

The Spread of Christianity in Asia

Samuel H. Moffett

Personal Background

Ralph Winter: It's a very special privilege for me to introduce the person who, essentially, recruited me into missions. I was innocently sitting there in a seminary classroom when the professor, who happened to be Dr. Samuel Hugh Moffett, somehow zeroed in on me. I guess there had been some interest on my part, but he happened also to be the Secretary of the Mission Board. He was both teaching and working at the Mission Board, and so he kept needling me. In order to get an "A" I had to listen; you know the way it works in a professor-student relationship. I had known of Sam for years before that; he was a very well-known, widely recognized missions spokesman. My wife and I got familiar with him and his wife.

I just want to say I really appreciate his coming here today. His experience growing up in Korea, then serving in China and later in Korea again, and then finally as a seminary professor—he was a seminary professor in Korea for a number of years and then finally back in this country—gives him a very broad perspective on things.

The first question we want to ask you is how you yourself were recruited. Were you sitting in a seminary classroom and had a professor who was a recruiter? Or just how did you get into the world of missions?

Samuel Moffett: In a way, God put me there. I was born on the mission field, but that's not really what I intended to be as I grew older. Probably the push was a day in Miller Chapel at Princeton Theological Seminary, when the chairman of the Board, whose name was Robert E. Speer (you have a building named for him here) stood up and looked at us students. At one

point, he took off his watch and said, "Young men! (We were all men then.) This watch could tick for 9½ years without numbering the unbelievers in China alone!"

That kind of punctured my dreams. I had two dreams: Plan 1 and Plan 2. Plan 1 was to become a professor classical Greek. That was my mother's influence—she was a classicist. Born in California, she graduated at Berkeley in what she called the "Class of Naughty-naught," 1900, and decided she wanted to study more classics. So she got on a boat in San Francisco, sailed down to Panama—there was no Canal. She went across the Isthmus to the boat on the other side, came up to New York, and enrolled at Columbia University. She had a cousin who had gone to Korea as a missionary and she came out there when her cousin, a medical doctor who had married my father, died.

My father was married twice: he married a doctor (my mother's cousin) and went to Korea, where his wife died. My mother was called out to teach at the school, and he decided that was a good family to belong to, so he married my mother. She brought me up on the classics, and my father brought me up on the Westminster Catechism. In college I got more interested in classical Greek than I did in the New Testament, which was not a very good preparation for the mission field. So I wanted to be a professor of classical Greek.

Then my older brother, who had just been called as a missionary to India, from his little church up in North Dakota, phoned me. He said, "I'm going to India; I don't want to leave these people without somebody to continue the church. Sam, I want you to come up this summer and preach to them." I was still just a junior in

Presentation for this course, 1995.

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college at Wheaton, but he was my older brother and in the Orient, you obey your older brothers. So I went up and began preaching.

It was good training. I had gone to one of my professors and said, "How do you preach?" He said, "You need three points. I'll give you three points, and you take it from there." So he gave me the three points for my first sermon. I went up and I preached. That got me out of the classics and into the New Testament. I decided to go to seminary after college, and there Dr. Speer punctured my dreams of becoming a professor of classical Greek.

Plan 2 was to go back home to Korea. But I came out of North Dakota with the romantic notion that you couldn't be a missionary at home, and Korea was home. Besides Dr. Speer said there were more unbelievers in China than in Korea. So I volunteered for China. That's how I got to the mission field, and the Lord put me there in a very difficult time.

Let me give you my life verse, Phil 4:13: "*I can do all things in him—in Jesus Christ—who strengthens me.*" I needed that verse at a number of difficult times on the mission field. I need it in a class like this. "I can do all things." I am not used to cameras and lights. In fact, I grew up in a bullock-cart civilization. I don't know much about technology. But I can do all things in him who strengthens me.

Then Ralph Winter says: this course is all you ought to know about anything in the world! Well, I can do all things in him who strengthens me. It's a good verse for the mission field. It took me through rough times.

