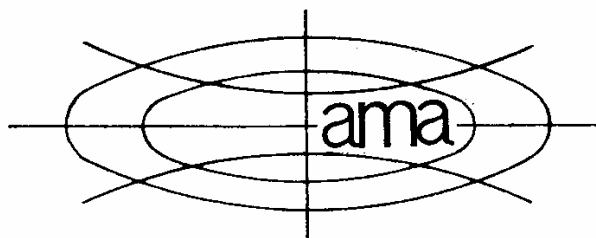


# asian missions advance



JANUARY, 1978

**BULLETIN OF THE ASIA MISSIONS ASSOCIATION**

Number 1.

## TAKE A GOOD LOOK

### AT ASIA

David J. Cho

#### I. THE BLOWING WIND IN ASIA

The past decade was a unique period in Asia when the Holy Spirit awakened the Asian Churches to the missionary task. There were of course segmental missionary concerns and attempts in Asia even before World War II. The comprehensive Asia-wide missionary awakening has, however, arisen since the 1960's.

The Indian Evangelical Mission started during the 1960's; the Friends Missionary Prayer Band in India was born in 1968. The Indonesia Missionary Fellowship began to launch world missions in 1965. Most of the interdenominational mission movements in Japan started during the 1960's. The Chinese Mission Overseas was organized in 1970; the Burning Bush Mission in Taiwan started in 1969. The Alliance Church Mission in Hong-kong was born in 1961. The Grace Mission in Philippines started in 1966; the Philippines Missionary Fellowship was organized during the latter part of the 1950's. A Missionary Fellowship was organized in the Ewha Womens' University in Korea in 1961. The Korea International Mission started in 1965, the 80th anniversary of the Protestant mission in Korea. The K.I.M. sent out her first missionary in 1968. In a word, the Holy Spirit has greatly awakened the Asian Churches to the missionary task and caused various missionary movements to come into being.

#### II. RE-AWAKENING THE WESTERN CHURCHES

The Holy Spirit has also blown a strong wind to awaken the Western Churches.

Up till the middle of the 1960's most of the evangelical Seminaries in Europe and America did not yet regard missions as an integral academic discipline nor offer courses on missions. Whereas the liberal Church leaders had, since the IMC Conferences at Jerusalem and Madras in the 1930's and throughout the following conferences at Willingen (1952), Evanston (1954), New Delhi (1961), and Uppsala (1968), spent together a tremendous amount of time and energy in advocating new, deviated concepts of missions, the evangelical Church leaders had not yet raised a united prophetic voice for missions up till 1966 but engaged mainly in expanding their own territories.

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When I went to the States in the 1950's to study on missions and evangelism, to teach world mission was a Bible school business. There were almost no schools which had Mission and Evangelism Departments at the seminary level. Finally I found out that the Asbury Theological Seminary was offering several courses on Evangelism and Mission, and so I went there to study.

### III. WHY WAS A.M.A. NEEDED?

In 1966 I visited the mission headquarters of some denomination in New York and proposed a cooperative mission between their mission and ours in Vietnam. Again I proposed a similar cooperation to a Presbyterian mission in 1967. In 1968 I proposed similarly to an evangelical mission which originated in England. My persistent efforts were not taken seriously or properly understood by mission leaders of the West. It was because I proposed a cooperation between equal parties, between the East and West, reciprocal cooperation. It was because they regarded that the rising potential mission forces in the East were not at all significant.

I had to change my directions; I felt it was more feasible to form a united front among the newly emerging mission forces in Asia than to propose cooperation with the years-old western mission societies.

During the period of 1970 & 1971 I travelled to various Asian countries and discussed the possibility of holding an All-Asia Missions Consultation. My proposal was warm-heartedly received. Having been greatly encouraged I attended the Green Lake Conference which was held jointly by EFMA & IFMA. At the conference I announced a plan to hold an All-Asia Missions Consultation. The announcement did not produce great concern or enthusiasm on the part of the representatives. I was not discouraged at all however. I continued contacting Asian Mission leaders in 1972 for the preparation of holding an All-Asia Missions Consultation. It was finally held in 1973, and it led to organizing an Asia Missions Association on

August 30 in 1975. The A.M.A. was thus persistently prepared in an atmosphere of indifference and neglect, and became the first Zonal Association of Missions in history.

### IV. HOW WAS IT POSSIBLE?

I have to admit that it was possible mainly because the Asian mission leaders keenly felt the need of cooperation and mutual encouragement among themselves. The Asian missions were too weak to independently carry out the enormous task of evangelization and they began to realize the serious need to form a united mission front.

The Western mission societies which have a long tradition and feel capable of carrying out missions independently would not feel the need of forming such an Association, but rather regard the Association as causing dispersion among mission forces. The Association was possible only among the weak and newly-born Asian Mission Societies.

It is tremendously significant that such an Association was possible in Asia where the cultural, racial, and national barriers are historically higher than in any other places. Accordingly, innumerable obstacles and difficulties lie ahead of the growth and development of the A.M.A.

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# PROBLEM OF DIALOGUE IN THE THIRD WORLD

Samuel I. Kim

For nearly two decades one of the most popular words for missions to the Third World was "dialogue." Many mission leaders and missionary theologians have asserted that Christian missions and Asiatic natural religions should have dialogue, not only in order to understand each other but also to co-exist peacefully. Some radical theologians have further insisted that we Christians recognize the spiritual values of non-Christian religions and learn to depend on each other.

