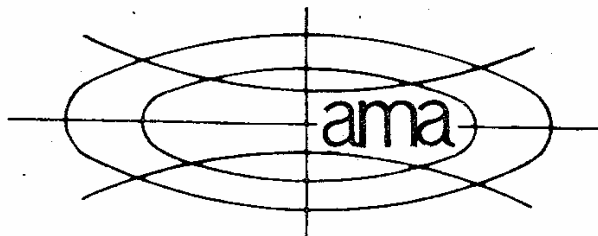


# asian missions advance



**BULLETIN OF THE ASIA MISSIONS ASSOCIATION** MAY, 1980  
Number 14

## **KOREA FOCUS**

### **CONTEMPORARY GROWTH OF KOREAN MISSIONS**

David J. Cho

#### **A. THE EARLY STRUGGLES**

It was way back in 1912 that the Korean church started its first cross-cultural missions. The Korean church that had received Christianity through China had decided to send its missionaries to the San-tung peninsula in China. Kim Young-hoon, Park Tae-ro and Sah Byung-hoon were selected. The bold initiatives by Koreans

were but foolish and dauntless attempts in the eyes of Western missionaries. The Chinese church too considered the proposal a presumptuous daring. Although the two seemed to be highly prizing the missionary zeal of Koreans, in reality they were not willing to cooperate. When the three arrived in San-tung, they were greatly bewildered, for neither the Chinese church nor the American missionaries there were to prove their partners. They were sent to far-off places. Eventually they starved, there being no means of communication or transportation. Kim Young-hoon eventually fled to the U.S. and Sah Byung-hoon died of illness while in

#### **CONTENTS**

CONTEMPORARY GROWTH OF KOREAN MISSIONS	David J. Cho
THREE FACTORS FOR SOUND GROWTH OF NEWLY EMERGING MISSIONS	Harold S. Shin
THE ROLE OF KOREAN CHURCH IN THE DEVELOPMENT OF THIRD WORLD MISSIONS	Samuel I. Kim
PRAYER, PROGRAMS AND PROGRESS OF ASIAN CENTER FOR THEOLOGICAL STUDIES	Choi Ha Nan
NEWS FROM KOREA	
REGIONAL NEWS	

China. Another Park Tae-ro came back to Korea via Manchuria. Thus burning aspiration of the Korean church in setting its foot for the first time in missionary work to foreign countries were frustrated. But the Korean church despaired not.

The general assembly commissioned the Department of Mission to visit the places find the fact and bring that reports. The secretary of the Department, Rev. Pang Hyo-won set out for the field-studies and brought in a lengthy report of the situation. It pointed out that: 1) the mission Department had been grossly mistaken in choosing a place where it has not had a on-the-scene survey and which it was not familiar with, 2) having sent the missionaries without prior agreement with the Chinese church and the missionaries already there was another mistake, 3) having sent the people not trained for the missionary work and the field was still another mistake.

The secretary to the mission Department who had filed this report, Rev. Pang Hyo-won volunteered to go to the same place as a missionary himself. With this determination, he went over to San-tung peninsula with a few colleagues. While there, he also summoned his son, Rev. Pang Ji-il to join him in his purpose and remained in mainland China as the last foreign missionaries till August 1957 (right before the Cultural Revolution) although most of the western missionaries had left the China before 1953.

## B. UNCEASING ENDEAVOUR

After the close of World War II in 1945, the peninsula of Korea was divided at the will of the two superpowers. Then in 1950, its fate was worsened by the internal war fought for the benefit of Russia and the United States. But even from its ashes, the Korean church sent its missionaries: Kim Soon-il and Choi Chan-young to Thailand in 1956 and Geh Wha-sam and Kim Young-jin to Taiwan in 1958. Though the war had cost the lives of 300,000 believers and the arrest and abduction of more than 1,000 church leaders together with the destruction of more than 2,000 church buildings, the missionary zeal flickered on in the hearts

of thousands left homeless.

With the armistice and the perpetual threat of war, heavy restrictions were placed upon foreign travel because the economy was staggering. But in the midst of thousands left without parents and spouses, the church nobly upheld the farfetched vision of world evangelization.

## C. GOING INTO SHAPE IN THE 60'S

The missionary zeal of the Korean church up to the 50's were contained as denominational missions within the respective denominations. But beginning in the 60's, interdenominational evangelical missions began to spring up. These movements were spearheaded by the student evangelization movement pioneered by the president of Ewha Women's University, Dr. Kim Whal-lan. The University had sent three missionaries to Pakistan in the beginning years of the 60's. The dissolution of the I.M.C. prompted the vice-president Dr. Kim to initiate the student movement. But with the death of its founder, the movement slowly withered as it entered the 70's and the last remaining missionary in Pakistan, Chun Jae-ok resigned in 1974.

Korea International Mission could be said to be the most sure-footed and research-grounded of all the missions in Korea. Begun in preparatory stages in 1965, the first missionary was sent to Hong Kong in 1968. It also sponsored the Missionary conference in local churches which was the first conference of its kind in the nation. So far, it has sent a total of 26 missionaries and they are most well trained personnel as well as reaping substantially.

With the birth of nondenominational faith missions, a new wave of awakening hit upon the nondenominational faith mission movements so that each church began its own program and new movements came into being.

The following statistics and the list of the Mission agencies will be accountable informations:

### 1. An Analytical Statistics of Accreditable Missions of Korean Church

Catagories	No. of Missions	No. of Missionaries
Denominational	7	30
Nondenominational	70	250
a. General Faith Missions	27	90
b. Students Mission	4	8
c. Women's Missions	8	20
d. Local Church Missions	31	78
Independent Missionaries	77	400

*\*Some of the missionaries are affiliated with two missions.*

## 2. An Accreditable List of Korean Missionary Sending and Supporting Agencies

### a. Denominational Mission Agencies:

- (1) Korean Presbyterian Church Mission (Hap-dong)
- (2) Korean Presbyterian Church Mission (Tong-hap)
- (3) Korean Presbyterian Church Mission (Koryu)
- (4) Presbyterian Church Mission (R.O.K.)
- (5) Korean Methodist Mission
- (6) Korean Evangelical Church Mission
- (7) Korea Salvation Army Mission