I arrived in China in 1947, which was not a good year to begin a missionary career. When I reached Shanghai, China was in civil war. I asked, "Who's winning this war? Chiang Kai-shek and his Nationalists? Or Mao Tse-tung and his Communists?" They said Mao Tse-tung was winning, but I decided to go on to Peking to language school anyway. But in a year and a half, I no longer had great optimism. I was at the end of a period of great missionary progress in China, starting back with the arrival of Robert Morrison in 1807, moving through revolutions with increasing openness to the gospel, stimulated by two revolutions: the Taiping Rebellion in China, led by a Christian, or semi-Christian, back in 1850; then the China Revolution of 1912, again a Christian leader, Sun Yat-sen, who had been a lay preacher. I came with great hope that we could win China for Jesus Christ. We lost China after a year and a half.

I was taken by the Communists at the campus of Yan-jing University outside of Peking (now Beijing University). We didn't know what was going to happen. We had one missionary friend who was trusted with all the jewelry in the family. He went out in a dark night and hid it so the Communists wouldn't get it. He spent the next six months trying to find that hole where he hid it! He didn't need to hide it. The Communists were missionaries: every soldier in the Communist army was expected to be able to give a reason for the faith that was within him, which was not the gospel, the Good News. But they knew what they were doing; they knew why they were there. They came in to our campus, and they didn't put us in prison. In fact, I woke up one morning and found a placard: "Protect the property of the foreigner!"

Then they put on the greatest evangelization campaign that I've seen: concerts, operas, anything that could win students for their gospel, for their faith. Nothing was out of bounds, if they could just win those students. And their best example was themselves. They came in in their dirty old mustard-colored uniforms; they gathered our students around them; they played games with them. They didn't use their rifles; they stacked them away. They simply wanted to win our students in that Christian university for their "Go South Work Movement," win China for Communism.

By the grace of God, after 8 months (I don't know why I did it) I asked permission to move to the place where I was supposed to be, in a seminary down south, Nanking Theological Seminary. I'd been teaching at Yan-jing University in Peking (Beijing). For some reason, they said, "Yes, you can go down." And the State Department said, "How did he get permission to move?" I was the first missionary allowed to move out of where they took him. I ended up beginning to teach in Nanking Theological Seminary, even though the language school had closed and I was still trying to learn the Lord's Prayer in Chinese—that's an exaggeration! But I did start teaching there.

I always hit things in China at the wrong time: Peking just before they took Peking and Nanking just before the Korean War broke out. I was told, "You can no longer teach. You're an American." We were under house arrest. I knew they were going into Korea before most Americans did, because they were recruiting on our campus. When China actually joined that war, I was in trouble; I was detained and

interrogated. I remember, the door was thrown open and a man just came in and barked a sentence at me—in Korean. Without thinking, I answered in Korean, and he simply closed the door and went out. He was checking my dossier. "You said you were born in Korea; let's find out if it is true." It was.

But that didn't get me off the hook, because I was accused of embezzlement. I had become the mission treasurer; the real treasurer had left and I was left with the books. They wanted to get rid of the missionaries, and I was a sitting duck for the charge of embezzlement. I can remember they made me add up columns of figures for hours and hours, without sleeping, with bright lights. You know you're going to be found guilty, and the only question is: "What is my sentence going to be?"

But there was that verse: "I can do all things through him who strengthens me." There was this little Major who was so nasty to me all through the trial. It was a public trial. Finally he stood up and said, "I sentence this 'running dog of the imperialists' to immediate deportation!" I almost shouted Hallelujah! I had asked permission to leave six months earlier; I was no longer useful, just a burden on my Chinese colleagues. So I got out of China.

I was the most discouraged missionary this world has ever seen! At one point we had 8,000 Protestant missionaries in China—8,000! At one point, 25% of all the people listed in the equivalent of the *Who's Who in China* claimed to be Christians, not very long before the Communist victory—25% of the elite! Then everything crashed.

