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Missional Discipleship

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God Sent His Son

God sent His Son; they
called Him Jesus —

Oh, how these words tug at
the strings of my heart,

For He sent His Son to save
and redeem

An unworthy soul like me.

I've tasted His love and His
favor;

My cup is full and
overflowing.

I hear His call, the beat of
His heart,

For those yet to know
His love.

My heart responds, “Here
am I, Lord,

Shine through me, use my
hands,

Let my words and life reflect
Your immeasurable love and
unmatched grace,

That others may be drawn to
You, in their days.

God, teach me to be willing,
To obey as Jesus, the Father
obeyed,

To love as He loved, without
measure.

Enlarge my faith, ignite my
heart,

Fan these embers into a
flame.

Dear Lord, let me in love
respond —

To You, and my lost
brethren,

Walking in the path of
darkness and destruction.

With tear-filled eyes,
I pray,

Mould me, make me as I say,
“Here am I, LORD send me.”



K S Soujanya Singh, works in Kendriya Vidyalaya, Vizag. She attended an EU Bible study in 1981-84 and a Discipleship Camp in 1985-86.

Discipleship is Missional

Christian discipleship is having a devoted and loving relationship with God, rooted in following Jesus as Master. It begins with spiritual regeneration by an individual's repentance of their sins and paves the way to spiritual maturity (Mt 5:48, Heb 5:14). Disciples spend quality time in God's presence through consistent personal Bible study, aiming to grow spiritually and become more Christ-like (Mt 11:29, Mk 3:14-15, Is 50:4-5 & Ps 1:2-3), and do greater works than Jesus did (Jn 14:12).

Discipleship is Global (Contextual)

God incarnated in Jesus, relocating from Heaven to Earth, then from Nazareth to Capernaum, and ultimately back to Heaven. Jesus lived in a Greco-Roman culture and context and established a global and geographical discipleship. He selected individuals and commissioned them to relocate to the ends of the earth to be His witnesses and to advance His discipleship (Acts 1:8).

Discipleship is Conditional (Costly)

Discipleship is not merely a private matter but a profound public commitment. It requires the denial of self, rejecting self-promotion, and renouncing self-centered ambitions. It demands supreme love and wholehearted devotion to Jesus, prioritizing Him above all earthly relationships and possessions (Mt 10:37-39, 16:24, Lk 9:57-62).

Discipleship is Missional (Christlike)

Discipleship is a character-building process. The Latin verb for Mission is '*mitto*' meaning "to send" or "being sent." *Missio Dei* is a Latin term which means "mission of the God," or "sending of God." The God of the Bible is Missional in nature. The word "Missional" is an adjective (an attribute or quality of a noun). David J. Bosch said that "Mission is not an activity of the church, but an attribute of God. Abraham, the Nation of Israel, Jesus, and Jesus' disciples were being sent with a purpose of their existence amid all nations (Ex 19:4-6, Jn 20:21, Mt 28:19-20). The Bible is a product of God's Mission. Christians need to understand the Bible from a missional hermeneutic perspective to live as Missional Christians, nurturing Missional Families and Missional Churches within their multicultural, multilingual, and multiracial communities.

May the Lord help us to become like Christ with the qualities of a global, conditional and missional disciple.



Vivekananda Sunder Singh Babu

+91-9440252002

campus.link@uesi.in

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Hon. Editor

Athma Soruban

Editorial Team

Sunder Singh Babu

James Sebastian

Smitha George

Ruth Collins

Poonam Sotra

Samarpan Kumar

Cover design & Layout

Prince Edwin. P

E-mail: campus.link@uesi.in

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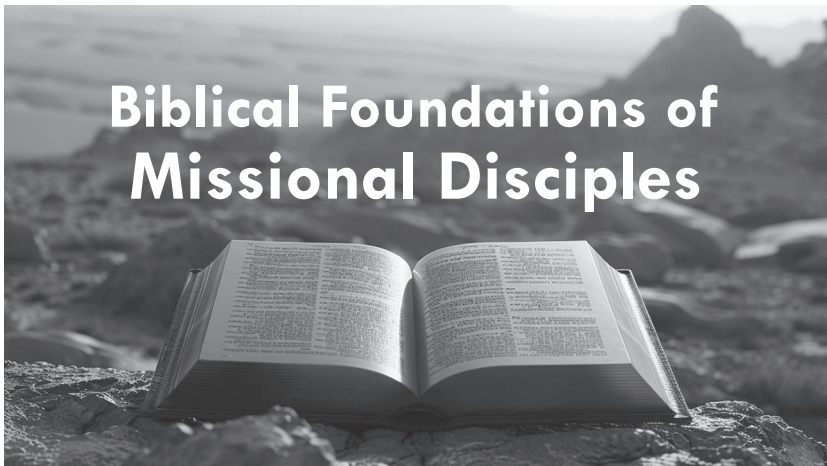
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Biblical Foundations of Missional Disciples

Missional discipleship is a concept that combines the Great Commission's call to make disciples (Mt 28:18-20) with the idea of living missionally, embodying the mission of God (*missio Dei*) in everyday life. It calls believers to not only grow in their faith but also to actively participate in God's redemptive mission in the world. This article explores missional discipleship through a biblical lens, emphasizing its scriptural foundations, practical implications, and the call for every believer to engage in God's mission.

Biblical Foundations of Missional Disciples

1. The Great Commission (Matthew 28:18-20):

Jesus' final instructions to His disciples highlight the essence of missional discipleship. He

commands them to "go and make disciples of all nations," baptizing them and teaching them to obey everything He has commanded. This mandate underscores the imperative for discipleship to be outward-focused and inclusive of all nations.

2. The Great Commandment (Matthew 22:37-40):

Jesus' call to love God with all our heart, soul, and mind, and to love our neighbors as ourselves, forms the ethical foundation of missional discipleship. True discipleship is marked by a deep love for God and a compassionate love for others, driving believers to engage in mission.

3. The Model of Jesus (John 20:21):

Jesus said, "As the Father has sent me, I am sending you." Jesus'

Lead

incarnation and mission model the missional life. Just as He was sent to reveal God's love and bring salvation, believers are sent into the world to continue His mission.

4. The Early Church (Acts 2:42-47; Acts 4:32-35):

The early church exemplifies missional discipleship through its communal life, devotion to the apostles' teaching, fellowship, breaking of bread, and prayer. Their lives were marked by radical generosity, unity, and a commitment to sharing the gospel.

Practical Implications of Missional Discipleship

1. Integration of Faith and Life:

Missional discipleship calls for the integration of faith into every aspect of life. Believers are to live out their

faith in their families, workplaces, and communities, embodying the gospel through their actions and words.

2. Community and Accountability:

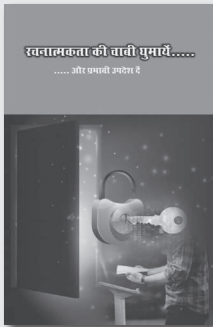
Discipleship is not a solitary journey but one that is lived out in community. Believers are to support, encourage, and hold one another accountable in their walk with Christ. Small groups, mentoring relationships, and church involvement are crucial for fostering missional discipleship.

3. Evangelism and Social Justice:

Missional discipleship encompasses both evangelism and social justice. Believers are to proclaim the gospel and also address the social, economic, and political issues that affect their communities. This holistic approach reflects God's

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concern for both the spiritual and physical well-being of people.

4. Cultural Engagement:

Engaging with culture is a key aspect of missional discipleship. Believers are called to understand and respond to the cultural context in which they live, bringing the gospel to bear on contemporary issues and challenges.

