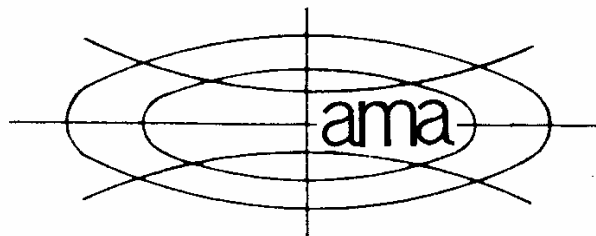


# asian missions advance



May, 1978

**BULLETIN OF THE ASIA MISSIONS ASSOCIATION**

Number 3.

## **INNOVATION OF FINANCIAL STRUCTURE**

David J. Cho

Organization, personnel and finance are the three pillars of missionary structure. These three always interact. If, however, harmony and effective adjustment among these three are not successfully worked out, innovating tendency will wither away and role regression show forth. For instance, the mutual relationship between Eurican's financial assistance and Latfricasion mission should not be in the form of so-called "assistance" but "East-West joint investment" to a third mission field or project as in the case of the early Apostolic church in which both the Churches of Macedonia and Corinth had shared in contributions to the impoverished Jerusalem Church. Whatever the case, receivers have no choice but to look up to givers and like it or not, to become West-controlled agents, and role regression reappears.

Multi-nationalization of missionary funds is a natural result of cross fertilization structure. By that we mean that Western mission no longer should take sole responsibility for providing missionary resources, but with its own, plus

those of Third World Mission, both on an equal level, can invest in a new project in any unevangelized zone of the earth. There are a few suggestions with regard to this new venture as follows:

**A. TASK FORCE APPROACH:** (1) East-West common investment in joint projects for missionary task force's cross-cultural research and training, (2) Assistance program for task force's various research and investigation trips on the fields, and (3) Financial assistance to task force's various meetings and seminars.

**B. PILOT PROJECT APPROACH:** (1) Provision of needed equipment and technical assistance in order to

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encourage the pilot project of Third World Mission in unevangelized areas, (2) Strategic financial assistance to newly-developed missionary projects by task force's research and investigation, and (3) Special assistance program for Third World mission's participation in Eurican mission' special projects in a place like Middle East.

*C. FUNCTIONAL APPROACH:* (1) Mutual supply and technical cooperation on the part of East-West specialists and technicians in their respective fields, (2) Mutual exchange program of information on new situations and experimental results as well as of specialists on planning, scholars and trainers, and (3) Training for functional workmanship on specific mission fields.

*D. INDIGENOUS APPROACH:* This approach is made not in terms of finance but of ideas, mobilizing those who had received theoretical training in the West and a practical one in their own lands. Eurican mission inspires and encourages them to go to the unevangelized areas. While stimulated by outside elements, the actual practice is done for and within their own countries.

*E. THE "CROSS-BORDER" APPROACH:* This is made possible only when Third World Missions has grown into maturity in terms of personnel and finances, and come on an equal footing with the Western counterpart in all ways, and when personnel, financial, and technical exchange can be made on a completely equal basis.



## Asian Perspective Series

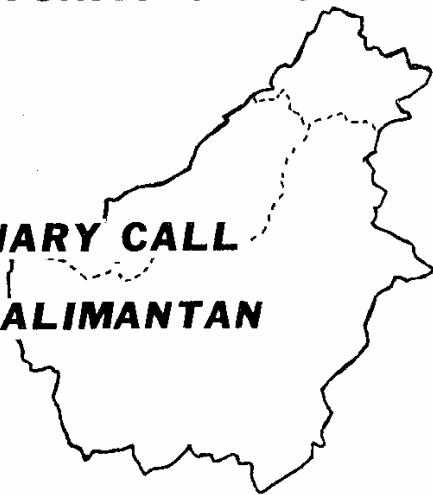
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## " OPPORTUNITIES...NOW "

Philip Teng

### MISSIONARY CALL FROM KALIMANTAN



For the past two months, I have been to thirteen different cities and rural areas in Kalimantan, speaking in devotional and evangelistic meetings, and conducting training seminars. I had the opportunity to observe how they really were and hereby I report to you all what I have seen and heard and also would like to give a concrete call according to the conviction of my heart.

