


From the Principal's Desk

“Bible sim, zuih leh zilna a Diktatna”

(Sam 119: 8, 97 – 106)



G B C L I N K Spring 2016 simtute na vekun Jesu Khrist min in Chibai!

Tulai khovel a mi teng buaipih mahmah khat tuh diktatlouhna ahi. Federation of International Football Association (FIFA) President a sawt tak pang Sepp Blatter leh a seppih khenkhaten diktatlouhna ziakin thukhenna a maituah lel uhi. Koi mun peuh ah diktatlouhna thu kigen niteng a zak ding a omden hi! Diktatlouhna in society leh sahhua nawkkhak louh a neikei chih theih ahi. Khristiante lak ah, abiitak in Bible sim, zil leh zuihna ah zong diktatlouhna uang mahmah a theih ahi. Huaiziakin, EBC Saptuam

in 2016 thupi ding a “Diktatna a kilamthakna” chih hon teelkiak thil poimoh petmah ahi. Hiai EBC thupi toh kituak in GBC Link, Spring 2016 Issue ah “Bible Sim, Zuih leh Zilna a Diktatna” chih pansan in saulou houlim lehang uthuai I sa hi. Kuapeuh Bible Sim, Zuih leh Zilna a I diktat kei leh, thil dang a diktatna thugen in omzia anei taktak kei ding hi. Huaiziakin, anuai ah Bible toh kisai diktat apoimoh dan point thum I kikum ding hi:

Khatna, Bible Sim a Diktatna – Bible tuh gingtute a dia khanna leh hatna ding ann, kivelna ding limlang, melma apan kidalna ding lum, melma douna ding temsau, lampi adia vaakna leh chiangkun ahihman in “SIM GIGE” ding ahi. Zing, sun leh nitak tenga Bible simna ding hunseh tuam neih ding ahi. Khristian hingala Bible sim ngeilou tuh diktatlou, diktatna lampi tawnlou ahipah hi. Huan, Bible sim zong sim minpu om a, sim taktak a omse hi. Lungsim tak toh thum kawm a sim ding, a gentak theichian a, ei adia laak ding leh paih ding a poimohte theichian dia diktat taka sim ding ahi. Bible simna pi a lunglut lou, lungsim taka simlouh tuh diktatlouhna ahi (Joh. 5: 39).

Nihna, Bible Zuih a Diktatna – Bible sim gige bana a zuih ding, hinpah ding ahi. Bible ah zuih ding thupiak a om a, vauna thu a om a, zon a neih ding thuchiam zong a om hi. Bible a thute ut teng zui a utlouhte zuihlouh tuh Pathian kimawlpahna ahi a, thil lauhuai mahmah ahi. Huchi hilou a utteng zuih a utlouhte zuihlouh tuh diktatlouhna ahi. Pathian thupiakte hoih I sak leh hoihlou I sak ziak hiam, ei adia meetna hiam supna hiam om ding ziaka zuih ding or zuihlouh ding hilou in, Pathian thu ahihziak a zuih teitei ding ahi (Josh. 1: 8).

Thumna, Bible Zilna a Diktatna – Bible zilna a diktatna I chih, Bible college leh seminary a Bible zilte I genna ahi. Bible college leh seminary a kai in Bible zilka lou chih a omthei hi. Mi khenkhat Bible college a kai in Bible gingta nawnlou chih zaak ahisek hi. Bang va zil uh ahimai zen dia! Bible zilna dia chinnate (entrance qualifications) leh zohna dinga poimawhte (graduation requirements) ah diktatna a poimoh petmah hi. Certificate dikloupai toh Bible zil sawm chih khawng diktatlouhna ahi. Tulai in laiguktakna (plagiarism) koimun peuh ah a uang a, thilpoi mahmah, diktatlouhna ahi. Plagiarism tuh mi thugelkhong mahni a banga bawlana ahi a, guktakna ahi. Laiguktakna ziaka Bible zillai college apan nohkhiat thu zak sek ahi a, thilpoi petmah ahi. College chih in dan a neihte diktat taka zuih ding, piak dingte piak ding, khelth theihte khelth a, khelth theihlouhte khelth teitei sawm louh ding ahi. Pathian tuh diktat Pathian ahi a, amah ah diktatlouhna him him a omkei hi (Sam 92: 15).

Huaiziakin, mimal hinkhua, innkuan chih, saptuam leh nam sung ah diktatna in vaihawm hen I chih taktak leh Bible Sim, Bible Zuih leh Bible Zilna a I pat ding ahi. Bible sim loupai, Bible zui loupai leh Bible Zilna natan a I diktat kei leh, diktatna thu I gengen in phattuumna a nei kei ding chih theihsa ahi. Diktatna thu, diktatna poimohdan leh diktatlouh poidan kuapeuh in I gensiamta uhi. Tua I taksap lianpen zaw atak a diktat ding ahi. Tu mah a I diktat kei leh, diktatlouhna gah I lou toutou ding ua, Jesu hongpai chiah I zahlak dimdem ding chih alauhuai hi! Michih kivelchian chiat ni. (Job 22: 23; Jer. 2: 5; 22: 13; 2 Kor. 6: 14; 2 Tim. 2: 19; Kil. 22: 11). ●●●

Editorial

Tu 2016 Spring semester zou thei dinmuna honkoih a, i Link uh bang leng suah theinawn dinmun a honkoih i biak leh ana i sep uh i Toupa Jesu Krist minin simtute tengteng chibai ka hon buk hi. Hiai semester sungin kum danga om ngeilou thil khenkhat a hong om theia, kipahhuai leh thupi i sa hi. Khatvei heutute kia in outing ava nei ua, Kakchinga pakhuan kilawm, lian leh thupi mahmah va ki en hi. Tuabanah, naupangte leng nikhat Imphal phaksak in om uh a, kipak mahmah uhi.

Sintu a zoukhe dingte Biakin a, heutute leh sintute tengteng biakhhawmna kikhopna ah thugenna hun piching kipe sek hi. Kum masate in tuabanga piaka om khenkhaten lin thei mahmah ua, sawl thoh kul khat veivei om zeuhzeuh hi. Tu semester in bel kithalawp mahmah ua, hun piakkhaklouha aom khak ding uh lau ua, nget thoh zomah uh. Thamlouin thugen mi petmah, veina, awlmohna taktak toh hon gen ua, Pathian in amaute zang petmah a theihin om hi. A zoh chianguan leng Toupan zang petmah ding ahi chih muangngam mahmah in om hi. Mid-term exam buaina bangmah omlou a zoukhia, Memory Verse exam, comprehensive examte leh Final examte bangmah buaina omlou a zohkhiak ahihmanin Pathian pina leh makaihna thupitak ziakin amah i phat hi.

Saptuamte thumna, hahpanna, thilpiak tuamtuam leh thumna a Saptuamte leh mimal leh pawl tuamtuamin theihtawp suah a i pankhawmnate uh ziakin Grace Bible College in masawnin kalsuan tou theizel ahihmanin Toupa min i phat hi. Toupa min thupina ding, Saptuam nna leh Toupa nna gahsuah sem a sep ahihna dingin hiai i College uh naksem in thumna leh thilpiakin i phungvuh ding uh.

Rev. Dr. Luaichinhang, Editor

Testimony

Ka min Kedar Ojha ahi. Hindu sahkua a akulmut mahmah, a siampu inkuan a piangkha ka hi. Ka khua Nepal gam lailung ah aom. Unau numei li leh pasal nihte laka a naupangpen ka hi.



High school ka kailaiin, ka lawmte ziakin khamtheih salah ka tang hi. Ka kipattung in a nuama, nopsakna takkhat leng ka nei hi. Himahleh, ihong zongsat taktak chiangin, a nopna abeia, a loutheloua poimoh ahongsuak hi. Tuabanga khamtheih sala tang ka hi chih sel vualloh ahonghih chiangin, ka khotang uh, ka lawmte leh ka inkuante mahmah in ahon deihnawn kei ua, a hon nawlkhin uh. Tuate tengteng ahongom takin, ka thawmhau petmah a, lauhna in ka pumdim a, hinkhua a lampi diklou tawnkha ka hi chih kakiphawk khia hi. Ka kikheng lamdang ut a, lampi dik ka tawn uta, himahleh zekai lota, kikhen lamdanna ding lampi himhim ka mukhe zouta kei hi. Tuabang ahihmanin, ka tawl mahmah a, lamet ding bangmah neinawn hetlou in ka kithei hi.

