all believers in all ages everywhere to preach the gospel to those who have not heard, and to disciple believers into the local body of Christ.

In the words of Leighton Ford at Pattaya recently, western agencies know "we are not the whole show."

In fact, we increasingly realize that to neglect working closely with Third World churches in missionary outreach could have two serious consequences: (a) the lack of developing the missionary gifts of the churches; they could be left to stagnate while western missions go about the task of outreach; (b) the loss of their contribution to worldwide missions; without their participation, most of the current three billion unreached will not hear the gospel.

Dr. Harold Fuller is the Deputy General Director of the Sudan Interior Missions with 29 years experience in the African context.

We can thank the Lord there are Third World Churches which are responding to His Commission. They realize their responsibilities. On the one hand they are not willing to be ignored in the task of reaching the unevangelized around them; on the other hand, they are asking older missions to help.

As Dr. Philip Teng told the Chinese and Western Leadership Cooperation Seminar in 1977,

"Under the grace of God, the younger churches in the Third World have come of age... They have discovered their identity, gained self-respect...realized their own share of responsibility in world evangelism ..., but they also humbly realize they can reach their goals only through cooperation with their older brethren -- the Western churches."

II. PROBLEMS

Since we want to work with Third World churches, and they want to work with us, there might seem to be no problem getting on with the job. However, missions and national churches know it is not all that simple. In fact, some relationships threaten to thwart missions and churches in their outreach goals. At Green Lake in 1971 we examined some of the tensions missions and churches face, and over the past nine years we have gained experience in making these tensions productive as "creative tensions."

A. REASONS FOR TENSIONS

Why do such tensions arise between mission and church? They can be observed in New Testament times. Culture, methods, sectarianism, ethnic discrimination, and doctrinal problems deeply affected the early church.

Later, the colonial period added its own tensions. The missionary was seen against the backdrop of "colonial superiority." Not only were the attitudes of missionaries affected by their context, but their motives often became suspect, even with the best of intentions.

The very abilities which have enabled

western missionaries to develop the work in its pioneer stages have been seen by some church leaders as demotivating factors in later stages.

"I have observed among evangelical missionaries what I call the Director Syndrome," writes Pius Wakatama of Ghana, Africa. "It seems as though a good number of missionaries do not feel their ministry is important unless they are director of something."

Enrique Guang of Ecuador describes the effect in more detail:

"If a missionary assumes a monopolizing role in the work -- i.e. he teaches, preaches, visits, is musical, is the treasurer-counsellor-pastor-evangelist, sings, decides, buys, sells, etc.--the latent message he is sending to his congregations is: You are stupid, incapable, inept, don't know how nor are you able, you are the type of people who can't be put in charge of anything. None of this is said in words, but it isn't necessary to do so for its sterile effects are immediate."

The tensions, often hidden during the early years of mission leadership, become more apparent as the growing national churches express their desire for responsibility. Some churches react as their perception of the past adversely affects their attitude to the present.

Missions find themselves like a bachelor who has been free to live his own life in his own way, but upon getting married suddenly finds himself burdened with the responsibilities of being a family man. If he has not changed his mind set, he will become greatly frustrated over his loss of freedom to do as he pleases, and will also neglect his family responsibilities.

As national churches take on leadership, missionaries who have been used to controlling the work suddenly feel helpless and at times unwanted. Inexperienced church leaders do not always understand them: what motivates them, why they live and work as they do, how they support their projects, their sense of calling to certain ministries.

Missionaries feel insecure working under the leadership styles of other cultures.

The result has sometimes been that the missionary, "the man in the middle," has found himself "the man in the muddle," as David Hesselgrave of Trinity Seminary says. Missiologists talk of the "identity crisis" of the missionary. Ed Dayton describes missions as "stretched between two poles" -- the expectations of the home constituency and of the national church.

The confusion of missionaries extends to their supporting churches, who have prayed for the national church to be planted but aren't quite sure how to accept the plan which has grown.

A Conference on Overseas Mission sponsored by the Evangelical Alliance of New Zealand "felt that most congregations were still in the colonial period of mission and that a massive re-education program was necessary to educate congregations concerning the biblical teaching on the missionary nature of the whole church."

As to the national churches some of their leaders complain, "The missionaries don't respect us." They mean that very often they feel bypassed and ignored by the well-intending missionary activist. The individualistic expatriate may be a threat to the church leader's sense of community action and absolute authority. The church may try to meet this threat by being even more authoritarian.

B. DEVELOPING HEALTHY RELATIONS

These tensions often arise from the failure of mission and church to move through the various stages of normal development in relations. The church is a growing organism; its development is dynamic, not static. The success of one stage prepares it for the next; poor relations at any stage can harm the development in the next stage. Because the organism is growing, failure to move from one stage to the next results in denial of maturity -- and therefore deep frustration.

The developing relationship between a

mission and a national church may be divided into four stages.

1. PIONEER

In the initial stage, missionaries must exercise the gift of leadership, along with other gifts. There are no believers at first, and so the missionary must lead and also do much of the work himself.

2. PARENT

This stage requires use of the gift of teaching or discipling. The young church has come into being, initially as only a small group of believers. In the "parent" role, the missionary must avoid "paternalism." It is important that the ties of a mature relationship be formed: love and respect as found in a family, rather than the relation of servant and master. A healthy father-son relation in this stage is scriptural: Paul spoke of his children in the faith.

