

## FOCUS ON BLACK AMERICAN MISSION SENDING BASE

The U.S. Center for World Mission welcomed a new member organization on campus this past January. Global Ministries, directed by Elgin Taylor, will focus on mobilizing and educating



Taylor

black American evangelicals with regard to their potential for a new missionary thrust. Taylor spent four years in Japan and fifteen in London with Christians in Action. He carried responsibilities for church planting, a university student ministry, and also directed his mission's training center in London. In addition, he was European and African Area Director. Plans are being laid for a missions consultation for black ministers to be held this coming November on the East Coast.\*

## SIDEWALK TO SOUTHEAST ASIA

A new "how-to" manual for refugee ministry within the U.S. will be published this June by the William Carey Library. It will provide a basic orientation for Christian families wishing to reach out to needy refugee families ("boat people") who might be hidden within the urban confines of any American city. Andy and Lorna Anderson, who developed the manual, state that a list of language recordings, printed materials, and communication tools has been included to aid those ministering to refugees. The Andersons are no strangers to practical experience. Within three short months, while working for Gospel Recordings and the U.S. Center, they recruited fifteen American families to help in their refugee ministry.\*



The 3500-seat auditorium on the USCWM campus (one of three sections pictured above), is being renovated for May 1st anniversary.

## THIRD YEAR CELEBRATION SET MAY 1

With only \$15,000 in hand, three years ago the U.S. Center for World Mission obtained the option to purchase the 17-acre campus it now occupies.

To commemorate that important milestone, a celebration is being planned for Thursday evening, May 1st. Mary Frances Redding, the USCWM staff member responsible for coordinating the event, when asked who was being invited, replied, "I'm hoping that many hundreds of our friends in the



Redding

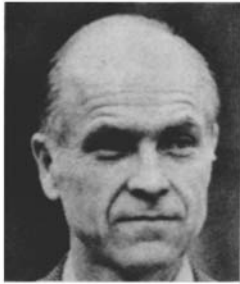
Southern California area will be able to join us for this celebration." She commented that the program will rehearse how the Lord has brought the Center from its small beginning in one building with three people on staff (counting Dr. & Mrs. Winter) to its present occupancy of a 17-acre campus with 40 on central staff and another 80 on the staffs of the 38 member organizations. Redding went on to say that even those who live at a distance would be welcome as there will be rooms available for \$9 a night including supper and breakfast. She quickly added that reservations should be made immediately since accommodations are limited.

Adding to the festivity of the evening will be its unique location: the large auditorium. This will be the first USCWM meeting to be held there in the history of the organization. With a capacity of 3500, the auditorium is actually the largest in Pasadena, outdistancing others such as Caltech's Beckman Auditorium, and even the Pasadena Civic Center.

With the exception of its use for two years by the former tenant, it has been virtually unoccupied since the Nazarene College moved to San Diego. One of the reasons is that it was simply too big, and there was at that time no way to convert it into a smaller size.

However, in the last few months, gatherings have outgrown the only other auditorium on campus (capacity: 200). With that motivation, the USCWM put up most of the funds, a cooperating church provided much-needed labor, and for the last two months the auditorium has been undergoing a modest facelift. The result is that it can now be curtained off for many different sizes of audiences.

Evidently this renovation has come none too soon. With an annual Missions Festival scheduled for July 13th, including an exciting reunion of all Student Volunteers from the early 1900's, followed by a Christian Leadership Institute of International Studies, the auditorium will see much use.\*



April, 1980

Dear friends,

My wife Roberta fell (sort of stumbled and belly-flopped) digging her chin into the concrete as we were jogging around the block last Tuesday night down in Florida--we were both speaking this year at the annual Missions Conference of the Coral Ridge Presbyterian Church. No stitches. She can talk, but for some weeks won't be able to chew or open her mouth more than a half inch.

That was a small flop compared to the catastrophe we face if we do not get some substantial relief by the first of June. Our small-gift, vision-sharing program is gradually winning America--it really is! But it's simply not yet growing fast enough. The only thing that has kept the wolf away from the door is larger gifts we've not asked for.