Tuabang dinmun a oma, ka hinna sukbei mai ding ka tup laitakin, Bus sunga ka tuanleh, huaiah Kristiante laigelh themkhat ka mukha a, huaiin ka hinna ah khovak khat ahon vaksak kiau hi. Huai laigelh ah, damdawi khamtheih zongsang khat, a hinkhua Jesu Krist in a bawlhohithak khat tanchin a kigelh hi. Huai laigelh ah “Jesu Krist in hinna thak honpe thei a, aman I tunung a ding lampi thak hon kawkmuh thei ahi” chih a kigelh hi. Huaiah Bible tang khat leng a kigelh a, huaiah “Nou semgim leh puakgik potengteng aw, ka kiangah hongpai un, keiman khawlina ka honpe ding”(Matt.11:28) Hiai laigeh ka sim akipat, kei adinga leng Krist a lamet ding leh khawlina ding omthei ding bangin ka mu a, huchiin amah zon ka panta hi. Kum 2010 July 24 in ka damsunga a masapenpen dingin Biakin ah ka kai hi. Himahleh ka inkuanen Biakin kai ka hi chih a theihtakun tel ding ahon pia uhi. Biakin kai tawpsan vengveng ding, ahihkeileh inn nuse vengveng ding. Inn nutsiat ka telzaw a, keimah hinhin a hing dingin Mumbai ka zuan mawk hi. Mumbai a kava hoh aleh, huaiah YWAM (Youth With a Mission) te ka va mu a, amaute apan Tangthupha chiang zosemin ka va thei a, huchiin October 26, 2010 in Jesu keimah Toupa leh hondampa in ka sanga, huaini mahin Baptisma ka tang hi.

Huaini akipan Krist ah hinna thak ka neita hi. Pathian ta ka honghih akipan, khamtheih sala kipan ka suakta hi. Ama a ka theih ngei hetlou kipahna, khamuanna leh suahtakna Krist in ahonpia hi. Ka hinkhua a ka tuppipen, ka hinpihpen ding aman ahon pia a, huai tuh amah nasep ahi. Huaiziakin, ka damsung pumpi Pathian na sem ut ka hihmanin, huai adia ka kisakkholhna in kum 2012 in GBC ah ka hongkai hi. Hiaia ka zilna ka zohchiangin, Tangthupha a kigenkhak ngeinai hetlouna mun a Pathian na sep ka ut hi.

Hiai ka testimony a simkha peuhmah kiangah, ka tunung ding Toupa kianga honna latsak dingin ka hon ngen hi. Kum 2013 akipan Pathianin ka pa lungsim ahon khensak a, tu in, innsung ka lut ahon phalta hi. Tamveitak ka in uah ka paita a, ka inkuante kiangah Tangthupha ka gen zelzel hi. Himahleh, tuni dongin a kipahhuai dawnna ka ngah nai kei hi. Huaiziakin, ka inkuante Kristian ahongsuahna ding un hon thumsak un. Pathian kia in thupina tang hen. Amen. ●●●

Church Visiting Ministry Report

Tu Spring semester sung in Church Visiting Ministry in saptuam tuamtuum thum (3) veh in, ministry nei in kal kisuan hi.

Anuai a bang in:

- 1) Dt 09-04-2016 (Saturday) niin Evangelical Baptist Convention Church (EBCC) ZOAN vehna kinei a hiai hun ah Team membarten praise and worship makaih in, Special no. leh testimony te Ngaih khatna member tea pan om banah Pathian thutak genna hun leng kinei hi. Khotual ten singpi hon dawn-pih uhi.
- 2) Dt 18-04-2016 (Monday) niin Mizoram Presbyterian Church Synod (MPCS), Gangpimuol khanglai te vehna kinei nawn a, hiai hun ah leng Tuailaite toh Pathian thu a kithuah khawm in Team membarten Special no, Testimony Sharing leh Thutak genna hun kinei a program lohching mahmah chih ding ahi. Khotual program zoh in singpi hon dawn pih uhi.
- 3) Dt 06-07-04-2016 (Missionary day) in Evangelical Baptist Convention Church (EBCC), Tanguam vehna kinei nawn hi. Hai hun pen Missionary day ahihkhak ziak in hun thum (3) kizang zom hi. Huai hun ah leng Special no, Testimony sharing leh Thugenna hun (3) ki nei nawn hi. Hiai hun ah singpi leh sang in missionary day kilawm hi.

Tu tung Church visiting ministry, Pathian ompihna ziak in lohching mahmah a theih in om a, lamtuamtuum ah Pathian vualzawlina kitang in, khalam leh salam ah kithuah khawmna leh biakna nuam tak mai kinei in Programme te lohsam hetlou in Pathian ompihna toh lohching tak in kinei zouthi hi.

Kakipak,

Reported by:

Chiangkhanlun, Team Leader ●●●

The Rise of Evangelical Movement in England and North America from its Inception to about 1790

By: Dou Lamthang Ngaihte

Introduction

1. **Definition of Evangelicalism and Evangelical Movement.**
2. **Factors leading to the rise of the Evangelical Movement.**
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 - 2.3. Ecclesiastical Factor
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4. **The Evangelical Movement and its impact on the 18th century Christianity**
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Introduction

If it were not for the evangelical awakening of the 18th century, England and the North America would have to endure transformation and reformation the hard way similar to the French revolution of this century. The nations were at the brink of collapse and degeneration. In this context the evangelicalism originated to its rescue from the root of Puritanism, Pietism and High Church Anglicanism. The significance of Puritanism, Pietism and High Church Anglicanism for what would become evangelicalism is suggested by unconnected events at Oxford and Herrnhut in the late 1720s. At Oxford in late 1728 or early 1729, Charles Wesley, Robert Kirkham and William Morgan began group prayer, spiritual reading, self-examination and good deeds for the less fortunate. The group then were deride 'Holy Club' and its members as 'Bible Moths', 'Enthusiasts', 'Supererogation Men' and 'Methodists'.

At this backdrop this paper presents the History of the Evangelical movement of the 18th century and its impact on the Social, Religious and Ecclesiastical condition of England and North America. The paper will deal with the factors leading to the rise of evangelicalism, its inception and development through the 18th century and finally deals with its impact on Christianity as a whole. The study will be done within the context of John Wesley and George Whitefield's life and ministry in England and the North America and also within the context of the Methodist of this period since the Methodist and their itinerants' preachers were responsible for the rise of evangelicalism at this time.

1. Definition of Evangelicalism:

By 1795 the Methodists who were denied communion in their local Churches finally broke with the Church of England. "This was the evangelical Revival. For the first time, the word 'evangelical' became popularly known and widely used in English. 'The evangelicals' were beginning to be marked out as a distinct group: Those who were concerned about personal conversion, holy living, eager evangelism; those who believed in the transformation of character by an experience of Christ; those who looked back to the great figures of the Reformation – and even further back, to the apostolic church of the New Testament – as their inspiration

and example."

Mark A. Noll defines Evangelicalism as "The movement in modern Christianity, transcending denominational and confessional boundaries, that emphasizes conformity to the basic tenets of the faith and a missionary outreach of compassion and urgency. A person who identifies with it is an 'evangelical', one who believes and proclaims the gospel of Jesus Christ"

To this definition we can add, Evangelicalism stresses on the sovereignty of God, regard scripture as the divinely inspired record of God's revelation, the infallible, authoritative guide for faith and practice. They believe that salvation is an act of unmerited divine grace received through faith in Christ, not through any kind of penance or good works, Heralding the word of God is an important feature of evangelicalism, and they look for the visible personal return of Jesus Christ to set up his kingdom of righteousness, a new heaven and earth, one that will never end. This understanding of the concept and conviction turns the world upside down and change the history of the world forever.

The Evangelicalism was born from the Armenian and Calvin Theology. John Wesley was the only eminent Evangelical leader of his time who was an Armenian in theology. John Wesley reacted strongly against the Calvinist doctrine of predestination. But George Whitefield "remained firmly Calvinistic in theology, wherein he diverged from Wesley" This causes break with John Wesley which of course was reconciled later.

