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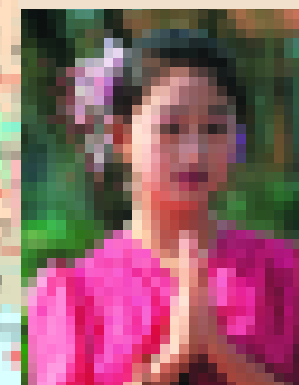
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We want to hear from you!

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You may also fax your comments to
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You may request that your letter not be published or that your name be withheld, but anonymous letters will not be accepted.

I just read the current issue of *FrontLine* (May/June) and was incredibly blessed by this particular issue. I normally don't subscribe, but am wondering if you could please send me just this current issue as the free sample copy mentioned on your website. Thank you so much!

Kristen Moore
Greenville, SC

I have truly enjoyed the *FrontLine* magazine as I serve as a missionary in Zambia, Africa.

Susie Kallal
Zambia, Africa

I love *FrontLine*, and consider it unparalleled in its field as a Biblical, balanced, magazine for the Fundamental Christian. One observation: just about every issue I receive comes beaten, ripped, and/or dog-eared. Consequently, new issues look like it's years old, at least on the outside. I notice that other magazines I receive (unwrapped) like *Today's*

Christian Preacher, *BJU Review*, *Leadership*, etc. are never beaten up like this. Do you think the mail carriers have a vendetta against us? Or what?

Joseph P. Hansen
Atchison, Kansas

Editor's note: Perhaps the postal workers are devouring FrontLine articles during their lunch breaks.

In Dr. Gordon Dickson's article "Real Food for Your Faith" there is an assumption . . . that the two disciples were men. I don't find this in Scripture. How would the following scenario fit? Mary, the wife of Cleophas, was at the cross when Jesus died (John 19:27). She and her husband, Cleopas (note different spelling), were en route home to Emmaus when they had a post-resurrection encounter with the Lord (Luke 24:15-35). They invited Him into their home for a meal and to stay with them.

William S. Miller
Taylors, SC

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A NOTE FROM THE PRESIDENT

Go, Win, Baptize, Teach

Much has been said in this space about fellowship, as it should be, since *FrontLine* is the publication of the Fundamental Baptist Fellowship. But fellowship is not our mission, just one of the things we purpose to maintain in accomplishing that mission. Our mission does not come from the FBFI constitution but straight from Matthew 28:19, 20. Our constitution states, "We purpose to lead an aggressive effort to reach our world for Christ by evangelism and church planting—locally, nationally, and worldwide."

More importantly, our Lord declared our mission when He stated, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Failure in fellowship greatly hinders the accomplishment of this Great Commission, but failure in the Great Commission renders fellowship meaningless. A concise mission statement for any Biblical ministry could be built around the essentials: go, win, baptize, teach.

These essentials include the missionary elements of going, making disciples, and immersing them into all that the Triune God truly is. Illustrated by the outward symbol of immersion in water, there is a vital identification with the death, burial, and resurrection of Christ. A relationship has begun; a death and new birth have happened! The convert now knows God and has the spiritual capacity to grow in that knowledge—to become immersed in the truth—to be a disciple.

Wherever we go, making disciples

is the reason we live to go there. Whenever we are blessed to make a disciple we see the authority of the gospel flowing through our witness. But leading a soul into discipleship to Christ includes the pastoral element of teaching obedience. It has been said that the Great Commission combines "the missionary effort for fetching in, and the pastoral effort for building up." The first has been sadly neglected; the second sorely corrupted. We must strive to retard or remove the corruption, but we must not tolerate the neglect.

The right kind of fellowship prepares us for the right kind of fight, but the fight must be the "good fight." Paul could claim to have fought the good fight because his love for and loyalty to Jesus Christ had caused him to give everything to the spread of the gospel. His tenacious defense of doctrine was not a response to an attack on his "group," but on the gospel. He was a man on a mission—the mission—which must be our mission.

I have just returned from the Far East for the first-ever Pacific Rim Fundamental Baptist Fellowship Meeting. More than three times the number expected registered for and attended the conference. Two things were apparent: Fundamental Baptists there need our encouragement and prayers as they stand against compromise and worldliness. Also, there is a sea change occurring in the Far East, particularly in China. Consider a recent article in the business sections of our newspapers. It reported "But the view from the western bank of the muddy Huangpu River in China's largest city [Pudong] really drives home the scope

of the economic juggernaut reshaping China and the world."¹

The facts in this article are staggering. None of the things described existed before 1990, except the massive population. With a population now at 1.3 billion, the .3 part of that number is larger than the population of the United States and is the estimated size of the new Chinese middle class. There are over 100 cities in China with a population in excess of 1 million. Modern business districts and airports are popping up everywhere. Chinese exports to the United States have grown 500% in the last ten years. Foreign investments in China in 1990 stood at \$3.4 billion. Last year, they were \$53 billion. The United States is going to China.

And here is the point of our commission; "As you go, make disciples." It remains to be seen what will become of the sleeping dragon of Communism, but one thing is for sure: the Chinese economy is bringing change, big change. We would be wise to find the opportunity for the gospel in that change. Wise indeed is the statement, "It takes evangelistic unction to make orthodoxy function." This is the critical element that drives the missionary and pastoral elements.

Go, win, baptize, and teach are lifeless without the promise, "I am with you always, even unto the end of the world." Hear it; "I AM with you." As God sent Moses, so Christ sends forth

His disciples with the assurance, "I will be with you all the days." We have a special claim on His assured presence as we fulfill our mission to go, win, baptize, and teach.

¹<http://www.azcentral.com/business/articles/0801china-main.html>



DR. JOHN VAUGHN

Modern-Day Macedonian Call

by "Jerry"

“What can we do for China?” Everywhere I go people ask me this question. With over a billion people over a vast land area, China defies a short answer. Since missions groups can come up with a whole variety of strategies, I think it is wise for us to ask the house churches what they see as their greatest need. Yes, they give various suggestions, but one idea keeps coming to the forefront. One house church pastor said it to me succinctly and powerfully: “We need *teachers teaching teachers!*”

All of us immediately think of 2 Timothy 2:2—“the same commit thou to faithful men, who shall be able to teach others also.” In keeping with Paul’s missionary strategy, we need to see teaching teachers to be the primary focus of our outreach to China.

The house church has grown so fast that they need disciple-makers. Maybe you have the idea that the typical Chinese Christian has been in jail twenty years for his faith and has withstood all kinds of spiritual and governmental attacks. While these are not rare, the vast majority of Chinese Christians are new believers. Perhaps the day you read this article 20,000 believers will be added to the church. Who will disciple these people? The house church leaders are overwhelmed and are crying out to us to come and help them teach.

Heresies are spreading throughout the churches in China. Some heretical groups prey on individuals and even subvert whole churches, at times using violent means. What may be more insidious are the heretical teachings, extreme views, and odd emphases that seep into orthodox churches. The churches need—and they are humbly begging for—systematic teaching through the Bible and Christian doctrine.

At present the government does not allow house churches to set up Bible colleges and seminaries. For this generation to prepare the next generation of church leaders, they are going to need widespread, organized teaching. The best strategy will be for us to teach the key house church leaders and then let them teach other leaders throughout the house church networks.

It’s true that there is a crying need for Bibles, Christian books, sacred music, counseling, and so on. But the good news is that now Bibles are available legally in some cities. About fifteen doctrinally sound books are available during specified hours from a few government-sanctioned stores. Some foreigners have

allowed the unlimited copying in China of their sacred music CDs. And, counselors and counseling materials are starting to make their way to China.

The question that follows is, “What do we do now?”

Let’s start with the old standbys that the Bible gives us—Pray, Give, Go.

Pray—Maybe you remember back during the forty years between 1949 and 1989 when there wasn’t anything else that we could do other than pray. We did, and God did wonders in China. The church grew from a splintered, foreign-dependent trickle to a national movement of indigenous networks that is the second largest in the world! Don’t stop praying for China! Organize prayer cells in your church and meet together weekly to pray for God to work in China. Some organizations will give e-mail updates on what is happening in China, and there are some helpful print publications that will help you pray specifically.

Give—Because missionaries to China cannot be as public about their needs as other missionaries, you are going to have to take the initiative to find out their needs. Call the mission boards that you are familiar with and ask whether they have missionaries to China. If they give you the names, communicate with them discreetly; but if they don’t, you can still communicate with the missionaries through the mission board and ask what special projects they have. Do they give out Bibles to Christians or non-Christians? Do they need funds to purchase doctrinal books that are available through the government church? Do they need couriers who can bring in books and other materials to use in their ministry? Could they use a photocopier to duplicate the materials they have permission to copy? Even if your church finds out the names of the missionaries, it may be wise in your public prayer meetings to use pseudonyms for them.

Go—Put your man in China! It is still possible to go to China and evangelize, disciple, and build up churches. You can’t be a missionary in the traditional sense, but you can settle down in China long-term, learn the language, and be dedicated to stay the rest of your life. Choose a location; get in touch with house churches in your area; find out their needs; get Bibles, Christian books, and other materials to them; share their burdens with people in your home country; and coordinate the visits by couriers and short-term teachers. Take heart from the many people already serving in China and join in this needed ministry.

Maybe you are asking, “How do we do this?”

Because of the present situation in China, we have to take a different approach to ministry. Unlike in most other countries, missionaries going to China find an indigenous (self-governing, self-propagating, self-supporting) church already active and growing. We should respect the work that the Holy Spirit has done in China over the past fifty years and be careful to augment this work rather than dilute it. Since the church is already self-supporting, we should avoid creating a dependence on foreign money. Expand the work of the church by providing helpful materials, but don’t pay salaries or support their ministry monthly. Since the church is already self-propagating, enhance their outreach by getting tracts and discipleship materials to them instead of drawing local churches into foreign structures that take over their outreach programs. Since the church is already self-governing, work through the existing authority structure rather than challenging it.

As a missionary gets to know church networks, he can ask the simple question, “How can we help you?” At that point he can fine-tune what he has to offer in the way of teaching, Christian materials, and advice.

Because China is a large country and the Christian church is the body of Christ with each member having differing gifts, we need to work together for maximum impact. More and more people are already embracing an approach that was suggested by Mark Vowels:

Pray for China!

1. Pray over a map of China province by province.
2. Pray for the gospel to spread throughout the country.
3. Pray for discipleship and Bible teaching efforts led by locals as well as by foreigners.
4. Pray for visas for missionaries and their freedom to minister unbothered by government officials.
5. Pray for the dissemination of Christian materials.



Step 1: A long-term missionary, which we will call an “anchorman,” chooses a city and settles down there. He makes contact with house churches and builds relationships with the leaders.

Step 2: Over time, English teachers and Christian businessmen come and settle in his town. They meet with him for church on Sunday and receive spiritual oversight from him. He suggests Christian materials for them to use in evangelism and discipleship efforts. He can also give cultural tips and share strategies with them. They, in turn, reach out to the people they are in contact with daily and find genuine seekers that they can bring to the anchorman for fuller training and to introduce to a local house church.

Step 3: The anchorman also coordinates foreign couriers who bring in books and materials for

use by him, the tentmakers, and the house churches. He also augments his teaching by bringing in short-term teachers that come in to help that location.

In one of the locations where I have taught, I have seen this method working well: the anchorman oversees one church and is in contact with many others. He gives spiritual oversight to many tentmakers who live in his city and attend the service for foreigners that he holds in his home each week. He coordinates book couriers and short-term teachers that come to his city. I believe this method will work for cities all over China.

“Where do we begin?”

It is legal to be a language student in China. You can go to China as a language student and live there for several years as a language student. You can meet people and get to know them and begin sharing the gospel with them. Perhaps at first you will need to use English and reach out to the 2% or so that can relate in that language. But as time goes by you will be able to reach out to the vast majority who don’t speak English. Even if you have a desire to be a Christian businessman in China or a Christian professor, I would recommend that you learn Chinese in order to be clearer in your evangelism.

While you are learning Chinese, work alongside an experienced anchorman, learning from his experience and meeting his house church contacts. You can watch how he teaches the house church leaders and perhaps even take part in the teaching. All along, prepare yourself to pioneer in a new setting.

At an appropriate time, move to a city where you can become an anchorman and begin gathering around you a team of other church workers, tentmakers, and short-term helpers. Contact the house churches in your area to offer assistance in teaching the Bible and Christian doctrine.

The house churches’ Macedonian call today is for anchor-men—long-term Chinese speakers who teach the Bible to house church Christians and coordinate our joint efforts to help them. This is what the house churches beg for. Will you answer their call?

Have you watched the videos *China Confession* and *The Cross in China*?

These two videos will show you the present needs in China and what God is doing. You can order them from persecution.com (1-800-747-0085) or asianbookone.com (1-888-748-4624).*

Jerry is the pen name of a missionary who wishes to remain anonymous.

For a list of materials suggestions for ministry to China go to <http://joyabounding.myweb.hinet.net/joyabounding/>.

*Editor’s note: These videos are helpful in understanding the present situation in China. The discerning viewer will see the dangers of the charismatic movement and ecumenicalism in the house churches.



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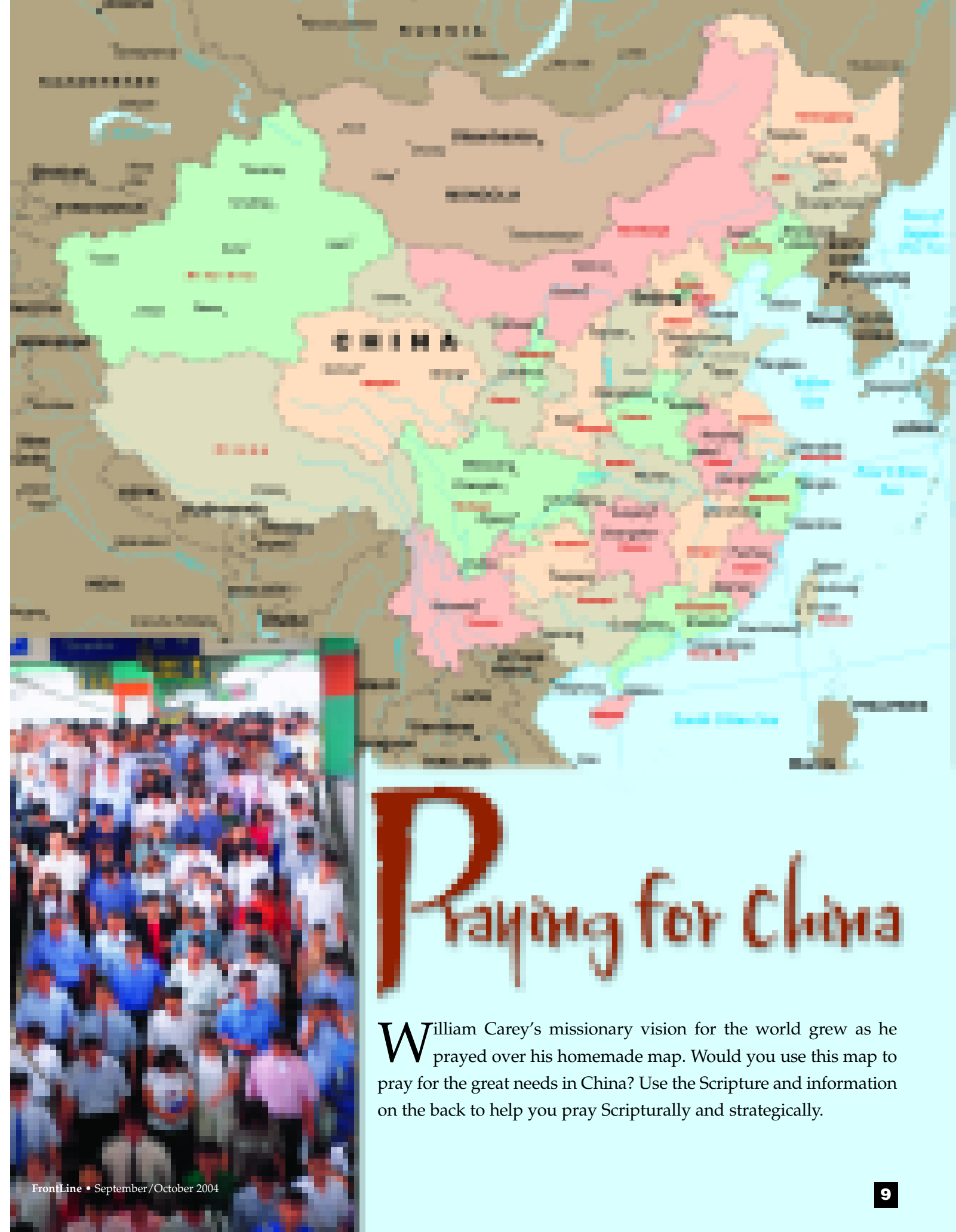
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Praying for China

William Carey’s missionary vision for the world grew as he prayed over his homemade map. Would you use this map to pray for the great needs in China? Use the Scripture and information on the back to help you pray Scripturally and strategically.