Professor Hoekendijk, one of the outstanding thinkers of the ecumenical movement, maintained that the purpose and goal of Christian mission must be understood in terms of *shalom*. He insisted that the aim of the mission is not in the *plantatio ecclesial* (planting of the church), and that evangelism should not be focused on salvation of individual souls. But the aim of evangelism should be nothing less than what Israel expected of the Messiah, i.e., that he would establish *shalom*. And *shalom* is much more than personal salvation. It is at once peace, integrity, community, harmony, and justice. It's rich content can be felt in Psalm 85, where we read that *shalom* is there where "mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven."

Rowan Hoffman said that Christian mission should be understood in terms of witness and service rather than of proselytizing and conversion. He maintained that Christian missions should be understood in a different light and carried out in

a different manner and spirit than in the past. Christian missions should no longer be considered a crusade, as the conquest of souls for Christ.

M. M. Thomas of India declared at the World Mission Conference in Mexico City in 1963 that:

*There is a growing sense of common humanity, of human solidarity, in the world which finds its expression in mutual concern, a sense of participation in the struggles of others for their fundamental rights, and a common endeavor in building structures of a world community and searching for an ethos to make them stable.*

An eminent German scholar, Dr. Peter Beyerhaus, pointed out that the current tendency in western liberal theology is to interpret the truth of Christianity as relativistic. Furthermore, this tendency calls for religious co-existence with non-Christian religions, as well as religious syncretism. Beyerhaus continued:

*Within the Tillichian school, there has been a revival of Ernst Troeltsch's idea that, in principle, all religions share a common ground of being and, therefore, are to be understood as various culturally and historically conditioned expressions and as developmental states of the religious experience of that same transcendent ground of being. According to this view, the aim of the encounter among members of various religions ought not be conversion but rather only a mutually enriching dialogue and a final understanding.*

As a Third World missionary, I am obliged to mention the general tendency of western liberal thinking and the general direction of major denominational mission poli-

cies because their implications are already evident in missions in the Third World. We, Third World mission leaders, must speak out when we see the flood of humanistic, secularized and relativistic interpretations of Christian missions which flow in from the west. We Third World mission leaders raise our voices in this critical time as co-workers of the Lord (II Corinthians 6:1), calling the churches of the world to awaken each other.

Professor Beyerhaus has already pointed out that a relativistic interpretation of Christian truths and a syncretistic aim of Christian mission are common phenomena of liberalism in the west. I consider that these tendencies are not only a hazard for western churches and their missionary outreach, but they are a catastrophe for the younger churches in the Third World. This is true because oriental natural religions are all based on relativistic and syncretistic principles. If the Christian mission does not stand firm on the biblical truth and proclaim an absolute message, and if it compromises with Asiatic natural religions on a syncretistic and relativistic basis, then the Christian mission will lose its spiritual vitality and will eventually be absorbed into the indigenous natural religions of Asia.

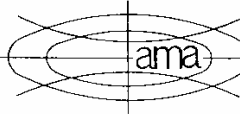
Today, except for a few strong national churches in Asia, most mission churches are suffering a weakening of their evangelistic zeal and of their spiritual emphasis by such liberal thinking. Many younger churches in mission lands today are under grave threat, not just from secular ideologies and indigenous religious pressures, but also from the internal maneuverings of western liberalism within the church. In other words, a serious enemy of the genuine Christian mission is inside the camp, rather than outside of it. As Dr. Byang

Kato, General Secretary of the Association of Evangelicals of Africa, said: "The prevailing winds of religious relativism in the older churches is carried abroad by the liberal missionaries in person and through literature."

The major denominational missions of the west today send their liberally oriented missionaries to the small churches in Thailand, Laos, Pakistan, Malaysia, etc. These missions dominate the indigenous churches in terms of finance, personnel, and even more so in theological thinking. They try to wipe out all evangelical influence and the Bible-believing elements from these churches. They then replace the biblical foundations and traditions with liberal thought. This activity directly contradicts the efforts of the early missionaries.

Early missionaries to Asia sternly rejected indigenous syncretistic religious pressure, in order to establish a biblical foundation for the church in Asia. They were aware that the religious mosaic of Asia was a fabric woven of strands of Buddhist teachings, remnants of Brahmanistic beliefs, Confucianistic elements and various indigenous animistic cults. It is literal a melting pot of religious syncretism and relativism. Even today, the general pattern of Asian religious thinking is still based on this concept of syncretism. The absolute majority of Asians, including intellectuals in the cities as well as illiterate villagers, say that all religions are ultimately the same. They are unbelievably tolerant of other beliefs.

H. Kreamer said that all the religions of antiquity and all the naturalistic non-Christian religions of today are deeply imbued with this conviction. He states that the people of Asia all accept some sort of syncretistic pragma-



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For further information write to  
David J. Cho, General Secretary  
THE ASIA MISSIONS ASSOCIATION  
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### Standard of Faith

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

1. We believe in the Bible, which was given and sacredly inspired by God, as infallible and thoroughly trustworthy, and the supremely authoritative book of faith and conduct.
  2. We believe in one God, eternally coexistent in the Trinity of the Father, Son and Holy Spirit.
  3. We believe in the Lord Jesus Christ, who is God manifested in the flesh, His Virgin birth, His sinless life, His divine miracles, His vicarious and atoning death, His bodily resurrection, His ascension, His mediatorial work, and His personal return in power and glory.
  4. We believe in the salvation of the lost by faith, irrespective of works, through the shed blood of Jesus Christ and the regeneration by the Holy Spirit.
  5. We believe in the Holy Spirit who by His indwelling enables the believer to live uprightly, to witness for the Lord Jesus Christ, and to live for Him and who impels, equips and energizes His church for mission to the peoples of the whole world.
  6. We believe in the unity of all believers and in the Church, the Body of Christ.
  7. We believe in the resurrection of the saved and the lost; the former to eternal life and the latter to eternal condemnation.
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tism.