2. Factors leading to the rise of the Evangelical movement.

Evangelical movement came at a time when it needed most, and the factors which give rise to the movement are more of negative aspect than positive. The factors which gives rise of Evangelicalism can be discuss in the following.

2.1. Social Factors:

John T. McNeill describing the social condition in the word of Montesquieu, said, "No such thing as religion there and the subject, if mentioned in society, excites nothing but laughter". This clearly reflects the indifference of the society towards religion. The society was filled with "profanity, inhumanity, and the grossest political corruption went unrestrained and almost unrebuked. Life for most was as unhappy as it was unholy. It was 'nasty, brutish, and short.' The poorer classes were ignorant, drunken, and depraved. The law were harsh, and men were executed for minor as well as major crimes." Addiction to gin was so much so that death excess over births. In other words the dead rate is higher than the birth rate and the

number of burial in London had doubled that of baptisms.

2.2. Religious Factor:

In the early 18th century “Religious professors were feeble flock. Anglicanism brought forth a series of ‘societies for the reformation of manners.’” The societies’ concern was moral discipline and the restrictions were formal and nominal. Some accused the Armenian doctrine as the cause of the problem of the church. This accusation was of course eliminated by Wesley’s success in evangelism. The real problem of course was not on any doctrine but traditionalism, formalism and nominalism.

2.3. Ecclesiastical Factors:

The ecclesiastical factors are unfortunately negative. The condition of the church during this time reflected what happened at Wesley’s birthplace, Epworth. In this village “the drunken minister refused to let him even read the scriptures lesson during the service. So, Wesley spoke outside the church in the evening, standing on his father’s tombstone in the churchyard”. Duewel describes it by saying, “There were many sermons delivered in the churches of his day, but true preaching of the Gospel hardly existed.” Therefore “the Churches were ill attended, public worship was formal and spiritless, and the sermons generally reached only the level of platitudinous moral discourses in which Christianity was rather patronized than espoused.” Dr. F. Hrangkhuma writes that “the clergy were men of little earnestness. Many were worldly and selfish, mere officeholders; the duties of Bishops and parish ministers were largely neglected. Little was done for the religious needs of the people, and many drifted out of touch with the church. The general spirit of religion in England was one of formality and coldness. Religious forms were commonly observed, but religious enthusiasm was rare.”

3. Key leaders of the Evangelical Movement and their Contribution towards Evangelicalism and Methodism in particular in North America and England from 1740-1790.

The evangelical movement of the 18th century was the outcome of the concerted effort of the itinerants’ preachers such as John Wesley and George Whitefield. In this section I will focus on these key leaders, their ministries and their contributions to the rise of Evangelical movement especially in England and North America beginning from 1740 to 1790.

3.1. John Wesley:

Kenneth Scott Latourette writes that “The most famous leader and creator of the Evangelical movement was John Wesley”. John T. McNeill also writes that “John Wesley was the greatest of all leaders of the evangelical Revival. Wesley has no equal and no rival among the evangelicals. He is vitally related to Anglicanism, Puritanism, and Pietism.” But Wesley was the only eminent Evangelical leader of his time who was an Armenian in theology.

John Wesley’s carrier as an evangelist began in Oxford in 1729 which was called ‘the Holy Club’ and he also later considered this as the first rise of Methodism. In 1735 he began his missionaries endeavour in Georgia as a missionary of the Society for the Propagation of the Gospel in Foreign lands. In 1736 he gathered a small society of serious Christians, on which he later looked back as the second rise of Methodism. On May 24, 1738 at an informal Anglican society on Aldersgate, he experienced assurance of salvation. He described it in his journal: “About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.” This experienced in fact became an important event not only for him but also for the rise of evangel-

ical movement of the 18th century.

After this event he went to Germany, met Zinzendorf at Herrnhut to learn from the Moravian methods which he adopted and adapted more than once in his evangelism. He then preached extensively beginning in religious societies and Churches. In April 1739, he took to open air preaching at the instigation of Whitefield. The most effective way of reaching the masses had been discovered.... When he was persistently denied permission to preach in the parish, he went on to preached in the open, declaring: “The world is my parish.” This phrase becomes a Methodist slogan.

Latourette writes that the preaching of Wesley, Whitefield, and others awakened a response. The churches were revived. He gathered his converts into ‘societies’ in part after the pattern of the ones in which he had shared in Oxford, organized in Georgia, and had his heart-warming experience, and of that which the Moravian had brought together in Fetter Lane. One of the earliest of the Methodist societies was in Bristol and another in an old foundry in London.

In June 1744, an important landmark was established. The Wesleys, four Anglican clergy and four lay itinerants, convened the first Methodist Annual Conference. In the meeting the Wesleyans affirmed the centrality of justification by faith, but also treated repentance and church duties as good works pointing towards justification. They proclaimed the assurance of salvation as a birthright of all Christians, but also maintained that believers could expect varying degrees of assurance as they journeyed through life. The Minutes also emphasized how important it was for all believers to advance in holiness towards perfection in Christ.

The meeting was also important in several ways. Lay preachers were accorded full status alongside the ordained Anglicans. Wesley’s Methodism resembled segmented Anglican voluntary society but its effectiveness in promoting gospel preaching gave it a singular solidarity and a unique potential for independent development. By 1744 the outer history of Wesleyanism as an organized religious movement had begun even though the inner spirit was already surprisingly well formed.

Within John Wesley’s long lifetime the societies multiplied and were knit into an inclusive organization. When he died, they were said to have 77,000 members in Great Britain. He travelled incessantly. He not only covered England but also visited Ireland and Scotland again and again. Wesley was distinctively an activist. Not only was he an organizer and administrator. Himself an inveterate reader, he encouraged the taste

for literature and to this end saw to the publication and sale of inexpensive editions of good books. He also wrote extensively. From a substantial income from the sale of his books he aided what he deemed good causes. He furthered the care of deserving poor and the creation of lending funds to assist struggling business men.

“Wesley’s ministry was to the poor and neglected folk, whose condition was England’s disgrace. They constituted a large proportion of the population, and from them he recruited a great multitude of converts. Under the Methodist discipline they shed their poverty and ignorance. The worldliness that now assailed his followers with their prosperity became a grave problem for Wesley. He was baffled by the results of the thrift that he felt was a natural fruit of true religion.”

3.2. George Whitefield:

In the spring of 1735 other young men, who at the time meant nothing to the larger world, were also undergoing life-changing experiences. At Oxford a long period of intense spiritual struggle was coming to an end for George Whitefield. He recorded that, “God was pleased to enlighten my soul, and bring me into the knowledge of His free grace and the necessity of being justified in His sight by faith only.” Whitefield thereafter recognized this illumination as his conversion, which took place about seven weeks after Easter.

The revival movement from 1738- 1770 in America began with the ministry of George Whitefield. During this period George Whitefield labours in all the main colonial region of America and all of its significant cities. In late October 1739, Whitefield preached in Pennsylvania and around Philadelphia and New York and finally came to Savannah, Georgia on January 9, 1740.

In 1745 he made the third trip to America and continued to preach in every town and colonies beginning from Georgia. Here visited Bethesda orphanage, made plan for starting a college on the premises for religious studies in the South. Then move towards Philadelphia and Boston preaching along the way. George then returns again to England, Scotland, and Wales.

When he made his fourth trip to America, the colonies in 1751, he took a group of 22 destitute boys with him to Bethesda. Seeing the need for expansion there, he returned to England almost immediately to raise the required capital. On his fifth transatlantic trip in 1754, he received an honorary Master of Arts degree from the college of New Jersey (now Princeton University) and worked closely with Benjamin Franklin as he entered the political arena. By this time, nearly every American had heard George Whitefield and return to England in March 1755.

In 1760, while in London he collected a large sum of money on behalf of the Boston fire victims and sent it immediately. When he returned to America in 1763 even the coldest Bostonians were melted by George’s attention and honor him greatly. When he returned to England in 1765, he continued to itinerate from London to Edinburgh.

“Through his evangelism as many previously indifferent Americans were swept into faith, society started to feel the impact. New educational institutions were founded. Anti-slavery sentiments started to spread. Democratic ideals began increasingly to be discussed. A new concern arose for fairness to the native Indian communities, and missionary efforts to the black and Indian populations gathered strength. And on a personal level, thousands of people experienced a new joy and a new moral determination.”