3. PARTNER

As the church develops, the relationship needs to change from a parent-child relation to an adult-adult relation. This is difficult in any family -- for both the child and the parent. The child either may enjoy the greater security of the child position or may resent that role, reacting against it in "adolescence." The parent may find it difficult to treat his adult son as a true equal in leadership and ability. The transition is never easy; it will be more difficult if the relations of Stage 2 have not been healthy. Yet Stage 3 is essential to the son's becoming a responsible adult -- growing to full manhood.

4. PARTICIPANT

A mature church needs to assume leadership in its own country. It should take responsibility for fulfilling Christ's Commission among its own people. The church and the mission should have the same goals of missionary outreach; together they can reach out to others. This does not mean that the mission is "captive" to the church, even as the church should never be "cap-

tive" to the mission. While participating in the missionary outreach of the church, the mission should be starting the four-stage cycle in some pioneer area.

Understanding these four stages can help missions and churches as well as supporting constituencies to see the overall picture and to work together in avoiding tensions which would hinder united action in worldwide missionary outreach.

One of the fears evangelical missions have in giving leadership to the national church is that the goals of reaching the unevangelized may be lost. Unfortunately there is always the possibility of self-interest diminishing the missionary vision -- that happens in our own churches. But if this vision has been kept strong in earlier stages, it should continue. In discussing the formation of an association of SIM (Sudan Interior Mission) related churches in Africa, church leaders stated that one of their goals was to make sure that the vision of the SIM pioneers was kept strong among their churches.

Dr. Philip Teng told the Leadership Co-operation Seminar:

"In order to achieve the maximum result, both missions and Chinese churches should be concurrently engaged in systematic church planting. In recent years, many missions have stopped their church planting ministry because of efforts to merge with the national church. That is a fatal mistake. It is high time for us to have a new mutual understanding which aims at independent yet coordinated endeavour to start new churches by both parties. True, it is vitally important to build up the autonomy of the national church, but we should not do so at the expense of curtailing the evangelistic effectiveness of the missions.... National church leaders must learn to look at missionaries engaged in church planting not as competitors or transgressors but as co-labourers."

Thomas Wang, General Secretary of CCCOWE (Chinese Coordinating Committee on World Evangelization), has noted how church-mission relationships have paralleled

changes in national attitudes to the rest of the world:

"THE NATIONAL SCENE:

Colonialism -- Nationalism -- Internationalism

CHURCH-MISSION RELATIONS:

Dependence -- Independence -- Interdependence"

The other frustrations of missionaries and church leaders mentioned earlier cannot be ignored, but in this session we do not have time for in-depth study. (I deal with them in Mission-Church Dynamics.) These tensions urgently need prayerful study by both missionaries and pastors together.

III. PRINCIPLES

A. ESTABLISHING GOALS

Once a mission and church are moving in the right direction in their relationships, there is much they can do together to fulfill the Great Commission. That must always be the goal: not just happy relationships, but a relationship which results in God being glorified, in lost peoples hearing of the Savior of the world, and in believers being disciplined.

There are innumerable ways in which our missions can work with Third World churches to that end. This paper will not enumerate them, but will rather deal with principles that may provide a basis for further discussion and for application to our individual situations.

James E. Plueddemann points out that missions have tended to focus on product goals. Product goals are centered in programs and institutions -- getting "a certain number of programs going in certain places by a certain time, to see certain results." Process goals concentrate on developing leadership, on stimulating growth, on motivating others to find creative solutions and bear responsibility.

In relating to a national church, a mission needs to be sure of its own priorities, established in the light of what the mission's mandate is, what its objectives are, and what capabilities God has given it. The national church needs to do the same. Then the two need to see where their objectives and priorities meet. In this way one does not dominate the other, nor prevent the other from fulfilling a priority unilaterally. But where priorities meet, one can help the other accomplish the task.

B. STIMULATING OUTREACH

As to stimulating Third World churches to missionary outreach, the following points are pertinent:

1. Involve the believers in missionary outreach from the beginning. Make missions a vital part of the life of the church from the start.

2. Teach the whole Word of God concerning the lost state of the world and the responsibility of believers to witness to the unreached.

3. As a mission, set an example of continuing concern for unevangelized peoples. Keep the facts of worldwide needs before the church.

4. In demonstrating concern, do not dichotomize the work, leaving indoctrination up to the national church while the expatriate mission does the pioneering. Show that preaching the gospel and discipling go hand in hand; involve mission and church in both.

5. Avoid setting up structures and projects beyond that which nationals can administer, within a reasonable time. Keep them all related to the overall goal of evangelism and mission-minded church growth.

6. Develop the gifts within the church so that it will have the capability to sustain missionary outreach as well as deepen its own life.

7. Encourage missiological studies at top levels of church leadership, to provide

insight into current issues and ability in strategic planning.

8. Do not dominate the church's outreach, but seek to motivate it through "cloud-seeding." Unobtrusive assistance in strategic ways can stimulate a church to act without becoming reliant on outside help.

Each one of these points could bear much in-depth discussion. For instance, point six deals with a weakness in much of our work in the past. We have majored on evangelism but have not always helped the church develop a base from which it can effectively evangelize -- something we take for granted as a prerequisite for our mission agencies.

Finance is just one aspect of developing that base -- yet one in which the young churches are particularly weak. Missions can help in the following ways:

a. Teach Christians joyous giving -- and set an example.

b. Train bookkeepers and accountants.

c. Help the church set up adequate financial management systems.

d. Get Christians laymen with business experience involved in finance committees.

e. Show how some departments (e.g. literature) can be made self-supporting.

f. Discuss legitimate ways of increasing church support.

g. Enlighten the church about world economics and the mission's wider commitments, so that local needs will be seen in realistic perspective.