Unless the Christian mission will claim Jesus as the only way to salvation and will call for implicit faith in the midst of a syncretistic environment, the Christian mission will not find a meaningful identity, but will fall into one of the many pre-existing religions. The early Christians denied their local gods and faced social pressures after they understood that Christianity was the only way, and after they saw the missionaries' uncompromising conviction.

Today, there are many inter-religious study centers in Asia which are encouraged by western liberal thought. To name a few: the Study Center of Chinese Religions at Toa-Find San in Hong Kong; the NCC Center for Japanese Religion in Kyoto, Japan; CISRS at Bangalore in India; Dhamma-Logos Society in Thailand, etc. The purpose of these study centers is not just to achieve a mutual understanding of religious thought; they also encourage peaceful co-existence of the Christian religion with Asiatic religions, or urge a compromise between Christianity and other religions.

During my missionary service in Thailand, some of the greatest hindrances for evangelistic work and a teaching ministry I encountered were cynicism and pressures from liberal missionary groups. They were very critical of Gospel outreach and of the teaching of biblical faith. Since they were in the majority, and therefore very influential in the national church, they tried to block any church budget allocation for evangelism and to control the curriculum at the seminary so that nationals would be shaped in their direction. They rebuked and criticized traditional biblical faith personally and publicly. They put enormous pressure on those who held an evangelical faith. On the other hand, they en-

couraged national leaders to set up all sorts of joint projects involving Christianity and Buddhism. I was one of those evangelical missionaries among the liberals in the United Church in Thailand. Standing for the biblical truth, carrying out the evangelistic task, and encouraging the nationals to be faithful in the traditional faith was extremely difficult in the midst of this unfavorable climate. Objecting to liberal influence and teaching an evangelical faith as someone from within is far more difficult than speaking against these things as an outsider.

The founder of Dhamma-Logos Society and his colleagues openly challenged us and maintained that Buddhism is as good and as valid for salvation as Christianity. The liberals used to set up special lectureships; once they invited a Buddhist monk named the Venerable Bhikku Buddha Dasa for a special lectureship at the seminary. His assertions were mainly concerning the commonality of the two religions. He consciously and carefully tried to eliminate the superiority of Christianity, degrade the universal Lordship of Jesus, and invalidate the Christian revelation. Furthermore, he stressed the universal lordship of Buddha. Let me quote Bhikkhu Buddha Dasa:

*I would like to say that whether Jesus Christ did or did not sacrifice his life is incidental to natural circumstances and may have nothing to do with redemption whatsoever.*

He repeatedly countered the concept of a personal God in Christianity with the idea that the Karma and Dhamma are the same concept. He said:

*Karma are all included in the single term Dhamma. Moreover, such things as kindness, beauty, justice, truth, etc., which can*

be thought of as being God's, part of God, are all included in Dhamma, Dhamma being all-inclusive. Therefore, Dhamma is God.

From the beginning of his lecture to the end, he strongly emphasized the analogy of the religions.

The real critical problem for the Thai church was not in what these prominent Buddhist priests said; but the fatal problem for the Thai church was in the endorsement by the liberal missionaries of these syncretist assertions of the Buddhist scholars.

Bishop Stephen Neill maintained in his book, *A History of Christian Missions*:

*The liberal was not by any means so sure that Jesus Christ was the last Word of God to man. He was repelled by the exclusive claim to salvation through Christ alone. He tended to take a much more favorable view of the other religions than his more conservative colleagues, and to look forward to some kind of synthesis of religions rather than to the disappearance of any of them... Adherents of all the great religions should stand together in defense of the spiritual reality of man's life. There should be no hostility between them, the spirit of proselytism being replaced by the willingness to learn from one another.*

I have observed and seen many evidences of liberal practice in mission lands, in Thailand and elsewhere, that demonstrate that they result in a national leadership and theological foundations too weak to lead the churches; that they tend to nullify the evangelistic zeal of the church and witnessing efforts to non-Christians. On the contrary, they try to lead national Christians to be harmonious co-existents in non-Christian surroundings. They often are critical of evangelistic effort, which

they call proselyting.

The Word of God inevitably confronts the world of darkness. In order to save lost souls, evangelists must be men of conviction and men of challenge. The Christian mission in the world must confront non-Christian religions with the power of the Word of God. The power encounter is not only the classic method used by Old Testament prophets and the apostles of Jesus; it is the ultimate decision-making method for the harvest. If Christian missions remain in the stage of compromise or co-existence with non-Christians through dialogue, they would become philanthropic or humanitarian service organizations and not missionary apostles of Jesus.

J. H. Bravinck points out that churches must always be reminded their missionary calling is calling people to repentance and confession of guilt, and to faith through Jesus Christ. He terms the Bible, from the first page to the last, a tremendous plea against heathenism, against paganizing tendencies. He defines the term "elenctics" as bringing the heathens to shame, to the conviction of guilt and final judgement, and to an unmasking of their faulty teachings. Christian missions have adopted many evangelistic methods and ways of approaching modern man for Christ. However, the concept of elenctics cannot be avoided in our message to non-Christians. Without a strong challenge, people never would accept Christ as their Savior.

Such forceful methods are considered out-of-date and anti-native-culture by liberal mission leaders. Many influential liberal missionary leaders in the field treat any fervent evangelist or missionary who practices straightforward evangelism as a nuisance to religious co-existence. This sort of confrontation among Christians



in mission lands is a most serious problem. Unfortunately, the liberal influence is often dominant over evangelical in a good many younger churches.

