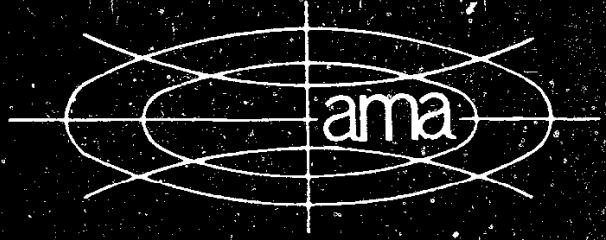


asian missions advance



BULLETIN OF THE ASIA MISSIONS ASSOCIATION Number 18

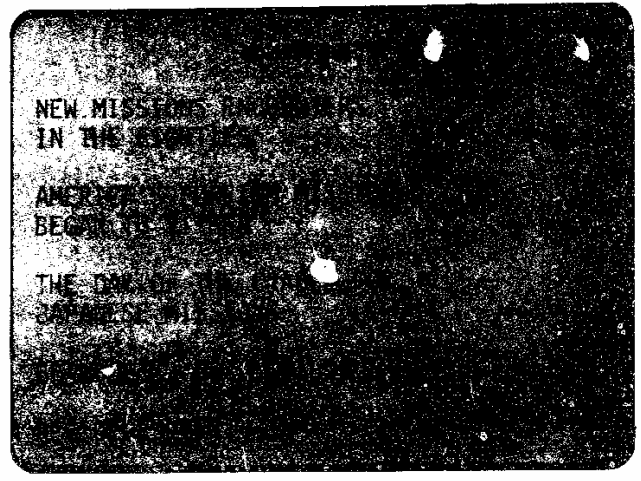
NEW MISSIONS ENCOUNTERS IN THE EIGHTIES

EDITORIAL

David J. Cho

Obviously, the 365 days of 1980 were strained to the utmost to find a new path, to provide the necessary personnel and finances, and to give the most time to the ongoing process of Christian missions. Then why a lingering shadow in the minds of many participants? Why do some foresee a gloomy future? Can the churches of the world entertain a hope for a new and dawning era of missions through the strain and struggle of this past year? Can 1980 mark a turning point in the history of missions as did 1910? To us non-Westerners, the three events of 1980 all seem to lack the force and strategic orientation necessary to overcome the challenges of a new era.

The events of the past year take on a novel significance in determining the path of Christianity for the coming decade. The May Conference held in Melbourne struggled, as it has throughout the past decade, to turn our interest from "the oppressed" to the "Kingdom of God". This June in Pattaya, we were preoccupied with identifying and planning to reach the "Unreached Peoples". In October, the Edinburgh Consultation put forth the primary obligation of establishing Frontier Missions for Hidden People under the motto, "A Church for every people by the year 2000."



The seventy year-old old forces and new structures if Western missions are to ever come out of the deadlock in which they are presently trapped. Without a new missionary structure to counter the policies on religion posed by postwar nationalist nations and the militant missionary zeal of the Moslem Arabs, without a fundamental reformation that will form a solid force to replace the crumbling structure of missions staring helplessly at the New Socialism devouring parts of Europe and most of South America, the three events of the past year will seriously lack any significance or worth.

It is difficult to expect the leaders of Western Christianity or the non-Western leaders under their influence to accomplish a sharp break with the past. They lack the vision to see the realities of the mature world that has grown considerably in these forty years since the War. Their eyes are veiled from seeing a vision for the future. For example, the response of a correspondent from an English press agency serves to illustrate the writer's opinion of the state of affairs in a land known for excellent "common sense".

On October 27, 1980, I was interviewed by the producer of a radio broadcasting station in Edinburgh. He gave me the distinct impression that Christian missionary work was to be done exclusively by European churches. He asked, "What were the wrongs that Western missionaries have done in your land?" with the keen alertness of a news commentator wanting to analyze the past ills of their missionaries.

"They did nothing wrong! They just did not have enough power! The reason I came here is to find a way for the East and West to work together."

He seemed to ignore my words as he went on, "What kind of missionaries do you need in the future?"

I had a hard time trying to get him to understand the point I was making. "No, no, we do not want more missionaries. Rather, we are looking for ways of cooperation between the East and West."

But he had the predisposed notion that missionary work is essentially a religious conquest concomitant with colonialism. He could not reconcile the fact that a non-Western power is assuming a leading role in missions, and he was quite willing to dismiss even the remotest possibility of this being the case.

I claim that with little difference in degree, the three events of the eighties were essentially blind to the prophesy that the newly emerging non-Western missions might succeed in the future. They were rooted to the belief in the Western monopoly of missions in the years to come. I remember writing a year ago in this column that the eighties will be a decade of chaos in missions. Lest this prediction come true, I am strongly urging the leaders of missions in Asia, Africa, and South America to unite in the effort to bring about through a prophetic upheaval a reform in the old structure and to breakthrough in this decade with new force.

asian missions advance

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AMERICA'S

FOREIGN MISSIONS

BEGAN TO WITHER

Donald McGavran

The Korea Herald, a daily newspaper published in Seoul, on August 12th, 1980, voiced the above opinion. Please read the paragraphs below and then meditate on the two errors and the two truths.

After World War II from which the United States emerged as the leader of the West, American missionaries began to dominate the overseas evangelical field. But with the rise of anti-Americanism in the Third World, America's foreign missions began to wither considerably in recent years.

This means that there is a good prospect for Korean missionaries to advance abroad, especially in Asia and Africa. It is appropriate that the 1980 World Evangelization Crusade, to be true to its name, includes programs for sending Korean doctors, nurses, teachers, agricultural instructors and mission workers to Third World Countries for services of one to three years.

The first truth is that some of America's foreign missions have withered. Missionary

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.

staffs of 1600 in 1950 shrank to 349 in 1978. Great concern with world evangelization was transformed into great concern that poverty, injustice, and sickness be diminished or wiped out. The first error is that American missions in general withered. In fact, they did not. There are more American missionaries abroad today than there ever were. Many American missionary societies flourished and send out more missionaries today than they did before.

The second truth is that Asian churches are beginning to obey the Great Commission. We may confidently expect thousands of Asian missionaries surging out to evangelize parts of the 3 billion who have yet to believe. (We have thought in terms of 2 billion, or 2.7 billion. But the rapid increase in the population of Asia, Africa and the Moslem world now makes it necessary to think in terms of "the three billion who have yet to believe and be saved.") We thank God for the waking of the Churches in Asia. It is true that some of them can reach populations which Europeans and Americans cannot reach. We rejoice in this.

We must avoid the second error - namely that a great army of effective Asian missionaries is actually at work. Some hundreds are - often among their own people who have gone to other lands. But "the great army of Asian missionaries" has yet to be recruited, trained, funded and sent abroad. It has yet to learn the languages of those to be evangelized, and yet to prove that it will be there decade after decade. Establishing churches on new ground is not child's play. We pray that our Asian fellow missionaries will think in terms of life-time missionaries - not of those who serve from "one to three years". They should count as successes not number of missionaries on the field but number of on-going Christian churches established.

The Korea Herald - a regular government paper - may be excused for listing as missionaries only doctors, nurses, teachers, agricultural instructors, and mission workers", and not mention those who do the essential work of Christian mission - namely proclaiming Jesus Christ as God and Saviour and persuading men and women to become His disciples and responsible members of His

Body the Church. Asian missionaries will, we are confident, spread the good news of eternal life through faith in Jesus Christ as their main task, and will establish multitudes of Cells of Christ's Body in the numerous Macedonias which now dot all six continents.

