

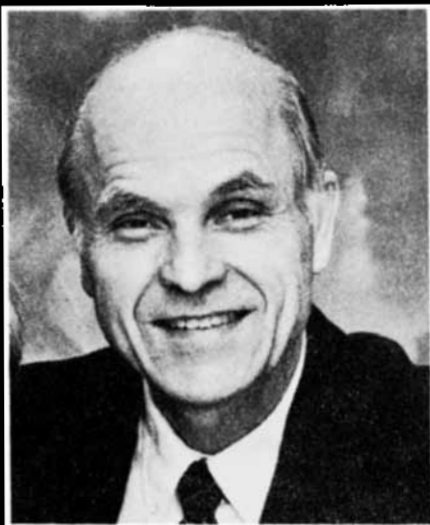


MISSION FRONTIERS

Student Missions

Urbana '84: Biggest &
Best Yet

John Kyle
Inter-Varsity Missions



Dear Friends,

11 May 85

I must first apologize for our being so late with this issue. We have never in our 8 years been through so long and prolonged a siege of confusion, uncertainty, and ambiguity.

Suddenly, now finally, we can SEE, but what we see does not look easy--two more years, even higher interest payments--we'll have to do something differently.

And I also apologize for our financial situation continuing to be so large a factor in this bulletin. How we look forward to the time when we will be out of the woods.

But, don't let us and our need steal away your attention from John Kyle and the awesome wonder of the student mission groundswell reflected by the URBANA CONVENTION covered in this issue!

MOREOVER! Gordon MacDonald, one of the founding voices in the superb ASSOCIATION OF CHURCH MISSIONS COMMITTEES (is your church a member?) is the new president of InterVarsity - just since this issue was begun!

In any case we surely want "to keep the main thing the main thing." And that means that Mission 2000 outranks everything else in our hearts and in this issue. Why?

Can any project, any one organization outrank the importance in God's business of the possibility of instigating a major mission renewal movement in America - and in the world?

Can you, dear reader, follower, mission enthusiast, think of anything more central than that possibility?

OK, let's agree on this: renewal of vision in American outranks the U.S. Center and its struggle to survive. We continue to believe God is saying, "Seek first the spreading of the Vision and all these small gifts will be added unto you."

But will this approach bring in \$180,000 we lack (May 11) for July 1st? Not likely. However, anyone who believes in the Mission 2000 plan will be capable of believing that it is legitimate to advance funds against that income, and bail this place out on time, with the least amount of further expense in interest payments. (You will see the details in a few pages.)

Most cordially,

Ralph D. Winter



HIDDEN PEOPLES??

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

The term "Frontier Missions" has been officially defined and is now used by missiologists to describe cross-cultural outreach to people groups in which there is not presently a viable, indigenous, evangelizing church.

Note that this definition is similar to that of an **unreached** people group. Over 2.5 billion people live in 17,000 of these "hidden" people groups—hidden from our view and the conventional outreach of existing churches and mission agencies. "Frontier" missions is thus a critical complement to "regular" missions if new beachheads for the gospel are to be established within still untouched cultural groups.

The Hidden Peoples are found mainly among the **Muslim, Chinese, Hindu, Buddhist** and tribal peoples of the world. These thousands of bypassed people groups, whether in cities or in jungles, are the final Frontiers of the gospel.

Less than 10 per cent of the world's missionaries and only 5 per cent of mission money are focused on these 17,000 groups.



MISSION FRONTIERS

The Bulletin of the U. S. Center for World Mission

January/February/March 1985

Volume 7, Number 1-3

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My Turn --looking back at six "lost months"



--Roberta Winter

One thing that has kept us going is our amazement, everywhere we go, at the new upsurge of interest in the Hidden Peoples. What we have prayed and worked for so long is at last beginning to happen. Let me give a few examples:

1) Unreached (Hidden) Peoples emphasis is now a clean sweep with all the mission agencies. They are even scheduling which unreached groups to penetrate by what year. If all of us together do it right, we should be able to penetrate (enter) all the remaining 17,000 groups by 1995, and "reach" them by the year 2000.

2) Ten thousand copies of our 895-page book, *Perspectives on the World Christian Movement*, were sold last year. That means at least 10,000 people are studying missions, with an emphasis on the unreached. In those courses which we ourselves administrate, we had almost 2000 students last year and expect 5000 this year.

3) A number of the personnel at the Center travel almost constantly, speaking about missions and the unreached peoples. See page 36 for some of their itineraries.