I used to face this opposition during my missionary service in Thailand. However, a few national colleagues and I persistently conducted evangelistic outreach to the Buddhist population in the city and villages. Every year we harvested five to six-hundred new souls. Whenever we drew the people to a point of decision, we gave no alternative but the bold approach of the Word of God.

The crucial issue for the evangelization of the Third World is how to avoid humanistic interpretations of mission and how to train for Asian missionary forces men of conviction in their missionary calling.

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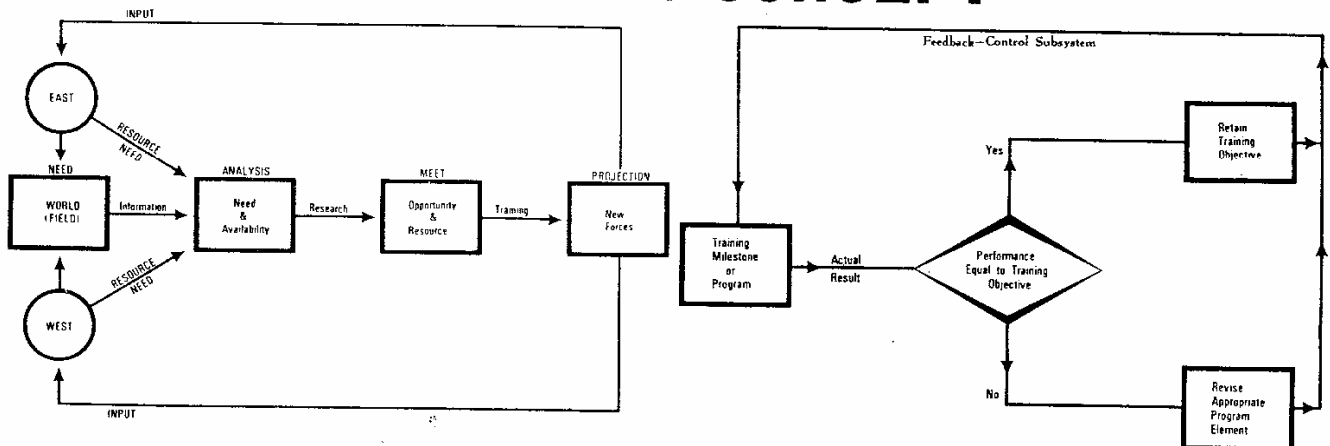
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# CONTRASTS IN CHURCH GROWTH

Donald McGavran

*MISSION is correctly interested in church growth.* Obedience to the Lord Who sends us out to disciple the nations, demands many things, chief among which is church growth. The vast missionary enterprise has always affirmed its chief purpose to be proclaiming Jesus Christ as divine and the only Saviour and persuading men to become His disciples and responsible members of His Church. God wants His lost children found. He desires the sheer physical extension of sound Christian churches. Nothing else will redeem the world. Hence the many ways churches grow and do not grow are of intense interest to all Christians active in mission.

## I. CHURCH GROWTH IS OF MANY DEGREES.

*The growth of the Church around the world is marked by great unevenness.*

In places churches multiply in New Testament fashion; in others little congregations remain dependent and stagnant. In some lands three fourths of the population becomes Christian; in others it is difficult to find one in a thousand who is Christian. Every student of missions is struck by the amazing contrasts between slow growth and rapid growth.

Notable growth of the Church is to be found in many denominations. Despite war, schism, and economic disaster, the number of Presbyterians in Korea doubled between 1953 and 1959. In Uganda, the Anglicans have grown well and, in Burma, the Baptists. In South India, between 1920 and 1965 one branch of the Methodist Church grew from 40,000 to 200,000. In Brazil, the Assemblies of God number over a million communicants. In Chile, Methodist Pentecostals in two denominations have,

in the last fifty years, come to number about eight per cent of the total population. Minuscule growth of the Church marks many other denominations.

Variations of growth also occurs within one country. In Panama, one denomination grows to 12,000 communicants in thirty years, while its sister denomination during twice that time with far greater resources stagnates at 600! In one province in India two Churches proclaim the Gospel; one grows in New Testament fashion, the other, while doing much splendid mission work, establishes a few static congregations. Indeed, in one church, one can readily find two clusters of congregations, the first numbering thousands of full members, the other hundreds. To probe the contrast still further, a greatly growing constellation of congregations usually has in its history a period when it grew very little.

## II. CAUSES OF VARIATION IN RATE OF GROWTH

*What are the reasons for slow and rapid growth?* Church growth is an extremely complex process. There are tens of thousands of different populations of the world, each marked by its own culture, language, degree of learning, wealth or poverty, city or country surroundings, freedom or oppression, and innumerable other conditioning factors. The Church grows differently in each. Combinations of factors in different proportions, with different time tables, and different outcomes are observable on every hand. Viewing the complex scene, some observers conclude that all the Christian can do is to proclaim the Gospel and leave the outcome to God. Others, fully as dedicated to the sovereignty of God, point out that missionaries always seek to make themselves fit instrument for the Master's use--for example, they learn foreign languages to become better vehicles for the Holy Spirit. Learning the reasons for rapid growth and acting in their light, these others judge, is what any good steward or obedient servant would do. What, then, are some of these reasons?

For most, when there is great growth, "the fullness of time" has come for some segment of the population. Some piece of the mosaic which makes up mankind has turned responsive. Our Lord was speaking of one such piece when He stood by the well in Sychar. Between 1882 and 1889, young *samurai* and other middle-class Japanese became most responsive to the Gospel. The Congregational Church in Japan grew from 1,000 to 10,000 in those seven years. Those who had led the revolt against Spain in the Philippines were, between 1902 and 1920, unusually responsive to the Gospel. What causes such receptivity?

