

Lausanne world pulse.com

Lausanne World Pulse, P.O. Box 794, Wheaton, IL 60189. E-mail: info@lausanneworldpulse.com

A FREE monthly, online magazine that provides you with missions and evangelism news, information and analysis.

AUGUST 2006 issue

WORLD NEWS BRIEFS

AFRICA

After nearly five years in the making, the first Bible commentary to be produced in Africa by African scholars has been published. The African Bible Commentary (ABC) is a two thousand-page commentary that includes a section-by-section interpretation of the Bible as well as over seventy topical articles by African men and women. Authors include theological scholars and evangelical church leaders from throughout sub-Saharan Africa. ABC resulted from a partnership between John Stott Ministries (JSM), the Association of Evangelicals of Africa, Serving in Mission from South Africa and seventy JSM-Langham scholars and other African writers. (John Stott Ministries)

AROUND THE WORLD

This year marks several significant missions anniversaries, says missions expert Paul Borthwick. One hundred years ago the Azusa Street Revival in California, USA, began. This launched the modern Pentecostal movement. Two hundred years ago the Haystack Prayer Meeting was held in Massachusetts, USA, which launched the modern missions movement in the United States. Today, students from around the world are blessed by the efforts of those involved with these movements. According to Borthwick, we all need to be dependent on the Holy Spirit in our lives. "God is still doing Book of Acts type stuff," he said, mentioning widespread reports of entire villages of African Muslims coming to Christ after having visions of Jesus. "Through prayer and the power of the Holy Spirit students are mobilizing for a great advance into secular culture, into Muslim culture, into Buddhist culture, into the world that we live in and the world beyond ourselves." (Assist News)

AROUND THE WORLD

Caleb Project, a ministry which creates materials, programs and curricula for those involved in mission, and ACMC (Advancing Churches in Missions Commitment), a ministry which uses conferences, consultation and resources to equip local churches for outreach, have joined forces. The merger took effect 1 July 2006. According to Dr. Greg Fritz, president of Caleb Project and CEO of the new organization, "God is not simply combining our best individual skills. Together, he's making something new, fresh and even more relevant. Together, he will accomplish more than what either organization could have envisioned." (Caleb Project)

ASIA

Royal Rangers, an Assemblies of God ministry for boys, is experiencing growth in Asian Pacific countries such as Malaysia, which has twenty outposts, and Singapore, which has eleven outposts. Jim Guneratnam, national Royal Rangers program coordinator for Malaysia, contributes the growth to a large number of English-speaking people in the two countries and increasing use of Royal Rangers curriculum. Guneratnam says the program is likely to spread due to church growth. Royal Rangers is also active in Australia, New Zealand and Thailand. (Assemblies of God News Service)

EUROPE

Ted Noble, president of Greater Europe Mission (GEM), has announced that he will step down from the post effective June 2007. Noble has served in this position since 1992 after serving for four years as executive vice president of Food for the Hungry, Inc. Prior to that he served in various capacities for Campus Crusade for Christ. GEM prepares and sends out North Americans to assist the people of Greater Europe in building up the body of Christ so that every person is within reach of a witnessing fellowship. "I am more

confident than when I began as president fourteen years ago that Europe is spiritually the greatest mission field on earth," Noble said. (Greater Europe Mission)

GERMANY

In the face of declining income and loss of members, the Evangelical Church in Germany (EKD), the country's main Protestant umbrella, is proposing sweeping organizational changes, including cutting the number of pastors by a quarter over the next twenty-five years. "If you can no longer afford to do everything then you have to set priorities," EKD chairperson, Bishop Wolfgang Huber, wrote in an introduction to the reform proposals published by the group's top governing body. (Ecumenical News International)

INDIA

Week-long celebrations were held in July in Chennai to mark the 300th anniversary of the arrival of the first Protestant missionary to India. "The arrival of Bartholomaeus Ziegenbalg in Tranquebar in 1706 no doubt marked a remarkable change in the lives of the Tamils in that area," declared Surjit Singh Barnala, governor of India's Tamil Nadu state inaugurating the celebrations. (Ecumenical News International)

JAMAICA

Rev. Karl Johnson, general secretary of the Jamaica Baptist Union, was elected president of the Jamaica Council of Churches, the largest and most prominent ecumenical body in the country. Johnson succeeds Rev. Philip Robinson, a Methodist. Johnson is also chair of the board of governors of the United Theological College of the West Indies, the largest theological seminary in the English-speaking Caribbean. (Baptist World Alliance)

JAPAN

The Christian population in Japan has remained at around one percent of the country's population since 1549, when Jesuit missionary Francis Xavier arrived, says a professor of the sociology of religion at Tokyo's Roman Catholic Sophia University. "But the young generation no longer has a negative image of Christianity, which was once stigmatised as heretical or a religion of Japan's enemy [during the Second World War], as many of them are seeking Christian-style weddings," said Mark Mullins, author of the book *Christianity Made in Japan* that has sold thousands of copies in its Japanese version. (Ecumenical News International)

MIDDLE EAST

The number of people responding to SAT-7 broadcasts in the Middle East is up two hundred percent from 2005. Much of this is the result of "A Very Happy Marriage," a program which encourages husbands and wives to dialogue with trained counselors concerning various marital issues. Spouses from all over the Middle East are calling, emailing, text messaging and visiting Internet chat rooms in an effort to having stronger, healthier marriages. (SAT-7)

LATIN AMERICA

Latin America Library Services (LALS), a ministry under the support of Assemblies of God World Missions, recently posted its new bilingual website, which offers valuable resources for Bible school librarians, administrators, pastors and missionaries. The bilingual format serves both Spanish and English constituents with resources and information for placing libraries in Bible schools throughout Latin America and the Caribbean. The site offers information such as: a history of LALS ministry; news stories, book lists and contact information for publishers and distributors used by LALS; library management software available for purchase; and ways to get involved with the ministries of LALS. Users can also post questions, suggestions and comments related to Bible school library issues. (Latin America/Caribbean Library Services)

NIGERIA

A new bachelor of arts translation degree program has been launched by the Theological College of Northern Nigeria to train Africans for Bible translation. Dr. David Crozier, a Wycliffe Bible Translator member, is serving as head of the college's Bible translation department. (Wycliffe)

SCOTLAND

Dr. Fred Drummond, who has served as a Church of Scotland minister in Perth for fifteen years, began his post as head of the Scottish Evangelical Alliance 1 July. Concerned that Scotland is becoming an increas-

ingly fragmented society, Drummond hopes to encourage Christians and churches to build relationships and positively impact the community through dialogue, group interaction and youth cafes. "We must encourage Christians to make a difference in [Scotland]. When we work together we can bring transformation," Drummond said. (Evangelical Alliance)

SPAIN

Nearly 450 Mennonites from ten different countries attended the 2006 Mennonite European Regional Conference 25-28 May in Barcelona. "Freedom is Commitment: Living the Will of God," the theme of this year's gathering, was the first time in its thirty-year history that the gathering has taken place outside the four countries of historical Mennonite history in Europe (France, Germany, Switzerland and the Netherlands). Participants at Barcelona spoke five languages: French, German, Dutch, Spanish and English. (Mennonite Mission Network)

.....

WORLD EVANGELISM AND MISSIONS REPORTS

The Rise and Rise of Pentecostalism

By *Steve Addison*

Breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand, the newest religious sect has started in Los Angeles. Meetings are held in a tumble-down shack on Azusa Street. . . and the devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories and work themselves into a state of mad excitement in their peculiar zeal." — Los Angeles Times, 18 April 1906.

We have just passed one hundred years since the Azusa Street Revival (Los Angeles, California, USA) that launched Pentecostalism as a dynamic global movement. Since that time, Pentecostals, Charismatics and associated movements have grown from only a handful of people to nearly 500 million at the turn of the twenty-first century. According to Christian author Philip Jenkins, if current trends continue their numbers could reach one billion by 2050. This is a staggering achievement.

Today, if you are a Pentecostal, chances are you are young, female, poor and living in Africa, Asia or South America—the regions of the world experiencing the fastest population growth. You are also the future face of world Christianity.

Here are five characteristics that help explain the incredible rise and rise of Pentecostalism. They are five lessons we can all learn from.

1. White-hot faith. At Azusa Street, participants met daily from ten in the morning until late into the night. Worship was spontaneous and emotional. Singing in tongues and falling to the ground under the power of the Holy Spirit was common. The experience of God in their midst created the energy and drive that launched and fuelled a global movement. Author Harvey Cox says Pentecostalism succeeded because it rejected institutional religion and the modern gods of rationalism and spoke to the spiritual emptiness of their time.

2. Commitment to a cause. Early Pentecostals were convinced they were experiencing the last great revival before the imminent return of Christ. The message they proclaimed by the power of the Spirit was of the crucified and resurrected Jesus Christ. Their zeal was fuelled by the expectation of the end of all things. That expectation left them unattached to the things of this world; they sacrificed themselves for a cause that was greater than themselves.

3. Contagious relationships. Early Pentecostals were poor domestic servants, janitors and day workers. Their leader, William Seymour, was a partially blind African American preacher, a son of former slaves. Pentecostalism believed the Spirit was present powerfully and could use anyone for ministry regardless of race, education, gender or social status. Charisma was not the possession of a few, it was "diffused" throughout the whole movement. Studies reveal it is not the big events or the big names that are decisive in Pentecostalism's dramatic growth; the movement grows because people whose lives are dramatically

changed tell their friends and family. Recruitment follows pre-existing networks of relationships.

4. Rapid mobilization. From its inception Pentecostalism was a missionary movement. Hundreds came from around the world to Azusa Street and returned home with the "baptism." Ordinary people were sent out as missionaries from Azusa Street to China, India, Japan, Egypt, Liberia, Angola and South Africa. Evangelism leading to church planting was the central feature of their mission activity. Within six months thirty-eight missionaries had been sent. Within two years twenty-five different nations had been reached. Missionaries planted indigenous churches. Leadership roles were not restricted to those who have been trained in Western-oriented academic institutions. Gifted nationals, empowered by the Spirit, quickly became missionaries themselves.

5. Adaptive methods. Almost instantly Pentecostalism became Russian in Russia, Chilean in Chile, African in Africa. Pentecostalism's freedom in the Spirit created grassroots movements that are at home in almost any context. American Pentecostalism historian Grant Wacker says that Pentecostalism flourished because it held together two competing drives: primitivism, a return to the first century where the Holy Spirit reigned, and pragmatism, a freedom to do whatever is necessary to achieve the movement's aims.

This creative tension enabled the movement to combine a clear and universal core mission with great flexibility. Pentecostalism is conservative in its theology yet radical in methodology. It lives in the creative tension between the supernatural and the pragmatic.

From its humble beginnings at Azusa Street, Pentecostalism has become a global movement of massive proportions. The lessons are clear for the whole Church. Success eventually tames most movements as they choose to protect their gains rather than continue to risk, innovate and renew for the sake of a cause beyond themselves. In this new century, Pentecostalism must now face the challenge of its own success.

Resources

Jenkins, Philip. 2002. *The Next Christendom: The Coming of Global Christianity*. New York: Oxford University Press, 8.

McClung, Grant. 2006. "Pentecostals: The Sequel: What will it take for this world phenomenon to stay vibrant for another 100 years?" *Christianity Today*. www.christianitytoday.com/ct/2006/004/7.30.html

Cox, Harvey. 1996. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. London: Cassell, 81.

Anderson, Allan. 2005. "Towards a Pentecostal Missiology for the Majority World." *Asian Journal of Pentecostal Studies* 8:1, 29-47. www.apts.edu/ajps/05-1/05-1-AAAnderson.pdf

Gerlach, Luther and Virginia Hine. 1970. *People, Power, Change Movements of Social Transformation*. Indianapolis, Indiana: Bobbs-Merrill.

Wacker, Grant. 1995. "Searching for Eden with a Satellite Dish: Primitivism, Pragmatism and the Pentecostal Character" in *The Primitive Church in the Modern World*. ed. Richard T. Hughes. Urbana and Chicago: University of Illinois Press, 139-166.

Steve Addison serves as director of Church Resource Ministries Australia. He distills the characteristics of dynamic movements and makes them available to leaders committed to the multiplication of healthy churches around the world. His blog on church planting movements can be found at www.steveaddison.net.

African Pentecostal/Charismatic Christianity: An Overview

By Kwabena Asamoah-Gyadu

Pentecostalism is the fastest growing stream of Christianity in the world today. In fact, the movement is reshaping religion in the twenty-first century.¹ "Pentecostalism" may be defined as that stream of Christianity which emphasizes personal salvation in Christ as "a transformative experience wrought by the Holy Spirit." Subsequent to that initial experience, such pneumatic phenomena as "speaking in tongues," prophecies, visions, healing, miracles and signs and wonders have come to be accepted, valued and encouraged among members as evidence of the active presence of God's Spirit.² "Charismatic" generally refers to historically younger Pentecostal independent and parachurch movements, many of which function within non-Pentecostal denominations. The expression "charismatic" itself derives from St.

Paul's reference to *charismata pneumatika*, "Gifts of the Spirit," in 1 Corinthians 12-14. Thus St. Paul uses the expression to refer to those "extraordinary divine graces" that believers manifest on account of their experience of the Holy Spirit.

Rise of Pentecostal Christianity in Africa

Pentecostalism is not a monolithic movement and what I refer to as "African Pentecostalism" are the specific African initiatives, appropriations and contributions to the growth, significance and impact of Pentecostalism as a global phenomenon. In Africa the precursors of Pentecostalism were indigenous prophet figures, many who were persecuted out of historic mission denominations for pursuing spiritualities sometimes scandalously perceived by church authority as belonging to the occult. They include prophets William Wadé Harris of the Gold Coast (Ghana), Garrick Sokari Braide of the Niger Delta, Simon Kimbangu of the Congo, Isaiah Shembe of South Africa and others. At the turn of the nineteenth century these prophets challenged Africans to throw away their traditional resources of supernatural succor and turn toward the living God of the Bible. Many of these revivalistic prophetic campaigns only resulted in independent churches when the prophets had left the scene.

The prophetic movements were thus followed by the emergence of the popular Spiritual, Aladura or Zionist churches known collectively as "African independent" or "African initiated" churches (AICs). Healing became the single most important activity in the AICs, but many of them strayed into therapeutic methods that were not Christian. Subsequently, it has become contentious to regard these older AICs as Pentecostal without qualification. Since then African Pentecostalism has blossomed in many directions.

Classical Pentecostal denominations have gained much prominence on the continent. In South Africa for example, the Assemblies of God, Apostolic Faith Mission and the Full Gospel Church of God belong to this tradition. Some have their roots in North America but the bulk of classical Pentecostal churches operating in Africa were initiated locally; foreign assistance often came later. Other Pentecostal collectivities found in Africa include: New Pentecostal Churches (NPCs), trans-denominational Pentecostal fellowships like the Full Gospel Businessmen's Fellowship International (FGBMFI), Women Aglow and Intercessors for Africa; and charismatic renewal groups of the mainline churches. Together with itinerant international Pentecostal preachers and prophets, these have taken over the religious landscape as the new faces of African Christianity.

