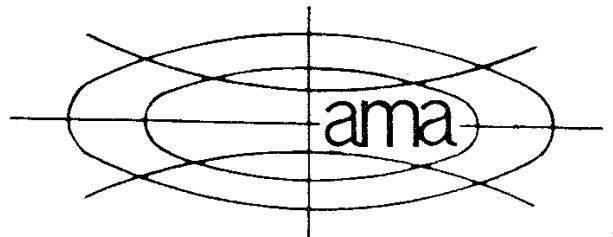


asian missions advance



NOVEMBER, 1980

BULLETIN OF THE ASIA MISSIONS ASSOCIATION

Number 17

EMERGENCY CALL

FOR

UNITED GLOBAL

EVANGELISM

INDIA

Donald McGavran

Comment: The following address to more than two million Koreans in Yoido plaza on August 14, 1980 is really directed to Christians in all the nations. All Christians everywhere are called to UNITED GLOBAL EVANGELISM, to send multitudes of their own sons and daughters out as missionaries of the Gospel. Readers will therefore kindly apply the address to themselves. Christians

Dr. Donald McGavran, Dean Emeritus and Senior Professor of Mission, Church Growth and South Asian Studies of the School of World Mission, Fuller Theological Seminary, Pasadena, California, U. S. A.

in India will please hear the call to send multitudes of Indian missionaries to receptive populations at home and abroad. The Chinese in Hong Kong will please hear the call to send multitudes of Chinese missionaries to Indonesia, Canada, Thailand, and Mainland China. Global Evangelism means every church sharing in world evangelization. Asian Missions Advance will occur as Asian denominations and Asian missionary societies become sending bodies of note.

David J. Cho

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REGIONAL NEWS

CHRISTIAN FRIENDS: Millions are hungry for the Gospel. God has called us to His service in a time of very great receptivity. Millions of men and women can today be won to Christ. Never in 1900 years have so many been so winnable. In almost every nation multitudes hear with joy the Good News of Jesus Christ. This is The Day for united global evangelism.

This receptivity has not happened by accident. God has ripened the harvest. God calls for multitudes of reapers. He calls Christians of every land and every language. He says to Koreans and Congolese, to Americans and Brazilians, "Disciple all the peoples of the world. Baptize them. Incorporate them in Christian congregations. Teach them everything I have commanded you. Go now. I am with you and will give you strength, courage and wisdom."

There are more winnable people today in America than there were a hundred years ago. The Churches are more numerous. The Christians more ardent.

There are more winnable people in Africa now than in the days of David Livingstone. All Africa south of the Sahara is in process of becoming substantially Christian. By the year 2000 there will be more than 300 million Christians in Africa.

In the last fifteen years in Indonesia, more than a hundred thousand Moslems have become Christian. This is the first time in history that a hundred thousand Moslems have accepted the Christian Faith. They are the first fruits of a large harvest. Will Koreans share in the evangelization of the Moslem world?

In four states of North East India, more than half the population has become Christian. In the State of Mizoram more than 80 percent of the people are now Christians. The transformation which Christ has worked in their lives has been tremendous. They are now far better citizens of the nation of India. They are already sending out more than 100 missionaries to other sections of India, and soon will be sending missionaries to other nations of Asia.

In Brazil a denomination which in 1968

numbered 1,500,000 members, in 1980 numbers 3,000,000. It has doubled in 12 years.

To be sure, there are still many resistant populations. Not everyone is hungry for the Gospel. Satan is active. He hardens men's hearts against the Gospel. Communism proclaims that the Christian religion is an opiate of the people, and some foolish persons believe this big lie. Nevertheless, if we add up all the receptive peoples we find that the churches of the whole world could pour all their resources into evangelizing the receptive peoples, and there would still be much work to do.

God will ripen the resistant peoples in His own good time. Till then, His faithful servants will stream into ripe harvest fields, South Korea today, North Korea and the world tomorrow! God says, "The fields are ripe. Pray the Lord to send laborers into this harvest." Do you hear Him? Are the churches of Korea planning to send thousands of missionaries to other lands? Are you resolving to Christianize fifty to eighty percent of rural Korea by 1984? Reap the ripe fields of Korea while it is still day. Reap the ripe fields of the Philippines, Indonesia, Africa, and North America, while it is still day. The night comes soon. O my friends of this mighty nation, God is calling you to UNITED GLOBAL EVANGELISM in days of great opportunity.

Let me ask you a question. What must Korean Christians and churches do to become a substantial part of United Evangelism? Let me give two answers. You may do many things, but these two things you must do.

First, every congregation and every Christian must pray earnestly for the salvation of the unsaved in South Korea. Thirty million men and women, boys and girls have yet to believe in Christ. Most Christians have unconverted relatives - parents, cousins, brothers, uncles and aunts. Most Christians have some connection with a village or a country side or city ward where many do not yet know Jesus Christ, have not yet been saved, have no local church. God is calling Christians in Korea to pray earnestly for the salvation of these relatives and friends.

As we pray, God will send us to visit our cousins, in-laws, or fathers and mothers, and beseech them to accept the Saviour.

Then outside of Korea are millions of receptive Chinese, Indians, Africans and Europeans. Korean Christians will join Christians in many lands in sending out multitudes of missionaries. These Korean missionaries will learn other languages and multiply congregations of the saved in many nations. Mothers, are you praying that God will give to your son or daughter the high privilege of being an ambassador of Christ to some other nation? Pastors, are you praying that God will favor your church by helping it support a family of Korean missionaries to Indonesia, or Africa, or Brazil? Christ said "Pray the Lord of the Harvest." That is the first thing we must do.

Second, every congregation must train multitudes of its own members to become soul winners. The growth of the Church is the responsibility of ordinary Christians. Every pastor should train each Christian to be an effective witness, to go back to the community in which he was born - perhaps on one of the 2000 islands which ring South Korea. There he will win his relatives to Christian Faith. There he will plant a small congregation, and help it to build a chapel or worship room. An army of trained lay evangelists is required.

Many young people reared in the country come to the cities to work. Here they become Christians. Let these magnificent Christian youth work and pray to bring all their relatives to Christian Faith. Let not a single relative be lost.

Let the older people in the churches devote a week a year to evangelizing some valley, or island, or city ward and establish there an on-going Christian community. God says, "O my people, every real church is an evangelizing church". Make sure that by prayer and giving, by planned evangelism of selected villages and city communities, we multiply Christian congregations everywhere. Let every denomination publish reports of how well it is carrying out God's commands. Let every denomination encourage

(Continued on P. 14)

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Dr. Kim's book, THE UNFINISHED MISSIONS IN THAILAND -- THE UNCERTAIN CHRISTIAN IMPACT ON THE BUDDHIST HEARTLAND -- is a truly unique accomplishment. Never before has a missionary from an Asian country working alongside American missionaries for almost two decades written a major analytical work evaluating the impact of the Christian mission. With sincerity and depth, with both outspoken criticism as well as appreciation, we find here a voice and a message to which Westerners simply cannot turn a deaf ear.

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MISSIOLOGICAL

PUBLISHING

IN

THE THIRD WORLD:

A COMPLAINT A PROPOSAL A PLEA

Roger E. Hedlund

How many books about mission, evangelism, church growth did you read last year? Or ought I rather ask, how many could you have read if you had had the time?

During a recent two-month summer break from seminary teaching I completed at least ten books of various lengths on or related to mission and I read sections in five or six others. At least seven missiological books sit staring at me from the shelf untouched. I mention this only to make the point that missiological writing is in vogue, particularly in the West. Most of the 20 plus books which I recently handled are fresh publications within the last couple of years.