Praying for China

ANHUI Province Pron.: ahn-hweigh	Population: 62 million	NINGXIA HUI (autonomous region) Pron.: ning-hsee-ah	Population: 5.6 million
BEIJING (municipality) Pron.: bay-jing	Population: 7.2 million	QINGHAI Province Pron.: ching-high	Population: 5 million
CHONGQING (municipality) Pron.: cheung-ching	Population: 30.9 million	SHAANXI Province Pron.: shahn-shee	Population: 36 million
FUJIAN Province Pron.: foo-jee-yen	Population: 34.9 million	SHANDONG Province Pron.: shahn-dong	Population: 90 million
GANSU Province Pron.: gahn-soo	Population: 25 million	SHANGHAI (municipality) Pron.: shahng-high	Population: 13 million
GUANGDONG Province Pron.: gwahng-dong	Population: 86.4 million	SHANXI Province Pron.: shahn-shee	Population: 32.1 million
GUANGXI (autonomous region) Pron.: gwahng-shee	Population: 45 million	SICHUAN Province Pron.: suh-chwahn	Population: 86.9 million
GUIZHOU Province Pron.: gwei-joh	Population: 35.3 million	TIANJIN (municipality) Pron.: tee-en-jeen	Population: 10 million
HAINAN Province Pron.: high-nahn	Population: 7.8 million	TIBET (XIZANG) (autonomous region) Pron.: hsee-dzahng	Population: 2.5 million
HEBEI Province Pron.: huh-bay	Population: 67.4 million	XINJIANG UIGHUR (autonomous region) Pron.: hsin-jee-ahng	Population: 19 million
HEILONGJIANG Province Pron.: hay-loong-jee-ahng	Population: 38 million	YUNNAN Province Pron.: yoon-nahn	Population: 42.8 million
HENAN Province Pron.: huh-nahn	Population: 93 million	ZHEJIANG Province Pron.: juh-jee-ahng	Population: 46.7 million
HONG KONG (admin. region)	Population: 6.9 million		
HUBEI Province Pron.: hoo-bay	Population: 57 million	TAIWAN	Population: 22.3 million
HUNAN Province Pron.: hoo-nahn	Population: 64.3 million		
INNER MONGOLIA (autonomous region)	Pop: 24 mil.		
JIANGSU Province Pron.: jee-ahng-soo	Population: 74.5 million		
JIANGXI Province Pron.: jee-ahng-shee	Population: 41.5 million		
JILIN Province Pron.: jee-lin	Population: 27.5 million		
LIAONING Province Pron.: lee-ow-ning	Population: 41 million		
MACAU (admin. region)	Population: 445,000		

Pray for the government in China.

- 1 Timothy 2:1, 2

Pray for those who minister in China.

- Matthew 9:36–38
- 1 Corinthians 16:9
- Ephesians 6:18–20
- 2 Thessalonians 3:1, 2
- 1 Thessalonians 5:25
- Romans 15:30–33
- Colossians 4:2–4

Pray for the congregations in China.

- 1 Corinthians 14
- 2 Timothy 2:2
- Philippians 1:9–11
- Matthew 28:19, 20

China: 21st Century Challenge

A group of us were running to catch a train in a city of two million in west of Beijing. I was leading the group, not because I could run faster, but because I was the only one who had done this before. This was my third trip to China in a year, and I was becoming comfortable with the adventure of cultural challenges faced daily. The only tickets available were standing tickets. I tried to prepare the group for the possibility of a standing three-hour train ride to the next city.

We hopped on the first non-sleeping car, found seats spread throughout the car, and were secretly hoping that no one would come with reserved seats and force us to stand.

After sitting down I began reading. A Chinese man appeared beside me and asked in English what I was reading. When I showed him the book cover he asked, “What testament, old or new?” I explained that the book was a simply a novel and then asked him if he had an interest in the Old and New Testaments. That led to a three-hour discussion with “Gerry” about spiritual things. He had heard the gospel on the radio and seemed to have responded to the Savior’s invitation to salvation. When I asked about his family, wife and one child, he told me with great heaviness in his eyes that they didn’t know about his beliefs, nor did anyone at work. Gerry holds an important position in a government agency and has been elected to a regional government council. I shared with Gerry that his family needed to

hear the good news of salvation and that there may be a price to pay. Since our divinely arranged meeting we have corresponded regularly by e-mail. He has questions from the Bible and from having seen a bootleg copy of *The Passion of the Christ*. How many Gerrys are there in China among its 1.3 billion people? There appears to be a deep hunger for the truth among the unsaved and among believers who have never been grounded in the Word of God.

A dramatic shift has taken place in the Christian world in the past decades. The shift has been from the north to the south and from the west to the east. Latin America, Africa,

Ai Zhong



and Asia now have more believers than North America and Western Europe.¹ England was the great missionary sending nation of the nineteenth century; the United States of the twentieth century.² Many missiologists believe that the twenty-first century may be China's century. God has used each trip I have taken to China to increase my awe and fascination with what He has been and is doing there. Each gathering attended in the house churches has demonstrated the simplicity and authenticity of their practices.

There are tens of millions of Christians in China, far more than in the late 1940s when foreign missionaries were expelled under Mao.³ Chinese believers are sharing their faith and seeing multitudes come to Christ. They have done this for years with virtually no outside help. Evangelism will perhaps always best be done by the Chinese, although there is no reason that we cannot participate in the joy of seeing precious souls come to Christ.

Someone might ask, "If the Chinese believers are doing so well without outside help, are we really needed in China?" Recently I was asked why we send educated pastors and professors to teach in China and other countries on a Bible institute level and if this was really good stewardship. My response was simply this: "We go to preach and teach in other places not only because we

have a lot to offer but because we have a lot to learn." God has grown His church in China for years without our help and can continue to do so without us. Yet He graciously invites us to participate in what He is doing, to make Him known, and in doing so we understand more fully His expansive love and mercy to all peoples. And Chinese believers are pleading with us to teach them God's Word. How can we say no?

We all need to ask ourselves what part God has for us in His global enterprise. In my opinion, any part we as twenty-first century Christians may play cannot exclude or ignore China. We need to begin thinking strategically about how to impact this great nation with its more than 160 cities of over one million people. Many Christians in the house churches are eager to better understand the Bible and be obedient to the Great Commission.⁴ China has the potential to be the great missionary sending nation of this century. God has burdened many with the

calling to take the gospel westward toward Jerusalem across Hindu, Buddhist, and Muslim lands. They are convinced that God has allowed them to pass the last fifty years in His furnace of testing to prepare them for persecution and martyrdom.

Two questions that I am often asked:

1. "What are we doing now?" As a result of our survey trips in China we have begun to establish contacts with house church leaders. We are presently connected with and teaching in a house church network in a city in eastern China. This network comprises seventeen locations that meet around the city. They have requested that we provide theological training. We admit that we are novices, babes in the woods, and are trying to learn from others who must remain unnamed. We have engaged a translator to translate courses taught into Chinese so that these can be archived and used at other sites that develop.

2. "What more can we do?" Briefly, I would like to make a few suggestions:

The near-term ministry opportunities will need to mature. Ultimately we would like the teaching done in Chinese without the need of translators. There are some missionaries in China and in other Chinese-speaking countries that we would like to use for this. In the meantime we would like to have pastors teach in China

and then return to their churches with a better perspective on what God is doing in China. We exercise extreme caution in teaching in the house churches so that the believers may not be placed in jeopardy.

The short-term ministry opportunities with their limitations must not substitute for long-term strategy. We have had many of our young people in China for short-term summer teaching internships. These provide invaluable exposure to the needs and opportunities for evangelism. However, China needs people thoroughly grounded theologically and missiologically who are committed to long-term ministry. A strong preference would be for seminary training or its equivalent, significant practical experience, and proven language acquisition skills. We must realize that for the foreseeable future we will not be able to plant churches in the traditional sense. Churches are being planted, although without the public expression we enjoy in America. When possible, partnerships

God has grown His church in China for years without our help and can continue to do so without us. Yet He graciously invites us to participate in what He is doing. . . . Chinese believers are pleading with us to teach them God's Word. How can we say no?



are being made with theologically sound house church networks, or at least with believers with whom there is significant doctrinal compatibility. Along with this we must avoid a common paternalistic mistake from the past of simply transplanting North American issues and traditions associated with our churches that have no relevance in China.⁵

The larger question of missionary allocation should be discussed. China has twenty percent of the world's population. Should there not be some proportion in the number of missionaries sent there? As delicate as this issue may be, especially with the strong "call" tradition among independent Baptists, we should at least ask ourselves why the majority of missionaries continue to go to the same fields where established ministries have existed for years. It may be that God has called them to evangelize and re-evangelize the same nations and people groups that have seen the bulk of missionary endeavors for decades. It is true that every generation in every place presents fresh needs and opportunities. Yet it may also be that the Biblical concept of "call" has become so individualized and subjective that its corporate and objective nature is obscured.

I am not a Sinologist. I claim no special insight into God's ways in China. Many others are better qualified to

speak on China, and we need to hear them. However, many sense that we are at a crucial point in our lives and ministries. Many of our churches have lost their sense of mission, their understanding of God as a missionary God, and their reason for existence. God seems to have opened an extraordinary door for the gospel in China. It is time to reaffirm our commitment to the missionary mandate, to put our resources where they can make the greatest impact for time and eternity, and to seize this moment to display the glory of God among the untold millions in China.

Ai Zhong is an anonymous pen name.

¹ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, IL: Intervarsity Press, 2003), 15.

² Ibid., 49–51.

³ David Aikman, *Jesus in Beijing: How Christianity Is Transforming China and Changing the Global Balance of Power* (Washington, DC: Regnery Publishing, 2003), 7–8.

⁴ Paul Hattaway, *Back to Jerusalem: Three Chinese House Church Leaders Share Their Vision to Complete the Great Commission* (Waynesboro, GA: Gabriel Publishing, 2003).

⁵ A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids, MI: Baker Academic, 2004), 138.



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Learning Chinese

For several years I watched the construction of a building from my office window. The construction company bored a hole deep into the ground, and a man was lowered into the hole to wire rebar together. Then cement filled that hole, after which another hole was bored and filled. The four basements required two years to finish. It was hard to detect any measurable progress of that foundation on a day-to-day basis. But after the foundation was laid, twenty-five stories went

up almost one story per month. Later, the temporary scaffolding was removed to reveal a beautiful maroon building. As I watched that building being built, I remembered the building of the Chinese language in my heart and mind. The two processes were similar, the visible building symbolizing the invisible counterpart.

Learning Mandarin Chinese does not require talent, but it does require desire, determination, and diligence. It's helpful to remember that "the desire of the righteous shall be granted" (Prov. 10:24) and "the desire accomplished is sweet to the soul" (Prov. 13:19).

For the foundation of the language, Western students must learn all the possible Chinese sounds in four different tones. These tones are a high-pitched steady tone, a rising tone, a tone that dips then rises back up, and a sharp descending tone. After mastering all the sounds and tones, the student puts the sounds together into vocabulary words. Sentence structure and grammar are added, and then the student continually drills words, sentences, and grammar. Chinese children learn their own language by memorizing and drilling, day after day, year after year. Fortunately, Chinese words do not have tense, case, number, or gender, but the complexity of the sounds and tones overwhelmingly negates this benefit.

Romanized Chinese is the scaffolding temporarily used. The foreign student learns to write Chinese using the twenty-six letters of the English alphabet. This will be used until Chinese characters can take their place; however, learning to speak Chinese is more important than learning to write it in the early stage. The average student is incapable of learning both spoken and written Chinese at the same

Peter McKittrick



time. Romanization is useful for reading street signs, factory names, and the Romanized New Testament, but it is basically a dead language. Two to three hours a day with a private tutor give the student the ability to use every possible sentence structure and enough vocabulary for daily use—but not with great boldness yet.

After gaining confidence in speaking and in writing Romanized Chinese, the building can be erected. Chinese characters replace the too-comfortable and familiar, yet basically useless, Romanized words. Each character must fit symmetrically and aesthetically in the same-sized square. All Chinese characters are the same size, and they must be neat and pleasant to the eye. People will pay great amounts of money for calligraphy or even for one Chinese character that is written with great form, beauty, and balance. For a

foreigner, these characters have to be learned by pure abstract memory at first. A few of the characters express obvious pictures like "fish," "cry," and "fire." But most of the former pictures have evolved and streamlined into pictographic radicals and symbolic lines and strokes. Chinese children spend hours memorizing characters, for the first years with phonetic symbols written to the side but later without such phonetic aids. This author spent endless hours going through a stack of vocabulary cards, reading the English and translating into both spoken and written Chinese from memory. How thrilling it is to finally be able to read from the Chinese Bible without scaffolding. But the memory is not always good; so, the student has to finish the building by learning to use the Chinese dictionary.