### b. Nondenominational Mission Agencies:

- (1) Korea International Mission
- (2) Korea Translation Mission
- (3) Korea International Mission for Christ
- (4) Missions to the North Korea
- (5) World Omega's Revival Mission Society
- (6) Asia Evangelical Mission
- (7) Asian Gospel Mission
- (8) Agape Mission
- (9) Evangelization of North Korea
- (10) Presbyterian Inter-Mission Committee
- (11) Korean Christian Medical Mission
- (12) Korean Christian Entertainers Mission

- (13) World Progress Mission
- (14) Korean Christian Mission Center
- (15) Korean Indonesia Mission Fellowship
- (16) Korea Mass-Media Christian Mission
- (17) The Christian Service
- (18) Council for Mission in North-East Asian Churches
- (19) Korea Mission to Bangladesh
- (20) Gospel for Asia Foundation
- (21) Asian Evangelical Mission
- (22) Han-kook International Evangelistic Mission
- (23) Korea Christian Mission Society
- (24) Korea Gospel Mission
- (25) Korea Harbor Mission
- (26) World Revival Mission
- (27) Christian Reach Out to the World

### c. Students Mission Agencies:

- (1) Korean Inter-Versity Mission
- (2) University Bible Fellowship Mission
- (3) Students Fellowship of World Mission
- (4) Ewha Women's University Students Mission

### d. Women's Mission Agencies:

- (1) Korean Presbyterian Women's Mission (Hap-dong)
- (2) Korean Presbyterian Women's Mission (Tong-hap)
- (3) Womens Mission of Presbyterian(R.O.K.)
- (4) Korean Methodist Women's Mission
- (5) Korea Women's Evangelical Service
- (6) The Wheat Seed Women's Mission
- (7) The Signal Fire Women's Mission
- (8) The Prayer Partnership Women's Mission

### e. Local Church Mission Societies:

- (1) Dae-gu Dongshin Presbyterian Church Mission
- (2) Seoul Dongshin Presbyterian Church Mission
- (3) Choong-Hyun Presbyterian Church Mission
- (4) Hoo-Am Presbyterian Church Mission
- (5) Nam-Seoul Presbyterian Church Mission
- (6) Seoul-Nambu Presbyterian Church Mission
- (7) Kwan-Ak First Presbyterian Church Mission
- (8) Chang-Sung Presbyterian Church Mission
- (9) Yong-Hyun Presbyterian Church Mission

- (10) Hyo-Sung Presbyterian Church Mission
- (11) Sung-Jin Presbyterian Church Mission
- (12) New Jerusalem Christian Church Mission
- (13) Don-Am Christian Church Mission
- (14) Sung-Dong Christian Church Mission
- (15) Mok-Po The First Presbyterian Church Mission
- (16) Su-Kwang Presbyterian Church Mission
- (17) Kwang-Lim Methodist Church Mission
- (18) Jong-Kyo Methodist Church Mission
- (19) Chang Hoon Dae Presbyterian Church Mission
- (20) Dae-Dong Presbyterian Church Mission
- (21) Dae-Gu Central Presbyterian Church Mission
- (22) Su-Hyun Presbyterian Church Mission
- (23) Su-Moon Presbyterian Church Mission
- (24) Cho-Ryang Presbyterian Church Mission
- (25) Shin Yong San Presbyterian Church Mission
- (26) Bu-Kae Presbyterian Church Mission
- (27) Soong-Ei Methodist Church Mission
- (28) Full Gospel Central Church Mission
- (29) Kum-Ran Methodist Church Mission
- (30) Dae-Jon Central Presbyterian Church Mission
- (31) In-Chon The Second Presbyterian Church Mission

#### D. THE FRONT RUNNER IN THIRD WORLD MISSIONS

The Missions of the Korean church inevitably came to see the need for cooperation among themselves. With the K.I.M. in lead, the Korea Foreign Missions Association (KFMA) was founded in 1972. K.I.M. initiated the conference of all the missions in Asia without the influence of the West for the first time in the history of Christianity. In August 1973, the First All-Asia Missions Consultation was held followed in August 1975 by the Inaugural Convention of Asia Missions Association.

The Missions consultation in which representatives from Korea, Japan, Taiwan, Hong Kong, Thailand, Vietnam, Cambodia, Malaysia, Singapore, Indonesia, India, Pakistan, Bangladesh, the Philippines and other nations participated agreed to found the East-West Center for Missions Research and Development in Seoul, Korea for the development and research of missions in Asia. The

Center has set work on missions leadership, the research of mission strategies and the training of missionaries from 1973.

The Center has produced about 400 missionary candidates and other leadership personnel to 1979 and aims to train 10,000 Asian missionaries by the year 2000.

The Asia Missions Association has held the second Tri-annual conference in November 1978, and is planning to host conference for mission leaders from Asia, Africa, and Latin America in the 80's.

*(Continued from P. 9)*

5. Does the movement really open the door to the denominations before concluding that the denominations are a hindrance to the movement? The situation may be completely reversed. Owing to the peculiar characteristics of the independent movement, it may fall into the danger of a one-man play from beginning to end, which obviously keeps those denominational persons outside the movement.

6. How is its public relation with the Christian communities? There does not have to be over-propagation, but proper and honest propagation, based on the missionary activities, is vital for the practical participation of the churches and Christians.

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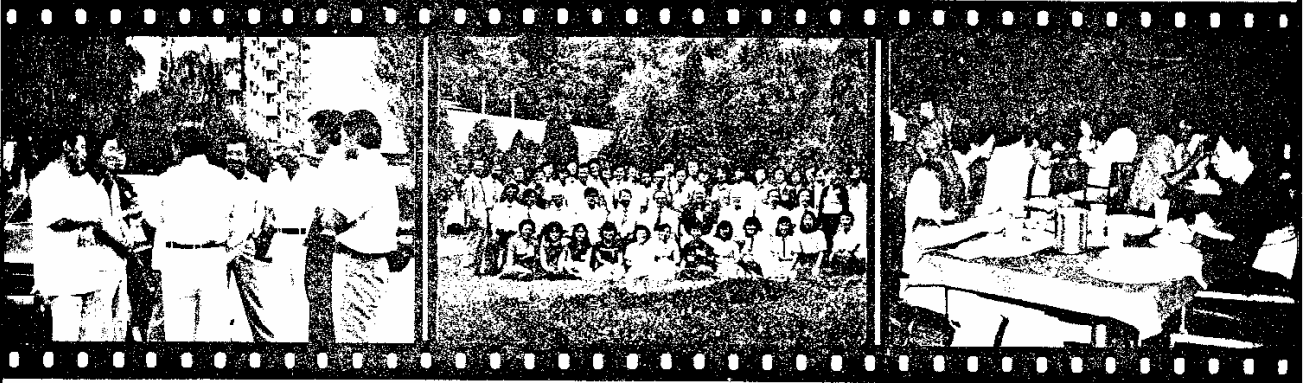
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- The Mission strives to obtain the desired results from "inter-mission" by developing "mutual projects" with those evangelical foreign missions from abroad which hope to initiate cooperative efforts to develop third world leadership.