#### I. PRESENT SITUATION

1. West Kalimantan has a population of about three million with about three hundred thousand Chinese occupying 80% of the city population. In the vast rural area, scarcely populated, live the natives called Dayak. Cities are the worlds of the Chinese. Almost all shopping centres are monopolized by the Chinese. They speak the dialect of Hakka except Pontianak, the capital city, where the Diao dialect is as common as Hakka. In addition to these dialects, young people know Indonesian as a result of Indonesian education; while the educated grown-ups with age above twenty-five are mostly able to speak Mandarin.

2. The work of Western missionaries - There are about five mission-

ary organizations in West Kalimantan working mainly among the natives, while there is only one missionary (of OMF), age about sixty, from United Kingdom, working among the Chinese. She is teaching in a Bible college and at the same time helping the churches. There were a few other western missionaries from OMF doing pioneering work among the Chinese, building up churches or preaching. Their contribution was significant and was deeply appreciated by the local Chinese brothers and sisters. However, all of them were either retired or passed away.

3. The local churches - There are five Chinese denominations at present: a) Dereja Kristen Kalimantan Barat - They have a total of 26 churches and preaching stations with a congregation totaling about 2,000. There are about 20 pastors, three of them being Reverends. The oldest one among the churches has a history of 60 years. Within these twenty-six churches and preaching stations, only four of them are financially independent. The rest can only be responsible for a portion of the pastors' salaries, with the remaining portion supported by the four independent churches. b) Christian National s Evangelism Commission - They have six churches and preaching stations, mostly located in the inland of West Kalimantan. This denomination has a short history comparatively yet a relatively fast growth. They received foreign financial support, and the congregation is around 800, not including the native members. c) Ling Liang Church - With Singkawang as their center, they have one to two branch-churches; a congregation of about 200; and a history of more than twenty years. d) A Chinese pastor, who has been committed in the pioneering work of native evangelism, received support recently by the ICCC church in Singapore. They are building him a gospel boat to help his work along the Kapuas river. e) The Alliance church - There is only one Chinese

church, started about thirty years ago, now having a congregation of around three hundred.

The five Christian denominations mentioned above yield a total membership only about 3,000. By the way, it needs to be mentioned that there is also a small Bible School established by the Dereja Kristen Kalimantan Barat. It started only about 7 years ago and it now has twelve students.

## II. OPPORTUNITIES FOR THE GOSPEL

In West Kalimantan, idol-worship is a common practice, and temples can be found everywhere. However, it is still favourable for the spreading of the Gospel. The smaller the village town, the better the opportunity; the closer it is to the inland, chances are also better. In most of the evangelistic meetings held in the thirteen places I visited, there were twice as much non-Christians than the Christians. To ask their people to confess openly their decision for Christ during evangelistic meetings is not easy because in small village towns, most residents each other. But for those who are willing to confess openly their decisions do reflect a true determination for Christ because they have to proclaim their faith in front of those who know them. In the past two months, I have seen almost a hundred people make their decisions for the Lord. But there are still many towns and villages where Chinese gathered without any church nor preaching station. I do believe that, provided we have the manpower, and preaching stations can be established in ten different places in five years. However, the present opportunities for the Gospel may disappear if we are not getting hold of it.

## III. CONCRETE APPEAL

By the grace of the Lord, I give

to you suggestions and appeal in three aspects:

1. Financially - At Present, merchandise in West Kalimantan are very cheap and foreign currencies have very high purchasing power. For instance, twenty thousand Hongkong Dollars is sufficient to build a wooden church building which can accommodate 150 people; to build the pastor's residence as well as buying a piece of land of fifteen thousand square feet. This is only the cost for coastal regions, it is even cheaper for the inland. I hereby appeal to all churches, missionary organizations, brothers and sisters, to offer a total of twenty thousand Hongkong Dollars each month, dedicated according to the following:

