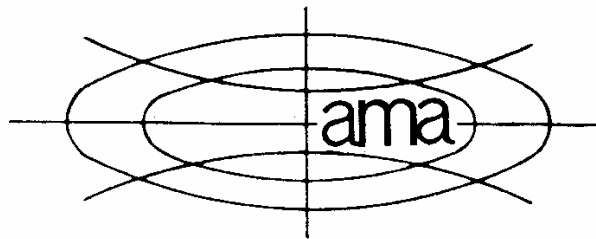


asian missions advance



SEPTEMBER, 1979

BULLETIN OF THE ASIA MISSIONS ASSOCIATION Number 10

EDITORIAL

MISSION AND EVANGELIZATION

ARE CROSS-CULTURAL MINISTRIES
EFFECTIVE OR DEFECTIVE?

David J. Cho

In the early 1950's ecumenical leadership shunned using the terms: missions or missionaries. They would substitute ecumenical relationships for the former and fraternal workers for the latter. Since New Delhi 1961, however, the word missions has been spotlighted anew, and following Uppsala a new catchword 'Missio Dei' has created a great sensation. And to our surprise the meaning of missions has far altered from

the original intent. On the other hand, renewed emphasis has been laid on evangelical cross-cultural missions, spearheaded by the Fuller School of World Mission, spread far and wide from 1968 up until 1974, the year of the Lausanne Congress.

But whether by design or by accident at Lausanne, the term 'evangelization' was used in place of missions while Dr. Winter's beloved terminologies: M-1, M-2, and M-3 were replaced by E-1, E-2, and E-3. It appeared to a thoughtful observer from Third World to be an apparent change of direction on the part of evangelical leaders of the West in terms of humble rediscovery or re-

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evaluation of themselves, yet at the same time this attitude also seemed to indicate that they had lost assurance and vigor in face of the stark realities and sacrifices in the pursuit of cross-cultural missions.

Although the history of cross-cultural missions for the past 150 years, specifically for 70 years after the Edinburgh 1910 has been stained with a lot of do's and don'ts, it should not be denied that the missions has exploited a highway for the successive generation. True, missionary structures are still in the old form of pioneer age and therefore to be reconstructed; nevertheless cross-cultural ministries should highly be cultivated with regard to technicalities and strategies. For example, one-way missions from the West to the East must become that of the two-lanes and one-lane highway should be extended into that of the multi-lanes.

Among some individuals after Lausanne conference there seems to be a continual devaluation of cross-cultural ministries as well as a pessimistic view on the efficacy of the attempt. But before advocating the critical point of the missions, they should question themselves whether or not they did try their best in reaching the unreached and be ready to answer the questions below:

1. Did the missions from the West successfully conclude rearing the national leadership?

2. Has the theological and structural level of the church in the field been as developed as that of the missionary-sending nation?

3. Would the man-power and leadership of each country as to world evangelization be sufficiently provided by themselves?

4. Is cross-cultural missions after putting so much man-power and fund still ineffective in view of the results achieved?

5. Were there any brave attempts to renew the fashion dimension, and structure of cross-cultural missions?

6. Was there any serious and concrete

toil to develop the resources of the Third World Missions?

7. Was there any adequate survey of the leadership and man-power of the developing nations while they are over focussing upon the research for identification of unreached people for these past years?

8. Were there any comparative studies among the nations of Asia, Africa, and Latin America as to the number and academic qualification of both seminaries and Bible institutes?

In short, before their all-out launch into the warfare of world evangelization, the Western missions should re-examine and re-evaluate their goals and motives to see if perhaps there were not any near-sightedness, tendencies of self-preservation, or self-aggrandizement before playing down the effectiveness of cross-cultural missions. We cannot too emphasize the importance of indigenous principle, but the imminent call of world evangelization before this generation passes cannot be achieved unless there are mutual understanding and a united front between the East and West.



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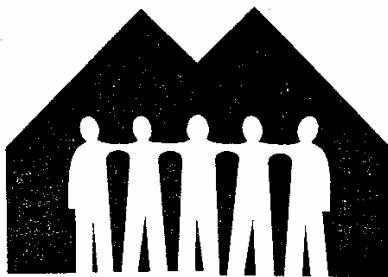
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COUNTRY

AN INTERNATIONAL MISSIONS COMMISSION

Waldron Scott



WEF does not have a commission on evangelism or evangelization--even though the word "evangelical" implies an abiding concern for both. The reason for this apparent discrepancy is that, in the context of the global evangelical community, the Lausanne Committee for World Evangelization (LCWE) seems, to our mind, to fill this role adequately. We believe that, so far as global evangelism is concerned, WEF should cooperate, not compete, with the newer LCWE. The LCWE is performing a useful service for all of us by identifying "unreached peoples," for instance, and in other ways as well.

