

remember those sub-titles for the theme for the Conference: the whole world. Of course, their faith reached everywhere. The whole Gospel. Of course, they shared by the way they lived, loved, and served. The whole church. Paul writes as if everyone was engaged in it - the whole church was involved. And the Thessalonian church was just like our local church. Very small. A group discriminated against. A group persecuted, without any trained pastors, funds, finance, or anything. But they had a deep compelling burden to be God's witnesses. Why is it that our churches do not have that burden, that restlessness? Why is it that our local churches have totally left it to a specialist group to evangelise? Our local churches may worship faithfully, they may have services, but they do not do the job of shining their light. And it will be our prayer and effort that we will teach in all what we do as ALCOE, as leaders of organisations. Finally, it comes to every follower of Jesus, every disciple of Jesus in the way he or she shows that light, and that light becomes the convincing reason.

A friend of mine sent a questionnaire to all the Brahmin converts in India in connection with his master's thesis - a detailed 2-page questionnaire. There are not many like that and you well know that among all the Hindus, Brahmins, or among all the resistant people, Brahmins are some of the toughest. And they fight, they openly fight against the Gospel, burn the Bible. They know the Bible well, but they fight it. Yet, we have a number of Brahmin converts. Actually there are two of them in my Seminary now. But anyway, my friend contacted a number of them and gave a questionnaire. One of the questions asked was: After all the resistance you must have given to the Gospel, what is that finally convinced you that the Gospel might be good and made a difference in your turning to be sympathetic, to understand. Nine out of ten said that it was when their own servants, who belong to low castes, became Christians, that they became different people. And they want to find out what it is. That is how they came to the Lord. God uses all, but what God wants most is a large number of simple Christians who are nobodies so that God can use them. That is the only hope Asia has. Amen.

COOPERATION AND UNITY IN EVANGELISATION

Scripture Reading: Isaiah 54: 1 -10

Dr Tom Houston

I would like to thank Dr. Cho for his kind words of welcome. I am the third speaker tonight on whom the Lord needs to have mercy, as Athyal said last night. But I also realise the committee gave me a very substantial subject on which to speak: *Co-operation and Unity in Evangelisation*. This is also the last meeting of your conference and it really takes more time to deal with the substance of your subject. I have tried to discharge my responsibility both to speak at the final gathering now and to give you the substance that I think needs to be looked at for this subject.

This year it will be 200 years since William Carey set sail from London for India and began the Anglo-Saxon modern missionary movement. The Germans had been in it before and of course all nations have been at it ever since Christ was here. So I want to treat the subject of *Co-operation and Unity in Evangelisation* from the same passage that William Carey used in his great sermon that moved the Baptists to new action. The title of his sermon was this: "*Expect Great Things from God and Attempt Great Things for God.*" Please note the order. It is often quoted the wrong way round. We should not attempt great things for God and then expect great things from God. We need to start by looking to the Lord, finding out what his plans are and then being bold in our attempt to carry out these great things.

The text William Carey used on that occasion was from Isaiah 54:2 that we read a moment ago: "*Enlarge the place of your tent; lengthen your cords and strengthen your stakes.*" In my Good News Bible, "Make the tent you live in larger, lengthen its ropes and strengthen the pegs." This was the word intended for the Jews who had settled down comfortably in Babylon. They had not originally chosen to come to this country. They had been deported there in large numbers as a result of a war they had lost, and their country was being occupied by an imperial power. Those who had to face the challenge that Isaiah presented were the children and then, in some cases, the grandchildren of the people who had been brought to Babylon by force. The evidence

showed they had a good life. The first groups brought over by the Persians were the top people and they made a place for themselves in the economy, and some even in the government of their new country. The second lot that came later was made up of ordinary people, but they did not have it too bad. There was only one snag. It was not home. They were immigrants and not altogether accepted by or accepting of their new neighbours. For more than half a century, these two attitudes could be found among the immigrants. Some wanted to accept their situation and settle down and making the best of their new country, integrating with their neighbours as much as possible. Others could not forget Israel, Jerusalem, and its temple, and they were always talking about going back. Some like Daniel and his friends became fully involved in the local scene but knew it was only for a time and it was to Jerusalem that they really belonged and not Babylon. They kept their windows open in that direction.