- a) Four thousand Dollars to be allocated in assisting the Bible School to train workmen for the spreading of the Gospel. In so doing, we are doubling their budget.
- b) Four thousand Dollars to be allocated to subsidise the presently employed pastors (around twenty of them with their respective families). At present, a pastor receives a salary of only four hundred Dollars per month, adding to it fifty Dollars for each children he has (three is the maximum) and for his wife he gets an extra hundred. Because of this low salary offered for Western Kalimantan pastors, it is extremely difficult to recruit pastors. It was told that there were about eighty pastors trained in Western Kalimantan, but only a quarter are willing to stay in this district.
- c) Three thousand Dollars for recruiting five new pastors (either fresh graduates from the Bible School or missionaries from outside the region). In so doing, there will be pastors in each of the preaching stations. Moreover, we shall be able to start other new work.
- d) Five thousand Dollars to be allocated for building churches. In every four months time we will be able to build a church, in this way 3 churches can

be built in one year, and our target will be accomplished in 3 years time -- not at all exaggerated. e) Four thousand to be used for the extension of the Bible School to accommodate more students. In so doing, you will have given much much help in the evangelism in Western Kalimantan. Speaking in terms of the resources and strength of Chinese Churches in various countries, twenty thousand Hongkong Dollars is a small sum, yet it can accomplish very much here.

2. Sending missionaries here to Western Kalimantan -- we can start off with vocational missionaries first (with a term of one or two years).

3. This assistance plan will take

3 years as a term, starting from July this year. After these 3 years it will be decided whether it should be continued, terminated or partially continued. This plan can be executed by the Missions Department of CCCOWE, and cooperation with the Dereja Kristen Kalimantan Barat can be initiated, while I, being in Western Kalimantan, can serve as a "bridge" in discussion and execution (from July to December).

Financially, the churches of West Kalimantan are very weak and feeble dependent only upon the support of a few committed members. They lack the ability to grow. In this big family of our Lord, Western Kalimantan is indeed a responsibility that is not to be dismissed by all Chinese Christians around the world.

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## WRITERS' PROFILE

- 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.
- Rev. David J. Cho is the General Secretary of the Asia Missions Association, A Presbyterian Pastor in Seoul, and the founder and General Director of Korea International Mission. His Th. M. degree is from Asbury Theological Seminary and he has lectured in Korea and United States.
- Dr. Samuel Kim, has lectured in Southeast Asia and the United States, has been a missionary in Thailand for twenty years, and is currently the Director of Institute of World Mission, East-West Center for M.R.D. He earned his Th. M. degree from Princeton University and his doctoral degree in Christian Mission from Fuller Theological Seminary.

# **UNTESTED MISSIONARY POTENTIAL OF THIRD WORLD CHURCHES**

Samuel I. Kim

The Churches in the 3rd World in general have been under the heavily nourishing programs of Western missions for centuries. It is common knowledge that pity or over-concern may be harmful, and it sometimes spoils the good nature of a young child. Therefore, one of the most urgent problems among 3rd World

Churches today it to make them realize that they are not young children anymore, because they have already "come of Age". The time is overdue for them to get out of the play-pen. There is no time to lose in such unproductive activity as being dependent "baby" churches. But they have simply failed to realize it. Most of the 3rd World Churches actually can do almost everything if they really try hard. Nevertheless, they have been a prey of "infant-complex" so that they felt they had to depend on someone else. Therefore, restoring the spirit of self-reliance is the beginning of everything including the 3rd World's missionary outreach.

How can we help restore the spirit of self-reliance? Well, just let them confront their own problems; let them struggle in difficult situations and solve the problems by themselves, rather than by somebody from outside helping them. It looks like a rather cruel method but there are almost no alternatives. In many cases foreign missionaries are too

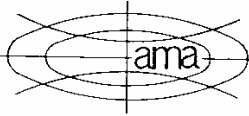
soft-hearted and can't wait until the people develop their own conclusions.

Dispite this general trend among 3rd World Chruches, some churches in Asia have shown clear signs of full-grown maturity not only in fulfilling the 3-S formula (Self-Supporting, Self-Propagating and Self-Governing) but also in missionary outreach.

The Korean Church was one of the "early birds" among the Asian churches in respect to missionary outreach efforts, particularly in cross-cultural missions. In 1912 (only 18 years after the first protestant missionaries arrived in Korea) Korean Christians began to send their first 3 missionaries to Santung, China. They continued to send others to China, at least 15 more, up until 1957.

After the Korean War their missionary sending efforts to various countries in South East Asia were remarkably increased. Nearby 100 couples were sent out. They were scattered in Thailand, Taiwan, Philippines, Indonesia, Malaysia, Samoa, Guam, Mexico, Brazil, Japan, Ethiopia, and many other countries. This does not mean however that Korean Churches are more mission-minded than other Asian Churches, because the great majority of Korean churches and Christians did not participate in these missionary operations. Instead they were either like cheering supporters or interested spectators.