Judging by the volume of paper and ink, popularity of mission is at an all-time high. In fact the complaint is that it is difficult to keep up with it all. One article suggested ways to make this tidal wave of materials manageable and serviceable

Dr. Roger E. Hedlund, Co-ordinator, Church Growth Research Center of India.

in the missionary's everyday life and work (Parshall, "A 'Dropout Syndrome' You Can Overcome." EVANGELICAL MISSIONS QUARTERLY, October 1975: 223-227). Not long ago a friend declined putting into print a perceptive analysis of mission in Southeast Asia. His reason? Too much is already in print, and it is being produced faster than the missionary world can assimilate!

Besides the books there are magazines, journals, newsletters and bulletins. Getting ready for furlough I decided to make a list and was surprised to discover that I receive over 20 periodicals, half of which are devoted to mission. The others offer at least occasional articles on the subject of mission. The flood grows deeper and wider. I'm not griping. On the contrary, I love it. Happiness, for a missiologist, is a deluge of missionary biographies, anthropologies, ethnologies, theologies, histories, methodologies and bibliographies. So, keep those articles and letters coming! Then, what's the complaint?

I. THE COMPLAINT

Luxury has its limits. The proliferation of books and pamphlets, periodicals and newsletters is great. We profit personally and we use the "goodies" in our work. But even professors of mission have a conscience. Sooner or later it gets through that *while we are luxuriating, taking in more than we have opportunity to give out, many of our Third World colleagues are doing without.*

My lament is that for the most part most of these excellent "helps" are not being circulated beyond the classroom. They are not getting to the people who stand to profit the most, i.e. the growing Third World missionary force. It's a case of the rich getting richer and the poor getting poorer. True, we who are the recipients of ideas fermenting in Pasadena (and elsewhere) and information flowing from Wheaton (and elsewhere) do our best to share the wealth. Outside the classroom we participate in seminars, lead conferences, deliver sermons, and write infrequent articles. But we do not reach very many. For the most part the people "doing" mission out where it counts

are not receiving much intellectual stimulation or practical help. The key is to get the "helps" from the cloister to the crowd.

In actuality most missiological publishing is done in the West. Good -- for the West. Meanwhile, in the East, the Third World missionary movement is recruiting and sending out thousands of Eastern missionaries with little or no preparation for cross-cultural ministry. Asian schools and colleges offering courses in mission are handicapped by inadequate source materials. Not uncommonly textbooks are unavailable. For many, on-the-job training is unheard of. This is where missiological publishing in the East could come to the rescue.

Increasingly the indigenous missionary movement in the East will create its own missiological literature. At present many Asian mission agencies appear strongly oriented to promotional work; they are effectively rousing the Asian Church to its missionary responsibility. If at the present field work is relegated to second place, that may be expected to change. Progressive leaders are initiating training facilities for their workers. Along with that will be an increasing demand for useful literature. In January, 1976, the Indian Evangelical Mission upgraded its monthly English prayer letter to a magazine, the IEM Outreach, which is at once promotional, inspirational, and informative. In Korea in 1978 the Asia Missions Association commenced publication of a bi-monthly bulletin, Asian Missions Advance. A similar publication in abbreviated form was released by the India Missions Association. In 1979 the India Church Growth Quarterly made its appearance. These are a start, but only a start.

In India a bibliography of books on mission and church growth published in India would not fill a page. We do have the imported models, many of which are excellent. The problem is they are too expensive. A

typical 1980 U.S. - published book could cost half a month's salary in India! Who can afford that? Certainly not an Indian field missionary, nor most Indian mission executives, rarely an Indian Bible college or seminary professor. Add to that the

A great deal of the current evangelical missiology being published in the West is indeed serviceable in the East -- after all, most of it grows out of a Third World context! But the problem is that these riches are not available except to a favored few.

complications of import and you can see that Western publications are not the solution. Along a similar vein, subscriptions to the EVANGELICAL MISSIONS QUARTERLY, Church Growth Bulletin, Gospel in Context, Missiology, Occasional Bulletin, PULSE, Christianity Today, Eternity, etc., are prohibitive on the Indian

economy.

"Made in USA" -- or in "England" -- is not the solution. Thank God for the English language which serves as a contemporary lingua franca in much of the Third World. The world's greatest theological literary wealth is in English. Nevertheless export is not what is needed. I will confine my illustrations and applications to India.

In India the goods must be "Indian" whether by creation, adaptation or regurgitation. A great deal of the current evangelical missiology being publicized in the West is indeed serviceable in the East -- after all, most of it grows out of a Third World context! But the problem is that these riches are not available except to a favored few. The need is to find ways to produce and disseminate culturally relevant, Biblically sound, provocative and practical information and ideas which will serve the cause of mission in the Third World. Above all we must begin to publish Asian, African, (Latin American and European) writers on Asian, African (Latin American and European) theological and missiological issues. Evangelicals lag far behind Ecumenists and Roman Catholics in this area. That is the reason for the present script. I believe it is possible, in the spirit of the Seoul Declaration on Christian Mission, to do something by way of cooperation between East and West to meet this need.

II. THE PROPOSAL

A Three-Fold Proposition to Authors, Publishers, Missiologists

FIRST, AUTHORS: PUBLISH YOUR BOOK IN INDIA! (Or Africa, Hong Kong or Korea). Print it and sell it where it can do the most good. A book on Madras is of limited value in Los Angeles; published in America at U.S. prices it is inaccessible in India where it ought to be of most interest.

Splendid precedent was set by Bishop Pickett's publication in the 1930's through Lucknow Publishing House of his three classics, Christian Mass Movements in India, Christ's Way to India's Heart, and Church Growth and Group Conversion. More recently Donald McGavran saw to it that his classic Understanding Church Growth was published in India (Evangelical Literature Service, 1972), and, still more recently, that his controversial Indian study Ethnic Realities would receive wide exposure through publication of an Indian edition under the title Understanding the Church in India in English, Hindi and Telugu (Gospel Literature Service, 1979). In 1975 Gospel Literature Service in Bombay released The Fortress and the Fire, a book about Islam and Christian mission in Bangladesh by Phil Parshall, which was originally a thesis written at Trinity Divinity School in Chicago but is a very timely book in the East.

Theses on the right subjects, with small modifications, frequently make excellent book manuscripts. In 1979 Stock's dissertation/book, People Movements in Punjab was published in Bombay, and Chris Thomas' Diaspora Indians: Church Growth Among Indians in West Malaysia appeared in Kuala Lumpur. Other examples of theses on Indian church growth published in India are Ezra Sargunum's Multipling Churches in Modern India, K. Imotemjen Aier's Growth of Garo Baptist Churches of Meghalaya, and William Hoke's Each One Win One. All are attractively done, reasonably priced, and are being circulated and used in India. From a different perspective, but of considerable value, is Roland Gierth's Christian Life and Work at the Pastorate Level and Practical Theology in South India, a 396 page

dissertation, and Christopher L. Furtado's The Contribution of D. T. Niles to the Church Universal and Local, a 246 page dissertation, published by Christian Literature Service in Madras. These books are made available at an attractive price through a subsidy. In the Philippines the Conservative Baptists have published Leonard Tuggy's Iglesia Ni Christo, a study of Independent Church dynamics in the Philippines context. These are examples of good titles published at the right location.

If a reference book like McGavran's Understanding Church Growth is too heavy for the average pastor or evangelist, it will not be read. In that case it may be necessary to re-work the material and re-state the principles in simpler form. One further possibility would be to reduce larger works to sections and publish them as a series of small books.

SECOND, MISSIOLOGICAL PUBLISHERS: ESTABLISH AN INDIAN/ASIAN BRANCH. The Roman Catholics are far ahead of us; Theological Publications in India, the publishing arm of St. Peter's Seminary in Bangalore, is making available at local prices a number of important Roman Catholic works, both reprints of major works such as Sacramentum Mundi and Indian originals such as Service and Salvation (papers of the Nagpur Theological Conference on Evangelization, 1973). Should we not have an Indian release of Discipling the Nations (Baker) . . . Classics of Christian Mission (Broadman) . . . Unreached Peoples (Cook) . . . Church Growth and the Word of God (Eerdmans) . . . World Christianity (MARC) . . . The Biblical Theology of Missions and The Church in Asia (Moody) . . . Peace Child (Regal) . . . Christopaganism or Indigenous Christianity, Crucial Dimensions in World Evangelization and Readings in Third World Missions (William Carey Library) . . . Let the Earth Hear His Voice (World Wide) . . . Missions: Which way? (Zondervan)?