The Call for Every Believer

1. Priesthood of All Believers (1 Peter 2:9):

Every believer is a part of the “royal priesthood” and is called to declare the praises of Him who called them out of darkness into His wonderful light. This priesthood entails a responsibility to mediate God’s presence and blessings to the world.

2. Gifts and Callings (1 Corinthians 12: 4-11; Ephesians 4:11-13):

Each believer is uniquely gifted by the Holy Spirit to contribute to the mission of the church. These gifts are to be used in service to others, building up the body of Christ and advancing God’s kingdom.

3. Faithful Presence (Jeremiah 29:7):

Believers are called to seek the welfare of the city where God has placed them, praying for it and working towards its prosperity. This involves being a faithful presence, embodying God’s love and truth in tangible ways.

Conclusion

Missional discipleship is a call to align one’s life with God’s mission, integrating faith and action in a way that transforms individuals and communities. Rooted in the Great Commission and the Great Commandment, it challenges believers to live out their faith authentically and missionally. As followers of Jesus, we are called to make disciples, love our neighbors, and engage with our culture, reflecting the heart of God to a world in need. Through the power of the Holy Spirit and the support of the Christian community, missional discipleship becomes a dynamic and transformative way of life, fulfilling God’s redemptive purposes in the world.



Suraj Massey has done M. Sc - Environmental science and Natural resources management. Presently, he is holding responsibility in regional committee as graduate member. He is from Dehradun, Uttarakhand. He can be reached at masseysuraj001@gmail.com



Mission and Discipleship

Two Sides of the Same Coin

Henry Martyn said, “*The spirit of Christ is the spirit of Mission. The nearer we get to him, the more intensely Missionary we become.*”

In Christianity, **missional discipleship is a process of deepening one’s discipleship and participation in God’s mission.** It is a calling from God for believers whose identity and values are transformed by acknowledging the Lordship of Christ. They are committed to impacting individuals and societies as they walk in true “followership”, demonstrating Christlikeness.

Today, the deep connection between **Mission** and **Discipleship** is somewhere lost. In this contemporary mission era, missionaries are inclined to take a reductionist viewpoint and understand mission as evangelism or church growth, emphasizing God’s redemptive work but overlooking the importance of making the redeemed follow Christ.

As far as Mt 28:19-20 is concerned, Christ has commanded His followers to make disciples and teach others, all that He has commanded them or taught them. Teaching as a continuous process involves **Commitment**, whether it is to a single person or a crowd.

According to Willard [2014], for several decades the churches of the western world have not made discipleship a condition of being a Christian. In this context, it becomes so crucial to understand the order: “the disciples began to be called as Christians” rather than “Christians became disciples later” in the 1st century church. If we remember the ultimate goal of Christianity, even to us as children of God is to – “Become like Christ”. This is possible

only when we follow Him closely and not only receive the teaching but also put it into practice. This is the mission of Christ. He needs disciples, not ordinary Christians.

David Platt [author of the book – ‘Follow Me’] says, “*Making disciples of Jesus is the overflow of the delight in being disciples of Jesus*”. **Missional Discipleship is not a new trend or movement but the essence of Christianity.** Mission devoid of discipleship is an empty slogan for the expansion of God’s kingdom, and discipleship without mission is a bottomless trap called religious self-satisfaction.

There are three common features in mission and discipleship -

1} Both of them are **God’s call** to believers. Believers become missionaries and disciples by acknowledging the Lordship of Christ in their lives. Both are fundamentally related to the believer’s identity rather than his activities. Mission and discipleship require a radical change in identity to participate in the missionary nature of God and to follow Christ.

2} Both of them are **Transformative**: Missional discipleship is more than the transmission of the gospel, it is the transformation of individuals and societies by demonstrating true followership of believers

whose values are transformed.

3} Finally, both of them are **Progressive**. It is not a result-oriented approach obsessed by growth ideology for remarkable success through evangelistic programmes. Rather it seeks maturity and is a life-long process of growing into Christlikeness.

The scripture given to us is all about missions, from the account of creation to the final revelation. Every word of scripture is evidence of the longing of God for every individual to turn to Him and comprehend the unity between God and man. This is God’s mission and we can witness it woven beautifully throughout the entire scripture and it has been carried out by Christ through the disciples. Whenever we talk about discipleship and mission together, Matthew 28 rings a bell but there is another important verse that shows how God started His ultimate mission. Gen 12:1-3 chronicles the idea of God behind His creation i.e. His plan to draw them [us] to Him. He destined one nation, Israel to be a light to all the rest, blessing them with His presence and Word that they may spread it. In the same way, Jn 17:18-21 is just the verse to reflect upon when we consider the ultimate plan of God that has been revealed to us through Christ – “*As you sent me into the world, I have sent them into the world. For them I sanctify my-*



self, that they too may be truly sanctified. My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I in you. May they also be in us so that the world may believe that you have sent me.”

When the Son of God became flesh and walked among humanity, He became the conduit of God’s mission, seeking to bring salvation to all who hungered and to make hungry all who did not realize their need for what He was bringing.

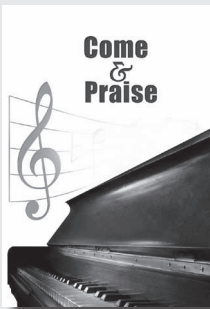
As Jesus became the way for salvation, He made His disciples to be His body on earth for the coming generation. Even today He hungers for this generation to be His disciples and to carry out God’s mission. Our God is a missional God and His mission is to fulfil His will. It is to bring all things in subjection under the

Lordship of Christ [1 Cor 15:27 and Eph 1:22]. His disciples who participate in the triune God’s mission must yield more fully to His lordship by acknowledging His sovereignty and authority in their lives. **“Christianity without discipleship is always Christianity without Christ”.**

In Luke 6:46,47, Jesus earnestly desires His disciples to see Who God really is: His nature, His character and His ultimate purpose. The character of one who is following Christ truly matters. Sometimes in the threatening storms of our life, we forget about our character, and it is only by following Him closely that we learn to stay still. Not all storms come to break us. They can even build us. God is fulfilling His mission through Christ and Christ through us.

In this scenario, discipleship becomes so crucial because when we

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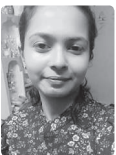


follow Him, we come to understand and comprehend His overall mission and become an essential part of it and this will certainly yield fruitful results. It's like a big chain, in which God uses each and every one who is ready to participate and surrender themselves to become like Christ and be more of Christ and less of themselves. C S Lewis says, *"Until you have given up yourself to him, you will not have a real self"*.

Disciples are called to share Christ's mission and it is certainly not optional [Luke 18:28]. Missional discipleship requires commitment to follow Christ and participate in His mission, which in actuality is followership. It is a radical call which requires totality i.e. the fullest. It is relationship-centered. Followership is fundamentally supporting your master or leader and developing at the same time. A believer's obedience and commitment to following Christ is not a result of training but the natural outcome of their loving relationship with Christ. It is our partnership with Christ that makes this mission possible. Missional discipleship is based on the notion of *Misio Dei*: disciples are partners with

God in His mission. Christ Himself sets the frame for it and disciples need to participate in it as partners. As said earlier, discipleship is a journey in which the ultimate goal is to become Christlike. As Kierkegaard said, "When believers abandon the desire of imitating Christ, they devalue the importance of Christlikeness and make light of victory over sin through holiness, but just pursue success in mission projects for growth". It is to abandon the worldly perspective of self-growth and other approaches in mission. God's mission is that we believers make it our heartbeat to go and find as we have been found, making disciples who truly know the living God.