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# THREE FACTORS FOR SOUND GROWTH OF NEWLY EMERGING MISSIONS

Harold S. Shin

Dr. Donald McGavran offers the following six basics of effective missions, hoping that "employing them will enable new missionary societies to avoid false starts and waste of precious resources, and to discipline multitudes whom God has prepared to hear His voice." These six basics are as follows:

*First, the missionary society must create bands of Christians who burn with desire to tell others about Jesus.*

*Second, the missionary society must create a system of support.*

*Third, most new missionary societies should select reasonably responsive populations.*

*Fourth, train missionaries before they go out the first time and on their first and second furloughs.*

*Fifth, missionary societies have two*

Since 1971 Dr. Harold S. Shin is serving as a Korean Missionary to Thailand under the Korea International Mission. His dissertation of Doctor of Theology program at the Dallas Theological Seminary is "Planting the Church in the Context of a Thai Theravada Buddhism".

tasks. They must keep both the senders and the sent blessed and marching under the great commission.

*Sixth, the missionary society must be flexible.*

I believe that McGavran's basics must be employed by the Korean independent missions. However, in addition to all these basics, it is the writer's conviction from the study that three other important factors should be emphasized and exercised by the missions in order to bring about their sound growth.

## I. MUST BE PRACTICAL

The first factor is that they must be practical, emphasizing their field work of soul-winning and church-planting. Because the independent missions movement is in the pioneering stage in Korea, it is easily tempted to fall into an excessive endeavor to find its identity at home and abroad, propagating itself and using too much money for home base projections. However, the newly-rising missions should be reminded that when they pay more attention to their respective field projection and invest their best in it for the most fruitful results, their identity and stability will be ensured in the shortest way both at home and abroad.

Marlin Nelson finds the same thing in his study with regard to the field activities of the Korean missionaries, and he says:

*Unfortunately, the cross-cultural missionaries usually worked alone, rather than forming an "Evangelistic band." Frequently they became involved in institutional work or church development, rather than in direct evangelism and planting of new churches. Excluding Canada and the United States, I am not aware of even one new church that has been established primarily for new believers of another nationality.*

Cross-cultural evangelism and church planting require a unique type of missionary. Special teaching is needed. This must be done if Korea is to make a significant contribution to the evangelization of some of the unreached 2.7 billion people.

I cannot say that Nelson did a complete

survey when he says that he is not aware of even one new church that has been established primarily for new believers of another nationality. The writer himself planted three churches of Thai nationality. However, it is true that there has been only slight effort put into this cross-cultural evangelism and church-planting ministry.

As long as the independent missions movement is not connected with such urgent field work and unattached, it will be left barren as a mission without making any significant contribution to the task of saving unreached populations.

## II. MUST BE INDIGENOUS

A second factor is that the independent missions movement must be founded on indigenous ground from their very beginnings. A flower spray put in a vase and a flower tree rooted in soil are just the same in blooming, as long as the spray in the vase has flower buds, but their two lives are completely different. One that has roots is productive, natural, and has a long life, while the other one is just the opposite.

Likewise, the independent missions movement can become practically a functional one when it is not only self-supported, self-governed, and self-functioned, but also when it comes out from a gospel-oriented mentality of the Korean nationals. It may take time, but that is the way every life movement moves for its healthy development.

Winter also means that effective younger missions should come from their younger churches when he says:

*This is not a bizarre, offbeat curiosity. It is impressively clear that the two thousand million non-Christian Asians will not be reached unless it can become fashionable for the younger churches to establish younger missions.*

Many missionary-minded people of younger churches are cheerful when Winter insists on the planting of younger missions, but the writer's conviction is that they them-

selves, younger churches and not the older missions, should be producing younger missions. If it does not have to be through younger churches, then younger missions could be formed at any time, and such rapid-made missions cannot be any more like flowers in a vase. The writer hopes not to see that the C&MA Mission Fellowship of Asia is such because it was planted by the C&MA.

It is good for us to know what Dennis Clark says about the related subject. He writes:

*It seems almost too late for Western societies to recruit the nationals because, with very few exceptions, the stigma of being labeled a "stooge" or "puppet" reduces usefulness. The more likely pattern of development will be the strengthening of existing missionary societies in Third World nations and proliferation of others. As national workers join these groups a partnership arrangement with Western societies in certain joint projects can then be worked out.*

Unless the Asian Missions are really indigenous, it is hard for them to get rid of the impression of being Western puppets. Among such a mentality of the unreached Asian as represented with words of Prince Kuk Krit Pramote, an Asian leader in Thailand, when he told a Christian women's gathering that since he was a child the Christian had been called "Look-Nong Farang," meaning followers of Westerners.

David Cho's voice is aggressive on the matter when he says:

*We have no intention to inherit the West-oriented mentalities which the Western missionaries left in their golden hours nor their failure, bigotry or frustration, but rather carefully clean these dishonorable traces from our mentality so that our Asian mission will be more indigenous and acceptable to the people in Asia and the Third World. We must indeed sever the relationship with the withering past, not because we want to indulge in the illusion that we can escape from reality but because we want to step in the "Red Sea" in order not to idle*



*away our time in depending upon the past know-how and pattern. We must, therefore, adopt a new code of conduct in order to face up to the creative turning point. Yes, we must truly prepare to meet the challenge of a new era resultant from the reformation of misplaced system and order.*

The missions movement, therefore, should be indigenized, both materially and mentally, rooting into the faith, vision, philosophy, passion, vitality and prayer of the Korean churches and Christians as well as participating in their financial support.