First the student learns the thirty-seven phonetic symbols used to pronounce any Mandarin Chinese word. These are the symbols Chinese children use in elementary school. Some language schools use only this system as the scaffolding for Americans, but those schools' students have difficulty reading road signs and cannot type out a Romanized speech for quick reading. So for the Westerner it is best to use two different scaffoldings. He learns how to write the phonetic symbols in place of the Romanized sounds; then he can look up any Chinese word by searching the index for sounds written in the phonetic symbol order. The first four sounds in the Chinese phonetic "alphabet" are /b/, /p/, /m/, and /f/. If he can pro-

nounce the character, he can find it in the phonetic section of the dictionary's index. (This is not as easy as it sounds. There are sixty characters that all have the sound "bi" with a fourth tone. Not all sounds and tones have that many choices, but some have more.) Once he finds the sound and tone of the sought word, he scrolls down the choices until he finds the right character with corresponding number in the dictionary. Each character is assigned a number in the dictionary based on its root meaning and number of strokes in the character.

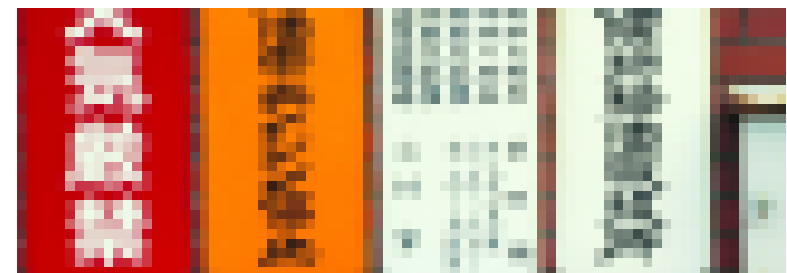
The average Western student typically does not have too many characters memorized. So if an aspiring Chinese speaker sees a character that he does not know how to pronounce, how can he look it up in the dictionary? He will have to learn another part of the language—the radicals. The Chinese language has 213 radicals to which every one of the 7500 Chinese daily-use characters belong. The radicals include concepts like fire, water, metal, air, speech, medicine, birds, vision, vegetation, bamboo, and many more basic roots. One must determine the radical of a Chinese character and then count the number of strokes in the character excluding the radical's strokes. There is another index in the Chinese dictionary based on the radicals and the number of strokes after the radical. A foreigner can spend an hour trying to find one Chinese character in the dictionary during

the first weeks or months of this advanced word study. However, after months of use and practice and drilling, the student (now a graduate) notices that all the scaffoldings are gone. Now he just perfects, beautifies, and maintains the Chinese language—his own prized and hard-earned possession.

China has simplified its characters and teaches the younger generation to read and write a unified Romanized Chinese to make the language more foreigner-accessible. Signs in China are all written in characters as well as Romanized. China is trying to reach out to the world while retaining its language and culture.

A question often heard is, "How long does it take one to learn Chinese?" The answer to that is the same as to the question "How long does it take one to become a doctor?" Both are never-ending processes, and both depend heavily upon mentors, repetition, and research books. But there

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comes a time when knowledge alone is sufficient for most situations without dependency on books or aids. It is not a specific point in time; the results of study and hard work just slowly become evident.

Not long ago a secular Chinese university president introduced a summer Christian team to a group of students. When I accepted the welcome using Mandarin Chinese, the enthusiastic response from the 300-plus students was a loud roar of applause. These students, who struggle greatly to learn English, were quite excited that someone had taken the time and effort to learn their language. There is no thrill for a foreign missionary to China like that of using Chinese to lead a person to Christ and hearing the salvation prayer in Mandarin. The discipleship process after that is exciting as well. And sharing joys and sorrows in Mandarin with Chinese brothers and sisters is so meaningful. One who tries to do the same with simple English terminology cannot obtain commensurate feelings and results.

A Chinese student went to a Bible college in the States and struggled to write theses in English. He complained to the teacher that he was too demanding on the foreign students who did not have English as a first language. The teacher admonished the student as one who did not have any faith. The student was in effect saying that God could only bless him in China, but not in the States. Can God bless a Christian only in his own language, but not in a second language? Is God limited by language, cultural, or social barriers? God blessed Abram with communication skills when he moved to Canaan, and God used Moses' faltering speech even though Moses himself focused on his communication limitations. If a student has a desire to learn Chinese, diligence to learn like the Chinese learn, and a determination to overcome many, many difficulties, God will bless him with a Chinese tongue, Chinese penmanship, and Chinese dictionary abilities. "The thoughts of the diligent tend only to plenteousness" (Prov. 21:5).

Peter McKittrick is the pen name of a missionary to China who wishes to remain anonymous.

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Building Bridges to China on the College Campus in America

Carl Sebris

In 1978 Deng Xiaoping (1904–97) came to power and, as David Aikman writes, “opened China up both to its own latent internal creative energies and to the outside world with his famous ‘open door’ policy.”* Mao Zedong’s (1893–1976) “Cultural Revolution” (1966–76) had closed China off and isolated the Chinese people from the outside world. But with Deng Xiaoping’s “open door,” Chinese intellectuals were allowed to travel to the West to study in America’s colleges and universities. It was in the early 1980s that the first Chinese students and intellectuals began to arrive in my home town of Clemson, South Carolina. They were here to begin their studies at Clemson University. The pastor of our church recognized the evangelistic opportunity of this “open door” and took steps to build some bridges with these first Chinese arrivals. The pastor’s small home Bible study eventually grew as more and more Chinese began to arrive, and a Chinese church was established in Clemson.

How can churches evangelize and disciple students who come from China (or other countries) for undergraduate and graduate training in America? The answer is by building bridges. This was the Lord’s method of evangelism and discipleship (John 3–6) and the method used by the apostle Paul (Acts 16–19). According to the Webster’s Dictionary, a bridge is “a time, place, or means of connection or transition.” Churches can evangelize and disciple the students from China by finding “a time, place, or means of connection or transition” with them.

What are some of these connections or bridges for evangelism and discipleship that churches can make with the Chinese students? One effective and practical way to connect with the Chinese is to greet them at the airport when they first arrive. Most of the students arriving from China travel many hours. They arrive weary, lonely, and often very nervous in their new surroundings. The airport is an ideal place to meet these new students for the first time with the love of Christ. Churches and individuals can immediately connect with these students by helping them get settled in the community. This can be accomplished by showing them where to shop and bank, assisting them to find housing, introducing them to other Chinese, helping them to gather furnishings and other necessities for their apartments, guiding them to purchase

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a safe and reliable automobile, and (if you are brave) teaching them how to drive.

The timeless principle of truth recorded in Leviticus 19:34 still holds: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God." Contact employees at the International Students Office on a university or college campus and let them know that your church is available and wants to offer this type of practical assistance to the foreign students. E-mail is the most efficient way to get and stay connected with the international community. The Chinese (and other nationalities) at most colleges and universities have an e-mail list that can be subscribed to and later used to announce your church's special events, ministries, and services.

Churches can make connections and build bridges for evangelism and discipleship with the Chinese

through a variety of outreaches. Day trips to visit local historical sights and special attractions are a great way to establish relationships and allow for personal evangelism. English classes to help these new Chinese students (and their spouses) improve their English vocabulary, comprehension, and conversational speech are another means to get connected and communicate Bible truth.

The holidays are a great point of contact. The Chinese New Year is the most special time of the year for the Chinese people. A Chinese New Year banquet is interesting and fun for the American church family and will draw many Chinese visitors to your church who have never before heard the gospel. A Thanksgiving Day meal or banquet is an excellent way to teach the Chinese about the spiritual significance of our American tradition.

An International Saturday at your church is a practical way to get a large number of international students out to your church for a visit and a great way to involve the entire congregation in your church's international outreach. Depending on your church's facilities (and the size of the international community), an International Day can incorporate a variety of carnival-type games for the children, a flea market designed to give away clothing and other usable household items to the international students and their families, a luncheon on the grounds, and an

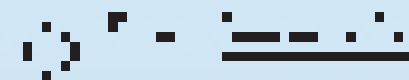
athletic tournament (Ping-Pong, soccer, or basketball). Following lunch or during the tournament awards ceremony the gospel can be preached and an invitation given. Very often these new international students who want to learn about Christianity and the God of the Bible will respond.

When asked, many of the Chinese students will agree to attend a short (six-to-eight-week) small group personal Bible Study. Those interested in Bible truth will want to continue the study and will often invite friends and neighbors to attend. Typically within a year, Chinese people will be getting saved, and the nucleus for a Chinese church will be established.

Churches can evangelize and disciple students who come from China (or other countries) for undergraduate and graduate training in America by making connections and building bridges. You don't have to go to the other side of the globe to obey the Great Commission (Matt. 28:19, 20). Churches and individuals can evangelize and make disciples of all the nations (and in particular the Chinese) right next door on the college campus in America.

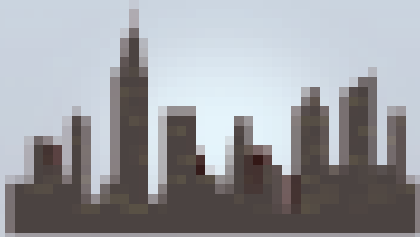
Carl Sebris, formerly International (Chinese) Pastor at University Baptist Church in Clemson, South Carolina, now pastors Bible Baptist Church in Fort Pierce, Florida.

* David Aikman, *Jesus in Beijing* (Washington, DC: Regnery Publishing, 2003), 13.



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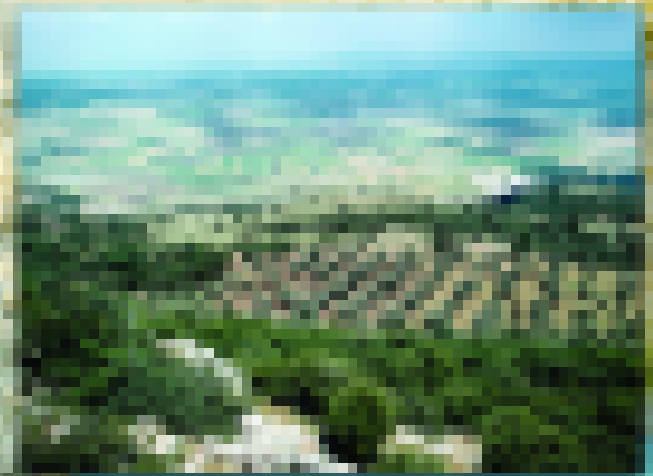
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SOUND WORDS

HOLD FAST THE FORM OF SOUND WORDS—2 TIMOTHY 1:13

First Partaker

Angels Preparing to Sound Trumpets

Fundamentalist seminaries now hold in combination what may be the largest number of ministerial candidates ever to be in post-graduate preparation for ministering to Fundamental churches. It's a truly encouraging prospect.

Most of these younger men appear to be inquiring earnestly into philosophy of ministry. Some of their most probing questions have to do with preaching. Not merely its style, but primarily its substance. What content ought they be preparing to preach?

It's no new question. It's evidently been asked since at least New Testament times. Paul himself had to defend to the Corinthians his deliberate choice of certain themes.

Since the question of preaching content has been asked many times before, there are also answers that have been given before. I'd like to use this column to let one of our earliest American preachers express his convictions. But before doing so, I'll need to introduce him sufficiently to magnify his view.

A Line of Preachers

The pieces of early New England history that can truly be called important are threaded through for nearly a century by the stout cord of three generations of a family named Mather. Beginning with Richard, a Puritan exile from England who settled in Massachusetts to pastor a church in Dorchester for thirty-three years, the extended Mather family's influence

penetrated nearly every aspect of the civil and religious life of the colonies.

Richard Mather had a hand in producing the Bay Psalm Book, the first volume printed in the English colonies. His son, Increase, pastored what was called the Second or North Church in Boston from 1664 to 1723 and was, in addition, president of Harvard College for seventeen of those years. He was also appointed as the special envoy of the Massachusetts Colony to secure a new charter from England after the Glorious Revolution of 1689. And he's credited with being largely responsible for putting an end to New England's notorious executions for witchcraft.

But the most illustrious of the Mathers proved to be Increase's first child, Cotton, born in 1663 and named after his maternal grandfather, the powerful-preaching John Cotton. "If ever Father had a particular faith for a child, then I had so for that child," Increase testified. "I could with assurance say, 'God has blessed him, yea, and He shall be blessed.'"

Cotton was a child prodigy. As a young boy he read fifteen chapters of Scripture a day. By the age of eleven he had read various Latin authors, much of the Greek New Testament, and precociously begun his own Hebrew grammar. Speaking Latin fluently by his early teens, he would take down sermon notes in that ecclesiastical tongue while Increase preached in English. At fifteen he graduated from Harvard.

In 1685, when just twenty-two, Cotton was ordained and installed as joint pastor with his father of North Church. With its three galleries and regular attendance of 1500 to 2000 persons, North Church ministered to nearly one-half of Boston's 17th-century population. It was the largest, most influential congregation in America. Yet, within three years, the young minister's earnest living, faithful pastoring, and searching preach-

"The husbandman that laboreth must be first partaker of the fruits" (2 Tim. 2:6)

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ing so commended themselves that the church entrusted itself into his care alone when Increase was called away for his four years of chartering work in England.

Ministry Blessed, Life Troubled

Mather pastored and preached at North Church for over forty years until his death in 1728. His ministry was blessed with conversions. His preaching on special occasions was eagerly solicited by other churches. He was deemed one of the best, if not the chief, of New England's preachers.

But his life was one unending trial. Warrants were issued for his arrest, enemies threatened his life, young people rioted outside his house and mocked his preaching, and terrible slanders were publicized about his morals. His first wife, Abigail, bore nine children, but five died in their youth. A sixth, Nancy, fell into a fire and was terribly burned on the right side of her face and arm. Sixteen years into the marriage, Abigail herself expired after a painful, lingering illness. At her bedside that last morning the grieving husband took her hand, "a dear hand, the dearest in all the world." And then, as an act of resignation to God's will he "gently put her out of my hands, and laid away a most lovely hand, resolved that I would never touch it anymore." Mather spoke of it as the "hardest and perhaps the bravest action that ever I did," but confided to his diary that he "had never seen such a black day in all the time of my pilgrimage."

Ryland explained that "amongst all the various books which have been written for the use of students of divinity and Christian preachers, I know of none equal to it."

A second marriage, to Elizabeth Clark, produced six more children. Four of these died. Elizabeth too died in November 1713, ten days after giving birth to the last of them. In one of his notebooks Mather wrote out the names of all his children and then beside the list, recorded the terrible tally. "Of 15, Dead 9, Living 6." Yet he recorded, "O my dear Savior, if thou shalt be most glorified, by my having this taken from me, I resign it, I forego it, I am content and willing to be without it." This resignation would continue to be sorely tested through his remaining years. Four of the last six children would also predecease him, leaving him with just two (Nancy and Samuel) at the time of his own home-going fifteen years later. At his funeral, the testimony was given that "scarce any on earth have gone thro' such a great variety and constant succession of extraordinary trials."

Chief of Authors

Despite the demands of a large ministry and the anxious distractions of persecution and troubles, Cotton Mather somehow found time to become one of America's most published authors. His own library, numbering well over seven thousand volumes at his death, was judged to be the largest in America. As the fruit of his tireless research Mather published 388 works, the most enduring of which has proven to be a church history of early New England entitled *Magnalia Christi Americana*, or *The Great Works of Christ in America*.

It is another of his works that has given rise to this column, however. Published just two years before his death (1726) and titled *Student and Preacher*, it was the old pastor's effort to pass on over forty years of ministerial experience to the next generation of evangelical preachers. In his subtitle, Mather expressed his view of their preparations gloriously, referring to them in the words of St. John as *The Angels Preparing to Sound the Trumpets*.

