

# NEW Missionary Movement

by Kenny Joseph



## Condensation of a new Book to be published

"What was the outstanding experience, highlight or work of your Christian ministry?" was one question on the form I received from a Christian "Who's Who" publication.

Immediately a dozen "highlights" danced around my brain, clamoring for first place. I thought of the time 108 people came forward at my first street meeting in Japan, the time we launched 10 simultaneous Gospel Teams, co-ordinated mass tract distribution campaigns; but one highlight pushed itself quietly forward...that was when Mr. and Mrs. Ozaki left for the mission field. Why?

Mrs. Ozaki, as Miss Kawashima, came to my evangelism headquarters highly recommended as a secretary. But she was a Roman Catholic. She worked diligently and also within a couple years professed faith in Christ.

A young male student often volunteered to help in my office and only reluctantly accepted pay for his work. Whatever needed to be done, Ozaki San could do it. While I was on furlough, this young man wrote, asking for the services of my secretary for life!

I was later delightfully surprised to learn that this couple, Mr. and Mrs. Ozaki, felt called to Quito, Ecuador, as missionaries.

My wife and I were thrilled to have a part in setting up their deputation schedule in order for them to raise the needed passage, equipment and support funds. An example of the blessings that awaited them (and us) in this realm was when they were invited to a 9-member Lutheran Brethren Church in

Tsuruoka for a service. This small group raised and gave them ¥32,000 (about \$90).

Thus as the new Age of Missions marches forward, it takes with it two of our best Japanese workers from Japan to Ecuador.

In the 1960—1970 decade of destiny, just what are the prospects of recruiting, training, commissioning and sending out nationals as bona-fide foreign missionaries from the "younger churches" in "mission fields?"

Since Modern Missions began when England's William Carey went to India in 1793, "missionary" meant a benevolent white man going overseas to evangelize a malevolent "heathen". For the last 170 years this may have been a true picture. However, today's rising nationalism, anti-Westernism and anti-colonialism, encircling Communism, exploding population and retreating Liberalism, has changed the climate of "who sends and who receives." "The missionary obligation is no longer the monopoly of the West or the special preserve of traditional missionary organizations."

So we seek an answer to these questions:

1. Can the "Lord of the Harvest" call, commission and thrust out as foreign missionaries, nationals from the "younger" churches of present mission fields in obedience to the Great Commission?
2. Can these foreign missionaries Scripturally be sent out to other fields while their own country is not yet completely evangelized?
3. What type of training, internship and screening should be carried out for the health of the indigenous church?

Although the principles are applicable in most indigenous situations, the research and conclusions are limited to the Japanese situation in particular, and the Asian field (from the Near East to Korea) in general.

## Five Basic Definitions

1. **Mission:** "The sending forth of men with authority or commission from God or the church to preach (or spread) the Gospel (John 20:21) and administer the sacraments: "Christian mission" is the proclamation of the gospel to the unconverted everywhere according to the command of Christ.
2. **Missionary:** "One who is sent on a mission; an agent or emissary, sent to propagate religion especially," or "do educational or charitable work in some place where his church has no self-supporting local organization; hence, one who spreads any new system or doctrine." "A person sent out by his church to preach, teach and proselyte in a foreign country, especially in one considered heathen."
3. **Older Churches:** or "sending or giving churches," means those older, established churches or mission agencies which send out foreign missionaries, money, Bibles, build native churches, schools, hospitals, presses, etc.
4. **Younger Churches:** or "receiving churches," those newly-formed indigenous churches on mission fields which should mature toward the four-fold ideal of self-supporting, instructing, governing, and expanding their own faith not only in home missions but also in foreign missions.
5. **Evangelize:** "To evangelize is so to present the Lord Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Savior and serve Him as their King in the fellowship of His Church."



Dr. J. L. Hrodmake

### Cuba Persecutes Christians

Havana... The increased pace of anti-Christian activities in Cuba indicates that the newly formed Department of Religious Affairs is cracking down on the churches. It has perfected a spy system to bring in detailed reports on the attitudes of the churches. In recent months: (1) Communists interrupted a service, blaspheming God, and shouted, "We are the devil!"; (2) Several believers were wounded in an attack on a church; (3) A mob entered a church shouting, "Lenin, yes: Christ, no!"; (4) Several churches have been closed and turned into warehouses; (5) The government has stopped construction on many new churches. (V.S.)

### Back To Rome

Fargo, N. Dak.... The Association of Free Lutheran Congregations voted at its first annual conference to oppose what its president called a "Back to Rome" movement among world Protestants. In his report, the Rev. John Strand warned that "the fundamental difference between evangelical Protestantism and Catholicism is being forgotten or, worse still, being ignored. Clever propaganda in the guise of tolerance, may be rapidly setting the stage for the betrayal of Biblical truth," he said. "So-called 'tolerance' is used as a weapon against truth in all walks of life." (V.S.)

### Red Carpet For Hrodmake

Tokyo... Communist Czechoslovakia's Dr. J. L. Hrodmake ("You can be a Christian and a Communist at the same time") and his secretary will speak at several "peace" conferences in Tokyo, Hokkaido, Kansai, Hiroshima, and Matsuyama from Sept. 20 to Oct. 20. To meet all the expenses, the "welcome committee" (Rev. Isamu Omura, chairman; Kyodan-NCC; Rev. Sennen Kishi, vice-chairman (Lutheran, NCC chairman); Mr. Yoshio Inoue, executive chief (professor at Tokyo Union Seminary, Christian Peace Movement chairman) began a drive to raise ¥800,000 (\$2,300) from poor Japanese church members to pay for these imported "peace-makers." The Kirisuto Shinbun, cooperating with the "welcome committee," has set up an agency to receive contributions for the Hrodmake party." (K.S.)  
**Comment:** If this isn't the limit, we give up. But REAP-Ketsudan can top this. REAP announces a new fund-drive to raise ¥80,000 (\$225.00) to translate, publish and mail to all 5,000 Japanese pastors and leaders, "Ten Reasons Why No Christian Can be a Communist" by one who tried, Dr. Calvin Chao, former Seminary President and director of "Chinese for Christ." If an additional ¥40,000 (\$120.00) is raised, REAP-Ketsudan will also mail this to 3,000 key Christian businessmen.