IV. CONCLUSION

We all are learners in stimulating joint action between Western missions and Third World churches and missions. However, models are developing. For instance, the Overseas Missionary Fellowship and the Far Eastern Gospel Crusade are working with a Filipino mission, ABCOP (Association of Bible Churches of the Philippines), in a three-way part-

nership. The SIM is providing a channel for Asian missionaries to serve in Africa. Other illustrations could be cited.

All of us can go much further in working with Third World churches in true interdependence, to reach this world for Jesus Christ.

"Is the day of the Western missionary coming to an end?" asked Isabelo Magalit, M.D., Associate General Director of the East Asia Office of the International Fellowship of Evangelical Students (IFES), speaking at the Urbana Missionary Convention '79. "No, but definitely no. World evangelism is the responsibility of the whole church, no less of the older churches in Europe and America than the younger churches of Asia and Africa and Latin America. But not more the responsibility of the one than the other. In fact, the dimensions of world evangelism are so awesome that only the whole Church throughout the world working in proper partnership can get the task done. No, the day of missions from the West is not over."

"The desire of most churches in the non-western world is for a true partnership," stated Patrick Sookdheo from Asia at the 1979 meeting of the Evangelical Missions Alliance in Britain. "They would like missionary agencies to act with complete integrity, total honesty and utter frankness in all their dealings with national churches. They would like the us/them mentality to cease and instead a recognition that we have all been called by God to serve Him in this His world."

A great new push is needed to reach the billions of our burgeoning world population. At this crucial stage we need to mobilize all our forces -- West and East, North and South. Instead of dissipating our energies in frustration and tension between mission and church while a world dies around us, we need to unite our strengths.

In summary, these steps seem essential to releasing the potential of church and mission in united action:

1. Involve expatriate missionaries and
(Continued on P. 3)

BRAZIL AWAKENS TO WORLD MISSIONS

JONATHAN SANTOS

"After another year and a half I expect to finish my course in agricultural engineering, and then I want to serve the Lord in Libya," said a University student after an evening service in a Presbyterian Church. That night Rev. Theodore Williams had presented the missionary challenge, and the young man who had already been praying for that country, made his decision. A young woman who had been invited to prepare herself for missionary work with us came to me at the close of another meeting, where Rev. Williams had spoken, and told me that I could count on her. One pastor requested that Rev. Williams return to his city the coming year for a Day of Missions, a whole day devoted to providing missionary information and challenges. In one seminary where three classes jointly heard the missionary message, the Lord worked in a notable manner. After the meeting there was such a demand for the literature we had brought with us to sell and to distribute, that none remained for the service which was to begin in a church an hour later. At that meeting almost twenty pastors and several hundred believers had come to hear the visitor. After that service one of the leaders recommended that Rev. Williams

should return to Brazil the following year in order to speak at the conference of that denomination.

Such a response to the missionary message presented by Rev. Theodore Williams in churches and Bible institutes during his one-week visit to Rio de Janeiro, Sao Paulo and Londrina reveals what is currently happening in our country. God is awakening an interest in world missions. Many Brazilian leaders are recognizing that the hour has come for the church in Brazil to participate actively in behalf of the peoples who have not heard the message of salvation.

BRAZIL: THE SECOND LARGEST CHURCH IN THE WORLD

Today Brazil has the second largest number of evangelical believers in the world. However, until now few churches have recognized and responded to the global missionary challenge. Within Brazil there are almost sixty tribes that have not been reached. There are ethnic groups without any specific missionary work. During recent years the church in Brazil has received a powerful evangelistic thrust, so that thousands of people have been converted. The growth of the church has been amazing. Nevertheless, little has been done about missions. Only recently some of the leaders have become conscious of these facts so as to take steps in the right directions.

A LACK OF CHALLENGE FOR WORLD MISSIONS

Because the church in Brazil is largely the result of missionary activity by American and European missionary societies, the majority of the churches continue to look upon themselves as mission fields. The image of the missionary continues to be someone who comes to Brazil in order to evangelize or preach or engage in some other evangelical activity. For the majority it has been hard to change this image. Some organizations like the Missao Antioquia (Antioch Mission) insist that the image needs to be changed. By making use of the pulpit, magazines, and study courses, this mission is seeking to propagate the concept of a Brazilian missionary going to other countries and regions where the Word has

Jonathan F. Santos is the Head of Missao Antioquia (Antioch Mission) in Brazil.

not been proclaimed. Little by little the message is being heard; leaders have begun to emphasize missions in their churches and some are volunteering for this work.

INFORMATION ABOUT THE GLOBAL MISSIONARY TASK

Very little information about the world-wide missionary task has been available in Brazil. Some missions, like Wycliffe Translators and New Tribes, have attempted to provide such information. But their bulletins and reports come to only a few of the leaders and churches in Brazil. As a result, evangelical believers in Brazil have not had accurate information regarding the missionary needs of the world. It is true that some twenty or more good missionary biographies have been translated into Portuguese. But these generally describe only what was done in the past at some specific place. They do not provide information about the current needs for the evangelization of the world.

Only in the last two years has something been done to remedy this. The Missao Antioquia, inspired by the prayer cards prepared by Operation Mobilization, published thirty-one cards, one for each day of the month. Each card presented a country with especially great missionary needs. Now these cards are being distributed throughout Brazil. There are families that use these cards to pray for missions in their family prayer time.