My copy of Mather's counsel is an edition republished in 1781 by John Ryland of Northampton, England. John Ryland Sr. both pastored and kept a boarding school. John Ryland Jr. joined his father as co-pastor in the year my edition was published (1781). He was the minister who, on October 5, 1783, officiated at what we now know was a significant baptismal service. He recorded in his journal, "This day baptised a poor journeyman shoemaker." The "shoemaker" was William Carey.

The Rylands taught men to hold the ministry in high esteem. "The office of the Christian ministry rightly understood," they wrote, "is the most honorable and important that any man in the whole world can ever sustain. It will be one of the wonders and employments of eternity to consider the reasons why the wisdom and goodness of God assigned this office to imperfect and guilty man!"

It was this high estimation that provoked the elder Ryland to reissue Mather's *Angels Preparing to Sound the Trumpets*. Ryland explained that "amongst all the various books which have been written for the use of students of divinity and Christian preachers, I know of none equal to it."

Perhaps the primary emphases in Mather's book was one with which he himself had been deeply impressed from the time of his ordination. On that solemn occasion, he had been formally extended the right hand of ministerial fellowship by John Eliot, who had by this time been a missionary to the North American Indians for over fifty years. As the veteran grasped the younger man's hand, Eliot asked searchingly, "Brother, art thou a lover of the Lord Jesus Christ?" At Cotton's humble affirmative, the aged missionary responded, "Then, I pray, feed His lambs."

Mather came to view feeding the lambs as primarily a matter of telling them about their Shepherd. This

preaching "the unsearchable riches of Christ" he referred to as the "solemnest work in the world." To prepare for it, he resolved three days after his ordination that

It should be my care, that on the close of every Saturday, the Sabbath find me engaged in some fixed meditation on the Lord Jesus Christ. Oh! That I might *know* Him, *love* Him, *serve* Him, now more than ever! My affectionate thoughts in this way upon Him will very much befriend me in my doing so. And besides, my preparations for His day, will hereby be very much assisted.

In this matter of knowing and preaching Christ, Mather excelled even beyond all his other virtues. Since his youth he had lived "in an eminent manner in the Mount with God," a friend recalled after his passing. His advice on forming sermons filled with Christ is what all this background has been leading up to. Here's the counsel of this patriarch of the American pulpit, edited out of his chapter, "The Pulpit and Its Glorious Work."

The Pulpit and Its Glorious Work

You are coming into an employment among the people of God in which I wish you may prove to be like the angel in Revelation, that came down from Heaven and the earth was enlightened with glory. I am now going to bring you into the pulpit. I hope you will ascend it (as Luther says he always did!) with a trembling soul.

The first thing which I have to demand of you is that you will entertain the people of God with nothing but well-studied sermons. Employ nothing but well-beaten oil for the lamps of the golden candlestick. Heaven forbid that you should be one of those pitiful persons who uses other men's sermons rather than making your own. It is true that the compositions of them who have gone before you may be of use to supply you with useful hints. Let that be as men please. But this I insist upon. That when you are to preach, you should go directly from your knees in your study to your pulpit. And when you are thus on your knees in your study, you should bewail the faulty defects in your life which the subject you are treating should lead you to a penitent confession of. You ought also to humbly bewail it that your sermon is no better fitted for the awful service that is before you.

Your sermon must also be such that you may hope to have the blood of your Savior sprinkled on it and His good Spirit breathing in it. A sermon likewise it must be that shall reveal you to be a workman. It also should be like the peace offerings of old. These were oblations in which the people of God had their share, but which were actually presented unto the glorious God himself. How such qualities as these can be compatible with stolen sermons I cannot imagine!

I pass on to advise you that the subjects of your sermons be well chosen so that you do the part of a prudent and faithful steward who dispenses to everyone their food in season. You would do well to go through the whole body of divinity, in a proper method, and therein declare the whole counsel of God. There are also some rich portions and paragraphs of the sacred scriptures wherein the Spirit of God lays together an admirable variety of important subjects which you would do well to handle in the order wherein he has provided them for you. But that you may be led from time to time unto such subjects as may best answer the designs with which your ministry is to be carried on, you must have your eyes ever towards the Lord, and with solemn supplications look up to Him who ministereth seed to the sower.

"Your sermon must also be such that you may hope to have the blood of your Savior sprinkled on it and His good Spirit breathing in it. A sermon likewise it must be that shall reveal you to be a workman."

Let me particularly commend one piece of direction to you, which is that you would be so well stocked beforehand as never to be at a loss what subject your studies are to proceed upon. From the lack of this provision, how often have I known a preacher spend almost as much time in determining what subject he should preach upon as he did in making a sermon upon it. And here I cannot go any further until I have given you my sentiments upon something that calls for a great consideration with you.

Among all the subjects with which you feed the people of God, I beseech you not to let the true bread of life be forgotten. Exhibit as much as you can of a glorious Christ unto them. Yea, let the motto upon your whole ministry be—Christ is all.

It has been among the grievous things which I have seen in the days of my pilgrimage that in some of the most celebrated sermons which we have seen published Christ is not so much as once mentioned. Or He is not one tenth so often mentioned as He is in only the first ten verses of the first epistle to the Corinthians. I make no doubt of it, that the almost epidemical extinction of true Christianity in the nations that profess it is very much owing to the inexcusable

impiety of overlooking a glorious Christ in the empty harangues which often pass for sermons.

The Holy Spirit forever aims at nothing more, than what our Savior has declared in that word, He will glorify me. That Holy Spirit withdraws from the ministry which has in it little concern to glorify Christ, and it is therefore an unsuccessful ministry.

What I wish for and urge you to is this. That your knowledge of the mystery of Christ may conspicuously shine in your sermons. That it may be esteemed by you as a matchless grace given you that you may preach the unsearchable riches of Christ unto the world. The heavens do praise the wonder. The angels in the heavens are swallowed up in the praises of that wondrous One! Be like them—never so much in your element as when the person, the offices, the benefits, the example, the abasement, and advancement of a glorious Christ are the subjects of your sermons. Yea, reckon that the truth is not well discerned, nor the word of truth well divided, until you have the truth as it is in Jesus. He is that light of God in which you will see light and every other truth will be set in its true light before you.

In every particle of the treatises which you bring into the assemblies of Zion, ponder upon this. What aspect a glorious Christ has upon the truth now before you. Let your hearers be made sensible of it. Yea, whatever point you are upon, ask, “What is there in my Savior which this point leads me to think upon?” If you preach on the evil of sin and the miseries of man fallen by sin, carry your hearers to their mighty and only Savior. When you preach on the duties of a godly and sober and righteous life, carry your hearers to their Savior, not only as affording a pattern for all those things, but also as offering to live and act and work in them as the principle of life by which alone they can live unto God. Be a star to lead men unto their Savior, and stop not until you see them there.

Be assured of this, the infinite Son of God is ineffably dear to His eternal Father. And our Savior has given us this assurance, If any man serve me, him will my Father honor. If you set yourself above all things, to glorify the Christ of God, and affect yourself and others with His—how great the goodness and beauty! If you will use all the methods you can devise that He may be exalted and be extolled and be very high, you will be taken in among the favorites of Heaven and be a man greatly beloved.

Show people how to plead the sacrifice of our

Savior in order that they may be forgiven and how to lay hold on His righteousness in order that they may be accepted with God. Show people how to overcome and mortify and crucify their evil appetites by repairing to the cross of our Savior. Show them how to derive strength from Him for the doing and bearing of all that they are called unto. Gospelize to them all the commandments of the Law and show them how to obey upon the principles of the Gospel. With a strong application study the covenant of grace and let the Spirit of that covenant animate and regulate all your performances when you bless the Lord in the congregation. In these truths there are the articles in which the church either stands or falls. They will be the life of your ministry. The power of godliness cannot be maintained without them. The loss of these truths will render the ministry insipid and unfruitful and procure this complaint about the shepherd—that he has not strengthened the diseased neither brought up again that which was driven away.

About the way of studying a sermon, I exhort you that all be done in a spirit of piety and very prayerfully carried on. It is no more than what the nature and intent of the service highly calls for.

First, look up to heaven with dependence upon a glorious Christ. Look for His influences and assistances to carry you through what you have in hand. Whenever you return to study after any interruption, repeat those invocations with fresh elevations of your eyes to Him from Whom comes all your help. Say, “O my God and Savior, without thee I can do nothing. Help me, help me! Send forth thy light and thy truth unto me!”

And when you have finished a paragraph of a sermon, I wish it might be a frequent practice with you to make a pause over it and get it into your heart. I mean, get your heart suitably touched with what you have prepared and cast it into the mold of sanctifying truths by such confessions and petitions as you may dart up to Heaven upon. To feel what you speak. How wondrously will it qualify you to be a lively preacher!

As the Stars Forever

Mather concluded his exhortations to young preachers in the following poignant words: “And now, go thy way, O thou son greatly beloved; and work in thy lot lively and prayerfully and cheerfully to the end of thy days. And wait and look for what the glorious Lord will do for thee at the end of thy days, in those endless joys wherein thou shalt shine as the brightness of the firmament and as the stars forever and ever.”

How could any preaching philosophy be any more unarguably Scriptural? ☞

Bring . . . the Books

I remember the first time I picked up a copy of Courtney Anderson’s biography of Adoniram Judson, father of the American missionary movement. I have read biographies of Edwards, Whitefield, Mueller, Brainerd, Lloyd-Jones, Hudson Taylor, and others. Never have I been as profoundly moved by the presentation of a life as I was by this book. First printed in 1956, it was reprinted by Judson Press in 1987 to honor the 175th anniversary of the Judsons’ departure for Burma.

Raised in the home of a Congregational minister, Adoniram at first rejected the faith that he would later spend his life sharing with the Burmese people. He had been taught the Scriptures from his boyhood. However, his early love for the Bible was shaken during his college years by a close friendship formed with Jacob Eames of Belfast, Maine. A committed Deist, Eames influenced Adoniram to become as great an unbeliever as he was. At nineteen Adoniram set forth for Boston and eventually ended up in New York to pursue his dream of a career in theater. Like the prodigal son in a far-off land, young Adoniram soon found himself living, as he himself described it, “a reckless, vagabond life.” Finally, disgusted and heartsick at what he had become, he left New York for home. On his way he lodged at an inn in a small village beyond Plymouth. The only room available was next to the room of a young man who was critically ill and dying. Throughout the night he could hear the sounds of agony and distress coming from the adjacent room, and he was troubled with thoughts of death and where it would take him. Then he thought of what his friend, Jacob Eames, would say: he imagined Eames’ laughter and felt ashamed. The next morning, Judson discovered that the man in the next room had died during the night—a young man named Jacob Eames. This experience led Adoniram back to the faith of his father and, more importantly, to a personal relationship with Jesus Christ.

Adoniram became convinced that God had called him to invest his life as a missionary. After marriage, the Judsons set sail for India accompanied by another couple, Samuel and Harriet Newell. None of them knew the testings that lay ahead. The Judsons’ first child was born dead on board ship and buried at sea. Roger was born to them and brought them brief respite from their grief. However, during a time when Adoniram himself was suffering the debilitating effects of fever, young Roger became ill and died within two days. The account of his death and their loss is heart-wrenching.

It took six long years of tireless labor before they saw their first Burmese convert. It was two more years before

there were ten Burmese converts to form a church. Falsely arrested in wartime as a foreign spy, Judson spent several months in the notorious “Death Prison” in Ava, during which time their third child, Maria, was born. Not long after, Judson’s wife succumbed to fever and died fourteen years after first sailing on the *Caravan*; their child Maria followed within six months.

Adoniram “began to understand that his real motive in becoming a missionary had been ambition—ambition to be the first American foreign missionary, the first missionary to Burma, the first translator of the Bible into Burmese, first in his own eyes and in the eyes of men.” This subtle spiritual pride masked the ugly “lust to excel.” He began giving away all his possessions, stopped the work in which he had taken so much pride—the translation of the Old Testament into Burmese—and absented himself from social company. He finally had a grave dug in the jungle and sat beside it for days meditating on the death of what was hidden in his heart. Yet for all his self-denial, seclusion, and sacrifice, the inner peace he sought eluded him. He found that God was in the process of breaking His servant in order to make him most usable.

Before his death in 1850, Adoniram translated the Bible into Burmese and completed the monumental task of compiling an English-Burmese dictionary. Scores of Burmese had come to know the Lord as a result of Judson’s life and ministry before he was called home by the One who had called him to Burma.

What affected me most in reading this story of his life was his utter abandonment of everything that I hold dear in my life in order to obey the call of God in taking the gospel to a people who, for the most part, did not seem to want it! He willingly surrendered to God those things that I hold most tightly from God—wife, family, children, ministry success. This willingness did not come easily.

Not all are called to make Judson’s sacrifices; however, his life stands as an example of what we should all be in our heart with willingness to God. I would urge you to get a copy of the book, set apart a weekend, secrete yourself away from the routines of life, and get alone with God to read the story of this great servant. May his spirit infuse our hearts as we seek to invest our life for God with the same abandon as he. ☞

“. . . when
thou comest,
bring with thee
. . . the books”
(2 Tim. 4:13)



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Straight Cuts

The Double-Minded Man: Wavering Faith or Wavering Dedication?

In the midst of trials, Christians often lack the wisdom to think and act correctly. That is why James 1:5 says, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” Wisdom comes from God, who gives it upon request, just as He did for Solomon (1 Kings 3:5–15). James gives four encouragements in verse 5 for asking God for wisdom. First, God gives it “to all men,” showing no favoritism. Second, God gives it “liberally.” Third, God “upbraideth not” in the giving. Finally, God promises that “it shall be given him.”

Verse 6 defines how the asking is to be done: “But let him ask in faith, nothing wavering.” Why? First, because “he that wavereth is like a wave of the sea driven with the wind and tossed.” Second, because (verse 7) the waverer should “not . . . think that he shall receive any thing of the Lord.” This doubting waverer is a “double minded man” and, as such, “is unstable in all his ways” (v. 8). The believer can always depend on God, but he must be completely devoted to God before he should expect an answer to his prayers.

Some assume that the problem addressed in verses 6–8 is a weak and wavering faith, a timid faith. But James’s language indicates that he is going much deeper than that. The person who cannot ask in faith during a time of trial is someone who lacks real dedication to God. The trial itself has turned his heart to God, but immediately he faces the reality that he cannot pray in faith because he knows that he is not completely devoted to God and to His will. His faith wavers because he is double-minded.

James states the condition for coming to God positively and negatively. We must positively ask in faith. Negatively, we must not waver. Asking in faith means asking with dependence upon God, submission to His will, trust in His Word, and an expectation of response. All of these things will be in the mind of the confident asker.

James adds “nothing wavering.” This verb refers to a division of mind between two options or opinions. A waverer is one who vacillates, one who “[halts] between two opinions (1 Kings 18:21). A person who asks in faith without doubting is a person whose heart is stead-


fast toward God. He is fixed in his dedication and commitment to God. James is not requiring *strong* faith. God will honor even a timid faith, if it is offered in the spirit of the father in Mark 9:24. But the noncommitment of the double-minded man undermines his faith completely.