4) Independent of our initiative, a second center has been established in the

U.S. The Midwest Center for World Mission has expressed the determination to work in cooperation with us with the same goals. [Our next issue of *Mission Frontiers* will highlight the four North American "Centers for World Mission" (two are in Canada).]

5) But in August we felt God was leading us into a new understanding about how mission renewal can take place in our country. This new, discipleship element is now incorporated in the Mission 2000 Plan. We believe that, more than anything else--even more than the Frontier Fellowship--this program can mobilize thousands of churches in America to help complete the missionary task.

HOWEVER!

While God is giving our efforts amazing success, yet, at the very same time, Satan has done his very best to hinder, discourage, divide, confuse and destroy. These last six months have been so difficult we sometimes wondered if we would even survive, personally and institutionally. What a comfort the Bible and your letters have been to us during this difficult time!

We remind ourselves that everyone who ever did anything really important in the Bible faced bristling obstacles. Yet Ezra testified (Ez. 5:8) that "because the Lord was overseeing the entire situation, our enemies did not force us to stop building." That is the way it has been with us (not that we have flesh and blood enemies). Let me briefly outline what has actually happened.

Sept. 1984

We were unable to make the full \$300,000 quarterly mortgage payment and were told to expect foreclosure immediately. We began a waiting period that stretched longer and longer, and that kept us from setting specific goals to shoot for.

We began work on the Mission 2000 mobilization plan.

Oct. 1984

We still received no notice of foreclosure. What should we do?

For a number of years, long before we came here, more than 100 housing units

have been an integral part of the campus. Since these houses surround the campus, most of our staff are housed there.

Because of our financial difficulty, some of our board felt it was necessary to sell a number of the houses in order to pay off the remaining balance on the campus proper.

Yet we had been planning all along that our operating budget, once the houses were paid for, would come almost entirely from those rents. If we were to sell the houses, how would we get the money we would need without doing what we felt we should never do--forever compete for funds with other agencies?

Nov. -- Dec. 1984

Still no notice of foreclosure.

We again called Point Loma College to ask for clarification. The officials of this wonderful Christian college seemed reluctant to foreclose yet were clearly under pressure not to let things go on indefinitely.

We were told by friends that even Point Loma students were praying earnestly for us.

Jan. 1985

Our staff watched, distressed, as appraisers looked through their homes and volunteer carpenters began readying them for sale. The staff were told they had first choice, but they had neither money nor the credit rating necessary to buy. Where would they go?

We saw our much-needed resources in jeopardy, and our wonderful missionary community in dissolution.

Lord, HELP!

Feb. 1985

Still no foreclosure notice!

Campus Crusade's top financial adviser suggested a compromise solution which we, in turn, proposed to Point Loma, as follows:

1) they would not foreclose until this coming September, when our final balloon payments would come due;

2) we would send them the deeds to all the housing as collateral against our intent to pay by September;

3) if by September we did not have enough money, then we would begin to sell whatever houses were necessary in order to complete the balloon payment.

It seemed like a workable solution. Would Point Loma agree to it? As a body, we fasted and prayed long hours and waited the two weeks until Point Loma's board would meet to decide.

March 1985

The answer from Point Loma gave us essentially two options: immediate foreclosure, or an extension of two years on our final balloon payment with an immediate escalation of interest on the houses. If we chose the latter, we would have to pay an additional \$10,000 more per month.

That answer was completely unexpected. None of us would have thought of it. We were really stunned!

Ralph commented, "This is very good of the college to do this for us, but can a drowning man make good use of an extra half hour? We'll have to believe we can and that this is our opportunity to spread the vision further."

We requested permission to meet with Point Loma officials to get clarification and to discuss the details. My husband and our general manager, Art McCleary, represented the staff, and a board member, Don Richardson, and a real estate developer, John Patterson, represented the Development Committee of our Board.

Once more, the college officials stated that we could not sell any of the houses unless by so doing we would completely pay the balance owed on all the property (\$8 1/2 million). They observed that the houses are absolutely essential for financial stability of the campus proper--a position we had held since we first came on the campus. They also agreed to postpone the actual payment of the additional interest for six months, pushing our series of quarterly payments back one month (now July 1st, Oct. 1st, etc. instead of June 1st, Sept. 1st, etc.).

They also expressed their admiration for and appreciation of our "openhearted, no-secrets style of negotiation."

April 3, 1985

For us, there was no option but to accept Point Loma's two-year extension offer as from the Lord.

