

The Church is Bigger than You Think by Patrick Johnstone, (Christian Focus Publications WEC, 1998) (46 Quotes selected by Doug Nichols)

1. Christ Is the Example for the Missionary

[The Lord Jesus Christ] is THE missionary on which all missionary work is to be modeled, for He said, "As the Father sent Me so send I you." [John 20:21] [page 15]

2. Image of Christ Dying

I was touched when I read about [John Beck] the eighteenth century Moravian missionary to the Inuit (Eskimos) ... He and his colleagues had struggled for five years with no response. He was translating Matthew's Gospel and had just completed the story of the crucifixion when some Inuit visited him to see what he was doing. He had an inspiration and read out the words he had just translated. The Inuit listened amazed and a young man said, "Tell me that again; tell me that again." Kajarnak became the first convert of the work."¹⁴ It was a vision of Jesus dying for him that captured his heart, and cut through all the miasma of spiritist shamanism. [Samuel K. Hutton, *By Patience and the Word, The Story of Moravian Missions*. (London, UK: Hodder & Stoughton, 1935), pp. 55-58.] [page 17]

3. Christ Suffering and Rising Again

There has been a tragic separation between soteriology (the doctrine of salvation) and missiology (the doctrine of missions) in the thinking and theology of most Christian leaders and expositors. To take this further, a soteriology without missiology is no longer the true message of salvation. Look again at the words of the Lord Jesus in Luke 24:47:

Then he (Jesus) opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations (peoples), beginning from Jerusalem..."

This is a single sentence. The work of Jesus in suffering and rising again, the content of the gospel to be preached, and the mission task are all included in that one sentence. One without the other would be an incomplete message. Note that mission here must include local evangelism in Jerusalem, nation-wide evangelism in Judea, outreach to ethnic minorities within the nation in Samaria and world-wide mission to the end of the earth.

The question is not whether missions is for me, or whether missions should have a part of my ministry, but rather what is my part in missions because I am a believer. Missions are not a matter of a special calling for some, but a matter of asking God for his direction in his mission now. There is a "You" shaped hole in God's kingdom. Find it and fit into it! [pages 24-25]

4. Mission and Missions

Mission and missions. We need to define the two before we go further. Sadly the term "mission" has been so broadened and distorted in some Christian circles that it has lost its punch by including anything that ought to be done and lost its meaning by downplaying the spiritual and emphasizing the political and physical. Mission is God's overall plan for the redemption of humankind and for the world itself at every level (Rom 8: 18-25). Missions are the varied human initiatives to further God's mission. [page 35]

5. Divorced Term *Missionary* from Church Planting

The ministry of apostleship was to be the growing edge of the Church, so a missionary should be one on that growing edge - planting or strengthening churches. But we have divorced the term missionary from church planting. So anyone who goes overseas with church support is therefore called a missionary. It is tragic that the link between the two is lost. Every missionary should see him or herself as part of a team which has the objective of planting or strengthening churches. [page 50]

6. Mission Extends and Establishes God's Kingdom

The Kingdom of God is wherever the reign of God is being applied by the Holy Spirit in the affairs of this world and its kingdoms as well as in individual hearts. Mission is the work of extending and establishing the kingdom. [page 51]

7. Great Commission and Missiology Missing from Texts of Great Theologians

It would be an interesting study to assess the coverage of the Great Commission and missiology in all similar works by major theologians. I believe the results would reveal exceptions, but in the main, the lack would be glaringly plain, and my point confirmed.

Our seminaries and theological colleges often display the same attitude, and missiology is just an optional extra subject for those interested in that branch of learning. [page 59]

8. The Danes Evangelized India

Oliver Cromwell, when ruling England in the Commonwealth period (1649-1660), sought to promote mission in North American colonies. Then, in the seventeenth and eighteenth centuries colonial chaplains had some impact as the Netherlands, Denmark and Britain expanded their trading empires in Asia. Though with the latter, the trading companies were usually hostile to any mission work in their territories as being detrimental to trade. Through the concern of King Frederick the small Danish territories of Tranquebar and Serampore in India became the bases for Ziegenbalg, the great Pietist missionary (1706-19), and later for William Carey in 1792 and not the extensive British domains that surrounded them. During the whole eighteenth century only one Indian from British controlled areas was baptized. [page 61]