The wavering person is “like a wave of the sea, driven with the wind and tossed.” Like a wave he is always responding instead of acting. He is never fixed, steady, sure. He is always moving about, depending upon what is pushing him. This instability is the consistent characteristic of the double-minded.

Verse 7 reminds the reader, “Let not that man think that he shall receive any thing of the Lord.” The waverer has no basis to suppose that God will give him anything he has requested. Again, this is very strong language to use of someone who merely has a timid faith. He is speaking of someone who is not really sold out to God fundamentally. “That man” won’t get anything from God. He will not have his answer, no matter how small a request he makes.

In verse 8 James offers two additional descriptions of the doubter. He is double-minded, and he is unstable. To be double-minded literally means to be “two-souled.” James, in typical Jewish fashion, alludes to the command of God in the Law that Israel was to be “whole-souled” (see Deut. 6:5; 10:12; 11:13; 13:3; and 30:6). The fellow in James 1:6–8 is not single-souled. He has a divided allegiance. James is going to use the term again when he says in 4:8, “purify your hearts, ye double minded.” The double-minded man’s attachment to other things in the place of God makes his heart impure.

As a result of his double-mindedness he is “unstable in all his ways.” This would not be true of the committed Christian who just has a timid faith. “An inconsistency of life results necessarily from the dissension of spirit, the divided heart. . . . Hesitation, inconsistency, varying purpose and effort exhibit themselves everywhere in his life” (Johnstone).

If in the course of trial a believer needs wisdom, he can confidently go to God for it, being persuaded of His impartiality, liberality, charity, and fidelity. But if he is an uncommitted Christian, then the trials are designed to purge the world out of him. Such Christians cannot have faith because their divided mind keeps them from being confident of God’s acceptance. They must do what is required to ask in faith, and that is to devote themselves utterly, without condition or reservation, to God. 

“Rightly dividing the Word of Truth” (2 Tim. 2:15)

Windows

Attitude in a Time of Crisis

In 2 Kings 6 we find Israel in a time of great crisis. There was a famine in Samaria, and the city was besieged by the armies of Ben-hadad, the king of Syria. People were at the point of starvation, and the king of Israel blamed Elisha the prophet for the situation and threatened to behead him. In chapter 7 we find five attitudes toward the crisis.

- The attitude of Elisha (verse 1): Something will be done.
- The attitude of the lord on whose hand the king leaned (verse 2): Nothing can be done.
- The attitude of four lepers (verse 3): Something must be done.
- The attitude of the king of Israel (verse 12): Skepticism over what was done.
- The attitude of the king’s servants (verse 13): Let’s go and see what’s been done.

These same attitudes are present in many of the crises we face today. When only the attitudes of the lord and king prevail, there is usually disaster. The attitudes of Elisha, the lepers, and the king’s servants contribute greatly to overcoming the crisis.

Some years ago a sports magazine carried an article about a major league baseball team manager who was successful in turning mediocre players into major league stars. The story included a picture of the man standing in front of a chalkboard teaching his players. He was not in the process of showing them how to catch a ball, how to throw it, or how to hit it. Neither was he explaining to them the fine details of sliding into home plate. Instead he was calling their attention to a list of personal qualities of successful people. The article said that the list was not original with the manager, but he had secured it from one of America’s largest industrial firms, which used it in the training program for its employees. The points listed were initiative, thoroughness, concentration, observation, imagination, decision, adaptability, leadership, organizing ability, expression, and knowledge, but the quality that topped the list was *attitude*. If attitude is so vital that a large corporation believes it to be the first qualification of success, and if it can help to change a poor ball player into a great one, then this same quality must also be important in the Christian life. The *New York Times* once carried the results of a survey on what employers were looking for in their employees. What do you think was at the top of the list? It wasn’t rank in their graduating class. It wasn’t their degrees. It wasn’t background or experience. It wasn’t even their ability to communicate. Although all these things may be important, the quality that concerned employers most in the survey

was *attitude*, which the dictionary defines as “a mental position or state of mind regarding a person, place or thing.”

The French artist Renoir suffered a great deal from rheumatism. Holding up his arms, standing for hours, and clasping his brush became increasingly painful for him; nevertheless, he continued painting though he had to do it in a chair. A friend who knew of his suffering commented, “You have done enough already, Renoir. Why do you continue to torture yourself?” The famous artist looked at his friend for a long moment and replied, “The pain passes, but the beauty remains.” This kind of attitude can be helpful to every Christian. Pain and sorrow may come, but when the desire for service of eternal value is strong, the bearer treats his pains as temporary setbacks, never as stop signs. The pain passes, but the beauty remains.

A young mother with four small children was abandoned by her husband. She was left with no visible way to support herself. When she appeared before the court, the judge asked, “Do you have any means of support at all?” “Well, your Honor,” she answered. “I have three, to tell the truth.” “Three!” exclaimed the judge. “What are they?” “My God, my health, and my hands,” she replied. The mother was poor in possessions, but rich in wisdom. Though hoping for a better situation in the future, she still planned to carry on with what she had available at the present. She recognized her present assets, and this one ability kept her from despair. We all could benefit greatly from this kind of confident attitude. “What’s the best I can do with what I have?” is a much better question than, “Why can’t I have more?” One leads to joy, the other to despair.

A lot of people chuckled when they spoke about the elderly town eccentric. “He does nothing much but walk around town in those baggy bib overalls,” they’d say. “Even though he’s been retired for years, he has his pockets stuffed with tools and he carries his old oil can.” But once the old man had passed *their* way, they spoke of him with admiration. Whenever he went through a door that creaked, he applied a little of his oil on its hinges. If a gate was hard to open, he would oil the latch. If a lock was broken or loose, his tools became busy. All over town he repaired little things that needed attention. And he never asked for praise or pay. Someone who paid him tribute said, “He went through life lubricating the hard places, and making it easier for those who came after him.” This is what helping is all about—softening the blows of sorrow, pain,

“To every preacher of righteousness as well as to Noah, wisdom gives the command, ‘A window shalt thou make in the ark.’”

Charles Spurgeon

financial loss, and disappointment that others bear. So many lives need repairs. Those who have the tools and the know-how must see them as gifts to be spread about by an attitude of helpfulness.

An ultimate act of unselfish giving occurred once at a service base hospital. In one ward lay an American soldier facing blindness. Both of his eyes had been injured in a shrapnel explosion. Two beds away lay a sailor with an injured leg. When he learned of the soldier's plight, he insisted on giving him the cornea of his right eye. "Then we'll both be able to see," he said. When the two men were rolled out to the operating room, the ward burst with cheers. Opportunities for such heroic giving are rare, yet every day there are opportunities to give a part of ourselves to someone who needs it. It may be no more than a kind word or a letter written at the right time. It may be only a hand-clasp. Gracious giving results from the heart and head acting together in an attitude of sharing. The important thing about any gift is the amount of ourselves we put into it. Someone once said, "The best present is tied with the heartstrings."

A tourist in a small village ventured outdoors on a dreary, rainy morning. He chanced upon a shepherd. Attempting to be friendly, he asked, "What do you think the weather will be the rest of the day?" The shepherd answered, "It will be what weather pleases me." "What do you mean by that?" the traveler asked. "Sir, it shall be what weather pleases God," he replied, "and what weather pleases God pleases me." What an attitude of contentment! Many Christians accept God's will if the circumstances appeal to them. A few live in a state of cheerful acceptance and receive the blessings that come with willing conformity to the will of God.

The history books tell us of great athletic feats accomplished by the early Greeks. One year, a youth so distinguished himself in the Olympic Games that his fellow citizens in a burst of appreciation raised enough money to commission a beautiful statue to be made of him. In this way they hoped to signify and perpetuate the victory. But the statue incited the intense envy that already smoldered in the heart of another youth whom the hero had defeated several times. So one night, the jealous youth decided to destroy the reminder of another's victory. After excruciating, prolonged effort, he succeeded in pushing it off the center of its pedestal. But then it fell, and it fell toward him and crushed him to death. Envy is a killer. Sometimes the stress of excessive envy does batter a body and contribute to its death. Always, envy deals a death blow to a person's spiritual vitality. No man can hate his brother and love God at the same time. It is

no wonder that God says "envy [is] the rottenness of the bones" (Prov. 14:30). If you are possessed by an attitude of envy, kill it before it kills you.

A woman complained to a friend who was visiting her that her next-door neighbor was a poor housekeeper, her children were dirty, and her yard was a mess. She confessed that she felt disgraced even living near her. "Just look," she said, "There's an example of what I mean. Look at those black streaks up and down her sheets and pillow cases on the line." Weary of all the criticism she had just heard, the visitor could not keep silent. "It appears to me, my friend, that the clothes are perfectly clean and that the streaks you see are on your own window." Who is without fault? No one. How dare we have such a critical attitude when we ourselves so often offend? The apostle Paul said, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1).

H. Gordon Selfridge of England was the builder and owner of one of the world's largest department stores. When interviewed and asked the secret of his success, he revealed, "I succeeded by being a leader, not a boss." Then he added his own comparison of the two types of executives. "The boss drives his men; the leader coaches them. The boss inspires fear; the leader inspires enthusiasm. The boss says, 'I'; the leader, 'we.' The boss fixes the blame for the breakdown; the leader fixes the breakdown. The boss says, 'Go'; the leader says, 'Let's go.'" Leaders in churches, schools and families could benefit from the merchant's rules for success. The leader who inspires his associates reaps the benefits of having workers with abilities charged to maximum effectiveness by willing attitudes. Are you a leader, placed in authority over at least one person? Are you willing to work as hard as you expect that person to work? Do you fill others with the desire to do each day's work well?

Because of the housing shortage near the military base where he was stationed, a young doctor, his wife, and three children had to live in a hotel in cramped quarters. A friend said to the doctor's six-year-old daughter, "Isn't it too bad that you don't have a home?" The little girl replied cheerfully, "Oh, we have a home. We just don't have a house to put it in." She was wiser in her attitude than many adults are. Many see possessions and several thousand square feet of building as a home. But ask someone wise and he will say, "Home is where love, understanding, forgiveness, safety, and joy are; and a large house and many possessions are but a curse if the real building materials of the family are missing." Parents, what is it that you are spending the most energy on—your house or your home? ☺

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The China Challenge

For decades we Americans have been invoking God's blessing on our nation through the song "God Bless America." I remember my teachers in the public elementary school I attended in Orange County, California, regularly leading our classes in that song. Members of our Congress sang it on the steps of the Capitol shortly after 9/11. Around the same time thousands of Germans in Berlin gathered at the Brandenburg Gate, graciously singing in English the song that they thought we would want to hear during our national dismay, "God Bless America." Several other nations did the same.

Anyone who has spent time in the USA and in other countries can bear witness that the Lord has answered that song's petition. As Americans, we live in a time and context of unprecedented resources that God has blessed

us with. No nation in the history of this planet has enjoyed or is enjoying the wealth and technological capabilities which enable us to travel, communicate, build, manufacture, and so on with relative lightning speed. At the same time, because of our incomparable number of Bible colleges, Christian universities, seminaries, conferences, and printing and audio abilities, we American Christians enjoy a widespread level of Bible teaching that finds no parallel since the birth of the church at Pentecost almost 2000 years ago. The combination of these and other blessings bring us to an evident supposition: we American believers have unprecedented capacity to carry out our Lord's Great Commission to make disciples of all nations! In other words, instead of interpreting God's unmatched material and informational blessings on us as simply for us to enjoy, we are obliged to look for a Great Commission purpose for all this blessing.

China's Great Commission Potential

One potential place for the increasing spread of the gospel is China. We are facing the prospect of the largest one-time opening of a people group in the history of the Great Commission. The sheer size of China (1.3 billion people, or 1/5 of the world's population) is itself an attention-grabber. Within this huge population, the Lord has moved mightily over the past five decades, almost entirely without help from the Western church. The wrath of Mao Zedong and relentless Communist persecution fanned the flame of the gospel over those fifty-some years to produce a group of underground believers that by some estimates now number over 80 million. The leaders of these believers are very desirous of receiving from us Western Christians ministerial training, which has been close to nonexistent in the past.

Tony Fox



However, there is another attention-grabbing dynamic taking place in China. When I first visited China in the summer of 2000, I was expecting to see the same residue of Communism that I had noticed when I first arrived as a missionary in Eastern Europe in 1992: a generally slow work ethic, thinking steeped in tradition and dictatorial leadership. I found out that China is surprisingly different. While entering the southern city of Donguan, a city of 4 million, I was taken aback by the shiny, modern-looking buildings. When I remarked on this to my Chinese host, he informed me that three years ago Donguan was all farmland. It was permitted to engage in a free-market economy, and this modern, gleaming city was the result. As we drove on, I made another remark about the number of BMWs I was seeing on the streets. My Chinese host laughed and replied, "Most of these [car owners] are former farmers—they don't know how to read!" In three years those people took that opportunity and, with their natural industriousness, performed an economic wonder! Now those former farmers drive BMWs and shop at the Super Wal-Mart in Donguan!

Several other cities affected me the same way. From Donguan I traveled to Shanghai, a former fishing town that is now a skyscraper megalopolis of over 13 million. A few days later I traveled with Tom and Selva Kweder on a train to central China. After arriving in the town of Yichang, our Chinese host took us to see the largest construction project in human history: the Three Gorges Dam on the Yangtze River. I've seen a lot of manmade things all over Europe and America, but none of them come close to the enormity of the Three Gorges project. When a task needs to be done, the Chinese people mobilize like armies of ants in massive numbers and accomplish the unimaginable. The West is quickly taking notice. Western business periodicals are abuzz with articles about the colossal impact of China's emergence on the world economic scene.

The larger point is this: The combination of an exploding number of believers with a potentially exploding national economy means that we well may be looking at the next great missionary-sending nation of the world. In the not-too-distant future, Chinese missionaries, fueled by their own indigenous Chinese wealth, may penetrate the rest of Asia and possibly the Muslim world in a way that we Western missionaries never could. Simply put, the potential of China's prospective missionary impact is like nothing we've seen before in the history of the Church. Asia's turn in the Great Commission is quickly arriving. The Chinese believers themselves realize their missionary potential and are energized at the prospect!

Our Supporting Role

Perhaps the Lord's purpose for heaping unprecedented resources upon us 21st-century American Christians at this time is so we may assist our brethren in China by preparing them for their potentially breathtaking role in fulfilling the Great Commission. If what happened in Eastern Europe during the past decade is any indicator, these Chinese Christians will carry with them whichever ministerial philosophy they are trained in by Western long- and short-term missionaries.