Isaiah 54, given by God through Isaiah, showed what it would take to get them moving again after a half century of exile. It was for those who had discovered what it was to be the people of God and ready to be uprooted from their comfortably complacent lives in Babylon to start a new chapter in their history. They had to make a long track back through the desert leaving everything established behind to go to a country that many of them could not remember and knew nothing about just to start again. This encouragement, given through Isaiah, worked and the new chapter began. We can read about it at the end of the Old Testament: Ezra, Nehemiah, Haggai, and Zechariah. I want to suggest to you tonight that these words fit this century.

The 20th Century has not been a happy one for the world in many respects. It has not even been the best century for the Gospel in many parts of the world. It has seen two barbarous wars that shook the confidence of us Christians in the West and dispelled a naive optimism that was spreading in the church at the beginning of the century. These wars ended with Hiroshima and Nagasaki. We need to remember our anti-heroes; they still bring a chill when we remember their names: Trotsky, Lenin, Stalin, Hitler, Mussolini, Franco, Mao Tse Tung, Ceausescu, Marcos, Sadam Hussein, and others. These are the men, the anti-heroes of the century. We had the Bolshevik Revolution and 70 years of oppression in the Soviet States, 40 years of captivity for the Eastern block with all its hardship and humiliation. We had the long

march and the liberation of China with its consequent Cultural Revolution. We had the great depression in the 30's; the holocaust of the Jews in the 40's; the independent struggles in the 50's; the counter culture in the 60's; and the false cults in the 70's.

And yet it has not all been bad. Some of the fruits of the enlightenment have been sweet. There has been an amazing scientific progress. Life expectancy has lengthened. Living standards for some have improved beyond recognition. Welfare states have provided benefits for many, there are more humane ideas current, and more responsible political parties in many parts of the world. Much has been changed for the better. A few months ago, my granddaughter of nine phoned me up and said, "Grand dad, I have a project at school. I have to speak to somebody who is more than 60 years old and ask them about life in the 1930's. Grand dad, what was your favourite television programme?" I said, "We didn't have television." "How did you wash your clothes?" I had to think because it is all washing machines and dryers these days. I tried to explain how we managed to wash clothes without any of these modern gadgets. As I answered the nine-year-old's questions, I realised that we have come a long way, and in many respects, life is a lot more comfortable and better than some of us old enough can remember. We have much for which to be thankful.

But we have seen a great landslide in this century away from the churches in Europe and elsewhere. In 1900 we had 3.1 million people who said they were non-religious or atheist. By 1985 there was 225 million. Churches were well attended at the beginning of the century. Churches are poorly attended now. Yet even then we have seen the fresh air that blew through the Vatican in the 1960's and the more co-operative spirit between the churches and the ecumenical movement. The conscience of the churches has been awakened to great involvement with recent development and help for the poor. Empires - the British, the French, and the Dutch - have disappeared and now there are thriving churches where once there were subject peoples. Through it all, in evangelism, we have tried to be faithful. Billy Graham and others have helped us, but the decline in our total spiritual condition seems to relentlessly continue. Recently, in the last three years, everything has changed. Communism, at least in Europe, is in disarray. Twenty-two new independent states have been created and recognised and those who now doubt Marxism have created a great ideological vacuum.

What will fill that ideological vacuum today? How will the sad 20th century exile end? None of us by ourselves can answer that question. None of us by ourselves can take the Christian Gospel into that ideological vacuum. That is why we're here: in the spirit of Lausanne, to build bridges of understanding in co-operation between us and between others and us. Together we will know the will of God, come to think with the mind of Christ, and go empowered by the Holy Spirit to do God's work in God's way to God's glory. I am encouraged to believe that this word of Isaiah 54 is a word for us today because it fits our context so well. The chapter is about an exile that could come to an end and did, as I believe ours could also. I want to mention just three things.

First, this was a concept for the times. Make the tent you live in larger. It is a homely picture, a Bedouin tent. It contrasts sharply with a well-built city and temple that had made up so much of their memory of Jerusalem and also made up so many of their regrets. God had destroyed the city and temple because the people had imagined that their security was in them. The city was the city of God. The temple was the place that God had chosen to put his name. The Jews imagined they were impregnable. They thought they were forever signs of God's unalterable favour on which they could presume with impunity. The only way their error could be corrected was to let the city and temple be destroyed so that their real habitation could be discovered to be in God and not in symbols. Make the tent you live in larger.

