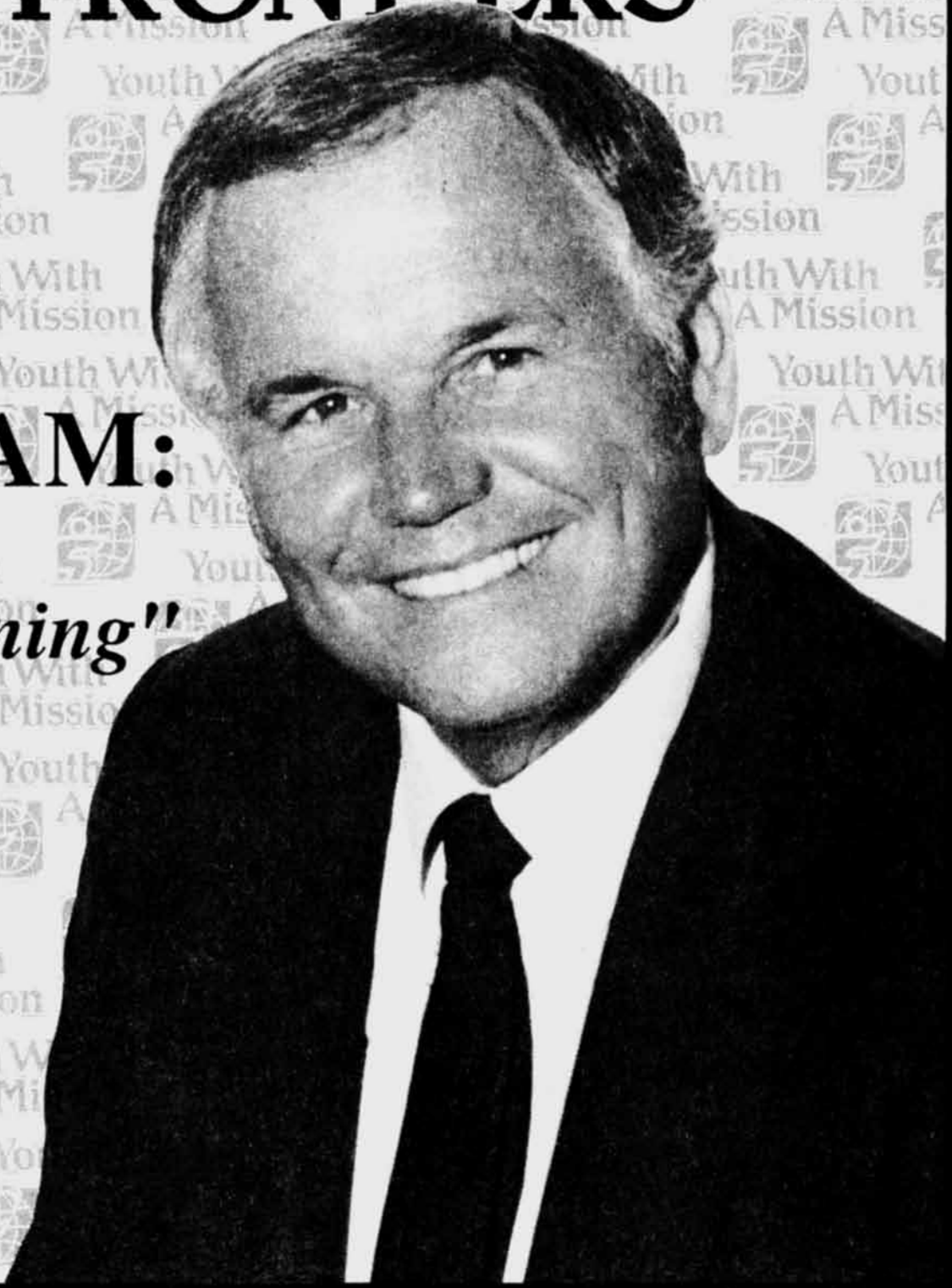
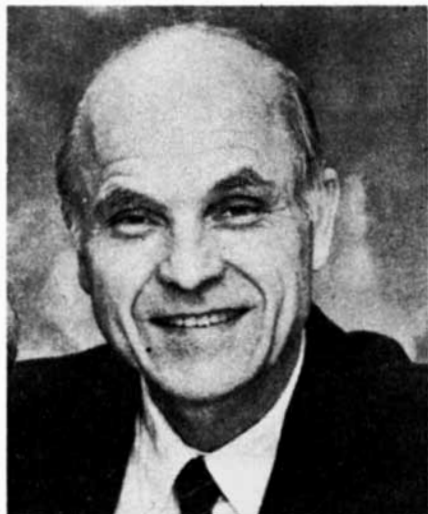




MISSION FRONTIERS

YWAM:
"Just Beginning"
at 25





23 November 1985

Dear People,

I am sitting in the airport in Los Angeles waiting for a non-stop flight to Amsterdam and then to Africa where in the next 20 days we will visit two of our four missionary daughters.

I don't need to comment on all the exciting things in the contents across the page: Walk-a-thon, Chinese Conference, rewarding coverage of a major mission agency run by a loose collection of wonderful people

(*don't miss the special offer on their superb Hidden Peoples prayer calendar!*)

As I hastily jot these words, my over-arching concern is that you not miss out something *super* important. We just passed our 9th birthday. All these nine years we have been trying to tell you about at least three *major breakthroughs* in our understanding of the world. These three "discoveries" have created the Center and now energize us. --Do they make a difference to you too? Our usual sources of information in this country fail to tell us

1) The work of God around the world is almost unimaginably greater than the average believer thinks.

2) The remaining task is huge--17,000 unpenetrated peoples enclose half the world's population.

3) **BUT!** The 2.5 million evangelical congregations--growing over 1,000 a week-- outnumber the remaining unreached peoples by 150 to one!

This is why we feel urgently excited to carry the details to you. But . . . are you letting this sink in? Don't you see that history is about to end? Quite likely in *your* lifetime? Are you prepared? Could you have goals that will be swept aside?

Don't miss out!

Yours passionately,

Ralph D. Winter

Ralph D. Winter

P.S.--Just so you'll know: we thought we could safely borrow \$99,000 internally in order to pay off our October 1st campus payment. We expected Walk-a-thon money to cover that, and it did . . . though not a whole lot more (see p. 29 for the latest statistics). Right now, having paid back our internal debts, we have \$43,603.41 toward our January 1st payment. We appreciate so much the \$20,000+ that has come in as a result of those who are participating in the One Third Times Three plan (see page 6).



Hidden Peoples?

In this publication you will often come across the phrases "frontier mission," "Hidden Peoples," and "unreached peoples." Just for the record, let's review what they mean.

The term "frontier mission" refers to cross-cultural outreach to people groups in which there is at present no viable, indigenous, evangelizing church.

If all the Christians in the world were to witness "across the back fence" to neighbors who spoke the same language and operated within the same cultural norms as they did, still half the world's population would remain unevangelized.

Those groups who would remain "beyond" are the ones with which frontier mission outreach is concerned. They are also called *unreached* or *Hidden* peoples. Over 2.5 billion human beings live in about 17,000 of these groups.

The Hidden Peoples are found mainly among the Muslim, Chinese, Hindu, Buddhist, and tribal peoples of the world. They comprise the final frontiers of gospel witness.

When the U.S. Center for World Mission was founded in 1976, less than 10 percent of the world's missionaries and only 5 percent of mission funds were focused on reaching these groups.

The purpose of the U.S. Center is to establish a new movement of praying, giving, and going on behalf of these peoples by serving mission agencies, churches, and students with research, strategies, educational and motivational tools, training, and technical services.

U.S. Center for World Mission
1605 Elizabeth Street
Pasadena, CA 91104
(818) 797-1111



MISSION FRONTIERS

The Bulletin of the U.S. Center for World Mission
1605 Elizabeth Street, Pasadena, CA 91104

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Ralph D. Winter, Editor; James C. Stewart, Managing Editor; John A. Holzman, Associate Editor; Jim Cail, Graphics; Carol Reeve, Circulation.

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The U.S. Center for World Mission: *An Introduction*

The U.S. Center For World Mission is dedicated to the task of establishing a viable, witnessing church of national believers within each of the estimated 17,000 unreached peoples of the world. Much as the War Department served the United States in World War II, we serve the Spiritual War effort of mission agencies, churches and Christian students by gathering and disseminating intelligence concerning the overall state of the world Christian movement; by mobilizing Christians for involvement in the war effort at home: through prayer, giving and other practical efforts; by recruiting and training soldiers for the front lines; and by providing other auxiliary services (book publishing and media production, for instance).

The Center is located in northeast Pasadena, California on the 35-acre former Pasadena Nazarene College campus--the largest single piece of property ever set aside to serve as a nerve center for the cause of missions. The Center owns over 100 buildings including residential properties and the central campus itself.

The U.S. Center for World Mission is a cooperative venture in which 300 people from more than 70 different agencies work together in dozens of specialized departments and organizations. Though we send no missionaries overseas, we are a mission agency, affiliated with the Interdenominational Foreign Mission Association. A Board of Directors, composed primarily of those with overseas experience, sets basic policy.

Through use of our *Global Prayer Digest* 20,000 to 30,000 people pray for hundreds of different Hidden Peoples each year and as a result many of these groups are being reached! *Mission Frontiers* magazine, goes out to over 50,000 people each issue, and is one of the larger circulation Christian magazines in the world.

Last year, cooperating agencies at the Center sponsored 26 Muslim Awareness Seminars, 10 Chinese Awareness Seminars. Fifty people were

trained for ministry among Hindus, and "Perspectives on the World Christian Movement" courses, touching the lives of some 6,000 students, were carried out in 46 places around the world. Fifteen outreach teams were fielded from the Samuel Zwemer Institute and Frontiers, Inc. sent teams to reach dozens of Muslim Peoples.

If you need speakers for a missions conference or training course, Dr. Ralph Winter, Don Richardson, Greg Livingstone, Dr. James Buswell III, and Don McCurry are just a few of the individuals available through the USCWM.

Thousands of books and educational slide and video shows covering a large range of mission-related subjects are on the USCWM and William Carey Library book lists.

Visitors are invited to take tours of our campus and facilities at 9:30 a.m. and 1:30 p.m. weekdays or by special arrangement at other times.

If you are in the area we also invite you to participate in:

--Our Thursday night Frontier Fellowship meeting. Starts at 7:00 p.m. and features outstanding speakers and presentations on missions. And join us in our staff fellowship dinner at the USCWM Dining Hall immediately preceding Frontier Fellowship--from 5:30 to 7:00 p.m.

--Missiology and Interface meetings, Monday mornings from 11:00 a.m. to 12:00 noon. At the Missiology meetings (held on the second and fourth Mondays of each month), formal mission-related discussions are held; on the alternate Mondays at Interface, the associate agencies and Divisions share exciting news of what is happening in their respective areas of concern and expertise.

For further information on any of our activities don't hesitate to call our 24-hours-a-day seven-days-a-week telephone number: (818) 797-1111.

Mission 2000

by Ralph D. Winter

Eventually, if the Mission 2000 program works according to plan (for more details, see *Mission Frontiers*, Vol. 7, Nos. 1-6, or write or call for your copy of the Mission 2000 *Introductory Kit*), the USCWM will be only one among 30 leaders of equally-involved Networks of 100 congregations each.

When a minimum of three such networks are moving forward, a consortium will be formed which will take the leadership out of our hands and place it in the hands of all the Network leaders, the Consortium. Then, gradually, as other Networks join in, the Consortium will expand that consortium to the planned 30 Networks, each servicing at least 100 congregations.

Three Networks may seem to be a very small start. But the great value and urgency of the formation of a Consortium of at least three is that we can then shift the focus of the \$17.50 registration fees people pay from the Center's own financial need to a larger set of priorities which the Consortium will manage.

That is, in the pilot stage people still have to be consciously giving to some worthy "Crucial Neutral" cause when they register for the campaign. The suggested \$17.50 registration sounds a lot like the \$16.95 which the Center itself proposes people give, doesn't it? Two dollars covers the vision-building materials registered participants in Mission 2000 will receive, and \$15.50 will go to the Consortium's kitty for dispersal to one of the ten neutral projects which the Consortium determine are crucial to the advancement of the Gospel to all peoples.

Why stress this initial registration fee? Because at least ten crucial areas of need exist (see *Mission Frontiers*, Vol. 7, Nos. 1-6, or the *Introductory Kit*) for which conventional fund-raising efforts are not appropriate. We believe our Center, for example, is crucial to the overall movement of God in a mighty mission renewal movement in this

country and the world; therefore it is worthy of support. The USCWM seeks to serve all evangelical mission agencies; therefore it is neutral. Yet it must maintain that neutrality by avoiding any appearance of undercutting the agencies it seeks to serve; therefore, we believe, it must be funded by some mild, one-time "registration" fee.

The Mission 2000 program then, too, will incorporate this same, mild, one-time "Registration Fee" which will initially (but never again) move a small amount of money into a national-level kitty to be supervised by the Mission 2000 Consortium. These Consortium members, the leaders of the different member Networks, will focus this money moment by moment on the particular "neutral crucial" project which most needs temporary assistance.

So. The USCWM is only one of the 30 proposed national Networks. Already over 100 congregations have written to us to explore a pilot trial. Many of them will probably later move over to some other network if their own denomination or some other parachurch agency becomes a Network. But we do not doubt that at least 100 congregations will work with us--that is, that we ourselves will have at least that many which will elect not to affiliate with another Network.

However, for the time being, the Center is *it*, and we are, embarrassingly to us, the only "neutral crucial" now being funded by Mission 2000 registration fees. We hope this situation will not last long, but that we will soon find a national-level organizer who will be able to get a Consortium going and widen out the list of "neutral crucials." This is *not* merely a fund-raising effort for the U.S. Center for World Mission, and we'd like to destroy that image. Mission 2000 has certainly never been intended to be such a short-sighted program--although centers such as ours all across the world are one of the ten

categories in the provisional list of "neutral crucial" activities needing assistance in order for a thriving Mission Renewal movement to gain momentum and become a mighty, major force in American life and on a world level.

What is Happening with the Program?

One of the leaders whom we had hoped would take up national leadership of this project--a man who was "between jobs"--is now no longer in that condition. He is heavily occupied with two new tasks. Another feels his desires are primarily in personal discipleship and Bible teaching, rather than in the high-level diplomacy necessary in the early stages of a program like Mission 2000 that involves up to 30 Network leaders who will each sponsor the program with 100 congregations in their own spheres of influence.

Let Your Congregation Be a Test Pilot!

What does a pilot congregation do? It sets up at least one Mission Renewal Teams (MRT). An MRT consists of two or three people who visit key mission-minded families in the church or neighboring congregations and sign them up for a brief Mission Update Discovery Program which closes with an invitation to a regular monthly Mission Fellowship meeting.

Following Dr. Donald McGavran's now famous proposal ("A Giant Step," *Mission Frontiers*, Vol. 7, No. 1-3, p. 31, also available in the Mission 2000 *Introductory Kit*), we believe that no matter what else goes on at the local level--thriving mission committee, major mission giving program, booming annual

"Try It, You'll Like It"

by Ralph D. Winter

You can see from the figures that 27 people from all over the United States (and the world) have made a valiant start in the lifestyle proposal we cautiously introduced in the last two issues of

Mission Frontiers.

I believe we are witnessing--seeing before our eyes--"a cloud the size of a man's hand" which will soon become a major outpouring that will confound the

experts, an additional \$500 million per year for missions from only 4,000 congregations where the pastor and nine other families will voluntarily adopt a missionary lifestyle, or some deliberate approximation thereof (like "living on two-thirds").

I have personally telephoned a number of these "early adopters" and it is clear that "not many mighty, not many noble" have responded. Yet, it is already a mighty outpouring. "God has chosen the weak things of the world to shame the things that are strong" (I Cor 1:26, 27).

About one fourth of these people are themselves either missionaries or former missionaries, as has been the case in virtually every proposal we have made in the past. (Indeed the largest donors to date have been individual missionaries who can see immediately the value of a place like this.)

One or two are apparently fairly well off, and are sophisticated enough in handling their funds to be able to sit down and simply write a check for one third of their income for the next three months. One pastor, a highly organized man, wrote such a check, but his salary does not exceed that of a missionary. In fact, two of the 27 are pastors of relatively small churches. About half are Christian workers.

The dean of the chapel at a major U.S. seminary sent us exactly the amount which, along with what he already gives, makes one third of his income. That additional amount was \$100!

Some of the gifts indicated are for more than one month, others are only part of a person's one-third-of-income. There is no way to tell exactly what the three months' total for these 27 will be but it looks as if it will be about \$50,000.