Why has WEF developed an international missions commission? The answer is that LCWE's concerns are at once broader and narrower than the interests of most of our evangelical missionary agencies, Western and non-Western. For example, LCWE is rightly concerned, and in a major way, for the evangelization of North America. This concern falls outside the prevailing interests of both European and North American mission societies (although, interestingly enough, some emerging Third World missions express concern for the re-evangelization of the USA and Canada). In other respects also LCWE's concerns encompass more than "mission" per se.

At the same time the interests of most of the agencies represented at this consultation are much broader, in many respects, than LCWE's mandate and limited resources allow it to be. World mission, for most of us here, is a broader concept than world evangelization. Consequently, at the 6th General Assembly of WEF (convened at Chateau d'Oex, Switzerland immediately after the Lausanne Congress of 1974) a decision was reached to develop an international missions commission under the auspices of WEF. The overarching object of the commission was said to be the promotion of cooperation between evangelical mission agencies-- and also between associations of missions--at the international level.

The decision to inaugurate a new commission of this sort stemmed also in large measure from a belief among those participating in the discussions that something should be instituted to take the place, in some respects at least, of the defunct International Missionary Council which had been absorbed into the World Council of Churches in 1961.

In any event, a year after WEF's 6th General Assembly Wade Coggins, executive director of EFMA, Ernest Oliver, secretary of the Evangelical Missionary Association of Great Britain, Theodore Williams, general secretary of the Indian Evangelical Mission, and I met with David Cho, executive secretary of the newly formed Asia Missions Association, in the latter's office in Seoul, Korea. We met to develop a few guidelines for the commission and to nominate prospective members.

This accomplished, correspondence was instituted by Coggins, who served as first chairman of the steering committee of the commission, with leaders of national and regional associations of evangelical missions--eight or nine in all. These men (who included Jack Frizen, executive director of IFMA) were invited to a consultation in Bombay, India in January 1977.

At Bombay the commission took shape. Specific goals were agreed upon and work begun. Oliver replaced Coggins as chairman of the renamed executive committee. Dr. Chun Chae

Ok accepted appointment as executive secretary of the commission. As an immediate outcome of the Bombay meeting a number of indigenous mission societies in India formed the India Missions Association. Also as a direct result of the Bombay consultation, a group of Brazilian mission executives organized a more informal "Encontro de Executivos de Missoes Brasileiros."

Subsequently Williams and Coggins visited the Brazilian fellowship and, in a related development, Panya Baba, secretary of the Evangelical Missionary Society of the Evangelical Churches of West Africa (related to the Sudan Interior Mission), was invited to Singapore to participate in the second convention of the Asia Missions Association (November 1978).

Funding was a problem, of course. Little financial help was forthcoming as that time from either EFMA or IFMA. But through the good offices of Ernst Vatter, general secretary of the German-based Liebenzeller Mission and chairman of the Evangelical Missions Association of Germany, a generous grant was obtained from the Württemberg Synod of the established church in West Germany. These funds allowed the commission to begin functioning. They also provided the means for the first full meeting of the commission which took place at Bad Liebenzell, Germany, January 27-31, 1979.

A list of those participating in the Bad Liebenzell consultation indicates the important, though not at all dominant, role Third World mission executives have assumed in the workings of the missions commission. It will come as no surprise, therefore, that the commission established as its first priority the identification of new societies emerging in Asia, Africa and Latin America. It did so with a view of assisting these new missions in various ways and, where appropriate, drawing them into the mainstream of historic missionary endeavor.

To this end the commission at Bad Liebenzell approved three task forces for research and cooperation. David Cho, Panya Baba and Orlando Costas (director of the Latin American Evangelical Center for Pastoral Studies, San Jose, Costa Rica) assumed

initial responsibility for setting the task forces in motion in Asia, Africa and Latin America respectively.

Reflecting the consensus of the commission's discussions the executive committee also recommended that regional consultations be sponsored by the commission for emerging missions, and that the commission develop guidelines for partnership between emerging missions and the older missions.

The consultation at Bad Liebenzell highlighted something I mentioned in passing earlier: a growing awareness that we have no global evangelical missiology (as over against missiologies reflecting North American perceptions). So the mission commission resolved to begin formulating such a missiology. As conceived, it would retain the best of what has been learned in the experience of Western missions during the past 200 years, yet also reflect the special circumstances and concerns of the emerging Third World missions, as well as what the Spirit has been teaching them. Commission members readily recognized that this task will require input from the minds of many leaders who are not members of the commission, and that the task will not be accomplished quickly. But a start must be made and the commission seems prepared to take the initiative.

Before leaving Bad Liebenzell the commission elected a new executive committee: Coggins, Oliver, Chun, Baba, Vatter and Williams. The executive committee, in turn, asked Vatter to serve as chairman for the next two years and appointed Williams executive secretary. A budget of \$66,000 was approved. The next full meeting of the commission is scheduled for Bangalore, India, January 1981, at which time progress on work will be evaluated.

Concluding Remarks

The time has come to pull together some of the threads of this discussion. What does the World Evangelical Fellowship mean to the evangelical world mission? And what can agencies so deeply committed to world mission contribute to WEF? How can we serve and be served by one another?