So in Africa today, we not only have major Western mission-related Pentecostal denominations such as the Assemblies of God originating from the United States, but also African-initiated ones like William F. Kumuyi's Deeper Christian Life Ministry, which started in Nigeria in 1973. In addition, there are the multitudinous "mega" independent NPCs like Mensa Otabil's International Central Gospel Church in Ghana, David O. Oyedepo's Word of Faith Mission International or Winner's Chapel of Nigeria and Andrew Wutawanashe's Family of God in Zimbabwe, which were also born out of local initiatives. Additionally, African Pentecostal churches have become a dominant force in Western Europe and North America. The fact that African religions have emerged in Europe not as primal forms but in terms of Christianity is itself evidence of the growing strength of the Christian faith in modern Africa. To this end, the largest single Christian congregation in western Europe since Christianity began is Nigerian Pastor Matthew Ashimolowo's Kingsway International Christian Center (KICC) in London.

The African Factor in Pentecostalism

Rudolf Otto laments the inability of orthodox Christianity to recognize the value of the non-rational aspect of religion, thus giving the "idea of the holy" what he expresses as "a one-sidedly intellectualistic approach."³ Pentecostalism is a response to such cerebral Christianity and wherever it has appeared the movement has defined itself in terms of the recovery of the experiential aspects of the faith by demonstrating the power of the Spirit to infuse life, and the ability of the living presence of Jesus Christ to save from sin and evil. This is even more so in Africa where religion is a survival strategy and where spirit-possession, with its emphasis on direct divine communication, intervention in crises and religious mediation, are central to religious experiences. The ministries of healing and deliverance have thus become some of the most important expressions of Christianity in African Pentecostalism. Much of the worldviews underlying the practice of healing and deliverance, especially the belief in mystical causality, resonates with African philosophical thoughts.

In Africa today Pentecostal and charismatic churches may be found all over major cities. In Uganda, not only has the new Pentecostal phenomenon overshadowed that country's version of older AICs, but the

new Pentecostal communities are “mushrooming in luxuriant fashion.”⁴ The NPCs in particular have a special attraction for Africa’s upwardly mobile youth, a lay-oriented leadership, ecclesiastical office based on a person’s charismatic gifting, innovative use of modern media technologies, particular concern with congregational enlargements and a relaxed and fashion-conscious dress code for members. In the prosperity discourse, there is continuity between coming to Christ and experiencing a redemptive uplift that is evidenced partly through the possession of material goods.

The involvement of Pentecostal/charismatic Christianity in Africa has been felt at all levels of African civil life including economics, education and politics. In the political arena, the independent Pentecostal/charismatic churches in particular have played both functional and dysfunctional roles. Pastors of Pentecostal churches have served as providers of supernatural protection for politicians seeking to consolidate power by entrenching themselves in office. Many politicians were perceived as corrupt individuals who relied on medicines from shrines to keep themselves in office, so by providing “Christian alternatives” of such shrine services, the reputation of such Christian “prophets” has suffered tremendously. In African countries like Ghana and Zambia, politicians have courted the friendship of popular charismatic leaders in order to take advantage of a movement with a massive youthful following to achieve political ends. In Ghana, Bishop Duncan-Williams virtually served as the chaplain to the Rawlings government. The former president of Zambia, Frederick Chiluba, not only declared Zambia a Christian nation when he took office in 1991, but he also put in appearances at Pentecostal crusades and conventions.

Pentecostalism and African Christianity

What people consider important in theology are the things that address their religious needs. Encounters with the spiritual world either as malevolent powers seeking to destroy people, marine spirits negating efforts at public morality or as the performance of ritual in order to solicit help from the powers of beneficence are important elements in African religiosity. In continuity with the African religious paradigm, Pentecostal/charismatic Christianity has proven successful in Africa because of its openness to the supernatural and through its interventionist and oral theological forms that resonate with traditional African piety. The intention of the practitioners, though, has always been to be biblical, and this theology is expressed in three ways:

First, there is in African Pentecostal theology a keen emphasis on transformation. The constitutive act of the Pentecostal movement is the offer of a direct and particularly intense encounter with God that introduces profound changes in the life and circumstances of the person who experiences it. The Holy Spirit is the one who facilitates the direct character of the encounter. A sense of transformation takes place at the personal and communal levels including a new dynamism in worship inspired by the Holy Spirit. The foremost theological emphasis of Pentecostal/charismatic Christianity is therefore the transformative encounter with God who is holy and who is spirit. In the African context, participants in Pentecostalism keenly testify not only about their new life, but also the transition often made from resorts to traditional religious resources in order to be sincere Christians believing in God alone.

Second, African Pentecostal theology is a theology of empowerment. There is an emphasis on the empowering effect of the gospel of Jesus Christ; there is a relationship between transformation and empowerment. The African Pentecostal insistence that it is possible to be a Christian and be dominated by desires of the flesh and demonic influences has led to the provision of ritual contexts in which people could renounce such stumbling blocks through healing and deliverance in order that they may be empowered to victory in life.

African religion is expected to deal with the effects of evil caused by demonic spirits and witchcraft. Evil powers represented by those with evil eyes, demons, witchcraft and curses, in the African context, result in all sorts of misfortunes—sickness, failure, childlessness and other setbacks in life. The worldview underpinning the practice of healing and deliverance in African Pentecostalism is based primarily on Jesus’ encounters with the powers of affliction and Pauline notions of the wrestle with principalities and powers (Ephesians 6). The basic theological orientation of the healing and deliverance phenomenon is the belief that demons may either possess a person and take over his or her executive faculties or simply oppress people through various influences. Whether the human crisis has resulted from possession or oppression, African Pentecostal churches and movements including the classical Pentecostal churches provide the ritual contexts for prayer and exorcism to deliver the afflicted. Thus the African worldview of mystical causation looms large in the practice of healing and deliverance.

Third, a successful implementation of a healing and deliverance ministry, it is believed, paves the way for

good health, success and prosperity in life, and makes possible the realization of God-given abilities. Thus it is possible to view deliverance theology as a response to or the mutation in the face of the shortfall of faith preaching. When things are not going well, the appeal to the work of demons and witches come in handy as explanations. African Pentecostal prosperity theology may have some ground to recover in respect of its weak theology of suffering. Be that as it may, the cross of Christ is not just a symbol of weakness, but also one of victory over sin, the world and death. Pentecostals draw attention to the fact that the gospel is about restoration, so it is expected that the transformation of the personality would be manifest in personal health, well-being and care, in short, salvation is holistic and includes spiritual as well as physical abundance. The process of restoration is not individualistic as people are (1) encouraged to disengage from generational curses and (2) through fasting, prayer and personal ministration release family members from any such bondage. Salvation here gives a holistic meaning that includes "a sense of well-being evidenced in freedom from sickness, poverty and misfortune as well as in deliverance from sin and evil."⁵

African Pentecostal/charismatic Christianity is complex. It is alive. It is thriving. And it must be a major focus for Christians around the world who are involved in evangelism, missions and the state of the global Church.

Endnotes

1. Harvey G. Cox. 1996. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. Reading, Massachusetts, USA: Addison-Wesley; "The Myth of the Twentieth Century: The Rise and Fall of Secularization." 1999. In *Harvard Divinity Bulletin*, Vol. 28, 2/3, 6-8.
2. J. Kwabena Asamoah-Gyadu. 2005. *African Charismatics: A Study of Independent Indigenous Pentecostal Movements in Ghana*. Leiden: E.J. Brill.
3. Rudolf Otto. 1950. *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and Its Relation to the Rational*. Second Edition. London: Oxford University Press, 3.
4. Gifford, Paul. *African Christianity: Its Public Role*. London: Hurst and Co., 157.
5. Allan Anderson. 1999. "Global Pentecostalism in the New Millennium" in Allan Anderson and Walter Hollenweger ed., *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, Sheffield: Sheffield Academic Press, 215.

Dr. Kwabena Asamoah-Gyadu is academic dean and associate professor of Religion and Pentecostal Theology at Trinity Theological Seminary in Legon, Ghana. In 2004 he was senior research fellow at the Center for the Study of World Religions at Harvard Divinity School in Cambridge, Massachusetts, USA.

From Muslim to Christian: Finding Life in Kenya

By David Munyere

Muhammed Omar as told to David Munyere

Editors Note: Muhammed Omar is a chaplain to the Somali people in Kijabe Hospital, Kenya. He also reaches out to his native Somalians in areas like Eastleigh and the North Eastern province. In Nairobi, about fifteen born again Somalis meet every month for prayer and encouragement. As Muhammed continues to reach the Somalis in Kijabe Hospital, he reports, "More and more are warming up to the gospel of Jesus Christ" and he hopes God will save them and bring them into his kingdom. The following is Muhammed's testimony, as told to David Munyere.

"You mean you have become a kafiri?" several Somali men asked me. "How would you dare betray us and our religion? We are going to kill you unless you denounce your Christian faith!"

I was born in 1956 and raised in a rich family and clan in the republic of Somalia. My father, an educated Muslim merchant, took me to school in Mogadishu. I spent four years in primary, four years in intermediate and four years in secondary. After my secondary school I went to university for one year where I specialized in physics and mathematics. I got a sponsor and later went to study general science in Russia. Due to poor relations between my country and Russia, I had to go back home. Later I had the chance to study electronics in the City Ann Guilds, Dublin, Ireland. I graduated with a diploma in electronics after three years.

After returning to Mogadishu I got a job with the ministry of posts and telecommunications. I also taught telecommunications at the National Institute for Telecommunication in Mogadishu and was soon promoted to deputy director of the same institute.

Between 1991 and 1992 war broke out in Somalia. In the streets of Mogadishu a wayward bullet penetrated through the door and struck my relative in the head. We had no specialist doctors and our hospitals could not give him the necessary treatment. He became paralyzed for over a year. By God's grace he later got a medical sponsor through the United Nations (UN). We took him to Nairobi for treatment.

Meeting Christ in Kenya

While in Nairobi I lived with my relatives who had settled in Eastleigh, Nairobi. As a public officer in the Somali government, I planned to go back and continue with my work. Unfortunately, clashes in Somalia became so bad that I feared for my life. I opted to not go back to Somalia and instead settled in Eastleigh.

I chewed miraa (khat) and drank beer almost every day. My family back in Mogadishu and relatives in Eastleigh assisted me financially. This, plus my savings, gave me a lot of money. I also assisted people in buying such things as spare parts, medicine and so forth on commission basis.

One day, I saw two Somali men from Mogadishu reading a Bible and other Christian literature. "Why are you reading Christian stuff?" I asked them. "We are learning Christian theology," they replied, "so we can know what they believe."

"I cannot read Christian stuff," I told them. "Christians are bad people and Muslims have nothing to do with them. Nevertheless, if you are reading to know how bad Christians are, then that is fine." From my background I only knew of Catholic Christians. I never trusted them. I thought they worshipped idols or statues in their churches.

One day my two Somali friends asked me to accompany them to the church. Although I feared going, I agreed and entered my first church in Kenya. I wanted to know what Christians believed so I could challenge those I met in my neighborhood.

"Where are the statues?" I asked my two Somali friends. Unlike the church in Somalia, there were no statues.

"Why are the people facing the pulpit?" I asked. "Are they facing Jerusalem?"

Muslims face Mecca when praying. I could not understand why Christians faced the pulpit. Deep within my heart I felt guilty and uneasy. "Let's get out of here," I told my two Somali friends.

"Let's stay on and learn how the kafiri worship," they encouraged me. They handed me a Bible, but I was reluctant to open it. I considered going to church as a big sin and believed that opening the Bible would make me lose my sight. Nevertheless, my two friends had not lost their eyesight so I decided to open the Bible.

After the church fellowship I asked my friends many questions concerning Christianity. They were well-versed with the scriptures and began comparing and contrasting the teachings of the Bible with those of the Qur'an. Their encouragement made me want to learn more about the Bible and to visit the church again. Other Christians came and talked to me. They were very friendly. I expected them to start arguing with me about religion, but they were calm and quite understanding. They did not attack the Muslim faith. I realized my attitude toward Christians was very wrong. I had thought alcohol, prostitution and all sorts of evils were highly practiced by Christians. I soon realized my two Somali friends were also Christians and did not do these things. They started to witness to me.

As I continued to learn the Christian faith and the Bible, I asked myself many questions. In Islam there is no assurance of salvation. Every child born by Muslim parents is automatically a Muslim. Muslims believe there are two angels, each standing above a person's shoulders. Every day they record a person's deeds. One angel records the good deeds; the other records the evil deeds. When a person dies, he or she faces the judgment. His or her deeds are put on a balance. If the good deeds override the bad deeds that person goes to heaven. If not, the person goes to hell. Sometimes, when a dead person is in a bad mood and

meets the angel, the angel can refuse entrance to heaven. This teaching tormented me day and night. It made my life hopeless and uncertain.

When I thought about Somalia I wondered why my fellow Muslims were fighting and killing each other. I could not understand why there was trouble all over. In my search I found the answer in the Bible. We are sinners by nature. Although Muslims believe in the fall of humanity, we have no one to pay our penalty.

John 3:16 convicted me of my sins and in December 1997 I repented and asked the Lord to be my Savior for the rest of my life. Later I shared my desire to be baptized with my Somali Christian friends. I was soon baptized.

Attacked and Disowned

Yet I had problems leaving my sinful ways. I struggled to stop chewing miraa and drinking beer. There were also other things. Doubt reigned in my heart. I feared rejection from my Muslim relatives. I talked with my fellow non-Christian Somalis and told them about my conversion to Christianity. They became mad at me and some threatened to kill me. They asked me many questions I could not answer, for I did not know the Bible well at that point.

One day several Somalis attacked me as I entered my house. They hit me in the back of my neck and slashed the top of my face with a panga. Blood oozed out of my face and I had to get first aid. I shared this horrible experience with my pastor. He empathized with me and feared for my life. He advised me not to go back to Eastleigh and insisted I stay in the church compound. Later I joined a Bible school and pursued pastoral training.

I went to Kakuma refugee camp where two other Somalis and I registered as refugees. We stayed at an evangelical church in Ethiopia for a year. We soon started Bible studies.

Kakuma Somalis were very hostile to our message. Problems started when they attacked one of my Christian Somali friends. They stabbed him and we had to take him to hospital.

We came back to Kenya and shared our situation with the United Nations High Commissioner for Refugees (UNHCR). They allowed us to stay in Nairobi. The Lord put a burden in my heart to preach to my fellow Somalis in Eastleigh. I organized a peace meeting with a missionary who had worked with the Somalis for years.

My decision to become a Christian did not please my parents, relatives and clan. My father disowned me while my clan vowed to kill me.

Strong in the Lord

It is now about ten years since I became a Christian. In spite of the challenges from my clan, I have found joy, strength and identity in the Lord Jesus Christ. I praise God, for he has also given me new parents and new brothers and sisters in the Lord. For me, to live is Christ and to die is gain. Between 1991 and 2005, over fifteen Somali Christians have been killed, but God has protected me to be a witness to the gospel of Christ Jesus to the Muslim community. I still love my parents and relatives dearly and long to have fellowship with them. I tirelessly pray and long to see them in the kingdom of God.

David Munyere is a pastor, assistant editor and counselor in Kijabe, Kenya.

Ministry in Action at Kenya's Kijabe Hospital

By Muhammed Omar

Back to the Gospel

The last two decades have witnessed an incredible surge in missionary activity. Fifty years ago, Christians the world over were challenged to go to more difficult places like Somalia. Then the war started in 1991 and now with still no central government, many Somalis had scattered all over the world, mainly to Kenya. Today, we do not need to go to Somalia to reach Somalis. I thank the Lord that they come for treatment to Kenya's Kijabe Hospital where I work as a volunteer chaplain.