Asian missionaries will have just as difficult a task learning new languages as Europeans and Americans. It is just as hard for a Korean to learn Hindi or Spanish as for a German or Kansan to do so. It is just as necessary, too. Republic of Korea is now an advanced nation with a high standard of living. When its citizens go as missionaries to "have not" nations, they will meet the same problems that Western missionaries do. Their Korean standard of living will be higher than that of the proletariat and peasantry of most Asian nations. Missionaries from any land must become fluent in other languages and at ease in other cultures; and learn how to commend Christ effectively in them. Cross cultural evangelism and church multiplication is the chief task of the missionary. It is just as difficult for Filipinos, Japanese, Chinese, or Indians as it is for New Yorkers or Norwegians.

Finally, we must strongly object to the Korea Herald's assumption that the "good prospect" for Korean missionaries arises because American missionaries are withering away!! A thousand times NO. The "good prospect" arises because God desires His lost children found and commands His Churches everywhere to spread the Gospel and multiply cells of Christ's Body.

We earnestly hope that Korea and other Asian Churches will send multitudes of life-time missionaries; and that America will do the same. More than three billion have yet to believe. Among these are many millions who are responsive to the call of Christ. Christian missions are not going to wither away. World Evangelization's greatest days lie ahead. The next few decades will see enormous growth of the Church and enormous liberation of mankind from the prison house of sin. The true picture of today must be expressed (not in the heading of this article) but in the heading: AMERICA'S AND ASIA'S FOREIGN MISSIONS SURGE FORWARD.

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THE DAY OF THE CRADLE FOR JAPANESE MISSIONS

Minoru Okuyama

I. AMBASSADORS

Since World War II, the Japanese Church has seen an awakening of interest in missionary service overseas. According to an investigation done in July, last year, the present data is as follows: at least, forty two Japanese missionary organizations exist and more than hundred and thirty Japanese missionaries are serving in foreign lands.

However, we should recognize that this is only the day of the cradle for the Japanese Church in its missionary involvement. We can see in this early stage our weak points as well as a few strong points. Many consider missionary service overseas to be an extension of the ministry at home. What a typical conception this is of a Japanese born on an island who has not been to any foreign country!

The Japanese do not seem to recognize the need for special training for missionary candidates. Japanese churches tend to send missionaries out without suitable preparation, and these missionaries end up failing again and again. For example, they send a missionary, strong in faith, excellent in character and in theological knowledge. He is one of the first-class workers in Japan. Yet, he can become a failure. Why? It is

Rev. Minoru Okuyama has served seven years in Indonesia as a missionary from Japan. He was graduated from Kobe Reformed Theological Seminary, currently founded the Antioch Mission in Japan, and serving as the General Director of the Mission.

because his English speaking ability is poor, even though he can read English as well as any other Japanese. When he is asked, "How are you?", he tries to reply, but he is hard to understand. His accent is bad, and his sentence structure is a mess. Anyone who hears him thinks he must be a third-rate worker. They think he must have come because he could not find a good job in Japan. Have you ever heard of a diplomat who cannot speak English? Like a diplomat, a missionary goes to a foreign country and therefore, needs an adequate training.

II. THE JAPANESE IN SOUTHEAST ASIA

1. The Living Orient

The Japanese way of living and thinking seems to be a mixture of East and West. Once you get to Southeast Asia, however, you can see that the Orient is still very alive. Strict Oriental etiquette exists there. For example, in Indonesia if you pass anyone something with your left hand, which is regarded by the people as unclean, you insult the one who receives it. You must always use your right hand in passing things. When you are visiting as a guest and are served tea, you should not drink until the host says "Please have your tea." We need to exercise such a patience in certain situations that we Japanese sometimes feel it is intolerable.

Yet, we must remember this is very important in Indonesia. A Japanese lady doctor ignored these customs, and because of her arrogant behaviour, the reputation of the Japanese was damaged. We know how we Japanese feel when we see someone walking on our tatami mats with shoes on. Breaking an Indonesian's taboo would create a similar shock and insult. Therefore, it is important to learn the customs of another culture, especially its taboos. The standards in Japan are not absolute. We should remember that each country has her own standards.

2. The Rich And The Poor

There is an immense gap between the rich and the poor in Southeast Asia. Any nation there consists of a handful of wealthy people and a multitude of poor. The poor

people cannot be rich no matter how hard they struggle. Communists find good soil to work on among them. In Japan almost every one can have a television or a car. So the communists have to camouflage their propaganda. Japanese missionaries and businessmen are confused and dismayed by this problem. Many Japanese can fall into this pit. One can become disappointed and thrown into the abyss of despair.

Whether we like it or not, a Japanese in Southeast Asia is always regarded as one of the rich. Psychologically, Japanese people live as common people and never have a sense of being rich. This causes a tragedy (or comedy?). In other words, we have never learned the ethics of the rich. We do not even recognize the existence of such ethics.

Wealthy Indonesians are the benefactors of the poor. For example, when a rich man builds a villa in the country side, he builds a public toilet at the corner of his garden. Sometimes, he constructs a road and installs electricity for the community. He performs charity in this way. When a Japanese man builds only his own house as he would in Japan, and does not contribute something to the community, the villagers think, "He is rubbish! He is a terrible egoist!" If a missionary does likewise, he is considered a false teacher. A Japanese missionary was once evaluated by some villagers who said, "He cannot be a servant of God. He must be a false teacher." I believe his faith and consecration were true, but he was not perceived this way by the eyes of the villagers. The psychological change toward their expectations was too difficult for him.

In the other hand, one must be careful in performing charity. There exist some rules for this. We must, therefore, recognize the difficulty and humbly learn and live with it. Japanese businessmen and their wives also struggle in their experiences. A maid working in a Japanese home in Indonesia steals without exception. In some cases the stealing is done every day. A businessman's wife naturally becomes very nervous about it. One wife told me that she felt like she had hired a thief. The wife had never realized she was perceived a rich and did not

know how to perform charity. So, her maid did it for her. The maid was a normal girl, not a thief. The Japanese wife was not a brute or an egoist as the maid thought, but a normal lady. The difference of custom caused the misunderstanding. Do you see from the examples some of the difficulties missionaries face?

III. THE RELIGIOUS CLIMATE IN SOUTH-EAST ASIA

In Singapore where the political situation is the most stable in all of Southeast Asia, missionary activity is restricted in various ways, even though the government allows religious freedom. Last August I met the leader of a sending agency in Singapore. He talked about the missions situation there, saying, "We are not free in our activities, because the government is very nervous. You see, Singapore is situated geographically between two strong Islamic countries, Malaysia and Indonesia". He gave me many examples.

Missionary activity has also become very difficult in Indonesia. The extension permits of certain missionaries visas were not granted, and they had to go home. In Malaysia we can reach Indians and Chinese with Gospel, but are not permitted to pass out Christian tracts to Malaysians. The government began to restrict missionaries. Vietnam, Laos, Cambodia are in hopeless situations. Today, the intolerance of religion is very conspicuous in many countries.

IV. THE OPEN DOOR

In spite of all this, God is surely preparing some open doors (Isiah 45:1). The Lord commanded us to go and preach the Gospel to every creature. He opens the door for us and we should go through it.

If you cannot enter a country as missionary, you can find another door to go through. A friend of mine entered a university of a country in Asia where no missionary is permitted to enter. He is doing a doctorate degree course now. He made it his life work to compile a dictionary of his language and the language of the country. Because of this he is permitted to stay

there as long as he wants. He attends the church, encourages the believers, and works with them for evangelism.