“He remained firmly Calvinistic in theology, wherein he diverged from Wesley” This causes break with John Wesley which of course was reconciled later. The

ministry of Whitefield cannot be discussed without Selina, Countess of Huntingdon, a wealthy widowed and early member of the Methodist society of Fetter Lane. She built chapels and appointed men whom she designated as her chaplains and Whitefield was one of them. “In 1779 she and those associated with her separated from the Church of England. Therefore, though indirectly from him arose a distinct body, the Welsh Calvinistic Methodists.”

John T. McNeill writes that “George Whitefield added to his preaching many activities. ...he established an orphanage at Bethesda, Georgia. He continually pursued his ministry by conversation and correspondence. Excessive labor apparently shortened his life.” His wife passed away in August 1768 about one year later he returns to the colonies. He gave farewell speech to multitudes in London and in November 1769, made his final transatlantic trip to America. He breathes his last in the early hours of September 20, 1770, the day after he preached his last sermon. He was 56 years old.

4. The Evangelical Movement and its impact on the 18th century Christianity:

4.1. Impact on Society

“The Great Awakening secured for evangelicals an important role in the development of the United States”. Wesley Duewel writes that, “Wherever Wesley went his ‘revival societies’ sprang up. These were groups of converts who united together to worship the Lord.” Duewel also writes about how some rioters were convicted and take a U-turn to protect him. At other times the most reckless sinner in the area carried Wesley ...to escape an angry mob. God saved this particular man, and five days later he became a Methodist society member.

“In addition to thousands of persons being converted, many organizations were formed to promote Christian work in Great Britain and beyond. Organizations such as – Religious Tract Society in 1799, The British and Foreign Bible Society in 1804, the London Missionary Society in 1795, The Church Missionary Society in 1799,, and the Baptist Missionary Society in 1792, which sent out William Carey as its first missionary”.

The experience of the evangelicalism had become the most important expression of Christian faith in many of the fringe regions of the 18th century British Empire, including United States, the Scottish Highlands, the Canadian Maritimes, the Northern part of Ireland, and Wales. In these regions, evangelical influences not only dominated in the Protestant churches but also exerted a powerful effect on society as a whole.

4.2. Impact on the Church and Christianity:

One of the great results of the revival was the new church, the Methodist Church. Duewel writes that “Methodist missions began in 1739; the Methodists worldwide equalled in number the total population of England in Wesley’s day.” “Lecky declared that the evangelical revival ‘gradually changed the whole spirit of the English Church’. Through Methodism, Christianity regained its rightful place in national life, gave great impetus to work among children, and instilled a new missionary vision”. Duewel writes, “Wherever Wesley went, souls were saved and revival fires were lit.”

“Methodism now spread rapidly. In August 1770 there were 29,406 members, 121 preachers, and 50 circuits. In America, the fiftieth circuit, there were 4 preachers and 100 Methodist chapels. Seven years later these numbers jumped to 34 preachers and nearly 7,000 members. When Wesley died there were more than 1, 20,000 Methodists in his societies.

“The Evangelical movement has been characterized by an ecumenical spirit. Denominational traditions and confessional standards have not been allowed to hinder its adherents from sharing in common tasks; and it has always held in mind the world-wide character of Christianity and freely overleaped national borders. It gave birth to the missionary societies and enterprises of modern Protestantism: Carey, Duff, Martyn, Judson, and their fellows were its children” It gave birth to coming International and Interdenominational missionary society and organiza-

BIBLIOGRYPHY:

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**Brief Report on Prayer Ministry**

Greeting you in Jesus name. I, Samuel T. Thawngkhanlian, M.Div-III, the leader of Team No. 8 – “Prayer Ministry” would like to give a brief report about our ministry.

The prayer ministry is open to all students in which leaders of every Practical Ministries are required to attend it. The team leader is assisted by two men of prayers, namely, Mr. Langchinthang, B.Th-II and Mr. Gouminthang, B.Th-II. The team has a project to conduct the Prayer Ministry once in a month in sacred places around the town.

The team has carried out the Ministry two times. The first Ministry was held in Nehemiah Prayer Mountain at Mualvaiphei on the 2nd week of March, i.e. on 12/03/2016. And the second Ministry was held in Gilead Tlang at Kawnpui on the 3rd week of April i.e. on 16/03/2016. The third Ministry will be executed on 2nd week of May.

In each of the Ministry, the team leader led the prayer session. The prayer was organized into two sessions, namely, mass prayer session and partnership or individual prayer sessions. In mass prayer, the prayer is categorized into three namely, thanksgiving prayer, intercessory prayer for forgiveness and general prayer. In general prayer, all members join our heart together and prayed for

tions. The “evangelical preaching in the New World featured much more concerted outreach to Native Americans and African Americans...By the end of the 18th century, evangelicals in the English-speaking regions...send representatives overseas to preach the gospel.” “One great result of the revival was the new church, the Methodist Church” was founded and the greatest of all the results was the rise of the modern missionary movement.

Conclusion:

The revival movement of the early 19th century which began from 1791, all over the world, from England and North America, in fact, is the key factor of the Evangelical movement led by the Wesleys and George Whitefield. In other words, we can say that the Wesleys and George Whitefield triggered the revival which not only taken hold of all the western nations and colonies but also revitalized the churches into missions for the world of the coming centuries until today. Over all, it was the evangelical converts’ exertion of real influence among Dissenters in England, among Baptists and Presbyterians in America which changes the face of religion in the English-speaking world.

the GBC College, for all the practical ministry, for churches and its missions, for Christians around the world especially who are in the persecution zone like the middle-east, Nepal, etc and the prayer points shared by the members.

Each ministry carried out is a blessing to all. It’s spiritually nourishing to those who come together for the prayer ministry. It helps in renewing our relationship with God. It also enlightens our Christian life. While everyone is blessed individually through the ministry, we also hope that the Prayer ministry will also be a blessing to whom we prayed for. Because we believe that God is present where His people gather together (Matt 18:20) and He answer the prayer asked to Him in unison (Matt. 18:19). Amen.



Report by:

Samuel T. Thawngkhanlian, M.Div. III
The Team Leader, The Prayer Ministry

Diktatna a kibulphuthakna” Pro 14:34

Sum leh Pai a Diktatna

Wales gam a halhthakna a tun in sumbuk te a metpen, a pung pen uh ahi. aziak bang hi ding, min Khrist hon neih chiang in, a hinkhua uh hong kikhkek in leiba tampipi a neihte uh hon din uh a, bank ah hong koi uh a, Bank in ana hamphat pih uh ahi.

Diktatna koi a hong kipan ding? Diktatna tengteng kipatna Pathian ahi. Jesu Khrist, Pathian diktatna ahi. Mihing kuamah diktat omlou ihi. Ahihziak in Pathian diktatna a kipiaklut ngai ahi. Mihing in amah dikna a lohkhiaq ding ahi. Himahleh kum 2000 val paita, kuama'n diktatna a ngah zou kei uhi. Peter in khelhna lam a sikhin a, diktatna lam a i hin theihna ding in- Competition. Tulaitak in kuan lawmman i hon la diam? Kitai tehna a kitaiteh tou tou ihi. Amah mah in sing ah i khelhna a pua hi, amah vuakna golhte a hihdam in na omta uhi ana chi hi.

Dangka(sum) I ngai na hia?

Dangka sum ngaihnat zaw sual chiteng bul ahi. Organization sum a thelthang, saptuam sum leng kum bangzah hiam paita in worker te leng sum ziaq in terminate in i omta uh. Tuhun in saptuam sum a tam mahmah a, sum thelthang hetkei ding ka chi ngam kei ahi. Pilvan nang om mahmah ding in ka gingat hi.

Sum in bang bang a sem thei a?

Sum in nna tampi a sem thei a, 1. Sum in lawmta kal a khen thei kei a, 2. Sanggam a nei kei a, tanau a nei kei a, beh leh phung leng a thei kei hi. 3. Sum kichi galvan lauhuai pen ahi. 4. Sum kichi mihing sang a melma lauhuai zaw ahi.

Sum in a leithei leh a lei theih louh?

