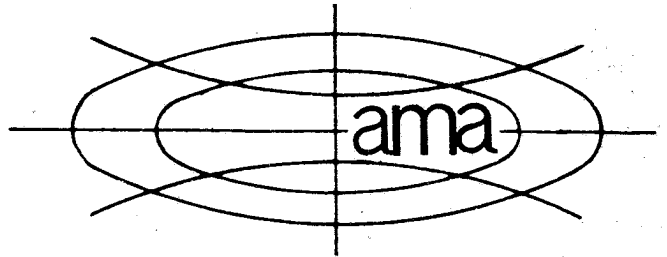


# asian missions advance



AUGUST, 1990

**OCCASIONAL BULLETIN OF THE ASIA MISSIONS ASSOCIATION No. 27**

## A CALL TO SUPPORT THE AMC '90

*An Open Letter from the Chairman  
of the Asia Missions Association*

Petros Octavianus

Between 1945-1970 about 100 mission bodies and evangelistic groups were born in Asia, affirming the work of the Holy Spirit in the mission movement from Asia to the world.

Each mission worked alone without any working relationship with each other. In 1973, Dr. David Cho, through the power of the Holy Spirit's leading, invited mission leaders from Asia to hold an All-Asian

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**PETROS OCTAVIANUS** - is the President of The Indonesia Missionary Fellowship (IMF) and Chairman of the Asia Missions Association.

Mission Consultation in Seoul, Korea. As a result of this consultation, the Asia Missions Association (AMA) was formed in 1975. From this, a new force in mission from Asia began meeting, having fellowship, assisting each other and working hand in hand for this Asian mission cooperative movement which originates from Asia to extend to the world. (By Dr. McGavran in the Evangelism Congress in Lausanne, 1974, which was previously stated as the new resource from Asia for world mission.).

Inspite of the formation of the AMA, not all Asian churches took part in this cooperative mission movement. This prompted the Board

### CONTENTS

A CALL TO SUPPORT THE AMC '90	<i>P. Octavianus</i>
COOPERATION BETWEEN THE CHURCH AND THE PARACHURCH	<i>M. Okuyama</i>
THE NEED OF ASIAN MISSIONARIES DIALOGUE	<i>Eun Moo Lee</i>
A CALL TO COOPERATION AMONG THE THIRD WORLD CHURCHES IN MISSION RESEARCH	<i>Yong Joong Cho</i>
THE ROLE OF MISSIONARIES BY THE YEAR 2000	<i>D. Kietzman</i>
HOW TO RUN A MISSION SOCIETY (1)	<i>R. Winter</i>
LETTERS TO AMA FROM AMC '90 LEADERS	
HISTORICAL DOCUMENTS OF AMA	

of Directors of the AMA to pray and work hard for the possibility that every church in Asia would pray, support and take part in this cooperative mission movement in Asia to reach the world.

With this reason, the Board of Directors of the Asia Missions Association agreed for the postponement of the Fifth Triennial Convention which was originally planned to be held in Japan on 1989. They desire for a more united Asian churches which will be supportive and participative for the missions cooperative movement in Asia. The Fifth Triennial Convention was moved from Japan to Seoul, Korea, and from 1989 to 1990.

When the date was set for the next AMA convention, the knowledge of the forthcoming AMC'90 came to the Board of Directors. Having almost the same date, to be held on the same place, the AMA Board of Directors attempted to work in unity and cooperation with the AMC'90 Board, to avoid having two conventions at the same place of the same month of August. And as a final result of this effort, the Board of Directors of the Asia Missions Association held a special meeting to primarily discuss and resolve the situation.

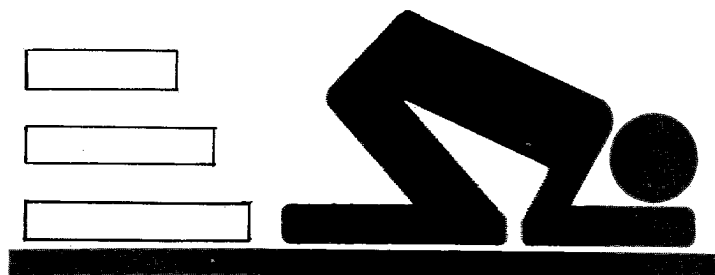
Due to much prayer and discussion and through the leading of the Holy Spirit, with one voice, the AMA Executive Board of Directors finally come to a unanimous agreement and made a resolution as follows:

AMA welcomes and supports the Asia Missions Congress '90, and will strive so that the Congress will truly become a meeting of success as well as one that precedes the Fifth Triennial Convention of AMA in Nasu, JAPAN on September 11-15, 1991. Thus said, AMA asks all mission associations and agencies who are members and affiliates of AMA to concentrate on the AMC as the only meeting in August, 1990. If there will be a historic AMA Convention to be held on the same place, at the same time or even just a few

days before or after the AMC, misunderstanding will surface and can be an obstacle on the path of the future Asian missions.

And we, the Asia Missions Association Board of directors, hereby make an appeal to all the mission agencies and association affiliated with the Asia Missions Association and those who are intending to attend the AMC '90 to really take part in this said Congress in order to gain success and victory for the Glory of the coming Kingdom of Jesus Christ. And we shall say that the Great Army of Mission goes out from Asia to the whole world following this congress.

Pray and help the 1990 Asia Missions Congress!



*(Continued from P. 11)*

research task in order to gain the expertise in this field, and opportunities of developing our own facilities which will fit our needs. They can be of great assistance to us as they extend to us these information and support as we begin the work. Likewise, we from the Third World should be one in sharing our resources so that we can directly use our research papers, fully analyzed, interpreted and implemented in our own context. Thus, we can call our very own. Together, we from the different worlds, coming from the different backgrounds will see each other as one, working hand in hand with one Spirit and one mind, in the fulfillment of one Commission given by one and only God and Father.

## COOPERATION BETWEEN THE CHURCH AND THE PARACHURCH

Minoru Okuyama

The Triennial Conventions of the Asia Missions Association (AMA) were held in every three years since 1973. And the Fifth Triennial Convention which was planned to be held in 1990 was found to be in conflict with the plan of the Evangelical Fellowship of Asia (EFA) holding a congress on the same month, of the same year, in the same place.

Since they were planning to have a congress of Asian churches on world mission, the writer, as the General Secretary of the Asia Missions Association proposed to EFA to hold a joint Asian missions congress with the AMA.

A proposal was sent to the EFA and the Planning Committee of the Asian Missions Congress, but it was rejected. A further approach to have a joint program was sent again to the AMC '90 Planning Committee, and again it was turned down.

The Board of Directors of the AMA met several times and had agreed and resolved to have the Fifth Triennial Convention separated from the AMC '90, four days ahead of the congress. And the leaders of the AMC '90 was officially informed of this. No response was received from them until May of 1990.

The urgency motion was raised by Dr. David J. Cho, the founding General Secretary and the first Vice-Chairman of AMA when the Board of Directors met to discuss the procedures of the AMA Triennial Convention.

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MINORU OKUYAMA - served as a Japanese missionary to Indonesia for ten years. He is the Founder of Japan Antioch Mission and is currently serving as the Principal of Japan Missionary Training Center. Rev. Okuyama is the current General Secretary of the Asia Missions Association.

The resolution which was submitted by Dr. David J. Cho was as follows:

"AMA welcomes and supports the AMC '90 Congress, and will strive so that the AMC '90 becomes a meeting that is truly a success as well as one that precedes the Fifth Triennial Convention of AMA in Nasu, Japan, on September 11-15, 1991. Thus said, AMA asks all mission associations and agencies who are members of the AMA to concentrate on the AMC '90, as the only meeting in August, 1990. If there will be a historic AMA Convention to be held in the same place, at the same time or just a few days before or after the AMC '90, misunderstanding will surface and can become an obstacle on the path of the future of the Asian missions."

This is the complicated detail in the postponing circumstance of the AMA Convention to 1991.

To sponsor the world missions Congress by the churches is good for the churches since many of them will be awakened to be involve in missions through the Missions Congress. However, to accomplish the unfinished world mission task, the church should support the para-church mission movements and cooperate with them. Set them apart to concentrate in their specific assignment of world wide mission which was called and commissioned by the Holy Spirit.

When we are saying the "whole world", there are Islamic block, Communist block and many other kinds of blocks which are existing today. Therefore, ministering to each of them would not be easy for the church itself.

Fortunately, there are many kinds of expert groups in mission, in which the church can entrust the mission as the early churches of the history commissioned Paul and his fellow workers (Acts 13:13).

To accomplish the remaining task of world mission before the Lord's coming, the church and the para-church must work together and cooperate not vertically but side by side.

# THE NEED OF ASIAN MISSIONARIES DIALOGUE FOR THE RECIPROCAL COMMON FRONT OF MISSIONS

Eun Moo Lee

Unique to Christianity is the fulfilling of itself through interpersonal relationships. We can see this in the Scriptures in Genesis 2:18, 24 in the principle of the Creation of God where God saw the loneliness of man and created woman. This can also be seen in the nature of God where He longs to dialogue with His creation, man. In sending His only Son as a mediator between Himself and man shows us that God is longing to restore the relationship that was severed in the Garden of Eden. The model of Jesus walking with His disciples, as well as Paul's principle of mission (1 Corinthians 3: 5-9), teach us that God's will is fulfilled through inter-relationships.

## I. The Need of Asian Missionary Cooperation

Our cooperation among Asian missionaries is not to form a group that is anti-any

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EUN MOO LEE - is a veteran missionary of Korea who served in Indonesia for fifteen years. He has two M.A. degrees from the East-West Center for Mission and the Wheaton College Graduate School. Recently he moved to Singapore to develop a Center for Third World cooperation of missionary training interculturally

group/religion, only to rally united against Satanic power in order to save souls and bring them into the Kingdom of God.

Several suggestions:

1. Forming a Fellowship of Asian Missionaries  
 Missionaries are usually overloaded with tasks on the field on an attempt to complete their missionary endeavors. Therefore, it is difficult for them to make contact with other fields in other countries. This fact limits them in perspective of seeing another world. Their responsibility for world evangelization, then is limited.

Gathering together to dialogue can open our eyes in a spiritual awakening to see the whole picture of evangelization. A missionary is always on the giving end of spiritual nourishment, and often is wanting in receiving. Such a gathering would be a source of re-energizing their spirit, and an opportunity to share information and experiences as well. Furthermore, formulating strategies together will contribute to the more effective winning of Asia for the Lord.

Internationalizing of Asian missionaries to become world Christians is an important goal. Upgrading ourselves to a higher level of understanding in spiritual and intellectual matters will aid in avoiding decline of our spiritual zeal and enthusiasm.

## 2. Sharing Information

Through inter-communication about unreached peoples, common knowledge can be gained to see where the vacuum of the Gospel is in the world. Training, sending missionaries, and strategizing of methods of evangelizing will result in the filling up of the vacuum,

The Asia Missions Association (AMA) appointed him to be the Coordinator to call a Consultation for Dialogue among Asian missionaries while the Asia Missions Congress '90 is holding in Seoul, Korea from August 23-31, 1990.

especially in Asia. This kind of cooperation will greatly contribute to the unity of Asian missionaries and their fruitful work.

The problem of modern mission organization is a tendency of leaders to extend their own organizations instead of expanding for the Kingdom of God. Competition instead of cooperation will lessen the power which could be stronger in unity and minimize fruit. Cooperation will enhance the fruit of the ministry here in Asia, and greater Third World Mission forces will result from it.

### 3. Cooperation in Missionary Training

Missionary work is like the military task. Soldiers are disciplined and trained to fight the enemy. So, too, the missionary. Missiology has become a popular subject in seminaries and mission centers. Every missionary has at least some basic knowledge of theory of missiology before going to the field. But soon, theories and realities cannot be bridged by the practical and disappointment and frustration arise. Mission work can't be done by theory, but in the practical, as with language study, understanding local churches and places, and adjusting to the climate, are just some of the realities of life abroad. As a solution, a missionary training center for Asian workers and experienced missionaries could focus on the practical side to move them toward effective Asian evangelization.

## II. Mission is a Confrontation with the Enemy

Missionary work is a frontline warfare. Asia is a complex society, co-existing along a variety of racial, cultural and religious lines. It is a fact that each country tries to live in harmony religiously and racially. However, there is a continual underlying confrontation.