Note that we have never suggested

Mission 2000 (Continued)

mission conference, whatever else there may be--there simply *must* be a fellowship focused exclusively upon the mission outreach of the church worldwide. The re-founding of 100,000 local "Mission Fellowships" (as there used to be 70 years ago) is the crux of Dr. McGavran's proposal, and it is the main intermediate goal which Mission 2000 is designed to achieve. d

Once even a single Mission Fellowship is established in a local church, many other good things can come. We are pledged to support the monthly meetings of all those congregations related to our own Network. We will send slides, audio tapes, video tapes, whatever seems best for each fellowship to utilize. The Mission 2000 Consortium, once it is founded, will add muscle to this monthly assistance. And one Fellowship might eventually sprout a Youth Mission Fellowship, another general Fellowship . . . and another, and another . . . in your area . . . and in churches across the country with which your congregation may be closely related.

We are in the early days of a major mission renewal movement. It combines many budding, vital elements: the Concerts of Prayer movement, the *Global Prayer Digest*, the national (59 centers this year) program of the *Perspectives* course, etc.

Hang in! Believe! Pray! Labor! The redemption of this planet draws nigh. We

know that it is possible to impact every one of the remaining 17,000 peoples by the year 1995 (so as to establish a powerful witness by the year 2000), if only 10% of the evangelical congregations of the world get involved in reaching Unreached Peoples. Already the Christian movement is the most powerful social force in country after country. It has reached the 25 percent level in Korea, in Guatemala, El Salvador, most of Africa south of the Sahara--even in the Soviet Union and, indeed, in many of the Iron Curtain countries. It is pushing up there in the Philippines, Indonesia, most Latin American republics, and even in China! This is no time to give in to local trivialities in our own lives, but to give ourselves to the most exciting thing on earth--so that "this Gospel (may) be published in the whole world as a testimony to all peoples, and then shall the end come" (Matt 24:14).

If you think a group within your congregation would like to try a pilot Mission 2000 program, ask for the Introductory Kit. To receive that and/or other materials, write to Ron Saito, c/o U.S. Center for World Mission, 1605 Elizabeth Street, Pasadena, CA 91104.

Or call him using our 24-hour, 7-day-a-week number, 818-797-1111 (where you will always find a human being, not an answering machine, to answer your general questions or to record your request for a call-back).

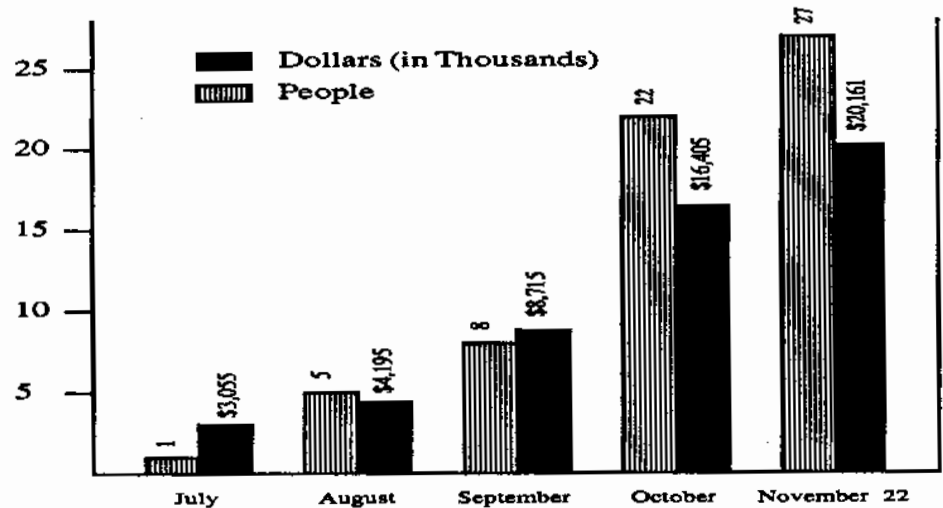
An Open Letter to Those Willing to Adopt A Missionary Lifestyle

"living on two-thirds" as more than a rough goal should a family like to try out a major change of lifestyle approximating what a missionary family gets in take-home pay. We did not expect people to volunteer who earn less than that already! But about half of these 27 people receive no more--and several possibly less--than what many missionary families receive. For such people, as for our own staff who lived on two-thirds in July, August, and September, it is an even greater sacrifice. (Actually, many of our staff are constantly lower than that in actual funds received--churches do not readily assist mission workers in California!)

But the main point is to keep the main point the main point, which is, to see if there are enough families who believe deeply in the cause of missions, but who are not called "overseas" and who can rise to the challenge of deliberately living on the level of typical missionary support.

And please note: if 27 people can account for \$50,000 in three months, that kind of giving would amount to almost exactly the \$8 million necessary to pay off this campus in three months if 400 pastors plus 9 other families in their churches would live on two-thirds their normal income for three months. If this were carried forward on a long-term basis, it would revolutionize the mission industry!

Some of these 27 dear people have already expressed their willingness to consider the two-thirds plan a permanent lifestyle, and are endeavoring to find out exactly how much a specific mission board would allot them per month, in view of the cost of living in their communities.



People of the One-Third Plan

| New | Total | Date/Location |
|----------|-----------|-------------------------------------|
| 3,055.56 | 3,055.56 | July 26, Columbus, Ohio |
| 200.00 | 3,255.56 | August 01, Grand Junction, Colorado |
| 565.00 | 3,820.56 | August 03, Tyler, Texas |
| 375.00 | 4,195.56 | August 14, Yutan, Nebraska |
| 40.00 | 4,235.56 | August 22, Memphis, Tenn. |
| 160.00 | 4,395.56 | September 14, Pomona, Calif. |
| 4,000.00 | 8,395.56 | September 27, Burbank, CA |
| 320.00 | 8,715.56 | September 29, Reading, PA |
| 600.00 | 9,315.56 | October 03, Indio, CA |
| 1,144.00 | 10,459.56 | October 05, Denver, Colorado |
| 300.00 | 10,759.56 | October 05, Lawrence, KS |
| 411.00 | 11,170.56 | October 08, Surrey BC, Canada |
| 796.00 | 11,966.56 | October 08, Los Angeles, Calif. |
| 116.00 | 12,082.56 | October 09, Hutchison, MN |
| 135.00 | 12,217.56 | October 09, Hutchison, MN |
| 645.00 | 12,862.56 | October 11, Downey, CA |
| 550.00 | 13,412.56 | October 13, Fargo, North Dakota |
| 217.10 | 13,629.66 | October 13, Sterling Heights, Mich. |
| 620.00 | 14,249.66 | October 18, Staunton, Virginia |
| 755.00 | 15,004.66 | October 21, Yakima, Washington |
| 1,000.00 | 16,004.66 | October 24, Guilford, Indiana |
| 400.00 | 16,404.66 | October 28, Manzini, Swaziland |
| 500.00 | 16,904.66 | November 02, Walnut Creek, CA |
| 100.00 | 17,004.66 | November 05, Gloucester, Mass. |
| 414.80 | 17,419.46 | November 05, Denver, Colorado |
| 2,202.00 | 19,621.46 | November 14, Birmingham, AL |
| 380.00 | 20,001.46 | November 14, Boulder, Colorado |
| 160.00 | 20,161.46 | November 14, Pomona, Calif |

USCWM Resource Centers

Here is a check list of places where many if not all of our basic materials are available. Just phone to see if the people are in and you can make a date to look at or to buy any of the things they are keeping in stock for your use.

Meanwhile, if no one is near you and you think this is a good service to provide (especially where you want to rent an Audio-Visual and be sure you get it on time), then how about you setting aside some space in your home or garage for a few

Canadian Centre for World Mission

52 Carondale Crescent
Agincourt, ON M1W 2B1
CANADA
(416) 499-8339

Midwest Center for World Mission

156 N. Oak Park Ave.
Oak Park, IL 60301
(312) 848-4660

Northwest Centre for World Mission

Box 1076, Stn. A
Surrey, BC V3S 4P5
CANADA
(604) 574-5783

Area Representatives:

Fran Patt/Jeff Cannon
6 Garden of Eden Rd.
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David Delozier
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Watertown, MA 02172
(617) 926-3076

Kevin Buck
1247 Toledo St.
Bellingham, WA 98226
(206) 676-0589

square feet in which vital materials can be stored?

In any case, three cheers for these people who are serving in this capacity. Oh yes, you can still get the same discount prices at all of these locations. That is part of our ministry to you.

We are not making money, we are offering a ministry, and these people are putting in their time just as we are here at the headquarters!

Media/Materials Contacts:

Steve Shadrack
505 W. Maple
Fayetteville, AK 72701
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(612) 781-8638

Bob Coleman
6033 Poplar Ridge Rd.
Columbia, SC 29206
(803) 782-1865

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Youth With A Mission: "Just Beginning" at 25

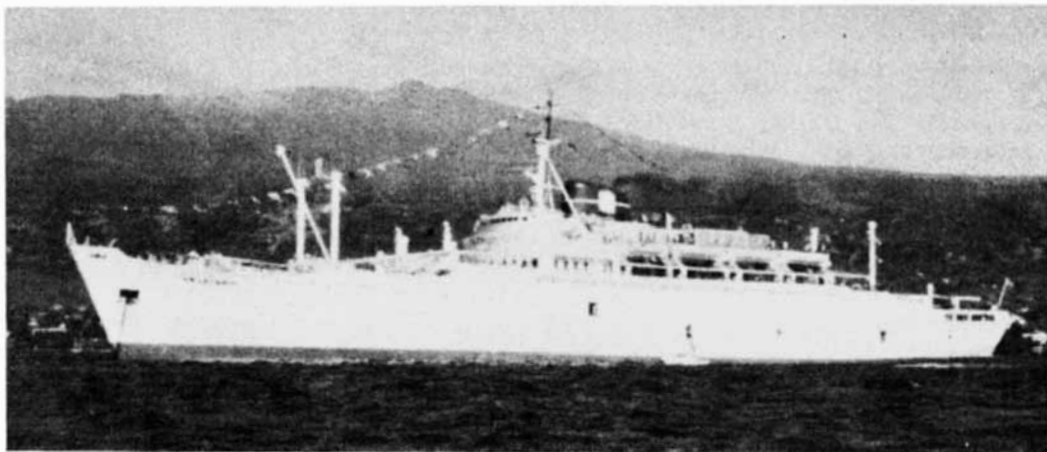
--by John A. Holzmann

This December marks the 25th Anniversary of Youth With A Mission (YWAM--pronounced "Y-wam"). Mission Frontiers thought it would be an appropriate time to take a closer look at YWAM and to introduce our readers to this agency that helped pioneer short-term mission opportunities for pre-graduate young people.

For many of us at the U.S. Center for World Mission, our first contact with YWAM came last year while we prepared our campus for the IFMA/EFMA conference (Mission Frontiers, Vol. 6, No. 10-12, p. 30). YWAM assigned over 100 short-term workers, most of them from New Zealand, to help clean, paint, weed, plant, type and answer telephones as needed. We were impressed by their generous spirit.

Since that time, several of our peers have left the Center to take one or more of the YWAM training programs--the DTS (Discipleship Training School), for instance, or SOE (School of Evangelism). We have heard Loren Cunningham, YWAM's International Director, speak on God's guidance; we have heard other YWAMers teach on "The Father Heart of God," "Relationships," and "Meekness." And we have heard about YWAM's Pacific & Asia Christian University (PACU--pronounced "pack-you"), an educational institution that seems to have more than a few ideas in common with our own William Carey International University.

Todd Johnson, son-in-law of Dr. and Mrs. Winter, founders of the Center, helps lead YWAM's Frontier Peoples Project that has its main office here at the Center. He gives us one more intriguing contact with the organization.



YWAM leaders, despite the size and complexity of their organization, are calling their first 25 years "Just a Beginning." We think that's rather remarkable. Consider:

--In its first four years, YWAM sent out about 20 vocational workers, people with specific skills needed for short-term responsibilities on the field. It wasn't until June 1964 that the first major outreach of young people occurred. That summer, 146 young people headed for the Carribean.

Today, the organization sends out an average of close to 15,000 young people a year to get their first taste of personal evangelism. In its entire history, YWAM has sent out over 100,000 young people into all but 20 of the world's 223 U.N.-recognized countries, territories and protectorates. YWAM has legally and financially autonomous bases in each of the 59 countries in which it has established permanent ministries. --"Just beginning"?

--In 1967, YWAM had only 10 full-time staff members including Cunningham and his wife, Darlene. Today, YWAM boasts over 5,000 staff.

--"Just beginning"?

--In 1967, Cunningham reflected on the Christian training he received during his childhood. "Darlene and I both had had such incredibly rich childhoods of teaching and example from our parents and grandparents. I thought, *Wouldn't it be great to have a school, deliberately designed to be in a family setting, where people could be introduced to the things we had learned and allowed the chance to try them out for themselves?*"

Thirty-six young people went to Switzerland in 1970 to attend the first YWAM School--an SOE (School of Evangelism). Beginning with classroom instruction, the School ended with practical experience. During the summer, students spread out into Germany, Spain, France, Great Britain, Yugoslavia, Bulgaria and Afghanistan. They met people, saw their living conditions, preached the Gospel, and helped wherever they could.

Today, YWAM has over a hundred SOE's, DTS's (Discipleship Training Schools), LTS's (Leadership Training Schools), SOM's (Schools of Missions), and other training opportunities in dozens

of locations around the world. (See PACU article for further details.) --"Just beginning"?

--When the SOE students gathered together at the end of their



summer experience in 1970, Don Stephens, now head of YWAM's ship ministry, suggested they should sponsor what seemed like an ideal challenge for short-term workers: a Christian outreach during the 1972 Olympic Games in Munich, Germany. That was the beginning of another new ministry.

The 1972 Summer Games witnessed the first of what has become a major YWAM emphasis: large-scale evangelistic campaigns at sporting events. Twelve hundred young people went to Munich with YWAM. Eight thousand were present in Montreal in 1976. Two thousand went into the Soviet Union in 1980. Eleven thousand were present in Los Angeles last year. Hundreds of young people go with YWAM to each of the World Cup Soccer matches.

The 11,000 young people who came to Los Angeles last year were from 77 countries, 3,800 churches, and 73 different denominations. Over 3,000 of them were from outside the United States. --"Just beginning"?

--During the first YWAM outreach in the Bahamas in 1964, Hurricane Cleo hit the Caribbean. A hundred and thirty-eight people were killed, hundreds more injured, and thousands were left without homes. As he pondered the awful weight of these

losses, Cunningham says, "an idea began to take shape in my mind. If we could go in with food, clothing, building supplies-- we could even have our fellows help rebuild homes. But to handle so many people, so many tons of supplies, we'd need a ship."

Well, YWAM got a ship all right. In fact it got two. The first, an old, 11,000-ton passenger liner, was purchased in late 1978. Today, the *Anastasis* (Greek for *Resurrection*) and *Good Samaritan* are being used within the broader Mercy Ministries program of YWAM to bring goods, medical assistance, and skilled construction

workers to needy areas of the world.

YWAM Mercy Ministries include supervision and administration of camps serving over 200,000 refugees in East Asia. One of their camps houses 68,000 displaced persons.

YWAMers oversee the production or provision of food, clothing, shelter, preschool training, medical and other services to tens of thousands of refugees. A sewing project involving 1,800 refugees provides clothing for 30,000 people. In another area, refugees are being employed to make sandals from old tires. Ten thousand people are being fed in one camp. A thousand children are receiving basic education in another. In fact, YWAM is the largest relief agency working in Thailand. And best of all, the services are offered in the name of the Lord Jesus Christ. --"Just beginning"?

Youth With A Mission's Pacific and Asia Christian University (PACU--pronounced "pack-you"), headquartered next to YWAM's International Headquarters in Kona, Hawaii, is a missionary preparation school designed to equip students for spiritual warfare on the front lines of missions. No ivory-tower academic community, PACU seeks to involve students in intense practical experiences with every class they take. Either in immediate conjunction with his class lectures and book studies, or immediately following the academic portion of the class, every student in virtually every class on every subject is required to put his conceptual knowledge to practical use.

PACU administrators call it a "modular" approach. "Most of our classes are set up with three months of intensive classroom instruction followed by two or three months of outreach or other practical experience related to the course content. Some classes are longer, but they are all set up with the theoretical and practical tightly interwoven," says Dr. Howard Malmstadt, provost and senior vice president of the university.