THIRD, MISSIOLOGISTS: CONSIDER INDIAN EDITIONS OF THE BOOKS YOU PUBLISH. Indian publishers are interested in reprinting Western books that will sell. Three or four years ago Gordon Lewis sent me a copy of his book, Transcendental Meditation. When

some of my students at Yavatmal saw the book they wanted copies. A Christian publisher was contacted who immediately began making arrangements for an Indian edition. Publishers are willing to consider vernacular translations of books which sell. Christian Literature Service in Madras, Gospel Literature Service in Bombay, Evangelical Literature Service in Madras, World of Life Press in Pune, Christian Literature Centre in Gauhati - these are some of the houses which reprint English language books in India. You who are in the field as missiological researchers, writers and teachers are in contact with materials which you know can serve the cause in India; you can do us a good deed by contacting one of our Christian publishers.

What I am aiming for is a pump-priming action. Cooperation such as I have sketched is one of the ways to enhance the Third World missionary movement in one of its pioneer stages. Please don't let this idea die! A proposal is incomplete without some plans to cement the relationship. Let me therefore appeal for your tangible response.

III. THE PLEA

Collaboration in mission, like engagement and marriage, demands commitment. It also costs money. But the relationship is worth it and might even be viewed as a life investment. INVESTMENT IN MISSIOLOGICAL PUBLISHING TO SERVE THE CAUSE OF THE EASTERN MISSION may be in various areas. Let me suggest three. FIRST, there is the possibility of SUBSIDIES to reduce the market price of an otherwise costly volume. For instance, People Movements in the Punjab, a 390 page treatise of the Church in India and Pakistan, sells at \$8.95 in North America. A modest subsidy makes it possible to produce an Indian edition that sells for much less. Smaller books also require subsidy if they are to enjoy popular distribution. Bible Literature International is to be complimented for subsidizing the translation and publication of Vergil Gerber's Evangelism/Church Growth Manual, God's Way to Keep a Church Going and Growing, into several Indian languages. Several manuscripts by Indian Evangelicals await publication. These include The Life and

Witness of the Churches in Mizoram by C. Lal Hminga, A Comprehensive Plan for the Evangelization of North East India by R. R. Cunville, A Critique of Exegetical Arguments for Universalism by Agith Fernando, and other research projects.

SECOND, as already hinted above, India needs an additional MISSIOLOGICAL PERIODICAL. We have journals on Indian culture, church history, theology, religions, society and ecumenics -- but little on mission. Occasional articles appear in Aim, Light of Life, Religion and Society, Gospel Light and other magazines. The India Church Growth Quarterly has been established as a forum for evangelical missiological exchange on the practical, church planting level.

An additional publication might be created as an extension "textbook" of applied sociology, mission theology, mission anthropology and principles. Such a periodical, meeting a need for on-the-job education, might serve a model for providing continuing education for indigenous missionaries and pastors throughout the Third World. Bringing this idea into practice, however, may require collaboration between East and West.

For instance, one of the major objectives of the Church Growth Association of India is to provide a two-pronged residence and extension training program in cross-cultural evangelism to indigenous workers through the Church Growth Research Centre. The one prong is the more conventional plan of bringing the student to the Centre for a two or three month period of concentrated study in which he will learn research methods, use the library, and write up findings and field experiences.

The other prong is to be a newer program, mobile "missiological education by extension" (MEE), integrating contextual study and field work. The two prongs reinforce each other. Field research findings must be interpreted, recorded and published to form the basis for further training.

Needless to say, the projected two-pronged training program will require personnel, including those with expertise in journal-

ism, thus providing further opportunities for cooperation between the sponsoring Third World institution and compatible outside agencies with common goals and objectives.

In particular, Western agencies may provide both experts and subsidies for study, research, publication and travel. Missiological publishing is a vital part of this scheme, a part which requires funding and collaboration. For example, in the case of the India Church Growth Quarterly, its publication in India and circulation to Indian pastors, evangelists and missionaries is made possible through the generous support of O. C. Ministries (Overseas Crusades) which also participates as a partner in the goals and objectives of the Church Growth Association of India. Such an OCM/CGA of I relationship is a model of partnership in mission.

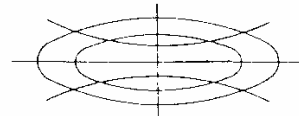
THIRD, important MISSIOLOGICAL PERIODICALS should be made available TO THIRD WORLD MISSION AGENCIES which will profit through them. Not only college and seminary libraries, but headquarters of these agencies should receive EVANGELICAL MISSIONS QUARTERLY, PULSES (six area editions), Church Growth Bulletin, Mission Frontiers, Asian Missions Advance, Missiology, and Christianity Today. But it is impossible for them to subscribe for these from countries such as India. Could not EFMA/IFMA and leading evangelical publishers establish a fund for providing these valuable aids to indigenous sister agencies in the East? One other way is to encourage publication of national editions of periodicals such as Church Growth Bulletin.

A further suggestion is to provide basic libraries at appropriate locations. Moody Literature Ministries, for example, is helping to provide books for the Research Library of the Church Growth Research Centre in India. In South India, leaders of some indigenous agencies are pooling their resources to provide a few basic books and periodicals for their staff. A basic missiological library in a central location will serve as a valuable resource for such agencies. The Church Growth Book Club has provided an outstanding service to Western

missionaries. Now the time has come to do something comparable with our Third World brethren.

Publication is only half the battle. The key is distribution. Books and magazines must be read. They need use - the application of ideas to real life situations. But first they must reach the consumer. Here some real expertise is needed. Circulation must be linked to education -- seminars, extension courses, cassettes. And that may require a flexible format.

In summary, my appeal is for aid in publishing old and new books and other missiological materials and in providing resource materials. I do not speak for myself but on behalf of co-laborers in the Third World. What I have been describing is only a beginning. The use of English is a "stop-gap" measure. The real work of mission education and publishing must finally be done in the vernacular. I welcome correspondence and comments from interested individuals and organizations.



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INTER-DENOMINATIONAL

MISSION:

KEY DIMENSIONS

B. Jeyaraj

The term 'inter-denominational' was popularised in India during the '60s and '70s due to the rise of many inter-denominational evangelistic organizations and missionary movements. This term is applied to para-church evangelical organizations and not to individual churches. We know that a local church cannot be inter-denominational. A church may join with a denomination or choose independence. Its denomination is based on its doctrines of baptism, Holy Communion, worship patterns, liturgy, order, etc. However, organizations can be inter-denominational.

When I asked some of our Christian leaders what inter-denominational meant, most of them found it difficult to give a clear definition. The Oxford English dictionary gives these meanings for the prefix 'inter': between, act reciprocally, shared between, mutual relation, depend on each other, etc. It is commonly understood that inter-denominational means a fellowship of people from different denominations working for a common purpose. This is the general opinion of

many people.

Bringing together people from different denominations, and forming a mission organization, and getting it registered with the government as inter-denominational underlines not only unity in spirit for one purpose but also the following three dimensions: structural relationship with already existing denominations, representation of workers, and definite policies concerning planted churches and converts. These three dimensions are vital and important for the inter-denominational set up. This is where the question of the church-mission relationship is emphasized. The term 'inter-denominational' is not a superficial term or fancy title as many of the Indian mission organizations think. Some of these mission organizations like to call themselves inter-denominational without having a proper understanding of the three dimensions discussed above. They use the term to get openings in different churches to raise funds for their organizations. This is a narrow understanding and a misuse of the term.