WE NOW FINALLY FACE THE BIGGEST CHALLENGE OF OUR SHORT 36-MONTH CAREER: THE ACQUISITION OF THE OTHER HALF OF THE CAMPUS--THE "OFF-CAMPUS HOUSING"--WHICH IS ESSENTIAL TO THE USE OF THE CAMPUS.

These essential properties are worth now at least \$5.9 million, yet the price to us is only \$3.2 million if we can put up the \$300,000 down payment by June 15th.

HOWEVER, TO DO THAT WE NEED TO CATCH UP on our March 1st payment--we still owe \$150,000--and pay the next \$175,000 on June 1st. That's a total of  $150 + 175 + 300 = \$625,000$ .

We have no financial secrets. We have no hidden resources. We are absolutely dependent upon God to move the hearts of people. If you know people who might be interested, write us or phone us for whatever information you lack. Call me at (213) 791-1324.

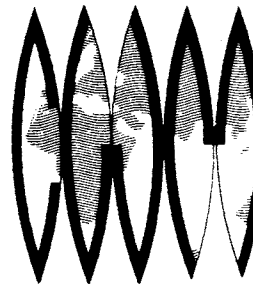
Our program is now robust and operationally in the black. (Once the property is paid for we'll be able to operate without donations).\*\*\*\*\* We now correspond monthly with thirteen overseas sister centers that are in one stage or another of development.\*\*\*\*\* We have the second-largest graduate program of Teaching English as a Second Language; by fall, perhaps the largest in America...the ideal tent-making skill today.\*\*\*\*\* Three of our staff are just back from mainland China.\*\*\*\*\* Dr. Alan Gates' new book, THINK CHINA is off the press--send \$5 for a postpaid copy.\*\*\*\*\*We have many things to thank God for: between our 38 member organizations and ourselves we have 120 staff, 273 registered students, and \$3 million operational income.\*\*\*\*\* All this in 36 months.\*\*\*\*\* But we are still desperately short of staff. (Our central staff numbers only 35 for both the Center and the University). Can you come and join us? Call Jan Josephson, (213) 794-7155.

But, MOST OF ALL, PRAY. "Expect great things from God. Attempt great things for God."

Cordially in His Commission,

Ralph D. Winter, General Director

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*Edinburgh 1980*

## E'80 MOMENTUM GROWS

The World Consultation on Frontier Missions, to be held in Edinburgh, Scotland, October 27-November 1, continues to see growing involvement of mission agencies worldwide. According to its March progress report, agencies within the United Kingdom, India, Australia, Japan, and Hong Kong have communicated their excitement and willingness to cooperate in this venture.

Larry Allmon, chairman of the Pasadena Convening Committee, states that the ad hoc convening committees, while not providing the smooth, fully-organized approach usually associated with a gathering of this size, have definitely encouraged international cooperation. "This very characteristic," he commented, "has been an encouraging sign to many of us that the Consultation is more the result of the moving of the Spirit of God than the project of any single organization."

The progress report also clarified the major distinctions of this Consultation's constituency, focus, and impact. Drawing delegates from those mission agencies focused seriously on reaching the hidden peoples, the Consultation will deeply probe issues related to evangelizing these "hidden peoples: those cultural and linguistic subgroups, urban or rural, for whom there is yet no indigenous community of believing Christians able to evangelize their own people."

Viewed as an implementation-oriented gathering, this Consultation will draw on much of the research already available from other sources and earlier meetings. "We anticipate," said Allmon, "an atmosphere of commitment and determination to implement specific strategies to be carried out by the power of the Holy Spirit in measurable steps."

Leiton Chinn, Consultation Coordinator, is presently in England with the Executive Committee of the World Evangelical Fellowship's Mission Commission.\*



Warren Webster (left), General Director of the Conservative Baptist Foreign Mission Society, and George Cowan (right), President of Wycliffe Bible Translators, discuss Edinburgh '80 program during meeting of the Pasadena Convening Committee.



Four of the thirty two South Africans who attended the January session of the Institute of International Studies (pictured above) are now administrating the International Student Consultation on Frontier Missions to be held concurrently in Edinburgh, Scotland with the World Consultation on Frontier Missions.