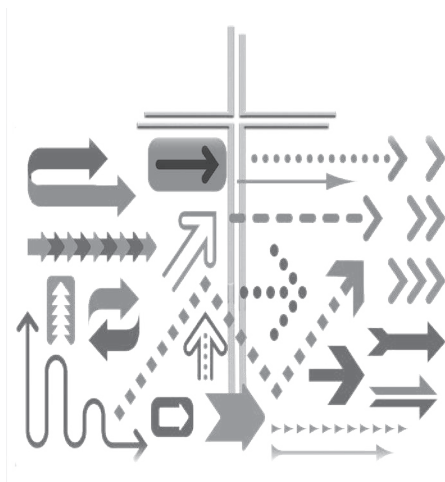
Missional discipleship is a call to demonstrate the missionary nature of God and His holiness in the public spheres where the gospel needs not only to be proclaimed but also to be seen through the transformed lives of His disciples. It becomes a challenge for us to think of ways to carry out God's mission and also to see mission and discipleship as two sides of the same coin.



Preeti who has completed a master's degree from Lucknow, has been involved with UESI since 2019. She was a part of Port Blair ICEU and Lucknow EU. She can be reached at godsavior24@gmail.com



God's Story of Redemptive Work in India



I hated History as a student. I struggled to remember all the dates, events, names of people and places. It didn't make much sense to learn about the past.

It changed when I understood that History is HIS STORY!

John Stott explains it well. "History is not a random flow of events. For God is working out in time a plan which he conceived in a past eternity and will consummate in a future eternity."

When I understood that God is working out His plan, I was curious to study History to learn how God did it and whom God used. This also challenged me to do my part in His plan.

How did the Gospel come to India and how did God work out His plan? This article attempts to survey this very phenomenon. The mission history of India can be divided into five periods: The Syrian, the Portuguese, the Dutch, the British and the Indian periods. The first four periods tell us the history of missionaries who brought the Gospel to India. The final part shows how we started to share it with our fellow Indians.

The Syrian Period

It is believed that Thomas, a disciple of Jesus Christ, shared the Gospel of Christ in India. While many historians consider this to be a legend; many archaeological evidences like the copper plates given to Christian merchants by the local kings, ancient crosses with Pahlavi scripts

(middle Persian), ancient trade routes between the Roman Empire and India and travel accounts by explorers prove that Christians, often called St. Thomas Christians, lived in South India from the first century.

Though we received the message quite early, it was not understood or shared with others. V.S. Azariah states that St. Thomas Christians were under the influence of Syrian liturgy and ceremonials, and lacked spiritual vigour and missionary zeal.

It took many centuries for the St. Thomas Christians to understand and share it. They had to wait till the arrival of CMS missionaries in India.

The Portuguese Period

The arrival of Vasco-da-Gama in Calicut in 1498 started a new era in Indian mission history. Though the Portuguese were Catholic Christians they were more interested in trade than in the sharing of faith.

Later Roman Catholic missionaries like Francis Xavier and Robert De Nobili brought many to the Catholic fold in South India. The Catholic mission even reached the courts of Akbar, though it didn't succeed in its efforts.

Francis Xavier converted many fishermen on the West coast by asking them to recite the creeds and the Ten Commandments and also by encouraging them to take baptism.

Adherence to external forms of Christianity was propagated rather than personal internal transformation through the Gospel.

The Dutch Period

The Dutch evangelical missions started their work in 1706 at Tranquebar, a Danish colony in Tamil Nadu. The trailblazers of modern mission work in India were two bright students from Halle: Bartholomew Ziegenbalg and Henry Plutschau. They worked hard in spite of the hostility of the Danish rulers.

Stephen Neill lists their five operating principles:

1. Church and school are to go together. Christians must be able to read the Word of God; therefore, all Christian children must be educated.
2. If Christians are to read the Word of God, that Word must be available to them in their own language.
3. The preaching of the Gospel must be based on an accurate knowledge of the mind of the people.
4. The aim must be definite and personal conversion.
5. An Indian Church, with its own Indian ministry, must come into being at an early date.



They translated the Bible into the first Indian language - Tamil. They started schools, studied the culture to present the Gospel in a relevant way, started a seminary to train local workers and ordained the first Indian pastor.

Later, many missionaries like Christian Frederick Schwartz continued the work in South India. The German and Lutheran missionaries laid a strong foundation for the Christian faith in India with their attractive piety, wholehearted devotion to the Master and self-sacrificing love for the people.

The British Period

The British Period can be divided into two. First, till the time of Sepoy Mutiny or the First War of Indian Independence of 1857, when the East India Company was hostile to mission work as it feared it would affect their business interests. The second period, after the Mutiny, the British operated on a policy of non-interference in religious matters.

The work of William Carey, Marshman and Ward provided a new impetus for holistic missions in India. They gave themselves to the evangelisation of India through translation of the Scriptures or portions into nearly forty languages. They took up social issues like education for girls, widow remarriage and ab-

olition of social evils like Sati, killing of infants and lepers.

During this time, through an evangelical revival in Britain, several men of great character and faith came to India as chaplains of the East India Company. Some of them had worked with Charles Grant and William Wilberforce in the British Parliament to change the charter for greater freedom for missionary work. Henry Martyn and Claudius Buchanan attempted to start schools for Indian children and initiated Bible translation, printing and distribution in vernacular languages.

The arrival of Alexander Duff in Calcutta changed the strategy of missions. He believed that the Gospel must be presented to the upper-class society through higher education in English. Through his educational mission many prominent people like Krishna Mohan Banerjee, Gopinath Nandi and Lal Behari Dey followed Christ.

In 1833, the East India Company's charter was renewed allowing missionaries to enter India. Till then, almost all the Protestant missionary work was done by the British. After 1833, missionaries and missions from other parts of the world joined the missions in India.

The Indian Mutiny in 1857 against

the British rule tested the mettle of the faith of local Christians. Rebels attacked Europeans and Indian Christians. Thirty eight European and Indian mission workers along with their families were killed. Indian Christians were asked to renounce their faith, but many stood firm. Waliyat Ali, one of the martyrs, was asked to renounce his faith and recite a Muslim prayer to save his life but he replied: "Yes, I am a Christian, I have resolved to live and die as Christian."

In 1858, India came under the direct rule of the British Empire. The mission work progressed many fold after the Mutiny. Many American and

European missions initiated work across India. The mission work triggered a social and cultural renaissance in India. The work of missionaries formed a church to carry on the mission of God.

Another important development after the Mutiny was a call for a week of prayer by the Presbyterian Mission at Ludhiana for the whole Christian Church to unite for an annual week of prayer, to begin with, January 8, 1859: That all God's people of every name and nation, of every continent and island, be invited to unite with us in the petition that God would now pour out His Spirit upon all flesh so that all the ends of

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the earth might see His salvation.” Many missions and denominations adopted the annual week of prayer. Fresh winds of revival started to blow across India reviving church by producing a greater harvest.

Different people groups like the Mala, Madiga and others decided to embrace Christianity through mass movements during this time.

The Indian Period

The work of indigenous missions can be divided into two: pre-independence and post-independence.

A spiritual revival changed the Syrians Christians in Kerala and resulted in missionary zeal. The study of the Scriptures in their own language challenged them to start the first indigenous Indian mission organisation: the Marthoma Evangelistic Association in 1888.

In the same year, the Student Volunteer Movement (SVM) was organised in America with the motto “Evangelisation of the world in this generation.” More than 20,000 students went to different parts of the world as missionaries while more than 80,000 students stayed back and supported those who went. SVM played a significant role in the evangelisation of the world and also triggered an indigenous mission movements in India.