It is our responsibility as Christians to save the individual soul in the context of power-encounter. It is not possible to be victorious against the masses living in darkness without the united efforts of Christians. Satanic power is not found in unity but in quantity. I believe,

therefore, that Christians united will win the battle over Goliath empowered by God.

55% of the world population lives in Asia today, but only 3% of the population are Christians. That means that 97% are in the clutches of Satan. The odds seem impossible but the key to victory is in the unity of believers, banding together in the power of the Holy Spirit.

In general, other religions have two characteristic powers:

1. Religion is deeply rooted in the Asian culture, controlling and forming lifestyle and customs in daily life. For example, Chinese, Indian and Malay live harmoniously together in Singapore. The Chinese in Singapore have a mixed faith of Buddhism and Taoism. Many statues of Buddha and altars can be found in their houses. Religious life controls their thoughts and creates their customs. Christianity conquered the Western world, crossing all cultures, controlling thoughts and lifestyles too, but in Asia each race has its own religion with very few exceptions. This fact proves that Christianity is a de-racialized and inter-cultural religion. The obstacle to converting the individual in this context is finding the way to bring him out of such a deeply rooted lifestyle.

2. Politics is the second power such is in the case of Islam, which is used as an instrument and ideology, and is protected by political powers. Politicians have a strong grasp in society. Their power is grown in the taking advantage of politics itself.

Culture and politics are the fences to Christianity. Do we join their culture or negotiate with those factors and enter the structure to transform it? I believe that the Gospel of Love and Peace can hurdle those fences. It is time for the uniting of the messengers of the Gospel to cross over.

## III. Asian Evangelization is the Responsibility of Asian Missionaries

Who will save the souls in the complexity of

modern society on this continent? Who is responsible for Asian evangelization? Certainly the brunt of the task falls on Asian churches and their missionaries. This does not mean that Asians should only be evangelized by Asians as it is a universal responsibility for Christians around the world to witness. But Asia, especially, must wake up to the fact that it has a job to do, and take up the responsibility for this great task.

Asian nations, in general, as well as its churches, lack an independent spirit. This originates from colonization by Western nations in many Asian countries. This factor greatly contributed to a weakness in our churches in the lack of giving and being self-standing.

This brings us to the point as to why Asians should be evangelized by Asians.

1. Homogeneity of the Asian culture

Each continent has a built-in sense of homogeneity and sense of belonging to his own culture. This factor is a positive means for the flowing out of the Gospel because people are hampered in listening to the Gospel at a cultural distance. In this respect, Asian Christians are in the advantage in evangelizing Asia effectively.

2. There are many young churches in Asia today

They are enthusiastic and active in their progress to achieve internally. But how can we motivate them to look outward, involving them in this great task of Asian evangelism? Let us not allow their potentials to remain dormant, and instead, let us encourage and motivate them in activity toward a more flowing ministry outwardly. Proper use of their potentials in manpower, finances, and spiritually should be encouraged to be channeled properly.

3. Geographical Proximity of Asian Countries

This is a positive factor in that the global village concept can stimulate closer ties among Asian churches. The concept of

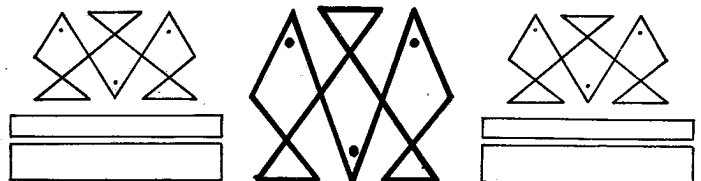
missionary work in Asia must be revised to see that the task is not in the hands of Westerners only. And, the mission field is not in a particular place. Every place is a mission field. Every church should produce its own missionaries. Asian church leaders can easily gather together, as in the Asia Missions Congress, which is a significant gathering in this generation.

Considering these three factors, we should realize the need for more dialogue between Asian missionaries today. Missionaries face many common situations and frustrations on the field. Dialogue, then, is a natural approach and necessity in order to get a better handle on particular aspects of the ministry. Talking together, struggling over ministry needs together in prayer, are all part of dialogue that should result in better understanding for more effective ministry in the future. I assume that if Asian evangelization will come sooner.

Conclusion

The dawn of Asian Missions is breaking. Asian churches are beginning to take the initiative for the Asian Mission, and many young people are ready to be sent to the field. However, at present only from particular countries in Asia. Asian countries are becoming aware of their role in fulfilling the Asian mission. Without Asian evangelization, world evangelization is not possible. Without recognition of missions, and recruiting, training and sending missionaries by the Asian church, there will be no fulfilling of Asian evangelization.

Power will be the result of cooperation, and cooperation will be the result of dialogue. Therefore, the challenge to Asian missionaries is for dialogue to maximize potential in the work of the Kingdom in Asia today.



# A CALL TO COOPERATION AMONG THE THIRD WORLD CHURCHES IN MISSION RESEARCH

*As Compiled by Yong Joong Cho*

Research in mission is considered as an essential aspect of missionary work. Research paves the way as it gives the missionary a concrete view of the work he has to face and helps to do an effective work continually in the field.

Achievements of goals set and fulfillment of plans made in missions can be attained through proper information and education which will serve as a meter stick of what a missionary can do in preparation for the bulk of task ahead of him. Proper education may lack if research is not done. A degree in Missiology from a popular school will not guarantee of one's readiness to plunge into the pool of missionary work. Researching your own mission field is one step ahead of accomplishing the load and opening the doors for further ministries.

Research in mission is biblical. When Nehemiah was facing the difficult task to rebuild the wall of Jerusalem, he surveyed the situation, the needs and the resources before implementing any plan. Then he matched the resources with the needs, created a plan, executed it and finally, he never allowed any destructors to push him back from fulfilling this task.

God Himself is the initiator of research. He made a survey of the earth (2 Chronicles 16). He instructed Moses to explore Canaan" (Numbers 13:2) by sending out spies before conquering and claiming the land flowing with milk and honey.

Research is practical and strategic to carry out a mission. Our goal as Christians is to bring the Gospel to all the people of the earth. The world's population of 5.1 billion is so big to reach as a single people. According to the Summary Report of the Unreached Peoples, Unreached Cities, Research, Information Sharing and AD 2000 Tracks of Lausanne II in Manila there are 11,500 ethnolinguistic peoples, estimated 2,000 unreached peoples, and 12,000 smaller unreached people groups within these larger peoples. Obviously, these people need to know the Lord. But there are questions that need to be answered such as: Who are these people?, How is their way of life?, How will they react on Christianity as a new religion?, What is their concept of God?, Will they be open to somebody from another country, of a different race and speaking a different language?, Would they be willing to know something new and different from what have they been taught?. These questions maybe endless and they need to be answered. Just think how much help they would give a

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missionary candidate before going to the mission field.

In mission it is necessary to know where the people are, what language do they speak, and how would they be reached. We should know how communication flow to have an effective strategy for world evangelization.

This is where research should come in. Research is an important part of planning for world evangelization to match the resources of the church with the needs of the world. Research may not have all the answers to these questions. But it is a guarantee that it can help us to answer most of these. Success may not be completely achieved, but we cannot get there, without it.

As Donald Smith and Steven M. Neumann in their paper "Church In Mission" stresses, "Research is only a matter of seeing more accurately and more completely. It does not give us the power to transform lives, nor the courage to proclaim the Gospel. Knowledge never replaces the Holy Spirit, but only prepares the way for His Divine Intervention in the hearts of men."

#### THE NEED OF COOPERATION IN MISSION RESEARCH

Recently there was a positive sign of cooperation among Christian researchers and research centers. In 1988, the Inter-Agency Consultation for Resources and Information on Reaching the Unreached, in Irving, Texas agreed on commitment to cooperate among themselves and other agencies around the world in the task of world evangelization.

According to the same report there are four kinds of information we need to reach, the unreached people and people groups. They are a description of the people or people group, the geopolitical context within which they live, the force for evangelism available to reach them and means and methods.

Due to the big task of research, we need to

work hand in hand in order to make the research more accurate and complete. In this way, whoever will be using the result of the research can intelligently do his work and achieve his goal in his ministry. We need to work together in order to achieve the goal of making Christ known and glorified in all the earth.

There is a need for us to support each other in this endeavor. The spirit of sharing the burden must always be evident. We also need each other to disseminate informations that would be very helpful to other Christians and other mission agencies in accomplishing the task of world evangelization. Cooperation and working together would also try to eliminate problems and preventing future problems to arise which would hinder or slow down our goal.

We should not allow denominational and organizational or even national differences hinder us from doing the Lord's work together. Yes, we can work independently, but doing the research together would help us to accomplish them in just a little time.

During the Lausanne II Congress, last July of 1989, in Manila, the Unreached People's Track, discussed on their paper the "Networking" to reach the Unreached. "It was recognized that, in order to accomplish the task of world evangelization, to stimulate and motivate people, to develop appropriate strategies and to avoid duplication of missionary efforts, there is an urgent need for research and information which reflect realistically and sensitively the situation of the church in its local, regional and national expression."

In fact, a lot of us have been working independently to reach the same people group. But for how long and how effective would it be? Would it be better if we gather all our efforts and resources so as to achieve the maximum effectiveness of our work? We can think, pray, and strategize together in order to achieve our common vision of reaching our people group.



THE NEED OF MISSION RESEARCH  
FOR THE THIRD WORLD CHURCHES

It is evident that the Third World Christians will play a more significant role in the future of the mission.

Surveys and researches have shown that there has been a rapid change in World missions. Missionaries from the Third World are rapidly growing than that from the West. Larry D. Pate in his book, From Every People, has this analyses. From 1980 to 1988, data indicates that the non-Western mission movements have increased by an estimated 22,686 missionaries. This reflects an average annual growth of 13.39%, and which is 248% per decade. From 1979 to 1980, the Western missionary movement grew at an annual rate of 4.0 or 48% per decade. This means that the Third World mission movement has grown approximately five times than the Western mission movements during the last ten years.

As of 1988, there were 85,000 missionaries from the Western world, and only 35,924 from the Third World. Based on the growth rate of both, there will be 162,360 missionaries from the Third World as compared to only 136,088 from the West, by the year 2000.

Mission agencies as well as missionary sending groups have also increased largely. In 1980, there were 743 agencies and sending groups. In 1988, there were 1,094 depicting an increase of 351 agencies in eight years. This resulted to a rate of 4.96% per year and 62% per decade.

Based on this data, it is projected that the Third World churches and missionaries will be the main force for World Evangelization in the future. A breakthrough in the history of world missions which has been dominated for years by non-third World mission agencies. So from this point on we from the Third World, must start for this very big task ahead of us.

To become a main mission force requires to

have more advanced and proper research function of the church. Especially considering the fact that yet the Third World is the main mission field, the Third World church should prepare themselves with affordable and practical research functions. The Third World churches should not depend on the research centers of the West only, which are sometimes misunderstood as Western intelligence agency by the local people. To some people of the Third World, embracing Christianity would mean embracing the religion of the oppressor. Embracing a way of life which is for them, that of the conquerors who would want to steal their lands and rule their government. The big difference in color, language and origin makes it difficult for them to penetrate the hearts of the people from the Third World. Both the missionaries and the people being reached have differences which are extremely apart.

People from the Third World needs people who came from the Third World themselves. Because most of the Third World countries underwent such experiences as colonization, oppression and war. The message of salvation coming from the lips of the people who has gone through the same difficulties, with only a slight difference in color, culture and sometimes language would mean that the salvation plan of the Lord is true for everyone. That His love is not only for the oppressor but also for the oppressed. That His eyes equally looks at us with compassion and grace. Both groups would not need a lot of time to make adjustments to each other before accomplishing the missionary's vision of introducing Christ to them.

Likewise in research, Christians and mission agencies from the Third World are the ones who should initiate the task in order to reach their own people in the Third World. Since they all come from one area, sharing a little bit of similarity in language, culture and their ways of life, the missionary working on research could easily grasp information without spending so much time in analysis and interpretation. This will finish the

research work with a minimum length of time.