P. J. Johnstone's book, Operation World, was published in Portuguese by the Missao Antioquia and Edicoes Vida Nova. In Brazil it is entitled Bathalha Mundial. This book, with information and prayer requests for virtually all countries, has been widely distributed in Brazil. It is practically the first manual on prayer for missions that is available in Brazil. The book is being used in Bible schools, not only as a prayer guide but also as a text book. It has proved to be invaluable at this stage to awaken an interest in missions.

Another manual is in the process of translation. That Everyone May Hear was prepared by Edward R. Dayton for the Consultation on World Evangelization, held at Pattaya in

1980. Now World Vision of Brazil is preparing it for publication. Undoubtedly it will be one more instrument that will be useful for teaching missionary courses in Brazil.

Hopefully in the near future other books of this nature will become available for use in Brazilian churches and theological institutions so that the interest in missions will continue to spread.

CHALLENGE BRAZILIANS FOR MISSIONS IN ASIA, THE MIDDLE EAST AND NORTH AFRICA

It is estimated that five hundred Brazilians are currently engaged in transcultural missionary activity. Some of these are working among Indian tribes in Brazil, others in the Spanish-speaking countries of Latin America, and a few in Portugal and the Portuguese-speaking countries in Africa. But we do not know of any Brazilian missionaries in North Africa, the Middle East or Asia. Why not? Perhaps it is because of lack of information or challenge. Thus the question raised by Theodore Williams at some of his meetings was very appropriate. He asked: "Why are there no Brazilian missionaries in Asia, the Middle East and North Africa?" Perhaps the answer is that nobody until now has challenged Brazilians to go. I am convinced that as soon as this type of challenge is placed before Brazilian leaders, and they in turn present it to their congregations, there will be both volunteers and the money to send them. Certainly the church in Brazil in the coming years can increase significantly the number of its transcultural workers. We hope that the numbers will increase and the rate be accelerated soon.

WHY BE CONCERNED WITH EVANGELISM IN OTHER COUNTRIES WHEN THERE IS STILL SO MUCH TO DO IN BRAZIL?

This was a question that our speaker, Rev. Williams, had to answer more than once during his visit. The same question has been presented to us, more than once, when we tried to arouse missionary interest in the churches of Brazil. Without a doubt, it is an honest question. However, Rev. Williams pointed out that the question is not new. (Continued on P. 19)

From Manila ⇒ TO SEOUL

Manila '81

A New Schedule

Manila '81, the Third Triennial Convention of the Asia Missions Association which was scheduled to meet October 8-12, 1981 has been postponed to August 16-21, 1982 and has been set to meet then in Seoul instead of in Manila. The two important considerations behind this change are as follows:

The first is that the World Evangelical Fellowship and the Asia Evangelical Association which are also meetings of Asian evangelical leaders, Third World theologians and consultations of the Asia Theological Association will meet in Seoul in August 1982. The second is that Rev. David J. Cho, who was active in the formation of the A.M.A. and is currently its General Secretary, suffered a hypertensive heart attack June 1 while in Los Angeles, California. He was taken to the Marina Murcy Hospital and was hospitalized for ten days before being moved back to his home in Seoul. He was under special care of a doctor for a month before recovering enough to resume work in July. He has been advised not to travel overseas for six months and to restrict his working hours to 4 hours each morning. He has almost completely recovered from heart failure and motor failure in his left leg and arms but remains under the constant supervision of his doctor.

The A.M.A. Executive Committee therefore decided to postpone the Manila '81 A.M.A. Convention and to reschedule it to meet in Seoul in time for the two other important meetings in 1982 and in hopes that Rev. Cho will have fully recovered by then. The W.E.F. has trusted the organization of the A.E.A. to a steering committee headed by John Richard and laid plans to hold its first meeting in Seoul from August 20-26, 1982.



KOREA

**9TH SIWM HELD AT
THE PAULINE HOUSE**

The 9th Summer Institute of World Mission of the East-West Center for Missions Research and Development, Korea, met from August 12-22, 1981 at the new Pauline House which is currently under construction. The sixty four students and pastors who attended the two week long seminar focussed in on the issue of missions in Thailand. The Vice President and Chairman of Outreach of the General Assembly of Church of Christ in Thailand, Rev. Samrit Wongsang, was invited to present information on the current state of churches in Thailand. Rev. Dr. Shin, Hong Shik, with ten years missionary experience in Thailand, served as the main speaker. This SIWM will perhaps result in fruitful projects aimed toward evangelizing Thailand with close cooperation between Korea and Thailand.

The East-West Center will now host all of its meetings and activities at the Pauline House which was completed in September. The Opening Ceremony held on the 15th of October. The House was built in accordance with the original plan for the campus when the idea was first conceived in 1975.

The plan for the Pauline House is monastic discipline with current methods of research and study. There is housing for 100 students in the dormitory, and there are other facilities, such as, a dining hall which can accomodate up to 200, six missionary apartments, a Chapel which seats 250, and an administration building.

CHINA

CCOWE '81 HELD IN SINGAPORE

(CATW) - With 3,800 voices raised in a Mandarin version of "Send the Light", the second Chinese Congress on World Evangelization (CCOWE '81) concluded at the Singapore National Theatre on June 24.

The eight-day Congress has drawn 1,242 participants and observers from 38 geo-

graphical districts of the Chinese Coordination Centre of World Evangelism (CCCOWE), organizer of the Congress.

Rev. Philip Teng, who was re-elected Chairman of the CCCOWE Board, officiated a ceremony of "passing on the torch" to symbolize the commitment of Chinese church leaders toward world evangelization. "Our mission is to bring the light of the Gospel to all parts of the world," Rev. Teng said.