How much can you contribute? Send your gifts in any amount (in yen, dollars, stamps, check, furikae, etc) made out to REAP, Rev. Kenny Joseph, along with your subscription or renewal in the enclosed envelope. Do it today, remember, the pastor you save may be your own!

To: REAP-Ketsudan  
419 Eifuku-cho  
Suginami-ku, Tokyo

Yes, I want to donate  
¥ \_\_\_\_\_ to send the  
"truth" to our beloved  
pastors and businessmen.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Ken \_\_\_\_\_

### Five Basic Assumptions:

1. The Great Commission, written in all languages and addressed to all Christians, must be obeyed by all true believers in all lands, with no exemptions.
2. Since there are only 42,250 active Protestant foreign missionaries trying to evangelize 3 billion people, an obvious need exists for more experienced, evangelical, effective missionaries today.
3. The Lord of the Harvest also calls nationals from younger churches in today's mission fields to go "into all the world and preach the Gospel to every creature." (Mk. 16:15) They must obediently go, even though their own home missions program is not completed, as did the Apostle Paul, the Nestorians, Count Zinzendorf and William Carey, and today's Western missionaries.
4. Evangelical leaders in the sending societies, missionaries on the fields and national leaders are privileged to work with the Lord of the Harvest as He purposes to call out a people for His Name from every tribe, tongue, kindred and nation before His return.
5. The indigenous principle of self-propagation has a two-fold meaning:
  - a. Home missions: Evangelizing the people of similar tongue, not only in their own country but also overseas.
  - b. Foreign missions: The "younger churches" must also reach out in foreign missions to peoples and countries other than their own in language, culture, customs, and race.

So let's study the Biblical precedents, then the post New Testament history of Asian missionaries to the present, then trace the historical antecedents in Japan's Protestant mission history through yearbooks, reports, denominational archives and national missionaries. Finally lets survey (both the World Council of Churches (WCC), National Council of Churches (NCC), and their Asian branch, the East Asia Christian Conference (EACC), the National Association of Evangelicals (NAE), the World Evangelical Fellowship (WEF), and their Asian Evangelical Fellowship (AEF) as well as the International Council of Churches (ICCC) and their Far East Council of Christian Churches (FECCC). and see what they're doing about sending and receiving nationals as foreign missionaries.

We sent surveys and questionnaires to missionaries, leaders and sending boards, Japanese pastors, and educators in Japan's training institutions. As editor of the quarterly, Japan Harvest and now REAP, I collected this data objectively. Further study was made in person in actual surveys, discussion meetings, conferences and personal interviews with national leaders in Naha, Okinawa, Kowloon, Chungdo, Hong Kong, Singapore, Malaya, Colombo, Ceylon, Bombay, India, and Karachi, Pakistan.

All available relevant books, pamphlets, reports, periodicals, archives and documents were also consulted.

Our earnest prayer is that the principles, insights, and working arrangements arrived at will benefit all "younger churches" and the Western evangelical sending societies, missions and denominational boards.

St. Paul is brought before the 'pillars' of the church and asked to give an account as to why he quit preaching to the-chosen people and went over to the Gentiles:

"Then the whole assembly remained silent, and they listened (attentively) as Barnabas and Paul rehearsed what signs and wonders God had performed through them among the Gentiles. When they had finished talking, James replied, "Brethren, listen to me. Simon (Peter) has rehearsed how God first visited the Gentiles, to take out of them a people (to bear and honor) His name... So that the rest of men may seek the Lord and all the Gentiles upon whom my name has been invoked." (Acts 15:12-14, 17)

Paul and Silas' man-made plans of returning through Phrygia and Galatia are changed:

"...having been forbidden by the Holy Spirit to proclaim the Word in (the province of) Asia: And when they had come opposite Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not permit them. So passing by Mysia, they went down to Troas. (There) a vision appeared to Paul in the night: a man from Macedonia stood pleading with him saying, "Come over to Macedonia and help us." And when he had seen the vision, we at once endeavored to go on into Macedonia, confidently inferring that God had called us to proclaim the glad tidings (Gospel) to them." (Acts 16:7-10)

Again we find Paul completely engrossed with preaching, earnestly arguing and testifying to the Jews that Jesus (is) the Christ.

"But since they kept opposing, abusing and reviling him, he shook out his clothing (against them) and said, Your blood be upon your own heads: I am innocent (of it). From now on I will go to the Gentiles. He then left there and went to the house of a (Greek) man named Titus Justus, who worshipped God, and whose house was next door to the synagogue." (Acts 18:5-7)

The great heart of Paul is captured by the overwhelming pressure of divine circumstances as well as convictions that this Gospel must also be taken to the heathen. See how the Holy Spirit leads Paul into this.

### **Paul's Missionary Institute**

Paul settled down among the Corinthians for 18 months.

He lead them to Christ, and in a short-term Bible Institute, trained these natural leaders to become missionaries themselves. "Corinthians reaching Corinthians" with the Gospel, thus antedating by 1900 years the modern (?) cry of "Asians evangelizing Asians."