They hesitated to participate directly in mission enterprises abroad. There were a few big churches in the urban areas which initiated almost the entire mission endeavor. Therefore, many Christians in Korea today believe that mission-enterprise is a kind of show-piece



# announcing

## 1978 TRIANNUAL CONVENTION

The Asia Missions Association

August 22-28, 1978

Seoul, Korea

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

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

DELEGATE: One delegate from each member mission agency and association.

OBSERVER:

- a. Executives of Mission Associations from beyond Asia.
- b. Invited missiologists.
- c. Two mission leaders from Africa.
- d. Two mission leaders from Latin America.

PROGRAM:

- a. Biblical examination of modern missions.
- b. Position papers about newly emerging mission forces.
- c. Area reports from the field where Asians are working.
- d. Workshop for innovation of mission structure.
- e. Business session of the A. M. A.

For further information write to  
David J. Cho, General Secretary  
THE ASIA MISSIONS ASSOCIATION  
C. P. O. Box 2732, Seoul, Korea

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### Standard of Faith

In order to become a member of the AMA each member shall be required to subscribe to the standard of faith of the Association:

1. We believe in the Bible, which was given and sacredly inspired by God, as infallible and thoroughly trustworthy, and the supremely authoritative book of faith and conduct.
  2. We believe in one God, eternally coexistent in the Trinity of the Father, Son and Holy Spirit.
  3. We believe in the Lord Jesus Christ, who is God manifested in the flesh, His Virgin birth, His sinless life, His divine miracles, His vicarious and atoning death, His bodily resurrection, His ascension, His mediatorial work, and His personal return in power and glory.
  4. We believe in the salvation of the lost by faith, irrespective of works, through the shed blood of Jesus Christ and the regeneration by the Holy Spirit.
  5. We believe in the Holy Spirit who by His indwelling enables the believer to live uprightly, to witness for the Lord Jesus Christ, and to live for Him and who impels, equips and energizes His church for mission to the peoples of the whole world.
  6. We believe in the unity of all believers and in the Church, the Body of Christ.
  7. We believe in the resurrection of the saved and the lost; the former to eternal life and the latter to eternal condemnation.
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or accessory of big, affluent churches. This means the majority of churches are still indifferent toward foreign mission work. And even those churches which have already been participating in foreign missions do not do so whole-heartedly but in a formal and superficial manner. This means that the resources of prayer and finance as well as of personnel in Korean churches are not utilized for mission work but are used mainly for local church programs and for planting new churches in Korea.

It is true that the Korean church's rapid growth and the classic success of the Nevius plan has been known widely, but her invisible strengths such as financial ability, leadership training ability, and the church's strong influence in the society are abundant and even enormous. In fact, there is no other Asian country where Christianity enjoys such freedom, and where it has such a pervasive influence in society in general. Today, the Korean church's financial income is very high. Hundreds of urban upper-middle class churches have annual budgets ranging between \$100,000. and \$2,000,000. Compared to the total available, however, their giving toward missionary outreach is extremely small.

In regards to personnel, if you visit the major denominational seminaries in Korea you will encounter thousands of college graduates training for God's service. The Hapdong Theological Seminary (which is one of the five Presbyterian Seminaries in Korea) alone has over 1,000 students on her campus. In that campus, they have a missionary volunteer movement which is called the "Missionary Prayer Band". This student missionary endeavor has nearly a hundred members. They pray every day for the world wide missionary outreach -- sometimes they

have all night prayer meetings and fasting.

These glimpses of part of the Korean picture point out some great potentials and a supply of missionary personnel for future missions. As the Spirit of God moves upon His church and changes their short-sighted local-church vision into a world-wide missionary vision, they will be the Oriental Version of the Celtic missionary forces. I am fully convinced that a similar gold-mine of potential mission enterprise exists in other 3rd World churches also.

Therefore our aim at the East-West Center is not only to teach missiology subjects and train future missionaries, but also to give a new stimulus and continual vision to 3rd World Churches to realize their maturity by becoming involved in world missions.

We are trusting that the Lord will certainly utilize these untested new forces of missions in coming decisive battles in the evangelization of the whole world.