9. Inward Looking Becomes Spiritual Doom

Dissension arose over a seemingly trivial issue - the distribution of food to widows, and the accusation that the Hebrew speaking believers were favoured over the Greek speaking believers. The Church faced division over the ethnic issue but the practical reason was the issue of food for the members! Any Christian body that becomes inward looking and selfish is doomed to spiritual decline or acrimonious division for it is no longer living for the will of God. [page 64]

10. Gentile Believer Issue

The issue of how to handle the Gentile believers was only finalized about 16 years after Pentecost at the Council in Jerusalem. It was only then that the apostles began to go out to far distant lands and peoples with the Gospel. We are not told of their ministry in the Bible, but there are strong traditions that are hard to confirm that all, with the possible exception of John, died a martyr's death - Peter and Paul in Rome, Philip in Asia Minor (Turkey), Matthias in Crimea, Judas Thaddeus in Armenia, Bartholomew in Albania, Andrew in Achaia, Matthew in Persia or Ethiopia and Thomas in India. ⁵⁹[Acts 15, ca. AD 48/50 W. 1. Conybeare, & 1. S. Howson, The Life and Epistles of St. Paul (Grand Rapids, MI: Eerdmans Publishing Co., p. 832; 1. D. Douglas, The New Bible Dictionary (London: InterVarsity Press, 1962), p. 227.] [page 65]

11. Evangelization of Generation Now Living

I have a responsibility for the evangelization of the generation now living and I ought to throw my whole being into the achievement of this. I do not want to lose our present window of opportunity for world evangelization through my own or our collective disobedience. [page 66]

12. Vision and Flexibility Hallmarks of Missions

Vision and flexibility of action are the hallmarks of the mission enterprise. Institutionalization and hierarchical leadership kill vision. Leaders within these are far more concerned at maintaining the status quo. It is the latter that prevails in the end - both in visibility and in the history books. [page 69]

13. Control of Mission in Hands of Mission Base

... if the leadership of the sending churches retains the control of the overseas mission enterprise, the vision will surely suffer if there are any problems at the home base. [page 79]

14. Church is Growing

There is much cause for rejoicing. The growth of the Church today is on a scale that is unique in the history of the world. The outpouring of the Spirit at the birth of the Church was world-wide in its scope and outworkings, but the numbers involved were not on the scale we have seen in increasing numbers over the past 200 years. We can expect this to happen, for what else would give the convincing proof of the victory of Jesus other than a world-wide demonstration of that victory? I would go further, I believe we are now in the time of the final ingathering before the end. During the last 10 years, more were added to the Evangelical community, through new-birth conversions and birth into evangelical families than the population on earth in that Pentecost year.

We are far closer to achieving the basic goals set out for us by the Lord Jesus in his resurrection ministry than many have given credit. We still have an enormous task, but it is a task that can be accomplished. Jesus gave us an achievable goal, and I want to demonstrate that this is so in this section. Jesus told us plainly that the world will become a most unpleasant place and evil will multiply and even apparently triumph,¹⁰ but at the same time his people will multiply and spread across the face of the earth. Everything is heading towards a climax - both evil and good. It will be high tide at

midnight. The darkness will increase at that midnight hour, but that will also be the high tide of the Church as she is readied for the Bridegroom. ¹⁰[Matthew 24] [page 87]

15. Evangelical Missions Have Growth in Times of Conflict

The two World Wars and the marginalization of Evangelicals over this period and the dramatic decline of the Student Volunteer Movement after 1920 dealt severe blows to any development of global initiatives and extensive surveys of global need that characterized the second wave. The number of evangelical missionaries and missions steadily increased after each World War in spite of the hostile theological, social, economic and political climate. These agencies just got on with the job. [page 101]

16. Reach Unbelievers in Shortest Period of Time

C.T. Studd was one of the famous Cambridge Seven who went out to China with the CIM in 1885. He was one of the strong promoters of the Student Volunteer Movement and later pioneered an unevangelized area of the Congo in Central Africa and, in the process, started a new mission, Worldwide Evangelization Crusade in 1913. Studd formulated the basic vision and wording that became the primary objective of the new agency:

To reach the remaining unevangelized peoples on earth in the shortest possible time. [page 103]