"teaching the Word of God (concerning the attainment through Christ of eternal salvation in the kingdom of God)." (Acts 18:11)

The strategic pattern is this:

"And he went into the synagogue and for three months spoke boldly, persuading and arguing and pleading about the kingdom of God. But when some became more and more stubborn (hardened and unbelieving), discrediting and reviling and speaking evil of the Way (of the Lord) before the congregation, he separated himself from them, taking the disciples with him, and went on holding daily discussions in the lecture room of Tyrannus (from about ten o'clock til three). This continued for two years, so that all the inhabitants of (the province of) Asia, Jews as well as Greeks, heard the Word of the Lord (concerning the attainment through Christ of eternal salvation in the kingdom of God)." (Acts 19:8-10)

The key word is "discussions". The Greek word, *dialogomenos*: means to converse with, discuss a question with another, argue with one against, the dialectic method of Socrates, where the conclusions were not drawn directly by the speaker, but elicited by discussions. These lectures, "which were likely to end in disputations (or controversies)" were actually "dialogued, not by way of a sermon, but by a discourse of a more conversational character."

Thus the dialectical method of "evolving truth by discussion, a logical disputant, the art of discussing a point by question and answer."

Paul held "daily discussions," he "reasoned, persuaded, argued, in lectures," always ending in long preaching dialogues as he joined the burning issues of the day.

Within the first 8 chapters of Acts, Christ's prophecy was fulfilled. The disciples bunched in Jerusalem thinking that was the only strategic place for evangelism when the Holy Spirit, Himself, permitting persecution, scattered them out to fulfill the promise and obey the command.

The fulfillment of this prophecy of "going into all the world" is seen as the Holy Spirit uses the day of the Pentecost festival. People were there from all over the known world.

"They were all filled—diffused throughout their souls—with the Holy Spirit and began to speak in other (different, foreign languages, as the Spirit kept giving them clear and loud expression (in each tongue in appropriate words). Now there were then residing in Jerusalem Jews, devout and God-fearing men from every country under heaven. And when this sound was heard, the multitude came together and they were astonished and bewildered, because each one heard them speaking in his own (particular) dialect. And they were beside themselves with amazement, saying, are not all these who are talking Galileans? Then how is it that we hear, each of us in our own (particular) dialect to which we were born? Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and (the province of) Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and the transient residents from Rome, both Jews and the proselytes (to Judaism from other religions), Cretans and Arabians too—we all heard them speaking in our own native tongues (and telling of) the mighty works of God."

Acts 10 reveals how the Holy Spirit used different means to break down the prejudiced Jewish tradition inherited by Peter, showing him that this Gospel was not only for the Jews but for the entire Gentile (heathen) world also.

Thus, "While Peter was still speaking these words, the Holy Spirit fell on all who were listening to the message. And the believers from among the circumcised (the Jews) who came with Peter were surprised and amazed because the free gift of the Holy Spirit had been bestowed and poured out largely even on the Gentiles. For they heard them talking in (unknown) languages and extolling and magnifying God. Then Peter asked, Can any one forbid or refuse water for baptizing these people, seeking that they have received the Holy Spirit just as we have?" (Acts 10:45-47)

Peter again apologizes and defends this position thus: "If then God gave to them the same gift (equally) as He gave to us when we believed—adhering to, trusting in and relying on—the Lord Jesus Christ, who was I and what power or authority had I to interfere or forbid or withstand God. When they heard this they were quieted and made no further objection. And they glorified God, saying, Then God has also granted to the Gentiles repentance unto (real) life (after resurrection)." (Acts 11:17)

For some it is as much a burden to believe that God Almighty can use an Asian today as a foreign missionary as it was for these Jews to believe that non-Jews could also receive salvation.

Yet missionaries left their home country before it was totally evangelized:

"While they were worshipping the Lord and fasting, the Holy Spirit said, Separate now for Me Barnabas and Saul for the work to which I have called them. Then after fasting and praying they put their hands on them and sent them away. So then, being sent out by the Holy Spirit, they went down to Seleucia, and from (that port) they sailed away to Cyprus." (Acts 13:2-4)

Then a very important and decisive turning point came in the lives of Paul and Barnabas:

"When the Jews saw the crowd (of Gentiles), they were filled with envy and jealousy and they contradicted what was said by Paul, and talked abusively—reviling and slandering him. And Paul and Barnabas spoke out plainly and boldly saying, "It was necessary that God's message (concerning salvation through Christ) should be spoken to you (Jews) first. But since you thrust it from you, pass this judgment on yourselves that you are unworthy of eternal life, and out of your own mouth you shall be judged. (Now) behold, we turn to the Gentiles—the heathen. For so that Lord has charged us, saying, I have set you to be a light for the Gentiles—the heathen—that you may bring (eternal) salvation to the uttermost parts of the earth. (Isaiah 49:6) And when the Gentiles heard this, they rejoiced and glorified (praised and gave thanks for) the Word of God; and as many as were destined (appointed and ordained) to eternal life believed—adhered to, trusted in and relied on Jesus as the Christ and their Savior. And so the Word of the Lord (concerning eternal salvation through Christ) scattered and spread throughout the whole region." (Acts 13:45-49)

## Asians Evangelizing Asians

Here is a master plan for the Gospel to go out to all the inhabitants of Asia. The Apostle Paul developed the "Gospel team" idea of taking with him an assistant (or assistants) to learn on the road (on the job training) and then sending these out.