H.W. Longfellow in, “sum in lupna nuamtak a lei thei a, ihmut limna a lei theikei. Damdawi i lei theia, damtheihna, damna pen i lei theikei. Nuamchetna leh kisuklimna vanzat i lei thei a, nuam chetna leh limna i leithei kei. Biakna hoihtak i lei theia, a sung a Khasiangthou nasep i lei theikei. Khovel gamteng a paitheihna passport i lei theia, hinna bei nung khenlam a paitheihna bel i lei theikei a na chi hi. Sum in ana a sep theih a tawm tel maw? Mihing ten lah sum mah kichi teitei zel maw?

Mihausa ten sum tungtang bang chi'n a gen ua?

W.H. Vanderbilt in “Ka hauhsakna kei a dia puakgik ahi” Rockefeller kum 50 leh ahih in a teeksih dek a, amah hehpihtuten a sum zat ding dan a hilh uhi. A hauhsakna mi gentheite a dia a piak-khiak zungzung leh, Muvanlai bang in siamthak in a hong om a, kum 90 val a dam hi. Pau 28: 27 “Mi zawng kiang a pe mi a tasam kei ding a; himahleh amah lehngatsan min hamsia tampi atuak diing. Aman (Rockefeller) sum leh pai te mite muh in tam mahleh, ka lungsim gen-

theih dan zaw, kalkhat a dollar 3 lalut bang in ka genthei thou a, ni khat kia lel lungkimna hon pethei a om leh, ka sum kim khat ka pephal hi. Andrew Carnegie in leng, “millionaire te zaw ka nui vanglua uh, a chi hi.

Mihing te I ut dan bang ahia?

Tamtak te i ut dan uh chu, 1. Kam lei ding, 2. Sem lou ding in khalawh a hunhun a lak ding. Sepna mun a kuan ngai lou ding, ka tang ding mi sawl ding, ka lawh ken amah hawm ding? Ahi leh, Singtang gam a Government office, department bang zah a om dia? Government high school bang zah a om a? tua government a nasem te koi a om, kawlgam vaigam khawng a om a, kha sum khawng va loh i hi diam? Tua bang mi bang zah i om a? bangzah hong kik a, I sepna (posting) na mun a va pai ding? Tua bang khawng i dinmun uh ahih leh unauhte hiai thei ni. I hinkhua uh khang khat a daih diam? Kum 40 phak ma a kisi si hilou hiam?

Sum i zon dan uh

1. Kikhawm manlou, 2. Thum manlou, 3. Naute toh hun leng zang khawm man lou... Laisiangthou in Sum hauh mihing damsan ahi kei (Luke 12:15). Khawlni zaw Toupa a ahi. Toupa a din hun pe thak ni. Pathian in nang leh kei hon vualzawl nuam lou hilou ahi. Ahihziak in a vualzawl na kia deih a, athu i man ut kei leh bang a phatuam dia? Min khovel a pum in nei henla a hinna tan ta leh amah a din bang a phatuam dia?

1983 in mi America a mihausa 12 a dotna uh dawnna ua... “lungnop-na leh kipahna nak diktak tuh, sum leh pai ah hilou in, Pathian ah ahi, chih ahi. “Pathian gam leh a diktatna zong masa un, adang te hon piak behlap ding ka hi” Pathian in chi hi.

Sum leh Saptuam

Pastor John Hagee in “Saptuam in mihing sang a budget leh building a awlmoh zaw leh a kong uh a khak ding uh ahi, hehpihna neilou saptuam tuh kikhemna ahi, a chi hi. Sum a buai saptuam i hih khak ding a lauhuai hi. Materialistics saptuam?

Matt 6:24 “... Pathian nna leh sum nna na semkhawm thei kei ding uhi.

Sum in saptuam sung ah bang tan thu a nei dia?

1. Sum in saptuam sung ah dinmun ahon pe dia. 2. Sum in na thu hon paisak ziahziah dia? 3. Sum in mihoih pen dan in hon langsak dia? 4. Sum in na genteng dik dan in hon langsak dia? 4. Sum in Upa leng hon kai sak ding ahi. ITim 3:3 “saptuam heutu khat na hih ut leh “... dangka sum deih ta lou ahi ding ahi. Aziak Heb 13:5 “ na nuntakna uh, dangka sum deihgawhna apan kem unla, na neih zah utawh lungkim un. Ahang bel, Pathian in nang hong nuse ngei lou ding ing a, hon taisan ngei lou ding hi'ng a chi hi.

Sum leh golhgukna

Prov. 17:18 Golhgukna sum a pe mi adinga ai hi a, a kiheina lamlam mavanlawh hi. Sum in mun (opportunity) a nei tham hi. Sum a kilawm theihna lampi hon kawkmuh dia, sum i hauh leh bel i hih khempueh leng hon lamzang sak ziah ziah ding hi. Sum ahih nak leh zuau gen leng poi i sa kei hi. Prov. 13:11 zuautatna tawh sum muh a kiamphang ding a, tawmtawm a thalawh sum bel a pung ding hi.

Ngaihtuah mah dih? Kua te Toupan Vualzawl ding

Pro. 28:20 “Mi muanhuai nakpi a vualzawl in a om ding a, hauhpah ut mi bel gawtlouh a suakta lou ding hi. Eg: fund tuamtuum te. I gam dinmun Cancer petmah ahita. Pathian mawk om maimai ding in a gintak huai kei hi.

Sum na muh dan te hong kikou khe leh?

Heb 2:11 “Bang a suangte kikoukhe ding a, sing a kibawl innkamte’n na dawng ding hi.

I neih leh lam, van te hong kikou khe leh, kei huaimun a Lei (Bridge) bawl na ding, lampi bawl na ding, school bawl na ding, tuikulh bawl na ding, pastor quarter lamna ding, ka hi hon chi mai mah diam?

Sam 7:16 a thilhihkhelhna tuh amah lutung mah ah a hongkiknawn ding, hiamgam taka a thilhih tuh amah sip mah ah a ke ding.

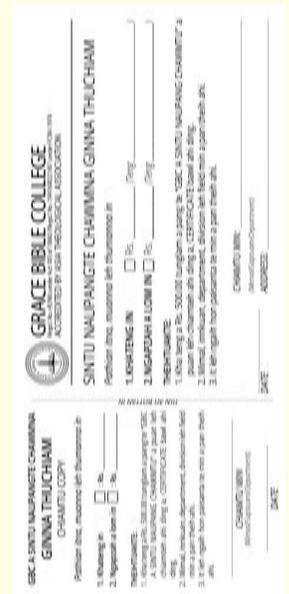
Na lepgukna thu ah te... khut ka honbet khum ding. ... nang a kipan na nitna te ka hihmang vek ding. Ezk 22:13-15.

I gam a Job Card waves in thil tampi hon deng a, PDS anntang hong om nawn a, tuin Food Security Acts chi in, thil hoihpi pi, etlah huai leh lunglut huai policy tuamtuum hong om khia a, kipah huai hi. Tuat mizawng, tagah, leh genthei mahmah te adia Central Govt. in scheme tuamtuum hon pat ahi a, himahleh ka hon chi ding a, tuate khat mah leng diktattak a ki implement ahi chih ka za kei ahi. Bangziak dang hilou in Sum mahmah i deih ziak leh ang masial na ziak ahi. Huaiziak in Sum a diktatna toh kilam thak ni. ●●●