17. Now Nearly 13,000 Different Peoples in the World

We have listed in Genesis 11 the 70 peoples that were recorded after the Babel fiasco. No one knows how many ethno-linguistic peoples there were at the time of Christ -- this is a reasonable estimate. The number of peoples has considerably increased over the last two centuries for two main reasons, the numerical increase of nation-states dividing peoples into multiple components and the migration of ethnic communities from continent to continent. We reckon that there are now nearly 13,000 distinct ethno-linguistic peoples in the countries of the world. [pages 104-105]

18. Non-Western Evangelicals More Numerous

In 1960, non-Western Evangelicals were half as numerous as Western Evangelicals. But by 2000 they will be four times more numerous, and if such growth rates continue, in the year 2010 they will be seven times more numerous. [page 110]

19. We Will See Many in Heaven Who Suffered Here on Earth

Vietnam's war was vividly portrayed by the media. That famous photograph of a little girl burned severely by a napalm bomb running naked down the street in agony stands out in my memory. It won the photographer the Pulitzer prize in the USA, and helped turn the nation against the war. I never heard the aftermath until I read an article by Charles Colson in Christianity Today.⁴⁹ The little girl, Phan Thi Kim Phuc, eventually recovered from her terrible injuries and, for a time, was used by the Vietnam government in anti-American propaganda. The sequel is moving. As an adult she was led to Christ through the witness of a group of Vietnamese believers. Later while studying in Cuba she met another Vietnamese believer. They married and on their honeymoon managed to escape Communism and settle in Canada. In 1996 she laid a wreath in a veteran's service at the Vietnam War Memorial in remembrance of those Americans who had lost their lives in the very conflict where she had been so terribly scarred. They now dream of the possibility of Bible school training and Christian service.

This is just one individual caught up in the terrors of war. For most of us it is the negative image that remains etched on our memories. Yet God had a beautiful plan through it all. He is not only the God who works out his purposes on the macro scale, but also on the micro level of individuals, of me. One day from heaven we will see the many individuals, ourselves included, who suffered on earth and see that behind it all was a loving God working out his redemptive plans for us all. No one will say in that day that God was unfair or anything less than omnipotent. [Christianity Today, 3 March 1997] [page 122]

20. God Uses Heathen Rulers

In Old Testament times, God used heathen rulers to further his Kingdom. One only has to recall the Pharaoh in Moses' day, Ahasuerus in the time of Esther, Cyrus in the time of Nehemiah to see a pattern emerge. Why should it be different today? This century is replete with godless and evil men who became unwitting tools of the Almighty and were often made to look foolish in their striving after fame and power.

21. Body of Christ Is Larger than We Think

We need to recover the basic truth that the Body of Christ is larger than the sum total of congregations and denominations, and that all who are involved in any of the three structures [theological education, mission agencies, and local churches] are part of the

Church of the Lord Jesus Christ. This requires unity in objectives, accountability in ministry and interdependence in relationships if we are to function as an effective instrument in the hand of God. Without it our overall effectiveness is crippled. [page 176]

22. Missiology Creates Unrest from Complacency

David Bosch spoke of missiology in the realm of theology in this way:³¹

"... missiology acts as a gadfly in the house of theology, creating unrest and resisting complacency, opposing every ecclesiastical impulse to self-preservation, every desire to stay what we are, every inclination toward provincialism and parochialism, every fragmentation of humanity into regional or ideological blocs, every exploitation of some sectors of humanity by the powerful, every religious, ideological, or cultural imperialism, and every exaltation of the self sufficiency of the individual over other people or over other parts of creation," ³¹[David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991), p. 496.] [page 177]

23. Missions Needs Freedom of Action

In no way can an ecclesiastical structure ever manage a mission enterprise without sacrificing the freedom of action essential for the accomplishment of that vision. Mission agencies are not a temporary expedient to be tolerated for the moment, but a vital component of the Church to enable the Church to be what God intended. This is why we have to work towards a deep level of fellowship and mutual accountability for mission in the twenty-first century. [page 179]

24. Lone Missionaries, the Exception, Not the Rule

What about the independent missionary? Why bother with mission agencies at all, and be free of all the red tape and controls? Gordon Olson in his book,³³ *What in the World is God Doing?* gives powerful arguments to show the positives, yet expose the serious inadequacies inherent in missionaries operating independently. He himself went through his first term as an independent missionary. As we have seen, the lone ranger missionary should be the exception rather than the rule. In our mission history we have successful lone pioneers like Mary Slessor of Calabar and George Hunter of Xinjiang, but there are many more who went alone and whose ministries were, at best, mediocre and at worst disastrous for themselves as well as others. The biblical pattern is working

as a team. The independent missionary usually lacks continuity in ministry, supervision, accountability and pastoral care on the field. There are rarely adequate safety nets in the event of sickness, calamities, moral failures, breakdown of logistical or financial support. There is no help in practicalities such as for obtaining visas, representation before the authorities, enculturalization on the field or for finding replacement workers at furlough time. In short, it is a recipe for disaster. ³³[Olson 1988:255-256] [page 180]