In order to reach Somalis we have to understand their beliefs, their practice and their culture. By doing this we can reach them one by one for Christ. However, in order to do this we must ask ourselves why it is that a good percentage of the world is still unreached today when the Church boasts of immense power both in human and materials resources. We must examine ourselves and see where we are lagging or have fallen. Let us repent and ask our Lord to help us. When I think of the Somalis who I treat who are not Christians, I remember that the great gap is not between the Somali's belief and Christianity; rather, it is between God and humanity.

Chaplain Care

My work as chaplain is to:

- (1) show love,
- (2) ask who told the person about this hospital,
- (3) inquire as to what sickness made the person come all the way from Somalia,
- (4) ask if the person is getting the right service and
- (5) seek help in translation for the person if they do not speak the local language.

Whenever possible, I also share scripture. Often I will share the story of creation. I will highlight the wisdom of God in the process of creation, talk about how sin entered the world and show the picture of Christ and the need for the second Adam. I will talk about the story of Cain and Abel and tell how we are all sinners by nature. I will also touch upon the story of Noah and the details of the flood. I also ask questions such as, "We all agree there is death, heaven and hell. What is your hope if you die today?"

My work is to reach out to patients. I also take part in preaching during the Wednesday devotional time. The doctors, nurses, staff and I work as a team to encourage one another. We are all servants of God with different gifts.

There are many who are serving alongside me and who have encouraged me in my ministry here at the hospital. Pray that the Lord may keep and use us. Pray for support for the needs of translating English tracts into Somali, as well as other needs for the JESUS Film, cassettes and training materials.

The Somalis are 0.05% of the total population in Kenya. Pray we grow in number. We also need your encouragement so that we grow in faith, increase in love for one another, attract hungry souls, lead people to salvation and stand firm in persecutions and trials. We have hope beyond the grave. Let our mission be to reach Somalis through preaching and teaching of the word of God.

***Muhammed Omar** was born and raised in Mogadishu, Somalia. He holds a diploma in electronics. Omar is currently reaching the Somali with the gospel of Jesus Christ in Kenya.*

The Sixth World Christian Gathering on Indigenous People to be Held 11-17 September 2006 in the Philippines

By Pio Gabad Arce

The World Christian Gathering on Indigenous People (WCGIP) is a bi-annual celebration of Christian first nation peoples using dance, music and art as an expression of worship to the great creator. Each gathering includes forums, discussions and workshops on issues concerning indigenous people worldwide.

The sixth WCGIP conference will be held 11-17 September 2006 in Davao City, Philippines. Previous gatherings were held in New Zealand, Australia, Sweden and the United States. Over one thousand delegates from different tribes and nations are expected to attend this year's event.

The Role of Indigenous People

Indigenous people have a key role in the revival of a nation. As the original inhabitants of the land, they have a spiritual authority over the land that is different from other peoples. Yet most indigenous people have been reduced to minorities and are often neglected and found in the most desolate areas of the world where the poorest of the poor live.

Indigenous people are still considered a great mission field around the world. In recent years God has also been stirring Christian indigenous people to rise up as a mission force themselves. North American Indians, Maoris of New Zealand, Sami People of the Arctic and other Christian indigenous people are penetrating difficult countries with the gospel using culture, dance, music and art as instruments for evangelism. The movement has grown worldwide through these indigenous people gatherings where all cultures are affirmed to worship Jesus Christ. WCGIP encourages the cross-pollination of ideas that can be powerful tools for world evangelization.

One of the hopes for the WCGIP gatherings is for the body of Christ to recognize that culture plays a significant role in the Church movement. Upholding indigenous leadership is important to these gatherings where ceremonial protocols are given great importance. Indigenous people must be treated as co-equals in reaching the world for Christ; they must be able to use their God-given gifts, language, culture, dance and music. The purpose for the gatherings is not to romanticize culture but to give indigenous people the freedom to express themselves to God and use these expressions to reach out to others.

The WCGIP 2006 gathering in the Philippines will have four objectives:

1. To present the unique role of indigenous people in the body of Christ in fulfilling God's revival and destiny for the nations
2. To discover together how redeemed indigenous culture can be utilized as an expression of worship and as a vehicle for evangelism
3. To identify the hindrances affecting the active participation of indigenous people in the body of Christ
4. To provide a forum to discuss the appropriate Christian response to the prevailing issues concerning indigenous people

Indigenous People in the Philippines

The movement to see Christian indigenous people rise to leadership is important to the people of the Philippines. The island has more than 160 people groups with distinct languages and cultures. Despite more than one hundred years of evangelical Christian presence in the Philippines, there are still no indigenous people leaders represented in the Church hierarchy. Tribal peoples were the first converts when Americans brought evangelical Christianity to the Philippines in 1898. Yet tribal Filipinos soon assimilated to Western ways, believing they had to do this to become a true Christian. Anything Filipino was either thought pagan or inferior.

Identity is important to the revival of a country. A transformation with a national scale is not possible without the love for God, country and its people. Centuries of conquests whether by the sword, religion or economics, made the Filipinos who they are today. They have become a seemingly subservient people; they are also the most cosmopolitan people in the world, adapting easily to any foreign language or culture. It is typical to find a Filipino who can speak and understand three languages or dialects. Today, the Philippines is the third largest English-speaking country next to the United States and Great Britain. The cheerful accommodating attitude of Filipinos makes them easily liked in many countries of the world. Yet it is also these positive qualities which have made Filipinos feel inferior to other cultures.

Indigenous roots are part of the identity of Filipinos. God will use his Church to redeem the Filipinos' calling to the world, but they need to be free. In many ways Filipino churches are still enslaved to other cultures and ideas. The World Christian Gathering on Indigenous People will make Filipinos look back to their indigenous roots and reclaim their identity and true virtues as Filipinos. This gathering of cultures will provide a venue for all peoples in celebrating their oneness in Christ and rediscovering their uniqueness as a people.

For more information on the Sixth World Christian Gathering on Indigenous People visit www.wcgip.org/.

Pio Gabad Arce chairs the Sixth World Christian Gathering on Indigenous People in the Philippines. He is part of the leadership team of Tribal Mission Foundation International, a Filipino Christian mission agency bringing transformational development to indigenous tribes. He and his wife helped pioneer Simbahang Kristianong Lumad, an indigenous people church among the Matigsalug tribes in Southern Philippines.

National Christian Fellowship of Bangladesh (NCFB): Activities of Board of Mission and Evangelism

By Daniel East

The National Christian Fellowship of Bangladesh (NCFB) is a movement for the purpose of encouraging Christians and churches in Bangladesh to pray, study, plan and work together for the evangelization of Bangladesh. In 1980 seven evangelical churches, challenged by the Lausanne Covenant and desiring to cooperate together in mission, established the NCFB.

In 1983 NCFB forged links with evangelical Christians throughout the world by joining the Evangelical Fellowship of Asia and the World Evangelical Alliance.

NCFB's vision for the twenty-first century and beyond is five-fold:

1. We desire a growing Church.
2. We dream of a praying Church.
3. We are striving for a maturing Church.
4. We are promoting a sharing Church; we are seeking to work together in the proclamation of the gospel and the extension of God's kingdom.
5. We are building a serving Church; we are stimulating ideas and coordinating programs of social transformation for the benefit of the poor and the development of our nation.

NCFB implements its program through five boards formed by representatives of the member churches:

1. Board of Mission and Evangelism (BOME)
2. Board of Education and Literature
3. Board of Youth and Renewal
4. Board of Women's Work and Home Movement
5. Koinonia

Board of Mission and Evangelism (BOME)

The BOME is focused on six key programs.

- 1. National Prayer Convention.** Every year the BOME of the NCFB arranges a national prayer conference with the participation of its pastors/evangelists, church leaders, women and youth leaders throughout Bangladesh. Last year more than 1,200 people participated in a three-day seminar.
- 2. Pastors Conference.** The BOME of the NCFB arranges pastors' conferences annually to encourage and motivate church pastors/evangelists to win more souls for Christ in Bangladesh. Specialists involved in ministry abroad, along with local evangelists/pastors, attend the event.
- 3. Making Strategy for Church Growth.** Every year the BOME motivates, encourages, equips and strengthens churches nationwide in evangelism, prayer, discipleship and service through a series of seminars and awareness raising programs.
- 4. Cross-cultural Evangelism.** Because only 0.3% of the population in Bangladesh is Christian, the BOME arranges several seminars on cross-cultural evangelism. In last twelve months there have been five, four-day "church mobilization seminars" with Muslims Background Believers (MBBs). Several national and international ministry leaders shared effective methods of Christian outreach in the local context and encouraged and motivated participants to work at the grassroots level.
- 5. Special Prayer for Persecuted People.** The BOME of the NCFB arranges special prayer for persecuted people/evangelists. This prayer is often done in different member churches to strengthen the power of the unity in Christ.

6. Week-long Prayer Unity. Every year the BOME observes a week-long prayer unity to strengthen the interdenominational unity and amity in Bangladesh. Members distribute different tracks and posters and arrange prayer meetings in different church denominations.

The BOME of the NCFB also arranges pastoral retreats, urban pastors prayer meetings, workshops on different religious issues and more. In a country where more than ninety-nine percent of the people are non-Christian, it is the hope of both the BOME and the NCFB that all will come to know Christ in the days to come.

Rev. Daniel East (pseudonym) is a member of the National Christian Fellowship of Bangladesh.

Transforming Partnership at the Coalition on the Support of Indigenous Ministries (COSIM) Conference

By John Lindner

“Partnerships That Transform—Here and There” was the theme of this year’s Coalition On the Support of Indigenous Ministries (COSIM) conference, held 12-14 June 2006 at the Billy Graham Center in Wheaton, Illinois, USA.

Seventy-three mission enthusiasts met to share experiences and to learn how to have more effective partnerships. At least twenty churches and one denominational mission board was represented.

About COSIM

COSIM is a fellowship of evangelical organizations with a common interest in supporting and building Developing World ministries. It has no central office and all work is done by volunteers from member agencies.

COSIM was formed in 1996 through the efforts of John Bennett of the Overseas Council; Chuck Bennett, then president of Partners International; Bernie May of The Seed Company, a branch of Wycliffe; Daniel Rickett, then of Salt and Light, now vice president of Sisters in Service; and Ken Gill, associate director of the Billy Graham Center. Some of the agencies represented have been pioneering partnerships with indigenous missions for over fifty years.

COSIM Conference

Key speakers at this year’s conference were Gary Edmonds, senior partner for Breakthrough Partners and former general secretary for the World Evangelical Alliance; Dick Robinson, senior associate pastor for outreach at Elmbrook Church in Brookfield, Wisconsin (USA); David Kasali, founder and president of the Christian Bilingual University of Congo; and an Indonesian brother known only as Faisal, who spoke about a village transformed after the 2004 tsunami which hit Southeast Asia.

Planners of the conference wanted to make sure participants heard from representatives of indigenous missions in the Majority World as well as from mission agency leaders in North America. According to Dr. David Kasali, even though the majority of sub-Saharan Africa is Christian—and evangelical in orientation—encroaching Western values are displacing much of what is uniquely African culture. Meanwhile, Dr. Kasali added, economic progress is passing it by while the media focuses on other parts of the world. He said the three biggest challenges facing the Church in Africa today are war, AIDS and Islam. He said the African Church must raise up its own sons and daughters to deal with these issues and affirmed that partnership with mission agencies and churches in the North will help make that happen. However, Dr. Kasali said, the African Church can teach Western churches contentment, dependence on God and humility.

Lessons from Leaders

Faisal shared how one American church got him treatment in America when he came down with leukemia and how this led to contact with Partners International, which took him on as a partner. That, in turn, led to the raising up of 120 incarnational workers in Malaysia and Indonesia. The secret to effective partnerships, according to Faisal, is taking time to build trust in relationships, jointly planning the agenda and not handing it to a national mission on a Western platter. He said in Aceh the emphasis is on three things (in this order): being, doing and saying. In the West it is often in the reverse order.

Ramesh Landge, director of Cooperative Outreach of India, based in Delhi, conducted a workshop on “How

Developing World Christians Can Bless the Western Church." Johan Gous, African director for Hope Builders International, shared how ministries in southern Africa, with financial help from American partners, are seeing exponential growth in rural areas using a "hub" model to spark a church planting movement.

Gary Edmonds gave two messages on the theme "From Missions TO to Missions WITH." His basic premise was that we can no longer go as missionaries to do something for a people; we must do mission with the on-site Christian community. He pointed out that former mission-field countries are now mission sending agents. "Most people know that Korea ranks second behind the US in the number of missionaries sent (thirteen thousand in 2005), and will pass us by 2010," Edmonds said. "But fewer realize that in 2005 Albania had 168 evangelical churches and twenty-two thousand baptized believers and was sending missionaries to Cambodia, Turkey, Bosnia, Kosovo and Macedonia." Edmonds corroborated Kasali's and Faisal's theme that "mission with" is based on a relationship of trust that evolves through three stages: exploration, formation and operation.

Jack Nelson, president of WorldLink International, addressed the often maligned issue of accountability. He said one should "be" the right partner before one can "choose" the right partner. "Clarity is king," Nelson said. "State your expectations in writing. The purpose is not to enforce compliance, but to avoid misunderstanding."

Pastor Dick Robinson shared how Elmbrook Church grew from a small parish to a worldwide outreach. He said the small congregation was sparked to worldwide interest when Stuart Briscoe, a British young itinerant Bible teacher, became its pastor in the early 1970s. His international experience propelled the church to think globally. Congregants responded and faith promise giving grew exponentially: Giving for global missions has grown from US\$60,000 several years ago to over US\$2.5 million today, which allows the church to support nearly one hundred traditional missionaries and have eight partnerships with indigenous mission groups. While the church began by taking on any and all missionaries who knocked on its doors for support, it has since begun to catch the vision for indigenous partnerships as well. This involvement made them sensitive to the needs of expatriates in their region; they soon began helping Lao immigrants form their own church in Milwaukee.

Today the church engages in partnerships with mission agencies reaching unreached peoples in places like northern Kenya or Tajikistan. They take ministry teams to central Africa, Brazil, Bolivia and China. "We are on a journey," Robinson said. "We do mission through listening to, learning from and serving with God's people in other communities and cultures to extend the kingdom of God."

Werner Mischke, conference chair and vice president of Mission ONE in Scottsdale, Arizona, USA, said, "Partnership is not our idea. It is God's. We expect the partnership principles and practices which COSIM advocates will become increasingly valuable to the global missions community."

Bob Savage, international director of Partners International, added, "I've been working with indigenous missions for twenty years, yet this year's COSIM conference had the most stimulating thinking on partnership that I've seen. There was a good mix of the voices from the South and the North, and people who were not just pushing the envelope on what partnership means, but who were doing it."

COSIM is planning another conference 11-13 June 2007 at the same venue. For more information about COSIM or to order CDs of any of this year's conference messages, go to www.cosimnet.org.

John Lindner published *Christian Mission* magazine for Christian Aid for twenty-five years. He is founder of *World Christian Ministries*, which publishes *World Christian* magazine to tell the story of missions in the Two-thirds World.

.

WORLD PERSPECTIVES

Seeking God for Revival: South Africa and Beyond

By Francois Carr

"When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and heal their land." (2 Chronicles 7:13-14)

Revival is a time when heaven comes closer to earth. It is when the glory of God again becomes visible in the lives of men, women, families, churches and community. The greatest attraction of heaven is not the streets of gold. It is not the tree of life. It is not the angels and the fellowship with others of the faith. It is the constant presence and glory of our Lord. Revival is when we taste something of this constant presence of God on earth and in our everyday life.