It must be clear to impartial observers that WEF serves missions first by helping to preserve, strengthen and multiply the fruit of their toil. Were it not for national and regional associations that comprise WEF, communities of believers in Africa and Asia would be far weaker than they are, more vulnerable to both the secular and religious forces that war against the saints. (For reasons grounded in history and culture WEF does not yet play a significant role in Latin America).

More specifically, WEF, in its international missions commission, provides a crucible in which a new alliance of Western and non-Western mission societies may be forged, an arena in which new and more effective patterns of cooperation may emerge. At the same time the commission is likely to become a unique meeting place in which dedicated Third World missionaries, executives and professors, together with their counterparts from the West, will evolve something the church has never had, a truly global evangelical missiology. And with a unity

thus forged in fellowship we have more biblical reason to expect that the world will believe.

That is one side of the coin. The other has to do with how mission societies can strengthen the movement toward unity institutionalized, to some degree, in WEF. That missions should do this seems clear enough. What are the alternatives? The WCC? LCWE? ICCO? A totally new organization competitive with WEF? The maintenance of an ad hoc approach that, in practice, perpetuates unwarranted exclusivism--and with it a less effective witness? None of these alternatives are adequate to the challenge of our era.


WEF is not perfect but it deserves and needs the active, yet sensitive, support of North American evangelical missions. It needs support not necessarily on the same terms as in the past, or in the same patterns, but in new forms and with new attitudes.

Letters

Hearty congratulations on your editorial in the March 1979 issue of ASIAN MISSIONS ADVANCE. Despite its use of the words "Evangelism" and "mission" and "salvation" and "conversion" the heart of the CWME and the WCC is far from sinner-converting, church-multiplying, new creature-creating evangelism. Winter's article blurred these issues. I rejoice that you saw and voiced them.


DONALD MCGAVARAN

Just a quick note to thank you for the latest issue of ASIAN MISSIONS ADVANCE (May 1979). What prompts me to write is the desire to compliment you on a very statesman-like attitude demonstrated by (a) publishing Orlando Costas' article on Third World mission strategy and (b) publishing your own editorial comment. I wish more editors had the courage, as you have, to publish material with which they do not necessarily agree.

 WALDRON SCOTT

WORLD CONSULTATION TAKES SHAPE



Saphir Athyal

The overall thrust of the programme of the Consultation on World Evangelization (COWE) is to seek before the Lord answers to the question posed in the theme, "HOW SHALL THEY HEAR?" COWE is a working consultation with the main objective being to develop realistic, evangelistic strategies to reach for Christ hitherto unreached peoples in the world. The basic unit for evangelization is seen as a "people group"; that is, a section of society, the members of which have a particular solidarity among themselves through certain fundamental convictions and characteristics of life they hold in common. This approach to evangelism attempts to communicate the gospel to natural groupings of people, being quite sensitive to their cultural and social values, felt needs and aspirations. Their relative receptivity or resistance to the gospel is assessed. Careful study is made of the ideological, theological and social factors that make certain groups resistant to the gospel, and also the "bridges" that can be identified for an effective communication of the gospel to them.

Realistic strategies for evangelization must be developed from the grass roots level on up, and not by a few specialists from a global level on down. This inductive method, of understanding both the challenges or

needs in world evangelization and the nature of our needed response, characterizes the central emphasis of the programme of COWE.

The bulk of the two and a half billion people yet unreached are seen in terms of sixteen general racial, ideological and social groups such as Muslims, Hindus, Chinese, City-Dwellers, Marxists, Nominal Christians, etc. A global network of study groups has been set up to deal with the questions relating to evangelizing each of these categories of people, and for each of them an international co-ordinator is appointed.

Preparation for COWE is done in these study groups, several hundred of them around the world. Their findings and recommendations are fed into COWE, through the international co-ordinators. At COWE itself, the participants will meet during a major part of the ten days of the Consultation in seventeen mini-consultations, one for each of these study concerns, for a seminar-type of serious study including resource persons and consultants in each group.

About 50 percent of the participants are selected from the study groups that are now under way. Because the number of people who can attend COWE is seriously restricted, by no means will all active and productive groups be represented at COWE. Still, all those who are deeply concerned in the Christian church focusing its attention, resources and expertise for world evangelization are urged to organize study on our evangelistic responsibility to one or another of the sixteen groups, and feed into the Consultation programme their research data, findings, and suggestions. It is hoped that the local study groups throughout the world will bring into the COWE the needed realism in developing evangelistic strategies through their grass roots involvement in the programme.

As helpful background materials, various publications and reports are mailed to the study groups. But the guidelines distributed to the study groups rightly emphasize the need for focusing their attention on local issues, concerns and people. Of particular importance is the contribution of the Strat-

egy Working Group of the Lausanne Committee for World Evangelization (LCWE), which in cooperation with the Missions Advanced Research and Communication Center (MARC) has sent to the study groups, in the form of booklets, film visuals and instruction packets, needed guidance regarding priorities and focus of the groups. Each group is to identify a few precise people groups for specific study. A historical analysis of failures and successes in evangelism in the past is to be made. Both the theological and methodological issues involved are to be studied in their mutual close inter-relation. The particular emphasis will be in fostering people group consciousness and developing specific strategies of reaching them.