Let us turn, first, to *environmental causes*. Anthropologists say religious change is likely when a population is in tension and crisis. Pastors observe that recent immigrants into a city or countryside are usually open to the Gospel. When war, famine, or pestilence shatters a society, men look for an abiding city. For several years after the Japanese conquest in 1895 the Chinese on Formosa were unusually receptive. The English Presbyterian Church there grew from a few hundred to three thousand in perhaps four years. Since, in Korea, Christians composed more than half the patriots who in 1919 launched a civil disobedience movement against the Japanese; becoming a Christian appeared a patriotic thing to do. In India, the civil disobedience movement of the same year, led almost exclusively by Hindus, had reverse effects.

Many populations become responsive. Others become or continue resistant. The existence of resistant peoples should neither conceal the responsive from us nor determine the main outlines of mission policy. A danger Christian mission faces is that missions to the resistant, to secure the continued evangelization of their peoples, define mission as if the whole world were rejecting Christ. For example, they maintain that mission is Christians simply being there, with a presence willed and determined as a witness to the love of God in Christ. While this may be a plausible definition of mission in Morocco, it is a traitorous definition of mission in

Brazil or any other receptive population. Christians must not let resistant populations hide hundreds of millions who are now receptive. Theory of mission should count vast responsiveness a most important aspect of the current scene.

Responsiveness has theological implications. The true and living God, the God of history, acts to turn certain populations responsive. Segments of mankind do not start accepting Jesus Christ accidentally. The Spirit of God moves on the face of the nations. A countryside or city full of potential gospel acceptors has been moved upon by God. His obedient servants, carrying out mission among the two billion who have not accepted the Saviour, might well observe where He is leading.

In addition to environmental, we can observe *missionary causes of contrasts in church growth*. No error in mission is more damaging than to assume that only environmental causes are responsible for rejection of the Gospel. When any church or mission believes its missionary labours are fruitless only because the "field is hard", "the non-Christian pressure is great" or "the hostility is fanatical", it is likely to be mistaken. Most populations have more or less responsive segments in them. Whether these are won or not depends on missionary factors. I list eight of the more important of these.

(a) Populations ripen because, across the years, converts have established a Church and lived full-orbed Christian lives. Frequently, the more churches are planted, the more receptive a population becomes.

(b) Petty expectations of church growth often result in few churches. What the Christian and the missionary expect and pray for, influences what God can give them. Conversely great expectations and great prayers are conducive to church growth.

(c) Hard, bold plans for church growth usually precede and accompany it. Nothing is more likely to prevent growth than good natured "mission work" with vague objectives. If God's messengers do not aim at winning men and nations to faith and obe-

dience (Romans 1:5, 16:26) God is not likely to let them see much church growth.

(d) Lay leadership is a potent element of growth. In most growing denominations we see large numbers of lay witnesses hard at work. Clerical leadership, no matter how competent, when dominant and exclusive, tends to prevent the multiplication of congregations.

(e) Study of church growth, across the denominations and the nations, is a valuable missionary factor. The many branches of the Church demonstrate many varieties of growth and non-growth. When their evidence is neglected, missionaries, missions, and churches achieve less growth than possible. Were they to study other denominations and other patterns through which God is giving growth, they would find they could use many of them.

(f) The sciences of man, notably anthropology and sociology, can be harnessed to the propagation of the Gospel. In themselves neutral, they can be used to discipline the nations.

(g) Great cities are arising throughout the earth. In a few, the Church is growing enormously. In most, it is static and small. The task is not "to reach" the city. The city is already being abundantly "reached" by missionaries--most of them congregate there. The task is to baptize urban multitudes.

(h) Theological training can be a missionary factor of weight, though at present it usually is not. Passage through most theological seminaries turns out ministers who neither feel passionately that the world must be disciplined nor have any knowledge as to how it can be. But theological seminaries can reverse this. They can impart passion to reconcile men to God in Jesus Christ and knowledge as to what modes of missionary action God is currently blessing to the multiplication of sound churches.

### III. RICH REWARDS OF RESEARCH IN CHURCH GROWTH

Research is the life blood of most advance. Notable progress in most forms of endeavour follows systematic study of what

processes achieve the ends sought. Research in steel and plastic manufacture, air travel, electronics, education of youth, and the diseases and their cures have ushered in a new day.

The hundreds of missions and churches throughout the earth can readily pool existing knowledge about how churches grow and do not grow, search for more, publish findings, ensure that these are read and used, and that mistakes and failures are not repeated. Centers for information and research are an urgent necessity--one in each major area. It may be true, as some assert, that God is withholding His greatest blessing until His faithful servants use adequately the enormous knowledge and experience which He has already given to them. Were missions to devote two per cent, or better five per cent, of their gross income to research in how churches grow, we should, within a few years in many lands, stand in the midst of apostolic growth of Christ's churches. uuy



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**ENLARGE · · · STRETCH FORTH · · · SPARE NOT**

**Theodore Williams**

"Enlarge...Stretch forth...Spare not." These words taken from Isaiah 54:2 stirred William Carey to come to India more than a hundred years back. These are the words which the Indian Evangelical Mission has accepted as its motto.

Though the Syrian Christian Church on the west coast of India in Kerala state claims to have been founded by the apostle Thomas as early as 52 A.D. and though the first Protestant missionary came to the east coast of India in 1706, still the Indian Church has been sadly lacking in consistent missionary vision. However, in the past fifteen years, there has been a significant awakening. Due to the efforts of interdenominational agencies involved in student work, youth work and evangelism within the major denominations, there has been a spiritual awakening resulting in the conversion of many nominal Christians. New life has begun to manifest itself in churches which were cold, formal and ritualistic. As a result there is an upsurge of missionary vision and interest.