Another feature of education at PACU is its international flavor. Not only do

PACU:

students come from every continent, but they study at satellite or extension facilities in YWAM bases around the world. "Our purpose is to set up prototype courses and then export them around the world," says Malmstadt. "In fact, we not only want to export courses, but we want to have them being developed in locations around the world and then offered through PACU here in Hawaii. PACU then becomes the unifying factor, the record-keeper, the accrediting facility for the courses offered at YWAM bases around the world."

Instead of encouraging students to obtain their degrees by staying in one location for four years, PACU encourages students to take courses in different locations around the world. Indeed many of its basic classes are already being offered in places as diverse as Calcutta, India; Yokohama, Japan; Madrid, Spain; and Lae, Papua New Guinea.

YWAM has offered short-term, intensive training programs since 1970 when the original SOE (School of Evangelism) was offered. But there was

It was June 1956. Having just finished his second year at Bible school, Loren Cunningham was in the Bahamas with a few friends on an evangelistic singing tour. One evening he returned to the guest room where he was staying when, he says: "A picture began to run through my mind. I saw a world map. I could see all the continents. Waves were crashing onto their shores. Each went onto a continent, then receded, then came up further until the continents were completely covered.

"As I watched, the scene changed. The waves became young people. They were my own age and even younger. They were talking to people on street corners and outside bars. They were going from house to house. They were preaching. Everywhere they went they

were caring for people, helping the lonely and the hungry.

"Suddenly the scene was gone. *What could that be?* I wondered. Then I remembered an experience I had had as a 13-year old, when one day in church the words of Jesus had spoken very directly to me: *Go into all the world and preach the good news to all creation.* That was the vision. Young people fulfilling the Great Commission of Mark 16:15.

"An idea began to grow: God wanted to release the resources of youth for lay missions."

Cunningham pursued that vision and four years later, in December 1960, Youth With A Mission was born.

Originally envisioned merely as an organization that could "recruit young people from high school and send them out immediately so that later, even going

to a university would have a new and deeper purpose," YWAM today is, according to Cunningham, "committed to fulfilling the Great Commission by influencing each of *The Seven Mind Molders* of society: church, family, school, media, government, economics, and the art and entertainment industries."

Perhaps that explains the diversity of ministries within the organization, the emphasis not only on training and evangelism, but relief and development as well. It may also explain why, even in affluent countries, even where tens of thousands of people are not facing imminent starvation or execution at the hands of hostile armies, YWAM offices have very few "typical" programs. Beyond DTS's and SOE's, basic ingredients of virtually every YWAM ministry, there really is no such thing as

A School for World-Changers

one problem. Although young people walked out of these courses with a new outlook on life, new perspectives, new ideas, new knowledge, faith and attitudes, they gained no recognized credentials in the eyes of the world--whether Christian or non-Christian. PACU provides those credentials in the form of academic credit.

"Of course YWAM still offers non-credit courses. But we are seeking to accredit more and more of the schools to ensure that individual courses are appropriately related within a broader curriculum," says Malmstadt. "We want to make sure there is a close relationship between individual schools and the on-going educational needs of the students. We want to make sure that one course feeds into another and that a student participates in more than mere haphazard 'educational experiences.' That's where PACU fits in."

PACU offers undergraduate and Masters degree programs in

- Christian Ministries;
- Education;
- Counseling & Health Care;
- Science & Technology (coming in

1986);

- Performing Arts (1986);
- Communications (includes Graphics--1986); and, in the future,

--Humanities & International Studies.

Though PACU is not yet accredited, "every college (out of a dozen or more) to which one of our students has gone has accepted our credits as long as they were pertinent to the degree program the student intended to pursue at his new school," said Malmstadt.

Malmstadt expects that over 50 students will have graduated from PACU by the end of 1985.

The kind of education PACU provides might best be seen through the career of a student, Walter Durr, who received the first degree granted by PACU. Durr, a native of Biel, Switzerland, received his B.A. in Christian Ministries under the Biblical Studies department in March.

Ron Smith, who is director of PACU's School of Biblical Studies, a former pastor and a graduate of Gordon-Conwell Theological Seminary, describes Durr as "a former street tough, a member of a gang." Durr and the other members of his gang were won to the

Lord at very nearly the same time in the late '70s. They decided to turn their gang over to the Lord's service, and soon founded a YWAM office in their hometown of Biel.

Durr began his PACU experience with the equivalent of one year of academic credit to his name. He was granted credit not only for coursework he had done prior to entering PACU, but also, after a careful appraisal, on the basis of the practical knowledge he had gained through his experience in setting up and running the Swiss YWAM office.

Durr began his formal training in 1980 with a Discipleship Training School (DTS) in England. He followed that with an SOE (School of Evangelism) out of Lausanne, Switzerland, an LTS (Leadership Training School) in Kona, Hawaii, a BCS (Basic Counseling School) in Lausanne, and then the SBS (School of Biblical Studies) in Kona.

Each of the first four schools were intensive classroom experiences of three months intermixed and followed by three months of field work.

The School of Biblical Studies, a nine-month course, is oriented far more to book-learning. Says Smith, "The

a typical YWAM program.

For instance, Floyd McClung, director of YWAM's Europe/Mid-East/Africa regional office in Amsterdam, Holland, helps oversee:

- production and distribution of the most popular hymnal in the French language,
- sponsorship of major pastors' conferences,
- management of major Christian bookstores,
- sponsorship of large evangelistic meetings,
- production and distribution of praise albums and tapes (in English and Dutch),
- sending of long-range church-planting teams to East Africa,
- sponsorship of Sunday evening

services in communities throughout Holland (leading a renewal movement in the Dutch church),

--sponsorship of Christian concerts, coffeehouse ministries, a ministry to punk-rockers (including a punk rock night club on the river).

There's more, but you get the general feel! McClung happens to be YWAM's "Prophet to the City." He is the one who is generally recognized as the leader and model, the one who is agitating and pulling YWAM along to get involved in ministry to the city.

Kalafi Moala, YWAM's Pacific and Asia director, is the organization's "Prophet to the Unreached Peoples." He is intent upon outfitting missionaries for long-term work among Hindus, Buddhists

and Muslims in India, Nepal, Pakistan, Bangladesh, Indonesia, Malaysia, Mongolia, Tibet--wherever they may be found. By 1990, he says, he expects "75 percent of all our outreaches will be oriented to Hidden Peoples."

But our question remains: With the size, diversity, activity, and strength of the organization, why do YWAM leaders speak of themselves as "just beginning"?

Does it have to do with their call to service?

We've mentioned their help to the Center last year in preparation for the IFMA/EFMA conference. This fall Loren Cunningham wrote a letter to all their international leaders asking for their

A School for World-Changers (Continued)

School is intended to give students a solid foundation in the English Bible. Students are required to read each book (of the Bible) through at least 5 times, then do extensive analysis following the inductive methods espoused by Robert Traina of Asbury Seminary and Josh McDowell (of Campus Crusade for Christ). You're spending an average of 6 hours per day studying the text.

"But while you are not required to do field work in order to pass this particular course, it's expected that you will be involved in practical service throughout the time you're here. And upon completion, students do go out and use the skills they've gained."

He mentions a student from the 1982 SBS who started a church in Iceland with 12 members. Today, over 200 people are in regular attendance. Another student from the same class went to Perth, Australia and began a coffee house ministry that is still being used by the Lord. A 1983 SBS alumnus, a Dutchman, went to Indonesia.

The program of the School of Biblical Studies fits in with the overall purpose of the University. As explained by Malmstadt: "Degrees are not our major goal. Our purpose is to prepare people for ministry."

The names of the Schools Durr attended only hint at the kind of preparation he received.

Discipleship Training Schools focus on Christian character development and helping students to apply Scriptural truth to their lives. Topics include relationships (with God and others); humility & openness; intercessory prayer; and principles of Christian living.

Schools of Evangelism are concerned with the message and method of evangelism especially within a cross-cultural context. Topics include Christian philosophy and apologetics, friendship evangelism, cross-cultural communication, and leadership training.

Leadership Training Schools teach management and planning tools and other skills for effective leadership and the Basic Counseling School introduces principles of biblical counseling.

One of the unique features of the PACU Bachelor's degree program is the requirement of a thesis. Occasionally a student can get by without writing such a paper, but a thesis is normally required. Durr wrote on *A Biblical Christian Foundation of Truth*. He is now studying theology at Fribourg University, Fribourg, Switzerland.

As I conversed with Mr. Smith, he

mentioned that Fribourg is a Roman Catholic institution. "Why would he study *theology* at a Catholic institution?" I asked.

"For several reasons," Smith replied. "First of all, because Fribourg is a prestigious institution. It is well-respected by both Protestants and Catholics. In general, the Protestant church in Switzerland is so dead, the people could care less if you studied at a Catholic university. But Walter wants to develop an effective work in Switzerland. Fribourg is top-notch. Once people know you have studied there, you have their ear."

"There's something else, too. Several of Walter's friends are studying at Fribourg. One is studying journalism. Another, philosophy. A third, politics. Someone else, economics."

"It's not just Walter in theology. It's the group of them in every field of study. They provide a support base for one another. They have the strong biblical and evangelical background that they need. Now they want to invade every field of study with the Gospel. The Gospel certainly needs to penetrate the Fribourg school of theology! So that's what Walter is seeking to do--he and his friends together."

full cooperation in supporting the Center's *Walk for the Hidden Peoples*.

That kind of selflessness is not new with the organization.

YWAM had a ship picked out for their Mercy Ministries way back in 1973; in fact, they made a \$72,000 deposit on it. But then one day, only a few weeks before the final payment was due, Cunningham read Hebrews 12:26 and 27: "Yet once more I shake not the earth only, but also heaven...that those things which cannot be shaken may remain." He wondered if the Lord might be speaking about the ship.

He was. Within a matter of hours, what had been a six-month torrent of money flowing in toward the purchase of the *Maori* was shut off completely. Says Cunningham, "Not one more item was pledged, not one additional worker or service was released. And this all happened even though there was no way for people to have known of any change. Suddenly the flow had been turned off and only God could have done it."

The death of the *Maori* dream was a time of testing for YWAM. Says Cunningham, "We found we had subtly turned from the Giver to the gift. We had become so concerned about the purchase of the ship that we had shunted Jesus off to the side. We were cheering a ship and forgetting Jesus!"

During a week-long meeting, YWAM's international leaders were brought to see what Cunningham calls their "great corporate shortcomings."

"To our horror we saw that we'd begun to think that Youth With A Mission was God's 'favorite tool': we were the 'most spiritual'; we had learned more about faith; we had a corner on 'releases.' We looked down into our hearts and what we saw there was disgusting."

The outcome of this appraisal was repentance and a new orientation to service. YWAMers don't mention the incident, but members of Operation Mobilization (OM), another short-term mission agency, recall with gratitude and a certain amount of awe a special act of generosity on the part of YWAM. Soon after the death of their *Maori* dream, YWAM contributed well over \$100,000

YWAM and Hidden Peoples

Kalafi Moala, head of YWAM's Pacific & Asia region and YWAM's "Prophet of the Unreached Peoples," says, "Ever since I became a Christian, I was concerned for people who had not heard the Gospel. But in late 1978, I began to read some of Dr. Winter's material. And in 1979, he came and spoke at a leaders' meeting in Kona. He was the one who put my vision into focus. It is from Dr. Winter that I caught my frontier mission vision."

Moala says he thinks YWAM will soon have 75 percent of its outreaches oriented to frontier missions, reaching the Hidden Peoples. Could such a thing really come to pass?

"I think he's overly optimistic," said one of his co-workers. "We are making headway, but YWAM as a whole is a long ways away from embracing frontier mission vision in all they do and say."

One does wonder what evidence Moala has for his optimism. It is true that whereas in 1978 there was virtually no one in YWAM who was consciously interested in reaching out to the Hidden Peoples, today there may be a few hundred. But that seems hardly adequate evidence for expecting a Hidden Peoples *coup* within the organization.

There are some strong *counter-indications* of a Hidden Peoples concern sweeping through YWAM.

For instance, one staff member, in obvious pride over the breadth and diversity of ministries within YWAM, commented, "Whatever the need, if it fits in with our giftedness, we'll move out to meet it. If it means working toward renewal of the church, we'll do that. If it means evangelizing punk rockers off the street, we'll do that. If it means helping prostitutes or drug addicts who are in distress, we'll do that. Whatever it takes--refugee centers,

schools, street drama--we'll do it."

Now all that activity sounds incredibly exciting. And it is. YWAM is engaged in very important ministries. But all those ministries mean that, as another staff member put it, you have a "blob effect." "We're big; we're doing a lot of things; but are we all going to end up in ministries? I don't think so!"



John Dawson, YWAM's southwestern U.S. regional director, and quite an advocate of frontier missions himself, made the comment that five or six years ago YWAM had drifted away from its first calling. They weren't concentrating on the matter of introducing young people to evangelistic work through short-term experiences. "Loren called us back to our roots," he said. "He reminded us that we (the leadership in YWAM) had all come up through the ranks. We came into the organization through short-term outreaches. We couldn't afford to ignore our roots. We needed to cultivate the pipeline."

Speaking with Todd Johnson, a key figure in YWAM's Frontier Peoples Project office, I made a passing

Hidden Peoples (Continued)

reference to YWAM's 5,000 long-term staff members. "That's more than Wycliffe!" I exclaimed.

"Please don't compare us with Wycliffe," he said. "That's like comparing apples and oranges—a very little apple with a very big orange. Yes, we have 5,000 'long-term' staff members. But what are we compared with Wycliffe's 4,800 career workers? We have a few hundred staff—*maybe* a few hundred—who are involved in something other than long-term short-term work."

"What do you mean by 'long-term short-term'?" I asked.

Johnson replied, "The vast majority of YWAM staff members are involved in serving short-term volunteers. We are a short-term agency. Yes, we have 5,000 long-term staff (though you'd better check on that one, too. Many of our 'long-termers' don't serve much more than a year or so). But our chief goals are evangelism and training and mercy ministries using short-term volunteers. And the vast majority of our long-term staff are oriented to serving these short-termers.

"I think all of the things we do are good and important, but they aren't easily compared to the things the thousands of career workers do in agencies like Wycliffe, or Africa Inland Mission, SIM, or RBMU.

"By and large, YWAM is *not* involved in church-planting, we're *not* involved in setting down roots to establish a church within a people group where no church already exists."

Moala concedes the point, but he remains optimistic nonetheless. "We are at a crossroads right now in YWAM," he says. "It takes a few years for a concept and philosophy to filter through. YWAM *has* bought the idea and philosophy of reaching Unreached Peoples. It's been over five years now. But the problem is to translate the thinking, talking and believing into

action. We're working on producing models for others to follow, and I'm convinced they will follow once we have the models."

One of the models he is developing is a *School of Frontier Missions* (SFM). The first SFM ever to be held began in October in a community just outside Tokyo, Japan. Including almost 35 students from Asia, Europe, Canada and the United States, the class has been divided up into teams of five or six students each, each team living in a different neighborhood.

Says Moala, "Japan is not so much *peoples* as it is one big tribe. Yet Tokyo, for instance, has hundreds of neighborhoods, each with its own post office, its own banks, shopping centers...but no churches. The 7,000 to 50,000 or more people who live in each of these neighborhoods are oriented to their own neighborhoods. So those areas in which there are no churches are pretty much equivalent to Unreached Peoples. At least for the class itself, we can treat them as if they are Unreached Peoples." (Dr. Winter comments: "Moala need not apologize for his view of Japanese society. Long before the Center was founded, I was convinced that 70 percent of Japan's population was sealed off by subtle partitions in Unreached People groups.")

The goal of each team of SFM students is to plant a church in its neighborhood during the nine months of the School. Immediately after the School, Moala hopes to send the students out to work on a long-term basis among Muslims and Hindus, perhaps to join some of the teams he has already sent out—to the Muslim Sundanese in Bandung, Western Java, the Hakka people of Hsinchu, Taiwan, or the 8.5 million Muslims in Kuantan, Malaysia among whom there are no more than possibly 700 Christians and absolutely no churches in their midst.

toward the purchase of OM's second ship, the *Doulos*.

That kind of service is almost a YWAM trademark. The story is told of YWAM's introduction to refugee camps. In 1978, Cunningham went to southeast Asia to see what YWAM could do. "The first refugee camp we visited was in Hong Kong. No magazine articles could prepare eyes and ears—or nose—for the shock of that scene in Camp Jubilee.

"The smell came first. The brown stench of raw human waste hit us before we entered the place. As we walked in the main entrance, into an inner passageway, we found the source. The lower floor of the building was eight inches deep in human waste.

"We picked our way around the perimeter as best we could, camp officials pointing to some broken sewer pipes along the side of the wall. There was not enough money to hire a plumber from the city, and no one there was qualified or willing to tackle the huge mess."