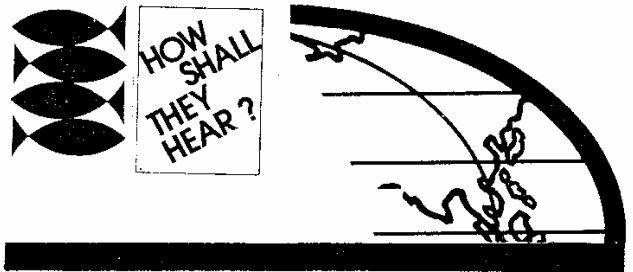
Obviously, there are numerous important issues in evangelism which are significant and urgent, but which cannot be highlighted in the programme. It is planned that each study group and the COWE mini-consultations on the sixteen study concerns will take up such issues in their discussions. For example, "The use of Dialogue in Evangelism" is one of several issues on which background papers will be distributed to the study groups for their use.

While the major segment of the consultation days will be utilized for the mini-consultations, plenary sessions are planned for morning and evening each day. The morning sessions will mainly be a series of Bible expositions. The evening sessions will concentrate upon themes, such as "The Bible", "Biblical Unity", "Holy Spirit", "The Local Church", "Social Responsibility", etc., as relating to world evangelization. The leaders for the plenary sessions are selected largely from the Third World participants. The Sunday during the COWE days is set apart primarily as a day of prayer.

The LCWE, with its mainly catalytic role in promoting co-operation and encouraging united efforts in world evangelization, has given a major focus of COWE on the question of "Evangelical Co-operation". A special Commission is set up to study this issue at the regional, national and global levels, and make recommendations to the Consultation, which will also meet as a Consultative

Council. It is the task of the Commission and Council to review the mandate of LCWE and make proposals as to its nature and role for the coming years. The Commission will meet at the same time as the mini-consultations, but a few plenary sessions will be set apart to consider the issue of co-operation at all possible areas and levels.

The programme of COWE seeks to bring together the results of an extended study on a global level comprising the theological and strategic issues relating to world evangelization, and to study them further for ten days as a world consultation. In a cross-section of Christian leadership from around the world doing this, and together seeking God's guidance, vision and enabling, COWE will become a springboard for a new thrust by all God's people to reach the hitherto unreached with the gospel of Christ so that all "the earth may hear His voice".



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David J. Cho

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EDINBURGH 1980 world consultation on frontier missions

Implementing strategies for penetrating the remaining mission frontiers and reaching the world's "hidden peoples" can be significantly facilitated by a world level consultation of mission leaders.

Therefore, the WORLD CONSULTATION ON FRONTIER MISSIONS (WCFM), nicknamed "Edinburgh 1980", will convene October 27-31, 1980, in Edinburgh, Scotland. Protestant, evangelical, cross-cultural mission leaders from around the world will interact over the vision of planting "A Church For Every People By The Year 2000".

Objectives and Opportunities:

In addition to inspiration and the enlargement of missionary vision, program objectives and opportunities emphasizing practical application will include translating contemporary research into specific responsibilities and assignments of additional laborers to new work among selected "hidden peoples" within a target date. Tentative plans, strategies, and projected new work can be refined and enriched by interaction between non-western and western mission lead-

ers and other delegates. Potential cooperation and coordination by missions can be explored. Fostering new, needed mission structures, and assisting emerging missions will be encouraged.

A study of the objectives of the WCFM reveals that it supplements the Consultation On World Evangelization (COWE) scheduled for June, 1980 in Thailand. The COWE is broader in emphasis and broader in constituency. The COWE will seek to identify the unreached, "hidden peoples", and generate strategy for reaching them. The WCFM will facilitate the implementation of strategy by mission leaders and change-agents.

Development of the WCFM:

The WCFM has emerged from a Call in 1974 that "a world missionary conference be convened in 1980 to confront contemporary issues in Christian world missions".

What priority and contemporary mission concerns will characterize the 1980's? Two of the most significant trends in contemporary mission work cited by Dr. Vergil Gerber, "resharpened focus on the 'hidden peoples'", and "emerging Third World missions" are key elements of the WCFM.

The WCFM began and continues as an international Ad Hoc movement. There is no sponsoring body. Development and direction are being rendered by those missions that choose to become involved in the preparation, planning, and participation of the WCFM.

The Spring of 79 marked a turning point in the development of the WCFM when International Students, Inc. offered the services of Leiton Chinn to serve full-time as Coordinator of the WCFM, with an office at the U.S. Center for World Mission.

A full page ad about "Edinburgh 1980" appeared in the May Advance bulletin of the Asia Missions Association (AMA), and thus constituted the premier international announcement for the WCFM.

On August 30th, the Pasadena Convening Committee was formed with 16 charter mission organizations.

