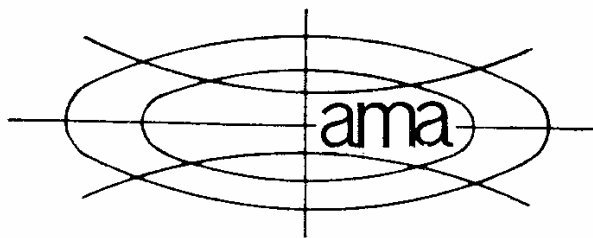


asian missions advance



JULY & SEPTEMBER, 1978

BULLETIN OF THE ASIA MISSIONS ASSOCIATION No. 4 & 5

MUTUAL CONFIDENCE AND RECIPROCAL STRUCTURE

David J. Cho

Effective and solidified structure can really accomplish a hundred-fold or even one-thousandfold of tasks. No matter how many resources we may have, unless these are exploited and utilized to the fullest extent, these are nothing but weeds on the roadsides or gravel on dry riverbeds.

If the tremendous heavenly resources which so far have been left untouched in the wilderness of the Third World, were to be exploited, only then East-West can fully and without reservation be united to successfully achieve a great missionary purpose in this generation.

1. *Mutual Confidence.* One of the basic elements of this united missionary task force is *mutual confidence*, and the first step to that end is an effective and continued communication, for this only can produce mutual respect, understanding, trust and cooperation. An effective communication is made possible through a continued fellowship. If genuine fellowship and dialogue are repeated and if there is no self-assertion or egotism, we shall

truly share burden, pain, destitution together; and present a common front to our unfinished tasks.

2. *The second element is organic relation.* With this we can activate ourselves on the basis of mutual trust. An organism is alive. Whatever living organism can reproduce... "be fruitful and multiply, and replenish the earth, and subdue it." (Genesis 1:28) This is the first and prime mission which God has given to man, and his most fundamental commission.

The constitutional nature according to geographical and cultural classification based on national or regional unit can be divided into operational structure and associative ones.

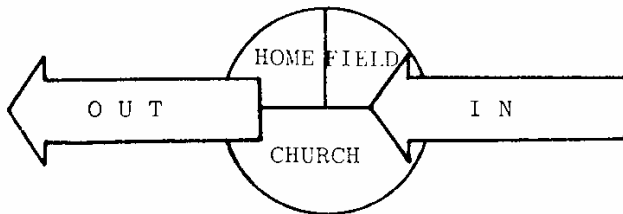
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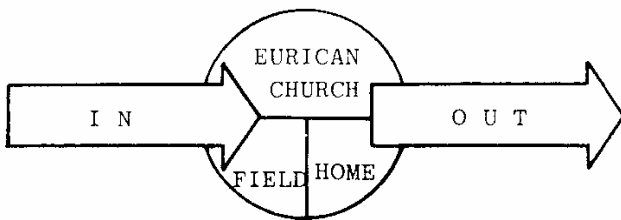
A. OPERATIONAL STRUCTURES

This structure signifies a direct and mutual relation in missionary operation in the one nation or same region. This is the relation between activities and agents between the identical activities done by different agents and the similar agents carrying out different activities. This may be further divided into reciprocal structure and a cooperative one.

1. *Reciprocal Structures:* This can again be divided into phase one and phase two: a) Phase one relates itself to what is called "home" church by Latfricasian missions while "field" church by Eurican missions.



What has to be corrected in this connection is a conventional thought pattern is: Eurican home churches - sending societies - missionaries - churches on the fields. A corrected pattern is: Eurican home churches - Eurican sending societies - Eurican missionaries - Latfricasian churches - Latfricasian sending societies. This is a problem of Latfricasian missions in their own countries while the Eurican missions have it on their fields to Latfricasian sending societies. b) Phase two is in direct opposition to Phase one.



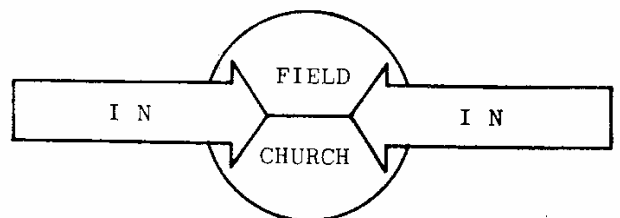
As a matter of fact, a large number of Latfricasian churches and missionaries exist both in America and in Europe. Some of these are working

for Euricans and for aborigines, and sometimes, even for nationals. For example, not a few Korean missionaries have established Thai churches, Laotian churches and even Japanese churches in the United States and, another Korean missionary started a Chinese church in the country. Phase two, therefore, presents an entirely different case from the former.