Let us take up each dimension mentioned above which constitutes an inter-denominational set up. 'Structural-relationship' means the relationship between the organization and different denominations. Many inter-denominational mission organizations in India have individuals from different denominations on their executive committee or council, whether by the invitation from the organization or because of the personal involvement of a particular person. The organization has a relationship with individuals but has not built up an official relationship with their churches. Likewise, the denominations of such individuals have not built up their official relationship with the organization. Structural relationship between the organization and the churches can be built up only when the churches officially depute or authorize their members to be in the decision making body of the organization. In the case of some theological institutions in India, churches send their elected representatives to their governing council. This is an example of the structural relationship between different churches and theological

Rev. B. Jeyaraj, Th. M., General Secretary
of the Church Growth Missionary Movement,
India

institutions. This kind of structural relationship is missing in many inter-denominational mission organizations in India. In such cases can we call them inter-denominational?

Another dimension of an inter-denominational set up is the representation of workers from different denominations. Though some Indian mission organizations call themselves inter-denominational, they take their workers from one particular denomination, such as, from the CSI, the Baptists, or the Pentecostals, etc. In certain cases, the administrative staff of mainline churches and the field workers are from Pentecostal denominations. The recruitment of workers and staff is done by the organization by a direct application from an individual or on an invitation from the organization. We can say that the organization has a representation of workers from different denominations. But this does not mean that the organization has established a relationship with those churches. In this kind of situation workers have no security, and they are dependent on the organization. The organization can do anything with them. Churches of such workers cannot question the organization because the relationship is not official or legal. Churches are not required to take back such workers and place them in the ministry. However, if the churches have deputed their workers to the organization or institution, then there is a strong relationship built on mutual responsibility. This strength is missing in many inter-denominational mission organizations. Can we call them inter-denominational?

The third dimension is about the future of planted churches. Since the question of doctrines like baptism, communion, liturgy, worship pattern, church structure, etc. rises during the development of the planted churches, the inter-denominational mission organization has to make definite policies about what action is necessary. The planted churches should be one day referred to certain denominations, possibly based upon geographical location, etc. If the inter-denominational organization keeps these planted churches for a long time under one pattern without affiliating them with a denomination, the organization is at the

point of creating its own denomination. To avoid this, inter-denominational missions prefer the planted churches or converts to grow in the pattern of the affiliated denomination. Establishing a relationship between the planted churches and already existing denominations can be done by entering into partnership-in-mission with these denominations. This is one of the ways to continue the inter-denominational set up of the organization. If the inter-denominational missions do not relate their planted churches to different denominations, or only affiliate them with one denomination, or develop a separate denomination, can they be called inter-denominational?

Since we consider these three dimensions to be important and vital for an inter-denominational set up, we can say that an inter-denominational mission organization is one which has built structural relationships with different denominations. It has workers deputed or sponsored by different denominations. It affiliates the converts and the planted churches with different denominations. People may differ with me about this definition. I have stated it this way to help the mission leaders think and contribute towards forming a relationship between their mission organization and different denominations. Mission leaders may question if it is possible to use those three dimensions to create an organization which is properly inter-denominational. It is possible if mission organizations really think about it and work toward it.

asian missions advance

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A PROFILE OF CHRISTIAN MISSIONS IN INDIA

Theodore Williams

General Secretary of the India Evangelical Mission; Executive Secretary, Missions Commission of the World Evangelical Fellowship, Vice Chairman, Asia Missions Association.

From the luscious green rice fields and palm trees of Kerala to the arid deserts of Rajasthan; from the vast plains of the Gangetic valley and Punjab to the snow-capped mountains of Himachal Pradesh and Kashmir, this is India, a land of variety. Her people are of several racial strains. The dark-skinned people of south India are predominantly Dravidian, and the fair people of north India are basically Aryan. In north-east India the people are mostly of the Mongoloid type.

According to the latest census (1971), the population of India is 547.9 million. Out of these, 82.72% are Hindus, 11.21% Muslims, 2.60% Christians, 1.89% Sikhs, 0.70% Buddhists, and 0.47% Jains. Christians (including Roman Catholics) form the third largest religious group. Between the 1961 census and the census of 1971, the Christian group has shown a significant 32.60% increase.

The whole country is divided into 21 states and 9 union territories. Fourteen major languages are accepted by the constitution of India.

THE CHURCH

Nearly 70% of India's Christians live in the south and 30% are found in the north. Roman Catholics constitute more than half of the total number. They are mostly in south India and along the west coast. Goa has a large Roman Catholic population. The Church is numerically weak in the north. The number of Christians is less than 0.5% in each of the following states: Haryana (0.10%), Himachal Pradesh (0.10%), Rajasthan (0.12%), Uttar Pradesh (0.15%), Jammu and Kashmir (0.16%), and Gujarat (0.41%). In each of the southern states of Kerala, Andhra Pradesh, Tamilnadu, and Mysore, Christians are more than 2%.

The largest Protestant denomination is the Church of South India which was formed by the union of the Presbyterian, Methodist, Congregational, and Anglican churches. The membership is nearly 1.5 million. Next to it comes the Church of North India which was formed through a similar union. Its membership is nearly 700,000. The Methodist Episcopal Church has a membership of 600,000. There are several Baptist churches and smaller evangelical churches. In Kerala in the south, the Syrian Orthodox Church, the Mar Thoma Church, and the St. Thomas Evangelical Church together have a membership of more than two million. These are different branches of the ancient Syrian church.

Over the past fifteen years several inter-denominational missionary agencies and evangelical movements have worked with success for spiritual growth in the major denominations. The Evangelical Fellowship of India has made a vital contribution through its revival emphasis and Christian Education program. Christians are also awakening to their missionary responsibility. There are now several indigenous missionary movements which

function in different states. They have sent missionaries to northern India.

MISSIONARY WORK

The National Missionary Society of India and the Indian Evangelical Mission are the two indigenous missionary movements which function on an all-India level. The latter is affiliated with the Evangelical Fellowship of India and is the only inter-denominational, evangelical, indigenous movement which has overseas missionary work. All the other movements have sent missionaries across linguistic and cultural barriers within the country.

Among the denominational missionary efforts, we must mention that the Church of South India has sent a family to Thailand to work with the Church of Christ in Thailand, the Methodist Episcopal Church has sent a family to work among the Ibans in Sarawak, and the Church of North India has sent a family to Africa.

There are still vast unevangelized areas in India. Most of these are in the north in the Himalayan regions and in the Ganges valley. Of the 37 million tribal people, there are still many who do not have the Scriptures in their language and others who have never heard the Gospel. Some of these languages have no writing system.

Two groups of islands form a part of the Indian republic. The Andaman and Nicobar islands to the east have about 115 million people. Around 80% of the Nicobarese are nominally Christian belonging to the Church of North India. But there is no Gospel witness in the Andamans. To the west, there are the Laccadive, Minicoy, and Amindivi islands with a population of about 31,000 people. There is no Christian witness there. The people are Muslims.

THOUGHTS ON ASIAN MISSIONS

Increased cooperation between all Asian missionary efforts would reduce duplication of sending agencies. An evangelical missionary association in each country should coordinate the efforts of sending bodies. Because conditions are complex and vary in each country, it is not possible to develop one common strategy. In some cases, it is difficult to send missionaries or funds out of the country making overseas missionary work almost impossible. And yet, many keen young people feel the call of overseas missionary work. Along these lines, the question of missionary training is very important, requiring careful thought and planning. These are great challenges to think and pray about.



IMPLICATIONS OF MISSION RUN SCHOOLS IN INDIA TODAY

R. R. Cunville

The Spirit of God who brought many missionaries into Asia is now moving Asian Christians to go out to Asia and the World with the Good News. We can look into the past and see what was useful for Church growth and what mistakes were made to hamper its maturity. These lessons can be used for future Asian missionaries in planning a strategy for winning the world for Jesus Christ.