There are other channels such as agricultural consultants or teachers. We can find ways and means. Yet, you can never hope for success in any case if you have not truly dedicated yourself as a missionary and received adequate training for that end.

Another way is to invite nationals to Japan to educate them and send them back to their own country. Some may think this is the ideal future plan of missions work. This certainly is a good method, yet it is the hardest thing to do. A Japanese, not knowing how to treat a foreign person, often hinders his Southeast Asian friends instead of training them. Those who have not lived in Southeast Asia had better not try this. It would only widen the gap between the ideal and the real of this plan. If the Japanese church wishes to contribute to the Church in Southeast Asia, her first duty is to know Southeast Asia.

And, how about supporting national

churches, Bible schools, and Bible students financially? This can be effective, especially when sending missionaries out is difficult. The way is simple. You need only to contribute an offering. However, it is not easy to choose the right church, right school, and right student to support. You may be surprised to hear it, but there are some cunning ones who fill their own pockets with the monetary gifts from supporters. I know one example. A Southeast Asian works as the chairman of the board of an orphanage. His wife is the treasurer. There are only a few orphans there. The couple receives a lot of money from Germany, and nobody else knows the financial situation of the orphanage except these two. I know what kind of a man he is since I had lived there, but you would never suspect him by his letters or on short inspecting visits.

What we need in this early stage of our missionary service overseas is to go and get experience. If you wish to serve the Church in Southeast Asia, you should first of all know Southeast Asia with your own eyes. Then the Lord will open the door before you.



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NORTH AMERICA'S LEADING MISSIONS JOURNAL GOES "INTERNATIONAL"

For thirty years it has been known as the "Occasional Bulletin of Missionary Research." Dr. R. Pierce Beaver, U.S. missions historian, launched the Bulletin in the early 1950s as a publication of the Missionary Research Library in New York City.

Four years ago, the Overseas Ministries Study Center in Ventnor, New Jersey, took over publication of the Bulletin, under the editorship of Gerald H. Anderson. "Occasional" was retained in the Bulletin's title as a reminder of the journal's distinguished history, but in fact it became a quarterly. Furthermore, circulation mounted dramatically. Today there are more than 9,000 Bulletin subscribers, 2,000 of them serving in the mission of Christ outside North America. Thus, the Bulletin is today the largest circulation scholarly publication devoted entirely to the world Christian mission.

In keeping with its prominence and international ministry, the Bulletin receives a new name as of its January 1981 issue: It is now the International Bulletin of Missionary Research.

The Bulletin earns its present wide readership through numerous helpful and stimulating features. Among the most appreciated is the on-going series of profiles of great missionary leaders of the modern era--E. Stanley Jones, Kenneth Strachan, Max Warren, Pierre Charles, J. N. Farquhar, Gustav Warneck, and others. Recent issues

have carried projections of key mission issues for the 1980s by current evangelical, conciliar and Roman Catholic mission theorists. An annual feature is the "Fifteen Outstanding Books for Mission Studies," the latest of these appearing in the new January 1981 issue.

The IBMR regularly deals with the most pressing of mission concerns: church growth, language and culture in mission work, the relationship of the Gospel to social and political realities, the inter-relationship of liberation and evangelization, etc. Book reviews by such authorities as René Padilla, Charles Forman, Thomas Stransky, Donald McGavran, John McBiti, Herbert Kane and Joan Chatfield keep readers abreast of the best in current mission thinking. Reports on world mission conferences--such as Melbourne 1980 and Pattaya, Thailand 1980, which appear in the January 1981 issue--combine with mission news from the six continents, to make the Bulletin "must" reading for all persons seriously concerned about the advance of the Gospel and the integrity of mission in a changing world.

The first issue bearing the new name offers Orlando E. Costas on the church growth debate in Latin America; Harvie M. Conn on the cause of the "sinned against" in Taiwan; Arthur Simon on the complexities of feeding the hungry of today's world; and Per Hassing on the problems of church development in one part of East Africa.

The January 1981 issue also announces a new, international panel of contributing editors: Catalino G. Arévalo, S. J., R. Pierce Beaver, Mary Motte, F.M.M., Lesslie Newbigin, C. René Padilla, Thomas F. Stransky, C.S.P., Charles R. Taber, Desmond Tutu, and Anastasios Yannoulatos. These men and women, distinguished in their own areas of the world and in their own mission-related disciplines, will help the IBMR remain the single most comprehensive study tool available today to people interested and involved in the worldwide impact of the Gospel of Jesus Christ. Both the range of material and the international representation within its pages underscore the appropriateness of the new name--International Bulletin of Missionary Research.

CHINA: A CHURCH IN FLUX

At this very moment, significant changes are taking place in the Church in China, or, rather, in the delicate relationship between Church and state in China. Two recent events which would catch the attention of the world help us to analyse the direction of the submerged currents affecting the church in China today.

HERE COMES THE "THREE-SELF" BIBLE

The New Testaments are handsomely bound between semi-soft black covers with gold lettering on the spine. The text is set in the traditional script, as it is an offset copy of an existing Mandarin version, (the one that is most commonly used among the overseas Chinese churches today).

The "Three-Self" New Testament is printed on typically Chinese rice paper. This is only natural - the Three-Self movement has always taken pride in ridding the Chinese church of the vestiges of imperialism and making her truly indigenous. Some concerned Christians, both inside and outside China, have been worried that Bible-printing is merely a plot by the Three-Self movement against those believers who do not conform to its views. It is a great relief to them to see that the new New Testaments contain no new theology. But could it be that from now on, the government will claim the right to interfere with the passage of Scriptures through the border from Hong Kong?

This is a legitimate worry, although it is too early to prove or disprove its validity. An officer of the Three-Self Movement disclosed that 50,000 copies of the New Testament are being printed, and a further 100,000 complete Bibles are expected in December. The total number of Scriptures equals, at most, only 1/5 of the number of believers in China - 700,000 being the figure cited by the authorities recently. It is reasonable to assume that the actual figure is much higher. If, indeed the government is to crack down on the import of Bibles, the majority of believers in China will not be able to own a personal copy. The ones who will be left without a Bible will likely be those who, for various reasons, have little association with the Three-Self Movement.

How likely will such a crack-down be? Or, the larger question is, to what extent will the actions of the Three-Self movement conform with its anti-foreign rhetoric? This has been a matter for controversy even among the leaders of the Three-Self Movement. But the dust is now settling after a significant convention in October.

A NEW BABY IS BORN AND AN OLD MAN IS ELECTED

Bishop K. H. Ting, acting chairman of the Movement since the last leader died, emerged as the new chairman. He is the president of the Nanjing chain of command. The members of these groups may overlap, and some are playing the one off against other. This fluid situation hampers the Theological College and holds several political posts. The Convention in Nanjing also elected Wu Yi-fang as honorary chairman. She holds a Ph. D. from Michigan University; had served as president of the YWCA and was one of the vice-chairmen of the Three-Self Movement Standing Committee in 1954. But she is now 88 years old and will not be anything more than a figurehead.

The Nanjing Convention praised the Three-Self Movement for making the Chinese Church a truly self-supporting, self-propagating and self-governing one. The participants pledged to hold on to these principles, and re-iterated their objections to hegemony, aggression,

and to any foreign intervention in the Chinese Church. These are, for sure, age-old cliches, rhetoric that has been cherished by the Three-Self Movement since its inception. The very fact that they are still being re-iterated now makes them significant. Contrary to the "Great Leap Outward" in the economic realm, China's religious policy has preserved its exclusive and nationalistic stance. It is unlikely that this stance can be fully implemented for it runs against the general current of the day. Selective borrowing from the outside, both in terms of ideas and materials, has replaced all-out rejection as the guiding principle in Chinese life.