The largest gathering of Korean mission leaders occurred on September 14th, when the Seoul WCFM Preparation Committee was established with 17 denominational boards and 18 mission agencies represented.

Discussions with mission leaders in Taipei and Toronto will probably result in the formation of local committees. Other probable areas for WCFM committees to form are London, Nigeria, Ft. Wayne, Oslo, New Jersey, India, Australia, Hong Kong, Latin America, Stockholm, etc. International correspondence received in October expressed strong interest and desire for involvement in the WCFM.

Echoes of Edinburgh 1910:

Edinburgh 1980 can be considered a 70th anniversary of the 1910 World Missionary Conference that also met in Edinburgh. The similarity extends beyond location.

Like the WMC, the WCFM is a worldwide working consultation for Protestant, evangelical mission leaders or delegates.

The keynote challenge of the WMC was, "Carrying The Gospel To All The Non-Christian World"..... "the call to enter unoccupied fields... the vastness of the task...the Church to

bestir itself as never before...a united planning and concerted effort...not chiefly a European and American enterprise, but an Asiatic or African enterprise".

Now, a generation later, the world's mission leaders will again gather to confront the need of carrying the gospel to all the mission frontiers...the "hidden peoples" of the world.

Foundations:

Edinburgh 1980 will not attempt to anticipate all the mission plans for the next 20 years, but will be foundational. Hopefully an international continuation committee will direct future WCFM's every 2-3 years to continue the systematic follow-through of planting a church for every people by the year 2000.

God is the Founder and builder of every good work. Would you be a co-founder and co-worker with Him by praying for the development, planning, and preparations by the various committees and missions?

Your suggestions, and recommendations of potential mission participation are welcomed. Please address your correspondence to:

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

A NATION-TO NATION CHRISTIAN MISSION IN ASIA



United Missions to Nepal

The call of Christ to "Go ye into all the world--" as given in Matthew 28:19-20 is no less an imperative than it was 1900 or 200 years ago. All Christendom is directed to "go - make disciples - teach" everywhere. This call is being felt, and answered, increasingly by churches in Asia. More and more missionaries are being sent from Korea, Japan, India, and other lands. These missionaries are going out to different parts of their own nations, and also abroad - to other Asian countries, to Africa, to the West. There is a stirring that is thrilling to see, because it marks a beginning; the movement is still new, and there should be a long and expanding future.

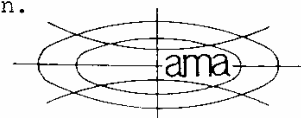
There are some problems which are frequently expressed. Sending churches are generally relatively small in terms of their national population; members are not necessarily of affluent classes, and funds are short. It's sufficient strain to send a family off to another land, because of travel, living, and work - related expenses. Beyond this it is difficult or impossible to provide the capital for housing and facilities, or to underwrite the organizational and administrative structure that is often required by the missionary in carrying out an effective program.

At least one mission in Asia, the United Mission to Nepal, has a reply to the problem. Because of its structure, it is open

to membership by any church or mission group that can conscientiously subscribe to the Articles of Faith (basically the Apostles' and Nicene Creeds), agree to work within the Constitution and Bye laws of the UMN, and supply personnel or funds or both. At this time there are 29 Member Bodies of UMN from 16 nations (including Japan and India) and personnel from many lands including Singapore, Philippines, Japan and India. Each Member Body sits on the Board of Directors and participates through discussion and voting or determining policy and directives.

There is much scope for Asians to serve in this Asian land. Nepal is practically the heart of Asia. Here meet the races of the continent: Mongolian peoples including Tibetans, Bhotias, Magurs, Gurungs; Arya-Indian, Brahmin and Chetris; Older Indian and Aboriginal peoples; these and others make up the 60 - plus ethnic groups in this fascinating land. It is truly a suitable locale for Asian-to-Asian witness.

The advantages to an Asian group of joining the UMN in this Mission to Nepal are numerous. First of all, there is an established work here; the UMN is active in health, education, technical work, and rural development. An infrastructure of institutions, programs, projects, capital and facilities already exists. There are already active working agreements with various levels and sections of His Majesty's Government, including the all - important issuance of visas. There is an active language and orientation program, and seminars for various professional personnel. New personnel are helped to adapt to the conditions and situations in Nepal, and to their work assignments. There is a rich Christian fellowship - interdenominational and international. There is a multiplicity of openings in service for Christ to the many peoples of Nepal - people in nearly all fields of endeavour are needed. A Christian group can quickly and easily place a member into this active mission.





REGIONAL NEWS

HONGKONG

ASIA CHRISTIAN COMMUNICATIONS FELLOWSHIP STAFF SUPPORT

The Acting Executive Director and the two training coordinators are all honorary staff. The Administrative Secretary is being supported as a missionary from Singapore seconded to ACCF by a group of churches and Christians in Singapore. Two of the pastors of these churches were asked to write a brief paragraph concerning their churches' participation in this ministry.