Within weeks, a group of 30 YWAMers had entered Camp Jubilee and begun to do what no one else had been willing to do. They shoveled out the human waste, repaired the pipes, and fixed the toilets.

The stories could be multiplied.

Perhaps YWAM leaders call their first 25 years "just a beginning" because they hope to see this kind of service increase. If so, we can only applaud their efforts.

Or perhaps this feeling of "just beginning" comes from YWAM's goals and objectives.

When Cunningham first founded YWAM in 1960, he envisioned the day when the organization would have 1,000 young people in the field at one time. That goal was reached in 1972 at the Munich Olympics. Today YWAMers are dreaming of 50,000 young people on the field at one time.

And then there's the matter of YWAM staff. Full-time staff has increased at a remarkable rate in the last several years (this year alone they registered an incredible 19 percent gain—from 4,200 to 5,000+ personnel). But the percentage of short-termers sticking with the organization has been something less than awe-inspiring. Obviously, with

over 100,000 young people sent out, and a total staff of just over 5,000, there has been significant attrition between short-term service with the organization and long-term commitment to YWAM. Moala says YWAM hopes soon to retain 25 percent of its short-termers for long-term service.

But those are only surface goals. Moala and other forward-looking leaders in YWAM are beginning to speak of goals and objectives in other areas as well.

For instance, there is "Project 223," a program that is currently being developed for use throughout YWAM. Until very recently--indeed, even until today--YWAM has been surprisingly un-self-conscious. When one asks about specific achievements of YWAM ("How many churches does YWAM plant in a year?" or "How many students will graduate from Pacific & Asia Christian University?"--PACU, YWAM's training school, see box), it is difficult to find answers. When I asked these and other questions of

persons I thought should know, I was told, "Oh, you'll have to talk with someone else on that subject." *All right, I thought. I guess I was just mistaken about who should know what.* But then when I got to the person to whom I was referred, he didn't know the answer either.

Part of the reason for this lack of information is, as one leader put it, that YWAM has been "more concerned to do the work than to talk about it." But at the same time, the lack of hard data makes it difficult for YWAMers to

Listening for God's Voice, Growing Up, & Making Mistakes

If you talk to YWAMers for any length of time, you're bound to hear something about "God's leading."

Joe Portale, for instance, one of Loren Cunningham's administrative assistants, said, "One of our greatest concerns is that our students learn to discern God's voice, His will, and then to move in that. What has *God* said? What does *He* want us to do? Those are the questions."

"We are convinced God desires to direct His people," says Cunningham. "Our part is to expect God to speak and be willing to obey. Our first question must be 'What is God saying?'"

"Hearing is not always easy. Blunders can be made. But when God is sought earnestly, He always comes through."

And so, according to YWAM leaders, YWAMers are taught to listen for and rely upon God's personal leading in their lives.

Says Portale, "Before they go out for a short-term assignment, we pray with and for our students that God will speak to them about what they ought to be doing, where they ought to be going. When you're out there on the front lines and the going gets rough, who are you

going to turn to? The person who sent you, of course! If some human being sent you, then you're going to turn to him. But if you know that God sent you, then you're going to turn to God. We want our students to learn to know and trust God's leading."

Does this work? Can an organization run effectively with everyone trying to listen for God's voice and follow His personal directions? According to the unanimous testimony of those I interviewed, this idea of God's leading is a practical matter that permeates all the way down to the day-to-day operations of YWAM.

For instance, during one interview, I suggested YWAM had a "chain of command."

Kalafi Moala, Asia-Pacific area director, objected. "No!" he said. "We do not have a chain of command. Our organizational structure has us serving in *coordination* far more than by lines of



authority. We operate based on depth of relationships--both with God and with one another."

"But *someone* has to make decisions!" I said.

"Yes, they do," said John Dawson, YWAM's southwest regional director in the U.S. "But it's not by way of command-authority. For instance, the International Council does not have the authority to command any of the 59 different bases to do what they want. The bases are autonomous. But the Council has *influence* because of the

evaluate what they are doing. They have few solid grounds on which to plan improvement. How can you plan improvement when you have no measurement of what you look like today?

Well, Project 223 deals with these problems of insufficient information, poorly defined goals, and an inability to evaluate work in progress. The Project is designed to help YWAM achieve longer-range mission objectives through mission research. It seeks to clarify the goals,

define the means, and evaluate the activities of YWAM's diverse ministries.

If Project 223 leaders' dreams are fulfilled, YWAM will be able to speak with confidence about its work. It will know where it has come from and where it is going. But further, YWAM leaders will be able to evaluate their progress according to a definite plan.

Said one outside consultant to the Project, "Loren told them (the Project 223 leaders) that, during the 25th Anniversary celebration coming up in

Hawaii this December, they should do everything possible to convince the YWAM leaders of the need for the facts, the usefulness of the facts, and the feasibility of gathering them. Project 223 *has* to come into its own."

Moala downplays some of the stress on research and fact-gathering in deference to the ultimate goals Project 223 hopes to serve. "Project 223 is not so much research as it is *trailblazing*: opening a trail for others to follow. We trailblaze with a view to planting a long-term

Growing Up & Making Mistakes (Continued)

respect in which its members are held and their history and the relationships they have with the regional and national leaders.

"Further, we believe in a plurality of leadership. No one is a leader by himself. We always have a local council. *Together* we listen for the voice of God. We don't have one person coming down with the final word. Fellowship, relationship, and respect, more than command-authority, describe YWAM's structure."

(Editor's note: We must remember, of course, that in the early days Cunningham did not have dozens of seasoned veterans to whom he could entrust the work. Furthermore, most mission agencies working on a world level have equally found that extensive decentralization of control is both possible and necessary. The kind of loose fellowship that governs world-level directions is not by any means the way things are done within each particular local base.)

Those who are well-acquainted with the Charismatic tradition know that their emphasis upon individual leading is very effectively balanced by their long-standing emphases upon spiritual authority and group solidarity, especially on the local level.)

This type of organizational structure, and these matters of leadership-by-respect and leadership-by-listening-to-the-



voice-of-God have significant benefits according to the people I interviewed.

One fairly recent staff appointee said their decentralized structure gives YWAM greater freedom to respond quickly to immediate needs. He pointed to a recent situation where the United Nations offered to fund a YWAM-operated refugee camp in Thailand if YWAM could provide 30 workers within a period of a few weeks. The Asian office was able to go directly to base leaders around the Pacific and, after

about ten phone calls, come up with the 30 people. "No one lost time having to push the idea through a massive structure of committees," he said.

Portale focused on another matter. "When you have a structure like ours, especially in hostile environments--Muslim or Communist countries, for instance--one ministry node can be hit, but the whole operation won't be shut down as a result. The work can go on."

But couldn't this lack of authority structure lead to a denigration of

ministry. We want to establish contacts, find out about opportunities for service, and engage in intercessory prayer and spiritual warfare. Our purpose always is to establish a beachhead for future settlement."

Certainly, if one reads the *Project Handbook*, one can see what he has in mind. The *Handbook* defines the following three goals for YWAM International:

1) To establish a vital work in every country of the world (223);

2) To establish permanent outreaches in every world-class city (130 such cities already identified);

3) To engage in effective evangelism among Unreached Peoples in every country of the world.

Those are mighty big goals! And if it is in contemplation of these massive undertakings that YWAM's leaders say they are "just beginning," we at the USCWM want to take our hats off to them. They have quite a vision, and have much to look forward to. But if their

first 25 years are any indication of what will happen in the future, we are confident that, by God's grace, YWAMers will achieve what they set out to do. We certainly pray they will succeed!

For further information about YWAM, training programs, or PACU, write to: Youth With A Mission International, P.O. Box YWAM, Kailua-Kona, HI 96745-9099.

YWAM's name? I asked. What if someone really went off the deep end?

"I don't believe you're going to find that," said Dawson. "We always have people from outside the organization coming through. Christian leaders from around the world come to teach our classes. We're always being observed. We're always being evaluated. The judgment of the Body of Christ comes upon us. I don't believe you're going to find us getting too far off the deep end. We wouldn't be able to survive."

But couldn't significant mistakes be made?

"Sure!" said Moala. "And they are. But then we're training children; that's what we're up to in YWAM. And the best way to train up a child is to allow him to make mistakes, discover the consequences, and press on. We know we make mistakes. We're bound to make mistakes. We're all bound to make mistakes. But we need to correct them while we're on the front lines. It's so easy to become bound up with fear of what might happen if we step out and do what God has called us to do. We need learn while we're in service."

An evangelical missionary to Africa mentioned an incident where a YWAM team went into an area and the young people handed out tracts, held open-air meetings, did street preaching, and engaged in what seemed to be a very exciting ministry.

"It's fine to have young people and short-termers come into an area when they're under the wing of an established agency or an established church that's already working in the area," said the missionary, "but YWAM comes in and goes out and seems never to pay attention to the ministries already there. When they came into our area, they didn't have any idea how what they were doing was going to affect those of us who were there on a longer-term basis."

"A lot of governments are so concerned for the tourist trade that they will do nothing to hinder the activities of people like YWAMers. But as soon as a group like that leaves, the national Christians and long-term missionaries feel the backlash. Surveillance is increased, people are jailed, houses searched, Bibles confiscated. That's what we went through. Short-termers have no idea of the damage they do or the pain that they cause."

Moala answered, "I know there are problems, and we're sorry for them. When our style of witness is the result of an oversight, or a lack of sensitivity on our part, we feel badly, but we know they happen, and we're willing to take the rap. We're kids. We're growing up. We're learning."

"At the same time, sometimes when we work in areas where the church is already established, we hope that our aggressive methods will encourage timid

church members. Sometimes they need to be encouraged. They see us doing something they wouldn't dare to do on their own and they will be encouraged to follow our lead."

That last comment and the attitudes behind it rattle some missionaries. "Who do YWAMers think they are?" they ask. "They come in without invitation, they do their own thing, and then allow us to pay the price."

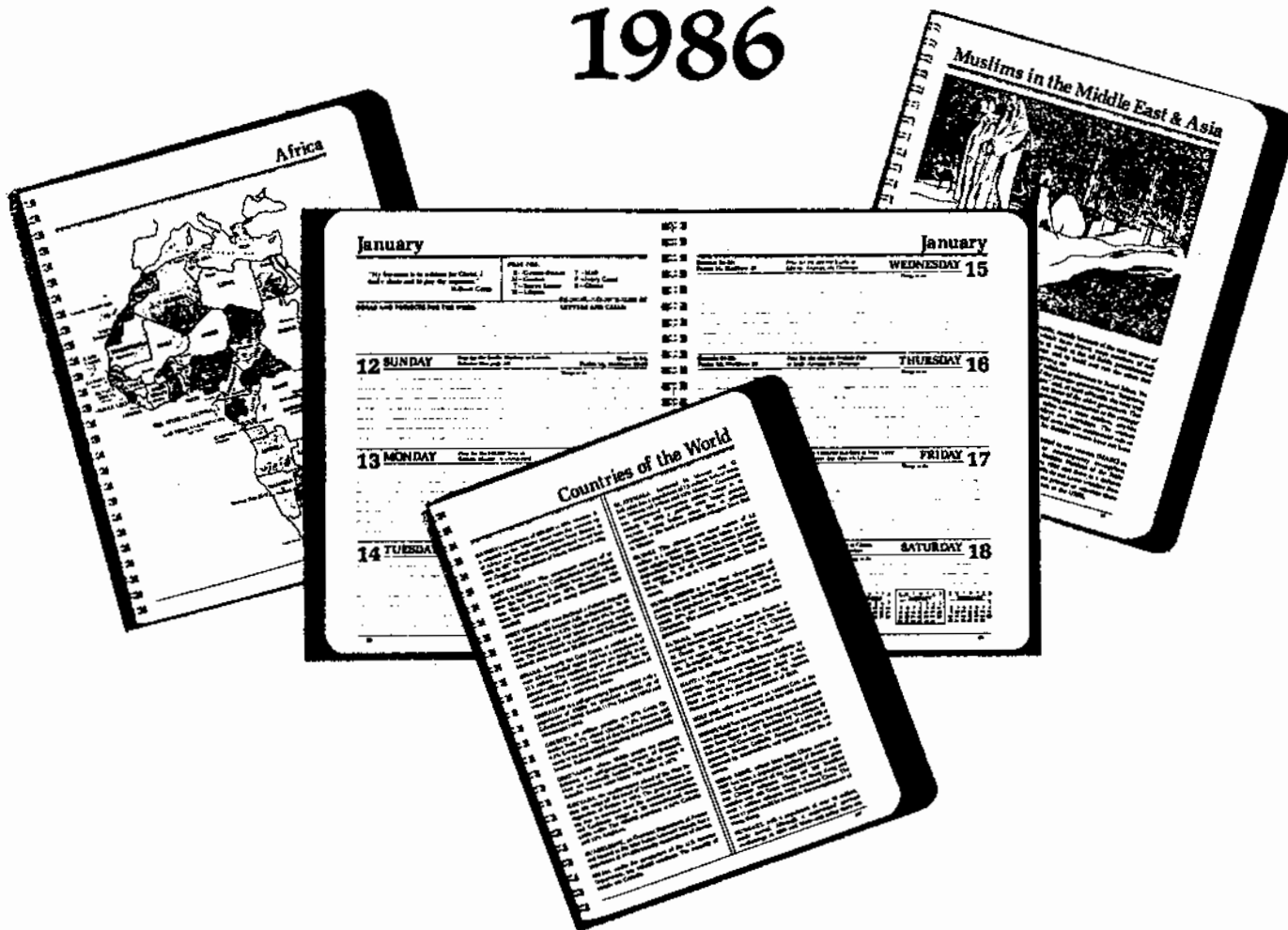
"They are not the only ones who pay a price," said Moala. "We are committed to placing permanent teams wherever and whenever we send a short-term group. So when mistakes are made, we know it is not only other ministries and national Christians who will pay the price. Our own permanent team is going to feel the pinch as well. We feel the pain too."

"I had a team going to work in Indonesia. As they were travelling to their destination, their bus stopped in a certain city. There was a crowd of people outside, so they decided to hand out literature. They wound up in jail."

"When they were released, I asked their leader, 'Why did you do that?!' They had passed out tracts in one of the four most ardently Muslim areas in the country! It was an oversight on their part. But, again, they were learning. And you're bound to make mistakes when you're learning. You have to forgive them and move on."

Personal Prayer Diary

1986



Look at all these features!

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World Maps begin on page 154. *Time Zones* shown on page 162.

Thumbnail sketches of all 223 Countries of the World begin on page 163.

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Prayer for the Nations

“Ask of Me, and I will surely give the nations as Thine inheritance, and the very ends of the earth as Thy possession.”

Psalm 2:8

Two hundred and fifty-three times the plural word “nations” is mentioned in the Scriptures. This word could be rendered as “ethnos” or ethnic groupings. The idea that is being conveyed here is that there are also nations within nations—people groupings that make up a nation.

In this 1986 Prayer Diary, we introduce you to the concept of unreached people groups within nations. If we are to discover the keys to unlock closed doors to these final 16,750 unreached groups totaling over two billion of our earth's population, we must begin to pray. This is essential!

Praying for a nation and for an unreached people group is no small order. Maybe you have not even considered the possibility of praying for anyone or anything beyond your own circle of friends and family. It is possible! In fact, it is a command from the Lord. **God asks us to do the possible and He will take care of what we see as impossible.**

The Old Testament abounds with examples where the course of an entire nation was changed as the result of intercession. Consider Nehemiah, serving in exile as cupbearer to the Persian King Artaxerxes. He received the report that the wall of Jerusalem had been torn down and the Jewish remnant there was in great trouble; there was no apparent hope for the Jews.

But Nehemiah, of Jewish nationality, interceded on behalf of his people: “When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven. Then I said: ‘O Lord God of heaven, the great and awesome God, who preserves the covenant and lovingkindness for those who love Him and keep His command-

ments, let Thine ear now be attentive and Thine eyes open to hear the prayer of Thy servant . . .” (Neh. 1:4-6). Nehemiah continued in confession and repentance.

As a result, the king granted Nehemiah permission to return to Jerusalem and rebuild the city walls. Amidst intense opposition from surrounding enemies, the task was completed, providing protection for Jerusalem against attack. The exiled Israelites were able to return to Jerusalem and the nation was spared from destruction.

Two biblical admonitions can assist us as starting points in praying for a nation: “First of all, then I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority . . .” (1 Tim. 2:1-2). Also, “The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest” (Matt. 9:37-38).