I felt that we missionaries were responsible. I knew the Chinese Christians weren't; they were wonderful Christians. I had been living in a stone house, with a refrigerator and carpets on the floor. When the Communists came in, they didn't even have leather shoes. Their uniforms hadn't been washed; they had no place to live. And I, the Christian missionary, was not following the Lord Jesus Christ. He said, "The birds of the air have nests; the foxes have holes. But the Son of Man has nowhere to lay his head." It was the Communists who had been sacrificing, not I as a Christian missionary. That left me feeling very, very guilty.

I came home and recovered. My wife died, and the Lord blessed me so much, twice. He gave me Eileen, and we have been married for 39 years. We were 26 years in Korea, and then I taught for a while at Princeton Seminary.

I was asked to stay there but I said, "No, I'm going back to the field," and I got back to Korea. That's another story.

Dr. Winter: That's an interesting insight into how you got to be a missionary. The fact that growing up in a missionary household didn't automatically make you a missionary is very important.

Dr. Moffett: When I got to Korea, I was told, "You had to come back and repair the damage you did when out here as a boy!"

The Spread of Christianity in Asia

Dr. Winter: One of the special focuses of Dr. Moffett's life has been the study of Christianity in Asia. His mentor at Yale was Kenneth Scott Latourette, who was a missionary in China. After he came back, he did more than any other one person in summing up the story of Christianity, giving equal emphasis to every part of the world. That itself was a radical idea, for we tend to write up our own background and emphasize our Western story.

Dr. Moffett has carried further the story of Christianity in Asia, and his first volume of a two-volume set called *Christianity in Asia* is a monumental contribution. We've asked him to tell us of the special problems in relating a story that hasn't been a mainstream story, even though, geographically and demographically, it is the mainstream of world population and, more and more, of Christian history. So point out any aspect you wish in that area.

Dr. Moffett: I got into this in China when I had to go through self-examination (small groups the Communists put us into to discover our "capitalist faults"). They kept bothering me with claims that Christianity was a Western religion; it didn't belong in China. Asia belongs to the Asians and a Western religion doesn't belong in Asia. Even then, before I had started studying it a little more, I knew that was wrong, because Jesus Christ was born in Asia. But you couldn't argue with them. I kept storing up and said, "When I get out of China I'm going to write a book which goes back to the Asiatic roots of Christianity. This is what happened. This volume only takes us up to the year 1500! My wife tells me I'd better get moving or I'll never get up to the land of the living. But I'm working on Volume 2, with which I will end.

I begin clear back, of course, with Jesus Christ being born in Bethlehem in Judea, in Asia. But to make it manageable, I decided to leave out

the Mediterranean coast, because the Western church histories usually do deal with the roots in West Asia. But they usually completely ignore the fact that almost as soon as St. Paul went West, it's quite probable that St. Thomas went East. As early as AD 250, we have written documents talking about his mission to Asia, written in Edessa, so I took it as my starting point. Edessa is now a town called Urfa in south Turkey, on the eastern side of the Euphrates. I said, "I'll take Asia east of the Euphrates." Edessa became a Christian city; the "blessed city," it was called.

The whole story of Asia you can remember, because of the three A's: *Asia*, *Addai*, and *Alopen*. Addai was a disciple, perhaps one of the 70 evangelists that Jesus sent out, two by two. He went to Edessa, and that story goes back to an even earlier story about a letter that Jesus wrote to King Abgar, another A. Now this is not biblical; it's apocryphal and it's not true. Jesus did not write a letter to King Abgar of Osrhoene, but the great church historian, Eusebius, gives us the text of the letter, which he says was found in the archives of old Edessa. It is true that probably very soon after the crucifixion and resurrection, a disciple of St. Thomas named Addai was sent to Edessa. There, it is said, he converted the king and the people began to believe.

When people became Christians in apostolic days, they became missionaries. So Edessa became a missionary center for the gospel to the rest of Asia and the missionaries fanned out from there. One of them, named Mari, said he came to where he "smelled the smell of India." A disciple of Addai came that close to India!