In the case of Phase one, local or national churches are planted by Eurican missionaries and missionary sending agencies are also recognized as the fruit of Eurican missionary efforts. But in the latter case, even though Latfricasian mission is working on the land of America or Europe, there's no direct relationship with Eurican church or mission and the mission is being carried out quite independently.

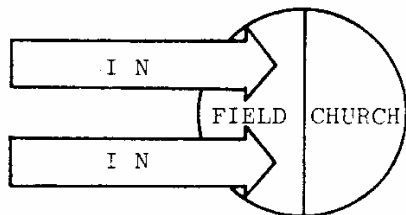
The question is: as for Phase one, how to establish a mutually beneficial relationship with each other without undermining each other's integrity and as for Phase two, how to maintain a good relationship with the host church without being isolated.

2. *Cooperative Structures:* This can also be divided into two phases: a) Phase one is, on one hand, a cooperative structure between Eurican mission which has pioneered a field in a Latfricasian country, and a "third" Latfricasian mission which has come to the same field, and is, on the other hand, a further relationship between the latter and its predecessor, namely, Eurican mission



or field force. b) The case of Phase two, although at present time it is rarely seen, but will keep on in-

creasing in years to come, concerns a cooperative structure between the churches that are established by Latfricasian mission and the missions themselves.



B. ASSOCIATIVE STRUCTURES

1. *This structure can build up mission organizations in the same nation or region by a smooth and mutual relationship and interest, and from a conviction that associative structure can do better while a single agent cannot.*

The structure in any single nation should include a variety of organizational, personnel, and financial aspects of organization and include different features of each denomination within the evangelical faith; moreover, different and flexible characteristics of the structure in terms of geographical, cultural, political, economical, and ecclesiastical peculiarities should be preserved. The need can be summarized into three principles: a) Segregational Principle; This is the principle that is applied only to the common problem and concern of the structure since each mission body is independent in terms of its organizational structure and of its financial policy. b) Decentralization Principle; There is no need of strong, controlling or centralizing establishment for the structure, for each association has its own right and independency. Therefore, only for the common purpose and project it can be united on a horizontal level. c) Liaison Principle; Associative structure requires an administrative method on the basis of complete, mutual agreement as well as

administrative personnel of liaison type. This type of coordinator must not supervise nor command, but be a man of fairness, virtue, passion, accuracy, much experience, and positiveness.

2. *Why then do we need such a loose, decentralized and separate organization without a single leadership? Can we really carry through our great tasks with such a loose and seemingly weak organization? Indeed, the weak yet strong point of evangelical church and mission is its variety, independency and minuteness. The vertical relationship with God is independent but no matter how varied and independent missionary projects we may have, we are still bound with one common denominator--the horizontal relationship which is called the binding of the Holy Spirit. By way of illustration, one single, easily tearable weak sheet of paper is indeed weak and cannot hold anything on that sheet, but it folded, that weak paper demonstrates real toughness and is indeed strong enough to sustain a hundred times its weight as before. This is why we demand associative structure.*

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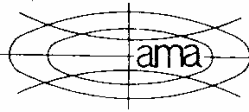
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INDIAN RIGHTS IN LATIN AMERICA

Dale W. Kietzman

The legal and social status of Indian peoples in Latin America reflects the nature of the conquest and of the conquering powers. Spain and Portugal carried to the New World an extension of the feudal and hierarchical system of the Iberian peninsula. The Indians became serfs to the landowning lords. Serfs neither own land, nor have they been deprived of their lands: they pertain to the land.

At the time of the conquest, the Indians generally were presented with a single option: they could become Christians, or suffer death. But becoming a Christian did not modify their status at the lowest end of the feudal social scale. They still pertained to the land and were subject to work levies as determined by the landowner.