I like the tent as a picture of the church. The original model of God dwelling with man was a tabernacle or a tent. Jesus tabernacled among us, and the church was meant to be of the tent variety, a place to feel at home with God and with his people. This speaks to me about three things. First, about community. Our church has become too associated with buildings, with forms of worship, and with fixed organisational structures. We have been temple Christians for too long. The churches of today and tomorrow need to be communities that provide a real sense of belonging and caring and relaxing and for this we shall need to be skilled in developing smaller groups and face-to-face relationships. Our daughter-in-law visited us recently. She and the young family had just been camping. She said, "Dad, somehow I relax when we're camping in a way that I don't at any other time. When we go on other vacations, there is always this to do and that to plan and so on, but when we're sitting there, and we only have a tent, the children want to

do the cooking, and the husband is ready to do this and do that. I sit down and have nothing to do; at last I can relax." There's something about that - the sense of being at home, being part of a community.

The second thing the tent speaks of for the church today is change. Tents are temporary. They have to be replaced. Constant change is here to stay. People will be more and more mobile as the years go on and we need churches that are highly adaptable and flexible. We need hospitable fellowships into which strangers can come and be welcomed and regarded as old hands after about a month. Then they need to be a party welcoming others who are newer than they. You go into churches in my country in Britain and after you have been going for a year, they will still regard you as a stranger. Maybe you know places like that, too.

The third thing is intimacy. Your creator will be like a husband to you, verse 5. Here people are pictured like a young wife deserted by her husband because of her infidelity. It is a standard picture of Israel going after gods that are no gods. Idolatry is spiritual adultery and prostitution in the Old Testament. It is a powerful picture. It says that to forget God is to be depersonalised, to become and to be used as a thing. Israel forgot God and often we do too. In a recent survey in the West more young people, especially young men, said that they believed more in Unidentified Flying Objects than in God. Eastern religions, New Age, and the occult attract, hold, and depersonalise many. Mammon is worshipped by more than any other is worshipped. It is not surprising that alienation is the result, and a loss of personal identity the problem. God speaks in the personal terms of the change he wants to happen here in Verses 6-7. The Lord calls you back to him and says, for one brief moment I left you but with deep love, I will take you back. I turned away angry for only a moment but I will show you my love forever, so says the Lord who saves you.

God underlined this personal nature of man in relation to God in sending Jesus his Son as a human being into the world. Jesus is meant to be present and known in the churches. Christianity is not just a code to practice, a creed to believe, or a crowd to follow. Christ loved the Church and gave himself for it. Intimacy ought to be discovered in our personal relationship with the husband, the Lord and in our mutual relationship with him in the church. When God ends our exile I have very little doubt that men and women and young people by the thousands

will be in churches where they know Jesus for themselves in an intimate, personal, and corporate way that recovers intimacy, community, and a concept for the times.

Second, an expansion to plan for. It is repeated in three different ways. She will have more children than a woman will whose husband never left her. Deserted cities will be full of people. They will extend their boundaries. Look at their conceited patriotism. Their forgetting of God had led to their shrinking into insignificance. The end of the exile was coming and it was to mean expansion and growth. God wants us to grow; growth is always the churches' agenda. Growth in numbers. Growth in understanding. Growth in relationships. Growth in our effect in the community. Growth is always the churches' agenda as long as there are people who do not know the good news about Jesus. Jesus has a passion for extending the kingdom. For the early church, they experienced an explosion, an expansion of borders, as it has been for every healthy church in history. While we do need to have smaller groups for face-to-face fellowship, we also need a bigger scale in our head if we are going to make any impact on our world today - a world of multinationals, commercial conglomerates, and an over-arching media. We need to grow bigger and smaller at the same time - smaller for intimacy and bigger for effect.

Too long we have been content with the no-man's land of the mediocre and the intermediate. "Enlarge the place of your tent," is Isaiah's word to the people. Isaiah chose the picture of the tent to make his point that the Jews in exile needed to break away from being a small enclave in the great Babylonian empire and become again the autonomous people of God who would grow. This is the picture that I would like to use to give the vision that we need today. Here I pass from exegesis to preaching, for it is a picture to stimulate the imagination. The tent we have to make larger is the Church, the whole Church, of Jesus Christ. That means we must work for all of God's people, not just my part of the church. This was a very important discovery in my own ministry when I was in Nairobi many years ago. I realised gradually that I could not pray only for revival for my own congregation. I realised that my Baptist doctrine of the local church was not the New Testament doctrine of the local church, for the local church is never the local denominational church.

The local church is the aggregate of God's people in any one place.