In AD 635 another missionary, Alopen—probably from Edessa because it had the greatest theological seminary in the world in those days: the School of the Persians—went all the way across the deserts of Central Asia and reached China: Xian (Chang'an), the capital of the T'ang dynasty in China, in the Golden Age of China in many ways. We talk about how the gospel reached Scotland, the home of my ancestors. It was only 70 years later that Alopen reached the capital of China, going east. So this Asian history is old, as old as great parts of our Western church history.

By the grace of God, it took Alopen a long time to get to China. That was providential, because as he reached the capital of China, the Emperor had just changed his mind about foreign religions. The founder of the T'ang dynasty had an aversion against Buddhism because that was a foreign religion, and he had

hindered its progress. But about five years before Alopen reached the capital, the Emperor changed his mind. He said, "We're interested in any religion that has interesting things to tell us, particularly if they have books." Alopen came, explained his mission to the Emperor and said, "Yes, we have books." And the Emperor of all China gave him a cubicle in the royal library, the greatest library in the world in AD 635, greater than the great library in Alexandria. —

He was joined by other missionaries, Persian. We don't find many Persian Christians these days, but thanks to Addai, who was a Jewish immigrant to Persia, there were Persian missionaries and Alopen was one of them. He had books and the Emperor invited him to translate his books into Chinese. There is one fragment of a document, found in the deserts of Tun-huang in Central Asia, the dry deserts where nothing ever rots. This is tentatively dated to AD 638, with some Bible references in Chinese. So these documents which Alopen and his followers managed to translate were circulated through all the provinces of China, according to the Nestorian monument. On the surface of this book is a rubbing from the Nestorian monument, which was erected in AD 781, 250 or more years after Alopen. This shows that there were still Christians all across China who had erected this monument to tell about Alopen's mission. It shows the cross rising out of a lotus blossom: the blending of two cultures, not two religions.

I believe in ecumenics and in interface dialogue, but I don't believe in confusing the two. Ecumenics should be missionary, and in interface dialogue you begin where your hearers begin, then you talk back and forth. If you allow them to begin where they begin, they are supposed to allow you to begin where you begin. That's where the Christian faith comes into the dialogue, if you are true to your ecumenical mission.

There's a problem. So many of these old documents no longer exist. Sorting through the history of those times, as the gospel spread from Thomas of India first—that's another story, which I tell in the first chapter of my book. Thomas didn't want to be a missionary. The document which tells about his mission is called *The Acts of Thomas*—not *The Gospel of Thomas*, which is gnostic. *The Acts of Thomas* is probably Nestorian, about AD 250, and it tells how the Apostle Thomas, even after he put his fingers in the marks of the wounds, was still a doubter—not about the resurrection, but about his mission.

One of the first things the disciples wanted to do, according to *The Acts of Thomas*, was take the gospel to the ends of the earth. They said, "There are only 11 of us; we must have somebody to take Judas' place." So they cast lots and elected someone to take Judas' place. "Now we have 12; let's go to the 12 corners of the earth. Since we elected a successor to Judas by lot, through the Spirit, we'll throw lots for where we'll go." They each chose some corner of the earth, put them on the lot, and threw it. Each one of them picked one; Thomas picked up India.

Thomas, being Thomas, said, "I'm not going to India; I don't speak Indian!" The disciples were very disappointed in him, and they prayed, "Lord, you're going to have to speak to this colleague of ours." So the Lord Jesus, according to *The Acts of Thomas* (remember this is apocryphal; it's not biblical so we don't take it as Bible truth) appeared to Thomas in a vision and said, "Thomas, go to India!"—the same thing the lot said. But Thomas said, "No, Lord, it's too far away; I can't travel that far."

Then the Lord took the matter into his own hands. The Lord knew there was a messenger from King Gundaphar of Asia, who had come to Jerusalem to look for a carpenter. According to some apocryphal Asiatic legends (which I can't explain to you; they don't jibe with my understanding of the life of Jesus Christ), Thomas was a half-brother of Jesus, and a carpenter, of course. So Jesus went to the agent from King Gundaphar and said, "I have a slave who is a carpenter. If you want him, I'll sell him to you and you can take him to India!" That was taking matters out of Thomas' hands.