25. In the West, No Missions Connections

I would estimate that in the West 90% of all Protestant churches, as a congregation, have no direct commitment to, or involvement with, a real live missionary. Mission has become a vague concept that is so broad as to include almost any activity the church does, or if that activity is overseas, it is little more than giving to humanitarian projects or an annual donation to the denominational mission body. [pages 181-182]

26. Missionary Agencies Needed Structure

After 1700 came the rise of missionary denominations like the Moravians, denominational, interdenominational, non-denominational, faith missions, direct-sending churches and so on.³⁷ All have their relevance for the time and culture in which they operated; all had their weaknesses and deficiencies some very serious indeed, but the gospel, or some of it, was proclaimed, and the Kingdom of God extended in spite of these. However, the principle of the need for a mission structure alongside that of congregational and denominational structures and undergirded by effective leadership training structures at home and for the emerging churches was basic to the lasting success of any of these models. The degree to which this tripartite partnership had developed to further that mission thrust determined the fruitfulness of that mission movement. ³⁷[Lemuel Call Barnes, *Two Thousand Years of Missions Before Carey* (Chicago, IL: The Christian Culture Press, 1902), p. 436.] [page 184]

27. Whole Body of Christ Needed to Finish the Task

Mission is a close partnering of the whole Body of Christ, not just one of its parts. One of the most significant trends today in pioneer evangelism is the paramount importance of partnerships and networks on the field between ex-patriate workers and agencies and also the emerging leadership of indigenous churches. The next step is to ensure that partnership is made even wider and involve sending churches and training

structures as essential components in the whole. We are all needed if we are to finish the task. [page 190]

28. No One Can Go It Alone

..should a local church send missionaries direct to the field without any partnering with mission agencies? I personally doubt it if it means ignoring the vast range of skills, advice, experience and expertise available. It is a denial of the unity of the Church in mission. No one can go it alone today; we need each other. Church planting is a team ministry - usually of the same sending or channeling body, but increasingly also multiagency or church teams too. Sadly the behavior of mission agencies has often repelled those who could have been helped, and for this agencies need to repent ... [page 198]

29. Research Is Vital

We must know the facts if we are to disciple every people. Research information is therefore vital. There has been research carried on all through this century. The momentum for research on the world's peoples has accelerated over the past 20 years. We need to know who the unreached peoples are, where they live and what their evangelization status is. [page 225]

30. Need for Intercessory Prayer

We must not be dazzled by the wonders of technology and think that the need for mighty intercessory prayer is obviated, the need for the cross and suffering nullified, or the value of real life acculturation and incarnation of expatriate missionaries within the culture lessened. Technology lessens our sole dependence on physical nearness and direct personal contacts, but does not lessen its value. Every people on earth must be reached with the gospel and disciplined for the kingdom, but the flexibility and variety of tools and possibilities have multiplied. Let us use them where appropriate. [pages 239-240]

31. Need to Work in Cities

The great cities of the world are the key challenge for mission in the twenty-first century. We ignore the cities to our peril. The great cities of our world are the source of most of our wealth and misery, wisdom and depravity, innovations and sin. The engine for societal change is in the cities, but, if fused wisely, it could be the dynamo for the growth of the Kingdom. [page 241]

32. Cities More Vital to Missions Today

Two centuries ago the world was rural, with an urbanization of 4% and only one megacity in existence - Beijing with 1,100,000.²⁷ By 1900 these had increased to 14%, 18 megacities and 2 supercities - London and New York. By 2000 these will have reached 51 % urbanized, about 20 supergiants (only one of which is in Europe or North America), 79 supercities and 433 megacities. That trend will continue so that by 2100 the number of rural inhabitants may be only 10% of the world's population. The cities are even more vital for mission strategy than they were in Paul's day. ²⁷[Barrett1985. Barrett defines a megacity as one with 1,000,000 population, super-cities with 4,000,000 and super-giants with 10,000,000.] [pages 241-242]