Rev. Thomas Wang, who was re-elected General Secretary of CCCOWE, preached the final message titled "Stoop and Conquer". He stressed that today's Chinese Church must realize its own situation, weaknesses and drawbacks, and be prepared to strive forward.

He pointed out that ever since the first Congress was held in Hong Kong in 1976, the "CCOWE Movement" aims at the following five periods of development, each with a five-year span:

The period of breakthrough in vision (1976-1981) - the Chinese Church acquires a new vision; the period of nurturing (1981-1986) - the Chinese Church promotes a 10-year projection plan; the period of root-taking (1986-1991) - the Chinese Church matures into adulthood; the period of blossoming (1991-1996) - the Chinese Church reaps the overseas harvest; the period of fruit-bearing (1996-2001) - the Chinese Church, together with worldwide evangelical forces, brings the Gospel to all races and nations worldwide.

Under the Congress theme of "Life and Ministry - Chinese Churches Confronting the 80s", the participants sought to hammer out proposals to develop evangelism and church growth for the next 10 years.

For the 1,200 participants who have come from 38 CCOWE Districts, this is very much a working conference. The average day involves the conscientious in more than six hours of general meetings plus sessions of specialist interest. Says programme vice-chairman Dr. Philemon Choi: "We hope this congress will not remain on the opinion-exchange level. Ideas must be turned into solid strategies and actions."

Like its predecessor, this is completely

a Chinese occasion: they have planned and are administering the congress, and are financing it from their own resources with a budget of \$200,000. Present as observers are representatives of denominations and mission agencies. Working sessions, at the Anglo-Chinese Junior College, are conducted in Mandarin, with simultaneous translation into English.

TAKING BIBLES TO CHINA BECOMES MORE DIFFICULT

(CPL) - At a recent Three-Self Movement conference in Guangdong Province, delegates were urged to "uncover" and "report on" those who receive Bibles in China. Oral reports from Beijing and Shanghai say that Christians receiving Bibles by mail have been interrogated by Public Security. In January a Hong Kong newspaper reported that Chinese customs was prohibiting "printed matter used for religious propaganda."

Although 135,000 Bibles printed in China last year have been sold out, the shortage is still severe.

INDIA

ILE: MISSION TO INDIAN LEADERS

(MF) - International Leadership Enterprises (ILE) has been formed through the efforts of Jitendra "Jay" Gupta, an Indian from New Delhi, to bring Christ to Hindu people by reaching the influential leaders, businessmen, and professionals of his native land with the Gospel of Christ.

Gupta points out that most of today's missionary endeavors in India are concentrated on the lower socio-economic strata of society. There exists very little outreach to influential leaders and professionals.

ILE will bring Christian businessmen and professionals from North America and India to be involved in seminars and business ministries - as well as share the message of new life in Christ.

ILE is formed as a new division of International Students, Inc., and Team Ventures International of Canada.

PHILIPPINES

AGENCIES WORKING TOGETHER

(MF) - Over a dozen mission agencies in the Philippines are banding together to reach people for Christ in the 14 major languages of the islands.

The efforts will include evangelism, drama, music, traditional media, with a special emphasis on the printed word, Scripture distribution and Bible study.

Among the agencies involved are the Christian and Missionary Alliance, Wycliffe Bible Translators (SIL), Gospel Recordings, and the Philippines Bible Society.

THAILAND

BANGKOK COWE CONVENERS MEET

(COWE) - The Consultation on World Evangelization conveners in Bangkok have had three follow-up meetings since June, the latest of which was held on November 19th. At each of these meetings, they focused on how to bring results of COWE to the local church. Their response was three-fold: First, they had meetings for church leaders to tell them about COWE and challenge them with the task of reaching Thailand's unreached people. Second, they plan on translating the Lausanne Occasional Papers into Thai for the use of churches, evangelists and missions. Third, they planned a Consultation on Thai Evangelization (COTE) for April 1981. This meeting has been patterned after COWE, with many consultations beforehand on several topics of particular interest to the Church of Thailand. It focused on training of leaders, as this is seen as the primary need.

The COWE conveners are especially optimistic about the young leadership that is emerging in the Church. They feel that the impact made by this group will be tremendous in coming years. They are specifically praying for the growth of Thai missions.



INDONESIA

THE ESTABLISHMENT OF MISSIONS FELLOWSHIP OF INDONESIA

After an extensive and deep discussion, finally the 2nd Consultation of Indonesian Mission Fellowship has successfully ratified the establishment of the "MISSIONS FELLOWSHIP OF INDONESIA." It was marked by the gavel of Mr. M.S. Anwari exactly at 12:35 A.M. and followed by loud applause from all the participants.

This historical event which opened a new era for mission work in Indonesia took place at the Conference Hall of the Indonesian Missionary Fellowship in Batu, Malang on Tuesday the 19th of May 1981. It was the second day of Mission Consultation which took place from May 18th till 20th, 1981.

55 Delegates from 32 mission bodies, churches and Christian institutions were present. Mr. M.S. Anwari, on behalf of the working committee, gave his welcome speech and said that this 2nd Mission Consultation was the continuation of the 1st Mission Consultation held in September 1980.

In the opening ceremony, Rev. P.N. Harefa gave an address which underlined the importance of unity both among Christians and Christian organizations. The plan to institutionalize this missions fellowship was considered a very important step.