He went back and appeared to Thomas in a vision and said, "Thomas, I've just sold you!" Now interestingly enough, all the Apostles, of course, claimed to be slaves of Jesus Christ; this wasn't fudging on that. When he told Thomas, "I've just sold you as a slave to India," Thomas was so angry, he wouldn't answer him, and he couldn't sleep all that night. But when he woke in the morning, he fell to his knees, and said, "Not my will, but Thine be done"—the prayer of Gethsemane, said before his mission. It's a wonderful prayer, because you can do all things through Christ who strengthens you. Even go to India!

Thomas was taken off to India, and that was the beginning. Of course, nobody believed the story, particularly historians, until 100 years ago, because there was no king named Gundaphar

in the old histories of India. Then a British explorer was turning up some rubble in an archeological dig of his own. He found some coins, polished them, and there around the edge of the coins was the name, Gundaphar. He sent some to Calcutta and some to the British Museum and asked, "How old are these coins?" They said: "First century!" You can see these coins in the British Museum or the Calcutta Museum.

There was a Gundaphar, I can prove that. I can't prove historically that Thomas went to India, but there are so many things that make it probable, I believe it. Thomas to India, Alopen to China; then the gospel spreads across Asia from there.

Dr. Winter: Was that in South India, in the Madras area?

Dr. Moffett: He was buried in Madras, but Gundaphar was a king in the northwest. He was a great king; in fact, any Indian history has his name now because he was the greatest king of his period in India. And he may have had some Persian roots.

Dr. Winter: What about the documents that you referred to: fragments and so forth? How big a library would it take if you were to bring together every relic, every document that goes clear back to say the 6th or 7th centuries? It wouldn't amount to a whole lot, would it?

Dr. Moffett: Oh, no. You could get the original documents into one bookcase. But the amount of literature that has developed around those documents would be pretty large by now. However, I discovered that it's going to take a lot more reading to do the second volume of my book than the first, because the documents for the first are sparse.

Dr. Winter: If for instance you had, not the original documents but copies of the originals, you wouldn't have a huge library?

Dr. Moffett: Not until you got up to the age of the Mongols, AD 1200. Then it begins to get larger. The Chinese alone have records for all the dynasties. The important dynasties for the early history of Christianity in Asia are the T'ang dynasty and Yuan (Mongol) dynasty. You've heard of Kublai Khan and Genghis Khan. The agent of the gospel, to bring the gospel into China in the Yuan dynasty, in AD 1200, was Genghis Khan—who was not very well known as a missionary, a very unwilling one! He was a terrible man, a great conqueror, and completely

pragmatic. He started with fragmented tribes all across Central Asia. He said, "If I'm going to amount to anything, I've got to unite these tribes, get them working together." So he had many sons, and he began to marry his sons to tribal leaders all across Central Asia.

His fourth son, who became commander-in-chief of the central wing of the army that conquered all of Asia, he married to the chief of the Keraites. The Keraites in the year 1000 had experienced a revival under Nestorian missionaries and had become largely Christian. So the young son of Genghis Khan married a Princess Sorkaktani. If any of you are feminists, remember this name, a great name in the history of Christianity in Asia. She was a Christian princess and she bore him three sons who became emperors. One became Emperor of Persia, one of Mongolia, and one of China. That one we know as Kublai Khan.

In Xanadu did Kubla Khan
A stately pleasure-dome decree:
Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea. (Coleridge)

Sorkaktani brought the son, the real Son, Jesus Christ, into that sunless sea, because the older Nestorians had been wiped out with the fall of the T'ang dynasty. But when Kublai Khan, son of a Christian mother, became Emperor, he favored the Nestorians, and the gospel prospered again. History is full of incidents like that that make this early history so interesting.