GBC A SINTU NAUPANGTE CHAWMNA

BOG, GBC thupukna ban ah General Secretary, EBC lemsakpihna toh “GBC A SINTU NAUPANGTE CHAWMTU” ding zonna pailah ah May 20, 2016 tan in mimal leh pawl 29 Toupa’n hon peta a, Pathian tung leh amaute tung ah kipahthu i gen hi. Amaute:

| SLN | MIN & OMNA | KIPAT HUN | PANNA | CHAWM ZAH |
|-----|---|----------------|----------|-----------|
| 1 | T. Singneng, Hiangtam Lamka | December, 2015 | 3,000.00 | 6 |
| 2 | Daining, Pearsonmun | March, 2016 | 500.00 | 1 |
| 3 | Mawite Hauzel, HQ Veng | March, 2016 | 2,000.00 | 4 |
| 4 | Upa T. Tunkhansong, New Lane, Bungmual | March, 2016 | 500.00 | 1 |
| 5 | S. Thangkholian & Family, Pearsonmun | March, 2016 | 1,000.00 | 2 |
| 6 | Upa Ricky Vanlallawm Guite, Central Lamka | March, 2016 | 500.00 | 1 |
| 7 | Upa T. Khupkholal, Central Lamka | March, 2016 | 500.00 | 1 |
| 8 | Manching, Zehang Lamka | March, 2016 | 500.00 | 1 |
| 9 | Chinsuanthang Guite, Lailam Veng | March, 2016 | 1,500.00 | 3 |
| 10 | M. Pumzaching, New Lane, Bungmual | April, 2016 | 500.00 | 1 |
| 11 | K. Thangchinlian, Zion Veng | April, 2016 | 500.00 | 1 |
| 12 | Danial Prayer Team, EBCC Hebron | April, 2016 | 500.00 | 1 |
| 13 | Upa T. Pumzahau, Hebron, New Lamka | April, 2016 | 500.00 | 1 |
| 14 | N. Ningliancling, Hebron, New Lamka | April, 2016 | 500.00 | 1 |
| 15 | Upa L. Nangthiankham, Lamphel, Imphal | April, 2016 | 2,000.00 | 4 |
| 16 | D. Lianchinmawi, Siloam Veng, Bungmual | April, 2016 | 2,000.00 | 4 |
| 17 | K. Hauzavung, Hiangtam Lamka | April, 2016 | 500.00 | 1 |
| 18 | Upa L.T. Juan Tonsing, Hiangtam Lamka | April, 2016 | 500.00 | 1 |
| 19 | H. Thanghuzam Hiangtam Lamka | April, 2016 | 500.00 | 1 |
| 20 | T. Nengkhoching, Hiangtam Lamka | April, 2016 | 500.00 | 1 |
| 21 | Upa Dr. T. Vumchinpau, Hiangtam Lamka | April, 2016 | 500.00 | 1 |
| 22 | V. Pumkhansiam, Hebron, New Lamka | May, 2016 | 500.00 | 1 |
| 23 | Upa T. Chinkhopau, Zoar Veng, Bungmual | May, 2016 | 1,000.00 | 2 |
| 24 | Rev. Dr. V. Ginsianthang, Hebron, New Lamka | May, 2016 | 500.00 | 1 |
| 25 | G. Nangsuangthang, Bethlehem EBCC | May, 2016 | 500.00 | 1 |
| 26 | Kammin Vualnam, Bethlehem EBCC | May, 2016 | 500.00 | 1 |
| 27 | Miss Vungzamawi, Bethlehem EBCC | May, 2016 | 500.00 | 1 |
| 28 | Upa V. Jamkhanmang, Immanuel EBC | May, 2016 | 500.00 | 1 |
| 29 | EBCC Canchipur, Imphal | May, 2016 | 500.00 | 1 |
| 30 | Kh. Daisuan & Family, EBCC Hebron | May, 2016 | 500.00 | 1 |
| 31 | Upa V. Thianchinthang, EBCC Hebron | May, 2016 | 500.00 | 1 |
| 32 | Upa K. Ginzahau, EBCC Bethany | May, 2016 | 500.00 | 1 |



SINTU NAUPANGTE CHAWMNA placard hi-
aibang in kibawl hi. Saptuam chih ah agent/
collector/department te lak ah muhtheih
ding a, lunglutna nei kuapeuh in fillup in
amaute tungtawn in pantheih ding hi.

Ministry Report from Children Ministry

Around 22 students enrolled their name for the Children Ministry team. Within this Semester the Children Ministry Team could visit 4 churches (Khominthang BCD, Zion BCD, Canaan BCD and Bethel BCD) and could have a ministry among the Children. We mostly visit it on Sunday.

We lead the worship and teach song and action songs. We could take their Sunday school classes and have an interaction with the children. The team could even made out our own skits which we showed among the children.

We are so much blessed to have a ministry among the Children. It is our prayer that God will grant us a great time so that we could continue our ministry among the children in the coming semester. We also urge your support in prayer. May God bless us all! Thank You.

Lang Khan Chin, Team Leader ●●●

Report on Hospital Ministry

First of all I give thanks and glory to God Almighty for His Grace to enable me to write a report on hospital ministry as a part of practical ministry for the fulfillment of the course for spring semester 2016. There are fourteen members actively involved here who took great joy in ministering into the sick and praying for them. The ministry is carried out once each month in March and April at District Hospital, Churachandpur. On the 27th of March '16 from 1pm to 3pm the first assignment is carried out and the second on the 23rd of April '16 from 6:30 am to 8:30am. Each time before stepping forth the group dedicates themselves up in prayer, divides into four sub-groups again and approaches patients including infants, youth and elder age groups of both sexes. Each time selected scriptures are read out followed by short exhortations and ended with prayer for the sick and its family. When unbelievers are encountered they are evangelised. At the end of the visit the team meets again and depart after having thanksgiving prayer. Here, individual group members are asked to give report of how their ministry is conducted and how many patients are reached. Thus in one visit a total of approximately eighty patients is reached. The hospital ministry team is planning to visit the same once more in the month of May and this time will include distributing tracts.

Report given by: **N. Nianglaven, M.Div** ●●●

Ministry Report from Tract Distribution Team

With the blessing and guidance of God, the tract distribution team went out door to door, shop to shop, talking to non-believers and handing out tracts on the 16th of April 2016. The team started from New Bazar and moved down till Tuibuong Bazar. The team carried with them 240 tracts, of which 169 were handed out. The tracts were mostly in Hindi and English, and a few Nepali and Manipuri. While most of the approached persons relented from having conversation, taking their business as an excuse, the team could talk with round about 5 person. However, the team could not turn up with a positive result, but it will be suffice to say that they did receive the tracts and listened to the team's sharing.

If God willing, the team plans to go another round on the coming 14th of May, and this time, the team will start from New Bazar, following Tipaimukh Road and reaching as far as Mualkawi in New Lamka. The team asks your support in prayer.

God bless each readers.

Yours faithfully,

Paul Thangsonlian, Team Leader ●●●

Practical Ministry Report Rehabilitation

Practical Ministry leh Students' Fellowship heutate apan mohpuakna piak a om dungzuiin Rehabilitation center a om I tuailai pih te vehna student mi 10 ten March kha apan Rehabilitation center tuamtuam vehna program kha khat in khatvei va ki neikhawm zel hi.

Program zatdan tangpi: Rehabilitation Center vehkhakna te ah Student lamin program ki bawl zel hi, tua program ah; Conductor, special number, special item, speaker chihthe student te kikhelth thoh banah vek a kihel kim theih nang hunlem ki bawl hi. Pathian pina leh ompihna toh program nuam leh fel takin kizang zel hi.

Lungsim hong zou khenkhat: Center a om I unaute talent hoih taktak nei ngen hi ua, a talent neih te uh I muh a I theih chiangin saupi hong ngaihtuah sak hi. Lasiam, sappau siam, thugen mi, laisiam, pau leh ham a buailou, mechanics, computer siam adang tampi om uhi. A talent te uh midangte a sangin tungtuang zotham a, akua kua in zang phatuam le uh kivaak na in zang thei lotel ding ua, mite nuai ah lenglou ding uhi. Bangziak tak a khamtheih a lut kha uh ahi ding? Amau ut thu ahi diam? Ngaihtuahna ah, tuabang a talent te Pathian a dinga ahong zat uh ana lau gu mahmah DAWI MANGPA'N a lampi uh khamtheih tungtawn a daalsak leh heentang sak ahi diam chih ahi.

Practical Ministry apan zilkhiaik: Ministry tungtawn a theihbeh khenkhat, khamtheih hihte hehpih huai dan leh a hinkhua leh taksa nangawn uh leng amau ut thu a om theilou ahildan uh va ki mukhia a, ahil nailou te vangpha kisak in om mahmah. A nihna ah, tua mun a om khenkhat piangthak om mahleh a tangpi in piangthak lou tamzaw ahil dan uh va ki theikhe thak ua, awlmoh huai mahmah uh sak in om.