Only in Brazil was there any recognition of Indian tribes as sovereign nations. This principle was not stated until 1822, by Jose Bonifacio, the intellectual father of Brazilian independence. He wanted Indians to receive "justice, tolerance and consistency, with no restrictions on

commercial transactions or inter-marriage." His policy to "protect and integrate" was not put into practice until the founding of the Brazilian Indian Service by Marshal Rondon in 1910. In order to "protect" them, Brazilian constitutions since 1889 have made Indians who lived as Indians, i.e., still in their tribal groups, wards of the state.

In Spanish-speaking countries, the Indians were citizens, although of the lowest class, and deprived, as all economically and educationally disadvantaged citizens are, of most of the privileges of citizenship. But in the general social upheavals both leading up to and following independence from Spain, the Indians had an opportunity, which some seized, to assert their position. But they have a long way to come, as the following brief survey will indicate.

Each nation in Latin America presents a different history, and therefore a different current manner of handling Indian affairs. I will present below a limited number of examples, which will serve to characterize the variety of situations found. All facts and quotations come from official reports and publications of the *Instituto Indigenista Interamericano*, the organ of the Organization of American States that coordinates and reports on Indian affairs in the hemisphere (including those of North America).

1. Bolivia represents a country in which Indian peoples total more than 50% of the population. Two language groups dominate: the Quechua and the Aymara. The Indianist movement in Bolivia began at the time the Chaco War (1931-35) destroyed the feudal structures of Bolivia. Indians organized the first farming union in Bolivia in 1973. By 1972, a national conference which clearly identified

rural problems with Indian problems declared that "national policies and problems can not be separated from Indian policies and problems, because the nation is so distinctly rural." This is a factual statement, but it does not reflect the social gap that separates the rural (Indian) masses from urban (largely non-Indian) developments.

2. Ecuador also has a 50% Indian population. The feudal structures have yet to be seriously challenged. While there has been a great deal of interest and activity on behalf of the Indians, there has never been a significant change in their status. Perhaps this summary paragraph in a report on Indianist activity in Ecuador tells us why: *The Most Important Efforts*: In the most recent period, various efforts on behalf of the Indian population have been made. Unfortunately, these efforts have not been maintained long enough to have the desired effect; on other occasions, the programs have not been soundly structured on scientific principles; nor have proper techniques and methodologies been applied consistently; and at times, forces and factors have not permitted change in the Indian situation, because of the desires of those who benefit from the status quo.

3. Mexico has a significant Indian population, numbering approximately four million. These people speak at least 200 different languages (the state of Oaxaca has the greatest linguistic diversity in this hemisphere) and are scattered through thousands of mountain valleys and villages. Indians have played a prominent part in shaping modern Mexico, and Mexico is the focus of *indigenismo*, "Indianism," the identification of Indian values in national life. Mexico does not generally segregate Indian communities in terms of economic and political decisions, although some specialized educational programs have been de-

veloped. But the Indians who maintain traditional ways are at a distinct disadvantage in the social and economic system. The price of upward mobility is still the loss of tribal ways.

4. Venezuela represents those countries with scattered Indian tribes. As in similar Spanish-speaking countries, little was done for these tribes until about 1950, and then principally as a result of the prodding of *indigenistas* from Mexico. Typical of certain countries, Indian affairs is linked with the administration of religious groups under the Justice Ministry, which has caused considerable difficulty for Protestant missionary efforts. The actual assistance being given to Indian groups is minimal.

5. Brazil, of all Latin American countries, most nearly follows United States patterns. Theoretically, at least, the tribes are to be dealt with as sovereign groups. Reservation lands are assigned and these lands are held in trust for the Indians by the National Indian Foundation (FUNAI). FUNAI also administers Indian programs under the Interior Ministry. In addition to health and self-help programs, attempts are made to provide basic education "appropriate to the Indian in view of his progressive integration into national society without loss of his cultural patterns and without abrupt changes." The last phrase is always interpreted to except those changes demanded by national development, such as the current program of highway construction throughout the Amazon basin.

6. A unique national solution to the Indian problem is found in Paraguay. There the Indian language *Guarani* is considered a national language. It is used as the medium of instruction and commerce, even in the capital city. Laws are written in *Guarani* and distinctive national

origins in the Guarani people are extolled. This very healthy attitude does not carry over to some small, non-Guarani tribal groups in Paraguay, who receive practically no attention from the government. Fortunately Paraguay has permitted missions and the Mennonite colonies a reasonably free hand in giving assistance to these groups.