WITH MAINLAND CHINA AS "TARGET" HONG KONG RUSHES BIBLE PRINTING

In the wake of genuine opportunities to bring copies of the Holy Scriptures into the Chinese mainland, two active organizations in Hong Kong are rushing into print a Simplified Script version of the old Kuoyu Bible.

This development was revealed by Rev. Paul Kauffman of the "Asian Report" publication, a ministry of Asian Outreach".

As reported, the two organizations, Asian Outreach and the Hong Kong Bible Society, have been encouraged by a request for Bibles and some Christian literatures coming from a 92-year-old Chinese pastor, whose ministry extends extensively and actively throughout Central China.

When contact was made with a fine group of Chinese Christians in the Mainland, the report said, the elderly pastor wrote to friends saying that "there are some 5,000 Christians who worship in over 100 house-meetings here, and do not have a Bible to teach my people. My Bibles were taken away from me during the Cultural Revolution and the Red Guards shot my feet because I would not recant my Christian faith."

Although unable to walk, the report revealed that he still carries on an active

leadership role. Accordingly, he has trained a core of disciples in the 40 to 50 age group to provide leadership when he is gone. A number of believers under his leadership have traveled long distances to meet with the visitors from outside the Mainland. The old pastor was obviously thrilled with what God is doing in China today. He commented that he was glad the Lord had allowed him to live so long because these are the most fruitful days of all his ministry. He asked for literatures for his people, especially Bibles and hymn books.

"So genuine have been the opportunities to take Bibles into China," Rev. Kauffman wrote, "that all supplies of Simplified Script Scriptures in Hongkong are virtually exhausted. Asian Outreach are the only ones who have produced a new translation of the Chinese Bible, and supplies will be available by mid-August. Additional quantities of the New Testament, Streams in the Desert and other literature are being printed as well," he added.

INDONESIA

INDONESIA MISSIONARY FELLOWSHIP NEEDS MORE WORKERS

Their missionary force in West Kalimantan and South Sumatra are in need of prayer for their various ministries in evangelizing unreached areas, in medical clinics, and in building up the local churches.

The greatest need seems to be for more workers, especially in West Kalimantan where there are so many open doors for the gospel.

IMF MAKES UP THE LINGUISTICS TEAM

One area of ministry here is in linguistics, putting some Indonesian ethnic languages into writing and translating portions of Scripture into those languages (basically several languages in South Sumatra and in Timor).

SINGAPORE

TAMIL SCHOOL OF EVANGELISM

The Asia Evangelistic Fellowship is sponsoring a TAMIL SCHOOL OF EVANGELISM from December 3rd to 8th, 1979 in Singapore. It will be held at the National Youth Leadership Training Institute in South Bouna Vista Road. The S.O.E. will be in English and Tamil.

The followings are the Aims of Tamil School of Evangelism.

1. To bring Indian Christians together for fellowship and encouragement.
2. To learn together the methods and means of evangelizing Indians for Christ.
3. To challenge one another to have a concern for the evangelization of Indians.
4. To encourage unity among Indian Christians so as to present a united witness for Christ.

DR. G. D. JAMES' MINISTRY

Singapore, (AEF) - Some 160 Australian and Asian students from the New South Wales, Sydney and MacQuarie Universities and a few professionals gathered at the Stanwell Tops (Sydney) for the Navigators' National Discipleship Conference (18th-22nd July '79) with Dr. G.D. James, Founder/General Director of the Asia Evangelistic Fellowship and Mr. Warren Mason (Navigators' staff worker of U.S.A.) as speakers.

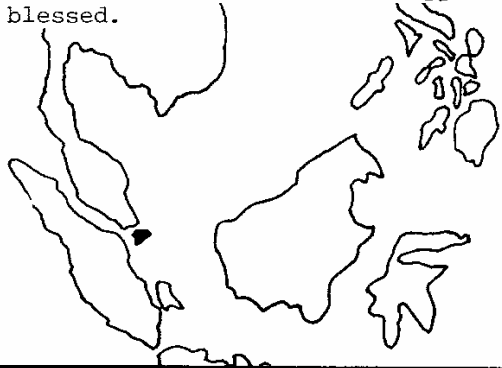
Dr. James' messages on the book of Colossians, delivered with conviction and power, interspersed with wit and humour, thrilled the young people. 57 young people dedicated their lives to serve the Lord and all others present were immensely blessed by the rich ministry of Dr. James and Mr. Mason.

On the 18th July '79, Dr. G.D. James spent half a day with the student body of the

Sydney and Missionary Bible College, giving the devotional message and a fascinating report on the ASIA EVANGELISTIC FELLOWSHIP in several of the Asian countries. The students were both inspired and challenged to pray more intensely and intelligently for Asia which, Dr. James mentioned, was "at the cross-roads".

At the North Rocks and Dundas Uniting Churches of which Rev. R. Mackay is the Minister, Dr. James was the guest speaker on Sunday, 29th July. Rev. Mackay gave the visiting speaker a very warm welcome and Dr. James enthralled the congregations with his dynamic and informative messages which the pastor remarked "were spiritual feasts of good things".