### III. MUST BE SELF-CRITICAL

*The third factor is that the missions movement must be self-critical and corrective in all areas; that is, in its way of being, structure, various relationships, home projection, and field projection as well as in its goal and strategy. This is a surprisingly little known area to the Korean Christian communities, and yet one must realize it is still in the pioneering stage. Those independent missions will surely learn by making mistakes and experiencing failure, as the older Western missions did in their earlier periods. However, they should not justify this simply because they are young. The unfinished task before them is so urgent and thousands of Asian peoples are dying without Jesus every day! The period of mistakes and failures should be shortened and lessened by these new forces of missions so that they might be used more effectively for reaching the lost in time. To this end, self-criticism and a bold-turning away from mistakes is an inevitable factor for infant missions to keep in mind.*

A library of experiences, including both successes and failures of the Western older missions, is a precious missionary heritage from which the younger missions can learn which the older missions did not have at their beginnings. An unprecedented privilege is now available to learn many things for effective cross-cultural outreach without actually experiencing them. Only through self-criticism can missions be better equipped for His use to bring the light of salvation to those in darkness in Asia as

well as in other parts of the world.

For further study, the following self-critical questions might be used to discover the effectiveness and necessity of all of today's missionary endeavors by the independent missions:

1. Do all the missionary efforts really aim for the cross-cultural outreach? According to Nelson, only 24 missionaries, including wives, are engaging the M-3 type of cross-cultural activity, and only 11 missionaries, including wives, are using the M-2 type of cross-cultural activity, while a total of 250 are reported as missionaries overseas.

2. Can non-professional missionaries (Christian laymen) possibly be accounted as a part of the independent missions movement since most of them keep their own employment in other countries? As to the UBF, which only has a spiritual relationship with those non-professional missionaries, Nelson says that "the largest number of Korean missionaries are sent out by the UBF in Seoul." It is doubtful that they can be counted as sent.

3. Do missionaries go out really because of compassion for foreign lost souls or because of their own prestige of being missionaries? This question might help to solve the problem of why some missionaries do not stay a longer period on the field and why there are so few cases of cross-cultural evangelism and church-planting.

4. Does not the movement depend excessively upon foreign faith and money? One does have a responsibility before the Lord of what is done with what He gives, but He will not require one to be responsible for what He gives others (Matt. 25:14-30). Involvement in others' accountability does not allow one to pass his own accountability. The missions should do their best to secure missionary funds from Korean brothers as much as they do to save the foreign souls. It does not mean at all that there should not be cooperation with Western brothers. Cooperation is a different subject that should be dealt with apart from finance.

(Continued on P. 4)

# THE ROLE OF KOREAN CHURCH IN THE DEVELOPMENT OF THIRD WORLD MISSIONS

Samuel I. Kim

Some renowned western missiologists often compared the Korean church as "The Other Celtic" in the Orient. Some missiologists called Korea "The Reproduction of Acts" in the New Testament. After these missiologists observed the life-styles of Korean Christians they concluded that the believers in Korea are somehow distinctively vigorous and resembles the Apostolic Churches.

I, as a Korean missionary, have traveled all over the world for the last quarter century and observed the various churches in Third World. I concluded that the Korean Church is qualified to be "Standard Bearer" of the Third World missions. In this short article, I would like to point out characteristics of this new "Standard Bearer" of missionary advancement in the new era.

## 1. Christians Who Paid The Price

Throughout the history Korea has suffered much, particularly the Christians. Sometimes good quality of Christian life can be the result of suffering and external hostility, as high quality of steel is produced through many stages of refining process. The early morning prayer meeting which Korean Christians practice every day is not a mere church tradition, but rather the consequences of real suffering in their lives -- getting up 4:00 o'clock in the cold winter

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*Dr. Samuel I. Kim is currently working as the Director of Asian Ministries of Fuller Theological Seminary and served as the Director of the Summer Institute of World Mission, East-West Center for M.R.D.*

morning and going to church in order to pray. This may sound a bit extreme to some western Christians. But, it is a result of serious and desperate dependence upon God in their hardships. Therefore, being a Christian in Korea is a serious and committed way of life. This serious way of life brought them victory over Japanese militarism, Shintoism, Communistic ideology, Confucian resistance, even western secularism. The majority of Korean Christians are a tested and a proven serious Christians.

## 2. Constant Evangelical Impulse

We can not deny that without "evangelical impulse" no church is able to send their missionaries beyond their regions. It was true to the New Testament Churches, and also true to European Protestant Churches in the early 18th century. The waves of evangelical awakening drove the western missionaries to move into mission fields through out the world. Burning zeal and warmth of Christian life is a prerequisite of missionary advancement regardless of time and place. The churches in Korea are not only keeping their spiritual vitalities but also constantly maintains evangelical warmth and dynamism. Without this kind of spiritual nuclear reactor, the world mission advancement will never be accomplished.

## 3. Korean Church is a Giving Church

I think, giving is a thermometer of Christian faith. Matured Christian life must be productive in terms of total involving in the expending of the kingdom of God. Korean Christians try to proof themselves whether their faith in God is real or not by giving and degree of involvement in the Church life or mission work. In this way, the Korean Christians can be abundant givers. They are, may be, greatest giver in the world. In comparing the Korean GNP rate which is much lower than Japan and the United States, their giving to the churches is very high.

The city churches in Korea have plenty of money. They build mammoth churches and expensive facilities in their sanctuaries. Particularly, affluent churches in Seoul or Pusan usually set up several million dollar

budgets for their annual expenditures. For example, the Central Full Gospel Church in Seoul alone, made over 8 million dollar annual budget. It is true that every missionary society needs missionary funds. Without financial support missionary advancement cannot progress.

If we successfully utilize this great giving hands of Korean Christians for World Mission, evangelization of the Third World will be greatly blessed.

#### 4. Korea: The Land of Mass-Producing Missionary Candidates

Today Korea has more Christian colleges and theological schools than any other countries in the Third World. Thousands of college or university graduates are coming to theological seminaries in Korea. This is an unusual phenomenon in the Third World churches. Every year thousands of seminary graduates are pouring out from various seminaries. There are plenty of well-trained church leaders and man power.