Revival

"When revival becomes a reality, it is always manifested in a devotion to be like Jesus." —George Frizzell

The word revival has a variety of meanings for Christians today. For some it simply means a series of meetings; some think of revival as a time when people place their faith in Christ and receive him as saviour and Lord. Other people have used the term to describe a spiritual awakening during which large numbers of people are converted.

So what is genuine revival? The word, revive is made up of two parts: re, meaning "again," and vive, meaning "to live." Thus, revive means "to live again, to come or be brought back to life, health or vitality." Revival is a time when spiritual life and vitality are restored in the hearts and lives of Christians. Revival is a return to spiritual health after a period of spiritual decline into sin and broken fellowship with God. Revival is for God's people when they need to repent from their sins, be forgiven and be restored to life, spiritual health and unbroken fellowship with God.

Personal revival occurs when an individual is restored to unbroken fellowship with God. Revival in the home occurs when family members are restored to unbroken fellowship with God and the Lord Jesus is once again the head of the home. Revival in the local church, community and nation is a sovereign act of God and occurs when God restores the spiritual health and vitality of his people on a much larger scale. Revival results in:

1. A new awareness of the glorious presence and holiness of God. Today it seems as if we have lost our awareness of the Lord. This is clearly visible in the way we live, our conversations, the places we visit and the way we easily justify ourselves, instead of repenting from our unrighteousness. During the 1904 revival in Wales, a reckless sinner entered into the chapel of Gorseinon during a service. When he opened the door he was overwhelmed by such a tangible awareness of God's presence that he yelled, "Oh, God is here!" He was so convicted that he could neither enter the chapel nor walk away.
2. A new and deep conviction of sin, our own sinfulness and our unrighteousness as we see ourselves in the light of God's glory.
3. A heartfelt repentance from sin that results in a turning away from sin, returning to God and a changed life at home, in church and in the community.
4. A new spiritual hunger to hear the word of God (whether through preaching or reading) and to pray (spending time with the Lord). Unbroken fellowship with God brings us closer to his heart and his desire.
5. A new concern for the lost. This usually leads to outreaches and evangelism resulting in spiritual awakening among the spiritually dead and non-believers.

Spiritual Awakening

"A revived Church is the only hope for a dying world." —Dr. Andrew Murray

Spiritual awakening occurs when large numbers of non-believing people (or a whole family or a large percentage of people in a church or area) experience new birth in Christ in a short period of time. Spiritual awakenings are not just times of mass decisions for Jesus Christ; indeed, decisions may not always reflect a new birth. In a spiritual awakening people's lives are changed radically due to a heartfelt conviction of sin and repentance. It may also result in a changed family, church, society, city or nation. The following are examples of what may occur in a spiritual awakening:

- * Bars and taverns close down for a lack of business
- * Police and law-enforcement personnel face a drop in work due to dramatic decreases in crime.
- * Businesses receive money and merchandise back from thieves, employees and shoplifters who are seeking to return stolen goods.
- * Foul language is replaced by civil and wholesome talk.
- * Evil practices cease and are often outlawed.
- * Private and public acts of immorality decrease dramatically.
- * Marriages are restored and family life is strengthened.

Revival and Spiritual Awakening in South Africa

"Without the Spirit of God, we can do nothing. We are as ships without wind. We are useless." —Charles Spurgeon

Today South Africa is facing a period of moral and spiritual decline that is increasing perhaps more rapidly than ever in our history. Many churches struggle with liberalism, humanism, sin and worldliness in the lives of their members; this greatly impacts and influences the Church. This impact is reflected in the prayerlessness, powerlessness, fruitlessness, critical spirit and lack of appetite for the word of God and the Church. It is also seen in the worldliness, self-justification and the life of spiritual defeat many Christians are facing. Church attendance is weak and membership is declining at the rate of eight percent annually; prayer meetings are poorly attended and non-existent in many churches. Very little if any evangelism, outreach or missionary activity exists. Few true conversions take place and the only signs of life are the many programs that are presented.

We have several mega churches with large memberships, lots of activities and many programs. However, the average spiritual life of believers and churches seems powerless against the growing coldness and spiritual apathy present today. There is little visible lasting change in either the home or the community. Even though we have close to thirty-four thousand churches from a variety of denominations, the Church as a whole seems to have little or no lasting effect upon the community.

There is currently no revival or spiritual awakening in our country. Some local churches have experienced some movement and visitation of the Holy Spirit and the manifest presence of God. However, this is usually restricted to the local church. Yet there is a growing concern about the need for revival in our nation; there are churches, spiritual leaders and individual people crying out for revival and a fresh encounter with God that will actually change lives, behaviours, ethics, cultural norms and society itself. The majority of churches in South Africa are tired of struggling. They have tried many programs, methods and courses, yet have seen little lasting results.

One pastor of a mega church with several thousand members recently explained how the church leadership had tried to awaken their congregants to the spirit of God but that there was no lasting change. The leadership decided to go back to the basics and to help every member experience a close and intimate walk with God, living in daily obedience and unbroken fellowship. This is what made the difference. Individuals and some families are experiencing blessing; yet, this has not spilled over into the local church and community to date.

More people are speaking about and praying for revival than ever before. Revival is now a common topic for churches, missionaries and evangelistic organizations. Some churches have started to schedule special

meetings and crusades, preaching on various aspects linked to revival. People come together for prayer and thousands are crying out to God for a national revival and drastic change. The growing need for revival, the growing movement of prayer, discussions on revival and the increasing number of people crying out to God is a clear sign of things to come.

Some prayer movements in South Africa now claim to have more than 200,000 intercessors praying for revival. The annual Global Day of Prayer had its birth in Cape Town. This year more than six hundred cities and small towns throughout South Africa are joining in prayer for South Africa and crying out for revival and restoration. About 181 countries joined this initiative in 2006. However, we are finding that although individuals are experiencing a closer walk with God, families and churches on the whole do not seem to be changed or restored. In spite of all our prayers, fasting, days of seeking God and evangelistic efforts, it seems as if the majority of our churches and communities are regressing.

The problem is not with the darkness and sin; the problem is with us as God's people. I pray that the Lord will help us to come back to his standards and experience his forgiveness, peace, presence and change. The problem lies not in the "humbling of ourselves before him" or "in praying to seek his face"; we do these things. The problem lies with the "turning away from our wicked ways." My prayer is that the Lord will grant us his grace and power to respond to his promptings until he blesses us as a nation.

Revival South Africa

Revival South Africa is an interdenominational organization devoted to spreading the message of revival throughout South Africa and abroad. Its mission is to create the atmosphere for revival through conferences and seminars, resources, preaching and teaching in local churches and schools of prayer. These are planned and organized in partnership with local churches in South Africa, Wales, Ireland, the Netherlands, Canada, the United States and several countries in Africa. The purpose of Revival South Africa is five-fold:

1. To unite with various churches and organizations to promote the subject of revival
2. To motivate believers to pray with one accord for revival
3. To create the opportunity for believers of all churches to pray for revival
4. To distribute information regarding the blessedness of previous revivals recorded in the history of the Church
5. To create opportunities to spread testimonies, messages and resources regarding the consequences of revival in our land

Heart Cry South Africa

"Heart Cry for Revival South Africa" is an outreach initiative and conference sponsored by Revival South Africa. It provides a time for those in leadership and others to come together and seek God for a genuine moving of his Spirit in reviving his people to the extent that it would impact our homes, churches, communities, country and world for Christ. It provides an opportunity to have a fresh, personal encounter with the Lord.

Heart Cry 2005 was planned in several major churches and cities with keynote speakers from abroad. It consisted of several revival crusades, leadership training, church outreaches and two major conferences—one in the north and one in the south—in South Africa. More than one thousand leaders attended the southern conference. We praise God for the following:

1. Spiritual leaders who came from sixteen different countries including North America, UK and Africa
2. Spiritual leaders in South Africa who came from more than 120 churches and communities
3. Several thousands of people praying and joining together for the need of our nations
4. Hundreds of people responding to accept Christ during the stadium outreach in Middelburg
5. Leaders and Christians confessing and repenting from sin
6. Several local church crusades on revival scheduled for 2006 as preparation for Heart Cry South Africa 2007

7. School of Prayer and outreaches scheduled for September 2006 in Shannon, Ireland
8. First Heart Cry Conference on Revival in the Netherlands scheduled for 21-25 September 2006, as well as the opening of a website, office, staff and Dutch revival magazine
9. Several missionary outreaches and conferences on revival scheduled for 2007 in Uganda, Kenya, Zambia and Malawi

Several missionary organizations in North America and South Africa are partnering and joining hands for Heart Cry 2007. It will take place in August 2007 in South Africa and will consist of the following:

1. Mini conference about revival in Natal
2. Second mini conference
3. International Heart Cry Conference for Revival in Pretoria
4. Two leadership training conferences for six hundred pastors
5. Twenty missionary teams from the United States working in local churches and communities preaching revival crusades

If our nation and the world is going to turn from the rapid moral and spiritual decline we are in, people's lives must change, families must change, churches must change, communities must change and nations must change. What would happen if believers were to get really honest about their sin and serious about pursuing holiness? Might we not once again experience the manifest presence of God in our churches? Revival starts with God's people. Revival starts with you.

Dr. Francois Carr is executive director of Revival South Africa. He is senior editor of an English and Afrikaans journal on Prayer, Holiness and Revival, called Revival and HerlewinG. Carr is also the author of Revival! The Glory of God and Prayer for Revival and has authored several books in Afrikaans.

People of Persuasion: Evangelism and the Pentecostal/Charismatic Revival

By Grant McClung

Evangelism has been the first priority from the very outset of the modern Pentecostal/Charismatic movement. The historical self-image in the "Pentecostal/Charismatic story" is that we were raised up by God to be an instrument of revival and evangelism in the world. Traditionally, therefore, it has been felt that to be Pentecostal/Charismatic is to be an evangelistic witness. Pentecostals see aggressive evangelism in the pages of the New Testament and due to our high regard for the Bible and our literal interpretation of scripture we interpret the Pentecostal experience as a mandate for evangelism in its various forms and methods.

Definition of Evangelism

For Pentecostals, evangelism is defined as the act of proclaiming the good news of Jesus Christ in the power and anointing of the Holy Spirit with the intention that individuals will be persuaded to put their trust in Christ for salvation and serve him in the fellowship of a local church.

Pentecostal evangelism rejects the liberal tenets of universalism that say the work of evangelism is simply to inform people that they are already saved. Neither do Pentecostals believe that proclaiming only for the sake of giving objective information is sufficient. Pentecostal evangelism involves the good news of deliverance over against the bad news that humanity is spiritually dead and bound in the oppression of sin. Pentecostal evangelism, therefore, calls for a confrontation; it is the conveyance of truth-as-encounter. The Pentecostal witness preaches for a verdict and expects results.

This is the sense in which Jesus announces his mission of evangelism under the anointing of the Holy Spirit:

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for prisoners and recovery of sight for the blind, to release the oppressed, to

proclaim the year of the Lord's favor" (Luke 4:18-19).

There is a persuasiveness and aggressiveness in Pentecostal evangelism characterized by the preaching of the Apostle Paul as he seeks to persuade King Agrippa to become a believer. Paul indicates that he has been rescued in order to rescue others through evangelism. God's commission to him is central to his evangelistic testimony:

"I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me" (Acts 26:17-18).

Biblical/Theological Foundations for Evangelism

Pentecostals see their evangelistic outreach as more than the mere extension of a religious movement or recruitment to a particular ideology or experience. From the outset of the modern Pentecostal/Charismatic movement there was a sense of divine destiny, the participation with God in a new work for the last days, an involvement in the purposes of God for the world.

Pentecostals see redemption as the central purpose of God in Scripture and evangelism as the comprehensive method for fulfilling that purpose. They have been aggressively obedient to the Great Commission passages in the Gospels. Acts 1:8 could be claimed as the golden text for their style of evangelism: "But you shall receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth."

The connection of the "power" to the evangelistic task is quite clear: only the coming of the power of the Holy Spirit to those who are witnesses for Christ makes the work of evangelism possible. The "power" passages of Acts 1:8 and 2:1-4, as well as the "endowment" passage of Luke 24:49 are central to Pentecostal preaching and teaching on evangelism.

Therefore, evangelism (not other spiritual gifts or manifestations) should be seen as the primary result of the baptism of the Holy Spirit and the operation of spiritual gifts. Evangelism occupies the central place in the growth of Pentecostal/Charismatic churches. Other supernatural manifestations revolve around it.

Motivation for Evangelism

A sense of participation in what is central to the nature and heart of God motivates Pentecostals toward evangelism. Emerging from this central desire of God for evangelism come additional facets of the Pentecostal/Charismatic motivation for reaching the unconverted:

First, Pentecostals have understood one of the primary steps of obedience in Christian discipleship to be an obedience to evangelize. Evangelism is not an end within itself once a person is reached and led to a personal belief in Christ. Immediately this new convert is urged to testify to others and to begin "preaching." He or she is "saved to serve."

In early Pentecostalism in particular, we find many accounts of people who started preaching within a few days of their conversion. Various studies of Majority World Pentecostalism indicate that personal witnessing and street evangelism by the newly converted have been the central marks of its outstanding expansion.

Second, it is clear in the theology of Pentecostal/Charismatic evangelism that humankind is lost, under the judgment of eternal punishment, unless they are reached with the good news of the gospel. The doctrinal confessions of all major Pentecostal organizations reflect their belief in "eternal life for the righteous and eternal punishment for the wicked."

Third, Christ's return is imminent and it is the end of all things. There is an "eschatological urgency" inherent in the evangelistic theology and practice of Pentecostals.

Supernatural Evangelism

Pentecostal/Charismatic evangelism involves more than verbal proclamation. We believe and have experienced miraculous signs and wonders to be demonstrations of "the Lord working with them, and confirm-

ing the word with signs following" (Mark 16:20). This was clearly the strategy of early Christians (Romans 15:19; 1 Corinthians 2:1-5).

This is evangelism that proceeds from a worldview of power leading to "supernatural evangelism." Divine healing, for example, has been an evangelistic door opener that leads to verbal proclamation (Acts 3). Every healing, miracle, truly spiritual manifestation, power encounter and exorcism becomes an earnest of the kingdom of God and the means whereby the message and dominion of this kingdom are actualized in the lives of people who are delivered.

This conviction and self-awareness that "God is among us and working with us" is a key factor in the persuasive attraction of Pentecostal/Charismatic worship. That Pentecostal worship is a key evangelistic factor has been agreed upon by both inside interpreters and outside observers to Pentecostal/Charismatic church growth. Central to Pentecostal/Charismatic worship is a unique style of preaching. It is, according to Ray Hughes, "Spirit endowed preaching which is pungent and penetrating." Hughes claims that there is a "miracle element" present in Pentecostal preaching, making it a powerful evangelistic force.

Supernatural evangelism has also been called "power evangelism," a concept first articulated in the Fuller Theological Seminary School of Intercultural Studies (California, USA) and popularized by John Wimber in his book *Power Evangelism*. According to Wimber,

By power evangelism I mean a presentation of the gospel that is rational but that also transcends the rational. The explanation of the gospel comes with a demonstration of God's power through signs and wonders. Power evangelism is a spontaneous, Spirit-inspired, empowered presentation of the gospel. Power evangelism is evangelism that is preceded and undergirded by supernatural demonstrations of God's presence.

It is that manifest presence of God that is continually needed in our fellowships and in the entire worldwide Christian communion. It is God's promise and provision to provide revival that renews the saints and reaches the lost.