## STUDENTS "VOLUNTEER"

The U.S. Center for World Mission has received news of three recent initiatives which have engaged students as "volunteers" for frontier missions. Students on two U.S. college campuses, LeTourneau College (a Christian college in Texas) and Occidental College (a secular college in California), have formed student volunteer groups focused on frontier missions. News also arrived from South Africa of the formation of a new Baptist Frontier Missions Society. Twenty-one students have already enlisted as volunteers.\*

## NEWSWORTHY...

\* A team of three researchers from the Institute of Chinese Studies just returned yesterday from a six-week excursion to the People's Republic of China, Taiwan, and Hong Kong. More on this in the next issue.

\* Twenty students and two faculty members from the Teaching English as a Second Language (TESL) Department on campus attended the International Conference of TESL teachers in San Francisco this past month. Key officials from Kuwait, China and other foreign countries were there to interview applicants for teaching positions overseas. Our TESL delegation was actually the largest representation from any American university.

\* Coral Ridge Presbyterian Church, home of Evangelism Explosion (EE) invited Dr. Ralph Winter to be the main speaker at its First Annual World Missions Conference. Dr. Winter will also be speaking at the Missions Emphasis Week at Wheaton College in Illinois this April.

\* The Services Division of the Center has been working for the last several weeks in an effort to transfer many of the specialized mailing lists and information on to computer. A Caltech graduating senior has joined staff who, providentially, majored in computer sciences.

# THE NON-ESSENTIALS OF LIFE

by Roberta Winter

Issues of lifestyle have been forced on American Christians by a haywire economy and a starving world. Roberta Winter, in this *Moody Monthly* reprint, goes deeper than motives of fear or guilt, and gives some refreshing, personal reflections on how Christians can withstand the relentless pressures of culture by engaging in Christ's fundamental purposes for His Church. *Mission Frontiers* will carry the article in two parts.

## Scene 1: Summer 1951

*(It was our second date. Ralph and I were sitting on the grass close to the Rose Bowl, getting acquainted. We had first met just two weeks before.)*

"I want you to know I'm a rather . . . uh . . . radical person," Ralph told me. "My mother has often despaired of me. At one point I even refused to wear dress clothes to church."

I waited for explanation. He seemed to be dressed like everyone else—sport shirt and slacks. Nothing elaborate, but nothing weird.

"Some of my friends and I had been reading about various saints down through history, and we just couldn't see why God would not expect as much of us as of them. Take neckties, for example. It didn't seem right to buy neckties when people elsewhere were starving. I figure Americans must own \$500,000,000 worth of neckties."

"But you wear them now, don't you?" I asked.

"Yes, but not for the usual reasons. I wear them only to keep from scaring away the natives." And he laughed as he motioned with his hand to some people sitting a little ways away.

I didn't fully understand what he was saying. Gradually I realized that, as Paul said, we don't live to ourselves alone (1 Cor. 10). Our conviction of how

the Lord wants us to live must be balanced by its effects on others. Does our style of living lead others to Christ or become a barrier to keep them from Him? As I came to understand, I was more able to enunciate what for us both has become a basic principle of life:

*Principle One: Our lifestyle must please the Lord, yet it should not in small matters be so shockingly different from those among whom we walk as to make unintelligible the message we wish to convey.*

That day in the park was certainly not my first exposure to a simple lifestyle. Born during the depression, I could remember birthdays celebrated with one lead pencil. Yet we now could have meat every day. If I needed a dress, I could get one. Furthermore, long before I met Ralph, God had touched my lifestyle when I asked myself, "Would I follow what the Lord wanted me to do if no one understood?"

As we talked that day I knew it would be exciting and challenging to marry this man. He told me of little economies here and there, but mostly he talked of his dreams, his ideals, his goals that had derived from his walk with the Lord.

I was fascinated with those dreams. Some were just dreams. Others were becoming realities. Because of his efforts as a student in seminary, a group of Christians were in "closed" Afghanistan teaching English and starting an engineering school.