We Fundamentalists, however, need to learn from past missions experiences in pre-Communist China and, more recently, in Eastern Europe as it emerged from Communism. The great mistake in pre-Communist China came from the West's failure to indigenize the churches they planted. Missionaries built Western-style churches but developed little Chinese leadership. The church never became truly Chinese until Mao Zedong, who ironically claimed to have a "mandate from heaven," came along. His atheistic, Communist revolution demolished Western church buildings, chased foreign missionaries out of the country, and

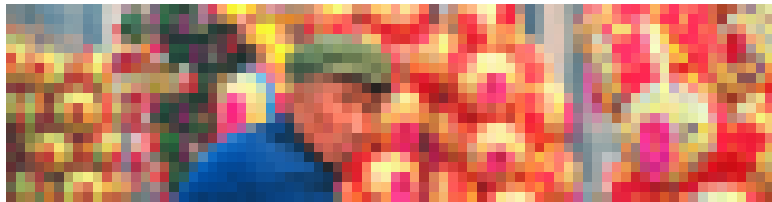
forced Chinese Christians to go underground into their own homes. But the real God of Heaven demonstrated His power by turning Mao Zedong's evil actions into a blessing. The newly formed house churches meshed naturally with the Chinese people's emphasis on the family. The result was a non-Western, genuinely Chinese church that spread like wildfire over the next five decades. Our learning from what

God has done over the last fifty-five years in China is crucial. A giant, indigenous church movement in China already exists! Our firepower should be concentrated on working with it instead of trying to start a movement of our own there.

During the 1990s, Fundamentalist missions as a whole committed two basic mistakes in formerly Communist Eastern Europe that we need to learn from as well. First, as a group, we were late in arriving. Cults were the quickest to establish a presence in Eastern Europe, even while it was still thoroughly Communistic in the early 1980s. Groups like the Jehovah's Witnesses ravaged some churches and gained huge followings. Next came Charismatic and New Evangelical missionaries. They grabbed the lion's share of influence on much of the rest of the already existing churches. Basically, the only group we Fundamentalists beat was the Mennonites.

A quick browse on the Internet reveals that we Fundamentalists currently are headed for a repeat of what

A quick browse on the Internet reveals that we Fundamentalists currently are headed for a repeat of what happened in Eastern Europe: running in the back of the pack . . .



happened in Eastern Europe: running in the back of the pack concerning missions work in China. What's at stake is having an influence on the already existing churches. Lying on my desk are printouts of missionary activity in China from the websites of the Southern Baptist Convention, the National Presbyterian Church, and even something called the Lutheran Hour Ministries (LHM). The LHM website claims that beginning in 1990 "LHM has worked intensively . . . [with] China's 1.2 billion people throughout the Mainland" and that LHM "has generated a number of successful programs." The site goes on to say that "nearly 1.5 million audiocassettes have been produced and distributed. These cassettes include Christian sermons, a 12-cassette teaching series based on the Apostles' Creed, [etc.]." These and other groups are the ones directly or indirectly influencing the theology and ministerial philosophy of the underground Chinese church. Future Chinese missionaries from the myriad of churches will carry the theology and ministerial philosophy in which they have been trained. They are poised to go throughout the extremely populous area of the world that we commonly call the 10/40 Window, affecting who knows how many millions as they take the gospel westward back toward Jerusalem, the stated destination of many underground Chinese churches.

A second mistake in Eastern Europe was that we Fundamentalists lacked coordination among ourselves. Working separately in different areas of Eastern Europe, we kept reinventing the wheel rather than building off of each other's work and experience. By and large, we failed


to network. The result is disconcerting as, once again, the main share of influence on the already existing churches has fallen to the more coordinated and networked New Evangelical and Charismatic groups.

The need to recognize and learn from these mistakes and approach China differently has motivated some who have been engaged in Fundamental missionary work in Eastern Europe and/or China to meet together and begin dialoging. This initial meeting was labeled the China Round Table Forum. The discussions and resultant recommendations of that forum led to a second meeting which served as a think tank between likeminded schools and included administrators and missions directors from eight seminaries, Christian universities, and Bible colleges. The general conclusions of these meetings was that Fundamental churches, mission boards, and schools should meet together and look for ways to act cooperatively in order to provide a networked approach to China.

The representatives who attended these two meetings locked hearts and minds together in recognition that the astronomical missionary potential of China is bigger than all of us and requires something unprecedented among Fundamental churches, mission boards, and schools—a cooperative, networked approach.

Our goal is simple: to hear our Master say, "Well done!" when we stand before Him and give an account of how we utilized the unprecedented resources with which God has blessed us.

Dr. Tony Fox is Vice President of Academic Affairs at Northland Baptist Bible College.



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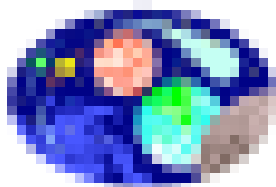
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The Spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we must become. —Henry Martyn

If God calls you to be a missionary, don't stoop to be a king. —Jordan Grooms

When they said, "No way at all! Impossible! Can't be done." . . . It was then that God stepped in! —Hester Withey, China

It was useless to stay in China and simply preach Christ and not live Christ even before our servants. —Rosalind Goforth, China

Nearness to Christ had been so real and blessed [to Hudson Taylor of China] that any distance from Him was unbearable. —Dr. Howard Taylor

I have but one candle of life to burn and would rather burn it out where people are dying in darkness than in a land that is flooded with light. —Unknown

Ancestral worship with the strong clan system will form our greatest hindrance—excepting always our own selves. —Betty Stam, China

But for Jesus, and the fellowship He gave to me there, I must have gone mad and died beside the lonely grave. —John Paton, New Hebrides Islands, on the death of his wife

Only as we are revived can we live up to our personal responsibility in worldwide evangelism. —Charles Keen

Crouching there [to escape the bullets of the Communists], I remembered some years before facing a fuller consecration than I had ever known, taking the identity of the Cross in all it might mean for me. —Margaret Williams, China

When the Spirit of God comes into a man, He gives him a worldwide outlook. —Oswald Chambers

Some wish to live within the sound of church and chapel bell. I wish to run a rescue mission within a yard of hell. —Charles Thomas Studd, Africa

Unless the Lord the Spirit continually uphold and quicken, oh how benumbing is daily contact with heathenism! —Hudson Taylor, China

Lord, you know how I loathe this *dhal* [lentils], but you blessed this same food to your servant Daniel and his three companions. . . . Likewise, Lord, bless it to us for Thy name's sake. Amen. (I ate with relish, one of the nicest meals I had ever eaten.) —Steve Jacobs, India

A missionary is a person who teaches cannibals to say grace before they eat him. —Unknown

That cry, "Kill, kill," which can never be forgotten when once heard, was shouted by perhaps hundreds of voices. Yet the Lord brought us through, and "no weapon prospered." —Rosalind Goforth, China

Linguist: a talented person who can make mistakes in more than one language. —Unknown

I think I can say, through grace, that God's presence or absence alone distinguishes places to me. —Hudson Taylor, China

When God moves by His Spirit, souls are easily dealt with. —Frank Chapman, Spanish Guinea

The special person called to do missionary work is every person who is a member of the church of Christ. The call does not come to a chosen few, it is to every one of us. —Oswald Chambers



Wit & Wisdom is compiled by Dr. David Atkinson, pastor of Dyer Baptist Church, Dyer, Indiana.



Holding The Rope

Fred Moritz

The year was 1792. William Carey had challenged his Baptist brethren to obey their responsibility to take the gospel to unreached lands. Baptists of mid-England formed the Particular Baptist Society for Propagating the Gospel among the Heathen. They appointed Carey and John Thomas to go to India as missionaries. In 1793 Carey said a tearful farewell to his church in Leicester, England. On a Wednesday the Society came together for a farewell service as Carey and his son prepared to leave. Sometime during that all-day meeting, Carey met with the four leaders of the Society. These men promised Carey “that, as he went forth in the Society’s name and their Master’s, they should never cease till death to stand by him.” Andrew Fuller, one of those men, later described the occasion with an illustration.

Fuller said that the mission to India seemed like a few men who considered going into a deep, unexplored mine. It was as if Carey said, “Well, I will go down, if you will hold the rope.” The meeting, in Fuller’s mind, was as if he and the other brethren gave their word that “whilst we lived, we should never let go the rope.” Local churches and the Society they formed stood behind Carey, and God gave him a long and fruitful ministry.

The churches that formed the first missionary society in England were small. The greater London area churches showed little interest initially in the enterprise, though they later supported the work wholeheartedly. The rationale behind the formation of the service agency was that local churches, working together, could accomplish more than they could individually. That same thinking prevailed in America when the Congregationalists formed an agency to support Judson and his compatriots in India and Burma. When the Judsons and Luther Rice became Baptists, Rice returned to the United States and invested his life in rallying Baptist churches to the same unified effort.

Missionaries today continue to go “down into the mine” seeking to win lost men to Christ, baptize and disciple them, and plant New Testament churches. Some go to places that are dangerous because of political uncertainty. Some go into locales where exotic illnesses threaten. Others go to countries where poverty makes life difficult or where false religions marshal their forces in opposition to the gospel. All missionaries go to lands where people by the thousands need our Savior. These missionaries, like William Carey, need someone to “hold

the rope” for them as they embark on their Great Commission task.

The history of missions and cooperation between churches will fascinate anyone who studies it. There have been many instances of harmonious cooperation, and likewise many accounts of compromise, personal acrimony, and violation of New Testament (and thus Baptist) principles.

William Carey, after the death of his dear friend Andrew Fuller, found it necessary to separate from the mission society that was formed to hold the rope for him. The issue in that case was that a new generation of men in England tried to micromanage the work in India and make decisions that should rightly have been left to the missionaries on the field.

Today local churches and mission agencies stand with missionaries and hold the rope for them as they serve in challenging and sometimes dangerous places around the world. How can we cooperate together to efficiently support the work of God around the world?

The Primacy of the Local Church

Scripture teaches that a local church is the only New Testament ecclesiastical authority. The missionary’s relationship to his sending church is twofold. The first missionaries were called by the Holy Spirit. The local church in Antioch commissioned and sent them (Acts 13:1–3). Paul and Barnabas were sent under the authority of their local church. We sometimes overlook the second part of their relationship to the Antioch church. They were also accountable to that same church. Upon returning to Antioch they gathered the church together and gave a full report of their ministry (Acts 14:25–28). Mission boards should function as service agencies for the local churches and the missionaries they send. They should not interfere in the affairs or decisions of local churches, but rather serve local churches.

This Scriptural principle should guide our approach to the work of missions: *Mission agencies do not send missionaries—local churches do!* The mission agency can provide important services, which we will discuss later in this article. The agency functions to serve the churches as they support missionaries and the missionaries who fulfill the Great Commission on the field.

Mission agencies should guard carefully against usurping the authority of the local church. The missionary is accountable primarily to his sending church and, secondarily, to his supporting churches.

A Purity of Position

Mission agencies bear the responsibility to articulate doctrinal and practical positions that are true to the Word of God and then to consistently maintain those positions. I could cite much historical data to emphasize this point but will limit myself to the case of the Northern Baptist Convention and what followed that struggle.

Chester E. Tulga served as Research Secretary for the Conservative Baptist Fellowship (now the FBFI). In 1950 the CBF published his book entitled *The Foreign Missions Controversy in the Northern Baptist Convention*. Tulga began by outlining the controversy over theological Modernism in the 1919 NBC meeting in Denver. That resulted in the formation of the Fundamentalist Fellowship of the Northern Baptist Convention (later the CBF and now the FBFI) in Buffalo in 1920. Baptist Mid-Missions (1920) and the Association of Baptists for World Evangelism (1927) were formed out of this struggle over Modernism. The unscriptural issue of inclusivism, that is, a mission agency sending both Bible believers and Modernists to the field, was a major point of contention in the debate.

Tulga went on to document subsequent years of struggle in the Convention that culminated in the formation of the Conservative Baptist Foreign Mission Society (now CB International) in 1943. Within fifteen years CBFMS capitulated to the compromises of New Evangelicalism. Monroe Parker, Ernest Pickering, B. Myron Cedarholm, Bryce Augsburger, and many other courageous leaders withstood the compromise in the Conservative Baptist movement. In 1961 the Conservative Baptist Fellowship called for the formation of a new mission organization, and Baptist World Mission was founded that year. I have been honored to serve with this agency since 1981.

This history reminds us that if churches are to cooperate in the work of world evangelism, service agencies must establish and maintain a solid foundation of pure doctrine and Scriptural practice. We work together based on common doctrinal and separatist convictions. We must maintain consistency in these common persuasions. Our cooperation is voluntary. Richard V. Clearwaters used to say that in our cooperative efforts we are bound together by “a rope of sand.”

A Proper Accountability

The service agency, then, is responsible for insuring that the missionaries hold the same Biblical position as

the mission and practice it in their ministries. Mission administrators are responsible for different assigned fields to help the missionaries with any problems they may face

The mission agency helps the missionaries in securing the various visas and residence permits required for them to legally live and minister in their countries of service. Foreign governments commonly require certification of their status with a recognized agency. The mission organization often guarantees their financial support and assures that the missionary will conform to the laws of the country while living there.

In financial matters, the mission agency receives and disburses funds for missionaries. The missionary must account to the mission agency for the use of his work funds in the ministry. This satisfies government tax requirements.

Crises do occur in the lives and ministries of missionaries. Sadly, disciplinary problems arise on occasion. Sometimes the mission office learns of the problem first. The service agency should always work in lockstep with the sending church in addressing such problems.

There may also be illness, accident, unforeseen financial need, a death in the family, or some similar problem. The sending church should always be in the lead as to appropriate action to help the missionary in such a situation.

Each missionary should be responsible for giving regular reports to his home and supporting churches.

Conclusion

The four leaders of the Baptist Society kept their word to Carey. They served the society, prayed for Carey, and raised needed funds. History records that each man held the rope until he died. Two hundred and twelve years have passed since Carey first volunteered to go. Times have changed, and Carey would not recognize our modern world. Godly missionaries labor for Christ around the world today. *The work on which Carey embarked and the work missionaries do today is the same.* Faithful men held the rope for Carey. With an understanding of the primacy of the local church, with a conviction to maintain purity in doctrine and practice, and with an understanding of accountability, let this generation of Fundamentalist, separatist Baptists work together to serve our generation by the will of God (Acts 13:38).

Dr. Fred Moritz is Executive Director of Baptist World Mission.

BUSES, CRAYONS, & KEYBOARDS

probably don't immediately imply "college," but for many Bob Jones University students, this is a real part of college life. Each week students, faculty, and staff are involved in local churches in the Greenville area and beyond. In fact, more than 15 BJU grads pastor churches in the local area, and many more faculty, staff, and grads serve in other positions in those churches. Because local church ministry is essential, BJU has more than 200 outreaches helping local churches (in four different states). These outreach ministries include children's church, youth group, visitation, music ministry, and many others. To find out more about BJU's programs or our local church emphasis, please call **1-800-BJ-AND-ME**.

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The Evangelist's Corner

The Ethics of the Evangelist

Jerry Sivnksty

We are going to address a matter that we trust will be pondered over and weighed heavily by our dear friends in evangelism. It is my desire to be a help and an encouragement to these fine men who are proclaiming the wonderful message of God's Word. Proverbs 27:17 says, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." A man who is a true friend will want to help and encourage his friends.