Dr. Winter: There's an embarrassing end to that story. The call for 100 missionaries: was that immediately seized upon by the West? And they sent 500 instead of just 100?

Dr. Moffett: They sent *two*, who never made it, and a trader who made it. His name was Marco Polo. But he was not a missionary. However, he was interested in the Nestorians.

Dr. Winter: It's an unfortunate thing, I guess, that intentional missionary work has often been superseded by other processes.

Dr. Moffett: The Lord works in mysterious ways. And the humbling thing is: sometimes he has to use non-Christians when you don't do your job!

Dr. Winter: What is the state of Western studies of Eastern Christianity? You've been drawing on documents. How about other scholars? Is there someone else to pick up this challenge? Are there Asian Christians today interested in their own story?

Dr. Moffett: They are beginning to be. This book is being translated in to Korean now. Soon it will be, I hope, into Chinese. They use it in India in English. I get letters from "across the way," that they want to get interested in their own history, which is very encouraging to me.

Comparing Christianity Today in China and Korea

Dr. Winter: We'll now look at the modern situation: the difference between Chinese and Korean Christianity. There have been amazing successes in both areas, although the Koreans have got a much larger percentage of believers, of course, than the Chinese. There are more Chinese believers, but not as high a percentage. And the Chinese government is by no means as favorable to religion as in Korea.

In all of Asia, Korea is probably the most exaggerated example of success, as far as the Christian movement is concerned. China by comparison was a slow start, although today there are far more Christians in China than in Korea, simply because China is a much larger country. But there are remarkable differences as well. Having worked in both places, and having lived in Asia for most of your life, perhaps you can make some comments on these two steams of Christianity.

Dr. Moffett: I was born in Asia, I was married in Asia; at times I thought I was going to die in Asia. I'm sold on Asia as a missionary challenge! I think it's the greatest political, economic, and missionary challenge in the world. You look at a map and Europe is just an over-sized promontory, jutting out from a continent—Asia—and losing itself in the Atlantic. There are 60% of the world's people in Asia. Do you know how many there are in North America? 6%!

By the grace of God, I got into East Asia, first by birth, second by calling. It's a continent by itself! The United Nations takes Asia as too large and cuts it up into four continents: North, South, East, West. East Asia is three countries effectively: just China, Japan and Korea. Those three have more land area than North America, and more people than Africa and Latin America combined! East Asia alone!

I went to China and then to Korea. I was completely discouraged and ready to give up when I got out of China. So I think the Lord sent me to Korea just to give me a taste of success. Too much success is bad for anybody. But a little taste to revive my faith. I had almost for-

gotten my verse: "I can do all things through him who strengthens me."

I came back from China where I thought we had failed, and was a defeated missionary. I went around giving missionary talks about how we missionaries had failed. Then one day a student from mainland China who had come to America listened to me. He came up and he was almost angry at me. He said, "Dr. Moffett, you didn't fail!" I said, "Yes, we did. You Chinese Christians succeeded. You're growing now, greatly. But we missionaries failed." He said, "No, you didn't fail. God sent you to China, and God never fails!" So I stopped my negative speaking about the missionary enterprise, and began to look at it from God's viewpoint, I felt, through the Spirit.

You know, we do not fail when we obey God. When I left China, there were about 3,000,000 Christians in China, out of 300,000,000 people. The Communists told me, "When we get rid of you missionaries, the Church is going to wither away!" They got rid of us. The Church did not wither away—it grew! All that time when I was so discouraged, it was growing. There are now, at the lowest estimate, the official "Three-Self Movement" estimate, 15-20,000,000 Christians in China. But there are many more than that, because they don't count the house church movement.

That is one of the problems we face in China. The Three-Self Movement obeyed the Bible: "be obedient to the authorities." The house church movement followed the Bible: "we ought to serve God rather than man." Don't judge either one too harshly! The Three-Self Movement managed to keep the Christian faith visibly alive in China all through the Cultural Revolution. Only once, for a very short period, every church in China was closed, but that was for only a very short period. There were churches left open; that was the will of God, working through the Three-Self Movement. The house church movement: you know they were doing the will of God, because they were willing to die for it! They went underground, and they preserved the gospel, the Good News, the fellowship. But they could not preserve the Scriptures. They lost the Scriptures; they had only portions. But by their faith they preserved a movement that no government could wipe out. God was working through both.