The Third World Christians must begin to realize that if the missionaries from the non-Third World did it, we from the Third World can do it better. This is our own world. The world we are quite familiar with, wherein the people are very much the same like us. Nobody understands them better as we do. If ever there will be some adjustments, little is expected.

In Asia, a lot of researches are already going on in 23 different organizations. Four are working on the research in Hong Kong; three in India; two in the Philippines; two in Singapore; one in Thailand and one in Taiwan. They gather, analyze and interpret, strategize their plans with the aid of their research. Prayer diaries, books, handbooks, reports, surveys, periodicals, and other publications are being made available. Data are also in the process of computerization.

In Hong Kong, the Chinese Coordination Center for World Evangelization comprises of representatives from 42 local district committees of the diaspora Chinese Churches. Its purpose is to coordinate among Chinese Churches in the diaspora for Chinese and World Evangelization. They collect, analyze, disseminate information on the Chinese people and Chinese Churches worldwide.

Church Growth Center, India is conducting active research project related to evangelization and Church Growth in India and among Indian peoples.

Japan Church Growth Institute, whose ministry is to train Japanese pastors in Church Growth understanding and methodology, conducts research on how churches in Japan grow. Extensive studies are prepared constantly by students, and other Japanese pastors.

Singapore Center for Evangelism and Missions is an indigenous, interdenominational missions organization

whose membership includes most of the key missions leaders of Singapore. They undertake specific research projects related especially to the missions movement of Singapore and the world of missions research and information. They are also aiming to pursue Church Growth studies and people group studies for South East Asia.

Of course, we are not to disregard the work which has been done and are being done by our non-Third world counterparts. Our desire is not even to compete, but to be more effective in the Lord's work. And it is a fact, that those place they cannot reach, we as a people and a church can easily reach. Likewise understanding the people can be better achieved by us. We can penetrate into the deepest parts of their lives that others have much difficulty of doing or are definitely unable to do.

#### THE NEED OF COOPERATION AMONG THE THIRD WORLD MISSIONS

There is a tremendous need for the Third World Mission Research. Likewise, we need cooperation among Third World mission research centers within us.

In the past and even at present, non-Third World research centers have been the seat for all the researches being done all around the globe including that of the Third World's. This has brought complications based on the experiences of some of the missionaries and sending mission agencies who have tried to follow this trend.

There would be a clearer communication with regards to the dissemination and implementation. It has been proven that even if the most survey was conducted by people from the Third World, miscommunication results. Because information and data were being brought to the non-Third World headquarters for analysis, planning and strategizing often the result of the research provokes the hearts of the Third World Christians. Also

the results passed to the Third World for implementation are often irrelevant to the context of the national Christians. This time there is already a slight twist on the interpretation. Because what was being planned were based on the analyses done in another context. Less complications is expected if the job is all done right by people from the Third World themselves.

Cooperation among the Third World researchers would facilitate the research function of the centers and encourage others in the Third World to join in this important endeavor. Cooperation will help the Third World church to see the important role of themselves in mission and keep the integrity and sensitivity in research for the Third World.

#### CONCLUSION

Being in the Third World, there is a need to develop our own research function which would enable our Third World church to cope with the tremendous responsibility of mission in the future. Research is a necessity in planning and implementing the plan for the World Evangelization.

To accomplish this task in the most possible order with a minimum length of time, we need to stress cooperation among us. We need to assist each other, we the mission research centers, so that we can give our full assistance to the missionaries going into the mission field and for the fulfillment of the Great Commission.

With regards to our brethren from the West, we are grateful to learn from them the importance of research in the accomplishment of the ministry. We do not want to disregard the work they have done already, nor the work that they have been doing. We encourage them to continue this endeavor and to work side by side with us for the achievement of a unified goal we have. What we want from them is to continually provide us the proper training of how are we going to effectively do the

*(Continued from P. 20)*

In 1827, hoping to remove misunderstandings by personal interviews and discussions, Dr. Marshman came to England, and on several occasions met the committee. Some of the members saw the reasonableness of the "Serampore" case. There were heated debates, with proposals and counter proposals and numerous amendments. It was thirty four years since Carey had left England; all who had been associated with him had passed away, and the committee relied on the judgment of the younger missionaries whom they knew. By many personal interviews and by patient efforts to explain the situation to the committee, Marshman strove nobly to come to some agreement. Unhappily, Secretary Dyer and his party were resolute, and they won their way. When a breach was seen to be inevitable, Marshman, with reluctance and grief, signed an agreement of separation, by which he and Carey were to be left in charge of the college and grounds attached to it, and all the older mission property was to be vacated and left in the hands of the committee. This meant complete severance from the missionary society Carey himself had founded. Never in his lifetime was the breach healed.

Marshman returned to India to support his colleague in this, the greatest trial through which they had passed. Sorrowfully they withdrew the press and all their own plant from the familiar houses in which they had so long lived, to concentrate upon the college site to which the committee could make no claim. Henceforth, "Serampore" was separated from the Baptist Missionary Society.

We would feign draw a curtain of charity over these painful controversies, and conclude with Shakespeare's lines:

*There, Sir, stop:  
Let us not burthen our remembrance  
With a heaviness that's gone.*

*(Continued on P. 2)*

.. . . . TO BE CONTINUED.

# THE ROLE OF MISSIONARIES BY THE YEAR 2000

Dale W. Kietzman

According to Development Innovations and Networks (as reported in Pulse), if the world were a village of 1,000 people, 564 of them would be Asians. In mission sending terms, as of 1988, Asia had 587 out of a total of 1,094 missionary agencies in the non-Western world; and these agencies were supporting 17,299 out of 35,924 cross-cultural, Third World missionaries, according to Larry Pate.\* Pate also predicted that, by the year 2000, the number of non-Western missionaries would be greater than the total of all missionaries from the Western world. Asia will then be sending and supporting 28% of all Christian cross-cultural missionaries.

From these rather startling statistics, it is clear that Asian missionaries will be playing a major role within the mission industry, and in the cause of world evangelization, by the year 2000. But who can discern their role?

The year 2000 is an inviting milestone for planning and goal-setting. Leaders of missions all over the world are doing exactly that - and David Barret is making a collection of all of their plans (Two Thousand Plans Towards AD 2000 and A

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Kaleidoscopic Global Action Plan). Others are trying to suggest priorities and ways of jump-starting the Church to back these action plans and achieve these goals.

Goal-setting for Asian missions is distinctly the responsibility of Asian leaders. They must determine how much of the task of world evangelization they are willing to include in their goals for the coming decade. The planning and setting of goals done by these leaders, and the vision they communicate to their constituencies, will be the primary factor in shaping the role of roles Asian missionaries will be filling as we reach the end of the century.

In making our plans, do we want to learn from the past? Not necessarily. Oh, we need to be fully aware of both the successes and failures of the past; but the world is different today. We do not want to just relive the past on the basis of more perfect hindsight. The world is bursting with unexpected opportunities, with new technologies, new vistas of political thought, new energies, new challenges (such as the environment). We need to anticipate the future.

In terms of the world tomorrow, what are the differences from the missionary experience of the past that will require a different approach for witness? Some obvious responses would be: the world is different; individual Christians are different; and the timing of God is different.

In a new era of missions, we would hope that Asian missionaries will not take the field having already decided upon specific programs and ministries. Let them, as Barnabas did in Acts 11: 25-27, first take time to examine the needs to be met in the real world of today.

If we are serious about planning for the year 2000, we must look also at some of the best guesses of futurologists, both secular and religious, on what the future may be like. We need to understand the implications and applicability of what others are saying about the Asia of

tomorrow, as well as about the religious climate we will face as we approach the end of this century. While many have produced lists of "megatrends", let me cite only some of that would seem to have particular significance for Asian missions.

John Naisbitt, in Megatrends, suggests that we are moving from an industrial to an information-processing society. Asia and East Asia in particular, is in the forefront of the information-processing revolution. He suggests that we are moving from dealing only in terms of a national economy to operating on the level of a world economy. The proposals for a Third World Missions Association Mutual Fund fits right into this possibility. He also sees the emphasis of governmental programs tending away from institutional help to self-help, suggesting a redirection in the way in which the Church should respond to massive human need. While noting that the balance of activity and power is swinging from North to South (a generalized description of the Western and non-Western worlds therefore including most of Asia in the "South" category), we will also be moving from hierarchies to networking. Since networking depends directly upon information processing and communication, this is most significant in terms of seeing the role Asian missionaries may play in the total missions enterprise.

David McKenna, in Megatruth: The Church in the Age of Information, also discusses the shifting center of power from the First to the Third World church. He couples this with the prediction of a rising concern for evangelism in the mainline denominations, and a growing emphasis on lay participation in ministry. George Barna, writing primarily about the North American church for National and International Religion Report, describes significant trends facing the Church in 1988 and beyond: church membership will grow; mass media ministries will decline; the support base of the church will change; and government will become more involved in church affairs. David J. Hasselgrave, in an article for World Evangelization entitled, "Major Trends in World Missions", suggests there will be

multiformity and multiple options; targeting and strategizing for world evangelization; a "Third Force" emergence, with bridge-building to other religions and cultures. Luis Bush, in "Principles for World Evangelization by the Year 2000", also in World Evangelization, notes the principles of indigenization, of consultation, of cooperation and of encouragement that will characterize the coming decade.

Secular economists and geo-political thinkers in general are focusing attention on the Pacific Rim countries as the major arena for economic growth and the consolidation of financial bases during the coming decade. This includes not only the rapidly expanding economies of Japan, Korea and Taiwan, but also the financial and trade network of the Chinese diaspora, a population scattered right around the Pacific Rim, and now said to number 47 millions. Combine this economic growth with significant growth projections both for populations and church membership in these countries, and one can easily foresee the development of an unusually strong sending base for missions.

Obviously, Asian nations and churches are growing in the specific strengths required for the development of strong mission sending bases: numerical growth of church membership and economic viability. An additional major factor has to be added: that of prayer, including a prayer focus on world evangelization. I think it can safely be said that no area of the world has a greater testimony in this regard than the churches of Asia, led by the example of Korea. Asian missionaries have the right combination of positive factors working in their favor, suggesting they will gradually assume leading roles in directing the missions enterprise by the year 2000.

Church growth, plus prayer, plus strong economic capability, is the basis for a strong foreign missionary movement. What may be lacking? A well developed sense of the need of the world, a sense of responsibility for world evangelization, a sense of obligation for stewardship - not just to support local programs, but to send

missionaries. The missions enterprise as a whole, including Western agencies with long sending traditions, still need to find a boldness in claiming a priority on the resources of the Church for use in world evangelization. We need urgently research and development of tools and methods of giving that will work in each country.

As part of the Pacific Rim, an area of strong economic growth, foreign missionaries will be funded with strong currencies, especially from the churches in East Asia, which will have the ability to support their missionaries overseas at costs that will not be dramatically greater than for Christian workers at home. They will also be able to take advantage of the strategic opportunities that worked so well for both their British and North American predecessors: follow the trade routes, the commercial openings that will come to representatives of nations with economic power into otherwise difficult access countries.

Much of the work of Asian missionaries, however, can often take place right within their own country. Pate found (p.50) that approximately 80% of non-Western missionaries are working within their own countries. India and Burma account for the largest numbers of cross-cultural missionaries deployed by Asian churches, most of them working within their own national boundaries. This greatly simplifies some of the more bureaucratic aspects of mission management.

Asian missions also have the distinct advantage of proximity to the largest masses of unreached peoples to be found anywhere in the world. This includes more than a billion unreached in China, India and Southeast Asia. East Asians also have unusual entree throughout the Middle East. Many of these areas have not been open to Western missionaries for generations.

The remarkable political and economic collapse of much of the communist world also gives Asian missionaries a unique opportunity. Areas of Asia generally closed to the missionary enterprise over the last

half century are now asking for all kinds of assistance.

Missionaries from East Asia will have best opportunity to reach the large number of unreached people groups in Russia, Central Asia and Siberia, now vulnerable in light of the new openness in the Soviet Union. government agencies of free Asia and their business men, will be moving into some of these previously "closed" areas of the Asian land mass. Christian missionaries should be right in the forefront with them, whether under the banner of mission societies or as dedicated "tentmaking" businessmen. An excellent idea has been expressed repeatedly in AMA and other meetings: to organize professional people both in order to fill strategic opportunities, but also in order to give them specialized training that will allow them to translate their presence in a new country into a witness that will include the goal of planting a church among converts within the local population.