Many of us felt that to liquidate part of our assets by selling the houses would both postpone and possibly jeopardize an ultimate solution and drastically alter the nature of our organization.

April 10, 1985

After much prayer and discussion, our Board voted to postpone until Sept. 1986 any attempts to sell portions of our property.

We are trusting that in the meantime the Lord will move on the hearts of enough people so that we will be able to pay off the entire mortgage completely. This vote at least gives us time to ask for help.

Even more important, it gives us time to work on the Mission 2000 Campaign. If this takes off, it can help us (and other mission projects) a great deal.

God has answered prayer. For the first time in months our Board is in agreement.

May 6, 1985

We have worked almost constantly for the last month getting this edition of *Mission Frontiers* ready to go to press. We knew you would want to know what is happening.

It is incredible how difficult it has been! Discouragement (when we should have been encouraged), interruptions--you name it! We need your prayers.

In my own devotional time this morning, the Lord led me to Mark 4:40. "Why were you so fearful? Don't you even yet have confidence in me?"

I thought of the miracle after miracle God had performed for the children of Israel before they came to the edge of Canaan (then refused to go in!)

I thought of the miracle after miracle the disciples witnessed Jesus perform--and still found it hard to believe!

I thought of the many miracles God has done for us in this place. (See *Once More Around Jericho* or its update, *The Kingdom Strikes Back*.) God has been so faithful. Yet, like the disciples, when we look at the mountain still to be crossed, we are afraid.

But when we look at Him, it is different. He is abundantly able to do all that we ask or think. He has not changed. Pray that our faith fail not!

Roberta N. Winter

NOW!

FOUR "CENTERS FOR WORLD MISSION" IN NORTH AMERICA*

1976

U.S. Center for World Mission
Director: Ralph D. Winter
1605 Elizabeth, Pasadena, CA 91104
USA Phone (818) 797-1111

1984

Canadian Centre for World Mission
Director: Howard Dowdell
52 Carbondale Cresc., Scarborough ON
M1W 2B1 Canada

1981

Northwest Centre for World Mission
Director: Andy Anderson
Box 1076 Stn. A, Surrey, B.C. V3S 4P5
Canada Phone (604) 574-5783

1985

Midwest Center for World Mission
156 N. Oak Park Ave.
Oak Park, IL 60302

Andy Anderson advises Canadian citizens interested in contributing to the founding budget of the U.S. Center for World Mission to send their donations to the Northwest Centre address above. Enclose a separate note in the envelope designating the donation for the USCWM, and he will transfer those funds for you.

*(Others in Other Countries)

A Little Girl Fell Down A Well Shaft

--Ralph D. Winter

A LITTLE GIRL FELL DOWN A WELL SHAFT some years ago right here in Southern California. (If you are 60 years old as I am, or older you may recall it being in the papers).

She slipped about 25 feet down an 18 inch shaft. When her parents missed her, all they could hear were faint cries for help.

Had she died "then and there" no one would have heard more about it. But she was still alive!

Word spread. Here was a concrete "guiltless" need. (By contrast, needy street people in the inner city are presumed to have done something wrong to get there). But Cathy Fiscus accidentally fell, and now could not help herself.

"...dozens of little girls die unnoticed, unheralded.."

Hours passed. Ropes let down were of no avail, except to tell how far down she was. She was not strong enough to hold on! Loops she could not figure out. She was out of her mind with fear. Darkness, spiders, dust in her face . . .

Suddenly a construction company got into the act with equipment that could drive down a new 36 inch shaft a few feet away. Instant frantic activity ensued as newspapers as far away as Hong Kong carried the story - pictures of the 24 hour flood lights and desperate night time efforts.

Digging the new shaft was not entirely mechanical. A human being had to move down the new shaft as each additional "collar" extended the lengthening metal tube. Two men took turns working a single unending stretch in this effort.

As the hours went by (perhaps an additional 12 hours once they got started on the new shaft) Cathy's cries

for help got weaker and weaker. Finally, about 36 hours from the time she fell down the hole, the new shaft reached her level and they immediately began the delicate operation of digging horizontally over the two feet to the well shaft. From up above Cathy's voice could no longer be heard. Was she asleep? Had dehydration put her into a coma?

"...There is no reason - apart from sin - for any - one on the face of the earth to starve..."

Finally they reached her and sent her little inert body up the new shaft. Waiting doctors verified that the efforts did not get to her in time.