Sherwood Eddy, a student volunteer came to India in 1896 as a travelling secretary of the YMCA. He organized the Indian SVM. In Madras, he met V.S. Azariah, YMCA secretary. In 1902, both of them went to Jaffna, Sri Lanka to conduct meetings. There, Azariah was challenged to see Jaffna Foreign Missionary Society sending and supporting Tamil Missionaries to India. In the night he went out and cried bitterly thinking of his people and church back in Tinnevely, though blessed through missionary efforts, doing so little missionary work. After coming back in 1903, he organized, along with K. T. Paul, the Indian Missionary Society (IMS) with its founding principles: Indian men, Indian money, Indian management and work in the area where no other missionary society is working. Later he worked as a missionary in Dornakal, resigning his secretary post. He became the first Indian bishop of the Anglican Church.

A prayer movement was started in 1904 by Praying Hyde of Punjab Prayer Union for spiritual revival. In 1905, Pandita Ramabai started a prayer circle. She wrote, “. . . about 70 people met together each morning and prayed for the true conversion of all the Indian Christians, including ourselves, and for a special outpouring of the Holy Spirit on all Christians of every land.”

As a result of continuous prayer, fresh revival broke out in 1905-1906 in North East India and other parts of India, leading many to Christ and reviving many nominal churches.

As the spirit of nationalism was growing across the nation, it was high time for Indian Christians to take the responsibility of evangelisation of India. On 25th December 1905, V. S. Azariah and K.T. Paul along with leaders representing various denominations and missions decided to form an indigenous National Missionary Society (NMS) with the objective of uniting all the Protestant Christians and to evangelise all of India with the following principles:

1. The work of evangelization shall be done by Indians.
2. That its expenses should be met by Indian money.
3. They must choose mission fields in areas where Western Missions were not working.
4. The society should not form a church or denomination but entrust the converts they gather to the care of the churches in that area.

The National Missionary Society worked in different parts of India with the support of different churches and denominations across India.

By 1920, the missionary fervour declined around the world due to Liberal Theology. The Student Volunteer Movement which was sending missionaries ceased to exist in 1940. In 1950 it merged with other liberal student organisations. But God raised another group of committed evangelicals who started Student Foreign Missions Fellowship. SFMF joined with InterVarsity Christian Fellowship (IVCF separated from SCM due to their liberal stand).

Though Liberal Theology affected the Indian churches and missions; God raised people like Sadhu Sunder Singh, Bakht Singh, and N. Daniel to preach the Gospel which led many to faith and kept the leaven of the Gospel alive in the Protestant churches.

In 1934-1935, Dr. Howard Guinness of the British IVCF, visited India to explore the ways for starting an evangelical student movement. The time was not ripe for it.

Dr. D. Dasan, who worked earlier with Dr. Howard Guinness among college students, invited N. Daniel, to help start a home for the unemployed Christian graduates, who came to Madras (now Chennai) searching for jobs. The plan was to provide Christian training with free boarding and lodging so that they would become self-supporting missionaries when they got jobs. This

was the birth of Laymen's Evangelical Fellowship. The LEF has sent out thousands of young people as self-supporting missionaries across India.

In 1947, India got freedom from British rule. In the same year, many denominations came together to form the Church of South India and the Church of North India (1948).

The emphasis of evangelism declined when Liberal Theology penetrated the National Council of Churches (NCCI). So, Evangelical Fellowship of India was formed by a group of Evangelical Indian leaders and missionaries in 1951 to safeguard Evangelical Theology and evangelism. The Evangelical Fellowship of India took the lead in sending missionaries outside of India with Evangelical Overseas Mission in 1959. Later it was formed as Indian Evangelical Mission in 1965. Theodore Williams, who was given training in discipleship by Dr. Sterrett, was the first secretary of IEM.

After independence, the government denied missionary visas to foreign missionaries which forced the Indian church to take evangelism seriously.

At the request of Evangelical Fellowship of India, Billy Graham conducted evangelistic crusades across India in 1956. These crusades unit-

ed and revived the church with an evangelistic zeal and evangelical fervour.

The Vacation Bible School movement started by the South India Bible Seminary, Bangarapet played a unique role in bringing missionary vision. The systematic teaching of the Word of God with the Gospel message along with missionary stories rekindled missionary vision among the children and young people. Thus, many young people yielded to the lordship of Christ and committed their lives for missions. After the summer VBS, prayers groups called Friends Fellowship were started for those who attended and the volunteers who helped. P. Samuel and Theodore Williams also organised summer and winter camps for them. In the summer of 1959, Theodore Williams challenged them for missions involvement. One evening, they fasted and prayed, waiting upon God. This led to the formation of Friends Missionary Prayer Band. Initially, they prayed regularly for missions. Later in 1967, they sent their first missionary.

God stirred the heart of many to start an evangelical student union: Union of Evangelical Students of India. In 1954, Union of Evangelical Students of India was formed with three aims (Evangelism, Fellowship

and Testimony). The fourth aim of missions was added in 1964. A separate missions department was created in 1965. The first mission secretary was Theodore Williams. Mission retreats and missions conferences challenged hundreds of students for missionary commitment. The first missionary conference was held in 1972. Each year more than 100 students were committing for missions through UESI's ministry. The Gujarat EU ignited the missionary spark among the churches in Gujarat.

God raised many young people for continuing the task of missions through many organisations like Operation Mobilisation, YWAM, Scripture Union, Youth for Christ, India Campus Crusade for Christ, Blessing Youth Mission and GEMS. Bible colleges like SIBS, HBI and UBS challenged the students to go to different parts of India to share the good news. Irrespective of the barriers of language, culture, anti-conversion bills and opposition from various groups the Gospel went out through words and deeds across India. Many organizations translat-

ed scriptures, provided education, health care, and community development. It all happened because of the faithfulness and sacrifice of many lives.

Today, when we look back, we have made some progress in sharing the Gospel with our fellow Indians. Still, the majority of the population in our villages, towns and cities remains unreached. **India has the largest number of unreached people groups in the world!** Who will reach them? Will you respond to the challenge of Dr. Howard Guinness, first staff worker of IVCF which he wrote in his book, Sacrifice, "Where are the young men and women of this generation who will hold their lives cheap and be faithful even unto death? Where are those who will lose their lives for Christ's sake - flinging them away for love of Him? Where are those who will live dangerously, be reckless in His service? Where are His lovers - those who love Him and the souls of men more than their own reputations or comfort, or very life?"

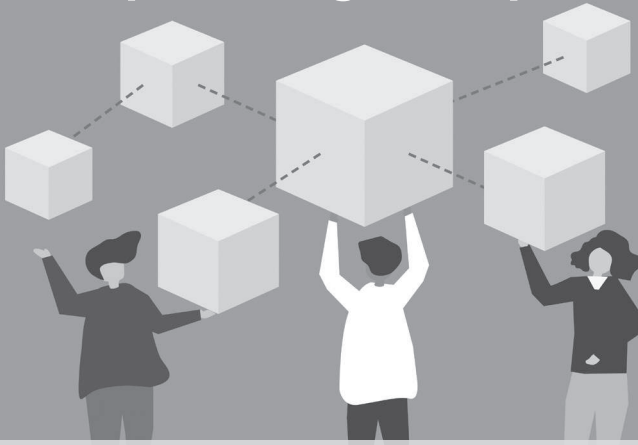
- Taken from "Handbook on Missions"



Shibu K. Mathew, is a missions mobiliser based in Bangalore. He has been associated with EU & EGF ministry since his student days in Kerala, and was a former UESI Staff. He is married to Blessy (former UESI Staff) and they are blessed with 2 daughters Mahima (married) and Prashamsa (student). He can be reached through mathew.shibuk@gmail.com



Spreading the Byte



The Need of Digital Missionaries in the Age of Connectivity

Education had its origin in our Omniscient God. The Apostle John beautifully expressed this in the opening lines of his gospel: “In the beginning the Word already existed. . . and the Word was God,” Jn 1:1, NLT. In the 21st century education is digitalized and we call it, ‘Digital education.’