There is a principle that I first want to establish before we discuss the ethics of the evangelist. It will involve a sequence of verses. First, Proverbs 27:5 says, "Open rebuke is better than secret love." Second, Proverbs 27:6 says, "Faithful are the wounds of a friend." Third, Proverbs 17:17 tells us, "A friend loveth at all times." Now please follow these verses in the same order as I apply them in an illustration. Let us say that you are a dear friend of mine and you are involved in doing something that is not right. As your friend, I can walk up to you, grab you by the neck, start slapping you across the face, and tell you that what you are doing is not right! And every time I slap you, you will say to me, "Thank you, thank you, thank you!" This is true friendship! As a friend, I have the right to rebuke you, and your response will be one of sincere love to me because I brought you back to your senses. There was a blind spot in your life, and as a friend I approached you and dealt with it.

What we are going to talk about may seem harsh and very "smiting," but it is intended to help because that is what a friend will do. Pastors are concerned about the ethics of evangelists they have had in their churches and have voiced their concerns to me. What I am about to relate are accounts of godly pastors who believe it is time that some of these matters be addressed. By the way, these pastors were kind and did not tell me the names of any evangelists.

The first concern is about finances. To be honest with you, it is hard to believe that an evangelist would do this, but here are the true accounts. A pastor related that he had an evangelist and his wife for a week of meetings. When the ushers took up the love offering, the evangelist's wife followed them out of the auditorium to make sure the ushers took it to the proper people to count it. On the final night of meetings, the evangelist was tied up in conversation with a person, so the pastor walked up to the evangelist's wife and asked if she would please give the love offering check to her husband. She looked at the check and said to the pastor, "Oh, Pastor, I would be embarrassed to give this check to my husband because of the small amount. . . . You give it to him."

This is heartbreaking to me! No evangelist should ever put a price on his head—and he should never let his wife follow the ushers with the love offering!

Another pastor told me of an evangelist he had in his church for a week of meetings. On the last night the pastor walked up to the evangelist at the close of the meeting to give him the love offering check. The evangelist looked at the check and exclaimed, "Is this all? Is this all I get? I can't make it on this amount." The pastor then said, "Well, I could give you my week's salary if that would help." The evangelist accepted that pastor's weekly salary. That was wrong! That evangelist should have accepted what was given him with a gracious and kind spirit. One of the qualifications for the man of God is found in 1 Timothy 3:3: "Not given to wine, no striker, not greedy of filthy lucre." Another pastor told me of an evangelist who came to his church who would find out who the wealthy men were in his church. After he left he would write to these businessmen and tell them that he had financial needs. Several pastors told me the same thing and said they would never have those evangelists back.

My dearest friends are evangelists, and I pray that what I am relating will be taken as it is intended. We must be careful not to be guilty of doing such things. Jeremiah 17:5 says, "Thus saith the LORD; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD." When we put a price on our heads and foolishly hint for financial needs and play up to wealthy individuals, we are trusting in the arm of the flesh. Elisha cursed Gehazi for his deceitfulness in taking two talents of silver and two changes of garments. In 2 Kings 5:26, 27 we read, "And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow."

Most of the evangelists we know are above reproach with their finances. However, if what we have said applies to someone guilty of the above, I would encourage you to fall on your knees and confess this to your Heavenly Father. We all must focus on the teaching of 1 Timothy 6:6: "But godliness with contentment is great gain."

You may contact Evangelist Jerry Sivnksty at P.O. Box 141, Starr, SC 29684 or via e-mail at evangjsivn@aol.com.

FIRST CORINTHIANS:

Located on the Isthmus of Corinth, the ancient city of Corinth commanded a strategic position over both land routes (north-south routes between Central Greece and the Peloponnesus) and sea routes (east-west between the Aegean and Adriatic Seas and, hence, between Asia and Italy). Due to its topographical situation, Corinth was a prosperous city with a multifaceted reputation.

Cultural Context: Corinth and Corinthians

Note: Unless otherwise noted, Scripture references are to 1 Corinthians.

■ **Religious paganism**—The Temple of Aphrodite was reputedly staffed by a thousand temple prostitutes,* making this “religious shrine” a tourist attraction and enhancing the city’s prestige and prosperity.

■ **Moral decadence**—The Greek verb *korinthiazesthai*, “to play the Corinthian” or “to live a Corinthian life,” was coined for describing the practice of fornication. It is not surprising that the lion’s share of the Greek root for immorality (*porn-*) appears significantly more frequently in the Corinthian epistles than the rest of the NT combined. All cognate forms in Corinthians alone account for 27% of their total NT usage and 55% of their epistolary usage (5:1, 9, 10, 11; 6:9, 13, 15, 16, 18; 7:2; 10:8; 2 Cor. 12:21).

■ **Social attractions**—Corinth presided over the biannual Isthmian Games, in which all the Greek city-states participated. In fact, records indicate that the games were held in A.D. 51, apparently during Paul’s 1½-year stay in Corinth (A.D. 51–52). Cf. 9:24–27.

■ **Therapeutic benefits**—Many came to Corinth’s *asklepieion*, a shrine dedicated to the deified Greek physician Asklepios, where suppliants seeking cures often stayed for extended visits.

■ **Political municipality**—From 27 B.C. on, Corinth was the governmental seat of the province of Achaia. That made it the residence of the Roman proconsul—Gallio, in the time of Paul (Acts 18:12), the brother of the famous Roman philosopher and literary figure Seneca.

■ **Economic prosperity**—A natural demographic division existed between the well-off and the poorer working classes, including the slaves required to run many of these attractions (cf. 11:21).

■ **Intellectual stimulation**—The Greek infatuation with wisdom and elocution is apparent in Paul’s constant contrast between wisdom and foolishness (e.g., 1 Cor. 1–3).

Chronological Context: Acts 18

Acts 18:1–3. Given the temporary nature of many of the reasons for travel to or through Corinth, most of those who visited Corinth stayed in tent encampments. (Generally only the more well-to-do had the resources to secure the limited hotel accommodations.) It should not be surprising, then, that Paul (arriving in A.D. 51) immediately found and attached himself to a local tentmaking enterprise owned and operated by a Jewish husband-wife team, Aquila and Priscilla, who “just happened” to have recently arrived from Rome (Acts 18:1–3). In fact, F. F. Bruce has suggested that this couple may have sustained successful branch operations (A&P Tents, Inc.?) in Rome and Ephesus as well as Corinth, allowing the pair to move back and forth easily between these centers. The presence of Aquila and Priscilla was providentially accomplished by the edict of Claudius less than two years earlier (A.D. 49) expelling all Jews from Rome.

Acts 18:4–7. Timothy and Silas arrived from Macedonia, probably bearing a love gift from the Philippians (2 Cor. 11:9; Phil. 1, 4) that freed Paul to focus more of his time and energy on ministry. Having taken the message “to the Jew first” and reacting to the concerted Jewish opposition to his ministry, Paul turned the focus of his ministry to the Gentiles.

Acts 18:8–11. Crispus, the chief ruler of the synagogue, was also converted, followed by “many of the Corinthians” (cf. 1:14–16; 16:15). Paul remained there 1½ years.

Acts 18:12–17. A persecutorial plot backfired when the Jews seek to prosecute Paul and Gallio ordered the court officers to clear the court. Gallio’s inaction set an important legal precedent, allowing Christianity to stand as a form of Judaism (rather than a foreign religion), legalizing its propagation (for the time being).

Acts 18:18–23. Paul departed for Syria from Cenchrea (the eastern port of Corinth) in the company of Aquila and Priscilla, sailed first to Ephesus, then on to Caesarea, Jerusalem, and Antioch.

Acts 18:24–28. During Paul’s absence from Ephesus, Apollos arrived, preached, and is teachably corrected

PURITY, UNITY, AND THE GLORY OF GOD

by Aquila and Priscilla, from whom he hears about Corinth. Apollos decided to visit Corinth to contribute to the strengthening of the ministry there. The Ephesian believers sent with Apollos a letter of commendation exhorting the Corinthians to be open to his ministry. In Corinth, Apollos edified the saints “greatly” and refuted the Jews.

Correspondence Context: Paul’s Interaction with Corinth

Paul spent 1½ years in Corinth (Acts 18:11) in A.D. 51–52; then (after a brief trip to Jerusalem) two years in Ephesus, before returning to Corinth.

Paul had already written at least one letter to Corinth (5:9). The Corinthians’ reply, including additional questions, came in the form of a letter to Paul (7:1) along with a love offering from the Corinthians (16:17, 18).

First Corinthians, then, is at least Paul’s second letter to them. It was written from Ephesus (16:8, 19a), in response to their letter to him, as well as news from several sources (1:11; 16:12, 17, 18), and carried to Corinth by Titus.

Paul expected to remain in Ephesus until Pentecost (May–June A.D. 54 or 55), and then to pass through Macedonia and Achaia and pay Corinth an extended visit, perhaps even wintering there (16:5–9), before going on to Jerusalem (Acts 19:21).

After the uproar in Ephesus (Acts 19:21–41) Paul departed for Macedonia (Acts 20:1). His plan was to meet up with Titus at Troas along the way, but Titus was not there. Concerned, Paul proceeded to Macedonia (2 Cor. 2:12, 13), where he finally found Titus (2 Cor. 7:5, 6, 13, 14).

Paul appears, then, to have written 2 Corinthians from Macedonia (9:1, 4), en route to Corinth (between Acts 20:1 and 2). Paul arrived in Corinth and stayed three months (Acts 20:3a), during which time he wrote Romans.

Epistolary Context: Theology and Theme in 1 Corinthians

Purpose

The function of 1 Corinthians is twofold: (1) to address the problems in the church as related by the visiting Corinthians, and (2) to answer questions raised in a letter from the

Corinthians concerning Christian faith and practice.

Theology

First Corinthians contributes to the theological corpus of the NT in four major areas:

1. Nature of Gospel Ministry (1–4)
 - Divisive party spirit and message of the gospel are incongruous
 - The gospel message contradicts worldly wisdom
 - Responsibility of ministers
2. Ethics and Morality (5–10)
 - Dealing with immorality in the church
 - Dealing with defrauding brethren
 - Marriage and singleness
 - Christian liberty in a culture of pagan associations
3. Ecclesiology (11–14)
 - Worship decorum
 - Lord’s Supper
 - Spiritual gifts
4. Eschatology (15)
 - Resurrection and the Second Advent

Motifs

Truth and exhortation, theology and ethics, behavior and belief are inextricably linked. Underlying every moral/ethical exhortation is a governing theological truth. And every theological doctrine, whether eschatology or ecclesiology or Christology, has moral/ethical ramifications. Reading attentively through the letter, one can note the bottom-line themes to which Paul repeatedly returns, or to which he reduces any given issue that he addresses. These are the key themes that characterize the emphases of this epistle.

(Note: I know lengthy lists of references are not reader-friendly, and are useful only to the serious student. Yet I must provide some evidence for my assertions that I hope the curious will find helpful. Bold references indicate key or classic expressions of the theme.)

1. *Glory in and glorify God alone*—His wisdom, His calling, His grace, His power—for we are and have done nothing; He is and has done everything. This emphasis calls for humility, gratitude, and self-abnegation. (1:4–9, emphasis on God’s doing; **1:29–31**, contextual emphasis on God’s choosing; 2:1–5; 2:10ff.; 3:5, 7, 10; **3:21–23**; **4:6, 7**, contrast with

Continued on next page

being “puffed up”; 4:9–16; 6:11, 19, 20; 7:32–35; 10:31; 12:1–11; 15:9–11, 24–28;16:22)

2. *Unity as the people of God—among ourselves and before a watching world. This emphasis calls for selflessness, charity, deference, and an others-orientation.* (1:10; 3:1–4; 6:1ff.; 8:7–13; 9:1–27; 10:1–5, 13, 23ff.; 11:17–22, 33, 34; 12:12–27, emphasis on “body”; 13:1–7, emphasis on love; 14:1–40, emphasis on edification; 16:14–18)
3. *Purity as the temple of God—in both doctrine and deportment. This emphasis calls for sobriety.* (3:16–17; 5:1–13, emphasis on congregational purity; 6:9–20, emphasis on personal purity; 11:27–32; 15:12–34, emphasis on doctrinal purity; 16:13)

Theme

The epistles were written not for the benefit of abstract discussion in an academic atmosphere, nor constructed for the homiletical ease of the minister’s outline. Epistolary literature is, by definition, occasional literature—that is, writing that is occasioned by some specific need(s) or event(s). While the superimposing direction of the Spirit guided the human author, He did so in the form of a letter and in the context of addressing a variety of specific issues. Any outline or thematic statement must be derived from the contents as they unfold naturally within the epistle. The theme must avoid two extremes: (a) being so specific as to exclude significant portions of the epistle (e.g., “edification” is too narrow), and (b) being so general as to be uselessly indistinguishable from other epistles (e.g., “practical Christian living”). Even letters generally display a thought flow as well as overriding concerns. The motifs noted above seem to capture Paul’s major recurring emphases in his letter to the Corinthians. A fair statement of the overall theme of this letter, therefore, can be deduced by relating the major motifs to one another in a way consistent with their contextual use. I would suggest the following theme for 1 Corinthians: *Maintaining the unity and purity of the church by seeking always the glory of God and the good of others.*

Modern Context: Pertinence of Corinthians to Modern Church

Even though the epistles are occasional literature addressing specific first-century issues, those issues are paradigmatic. In other words, both the problems and the principles behind their solutions are representative of the same kinds of issues, and their proper resolutions, that the church has faced in every generation. Gordon Fee’s assessment of the relevance of 1 Corinthians to the modern church, therefore, is valid:

A final word needs to be said about the considerable importance of this letter to today’s church.

The cosmopolitan character of the city and church, the strident individualism that emerges in so many of their behavioral aberrations, the arrogance [and ignorance] that attends their understanding of spirituality, the accommodation of the gospel to the surrounding culture in so many ways—these and many other features of the Corinthian church are but mirrors held up to the church of today (The First Epistle to the Corinthians, pp. 19–20).

* Gordon Fee and others have dismissed this figure from Strabo as exaggerated. There is a general scholarly bias against the reliability of ancient historians. One need not assume, however, that Strabo’s figure meant that 1000 prostitutes were present and available at any given time, any more that David’s 24,000 priests served in the Temple at one time. The figure could quite naturally indicate a total “work force” divided into shifts, so “only” 200 or so were present at any one time though a total of 1000 were “employed.” Even if Strabo were being hyperbolic, assuming the actual figure were only one-half (or even one-fourth) of 1000 would hardly lessen the impact. The plain implication is that even Corinth’s religion fueled, and was fueled by, a massive appetite for immorality. The very notion of prostitution as a “religious act” is shocking enough by itself, regardless of the numbers involved.



A Matter of Life and Death

By January 1, 2005, the U.S. Census Bureau indicates that the world population will stand at 6,414,228,990. Every minute, there are 245 births and 107 deaths. This means that the world population increases by 138 precious souls every 60 seconds. Hourly, 6437 souls pass into eternity. There has never been a more urgent need for Christians to carry through on the Great Commission of Matthew 28:19, 20.

China

Population

Estimates from several observers indicate that the population of China grows at more than 13 million per year. By contrast, the total population of Ohio is 12 million.

Infoplease.com lists Shanghai, China, as the most populous city in the world with a population of 13,278,500. Beijing, China, is listed at number 20 with 7,209,900. (Note that these refer to the population of the city proper, not the surrounding urban areas.)