In addition, for every society, there are basically seven areas which shape the thinking of individuals, and subsequently a nation. These “mind-molders” have tremendous influence over the direction of a nation. Fervent intercession is needed for godly change in these areas:

- Home and Family
- Church
- Education
- Arts and Entertainment
- Media
- Government
- Business and Commerce

What can we do? We can pray . . . pray regularly . . . and pray believing!

What Price One Panther?

by Ralph D. Winter

"Alligator Alley," Florida State Road 84, runs east-west from Fort Lauderdale to Naples, Florida. The 80-mile long highway cuts right across the normal roaming area of 30 Florida panthers.

Kind Americans, through State and Federal government processes, are about to spend \$342 million to slow the extinction of these wonderful shy creatures who, not knowing the rules of the road, are occasionally knocked down by passing cars at night. Alligator Alley is about to have 23 additional underpasses created and a fence placed around it.

As Christians we can applaud the sensitivities that lead to this use of taxpayer's money. But we do well, I think, to recall the classic scene recounted by the late John Mackay of Princeton Theological Seminary.

Back in the days of aristocracy, a theater in Moscow was jammed by society people to witness a stage play depicting the plight of the poor and the injustices they faced. Many in the audience were moved to tears. Before the evening was over, they had drenched their handkerchiefs with tears of deeply-felt grief for the plight of the poor.

But then the play was over and these warm, tearful patrons of the fine arts went out into the freezing night to find their carriages. Their attendants had waited by the vehicles. The masters walked up, but many of their servants could not move to give them a hand. They had frozen to death waiting for their masters to return.

Yes, it is perfectly possible to shed tears over injustice in general while totally ignoring homicidal

neglect near at hand or out of sight.

Citizens of the United States are about to spend \$342 million to help prolong the lives of 30 panthers which are not expected to survive anyhow. But one human tribal society is neglected into extinction every month in our world today, and no one notices! Thirty thousand children in Miami alone are neglected by drug-abusing parents; who notices? Fourteen million children wander the streets of Brazil, abandoned by their parents; who cares?

Jesus cares! He said he came, at least partially, to "turn the hearts of the fathers to the children" (Luke 1:17; Mal. 4:6), and he is doing this right now in literally millions of families.

When will we realize that this gospel, the gospel of Jesus Christ, is the only true power of God unto salvation, both in America and in foreign lands? When will we put our money--*some* money--into the hands of the vast, silently-laboring mission agencies of this land; those whose frugal but efficient efforts are striking at the very roots of these problems the world over?

If United States citizens are willing to spend \$11 million to save one Florida panther, is it unreasonable to ask evangelicals to pay \$8 million to complete the founding of the U.S. Center for World Mission--an agency dedicated to saving multiple thousands of peoples around the world?

That thought crossed my mind as I read the newspaper column.

I wonder: Can we hope to reach enough people who will pay \$16.95

Continued on Page 38 . . .

6A • THURSDAY, NOVEMBER 14, 1985 • USA TODAY

ACROSS THE USA

FROM USA TODAY'S NATIONAL NEWS NETWORK

USA JOURNAL/Alligator Alley, Fla. Fla. widening road to protect panthers

By Ben Barber
USA TODAY

In South Florida, condos and mango groves crowd the Everglades' fish, alligators and birds.

One native — the Florida panther — has almost been elbowed out of existence, but it's getting a new lease on its shrinking homestead.

The federal government plans to widen Alligator Alley (State Road 84), a sun-parched stretch of highway whose two lanes lay like a deadly ribbon across the majestic cat's domain.

The four-lane project, a part of Interstate 75, will add 23 underpasses — there are 13 now — for the estimated 30 panthers that roam the Big Cypress National Preserve and the Fakahatchee Strand. Too often, especially at night, the shy predators roam in front of cars. Cost of the widening and underpasses: \$342 million.

A fence along the road will further protect the panthers, but will annoy fishermen who won't be able to pull off the road and fish. The road also will provide culverts to improve the flow of the "river of grass" — as the Indians called the Everglades — on its half-mile-per-day journey south from Lake Okeechobee to the coast.

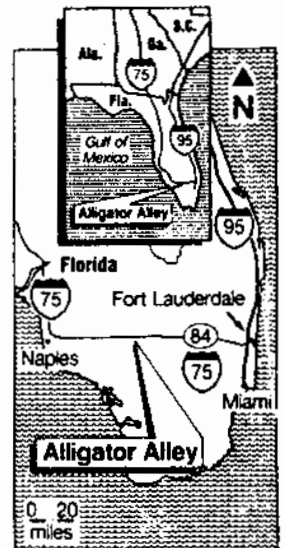
"This is probably the most critically endangered large mammal on the face of the earth today," says state Fish and Game Commission Lt. Biff Lampton.

But the underpasses won't be enough. Panthers also have to eat and their pantry is running bare.

Deer are the main course and a move is under way to limit deer hunting.

Many of the panthers live on private land north of the preserve and since the killing citrus freezes of 1983-85, their terrain is under speculation for new groves.

"If trends continue I predict the Florida panther will be extinct in the next decade," says Kenneth Alvarez of the Florida Panther Technical Advisory Council.



First Chinese Missionary Convention of Canada

by Ralph D. Winter

We must record something about a most amazing mission conference in which the writer was a participant but also a wide-eyed observer.

This conference August 19-23 was first of all profoundly spiritual, but it was also very ably administrated, planned three years in advance, and 1,000 people

young and old, jammed into a University gymnasium-auditorium

This was the first "Chinese Missionary Convention of Canada." Considering the fairly small number of Chinese in Canada, and comparing that constituency to the Urbana Missionary Convention (which also started in Toronto—I was there in 1946), this conference was the equivalent of 40 times as large!

Imagine: Canada (small country compared to the U.S.A.); Chinese (a small minority in the small country); Christian (smaller still—about two percent of Canadian Chinese); and Missionary (*that usually makes anything smaller doesn't it?*). And yet . . . and yet, that large gymnasium-auditorium was packed, even in the gallery!

I will never be the same. Here is just about the world's most widely scattered population, 44 million outside of China, and yet throughout the blood stream of one of the world's most highly educated and monied populations we wake up to this virile, high-quality commitment to *missions!*

The 5,000 Chinese churches of their "Diaspora" or "Dispersion" could field 1,000 missionaries tomorrow. Hundreds and hundreds of seminary graduates are sprinkled throughout these congregations listed in the table. But now this conference bares the striking will and determination to do it!

SURVEY OF CHINESE CHURCHES OF THE DIASPORA

Thomas Wang, CCCOWE

| Country | Chinese Population | Percent/Number Christians | | Ave. Size/Number Congregations | |
|------------------|--------------------|---------------------------|---------|--------------------------------|-------|
| | | % | # | size | # |
| 1 Taiwan | 18,347,467 | 1.80 | 330,254 | 156 | 2,111 |
| 2 Hong Kong | 5,237,512 | 4.18 | 218,928 | 298 | 735 |
| 3 United States | 950,000 | 6.40 | 60,800 | 118 | 515 |
| 4 Indonesia | 5,500,000 | 2.00 | 110,000 | 314 | 350 |
| 5 West Malaysia | 4,344,431 | 1.10 | 47,789 | 150 | 318 |
| 6 Singapore | 1,856,324 | 6.30 | 116,948 | 418 | 280 |
| 7 Canada | 250,000 | 6.40 | 16,000 | 118 | 135 |
| 8 Sarawak | 420,186 | 2.80 | 11,765 | 143 | 82 |
| 9 Thailand | 4,000,000 | 0.15 | 6,000 | 85 | 71 |
| 10 Burma | 700,000 | 1.40 | 9,800 | 151 | 65 |
| 11 Sabah | 174,000 | 9.13 | 15,886 | 274 | 58 |
| 12 Philippines | 600,000 | 2.50 | 15,000 | 263 | 57 |
| 13 Macau | 545,600 | 0.60 | 3,274 | 99 | 33 |
| 14 Latin America | 400,000 | 0.50 | 2,000 | 91 | 22 |
| 15 Europe | 300,000 | 2.00 | 6,000 | 273 | 22 |
| 16 Australia | 160,000 | 1.50 | 2,400 | 120 | 20 |
| 17 Japan | 87,000 | 0.80 | 696 | 70 | 10 |
| 18 New Zealand | 18,480 | 2.16 | 399 | 44 | 9 |
| 19 South Korea | 15,000 | 1.40 | 210 | 23 | 9 |
| 20 Brunei | 60,000 | 2.89 | 1,734 | 248 | 7 |
| 21 Africa | 88,000 | 6.60 | 5,808 | 968 | 6 |
| 22 India | 60,000 | 1.67 | 1,002 | 251 | 4 |
| Totals & Ave. | 44,114,000 | 2.23 | 982,694 | 200 | 4,919 |

NOTES: The five columns of numbers above are derived in the following ways: The first numerical column comes out of public reports from the countries themselves. The third and the fifth are data gathered by Dr. Gail Law in connection with the CCCOWE Office directed by Thomas Wang in Hong Kong. The second and fourth columns are derived from the others. Column 5 is accurate. Column 3 consists of reports which may reflect communicant members in some cases, but more often are estimates of attendance. This in turn affects the value of columns two and four. RDW

COMMENTS: This magnificent picture, of a million Chinese believers outside of China, is all the more remarkable due to the amount of advanced education business acumen and wealth in this group. They are a "Diaspora" for a purpose! God surely intends this group to be the vanguard of the much larger pool of faith back in China, where the percentage of Christians is even higher (!) but where there is no opportunity to share that faith abroad except through this faithful million in the diaspora. RDW

USCWM Staff Ages

by Ralph D. Winter

| Birth | Age | | | | |
|-------|------|---------------|-----|---------------|-----|
| 1895 | (90) | R.H. Winter | 104 | | |
| 1896 | (89) | | | | |
| 1897 | (88) | D. McGavran | 103 | | |
| 1898 | (87) | | | | |
| 1899 | (86) | | | | |
| 1900 | (85) | | | | |
| 1901 | (84) | | | | |
| 1902 | (83) | | | | |
| 1903 | (82) | | | | |
| 1904 | (81) | | | | |
| 1905 | (80) | | | | |
| 1906 | (79) | | | | |
| 1907 | (78) | | | | |
| 1908 | (77) | | | | |
| 1909 | (76) | | | | |
| 1910 | (75) | | | | |
| 1911 | (74) | | | | |
| 1912 | (73) | B. McClain | 102 | H. Watson | 101 |
| 1913 | (72) | | | A. Zahn | 100 |
| 1914 | (71) | P. Foxwell | 98 | E. McClain | 97 |
| 1915 | (70) | | | G. Bergman | 96 |
| 1916 | (69) | V. Olson | 95 | | |
| 1917 | (68) | H. Darrow | 94 | C. Olson | 93 |
| 1918 | (67) | E. Varney | 92 | | |
| 1919 | (66) | J. Foxwell | 91 | K. Buswell | 90 |
| 1920 | (65) | | | A. Lewis | 89 |
| 1921 | (64) | M. Heimbach | 88 | | |
| 1922 | (63) | E. Heimbach | 87 | J. VanLoon | 86 |
| 1923 | (62) | | | J. Buswell | 85 |
| 1924 | (61) | R.D. Winter | 84 | | |
| 1925 | (60) | | | | |
| 1926 | (59) | | | | |
| 1927 | (58) | | | | |
| 1928 | (57) | | | | |
| 1929 | (56) | V. Dueck | 83 | | |
| 1930 | (55) | R.H. Winter | 82 | J. Stewart | 81 |
| 1931 | (54) | G. Dueck | 80 | | |
| 1932 | (53) | D. Monsma | 79 | D. Brown | 78 |
| 1933 | (52) | A. Ikehara | 77 | T. Monsma | 76 |
| 1934 | (51) | H. Purnell | 75 | E. Purnell | 74 |
| 1935 | (50) | | | | |
| 1936 | (49) | J. Simross | 73 | J. Westerland | 72 |
| 1937 | (48) | | | Brown | 71 |
| 1938 | (47) | | | | |
| 1939 | (46) | | | | |
| 1940 | (45) | A. McCleary | 70 | | |
| 1941 | (44) | E. McCleary | 69 | | |
| 1942 | (43) | | | | |
| 1943 | (42) | P. Bogosian | 68 | | |
| 1944 | (41) | P. Dancy | 67 | | |
| 1945 | (40) | | | | |
| 1946 | (39) | C. Newcombe | 66 | | |
| 1947 | (38) | S. Hill | 65 | T. Lewis | 64 |
| 1948 | (37) | B. Graham | 63 | P. Durst | 62 |
| 1949 | (36) | J. Bogosian | 60 | L. Cordova | 59 |
| 1950 | (35) | C. Graham | 57 | R. Clum | 56 |
| 1951 | (34) | R. Hill | 55 | | |
| 1952 | (33) | B. Coleman | 54 | M. Talenfeld | 53 |
| 1953 | (32) | Jn. Cail | 47 | M. Davis | 52 |
| 1954 | (31) | Jm. Cail | 43 | F. Patt | 51 |
| 1955 | (30) | G. Parsons | 39 | Br. Gili | 50 |
| 1956 | (29) | N. Garlington | 31 | C. Yuke | 49 |
| 1957 | (28) | C. Ackerman | 28 | C. Clum | 48 |
| 1958 | (27) | A. Garlington | 20 | | |
| 1959 | (26) | L. Ackerman | 15 | | |
| 1960 | (25) | S. Richard | 7 | | |
| 1961 | (24) | T. Busse | 6 | | |
| 1962 | (23) | | | | |
| 1963 | (22) | J. Lindstrom | 3 | | |
| 1964 | (21) | J. Peck | 1 | | |
| 1965 | (20) | | | | |

These ninety individuals are almost entirely the "central staff" at the USCWM. For fun, I added the last two, ages 88 and 90 respectively, because those two mature saints show up on a reduced basis to help us, and because their ages give perspective to the rest of the work force.

Some are listed here because they meet with the central staff for the morning prayer time, but actually function as directors of some of the autonomous projects on campus where there are not yet enough in their work forces for them to have their own prayer times. An example: the new *Institute of Global Urban Studies*, headed by the Monsmas.

But the main reason for giving our readers this insight into who we are by age, is to try to attract more people to this heavily burdened group of super people. We have lots of younger people to add excitement and creativity. We lack enough older hands to bring experience and encouragement to the task.

We want more of all ages. We have 60 vacant positions. See the article on page 27.

But also, pray especially for the four people, aged 41 through 45, who are disproportionately significant due to their key age in bridging the gap between the early and the late people. Art McCleary, age 45, is the general manager of everything. He and his wife must be made of iron and yet continue to be very understanding, and they are literally indispensable, absolutely essential. But can they keep on without some additional experienced managerial help?

Pray about it. It is only a few minutes, really, before we will be giving account of the stewardship of our lives in the presence of the Lord. Dawson Trotman of the Navigators used to say, "Never do anything that others *can* do or *will* do, if there are tasks to be done that others *can't* do or *won't* do." That sage advice could be, for you, dear reader, the basis for a whole new career!

International Seminarians: An Underutilized Resource

by Leiton Chinn

Professor Winter knew what it meant to be both a steward and student of the international seminarians who came to learn from him. His ten years of inquiry and interaction with overseas students played a great role in his efforts to help develop the "Unreached/Hidden Peoples" theme.

Partnership-in-Missions is a popular theme and worthy goal. How might this mutuality in ministry happen for American and international seminarians? For some, it may mean teaming up for field experience. For example, a seminarian from Japan and I began a weekly community outreach ministry to international students at a local university. This has developed into a fruitful, seminary/multi-church cooperative effort.

A very important expression of partnership in mission is the active assistance of seminaries to international seminarians, helping to arrange opportunities for them to serve their communities in local churches or ministries. Too often, perhaps, foreign seminarians with years of experience in high positions of leadership do not have ample or appropriate opportunities to minister to and through the North American Church. International seminarians would welcome the opportunity to be "mission interpreters" of what God is doing in their regions, and to be informants concerning the mission frontiers still remaining.

And what about the potential for foreign seminarians to be directly involved in Frontier Missions? Hopefully their seminary experience will include growth in awareness of and preparation for making a contribution to pioneering mission efforts among "Hidden Peoples." One possible way for seminaries and/or American seminarians

to be frontier mission catalysts and resources to international seminarian friends is to encourage them to do research, strategy papers, or other projects on Unreached Peoples in their regions.

Appearing in condensed form here, this article was first published in the Theological Students for Frontier Missions Newsbrief. Leiton Chinn has

ministered with International Students, Inc. (ISI) for eight years. In 1979-1980 he was seconded by ISI to serve as the International Coordinator for "Edinburgh '80: World Consultation on Frontier Missions," in which TSFM finds its roots. Presently, Leiton and Lisa Chinn are Intercultural Project Developers with ISI.