It was also firmly stated by Rev. P. Octavianus in his opening sermon. This missions fellowship is felt more urgent because only through this unity are we able to carry out the great commission of Christ to "make disciples of all nations". Scripture reading was taken from Matthew 9:35-38 and John 9:4. Dr. Octavianus explained about mission movement in this century which has moved from the West towards the third world. In this case, the participants were stimulated to realize this fact for the sake of mission progress in Indonesia.

The significance of this unity was seriously felt when Dr. Ben Jennings from the U.S. Center for World Mission in his lecture concerning "The Challenge of Third World Missions" explained about mission development in the third world. He concluded by presenting completed by concrete data of

the ministry of world missions. He emphasized prayer over money the most important part in the vitality of this mission movement.

In further lectures, Dr. B. Jennings expressed six important dimensions which must be remembered in developing mission strategy:

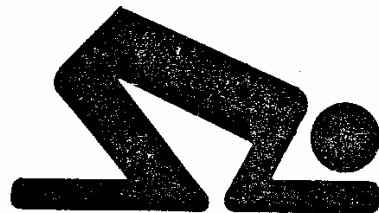
1. A missions attitude in the national church
2. Missionary support systems -- enlisting laymen
3. Prayer as spiritual warfare
4. Missionary candidates -- recruiting and training
5. A center for world mission to coordinate strategy planning
6. Mission Boards for administration

DYAK CHURCH AND WEC MISSION DEVELOP NEW SCHOOL

Kalimantan Barat - A number of influential leaders, targets of prayer for many years, were among the 1300 Dyaks who responded publicly during last summer's evangelism campaign here. Recent reports tell how these men are growing in the grace of God. Follow-up work is seen as vital for the growth of the Dyak church.

Efforts to set up a new Bible School are moving ahead under national church leader Pak Obed and missionary Bruce Rattray. A Christian Dyak builder has contracted to erect part of the school complex. Besides accommodations for the expected students, the school's curriculum is also under intense preparation.

The school is seen as meeting not only the need for educated pastors in the developing church but also the new government's policy requiring replacement of expatriate workers.



U. S. A.

\$ 100,000,000 GOAL SET FOR FRONTIER MISSION

Pasadena, CA - An increase of \$100 million per year--the largest single cooperative mission funding goal in history--was announced Thursday, June 25, by Dr. Ralph D. Winter, general director of a mission center located in Pasadena, California.

A large cooperative center where personnel from 42 mission agencies are already working together, the U.S. Center for World Mission envisions a still larger basis of collaboration involving more than 100 mission agencies and other mission interested evangelical organizations.

The unique focus of this campaign, according to Dr. Winter, is upon frontier missions, that is new outreach, not the reinforcement of mission work already well established. The research of his organization, only 4 years old but with 200 full-time staff, shows that 95% of all U.S. Protestant mission dollars today (estimated to be \$1,400 million in 1981) and 90% of all mission personnel (estimated to be 60,000 in 1981) are concentrated on long established work.

Dr. Winter explained that due to inflation the total giving to mission work outside the United States would probably rise by more than \$100 million even without a special campaign, but that the development of a new evangelical movement called the "Loose Change Frontier Fellowship" would be entirely additional and would be designated exclusively for precisely defined frontier missions, a category covering any human group at home or abroad where there is not yet an effectively functioning evangelical congregation.

The campaign is centered around daily prayer for the Frontier Peoples, devotional reading, and "loose change" giving. The initial goal is to involve a million believers in the movement to raise \$100,000,000 annually for the frontiers of world mission.

According to Dr. Winter, the funds raised by the thousands of Frontier Fellowship groups will not be channeled to the Center in Pasadena, but through local churches to cooperating agencies, designated for

reaching frontier peoples of the world.

By setting aside loose coins each day, members of the "Frontier Fellowship" will raise an average of 27½¢ per day, which totals about \$100 per year. Thus a million such believers will raise \$100,000,000 in new money annually for new frontier outreach!

A number of mission agencies and other Christian organizations are already involved in serious promotion and development of a Frontier Mission Consortium.

The emerging consortium is designed to promote a nationwide evangelical daily prayer and giving "campaign" focused on the world's Frontier Peoples. A wide range is anticipated. Some have set large goals, like the United Presbyterian Frontier Fellowship, which has set a goal of 100,000 people for their Frontier Fellowship groups. Others like the Lutheran Bible Institute in Seattle are seeking 1,000 to "join the cause," or the North Africa Mission which is working towards a goal of 2,000 Frontier Fellowship members.

Any organization, school, denomination or agency willing to promote prayer and giving to reach the frontiers is being invited to join the consortium and help foster this united evangelical "march of coins" for frontier mission.

WEF ANNOUNCES THE FORMATION OF A '83 INTERNATIONAL CONFERENCE

(WEF) - The World Evangelical Fellowship (WEF), following a five-day planning session April 21-25 in Amerongen, Netherlands, announces the formation of a 1983 International Conference on The Nature and Mission of the Church in the World Today.

The conference, to be held June 21-30, 1983, at the Graham Center, Wheaton, Illinois, USA, will focus on the findings of study programs each considering aspects of the nature and mission of the Church. These groups will culminate in separate consultations within the overall theme of the conference.

Dr. Wade T. Coggins, WEF general secretary, indicated that "this conference will bring together the results of more than two years of intense work by these groups and those of churches and other agencies. We

plan to implement their findings and use the conference to recommend action plans for identifying further frontiers and developing strategies and specific tools to assist churches around the world in fulfilling their biblical role and ministry".

Centering around the conference theme "I will build my church" (Matt. 16:18), the topics for those study groups include:

A. The nature and mission of the Church in the local setting;

B. The nature and mission of the Church in new frontiers for Missions. These study programs building on the findings of earlier studies and consultations will plan action programs towards the year 2000.