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## REGIONAL NEWS

### KOREA

#### BOOST FOR BIBLE TRANSLATION

A recent addition to the list of mission agencies in Korea is the Korea Translation Mission (KTM) which was formed this year. Korean Christian leaders have taken this initiative in order to have Bible translators originating from this country. One of its projected interests is to support deserving students in the special training course in language analysis. Another is to send them out to do translation work in many lands.



#### EAST-WEST CENTER STUDENTS MISSION TOUR

Winter Quarter vacation was spent by some students of the East-West Center in visiting churches outside Seoul City. Several churches were eager to invite, see and hear the foreign students accompanied by some other Korean students who arranged the speaking and singing engagements. The result was that around 150 decisions were made. Out of these decisions some decided to be missionaries in the future and others re-dedicated their lives. Through these meetings many were able to see the vision of mission work outside of Korea. There were Pastors who took a new interest in missions and began to be involved.

One of the problems is the follow-up of these decisions because for one reason or another, many church leaders are not yet open for mission work beyond their present orientation which is just reaching Koreans.

#### OUTREACH TO NORTH KOREA

An official inaugural date of the "Mission to North Korea" took effect on April 5, 1978, an official holiday in the Republic of South Korea. At the initial stage the primary task is to organize more prayer cells particularly for this purpose. Then the task will be to get every church leader and member to take an active part in this new and courageous move of the decade. A second symposium is being planned on April 27th at the demilitarized zone where the first one was held.

Twelve pastors and twelve elders who are known for their burning desire and keen interest in this ministry were elected and are deeply involved. The elected Chairman is Elder Il-Whan Kim of Hoo-Am Presbyterian Church, who is a retired General and was one time the Deputy Minister of Defence.

The East-West Center for Research & Development is responsible for the research and development of technical ways to approach this restricted area.

### THAILAND

#### C.C.T. CELEBRATE 150 YEARS OF WITNESS

In a predominantly Buddhist country with one hundred fifty years of gospel witness, the Thailand Protestant Christians will have a year-long celebration this year. The opening salvo of their celebration was the February regional evangelistic outreach meetings which drew large crowds according to report. Three non-Thai evangelists linked arms with Thai preachers in the campaign.

Thai leaders were gratified with the attendances, largest in recent Protestant history, and with the good response. Others opined that the most significant development was the unprecedented display of Christian unity in the evangelistic outreach. One Thai Christian leader commented, "If we are going to reach Thailand for Christ, we must work together."

The Christian group in Thailand's 43 million people represent less than one per cent of the population. Very insignificant growth has been reported in recent years in the Protestant groups.

Taking the initiative in the year-long outreach is the Thailand Church Committee, a seven-year-old alliance of evangelistic-minded leaders from various churches and mission agencies.

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## **PHILIPPINES**

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### **A SMALL CHURCH WITH BIG HEART**

The Sambahan Kristiano sa Marulas, a local church in Metro-Manila, Philippines, will hold its 6th Missionary Conference on May 11-15, this summer. The church whose membership is only 154 has eleven missionaries at present. Their fields of ministry in the Philippine Islands are in the provinces of Bicol, Mindoro, Palawan and Nueva Viscaya.

Although they have a problem of financial shortage, Sambahan Kristiano sa Marulas, in obedience to the Great Commission of Christ is doing its best to preach the gospel to the regions where Christ has not been known.

This church is also aiming to send missionaries to foreign lands in Asia as soon as she is financially capable. The Pastor, the Reverend Alfred Abarientos who is on leave is at present studying at East-West

Center and will soon return after he finishes his course.

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### **THE CHINESE ARE MARCHING ON**

The Chinese are moving ahead not only in technical progress and economic venture but also in missionary enterprise. More and more Chinese are getting involved in Christian work, and much concerted effort is being undertaken in evangelizing their own people in Asia and the entire world.

The Seminar that concluded in Baguio City, Philippines, on March 10 focussed attention on the estimated 844 million Chinese people around the world. One hundred and sixty-two delegates from 14 countries participated in this major gathering.

Considered to be Biblical and historical in its interpretation of world missions, the seminar candidly reflected on past strengths and weaknesses, assessed present strategy, and stressed future cooperative outreach.

Observers were impressed with the evident desire to learn from past failures and the frequently-repeated determination to develop coordinated strategy to reach the Chinese people who constitute almost one quarter of earth's total population.