While we have referred most often to East Asian, or Pacific Rim, countries as growing world economic powers, we need to realize that the poorer countries in Asia can also be potent sending bases. The city of Jerusalem was depressed economically when it began to "send" missionaries. Shortly thereafter Jerusalem was in need - for food. Christians in Antioch sent relief to their brothers and sisters in Jerusalem. The two churches needed each other. At that time, Jerusalem needed Antioch's financial support; earlier, Antioch had needed Jerusalem's experienced leaders. This partnership is radically different from the normally accepted pattern today.

Partnership discussions between the young and the Western churches often fail because it is assumed the younger churches have no money. Partnership cannot be a one-way street. There is more discussion about helping younger churches become independent than there is about how the younger and older churches can become interdependent.

Instead of speaking of mother and daughter churches, we should talk about sisters

churches that need each other.

We need to erase the distinction between Western missions and two-Third World missions. Let a missionary be a missionary. If there has been proper orientation for cross-cultural ministry, the mother culture of the Christian worker should be unimportant. I do not believe that either Asian or European missionaries are preferred one over the other in Africa or Latin America. The effectiveness of each missionary depends on how he or she handles interpersonal relationships on the field. In either case, a missionary is unacceptable if proud, arrogant, overbearing, or preferring home rather than field.

The new wave of missionaries should also realize that they should become members of the church they go to serve. As with marriage, we leave father and mother, and become one with our marriage partner. Although Barnabas and Paul were missionaries, they are noted as belonging to the church in Antioch (Acts 13:1). The church in Antioch also provides us with the wonderful example of sending top leadership to the field. There were other elders, and a lot of eager young people, I am sure in Antioch at that time, but they sent the most experienced. Why did the Holy Spirit pick on Barnabas and Paul, and not on some of the younger, less strategic (for the local work) people in the church at Antioch? Because they were proven leaders, the best choice for the mission field.

The Local church plays the central role in God's redemptive strategy. The local church not only is a receptacle for the message, it is in itself both medium and message. The burden of evangelism and church planting should always be placed on the local believers. Missionaries should step back from church planting, partly because of legal restrictions and nationalist perceptions, but also because of the more strategic ministry contributions they can make. They should be involved in ministries of encouragement, training, advising, providing financial support in strategic projects, networking on the international level, serving as a catalyst when local

Christians face impossible roadblocks, etc. With the groundwork laid, we can trust and encourage local Christians to plant the church, then we can stand beside them in partnership.

One of the traditional roles of expatriate Christian workers has been to minister to their own fellow countrymen who have emigrated or who are residing temporarily in a foreign country. This role can have a distinctly missionary goal, if the ministry passes beyond pastoring those who are already believers to training those believers to carry out a cross-cultural witness within the host nation. We should, in fact, devise strategies for such diaspora ministries, helping to create teams for penetrating population groups of their own ethnic background now firmly implanted in other countries. Relationships with existing agencies within that country would have to be spelled out, covering circumstances both outside and inside the nation. Such penetration of implanted people groups may be a way of gleaning in fields once harvested over, such as Austria and France.

In somewhat similar situations, people from closed countries can be reached in neighboring areas. They should be evangelized, discipled and equipped for ministry. They should start their own self-supporting churches. Some possibilities exist for this among Cambodians in Thailand, Chinese in Hong Kong, Turks in Germany, Albanians in Yugoslavia, but also in the United States and elsewhere. Many of the believers can be educated and trained in professional skills, thus enabling them to return to their countries in professional capacities when the time is right, to make a contribution to nation building as well as witness. Missions could play a key role in this professional equipping of believers.

The above suggestions can perhaps be summarized in a few key ways in which Asian mission societies might cooperate in building the strengths of their programs and personnel:

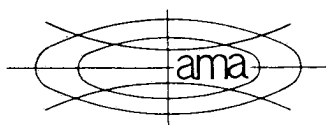
1. They could develop joint efforts

for the education of their future leadership training for cross-cultural ministry.

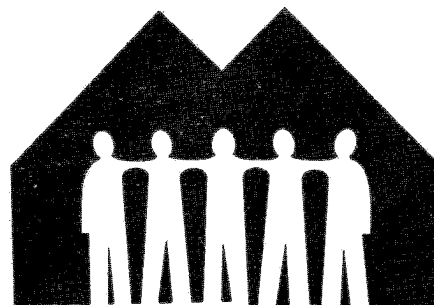
2. They should plan for a more systematic gathering and pooling of information about unreached people groups, legal requirements for residence, witness and the exercise of professions, etc.
3. They could take the lead in developing a system for sharing of financial resources and the funding of strategic missionary ventures.
4. They could find a level of working unity sufficient to allow them to assist one another in technical support mechanisms and the sharing of personnel.
5. They should continue the experiments in receiving as well as sending, pioneered within the AMA, with the goal of having such a pattern of partnership capable of including Western agencies and nations.

The vigorous growth of Asian missions contrasts with a seeming lack of vigor in Western or European missions. Perhaps one of the reasons for the decline of the churches in Europe is that they have always been sending, and not receiving. The sending church should also be receiving church, and the receiving church must send. Only then can we talk about a living church, and about the unity of the Body of Christ.

Newly planted churches immediately accepting the responsibility for world evangelization, and carrying out that responsibility in full communication with the rest of the Body, will fulfill the expectations of those who say that, in order to complete the Great Commission, we Christians must learn to "collaborate, cooperate, and network."



\* FROM EVERY PEOPLE: A Handbook of Two Thirds World Missions with Directory/Histories/Analysis. By Larry I. Pate. Monrovia, California, MARC, 1988. Pate's Handbook is not the first, but certainly, the most comprehensive, survey of the modern non-Western missions movement. James Wong, Peter Larsen and Dwight Pentecost attempted a world survey in 1972 in *Missions from the Third World*. Larry Keyes enlarged on their survey in format in his *The Last Age of Missions*, published in 1980. Pate concludes (p.45) that "the two-Third World mission movement has grown approximately five times faster than the Western missions movement during the last ten years", and that "if the two-Third World missionary movement continues at its present rate of growth, there will be an estimated total of 86,490 non-Western missionaries in 1995 and 162,360 by the year 2000!"



## asian missions advance

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## HOW TO RUN A MISSION SOCIETY

*Insight from  
Five Key Documents on Mission History*

Ralph D. Winter

Asian mission leaders will find it easier to use a camera designed in Japan rather than re-invent one for themselves. Asian mission agencies may find it helpful to borrow an American pattern of mission structure, but which one? the following excerpts throw light on board/staff dynamics, which some Western missions have learned the hard way.

It is said that those who will not read history will be forced to relearn its lessons. What is below describes what went wrong in William Carey's cares. The final excerpt gives a glimpse into one of the more difficult moments of Hudson Taylor's mission as he sought to maintain a different improved pattern, a "Directorship" organization. Let us be clear that many different patterns have existed and have worked many of them functioning quite similarly despite differing outward organization. In Carey's case the inefficiency of the pattern only became apparent when human breakdown, bitterness and malicious rumor, complicated the situation. Ironically, the human breakdown between the older and the younger workers as eventually healed, but the organizational impasse endured beyond Carey's death and severely limited his

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ALPH D. WINTER - is the founder and the general Director of the United States Center for Mission. He is also the President of the William Carey International University, Pasadena, CA, USA.

ability to contribute in the final years of his life - as well as for the ten years preceding the final parting of the ways. The five excerpts are as follows:

1. The first and longest excerpt, a short chapter, gives the overall picture of the board/staff breakdown in Carey's case.
- 2-3. The second and third are briefer excerpts, being supplementary to it.
4. The fourth is from a recent, more technical article about Carey's situation.
5. The fifth moves down through History a few years to J. Hudson Taylor.

The Hudson Taylor, CIM/OMF mission design effectively corrected the erroneous concepts which were so tragically advanced in opposition to the Serampore Trio. My hope is that these excerpts will provide some rationale for the steadfast pursuit on the part of many new mission agencies today of the OMF "Directorship" pattern, which has served for 125 years and successfully withstood pressures and criticisms from every side.

(The items in boxes below are my added comments and do not belong to the text being quoted. RDW)

I. Chapter 25,  
William Carey Father of Modern Missions,  
F. Deauville Walker, 1925.

SORROW UPON SORROW  
1810-1827 AGE: 49-66

We have spoken of the achievements of the Serampore Mission as "teamwork". and such in truth it was; but the members of the team were very far from equal either in ability or energy, Carey, Marshman, and Ward towered high above their fellows both in ability and strength of personality.

Of the men who joined them as the years passed were not a few of fine character and outstanding devotion to their work, and several were men of marked ability - as for

example John Mack, who went out in 1821 and rendered excellent service in the college. But unfortunately some of the missionaries were men of inferior quality. So early as 1811 we find Carey writing:

There are two or three circumstances in the Mission which occasion us pain; I mean the un-missionary spirit which operated in a love of ease, an anxiety for European society, and other things

of the same nature which enervate the soul of a missionary and unfit him for his work.

That some of the younger men were a disappointment is evident from numerous letters. We read:

Brother R -----, who never entered with spirit into the Bootan Mission, has now relinquished it. His great object is to stay at Serampore where he vainly imagines his abilities as a preacher . . . will be properly appreciated. His temper is such as absolutely unfits him for living at Serampore, or perhaps anywhere else with another brother.

We wished X ---- to go to Goomalty . . . till the way was open to Java. At this he is so offended that it is doubtful whether he will go to Java.

One fruitful source of trouble was a marked inclination on the part of the juniors to resent the authority of the older men,

*This became especially perplexing due to the sudden relaxation of restrictions against missionaries in a new revision of the East India Company charter. A small cluster of young men the same age came out at about the same time, and a large age gap then was exaggerated. RDW*

Unfortunately, the rules laid it down that all the brethren were equal and had an equal vote in everything. This was excellent at first; but when years had intervened and made a gulf of age and experience between the great Trio and the youthful recruits became difficult, for the inexperienced young men could always outvote the judgment of the seasoned veterans.

*Military units do not take votes about what action to take. Families do not take votes about all matters—where age and experience differences are great. Businesses do not take votes in all circumstances. The CIM/OMF tradition, which built on the William Carey experience, functions with an informal democracy. One missionary society recently instituted a voting system, and finds an alarming disunity and party spirit developing already. RDW*

It is always necessary to make allowances for the dashing enthusiasm of youth which naturally chafes at the "slowness" of older men; but in this case it was usually the other way about: the veterans were for hard work and sacrifice and the younger men for having an easier time.

*I don't think our younger people today are wanting an easier time. They may be more inclined to work on their own, without adequate supervision. This reaction to authority is endemic in our individualistic U.S. A. society, made worse by our "no fault" society, which makes it extra difficult for youth to accept even the gentlest advice or correction. RDW*

For some reason the younger men heartily disliked Marshman and found all kinds of fault with him. writing to Fuller in 1811, Carey said:

You ask why the younger brethren are so much prejudiced against brother Marshman? I do not know that they have any settled prejudice, yet a suspicion against him is, I confess, soon excited. I believe his natural make is the occasion of it.

Brother Marshman is a man whose whole heart is in the work of the Mission, and who may be considered as the soul and life of it. He is ardent, very sanguine, excessively tenacious of any idea which strikes him as right or important. His labours are excessive, his body scarcely susceptible of fatigue, his religious feelings strong, his jealousy for God great, his regard for the feelings of others very little, when the cause of God is in question. His memory is uncommonly retentive, his reading has been, and still is,

extensive and general; in short his diligence reproaches the indolence of some; his acquirements reproach their ignorance, and his unaccommodating mind not infrequently excites sentiments of resentment and dislike. He has also, perhaps, the foible of dragging himself and his children more into public observation than is desirable. These things I suppose, lie at the bottom of all the dislike which our younger brethren have felt for him. For my own part I consider him as a man whose value to the Mission can scarcely be sufficiently appreciated, and whose death would be a most severe loss. We, viz. Brother Marshman, Ward and myself, live in the utmost harmony.