He was excited about his doctoral studies in linguistics because he wanted to make the biblical languages more useful to the average pastor and missionary. Already he had a card file of the Greek lexicon which he hoped to arrange in order of the biblical text to avoid the endless flipping of pages to look up a word. In his head were the ideas behind what has recently been published: the *Word Study Concordance* and the *Word Study New Testament*.

I caught a glimpse that day of the excitement he felt in doing something creative for the Lord, something that would make a difference in the spread of the gospel. Any excitement I might have ever felt for new clothes and a beautiful home paled in comparison to his.

Much later I learned that John Wesley had also been caught up in this same kind of excitement and had called it "the expulsive power of a new affection." Wesley could have become wealthy, but he was so excited accomplishing things for the Lord that he could not be bothered. When he died, he owned only two silver spoons, but was known and loved in the smallest towns of England because of the light he had brought.

During the first few years after marriage, our problem was not whether we should live simply. Once we chose the dreams, we had no alternative. Ralph was in graduate school. And though I could have earned a good salary as a registered nurse, I preferred to become a part of those dreams by working with him in his graduate studies.

I would nurse for a while to build up a reserve, then do research for him until the reserve was gone. We repeated the cycle as often as necessary. After he finished his dissertation, our first two children were born. Then I could neither nurse nor do library research.

By now Ralph had returned to seminary, and we had to make ends meet on what he earned as a student pastor and as a part time engineer. Our income was so meager that when we became missionaries, it tripled.

## Scene 2: June 1957.

*(We had just arrived at our post in the mountains of Guatemala. Our assignment was to work with a dozen congregations, among the Mam Indians, one of the poorest groups of people in this hemisphere.)*

I was embarrassed. The truck with all our belongings arrived dust-covered from the trip over the narrow dirt road which led

through the mountain pass into our valley. We collected all our barrels and mattresses and our gas-powered wringer washer—something we considered a “must” with our three small children. A crowd of curious onlookers surrounded us—and all that stuff!

“Why do they stare?” I thought with a twinge of irritation. And then, sure enough, a young man asked the question I had been dreading:

“How much did that cost?”

Barefoot, wearing clothes on which even the patches were patched, he pointed to a mattress. He also kept eyeing the washing machine, obviously wondering what on earth that could be. Never in all his life had he seen a machine like that! Mattresses he had seen, to be sure—bags stuffed with straw that rustled and pricked with every move and all too soon became infested with vermin.

What could I tell him? We had bought what seemed to us to be so little. Yet I knew that a month’s salary for that young man would not begin to buy a mattress. And I felt defensive.

I could have sold all that was luxurious in the eyes of these people. I could more quickly identify with them if I did.

And yet I also knew that without those machines and little “luxuries” I would be tied to housework. These things could allow me to do in an hour what might otherwise take all day. Even hiring outside help would be luxurious in their eyes.

And I didn’t want all my missionary experience to be housework. Surely God had called me to more than that! Thus I had to choose between simplicity in how my *money* was spent and simplicity in how my *time* was spent.

Nevertheless, I could not close my eyes to the dire poverty of these dear people. I could not forget that John said: “If someone who is supposed to be a Christian has money enough to live well, and sees a brother in need, and won’t help him—how can God’s love be within him?” (1 John 3:17 LB).

It took us some months to adjust to the uncomfortable idea that we would always have more “things” than these people. I

doubt if we could have survived on their economic level, but in the long run we did everything we could to live in a way to which they could at least aspire.

We bought only the kinds of equipment which they as a group could afford. We even avoided small luxuries like soda pop, a useless temptation they could ill afford.

I learned in those years a new principle:

*Principle Two: A simple lifestyle in the U.S. can still seem extravagant to most of the people in the world. Yet our geographic isolation does not reduce our obligation in God’s eyes to people at a distance.*

*Scene Three: Fall 1961*

*(We had just returned on furlough after our first five years in Guatemala. Ralph and I stepped into an American drug store to fill a prescription. I waited twenty minutes for the druggist and came back to find Ralph standing near the cash register rather bemused, looking back at a long counter filled with pink, fluffy giraffes, purple elephants, and green monkeys.)*

“Roberta, I’ve walked around this entire store, and there’s not one thing here I would take home even if they gave it to me.” He motioned toward the counters filled with bric-a-brac, poorly made furniture, discount jewelry, and endless toys. “Do they really think they can unload this stuff on thinking people?”