What dismay swept the 800 or so people who had swarmed to the site! What tears were shed as grown men sobbed inconsolably. The newsmedia sent out the tragic news to Hong Kong, Berlin, Calcutta . . . to "the ends of the earth." Then, gradually the forgetting process began.

AT THE TIME I was in my early twenties, but I still recall several afterthoughts about the event. How strange that the loss of ONE life would make the front page in Calcutta, where in any 24-hour-period dozens of little girls die unnoticed, unheralded.

It also stuck in my mind that the two men who did most of the frantic hand labor, were not regular members of the staff of the construction company. Curiously, they were something like derelicts who just happened to be standing by and offered to help.

Those two men were hospital cases when it was all over. The emotional aftermath across the country brought in something like \$20,000 to these two heroes (in those days like \$100,000).

(From this I learned that some people are splendid for short spurts, where they can clearly see the benefits of their labors. They do not even notice the sacrifice! Others turned their energies against the city officials who had not diligently plugged all such well holes. They were inclined to solve the problem at the root, on a

longer term basis. Both types are needed.)

BUT FOR US at the USCWM right now, a significant insight is what we see in this event of the nature of public awareness, its power, its transitory character. Here in northeast Pasadena we have a crucial, major effort going, already affecting, indirectly, thousands upon thousands of little girls at the very ends of the earth.

You don't normally hear much about it, but whole lands and peoples are being invaded by the Gospel of Christ - and at an unprecedented rate. Fathers and mothers across this planet are coming under the sway of the Lordship of Jesus Christ. One result will be a new concern for children ("turn the hearts of the fathers to the children", Luke 1:17). Violence will wane, trickery and treachery, torture and ruthless ambition will be undermined by love and goodness and mercy and awed worship of the Living God.

There is no reason - apart from sin - for anyone on the face of the earth to starve, to be abandoned, to be put down, to be unloved, to be held in fear and darkness - to run from a rainbow (as did Mayan Indians where we lived in Guatemala). No reason, if hearts can be changed (and they can) and attention aroused.

IN OUR CASE, I actually wonder if the former owners of these properties had gone ahead to foreclose, the attention aroused, the avalanche of public response would have done whatever was necessary to carry us to safety, even to pay off the entire campus. Perhaps we ourselves

"...if the attention aroused would have... (paid) off the entire campus..."

flinched, and the former owner sensed that we no longer really believed that we would be OK? Perhaps they drew back from the public reaction that might have blamed them (unfairly of course). We will never know. Difficult though it may be, we must be grateful that they have given us another two years.

One thing we know without a shadow of doubt: there are plenty of people all across this country whose hearts have been touched regarding the need and urgency of a major cooperative inter-mission center, which is waving the flag for the Unreached Peoples. You may be one of them. These people now know us well and believe in us, and stand ready to help us - help US, not just embrace the vision for the unreached peoples. But what will be the "dramatic event" to galvanize their action?

Well, would it really be wiser of God to allow SOME BIZARRE TRAGEDY to call attention to our plight, and WHOOSH, all the needed funds came in? That would be nice. It would make it easier for us. But not necessarily better, FOR THE CAUSE. (Do we want things easy?)

Why, better for the cause. We certainly do need to get back to business, locating and strategizing for the reaching of the unreached (although many of our people on

campus-the vast majority- are already doing that, full time).

God must be right. No doubt we do in fact need painstakingly to continue a while longer, concentrating on the renewal of the homefront, on the renewal of Biblical world perspective at the congregational level, the development of a vast and ESSENTIAL renewal movement in this country! That's what MISSION 2000 is all about.

The most crucial factor for us in May of 1985 is actually what we ourselves believe. Do we ourselves rejoice in the "Good Word" of God's mighty power around the world? Is the vision strongest here in Pasadena or in our constituency? Alas, how can we make the winning of the world as impelling as the Superbowl? How can people hear what God is up to?