With the above sketch of Marshman before us, it does not need much knowledge of Psychology to understand the gradual growth of the trouble. Marshman could not endure slackness, and slackers had little love for him. Unfortunately, this spirit of suspicion and enmity was allowed to grow until the estrangement became deep and even bitter.

Painful as these domestic squabbles were, greater troubles were brewing.

*Let us not confuse the internal struggles on the field (which were eventually ironed out) with the struggle of principle involved in the concept of the right role of a mission board of directors. The latter was never-resolved, and led to schism. RDW*

In England, old friends were passing away, and new ones took their place on the committee of the missionary society. Samuel Pearce died in 1799, John Sutcliff in 1814, and Andrew Fuller in 1815. The last was the greatest loss of all, for Fuller had been the mainstay of the home base of the mission. Many changes followed his death. After considerable discussion and an interim period of nearly two years, Rev. John Dyer of Reading was appointed to the vacant secretaryship.

The veterans of Serampore soon became conscious of a very marked change in the attitude of the committee to themselves; we

find Carey confiding to his friend Ryland that Secretary Dyer's letters were so cold and official, so different from those he had been accustomed to receive from Fuller. The trio began to regard the committee as a sort of imitation "court of directors," and they complained that some of their letters resembled the high and mighty dispatches from Leadenhall Street to subordinates in Calcutta rather than the communications of a Christian missionary society to its old and trusted workers on the field.

Secretary Dyer and a group of London men were determined to run the mission on the same lines a business concern, and to put its mission staff on the same footing as the employees of a commercial house - with regard to receiving instructions, be it noted, not with regard remuneration. In a very haughty manner they demanded information as to the deeds of the property at Serampore and particulars as to its purchase. Regardless of the fact that Carey and his companions had, for many years, almost kept the mission going with the money they themselves had earned by their own labors, the officials in England called for a full statement of accounts in tones that suggested they were dealing with untrustworthy employees. The Trio were pricked to the heart by this obvious lack of confidence.

*It is irrelevant to the board/staff issue that the property in India had been purchased by funds earned by William Carey and others rather than by mission funds from London. This can easily confuse the issue. Missionaries characteristically give more than they are paid for. RDW*

It is today a recognized principle of missionary society organization that a mission must be run on strictly business lines.

*Apparently the author (writing in 1925) is wholly unaware of the inaccuracy of this statement. In 1925, the internal-board pattern had been in existence since Hudson Taylor founded the CIM/OMF in 1865! The CIM had, by 1925, even taken the initiative in the founding of the IFMA in 1917, which resulted in part because of the wide-spread following of the OMF pattern by that date. RDW*

The committee in England had a perfect right and even a duty to look into the management of affairs, and also to ask for full information. That information Carey, Marshman and Ward were perfectly willing to give, and did give; what they were grieved about was the tone and spirit of the demands and the way the correspondence was conducted. We find Carey pathetically protesting that he and his brethren are not "dishonest men" not that they never had the slightest intention of converting the property to their own use. (He had learned from new missionaries that "a part in the committee" actually suspected him of these things!) Such an idea "never entered our minds" he declares, adding:

We have exerted ourselves to the utmost of our power, and in the simplicity of our hearts, and have denied ourselves many of the most common conveniences of life to serve the cause of God . . . We did not even allow ourselves the common conveniences for taking the air (using the large cloth fans common in India), so necessary to health, till absolutely forced to it by ill-health, nor have I to this day a horse to ride.

Then a demand was made that all expenditures - even the money earned by the Trio themselves - must be controlled from London. This sounded reasonable enough; but the situation at Serampore was unique. It is estimated that Carey, Marshman and Ward poured not less than one hundred thousand pounds of their own earnings in the work, and allowance should have been made for this fact. Moreover they knew perfectly well that the committee did not at all understand the situation in India and were men of narrow vision.

*In many cases today, external board members are not at a distance, but their inability to mix with the working members of a mission society and sit where they sit, much less keep track of the day to day developments, makes it unwise for a board to be "supervisory." RDW*

The proposal to found the Serampore College created a new wave of criticism. Ward visited England in 1819 and was surprised to

find how deep the feeling against "Serampore" had become. He returned to India and again threw himself into the work. Then, in 1823, he died suddenly of cholera, at the age of fifty three. It was the first break in that glorious fellowship.

The tension increased. Some friends resented the teaching of Indian classics in the college, and there was a movement to withdraw support.

*The secular activities of many mission agencies has often and emotionally been opposed by donors, and is not able to be explained easily to those at a distance from the real situation. But the people back in England could not possibly have imagined the crucial value of Carey and Marshman's translation of the Ramayana into English in turning the tide of attitude of a key Governor General of India toward missionary work. It was lay antipathy to the secular school which later allowed Carey and Marshman to keep that property while the London board insisted on control over all else. RDW*

Ryland died. The Home Committee looked upon their great missionaries at Serampore as "rebels" against authority. Some of the younger men working in Calcutta separated themselves from "Serampore" and placed themselves under the direct control of Secretary Dyer and the committee.

This long drawn-out strife within the gates troubled Carey far more than all the fierce attacks of outward foes had done. Through it all, it is most noticeable that the critics constantly declared that their confidence in Carey himself was unshaken and that their strictures were against Marshman. This attempt to throw the blame on to his colleague roused Carey to fury. He would have none of it, and refused to allow the distinction; he was too high-minded to save his own reputation at the expense of his devoted fellow missionary. So difficult did the situation become, however, that Carey seriously contemplated leaving Serampore altogether, and he made arrangements to acquire a property nearer Calcutta.

(Continued on P. 11)

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LETTERS TO AMA FROM AMC '90 LEADERS

June 7, 1990

Greetings in the Name of our Lord Jesus Christ. With gratitude, we received Dr. Cho's letter of May 19, 1990 together with the minutes of the AMA Board of Directors Meeting held May 15-16, 1990 at the Pauline House.

We were encouraged to hear of your positive and unanimous resolution to support and participate in the AMC '90 and not to hold the Fifth Triennial Convention of AMA just three days before AMC in Seoul. Your resolution will definitely enhance the spirit of cooperation and partnership in missions in Asia.

We hope and pray that the past uneasy relationship between EFA and AMA be transformed into a happy cooperation. We do hope that the AMA would play an important role in missions as a member and arm of EFA. May God bless all of you and your ministry.

*Myung Hyuk Kim*  
General Secretary of KEF &  
Korea AMC '90 Committee

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July 5, 1990

Your good letter of May 23, 1990 was awaiting me on my return to Singapore this past week after a lengthy 9-week trip overseas.

It is indeed a good news to know that the Board of Directors of AMA have decided to cooperate fully with WEF and EFA in involvement in the Asia Missions Congress '90 in Korea on August. We are delighted with this news and are happy that you have decided to postpone any conference of AMA until a later date.

This is truly in the best spirit of

cooperation within the Body of Christ and we are grateful.

May God continue to bless and use you in your ministry.

*David M. Howard*  
International Director,  
World Evangelical Fellowship

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June 6, 1990

Thank you for your letter of 23 May, 1990 which came into my hands only yesterday.

I am very happy to know that the AMA Triennial Convention is postponed because of the AMC. I appreciate this and am grateful to you and to the Board of Directors.

Thank you for sending me also a copy of the Minutes. We pray that the Lord will bless the AMA in its future programme and also in planning for the AMA Triennial Convention in 1991.

*Theodore Williams*  
Chairman,  
World Evangelical Fellowship

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June 8, 1990

Warm Christian greetings.

I am grateful to have received your letter and a copy of the minutes of the AMA Board of Directors.

The decision of the AMA Board to hold the AMA Triennial meeting on Sept. 11-19, 1991 instead of this year is most commendable. This adjustment was made to express support of AMA to the up coming Asia Missions Congress to be held in Seoul on August 27-31, 1990. This is a sound manifestation of

Christian unity and cooperation. I want to personally thank you and express my heartfelt appreciation to the AMA Board.

I also appreciate the invitation for me to attend the meeting of the full Executive Committee of AMA at the Pauline House on August 24, 1990. I would love to come but I have already scheduled meetings on the day. In fact the Executive Committee of AMC will also meet on that day.

I wish you God's blessings and success.

*Dr. Met Castillo  
Congress Coordinator,  
Asia Missions Congress '90*

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June 6, 1990

Greetings to you in the ever precious Name of our Lord and Saviour Jesus Christ.

I thank you for your letter dated 23 May, 1990.

I am glad to hear that the Fifth Triennial AMA Convention will be held in Nasu, Japan from Sept. 11-19, 1991. This is a good preposition instead of competing into the Asia Missions Congress.

With best wishes and prayers.

*Patrick Joshua  
General Secretary,  
Friends Missionary Prayer Band*

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14 June, 1990

Your kind letter dated 23 May was forwarded to me in Los Angeles. Sorry for the slow reply, because I have been away from my office in Singapore.

I am extremely happy to hear of your decision to postpone your Fifth AMA Triennial Convention to next year. On behalf of the EFA Executive Committee I

thank you. It is wonderful to see the spirit of cooperation and practical demonstration of unity.

I will put your AMA Convention in my calendar for next year, Sept. 11-15, and will attempt to attend it.

I hope that both of you will be able to attend the Asia Missions Congress in Seoul. Any of your members who wish to attend can write directly to Dr. met Castillo in manila. We will be very glad to accept them.

Please put me in your mailing list for the Asian Missions Advance publication. Thank you very much.

With warmest regards from EFA Executive Committee.

*Rev. Alfred Yeo  
General Secretary,  
Evangelical Fellowship of Asia*

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June 13, 1990

I am very sorry that it was necessary for you to cancel the AMA meetings. However, I feel that your stature and your statesmanship in the whole matter is very commendable, and I hope that others will understand the magnanimous way in which you have decided that issue.

*Dr. Ralph D. Winter  
General Director,  
U.S. Center for World Mission*

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July 23, 1990

Greetings in the Name above all names, even that of our Lord Jesus Christ

I want to thank you for sending me a copy of the minutes of the board of directors meeting of the AMA. In these minutes you state some of the changes that the AMA is

making with regards to its own Triennial Convention. I was glad to see that you have been lead of the Lord to change the dates of the convention to September of 1991 to be held in Japan. If the Lord enables me, it would be a privilege for me to attend the meetings at that time.

As Executive Secretary of the WEF Missions Commission, I want to assure you of my full cooperation as shoulder to shoulder we work together so that the peoples of the world will have an opportunity to come into the personal and saving relationship with Jesus Christ. Both AMA and WEF share similar concerns, and we want to be able to affirm each other in these concerns. At the same time there are different spheres of interests and involvement, and we want to respect each others calling before the Lord.

I have just received from our brother Reuben Ezemadu the memo which he mailed out to the members of the TWMA. As those minutes were also sent to you, I want to express the WEF Missions Commission commitment to respecting the ministries and outreach of TWMA.

May God bless you richly, and I look forward to seeing you next month in Seoul, Korea at the Asia Missions Congress.

*William D. Taylor*  
Executive Secretary,  
Missions Commission,  
World Evangelical Fellowship

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June 26, 1990

To: Met Castillo  
Coordinator, AMC '90

A selection of 21 participants in the Asia Missions Congress '90 to be held in August has been received and invitations have been sent directly.

I can clearly see that the Congress Coordination Office seems to be illiterate about the evangelistic and missionary work and missionary efforts in Pakistan.

Our most active members of PEACE Mission

Committee are out. Especially those who are supportive in the evangelistic efforts.

2. I can see that the Asia Evangelistic Committee has more interest in the pets of Western Missions and Missionaries and I do not want to be a part of it.

3. Bishop Alexander Malik, Mr. B. U. Khoker, Mr. S. K. Das, Mr. John E. Gill, Mr. & Mrs. William S. Khan, Rev. Barnabas Jalal who is the only Pakistani

Missiologist, were out and Mr. & Mrs. William S. Khan who were coming on their own expenses were also out.

4. The Pakistani Evangelical Alliance of Churches for Evangelism (PEACE), recently established in Pakistan after the Lausanne Congress 2 in Manila. The Pastor's Consultation and Conference have been held on 14th - 16th of Sept., 1989 and on the 2nd-7th of May, 1990. We are having one in the South of Pakistan.

5. I am sorry that you seem to be influenced by the tiny missions from abroad and you do not seem to encourage us to promote local missionary efforts.