The situation of Native Americans in Latin America politically, socially, educationally and economically, is much more complex, and by that very factor, more difficult and

more discouraging than in North America. The problems native peoples have encountered in the United States are magnified in Latin America by the multiplicity of government, by the instability of some of them, and by the isolation and even intratribal divisions, imposed by national boundaries.

Yet the solution for their problems will be the same as in this country, in the "healing of the nations" provided by Jesus Christ (Revelation 22:2).



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THE NATURE AND PURPOSE OF A "FRONTIER MISSIONS" CENTER

Ralph D. Winter



The *nature* of the Center is that it is autonomous; it is not subject as time wears on to the decisions of any other organization which God may raise up for any other purpose. On this the lessons of history are crystal-clear: any *specific* emphasis on reaching *frontiers* is always eventually confused and watered down and mixed in and perhaps even eventually lost sight of when that emphasis is not able to maintain itself separately. The reason this is so crucial is the simple fact that virtually 90% of all the missionary endeavors stemming from the United States are today no longer paying any attention to *frontiers*. If this is not a lesson to us, what is!

It is also true that God Himself may always retain a special priority for the people who have never heard, for cultural groupings and sociological stratifications within whose midst there is no real opportunity to join a church that is relevant to that sphere. This very high priority, which I'm sure that God has, plus the fact that this is the sort of thing that is very easily lost sight of, combines together to stress the fact that the *nature* of the center must be that it is autonomous.

This does not mean in the least that it cannot be fully and completely *cooperative*. Indeed, it must be cooperative because it is not it-

self a mission agency--all it can ever do is to seek out and to highlight the frontier challenges that exist of that existing agencies and perhaps, in some cases, new agencies, will spring up to accept the challenge. This leads me to the second point.

The *purpose* of all such centers in every country is simply to seek out and call attention to the frontiers in the region of the center, and to receive and highlight similar information from other centers located in other parts of the world. An attendant purpose of all this is then to stimulate interest in the reaching of these frontiers, whether those frontiers are local or abroad. In the U.S., for example, we are promoting the idea that Bolivian Indians come as evangelists to the Navaho in our country.

Let me give an example for the Hong Kong situation. In terms of reaching the 25,000 Muslims who are in Hong Kong, if there were a center in Indonesia (as we hope soon there will be) and if that center knows of Indonesian Christian Chinese who are familiar with (conceivably even formerly involved as Muslims in Indonesia) then it might very well be that the Hong Kong Center for Frontier Mission could arrange for a missionary from a church or an area in Indonesia to head up a task force to work in Hong Kong, energizing resources and prayers and people in the churches right in Hong Kong. Quite obviously, if no one in Hong Kong knows very much about Chinese Muslims, the initial work may actually need to be pioneered by someone who could be secured from some place else. Thus, you see the purpose of a "network" of frontier centers. Each center can thereby help the others find help for even their local needs.

It is equally clear, of course, that there are millions and millions of people in some countries where the local Christians are simply not adequate to meet the need. This is

not true in Hong Kong. There certainly ought to be enough local Christians to tackle all of the frontiers that may exist in Hong Kong, and except for the kind of initial impetus that would come from a specialist some place else, I really think that Hong Kong Christians could handle the job.

In Indonesia, however, the proportion of Christians is so much smaller. In many areas, like for example the 25 million Sundanese, there are really no Christians with that kind of background at all, and the number of people to win is so very large that it is likely that help from some place else, either in Indonesia or from another Southeast Asia country, would be very desirable.

But more than anything else, a *center for frontier missions* is simply a prayer call to begin with, praying that God would open the eyes of Christians to the frontiers. It is in this sense very simply an extension of the prayers and concern of Hudson Taylor, prayers for people who are beyond the range of existing mission strategy, believing that they require a higher priority than has usually been given to them.