Native missionaries who were sent to their own unreached people in Asia with the Gospel included:

- 1) **Aristarchus**, a native of Macedonia, who was recognized as a leader by the opposition in the Ephesian riot.
- 2) **Gaius**, another Macedonian who wielded great influence in converting the heathen, becoming a target in the assault and uproar raised by Demetrius.
- 3) **Onesiphorus**, an Ephesian, who labored under Paul's supervision in the Roman province of Proconsular Asia, being commended by Paul for faithful service.
- 4) **Trophimus**, well-known for his exploits as a native missionary in Ephesus, and hated even by the Jews in Jerusalem.
- 5) **Tychicus**, native of Ephesus, labored with Paul in Asia, who calls him a fellow-servant in the Lord.
- 6) **Epaphras**, who was converted in Asia, evangelized his native city, Colosse.

## The Nestorian Foreign Missionary Movement

What happened after Paul and his Gospel teams died?

Of the post-apostolic missionaries, the Assyrian Nestorian missionary movement interests me most because many of my relatives are still Nestorian Christians.

When I witness to them today I meet the proud rebuff, "Are you trying to make me a Christian? Why, we've been Christians for almost 1900 years. We are Nestorians!"

Today's Nestorians depend mainly on their ancient traditions, their baptism and Church membership for salvation.

What is Nestorianism? We cannot understand Nestorianism apart from its founder Nestorius, the patriarch of Constantinople (428-431), who was born in Germanica and died in exile after 451 A.D. Educated at Antioch, he lived as a monk and was a forceful public orator.

Nestorius found many erroneous expressions and thoughts current in the church. Especially offensive to him was the term, "Mother of God" (theotokos) applied to Mary. This was the greatest point of controversy, which led the Roman Catholic Church to condemn him as a "heretic." He was a disciple of Theodore of Mopsuestia in whom the Antiochian Humanism culminated.

Cyril of Alexandria took up the polemic against him and used unscrupulous means to humiliate the Eastern patriarchs, claiming that the words, "mother of God" were right. He claimed that the incarnate Word is absolutely one and is at the same time absolutely divine and absolutely human. The controversy grew hotter. Neither party cared to understand the position of the other. Each sadly misrepresented the other and by stating its own views and those of its opponents in the most extreme form made the breach as wide as possible.

Finally, the Emperor called a general synod in Rome in 430 to have both sides fairly represented to secure an impartial investigation of the matter in dispute and find the truth. However, famine and stormy weather prevented

## Old Testament Precedents

"Should any country send out missionaries until their own people are all evangelized?" the skeptic asks. "Yes," the Bible answers, there are clear precedents in Scripture.

The Old Testament precedents and promises are fully treated in R.H. Glover's book **The Progress of World-wide Missions**.

Glover states:

"...From the very beginning, God revealed His plan and purpose as a world-wide one. He said to Adam, 'Be fruitful and multiply and replenish the earth' (Genesis 1:20)...The same charge...was repeated when the race was given a new start under Noah (Genesis 9:1). Diffusion was God's thought. Strange indeed, then, yet true, that the history of men, God's creatures, has been one long, persistent effort, either ignorantly or willfully, to evade or thwart this purpose...Abraham begins the long procession of missionaries which has covered 4,000 years of time. His divine call (Genesis 12:1) still furnishes a worthy model for that of every missionary...."

Joseph was indeed a God-sent missionary to Egypt and the adjoining countries of his day. Esther is another beautiful missionary type for at the risk of her own life she rescued a whole nation from impending doom.

Jonah is a fine illustration of God's concern for the heathen, and his patience in leading them to repentance...."

The missionary aim and spirit pervades Palms 2, 67, 72 and others. The same world-wide outlook is found throughout the prophets even where the central message relates to Israel. (Cf. I King. 8:41-43; Isa. 45:22; 52:10; 55:5; 56:6,7; Jer. 16:19; Zech. 9:10; Mal. 1:11)

Some of the messages of Isaiah and Amos reached out beyond Israel, while Jeremiah's main "burden" was concerning the Gentiles. The Jews of the captivity and the dispersion, headed by the royal Daniel, himself, were theistic missionaries to the East, as well as Southern Europe and Northern Africa, down to the time of Christ...In "Thus It Is Written", Goerner expands this theme in his first 3 chapters under "The Universal Purpose of God," "The Role of the Chosen People" and "The World Mission of the Messiah."

## New Testament Precedents

Christ's ministry and plan is imbued with reaching the last, the least and the lost. Foreign and home missions were never so divided by Him. He spoke of reaching a world.

When interested believers wanted to hold him to a tiny ministry in one little village His answer was, "Other sheep I have which are not of this fold, them also I must bring."

While Jesus never left His home country, His Great Commission in the four Gospels and Acts, proves this is exactly what He meant. The disciples never completely evangelized their own country before they went into other lands.

## Foreign Missions in Acts

Throughout Acts, this dual mission is brought out. The Amplified New Testament's (ANT) rich translation points out clearly that God's marching orders in Acts 1:8 were to evangelize BOTH in Jerusalem, Judea, Samaria AND the uttermost parts. It does not say to wait until Jerusalem is evangelized before the Gospel is taken to Judea. To expedite this objective, God Almighty...

"...Allowed a great persecution which was very severe, breaking out against the church in Jerusalem. The members were all scattered throughout the region of Judea and Samaria, except the apostles—the special messengers. Now those (saints) who were scattered abroad went about from place to place preaching the Glad Tidings, the Word (that is the doctrine concerning the attainment of salvation through Christ in the Kingdom of God). Philip (the deacon, not the apostle) went down to the city of Samaria and proclaimed the Christ, the Messiah, to the people." (Acts 8:1, 4,5)

# New Missionary Movement

by Kenny Joseph

## Condensation of a new Book to be published (Con'd. IV)

Another couple works among Koreans in Taiwan. Korea's Presbyterian churches have sent missionaries to Korean communities in Manchuria, China, Hawaii, Mexico and the United States and also to labor among Chinese and Siberian nationals.