Maban panlak na dia thukup: Amaute a gamtatdan te uh kining ua, a saltanna uapan suakta, ut uhi. Huh-tu leh panpihtu ding kua? Koi apan? Khenkhat amau deihteelna, lawmte, society leh theih ut ziak bangin khamtheih ah ana lut kha mah uhi. Himahleh, tua mun apan kihei ut tampi mahmah om uhi. Huai dingin kuan kong I honsak dia? Hong naih ngam lou uh ahi.

Saptuam lama I heutu (tuailai te, Pastor leh upa) te bangin amau area a huchibang omkha te bang va veh theizel in houpih le uh, bang a chi dia aw? Hileh amaute awlmoh tu leh iit tu om ahilham hong phawk khe sem ding banah phatuam mahmah dia gintak ahi.

Kakipak,

T.K. Khual Gualnam, Incharge Rehabilitation Ministry ●●●

Sport In-Charge Laikung apan Report

GBC Spring Semester 2016 sung a sports department panlak dan tuamtuan te anuai abang ahi.

Student 145 om te group li (4) a khen ahi uh a, group chih min Joshua 20:7-8 a Bukna Khawpi te min zang in Hebron, Kadesh, Shechem, leh Golan chi in a ki phuak hi. Hiai Bukna Khawpi minte aki zat na san ahihleh, thukhunlui huna a khial peuhmahte hiai bukna khawpi te sunga a tailut ua, tua a omsung teng uh a bit bang ua tu a Jesu Krist kiang a tai a amah a kinga peuhmahte bit uh ahi chih taklat nopna jiaak a kizang ahi. Huan ah, khovel kitaitehna hi in, khalam khualzinna ah tup kichiannei a tai ding ahihdan taklat nopna nei in, tukum sports thupi ding in “Run with Certainty (1 Kor. 9:26)” chih kivuah hi.

Hiai report gelh ahih tan in kimawlina sagih vei sai ahi ta a, tua kimawlina a vualzou group te point piak ahijel hi. Tua point pen kisim tou tou in semester nawn a Sports week chiang a grand total bawl ding dan a tup kinei ahi. Sports van tamkhoptak leng aki leithak a, tua te: football 1, Volleyball 1, table-tennis bat leh ball, cricket ball chih te ahi. Hiaite ban ah, group chih a ding flag thak kibawlsak

a, huan ah college flag leng kipuahthak hi.

Unaupa Zammalchhuana, Gouchinkhup veng a teng, tulel a Champhai, Mizoram a om in deihsakna lianpi toh table tennis board college in aki leizoh mateng a ding a kiphaltaka ahon zatsak ziaak in amah tung ah kiphathu genkawm in Pathian min I phat ahi.

Maban ah, semester nawn chiang a Sports Week thupi tak a neih sawm a hi a, tua ding mah a pan naktak a lak kisawm ahihman in, Link simtute'n na thumna uah hon na phawk zel ding in ka hon ngen hi.

Ka Kipak.

Lalchungnung Gangte,
Games and Sports In-Charge



A Brief Report from **The Students Fellowship**

Lang Khan Chin, Secretary Student Fellowship

It is my joy and privilege to write a brief report on some of the activities done by the Students Fellowship during the Spring Semester 2016. The Students Fellowship (SF) 2016 election was held on 5th Feb. 2016 and the new elected members took in-charge for the SF on 9th Feb. 2016. Since then the SF started working on the Projects and Year Plan as well as some activities time to time. The SF could conduct their own service on every Tuesday.

Under the SF there are four departments:

1. Music Department:

They are in-charge to play music in the chapel or lead worship in any service when needed. Worship services have been conducted under them and the GBC Choir is organized by this department.

2. Program Making Department:

They are in-charge of making Program for the SF Service which is mostly held on every Tuesday. All graduating classes are given the opportunity to lead the SF Service one time each.

3. Prayer Department:

Under this department we conducted one SF service (1-03-16) in Prayer. Also, a Prayer Request box is made where anyone can put their prayer requests. Mostly on every Wednesday, after class, the SF OB's used to have a Prayer Fellowship.

4. Games & Sports Department:

Under the theme “Run with Certainty” (1 Cor. 9:26) for this year, the students are divided into four groups – Hebron, Kadesh, Shechem and Golan which is taken out from Joshua 20:7-8. So far we could conduct games 7 times which is mostly held during Friday's Extra Curricular Activities. If God's willing we are

preparing for the Sports Week which will be mostly conduct in the next semester.

Projects and Activities of the SF

The SF projects to have Guitar for the college, conduct One Day Outing for the GBC Family and to have Class Photo for this semester. Thus far we have a new guitar for the college with the help of our Principal. Also, we could conduct One Day Outing on 8th April 2016 visiting in and around of Imphal. We could visit EBCC Lamphel, Manipur University, Kangla, War Cemetry and Pheidinga Park. Most of the finance was given by the college.

We could successfully conduct the Spring Semester Fresher's Meet on 11th Feb. 2016. The SF also pays a visit to our hospitalized sister, Chiangkhanlun (M.Div. II) on 12th April 2016 and Sir Paulianthang (Office Helper) on 30th April 2016 and pray for them as well. Also, we congratulate our brother M. Hausawmlal who got married on 7th April 2016 and in appreciation to his Holy Matrimony memento was given to him.

It is only because of God that the SF could work and function. So, we give all the Glory and honour to God alone. Also, we would like to take this opportunity to thank our Principal, Rev. Dr. Ginsianthang, and to all our teachers for their concern and generosity towards the students. May God bless us all! Thank you. ●●●

STUDENTS FELLOWSHIP 2016

OFFICE BEARERS AND DEPARTMENTALS

- President : N. Khualmang
- Vice – President : Kamrin Kamba
- Secretary : Lang Khan Chin
- Asst. Secretary : Paul Thangsonlian
- Finance Secretary : Nianglalven
- Treasurer : Chiangkhanlun

MUSIC DEPARTMENT:

Elson Thanglunmang
Gokhanmuana
Tracy Hathoih and
Chingbiakhoih

PROGRAM MAKING DEPARTMENT:

Kamrin Kamba and Nianglalven

PRAYER DEPARTMENT:

Daniel K.B. Muan and Chiangkhanlun

GAMES & SPORTS DEPARTMENT:

Paul Thangsonlian Lama
Kh. Lammonting Vaiphei
Sutliansang and
T. Pangwao Konyak

SINTU NAUPANG OMZAH

| | |
|--------------------------|-------------|
| Master of Divinity | : 51 |
| Bachelor of Theology | : 75 |
| Diploma in Theology | : 19 |
| Total | :145 |
| (Hosteller: F 24/M52=76) | |
| MTC | :181 |

DENOMINATION

| | |
|-----------------|-------|
| PCI | : 2 |
| CBA | : 8 |
| EBCC | : 106 |
| MEBC | : 2 |
| RNBA | : 1 |
| ZPCS | : 3 |
| MPCS | : 4 |
| MELC | : 2 |
| Baptist | : 12 |
| House of Yahweh | : 1 |
| Independent | : 1 |
| Thangkhal BC | : 2 |
| Salvation A | : 1 |

STATE WISE

| | | | |
|------------|-------|----------|------|
| Arunachal | : 5 | Assam | : 13 |
| Mizoram | : 8 | Nagaland | : 1 |
| Nepal | : 8 | Myanmar | : 1 |
| Tamenglong | : 3 | | |
| Manipur | : 106 | | |

GBC A GRADUATE KHEZAH

| | |
|---------------|---------------|
| (1981 – 2015) | |
| M Div | : 280 |
| MTS | : 10 |
| M. Min | : 1 |
| B Th | : 343 |
| BBS | : 1 |
| Dip Th | : 42 |
| C Th | : 81 |
| G. Th | : 73 |
| Trg. Cert | : 11 |
| MTC | : 328 |
| Total | : 1170 |

Tukum a Graduates di

| | |
|--------------|-------------|
| MTC | : 328 |
| M. Div | : 23 |
| B, Th | : 22 |
| Dip Th | : 10 |
| Total | : 55 |

Personal Evangelism

The Personal Evangelism aim and goal is to do evangelism among the addicts who are on the street. Who feel rejected, neglected and being push away by the church and the societies. The group members contributed some among according to what we have and will. This money we contribute was used for the tea and eatable which we provide to the addicts who come for worship.