As of July 2024, there are 5.45 billion internet users in the world, i.e. 67.1% of the global population. Of those, 5.17 billion people or 63.7% of the world’s population are social media users. The number of internet users has increased by about twice since 2013. The global internet user base is growing at a rate of 3.2% annually, but the growth rate

is even higher in many developing economies.

We are all digital missionaries. Yes, technically. You may not be running a full digital ministry strategy but every time you’ve shared a gospel message and an image in Facebook or WhatsApp, you are serving as a digital missionary.

We are all digital missionaries if we use digital tools for the purpose of connecting to lost souls, hoping to lead them to their Savior Jesus Christ.

At this point the world is connected through mobile phones with wireless technology and it is not exclusive to the wealthy or

developed countries. When the internet providers emerged across the world, the rural areas are no longer a problem for connectivity.

One click to know Jesus:

“I read everything about Christ and I want to become a Christian.” That was Zahid’s* Instagram message. Zahid was a Muslim living in Baghdad, Iraq. Months earlier, he clicked on one of the Christian Instagram ads and was interested to learn about Jesus and the Christian faith. Afterwards, he found a Christian and discussed faith with him. He had a growing sense of urgency to accept Christ and finally texted through Instagram to take that step. Zahid has begun walking with Jesus, watching videos on YouTube for more encouragement. One of the online Mission organisations approached him and connected him with other believers within his city.

Even though fundamentalists had taken the charge, more mission organizations explored an outreach for Arabic speakers. They met many people and started online Bible Studies to teach more about Jesus Christ.

Iraq was a country getting less focus, primarily because its digital

**The original name of the person has been changed to protect his identity.*

infrastructure was weak and it was just beginning to grow. Mission organizations prayerfully considered this as an opportunity, launching their Arabic ministry with a focus on Iraq in late 2018.

Over the past few years, Iraq has invested and developed its digital infrastructure. Recently the government announced that it was going to provide free internet for the entire country. Today, ‘Search for Jesus’, Facebook page has almost half a million followers from Iraq. Several Muslims in this country have come to faith in Jesus Christ through digital media, run by a team of online volunteers, who had powerful testimonies of courageous faith.

This story is encouraging and faith-building, but it also illustrates an opportunity. I began with an overstatement: we are all digital missionaries. Yet, there are billions of people, who are online to whom the gospel should reach. While this is the current reality, the global picture is clear. At this point, there are mainly two groups in the world: the digitally connected and those who are not connected.

One means to take up:

There are over 275 million internet searches each day and 80% of all internet sessions begin at a



search engine. Religion is one of the main topics people search for. Few internet surveys found that 38 million Americans get religious information online. 4 million of them do so daily, and 28 % of net users search for religion-related topics. One research estimates that up to 58 million Americans may worship solely over the internet by 2020. There is every indication that the internet is a major source of religious information where people of many cultures and languages collect their spiritual facts and opinions in private. Thus, it is a place where missionaries must be active.

The mission of 'Billy Graham Evangelistic Association' (BGEA) has always been a great model in using every effective means possible like radio, TV, satellite, and digital technologies as tools to share the gospel.

BGEA launched its first testing of an internet evangelism strategy in 2011, followed by a fully developed ministry model called 'Search for Jesus' in 2012. Trans World Radio (TWR) spread the gospel in many languages by using radio. After that, many TV channels spread the good news throughout the world. Now many evangelists are using YouTube, emails, Blogs, Podcasts, Facebook, Instagram, Twitter (X), etc for sharing God's Word.

Likewise, we should utilize cyber space, equip volunteers to engage in online conversations, disciple visitors through online resources, and connect them to local believers when they are ready. We need to propagate these methods through workshops, practical talks, seminars, plenary sessions, etc.

UESI Literature Department has not conducted workshops on creative writing and tools for cyber evangelism for a long time. We have excellent and brilliant resource persons in our community. We have to use them to equip our generation for the upcoming challenges in evangelism and discipling.

One call, to obey:

It is evident that the Word of God convicts us, gives us confidence and hope. God is at work. The Great Commission (Mt 28:19) exhorts us, that we should serve not just our generation, but generations to come.' Henry Martin, missionary to Iran rightly said, "The Spirit of Christ is the Spirit of Missions. The nearer we get to Him, the more intensely missionary we become."

As new regions suddenly get access to internet, they come into a digital ecosystem that has already matured. Their starting point is our current experience. So they dive in quickly and explore thoroughly.

The noise will rise quickly with messages from all kinds of religions. While it can be confusing and difficult, it is exciting to know that there is equal opportunity to know the Good News of Jesus Christ. In such situations, develop a clear and compelling presentation of the gospel that will already be available when they take their first steps online. Be a welcoming voice.

Evangelism can effectively take place in chat rooms, i-cafes, WhatsApp communities. It can also take place in email discussion

groups, presentations on web pages and in dozens of other online avenues. Tony Whittaker of web-evangelism.com has extensive resources and his web-evangelism guide can be found at <http://www.aibi.ph/articles/webguide.htm>. The use of anonymous or pseudonymous email addresses makes web evangelism possible. Follow-up can be done by sending lessons through email and enabling converts to download Bible and discipleship resources. (<http://www.aibi.ph/articles/gospel1.htm>).

Themes for Campus Link



Jan – Feb 2025

Fit for Christ

(The deadline to receive the articles is on 30th Dec 2024)

Mar – Apr 2025

Be strategic in Academics and Career

(The deadline to receive the articles is on 10th Feb 2025)

Word limit - Article = 1400 words max, Poem = 16 lines max

Articles, testimonies, short stories, Bible studies, anecdotes, jokes, poems and cartoons are invited.

Upload at <http://campuslinklive.org/submit-for-cl/>
Email to campus.link@uesi.in

Articles other than these Themes are also welcome!



As with all evangelism, integrity is a must. “Spamming”, aggressive pop-ups, and other approaches are unappreciated by most visitors and should not be a part of web-evangelism. The unique thing about web-evangelism is how specific and focused it can be.

An evangelism page called, “How To Become A Christian” targets people who want to become a Christian but don’t know how. It is read by thousands of people each year who have searched “How to become a Christian” on internet. Most of them give their life to Jesus (in 2007, 98.5 thousand people made decisions for Christ on this simple web page).

You can even target very specific groups e.g. with a web page in Hindi or in your mother tongue with a testimony and a specific title that will show up in the search engines and attract those towards conversion. Internet has also begun

to be much more supportive of non-English scripts such as Tamil, Hindi, Japanese and Chinese. It is quite possible to be a full-time and a very productive internet-based personal evangelist.

Understanding the pressing need of a person is important in mission. Missiologists call that as ‘felt needs’. When these needs are met there is an opportunity for that person to discern his/her greater need of forgiveness of sins and reconciliation with the Lord. The needs could be physical, material, mental, emotional, social, spiritual or psychological. When an evangelist tries to meet the need, people respond to the gospel positively.