We’re still not sure.

After Guatemala, the U.S. society seemed so gorged and glutted with trivialities—things that soon would be more junk at garage sales. But our four young daughters were dazzled.

“Daddy, do we have enough money to buy . . .?” they would ask.

And he would inevitably reply, “Of course we can! But do we want it?” A long discussion would follow, setting “things” in their proper perspective without making the girls feel deprived and poor.

Furloughs were always a problem. From being the wealthiest people in our Guatemala community, we became poor missionaries in the eyes of others. Yet our missionary salary had always seemed adequate. It was adjusted year by year to our cost of

living. 93

We were provided with money to cover most of our medical and dental expenses. We even had the unheard-of benefit of a fund set aside to help with the college education of our children. We paid no income tax. Our home was provided.

It was not hard for us to live on our missionary salary because we knew we were here temporarily. Thus we were not tempted to keep up with friends in the States. Back on the field we would neither need nor want a stereo, a television, or the latest fad in kitchen appliances.

We never hesitated to buy something which would simplify our lives, giving us more time to spend on more important things. But we determined what we wanted. We, not television ads nor social pressure, decided what would help us. And we tried to teach our daughters what to us had become a principle of life:

*Principle Three: We don’t really need most of the things our culture would push off on us. Once we learn to resist social pressure, it is far easier to determine what we really want or need.*

(to be continued next issue)



Mrs. Ralph Winter has written *Once Around Jericho* (William Carey Library). She and her husband helped to found the U.S. Center for World Mission, Pasadena, CA.

# MISSIONS IN THE BIBLE

Ralph D. Winter

It is a drastic mistake to suppose that missionaries do their work simply by carrying light into dark places--watching the darkness jump back as happens when you carry a candle into a dark room. No, the Bible speaks of darkness as an angry, active, antagonistic force. The Bible kind of darkness cloaks Satanic forces that reach out and try to tear the candle from your hand. This is why ancient readers were so surprised by John 1:5: "the light came into the world and the darkness has not overcome it."

However, we earthlings needed Jesus to come precisely because all through the Old Testament an evil darkness had in fact many times overcome the light! Let's see how that happened:

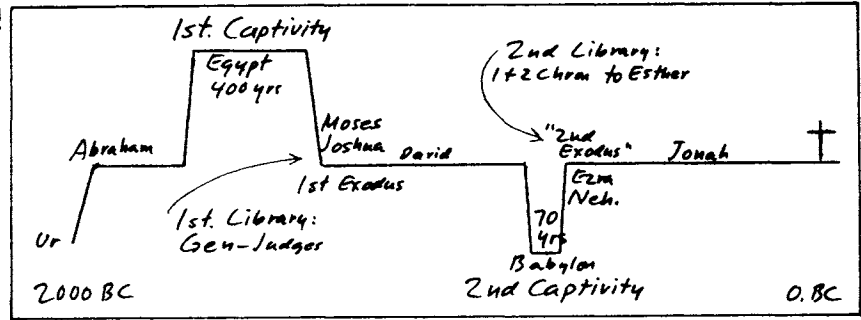
WEEK FOURTEEN APRIL 6, 1980

**REVIEW:** Abraham and his descendants were clearly given the Great Commission--that is, chosen as a special nation to "be a blessing to all the (other) families of the earth." But in all the following chapters, whenever (most of the time) their faith wavered and (like people today) their hearts were flooded by self-concern and fear, they immediately recalled only the final part of their mandate--that their own nation would be blessed.

Ah, how dangerous to seek to be blessed. The Bible makes clear that the only safe thing, paradoxically, is to seek, by faith, to be a blessing. As Jesus put it, "Seek first the kingdom of God and His righteousness and all these material things will be added unto you (Matthew 6:33)."