Most of the delegates were Chinese but leaders of Christian mission agencies engaged in evangelization among Chinese people also attended. One delegate seemed to sum up the seminar's consensus: "Cooperation between Chinese and westerners should be well-planned on an equal basis, with an attitude of openness, love and patience. We all belong to Christ and need to join together to fulfill the great commission that Jesus has given to us."

According to the seminar director and general secretary of the Chinese Coordination Center of World Evangelism, Thomas Wang, this first seminar is a significant advance in the development of strategy for evangelization of the Chinese world.

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#### PHILIPPINE CHINESE CHRISTIANS GIVE C. G. S. T.

Indeed, ₱400,000.00 is a large sum; nevertheless, this is the target set by the members of the Chinese Graduate School of Theology Philippines Regional Board for the School's Building Program. They intend to raise this sum and forward it to Hongkong before the end of March, a sign of the partnership in the Lord's work which is now functioning among Asian Christians.

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### HONGKONG

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#### NEW BALANCE AHEAD

In a recent study of Chinese Churches today, Thomas Wang reports that they are venturing for more balanced concepts, teachings, ministry and growth.

The following points are the Areas for greater balance in the Chinese Church.

#### A. CONCEPTUAL BALANCES

1) Balance Between Spirit and Mind - Chinese churches have benefited greatly from the tradition of Pietism which emphasized piety and spiritual life. Western churches, in general, are more pragmatic and are more experienced in research, statistics and planning. If a balance could somehow be maintained, then it will have the best parts of both east and west. The Chinese churches are beginning to travel in this di-

rection.

2) Balance Between General Ministries and Special Ministries - In addition to general ministries, such as worship, revival and pei-ling meetings, the Chinese churches are beginning to pay more attention to specialized ministries such as special lectures, topical seminars, lay training, etc. The church is increasingly realizing the value and importance of specialization.

3) Balance Between Regionalism and Worldwide Outreach - After a gradual growth over more than 100 years Chinese churches are now growing in awareness of their worldwide responsibilities, and are beginning to put equal emphasis on local and overseas work. Although this is only a beginning but it is a dynamic and growing movement.

#### B. OPERATIONAL BALANCES

1) Balance Between Individual and Collective Strength - Chinese churches are gradually progressing from personal performance to team work. This is a two-fold blessing from God both to the individual and to the group.

2) Balance Between Generations - Forty years ago in China, there were very few persons of responsibility in the church who were under 30 years of age. But today's "church leaders" average age has been steadily lowered. This is a heartening sign. The enthusiasm and strength of youth must be channeled and utilized by giving them opportunities to serve.

3) Balance Between Clergy and Laity - Again, this is an encouraging sign. "Priesthood of the laity" as heralded by Martin Luther is maturing in the Chinese Churches. Any church with maximum lay participation is certainly a living and growing church.

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## INDIA

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### A SILBER JUBILEE FOR UNION BIBLICAL SEMINARY

The Union Biblical Seminary of India, which was founded in 1953, will celebrate its 25th Anniversary on Aug. 22-28 this year. UBS started when eleven missions and churches pooled their resources and efforts to create a graduate level theological college. The Free Methodist Mission invited these organizations to establish their union institution in Yeotmal, central India, where they had already had a Biblical Training School since 1938. From the very inception of the Seminary, the Evangelical Fellowship of India (EFI) played an important role. At present there are some twenty churches and missions in the Union sponsoring the Seminary.

This year there are 180 students at UBS. They came from nearly every state in India, as well as from several other Asian countries. Graduates return home to be pastors, youth workers, Bible translators, and theology teachers. Others have graduated to do pioneer missionary outreach high in the Himalayas, in Muslim Kashmir, in the backward Andaman Islands, in neglected tribal regions - or to plant new churches in India's growing cities.

UBS goes forward in faith, believing that God will provide the means for their expansion and growth, as it will mean a wider ministry for His work in Asia today.

Because of the various limitations of Yeotmal as a location for the seminary, it has been decided to move the seminary to Poona a city with one million population, a variety of language groups, good educational library and cultural facilities and unlimited opportunities for evangelistic efforts and church related ministries.