The spiritual and humanitarian ministry regularly carried on by Dr. James and his co-workers among the hundreds of the Vietnamese refugees, and his counselling Asian and Australian Students at the MacQuarie and Sydney Universities are most appreciated and blessed.



PHILIPPINES

THE FIRST CHRISTIAN TELEVISION STATION IN SOUTH EAST ASIA

The First Christian Television Station is operated by the Hallelujah Foundation Broadcasting Corporation and broadcasts on Channel 11 to Metro Manila. Its license as a non-commercial, non-profit, religious station was granted by the Philippines government last December. Mr. Narciso S. Padilla heads the Foundation, and is the main financier for the project. Channel 11 plans to be on the air seven days a week, from 12:30 P.M. until midnight.

THAILAND

GRADUATE LEVEL COMMUNICATION INSTITUTE IN THAILAND OFF TO A GOOD START

Ra Sun-Chul, senior minister of a thousand-member fast-growing church in South Korea; Samuel Tirtamihardja, FEBC Director for Indonesia; Phang Sow Yoong, public Relations Consultant from Malaysia; John Sircar, manager of the literature Division of the Association of Baptists in Bangladesh; Nyoman Darsane, Christian artist from Bali, Indonesia -- these five and twenty others are participants in the First Asian Institute of Christian Communication being held in Chiang Mai, Thailand, from July 8 to August 10. The Institute is organized and sponsored by the Asia Christian Communication Fellowship.

The 25 participants come from ten different Asian countries -- Pakistan, India, Bangladesh, Thailand, Malaysia, Singapore, Indonesia, the Philippines, Hong Kong and South Korea -- and are in leadership positions in a wide variety of ministries ranging from training personnel in development projects, to cassette/ radio/ television/ literature programmes, and various local church ministries. At the Institute they are studying and interacting together on various aspects of communication research and strategy, development, communication understanding, cultural dimensions of communication, and practical applications of all these.

Faculty members are Viggo Sjøgaard (Training Coordinator with ACCF), Dorothy Tweddell (Development Consultant), Edward Hope (Special Audiences Consultant, with the United Bible Societies), Anthony Leung (Director for Audio-Visuals Dept., Breakthrough Magazine, Hong Kong), and Peggy Yeo (Administrative Secretary, ACCF). There are several guest lecturers such as Malcolm Bradshaw (Partnership in Mission), Ronald Hill (Southern Baptist Foreign Mission Board, Thailand), Acharn Wan (President, Baptist Seminary, Bangkok), Theodore Hsueh (Acting Executive Director, ACCF), Dr. MacDaniel (McCormick Hospital, Chiang Mai), and Gladys Jasper (Training Coordinator, ACCF).

INDIA

CHURCH GROWTH RESEARCH CENTER

The Church Growth Committee of India constituted during the AICOME at Devlali; conducted several church growth seminars and formed the Church Growth Association of India after two days of consultation with over 50 church and mission leaders at Hyderabad a year ago. The Church Growth Research Centre was formally inaugurated in Madras early June. But projects like survey and research of unreached peoples were already started. A three weeks residential course on Church Growth was offered by the Centre during January - February this year in Tiruvalla, Kerala.

The objectives of the Centre include establishing training and research centres to study the growth of the Church, and offering training facilities in church growth methodology. The India Church Growth Quarterly is part of the programme of disseminating information about church growth in India and abroad.

BIOGRAPHICAL FILMS GET INDIAN SETTING

New Delhi, India (WEF) - The films and Television International Association is producing an evangelistic film which adapts to an Indian context the conversion story of the founder of the Moravian Brethren, Nikolaus Ludwig, Count of Zinzendorf (1700-1760). The film is the first in a series of biographical adaptations on the lives of outstanding Christians.

"Films are the most effective means of communication in India, where about two thirds of the population is illiterate," observes F&TIA director Allan Luther. "Because of the low costs, an average of 30 million Indians see a film daily."

Count Zinzendorf had come to faith in Christ while looking at a crucifixion painting inscribed, "This I did for you. What are you doing for Me?"

U. S. A.

25 MAY 1980 DAY OF PRAYER FOR WORLD EVANGELIZATION

The Lausanne Committee for World Evangelization, which sponsors the Day of Prayer for World Evangelization held each Pentecost Sunday, will be happy to send you a Prayer Kit with brochures, poster, and Order of Service to help you plan for the day. Take advantage of this offer by writing today to either LCWE, P.O. Box 1100, Wheaton, Illinois 60187, U.S.A.; or LCWE, P.O. Box 21225, Nairobi, Kenya, East Africa.

U.S.A. EVANGELICALS

SCHEDULE FESTIVAL FOR 1981

A trans-denominational American Festival of Evangelism, scheduled for July 1981, is nearer to becoming a reality after a meeting of the Planning Committee held in July of this year. An outgrowth of the work of the Lausanne Committee for World Evangelization, the festival will convene July 27-30 in Kansas City, Missouri, under the theme, "Let the Church Obey His Voice".