In this particular hour of history, however, there is one more function that all of these centers will need to perform. That is to begin to work toward a meeting in 1980, perhaps in August, where mission societies from the entire world will gather around the subject of frontier missions. This call has been out for some years now. I was in Hong Kong in 1976 talking to the executive committee of the Asia Missions Association about the 1980 meeting. Since then, Theodore Williams from India has been here and we've discussed it further; and Stephen Neill is here yesterday and today, and he is very enthusiastic about it. We simply have to begin to roll into action about this. Since the conference will focus specifically on frontiers, it will be very happy and helpful for the various frontier centers around the world to begin to function not only to find the frontiers in their own areas but to make sure that mission agencies from their areas that are able and willing to deal with frontiers will all be invited to the conference as well as become involved in the advanced preparations for the conference in 1980.

WRITERS' PROFILE

- Dr. Ralph D. Winter is the Director of the U.S. Center of World Mission and has been a professor of School of World Mission, Fuller Theological Seminary.
- Dr. Dale W. Kietzman is the Communication Director of the Open Doors, International and he has been served ten years in Brazil and have been a Director of Wycliffe Bible Translators, Inc.
- 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.



REGIONAL NEWS

KOREA

K.I.M. MISSIONARY FEATURED IN DALLAS SCHOOL ORGAN

The "Dallas Insider" under its column "Dallas Students" published an article entitled "The Pursuit of a Vision" and the man featured is Hong Shik Shin from Korea International Mission in Korea. The following is excerpted from the article.

Hong Shik Shin knew he wanted to serve the Lord in a tangible way. But because of the continuing threat of war, no men were to be discharged from the army. For three years Shin prayed that he might be released so that he could attend seminary. Finally, in 1958, during a mass X-Ray check-up, doctors discovered that Shin had tuberculosis. After curing his illness he was discharged from the army—just in time for the entrance exam for the Presbyterian General Assembly Theological Seminary and College in Seoul!

He studied Scripture at the Seminary for five years and then spent four years in the pastorate, leading many Koreans to Christ through his evangelistic visitation ministry. In 1968 he became the Christian Education Director for Compassion, a mission board which supports 160 Korean orphanages. Shin's ministry involved interviewing and training the Bible teachers who were placed in each orphanage.

Burdened heavily for the lost throughout the third world, Shin spent 1970-71 studying at the International School of Missions in Seoul. He was then appointed as a missionary to Thailand for five years, where he planted one Korean and three Thai churches. In 1976, he came to Dallas Seminary on his sabbatical and studied for the Master of Sacred

Theology degree. Last year he began his doctoral work in Missions. Aside from the three-month period in Thailand for collection of research material, Shin and his family will stay in Dallas until he finishes his dissertation in 1980.

Shin's vision for the salvation of orientals has not grown dim during his time in Dallas. His first year here, he began a Laotian church and supported the young church. He is presently making a ten-hour round trip each weekend to minister to Thai and Japanese people from the Air Force base in Abilene, Texas. He preaches to them every Sunday morning in Thai, repeating each sentence in English.

Shin speaks Korean, Thai, English, and Japanese fluently. He and his wife, Soon-young, have three boys: Young-Jon (16), Young-Sun (15), and Young-Joo (13), all of whom are with them in Dallas. Shin says the boys speak their own language--Korean, Thai, and English blended together!

AUSTRALIANS TO KOREA FOR SEMINAR

Plans are in full swing for the July Church Growth Seminar held by the Central Full Gospel Church, a program which has benefitted many pastors and church leaders both in Korea and abroad. Two hundred thirty Australian delegates are expected to attend the nine days of spiritual nourishment for church workers which will take place in the World Missions Center of Central Full Gospel Church from July 11 to 19.

On September 6 to 13 the same seminar will be held for Indonesian Pastors and church leaders and on September 19 to 26 it will be held for the Far East Conference of the Assemblies of God. Indeed it will be busy days ahead for God's servants whose desire is to let their church

grow not only in quantity but in quality as well.

KOREAN WOMEN LOOKING NORTH

The Mission to North Korea movement held its third symposium at the DMZ, a favorite spot, last June 17, and 100 women delegates from many churches in Seoul participated in the deliberations.

The purpose was to involve the church members for total mobilization--young people, adults, church leaders and pastors--to rally behind this movement. They are aiming for one million total membership who will mean business with the Lord for the spiritual liberation of the North Korean people.