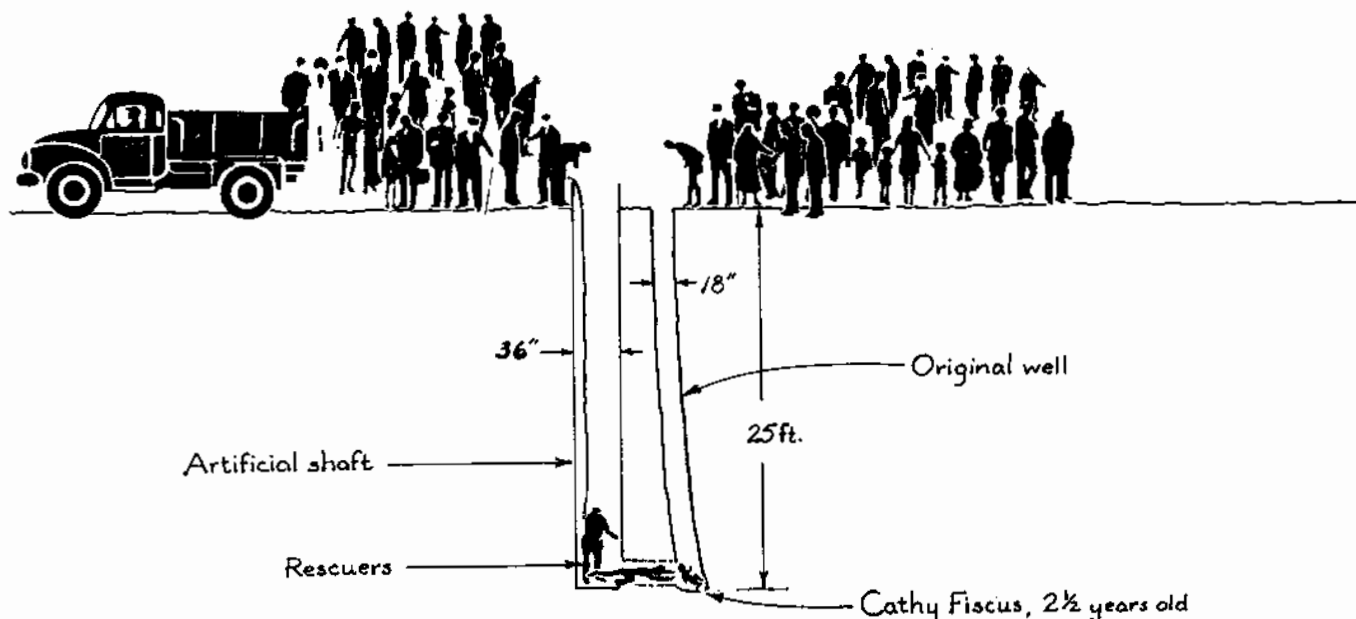
Here in Pasadena we have a stream of key people going through from the very ends of the earth. Yet I feel cheated when I have to read in the L.A. Times that at Houston (at the

Lausanne Congress on the Evangelization of Ethnic America), my friend Peter Wagner said that one of hundreds of Korean churches in Los Angeles has now built a church membership which is overflowing a leased Jr. High School campus and is planning for 4,000 members.

My, how our society normally just brushes past or even "covers up" the mighty works of God!

Just think, our staff has carefully written and sent out over 1,000 pages of the Global Prayer Digest, creating something like 20 million moments of inspiration and prayer, and we are never going to run out of material! Why? Because God is not going to stop working!

But, Oh God, do not stop working in our hearts either. If we must continue one more year, or even two more years, pay huge interest payments before we can beat the principal down to zero, OK. But in the meantime, even to do that, may the heat and light and power of your Presence not wane HERE!



(Cont.) The Parable of the Little Girl

--An interpretation (Are we down a well? Will the world rally too late?)

What can we gather from this "Parable in Real Life"?

1. Massive aid arrived when enough people were aroused.

2. Plenty of good will existed. It just got there too late. Real, muscular help arrived definitely too late.

3. It was "irregulars" that did the toughest work, not busy, well-dressed people, with other responsibilities.

4. It would not have done any good to call down to Cathy, "We'll give you two more hours." Time was not in her favor.

5. What she had in her favor we do not have is the obvious URGENCY of the situation. And she was a helpless little girl.

6. Would it help if we made known that our staff are all on a missionary salary (all

but a few maintenance workers), from the General Director on down, and that even so we are actually getting less than that by an average of 30% below our missionary support level?

7. Would it help if we could somehow make clear that our work definitely does make an impact on the plight of many, many little girls around the world?

THE FUTURE OF THE USCWM



The mass of us in this picture above (a recent retreat) are wondering, "Is there a future?" Now is a good time to stop and pray about it.

We have been running an exhausting marathon race now for eight years, trying unaggressively to pay for this property . . .

. . . simultaneously we have somehow been keeping 17 balls in the air, with now almost 300 people (not counting students) working here every day, in 60 different organizations and departments.