May the Lord find us faithful digital evangelists or missionaries to proclaim His truth, and may He give us the wisdom we need to do it well.



Jason Battula, a teacher in a government school, was active in the Indore ICEU and is now a part of the Chirala EGF, AP. He is married to Sneha Latha Madasu and they are blessed with 2 daughters, Eliza Shunemi doing MS in UK and Jane Shiza Samuel who works in a mission hospital. He can be reached at jasonbattula@gmail.com.

Guidelines for writing articles for Campus Link have been uploaded on the campus link website. Please abide by the requirements.

<https://campuslinklive.org/submit-for-cl/>



My Teacher, My Nurturer

My daughter recently recounted something that happened to her a few years ago at her pre-school. Once while running, she tripped and fell, hurting her knee. When she started crying because of the pain, the teacher hushed her and told her to be quiet so as not to disturb other kids in the class. She hardly remembers anything from her time at her pre-school but she still remembers this incident. The physical pain subsided long ago but its mental imprint is still there.

Human psyche is such that negative emotions and memories tend to stay with us longer and they leave a deeper, lasting mark on us. Failing or getting lower than expected grades in an exam, missing out on a much desired job, overlooked for a promotion though being the best suitable candidate for the

position, office politics, business failure, failing health, fading hopes, financial uncertainty, fear of the future, death of a loved one, divorce, childhood trauma, etc. are some of the ways by which we all are affected to one degree or the other. Such times often break our pace of life forcing us to inspect, introspect and improve ourselves and perhaps recalibrate our priorities. It is up to us if we take such times as our teacher. Sometimes pain, sorrow and suffering are more effective than human teachers in teaching us some of life's more important lessons.

The Bible is replete with characters who went through pain and suffering. Job often comes to mind when we think of someone who went through physical, emotional and spiritual pain. His anguish is laid

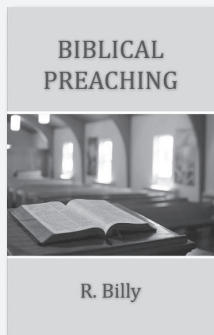
Lead

bare in the book bearing his name. Abraham though being wealthy was childless for many years and when he did have his firstborn through Hagar he was caught in a marital strife between the women in his house. Esau's wives gave Isaac and Rebekah much grief. Jacob's two sons murdered innocent people of Shechem through treachery, making him scared for his family. His sons got together and got rid of his favourite son Joseph. Joseph after being sold as a slave by his brothers languished in prison for no fault of his. Moses was tasked with leading a rebellious and ungrateful horde of people who despised him to such a point that he felt defeated in his purpose, seeing no choice but to ask God to set him free from his mission. Hannah was tormented for being childless and made to feel inadequate for something she had

no control over. David was a fugitive in the prime of his life having to run for his life. The distress and the hopelessness he felt is vividly portrayed in many of his Psalms providing comfort and solace to many even today. In his later years, having been a bad role model to his children, he saw bloodshed among his children and barely escaped an attempt on his own life at the hands of his son. Jeremiah is called a weeping prophet for the way he felt for his people. Daniel had no choice when he was taken to a faraway country in his youth. These characters whom we have known since our childhood, all felt and underwent every negative human emotion we go through.

Jesus is described as a "Man of sorrows; acquainted with grief". During His time on earth He was despised and rejected by people.

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His family did not believe in Him. Many who called Him Rabbi or teacher tried to trap Him in His words. Jesus is quite frequently called a teacher by the people in the gospels and when called one, He did not correct those who addressed Him as such. Jesus had words of correction, insight and empathy. He also had words of stern rebuke and warnings. Jesus, ought to be a role model for every teacher - religious or otherwise.

Many in our Christian community are school teachers by profession. They play an important role in shaping young minds. The dedication or dereliction they bring in the class can be a contributing factor to the future poverty or prosperity of their protégés.

Just as negative incidents leave a mark, positive incidents also leave an impression on one's mind. When I joined a WhatsApp group of fellow former primary school students, they inquired about Simpson madam - my mother. She was a school teacher in my school - St Arnold's School, Godhra. Many

students whom she taught from standard 1 up to standard 7 spoke fondly of their time under her tutelage. One student remembered a time when "Simpson madam paid for my school trip as my father did not have the money to pay for it". Being able to join his fellow classmates and enjoy the day was a highlight for this young boy; this impression not diminishing even after more than 30 years. Another said how "Simpson madam was the best teacher I ever had as she displayed care when I joined the school and finding things difficult as a South Indian student enrolling in Gujarat for the first time". These are but a couple of examples how empathy, care and dedication to one's job can leave a positive impact on others.

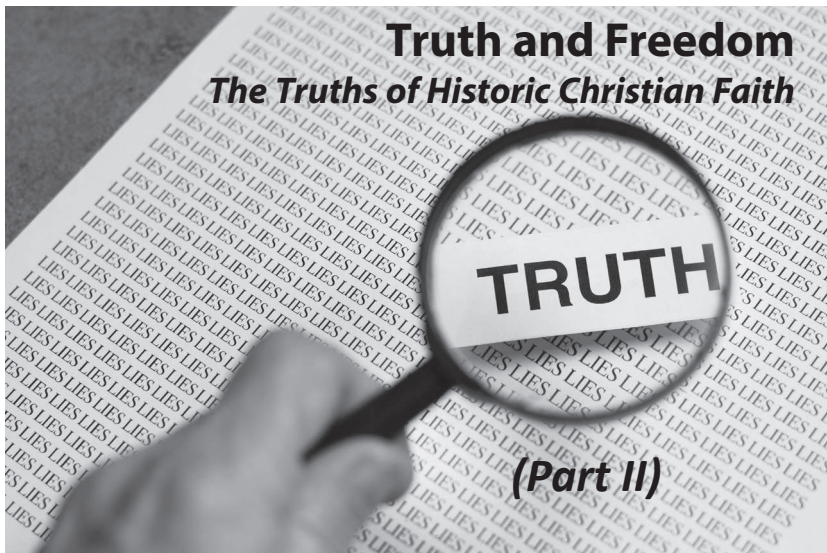
Life is a journey and learning is always a part of it. Accepting teaching in its various forms is a must - whether we like it or not.

Happy Teacher's Day to all the current and former teachers. Your responsibility is immense and your contribution is immeasurable.



Arpit Simpson, elder son of Mr. Bhailal Solanki, former UESI Staff worker (1991-2007). As a student he was a member of Nadiad EU in Gujarat. For study purpose he went to Australia and eventually settled there. He and his wife are blessed with two daughters. He works in the Railways. He is an ardent reader and occasional writer. He can be reached through +61 452 229 310, bmsolanki1947@yahoo.com





Truth and Freedom

The Truths of Historic Christian Faith

(Part II)

I. Raising Testimony to the Truths of the Historic Christian Faith:

This is not about the personal testimony of individual believers, although it is very important. This is about establishing the credibility of the Christian Faith or Worldview. This is about presenting all the evidences we can of all different kinds (historical, scientific, archaeological, anthropological, sociological, psychological, and so on) to establish the plausibility of the truths of the historic Christian faith in the public square. If we are serious about our first aim of evangelism, and particularly reaching the Friends of Other Faiths (FOF) and the people of other philosophical persuasions (like atheism, naturalism, skepticism), we must learn to establish the

framework or biblical worldview and thus set the stage to introduce Jesus. Only then the gospel invitation can make sense to the people in our college and university campuses.