According to Dr. Thomas F. Zimmerman, Chairman of the Planning Committee and General Superintendent of the Assemblies of God, the Festival is to be a "gathering dedicated to motivating God's people to evangelize America through the application of effective strategies together with a deep sense of commitment to earnest prayer and Spirit-filled action for the outreach of the gospel and the growth of the churches."

The daily program for the festival will feature seminars, conferences, and plenary sessions where all facets of evangelism strategies and methods will be considered. Anticipated attendance is in excess of 25,000.

The Planning Committee's seven goals for the festival are:

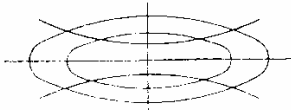
1. To inspire the participants to worship of and deeper fellowship with God as Lord of the harvest;
2. To motivate God's people to a commitment of evangelization as the primary task within the totality of God's mission to the world;
3. To assess and communicate the progress toward the evangelization of the U.S. and the needs for further action;
4. To plan a highly visible event that will draw the attention of U.S. churches and Christians to the need and priority of all-out evangelism, and to the commitment of leaders of denominations and organizations to that purpose;
5. To pray together and to call U. S. churches to increased prayer for U.S. and world evangelization;
6. To promote further cooperation among all U.S. Christians for total national evangelization;
7. To instruct Christian leaders, both lay and ordained, in effective strategies, programmes, and methods of church growth and evangelism.

These goals will provide direction for the Festival's Programme Committee as it plans the various sessions to inspire, motivate, and instruct believers to reach the millions of unchurched Americans. Dr. C.B. Hogue, director of the evangelism section of the Southern Baptist Convention's Home Missions Board, is programme chairman.

While a number of national and regional evangelism conferences have convened since the International Congress on World Evangelization met in Lausanne, Switzerland, in 1974, this is the first gathering to focus attention on reaching the unchurched people of America.

The 49-member Lausanne Committee for World Evangelization named to follow up the International Congress serves as a "stimulus and catalyst" to promote evangelical cooperation. In addition, the committee also functions in the areas of research and com-

munication and promotes intercessory prayer.



**WORLD EVANGELICAL FELLOWSHIP
COMMUNICATION COMMISSION
PREPARES FOR 1980 MEETING**

Morristown, NJ (WEF) - Ben Armstrong, chairman of the WEF Communications Commission is canvassing commission members for regional reports on evangelical communications and for additions to the agenda for the 1980 meeting of the WEFCC. The commission gathers March 21-24, 1980 at the Foreign Missions Club in London to draft a report to the Seventh General Assembly of the WEF, convening March 24-28 at the Highleigh Conference Centre outside of London.

Dr. Armstrong meets with the leaders of the European Evangelical Communications Fellowship, chairman Horst Marquardt of Evangeliums-Rundfunk (Wetzlar, Germany) and vice chairman L.P. Dorenbos of evangelische-Omroep (Hilversum, Holland) on October 11 to discuss the WEFCC agenda.



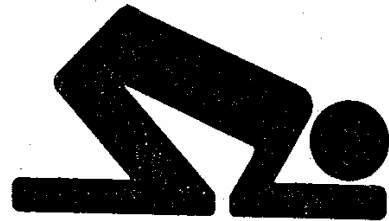
LCWE NEWS

Dr. David Howard, director of the international consultation, reports that encouraging progress has been made in setting up the various groups. The groups to consider reaching Marxists, coordinated by Philip Le Feuvre of South Africa, are functioning in all parts of the world, including eastern Europe. The groups that are dealing with the evangelization of Muslims, coordinated by Dr. Bruce Nicholls of India, are at work both in the Muslim world and in western countries.

"People usually think of an international conference in terms of a few hundred spe-

cialist participants and theorists," says Howard. This 1980 consultation is a bold initiative to involve thousands of Christians at the local level. Their input will be indispensable to the success of the Thailand consultation."

Howard adds that the findings of the consultation will be freely shared with the church at large in an important volume and in studies devoted to specific groups.



WEST GERMANY

**GDR INFLUENCE LEADS TO PERSECUTION
OF CHRISTIANS IN ETHIOPIA**

Berlin(idea)-The influence of the GDR(East Germany) in Ethiopia is leading to a massive religious persecution in the country, which is directed especially against Christians and Moslems, declared the Director of the Berlin Missionary Society, Pastor Uwe Hollm, at the regional Synod of the Protestant Church in Berlin-Brandenburg (West) from June 21 to 24. According to Hollm, reports submitted to the missionary organizations indicate that the GDR, following an agreement between the Communist States, has taken charge of the organization and control of the secret police and the ideological cadre training in several African countries such as Angola, Ethiopia and Mozambique. In the political school of Addis Ababa, 6,000 young people have already been trained who were forcing mainly the local authorities in the interior of the country to close down churches, arrest and interrogate church leaders and to imprison hundreds of church members. The West-Berlin Synod took up Hollm's appeal to pray for the persecuted Christians in Ethiopia. The Synod also called upon the Federal government to intervene by diplomatic means.



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1980

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