Grant McClung is an international missions leader with Church of God World Missions. He has served as a missionary educator in Europe, in cross-cultural student ministries in Southern California and as denominational supervisor for leadership training worldwide. McClung is a member of the editorial/advisory committee for Evangelism and Missions Information Service (EMIS). He is also editor of Azusa Street and Beyond: 100 Years of Commentary on the Global Pentecostal Charismatic Movement.

Prayer and Revival

By John Godson

In the history of the Church there have been times of supernatural visitations that have led to multitudes repenting from their sins and Christians rededicating their lives to God in radical obedience and deeper intimacy. When we look at the history of revival we notice one common denominator: there was some person or some group of people praying, agonizing to birth the revival. These are the Daniels, Simeons and Annas who had an understanding of the times and were willing to pay the price in fasting and prayer.

Conditions for Revival

Second Chronicles 7:13-14 clearly shows us the road to revival: "When I shut up heaven and there is no rain, or command the locusts to devour the land or send pestilence among my people, if my people who are called by my name will humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

When we look at the Church in many parts of the world it may seem like the heavens are closed. There is drought. In nature, when there is no rain, agricultural activity is very difficult. The soil is dry and almost impossible to till; there is dust and a lack of clarity. Seeds sown do not sprout for lack of moisture; those that sprout dry up and do not bear fruit. The ones that grow up bear very little fruit. The solution is rain—

abundant rain.

What is the state of the Church today? In so many ways it reflects the picture above. We sow much but reap little. We labor, but our efforts bring meager results. God has given us a solution. God says that when we find ourselves in the above situation, if we do four things he will act. If we:

1. Humble ourselves
2. Pray
3. Seek his face
4. Turn from our wicked ways and sins

Then he will:

1. Hear from heaven
2. Forgive our sins
3. Heal our land

For there to be a revival we must humble ourselves, pray and seek God's face. We must repent, turn from our sins and ask God for forgiveness. God is merciful and faithful; he will forgive us our sins and will cleanse us from all unrighteousness. We need to seek him with all our hearts. Jeremiah 29:12-13 says, "Then you will call upon me and go and pray to me, and I will listen to you. And you will seek me and find me when you search for me with all your heart."

God wants to send his visitation, a mighty outpouring to his Church in this generation. A great harvest is coming; lands that have been closed shall open. Regimes that have been in opposition to the gospel shall fall. The knowledge of the Lord shall fill the earth as the water covers the seas.

Joel 2:28-32 says, "And it shall come to pass afterward that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also on my menservants and on my maidservants I will pour out my Spirit in those days. And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the Lord has said, among the remnant whom the Lord calls."

Revival in Answer to Prayer

God sends revival in answer to prayer. Think of men like John Wesley, John Knox, David Brainerd, Evan Roberts, Charles Finney and others. They were instruments in the hands of God to bring revival and transformation to millions of lives because they prayed and God answered their prayers by enduing them with power from above. God is looking for people who will give themselves to prayer.

Prayer is important for revival for five reasons:

1. Through prayer we are endued with the power of the Holy Spirit.
2. Prayer keeps us focused and humble.
3. Prayer keeps us ablaze for God.
4. Through prayer we have victory (personally, as a church and as a community).
5. Prayer keeps our discernment sharp and clear.

Many revivals were cut short because the vessels God was using stopped praying. They started in the Spirit but ended in the flesh; they started by relying on God but ended relying on human ability, organizational talent and marketing genius. The flesh gives birth to flesh and the Spirit gives birth to Spirit.

Catalysts to Revival

What are some of the modern day catalysts to revival? The following are only some of the avenues God will be using to catalyze revival in our time:

- **The Global Day of Prayer.** In 2005, 220 million people prayed worldwide during the Global Day of Prayer. There were meetings even in places such as Jakarta, Indonesia, where 120,000 people met in

one stadium.

- **24/7 Prayer Centers.** These are prayer houses where worship and prayer ascend to God's throne twenty-four hours a day, seven days a week.
- **Night Vigils.** God uses tools such as night vigils to bring revival in places like Nigeria. Today there is an all night prayer meeting called Holy Ghost Night that brings together about two million people to pray and worship.

National and City-wide Prayer Gatherings.

Pastors' Prayer Meetings/Breakfast.

Prayer Mountains. These are presently practiced in South Korea and Uganda.

Prayer Walking and Prayer Journeys.

The above are initiatives that have led to harvests and renewed Christian commitment. The form is not the important part; the heart, the longing and the passion and pressing after God is most important. If we are serious about revival, if we are truly longing for all to know the Lord, we cannot neglect prayer. God has given us a wonderful tool. Let us not neglect it. He yearns to bless you and use you as a tool for revival.

How Can You Become a Vessel for Revival?

The following are nine suggestions to becoming a vessel for revival:

1. Be baptized and continually filled with the Holy Spirit.
2. Consecrate your life to God. Make yourself available and at God's disposal.
3. Devote your life to spending quality time in prayer. Grow in your intimacy with God through private and secret prayer.
4. Pray for the lost and unreached. Pray with passion and desperation.
5. Pray for opportunities and open doors to share the gospel and edify others.
6. When you have the opportunities, share your faith boldly.
7. Be watchful and vigilant. The devil will do everything in his power to discourage or neutralize you.
8. Pray with others.
9. Be faithful and never despise small beginnings.

Luke 11:9-13 says, "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him!"

Let us also follow the words of Charles Finney:

"When Christians humble themselves and consecrate their all afresh to Christ, and ask for his power, they will often receive such baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions of country are converted to Christ."

John Abraham Godson, a native of Nigeria, has been serving as a missionary in Poland for the past thirteen years. He is international director of Pilgrim Mission International. Godson also serves as chair for the Lausanne Intercession Working Group in Eastern Europe/Eurasia and as international facilitator for the Network of Nigerian Missionaries Overseas.

Haystack 2006

By Phil Corr

On 6 August 1806 an event happened in a Massachusetts (USA) field that would change history. In the lee of a large haystack, five Williams' College students prayed that the people of Asia would hear and respond to the gospel of Jesus Christ. This prayer gathering came to be known as The

Haystack Prayer Meeting. Church and parachurch organizations look back to that gathering as the beginning of their mission emphasis.

With the approach of the two hundredth anniversary of the Haystack Prayer Meeting, individuals and organizations are taking a fresh look at what God wrought through five people and those who came after them. In addition, a movement is developing to use the original prayer meeting as a catalyst for many small groups around the world to pray for the fulfillment of the Great Commission in our lifetime.

Haystack 1806

The five students—Francis LeBarron Robbins, Samuel Mills, Byran Green, James Richards and Harvey Loomis—gathered in a field to pray, compelled by their studies of Asia and the East India Company. Mills shared his vision that the gospel was to be carried to the people of Asia. As they prepared to pray, a thunderstorm developed and they took refuge in the lee of what must have been a large haystack. In the days, weeks, months and years to come, word spread of this gathering.

The students followed through on their prayer commitment in various ways. Loomis was focused on home missions, working as a missionary in Maine (USA). Robbins did missionary work in New Hampshire (USA) and then became a pastor in Connecticut (USA). Green was a preacher for a brief time before entering government service. Nine years after the Haystack Prayer Meeting Richards went to India, where he served as a missionary until he died in 1822. Mills became a great mission leader—both by example and administration. He served as a missionary in the Ohio and Mississippi river valleys, in New Orleans and the southwestern part of the United States. He played a key role in establishing both the American Bible Society and the United Bible Society. He went on short-term mission trips, including one to Africa. He died during the return from that mission trip.

God would also answer the prayers of these faithful students by bringing about the establishment of the first mission board in the early Republic of the United States—the American Board of Commissioners for Foreign Missions. Formed in 1810, the ABCFM sent its first missionaries to modern-day Sri Lanka and India in 1812. One of those first missionaries began missions in Burma. His name was Adoniram Judson.

While the American board was primarily congregational in its organization and members, it did include Presbyterians and Dutch Reformers as well. Once overseas, the board servants preached the gospel, translated the Bible and ministered to people in various places through education, medicine and social concern. Churches were formed and some indigenous believers became evangelists and pastors. Over time other churches and denominations sent missionaries of their own.

In 1906 a large commemoration of the Haystack Prayer Meeting was held at Memorial Park at Williams College. Since then, several organizations have traced their mission lineage to the Haystack Prayer Meeting. Denominations that do so include the United Church of Christ, the National Association of Congregational Christian Churches and the Conservative Congregational Christian Conference. SVM-2 (Student Volunteer Movement Two) is working with Christian colleges around the United States to encourage prayer in the area of fulfilling the Great Commission.

Haystack 2006

The best known parachurch organization to look back to the Haystack Prayer Meeting is Inter Varsity Christian Fellowship (IVCF). IVCF is sponsor of the haystack06.org website. The goal of this website, which provides a blog and other resources, is twofold: to commemorate the 1806 website and to motivate people to pray for the fulfillment of the Great Commission in our lifetime.

In Matthew 24:14 Jesus says, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." The Haystack06 website provides the opportunity to sign up to participate in a small prayer group to pray for the fulfillment of Matthew 24:14. Some individuals may sign up to be small group coordinators. You are encouraged to let your Christian networks—church, fellowships and parachurch organizations—know of this opportunity.

A Haystack gathering will occur in September in Madison, Wisconsin (USA). A haystack will also be the logo for Urbana 2006 as well. The Haystack Prayer Meeting and www.haystack06.org will be integral to Urbana 2006, where approximately twenty thousand people will consider God's will for their lives in the area of missions.

Please check out the www.haystack06.org website and see how you can commemorate one historic event. Witness how God can use you and many others around the world to work mightily in this generation!

Haystack Resources

Mission Park online—<http://wso.williams.edu/dchu/MissionPark/>

Haystack06 website—<http://www.haystack06.org/>

Urbana06 website—<http://www.urbana06.org/>

Donald Philip Corr—1993 Fuller (unpublished) doctorate dissertation—“ ‘The Field is the World’: Proclaiming, Translating and Serving by the American Board of Commissions for Foreign Missions, 1810-40.”

Dr. Phil Corr is the pastor of First Congregational Church in Charles City, Iowa, USA. He has been involved with two national mission committees and in other missions ministries in various ways.

Haystack Reloaded: Could a Haystack Change the World Again?

By Paul Van der Werf

Twice in the last two hundred years God has used a haystack to change the world.

Haystack 1.0: The Haystack Prayer Meeting (1806)

In 1806 five students gathered in a field just outside the Williams College campus (Williamstown, Massachusetts, USA) for their weekly prayer meeting. Caught in a thunderstorm, the five found shelter under a large haystack and continued their prayers. Freshman Samuel Mills directed the discussion and prayer toward their missionary obligation. The students specifically discussed the needs in Asia; one of the men suggested that it was too dangerous, and that they should wait to go until Asia was safe and “civilized.” They decided to commit the matter to prayer and “willed that God should have their lives for service, wherever he needed them.” Seeing their own responsibility to reach their world and believing that the choice of what they would do with the Great Commission was in their hands, Mills catalyzed their faith and their prayers by exclaiming, “We can do this if we will!”

That self dedication gave birth to the first student mission society and within five years, through the influence of these and other students, the first mission sending organization in America was founded and seven student volunteers set sail for India in 1812. Over the next several years numerous mission societies were founded on campuses throughout the United States and more missionaries were sent out through new sending boards. Kenneth Scott Latourette, one of the foremost historians on Christian movements, notes, “It was from this haystack meeting that the foreign missionary movement of the churches in the United States had an initial main impulse.”

Haystack 2.0: The Student Volunteer Movement (1886)

About eighty years after the Haystack Prayer Meeting a young man in his twenties, Luther Wishard, learned of the story of these five men. Having just been appointed a leader within the newly developed Young Men’s Christian Association (YMCA), his role was to lead students in their Christian commitment. Wishard visited the Haystack Prayer monument (which had been erected in the exact spot where the five had prayed some sixty years after the meeting) and immediately recognized that what had happened among the students under the haystack was again happening in his generation. “What they had done was ours to complete,” he said. Kneeling in the snow by the monument, Wishard pleaded with God to do it again. “Where water once flowed, may it flow again,” he prayed. Recognizing that his own surrender to Christ must be the first step, Wishard prayed, “I am willing to go anywhere, at any time, to do anything for Jesus.”

Although he desired to go to the mission field, Wishard knew he could be more effective if he stayed and raised mission awareness to send others in his place. He organized the Mt. Hermon Mission Conference in 1886, at which one hundred students volunteered their lives for missionary service; this sparked the Student Volunteer Movement, the largest mission movement ever. Over the next generation students on

nearly every campus in the US committed themselves to the "evangelization of the world in this generation." Over twenty thousand individuals sailed to the foreign mission field, and over eighty thousand others had personally committed themselves to prayer and to financially supporting those being sent out.

Haystack 3.0: A Movement Today (2006)

God has already used the Haystack to see two student mission movements birthed. Could it happen again? Yes, it could. Each generation of believers has a choice. Will they choose to surrender themselves and seek to see God's global purpose realized in their generation? Or will they choose to live their lives for something smaller? God has always used the dedication of just a handful of students who committed themselves to prayer for a widespread movement in their generation to create great mission movements.

Today's students are longing for something more. They know there is more to life than material items and shallow purposes. Will students today commit themselves to prayer and personal involvement in what God is doing globally? If so, we could see another great revival. And given the technology and connectedness that exists today, we very well could see the "evangelization of the world in our generation."

For this to happen we need to pray along these lines: "Lord, where water once flowed, may it flow again. May you do in our generation what you desire. Will you help us to be a generation that is about your purpose? May we be a generation that throws off the things that hinder us. May we be a generation marked by sacrifice, surrender and servanthood. May we not settle for anything less than your will. May we join you in your great mission to see the good news proclaimed in word and deed to all peoples. May we strive for all that you have for us. May we live to the full, and may your gospel be preached to all nations in our lifetime. Lord, I am willing to go anywhere, at anytime, to do anything for you. Amen."

Upcoming Haystack Prayer Summit

From 14-16 August 2006 leaders and students from various organizations, fellowships and churches will gather to celebrate the bicentennial anniversary of the Haystack Prayer Meeting. We will also use the time together to pray and plan toward the further development of the student mission movement in the United States. For more information visit www.svm2.net and click on the Year of the Haystack tab.

Paul Van der Werf is co-founder and director of operations of Student Volunteer Movement 2. He is also director of the Year of the Haystack initiative.

Revival and 24/7 Prayer on America's Universities

By Jeremy Story

The University of Pennsylvania ran the front page headline recently that read, "All Prayer, All the Time." They were describing the 24-hour-a-day prayer tent that had been set up in the middle of campus. This is amazing because the school was the first secular college campus in America. Inside the tent students from different ministries and churches gathered to pray around the clock for a week and a half with different groups of students.

The night I arrived to check out the prayer tent two self-proclaimed atheists had joined us to pray after seeing the tent as they walked across campus. Another student miraculously was spared from killing himself after an encounter with God and Christians in the prayer tent. On the walls of the tent were hundreds of prayers and praises to God, both written and in picture form, from various students.

And this movement of God is not just occurring at the University of Pennsylvania. Earlier this year Campus Renewal Ministries, Campus Church Network, the 24-7 Prayer Network and Burning Hearts Ministries worked together to form the Campus Transformation Network. Through this network about seventy American campuses and one hundred Chinese campuses hosted 24-hour-a-day prayer rooms on their campuses. More campuses continue to join the effort. During the school year (August through May), you can take a look at any day and see which campuses have been praying and see a complete list of participating campuses by going to www.campustransformation.com.

From 20 January 2006 through mid-May 2006 every hour of every day was filled with students fervently praying for revival and awakening on America's colleges and universities. It was a constant stream of

prayer with as many as ten campuses hosting prayer rooms on any given day.