Theological Students for Frontier Missions Holds Regional Conferences

During the past several years theological students in three regions of the United States have developed self-perpetuating regional committees which have the goal of raising missions concern and spreading renewal in their areas. These committees are led by students and have advisors from various interdenominational groups, seminary faculties, and church groups. Theological Students for Frontier Missions (TSFM) has been integrally involved in the movement.

Conferences this school year will be held in the Southeast, Northeast, and North Central portions of the United States. Students from close to two-thirds of all U.S. seminaries will be able to attend.

We are sorry, our publication deadline did not allow us to inform you in time concerning the first two meetings. Perhaps, if you live in the North Central region, you will be able to attend the conference in Wheaton this January.

Vision '85, the first of the conferences, was held October 18-20 in Troy, New York. GO '85 was held in Eagle Rock, Georgia, November 1-3. The last meeting is planned for January 24-26 near Chicago. *Mandate '86 is being coordinated by Steve Sullivan, 702 E. Parkway Drive, Wheaton, IL 60187.*

The TSFM Annual Meeting this school year will be held April 4-6, 1986, in Pasadena, California. Details will be announced later.

Candidate Training and Mission Intern Programs

An Explanation by USCWM's General Manager

Dear Missions Committee:

Thanks for your good letter about Jim and Jan Smith.

We agree that it is the role of the local church to attest to their readiness before commissioning them. At the USCWM, we have been concerned that local churches rarely seek involvement in the preparation of their missionaries. That is why we require candidates to have their churches commend them to us even for the candidate process.

Very early in the history of the USCWM we began an orientation program. But in the fall of 1983 we initiated a more extensive candidate process so we would have a better opportunity to get to know prospective staff members before appointing them. Last fall, we added an even more extensive program that included more training in how to develop a ministry team and how to write effective prayer letters.

Recently, however, we had to admit that the press of work here has sometimes precluded candidates from receiving the kind of orientation they need. So we have decided to totally remodel the program. We are making it more formal; we are scheduling it three times a year; and we are emphasizing training instead of work. We believe this will better prepare prospective staff members not only for service at the USCWM, but for service with any agency.

So that you can better understand our philosophy and practical commitment to both training and work, I am outlining here the new Candidate Training Program

as well as the program that immediately follows it: our Missionary Intern Program.

First, then:

The Candidate Training Program (CTP)

Duration: 3 1/2 months.

Starts: February 1; June 15; September 10.

Courses:

- Perspectives on the World Christian Movement* (if a person has already taken this course, a missions or Bible course will be substituted);
- Current Trends in Mission*;
- Understanding Accounting* (for personal and missionary financial accountability);
- Work Simplification and Office Organization*.

Training:

- Orientation to the USCWM;
- Ministry Team development skills;
- Prayer letter-writing skills.

Participation:

- 24-hour prayer chain (4-hour shift, approximately once every two weeks);
- Mission mobilization correspondence;
- All meetings required of staff;
- Work assignment (10 hours per week).

Collateral Reading (Certain books have been read by all staff as we have sought to grow as individuals and as a community. Others will be added in the

future.);

--*Destined for the Cross*, Paul E. Billheimer;

--*Realities*, M. Basilea Schlink;

--*The New Aerobics*, Kenneth H. Cooper.

The cost of the CTP, including room, board, tuition, and other incidentals, ranges from \$1550 to \$1750 per person, depending on how much is spent on food and miscellaneous items and activities. Travel expenses are additional.

We would prefer for Jim and Jan to have all of the necessary funds before the program starts. But if the total is pledged, even if it is not all received, we will accept them.

The CTP requires a 60 hour commitment per week. Half of that is individual study time. The other half is comprised of formal class time, meetings, and work. (Because of the baby, Jan's primary assignment will be to home and family responsibilities.) In addition, Jim and Jan will be encouraged to faithfully attend a church of their choosing in the local area. Living on campus, they will have opportunities for getting to know international students and the work of various campus agencies.

Missionary Intern Program

The first term of service for staff members is called the Missionary Intern Program (MIP). It immediately follows the CTP.

The Missionary Intern Program is less structured than the CTP but, in keeping with the Center's long-standing

commitment to continuing education, it requires interns, in addition to their regular work assignments, to take courses according to their needs and backgrounds.

Upon graduation from the CTP, Jim and Jan will be given a two-year appointment to serve as Mission Interns with the USCWM. Their first assignment will be to develop a ministry team—a prayer and financial support team. We expect this project to take two months. Jim and Jan should have faithfully written prayer letters during their CTP. If so, and if First Church stands behind them, we believe it is entirely possible for them to raise their full support in two months of concentrated activity.

If the Missions Committee confirms that Jim and Jan are ready for missionary service, First Church should hold a commissioning service for them before they return to the USCWM.

When their support is raised and they return, Jim and Jan will be given normal work assignments; they will be expected to fulfill the other normal requirements demanded of all staff, and will be expected by the end of their first term of service to complete studies toward a certificate in Bible and Missions.

Jim and Jan have not acquired their undergraduate degrees, so it should be noted that *these study requirements can be applied toward their B.A. degrees.*

After their intern experiences, we expect some Interns will go overseas with a sending agency. Others will remain here at the Center and be appointed to staff to continue the prime task of mobilizing the church in America.

If Jim plans to finish his B.A., it may be advantageous for them to continue with the Center and study at William Carey International University. The B.A. program includes three semesters overseas living among Muslim, Hindu, and/or Chinese peoples.

Throughout the time that Jim and Jan serve with the USCWM, whether as candidates, interns, or staff, we expect First Church to be actively involved in the development of their ministry and of them as individuals. We believe a

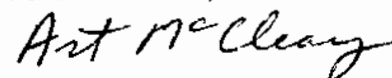
person's church, school, mission agency, and family all need to take an active role in his or her development if useful growth and effective missionary service is to result. We call it *full-context education*: it takes into account the full context of a person's authority structures.

For example, the L.A. area has the largest concentration of ethnic minorities in the world. There are great opportunities here for people who are preparing for service abroad. They can get significant cross-cultural and/or discipleship experience in the nearby community while working here at the Center. In fact, some of our staff have actually developed contacts here in Los Angeles with Hidden People groups for whom God has burdened them. But if Jim and Jan are to get the exposure you think is appropriate, you will have to work with us in setting up a work, study, and "experience" program that meets your requirements. Further, you will need to hold them accountable in their commitments to you. We will gladly help you in this, but your participation is basic.

The Candidate Training and Missionary Intern programs embody ideals that have been basic to the Center for years. We are committed to making them a reality in practice, starting in January.

I trust I have answered the questions you had. I believe there is every reason for confidence in the training and preparation Jim and Jan will receive while here in our midst. We pray they will soon be part of a whole army of new missionaries to the Unreached Peoples of the world.

For the Unreached,



Art McCleary

General Manager, USCWM

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(Kit includes everything necessary, including media presentation, brochures, instructions, envelopes, etc.) Be sure to specify number of guests you expect and media format desired--slide show, Beta or VHS.

Help!

Last issue of *Mission Frontiers* I was tempted to write an article called "Can No One* Write? (*but John A. Holzmann)." We didn't have space to run it, but you might understand some of the frustrations that led to my considering such a story.

You may have noticed that I wrote most of the articles that appeared in last issue; those that I didn't write, I helped to edit. I transcribed the lead article; made the charts and graphs that appeared in the magazine; typeset the entire issue; pasted-up about half the pages from which the printer makes his printing plates; drove down to the printing plant and picked up the six pallets of finished papers, and then unloaded them at the shop where they are addressed, bundled and otherwise prepared for mailing to you.

At that time, my managing editor, Jim Stewart, was out of town trying to raise support. He came back after six weeks with less support than what he had before he took off. Now he's trying to earn a living by selling Christian toys while he also puts in as many hours as possible at the Center.

Well, his experience--and mine--could

be multiplied.

Right now I am almost paralyzed with mental fatigue as I contemplate the awful job not only of writing, editing, typesetting, and pasting-up this issue of *Mission Frontiers*, but, possibly, having to design and lay it out as well.

Our Graphics department has shrunk in the last year from three full-time people to one. With three people, Graphics was just able to keep on top of the normal run of things. Today, Jim Cail is doing everything he can to keep his head above water with the *Global Prayer Digest* alone (20 separate, customized editions).

The *Global Prayer Digest*, in turn, is now two weeks behind schedule for the January issue. While Don Simkovich was out running across America with the Trans-America Run for the Hidden Peoples team, there was only one full-time and one part-time writer for the *Digest*. Charles Newcombe was forced to come up with many of the ideas for the "Hidden Peoples" and "Promising Breakthroughs" portions of the *Digest*, to do all the research and then write the

stories. I wish I could tell you how difficult that job is, and to do it virtually on your own . . . !

I've hardly begun to scratch the surface. In every office, the work force is less than adequate to meet the basic needs of what is already going on. We have people working overtime, ignoring their own financial needs, failing to minister to their supporters--doing whatever they can merely to keep the Center afloat. And it's time things turned around.

I believe the Center will continue to function one way or another. I don't think we will be forced to close shop due to lack of personnel. But I am bothered by the thought of what we are *not* accomplishing, the thought of what we *could* accomplish if only. . . . If only we had the workers to do the work!

Jesus said, "Pray the Lord of the harvest that He would thrust out workers into His harvest field."

Will you please pray this prayer with us? Pray it desperately. Pray it diligently.

We need workers. We need help!

--by John A. Holzmann

A Partial List of Staff Needs

Note: the "need" numbers indicate what is lacking; they do not include the numbers we already have. Asterisks (*) indicate especially pressing needs.

U.S. Center for World Mission

Records/Order Processing

- *Manager --have 3, need 10
- Mail Room
- Window Clerk
- *Order Processing Clerk
- *Records/Data Entry
- Bookkeepers
- Secretary

Frontier Fellowship

- *Church Relations Director --have 4 1/2, need 9

- *Order Processing
- *Writers for GPD
- *GPD Editors
- *Secretary
- Curriculum Development Specialist

Mission Frontiers

- have 1 1/2, need 2

- *Writer
- *Editor

Computer Center

- have 6, need 8

- *Manager
- *Electronic Technicians
- *Computer Operators
- *Computer Programmers

Graphics

- have 1, need 4

- *Artists
- *Typographer/Typesetter
- *Layout/Paste-up

Personnel

- have 2, need 4

- *Manager
- *Corresponding Secretary
- *Staff Development
- *Volunteer Coordinator

General

- need 22

- *Division Managers--2
- *Marketing Manager--1
- *Project Managers--2
- *Administrative Assistants--3
- *Media Manager--1
- *Switchboard Operator--1
- *Preschool Teacher--1
- *Childcare Workers--2
- *Financial Controller--1
- *Accounting Clerks--2
- *Office Manager--1
- *Secretaries--5

William Carey International University

Administration

- need 20

- *President
- *Faculty--virtually every area of study needs at least one additional person.
- *Librarians--3

- *Publications Writer/Editor--1

- *Promoter/Recruiter--1
- *Financial Controller--1
- *Bookkeepers--2
- *Personnel Administrator--1
- Field Studies Director--1
- Secretaries
 - *President--1
 - *Registrar--1
 - *Academic Affairs--3

Student Services

- need 4

- *Admissions Director--1
- Financial Aid Director--1
- *Student Affairs Director--1
- *Student Counselor--1

Physical Plant

- have 4 1/2, need 12

- *Manager
- *Construction (Carpentry)
- *Grounds
- *General Maintenance
- Plumbing
- Electrical
- Custodial

Walk for the Hidden Peoples

The Figures Are Still Coming In

by John Patterson, Walk-a-thon Coordinator



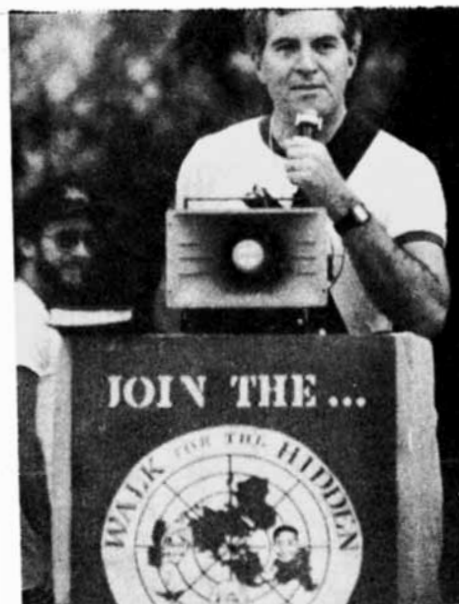
Run Across America team runs the last few yards of its 3,500-mile journey.

Opposite page: 1) Rev. Jack Hayford, First Foursquare Church, Van Nuys, California; Dr. Ralph Winter; Don Richardson; and Rev. Paul Cedar, Lake Avenue Congregational Church, Pasadena, California, await the relay team arrival. 2) Part of the Rose Bowl crowd. 3) Phil Bogosian, USCWM staff member, with two of his children (all three walked). 4) Relay team members hold flag they carried across America. 5) Chris and LeAnne Ackerman, two of the more visible relay team members.

It's still early to tell about the final financial results, but we can speak of the vision-spreading aspect of the Walk-a-thon and the spiritual dimension of what happened on October 19th.

One of the biggest events took place at Brookside Park, Pasadena, just next to the Rose Bowl. Over 500 participants and spectators strolled together or ran around a two-thirds-mile course, pausing occasionally to hear speakers like Jack Hayford, Paul Cedar, H.B. London, and Don Richardson challenge them to pursue completion of the Great Commission by the year 2,000.

The climax of the morning came when the *Run Across America* team arrived, completing their 3,500-mile journey. Having started in Boston on



Peace Child author Don Richardson speaks to crowd at Rose Bowl.

September 14th, the originally seven, then eight, members of the team finished their work in what may well turn out to be one of the single most important vision-spreading activities the U.S. Center for World Mission has ever done.

The runners carried a baton with the inscription "A church for every people by the year 2,000." They were able to speak at many churches and colleges, and in other gatherings. Two of the runners, Chris and LeAnne Ackerman (see center photo, p. 29), were interviewed live on the "700 Club" and shared the Center's vision of reaching the Hidden Peoples with 4.5 million viewers. Hundreds of Christian radio stations aired public service announcements telling about the Run and the Hidden Peoples. At least 30

Latest Stats (as of 11/25/85):

\$24,069.37 RECEIVED

\$200,000+ INVOICED



stations conducted interviews with the runners or organizers of the event.

The Moody Broadcasting Network on their program "Prime Time" conducted a 20-minute interview with two of the runners that was broadcast to 120 affiliate stations across the country. As the interview concluded and the toll-free Walk-a-thon number was given, our switchboard lit up with calls from Miami, Atlanta, and Los Angeles.

UPI Religion Editor Jonathan Peterson took note of the run. After doing an initial interview, he reported the runners' daily progress to 37 UPI stations. There were countless calls from all over the country with people asking, "Now, why are they running across

America?" And, "Who are the Hidden Peoples?"

Outside the rather dramatic exposure provided by newspapers, radio and TV, thousands became aware of the frontier mission movement through the efforts of individual Walk-a-thon participants. We don't know how many times someone said, "Hi. I'm participating in a Walk-a-thon called 'Walk for the Hidden Peoples.' Hidden or unreached peoples are those remaining groups that have no Christian church in their midst. If you sponsor me in my effort, you will be supporting the U.S. Center for World Mission which is helping to complete the Great Commission by the year 2000. Would you sponsor me?"

With thousands of mission troopers out there wearing t-shirts and spreading vision, who but God can register the final impact? But for those of us at the Rose Bowl event anyway, there was an unmistakable feeling that God was well-pleased. Christians from scores of different churches came together for the common cause of frontier missions, Jesus was clearly there. As pastors Hayford and Cedar strolled around the course together in their jogging suits the spirit of God went with them. One could not help but see the spirit of joy, conviction, and unity that accompanied the event.

There was something special about October 19th. Something very, very special.

Bob Silva and Diana Shea came to the U.S. Center for World Mission from the Boston area for a few weeks in order to prepare for overseas service. They found the USCWM to be a "missions shopping mall"! MF Managing Editor Jim Stewart recently talked with Bob and Diana on campus.

MF: How long have the two of you been planning for overseas service?

Bob: We have known each other and been working toward full-time Christian service together for two-and-a-half years. Diana brings two young girls to our upcoming marriage -- one six and the other nine years old.

MF: How did you make your way to the USCWM?