God doesn't see us down here as Baptists, Methodists, or Anglicans. He sees us all as his people and the local church is the aggregate of God's people in any given place. Paul says in I Corinthians 1:2, "... all who call on the name of the Lord Jesus" in Corinth. Now when I realised that, it changed my ministry. It led to changes in the way we did things and the things we did. It meant that every Monday morning I had a discipline of phoning a number of my fellow pastors in the city. In the first week of the month, five or six, in the second week of the month, five or six, etc. I phoned them and I said, "What are you praising God for and what are you worried about?" And I put that on my prayer bulletin. On Wednesday night when a church met to pray, we prayed for a number of areas but the first area we prayed for was the people of God in our own city as represented by other churches of other denominations. When they came to the place where you wanted to know what was going on in Nairobi they received the Prayer Bulletin of the Nairobi Baptist Church. It became the most co-operative church in the city. Why? Because God showed me that the tent we are to make larger is the whole church of Jesus Christ, and I could only pray and work for the renewal of the whole church.

What good is it to move bodies around? What good is it to grow by transfer growth? What good is it if we were growing and others were declining? How does it benefit the Kingdom if we profited at the other's expense? In 1971, I remember starting a Youth Church. It started with almost nothing and soon it became a group of 500 within 5 months and we did everything in modern style. We had a group leading the music; I did all the teaching with the help of an overhead projector; and we dramatised scripture every Sunday. I had 13 groups that could dramatised scripture in a few weeks' notice. The young people came flocking into the church. They played truant from the Boarding School to get there. When I had the television service, I made an appeal for three minutes on that programme for the rest of the Pastors who would see the programme. I told them, "We have your young people here. We don't want them, we don't need them, so would you please do the things that we are doing in your church and take them back?" And they did. As a result of that plea, four new churches were started in the city. The tent we have to make larger is the whole church of Jesus Christ, and may God forgive us if we focus only on our own denomination. Now what are you going to do in your city to promote the growth and the renewal of the whole church in your

state? Because, if you don't have something by which to implement that, your Amen to what I say here won't be worth the breadth you give it.

So the tent is the whole church. What are the pegs? The pegs are the denominations. The pegs are the more permanent of the two things that hold up the tent. They pull the canvas in different directions, maintain the tension, and so hold it up. That's the role of denominations. We are sinful and imperfect people. None of us has the whole truth, although what we have is very precious to us. A tent with one peg will not stand. It takes the Anglicans pulling this way, the Baptist pulling that way, the Presbyterians pulling this way, the Brethren pulling that way, and the long cord of the Pentecostals pulling over there to keep the tent up in the winds that blow around her flapping canvas. The prophet's word is this: strengthen the pegs. Work for your own church. Work hard for it to grow in size and quality but remember it is but a peg and not the whole tent. What really matters is that the tent is made larger. This means that we are not to weaken the other pegs. Evangelicals are sometimes at fault here because they don't work hard enough for the denominations and are at fault for this.

In 1966, the great Anglican Congress in 1966 took place. It was afterwards said that that was the time when the evangelicals in the Church of England became serious. Within months they had their first evangelical Bishop appointed. Now they have many. Within the last 25 to 26 years, the evangelicals now have the largest number of ordinands entering into the ministry. They have about 40% of the people in the Synod. They have a heavy presence in the Standing Committee, which is the most influential body in the Anglican Church. We have just appointed an Archbishop who is a scholar, evangelical, and charismatic. Why? Because evangelicals decided to take the Church of England seriously. If you want to know how they did it, I can give you a lecture on that, but not tonight. Strengthen the pegs. Your denominations need to continue, because it is only if the pegs are strengthened that the tent will hold and I encourage you to do that. Evangelicals must decide this issue.

Third, the ropes of our societies and the agencies, are what we call the para-church organisations. They serve the cause of Christ. They are more flexible, aren't they? Several ropes can be attached to one peg. We have to lengthen the ropes. In the New Testament, one can find two types of structures: the local churches and the apostolic team.