One of the methods used around the world by missionaries of the past was the School Approach. I will seek here to evaluate briefly this method using as the reference the Church of northeast India.

Mission run schools have been a most successful channel for the growth of churches in the northeastern region of India. The atmosphere of these schools has led many people to accept Christ and become members of His Church. The past success of the school approach has unfortunately misled church leaders as to its present role in Church growth.

Dr. R. R. Cunville, Associate Evangelist of the Billy Graham Evangelistic Association.

The Serampore Mission, sponsored by William Carey, was the first mission body to enter northeast India and to open schools in the Khasi Hills in 1812. Results show that these failed to bring in converts! The Welsh missionaries who arrived in the Khasi and Jaintia Hills during the 1840s also began their work in education. Their schools, on the other hand, brought thousands of Khasi and Jaintia youths to the Christian faith!

I. THE SCRIPT

Choice of script was one reason for the success or failure of these schools. The Serampore Mission used the Bengalee script which was not accepted by the Khasis. Carey translated the Bible into Khasi using the Bengalee script, but it was not read! In those days, the Khasis were at war with the Bengalees and therefore shunned their script.

In Tripura, the King forced the Tripuris to use the Bengalee script, and the rulers in Manipur forced the Meitheis to learn the Bengalee script at the advice of the court wisemen. A script which is not accepted by the people but is forced on them will eventually be thrown out. Today the Tripuris and Meitheis are trying to undo the wrong done to their language and culture. The Tripuris are championing the Roman script while the Meitheis want their own lost script. In the Khasi Hills, the Welsh missionaries had used the Roman script!

The kind of script used in schools tends to influence the success of discipling nations and tribes.

II. TEACHER-EVANGELISTS

Growth of the Church in northeast India was not merely aided by the establishment of schools but by the dedication of the men and women who ran them. Their vocation was to teach and to evangelize, and the schools were their headquarters. These teacher-evangelists were the greatest asset the Church possessed. They were responsible for much of the growth of the Church in the early days.

The teachers in the mission run schools in the Mizo Hills were filled with the Holy Spirit. Likewise, the teachers of the Ao Naga Mission School were of the same calibre. Throughout the history of the churches - Khasi, Mizo, Garo, and Ao Naga of north-east India - we find their schools brought in many converts. There are still many areas of India where our missionaries could profitably win souls for Christ through schools staffed by dedicated men and women.

III. EDUCATIONAL MONOPOLY

During the early days, the government did not have an educational program in northeast India as it does today. Most of the time and the personnel of the British government was used in administration. It left the education of the tribals to the missionaries.

For example, it was not till 1900 that the government stepped into education in the Khasi Hills. This was about forty years after the first school was founded by the Welsh Mission. In the Mizo Hills, government schools were not opened till very recently because of poor communication lines. If a Mizo wanted his child to be educated, he had to send him to a mission run school.

This is not true today. The government is now pumping a lot of money into education. In Tripura, the government is rapidly promoting education. Wherever a mission run school has been established, the government will quickly set up its own school. Alas, the Tripura Baptist Christian Union usually responds by closing its school in that village and opening one somewhere else.

In other parts of northeast India we find mission run schools functioning side by side with government schools. Most mission run schools in the Khasi, Jaintia, and Garo Hills no longer channel converts into the Church. Nevertheless, many church leaders continue to strongly advocate the maintenance of "mission schools". Their argument is, "These schools still bring in a rare convert, so they must be supported." The schools add prestige to the Church and give employment to a number of church leaders. We cannot, however, ignore the fact that

the role they play today is not as effective as it was in the early days.

IV. SCHOOL STRATEGY

Are mission run schools still useful for the growth of the Church in India? Yes and no. To preserve a school in an area where most have become Christians just for the sake of prestige is wrong, particularly if it takes up most of the Church budget. It would be even more wrong if the school had lost its effectiveness as a Gospel witness.

In an urban setting, it seems a mission run school is usually maintained for prestige. In a rural setting, such as in north-east India, these schools play a very dominant role in shaping the village life. It seems, however, that to keep a mission run school in a village just to provide a secular education is not a good enough reason. Government schools can do this quite adequately. As a church and as mission agencies, we must recapture the "missionary spirit" and be sensitive to the church growth issue.

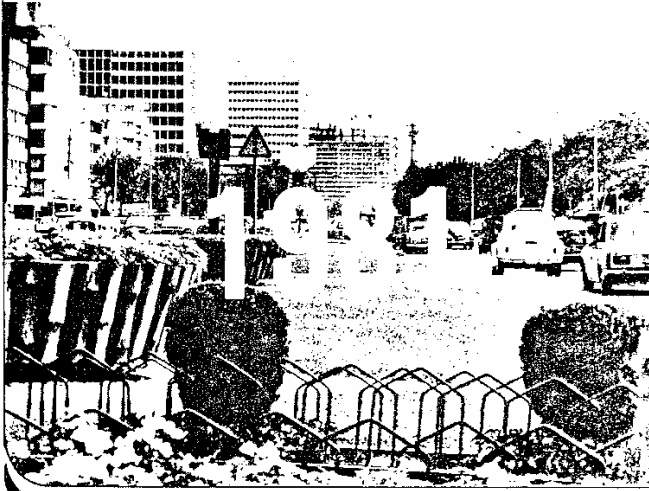
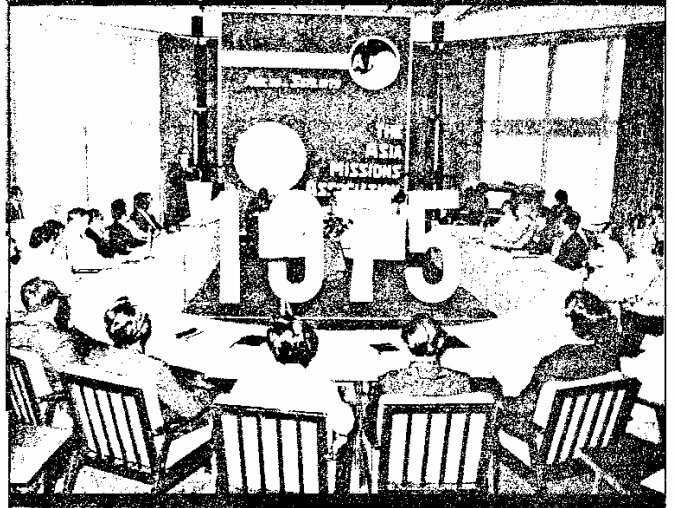
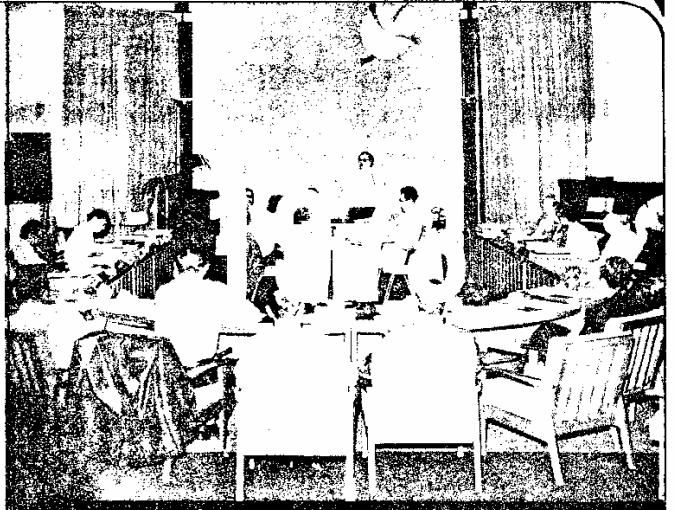
With so many millions yet to be discipled, there is still a great need for Gospel witness. If staffed by men and women on fire to win others to Christ, mission run schools can be positive vehicles for this task. If the Church established very good schools staffed by teacher-evangelists in non-Christian villages, many converts would continue to be channelled into the Church. It is imperative that each mission run school be constantly evaluated for its effectiveness. I believe we need thousands of such schools which together with other methods of evangelism would help fulfill the task of winning Asia for Christ.