STUDENT EVALUATION OF THE EAST-WEST CENTER

An Interview by the President

After a morning chapel, with the staff and students in a gay mood, the President of the East-West Center held a session with the foreign students to ask what they would suggest for improvement of the East-West Center's program, their opinions of their stay, and the proper relation of the East-West Center to Asian Mission Societies and the West.

Suggestions were given by the students based on their experiences in the school for a period of one year or more.

These are some of the suggestions:
1) A balance of faculty members from East and West and that those faculty members from the West have field experience in Asia; 2) More related subjects to a given course or major; 3) Closer faculty and student relationships; 4) A closer supervision

of the students and at least one faculty member should live with the students; 5) More exposure to the field and or placement in churches; 6) A clearer picture of what the East-West Center is to prospective students; 7) A well-defined curriculum.

With regards to the progress of the work of East-West Center in relation to Asian Mission Societies and the West, the students suggested the following ideas; 1) Better communications with other mission societies; 2) Invitation of mission leaders from Asia from time to time; 3) A floating student center or branches in Asian countries; 4) Make the East-West Center known to Korean churches and seminaries.

At the close of the interview the President challenged the students, particularly those who are going home after the one-year course, to promote, cooperate, and bring closer relationships between their alma mater and their mission in their home countries. He also charged the students with the responsibility of recruitment of new candidates who will be interested in coming to the East-West Center.

PHILIPPINES

CHINESE YOUTH SOUGHT

A Chinese Youth Missionary Congress to be held in 1979 is being planned by the Chinese Coordination Center of World Evangelization (CCCOWE) with the participation of Chinese churches worldwide it was learned recently.

This plan is an outgrowth of the recent awakening of the Chinese churches to world evangelization, and it is hoped that the Congress will help meet the acute need for church workers among the Chinese populace all over the world.

In its bid to push through the participation of the 31 districts in different parts of the world, the central office in Hongkong stressed the urgency of stimulating the Chinese young people's commitment to serve in the church where they could see and understand the aims and significance of world missions.

Meanwhile, CCCOWE is promoting and encouraging the holding of regional Chinese Youth Missionary Congresses this year, preparatory to the global Youth Congress in 1989. Of the 31 CCCOWE districts, Hongkong and Thailand have already decided to hold such a congress this year.

FOR REFUGEES IN FRANCE

Pastoral care over an estimated Laotian and Vietnamese refugee flock of over 10,000 settled in a refugee camp in France has been furthered by the coming of a Laotian-born Pastor, Thao Thongsouk, who was trained in the Philippines for missionary work.

The Laotian missionary worker was commissioned and sent by CCCOWE Fellowship Philippines last Sept. 1977, in answer to an appeal by the refugees made through the Jubilee Evangelical Church here in the Philippines.

In his report to the CCCOWE leadership, Thongsouk expressed joy and thanksgiving for the support he received and for the blessing of the opportunity to care for own people in the time of their spiritual need and need of guidance.

Through efforts exerted by CCCOWE Fellowship Philippines, the major Chinese Christian churches in the Philippines pledged to underwrite the missionary work of Thongsouk in France. During simple but impressive commission rites and send-off held at the United Evangelical Church of the Philippines Sept. 18, 1977, CCCOWE Fellowship Philippines Chairman Elder S. C. Shangkuan, speaking

on behalf of the organization, pointed out the significance of the occasion as a mission of love and concern, complemented by the spontaneous response of the member-churches to the appeal, undoubtedly inspired by the Holy Spirit.

Considered as one of the major projects of the organization last year, Thongsouk's missionary work with the refugees in France is, up to the present, being sponsored and underwritten by the CCCOWE member-churches.

INDIA

CHURCH GROWTH ATTRACTS INDIA'S ATTENTION

The Church Growth Committee of India announces that a National Consultation on Church Growth is to take place at Hyderabad, August 18 and 19, 1978. In addition to church growth personnel from India and overseas, 50 key leaders of Indian churches and Christian organizations are being invited.

A major part of the consultation will be concerned with the formation of a base for church growth study, research, publication, dissemination of information and training. The need for training Indian missionaries and evangelists for cross-cultural evangelization will be discussed with a view to launching a training center. The Committee is urging the formation of a Church Growth Centre and the publication of an Indian Church Growth Bulletin.