Often the gospel does not make sense to the FOF because they are not prepared to receive and understand it. They grow up with and live with their own belief system and see what we present through that lens. Since that lens is defective, the gospel we present does not make sense to them. Sometimes, they even misinterpret it. Paul says that people are deceived by the Devil to believe in all kinds of false ideas and worldviews and they cannot see the truth because they are blinded (2 Cor 4: 4). Unless we remove those obstacles and

establish the correct framework, we can never expect people to come to know the truth. Gresham Machen says,

“False ideas are the greatest obstacles to the gospel. We may preach with all fervor of a reformer and yet succeed only in winning a straggler here and there, if we permit the whole collective thought of the nation or the world to be controlled by ideas, which, by the resistless force of logic, prevent Christianity from being regarded as anything more than a harmless delusion.”

In our context, the collective thought of the nation (and even the world) is controlled by the false idea that ‘all religions are the same,’ or ‘all religions are just different ways to reach the same God,’ or ‘all religions are equally true.’ The implication is that there is nothing unique about Christ and Christianity. So, we should engage people at the pre-evangelistic stage and prepare them for the gospel presentation and invitation. This can be achieved through personal discussions and dialogues, small group discussions, talks, seminars, open forums, panel discussions, scholarly debates, and public lectures in secular settings (like the college and university campuses) where we can address the false ideas that have captured

the minds of people and establish a theistic or biblical framework.¹ This strategy helps us in removing the mental or intellectual blocks from the minds of our FOF so that they might be better prepared to receive the gospel or at least consider it more seriously and openly, when it is presented. Moreland thinks that unless a person considers the possibility that a belief might be true, he or she can never take that belief seriously. He says,

“If a culture reaches the point where Christian claims are not even part of its plausibility structure, fewer and fewer people will be able to entertain the possibility that they might be true... This is why apologetics is so crucial to evangelism. It seeks to create a plausibility structure in a person’s mind, “favourable conditions” as Machen put it, so the gospel can be entertained by a person.”

1. We should think smartly and come up with attention grabbing, thought provoking, and open-ended questions as topics for these different kinds of programs. Here are some examples: 1) God Particle and the Question of God’s Existence, 2) Origin of the Universe: Big Bang or Big Being? 3) The Origins Debate: Which Way? 4) Is Death Our Ultimate Destiny or ...? 5) If God is good, why is there evil? 6) Life After Death: Resurrection or Reincarnation? 7) Can we be good without God? 8) The Creation-Evolution Controversy: Which Way? 9) Truth and Religions: Are All Religions Really the Same? 10) Is God Really Dead?

This is exactly what we see Apostle Paul doing in his *Areopagus Address*.² He established a framework (within which the truth about Christ makes sense) with nine key elements.

1. The first element he establishes is that God is the creator of the whole universe (v. 24). He achieves two things by this; showing that God is other than the created order (polytheism and pantheism are wrong) and that humans are accountable to God.

2. The second key element is that God “is the Lord of heaven and earth and does not live in temples built by hands” (v. 24).

3. Third, Paul further clarified that God “is not served by human hands, as if he needed anything” (v. 25). The point is that God does not need us, because God is self-existent and

2. Luke gives us a condensed version of Paul’s speech to the Athenians (Acts 17: 16-34), which must have been a much longer one. Given the truth about the Athenians and Paul himself (known for his long discourses both in speech and writing), this version that can be read in just two minutes must be a record of only the major points that he must have explained at length. If we look at Paul’s discourses and arguments on each of these points in his epistles, we can almost with certainty see how he must have expanded and argued for each point. I have drawn the main points of Paul’s speech from D. A. Carson, “Athens Revisited,” in D. A. Carson, Gen. Ed., *Telling the Truth: Evangelizing Postmoderns* (Grand Rapids: Zondervan Publishing House, 2000), pp. 391-394.

independent of his created order as far as his well-being, contentment, and existence are concerned. This rules out polytheism and all works-based approaches to salvation.

4. Fourth, Paul argued that in contrast to God, we humans are utterly dependent on God – “he himself gives all men life and breath and everything else” (v. 25b).

5. Fifth, Paul turned to human origins and insisted that all nations descended from one man (v. 26). This is a crucial truth because it is connected to other truths like sin, death and salvation. We just cannot neglect the issue of origins.

6. Sixth, Paul hints that something had gone wrong in God’s universe when he talks about the purpose of God’s providential rule over all – that some would reach out for him and find him (v. 27). It is implied here that all humans do not know the God who created them.

7. Seventh, Paul, who argued for the transcendence of God in point one, now turns to the immanence of God when he says that the God he has in mind is “not far from each one of us” (v. 27), and “we live and move and have our being in this God and we are his offspring” (v. 28). This is all an expression of God’s nearness to us and of his personal and immediate concern for our well-being.

8. Eighth, in verses 29-30, we see that Paul stated clearly that idolatry is reprehensible (implying that it is a sin). This again is a key step because without establishing what the problem is (the bad news) he cannot rightly introduce the solution (the good news). We can see that Paul is progressively preparing the stage to introduce Jesus and His role as Saviour.

9. Ninth and last, Paul focuses on a certain view of time or philosophy of history. The Greeks, like our Pantheistic friends, had a cyclical view of time and history. Paul demolishes that false view by establishing a linear framework (past-present-future being connected and time moving forward from creation linearly), which is the biblical view. He also talks about a time of final judgment in the future (v. 31). With this, the stage set to introduce Jesus is completed. Now, Paul finally moves on to the subject of Jesus or the gospel.

II. Showing the Message of the Truths of Historic Christian Faith as the Solution to All Human Problems: This is not at all easy. But it is doable. We must put in much effort at different levels in trying to show or demonstrate that the message of the truths of historic Christian faith is indeed the solution

to all human problems. Human problems are of different kinds³ and the root cause of all the problems is sin that separates humans from their creator God, Who is holy and the source of all good things. Every human problem is either directly or indirectly rooted in their separation from the one true and living God, the Creator. Blaise Pascal concluded that “there is a God-shaped vacuum in every human heart which can be filled only by God.” Augustine prayed and expressed a similar understanding that God has created our hearts for a relationship with Him and so humans cannot find rest until they find it in God. The God we are referring to is the **One Creator God**.


The English word ‘religion’ comes from two Latin words and essentially it means ‘reconnecting’ and the implication is that there was a connection between humans and their creator and that connection got broken and that, in one sense, religion is about humans trying to reconnect with God. But the gap between the finite humans and the infinite God is infinite and the finite


3. Personal and Community problems; existential, intellectual, spiritual, psychological, and so on problems. Humans are incurably meaning seeking beings. Humans everywhere deal with the problems of guilt, evil and suffering, injustice, discrimination, exploitation, etc., and we long and search for solutions.

humans cannot cross the infinite gap and reach the infinite God. Therefore, for the human quest for a relationship with God to be satisfied is that God must take the initiative, condescend, and come down to us. That is what exactly we find in the incarnation of God Almighty in the person of Jesus Christ. In a sense, the root of all human problems is sin and the God given solution is the Son (of God), Jesus Christ Who is God in human form, the God-man who bridges the gap between God and Humanity. This we must both declare verbally with our lips and demonstrate or display in our lives as redeemed individuals, families, and communities.