6. We are more interested in the AMA who encourage us in the Asian Missions Association.

7. Since I am the only one from Sindh who is most responsive in the missionary and evangelistic work and most rapidly growing area and I do not want to create division with the PEACE Mission Committee. It is rather advisable for me to refuse the invitation and will be looking forward to the AMA Convention in Japan, next year.

You have selected some of the people who do not know English at all. However, it is good to give them an opportunity for a good tour.

My frankness may not be misunderstood.

*Rt. Rev. Bashir Jiwan*  
Bishop of Hyderabad,  
Chairman of PEACE

# THE CONSTITUTION

## **PREAMBLE:**

The first All-Asia Mission Consultation was held from August 27 to September 1, 1973, in Seoul, Korea. Twentyfive Asians from fourteen countries of Asia authorized the Continuation Committee of the Consultation, consisting of seven participants, to assist in the formation of national missions associations in every country of Asia; to work for the establishment of a center for missionary orientation and research for Asia in Seoul, Korea; and to work for the formation of an Asia-wide organization of missions to provide necessary coordination for sending, receiving, and placing Asian missionaries.

Conscious of the urgency of this hour in human history, the growing challenge of the unevangelized millions of the earth, the clear commission of our risen Lord to lead men in all nations to faith and obedience, and the inner compulsion of the Holy Spirit stirring us to move beyond our own peoples, nations and cultures to carry the light of the Gospel to all those who yet sit in the darkness and shadow of death.

We HEREBY declare ourselves united for the establishment of in Asia Missions Association and resolve that:

## **Chapter One: General Provisions**

### **Article I *The Name***

This organization shall be called the ASIA MISSIONS ASSOCIATION (here in after referred to as AMA).

### **Article II *The Location***

The office of the Association shall be in the East-West Center, Seoul, Korea.

### **Article III *The Objectives***

The objectives of AMA shall be:

- A. To promote cooperative action in mission among member agencies and association.
- B. To provide coordination, service and exchange of information.
- C. To provide mutual assistance in developing missions and exchange of personnel.
- D. To establish missionary research, development and training centers in Asia and hold seminars to encourage and instruct Christians in missions and explore mission strategies.
- E. To encourage the establishment of national missions associations where none exist.
- F. To cultivate sound relationship of churches and missions.
- G. And to take all other convenient and prudent actions in the interest of the member associations.

### **Article IV *The Character***

The Character of the Association shall be fixed by the following relationships:

- A. Regional relationship: the Association shall be a voluntary parastructure of national missions associations in Asia.
- B. Interregional relationship: the Association shall seek mutual fellowship and cooperation with similar associations in other regions.
- C. World relationship: the Association shall seek fellowship with an evangelical world body of national missions associations to promote united action.



## Chapter Two: Membership and Subscription

### **Article V** *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.

### **Article VI** *Categories of Membership*

- A. Full membership will consist of national or regional associations of missions and mission agencies in good standing in a national or regional missions association where these exist.
- B. Associate membership will include agencies of non-Asian missionaries and service agencies who are working in Asia.
- C. Membership shall be granted at the approval of the Executive Committee.

### **Article VII** *Annual Subscription*

Every member shall pay the annual subscription determined by the General Convention.

## Chapter Three: Convention and Committees

### **Article VIII** *The General Convention*

- A. The General Convention shall consist of one delegate nominated from each member mission agency or association.
- B. The General Convention shall meet at least once in every three years at a time and place determined by the Executive Committee.

### **Article IX** *Board of Directors*

- A. The Board of Directors shall be elected at the General Convention and its membership shall cover every nation represented in the General Convention. Only one member shall be elected from each country.
- B. Each national mission association shall nominate its own representative to the Board of Directors, who shall serve for a term of three years.
- C. The Board of Directors shall function on behalf of and be responsible to the General Convention and shall report annually in writing to the member bodies regarding finance, program and personnel.
- D. The Board of Directors shall meet at least once between the General Conventions at a time and place determined by the Executive Committee. When unable to meet, they may conduct their business by mail.

### **Article X** *Executive Committee and General Secretary*

- A. The following officers shall be elected by the Board of Directors of the AMA from among its members to serve for a period not to exceed three years:

<i>Chairman</i>	<i>Recording Secretary</i>
<i>Vice Chairman</i>	<i>Treasurer</i>
<i>Second Vice Chairman</i>	

Not more than one officer may be selected from any one country.

- B. General Secretary.
  1. General Secretary shall be nominated by the Board of Directors and be elected by the General Convention.
  2. Each term of office shall be for not more than three years, renewable at the discretion of the General Convention.
  3. He shall act on behalf of the Board of Directors and serve as liaison with member bodies.
  4. He shall be responsible to the Board of Directors for:
    - a) Management of the financial affairs of the Association in conjunction with the Treasurer.
    - b) Maintenance of an office for the AMA.
    - c) Further duties as defined by the Executive Committee.
  5. He shall be an ex officio member of the Executive Committee and of the Board of Directors.

C. Executive Committee:

1. The Executive Committee shall be composed of the elected officers with General Secretary.
2. Executive Committee shall meet at least once in a year, at the call of the Chairman or by the request of three committee members. When unable to meet, they may conduct their business by mail.

**Chapter Four: Finance**

**Article XI *Budget and Audit***

- A. The Board of Directors shall approve an annual budget for the Association and make such arrangements as it shall consider adequate for funding the budget adopted.
- B. The Treasurer shall arrange for an annual audit of the accounts by a chartered accountant and this audit report shall be presented at each annual meeting of the Board of Directors. The annual financial report shall be mailed to each member of the Association.

**Chapter Five: Amendments**

**Article XII.**

This Constitution may be amended by a two thirds vote of all voting delegates present at the General Convention provided that ninety days advance in writing has been given to the General Secretary in order that the Board of Directors may consider the same.

**Article XIII.**

The Board of Directors shall have the power to make, amend, and repeal the bylaws at its meeting by a two-thirds vote of all members present.

**Article XIV.**

The Constitution shall be effective from August 29, 1975 (the date of its adoption).

**THE STATEMENT  
OF  
THE ALL-ASIA MISSION CONSULTATION  
SEOUL '73**

Having gathered in Seoul from August 27-30, 1973, as Christians with deep concern for the missionary outreach of the Asian churches and having been invited by the Host Committee of Korea for the first All-Asia Mission Consultation, we came from Hong Kong, Indonesia, India, Japan, Korea, Khmer, Malaysia, Philippines, Pakistan, Republic of China, Singapore, Thailand and Vietnam:

Being convinced that God our Saviour wills that all men should be saved and come to the knowledge of the truth, He having provided salvation for all mankind in the death and resurrection of Jesus Christ, offering man forgiveness and the Holy Spirit to recreate him for eternal life, and realizing the work of the Holy Spirit in the mobilization of the Christian community of Asia, and in the expectation of a fresh mighty outpouring of the Holy Spirit which expresses itself in a dynamic movement of evangelization of the lost in Asia and other parts of the world;

Having had factual reports from representatives of many Asian countries where the Gospel of Jesus Christ has not been effectively preached; and realizing that the unfinished task is so tremendous (ninety-eight percent of the population of Asia has so far not responded to Christ);

We appeal to Christian churches in Asia to be involved in the preaching of the Gospel, especially through sending and receiving Asian missionaries to strengthen the witness to the saving power of Christ.

We are compelled by the Holy Spirit to declare that we shall work towards the placing of at least two hundred new Asian missionaries by the end of 1974

These missionaries will be involved primarily in evangelism in the power of the Holy Spirit in order that men and women may come to believe God's work of grace through Jesus Christ and in turn be agents of evangelism in the fellowship of His Church, the body of Christ. These missionaries will also be sent to plant evangelistic churches where they do not already exist.

To this end, we resolve to appoint a Continuation Com-mittee consisting of seven persons Dr. Simeon Kang, Dr. Philip Teng, Dr. P. Octavianus, Rev. A. Furuyama, Rev. Theodore Williams, Rev. David J. Cho, and Dr. Chandu Ray to carry out the following functions:

1. To encourage and assist in the formation of National Associations in every country of Asia, consisting of a group of spiritually minded, mature Christians, who will act as advisors to the Christian churches, missions and agencies for receiving, placing, sending and commissioning Asian missionaries.

2. To work in close cooperation with the Coordinating Office for Asian Evangelization for providing liaison and necessary information for these autonomous National Associations.

3. To work for the establishment of a Center for Asia in cooperation with Korea International Mission for missionary orientation and research in Seoul, if possible.

4. To examine carefully, through research and cooperation with the National Associations and COFAE, the relationship between East and West missionary enterprises.

*Seoul, Korea  
August 30, 1973*

## SEOUL DECLARATION ON CHRISTIAN MISSION

### PREFACE

We have met together for five days, from August 28 to September 1, 1975, in Seoul, Korea, a city where East and West, North and South meet. We met to advocate anew the urgency of the Christian mission.

This historic gathering, the inaugural convention of the Asia Missions Association, is the outgrowth of the First all Asia Mission Consultation held in Seoul August 27 to September 1, 1973, which was itself a unique event in the history of Christianity in Asia.

We have gathered now from sixteen nations: the twelve Asian nations of Bangladesh, Brunei, Hong Kong, India, Indonesia, Malaysia, Pakistan, the Philippines, the Republic of China, the Republic of Korea, Singapore, and Thailand, and the four western nations of Germany, the Netherlands, the United Kingdom, and the United States of America. We have paved a new, broad road linking the East and West, the North and South in Christian mission, unlike the old, restricted, one-way road of mission from the West (Isaiah 62:10).

As we stand poised, ready to march forward along this newly built highway of world mission, and as we stand also on the threshold of a new era, we humbly recognize the need to examine ourselves in the light of the merits and failures of Protestant mission during the past 200 years.

We also have experienced during the fifteen years since the dissolution of the International Missionary Council, 45 years after its formation, the total confusion and distortion of the concept of Christian mission, as well as of the nature of The Christian Gospel, which its cries for "*Renewal in Mission*," brought to the Third World.

That experience compelled Christians around the world to reexamine that trend and the dangers inherent in it. Christian leaders of the West expressed their concern and their convictions in a series of declarations, such as the Wheaton Declaration (1966), the Frankfurt Declaration (1970), and the Berlin Declaration (1974). We Christian leaders of the East now join with them in reasserting the biblical concept of Christian mission.

We reject a hypocritical, judgemental attitude toward the history of mission; it is God who will judge. We do, however, need to analyze the past, determining what methods to accept and what to reject, in the light of biblical principles, and also in order to clarify our task and direction.

### I. Examination and Repentance of the Past.

The Protestant Christian mission, during the past two centuries since William Carey's call to world mission in 1792, has spread Christianity, which had confined itself largely to Europe for over a thousand years, to almost every nation-around the world. We gratefully salute the numerous heroic pioneers of Christian mission who dedicated their lives not only for the sake of saving souls in many nations, but also for the sake of assisting the peoples of those nations in solving basic human problems inseparable from the right of existence. In such broad areas of enlightenment as education, medicine, and benevolent services, the pioneers carried the light of knowledge to people in darkness and ignorance, brought health to the sick. Assisted the poor, and helped to plant and cultivate living, indigenous churches in Asia.

Nevertheless we are compelled to point out honestly that the territorial expansion, commercialism, imperialism, and colonialism of western nations often have been stumbling blocks in presenting the core of the Gospel to the oppressed peoples of the Third World, and unfortunately have led many people to regard the Christian mission as a vehicle of western imperialism.

It is true, as history indicates, that the Christian mission has, in fact, instilled patriotism and ideas of equality and freedom in the hearts of oppressed people, brought enlightenment to people awakening from the slumbers of feudalism, and inspired them to resistance against the imperialism of racial discrimination and paternal domination. But it also true

that an anti-west sentiment had been planted in the hearts of church leaders of non-western nations by such paternalistic attitudes as intervention and master-servant relationship. This should be cleared first of all through a normalization of the East-West relationship.

At the same time, we humbly recognize and repent of our own failures and mistakes: We Christians in the Third World often have been over-dependent upon the western churches. We have been too slow to realize our responsibility to share the missionary vision. We have been even blaming the western Church for our own deficiencies and failures. Forgetting the great sacrifices and investment which the western Church has made on our behalf.