University of California, Berkeley (Berkeley, California, USA), known for its prominent role in the free love movement in the 1960s, hosted a prayer room twice this past school semester. The first time they intended to fill up one day. There was so much interest that when they finished the first day they extended it to two days. Later in the semester they set up the prayer room again and went nonstop for forty days. At the University of Texas (Austin, Texas, USA), ministry and church leaders have been meeting to pray once a week for about eight years. Next year they plan to launch a permanent 24-hour-a-day prayer room on the campus. In the past two years they have cooperatively planted over eighty new authentic faith communities on campus. They presently have a goal to plant a small group of praying, outward focused and indigenous students in every club, college and residence on or near campus.

God is also doing miraculous things at Ohio State University (Columbus, Ohio, USA), one of the largest campuses in the United States. Students there recently rented an apartment close to campus just for prayer. Students from different ministries and churches were there from morning to night to pray for awakening and revival at the university and throughout the nation.

God Is Moving Among College Students

The Campus Transformations Network hosted three conference calls this past school semester. Students from campuses across the nation seemed to be coming out of the woodworks with fervent hearts to see their entire campuses transformed. Each of the nearly seventy students on the call represented many more students on their campuses and many of these students are leading cooperative efforts between the ministries and churches involved with their campus to mobilize massive prayer. Due to the increasing number of students who are praying and hosting prayer rooms, the Campus Transformation Network is hosting a gathering this summer in California where key student leaders will meet and pray.

God is indeed accelerating his move among America's college students. And this renewed desire for awakening on universities is not limited to traditional, college-based ministries or churches. Many other ministries and denominations, from the Southern Baptists to Moms In Touch, have phoned me to share that God was stirring their hearts to pray for America's universities. Many prognosticators like George Otis, Lou Engle, Dutch Sheets and Chuck Pierce have predicted a coming revival on America's universities.

Dr. J. Edwin Orr, a prominent revival historian and scholar, was asked near the end of his life how he would sum up all of his study on revival. Dr. Orr replied, "When God is about to move mightily, he always sets his people to praying."

In America's past God has used college students to spark revival. These revivals were always started by faithful youth uniting together in fervent prayer. The Student Volunteer Movement, which began in the late 1800s, alone sent out twenty thousand students into the mission field; sixty thousand more prayerfully and financially supported those who were sent.

Could it be that God is on the verge of doing this again? Whether it happens tomorrow or ten years from now it is evident that God is actively rejuvenating his servants on college campuses. Will you join the chorus God is orchestrating to pray for revival and awakening on America's campuses?

Jeremy Story is president of Campus Renewal Ministries. He is also co-founder of Campus Transformation Network.

Missions: A Humble Journey Toward a New Creation

By John Edmiston

Missionary work frequently involves the determined pursuit of a godly vision or some compelling understanding of "what God wants us to do" for his name. This guiding vision or theological understanding then governs the rest of the activities of the mission agency. Therefore, it is of paramount importance that we get the vision right.

Unfortunately this is not always the case. Occasionally, some very theologically inadequate metaphors (e.g. metaphors dependent on over-realized eschatology, the prosperity gospel or soulless corporate suc-

cess metaphors) take centerstage. Therefore I would like to suggest a metaphor of the new creation as a guiding vision for missions.

In the new creation metaphor the missionary is taking the old creation, the old fallen order of things, and transforming it into the new creation and into the heavenly order of things. By the power of the message of the gospel God creates persons who are new creations in Christ, and forms them into a unified cross-cultural community that Paul calls a "new humanity" (Ephesians 2:12-22), who then live under a new covenant, and eventually inherit a new heaven and a new earth. The missionary is simply a co-worker with God in his new creation.

New Covenant and New Creation

The glorious new covenant is different from the old covenant that is "passing away" with its priestly hierarchy, temple-building programs and ecclesiastical grandeur. The new covenant is a community-building, mustard-seed covenant of forgiveness, love and hope in which the temples are people and where God dwells in the midst of them during their gatherings for prayer, worship and mutual edification. In the new covenant people are taught by God and have the law written on their hearts as new beings and transformed creations who are connected to God in the depths of their spirituality (Hebrews 8:8-13). Thus, new covenant ministry seeks to do an interior work rather than an exterior work. It produces spiritual fruit such as reconciliation, community, love and joy rather than the mere completion of institutional programs and agendas.

This metaphor is about a major transformation in personhood and in community under a new set of values and ethics. Central to this is the cross and the notion of dying to self. The personal ego must die. In this new creation people are humble, meek and lowly servants. There is no domination, "lording it over" or missionary imperialism. The missionary, like Paul, is someone who is crucified to the world (Galatians 5:24, 6:14), who leaves its values behind and who does not exalt him or herself over others or seek personal glory.

The missionary thus becomes a humble, redemptive servant of those made new in Christ. He or she becomes someone who offers both death (to the ego, the world, the self and the "kosmos") and life. To those who are seeking salvation, the missionary is the fragrance of new life (2 Corinthians 2:14-16).

The new creation metaphor also applies to the spiritual depth and quality of those whom we send to the field. In Matthew 23:15 Jesus speaks of those who tried to make converts without being new creations themselves: "Woe to you, scribes and Pharisees, hypocrites! You travel over land and sea to make one proselyte, and when he becomes one, you make him twice as fit for hell as you are!" Thus evangelistic efforts can have negative spiritual consequences if the missionary (who travels over land and sea) is not redeemed and simply inculcates the convert into an inadequate and grace-less spiritual paradigm.

One of the key tests for authentic missionary work lies in the concept of the cross, of "death to self" and in the renunciation of the sense of personal significance. The pursuit of personal significance through religious activity is what causes the ruin of much missionary work. Jesus was meek, humble and lowly of heart (Matthew 11:29) and Paul was content to be as "the scum of the earth, and the off-scouring of all things" (1 Corinthians 4:13). Missionaries need to ask themselves two questions: "Is humility a possibility?" and "Is missions about changing the world and achieving some glorious personal destiny?" If the answer to both of these is yes, the missionary needs to then ask, "Is my personal ego still in the driving seat?"

If the ego has been crucified, boastful measures of missionary worth (such as size of ministry, glamour, status, budget, "being cool," or expensive facilities) will have no attraction and will not be employed. The missionary will instead focus on truly spiritual measures such as those mentioned in Ephesians 4—maturity, stability, Christ-likeness, wisdom, knowledge, abiding in the truth and so on.

New life, where it exists, will be manifest in sincerity, truth and love. It will be shown in meekness, humility, lowliness and graciousness in a life full of faith and hope. As we adopt the new creation metaphor in missions we will become sensitized to the need to die to self ourselves in order to give birth to communities full of new life, godly hope and love. The new creation metaphor focuses us on issues of spirituality, the inner dynamics of the Christian life and the quality of discipleship and church life. This will bring great health to the missionary enterprise and save us from destructive, egotistic patterns of behavior and organization.

In 1 Corinthians 3 Paul exhorts Christian workers to "be careful how you build" on the foundation that is

Christ. He goes on to talk about ministries that were mere “wood, hay and stubble” compared with those that were “gold, silver and precious stones.” Paul implies that large, shallow ministries of low-quality were like giant “haystacks,” easily built in a day but of no worth. Ministries that are built with “precious stones” do a finer and more intricate work. They are typically much smaller than larger organizations and ministries. A Fabergé egg or a diamond ring is much smaller than a haystack—but much more precious! One thinks of Mother Teresa’s work in Calcutta as being in this category. Her work was deep, lasting, loving and humble. This kind of high quality ministry is what God call us to!

The new creation metaphor puts more emphasis on the organism than on the organization, and more emphasis on spiritual life than on structures and results. It reminds us that we are separate from the world and though we live in it, we are here to redeem it and to save it from itself. We are new persons in a new community that exemplifies a new humanity that is dwelling under a glorious new covenant with God (2 Corinthians 3:6-18). We become part of God’s plan to renew all of creation and bring it into the glorious liberty of the children of God (Romans 8:16-22).

Components of New Creation Missions

Thus the missionary becomes part of God’s creative agenda, a new being, forming new communities that are different to the surrounding cultures of the world. New creation missions thus never just replaces one culture with a better human culture; it does not “civilize” people. New creation missionary work declares that the Kingdom of God is at hand and prevails upon people to enter into it and to experience directly and personally its healing, restoring and redeeming powers. Such missions will take seriously the task of confronting the principalities and powers of this world.

Our ministry vision needs to be more than a business-like success or a mere imitation of other successful ministries. The ministry vision has to be theological, teleological, ethical and practical. It must proceed from our understanding of God, salvation history, purpose, Christian values and lifestyle. The new creation metaphor places us as new Christ-like beings who are working out a new creation as part of redemptive history. It thus informs our faith, our purposes, our ethics and our day to day living as saints of God.

Missionaries are, by definition, people on a journey, ones “sent out” by God with his gospel to bring the nations to faith. Is this journey a triumphal imperialistic crusade – or is it a humble mustard-seed- like beginning of a new creation? The missionary journey is best thought of as a humble and selfless one. It is a journey of faith, a spiritual pilgrimage.

We also need to ask “Where are we going in this journey?” Is the destination a grand ministry, a large church, a church-planting movement or “a million decisions for Christ?” Or is it the formation of a new creation in partnership with God? All the above goals have their place in missions; however, it is only the last that should be the main goal of a world renewed and covered with the glory of God.

We need to serve a brighter vision—one that makes deep spiritual demands on us and which puts a full-orbed spirituality right back in the heart of missionary work. We still need anthropology, linguistics and church growth and communication theory, but they are empty if we are empty of the fullness of Christ. We need an ultimate guiding vision that calls us to not just be “more effective,” but also to be more holy, saintly, gracious and humble. We need a vision that reminds us that we are not of this world, but are in fact citizens of a heavenly realm, new creations in Christ, doing good works that God has foreordained for us to do (Ephesians 2:10).

John Edmiston is chairman and CEO of the Asian Internet Bible Institute and www.Cybermissions.org.

.....

PEOPLES OF THE WORLD

An Overview of Northeast/East Asia

By Justin Long

(**Editor’s Note:** Our new Peoples of the World section will consist of three parts: an overview of a specific re-

gion of the world, a deeper look into the least-reached peoples of this area and a focus on a specific unreached people group. We hope this will give you both a macro and a micro look at specific areas of the world.)

Eastern Asia is an enormous landmass which spans multiple time zones and is rich in natural resources. Eight of the highest mountains, the third largest river and third largest desert are in this region. Virtually every kind of mineral can be found here, although not necessarily in quantities sufficient for the population. Natural disasters are also common here; Mongolia's snow and China's drought have caused excruciating hardships. Environmental management is a major issue for the region; the Three Gorges Dam, for example, is the largest of its kind.

Over one quarter of the world's population live here, making it the second most populous region in the world. They live mainly in the eastern half; western China and Mongolia are only sparsely inhabited. With seventeen thousand babies born each day, this region will reach 1.6 billion people by 2025. Nearly half live in urban centers; there are 806 cities with one million or more inhabitants. The population is projected to enter a decline as it struggles to stabilize its numbers; it will likely lose two million people per year from 2025 to 2050.

The number of children is also falling from a high of 413 million (thirty-eight percent of the population) in 1975 to 350 million (twenty-four percent of the population) today and likely to 280 million (seventeen percent of the population) in 2025. Still this number is very large; there are nearly as many children in Eastern Asia as there are people in most of the other regions. Only South-Central Asia has more children. Of course, these children are mostly found in China. Japan, South Korea and Taiwan are having to deal with the opposite trend: aging. Although there are 113 million seniors today, the number is expected to rise to 245 million by 2025. Keeping them integrated in the economy is a key challenge facing the next generation.

East Asia has some of the oldest civilizations in the world. China developed printing, gunpowder and massive maritime exploration and trade networks long before Europe did. With the exception of Mongolia and North Korea, Eastern Asia has benefited enormously from the force of globalization. The region accounts for seventy-seven percent of Asia's total Gross National Product (GNP) and thirty-four percent of the world's total. China, Japan and South Korea are among the twenty largest economies in the world, and Taiwan isn't far behind. For the past two decades China has had the fastest growing economy and by 2050, it is expected to be the largest economy in the world. It also has one of the highest foreign debts, second only to Brazil. Eastern Asia has the second largest industrial and manufacturing output (behind North America) and is by far the biggest food producer. It is one of the top ten producers for virtually every globally used product (metals, rubber, wool, cotton, oil, coal, etc). It is a magnet for industrialization and manufacturing, and is moving ahead in many advanced technologies. The Internet is making rapid inroads in China (stirring up issues of censorship and control), and has connected most of Japan, South Korea and Taiwan. China is planning an ambitious space program that will land it on the moon in the next two decades.

Governmental freedoms vary from the isolated, highly controlled dictatorship of North Korea to the heavily censored and regulated China to the far more open Japan, South Korea and Taiwan. Relationships between the governments in the region remain tense, affected by long-standing prejudices and recriminations. Yet the governments are mostly stable and war in the area is less likely than ever before. Wildcards include North Korea's nuclear activities, oil and gas rights between China and Japan and old animosities between China and Taiwan. North Korea continues to be a center of political repression, harsh persecution and criminal activity.

Christianity in Northeast/Eastern Asia

Christianity makes up a very small percentage of these countries; South Korea is the sole exception, where believers make up nearly half of the country. Yet because of the sizable population, even small percentages mean big numbers: China's eight percent equates to over 100 million believers. Levels of persecution and restriction vary depending upon the specific location. Christians in East Asia are already being trained and sent as cross-cultural missionaries both to unreached peoples in the region and to other countries.

Name	P '00	P '25	C '00	%	C '25	%	75-00	00-25	Issues Affecting the Future
China	1,258.7	1,424.6	88.0	7%	173.7	125	++	++	Freedom, control, development, materialism, moderate restrictions
Japan	127.0	124.8	4.4	3%	4.7	4%	++	-+	Reforms, new religious movements, unresponsiveness
Mongolia	2.5	3.3	0.0	1%	0.1	2%	++	++	Extreme poverty, ecological disasters, moderate restrictions
North Korea	21.9	24.1	0.4	2%	1.4	6%	++	++	Severe restrictions, oppression, nuclear politics, reunification, crime
South Korea	46.8	49.5	19.1	41%	21.1	43%	++	++	Economic growth, rapprochement with North, mission mobilization
Taiwan	22.4	25.7	1.5	7%	1.6	6%	+ -	+ -	Politics with China, materialism, growth of Buddhism

Key: P'00—Population, AD 2000. P'25—Population, AD2025. C'00 - Christianity, AD 2000 (followed by the percentage of the overall population). C'25—Christianity, AD2025 projection, World Christian Database (followed by percentage of overall population). 75-00—Growth rate. The first (+/-) indicates whether Christianity is growing or declining; the second (+/-) indicates whether it is growing faster or slower than the population (thus whether Christianity's influence is growing or declining). (+-) means Christianity is growing, but not as fast as the population, and so is declining as a share of the country. 00-25—Growth rate projected for AD2000-2025. **Issues**—A brief encapsulation of the issues affecting the growth of Christianity in the nation.

Justin Long manages strategiconline.org and is senior editor for Momentum, a magazine devoted to unreached peoples.