Bob: People from two different churches encouraged us to come. So we said "Lord, if you really want us to go to this place, you've got to provide the way," and He did! The South Shore Baptist Church in Hingham, Massachusetts provided travel money for us, while members from the Bedford Christian Church -- many of whom did not even know us -- provided our other expenses.

MF: What do the girls think about Mommy making the trip down here?

Diana: This is the first time I've ever been away from them like this. My older girl has known since she was four that she wanted to be a missionary, and she came to that conclusion entirely on her own. She was a little surprised, though, to learn that she may become a missionary as a child. They are going to be with us wherever we go.

MF: What are your vocational backgrounds?

Bob: I have a degree in Forestry and Wildlife Management, and I've worked for the Montana Forestry, Fish and Wildlife Department for years. I have also done commercial refrigeration unit maintenance and repair, and during those years I was salaried and made good money. But for the last seven years



THE USCWM AS A SHOPPING MALL

by Jim Stewart

now, so as to have more time for Christian service, I went on a commission basis in sales.

Diana: For over ten years I've owned and operated what was first a leather shop but which has since become more involved with quality jewelry. We are in the process of closing out the business.

MF: What do you think so far now that you're here?

Bob: We are truly amazed at the enthusiasm and energy demonstrated by the different denominations here working together rather than fighting over doctrinal differences. They are all here together to get the Gospel out to the whole world.

MF: Do you have any focus on an overseas area, or type of mission ministry, that you would like to pursue?

Bob: We had thought of tentmaking. But Diana is concerned that I may become too involved in my vocation and not enough in ministry. That is the way it now is at home, where I spend too much time just working to make a living. We want to share our lives with people.

MF: Do you have any deadlines toward which you're working?

Diana: A year ago we thought it was maybe five years down the line before we left home. Now we feel it could be sometime this summer!

Bob: The wedding is in March. We will be back out depending on how finances run. We came and said, "Lord, here we are!" We see the need. We have found a place (at the USCWM) that is really great. We are overwhelmed by the opportunities for knowledge here to meet our needs. We are right in the center of a place that knows what's going on in the world, and here we can learn about any part of the world to which we might decide to go.

MF: What are the agencies that have helped you in the short time you've been here?

Diana: Well, there has been Frontiers, the Zwemer Institute, and the Institute of Chinese Studies so far, with agencies like Overseas Counseling Service and YWAM to come.

Bob: Whatever agency we end up going with, we would like to coordinate it with the USCWM. Sure, Diana and I could both go to Bible college to pick up our 30 credits. But what good does that do if we are not in the hub of things -- hearing what's going on in the rest of the world? Here we can pick up the Bible credits that we need and also take the other courses that are offered. That's what I think is so important -- getting exposure to the world and maybe even getting overseas for six months out of each year as part of an internship program. So if we can pick up everything here -- both Bible credits and keeping up on what's happening in the world -- we are going to be well-trained for whatever the Lord calls us to do.

Exciting News from the Frontlines

Interpreting World Events from a Biblical Perspective

Afghanistan

J. Christy Wilson, former pastor of the first Christian church of Kabul, Afghanistan recently commented about the situation in Afghanistan:

It's easy to become discouraged about what's happening in Afghanistan. First, militant Islam comes in and throws out the missionaries. Now the communists come in and are destroying the country.

But what is God doing in all this?

In 2 Chronicles 20, men from Mount Seir along with the Moabites and Ammonites come up against Jehoshaphat and the people of Judah.

Jehoshaphat calls on the Lord for help, and God says (vv. 15, 17), "Do not be afraid or discouraged because of this vast army. For the battle is not yours, but God's. Take up your positions; stand firm and see the deliverance the Lord will give you. Do not be afraid; do not be discouraged. The Lord will be with you."

The next day, the men of Judah arose early and went out to face the Moabites, the Ammonites and men from Mount Seir.

And Jehoshaphat appointed men to sing to the LORD and to praise him for the splendor of his holiness as they went out at the head of the army....

As they began to sing and praise, the LORD set ambushes against the men of Ammon and Moab and Mount Seir..., and they were defeated. The men of Ammon and Moab rose up against the men from Mount Seir to

destroy and annihilate them. After they finished slaughtering the men from Seir, they helped to destroy one another.

And when the men of Judah came to the place that overlooks the desert and looked toward the vast army, they saw only dead bodies lying on the ground.... So Jehoshaphat and his men went to carry off their plunder... (vv. 21-25).

The Lord told Jesus, and He in turn has told us: "Ask of me, and I will make

the nations your inheritance, the ends of the earth your possession" (Ps. 2:8).

In Afghanistan, the Communists and Muslims (the Moabites and Ammonites) are destroying one another. Christ's inheritance, His plunder, is being readied for His possession. The Afghans are being readied for Christ's possession. We need to ask of the Lord that He will give us what He has promised in order that we may give it back to Him.

--Adapted from a sermon delivered at Bethany Church, Sierra Madre, CA, March 24, 1985.



About 110 attended the 1985 World Christian Conference for Chinese Graduates co-sponsored by the North America Commission of Chinese Evangelicals (NACOCE). NACOCE seeks to coordinate evangelistic work among the 1.3 million non-Christian ethnic Chinese in North America by the 700 Chinese churches in the continent. For further information about their work, please write or call Dr. Paul Theophilus, NACOCE, 1605 Elizabeth Street, Pasadena, CA 91104, (818) 797-1503.

Iranian Update

Two Iranian Muslim converts recently told us about their work in Iran. Both told similar stories. They became Christians while university students in the United States.

One of them said, The family that led me to the Lord had prayed for two years that I would go back to Iran and serve the Lord there. All during that time, I had so many struggles, I always told them, "No. You are wasting your time. Don't pray about that! There are better things to pray about."

When I was ready to go back I was really excited to go tell the family my news. The civil war was raging in Iran at the time and it was very dangerous. (It still is, even more so.) But I went to the family and said, "The Lord answered your prayer. I am ready to go back and serve Him in Iran." And they said, "Oh no! It is too dangerous there!" And I said, "No! You can't take your prayers back!"

Well, both converts went back to Iran in the midst of the Islamic revolution. They describe what they have seen and experienced since that time:

Because they thought they had the best religion, the people were asking for an Islamic government. Now they have it and they regret it so much. Before they read the book (the Q'uran, the Islamic Bible) they asked for it. But now that the country is ruled by Islamic laws they are disappointed and even angry with themselves that they made such a mistake just blindly following their religion and asking for that kind of government.

For instance, the majority of people don't want the war with Iraq. They feel sorry for the Iraqi soldiers and they pray for them. Even the devout Muslims are unhappy about the war. They are fed up with war and hatred and Islamic everything like that. The war has done a lot of good in preparing people's hearts for Christ.

They don't like what they see. There is bombing day and night. We just heard a hundred houses around us were destroyed. No one knows if they will be alive the next day. People go to bed confessing their sins, not knowing if there is a savior. They ask God to bring peace to the country. They ask Christ to do

something. They say, "If somebody is going to help us, it is Christ." The Lord has been working in their hearts.

People now see in action what Islam is all about, and we can say that hundreds of thousands, even millions are fed up with Islam and want to know Christ. It is a white harvest now.

We see people in the street wearing crosses. They hang crosses from their cars. They have pictures of crosses on their books. We ask them if they are Christians and they say, "No. We are not. We wish we were. But because we were born in a Muslim family there is no hope for us."

They don't know the plan of salvation. They have never heard it. But they have heard the name of Christ and they know He is loving. He never had any battles or fights. He always talked about forgiveness and love. They know that this is in stark contrast to Islam. But that is as much as they know about Him. They want Him and they love Him and they wish they were following Him.

The government is virtually unable to oppose these things. They understand there is a high interest in Christ. But they already have enough people to catch and put in jail. If your scarf is low, they take you and put you in jail. If you wear white shoes they take you and put you in jail. You are always guilty for what you have on. Men and women walking in the city have to show that they are married. You have a lot to do when you try to enforce Islamic laws. So the prisons are full. They would have to kill some to bring more in. So to wear a cross is a very small thing to get in trouble for.

No music of any kind is allowed in Iran. Q'uranic chanting is the closest thing to music that is allowed. But in our home fellowships (home fellowships of course are not allowed, so we rotate homes)...but in our home fellowships, at the cost of their lives, people come and sing. I say 'at the cost of their lives' because when they sing, people outside can hear. But the Christians love to praise Jesus in songs. They come to the fellowships and they are so interested that hours and hours go by and they don't get

tired. The speaker gets tired, but they don't.

There is such a spiritual hunger at this time that we need prayers that the Lord would raise up workers. All the missionaries left Iran after the revolution. Foreigners had to leave. But the Lord has raised up young believers, people who have only trusted Him a few years. Most of them are under 25 years old. Their options were either to close the churches or to continue the work of the missionaries. So they teach and preach and do anything they can. But since they don't have much education or experience, they are forced to trust in the Lord. And because of the spiritual warfare that is going on, they really learn the power of prayer!

We start our day with hours of prayer and time in the Word. It is the only way we can get the strength we need to go out.

And the Lord answers our prayers. He gave us a miracle in answer to prayer concerning the summer conferences and camps we have for believers. There is a famine in Iran, hardly any food. If you want to make a meal, you have to stand in line an average of seven hours to get the different things you need. But we asked the government authorities to allow us to hold our camps and conferences. And it was very interesting to us: not only did they allow us to hold our camps, but they gave us all the food we needed! It had to be the Lord, because the government is against anybody who is not with them, anyone who is not Islamic. They persecute them, they take away their homes. But for Christ's name, they gave us all the food we needed, and allowed us to go and worship our God!

One of our best opportunities to share the gospel is to give a taxi driver a little New Testament or a part of the New Testament. The Gospel of Luke is usually easiest to begin with. Because of the situation in the country it's best to give the book while you're still in the car, so we usually give it sometime early in our trip. But then the driver will start reading while driving in heavy traffic in Tehran! So if you hear that we died in a car accident, you'll know why....

Asia Missions Association Plans Convention at USCWM

Dr. David J. Cho, general secretary of the Asia Missions Association (AMA), recently announced the Association's fourth triennial conference to be held in June 1986 on the campus of the U.S. Center for World Mission, Pasadena, California. In making the announcement, Cho said, "This will be the first non-Western Christian convention to be held in the West."

The theme of the Consultation is "Thy Will Be Done on Earth." Cho explained: "We evangelicals have been too concerned about God's will being done for Heaven--the salvation of individual souls, and too little concerned about His will being done on Earth. There are social, cultural, and development concerns we must address in addition to the issues of personal salvation."

Cho indicated that Consultation planners expect upwards of 50 Delegates (Asian members of AMA organizations); 100 Participants (Asians from non-AMA member organizations); and 50 Fraternal Delegates--20 from Africa, Latin America, and Socialist countries; and 30

from Europe and North America.

"In addition," he said, "we are hoping about 50 Asian seminary students studying in the United States will come to observe the proceedings. And during the general sessions at night, we hope to have a large number of representatives from second-generation Asian-American churches. We would like to challenge them to service."

Cho said that the goal of the Consultation, production of a "Third World Covenant Toward World Mission," is necessary because Third World mission agencies are being split apart by differences in cultural values and concomitant goals, objectives and methodologies.

For instance, he said, "With the spread of socialism in so many Third World countries, there is a strong bias against the free enterprise system. In other areas, the high-tech orientation of Asians is an offense. We need to talk about these things together. The Asians and the non-Asians need to talk with one another. That's the reason we have invited as many non-Asians as we have.

"We need to deal with issues of high

technology, and unity in goals and objectives. And we need to clarify our ultimate destination."

When asked why the Consultation is being held in California rather than in Asia--Seoul, Korea, for instance, the home of the AMA--Cho said, "California is easy to get into and out of and airfares are far cheaper. Do you know, it is cheaper to fly from India to California than it is to fly from India to Korea? Furthermore, it would be very difficult for the delegates from the socialist countries to get into Korea. California is a far better choice."

The Asia Missions Association was founded in 1973 by mission leaders from 14 Asian countries. Today it includes foreign mission associations from Japan, Korea, Hong Kong, India, Indonesia, and the Philippines, plus other individual agencies. Its purpose, according to Cho, is to provide a means for Asia-wide cooperation not only among agencies, but among national associations of agencies. "In fact, we have helped to encourage the development of many of our member associations," said Cho.

Ninety-Five Asians Receive Mission Training

The 13th Annual Summer Institute of World Mission (SIWM) held this past August in Seoul, Korea, saw 66 missionary candidates and 29 local church leaders receive basic mission training. Said Dr. David J. Cho, president of the Institute, "This is a significant increase over previous years. Previous classes have never exceeded 50 or 60 students."

Cho indicated that the average age of those attending the Institute this year was significantly below previous years as well. "Over 40 over our students were between 20 and 30 years old," he said.

Subjects covered during the two-week intensive course included:

--Biblical Theology of Mission (11 hours);

--Missionary Life & Work (8 hours);

--Church-Mission Relations (11 hours);

--Inter-Cultural Communication (11 hours);

--Principles of Language Learning (11 hours);

--Cultural Anthropology (4 hours);

--Introduction to Linguistics for Bible Translators (6 hours);

plus several practical matters including specific area studies (Thailand and Indonesia) and how to prepare reports (including use of photographs).

Since the first SIWM in 1973, almost 900 students, mostly Koreans, have received training at the East-West Center. Four-hundred-sixty graduates are in the field today in 43 countries. Cho said the

Institute plans to train "at least 10,000 Asian missionaries" by the year 2000.

The 14th SIWM is scheduled for August 10-23, 1986 at the Pauline House, headquarters of the East-West Center for Missions Research & Development in Seoul, Korea. Taught in English, the classes are open to "Korean-Americans and those who want to study Korean and Asiatic issues of newly emerging missions," said Cho.

Total cost for the course, including tuition, room, board and other fees, is \$350.

Further information may be obtained SIWM/US, P.O. Box 40288, Pasadena, CA 91104. Telephone: (818) 797-1260.

Show Me A Closed Door, and I'll Show You an Open Window

by Greg Livingstone

Getting locked out of the house means checking other means of entry, right? It's the same way in missions.

Any serious follower of Jesus Christ realizes that he or she is not left on this earth merely to survive; God has a job for each to do! Our Lord commanded us to follow him in his rescue operation and to accomplish his will by making disciples of all nations.

However, many of the churchless nations live behind the borders of countries like Mauritania, Libya, and Kuwait, whose governments do not grant missionary visas. Very few visas are available to evangelize Hindus or Muslims in India, Pakistan, Malaysia, or Indonesia. Certainly, the Soviet Union and China are not granting such visas.

Some Christians call these "closed" countries. "There's nothing we can do about it," we shrug. But Jesus didn't tell us "Go and make disciples of all nations if you can get a missionary visa"! Brother Andrew ("God's Smuggler") says, "There are no closed countries, as long as someone is willing not to come back out."

Our obligation is not cancelled simply because missionary visas are unavailable. But is it ethical to go into a country to preach Christ without declaring it as your primary purpose? Of course! Making disciples is to be our primary purpose whether we're working for IBM in Memphis or teaching English in Morocco.

Nowhere in the Scriptures are we told

to hang a sign around our necks that says "missionary." But we are told to follow Christ in laying down our lives for the peoples of the world who are in desperate need of redemption.

Motivated by money or adventure, non-Christian Westerners are penetrating every area of the globe. So, Christians can gain residence among an unreached people if they want it badly enough. Dr. Theo Williams of India is quoted as saying, "If you Americans wanted to get into India as badly as Indians want to get to America, you'd find a way!"

We must follow the lead of Peter and John (Acts 4) who, when commanded to cease speaking in the name of Jesus, insisted that it was their duty to obey God rather than man. They were quite willing to face prison in order to obey God. God's people in the Soviet Union and China are still willing to face prison rather than stop making disciples. The church in China is experiencing explosive growth because Christians will not be silent about their Savior.

God is also calling in the West for people who are eager to get into countries and live among peoples that do not yet have witnessing churches in their midst.

In 1971, four missionaries were sent to prison for distributing gospels in

Libya. Subsequently, everyone decided it was impossible to do anything for Christ there. In 1980, however, four young men, recent graduates of Penn State University, determined to claim God's promises. Surely even Libya was not too difficult for God.

After failing to acquire jobs that Libya was advertising in London newspapers, they took up residence among Libyans on the island of Malta. Gathering information about educational institutions from their new Libyan friends, they applied for teaching jobs. While waiting, they continued to proclaim Christ to the 3,500 Libyans in Malta.

Soon, in answer to prayer, a telegram arrived inviting all four of them to "be the English faculty" at a technical university in Libya. They acquired their visas in one hour and the next day were winging their way to a land virtually devoid of Christian witness.