While it is painful for us to point out past failures, it is also gratifying that we can honestly examine ourselves and repent of our mistakes.

## II. Criticism and Reflection upon the Present Reality.

We give a serious warning concerning the man-centered mission of modern liberalism, which destroys the God-centered mission based on the biblical doctrine of incarnation. In order to return to biblical doctrine of incarnation. In order to return to biblical principles and to regain the original task of mission, we need to reject counterfeit principles.

A. We recognize that we have to turn back from the socio-politically oriented '*Missio Dei*', and return to the *Missio Christi*, the proclamation of His redemptive death and resurrection, as He enjoined His disciples (Matt. 28: 18-20).

Christian mission should not aim at the expansion of ideologies or the gaining of power. The *Missio Dei* was originally a concept in Roman Catholic dogmatic theology that described divine activities within the Trinity. Modern liberals have adopted the term to justify their mission activities which have departed from the original scope of Christian mission, the proclamation of the redemptive Gospel through the death and resurrection of Christ. The modern liberal concept of *Missio Dei* has above all refused the biblical concept of sin as spiritual alienation from God and has instead provided us with a concept of sin as the '*structural evil*' of socio-politico-economic structures.

The Conference on World Mission and Evangelism at Bangkok 1973 has accordingly placed the liberation of people from structural evils as the main task of Christian mission, and has even adopted violence as a justifiable means to accomplish the reform of socio-political structures.

We hereby remind ourselves that unless we turn back from the apostate activities against the Cross of Christ committed in the gracious name of *Missio Dei*, we will be involved in graver evils than those committed during the past two centuries of Christian mission. We are therefore obliged to declare that the essential and fundamental task of the Christian mission is to proclaim the redemptive power of the Gospel of Jesus Christ which transforms even the structures of society.

B. We recognize that we have to turn back from the sociological dimension of '*Salvation Today*,' and return to the original dimension of '*Salvation from Sin*.'

'*Salvation Today*' has limited the Christian concept of salvation to the dimension of social justice. It has, first of all, sought salvation in the realization of economic justice in situation in which people have been exploited by others. Secondly, it has taught that movements for civil rights in the face of political oppression would bring salvation. Thirdly, it has taken the struggle for human solidarity as opposed to alienation to be the work of salvation. Fourthly, it has identified the struggle of hope against despair in personal life with Christian salvation. '*Salvation Today*' has, ultimately, departed from the spiritual dimension of Christian redemption and has advocated social revolution.

The mottoes of '*Salvation Today*' are mottoes of social and political revolution: '*No economic justice without political freedom without economic justice;*' '*No social justice without human solidarity, no human solidarity without social justice;*' '*No justice, no human rights, no human solidarity without hope; no hope without justice, human rights, or human solidarity.*' These mottoes have seriously perverted the biblical teaching of salvation.

Yet, we affirm that we are deeply concerned about social justice and political freedom for those who are exploited and oppressed.

C. We recognize that we have to turn back from '*Mission through people's organizations*,' or liberation movements and return to '*Mission through Church's ministry*.' Realizing that the churches as confessional communities were insufficient and an undesirable means for accomplishing the social revolution of '*Salvation Today*,' the modern liberals sought a more adequate vehicle in the people's organization movement, and have adopted violent means of social struggle and power confrontation to accomplish their aims. Such a mission does not trust the transforming power of the Gospel, but rather relies on the violent powers of the people.

The purpose, function, and training method of the people movements have encouraged the unveiling of social injustice and weakness in underdeveloped nations, and have regarded the overthrow of authority to be its main mission.

Such a politically oriented mission has brought unnecessary tension between the churches and governments in Europe, Africa, and especially in Asia and Latin America. Moreover the ideological deviation of modern ecumenical mission will inevitably bring the total destruction of the historic Christian message and a return to abysmal darkness.

We declare that the Christian mission must be carried out through the means of grace as instituted by the Lord Jesus Christ and committed to His Church. This can only be done by His servants who have repented of their sins and confessed their faith in Jesus Christ.

D. We recognize that we have to turn back from the mere dialogue with adherents of other religions and ideologies and return to mission as proclamation of the biblical Gospel to the lost.

We agree that dialogue might be useful for an understanding and sympathetic approach to people of other faiths and also a means to lead unbelievers to the Gospel. But we reject the contemporary idea of many ecumenicals which regards the pan-religious dialogue to be the integral force in realizing the World Community, a kind of God's Kingdom on earth. Realizing that the ecumenical type of dialogue necessarily will result in a complete syncretism, we declare that the proclamation of the Gospel of Christ is the only means of preparing the Kingdom of God.

E. We recognize and declare that we have to turn back from the modern liberal mission based upon "*social foundation*," and return to the Christian mission based on a "*biblical foundation*."

The modern ecumenical mission has been influenced by political ideologies in so far as it stresses liberation instead of salvation, people's community instead of the Kingdom of God, social justice instead of the redemption Gospel, and social revolution instead of personal regeneration.

The followers of this political theology, the "*theology of liberation*" and the "*theology of revolutions*," under the influence of political ideologies, have refused to take the Scriptures to be the Word of God, but have accepted only certain statements from the Scriptures which by way of humanistic, sociological, or political reinterpretation could be used in their textbooks of social revolution.

The foundation of Christian mission is the confession and trust in the Scriptures as the Word of God and as the only norm for Christian faith and practice. The authority of the Scriptures is attested by the Scriptures themselves, and the belief in Scriptural inspiration and infallibility are the precious heritage of the Protestant faith. We cannot accept, as a part of the Christian mission, any activity which challenges biblical authority.

### III. The Unfinished Task.

Has the western Christian missionary enterprise accomplished its goal and come to an end, as the advocates of a moratorium insist? We warn against such a hasty conclusion. How many centuries did it take for early Christianity to permeate the Roman Empire? How many centuries did it take for the Gospel to be rooted in the lives of European peoples?

Can we honestly say that the Protestant mission to the world has accomplished its task in just 200 years?

(1) Is it not true that 90% of the world population remains the object of our mission? (2) The ratio of the present missionary force to the unevangelized world population is one to every 100,000 persons. Yet certain mission societies are reducing missionary personnel and mission budgets. Should we not send more missionaries? (3) There are still many of humanity, ethnic groups, and unreached peoples where even a single church does not exist. Are we praying enough for those nations in the world into which missionaries are not allowed to enter? Are we sensitive enough to the guidance of the Holy Spirit in recognizing ways to reach the unreached? (4) There is a great shortage of training institutions. There are many nations in Asia and Africa where no adequate Christian training program exists. In order to have one evangelist for every thousand unbelievers, we will have to train 4,000,000 persons. Do we not need such training programs in many places around the world? (5) 50% of the Asian population, 80% of the African population, and 60% of the Latin American population are illiterate. There are over two thousand language groups which do not have their own alphabets, and also do not possess the Scriptures translated into their own languages. Do not these people need trained missionaries? (6) The publication rate of Scriptures and of Christian literature is woefully inadequate in comparison to the population size of Asia, Africa, and Latin America. Do we not need to solve these problems?

To advocate a moratorium of the Christian mission in the face of the desolate reality of the mission field is erroneous human judgment destitute of the power of the Holy Spirit. We have to train new mission forces to succeed to the western mission, before we talk of the termination of it.

### IV. Development of the New Mission Force and the Cooperation of the East and West.

The task that remains is far greater than that which has been accomplished. We realize our heavy responsibility for carrying out the unfinished task, a responsibility which is ours until Christ comes again.

There are significant potential mission forces emerging from various countries of Asia, Africa and Latin America. We realize the urgency to mobilize and train these forces. This is the purpose that has called into being the Asia Missions Association, and that has inspired the foundation of the East West Center for Missions Research and Development.

To carry out the heavy task of recruiting and training new mission forces requires long-term efforts, a close cooperation between East and West, and a tremendous expenditure of funds.

What is the current world situation? We face perhaps greater tension and threat than in any previous period. The emergence of totalitarian forces, the confrontation between tribes, social confusion brought about by the uprising of peoples, the decline of morality, and spiritual despair, are all characteristics of our world situation.

The world today is groping through a dark maze for a new international order to replace the crumbled order of the past. The situation in Asia is rather serious. Our Christian brothers from Vietnam and the Khmer Republic who were here two years ago cannot participate in this historic gathering.

In the face of this serious situation, we recognize and declare that the Christian mission should no longer be carried out as a one-way and uncoordinated effort.

The Holy Spirit has brought us consciously to realize and experience our oneness in Christ. For the edifying of the

body of Christ and for the expansion of the Kingdom of God, we are persuaded anew that in our mission we as members of one Body must continue to be *"fitly joined together and compacted by that which every joint supplies"* (Eph. 4:16).

We do hereby appeal to all western evangelical mission societies still active in Asia: Do not any longer go your own way. Do not any longer compete with each other and with us. Do cooperate with the growing evangelical leadership in Asia.

Let us establish a united front of East and West, North and South, to carry out the unfinished task of the Christian mission.

We do also appeal to emerging mission forces and their leadership in Asia:

(1) Let us not be discouraged because of our immaturity and weakness. (2) Let us not be in low spirits because of indifference and contempt for the Christian mission on the part of those around us. (3) Let us neither fear nor tremble at the tremendous distance that separates vision and reality. (4) At the same time, let us not be over-confident because of some small and partial accomplishment. (5) Let us learn humbly from the experiences of those who have preceded us in the field in the long history of Christian mission. (6) Let us establish an open, common arena in which we can cooperate. (7) Since we realize that the world is under Satanic influence until Christ comes again, we realize even more the need to establish a united front for effective mission strategy.

Every sign in the present world indicates that world history is approaching its eschatological consummation as prophesied in the Scriptures. We believe that there is little enough time left for the proclamation of the Gospel because the coming of Christ, as promised in the Scriptures, is imminent.

We cannot, therefore, allow ourselves to be engaged in unnecessary controversies and competition, but should allow ourselves to be united in fulfilling the Great Commission of our Lord.

The secret by which we, a minority, will gain victory in evangelism lies solely in the power of the Holy Spirit that can unite our scattered forces into a common front.

#### V. Our Covenant.

Whereas we are charged to preach the World, as the Apostle Paul says in II Tim, 4:1,2; *"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine"*;

And whereas we are commanded by our Living Lord to be His witnesses: *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth"* (Acts 1:8).

We therefore declare that we are obliged to carry out that commission in the Pauline spirit, proclaiming nothing but the Gospel of the Cross, and trusting in the Word of our Lord who said, *"and lo, I am with you always, even unto the end of the world"* (Matt. 28:20).

In this spirit we pledge ourselves to march forward.

Amen.

## THE 1982 ASIAN COMMITMENT TO CHRISTIAN MISSION

### Preamble

The Third Triennial Convention of the Asia Missions Association took place on August 16-22, 1982, in Seoul, the capital city of the Republic of Korea

Invitations were sent to representatives of Asian countries, including Japan, China, Philippines, Singapore, Thailand, Malaysia, Indonesia, India, Bangladesh, Nepal, Pakistan, Fiji and Korea. Invitations were also sent to African and Latin American countries including Nigeria, Brazil, Mexico, and Guatemala. Among Western countries, invitations were sent to Germany and the United States.

As Asians, we have been able to bring together mission leaders from these countries in order to discuss and debate diverse issues and ideas with the common goal of increasing missionary outreach.

The theme of this Convention was Isaiah 62:10.

*Go through, go through the gates;*

*Clear the way for the people;*

*Build up, build up the highway;*

*Remove the stones, lift up a standard over the peoples.*

This theme was chosen to continue building toward the ideals articulated in our 1975 Seoul Declaration on Christian Mission.

Paul's Epistle to the Philippians provided insights into the various ways of expressing the task of missions and evangelism in our Asian meeting. These were brought forth forcefully in the Bible studies every morning.

The Convention's work units included: 1) East-West Dialogue for Missiological Encounter; 2) Asian Missiologists Symposium; 3) Asia, Africa and America Consultation; 4) Asian Missionaries Workshop; 5) Third World Mission Rally.