The Nanjing Convention announced the inauguration of the Chinese Christian Council. (ed: translation, not official) This is believed to be the set-up which will serve as the right hand of the Three-Self Movement, helping the latter to implement its policies. According to a news release from the New China News Agency, the constitution of the Council has been passed. The mission of the Council is thus stated as:

- (1) to supervise the work of the churches and the pastors,
- (2) to train Christian pastors,
- (3) to publish the Bible and other prayer materials,
- (4) to consolidate the link between the churches and individual believers in China.

These are what the leaders of the Three-Self Movement perceive as the urgent needs of the Church in China today. In this they display a realistic understanding of the current state of affairs. Taken together, items 1 and 4 point to the rather anarchic situation both within the Three-Self Churches as well as between them and the house groups. Between the leaders of the Movement, pastors of the official churches, leaders of the house groups and individual lay-people there is no single overall control the authorities desire to exert on the religious scene. Apparently the Three-Self Movement and the Chinese Christian Council are entrusted with the mission of correcting this situation.

BISHOP TING: "TO BE OR NOT TO BE..."

Differences between the official churches and the house churches have surfaced and this is emerging as the major issue confronting the Church in China. Despite the re-opening of 27 official churches during this past year, the majority of the Christians in China are worshipping in private homes. How are the authorities to deal with them?

Bishop Ting, the newly-confirmed leader of the Three-Self Movement, delivered a significant speech at the recent government Political Consultation Meeting (CPPCC), of which he is a member. He spoke with an interesting ambivalence on the subject of the house churches. On one hand, he affirms that the house churches are legal by saying,

"The mission of our Three-Self Patriotic Committee is to unite all the Christians in the country. We cannot consider the house church Christians as a separate party. As one of the leaders of the Three-Self Committee, I cannot comfortably say that the house churches are illegal."

Some house church Christians in China have optimistically rejoiced on hearing the last line of Bishop Ting's speech. There is, however, a curious tension between the lines. For example, when he defines the mission of the Three-Self Movement as "to unite all the Christians" in China, that could well imply that eventually all house churches have to be subsumed under the banner of the Three-Self Movement. Bishop Ting has, in fact, made this quite clear by going on to say that, "we cannot merely organize the Three-Self Patriotic Movement among a tiny minority. We should unite with and incorporate into our movement the millions of believers." If this can be successfully carried out, the legality of the house churches will no longer be a problem. There will be no house churches.



JAPAN

GRAHAM CRUSADE

MAKES IMPACT IN JAPAN

TOKYO, Japan (World Evangelization) - A capacity crowd of 43,000 people braved chilling weather to pack Korakuen Stadium here for the final meeting of the Japan Billy Graham Crusade. The meeting in the nation's capital was the climax to a six-city evangelistic tour that extended from October 4 to October 26. Record numbers attended meetings conducted by Graham and Leighton Ford in Tokyo, Osaka, Okinawa, Fukuoka, Nagoya, and Hiroshima.

The attendances and response everywhere surprised missionaries and national church leaders. Christians form only one per cent of Japan's population of 120 million, and progress in evangelism and church-planting has been slow.

Japanese men have been resistant to the gospel in the past, but crusade sponsors reported an exceptional response by males. Although surveys have revealed that there was no religious interest among sixty per cent of the population, Christian leaders were encouraged to note that the largest number of those responding to the evangelistic invitation were from 19 to 30 years old.

Donald Hoke, founder of Tokyo Christian College, pointed out that the evangelist had not issued a superficial invitation, involving 'easy believism'. "As Graham emphasized in his difficult invitations, stepping out for Christ here may well mean literally leaving father and mother, houses and lands in this deeply family-oriented culture."

The evangelist called on those who professed conversion to give visibility to their action at the local level by baptism and identification with a local church.

Hoke suggested that the crusade signalled a new day for Christians in Japan. "The era of the evangelical is dawning in Japan," he said. "God providentially timed the Billy Graham Crusade to coincide with, encourage and contribute significantly to what may well be a new day for the church."

Canadian missionary Kenneth McVety who has worked for 31 years in this country, predicted that the crusade would have an ongoing influence in the churches. "I feel that the crusade if going to have a tremendous impact on the churches of Japan," he maintained. "People are realizing that their fellow countrymen are winnable."

Japanese evangelist Koji Honda, who served as the crusade's executive committee chairman, commented on the clarity and simplicity of Graham's presentation of the gospel. "The messages are reaching through to the hearts of the people," he commented during the Tokyo meetings, at which people responded in unprecedented numbers.

Honda added that the crusade was bound to stimulate churches. "There is a new spirit of evangelism developing throughout Japan," he stated.

Japanese church leaders are enlisting 100,000 prayer companions across the nation and are launching programmes to assist local churches to train new believers. In addition, a Congress on Evangelism has been announced for June 1982.

After completing a special telecast in Japan, Graham returned to the United States where he will conduct crusades during November in Reno and Las Vegas, major gambling and entertainment centres in the state of Nevada.

EVANGELIST STRESSES RECONCILIATION

IN HIROSHIMA

HIROSHIMA, Japan (World Evangelization) - At the place where explosion of an atomic

bomb took 200,000 lives, Canadian Evangelist Leighton Ford placed a wreath and called for reconciliation. "I believe that, as a servant of Jesus Christ, the Prince of Peace, I must proclaim peace with God, peace among men and peace to the nations," he told the group at the cenotaph in Peace Memorial Park.

The emphasis on reconciliation was evident in Ford's message at the evening crusade meeting. "We have enough nuclear bombs to destroy the world's population many times," he told his audience. "We must work to stop it. If we educate a man's mind without changing his heart, however, we are only creating a smart devil. Jesus Christ alone has the power to change us and make us the people God wants us to be."

The Hiroshima meetings were part of the October Japan Billy Graham Crusade that took Graham and Ford to six major cities. Missionaries and national church leaders were enthusiastic with record attendances and unprecedented response to the evangelistic invitation.

Ministers in Hiroshima also saw the crusade there as a forerunner of a new day for evangelicals. "We evangelicals have been afraid to proclaim the gospel boldly," said the Rev. Rinya Komiyana, a former kamikaze pilot who is now a local minister. "But now we are confident that we can go forward in Hiroshima," he added. "The crusade is an important step for us."

The Rev. Takao Ito, local crusade chairman, echoed the feelings. "There are many people seeking the truth, and there is an upturn in the spiritual movement now," he maintained. "This indicates a new start in evangelism here."

That optimistic outlook for the future was evident in the six cities touched by the crusade.

CHINA

SALVATION ARMY PLANS TO RESUME SERVICE IN MAINLAND CHINA

(Chinese Around The World) - Talks to

resume the services of the Salvation Army in mainland China are now going on between the Army and ministerial levels of the Chinese Government.

The Army's international leader, General Arnold Brown, who was in Hong Kong recently to celebrate the Hong Kong Army's 50th Anniversary, disclosed the above at a news conference.

The local *South China Morning Post* quoted General Brown as saying that the Army is planning to build from scratch hospitals, clinics, and dispensaries in remote areas, and to construct schools and "render whatever help we can to those people in need."

"We will again be preaching the Gospel of Christ," he said. "We wish to resume full activity, which will cover a wide scope, in the country."