The Consultation will be preceeded by regional church growth seminars in Bombay (July 31 to August 3), Madras (August 5 to 8), Calcutta (August 11 to 14) and Hyderabad (August 15 to 18). While the consultation is by invitation only, the church growth seminars are open to members and leaders of all Churches and Christian organizations.

Leaders of the seminars will be the well-known church growth experts, Dr. Vergil Gerber of Evangelical Missions Information Service, Dr. D. A. McGavran of Fuller School of World Mission, and Dr. James Montgomery of Overseas Crusades, U.S.A. They will be assisted by Dr. George Samuel, Dr. Robert Cunville, Dr. Roger Hedlund, Rev. Ezra Sargunam and other Indian church growth specialists.

The Church Growth Committee of India came into being in January, 1977, during the All India Congress on Mission and Evangelization at Devlali, Maharashtra. Recently Dr. Roger Hedlund of Union Biblical Seminary Yavatmal was named coordinator of the Committee. Dr. Robert Cunville of Shillong who is a member of the Billy Graham Evangelistic Association serves as president and Mr. D.D. Jebasingh, an active lay leader in the Church of India in Bombay, is secretary of the Committee.

The Church Growth Committee of India is the sponsor of the Consultation.

POLAND

BILLY GRAHAM INVITED TO POLAND

Preliminary details for the October trip were worked out during a

asian missions advance

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recent visit to Warsaw by Dr. Walter H. Smyth, Vice President for International Ministries of the Billy Graham Evangelistic Association, and Dr. Alexander S. Haraszti, Dr. Graham's personal consultant on Eastern European affairs. Dr. Haraszti is an Atlanta surgeon who was born in Hungary. As liaison representative for the Billy Graham Evangelistic Association, he was influential in securing Graham's invitation to visit Hungary.

It is expected that Graham will preach in four or five major cities in Poland, in addition to Warsaw, both in churches and open air meetings. His schedule will also include visits to factories, educational institutions and historic locations, including the Nazi Concentration Camp of Auschwitz. Final details will be arranged when Dr. Smyth and Dr. Haraszti return to Warsaw in July. At that time they hope to meet with all church leaders who are interested in Graham's visit.

The invitation from the Baptist Union of Poland made reference to the fact that Graham had been invited to Poland by them in 1966, but for various reasons he had not been able to come at that time. "We have prayed from this time until now," the 1978 invitation read. "God has answered ... please be assured we will continue to pray. We are sure that our precious Lord... will bless during your visit in Poland."

Replying, Graham said that he was "humbled and greatly honored" to receive the invitation. "I have great admiration for the courageous people of Poland who have endured so much suffering through the centuries, especially during the Second World War," he stated. Let us pray together that God will open hearts through His Word and that His Name will be glorified through our mutual witness."

From his home in Montreat, North

Carolina, Graham said he was "especially delighted that the Polish Ecumenical Council will be supporting our visit and has invited me to meet with Christians from their various churches." His reply to the council's President, Dr. Witold Benedyktowicz, noted that "this will be an historic milestone in my ministry."

SINGAPORE

BUSY DAYS FOR DR. G.D. JAMES

Since Dr. G.D. James transferred to Australia, he has been busy not only in school activity but in his preaching ministry.

After speaking to 300 participants at the Congress on Evangelism Malaysia and Singapore which was held at the University of Singapore, Dr. James, Founder/General Director of the Asia Evangelistic Fellowship, visited Perth for a few meetings. At a special rally some 80 Vietnamese refugees were gathered to hear the message through interpretation. At the conclusion, ten Vietnamese people stayed behind to receive Christ as Savior. At another rally, Dr. James spoke to Asian students and immigrants.

In Melbourne, Victoria, Dr. James spoke to about 100 Asian students at the Monash University Group where 22 young people committed their lives to Christ. In the month of June Dr. James is expected to speak at a Men's Conference in Adelaide, South Australia, to be the evangelist at a local church Crusade, and to deliver several lectures at the Alliance Bible College in Canberra.

A city-wide Crusade has been arranged for Dr. James in Singapore for the 2nd to 7th of July by the popular youth para-church organization called "THE EAGLES" at which

2,000 people are expected to be present nightly.