There are very many more in the underground than in the official church, and even the underground church is now largely above ground.

There are probably between 45 and 60,000,000 Christians in China today. The expert on that is Jonathan Chao, who keeps in touch with the movements in China. I just came across a recent book by some English scholars who think that Jonathan Chao's figures are much better than those of the government officials.

So I'm not discouraged about China any more. I was never really discouraged about Korea, not even under the Japanese. They tried to hinder things in the 1930s, when they finally threw my father out. My father had gone out to Korea 105 years ago and there he had begun work with just a little handful. There were three active members and a few more not so active, in our own mission. And no more than that in the Methodist mission. There were two tiny little churches. It was forbidden to preach the gospel openly in Korea.

He landed in 1890 and the Lord sent to Korea at that time a graduate of Princeton Theological Seminary of the class of 1850, whose name was Nevius. He had gone to China and said, "The missionaries are making mistakes. They have been keeping control of the church too long. Trust the Spirit! Trust the converts! Turn over the church to your converts!" He told that little handful of missionaries in Korea, "This is the way we should be doing our mission." And they listened to him. It was too late in China; they had already gotten crystallized in their old methods. But in Korea, as soon as they could, they turned the church over to the Koreans.

At the 50th Anniversary of Protestant Christianity in Korea, a committee came out from America to ask, "What is the secret of church growth?" They came to my father and they wanted "six easy lessons of church growth." My father gave them just two. He said, "For the last 50 years we have held up before these people the Word of God. The Holy Spirit did the rest. If you have that at the beginning, you start right. If you don't have it, you don't get started, really." They had the Word of God and the Holy Spirit; the Holy Spirit did the rest.

Another missionary gave another secret. He said, "The Koreans were always one step ahead of the missionary. For there had come a Korean across the border, converted in China, with the Bible in Korean, translated in Manchuria. He arrived a whole year before the first foreign Protestant missionaries reached Korea! You take those three secrets: Korean initiative, the Holy Spirit, and the Scriptures; and you've got the secret of church growth.

And it grew! When my father came, there were less than 200 Protestant believers, north and south—it was all one country then. Do you know how many Protestants there are in Korea today? 12 million! It's between 28-30% of the population; some say it's 35%.

Another secret is: don't polarize the gospel. Give them the *whole* gospel! I get so annoyed with American Christians who put Christian activists on one side and Christian evangelists on the other. Evangelists are the best activists, and the whole gospel is *the* gospel. There is no concern of the people you're trying to reach that should not be your concern. If they're poor, you work with the poor. If they don't read, you teach them to read. If they're interested in emancipation of their country from colonialism, well, speak to the colonialists. They are your fellow-countrymen, often. If capitalism is running rampant and unjust, remind them that capitalism isn't perfect. Maybe economically it's more feasible than socialism, but it's not perfect. Speak to your people, to the needs that they have,

and give them the good news of salvation in Jesus Christ.

One final lesson: my wife Eileen learned this lesson. She was out in a village on hot day, and she wanted a watermelon. She went up to a little vendor and asked him in Korean how much the watermelons were. When he heard the foreigner speaking Korean, he looked up with a smile. He didn't tell her how much the watermelon was. He said, "Are you a Christian?" She said, "Yes." "Oh," he said, "I'm so glad! If you weren't, I was going to tell you how much you were missing." The Korean initiative with the gospel.

Go out and work with these Third World missionaries, who are your partners! That's the new wave of missions in the future.

Blessings on you! Some of you go to Asia! We need missionaries of all kinds, Western and Eastern, in every continent. Thank you very much and blessings on you.

Dr. Winter: Thank you, Dr. Moffett.