The executive chairman of "1980 World Evangelical Crusade" in Korea wrote me that the coming summer they expect several million Christians will together at Han River Plazar every evening and they also expect more than 10,000 missionary candidates will come to missionary institute during this rally. These missionary candidates are the young seminary graduates, young pastors, M.D. doctors, nurses, school teachers, engineers and all other professional people who would like to dedicate themselves for world mission. This kind of trained human resources are absolutely needed for the missionary advancement.

Today, the Korean Church has all the needy conditions for missionary advancement such as: spiritual muscles, evangelical impulse and warmth, highly trained man power, etc. But their greatest hindrance and stumbling blocks for the world mission is local church-centered mentalities and over-emphasis of denominationalism. Unless they successfully eliminate these obstacles they cannot be free from the Babylonian captivity and be code the "Standard Bearer" of the Third World Missions.

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Chul Ha Han

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*Dr. Chul Ha Han is received his Doctor of Theology Degree from The Union Theological Seminary, Virginia, 1960. Currently working as the Associate Director of the Asian Center of Theological Studies.*

in this 20th Century in Asia. The church will be the witness to the goal of history everywhere.

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ACTS has two types of programs: academic and mission-oriented programs.

As an academic institution, ACTS offers short-term study courses as well as doctoral and master's degree programs centered upon Biblical-theological, missiological, and Asian studies. ACTS presently offers Th.M. and M.A. degree programs to overseas students and D.Min. and Th.M. and M.A. degrees in Biblical-theological and missiological studies to Koreans. Also, a department of Healing Ministry is being developed. An international consultation will be held at ACTS from October 30 through November 4, 1980, to draw wisdom and resources from the experiences of various medical mission organizations throughout the world.

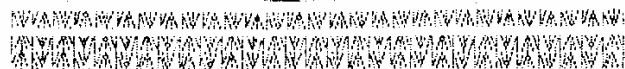
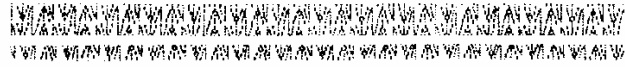
The vision of Asian evangelization is emphasized at ACTS as students are constantly challenged to evangelize Asia and their own countries in particular. They also readily observe the example of the Korean church and its effort to evangelize this nation. It is hoped that Asian overseas students will learn two principles from the Korean churches: (1) the major role of Christian leadership in the formation of a nation and, as a result, gain a vision of "national evangelization" of their own nations and (2) the commitment, zeal and stewardship of both pastors and laymen which brought about the present-day development of the Korean churches. A seminar on Korean church life is offered to assist overseas students to understand the dynamics of the Korean church. In addition, the students are assigned to local congregations where they may directly observe the ministry and the growth.

ACTS does not engage in missions directly but attempts to promote a mission spirit within the Korean churches. This is accomplished by: (1) drawing direct support in ACTS' works, (2) promoting participation in church-planting works throughout Asia, (3)

making mission study programs available, (4) encouraging involvement in prayer meetings and rallies for the evangelization of Asia, and (5) assigning ACTS overseas students to various churches to participate in the ministry.

ACTS tries to strengthen the existing churches throughout Asia by training their pastors and leaders to become effective task forces used by God for the evangelization of Asia. It is also doing its best to mobilize Korean churches which are growing spiritually and materially to launch out in cooperation with other Asian churches. One example is a one-hundred church-planting program in Indonesia which was recently begun through the cooperative effort of three parties--Indonesian churches, Korean churches, and World Vision International.

ACTS tries to train its students to become not only church leaders but also national leaders. They must study their national histories from the Christian perspective so that the future of their nations will become a matter of concern.



### III. BACKGROUND HISTORY OF ASIAN CENTER FOR THEOLOGICAL STUDIES

The Asian Center for Theological Studies and Mission (ACTS) is an advanced theological study center established for the evangelization of Asia.

It is the result of an evangelical movement which began at the Asia-South Pacific Congress on Evangelism, held at Singapore in November, 1968.

The vision of an institution like ACTS began to be realized in Korea in 1972 through the activities promoted by the Korea Evangelical Theological Commission. At that time, the Commission extended an invitation to the Board of the Center for Advanced Theological Studies (CATS) appointed at the Second Asia Evangelical Theological Consultation, Singapore, 1971, to have its first organizational meeting in Seoul, Korea. It was then decided to set up a degree-granting study center in Seoul, and the members of the governing council of the Center were appointed. This governing council became the Board of Directors of ACTS which adopted as its goal the advancement of theological studies on a graduate school level together with its missiological goal of the evangelization of Asia. Thanks to generous gifts for the purchase of a campus and library, ACTS opened its first research and writing session on May 1, 1974.

### IV. PROGRESS OF ASIAN CENTER FOR THEOLOGICAL STUDIES

ACTS has grown in every respect both as an academic and mission center.

It now has an international faculty composed of nine resident faculty members plus 14 adjunct faculty. Consequently, the student body has also reached a total enrollment of 181 during the current term. Of these, 16 are from overseas representing the countries of Taiwan, Japan, Indonesia, Malaysia, Thailand, India, and Pakistan.

We thank God for those both at home and abroad who have provided both spiritual and financial help for the development of ACTS.

ACTS is not any human creation. It is God's miraculous work in response to earnest prayers from people all over the world. ACTS needs continual prayer support from all mission-minded people who share the vision of the evangelization of Asia. It is His vision and it is our desire to do His work with His power.



## A BOLD THRUST IN MISSIONARY PENETRATION INTO THAILAND AND INDONESIA IN COMMEMORATION OF KIM'S TWELFTH FOUNDATION DAY

Korea International Mission (KIM) has enlarged its organic structure as of March this year, the month of its twelfth anniversary of its foundation.

The Mission which has already sent twenty four missionaries, both men and women, since 1968, the year of its initiation began a concentrated missions to Thailand, presently having four missionaries there with another couple awaiting in Korea to join them this fall.

KIM has agreed with the Church of Christ in Thailand (CCT) on a joint project to evangelize the Lampang Province of the Northern Thailand through twelve missionary families from Korea together with a corresponding number of Thai families for the specific purpose of church planting and community development.