In-depth studies and exposure to Korean culture, religion and urban industrial society provided valuable insight in our discussion and understanding of our task. Through prayer, research, dialogue, and careful analysis, we gained greater awareness of the following issues:

### I. The Role of Christian Missions

#### A. Responsibility toward God

Fully Conscious of our primary responsibility to God and His demands expressed in the Scriptures, we met Him anew as the God who shapes history to accomplish His perfect purposes. It is He who, because of His great love for the world and for the glory of His name, still longs for the redemption of the world through faith in Jesus Christ so that when the times have reached their fulfillment, all things in heaven and on earth will be brought together under one head, Christ, His Son. It is He who is still full of compassion for a world held in darkness by Satanic forces. It is He who commands His own to spread His glad tidings of total redemption for the whole of man throughout the whole world.

#### B. Responsibility toward Man

The Christian understanding of human dignity consequently originates in the Biblical view that man was created in the image of God. Equality and freedom are basic rights established by God Himself. A Christian understanding of man's nature takes seriously human sinfulness. Sin destroys man's dignity and causes him to lose his freedom and sense of equality. Modern man's greatest problem is rooted in his reluctance to recognize his own sin. When mission in the name of Christ fails to make man aware of sin — its origin and consequences according to the Bible — then it falls in its basic responsibility of evangelizing mankind.

The doctrines of forgiveness and redemption cannot be adequately understood without consciousness and confession



of sin. Sin, both personal and collective, should not be concealed, defended, or justified; it has its own high cost whose price must be paid. Because Christ has paid this price, He became our Savior. Blaming sin on society and its structures is neither Biblical nor Christian. Man's first transgression was blaming elements outside himself for his won sin — God's law, other creatures, circumstances, and even God Himself.

### C. Responsibility toward Society

We are convinced that the nature of Christian faith compels us to befriend and help the weak, the oppressed, the poor, and the sick. We must encourage Christians to recognize their social responsibility as members of their community and to be aware of various type of social injustice so they may develop a Biblical standard of ethics to serve as an example for both rulers and those whom they rule.

Our ideal social structure is a community built on love where humanitarian sharing occurs between those who have and those who have not. We reject the idea that we should first divide society into classes and then agitate within the lower classes to seek through violence to build a new communitarian structure for social justice. We are reminded that we fight not against flesh and blood, but against principalities and powers.

### D. Responsibility toward the Nations

Most countries in Asia are newly independent, emerging countries, created after the second World War. The responsibility of Christian missions toward the nations today is analogous to that of the Old Testament prophets who rebuilt their country after being freed from captivity and oppression. We believe that the role of missions among these newly independent nations should be one of providing a spiritual and ideological foundation for growth, social justice, and industrial development. This will be achieved not by criticizing developing nations, nor by completely rejecting their values. Rather, we believe Christian missions should not fail to exhort the churches to assume a role of prophetic warning, providing leadership, pastoral comforting and encouragement so that trial-and-error repercussions, inappropriate authoritarianism and disorder will not exist in these developing nations.

### E. The Ultimate Responsibility of Missions

We believe that Christian missions will terminate. According to Scripture, the end will come after the Gospel has been proclaimed to all nations and all peoples (Matthew 24:14). Thus the end of missions is related to the end of history, the day of Christ's Second Coming.

In Matthew 28:19-20 we see the strategic step, to establish within each people at least a small group of disciplined converts. Only by that method can the rest of the people in that group then hear in their own language, from someone of their own kind. This follow-through evangelism then fulfills what Mark 16:15 seems to say as it exhorts us to reach "all creation."

The ultimate Christian missionary responsibility should be the tireless campaign to give all nations and people the chance to receive the Gospel of Christ. We recognize the mandate to continue knocking until all nations open their doors to Christian missions. We believe that the time will come when the door will open for the Gospel, and we eagerly prepare for that day.

## II. The Crisis of Christian Mission

In three major conferences of 1980, we see various mission strategies emerging for this decade. These strategies include carrying forward a social Gospel and humanization campaign (May, Melbourne, Australia); applying principles of research and planning (June, Pattaya, Thailand); and prioritizing frontier missions (October, Edinburgh, Scotland).

### A. The Melbourne Conference

The Melbourne Conference was unable to move beyond the political and theological trends of the 1970's; it did not address the challenge of establishing the spiritual Kingdom of God. The danger of Melbourne's conclusions lies in the idea that the church is a political entity, and as such should be involved in revolution and "liberation."

According to Melbourne, all countries must undergo a polarizing power confrontation so that the people will become aware of the political, urban, economic, industrial, labor and education crises in their midst. Thus, laying down one's life in agitation for social change is "the true path of mission." This "true path" was capsulized in slogans such as "until all power is returned to the powerless." Melbourne advocated spawning a pattern of social revolution convincing people that liberation through revolution is equivalent to establishing the Kingdom of God.

### B. The Pattaya Consultation

The Pattaya Consultation mainly developed mission strategies by investigating and analyzing the world, using principles of social science. The world was divided and analyzed along the lines of race, language and culture. Under the slogan "How shall they hear?" Pattaya delegates strove to identify the remaining task in terms of area-population statistics, languages, cultures, ideologies, and religions. This type of "Marketing research" is of real value if used properly, but can be misleading if it is employed mechanically apart from an alertness to the leading of the Holy Spirit.

We rejoice in the deeper commitment to missions resulting in the lives of the wide variety of Christian leaders invited to this conference

### C. The Edinburgh Consultation

The Edinburgh Consultation, having been called the "World Consultation on Frontier Missions," especially emphasized reaching out beyond where the church is now established under the slogan "A church for every people by the year 2000." As with the AMA Triennial Conventions, mission professionals were the primary participants, being sent as delegates by mission agencies.

This conference emphasized the role of non-Western mission forces. One-third of the agencies represented and one-third of the delegates attending were from non-Western missions. Three of four major plenary addresses in the morning sessions were assigned to non-Western mission leaders. The only one of these addressed delivered by a Westerner predicted that the final era of missions we are now entering would soon be dominated by non-Western mission forces.

Despite whatever defects these three conferences may have had, we must rejoice in the increased awareness they have generated concerning the significant internal changes which have taken place in Asian, African and Latin American churches as their nations have broken away from Western domination, mostly in the last third of a century. We also rejoice that Western missions are changing their attitudes towards churches of the newly independent nations, recognizing that these can become major new force of mission outreach in this final era of history. Clearly, non-Western missions are not valuable merely as a maturing branch of the Western Church. Such a perspective is both gloomy and inappropriate.

On the other hand, Asian missions must build and expand with relentless urgency lest the loss of momentum of many of the older denominational missions in the West create a vacuum of outreach from confusion and lost opportunity.

### III. The Future of Christian Mission

Christianity may well face greater resistance in the future as many people all over the world increasingly reject missions, both socially and spiritually. At the same time, in not a few nations the evangelical presence is growing to the point where it is making many vital contributions.

Due in significant part to the efforts of the Asia Missions Association in the 1970's, a solid foundation of cooperation and solidarity of purpose now exists among Christian mission leaders. At this convention we have pledged ourselves to clear away the old, narrow ways of the past, the obstacles that stand in the way of rapid progress, and lift high the guiding lamp of Christian truth so that the nations will not founder on the shoals of error and sin. Through cooperation in the fulfilling of this pledge, we can with God's promised help break through the crisis of opportunity which faces us in Christian mission today.

We recognize and appreciate the great value of involving a number of young people in future meetings of mission leaders. More than any other professional gathering, meetings of mission leaders must be aware of future leadership. In every Triennial Convention, youth leaders have been involved. The Edinburgh 1980 conference was also greatly enhanced by the additional presence of young people from many countries. We applaud this kind of foresight and hope future meetings can always achieve this welding together of the generations in close and harmonious respect and collaboration.

### IV. Our Commitment

"I am the Way, the Truth, and the Life. No one comes to the Father but by me." (John 14:6) Throughout the Third Triennial Convention, we discussed the common task as perceived by both Western missions (the main force in 200 years of Christian outreach) and the new mission forces emerging from Asia, Africa and Latin America. The Following seven tasks were focal points.:

- 1) The urgency of strengthening Asian mission forces and increasing cooperation among them.
- 2) The consequent need for an organization facilitating interchange between non-Western missions all over the world.
- 3) The need for appropriate de-Westernization in order to allow for a Christian fulfillment of Asian self-hood.
- 4) The need for the establishment of new relationships of cooperation between traditional Western missions and newly emerging non-Western mission.
- 5) The need for more research to effectively counter negative religious policies in post-war, independent, nationalistic and socialistic countries.
- 6) The need to counter the dangers of the two extremes of quasi-secular global ecumenism and pseudo-spiritual, cultic authoritarianism.
- 7) The urgent need for innovations in mission structure to contend with the future situation.

Despite our diverse national and cultural backgrounds we have reached a consensus on these tasks. Thus we commit ourselves to these tasks as guidelines as we carry forward the task of world missions. We yearn to manifest the unity and commonality of Asians, and we thus hereby boldly proclaim our Asian mission commitment to both the Christian and the non-Christian worlds.

## THIRD WORLD DECLARATION ON WORLD MISSION AND WORLD PEACE

1-1

We, the participants of the Fourth Triennial Convention of the Asia Missions Association at Pasadena, California, held from October 6-12, 1986, built their partnership in mission in the African and South American continents, along with the delegates from the above continents, make the following as our appeal and aspiration to our fellow Christians in the third world:

We have once again, at this Convention examined our lives and ministry in the light of the angelic proclamation at the birth of our Savior, "peace on earth among men,"(10) and of the Lord's prayer, "thy will be done on earth,"(2) and therefore hereby declare our renewed commitment to World Mission and World Peace.

1-2

We understand that only when God's will is fully done on earth, there will be universal peace. We, therefore, affirm that the goal of World Mission should be to seek reconciliation of all the peoples in Christ, for "He is our peace, who has broken down the middle wall of partition."(3)

1-3

The gospel has always been the good news, by which God wants all the peoples of the earth, to be confronted with His grace and authority. We therefore, must "no longer live unto ourselves but unto Him, who died for us and rose again."(4) This is the way by which we can seek peace on earth. If Christians around the world do not engage in this highest calling, the world may well see a further deterioration of peace on earth, in our time.

1-4

The world waits for christian missions to show true hope to a hopeless mankind. It looks to Christian missions to lead the world, held captive by the powers of darkness, into true liberty. It looks to Christian missions to show the way and the truth, to the empty and confused heart of today's man. It looks to Christian missions to give the hope of true life to dying humanity. The world waits for Christian missions to bring true peace to a restless and fearful society.

1-5

For these reasons, we rejoice at the proposals of the Executive Committee of the Asia Missions Association, to organize a Commission of Third World Missions, to establish a Mutual Fund for Third World Mission Advance and to form a Peace Commission of World Christians on behalf of the participating Christian mission leaders from the six continents of the World.

1-6

Jesus Christ alone offers peace for this world. He is our peace. One day, indeed the nations shall "learn war no more"(5) and peace on earth will come. This reign of peace on earth will come only through the return of Christ, the "Prince of Peace,"(6) and with God as the "King of Nations."

1-7

We, therefore, as some representatives in the body of Christ resident in all sectors of the world, which He created and for which He died, reaffirm our commitment to the spread of His gospel, in every nation, making all necessary sacrifices, until every creature has heard of His salvation and to the fulfilling of His will and Commission until His return.

(1) Luke 2:14

(5) Isaiah 2:4

(2) Matthew 6:10

(6) Isaiah 9:6

(3) Ephesians 2:14

(7) Jeremiah 10:7

(4) II Corinthians 5:15

# AMA '91

## OPEN INVITATION FOR THE FIFTH TRIENNIAL CONVENTION

*DATE : September 11~15, 1991*

*PLACE : Nasu, JAPAN*

### DELEGATES:

Affiliated National Missions Associations  
Affiliated Mission Sending Agencies  
Affiliated Missionary Research Institutes

### FRATERNAL PARTICIPANTS:

Recognized Missiologists  
The Leaders of Non-Asian Third World Mission Agencies

### PARTICIPANTS:

**The Leaders of**  
Church Missions Commissions and Missionaries in the Fields;  
Non-Member Mission Agencies  
and Missionary Research Institutes in Asia

### DISTINGUISHED GUESTS:

**Missions Associations of**  
European Countries and North American Countries;  
Mission Agencies of Europe and America

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