(Continued from P. 3)

all its members to carry the Bread of Heaven to the multitudes in South Korea and other lands now dying in a great famine of the Word of God. Evangelize, baptize, multiply churches at home and abroad. That is God's EMERGENCY CALL FOR UNITED EVANGELISM.

THIRD
TRIENNIAL CONVENTION
OF
ASIA MISSIONS ASSOCIATION

MANILA, PHILIPPINES
OCTOBER 8-12, 1981





INDIA

**E. F. I. TO HOLD
THE 30TH ANNUAL CONFERENCE**

(AIM) - God willing, Madurai, one of the ancient cities of India, one of the foremost seats of Dravidian culture and in particular that of the Pandya dynasty during the 4th century B.C., will be the venue of the Annual Conference of EFI celebrating its 30th year of existence. It may be recalled that the 29th Annual Conference scheduled to have been held in Jabalpur, Makhya Pradesh, January 4-8, 1980 was cancelled on account of country's last General Elections having been postponed to just those very dates.

The Madurai Conference is planned for the same dates in 1981, that is, January 4-8, 1981 at the Tamilnadu Theological Seminary, Arasarade, Madurai. A local committee has been formed under the patronage of Rt. Rev. Pothirajulu, Bishop of the Diocese of Madurai-Ramnad, Church of South India, who had very kindly arranged for the venue of the Conference. Several important Christian leaders of Madurai are serving on the local committee. Interest in the conference is gathering among the local Christians and it is expected that the evening meetings would draw several hundreds of people. As Madurai is the citadel of Tamil language, Rev. Theodore Williams, one of India's highly respected Bible teachers and EFI's Secretary for Missions, has been invited to address the evening meetings alternately in Tamil and English. Many friends and members of EFI who have never been to Madurai are already evincing keen interest in the conference.

The other speakers include Dr. Peter O'Brien of Moore Theological College, Australia and Dr. Saphir Athyal, Principal, Union Biblical Seminary, Yavatmal. The former will deliver the Bible Readings

while the latter will lead in the devotional sessions.

**INDIAN INSTITUTE OF CROSS-CULTURAL
COMMUNICATION WAS HELD IN NASIK**

Mr. Jacob George of Tribal Literacy Project, India Every Home Crusade reports. "The Indian Institute of Cross-Cultural Communication was held in Nasik, at the Bible Fellowship Centre, from early June through the 3rd week of August. These 12 weeks of linguistics studies and Bible Translation principles had the aim of equipping and encouraging Indian missionaries to go into cross-cultural fields - the tribal areas of India.

"The Institute, the first of its kind in India, had 16 students. They represented different missions like Indian Evangelical Mission, Friends Missionary Prayer Band, India Bible Translators, Tribal Mission India, and Manipur Christian Organization. A few were independent."

"Many of the students who attended the course had been awaiting an opportunity like this. Principles of learning and analysing unwritten languages, Bible Translation techniques, and Cultural Anthropology were the different subjects offered in the course. A few among the students have already been working in tribal languages, mainly involved in learning the language for evangelistic purposes. These people, and others who have now decided to go into different tribal areas, were much helped by this training programme. They now hold a better vision about Bible Translation ministry and also now possess scientific tools to tackle technical problems that they will have to face when learning a new language. Dr. Warren Glover of Australia directed the training programme. The staff included Indian missionaries involved in Bible Translation - Alaichamy and Christy Paul working among the Kukna Tribe in Gujarat, Jacob George and Susan among the Konda Dora tribe

in Andhra Pradesh, and Mathew and Joice Paul among the Kurumba tribe in the Nilgiris.

"A specialised training like this is a timely provision from God when many of the Indian missions have turned their attention to the tribal people in India. From 1981 this course will be conducted under the auspices of India Missions Association."

GROWTH REPORTED

(India, CGMM) - The Church Growth Missionary Movement reports rapid growth in their work of lay mobilization, evangelism, and church planting. The CGMM is currently involved in E-1 evangelism and church planting in twenty two villages in the vicinity of Madurai, and reports more than forty baptisms and three beginning churches resulting from their four years of work in that area. They also have E-2 work among several tribal groups in the Maharashtra area of Northern India.

The CGMM is an indigenous, interdenominational missions organization with the following goals:

1. "Preaching the gospel of Jesus Christ, planting churches and linking them with nearby churches and denominations according to the geographical area and local situation;
 2. Challenging and reviving Christians through meetings, seminars, prayer meetings, etc., to do their part in world evangelization and social work;
 3. Cooperating with churches and other organizations in accomplishing the unfinished task."
-

RURAL MINISTRIES MIGRATE

Madras - The India Church Growth Quarterly reports a disturbing trend of rural evangelistic ministries moving to urban areas. While acknowledging that cities are strategic, they point out that the bulk of India's relatively immobile population lives in the more than six million rural villages.

Most of these people can be classified as unreached, and very few will be touched through ministries in the urban population centers. The Quarterly urges that evangelists and missions workers follow Gandhi, who is quoted as saying that "We must begin at the heart of India to win her".

The Quarterly also points out that rural workers need to become more involved in the communities in which they are ministering. There needs to be less 'hit and run' evangelism, brief evangelistic meetings or literature crusades, and more ministry to the total spiritual, mental, physical person. They emphasize that this concept did not originate with proponents of the social gospel, but with Christ, who ministered to the whole person. Paul expressed his personal concern for those to whom he was ministering when he stated, "So being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but also our own souls, because you were dear unto us". This is the needed ingredient in many rural Indian ministries today.

INDIAN MINISTRIES

FACE CHALLENGES

One agency reports that there are more than six hundred Indian missionaries involved in cross cultural (E-2&3) work within India. Many of these are seeing encouraging results in their areas of ministry. Nevertheless, there are a number of serious challenges confronting almost all rural ministries in India today. Because of the highly stratified social structure, new Christians usually find themselves social outcasts upon conversion, rejected by family and cast. There is seldom a Christian community large enough to assume the normal functions of cast and family for new Christians, so they experience rejection and extreme difficulty in finding jobs, educational opportunities, and a marriage partners. The result is that a high percentage of new converts revert to their old ways in order to survive, though experience shows that, having made the initial commitment of belief and baptism, a large number of

these will eventually return to the church. Attention and effort needs to be focused on finding ways to alleviate these problems for new and isolated believers, without creating a dependency on external sources.

RECORDINGS REACH ILLITERATES

(BIMA) - The Gospel Recordings Association reports Scripture recordings in three hundred ten of India's sixteen hundred languages. The ministry in India is twenty seven years old and provides gospel recordings to evangelists free of charge, focussing especially on areas of high illiteracy and little Christian witness.

OUTREACH PROGRAM HAS HIGH GOALS

Jhansi, India - The Friends Missionary Prayer Band, with 110 full time workers and 25 in training, reports more than a thousand conversions in their past five years of ministry. The FMPB is involved in literature, evangelism, teaching and church planting work in nine Indian states. They are currently involved in an intensive twenty five month evangelistic program in their areas of ministry. Their goals in this program include the establishment of one hundred new congregations and church buildings, and the training of one hundred new persons from among these congregations as voluntary evangelists to their own communities.

TRIBAL WORK GROWS

(BIMA) - The Christian Endeavour for Hill Tribes reports encouraging progress in Boorja and surrounding areas. A number of the tribal people have given up their old beliefs and witchcraft to become Christians, and the church is growing. The CEHT plans to open new mission stations in Pinakota and Bondam Kothavalasa in the near future.