He said talks are going on between the Army and the Chinese Government. The Chinese Ambassador in London has also been contacted.

"Our Chinese-speaking officers are ready to start work at a moment's notice and it is up to the Chinese Government to decide when our service should start," he said.

"I myself am ready to go any time," he added.

He said construction of buildings will have to start all over again since nearly all of the Army's old premises in the country are now occupied.

Even though the Chinese authorities did not indicate their needs, the Army had been briefed by former Salvationists in mainland China that medical care for people in remote areas is most urgent, he said.

He added that the Chinese Government is "fully aware of the Army's history and its field of service."

Hundreds of officers of the Army began operations in Peking in 1916. They left in 1949 when the Communists came to power.

SECOND OFFICIAL PROTESTANT CHURCH IN CANTON OPENED

(Chinese Around The World) - The Protestant Zion Church in Canton, which had been severely damaged in the past decade, was re-opened for services on September 21, according to reports from mainland China.

This is believed to be the second Protestant church officially opened in Canton by the Three-Self Patriotic Committee. The other church in Canton is the Dong Shan (East Mountain) Church which was opened about a year ago.

It is believed that the number of officially opened Protestant churches in mainland China is now approaching 30. They are scattered in more than 10 major cities.

On the opening Sunday of the Zion Church, more than 1,500 Chinese worshippers, including some from Hong Kong and Macau, attended a Thanksgiving Service which also commemorated the 30th Anniversary of the founding of the Three-Self Patriotic Movement.

Meanwhile, the TSPM opened its third national convention in Nanking on October 6. More than 200 delegates attended the convention, which will last about a week and is expected to elect a new leader to replace Wu Yao-tsung, who died in 1979.

WESTERN MISSION AGENCIES WILLING TO COOPERATE WITH CHINESE MISSIONS

(Chinese Around The World) - A recent survey has revealed "a very positive desire" among western mission organizations to work together with the Chinese churches in missionary outreach, according to Rev. George M. Steed, director of the Chinese/Western Cooperation Department of CCCOWE.

However, western organizations are reluctant to take the initiative in approaching Chinese missionary organizations or churches, offering resources and assistance which might be acceptable.

Some of the replies Rev. Steed received from western mission organizations regarding work and workers in Asia were:

- "We are ready to make our resources available to the East."

- "We are ready for (a) leader(s) in Chinese missions to come to our HQ and share in experience for a few months."

- "We would welcome visits by Chinese Church leaders, ordained or laymen to our churches (in the west)."

- "We seek to assist in training and orientation of missionary candidates as requested."

- "We could provide counsel regarding opportunities for missionary service with existing agencies."

CCOWE '81 PREPARATIONS INTENSIFIED AIMS & STRATEGY DISCUSSIONS DEFINED

(CCOWE Fellowship Bulletin) - The specific aims, topical messages and strategy discussions for the much-awaited second Chinese Congress on World Evangelization (CCOWE '81) have been clearly defined and disseminated for the information and guidance of all concerned, especially for the delegates to the global conference, scheduled to be held in Singapore on June 17-24, 1981.

Premised from the theme "Life and Ministry: Chinese Churches Confronting the 80s," the aims and objectives of the congress are as follows:

1) To promote unity and cooperation among Chinese Churches.

2) To tackle problems facing Chinese churches today.

3) To explore the evangelization of Mainland China.

4) To study evangelistic strategies of various areas.

5) To encourage the cooperation of Chinese churches with Western and Third World churches.

6) To encourage the commitment of young Chinese Christians to the ministry.

7) To envision the ministry of the Chinese Church in the 80s.

To elaborate the theme and meet the goals, the programme will concentrate on prayer, topical messages and strategy discussions.

As planned, each day will start with a prayer meeting. It is hoped that prayer not only becomes the "pillar of the Congress, but becomes the driving force of the Chinese Church's ministries."

The topical messages will emphasize on "Being Disciples" and "Making Disciples". The main thrust of the program, however, lies in 4 topics for discussions: The Disciple in the 80s, the Chinese Church in the 80s, World Evangelization Strategy, and Manpower.

"The Disciple in the 80s" will investigate the lifestyle of the Christian in the 80s, including his attitude and responsibilities toward God, man, society and family; the Body Life in the church; and the use of spiritual gifts, etc.

"The Chinese Church in the 80s" will study the future development of overseas Chinese churches and the ministries that demand special attention.

"World Evangelization Strategy" will probe the problem of how the Gospel can be spread throughout the world effectively. Concepts of "homogenous units" and "people groups" in world evangelism will gain special attention.

The Chinese Church is desperately in need of manpower. The solution of this problem is paramount to its growth. The factors contributing to the lack of manpower and the solutions will be explored.

According to the CCCOWE leadership, the following preparations have been made for

the Congress:

The "Chinese in the Diaspora" will be published next spring and will be used as a major resource material for discussion.

ON ITS 25TH ANNIVERSARY CELEBRATION OPEN DOORS LAUNCHES "PROJECT PEARL"

(CCOWE Fellowship Bulletin) - With an objective to effect the personalized delivery of one million copies of the Holy Scriptures to believers inside Mainland China, Open Doors with Brother Andrew has launched recently its 25th year program called "Project Pearl."

According to their Manila branch office, the name "Project Pearl" has been chosen appropriately to "depict symbolically the value believers inside China placed upon the word of God. Just like the way the Lord has reminded us of the parable of the merchant man who sold all to purchase his pearl of great price in Matthew 13:45-46."

In launching their 25th year project, Open Doors also appealed for support and assistance for the delivery of the Holy Scriptures to the Chinese Christians behind the Bamboo Curtain.

"It will cost us all too," Open Doors said, "if we want to see the request for one million scriptures fully met. It will mean sacrificial giving to buy the scriptures, to provide for their transportation across the border, and to deliver them safely into the hands of eagerly waiting believers all over China. You can be part of this miracle as you pray, give and go."

As indicated, this project was conceived when Chinese believers inside the Mainland asked Open Doors to deliver to them one million copies of the scriptures. This request was made after the visiting Open Doors team successfully took into China - and they effectively distributed - a total of 30,000 copies in one week.



EDINBURGH '80 - EPILOGUE

1. More Prayers With Shaking Expectation

The Edinburgh '80, World Consultation on Frontier Missions and its precursor by seventy years, Edinburgh 1910, must mean a lot of difference. The announcement of the Melbourne '80 and Pattaya '80 had begun to cast doubt on the possible role the Edinburgh Consultation might assume as marking a turning-point in the history of Christian world missions. Indeed, its sheer raison-d'etre began to be called into question after the March meeting of WEF in England. But the continued prayers of those foreseeing a new moment and a new tide in world missions had gathered enough force to offset the increasingly dimming prospects.

2. Scenes of Edinburgh

The scenes of Edinburgh gave one a distinct impression of the decay of a fallen noble's manor of a once glorious age. It was nothing but a mercantile museum selling away its wares to the pagan tourist and had none of the touch of Reformed vigour that was initiated there by John Knox years ago. The remains were no doubt that of a Presbyterian heritage, but it had obviously lost its vital breath. A saddened representative from Korea, a nation with perhaps the most solid Presbyterian basis, sighed these words at the grim prospect: "We should never follow their example."

3. A Fragile Convening Body

A sigh of relief came to the weary and worn convening body of the Edinburgh '80 Consultation on the day of its opening session. Tears almost welled up as they saw the registration of participants pass the 300 mark: "It's a miracle we've come so far." To the courageous and persistent few who had entered the city gate with the banners of the Edinburgh Consultation, this tremendous "fortune" was blinding them from seeking the Reformist vigour that had once invigorated their forbears.