The local church caters for everyone from the cradle to the grave. It is meant to be steadfast and unmoveable. The apostolic team is roving, mobile, and pushing back the frontiers, such as the team of Paul with his young team. The apostolic team is about growth and expansion, always on the move, yet feeding people back into the local churches. In the early centuries, this became the church and the orders, the monastic orders. But when the Reformation came, one of their mistakes was to get rid of the orders. Therefore, for 250 years following the Reformation, no missionary vision existed in the Protestant Church because the Reformation had destroyed the structure that would have made them missionary by destroying the monasteries and similar associations. Then when William Carey, 200 years ago in Britain, founded the Baptist Missionary Society, he restored the orders for the Protestant Church and there then followed, in quick succession - the Church Missionary Society, the London Missionary Society, the British and Foreign Bible Society - and many more. In 20 years, 30 plus new mission agencies were formed in Britain alone, and the orders were restored in the Protestant Church: para-church agencies came into existence. If the tent is to be bigger, the ropes are to be lengthened. If there is to be growth, it will be by denominational growth and the societies, old and new, playing a role not possible by any one denomination. I believe that for today's task, we need new combinations of Christians drawn from all the denominations to take on the media and other specialised fields in today's world.

Too many churches and ministers see para-church agencies as rivals and threats. They are not, they don't need to be, and, in this picture, they are the ropes that we cannot do without using. They enrich us. They help us to grow. We need them. Mature pastors, make sure that those in your church who work for a para-church organisation feel that what they do is part of your church's work and concern. We did that and on our prayer bulletin, every para-church agency that could be found in the church received a spot for news in our church bulletin once a month. We placed up-to-date news about the churches, up-to-date news about the para-church agencies, in the prayer bulletin of the local church because we were serious. They are the church as much as we are the church.

One of the truths that was expressed in Lausanne, one that many of us learned, was the paper by Howard Schneider on the role of the church. He said something that went up like a lead balloon and stayed

where it is. He said that the denominations are every bit as much para-church as are the societies. When you think about it, when you go into it historically and theologically, it is true. However, there was too much occupational hazard in pursuing that idea and it has not been pursued. Pastors, we need to be together with the para-church agencies. Para-church agencies, you need to be under the umbrella and the shadow of the local church.

In every church there are those, usually the majority, who can only take the local church. Often it is the mainstay, but God will always give us people for whom the local church is too small, too limited. Their vision is greater, their sympathies wider, their energy boundless, and their motivation strong. Let's not drive any wedge between those who go out and those who stay. Let's see that the ropes are tied at one end to the tent, the local church, and the other end to the pegs, the denominational church as their base and support, and that we will have unity and co-operation at the place where it matters in the work of evangelism.

But remember this is a Bedouin tent. You must have seen pictures of the black tents made out of either goatskins sewn together or woven goat hair. Picture it for yourself. If we are going to make the tent larger, if the picture means anything, how do you do it? See it there in the desert placed on the sand. Either you will have to pick out some of the stitching, widen it and put in skins from the centre out, or you are going to have to put another ring of skins around the outskirts of the tent and pull it wider. But the question is this, "Where will we get the extra skins to make the tent larger?" I am going to suggest that we might get them from slaughtering some of our sacred cows. This is a picture from the Hindu religion where the cow is a sacred animal and no matter how inconvenient it is, they are allowed to wander anywhere and everywhere. In our churches, we have practices and ideas that are like that. These practices and ideas have outlived their usefulness and they need to be slaughtered and converted into skins that could do some good.

What are the sacred cows that we need to slaughter? The superiority of the clergy. Boring forms of worship. Prejudiced ideas about music on both ends of the musical scale, since no subject exists in the church about which there is more prejudice than music. And anyone who says that they are not prejudiced about music is not telling the truth. We are

all prejudiced about music. There was a study recently which asked why people couldn't go to the church, or didn't go to the church. Do you know the first two answers to the question? The first was this: there's too much talk about money. The second was this: we can't relate to the music. We can't relate to the music! That's the sacred cow that needs to be slaughtered. In my thinking, we have to control the kind of music we use in the church. Can the people we try to attract relate to it? It does not matter what you like, what I like, or what the elders or Pastors like. What matters is what the people outside like when they come inside. Let me assure you that there are no more sacred cows than our sacred cow of music.

We also have the sacred cow of bureaucracy. We need to de-bureaucratise the church. I've been to libraries and I've looked for books on bureaucracy in the church. I have not yet found a title on bureaucracy in the church. Is that because it is not there? I said this in Moscow at a dinner and later the chairperson left his chair and said, "Well Tom, we have news for you. We have a book on bureaucracy in the church written by a person who is in this room. Some ministers and pastors of his church who informed on him put him in prison in large part. He is an angry man to this day and one of the ways in which he expressed his anger was to write a book on bureaucracy in the church." It is there. Red tape. Procedures. Constitutions. By-laws. Minutes. These sacred cows need slaughtering if they are in the way. Catechism. Evangelical jargon. Denominationalism. Preserving church buildings for religious use only, and wasting buildings for six days in a week - buildings that can be used profitably but for the sacred cow that regards the church building as set apart. Holding on to positions. Maintaining our previous life-style, insisting on our pecking orders and protocol in the church. These are all sacred cows that need to be slaughtered if we want to see the tent grow. If we slaughter some of these sacred cows, we could soon make the tent we live in larger. This is a vision. The whole church growing larger by strengthening the denominations and by increasing the scope of the societies and other agencies make the tent you live in larger. Lengthen the ropes and strengthen the pegs.