(IEM) - The India Evangelical Mission reports encouraging progress in their ministry to the Lambada tribal people of Rajasthan. The IEM's Lambada evangelist G. Ananda Rao and his wife, converted Lam-

badas themselves, report more than sixty baptisms in their area within the past year. The husband/wife team approach has been an asset in this work, because while the tribal women hesitate to talk to men, they are open to the ministry of another woman.

KOREA

MILLIONS ATTEND SEOUL CRUSADE

Seoul, Korea (World Evangelization) - Crowds described as the largest congregations in the history of Christendom gathered for the '80 World Evangelization Crusade here from August 12 to 15. Observers estimated that over two million people packed the great Yoido Plaza for each of the nights.

The Thursday night attendance, according to Dr. Joon Gon Kim, was reliably estimated to be 2.7 million. It filled the plaza, a former airfield that covers over a third of a square mile.

The crusade was a national evangelistic outreach, a mammoth discipleship seminar, and an ongoing prayer marathon.

The four day crusade had been preceded by Campus Crusade's intensive 'Here's Life, Korea' outreach that had involved many Korean Christians. Dr. Joon Gon Kim, Campus Crusade's Korean director, was also executive director of the World Evangelization Crusade which, he estimated, was supported by over 90 per cent of the nation's 18,000 Protestant churches.

Korean Christians were encouraged to bring non-Christian to evening rallies. When the invitation was given to indicate faith in Christ, hundreds of thousands were reported to have indicated that step.

The climax to the crusade, however, was probably the response of young people volunteering for cross-cultural missionary service in Asia and elsewhere. Over 10,000 indicated their willingness to serve for at least a year. Kim and others predict that

thousands more will volunteer before 1984, which is the centenary of Protestant missions in Korea.

"I believe Korea has the potential of being the greatest missionary-sending nation on earth," said Henry Holley, Crusade Director with the Billy Graham Evangelistic Association, one of the international speakers at the crusade.

Church growth pioneer Donald McGavran was equally impressed. "I believe God has caused this crusade to come at a most strategic time," said the founder of the School of World Mission at Fuller Seminary. "Here is a church poised for action!"

Three thousand overseas delegates were present to witness firsthand the vitality of the Korean church. They participated with tens of thousands of national Christians in morning seminars for specific groups---pastors, women, Sunday School teachers, and students. Simultaneous translation into English, Japanese, Chinese, and Spanish was provided.

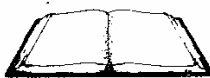
Outside observers were amazed to see more than a million people remain after each evening's evangelistic service for a prayer meeting that lasted through the night. Not even a downpour of rain interfered with the prayer sessions.

"There is a commitment to prayer, to the lordship of Christ, to sacrifice, and even to martyrdom among the Koreans that is absolutely incredible," said Dr. Bill Bright, president of Campus Crusade for Christ.

CHINA

BIBLES TO BE PUBLISHED

IN MAINLAND CHINA



(Chinese Around The World) - The long-heralded publication of the Chinese Bible in mainland China will be realized soon, it was learned recently.

In an open letter to mainland Christians, the Three-Self Patriotic Movement Committee announced that 135,000 copies of the Bible will be published around the end of October.

There will be 85,000 copies of the whole Bible, and 50,000 copies of the New Testament, the Committee said. All of the Bibles are photo-printed from the 1919 Union version in the traditional text.

The letter said the Cultural Revolution has destroyed all Bibles stocked by the Committee. "Even the printing plates have vanished, and we have to start from scratch," it said.

The Bible is produced by photo-printing, and the Chinese government has helped the Committee in securing good Bible paper and experienced printing plants, the letter said.

The printing is funded by "pre-publication sales, contribution by Christians, and free-will loans," it said.

It is learned that a copy of the whole Bible is priced at \$10 "ren min bi" (about US\$6), while a copy of the New Testament costs \$5 "ren min bi" (about US\$3).

INDONESIA

SOME CHURCHES FLOURISHING

DESPITE OFFICIAL DECREES 70 AND 77

(Global Church Growth Bulletin) - Despite official decrees 70 and 77, some churches in this largest Muslim nation in the world seem to be flourishing. The Bible Christian Church of Indonesia, for example, has grown from zero at its starting point in 1975 to over 20,000 members today. Forty of the churches with a membership of around 4000 moreover are on the island of Java. Another 300 churches with around 30,000 members are located in Irian Jaya with its population of animists.

A Team Bible school connected with the

movement has already turned out 50 full-time workers each of whom is responsible for starting eight or more evangelistic Bible study groups. As these fellowships grow, lay pastors are selected and trained from among the new believers. Contacts are secured through newspaper advertising which brings in 6,000 to 8,000 responses a month. "We do not make contacts" says Dr. Bill Hekmann of Advancing the Ministries of the Gospel Mission "until they have completed five Bible correspondence courses. By that time they are aware of who we are and are ready to respond."

THAILAND

CONSULTATION ON WORLD EVANGELIZATION SETS GOALS TO REACH MAINLAND CHINA

Thailand (CCOWE Fellowship Bulletin) - An excellent opportunity to study and understand how the Chinese could reach their kinsmen, who make up more than one-third of the world's population was the principal ethnically-related subject which was deliberated upon thoroughly during the 10-day Consultation on World Evangelization, held in Thailand last June 17-28.

Motivated by dedication and earnest desire to share the gospel worldwide, the conferees took up various subject matters on how effectively the Christian churches would approach the subject of religion to peoples of the world who are basically non-believers.

Divided into 17 discussion groups, the delegates concentrated on the following main topics:

- 1) Mobilization of workers.
- 2) Finance and manpower.
- 3) Unity in Faith.
- 4) Indigenous gospel preaching.
- 5) Giving assistance to people under oppression, especially those who lost their freedom.

A special committee on evangelism was formed headed by CCCOWE General Secretary Rev. Thomas Wang, Jonathan Chao and Theodore Sy. There were more than 40 members in this committee, including our delegate Dr. Bill T.C. Yang.

Their discussions centered on two goals, namely: a) How to bring the gospel to Mainland China; and b) How to preach the gospel to 45 million overseas Chinese nationals.

According to Rev. Wang, who is also the international coordinator of the consultation project, discussion groups were similarly formed to study different topics related to reaching Chinese sub-cultures scattered throughout the world. Four particular groups have been named to concentrate on the evangelization of Mainland China, approaches in evangelism, the roles of mass media, and China's house churches.

U. S. A.

EDINBURGH CONSULTATION CONSIDERS FRONTIER EVANGELISM

Pasadena, U.S.A. (World Evangelization) - Christian mission leaders from around the world are meeting in Edinburgh, Scotland from October 27 to November 1 for a consultation that will focus exclusively on evangelization to unreached groups of people in all corners of the earth. The gathering comes 70 years after the historic 1910 Edinburgh World Mission Conference.

This year's conclave, The World Consultation on Frontier Missions, will involve those engaged in cross-cultural missionary outreach and will include participants from Western and non-Western countries.

Consultation planners point out that more than a billion people live in countries or cultures in which there is no Christian witness. If those people are to be reached with the gospel, contends Dr. Ralph D. Winter of the U.S. Center for World Mission here, they must be reached by Christians

from other cultures or nations----"cross-cultural missionaries."

"A church for every people by the year 2000" has become the consultation's watchword. Mission leaders of many denominations will grapple with the problems and challenges involved in attaining that goal. "These agencies are the major carrier vehicles, whether Western or non-Western," says Winter.

REACHING THE UNREACHED PEOPLES

(Missionary News Service) - A strategy for the 1980's was the theme of a working conference that attracted 170 mission leaders from more than 80 organizations September 24-27 1979 at Overland Park Kansas U.S.A.

The enthusiastic attendance pointed to an interest in the concept of planting churches among identifiable "people" groups as a strategy for evangelizing those groups. The purpose was not to refine definitions but to talk about strategies to effectively win them.

A broad definition of a group given in this connection is thus: "A significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste situation or a combination of these.