As for Indonesia, a similar contract is under way with Indonesian Missionary Fellowship (IMF) to launch into the same type of works in West Kalimantan by sending another twelve missionary households in the near future. In fact, two missionaries have been dispatched in 1976 and these two have now moved to Kalimantan since 1978 to pave the ground. They built a mission house in Sepauk at the closing days of last year and Dr. David Cho, KIM's General Director, plans to visit with his two missionaries there between May and June 10, this year.

KIM has since its inception raised more than 500,000 dollars from within Korea for overseas missions, and for 1980 alone an estimated 200,000 dollars has been earmarked for the support of its missionaries.

## KOREA ASSOCIATION OF CHURCH-MISSIONS COMMITTEE (KACMC) ORGANIZED

The East-West Center had mission symposia thrice in 1979 attended by local churches' missions committee chairmen.

A series of conferences -- the first held during April 26-27, the second on August 20, and the third during December 6-7 -- provided a total of 150 church leaders with the fundamentals of missions and strategies. At the last symposium, these people organized KACMC by unanimous consent, electing a seven-member steering committee. Member churches now number 31 as of March 1980. The conferees have decided to hold quarterly missions leadership institutes as well as to publish missions manual of respective churches.

## PART OF THE NEW CAMPUS OF THE EAST-WEST CENTER WILL OPEN BY AUTUMN THIS YEAR

The East-West Center for Missions Research and Development conducted the foundation ceremony of the "Pauline House," a multi-purpose missionary training complex of the center on August 25, 1979 - a realization of the center's cherished dreams.

The total scale of the house will include the building facilities of 50,000 square feet on a land piece of seven acres. It is expected to finish one-third of construction by this fall, which includes a chapel, a number of class-rooms, a library, a dining-room and a dormitory.

By December 1979 a ground work was finished and the construction permit is obtained from the government the building project is started.

The Center which had been established

in August 1973 has produced more than four hundred graduates by 1979; and it is expected that by the year 2000, approximately 10,000 prospective Third World missionaries will have been trained at the Center if the Lord of the Harvest tarries.

A SEMINARY HAD A WORKSHOP ON

"HOW TO TEACH MISSIONS IN THE SEMINARY"

Seoul Theological Seminary which had been founded by the Oriental Missionary Society (OMS) was the first of its kind to hold a workshop on "How to Teach Missions in the Seminary."

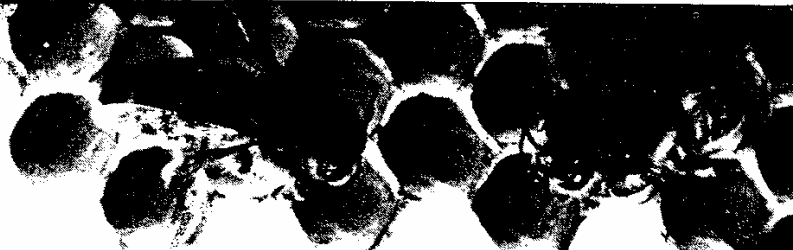
The meeting was held at the Asia Center for Theological Studies and Missions (ACTS) in Seoul on March 10, 1980, where an entire faculty of the seminary with an handful of choice theologians from the Presbyterian, Methodist, and Salvation Army met to discuss the problem.

Dr. David Cho, concurrently Director of

the East-West Center for Missions Research and Development, was keynote speaker, who in his address divided missions education at seminary into two categories: one as compulsory subject to teach students who are eventually to become pastors of local churches, namely the subject to cover how they would effectively involve the rank and file of their congregations in world missions; and the other as selective yet more specific subject to train and orient missionary aspirants around topics such as "Advanced Missionary Course," "Making a Missionary," "Intercultural Communication," or "Missions Strategy."

In addition, Cho stressed that the method of missions education should be developed in both formal and informal ways, and that missionary zeal may be aroused by the latter rather than the former. He added that a seminary as a whole may be awakened to a missionary mandate by way of missionary prayer fellowships, missions conferences, visits to mission fields, lectures on missions and so forth.

# BEES SPEAK A UNIVERSAL LANGUAGE



When a worker bee locates nectar, she hurries back to tell it to the hive.

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- CITY OF THE BEES
- DUST OR DESTINY
- EMPTY CITIES
- FACTS OF FAITH
- GOD OF THE ATOM
- GOD OF CREATION
- IN THE BEGINNING... GOD
- HIDDEN TREASURES
- MYSTERY OF THREE CLOCKS
- OF BOOKS AND SLOTHS
- PRIOR CLAIM
- PROFESSOR AND THE PROPHETS
- RED RIVER OF LIFE
- SIGNPOSTS ALOFT
- TIME AND ETERNITY
- TO THE UNKNOWN GOD
- ULTIMATE ADVENTURE
- VOICE OF THE DEEP
- WHERE THE WATERS RUN
- WINDOWS OF THE SOUL

	Afrikaans	Arabic	Croatian	Dutch	English	Finnish	French	German	Greek	Indonesian	Italian	Japanese	Korean	Mandarin	Norwegian	Portuguese	Romanian	Russian	Spanish	Swedish	Urdu	
CITY OF THE BEES	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
DUST OR DESTINY	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
EMPTY CITIES	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
FACTS OF FAITH	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
GOD OF THE ATOM	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
GOD OF CREATION	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
IN THE BEGINNING... GOD	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
HIDDEN TREASURES	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
MYSTERY OF THREE CLOCKS	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
OF BOOKS AND SLOTHS	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
PRIOR CLAIM	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
PROFESSOR AND THE PROPHETS	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
RED RIVER OF LIFE	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
SIGNPOSTS ALOFT	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
TIME AND ETERNITY	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
TO THE UNKNOWN GOD	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
ULTIMATE ADVENTURE	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
VOICE OF THE DEEP	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
WHERE THE WATERS RUN	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
WINDOWS OF THE SOUL	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*

\* Immediate delivery    ◊ In production, available at a later date



CHINA



CHINA HAS OPENED 15 "OFFICIAL" PROTESTANT CHURCHES

The Chinese government has opened a total of 15 "official" Protestant churches throughout China, according to a tabulation of the Asian Outreach.