Three Korean women went to Pakistan as the first foreign missionaries of the Korean Methodist Church since World War II. They are the first to qualify as full-fledged foreign missionaries of that denomination, since the earlier workers to Manchuria served among Koreans there rather than Chinese.

Even the Roman Catholic Koreans caught this missionary vision for "They migrated into Manchuria and by 1908, Chientao, the region where most of them settled, had several thousand Roman Catholics...."

South Korean Churches sent Rev. Kim and others as missionaries to Japan. This same church formerly sent missionaries to Shangtung Province, China.

5. **Burma:** Karen Baptist Churches sent missionaries into Northern Thailand, resulting in 20 Baptist Churches there.

In 1957 the Burma Baptist Convention sent a missionary to the China border. They also sent a language teacher, a survey team and 4 others to a training center in Thailand.

A Burmese couple from Cochin State, went as foreign missionaries to the Naga tribespeople in India. They also sent a missionary offering to a New York City church for its building program.

6. **Philippines:** The United Church of Christ here sent 4 missionaries to Thailand and Indonesia, 4 to Iran, 4 to Hawaii, 2 to America, one each to Ethiopia, Turkey, Korea, Hawaii, and Egypt.

The Methodist Church here sent to Okinawa a woman missionary; to Sumatra a single missionary and to Malaya and Sarawak, 7 medical missionaries. The Episcopalians sent a missionary to Sarawak.

"In January, 1957, they received a request for missionaries to serve in Malaya. Asians want non-Western missionaries! Only token response was possible."

An indigenous evangelical group, The Philippine Missionary Fellowship, began in prayer on March 8, 1954, and was legally incorporated in June, 1956, to "send missionaries into all the world, starting in our own country." Their objective: "not only to save souls and develop soul winners, but also to organize believers into independent, indigenous churches." Also 30 missionaries work in outer islands like Cavite, Mindoro, Ramblon, Marinduque, and Surigao provinces.

Evangelist Gregorio Tingson regularly leaves the Philippines to evangelize in Japan, Korea, Taiwan, India and Hong Kong, in addition to home mission work. Mr. Tingson recently completed a year's evangelistic tour with crusades in Asia, Europe, and America. Of the 493 C&MA Churches here, 300 take regular monthly missionary offerings.

Miss Leonora Flores (United Church), who already served 1 term in Nigeria, was sent by the National Council of Christian Churches. All together, 29 missionaries from Filipino churches serve in other countries, 4 more are commissioned to go, and 30 home missionaries work in the remote tribal areas within the Philippines among difficult language groups.

7. **Japan:** The United Church of Japan sent some short-term missionaries to Okinawa and Taiwan. Two pastors served in Canada among Canadians. They also sent a pastor to Brazil. A Japanese agriculturist may go to Allahabad, India. A Japanese couple in Bolivia work mainly among Okinawan immigrants. The possibility of sending a medical worker to assist the churches in Indonesia is being investigated.

Japan has also sent: 4 to Thailand, 9 to Laos, 1 to the Philippines, 6 to East Pakistan, 9 to Taiwan, 8 to Okinawa, 8 to Brazil, 1 to Bolivia, Burma, Korea, 2 to Ecuador and to North India. Already 54 Japanese, mostly Fundamentalist, have gone out, with 20 more preparing.

8. **Malaya:** Missionaries from the Methodist Church of Malaya work in Sarawak (North Borneo) among the Dyak people.

The Anglican Churches of Malaya and Hong Kong exchange workers. A priest now working in London's dock area under the Mission to Seamen, was born in Singapore and trained in Hong Kong.

9. **Hong Kong:** Hong Kong supplies Christian workers to serve the 25 million overseas Chinese in East Asia. Hong Kong has sent workers to New Zealand, Borneo, Mauritius, Malaya and Singapore. There is also the spread of the Gospel by witnessing Christians who migrate from Hong Kong to communities overseas.

Over 10 conservative Hong Kong groups sent out missionaries. The Christian and Missionary Alliance sent out 12 to Viet Nam, the Philippines, Thailand and Malaya. American Baptists sent one to Viet Nam Anglicans, 4 to Malaya and the Solomon Islands. The Ling Liang Mission has 5 missionaries in West Borneo, Java, India, Japan and North America.

The indigenous Christian Nationals Evangelism Commission (CNEC) has 8 missionaries in village evangelism in Malaya and Singapore, financially supported by Chinese Hong Kong churches.

An Evangelical Free Church minister is in the Philippines; 2 Southern Baptists work in Indonesia. Malaya and Singapore have 10 Lutheran workers from Hong Kong. Non-professionals and Wesleyan Methodists have 3 each in Southeast Asia, Singapore and Malaya.

10. **Indonesia:** Indonesia now has no missionaries serving outside Indonesia, although they may send workers into Malaya. They carry on a vigorous missionary program in many new areas in the "outer Islands" program.

## DIRECTORY of EVANGELISTS

REAP presents 20 evangelistically-gifted men, with their addresses, waiting for you to contact them directly, not REAP, for meetings in your area. They are all busy men, so write as early as possible and always suggest 2 alternate dates and enclose a stamped, self-addressed card or envelope. Many times they will offer their own date when they may be close to you and can save time, money, energy and travel by working you into their schedule. In the next issue, we will present other evangelists you recommend.