Chairmen for the working committees of the study groups include:

A. Local Setting: Peter Kuzmic (Yugoslavia),

B. New Frontiers: Teo van der Weele (Netherlands) and Patrick Sookhdeo (UK), (co-chairman).

The WEF Executive Council has sent letters of invitation to some of its member agencies and to other evangelical churches and organizations around the world to solicit their participation in a sponsoring committee of this international conference. Bruce Nicholls, Executive Secretary of the WEF Theological Commission, has been appointed general coordinator of the preparational work of the study groups while the sponsoring committee is being formed.

A parallel consultation called "Christian Response to Human Need - Consultation '83" also expects to meet at the same time in June 1983 at the Graham Center. This consultation grew out of a conference in March, 1980, near London, England, which had been convened by the Unit on Ethics and Society of the WEF Theological Commission. Rev. Vinay Samuel (India) and Dr. Arthur Beals (U.S.A.) co-chair the Steering Committee of Consultation '83.

The 37 participants in the Amerongen planning sessions were invited by WEF from among its membership of national evangelical associations, commissions and other interested evangelical churches and organizations from every continent.

MISSIONS LEADER SEES GROWTH IN MISSIONARY FORCE

Washington, DC (MNS) - Asked in a recent interview whether the slaying of Wycliffe Bible Translator Chet Bitterman in Colombia would be a detriment to missions, Dr. Wade T. Coggins, Executive Director of the Evangelical Foreign Missions Association, answered in the negative. "On the contrary," he said, "I believe it will increase missionary interest and involvement."

Coggins noted that recent history has proved that well publicized incidents of missionary sacrifice result in increased, not diminished, response. He referred to the slaying of five missionaries in Ecuador 25 years ago as an example. In the aftermath of that shocking news, the evangelical world responded with a new wave of volunteers for missionary work.

Questioned about the overall outlook for missions in the face of violence and terrorism, Coggins was optimistic. He indicated that statistics just being released will show a significant increase in missionary personnel since the last survey five years ago. He expressed the belief that we are seeing the beginning of a new era of missions which is especially significant because it is not based just in the traditional sending countries.

There are emerging missions based in nations which have traditionally received missionaries. Those emerging missions are now training and supporting significant numbers of missionaries to join in the task of declaring the Gospel in all the world.

Coggins, who heads the EFMA from its headquarters office here, is also interim General Secretary of the World Evangelical Fellowship.

NEW WYCLIFFE FILM

Huntington Beach, CA (MNS) - "Five Hardest Questions" is the title of a new film by Wycliffe Bible Translators. In full length (56 minutes) or in a shortened version (24 minutes), the film is available free of charge for use on campuses across the country.

According to the announcement, this unusual film "takes you there and answers,

with living proof, five questions that college students most frequently ask about life on the mission field. You'll hear the answers spontaneously spoken, and see them lived, as producer and film crew move among different translation teams in remote locations across the world."

NEPAL

MORE THAN 50 CHRISTIANS ARRESTED IN NEPAL

Katmandu (idea) - More than 50 Christians have been arrested in Nepal in the last few months according to the visitors to the Christian Conference of Asia, held in Singapore. The conference encompasses almost all non-catholic churches in the Far East, Australia and New Zealand. It was also stated that the few Christians in Nepal, a kingdom in the southern Himalayan area, have been subject to increased resistance and persecution recently. A state directive to oppress Christians and Muslims is thought to have been issued. Among those arrested are reportedly two brothers who were arrested when they attempted to give their mother a Christian funeral. Visitors to the conference also reported that ten Christians who wanted to hold a service in the next village were arrested by the police in Goomi. In this country between China and India, Christians play a minor role among the population of 13 million. Hinduism is predominant, with an influential Buddhist minority.

LATIN AMERICA

PARAGUAY TASK FORCE TO EVANGELIZE

Springfield, MO (MNS) - The Assemblies of God has laid plans for "high-impact evangelism and church planting in Paraguay during the next two years, according to a report by Loren Triplett, Field Director for Latin America.

The Paraguay Task Force has as its goal the establishing of 15 new evangelism centers in various towns across the nation.

A group of believers in Florida are making 20 evangelistic tents for the Paraguay pro-

ject. The circular tents made of vinyl are 60 feet in diameter and will accommodate 400 people.

Evangelists from across Latin America will donate one month of time each to the program.

WEST GERMANY

GOOD CO-OPERATION BETWEEN GERMAN MISSIONS AND THIRD WORLD EVANGELICAL CHURCHES

Marburg (idea) - The German evangelical aid agency "Help for Brothers" has decided on a series of new projects costing DM 600,000, mainly for the training of indigenous pastors. For example, funds are earmarked for the theological college in Bangkok and the Miri Bible school in Malaysia, as well as for two Bible schools of the Kingmi church on Kalimantan, the Indonesian part of the island of Borneo. The Kingmi church is very active in the missionary field and recently opened these two training centres in the primeval forest under very primitive conditions. Permanent accommodation is now to be provided for some of the students. The Kingmi church aims to establish 500 new churches in eastern Kalimantan in the next six years and has been sending missionaries to other Indonesian islands for some time now. As in 1980, it was also decided to support the Ethiopian Kale Heywet church, which has the possibility of opening six new Bible schools for 200 young Christians. This Protestant church in the south of Ethiopia has 800,000 registered members and is experiencing rapid growth. At the last meeting of the executive board of "Help for Brothers" in Marburg on the Lahn, Hesse, the board stated that it was pleased with the "good co-operation that has become possible between the German missions and the evangelical churches and church unions in the Third World since the foundation of the action ("Help for Brothers") at the beginning of 1980". The support received from churches and individuals in Germany was also very encouraging. According to "Help for Brothers", the aid decided on is "just one step, albeit an important one, in the right direction" in view of the "great

spiritual hunger in the world and the isolation often experienced by many churches which do not belong to the World Council of Churches". The agency, which is based in Stuttgart, operates in association with the German Evangelical Alliance and the German Association of Evangelical Missions.