Available statistics show that the total weekly attendance of these churches ranges from 7,800 to 9,900. The churches are pastored by about 40 pastors and preachers.

Shanghai has the two largest churches -- the Moore Memorial Church and the Tsin Hsin Fang ("Pure-hearted Church") -- each of which has a congregation of about 1,500 to 2,000 people.

The church in Peking has been opened for years. But all other churches were opened during the last quarter of 1979.

Sources said the opening of a few more churches is under preparation.

CCCOWE TO HOLD WORLD CHINESE CHRISTIAN WOMEN'S SEMINAR

The Chinese Coordination Centre of World Evangelism will hold a World Chinese Christian Women's Seminar in Tokyo, November 11-14, 1980.

The Seminar will study the increasingly important role of women in the Chinese Church, in order to better cultivate their potentials, solve their problems and meet their specific needs.

CCCOWE has also encouraged its 29 District Committees, which are spread all over the world, to hold regional mini-seminars on the same subject before June, 1980. The results of these mini-seminars may then be pooled together during the November world seminar for more comprehensive discussion.

Suggested topics to be studied include: the roles of the Chinese Christian woman in the church, in the family and in the society; the phenomenon of women out-numbering men in the Chinese Church; singleness; the image of the "Bible woman" or of a pastor's wife; etc.

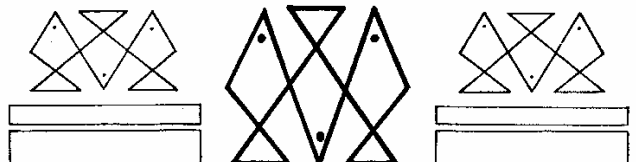
The follow-up work of the November seminar will be done by a study group at CCCOWE '81 -- the second Chinese Congress On World Evangelization, which is scheduled to open in Singapore in June 10-17, 1981.

AUSTRALIA

NATIONAL MISSION CELEBRATES 20TH ANNIVERSARY

The Asia Evangelistic Fellowship celebrated its 20th Anniversary in Sydney with about 150 Australian and Asian friends and well-wishers gathering for a sumptuous Chinese dinner and a Thanks-giving Service on Monday 11th February, 1980.

Having been founded in Singapore in 1960, the Asia Evangelistic Fellowship has since then rapidly expanded its dynamic activities to Malaysia, Indonesia, Thailand, India, Philippines, Australia, New Zealand and the Pacific Islands. The number of national missionaries has swelled from one, in 1960, to 80 full-time workers in 1980.





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## SINGAPORE

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A. E. F. TO HOLD

### INTERNATIONAL DIRECTORS' CONFERENCE

The first Asia Evangelistic Fellowship International Directors' Conference will be held in Kuala Lumpur (Malaysia) from June 2nd to 4th, 1980. The three-day planning and policy-making Conference will involve all the National Directors, Chairmen and Secretaries of each country where AEF works.

Some national directors will be staying for a few weeks after the conference to speak in Churches throughout Singapore and Malaysia.

At night, a mission conference for the public in Kuala Lumpur will be arranged by AEF Malaysia during June 2nd-4th.

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### AEF DESIGNATED "MISSION MONTH"

AEF Singapore has designated the month of June as its mission month. The Promotion Committee which handles the annual Mission Week Conference will also be planning for this.

The Mission Month is set aside for deputation work in Singapore Churches and groups. The aims are to inform Christians about the work of AEF and to solicit their prayers and fellowship as well as to publicize the Mission Week meetings.

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## INDONESIA

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### INDONESIAN MISSIONARY FELLOWSHIP

WANTS MORE MISSIONARIES FOR

KALIMANTAN AND SUMATRA

The Mission House in Batu is filled with activity again as a new Candidate's Course has begun with two families and eight singles.

Missionaries in West Kalimantan write of the pressing need for more workers: "We need at least 2 or 3 workers to open up 35-40 more villages for the Gospel."

In South Sumatra, also, there are wide open doors as the medical-evangelistic ministry continues unhindered.

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## INDIA

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### 150-DAY CHAIN OF PRAYER

This chain of prayer, sponsored by the Evangelical Fellowship of India, commences from 10 a.m. of March 1, 1980 and concludes at 10 a.m. of August 1, 1980. AIM's mention about this chain of prayer in the past few issues of AIM has evoked considerable interest in the Church in India. One congregation besides its regular monthly Day of Prayer has signed up for one more day for each month of the five months (March-July). They aim at 24-hour non-stop intercession being committed to by the churches, assemblies and prayer groups participating in the Chain of Prayer.

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## THAILAND

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### 80,000 THAIS FORCED

TO LEAVE THEIR HOMES

Bangkok, (idea) - The Marburg Mission has just handed over a donations of 10,000 DM to its partner-organization in Thailand, the Presbyterian Church of Christ, to help with the re-settlement of the 80,000 Thais, who have been evacuated from near the Cambodian border. These 80,000 people had to leave their homes when camps were set up for Cambodian refugees in former Thai villages located near the border. According to the Marburg Mission the world public has taken little or no notice of the fate of these people, in contrast to that of the refugees from Vietnam, Laos and Cambodia. The Church of Christ has already been involved in their re-settlement for several months.

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## SUDAN

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### CHRISTIANS SUBJECT TO

#### INCREASED DISCRIMINATION

Khartoum, (idea) - The small number of christians in the mainly Islamic country of Sudan are being subjected to increased discrimination. Recently for example a literature centre in the Sudanese capital of Khartoum was closed by state authorities for having distributed "anti-Islamic literature". 20,000 Christian publications were confiscated. The manager of the centre, a Swiss doctor, has been expelled from the country and Sudanese members of staff are still being questioned. The closure of the literature centre is to be seen in the context of an increasing Islamization of the country. Only about five percent of the 17 million citizens are christians.

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## USSR

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### RUSSIAN CHRISTIANS

#### ASK FOR MORE BIBLES

Frankfurt/Main, (idea) - In an appeal "to Christians all over the world" Christian dissidents in Russia have urgently requested more Bibles and Christian literature. This open letter issued by the Christian Committee for the Defence of Believers' Rights was recently published by the "Gesellschaft für Menschenrechte" (Society for Human Rights) in Frankfurt. Among other things the letter says that the "spiritual hunger" in the Soviet Union has "assumed immense proportions".