What it all means is that we should make sure that Christian 'presence' is established to make the Christian


'proclamation' effective. What Paul says in Tit 2:9-10, when applied to our own contexts means that we should make the gospel more attractive by living distinctive Christian lives. This is how I think we should establish Christian presence as individual Christians. To ADORN means to make it attractive for the onlookers, although the essence of what is adorned by something else does not change. The same is true of the GOSPEL as well. When our life is well-pleasing to the others, then the Gospel (the doctrine = the teaching of God our Savior) will be appealing or attractive to our friends. As a community also we should establish Christian presence by the way we relate to one another as God's people. Jesus says that if we love one another as He loved





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us the world will know that we are his disciples (Jn 13:34-35). If we are united in Christ, as His body, the world would know that Jesus is the Saviour from heaven (Jn 17:20-23). What we are trying to say is that the lives we live (as individuals, families, and as communities of God's people) should show to the world that the gospel we are proclaiming has transformed us. In the words of John Stott it means that "the good news of Jesus Christ must be set forth both visually and verbally." Commenting on 1 Jn 4:12 Stott says, "The invisible God, Who once made Himself visible in Christ, now makes Himself visible in Christians, *if we love one another*... It is through the quality of our loving that God makes Himself visible today."⁴

Conclusion: I would like to conclude this article by simply reminding the biblical truth that we must not only know what we believe, but we must also know why we believe what we believe. We are obligated to raise a testimony to the truths of the historic Christian faith and this

4. John Stott, *The Contemporary Christian* (Leicester: Inver-Varsity Press, 1992), 255-256.

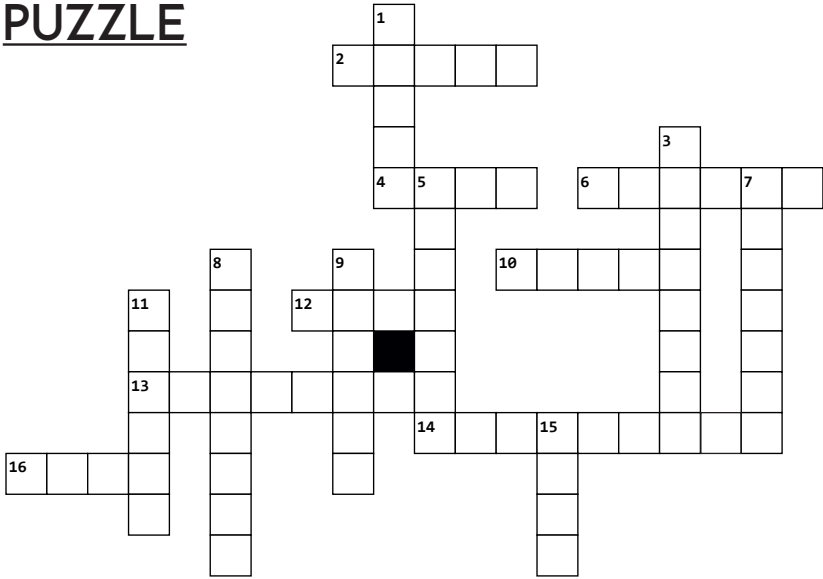
is what Jude describes as "the faith that was once for all entrusted to God's holy people," and says that he felt compelled to write and urge the recipients to contend for it (Jude 3). Unless we know the content of the faith, we can never contend for it. The message contained in the truths of the historic Christian faith is basically the gospel truth, which is the good news about Jesus Christ, the solution for all human problems. We have to declare, defend, and display Christ and thus show that in the person and work of Christ, God the creator has provided a solution for all human problems. May the Lord God Almighty enable us (students and graduates) to do this in a way that is relevant for the digital age in which we are living and working. May the Lord enable us to do some study of the generations and the intergenerational gaps so that we might know how to effectively raise a testimony to the truths of the historic Christian faith and to show the message there of as the solution to the problems of humanity among the 'digital natives', 'Gen Z', and 'Gen Alpha'.



Rev. Sudhakar Mondithoka is the Principal and Faculty in Apologetics and World Religions at HITHA (Hyderabad Institute of Theology and Apologetics). Associated with UESI since 1979. He can be reached at sudhakar.mondithoka@gmail.com



PUZZLE



Across

- 2. Apostles are commissioned to go? (Acts 1:8)
- 4. The State level Camp on Missions is called
- 6. Disciples requesting Jesus to teach (Luke 11:1)
- 10. One of the zealots who joined Jesus' Team (Luke 6:15/Acts 1:13)
- 12. The Son of Man came to seek & to save (Luke 19:10)
- 13. Follower of Christ
- 14. Apostles of Jesus (Acts 1:8)
- 16. Fruit of the Spirit & Greatest command

Down

- 1. This disciple is given the name Boanerges (Mark 3:17)
- 3. Who mentored John Mark & Paul
- 5. A Tax Collector who became Jesus' Disciple (Matthew 9:9)
- 7. Christians are called to pray for whom? (Matthew 5:44)
- 8. the Fourth aim of UESI
- 9. The Good News of Jesus
- 11. One of the four fishermen among Jesus' disciples
- 15. The National level Camp on Missions is called

Rush, fill up your correct answers in the boxes, take photograph (Pg. 34) and send us along with your details such as name, place, EU/EGf & mobile no. to ruthsimoncollins1997@gmail.com/9841826902. The names of first 10 winners will be published in the upcoming issue and the first 3 winners will get Campus Link Magazine for one year (free subscription).

BEWARE OF SUCCESS

After success comes the
seed of pride,
Like Israel's kings, who in their
own ways, did confide.
After victory comes
self-reliance
As Israelites, after their
triumph, grew defiant.
After success, a test shall arise,
As God tested Abraham and
Job under the skies.
When victory blooms, a
promise is sown,
Jephthah's daughter, the
sacrifice shown.
After success, the lure of
straying near,
Like Solomon, who sought
false gods to cheer.
When triumph fades, a careless
ease may seize,
Samson, by Delilah, brought to
his knees.

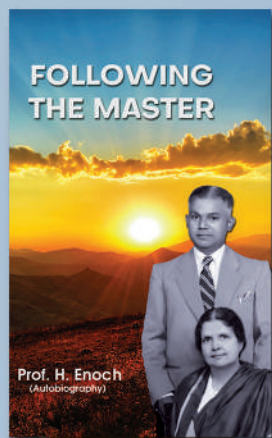
After success, fear of failure
takes root,
Elijah, in his fright, wished his
life to uproot.
After success, the fear of God
waned,
David, with Bathsheba, sinned
and bore the stains.
After success, self-sufficiency
stands tall,
Forgetting God's grace, heed
not His call.
Beware of success, for it hides
the snare,
To keep faith and humility, one
must beware.
So let us stay grounded, with
hearts full of grace,
And remember the One Who
lifted us to our place.
For it is in humility that we find
true strength,
And in dependence on God,
our successes are lengthened.



Vamsi Rapaka, is currently pursuing PhD in Pharmaceutical Sciences at Andhra University, Visakhapatnam. Previously, he had served as a South Zone Student Member of the NSC. He can be reached through vamsivamsirapaka8989@gmail.com



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It was not my intention to write a biography of my life. Mr H.S. Ponnuraj whom I knew as a student and who later succeeded me as President of Union of Evangelical Students of India, suggested to his Executive Committee that a biography of my life ought to be published. Years rolled by and the idea was almost forgotten.

Then an American friend, who knew me fairly well, wrote and asked me to write the same. But it was Dr K.N. Namboodiripad, President of the UESI from 1970-76, who wanted to carry out the idea and requested the Associate General Secretaries to see that details of my life were recorded before I leave this world. Mr P.T. Chandapilla, then General Secretary of UESI, felt that he should undertake the task of noting down briefly the story of my life as a project during the period of his sabbatical leave.

Mr Chandapilla suggested that I answer certain questions. Thus these memories took shape as I answered the questions that were put to me by him. My grateful thanks also go to Rev. Basil J.M. Scott for editing the book.



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