4. Immature and Naive Captains

The Consultation was loosely organized and poorly prepared for by the regional committee of Scotland that seemed to have almost no sense of the phenomenal changes going on in the world and by the young lieutenants of Southern California with little or no experience in matters of international importance. Consequently, it lost much of its due weight and balance. For one, the organizers had difficulty in sorting out the relative importance of the delegates participating in the Consultation. A representative from South Asia was by no means happy when he remarked, "I was told to prepare for a one-hour lecture but was actually given one quarter of an hour!" An Asian professor participating as a panelist from the United States was vehement and threatened to cancel his response.

5. The Anachronism of The English

Witnessing the relegation of the English Church, once the source of Protestant missions, to a near-insignificant status in Western missions was a saddening sight. A

representative of an English mission asked where we were from. When we answered that we were from a Korean mission he wanted to know if it was American or British sponsored. The anachronistic statement bore witness to their rapid decline in missionary work.

6. Unknown Names From The Third World

There were quite a number of delegations from Asia and Africa. But aside from a dozen names most of them were nascent organizations existing only on paper. A delegate from a Southeast Asian nation grumbled because there were no Western organizations on which they could depend for money. Apparently aside from names like Wycliffe or O.M.F., the delegations were from relatively young and growing organizations.

7. Scarcity of a Reformist or Prophesying Voice

"There were no veterans come back from the action, nor was there the voice of an old soldier. Aside from the powerful prophesies of Ralph Winter, none proved to have the revolutionary potential to open up a new era," so went the words of a Korean missiologist teaching in an American seminary after twenty years of service in Thailand.

8. No Provision For Third World Leadership

A representative from Pakistan who is a prominent figure at home remarked during the meeting, "What is the Consultation taking us for? There are no preparations, nor nice manners. They can hardly distinguish important figures nor do they have any sense of giving equal opportunity to all the regional delegates. In a word, they are not at all prepared to concede to a new leadership in missions." His criticism went even sharper, "If it hadn't been for Ralph Winter, I might probably have returned home right in the middle of the meeting."

9. Misdemeanor on the Platform

All throughout the meeting, there was a monopoly of prayer and song-leading by an Englishman and an American, respectively. A delegate from Japan was very vocal when he said, "The organizers seem to take this gathering as one sponsored by a local church or at best a crusade led by one man." An African delegate was no less vocal, "In all the international meetings that I have so far attended, I have never seen such a monopoly of the platform."

10. Mismanagement of Organization and Personnel

A delegate from the States picked up on the fact that it was hard to conceive of some one hosting the Consultation. He further remarked, "There are people but with no responsibilities." An elderly delegate from Korea walked out of the evaluation committee because he "did not have the patience to sit in on such a disfunctional committee."

11. Great Expectations, Greater Disappointment

The able and sincere leaders of Third World Missions had run all the risks to attend Edinburgh '80 and were disappointed to find it was not worth the effort. "Edinburgh '80 gave us no concrete plans for the future, no determined will. Will our future be smooth and easy-going?" was the desperate cry of a delegate from the South Pacific. An African representative burst out in the middle of the meeting, "Some of us are going home! Have we come just to go back?"

12. The View After Edinburgh '80

The countless words, the thousand issues and methods put forth in Melbourne, Pattaya, and Edinburgh have by now found their way into post-conference wastebaskets. It is our obligation to sort out, rearrange, or cast away the waste that is indiscriminately poured upon our mission fields. All of this will lay a heavy burden on our shoulders throughout this decade.

INDIA

FREEDOM OF RELIGION BILL

INTRODUCED

New Delhi, India (MNS) - On June 13, 1980 Mr. Ram Jethmalani introduced in the Indian Parliament a bill to provide for unrestricted freedom of religion. The bill stipulates that "every person shall have the right to persuade others to accept the tenets of any religion and win adherents thereto."

Jethmalani said that the bill was designed to remove the misgivings of minorities, particularly Christians.

Christians have been disturbed by state laws dealing with the subject, particularly the Orissa Freedom of Religion Act, the Makhya Pradesh Dharma Swatantrya Adhiniyam, and the Arunachel Pradesh Freedom of Religion Act. While called "freedom of religion" laws, they in effect restrict conversion.

The Freedom of Religion (Removal of Restrictions) Act 1980 is designed to override state restrictions. The following are major sections of the bill:

"Whereas article 25 of the Constitution of India, inter alia, provides that all persons are entitled freely not only to profess and practise any religion but also to propagate the same;

"And whereas the right to propagate religion is incomplete without winning adherents to that religion;

"And whereas this right has been unduly restricted by laws passed by some state Legislatures by creating new criminal offences;

"And whereas experience has disclosed that the use of criminal laws for this purpose has led to persecution and inhibition of legitimate religious activity;

"And whereas the use of force or fraud is

adequately dealt with by the existing provisions of the Indian Penal Code, 1860;

"It is hereby declared that every person shall have the right to persuade others to accept the tenets of any religion and to win adherents thereto."

U. S. A.

CONSULTATION ANALYSE

FRONTIER MISSIONARY OUTREACH

EDINBURGH, Scotland (World Evangelization) - An international gathering here focussed attention on large groups of people who have not heard the Christian message. The World Consultation on Frontier Missions brought together 270 participants from 170 mission agencies. They met from October 27 to November 1.

The presence of 102 delegates from Third World countries reflected the dynamism of the Christian movement in developing nations. Eighty-eight of those from the Third World were nationals involved in missionary endeavour.

"The great new fact of our time is the appearance all over the world of mission agency structures that are indigenous to their own non-western national backgrounds," observed Dr. Ralph Winter, president of the Center for World Mission in California. "These new organizations represent the cutting edge of the vitality of the non-western Christian movements."

Three of four speakers at plenary sessions were Third World mission leaders.

The consultation was told that the church must concentrate on outreach to specific "people groups" in which presently there were few or no Christians. Research has indicated that there are over 16,000 such groups. The slogan, "A church for every people by 2000", was constantly heard at the consultation and will almost certainly shape missionary strategy during the closing decades of the century.

Participants were official delegates from mission boards and societies. In spite of that national and denominational diversity, they were agreed that closer co-operation was required if the challenge of frontier missions was to be met.

The Edinburgh '80 consultation has been compared to the World Missionary Convention of 1910 which was held in this same city. A crucial difference was evident in the large attendance of non-western delegates at this year's gathering. The fact that no non-western agencies were represented at the meeting 70 years ago dramatically demonstrates both the changed situation and the broader base for expansion to frontier areas, according to Winter.

A sister consultation, the International Student Consultation on World Missions, held during the same time in Edinburgh, involved 180 students from around the world.

ASIAN WORKING EFFECTIVELY

IN AFRICA

Cedar Grove, NJ (MNS) - Through a unique arrangement for handling candidates, Asians are becoming missionaries in Africa under the sponsorship of the Sudan Interior Mission, according to an article in Africa Now (August-October 1980).

The Australian Council of the Sudan Interior Mission, being the only "home council" in Asia, processed the first missionaries from Singapore to join the work in Africa. Andrew and Belinda Ng, who are supported by their home church in Singapore, went in 1977 to Niger Republic to be involved in medical work.