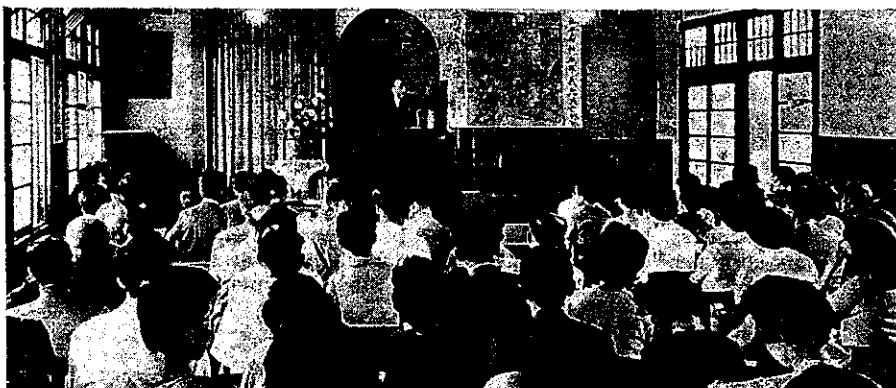
- Ev. Shotaro Kogo 87 Shioya-cho, Tarumi-ku, Kobe
- Ev. Kunio Kaku 131, Minamijukenbata Mizugae-cho, Saga-shi
- Ev. Fuji Ushio 126, Aza Hama Maizuru-Shi Tottori Ken
- Ev. Kenny Joseph 419, Eifuku Cho Suginami-ku, Tokyo
- Ev. Kiichi Ariga 1-17 Nakamichidori Hyogo-ku, Kobe-shi
- Ev. K. Honda 17-1 Nakadori Hyogo-ku, Kobe-shi
- Ev. Akira Takimoto Tomizawa Shinjo-shi, Aichi Ken
- Ev. M. Kazama 363, Nakamachi Imaichi-shi Tochigi Ken
- Ev. S. Kobayashi 1653, Kanayama Tatebayashi Gumma Ken
- Ev. Masao Shozu 2-8, Maeiko-cho Suma-ku, Kobe-shi
- Ev. Yukio Nagashima 155, Hirose-cho Okayama-shi
- Ev. A. Hatori CPO Box 1000, Tokyo
- Ev. T. Yamanaka 77-1, Narimune Suginami-ku, Tokyo
- Ev. N. Ando 305-2 Shinmachi Suginami-ku, Tokyo

- Ev. Hataunosuke Kobayashi Nagoya Gospel Church Naka-ku, Nagoya-shi, Aichi Ken
  - Ev. S. Nobata 3453, Yabo, Kunitachi-machi Tokyo
  - Ev. Kiichi Onozuka Nakazato Mura, Nakanonuma Gun, Niigata Ken
  - Ev. Toshiyuki Uetake 349 Shinonome Cho, Hiroshima-shi
  - Ev. Willis Carrico CPO Box 1000 Tokyo
  - Ev. Philip Tsuchiya Kodan Jyutaku 1-380 180, Hanabata, Adachi-ku, Tokyo
- On The Field

## Directory of Japanese Missionaries

- Miss Toshiko Suzuki (Ind) Taiwan  
c/o Mr. George E. Liu, 8 Lane 37, Son-Chiang Rd. Taipei, Taiwan
  - Miss Sumie Yokouchi (Free Church) Malaysia  
Evangelical Free Church, 8. Yarwood Ave., Singapore 21, Malaysia
  - Mr. & Mrs. Kazuo Ozaki (HCJB) Ecuador  
HCJB Casilla 609 Quito, Ecuador
  - Mr. Ryoichi Tsukada (Ind) Thailand  
c/o Eichi Konya Suphanburi Thailand
  - Mr. & Mrs. Toshio Morimoto (Ind) Thailand  
G.P.O. Box 2188 Bangkok, Thailand
  - Miss Mitsuko Ninomiya (C&MA) Brazil  
C. Postal 85 Gama, Brasilia D.F. Brazil
- Waiting To Go
- Mr. & Mrs. Ryosuke Jokura (Ind) India  
Oiso Kirisuto Gyokai 475, Sanno-cho, Oiso-machi, Kanagawa-ken
  - Mr. Shigeru Matsumoto (Ind) Taiwan  
Matsuda-machi, Ashigara Kami-gun, Kanagawa-ken
  - Mr. Shiro Nakazawa (Ind) Indonesia  
Yamago Kamae-machi, Minami Amabe-gun, Oita-ken
  - Miss Keiko Kobayashi (Ind) Taiwan; Thailand  
c/o Omasi 710-3, Hiratsuka Shinagawa-ku, Tokyo

Jesus said "I sent you to REAP"



The Batak Church sent missionaries to Mentawai Island. The Church of Mid-Java sent missionaries to Japanese migrants in Sumatra and among Moslems.

The West Java Church and the Chinese Church have a joint missionary venture in Bantam assisted by a medical missionary team from the Presbyterian Church of New Zealand.

The Church of Minhassa has missionaries in the Paulu area. The Kalimantan Church has missionaries among the Dyaks and, with the Basel Mission, may send a missionary to Sarawak in British Borneo. The Molucca Protestant Church has missionaries at Fak Fak and Merauke in West Irian.

The Protestant Church of Western Indonesia has missionaries in Southwest Sulawesi and in Macassar, mainly among Moslems. The East Java Church has missionaries in Madura and established medical clinics in some Moslem and Communist areas.

The Church of Nies Island, Sumatra, is developing new areas among pagan people.

The Southeast Asian Conference of the Methodist Church recruited 3 missionaries from Sumatra to work among the Ibans in Sarawak.