A Focus on Northeast Asia: 473 Least-Reached People Groups Remain

Overview

The seven countries of Northeast Asia are lands humming with action. China, Japan and South Korea have economies that are growing at rates that almost defy imagination. The twenty-first century could easily be the time when Korean and Chinese missionaries take the lead in reaching the world for Christ. Presently Korea is the second largest sending base in the world and is preparing to celebrate the 100th anniversary of the great Korean revival of the early 1900s when Pyongyang was known as the "Jerusalem of Asia." But China may soon catch up and surpass them because of their "Back to Jerusalem" vision to send Chinese missionaries back to Jerusalem along the old Silk Roads with the gospel. This is also the first time Mongolia has had a lasting church and they too are sending missionaries to other nations. Still, over 450 people groups in Northeast Asia remain least-reached. North Korea, Mongolia and Japan remain formidable challenges with over ninety-five percent of the people still least-reached.

Prayer Points

Fulfillment. Pray for God to show the peoples of Northeast Asia that true fulfillment and prosperity is found only in Jesus Christ who gives life and that more abundantly.

Freedom from fear. Pray for the people groups living in fear of spirits and of the future to experience the peace, joy and freedom from oppression found only in Jesus.

False teachers. Pray for discernment to recognize false teachers and through the Holy Spirit to know the truth that sets them free.

Father's heart. Pray that the Father's heart of love, acceptance and forgiveness be experienced by every person among these 473 Least-Reached People Groups of Northeast Asia.

Faithfulness. Pray for new believers to daily experience God's faithfulness and to be faithful in their walk with him, letting their light shine before men and women so that they glorify God in heaven.

Links

- * Resources to pray and mobilize prayer and outreach
- * Discover Northeast Asia
- * Pray for the peoples of Northeast Asia
- * Obtain daily prayer guides for peoples of this region

Historical Background

(Information taken from "The Many Attempts to Bring Christ to Northeast Asia" by Wes Kawato, Global Prayer Digest, August 2006)

When God confused languages at the Tower of Babel, some people fled to the far corners of the earth, including Northeast Asia. After this calamity God focused his redemptive activity on Abraham and his family. However, the Jews kept the message of salvation to themselves. After Jesus rose from the dead, a new era began; however, things did not change immediately. With the possible exception of Thomas, the apostles took the message of salvation West, into the heart of the Roman Empire.

It took another three hundred years for the gospel to make small, temporary inroads into East Asia. The Nestorians were expelled from the Eastern Roman Empire for being heretics. To this day church historians are divided as to whether or not they were heretics or not. This we do know: the Nestorian exiles settled in Persia and formed strong churches that sent missionaries to neighboring lands.

Nestorian "Heretics" Begin Evangelizing China

Nestorian missionaries reached China in 635 AD and they won converts among the upper classes. A few small Nestorian churches survived in China into the fourteenth century. Catholic monks sometimes stumbled upon these dying churches. Between 1200 and 1400 AD groups of Catholic monks traveled to China and tried to win Chinese leaders to Christ; however, they had little success. In 1580 Mateo Ricci, a Jesuit priest, entered China and quickly learned the language. He was a scholar who won converts from the educated upper class in Beijing. Other Jesuit missionaries continued Ricci's work after his death in 1610. They planted a few churches but limited their outreach efforts to Beijing's educated elite. Disaster struck in 1644 when the Manchus overthrew the existing regime. Because they associated China's Christians with the old regime, they persecuted the Church. By 1645 there were no known Christians left in China.

In 1807 Robert Morrison became the first of many Protestant missionaries to serve in China. At that time all missionary activity was confined to China's coast. In 1854 Hudson Taylor became the first missionary to take the gospel to China's interior provinces. In 1865 he founded the China Inland Mission (CIM) to extend this vital work. Many other mission agencies followed the lead of CIM. These efforts established the Church in each of China's provinces. Between 1854 and 1949 many strong churches were founded in China, despite the political unrest of the 1911 Nationalist Revolution and the chaos of the Japanese invasion of 1937. In 1949 the communists took control of China and expelled all missionaries. Persecution forced China's one million Christians underground; however, this same persecution fanned the flames of faith. Today there are fifty million Christians in China; yet there are still hundreds of unreached people groups as well.

Stop and Go Mission Efforts in Japan

Outreach efforts in Japan began during the sixteenth century. The first convert in Japan, a feudal baron, was won to the Lord in 1580 AD, the same year Ricci began his work in China. Catholic missionaries entered Japan during a time of unrest, when various warlords fought to unify the country. Since religion and nation state were inseparable at that time, Japanese rulers were either for or against this new religion depending on whether or not they thought it would help them maintain power.

Fearing the power of this new religion, Tokugawa II issued an edict that forbade the sale of food to Christians in 1622. The barons on the southern island of Kyushu, some of whom were Christians, ignored it. Fed up with having his edicts ignored, Tokugawa II invaded Kyushu in 1637. That crackdown attempt provoked the barons of Kyushu to declare independence from Japan. The result was civil war. It took Tokugawa II a year to put down the revolt. In his rage he killed 300,000 people, most of Japan's Christians. He then banned all foreigners, thinking that was the only way to keep missionaries out of the nation.

The door for outreach did not open again in Japan until 1859 when Western pressure allowed Protestant missionaries to enter the country. In 1900 Charles and Lettie Cowman began work in Japan. Unlike previous workers who emphasized preaching, these American Methodist missionaries emphasized the use of personal testimonies. That approach led to the conversion of thousands of Japanese to Christ. Christians from other denominations wanted to join the Cowman's work, but denominationalism proved to be a barrier. The couple saw the need to form an inter-denominational mission agency, which they called the Oriental Missionary Society (OMS). Between 1900 and 1941 OMS missionaries won many to Christ and planted churches.

That work got sidetracked in 1941 when World War II expanded and Japan expelled all Christian missionaries. The Church did not have mature national leaders. During the war years, 1941-1945, only churches that accepted emperor worship as being co-equal with the worship of Jesus were allowed to stay open. Many Japanese Christians compromised their faith; Christians who rejected emperor worship were forced underground.

After World War II ended, Christian missionaries contacted some of the believers who had remained true to the Lord. Much ground had been lost. In 1950 only 0.5 percent of Japan's population was Christian, a figure that would not change for almost forty years. In 1988 Billy Graham preached a revival crusade in Tokyo. His previous crusades in Japan had won hundreds of Japanese to the Lord; this time thousands were saved during each night of the crusade. Follow-up teams incorporated the new converts into existing churches and organized new bodies of believers in cities where none had existed before. Many of these churches still exist today.

Between 1988 and 1998 the number of Christians in Japan tripled, from 0.5 percent to 1.5 percent of the population. Many of the new converts were high school or college students. Even today, a high percentage of Japan's Christians are from the younger generation.

Bright Lights in Northeast Asia: Korea and Mongolia

During the 1700s Jesuit missionaries converted Korean students studying in China. These Catholic converts returned home to start churches. Several waves of persecution almost wiped out the fledgling Korean Church. Korea's first Protestant believer was Sup Sang Yoon, a student studying in China. He returned to Korea and started a church in the late 1870s and within two years he was assisted by two Presbyterian missionaries, Horace Allen and Horace Underwood.

Unlike the OMS in Japan, Korea's Presbyterian missionaries placed as much emphasis on leadership training as they did on winning converts. The abundance of trained leaders allowed the Korean Christians to form their first locally-controlled denomination, the General Assembly of the Presbyterian Church in Chosun, (GAPCC) in 1912. By 1921 GAPCC was sending missionaries to China.

In 1950 Christians still made up only a small percentage of the Korean population. Between 1950 and 1953 the devastation of the Korean War sparked a revival. Thousands were killed or displaced by invading North Korean and Chinese armies. There were many believers in northern Korea who were either killed by the communists or driven south. Korean Christians and foreign missionaries fed the hungry and cared for the sick and wounded. These acts of love bore much fruit. Thousands of Koreans received the Lord and new churches were planted across South Korea. Today twenty-eight percent of South Korea's population is Christian.

Two things made Korea different from China and Japan. First, missionaries to Korea were not from countries that had colonial designs on Korea. In fact, being a Christian was one way to defy their Japanese colonizers. Second, the early missionaries emphasized leadership training. For these reasons South Korea is the most significant missionary sending country in Asia today. Only the United States sends out more evangelical Christian missionaries.

Mongolia is one of the last frontiers of Christianity. Dr. James Gilmour, a Methodist from Britain, won only sixteen converts in that country between 1872 and 1888. The church he founded fell apart after his death in 1893. By the time the communists took control of Mongolia in 1921, there were no Christians left in the country.

The door for outreach opened again after communism collapsed in 1990. A team of Native American mis-

sionaries won two converts shortly after the change in government. By Christmas Day 1990, there were two hundred Christians in the country. English teachers led many of them to the Lord. By 1998 there were ten thousand Christians worshipping in over sixty churches.

Much work still needs to be done, but Mongolia presents tremendous needs and opportunities. The country has a serious problem with abandoned children. Several mission agencies have started orphanages which also have schools. They are planting seeds of faith that will bear fruit in the next generation. Many of Mongolia's church leaders are young.

Prayer is the fuel that sparks the spiritual flames of heaven around the world. Ask God to open the hearts of every people group in Northeast Asia to Christ. May missionaries and native believers work together to spread the gospel. Pray for open doors throughout this region. Pray for spiritually mature, mission-minded church leaders in Mongolia.

Into Their World...The Durbet of Mongolia

By Laurie Fortunak

Located on the western side of Mongolia, the Durbet have long been a people involved in animism (a belief that non-living objects have spirits) and shamanism (a belief in an unseen world of gods, demons and spirits). With far less than one percent of the Durbet being Christian, this group of people needs both physical and spiritual healing.

In the early 1600s most of the Durbet's ancestors (the Oirat) left their homeland in the Xinjiang region of China in the hopes of settling in the rich pastures of the northern Caucasus Mountains. After staying in this region for over one hundred years, the majority decided to return to their homeland in 1771; only a handful of those who left survived the long and difficult journey back. Those who survived were accepted under Manchu rule and given pastures for their herds. In addition to their great love for fine horses and horse racing, many of the Durbet also enjoy raising cattle and livestock. The Durbet live the nomadic lifestyle, dwelling in portable tents called gers or yerts, which are made of felt on lattice frames. Oral historic poetry, accompanied by two-stringed lute called a *dombr*, is an important part of Durbet culture. Many Durbet also enjoy storytelling, singing, archery and wrestling.

Although some Durbet still live in extended family units, many do not. When a son marries, he and his wife will often live in a home near his parents. People generally are married by the time they are in their mid-20s. Traditionally marriages have been arranged by the parents and a *zurkhachi* (astrologer) is consulted about the compatibility of the bride and groom. Sadly, divorce is becoming more frequent and abortion is the most common means of birth control.

Up until (and even after) the late 1500s, the Durbet depended upon shamans or medicine men to cure the sick by using magic, communicating with the gods and controlling daily events. For some time Buddhism was also prevalent in Durbet society.

The Durbet need both the proclamation of the gospel and medical help. Medical facilities among these people are inadequate and a limited water supply, poor hygiene, deficient diet and alcoholism are common. Christian medical missionaries are needed to combat these problems.

For more information on the Durbet of Mongolia, visit:

http://kcm.co.kr/bethany_eng/p_code2/1217.html

www.asialink.org.uk/Durbetprayertime.htm

www.sos-childrensvillages.org/cgi-bin/sos/jsp/wherewehelp.do?ct=477600

[www.sos-childrensvillages.org/cgi-bin/sos/jsp/wherewehelp.do?ct=477600](http://www.sos-childrensvillages.org/cgi-bin/sos/jsp/wherewehelp.do?ct=477600&lang=en&nav=2.3&site=ZZ)

http://en.wikipedia.org/wiki/Demographics_of_Mongolia

www.state.gov/r/pa/ei/bgn/2779.htm

(Information compiled from www.joshuaproject.net/)

(**Note:** The website links above are intended to provide you with more information about this people group. Some of the links are to groups that are not religious in nature but who provide information and background that may be helpful in researching this people group. The content of each of the websites linked to is the sole responsibility of the linked-to organization. Views expressed on these websites do not necessarily reflect the opinions and beliefs of the staff or writers of Lausanne World Pulse or those of the Lausanne Committee for World Evangelization, Institute of Strategic Evangelism, Evangelism and Missions Information Service or Intercultural Studies Department.)

Laurie Fortunak is editorial coordinator of Lausanne World Pulse. She also serves as editorial coordinator for Evangelism and Missions Information Service (EMIS) and managing editor of Evangelical Missions Quarterly (EMQ)

STRATEGY, TRENDS AND STATISTICS

The Global Status of Evangelical Christianity: A Model for Identifying Priority People Groups

By Scott Holste and Jim Haney

Over the past two decades we have witnessed significant advances of the kingdom. Churches have mobilized their memberships, sending out thousands of new missionaries who have shared the gospel, baptized and discipled believers, established indigenous churches and trained leaders.

The Ultimate Priority—All People Groups

Today, God continues to draw us to those people groups who have not yet had an adequate opportunity to hear and respond to the gospel; however, with so many around the world who have not yet had this opportunity, how do we decide where to focus our efforts?

We certainly recognize that the idea of prioritizing people groups is controversial. Prioritization does imply emphasis, and no one wants to see his or her people group de-emphasized. Yet, with other Evangelicals around the world, we affirm that there are bountiful resources available for the whole harvest of the nations. We believe that God has provided all of the resources necessary for the body of Christ to accomplish his mission in the world.

The challenge, however, is the mobilization and appropriate deployment of these resources to ensure that all of the world's people groups have adequate opportunities to hear and respond to the good news. To address that challenge, it is helpful to identify those people groups requiring additional attention. Thus, our motivation for prioritization is one of focus not limitation. Our ultimate goal remains that all God's people will multiply churches among all peoples.

Criteria for Prioritization: State of the Gospel

Two questions seem of particular importance: (1) What is the state of the gospel among each of the world's people groups? and (2) Which people groups have no evangelical church planting efforts directed toward them?

To answer the first question we utilize the Global Status of Evangelical Christianity (GSEC) Model as illustrated in Table 1. It considers the extent to which a people group is evangelical Christian,¹ a people group's access to the gospel and the scope of evangelical church² planting within the past two years.

Table 1: Global Status of Evangelical Christianity Model

	Status	Description
Last Frontier	0	No evangelical Christians or churches. No access to major evangelical print, audio, visual or human resources.
	1	Less than 2% Evangelical. Some evangelical resources available, but no active church planting within past 2 years.
Unreached	2	Less than 2% Evangelical, initial (localized) church planting within past 2 years.
	3	Less than 2% Evangelical. Widespread church planting within past 2 years.
	4	Greater than or equal to 2% Evangelical.
	5	Greater than or equal to 5% Evangelical.
	6	Greater than or equal to 10% Evangelical.
	7	Unknown.

As noted in Table 1, levels 0 – 3 are classified as unreached. In this model, unreached signifies a people group whose population is less than two percent evangelical Christian. This definition is consistent with that used in evangelical circles for many years. It differs in that it does not exclude those groups with five percent or more “Christian adherents.” Unfortunately, there are various “Christian” traditions that neither articulate nor embody a clear, uncompromised understanding of the gospel. Consequently, it is difficult to argue that the majority of adherents within such traditions really understand the gospel, really believe it and are really committed to propagating it.

All four of these levels describe people groups in which evangelical Christians comprise less than two percent of the population. Level 0 describes a relatively small subset of unreached people groups for which there are no known evangelical resources available. Level 1 people groups have some resources available, but have had no new evangelical church plants within the past two years. We call Levels 0 and 1 people groups “Last Frontier” people groups. Levels 2 and 3 people groups are also unreached, but have had localized or widespread evangelical church plants within the past two years. As the percentage of evangelical Christians within a people group rises to two percent and greater, the status of that people group progresses from levels 4 – 6.