To facilitate the processing of Asian candidates, the Australian Council formed the SIM Reference Council in Singapore, composed of Christian businessmen, professional people, and pastors to screen candidates on behalf of SIM Australia, to which the Committee is responsible. SIM Singapore has received inquiries about service from Korea, Hong Kong, the Philippines, and Taiwan.

The article tells of the surprise of injured passengers from a bus accident who were treated by a Chinese doctor (Dr. Andrew Ng) and cared for by a Japanese nurse.

They form part of what is called the "Asian Brigade." Two other missionaries who make up the "Brigade" are U.S. citizens, Dr. and Mrs. Peter Pan. He was born in China and she in Hong Kong.

A Chinese pastor visiting Africa said, "It was plain to us that Chinese Christians could be well integrated with African believers. Asians and Africans belong together in the Third World."

EVANGELIZATION STRATEGY DOCUMENTS

RELEASED

WHEATON (World Evangelization) - The Lausanne Committee for World Evangelization (LCWE) has released three evangelization strategy documents to assist local churches in their outreach to specific groups of non-Christians. Fourteen more in the series of "Lausanne Occasional Papers" will follow in coming months.

Each of the strategy booklets deals with the evangelization of a well-defined segment in contemporary society. The first three are concerned with evangelization among the Chinese, Jews, and refugees.

"These booklets will bring the fruits of an international evangelization consultation right into the pastor's study," said Dr. Leighton Ford, chairman of the Lausanne Committee for World Evangelization. That group sponsored the Consultation on World Evangelization which brought together 875 Christian leaders for 10 days in June. At that gathering in Thailand, national church leaders from all corners of the globe met in specific study groups to formulate strategy.

One of the initial documents deals with the challenge of reaching the world's one billion Chinese people who live in mainland China and overseas. Leaders of thriving Chinese churches in Hong Kong, southeast

USSR

Asia, and the western world co-operated in devising the strategy document which has been hailed by pastors of growing Chinese congregations found in 11 urban areas of the developed world.

Dr. James Taylor, director of the Overseas Missionary Fellowship (formerly the China Inland Mission) and great grandson of the agency's founder, welcomed the document and stated that it would contribute greatly toward evangelization of the 40 million Chinese who live outside mainland China. In addition, of course, it will assist already existing congregations as they gear up for evangelizing Chinese on the mainland when that door opens. The document will be published in Korean, Chinese, and English.

Another report deals with the sensitive issue of reaching Jewish people with the Christian gospel. Moishe Rosen, executive director of 'Jews for Jesus,' expressed satisfaction with the proposed strategy. "Until now, most studies on Jewish evangelism prepared for church bodies were either so considerate of Jewish sensitivities that they resulted in discouraging evangelism or they were evangelistic documents which did not take into account the historic and cross-cultural communications problems that caused tensions between the Jewish community and Christians," Rosen contended.

The Jewish Christian leader added, "The paper, if widely read, will promote the right kind of evangelism among the Jews."

The third strategy paper deals with the challenge of ministering to the world's refugees and reaching that growing number with the gospel. Urging a holistic approach, the document outlines specific steps for Christians and local churches. It emphasizes the preliminary need for practical assistance accompanied by spiritual sensitivity.

Other documents, to be released in coming months, will deal with evangelization of such groups as nominal Protestants, secularists, nominal Roman Catholics, marxists, urban dwellers, and other ethnic and cultural units. The Lausanne Occasional Papers which are available to any who want them are priced for popular distribution.

ARRESTED BECAUSE OF RELIGIOUS PROPAGANDA

(Light In The East) - The 25 year old Baptist, Herbert Murd, who has been watched by the authorities for some time was arrested in Tartu (Dorpad), Estonia on March 21st, 1980, for religious propaganda. Amongst other things the Komsomol (Russian Youth Movement) paper 'Noorte hääl' had published an article ridiculing him.

Murd was expelled from the School of Music in Tallin officially on the ground of unsatisfactory progress. The real reason was that Murd had spoken about God to other young people. Murd, who lived in Pärnu, moved to Tartu where he held musical evenings for young people. These served as the cause of his arrest and Murd is accused of holding illegal meetings and disseminating religious propaganda. (g2w)

YET MORE ARRESTS

(Light In The East) - Pyotr V. Rumachik of Dedovsk, a vice-president of the Council of Evangelical Christian and Baptist Churches, the executive body of the unregistered Baptists in the USSR, was arrested on 5 August 1980 in Dnepropetrovsk in the Ukraine. The 48-year old church leader has spent 11½ years altogether in Soviet prisons for his religious activities on the Church and since his release has had to work secretly. This arrest is one of the many taking place at present in the USSR of Christians from all denominations.

The Russian Orthodox Priest Gleb Yakunin was arrested on 1. 11. 1979 and sentenced by the Moscow City Court on 28. 8. 80 to five years of labour camps and five years' internal exile for anti-Soviet agitation and propaganda. Together with the physicist Lev Regelson who also has to stand trial, Priest Yakunin appealed the 5th General Assembly of the World Council of Churches in Nairobi in 1975 revealing the true position of the Russian Orthodox Church.

CONSCIENTIOUS OBJECTORS EXECUTED

(Light In The East) - A short while ago seven Russian Christian soldiers from Tashkent were executed because they refused to shoot Afghan nationals. As far as we know those executed belonged to the non-registered Baptist Church. They had sought to be conscientious objectors but were nevertheless forced to join the army invading Afghanistan. Their bodies were returned to their families in Tashkent after their execution as a warning to other would-be conscientious objectors. For some time now the USSR has increasingly sent atheists and Christians, but not Moslems, as soldiers to Afghanistan in order to hinder a possible combining of forces with Moslem rebels.

PRESSURE PUT ON

REGISTERED CHURCHES

(Light In The East) - A member of the non-registered Baptists in the USSR wrote a report on May 2nd stating, State Authorities have recently started reprisals - amazingly against churches that consider themselves lawful because registered. For example, official State representatives entered many small churches in Saporoshye district where believers were gathered. When the latter asked to be left undisturbed and that the authorities fulfil the law which they themselves had given the church, the State officials explained, "In the name of the Soviet State Power break up the meeting or else we shall have to use force." More and more State Secret Police KGB agents have been subtly introduced into companies of believers recently.

According to his information, house searches have been carried out this year in the Dnyepropetrovsk district without any search warrant whatsoever being shown. The printing activity of the publishers "The Christian" has been put out of action. Extensive house searches have been carried out in the districts of Saporoshye, Voroshilovgrad and Kiev. Since these occurred simultaneously, it is clear that they were centrally planned. A large amount of literature and apparatuses were confiscated. A

KGB worker is said to have announced, "Because the Baptist Carter has thoroughly spoilt the Olympics, we are going to rob the Baptists of the possibility of existence."

BRAZIL

BRAZILIAN MISSIONS

HOLD CONSULTATION

Rio de Janeiro, Brazil (MNS) - About 40 leaders of Brazilian missions attended the Encontro de Missoes Transculturais Meeting of Cross Cultural Missions held September 30 - October 2 at the Assemblies of God Church located in the Sao Cristovao section of Rio.

This 5th annual gathering of emerging missions was planned and directed by a coordinating committee headed by Jonathan F. dos Santos, director at Missao Antioquia, an indigenous mission society in Brazil.

"There were only a few non-Brazilians in attendance," according to a report from Dr. Clayton Berg, president of the Latin America Mission, who was a guest lecturer at the gathering.

"The evangelistic and missionary passion in Brazil is a source of great encouragement," said Berg.

The participants chose a continuing committee and set the dates of September 16-18 for a 1981 "Encontro."