11. **Melanesia:** An Indigenous "Brotherhood" sent 10 missionaries to New Guinea and 8 to New Britain.
12. **Polynesia:** Here some churches of Australia and New Zealand have missionary work with Tongan, Fijian and Solomon Islands pastors, teachers and catechists playing an important part in the evangelization of Polynesia, as pioneer missionaries in the Highlands of New Guinea.
13. **China:** Today 22 Chinese evangelists who left the mainland work among Chinese in Indonesia and the Pacific Islands under the Chinese Foreign Missionary Union which was started in 1929 by R. A. Jaffray. The Christian National's Evangelism Commission (CNEC, formerly The Chinese Native Evangelistic Crusade) now has 115 evangelists engaged in this ministry among the 25 million overseas Chinese. The CNEC has 110 churches established by nationals in their fellowship, in China (40); Kowloon, Hong Kong (14); Macao (1); Formosa (3); Singapore (6); Malaya (10); Thailand (6); India (11); Liberia (16); Nigeria (3).

14. **Viet Nam:** The Evangelical Church of Viet Nam sent 9 couples to the tribespeople of Viet Nam, working with a different tribal language.
15. **Thailand:** The C&MA Church of People with Leprosy sent 2 missionaries to fellow sufferers of Hansen's disease in Laos. The Church of Christ sent missionaries to the Karens in Burma.

### B. PACIFIC ISLANDS

16. **Fiji Islands:** Some Fijian Missionaries have gone to the aborigines of North Australia, New Guinea and the Solomons.
17. **Sarawak, North Borneo:** The C.N.E.C. has sent out from Sarawak two Chinese missionaries to Lampang, Thailand. The Anglican Church sent 3 missionaries into North Borneo.



18. **Taiwan (Formosa):** An independent church in Taipei sent out a medical missionary to Brazil in 1958 to work with the Brazilians and Chinese refugees there.

19. **Solomons:** Methodists in the Solomon Islands sent and support 11 missionary families to New Guinea.

For decades native Christian teachers from islands of the Eastern Pacific have gone to islands of the Western Pacific and to Papua, the Gilbert and Ellice Islands, etc. From the Tonga Islands missionaries went to the Solomon Islands.

### C. THE CARIBBEAN ISLANDS AND THE GUINEAS

20. **The Bahamas:** The Anglican Churches of the British West Indies send and support missionaries to Gambia and Rio Pongas. The first woman West Indian was sent to Gambia last year.

21. **The West Indies Federation:** The Jamaican Home and Foreign Missionary Society sends missionaries to French Guinea. From the Pongas, missionaries are sent to French Guinea; The West Indian Mission has sent missionaries to Gambia, West Africa; these are supported by the Province of the West Indies (Anglican). The Presbyterians in Trinidad sent a missionary to Surinam; Bahamas' Anglicans send missionaries to Gambia and the Rio Pongas.

22. **Latin America:** Puerto Rican Protestants have labored in the Dominican Republic. Today a Puerto Rican couple works in Paraguay.

23. **Brazil:** Brazilian missionaries are in Chile, a teacher of theology is in Portugal and Baptists are evangelizing in Bolivia.

24. **Chile:** The Pentecostal Churches sent 7 missionary couples to Uruguay, Peru and Argentina "entirely supported by their own congregations."

25. **Guatemala:** A Presbyterian serves in Venezuela.

26. **Uruguay:** The Methodists sent 5 workers to Bolivia. Nine Methodists from different parts of Latin America serve in Bolivia and Ecuador.

27. **Argentina:** The C&MA Churches in Argentina sent 7 missionaries to the Uruguay-Brazil area. Every Alliance church here takes missionary offerings, holds a missionary convention and has a women's missionary prayer band. A Pentecostal Church loaned a mission couple to Paraguay.

### D. AFRICA

28. **South Africa:** The Nazarene Church sent missionaries to Central Africa to evangelize tribes of a different language.

29. **Uganda:** The Anglican Church sent a couple to the Sudan and another man to the Congo.

30. **Angola:** Through Angola's Evangelical Alliance, a missionary works in Sao Tome. Missionaries from Basutoland evangelize in South Africa.



## Help Wanted!

Let's pray for two Japanese missionaries now on deputation. The first one is Mr. Nakazawa, bound for New Guinea. Here is late word from him: "As my Father hath sent me, even so send I you." (John 20:21) I am so thankful that the door to Irian Barat (Indonesian name for New Guinea) is open and that I may have the glorious privilege of preaching the Gospel to the backward mountain people there. I anticipate many difficulties because of the climate, language and food. Please pray that all my needs will be met and that I will be able to go. Pray also for my church and family.



(He must also have full support, funds for a motorbike and other equipment. Perhaps God would lead you to have a part in sending this earnest brother. —Ed.)

Rev. Shiro Nakazawa  
Gamae Kirisuto Kyokai  
Sango, Gamae-cho,  
Minamikaibe-gun, Oita Ken

### THREE TIMES TO TAIWAN

By Shigeru Matsumoto

Last May I completed one year of evangelism in Taiwan, "visiting 120 churches and preaching 170 times. In one mountainous area I spent 100 days, preaching two or three times daily. I am also thankful for good health and Taiwanese and Japanese Christians who supported me in this ministry.

Having already received my Japanese visa, I'm preparing for a third evangelistic trip to Taiwan to participate in the centennial celebrations when Christians will unite under the "Baiha Movement" (double the number of Christians). Only 2% of the population is Christian.

The Presbyterian church, which began before World War II, has 500 churches. A Holiness group counts 50 churches; Roman Catholics with a 300-year history in Taiwan, have a strong organization.

Problems peculiar to evangelism are sects such as the Jehovah's Witnesses and the "Messiah Sect." Roman Catholics bring in their false teachings and give presents of tobacco and wine, stumbling weak Christians.