After decades of atheism and anti-religious campaigns the country had "turned towards God and towards the Gospel through reconsideration of our thousand year-old religious tradition". In Russia there was a need for millions of Bibles. The actual number of Bibles needed therefore far exceeded the number of Bibles printed or

imported by permission of the Soviet government. Every tourist visiting the Soviet Union should therefore bring with him a Bible and a prayer-book, suggested the letter. One of the ten signatories of the document is Pastor Gleb Yakunin who has since been arrested.

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## ETHIOPIA

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### ETHIOPIAN CHURCH: GROWTH IN SPITE OF

#### PERSECUTION

Addis Ababa, (idea) - The Lutheran Mekane Yesus Church in Ethiopia has increased its membership during the last two years from 100,000 to 500,000 members in spite of being persecuted.

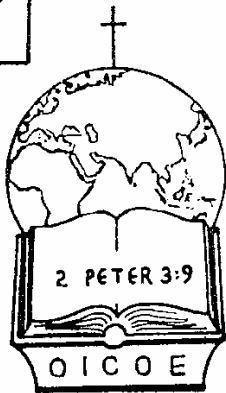
This was reported by Ato Emmanuel Abraham, president of the Church, at the Church Synod in Addis Ababa which was opened on January 23rd, 1980. Among other things he reported on the kidnapping of the Church's general secretary Gudina Tumsa on 28th July last year. Nothing has been heard of him since. 230 delegates from 7 regional Synods had assembled to participate in the general Synod. In addition to Dr. Carl Nau, general secretary of the Lutheran World Federation, several representatives of Churches and missions in Europe and northern America took part in the Synod.

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#### EACH DAY 1,000 ETHIOPIAN

#### SEEK REFUGE IN SOMALIA

Mogadishu, (idea) - More and more people are fleeing from Marxist governed Ethiopia to take refuge in neighbouring Somalia. As a result an emergency has been declared in Somalia. Hussan Hassan Farah, general director of the Foreign Office in Somalia has asked international relief organizations for aid. Every day some 1,000 people flee from the dictatorial regime in Addis Ababa. There are already 1 million refugees in Somalia which itself has at the moment a population of only 4 million. It is reported that 130 million DM are needed just to guarantee the refugees' survival.



# OICOE

## OVERSEAS INDIAN CONGRESS ON EVANGELISM

"UNITING THE SCATTERED PEOPLES OF INDIA, PAKISTAN, BANGLADESH AND SRI LANKA  
FOR CHRIST"

**SINGAPORE 9-15 JUNE 1980**

# Singapore

Large numbers of Indians, Pakistanis, Bangladeshis and Sri Lankans are found in more than fifty countries around the world. Most of these are third and fourth generations and therefore do not associate themselves with countries of their ancestors. They are loyal citizens of their respective countries of adoption and have embraced some ways of their countries' cultures. Christian nurture and evangelism are of great concern to those who are ministering to these peoples. Some segments of them are responsive to the Gospel. The harvest is plenty but the labourers are few. Pray that the Lord of Harvest may send many more labourers to these harvest fields.

This first Congress on Evangelism is organized to evangelize more than twenty million around the world as well as 620 million in India, 120 million in Pakistan, 80 million in Bangladesh and 15 million in Sri Lanka.

To facilitate this it was felt necessary to exchange factual information on the work among the millions of Indians, Pakistanis, Bangladeshis and Sri Lankans in various parts of the world carried on by churches and para-church organisations,

- to promote fellowship and nurture,
- to promote evangelism among these people in their respective countries,
- to promote missionary mindedness and involvement,
- to create a burden for evangelising India, Pakistan, Bangladesh and Sri Lanka.

We will value your special prayers for and fellowship with this significant congress that it might result in the glory of our Lord and the reaching of the unreached for Christ.

### INTERNATIONAL EXECUTIVE COMMITTEE

**Chairman:**

Dr. G. D. JAMES  
(Asia Evangelistic Fellowship, Australia)

**Vice-Chairman:**

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(World Vision International, U. S. A.)

Mr. C. D. JEBASINGH  
(Church Growth India)

Rev. RAVI ZACHARIAS  
(Christian & Missionary Alliance, Canada)

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Rev. PATRICK SOOKHDEO  
(In Contact Ministries, U.K.)

Rev. BASHIR JIWAN  
(The Church of Pakistan)

Rev. SUBHAS CH. SANGMA  
(The Baptist Church, Bangladesh)

Rev. D. M. MASTAPHA  
(Methodist Church in Fiji)

Rev. JOHN PAUL  
(Ambassadors for Christ, Egypt.)

Rev. KINGSLEY MUTTAIAH  
(Methodist Church, Sri Lanka)

# **KFMA**

## **KOREA FOREIGN MISSIONS ASSOCIATION**

C.P.O. Box 2732 Seoul, Korea

- Organized in 1972  
and serving  
more than 22 Korean Missions
  
- Initiated  
and hosted  
the First All-Asia Mission Consultation  
in 1973

### **MEMBER MISSIONS**

- |   |  |
|---|--|
| 1. Korea International Mission, Inc.                                  | 12. Dong-Dae-Moon Church Mission         |
| 2. Korea Translation Mission  | 13. Kwan-Ak Jae-Il Church Mission        |
| 3. Korea Indonesia Mission Fellowship                                 | 14. Seoul-Nam-Bu Church Mission          |
| 4. Dong-Shin World Mission Commission                                 | 15. Nam-Young Church Mission             |
| 5. Hyup-Shin World Mission, Inc.                                      | 16. Mok-Po Presbytery Mission            |
| 6. Full-Gospel Central Church World Mission Center                    | 17. Korea Association of Church Mission  |
| 7. Inter-Mission Committee of the Korea Presbyterian Church(Hap-Dong) | 18. Mission to the North Korea Committee |
| 8. Hoo-Am Church Mission  | 19. Kum-Wha Jae-Il Church Mission        |
| 9. DaeODong Church Mission  | 20. Mok-Po Jae-Il Church Mission         |
| 10. Hyo-Sung Church Mission   | 21. Sam-Kwang Church Mission             |
| 11. Nam-Seoul Church Mission  | 22. Jang-Sung Church Mission             |