This missionary interest is found largely in the churches in South India. About 70% of India's Christians live in South India. Another pocket of concentration of Christians is on the hills of North East India. It is particularly in the South and in the North East that the missionary awakening is found; and the thirst of this awakening has been to send missionaries from these areas to the unevangelized areas of the North.

A few missionary leaders and Indian Christian leaders who were concerned about the spiritual condition of the churches in India met together to pray and to seek the Lord's face. The Holy Spirit moved in their midst and as a result, the Evangelical Fellowship of India was formed in 1951. The Indian Evangelical Mission in its present form was constituted in 1965 as the missionary arm of the E.F.I. It is indigenous, inter-denominational and evangelical. The two objects of the I.E.M. are to send Indian missionaries to unevangelized areas in India and abroad and to promote missionary interest and vision in the churches in India.

The I.E.M. has about 65 missionaries at present. Most of the work is done in the unevangelized parts of India. India has a large tribal population of about 40 million. Many of the missionaries of the I.E.M. are in completely unreached tribal areas. They work in the states of Himachal Pradesh, Utter Pradesh, Andhra Pradesh, Gujarat, Orissa and West Bengal on the Indian mainland and also in the Andaman Islands to the east of India and the west of Malaysia. The Andaman Islands are an integral part of the Republic of India. In all these states the I.E.M. has gone to those areas where no other mission or church is working. In some places, believers have been baptised and churches have been planted.

One of the major hurdles in sending Indian missionaries outside India is that they cannot be supported financially because of government regulations in sending money outside. However, the Lord began to speak to us in the I.E.M. about this and pointed to us very clearly that we cannot get out of obedience to the Great commission because of this. Almost all our missionaries within India work in cross-cultural situations. They have to learn a new language and adapt themselves to a new culture and a new climate. Yet, the Lord wants us to consider other countries as well. Thus the I.E.M. has sent Dr. Theodore Srinivasagam to work in Thailand in fellowship with the Overseas Missionary Fellowship. A couple served for a term with the Bible and Medical Missionary Fellowship in Central Asia and now are on study leave. There is one preparing to go

to Indonesia. With great joy we sent Victor and Joy Sither to serve with the Asia Christian Pacific Mission in Papua New Guinea at the beginning of this year. Vincent Devasahayam who is also in PNG with the Asia Christian Pacific Mission is an associate missionary of the I.E.M. Though the I.E.M. cannot send money directly to support these overseas missionaries from India, we are responsible for raising their support from the outside as well as to bear all their expenses when they are in deputation work in India. This is a real venture of faith for the I.E.M.

Many prayer groups, local churches and individual Christians stand behind the work of the I.E.M. in prayer support and financial support. A beginning has been made, there is still a long way to go. We move one step at a time with Him who said, "All authority in heaven and on earth has been given to me." We cannot do it alone. We stand in partnership with our brothers and sisters in Christ's Church world-wide to accomplish this task.

## OFFICERS(Executive Committee)

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*First Vice Chairman:*

**Theodore Williams**

*Second Vice Chairman:*

**Petros Octavianus**

*Recording Secretary:*

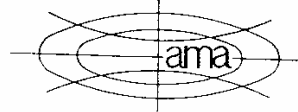
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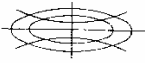
*General Secretary:*

**David J. Cho**



## WRITERS' PROFILE

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



# ama news



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## THIRD EXECUTIVE COMMITTEE MET AT SINGAPORE

This year the 3rd Executive Committee meeting of the board of A.M.A. was held in Singapore, in conjunction with the Asian Mission Seminar. It was hosted by Dr. G. D. James, the General Director of Asia Evangelistic Fellowship.

Among the many other things taken up in this meeting were the following matters:

- Area report of the A.M.A. board members.
- a) The travel of the General Secretary to several countries for attending missions study conference of W.E.F. as well as public relations of both A.M.A. and E.W. Center for M.R.D.
  - b) Area report from A.M.A. member countries;
  - c) The progress of the East-West Center for M.R.D.;
  - d) New projects of A.M.A.;
  - e) The proposed second A.M.A. General Convention in Seoul, Korea, from August 22 to 28, 1978;
  - f) The proposal of the General Secretary to hold a third world conference of (A.A.A.) in 1980.

The General Secretary made two separate trips to Europe and Asia this year for the promotion of A.M.A. and its project East-West Center.



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## EAST-WEST CENTER HELD 5TH S.I.W.M. 60 STUDENTS ENROLLED

This year the 5th Summer Institute of World Mission was held in Suwon City, at the Jesuit Retreat Center, a place outside of town, on a hill side surrounded with green pine trees, conducive to the two weeks of hectic schedule from August 16 to 31.

Several courses were offered and mostly dealing on missions. There were 60 students who enrolled and finished the course. Eleven of them came from several Asian countries.

The institute was climaxed by the First Commencement Ceremony of the East-West Center for MRD which was held at the campus of the retreat center. Nine students graduated, three from Korea and all others from different Asian nations.

Some of them who graduated from the institute are now enrolled in East-West Center for further training as missionary candidates in preparation for their going out to be missionaries to Asian countries.

In the same token, some of those foreign students who graduated from the East-West Center in the one year course have returned to their respective countries to assume new responsibility. One of the graduates from Korea is now on deputation work and is preparing to leave for Indonesia sometime next year as a K.I.M. missionary. Also, a single lady graduate will further her studies in a linguistic course in the United States.

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## GENERAL SECRETARY ON THE GO

Another projected trip of the General Secretary of AMA is being planned this November. The purpose of this is to contact key men and leaders of the Western World for the preparation of the second AMA General Convention which will be held in Seoul, Korea, in August, next year.