We start the outreach around 11:00 am, going out in the street of New Bazar inviting and searching addicts in the place. While some of us keep the praise and worship flowing inside the Building which we lend from the Living Word Centre (LWC). We find drugs user as well as the seller and we invited them to come for worship. Many of them said yes but with a words saying this "I am waiting someone an after I meet with him, I and my friends will come". The reason why they said that is because they were waiting for the drugs seller.

Around 12:00 in the evening people from various places come inside for worship especially the addicts. They were all in total around twenty, among them was a woman also, who is an alcoholic having three children. Among the man some are still unmarried young early twenties and some are already married having two kids. As they come in we serve them tea and eatable to eat and prayer for them, while they were eating one will do counselling. We also preach the word of God based on the meaning of life and purpose and with Christ Jesus there is always a hope.

Most of them feel hopeless, feel being rejected, neglected by the societies and ignored by their own families. One of the shocking thing and we found out is that we called our town as Christian town but we lack love. Because that is what we found out through the counselling we made to them. They said we want to quit the drugs and take OST from the District Hospital but the worker never used soft words to us as well as never said about our progress at all. They never attend the church services anymore because they feel guilty at the same time they also feel unwelcome by the church going people. The most pitying part in their life is they want to be born again and receive Jesus Christ but they were afraid, because they cannot quite the drugs for the curving is too strong.

They need our help and who will go for it with love, sympathy and caring as Jesus did. Just busy with the church activities is not enough now we must go and reach out. Our strategies of evangelism must be change now. The church must reach out not just invite. ●●●

Youth Ministry Report

Hiai report Practical Ministry, GBC nuai a Youth Ministry chih a omte apan ahi. Hiai ministry ahilhleh Tuailaite lak a Pathian nasep lunggulh Studente a ding biik a Practical Ministry in-charge in group a bawl ahi.

Hiai ministry nuai ah student 39 om a, tuate team thum a kikhen sawn in mun tuam tuam ah ministry kinei hi. Ministry a kineih na tangpi te ahilh leh Lamka South Division sung a EBC Saptuam omte lak hi tangpi hi. Huaite tuh G. Mualkawi, Tangnuam, Lanva, Dorcas Veng, Bethlehem, NLBC Elim, College Veng, Zion Veng, Hebron Veng, Pethuel, Vengnuam, V. Munhoih, Khominthang, Kanaan hi uhi. Ngetna a hong pai dungzui in Lamka North Division lam ah Hiangtam Lamka ah leng programme va kizang hi.

Tuailaite thupi mah pai pih in "Tuailai Thutak leh Diktatna a Kibulphuh" chih pansan in thugenna hun kizang zel hi. Hiai toh kizawi tawn in "Siangthou ding a kipiakthakna" chih plegde card leng hawm na kinei ngal hi.

Sawm a om bang a ministry lohchingtak a neih theih ahihman in Pathian min thupi I phat ahi. Tua banah hiai ministry a lohching theih na ding a pan ana lakpih a ana kithuahpih College a Principal leh Staffte banah program zat theih na ding a phalna ana pia Local BYF chih te tung ah kipahna lian mahmah hi. Maban ah leng tua sang a thupi zo sem leh lohching zo sem a sem khawm thei zel ding in Toupa'n hon ompih zel hen chih ka thumna uh ahi.

Report petu,

N. Khualmang, Leader, Youth Ministry



ACADEMIC CALENDAR FALL SEMESTER, 2016

| Sln | Events | Month | Date | Day |
|-----|--|-------|-------|---------|
| 01 | Last Date of submission of Admission Forms | July | 19 | Tue |
| 02 | Checking & Screening of Applications | July | 20 | Wed |
| 03 | Entrance/Qualifying Exam of New Applications | July | 21 | Thu |
| 04 | Personal Interview of New Applicants | July | 22 | Fri |
| 05 | Hostel Mess Opens | July | 25 | Mon |
| 06 | Last Date of Admission without fine | July | 26 | Tue |
| 07 | Registration of Subjects | July | 26 | Tue |
| 08 | Semester Opening & Orientation | July | 27 | Wed |
| 09 | Students Revival Meeting | July | 28-29 | Thu-Fri |
| 10 | Commencement of Class | Aug | 01 | Mon |
| 11 | Independence Day | Aug | 15 | Mon |
| 12 | Last date for submission of Thesis Proposal | Aug | 16 | Tue |
| 13 | Mid-Semester Exam | Sept | 19-23 | Mon-Fri |
| 14 | College Annual Sport & Prize Distribution | Sept | 26-29 | Mon-Thu |
| 15 | Mass Social Work | Sept | 30 | Fri |
| 16 | Comprehensive examination | Oct | 13-14 | Thu-Fri |
| 17 | Bible Memory Verse test | Oct | 28 | Fri |
| 18 | Kut | Nov | 01 | Tue |
| 19 | Last Date for submission of Thesis | Nov | 18 | Fri |
| 20 | Final Exam | Nov | 21-25 | Mon-Fri |
| 21 | Fellowship with Graduating Students | Nov | 28 | Mon |
| 22 | Farewell cum Advent Christmas | Nov | 29 | Tue |
| 23 | Graduation Day | Dec | 07 | Wed |
| 24 | Hostel Mess Closes | Dec | 08 | Thu |
| 25 | Due for Grade Reports | Dec | 13 | Tue |

INVITATION & INFORMATION

All Alumni are invited to attend the "GBC ALUMNI GET TOGETHER 2016"

to be held on 17th June, 2016 at Grace Bible College. You can confirm your participation on or before 13th June 2016 by calling or email at 9862776117@registrars@gracebiblecollege.in

To facilitate more participation, the Association/College will do its best to compensate the actual surface travelling expense for those who can't arrange from their own source.

Looking forward to Meeting with you all.

Sd/- Chinkhenthang Guite, Alumni Secretary

GBC A MEMBER PANTHEIHNA

GBC a member suahtheihna tuamtuum te leh tulel a member om te dinmun: (as of March 31, 2016)

| | New Rate | as of 31, March'16 |
|---|----------|--------------------|
| 1. Special Patron | 10,000 > | 146 |
| 2. Group Patron | 5,000 | 90 |
| 3. Individual Patron | 2,000 | 1,315 |
| 4. Life Patron | 1,000 | 513 |
| 5. Memorial Gift Patron (Anniversary & Memorial) | 500 | 287 |
| 6. Annual Member | 100 | |
| Total | | 2,370 |

GBC A SINTU NAUPANG CHAWMNA

(BOG, 173 MEETING 2016 THUPUKNA DUNGZUI A MIMAL/SAPTU-AM/DEPT/DIVN)

Ginnathuchiam Card tungtawn a khateng a Rs. 500/- leh atunglam pe te Naupang chawm ahi.

- Khateng a 500 pia = Mi 32
- Ngapzah/alom = Mi 5

MINISTERIAL TRAINING COURSE

THEIHSAKNA

1. Minkhum (admission) hun bikhiah a omtuum kei. A sin utte'n hun leh sum aneih lemchang bang ua hong kikhum theihna ding ua kong kihong gige ahi.
2. Kingetna (application form) office leh College website tungtawn in a muhtheih gige ding a, himahleh minkhumna ah a sintu ding pen in sum ₹2,000/- (sangnih) toh hongkuan in alaibu ding te hong lakhawm leh chih deihtusam ahi.
3. Khopi saptuum a omte leh computer siamte'n GBC website tungtawn in ahitheih ding uh.
4. Dotna leh Dawna te (assignment) zoh masak piaktawm tawm theih ahi.
5. Kum 2013-2015 tan a minkhumsate'n tukum October kha tan a a zohsiang ua leh tukum December kha in a graduate thei ding uh. Huaite mah in a graduate na ding ua a louthelou a ahimbuchin ding uh ahieh leh nih seminar a hong tel teitei ding uh ahi.
6. Tukum 2016 December a graduate dingte a din December 5-6 in Seminar neih hiding hi, December 7 Graduation ni ding ahizhiak in. Sintute'n i sinlaite kum 2 sung a zohding ahiman in kuapeuh 2013-2015 sunga minkhumsa te'n October khasung a nahon zohsiang kei ua leh nahun uh a bei dia, admission fee athak a pia a na sutzop uh ngai ding hi.

Hiai theihsakna a ngai a pan nonlaak uh poimoh hi.

Sd/- Miss Grace Ngaihvung, Co-ordinator ●●●