33. Urban Challenge Is the Future

Pioneer missions in the twentieth century have been characterized by the need to reach unreached peoples; a process within sight of conclusion. The twenty-first century will be characterized by the need for pioneer missions in the great cities of the world - a much more complex and multi-layered kaleidoscope of needs. Mission frontiers in the twentieth century were perceived as rural, but we must switch our thinking to the urban challenge as the frontier of the future. [page 242]

34. Migration of Rural People to Megacities

" .the massive migration of rural people in the developing world is steadily increasing the number of megacities. This trend must be reversed by far more attention and resources being directed to the evangelization of the cities. The glamour and romanticism associated with the jungles, mountains, deserts and remote islands seem like "real" mission work to the home constituency, but living in a concrete jungle, or squalid slum is far less attractive, and undesirable as a place of ministry. The developing world had 55% of the megacities of the world in 1980, but by 2050 this will have risen to 81 % of the cities.... [page 243]

35. Urban Poor Most Receptive

There has been a tendency for Western missionaries to miss the importance of the massive urbanization now taking place. Most of those migrating to the cities have been driven by economic necessity from their impoverished rural homes to poverty often greater than that which they left. A vast, receptive, desperate, barely surviving people need help, and the Christians are not there to offer hope with a vital spiritual message

and a future as an alternative community. In the past, middle and upper classes were often targeted, and most of the churches were planted among these upwardly mobile people. The theory was that as these movers and shakers came to Jesus, the gospel would trickle down to the poorer people.³⁰ It rarely happened. Wealthy Chinese Christians in Bangkok, Thailand, or prosperous Ghanaian Christians in Accra were no more willing to welcome poor urban migrants into their churches than middle class Victorian Methodists welcomed the converts from William Booth's labours among the down-and-outs of London a century before.

The urban poor are the most receptive, but also the most under-evangelized. It is strategic to reach them, for the gospel has an uplifting effect when the gospel takes hold of individuals and communities. The great people movements into the kingdom have started among the poor. This was true from the time of Acts,³¹ in the Roman Empire, the people movements in India and Pakistan over the past two centuries, the turning to God through the Pentecostal movement in Latin America, and so on. The pattern has generally been first the outcasts and the downtrodden, but this has percolated up through society until eventually impacting the structures of society. The cutting edge and spirituality of the Church is often blunted when the rich and powerful become Christians! [³⁰ Viv Grigg, *The Cry of the Urban Poor; Reaching the slums of today's Megacities* (Monrovia, CA: MARC Publications, 1992), p. 14] ³¹[1 Corinthians 1:26-29. Here Paul shows that the Corinthian church was made up of a majority of uneducated, low class, 'foolish' and despised.] [page 244]

36. Salvation Message and Social Initiatives Hand-in-hand

In the twenty-first century the agonizing social evils in society will have to be faced as an essential component of mission, and not just the proclamation of personal salvation.

Great evangelical awakenings in the past have been accompanied by a multiplicity of evangelical social initiatives that transformed conditions of the less privileged of society. This was especially true in the wake of the eighteenth century revival of the Wesleys and Whitefield and of the Great Awakening in the mid-nineteenth century. The whole legal system was overhauled, prisons reformed, slavery banned, the poor children protected, universal education promoted and workers' rights established. The major factor for introducing these improvements in Europe and North America was the social consciousness of Evangelicals. Missionaries in the last century strongly emphasized education, social reforms and bringing health programs to Western

colonial territories as an essential component of bringing the gospel message. [page 249]

37. Evil Also in Human Structures

Evil is not only in the human heart but also in human structures ... The mission of the Church includes both the proclamation of the Gospel and its demonstration. We must therefore evangelize, respond to human need and press for social transformation. [page 251]

38. Malaria Prevention

In 1996 over 3 million died of [malaria] including one million children. It is estimated that the incidence of malaria will double between 1994 and 2010. This gives us two great challenges are we willing to take the risk for the Lord Jesus to serve him in a malaria-prone climate, and are we willing to be part of the solution in preventing the disease or alleviating the lot of those who are afflicted? [page 256]