The theme will be "Strengthen and Lengthen" based on the book of Isaiah 54: 20. Delegates will be invited one each from the association's agencies. There will also be invited observers from association executives from outside of Asia, missiologists, two from Africa and two from Latin America.

More contacts are badly needed in order that this second convention will be successful.





## REGIONAL NEWS

### HONGKONG

#### PHILIP TENG BECOMING A MISSIONARY TO KALIMANTAN

It may be unbelievable but it is true that the Chairman of the Asia Missions Association, Dr. Philip Teng, a well known Chinese Christian leader, and an experienced international speaker and at the same time pastor of a large church in Hongkong has made himself available in the Lord's vineyard to serve in Kalimantan, Indonesia. For many years he has been challenging the young people to go as missionaries but so far no one responded to his challenge and finally he himself decided to go as missionary.

"This is a great example for all of us, that such a man as he would join the front lines in the mission field." Certainly, the Lord will be pleased to find such a man who made himself available to fill in the gap in such a needy area. It requires a great humility to accept one's own challenge.

How many more men like him will avail themselves from their own present position, deny their prestige, step down from their pulpit and let themselves be exposed to the areas in the world such as Indonesia

Dr. Philip Teng will be going to Kalimantan by the end of this year. Rest assured Dr. Teng that A.M.A. will be behind you in prayers in this courageous decision.

#### MISSION CONFERENCES

● The Youth Committee of the Hongkong Association of Christian Mission held their 'Mission Night' on Oct. 30 at the Ling Liang Church, Kowloon City. Rev. Philip Teng spoke on the theme, 'I Am Here'.

● The Hebron Evangelical Association of Hong Kong held their 6th Annual Missionary Convention on July 27-31, with Prof. Kou Shih-yuan from Taiwan as the speaker. The faith pledge reached HK\$310,000, well exceeding the target of \$250,000.

● The Amoy Church of Hong Kong held their Missionary Convention on Sept. 2-3. Rev. Philip Teng was the speaker.

### INDIA

#### THEODORE WILLIAMS TOURS U. S. CANADA AND AUSTRALIA

The Rev. Theodore Williams, the Vice-chairman of the Asia Missions Association and the General Secretary of India Evangelical Mission is travelling now in the United States with his wife on a speaking engagement. They have left India on 17th of October and will continue their ministry in the United States, Canada and Australia until the end of January 1978.

He and his wife are more concerned to concentrate their ministry among Asians living in these countries in order to see them mobilized for the sake of the Lord's Kingdom.

### SINGAPORE

#### G. D. JAMES MOVED TO AUSTRALIA

Dr. G. D. James, Recording Secretary of A.M.A. moved to Australia. The Asia Evangelistic Fellowship will be missing its "father", Dr. G. D. James, who is the founder and General Director, who after thirty-seven years of fulltime missionary and evangelistic work in Asia, has finally left for Australia to assume the new responsibility of being the Chaplain of a school. Along with Mrs. James are their two daughters Joyce and Grace.

Among his first great takes is to reach Asians studying at the MacQuarie University, as an Hon. Chaplain. In a farewell

dinner in his honour, Dr. James told the 300 guests and friends that "for the Christian worker there is no retirement in the Lord's work. When I consecrated myself to the Lord, it was for a life-time ministry." His life indeed is worthy as an example to the younger generation to follow.

Though the absence of Dr. James will be felt by A.E.F., the Lord has provided a younger man by the person of Mr. K. B. Tan, who will be the executive director.

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**A. E. F. HELD**  
**ASIAN MISSION SEMINAR July 25-27th**

The Asian Missions Seminar was held at the Singapore Conference hall from the evening of July 25th to the evening of 27th under the auspices of Asia Evangelistic Fellowship, the director of which is Dr. G. D. James. It was scheduled to be held in conjunction with the Third Executive Committee in Singapore.

The seminar was held with a theme of "Asian Missions Today" and attended by about three hundred concerned youths and church leaders every evening.

The Executives of the A.M.A. gave the following lectures:

- 1) David J. Cho  
- "Mission and the Asian Culture" - Monday, 25th
- 2) Theodore Williams  
- "Mission and the Asian Challenge" - Monday, 25th  
- "Missions and People"- Tuesday, 26th
- 3) Philip Teng  
- "Mission and Theological Issues" - Tuesday, 26th  
- "Mission and the Asian Church" - Wednesday, 27th
- 4) G. D. James  
- "Mission: Responsibility and Accountability" - Wednesday, 27th

Throughout this seminar 48 youths came to dedicate themselves to be missionaries or to be full time in Christian service.

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**CHEN LI PRESBYTERIAN CHURCH**  
**4TH MISSIONARY CONVENTION**

The Chen Li Presbyterian Church of Singapore held their 4th Missionary Convention on Sept. 11-14, with Rev. Gentle Lee from Hong Kong, as the speaker. Besides having sent out 12 missionaries to Indonesia, Hong Kong, Taiwan and Singapore, they also financially support missionary work in Kalimantan, and three Chinese Seminaries, namely the China Evangelical Seminary, the China Graduate School of Theology, and the Singapore Bible College. Their budget for this coming year is S\$80,000.

The Grace Church of Singapore held their 4th Missionary Convention on June 6-12, and Rev. Fred Cheung was the speaker. They also held three nights of evangelistic meetings at the same time.

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**KOREA**

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**10TH ANNUAL MISSIONARY CONFERENCE**  
**HOOAM PRESBYTERIAN CHURCH**

This year a memorable event took place when the Hooam Presbyterian Church, a founding church of K.I.M., whose pastor is the Rev. David J. Cho, held its 10th Missionary Conference from October 19 to 23. The theme was based on John 4:35 "lift up your eyes; and look on the fields, that they are white for harvest."