Subjects on the agenda will include: Church-Missions Relations, Cultural Identity of the Missionary, Missionary Children, Raising Funds for Missions, Programs of Raising Missionary Conscience, and the Gospel and Culture.

Jonathan dos Santos was again chosen as president of the Coordinating Committee.

There are 29 Brazilian sending agencies. The largest (Brazilian Baptist) currently sends 70 missionaries and has set a goal of 150 by 1982.

Manila '81

The Asia Missions Association

Pre-Registration for

Third Triennial Convention

Oct. 6 - 12, 1981

(Please type or print)

1. Name: Rev./Dr./Mr./Mrs./Miss _____
(Circle one) Last First Middle
2. Date of Birth : _____ / _____ / _____
3. Mailing Address : _____
(Street or P.O. Box)

(City) (Province)

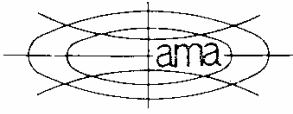
(Country)
4. Telephone Number : _____ (Office) _____ (Home)
5. Telex or Cable : _____ Telex/ _____ Cable/
6. Name of Mission : _____
7. Position in Mission : _____
8. Classification (Please mark according to your status):
 Delegate (Official representatives of affiliated national missions associations.)
 Participant (Leaders of church missions commissions in Asia, and Asian field missionaries.)
 Fraternal Participant (Recognized missiologists and non-Asian third world mission leaders.)
 Distinguished Guest (Executives of European & North American missions associations and mission agencies.)
9. When was the mission founded? _____
10. What is the total number of missionaries of the mission?
 - a. Within home land 1) to other culture : _____ 2) to same culture: _____
 - b. Outside the country 1) to other culture: _____ 2) to same culture: _____
 - c. Other : _____
(Please explain)

11. Affiliation of your mission :
- A.M.A. (Asia Missions Association) K.F.M.A. (Korea Foreign Missions Ass.)
- J.O.M.A. (Japan Overseas Mission) I.M.A. (India Missions Association)
- H.A.C.M. (Hong Kong Association of Christian Mission)
- E.F.M.A. (Evangelical Foreign Missions Association)
- I.F.M.A. (Interdenominational Missions Association)
- W.E.F./M.C. (Missions Commission of the World Evangelical Fellowship)
- Other Associations _____
(List)
12. Please indicate programs in which you would like to participate :
- Asian Missiologists Symposium
- East-West Dialogue for Missiological Encounter
- Asian Field Missionaries Workshop
- Asia, Africa, America Consultation of Mission Leaders
13. We are estimating a need of US\$100,000.00 for all expenses of the Convention. Faith promises for the expenses of this historic event from anyone committed to developing Asian missions will be greatly appreciated.
- Your pledge for this need : US\$ _____
14. Registration fee (US\$100.00 per person) must be paid no later than registration day (Oct. 6, 1981).
15. You will be notified of the expected cost of accomodation no later than the end of August. This should be paid at the registration desk upon arrival in Manila.
16. No travel subsidies are available except in specific cases agreed upon by the board.
-

Please mail completed registration form to :

Dr. David J. Cho
Executive Secretary
A.M.A.
C.P.O. Box 2732
Seoul, Korea

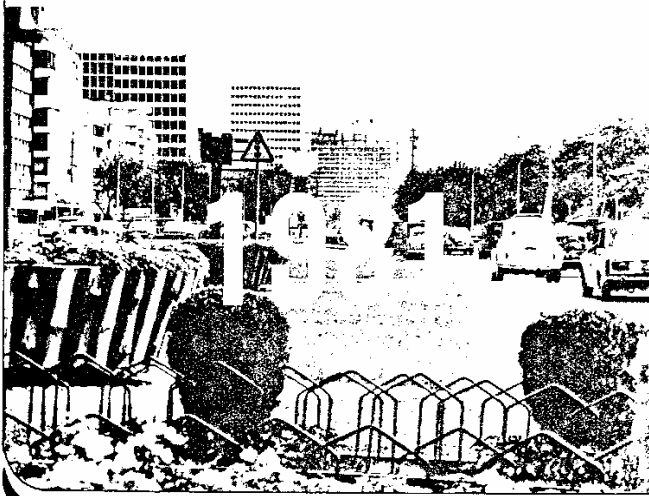
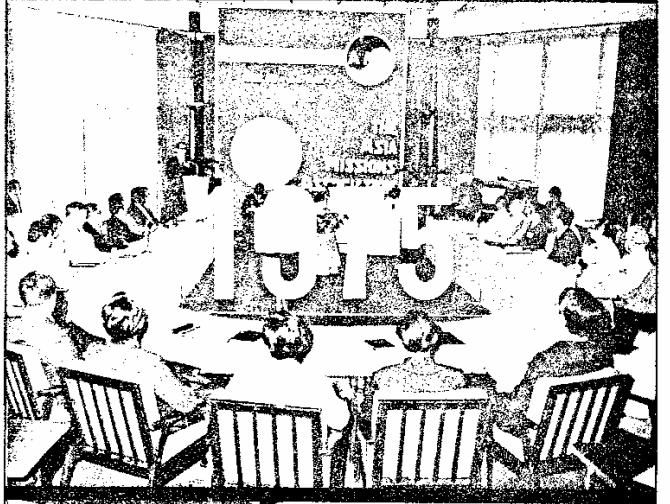
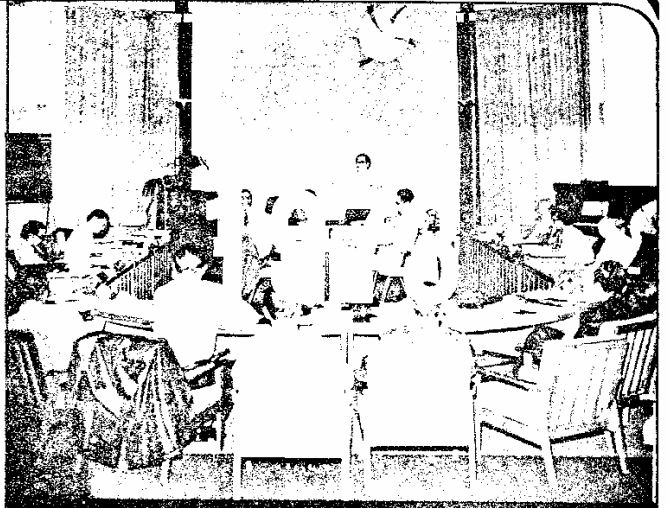
(Registration fee payable October 6 in Manila)



*The Third Triennial Convention
of
The Asia Missions Association*

**October 6—12, 1981
Manila, Philippines**

Manila '81



Manila 81

The Third Triennial Convention
of
The Asia Missions Association

TUE 6

▽ |

THU 8

Asian
Missiologists

SYMPOSIUM

To form an Asian missiological society for united action by Asian missiologists.

WED 7

▽ |

FRI 9

EAST
WEST

DIALOGUE

for
Missiological
Exchange

To increase awareness of the coming new era, new forces, new ways and to project new structures for mission.

THU 8

▽ |

SAT 10

Asian
Field
Missionaries

WORKSHOP

To search reciprocal issues and to build a united front line.

FRI 9

▽ |

SAT 10

Asia,
Africa,
America

CONSULTATION

of
Mission
Leaders

To form a network of non-western missions movements.

SAT 10

▽ |

MON 12

Third
World
Mission

RALLIES

Members of Christian communities in Manila are invited to come hear about third world missions and learn what can be done for worldwide outreach by Asian churches.