CHRISTIAN MISSION DOES NOT DESTROY THIRD WORLD CULTURES

Burbach (idea) - In a paper on "Gospel and Culture" presented at the annual conference of the AEM (Association of Evangelical Missions) in Burbach 17th-18th February, the AEM's chairman, Ernst Vatter said he could not agree with the accusation that Christian mission destroys the indigenous cultures of countries in the Third World.

"Nothing better can happen to a culture than that it is confronted with the Gospel and permeated by it", commented Vatter. A culture is not destroyed when it comes into contact with the Gospel, but "filtered through the measure of God's Word" and possibly "re-formed to the benefit of the people" in that culture. The AEM annual conference had "Gospel and Culture" as its topic this year, and Vatter explained that the evangelical missions were studying the subject in order to find out where their proclamation of the Gospel was interlaced with elements of western culture that had to be given up in order to achieve better cooperation with Christian nationals in the Third World. There was an ever-increasing demand in Asian and African countries for missionaries who were willing and able to work under the leadership of indigenous churches and missionaries. Vatter concluded that the second most important characteristic of a missionary was, besides his or her commitment to the Gospel, "the ability to develop a keen power of observation", with regard to the habits, customs and values of the people to whom he or she wanted to bring the Christian message. At the AEM annual conference, Daniel Herm, director of the Mission House and Bible School Wiedenest, reported of "great openness" for the Christian faith in Afghanistan. The Afghans - most of whom are Moslems

- found it very painful that their country had been occupied by atheists. And that made them more willing to listen to the Christian message. On the other hand the handful of Christians in the country were, said Herm, in an extremely difficult situation, since they were being hindered by the official authorities and attacked by resistance fighters as well. A Christian church that was just beginning to come into existence in Kabul has for the most part been broken up by the persecutions, Herm reported. As far as he knew, he added, there were three foreign missionaries still working in Afghanistan.

Another speaker at the AEM conference was Wai Kwong Sun, a theologian from Hong Kong at present living in West Germany. He warned his listeners not to use European missionary and evangelistic methods in Asian countries. There, he said, the need was for Christians to develop long-term relationships with non-Christians, in which they could convince the latter of the truth of the Gospel. Christians should open their homes to non-Christians and share their accommodation with them, Sun added, since that was, in his view, the most effective method of evangelism.

The AEM was founded in 1909, and has 29 full member missions and 15 associate member missions.

ALBANIA

NEW WAVE OF ARRESTS DIRECTED AGAINST CHRISTIANS

Belgrade (idea) - Refugees from Albania, who recently managed to escape across the border to Yugoslavia, say that there has been a new wave of arrests of Christians, with the aim of eliminating the last remains of religious belief in the country. The measures are directed especially against all who are in possession of religious literature. In communist Albania, which in 1976 described itself as the "first officially atheist country in the world", every kind of religious activity has been strictly forbidden since 1957. Nearly all 2,000 churches and mosques in the country were either torn down or have been in use since then as offices, restaurants or warehouses. Only a handful were preserved as "historic

monuments". According to the refugees, religion continues to have an influence on the life of the Albanians, in spite of all the prohibitions. But any religious activity has to take place "in the underground". Of the 2.6 million inhabitants of the country, 65% - 70% are said to be Moslems, 20% Orthodox and roughly 10% Catholic Christians.

(Continued from P. 10)

It is asked even in the "sending countries" where the church is strong and has been conducting missions for many years. He then proceeded to explain that the church needs to be active in Jerusalem and Judea and Samaria and the ends of the earth simultaneously.

Our prayer is that the church in Brazil be alerted to recognize her responsibility; that it continue to be alive and active in the evangelization of Brazilians who speak Portuguese, as well as proclaiming the good news to the Indian tribes, to the minority groups in the country, and to all nations - even to the ends of the earth.

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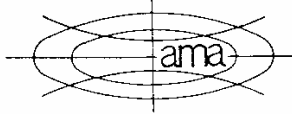
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ASIA MISSIONS ASSOCIATION

From: Chairman of A.M.A.

To: Prospective Participants

I am very much regret to write this letter to inform you that the Manila '81, the Third Triennial Convention will be postponed to August 16-21, 1982 and changed the place from Manila to Seoul, Korea.

Because of General Secretary of A.M.A., Dr. David J. Cho's sickness since June 1st, 1981 doctor urging him to reduce all the daily work and strongly warning to cancel all the travel schedule to the abroad. His sickness is hypertensive heart disease and he was struck with heart attack.

We, the Executive Committee of A.M.A. unanimously agreed to postpone the our original plan of the Third Triennial Convention, Manila '81, as above mentioned.

We hope that you understand our sudden change and we do express sincere apology to the Philippine Council of Evangelical Churches which cooperated in many ways that to be host body of the Convention.

Your continuous prayer for Dr. David Cho's quick recovery will be appreciated so much.

May the Lord bless you.

Sincerely,

Philip Teng
Chairman
Asia Missions Association