A shortage of pastors prevails; the Colloquial Bible is not yet completed; because many use the Japanese Bible, a Japanese missionary has tremendous opportunity and responsibility. I have many invitations to different parts of Taiwan, but for this third journey I need the Lord's clear guidance, the prayers and gifts of God's people in Japan.

Write  
to  
Ev. S.  
Matsumoto

2062-1,  
Soryo  
Matsuda  
Machi  
Kanagawa  
Ken  
Furikae  
Yokohama  
# 9124



31. **Nigeria:** The 600 S.I.M. churches formed the Africa Mission Society of the Evangelical Churches of West Africa and lists 30 active foreign missionaries in Dahomey and Niger, and 100 home missionaries.
32. **Southern Nigeria:** Yorubas and Ibo were sent into Northern Nigeria, some to work amongst groups of settlers from the South, others among Northerners. The language was reduced to writing by an Ibo in 1834 in Liberia.

The Nigerian Baptist Convention sent 2 couples to Sierra Leone.

A century ago, Negroes were appointed bishops, with Negroes and whites from America on the staff. Two of the large American Negro Methodist bodies, the African M.E. Church and the M.E. Zion Church, found fields in Africa....

In 1834 the Episcopalians appointed a Negro as lay leader in a church of their faith in Monrovia.

By 1914 the Dutch churches of South Africa were supporting (foreign missionary) enterprises in Rhodesia, Nyassaland and Nigeria....

#### E. NEAR EAST, MIDDLE EAST, AND NORTH AFRICA (Arabic and Islamic world)

33. **Egypt:** Egypt's Coptic Evangelical Church, Synod of the Nile, has for 8 years supported an Egyptian missionary family to the South Sudan.

#### Conclusion

While we believe this survey is the most exhaustive of its kind, the missionary picture grows so rapidly that it is impossible to keep current. If the "white missionary's" day is passing, surely the dear Lord of the Harvest is preparing a great host of "beautiful nationals" to help carry on the job of evangelizing to a finish to bring back the King.

#### RECOMMENDATIONS FOR THE FUTURE

(In the light of rising nationalism, Communism and anti-Westernism in turbulent Asia, where revolutions go from Radical to Socialist to Communist and friendly to antagonistic, every foreign missionary, board, and national church must possess two plans for strategic action.)

1. How will we continue, in our same standard operating procedures for the next 50 years? (status quo)

2. What will we do if every foreign missionary is forced to leave the country by tomorrow? (revolutionary)

Foreign missionaries should ask themselves: "What would I wish I had done today if I were forced out tomorrow?" Behind all thinking, planning and action lies this haunting question: "If every missionary had to leave today, what would happen to Christ's church here tomorrow? How many would stand true unto martyrdom and how many would cave in to save their skins?"

This is realistically practicing the motto of missions: "Every missionary must work himself out of his job and make himself unnecessary by training the nationals to do his job." "We must prepare for a 40 year ministry, yet be ready for the rapture tomorrow." Following II Timothy 2:2. "Those things which thou hast learned among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

Millionaire John D. Rockefeller worked on this principle, only expressing it thus:

On the walls of each of Rockefeller's employees' offices hangs this motto, "Nobody must do anything if he can get somebody else to do the job. Your most important job is to find a faithful man whom you can rely on, train him in the job and sit down and think, 'How can I make more money for the Rockefeller Corporation?'"

What can we do today to insure tomorrow's mission program?

The following recommendations, though specifically for Japan, are applicable to any field where a strong "younger" church exists.

#### A SIX-POINT PROGRAM OF ACTION

1. Strengthen conservative national mission boards by prayer, finances, and better public relations by enlisting friends in 75 countries to pray, save used postage stamps, old gold and coins for missionary literature.

2. Ministers must realize that missions is an intrinsic part of their work, the other wheel to home missions. They must tithe with their people, and institute foreign missions prayer meetings into their church programs. Missionary speakers (nationals and Westerners) should be invited to show that the Japanese church is obligated to send out missionaries.

3. Potential missionary candidates may be enlisted through churches, Bible classes, Bible schools and seminaries, missionary conferences and campus ministries with access to potential missionaries in secular high schools and universities. Some missionary technical experts may come from these universities.

#### MISSION TEXT BOOKS

4. Books on all phases of missionary history, principles and practices, should be adapted, translated and published. Within 4 years there could be a curriculum for Japan's Bible schools providing enough texts to major in missions.

5. The basic minimum curriculum in Missions for Japan's Bible schools should be standardized. Our survey showed that out of 45 evangelical Bible schools only 4 gave a missionary course for credit. No conservative school had a major or even minor in Missions.

#### THE ASIAN INSTITUTE OF MISSIONS (AIM)

6. As one answer to this need, an Asian Institute of Missions (AIM) should be formed. This would provide an indigenous, oriental, father-son, teacher-learner, missionary internship program to screen, prepare and send out Japanese missionaries.

These potential missionaries must first prove themselves in Japan by a vigorous, successful, home missions ministry.

The purpose of the Asian Institute of Missions (AIM) is 4-fold:

1. To Reinforce Evangelists and Pastors (REAP) for home missions in Japan and also foreign missions from Japan.

2. To do this there should be a practical missionary internship (minarai) program for qualified graduates of evangelical Bible schools and seminaries. This is in order to found indigenous, self-supporting, governing, propagating, and teaching missionary-minded Japanese churches to support national foreign missionaries, and to train Japanese volunteers in all phases of missionary work.

3. To study and report on all pertinent problems of Japan evangelism (home and foreign), false religions, assist in evangelism, utilize mass communication media for evangelism and other related ministries.

4. To disseminate pertinent information to other Asian countries and Christians on their own country's peculiar missionary responsibilities. (Cont'd)