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## THE CYCLONE OF THE CENTURY

It was just a drizzling morning with a little high wind speed when suddenly, in thundered driving winds and blinding rain in intermittent spells. Rooftops enbloc pillored vertically in the whirl wind and came down miles away like parachute landings with the exception that they distintegrated into a myriad pieces. Then the tidal wave came late in the afternoon in three successive waves, each time higher and more muddy and boisterous than its predecessor. At last light, swinging two deliberate pincer hooks from opposite directions, a wave rose to about 25 feet of surging angry water. Then moving landward suddenly it breached the 8-foot barriers in one massive blitz, sheering away all objects, trees, and habitations in its path. Children scaled coconut trees, women climbed to house tops, and men scrambled on to wreckage as they were either swept on to death in the swirl of the waters or impaled by snapped tree stumps or crushed to death in churches and buildings by falling debris and timber. As suddenly as the watery wall of mud and fury came from the swelling sea, just as suddenly at that very spot of coastline it seemed to by itself sink and tilt into a cavernous hollow depression, sucking back irrevocably all the vomit it had retched out. Within a couple of hours thousands of acres of a bumper rice crop about to be harvested was ruined, a tobacco belt decimated and files of sugar cane lanes became a horrible mess of death and devastation.

That was November 19, 1977, the place, Divi, and the state Andhra Pradesh. But the cyclone swept on relentlessly, leaving a trail of misery, carnage and destruction for miles, through Machilipatnam, Guntur, Bapatla and well into neighbouring Tamil Nadu before it haphazardly

abated to accommodate the crescendo of shrieks of terror and howls of anguish of a mutilated people, a desolate countryside, and a shattered industry. The rest you can just think up because Phase 1 of immediate relief is over already.

Despite the tons of food pumped in, plus clothes and reconstruction material, utensils and household requisites, animals, poultry and livestock, a massive reconstruction program is yet to be tackled.

Earnest prayer is requested for the rehabilitation project for the Indian people of that area.

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#### INDIAN LEADER TO BRAZIL

The World Evangelical Fellowship Missions Commission will send its representative to the Brazil Executive Committee Meeting which will be held on August 1 and 2 this year. Representing it will be the Rev. Theodore Williams, who is the General Secretary of India Missionary Fellowship and the first Vice-Chairman of the A.M.A.

In his recent travel in the United States he found out, as reported, that Evangelical Christianity is on the march in the United States. About 55 million people, that is nearly 35% of the total population, profess to be born again. Christian books written by evangelical authors are best-sellers. Christian radio programmes and television shows are on the increase. The only danger he noticed is that it is apt to be an easy, superficial religion that entertains but does not cost much. Individuals with charisma and a gift for organization and publicity seem to attract a large number of followers. But we know, he said, that it is in the discipline of a local church and in costly discipleship that saints are made.

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#### MALAYSIA

##### S. I. B. TO PUSH AHEAD

The Evangelical Church of Borneo (Sidang Injil Borneo) which is a

part of Borneo Evangelical Mission that was founded in 1928, held a General Conference last March in Sarawak, East Malaysia.

Every two years the Conference elect the officers of S.I.B. to serve a two year term. Delegates and pastors throughout Sarawak, Sabah and Brunei got together not only for elections but also to hear reports from various parts of East-Malaysia with regard to the progress of their work.

The conference has given an added impetus to the workers and churches for renewed dedication and total involvement in God's work for this decade.

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#### NEPAL

##### GREAT TASK AHEAD OF UNITED MISSION TO NEPAL

The entrance of United Mission to Nepal was by the government request to open medical work in Tansen and Kathmandu. Following that the UMN sought permission to open new projects in other areas of the country. Some were granted while some were rejected. Since then projects were all under way during the first 10 years of the UMN's existence.

In subsequent years until 1976 considerable expansion took place. Now the Government is approaching UMN asking to take up new projects largely in new areas in proportionate directions. Many new opportunities being offered to UMN by the government to become further involved in development activities involvement such as: a) the possible involvement in developing a new trade school in Hetauda 80 miles south of Kathmandu; b) the possible involvement in building and staffing a boarding school in Jumla in the far West; c) the planning for UMN involvement on a larger scale in agricultural and rural development as a result of a visit by an agribusiness expert from Philippines.

On the other hand, while involve-

ment in many projects are going on the Jubilee Workers Conference in January, 1979 and the General Conference of Mission in April, 1979, both observing the 25th anniversary of the UMN is heading its way.