39. Cancer Deaths

At present in the Western World one in every three deaths is caused by cancer. By 2010 this will rise to one in two. The uneven geographical incidence of the cancers point to diet, pollution and nuclear radiation as significant causes. It is astonishing that the powerful tobacco companies are making such efforts to export their deadly products to the less-developed nations as resistance to them in the West increases. Our world faces pollution and ecological disaster on an increasing scale, and this will be reflected in the incidence of cancer and other diseases. Efforts to control ecological degradation will be the least in the poorer and developing countries~ the very areas that are also more likely to be spiritually needy. [page 256]

40. New Pandemics

In the fourteenth century the Black Death or bubonic plague killed possibly 40 million people which was nearly a third of the population of Europe and Asia. Cholera killed millions in Asia in the nineteenth century, and influenza 18 million in 18 months in 1919-20. Could we see terrible new pandemics that decimate populations again? Maybe.⁴⁶ [A recent book written by Laurie Garrett became a best seller with its evocative title: The Coming Plague: Newly emerging diseases in a world out of balance.] [page 256]

41. AIDS Numbers Far From Correct

Accurate figures [of AIDS] are hard to come by--firstly because many countries have passed laws banning compulsory testing for the virus because of this emotive reaction--secondly, in many countries the social stigma of admitting to having the virus leads to official silence, and-- thirdly many of the worst afflicted countries cannot afford either the finance to test victims or to provide any medical care for them. A low estimate for 1996 was 30 million carrying the virus, 10 million with the AIDS disease, and 6.5 million already dead from the disease. About 25% of all deaths are of children infected with the disease at birth. It is estimated that there were 1,500,000 deaths attributable to AIDS in 1996, and 2,300,000 in 1997 - one can only speculate how many more died, the real cause not divulged or known. [page 257]

42. AIDS Is Decimating Africa

Africa has seen the worst incidence of AIDS with nearly 20 million known to be infected with the virus in 1996. Officially, countries such as Botswana, Zimbabwe, Malawi, Zambia and Uganda are reckoned to have had 12-18% of their populations that were mv+ in 1996. The unofficial figure is likely to be higher. Only in Uganda has the incidence started to decline because of the government campaign against AIDS and the efforts of Christians in promoting the only way to eliminate the disease, i.e. total abstinence from sexual activity outside marriage, and total faithfulness in it. In Malawi 6 people an hour die of AIDS, which is over 50,000 a year. The economic devastation is horrific with deaths most prevalent among the most economically active part of the population and with an expected 10 million AIDS orphans in Africa by the year 2000. [page 258]

43. Future Biblical Christianity Bright

Christendom is doomed, but the future of biblical Christianity is bright. It is taking us a long time to perceive this. We need to stop mourning the decline of Christianity in Europe and many parts of the West, and realize that the coming of Christianity did not convert Europe, but "baptized" the paganism that still has to be adequately confronted with the claims of Christ. The Europe of today has reverted to attitudes that prevailed in the time of the early Church. Europe's secularism, unashamed sinfulness, infatuation with neo-Hinduist New Age thinking and occultism needs to be confronted once more, as in the first centuries of the Church, by a Christianity unafraid to love and win those who persecute it. [page 263]

44. Change Specific Vocabulary

Increasingly we are using the term Muslim Background Believer (MBB) churches. The commonly used term for believers from a Muslim background is "Muslim convert" - an unfortunately ambiguous and patronizing term which ought to be struck out from our vocabulary. [page 266]

45. Church in India Uphill Battle

The challenge of the spiritual need of the 800 million Hindus in the world is one of the greatest we face in seeking to complete the task of world evangelization.⁶³ In India itself a militant form of Hinduism is striving to do everything possible to legislate against conversion to Christianity making it difficult if not impossible and eliminate all forms of Christian witness. Also tribal and Dalit Christians are bribed or coerced to revert to Hinduism. The Church in India has an uphill battle, but there are encouraging signs. There has been a rising mobilization of prayer and massive increase in the size of the missionary force from among India's Christians to approximately 15,000. Further, since 1990 there has been a great deal of research and analysis of the unfinished task that is leading to more effective deployment of that mission force to reach the mainstream Hindu castes and society. Much prayer will be needed to see the penetration of every level and segment of society. [⁶³30 Days Hindu Prayer Focus, 1997. by The Reconciliation! Fellowship of Churches. Colorado Springs, CO 80936, USA: World Christian News & Books.] [pages 267-268]

46. 700 Million Buddhists

There are nearly 700 million in the world who would probably consider themselves Buddhists. [page 268]