They were housed in the men's dormitory and soon had their rooms full of inquisitive Libyan male students who had never met a real Christian. Questions led to Bible studies day after day in a country where not one citizen is known to be a follower of Jesus Christ. During school holidays, these four Penn State graduates were invited to their Libyan



students' homes where they showed the *Jesus* film in Arabic by video cassette. And all of this in a "closed" country!

It is not enough simply to get a job overseas and hope to have a witness. To accomplish God's purposes, we must be disciple-makers who are determined to become insiders by learning the language and serving the people by whatever means is most conducive to meeting their needs and sharing Christ.

For some, this will mean working for the national government or a local company. Beware of multinational or American businesses which often confine an American to the foreigners' "ghetto" with little opportunity to learn the local language. For those willing to live simply, ample opportunities to earn one's keep exist within the local economy.

At this writing, I am involved with over 200 people who have formed 21 church-planting teams using a number of different strategies for entering Muslim people groups which have no church.

The following list gives examples of marketable skills or strategies being used by disciple-makers I know to enter "closed" countries.

1. Providing consultant aid for an entertainment/recreation project.
2. Consulting in the area of hydro-

ponics. (Hydroponics involves growing plants in nutrient solutions.)

3. Teaching English.
4. Exporting local goods.
5. Studying at a university.

Making disciples among an unreached people group without a missionary visa is often referred to as "tentmaking" because the Apostle Paul sometimes supported himself by making tents. There are, however, three kinds of tentmakers: the full-time worker, the half-time worker, and the "scrambler." All three types are strategic.

The person who has a full-time job--an engineer for a Moroccan phosphate company, for example--has the least problem explaining his role to his host country and needs the smallest amount of support from his sending churches.

Someone who has a part-time job will need more church support, but he will have a good deal more time to spend with Muslims or Buddhists.

The scrambler is that person who simply must be busy witnessing and holds Bible studies night and day. This type is often able to make friends to the extent that one of his national friends will secure his resident visa for him. He may not have a marketable skill, but he's quite able to market himself!

If tentmakers have full-time jobs, ideally they should be part of a team for more effective evangelism. I know of six teachers of English and the sciences at a Muslim university. They are quietly doing friendship evangelism in an effort to establish the first church among Muslims in the country in which they are working. Whereas 1 or 2 people may become overwhelmed by the size of the task, a group of 6 to 12 dedicated to the same goal are much more likely to see a congregation established.

So do not ask, "Am I the missionary type?" but rather, "Is God leading me to pool my ministry skills and entry qualifications with those of several others to penetrate a nation where Christ is not named?"

Are you willing, where none exists today, to do whatever it takes to establish a worshiping, witnessing congregation with its own national leadership? Imagine the thrill of being a Romans 15:21 Christian, proclaiming Christ where there is no church committed to doing it!

This article originally appeared in Wherever magazine, Fall 1984. It has been reprinted here by permission of the copyright owner.

Greg Livingstone dreams of seeing witnessing churches spring up across the Muslim world in the next decade. He is the chief executive officer of Frontiers, an agency that aims to place 2000 missionaries among Muslims in the next 20 years. He is also Chairman of the Board of the U.S. Center for World Mission.

Miracles in Northern India



Deben Bhuyan being interviewed by *Mission Frontiers* managing editor, Jim Stewart, Henrietta Watson of the Institute of Hindu Studies, and *Global Prayer Digest* researcher/writer Don Simkovich.

Deben Bhuyan, a native missionary from India had USCWM staff members sitting on the edges of their seats recently as he told stories of the power of the Holy Spirit at work in his homeland. Bhuyan is secretary of the North Bank Baptist Christian Association (NBBCA) which works on the north bank of the Brahmaputra River in North Assam and in Arunachal Pradesh. The NBBCA is an outgrowth of work begun in northeast India by the American Baptist Convention in 1836. The NBBCA has been affiliated with the Baptist General Conference of North America since 1946.

Having grown up in a Christian home, Bhuyan says he became a Christian at age 15. He entered Union Biblical Seminary in 1967 and was appointed secretary of the North Bank Association in 1970. He came to the U.S. Center in the midst of a tour of American churches. Asked if he had a special message for the American church, Bhuyan replied:

"We are a commissioned people. All over the world we have just one work and one task. You who have been supporting the work in India, you are not supporting your work or our work. You are supporting the Lord's work. One work, one common task is what we are all involved in today."

Mr. Bhuyan recounted the following stories during an interview.

Child Evangelists

Our mission has a high school on the plain of Assam which always has a number of children who come from the mountains. We give them free room and board while in school and they are exposed to the Gospel. Many accept Christ. When they go back home they start witnessing and sharing their faith with their families and neighbors.

It has happened more than once that some of these family members and neighbors have faced various difficulties, and none of their old ways have helped. They have then asked students from our Christian school to pray for them. The students have prayed simple prayers and their prayers have been answered. Miraculous healings and deliverances have taken place. This has occurred so often that many are deciding that this Christian God, Jesus, must be very powerful; He must be the true God. And many are turning to Christ!

"They Shall Know Us by Our Love"

In 1974 and 1975 especially, the Christians in my area went through severe oppression from their own non-Christian tribal people. The non-Christians came and burned the Christian churches, their homes, killed their

livestock and did all kinds of other damage and injury. The destruction was organized and planned. The non-Christians did it in the name of their culture saying, "We want to save our culture. Christians are breaking away from our culture, our traditions, and our age-old beliefs. They have become our enemies."

Many Christians took shelter in the jungles and many more of them came down to the plains where we gave them shelter and food. But one thing started striking the non-Christians. These Christians, their own tribal people, did not retaliate. Even though the Christians were strong, bold and courageous, and carried long knives they could wield in a deadly fashion, they didn't fight back!

Why? asked their non-Christian kinsmen. The Christians were granted an opportunity to witness concerning their Lord since because of Him, they know how to love even their enemies.

A Logging Accident

A man was felling a large tree. It went the wrong way, fell on him, and crushed him so that he couldn't breathe. He thought he was going to die. Although he was not a Christian he cried out, "Oh Jesus, save me!"

Suddenly he felt as if the tree had been raised a little and he could breathe again.

In fact, it had raised enough so that he was able to squirm out from underneath it. The man couldn't explain it apart from his prayer, so he became a Christian and now tells his story to many as he witnesses for Christ.

Freed from Addiction

Another man, in a valley called Talome, was strongly addicted to opium and all kinds of evil habits. He said he knew he could never get over it. But, through prayer, he experienced a deliverance he couldn't explain. When he gives his testimony he says, "I'm free and I don't know how! Jesus God has really freed me and delivered me!"

A Rally that Backfired

Just two years ago the (non-Christian) Student Union got together, made fake allegations against nine Christian students and then expelled them from a hostel in my area. Then, swelled up with this "success," the Student Union members looked around and found a large picture of Jesus. They placed it up in the air in such a way that a large number of people could see it and then started shooting arrows into the picture until it was full. The picture was covered with arrows. Then they started ridiculing and making fun of the name of Jesus. They were really making a big thing of it!

Many of the onlookers had never heard the name of Jesus before, so they became interested and started asking, "Who is this Jesus? Why are these others so bitter and so much against Him?" Some found Christians who could tell them more, and the Christians started sharing and handing out Gospel tracts.

Because these enemies of Jesus tried to do things against the Christians and made fun of the name of Jesus, they ended up spreading the name of Jesus.

We are so short of evangelists, we don't have enough to go around. So these enemies are helping us! See, our enemies, they are spreading the name of Jesus, and because of this people are coming to Christ!

--Reported by Jim Stewart

Missionary Recruitment by Computer

Inter-Varsity Missions Offers Computer Recruitment Service

Mission agency representatives can now recruit missionaries without leaving their offices. With the aid of computers, Inter-Varsity Christian Fellowship is helping mission agencies find the right candidates for specific types of ministry.

Much as if they were using a computer dating service, potential missionaries complete a seven-page resume stating their qualifications. This is then entered into a computer. According to Bill Goheen, associate director of Inter-Varsity Missions, Inter-Varsity now has information on 3,000 missionary candidates stored in its computer memory banks. "We hope to have 5,000 by the end of the school year," he added.

To date, 37 mission agencies are participating in the Missions Placement System, a program nicknamed "the fish pond." They have direct access to Inter-Varsity Missions' data.

These agencies, some of them hundreds of miles away from the data bank itself, can initiate searches from their own offices using their own computer terminals. If a search produces candidates with proper qualifications, the agency requests reports including the names and addresses of the candidates. Reports are sent by mail each week.

Each quarter, Inter-Varsity Missions sends a list of the names it has

provided to the agencies in order that it may receive a follow-up report. "We ask the agencies to tell us the status of the candidates we have referred to them," explained Goheen.

Cooperating mission agencies also have access to an electronic mail system. This enables them to talk to each other about pressing personnel needs. The Missions Placement System began as a follow-up program for students involved in Inter-Varsity missions training programs. Many candidates in the system attended Urbana '84, the student missions convention sponsored by Inter-Varsity. But participating mission agencies have added resumes from people who have completed short-term assignments with them.

"I see great potential in this," said Bob Howell of LIFE Ministries, an agency that sends missionaries to Japan. "I look forward to using the system as part of our recruitment strategy."

LIFE Ministries' current strategy includes campus visits by representatives, advertising, video cassettes and a multi-media show. Using the Inter-Varsity "fish pond" will be less expensive than some of these methods, said Howell.

For more information, contact:
Bill Goheen (608) 257-1103, or
Susan Pohorski (608) 257-0263

Letters



One of 1300 for TEAM?

I come from Alukuni village in Rigo sub-province in Central Province, Papua New Guinea. I am doing my Diploma in Theology at Christian Leaders Training College (CLTC) in Banz, Mt. Hagen, PNG.

At CLTC we have representatives of ten different denominations who meet regularly to pray for Papua New Guineans to become involved in missionary work and world evangelization. Today there are more than 30 members who are praying weekly for this vision. There are also 700 others around Papua New Guinea and Solomon Islands who have caught this vision and are praying too.

I was challenged when I read your *Mission Frontiers* bulletin about "TEAM Needs 1300 Workers by 1990" (*Mission Frontiers*, Vol. 6, No. 9, pg. 16). I brought it up to the group as soon as the Lord told me it was another prayer point. I really appreciated the request in the bulletin, and will be available if the Lord calls.

Walo K. Vali
Papua New Guinea

Great Paycheck Adventure

I was especially moved by the Lord through your challenge ("The Great Paycheck Adventure," *Mission Frontiers*, Vol. 7, No. 7, p. 20), to live on two-thirds income and give one third for three months. After prayer, my wife and I decided to join you and the others on the

staff to support this crucial work in reaching the unreached. Enclosed is the first month's installment.

Steve Gettinger, Pastor
St. Peter's UCC
Yutan, NB

I am both challenged and encouraged by what the Lord continues to accomplish through the USCWM. I praise God now for the ways that the financial obligations of the USCWM will be met. The Lord has continued to expand my thinking regarding our financial responsibility to Christ and His commission, and I feel that He would have me give one third of my income over the next three months to the USCWM.

Of course, I realize that this is only a small expression of all that God would have me do for Him, but I am also very thankful for the opportunity to contribute as He leads and works in my heart. My expanded thinking is good, but my greatest need is that He would enlarge my heart and my love for Him (Ps. 119:32), so that I might long for, and rejoice in every opportunity to invest all of myself in His kingdom for His glory.

This is my prayer for us. I would

appreciate your prayers, too.

The enclosed check represents one third of my salary for the next three months. I know you can use all of it now.

God bless you and keep you for His glory!

Bill Bowman
Burbank, CA

Mobilizing for the Hidden Peoples

I was unable to walk for the Hidden Peoples due to polio in my leg. But I was able to swim 120 laps in the Youth With A Mission swimming pool.

May the Lord bless the gifts He has brought for His work and may they be multiplied 100-fold.

Nedrah Abadir
Honolulu, HI

Thank you for the opportunity to take part in this walk. The youth of our church were helped in their understanding of world missions because of it.

Tom Ruotolo, Youth Minister
Gateway Baptist Church
Columbia, SC

One Panther (Continued from pg. 21)

to pay off this property? Can we expect enough to rush one third of their income, temporarily, to stave off collapse of a project that is designed to herald the cause of a billion precious children around the world—children whose parents have not yet had their hearts warmed and renewed by an encounter with the child-loving Jesus of our Gospel?

We all have pets, precious little animals we must care for. But is there any obvious reason why evangelicals in

America should spend more on their pets than on the entire mission cause we so frugally support?

How about members of our staff who are eking out a living on maybe 23 percent of their full support because churches don't see the value of the behind-the-scenes mission work we are doing?

I'm glad that we have lasted nine years. In this sin-wracked world *that* is a miracle.

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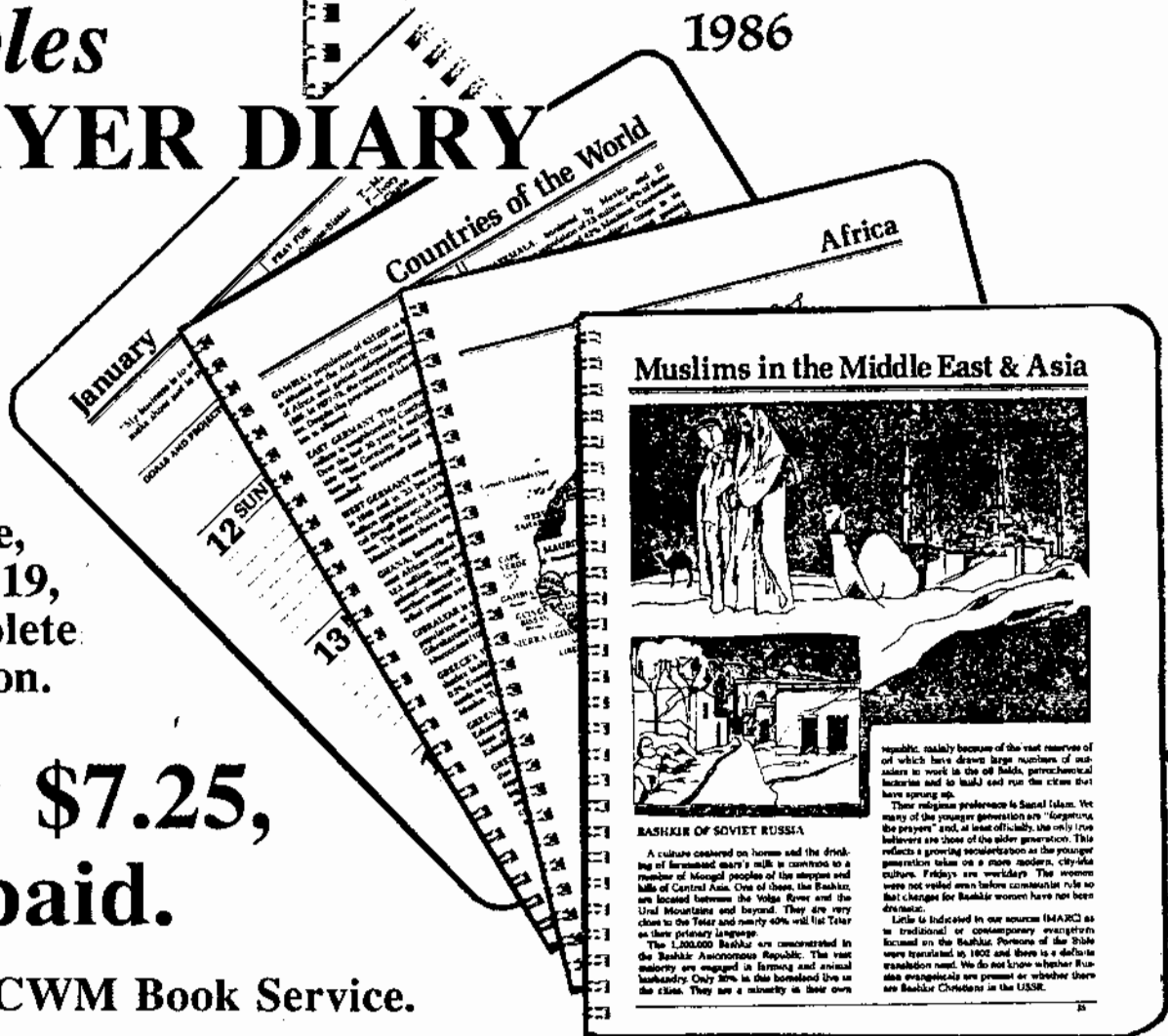
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