Discussions emphasized the need to mobilize and train people to reach such groups with a strong meaningful witness. Edward R. Dayton Director of Missions Advanced Research and Communication Centre (MARC) outlined his view of benefits if mission leadership could become oriented to viewing the missionary task as "reaching the world a people at a time." A part of this orientation is to place an emphasis on "reading" a people as contrasted to just "sending" persons. "People" orientation Dayton feels makes the task more understandable to the supporters and to recruits who will be sent. It sharpens the sense of God's call and defines the preparations needed. This people

orientation helps mobilize the church worldwide for the task.

WEST GERMANY

GERMAN MISSIONS DOUBLE THEIR AID FOR UGANDA

Grossalmerode (idea) - The "Good News" Missionary Team in Grossalmerode near Kassel, FRG, has nearly doubled its regular aid transports to Uganda. 33 tons of sugar, dried milk and oatmeal are now being sent to the famine-stricken country every ten days. The food is used to supply school meals for 20,000 school children. A further four tons of baby-food are sent with each transport to feed 20,000 children under school age. Wolfgang Heiner, director of the "Good News" Missionary Team, reported that as a result of appeals in the press and on the radio the costs of ten such transports could be covered so far. The food transports are a joint initiative of the "Good News" Missionary Team, the Christoffel Mission to the Blind, the "Aid for Children in Need" (Kindernothilfe), the Marburg Mission and the Federation of Free Evangelical Churches. Pesto Kivengere, Bishop of the Anglican diocese of Kigezi, Uganda, telephoned to express his thanks for the "sacrifice of Christians in Germany". Without the school meals, the children in northern Uganda would not be able to come to school at all, he reported.

ATTACKS ON SYRIAN CHRISTIANS IN TURKEY

Deir es Salib (idea) - News of further attacks on Syrian Christians in East Anatolia (Turkey) has just reached Germany. In the village of Deir es Salib fanatic Moslems destroyed the vineyards belonging to the Christians at the beginning of the harvest, so that the latter have lost their only source of income. Repeated attacks against Christians in the neighbouring villages of Kerburan and Arbey have been going on for

the past few years. In Kerburan the Christian mayor was murdered; in Arbey Christians were attacked during a service and their church ransacked. Today there are no Christians in either of the villages. Turkish officials have so far denied that there is any persecution of religious minorities in the country, and have therefore done nothing to prevent the attacks.

25,000 of the 43 million Turks are Syrian Orthodox Christians. There are altogether 100,000 Christians in the country.

USSR

BIBLE COURIERS KILLED IN ACCIDENT

(Light In The East) - The three Christians, Heinrich Petker (born 1948, wife and 4 children with a fifth expected), Vladimir Friesen (born 1953, wife and 3 children), both from Pavlodar district and Frieda Peters (born 1948) from Issyk, were fatally injured on Feb. 3rd 1980 when driving in a car carrying 500 Bibles from Karaganda to Alma-Ata in Kazakhstan. As a result of finding addresses at the site of the accident, the police carried out numerous house searches.

JAPAN

A NEW MISSION RESEARCH CENTER

LAUNCHED IN JAPAN

At the end of May, Kansai Mission Research Center has been organized at Kobe, Japan. The office is located in the facilities of Kobe Lutheran Theological Seminary.

The main purpose of this center is to carry out research, give inspiration, share insights, and provide contacts that can further the discipling of the millions of Japanese not yet reached by the Gospel.

The work of this center shall be of an

international, inter-denominational and mission oriented character encouraging a deeper concern and responsibility also for the people outside Japan with the aim of stimulating foreign mission work.

Working guidelines

In order to accomplish the above mentioned purpose, the work to be promoted shall include the following undertakings:

1. To open correspondence with groups and organizations in Japan and abroad, exchange information, and develop fruitful cooperative relations.

2. To collect mission related materials from Japan and other countries (including studies in comparative religions, anthropology, church growth etc.).

3. To do research and analyses that can further evangelization and various kinds of mission activity. E.g. to prepare guidelines and give assistance to churches or individuals who want to do their own research.

4. To distribute relevant information and materials to the KMRC members, co-operating groups, other churches and mission organizations.

5. To provide opportunities for leaders and common Christians to share experiences, ideas, and materials by sponsoring study groups, mission conferences and workshops.

Guiding principles

1. While the study has to maintain an academic standard, it should not be a forum merely for experts, but also be of practical help to actual evangelization work. Insights and information must therefore be brought to the common Christians.

2. This organization shall not interfere with the work of any church or organization, but aim at giving help and inspiration to the ongoing work.



CHINA

THE NANKING THEOLOGICAL COLLEGE WILL RE-OPEN

In an important meeting of the Three-Self leaders in March this year, to "re-publish the Bible, re-open seminaries and to re-structure the church administration" were set to be the most urgent tasks of the Three-Self Movement. By now, 10,000 copies of the Bible are in the press and preparations for re-opening a seminary are under way. The Nanking Union Theological College (ed.: translation not official), when it resumes class instructions in early 1981, will become the only seminary in China.

This theological college has already been incorporated into the Nanking University in early 1979. It has hence operated under the banner of "Religious Study Centre" whose name can still be found at the door of the seminary today. Bishop Ding Guangxun (K.H. Ting), widely believed to be the top man in the Three-Self Movement after its previous leader died, is the director of the centre. In a letter to some friends he has discussed the centre's enrollment policy: "We shall take a number of graduate students whose specialization is to be Christianity. They can be Christians or Marxists or those still uncommitted but eager to sort things out." (*China and Ourselves*, May 1979) It is evident that he did not perceive the training of Christian Church leaders as a major function of the centre.

Pastor Y.S. Lin, a member of the theological college's preparatory committee, took on a different stance. "The theological college belongs to the Chinese Church and will be financially supported by the latter," said Pastor Lin in an interview in July. "Hence it is natural that the college aims at training leaders for the Church."

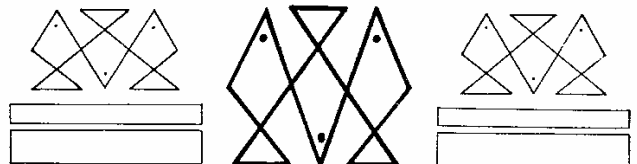
Many young Christians have responded enthusiastically upon hearing news about the re-opening of the Nanking Theological College. Admittance to the college, how-

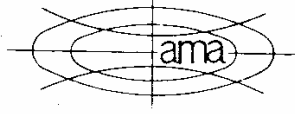
ever, is strictly by recommendations from the Three-Self churches. Naturally, the graduates will serve in these churches. The college will enroll both under-graduates and graduates. Originally, the term set for the former is four years but it may be shortened to three. This is due to "an urgent need for workers in the Church in China today," according to Pastor Lin.

Considerable emphasis will be put on "theoretical" work in the curriculum. Classes such as "trends of theological thoughts," "expounding the Scripture," Greek and Hebrew will be offered. The undergraduates will also take supplementary subjects like history and geography. Text-books are now under preparation. The authorities of the theological college desire contemporary Chinese works and few translated works will be used. Some members of the faculty is doing the writing while the college is trying to obtain permission for her own printing facilities.

Being an organ of the Three-Self Movement, the Nanking Union Theological College shares the theological stance of the former. Such a stance is characterized by an attempted unity among all Christian denominations. The theoretical back-up of this fusion is to downplay the distinctions between the Evangelical faith and liberalism. This is only possible by de-emphasizing the importance of "rightly dividing the truth."

The Nanking Union Theological College may play an important role in the future development of the Chinese Church. Her objectives of training future church leaders as well as formulating an indigenous theology promise to meet urgent needs. One cannot be optimistic, however, about her possible contributions to the cause of the Gospel. Her restricted criteria for admission and her extremist theological stance will alienate her from the majority of believers in China. How to provide enough training to the latter is a grave question.





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