Their earnest desire is the growing christian fellowship across the mountains and valleys of the land will prevail while at the same time greater opportunities in serving the government is being undertaken.

## **SINGAPORE**

### **SOUTHEAST ASIA CHRISTIANS PLOT STRATEGY**

SINGAPORE - Three hundred key Christian leaders from Malaysia and Singapore gathered for the Congress on Evangelism for Malaysia and Singapore from April 10 to 15. The participants from all major denominations, mission agencies, and other para-church organizations met at the University of Singapore for the first gathering of its kind to be held in this region in ten years.

Congress participants were actively involved in the six days of deliberations. They had received background papers before coming to Singapore and were requested to take part in the discussions which were a major feature of the meetings.

The problems involved in cross-cultural communication of the gospel received special attention. Those concerns were reflected in the declaration adopted by the congress-"In the midst of social changes and cultural diversities, we must try to present the Christian message in the context of our local cultures to help non-Christians to be more responsive to our gospel," states one section of the declaration.

The congress, which was directed by Canon James Wong of Singapore, a member of the Lausanne Committee for World Evangelization, was a convincing demonstration of the vitality of the Christian movement in this part of the world.

## **NATIVE AMERICAN**

### **INDIAN-ESKIMO EVANGELIZATION CONGRESS PROPOSED**

PHOENIX, U.S.A. - Tentative plans have been announced for a congress on evangelism involving the native peoples of North and South America. Congress organizers plan to invite one Christian leader from each tribe of Indians, Eskimos, and Aleuts, in Greenland, North, Central, and South America. The gathering would be the first of its kind for the Christian native peoples of those regions.

The Rev. Tom Claus, president of Christian Hope Indian Eskimo Fellowship (CHIEF), has taken the initiative in proposing the unique congress to develop evangelistic strategy.

Claus came home from the 1974 International Congress for World Evangelization in Lausanne, Switzerland with a vision of establishing a coordinating agency for those involved in Christian outreach to native peoples in the western hemisphere. CHIEF was organized for that purpose.

"A new day is just beginning to dawn upon our native churches with the development of stronger native leadership," states Claus, who is a Mohawk Indian Christian leader.

## **asian missions advance**

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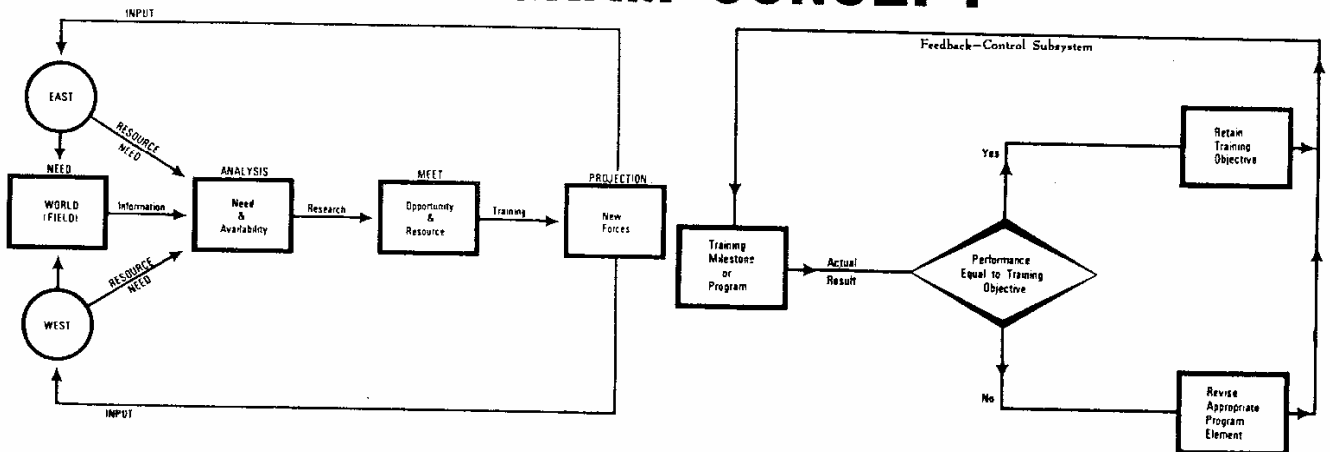
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