It was entirely different from the previous years because the invited speakers came from several Asian countries. They are at present students of East-West Center, Seoul, Korea.

Emphasis was made on the need of missionaries who are working in the fields. Also, a challenge was given to the young people to dedicate their lives to be a full time worker, and to the adults as well, to support their calling. In the course of the conference, reports were heard from various speakers about their countries and their impression about the Korean churches and the Christian people.

A warning was given by some of the speakers that Korean churches are becoming affluent, idolize their pastor too much, and are centering their field of labor only in country of Israel, who disobeyed God and therefore, God turned his face from her and punished her at the same time. This might also happen to Korea.

On the final night more than 50 young people and adults dedicated their lives to be future missionaries and supporters.

Four nationally known mission leaders and professors, Drs. Sam Kim and Myung Kim, both of East West Center and Drs. Sohn, Bong-Ho and Chung, Sung-Koo, were the key speakers and around 20 seminary students dedicated their lives to be future missionaries.

The purpose of this conference was to challenge the students, to stir up their minds and to present a wider and clearer vision of the mission field.

The Korean churches are now feeling the moving of the Holy Spirit and they are awakening to make a bold and courageous move in challenging the Korean people to send more missionaries to other Asian countries and also to the needy areas of the whole world. More and more young people and seminary students are getting involved in the missionary movement. They are now catching the vision with enthusiasm and joy in their hearts.

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### **PRESBYTERIAN SEMINARY HELD** World Mission Conference

The Presbyterian General Assembly Theological Seminary, Seoul, Korea, (initiated by the Seminary Student Body) sponsored a two days "World Evangelization Conference" with the theme of "Let us send Korean Missionaries to all Nations."

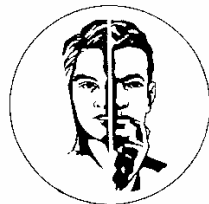


## **CHINESE ARE MOVING**

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**SINGAPORE SEMINAR  
FOR EAST-WEST  
COOPERATION**  
Sep. 26-30, 1977



**BAGUIO SEMINAR  
FOR WORLD MISSION**  
March 6-10, 1978

The Chinese Christian World Missions Seminar will be held at Baguio, Philippines on March 6-10, 1978. This seminar aims (1) to evaluate the Chinese Christian missionary work in the past and present, (2) to encourage more participation in this missionary effort, (3) to improve the co-operation between East and West, and (4) to set up future goals and schedules.

God's grace was so abundant to the Chinese and Western Leadership Cooperation Seminar which was held in Singapore on September 26-30, 1977. It was the first time that Chinese church leaders reached out for cooperation to their western counterparts in genuine equality and love. Over 90 Chinese and western church leaders from Asia, North America, Europe and Africa met together. Topics of East and West cooperation on Church Growth, Missions, Theological Education and Special Ministries were thoroughly discussed. One of the encouraging resolutions was to continue east-west dialogue of this kind on regional levels in many parts of the world.

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### **YOUTH CONVENTION FOR WORLD MISSION, 1979**

The World Chinese Youth Missionary Convention is planned to be held in 1979, with the three objectives of (1) arousing Chinese Christian youths to understand and commit themselves to world missions, (2) encouraging churches to counsel their young Christians to enter full-time ministry, and (3) promoting the immediate establishment of Mission programmes in Chinese seminaries.

## *Missionary Training in India*

The India Evangelical Mission was formed by the Indian members of the Evangelical Fellowship of India in 1965. This entirely indigenous mission has two objectives: to evangelize non-Christians both inside and outside India, and to challenge Indian Christians to realize their responsibility for world evangelization.

In the opinion of the IEM's General Secretary, the Rev. Theodore Williams, theological schools should be contributing to the task of making every Christian and every church missionary minded. These schools should have missions departments with two objectives. One is to train prospective missionary candidates, and the other is to give a missionary vision to future pastors.

The IEM's own missionary training is done cooperatively with the Bible and Medical Missionary Fellowship (BMMF), at

the Indian Missionary Training Institute, which is in the Bible Fellowship Centre of Maharashtra.

The three-month training program is designed to equip candidates in languages and in church-planting principles.

The IEM wants to expand this training program into a one-year course, and add a special linguistics course. Other indigenous missionary movements in India are expected to join soon.

Some candidates will be going to the East-West Center in Korea upon completing their courses at the Indian Missionary Training Institute.

The IEM already has about 30 couples and single missionaries working in many unevangelized parts of India and other Asian countries. To have greater effectiveness, some of this work is being done in cooperation with the Overseas Missionary Fellowship and the BMMF. ■

## *Asian Evangelism Conference Set*

The Asia Committee for World Evangelization announced today that an Asian Leadership Conference on Evangelism (ALCOE) will be held in Singapore on November 1-10, 1978. Designed particularly to attract the rising leadership of the Church in Asia, this Conference will be a working one. Participants will do some hard study beforehand, as well as during the conference. The last similar gathering of Christian leaders was the Asia-Pacific Congress on Evangelism in 1968. An appreciable number of next year's 350 conferees is expected to be women.

Under the theme: "Together Obeying

Christ for Asia's Harvest," the conference will seek to:

1. Understand afresh the implications of total obedience to Christ for the Church's mission in Asia today;
2. Review and evaluate the progress of evangelization during the past decade;
3. Identify the unreached and unevangelized communities of people in Asia;
4. Examine and clarify the theological issues and realities which help or hinder the mission of the Church;
5. Wait upon God with one accord for His renewal and guidance in planning united strategies for building up His Church.