In a lecture to the students from Clearwater Christian College, a university professor from Chengdu reported that the Chinese build a city the size of Houston, Texas, each year. (<http://www.clearwater.edu/chinateamweek3.pl>)

Access to the Internet

According to a Chinese government report released on July 21, 2004, 87 million Chinese (6.7% of the population) use the Internet regularly.

“Beijing has blocked 988 overseas websites and shut down 67 local ones as part of a nationwide campaign to weed out pornographic content on the internet.” — *Agence France-Presse* (July 26, 2004)

Transportation to China

According to the BBC news, the U.S. and China have signed an agreement to boost the number of flights between the two by 460%. This will increase the number of flights from 54 to 249 per week over the next six years. (BBC News, July 25, 2004)

Quotes from Jesus in Beijing by David Aikman (Washington: Regnery Publishing, 2003)

“It is possible that Christians will constitute 20 to 30 percent of China’s population within three decades.”—p.285

“From the late 1980’s . . . the majority of China’s major house church movements—particularly Fangcheng, Tanghe, and two smaller movements

that grew up in the Anhui Province—became Charismatic in their theology.”—p.81

“80 percent of China’s Protestant Christian house church members are women. The figure is approximately the same in the churches affiliated with the China Christian Council and the Three Self.”—p.98

“China’s house churches for the most part don’t share the same deep theological reservations about women in Christian leadership as some Protestant groups. . . . However, China’s strong cultural inhibition makes it very difficult for women to assume leadership positions within their Christian community.”—pp. 107–8

“If there is one lesson that virtually every serious foreign Christian in China has internalized, it is that foreigners may evangelize, train, encourage, and nurture ordinary Chinese, but that is where it stops: China’s Christian leadership, everyone agrees, must remain Chinese.”—p.280

Illegal itinerant preaching

In an article describing the arrest of house church leaders in the northwest Muslim region of Xinjiang,

Radio Free Asia reported, “In China it is illegal to cross a provincial border to hold religious meetings without approval from the Religious Affairs Bureau and the state-sponsored Three Self Patriotic Movement (TSPM) church.” (<http://origin.rfaweb.org/7.22.04>) One observer reported to this writer that the Chinese government is transplanting willing, peaceable Chinese to this Muslim region and that Christians from around the country are volunteering to go.

Language education

Today, many kindergartens in China offer English education. Since China began to open up in the late 1970s, a great deal of emphasis has been placed on learning English. Formerly taught in high school, English is now viewed as one of the core courses in many primary schools in China. (*The New Nation* [Bangladesh])

The government of China sponsors a Chinese language proficiency competition for foreigners under the age of 30. The Third Chinese Bridge—Chinese Proficiency Competition for Foreign College Students was held in Beijing on August 7–11. An article posted by Xinhuanet in the July 30, 2004, edition of

Chinaview.cn reports, "More than 30 million people around the world are learning Chinese; some 2,300 universities in 85 countries or regions have opened Chinese language courses, and up to 85,000 foreigners are studying Chinese in 395 Chinese universities or colleges, NOCFL's Vice Director Zhang Guoqing told China Daily Online." The "Chinese Bridge" competition was begun in 2002 and is held annually. (<http://news.xinhuanet.com/english/2004-07/30>)

Prediction: Europe Will Have an Islamic Majority

Based on the present trends in population and migration, Europe will have an Islamic majority by the end of this century. These are the findings of Bernard Lewis of Princeton University. These findings are largely based on the findings that Europeans marry late and have fewer children while Muslims marry early in life and have more children. If this trend continues, "Europe will be part of the Arab west," Lewis said. ([### NOTABLE QUOTES](http://www.</p></div><div data-bbox=)

Excerpts from *Hudson Taylor in Early Years: The Growth of A Soul* by Dr. and Mrs. Howard Taylor, OMF Books, 1998.

These things pressed as a burden on the heart of Hudson Taylor's father. "Why do we not send missionaries there!" he would exclaim. "That is the country to aim at, with its teeming population, its strong, intelligent, scholarly people." He could not understand the apathy of the Church about this magnificent field, the Gibraltar of heathenism. And the listening children were confirmed in their conviction that this was indeed the greatest, the most neglected and the most promising of missionary lands." (p. 52)

Young Hudson Taylor wrote, "I have begun to get up at five in the morning, . . . and so find it necessary to go to bed early at night. I must study if I mean to go to China. I am fully decided to go, and am making every preparation I can. I intend to rub up my Latin, to learn Greek and the rudiments of Hebrew, and to get as much general information as possible. I need all your prayers." (p. 87)

Best of all, the conviction had gone abroad that the young missionary had come to Tsung-ming not for pleasure and comfort merely, but to do good, to relieve suffering, and to tell them something everybody ought to know. (p. 329)

worldonline.co.za/tiscali/news/; accessed 8/7/04)

Discrimination in Islamic Workplace?

Lina Morales alleges that she was fired by a Florida telecommunications company because she ate "a pizza and a BLT" at work. Her former employer, Rising Star, reportedly has strong Muslim ties. Morales said that she had been warned about eating pizza in the workplace because it contained meat that was "unclean." Local 6 News (Orlando) obtained the company's letter of termination that verified she was fired for violating the policy that pork and pork products were not to be brought on company premises. Prominently displayed in the Local 6 News story was a quote from Qur'an 5:4 "Forbidden to you (for food) are: dead meat, blood and flesh of the swine and that which hath been invoked the name other than Allah."(<http://www.local6.com/money/3614199/detail.html>; accessed 8/8/04)

This news is presented to inform believers. The people or sources mentioned do not necessarily carry the endorsement of the Fundamental Baptist Fellowship International.

Global Focus

China in Your Own Backyard

Pearson Johnson

My son and daughter were recently working on a project in the backyard—a project common to many American children. Its tools consisted of a garden trowel, a bucket, and two pair of grubby hands. What were they doing? They were trying to dig a hole to China.

In every American child's imagination, China lies just a few more feet below the surface of the backyard plot. We adults all know that China is on the other side of a very large globe, and that the Chinese culture is far removed from our backyards . . . or is it?

When we talk of strategies of reaching the Chinese, we generally discuss the opportunities on the other side of the globe, the need to go and support cross-cultural workers, the creative means by which we can enter the country, and the finances it will take to be involved. However, statistics and demographics indicate there is more of China in our backyard than we probably realize. In other words, everyone reading this article probably has the opportunity to reach someone from China without moving anywhere. Your kids may be on the right track after all!

One of the greatest opportunities you may have to reach China through your local church may be to visit your nearest college campus. According to the Department of Homeland Security's 2002 *Yearbook of Immigration Statistics*, there were 68,700 student visas granted to Chinese students during the 2002 school year for study in the United States. This is truly an astounding number! Our church (Inter-City Baptist Church in Allen Park, Michigan) embarked last year on a ministry adventure that has great potential for the cause of the gospel. We contacted the Office of International Students at a university nearby to see if there was a way our church could get involved with helping international students. We were welcomed with open arms!

This office hosts an international student coffee hour every week for which we can provide refreshments and fellowship. They then referred us to their English department, whose English Language Institute (ELI) asked us to provide volunteers to be conversation partners for international students learning English. This university alone had over 3,000 international students enrolled in the 2002/2003 school year. One thousand of these students attended the coffee hours. Through the ELI, we have been able to befriend about two dozen of these students as conversation partners. Almost all of these contacts came to a patriotic outreach event we held in July, and some have attended our Sunday services. Most have heard the gospel through their personal contacts.

Two pairs of contacts were married couples from mainland China here in Michigan doing postgraduate work. These people were gladly partnered with ordinary members of our church who would spend time with them, practice English with them, celebrate American holidays with them, and answer their questions about life in America. For Christians, these conversations inevitably lead to a discussion of religion and then to the gospel. Yesterday, for example, I spent time with my Chinese conversation partner Yunhai. He is enrolled in the MBA program and is delighted to have an American friend. He has expressed interest in the Bible and has asked questions about it. Of course, I am more than willing to answer them for him. This kind of ministry opportunity is available to people in churches in most cities in the United States. All it takes is willingness, time, and prayer to sow the seed of the gospel.

Have you noticed an increasing international flavor in the workplace? It may surprise you that nearly 20,000 Chinese come to the USA every year for temporary work or for job training, with plans to return to their homeland. We have men in our church who have befriended international temporary workers from around the world, including China, and have had the opportunity to give them the gospel.

Have you been to a Chinese buffet lately? Do you ever wonder where the people who work there (who also generally speak Chinese) come from and where they live? Ask them! Major Chinatowns exist in San Francisco, Chicago, New York, Boston, Atlanta, Seattle, Pittsburgh, Los Angeles, Philadelphia, San Jose, Washington, Minneapolis, Portland, and San Diego, but there are pockets of immigrant communities in most other cities as well. See if you can get together with them sometime to learn more about their culture and interests. You will be surprised to find out how they will welcome an offer of friendship. Relationships for the sake of the gospel here in the US can develop into whole networks of relationships in the homeland.

It is good to focus on the mission needs of the great land of China. As Fundamental Baptists, we should pursue a unified effort in ministering the gospel to the Chinese. As local churches and individual believers, however, do not forget that ministry to Chinese people can and should take place from our own backyards!

Pearson Johnson is Missions Pastor at Inter-City Baptist Church in Allen Park, Michigan.

One of the greatest opportunities . . . may be to visit your nearest college campus.

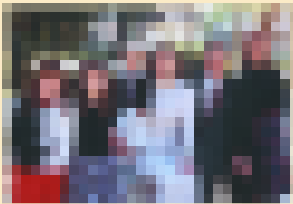
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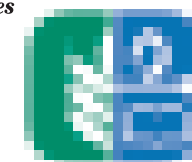
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The Worth of a Soul

On Friday, October 10, 1856, Hudson Taylor traveled by native junk from Shanghai to Ningpo. He later related a tragic story from that trip to a group of assembled pastors in Perth, Scotland. The story is quoted here in its entirety.¹

Among his fellow-passengers, one Chinese, who had spent some years in England and went by the name of Peter, was much upon his heart, for, though not unacquainted with the Gospel, he knew nothing of its saving power. Simply he told [the pastors] the story of this man's friendliness and of his own efforts to win him to Christ. Nearing the city of Sung-kiang, they were preparing to go ashore together to preach and distribute tracts, when Mr. Taylor in his cabin was startled by a sudden splash and cry that told of a man overboard. Springing at once on deck he looked round and missed Peter.

"Yes," exclaimed the boatmen unconcernedly, "it was over there he went down!"

To drop the sail and jump into the water was the work of a moment; but the tide was running out, and the low, shrubless shore afforded little landmark. Searching everywhere in an agony of suspense, Mr. Taylor caught sight of some fishermen with a drag-net—just the thing needed.

"Come," he cried as hope revived, "come and drag over this spot. A man is drowning!"

"Veh bin," was the amazing reply: "It is not convenient."

"Don't talk of convenience! Quickly come, or it will be too late."

"We are busy fishing."

"Never mind your fishing!

Come—only come *at once!* I will pay you well."

"How much will you give us?"

"Five dollars! Only don't stand talking. Save life without delay!"

"Too little!" they shouted across the water. "We will not come for less than thirty dollars."

"But I have not so much with me! I will give you all I've got."

"And how much may that be?"

"Oh, I don't know. About fourteen dollars."

Upon this they came, and the first time they passed the net through the water brought up the missing man. But all Mr. Taylor's efforts to restore respiration were in vain. It was only too plain that life had fled, sacrificed to the callous indifference of those who might easily have save it.

A burning sense of indignation swept over the great audience. Could it be that anywhere on earth people were to be found so utterly callous and selfish! But as the earnest voice went on, conviction struck home all the more deeply that it was unexpected:

Is the body, then, of so much more value than the soul? We condemn those heathen fishermen. We say they were guilty of the man's death—because they could easily have saved him, and did not do it. But what of the millions whom we leave to perish, and that eternally? What of the plain command, "Go ye into all the world and preach the Gospel to every creature," and the searching question inspired by God Himself, "If thou forbear to deliver them that are drawn

unto death, and those that are ready to be slain; if though sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? And He that keepeth thy soul doth not He know it? And shall He not render to every man according to his works?"

China might be far off and little known; we might silence conscience by saying that its vast population was largely inaccessible; but every one of those men, women, and children was a soul for whose salvation an infinite price had been paid; every one of them had a right to know that he has been ransomed by the precious blood of Christ, and to have the offer of eternal life in His Name. While we were busy about other things, quite profitably occupied it may be, they were living, dying without God and without hope—a million every month in that one land passing beyond our reach.

The articles in this issue of *FrontLine* magazine are designed to acquaint you with the great challenge before us in China. Will you answer the call, or is it "inconvenient"?

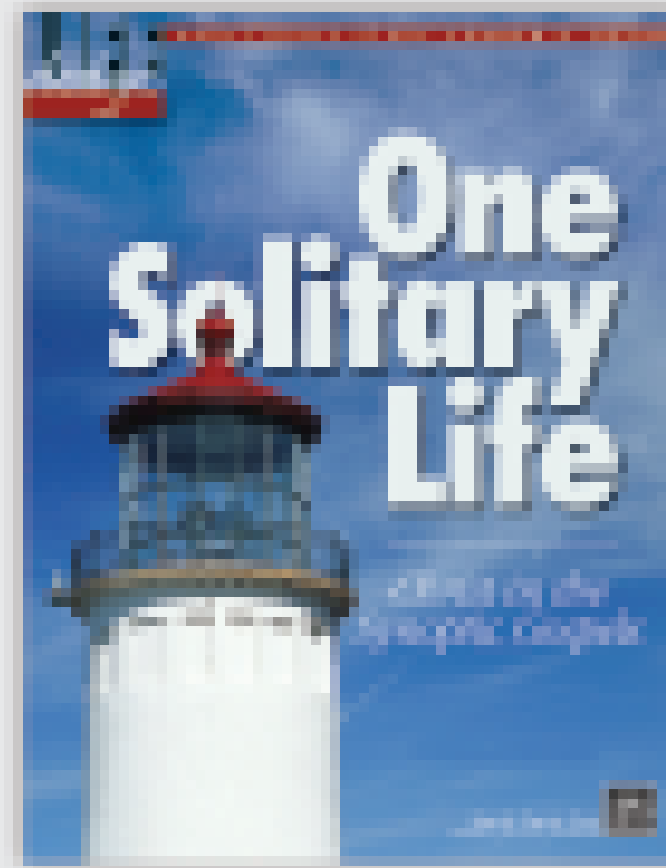
Gordon Dickson is the pastor of Calvary Baptist Church in Findlay, Ohio. If you are interested in participating in the Pastors' Roundtable Discussion on China, please contact him at gdickson@fbfi.org



GORDON DICKSON

¹ The extended quotation in this column is from *Hudson Taylor and the China Inland Mission, The Growth of a Work of God* by Dr. and Mrs. Howard Taylor (Littleton:OMF Books), pp. 4–6.

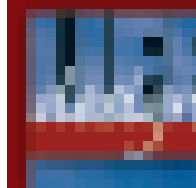
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