This information is maintained on every people group in the world and is updated regularly based on information from national believers, field missionaries, evangelical researchers and others. Table 2 summarizes the world’s people groups by status based on the July 2006 GSEC report. The most current reports and lists are available for download at www.peoplegroups.org.

Table 2: Global Status of Evangelical Christianity Status Level by People Groups and Population (July 2006)

Status Level	People Groups		Population	
	Count	Percentage	Count	Percentage
0	126	1.1%	6,834,254	0.1%
1	5,711	50.3%	1,657,959,915	25.4%
2	551	4.8%	1,629,259,065	25.0%
3	33	0.3%	355,663,332	5.1%
4	943	8.3%	590,576,388	9.0%
5	1,185	10.4%	1,617,755,386	24.8%
6	1,888	16.6%	302,366,615	4.6%
7	928	8.2%	386,011,125	5.9%

Table 2 shows that:

- More than half of the world’s population is found in unreached people groups (Levels 0 – 3).
- More than half of the world’s people groups are Last Frontier people groups (Levels 0 – 1).
- More than a quarter of the world’s population is found in Last Frontier people groups (Levels 0 – 1).
- Although 5,711 Last Frontier people groups have evangelical resources available to them, no recent evangelical church planting is taking place among them. They continue to remain less than two percent evangelical Christian with no new evangelical churches in the past two years. (Level 1).

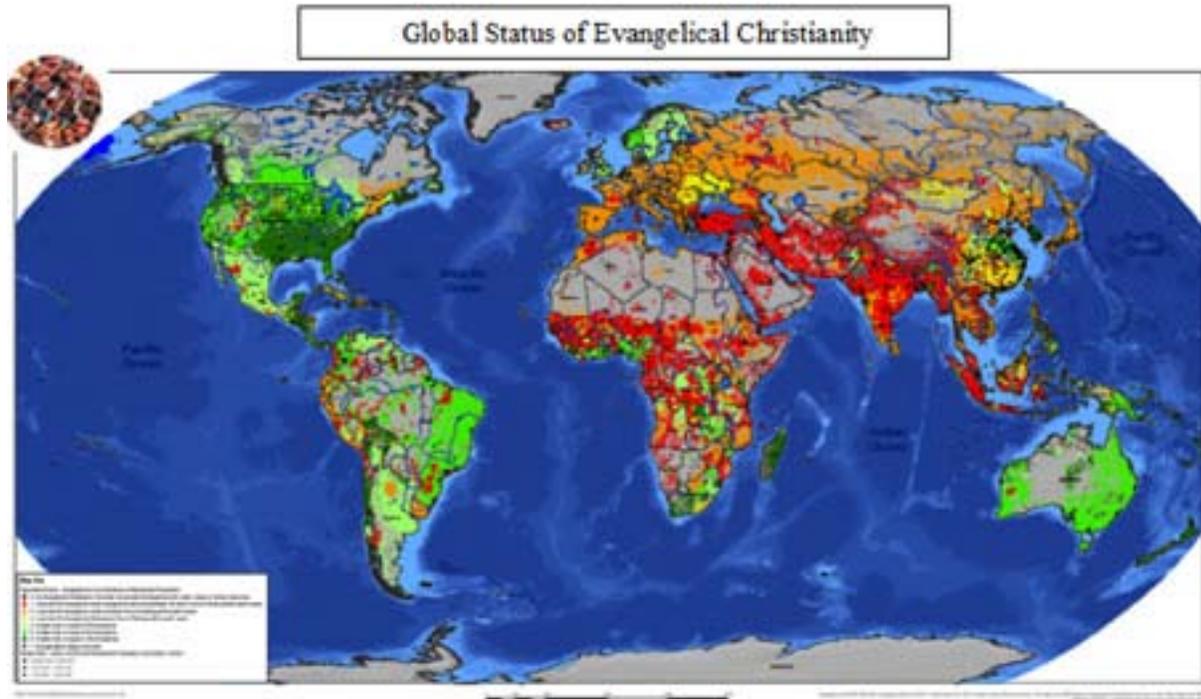
Undoubtedly, the availability of evangelical resources is an important factor in reaching a people group, but the last bulleted observation above clearly demonstrates that there are many people groups that have no active evangelical church planting underway despite the fact that resources are available. Why? The fact that a resource is available does not mean that it is being used or being used effectively. For example, a Bible translation may exist in the heart language of a given people group, but no one is distributing it. Perhaps the translation is rather old and no one really understands it anymore. Perhaps the vast majority of the people group is primarily non-literate communicators. They could not read the Bible, even if a current translation of it was placed before their eyes. It is also possible that Evangelicals may be found within a people group involving themselves in various efforts and projects, but their “mission” does not include the proclamation of God’s word, the invitation to accept Christ as Lord and savior or the establishment of churches. If so, does this people group actually have access to the gospel?

Clearly, an overemphasis on the “availability” of resources as an indicator of progress is problematic. For this reason, while we recognize resource availability as a factor in our model and as an important component of our strategies, we do not give it significant weight as a measure of progress. More significant for us is whether or not evangelical church planting is actually taking place and whether or not people are coming to saving faith in Christ. Thus, progress is measured as people groups move from Levels 0 and 1 to levels 2, 3, 4 and beyond. For this to occur, evangelical Christians must effectively engage these unreached people groups.

The following Global Status of Evangelical Christianity map displays the status of each people group in their country and habitat. Unlike previous maps, this map only portrays the status of people groups in places where people actually live. Table 1 provides the key to the status colors, which are found on the map. A poster-size version of this map will be available to the public from the Missions Atlas Project website later this year.

Criteria for Prioritization: Status of Engagement

The second question is also critical: Which people groups have no evangelical church planting efforts di-



rected toward them? In our prioritization model we consider a people group engaged when an evangelical church planting strategy is underway. At the very least, this means that the gospel is being sowed among the people group with the clear intent that the believers who emerge and are disciplined will also be gathered together to form healthy, indigenous churches.

While Christians are involved in many significant ministries (e.g. radio broadcasts, literature distribution, relief and development, evangelism, discipleship, etc.), we believe that the gathering of believers and establishing of churches is the key to establishing an effective, on-going, evangelizing, discipling, nurturing and ministering capability among any given people group. Thus, we do not believe that adoption of, prayer for or presence among a people group alone equates to engagement.

A Priority Listing

Considering both of these important criteria (state of the gospel and status of engagement), we find that there are 3,323 unreached people groups in the world who are not currently engaged by evangelical Christians. Of these, 636 have populations exceeding 100,000 each. Table 3 summarizes the number and location of these groups.

Table 3: Unreached People Group Engagement (100,000 and Larger Population)

Continental Group	IMB Engaged	GCC Engaged Only	Unengaged	Unknown Engaged	Total People Groups
Europe	69	112	36	0	217
Asia and Oceania	232	386	428	4	1,050
Africa and Middle East	243	298	166	7	714
The Americas	35	9	6	0	50
Totals	579	805	636	11	2,031

Does this mean that we stop doing what we are doing to focus our attention on these 636 groups? If we

did so, a number of groups that are currently engaged no longer would be. No, we must preserve the advances that have been made while at the same time find ways to mobilize the vast resources that already exist—enlisting evangelical Christians and churches everywhere to join in the challenge of addressing these groups as well as the other 2,687 unengaged, unreached people groups with populations less than 100,000.

A complete listing of Unengaged Unreached People Groups can also be downloaded at www.peoplegroups.org. This listing and other reports on this site are updated monthly.

Conclusion

We look forward to the day that the number of unengaged, unreached people groups will fall to zero, regardless of population size. It is certainly a challenge; yet, we are confident that it will happen. Evangelical churches around the world are reclaiming their role in God's mission in the world. Believers are praying, giving and going in record numbers. Local churches in difficult circumstances are taking seriously the challenge of reaching their Jerusalem and extending themselves to Judea, Samaria and the ends of the earth. Not only is God moving in the world today, he is moving quickly. What a privilege to be part of the adventure!

After these things I looked, and behold, a great multitude, which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb." (Revelation 7:9-10)

Endnotes

1. Evangelical Christian—a person who believes that Jesus Christ is the sole source of salvation through faith in him, has personal faith and conversion with regeneration by the Holy Spirit, recognizes the inspired word of God as the only basis for faith and Christian living and is committed to biblical preaching and evangelism that brings others to faith in Jesus Christ.

2. Evangelical Church—a church characterized by Evangelical Christian beliefs.

Dr. Scott Holste (pictured) is a former missionary to unreached people groups in Southeast Asia and in northern Africa. He serves as associate vice president for Research and Strategic Services in the International Mission Board's Office of Overseas Operations. He can be contacted at sholste@imb.org.

Dr. Jim Haney, a former missionary to the people groups of West Africa, currently serves as director of the International Mission Board's Global Research Department. He can be contacted at jhaney@imb.org.

.....

LAUSANNE REPORT

Dr. Daniel Bourdanné Named General Secretary of the International Executive Committee of the International Fellowship of Evangelical Students

The International Executive Committee (IEC) of the International Fellowship of Evangelical Students (IFES) is pleased to announce that Dr. Daniel Bourdanné has been appointed to succeed Lindsay Brown as general secretary. The change will take effect in mid 2007. Bourdanné currently serves as IFES regional secretary for Francophone Africa. He is also international deputy director for the Lausanne Committee for World Evangelization.

InterVarsity Christian Fellowship/USA is one of the original founding members of the IFES, which consists of student Christian movements in approximately 150 countries.

The Process Followed

After an extensive assessment of candidates, the IEC undertook a prayerful and thorough process to se-

lect a new general secretary at the June 2006 IEC meeting in India. Over a period of three days, which included candidate interviews and presentations, the IEC focused on the priorities for the future of the fellowship and the desired profile of the next general secretary. At the completion of this process, and after prayerful consideration, the IEC warmly endorsed Bourdanné.

The IEC continues to seek the prayers of the wider fellowship for Brown as he leads the fellowship over the coming months through to World Assembly 2007.

Introducing Daniel Bourdanné

Bourdanné was born in Chad. He and his wife Halimatou currently live in Abidjan, Côte d'Ivoire. They have four children, including one adopted Togolese daughter and three children who were born in Côte d'Ivoire. Bourdanné studied in Chad, Cameroon, Togo, Côte d'Ivoire and France. He has a doctorate from the University of Abidjan in animal ecology and is a member of the International Society of Myriapodologists and specializes in millipedes.

He has served IFES in Francophone Africa since 1990, first as traveling secretary in West Africa, then as literature secretary. Since 1995 he has been the regional secretary, responsible to oversee IFES ministry throughout the region of twenty French-speaking countries. He has served on the boards of a number of Christian organizations in Africa. Over the past few years he has led a number of significant training initiatives including the 'Forum de Théologie pour l'Eglise,' designed to bring theological academics and local churches together; the 'Centre Africain du Christianisme Contemporain,' an IFES Leadership Training Centre for Francophone Africa; and the 'Tyranus' biblical preaching initiative.

(This article was edited from an Intervarsity Christian Fellowship news release.)

.....

LEADERSHIP MEMO

News from Lausanne

By Doug Birdsall

Dear Brothers and Sisters in Christ,

I trust you are experiencing a wonderful sense of God's presence and his blessing on your life as you serve him with the work that he has entrusted to your care. As I write to you this month, let me begin by assuring you of my deep gratitude to God for your partnership as we work together in the "spirit of Lausanne." I want to give you an update on some exciting recent developments within the Lausanne movement:

1. Meeting with Billy Graham. In June I had the pleasure of meeting with Dr. Billy Graham, the convenor of the 1974 Congress on World Evangelization in Lausanne, Switzerland. During our meetings I updated him on the progress of the Lausanne movement, with particular focus on the upcoming Younger Leaders Gathering in Malaysia and with a sketch of the vision for Lausanne III in 2010. He gave his blessing and assured me that he would be glad to help in any way he could.

2. Lausanne III. I am pleased to tell you the leadership team for this gathering is assembling together wonderfully. Bishop Hwa Yung has accepted our invitation to serve as chair of the participant selection committee and Blair Carlson has accepted our invitation to serve as the Congress director of Lausanne III in 2010.

3. Search for New Lausanne International Director. The search committee is nearing the completion of their search for the new international director. They have narrowed their focus to five outstanding candidates from different parts of the world. The new international director will be introduced during the Lausanne Younger Leaders Gathering in September.

4. ALCOE VI. The Asia Lausanne Committee convened the sixth Asia Leadership Consultation on Evangelization in Manila in May. One hundred and fifty participants from twenty Asian nations convened to consider "A New Heart for the Evangelization of Asia." The consultation included the presentation of eight major addresses and papers, which were followed by lively discussions, both in formal sessions and informal conversation over meals and between meetings. (Read more at www.lausanne.org/Brix?pageID=19157#3.)

5. CCCOWE. In July, the Chinese Coordination Center on World Evangelization, a movement that came out of Lausanne 1974, convened their seventh conference in Macau. More than three thousand participants from throughout the Chinese world participated. For the first time CCCOWE included a major track in English for English-speaking Chinese from around the world.

6. Younger Leaders Gathering. We are just weeks away from the time when over five hundred younger leaders and eighty mentors from 120 nations of the world will be gathered in Malaysia for the Lausanne Younger Leaders Gathering. Please pray God's blessing on the final stages of planning for this important gathering 24-30 September, which will serve to unite and inspire gifted men and women from around the world in the task of world evangelization. We believe this represents a wonderful opportunity for the Lausanne movement to bring a whole new generation of vision and energy into the movement. We would ask for your particular prayers for a successful completion of the fund raising effort as we seek to successfully match a gift of US\$250,000 that has been given to ensure that scholarships will be available for deserving younger leaders. If you would like to make a gift, you may it to: LCWE, P.O. Box 2404, South Hamilton, MA 01982 USA.

7. International Leadership Meetings 2007. In addition to the established Lausanne leadership, we are pleased to have four other groups that will be meeting with us in June 2007. Leighton Ford will gather twenty-five of the Lausanne "first generation leaders." Brian Stiller will be gathering together leaders who will celebrate a twenty-year reunion of the 1987 Singapore Younger Leaders Conference. We will also invite a group of about twenty-five of the younger leaders from our gathering in Malaysia to join us in Budapest so that they will be effectively assimilated into the work of the Lausanne movement. Finally, we will have our executive leadership team for Lausanne III with us. As a result, we will have the wisdom from our senior leaders, the strength and energy of our middle-aged leaders and the fresh vision and vitality of a new generation of leadership.

We welcome input you might have for the ways in which we can further strengthen the Lausanne movement and pray for your mutual encouragement to press on toward revival, renewal and revitalization.

May God continue to wonderfully bless you.

Doug Birdsall is executive chair for the Lausanne Committee for World Evangelization, and director of the J. Christy Wilson, Jr. Center for World Missions at Gordon-Conwell Theological Seminary. He has served as a missionary in Japan with Asian Access/LIFE Ministries since 1980. Birdsall has been president of Asian Access, a mission focused on evangelism and church multiplication, since 1991.

Terms and Conditions of Use

All material from LWP is copyrighted by Evangelism and Missions Information Service (EMIS), its partners, and authors. All rights are reserved. Except for personal use, no part of LWP may be reproduced by any mechanical, photographic or electronic process, or in the form of an audio recording, nor may it be stored in a retrieval system, transmitted or otherwise copied for public or private use without written permission of EMIS. For information regarding reprints or permissions, e-mail permissions@lausanneworldpulse.com.