COOPERATION FOR MISSIONS

Asia Evangelistic Fellowship in Bombay, India, is co-sponsoring a Missionary Convention with I.E.M., October 9th-15th. Mr. K. B. Tan, AEF Executive Director, and Rev. Theodore Williams will be guest speakers. AEF is also co-sponsoring another Leadership Development Institute with U.C.F., Bombay, in July and August.

"MISSION ACCOMPLISHED" IN SABAH

The First mission held at the All Saints Cathedral, Kota Kinabalu, saw packed audiences each evening. The mission began with a city-wide blackout midway through the meeting—as the "COME TOGETHER" musical was underway. This unexpected event, however, turned the evening into a beautiful candlelight service. The messages were interpreted into the Hakka dialect by Rev. Young Chen Fah, Rector of the Cathedral and the messenger was Mr. K. B. Tan, Executive Director of Asia Evangelistic Fellowship. The mission was sponsored by Anglican Churches.

The three-night Crusade saw a good spirit of co-operation and fellowship among the various local churches as their members gathered at the Parish Hall for the meetings. The Bible-centered messages brought much conviction and challenge to those attending and several people were counselled after each service. Twenty people made definite commitments to Christ during the Mission.

One of the highlights of Mr. Tan's visit to Sabah was his meeting with leaders of all the local churches on the afternoon of May 17th at Kota Kinabalu. At that meeting, he reported on the recent COEMAS gathering and its impact. Most of the leaders are exploring the possibili-

ty of holding a similar Congress for Sabah sometime in 1979.

INDONESIA

**INDONESIAN EVANGELIST
TOURING EUROPE**

Rev. B. T. Silas, an Indonesian evangelist-at-large, has been invited to preach in Holland, Belgium and Germany. He leaves in early June on a two-month tour.

While serving his country as evangelist many souls were drawn to Christ. No doubt this Asian evangelist will be greatly used of God among the European people. Prayer is requested for Rev. Silas while he will be away from his country and family.

52 STUDENTS GRADUATING IN JULY

The Mission Training School which was started by Rev. Willem Fangidae, one of the graduates of East-West Center in Kupang, Timor, Indonesia, will have their first graduates at the end of July. Fifty-two students who enrolled will finish their three months training program. They are in various levels of ministry.

The graduates will be serving in various capacities either in their respective churches or on islands where the gospel has not yet been preached. In the near future the school plans to send missionaries to various parts of Indonesia and other Asian countries.

NEPAL

NEW DIMENSIONS AHEAD

The UMN Board of Directors elected a New Executive Secretary, Rev. Carl Johanson, a Lutheran Pastor from Minneapolis, Minnesota. He will take over the responsibilities in June

1979. He comes to UMN well prepared from missionary service in Africa, and as Chairman of the World Mission Prayer League, U.S.A.

This year the UMN is exploring the possibilities of Asian Regional Conferences similar to the Regional Conferences held last year in Europe and North America. They are also planning for the workers' Conference (Jubilee Conference) in January 1979, with Dr. Samuel H. Moffett of Korea as speaker, and for the General Conference in April 1979, with Dr. Kosuke Koyama and Bishop Leslie Newbegin as speakers, both part of the celebration of United Mission to Nepal's 25 years of existence. In addition, the book being written by Jonathan Lindell, tentatively titled Nepal and the Gospel of God, recounting the history of the mission to Nepal and the 25 years of experience by UMN, will be part of the celebration of that occasion in 1979.



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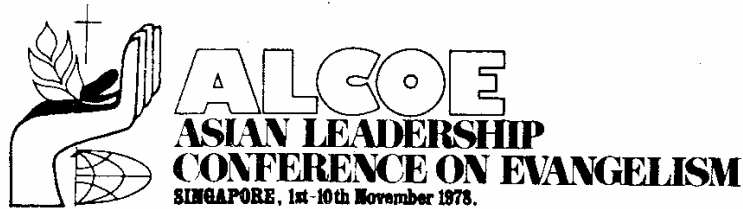
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THEME OF THE CONFERENCE: "TOGETHER OBEYING CHRIST FOR ASIA'S HARVEST"

DATE OF THE CONFERENCE: November 1-10, 1978

HOST COUNTRY: Republic of Singapore

INVOLVEMENT OF A.M.A.

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

PLANNING COMMITTEE

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

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