Thus it is a dismaying scene as we page through the first 17 "story-carrying" books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1&2 Samuel, 1&2 Kings, 1&2 Chronicles, Ezra, Nehemiah, Esther. We discover very little sense of responsibility externally--only a few glimmers of recollection.

Rather, we see this "missionary nation" seeking mostly to survive, denying God's desire for outreach, and often grumbling and complaining (or at least worrying) about whether they were to be



blessed or not. And perhaps precisely because they sought to be blessed they often failed to be blessed and almost always failed to be a blessing!

Yet in our own personal lives today, in our families and our churches, I'm afraid it is still very difficult for us to concentrate on what God wants and let God take care of our wants. Yet THAT is the life of faith.

The chain of references for review are as follows: Gen. 12:1-3; 18:18; 22:17,18; 28:14; Ex. 9:16; 19:5,6; Num. 14:21-13; Deut. 7:6-8, 13,14; 28:9,10; 32:20,21; Josh. 4:24; I Sam. 2:8,10; 12:22; 17:46; II Sam. 7:23,24; I Kings 8:60; 11:4; 17:10-16; II Kings 5:15; 19:19.

WEEK FIFTEEN APRIL 13, 1980

**I & II CHRONICLES.** Many scholars believe that these two books were a new summary produced by Ezra at the time of the return from Babylon. The account begins clear back with Adam but skims very rapidly until it comes to David, and the primary intent is to provide the genealogical base for the newly reestablished nation. Also, we note that unlike the books of Samuel and Kings, this account is confined to the Southern Kingdom of Judah. The Northern Kingdom, Samaria, did not return and must now be called the "lost tribes". Furthermore, it is very significant that the former territory of the Northern Kingdom was actually repopulated by foreign nations.

Thus, II Kings is one of the most important passages in the Old Testament because 1) it records the severance and termination of a major section of God's chosen people because they had simply passed beyond retrieval (v. 7-23) and 2) it shows that their land would be turned over to foreign nations (v. 24-28) if that was apparently necessary to allow the glory of God finally to be passed over to the other nations!

But the role of the chosen nation was carried on by the return from Babylon of a portion of the

people and leadership of the Southern Kingdom of Judah. This is how a whole generation died in captivity--just as happened earlier when God allowed a generation reluctant to obey Him to expire in the wilderness.

WEEK SIXTEEN April 20, 1980

**I & II CHRONICLES (cont.)** Just as the first exodus from slavery in Egypt produced the "Books of Moses"--Genesis, Deuteronomy, so the second "Exodus" from captivity in Babylon produced I & II Chronicles, which (like Genesis) reach back to Adam and portray the bright new ideals and sense of national purpose of a nation starting out afresh. Ezra inserts a beautiful hymn (I Chron. 16:8-36) which has not appeared before. In verses 8,14,24,28,30,31, and 33 we see evidence of the Genesis 12:1-3 mandate, which is the Great Commission, "Tell the peoples of the world", "show His glory to the nations", "O people of all nations of the earth, ascribe great strength and glory to His Name", etc. David obviously had this larger vision. So did Solomon. He speaks of foreigners coming... "all the peoples of the earth will hear of your fame and will reverence you." (II Ch. 6:33).

WEEK SEVENTEEN April 27, 1980

**EZRA, NEHEMIAH, ESTHER.** These are the documents authored by the leaders of the "Second Exodus". God had forced His people into contact with other nations. Now, on return they have freedom again to give a good testimony, and they are now more than ever aware of their witness to the many onlookers. Some of course, as with Israel today, are much more concerned about survival than witness. Amazingly, God's own evaluation via His prophet Isaiah (49:6) is that the restoration to their land was "a (relatively) light thing" compared to being "a light to the Gentiles" so that His salvation might go to "the ends of the earth." Will God take away American freedom until we are willing to be a blessing to others not just assure ourselves of a blessing for ourselves?

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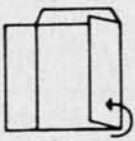
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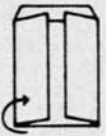
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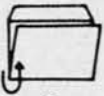
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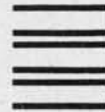
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