I'm impressed with Isaiah 54. If you read it again it is almost sheer promise. It is about what God will do. It is a chapter of grace. But, I said almost sheer promise. There were only two imperatives in the chapter. Two things we must do. You know what they are. One is

negative and the other is positive. The negative is in Verse 4. "Don't be afraid." Our greatest enemy is fear. Our greatest need is faith in what God promises to do. I haven't checked but I am told that the words 'Fear not' occurs 365 times in the Bible - one for every day in the year. There isn't a servant of God of any significance in the Bible to whom God did not have to say somewhere, 'Don't be afraid.' So if you have fears, you are in good company. But don't be afraid. You have to learn what to do with your fears. Psalm 56, "What time I am afraid, I will trust in you." That's the first process. Second, I will trust and not be afraid; then we move from these two ways of dealing with fear. But let's deal with it and not be afraid for the loss of face or loss of reputation or any other things. Three fears exist, which, if you get rid of them, will make you invincible as a Christian. First is the fear of death. Did you listen to Jonathan Chow last week? His testimony was the secret of a growing church in China. They have lost the fear of death. The second is the fear of poverty. Get rid of the fear of poverty and nothing will stop you. The third is the fear of shame. If we could put our reputations on the altar and despise the shame, we would be invincible. When I say 'Don't be afraid,' I'm calling you to something very significant. That God will work with you and removed the fear of death, the fear of poverty and the fear of shame, and then there will stand an army that no one can resist.

The positive is, to make the tent larger, count on growth. Make provision for it. Remember, when they heard it they were in exile in Babylon. Only God could bring them out, but they were to prepare for what God would do. Our efforts will not produce growth; it is God who gives the increase. We, however, are to prepare for the blessing he will give by expanding our capacity. At the end of this Conference, this is my word to you - a word of hope. I hope that you will receive it. I hope you will share it wherever you go in your own church, in other churches *Until all Asia hears the word of the Lord*. This word interprets the facts of our time and matches them with the promises of God. Carey said it all when he preached from this text 200 years ago and told his reluctant audience then to **expect great things from God and attempt great things for God**.

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WORDS OF CONSECRATION

Rev Viju Abraham

As I think of ALCOE III, I am amazed at the way God has brought us around a sort of spiritual Olympics from 1978 to 1992. In 14 years we have met three times. I hope it will be not more than four years till we meet again to stimulate one another as we have done here. Have you sensed the Spirit of God here?

I believe that God has been stirring us very uniquely. I think we are on sacred ground. Let us slaughter the sacred cows because they don't belong here. I think about two Brahmins who met in London and one ordered Beef Steak and the other Brahmin asked him, "You eat cow?" The other said, "I don't eat Indian cows, I eat English cows only!" Well, whatever cow it is that we eat, let us slaughter those sacred cows because I think they come in the way of our work. Someone has said that the pathway to hell is paved with good intentions. Let's not leave this conference just with intentions, but also with the resolve to follow through.

Let's meditate on what we have learned and go with a sense of commission. "Lord here am I, send my sister." This is the usual way we travel. The emotion has died out, the feeling has died out, and our commitment has flown out of the window. Let us pray that God's Word will move Asia. What will it cost for you and me, for all of us if we give ourselves totally to the task? Not waiting for James Wong or John Cho, or Bel Magalit, but saying, Lord, what will you have me to do? I know we don't have much in our hands or pockets. Some of us come from poor countries. We just have a few takka. But God says, "Give me those takka. I will bless them and I will multiply them." This evening I had one of the most beautiful experiences of my life. Three brothers and one sister came to me and said, "Brother, we believe that we must take South Asia for Jesus. We believe in what you are doing in trying to get the region moving. Here is what we believe." They took out \$400. You realise that with a \$100 they could have bought a tape recorder. I believe that we can all give according to what we have, not according to what we keep