Yet across these eight years practically no one here has been occupied with getting money in. We have never sent a letter to anyone who did not write to us first. We have never had any development office until now, and now only recently the University does—one part-time person.

We have discovered that "word of mouth" can bring in millions!

But not quite enough. Being only a few pennies short, comparatively speaking, has brought us into catastrophe, (or near catastrophe, which is about as unsettling.)

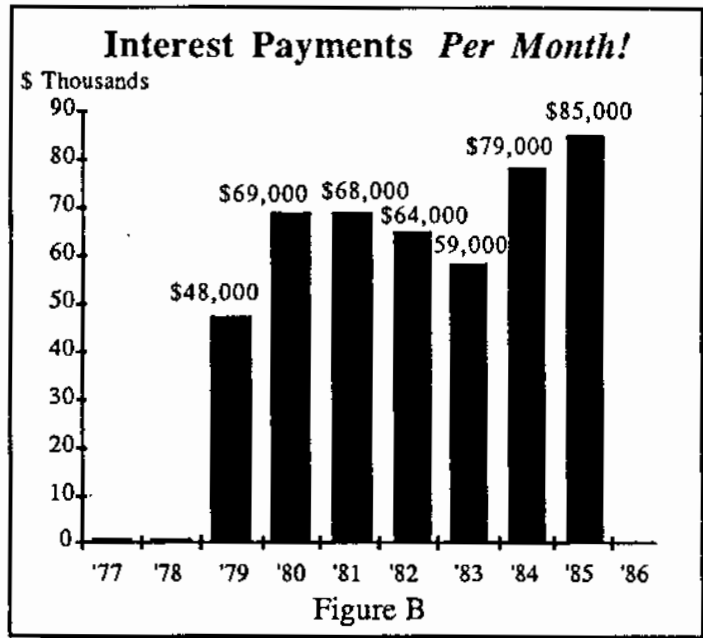
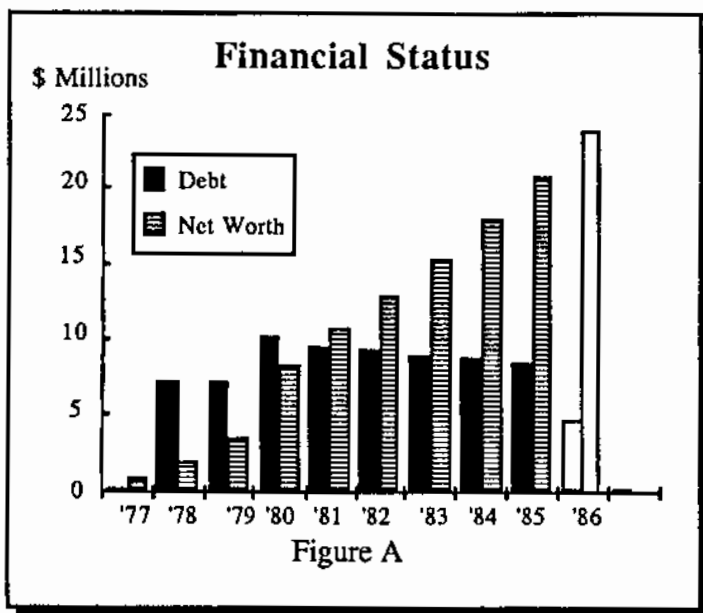
Meanwhile, we crashed through our Sept '83 deadline into a higher interest rate on the campus, and now the same on the second half of the campus, and the monthly total by now is killing - slightly over half of every penny that comes in goes to interest (which is like "rent" on what we owe).

If we use the additional two years granted to us so graciously by Pt. Loma College (the former owners) we will have to pay well over \$2 million in interest!

Paying 12.5% interest is not exorbitant these days, but we, and you I'm sure, would like to see this place paid off so the interest would go down to zero! Why not?

How? We see three **THREE WAYS FORWARD** (next two pages). Read and ponder. We need \$180,000 by July 1st just to earn the chance to go forward. We welcome your help in any or all of the **THREE WAYS FORWARD**.

WHERE WE STAND (FINANCIALLY)



WHERE WE STAND: Down below you can read the details of our new situation. Up above you can see where we now stand. On the right in Figure B you can see our exhausting interest payments. On the left you can see where they come from--the black bars of continuing indebtedness. In faith we have shown a bar half as tall for the lowered debt in 1986, (we hope that will come true). Do you see it? Will you pray for that. Our very founding purposes are being retarded and smothered by this killing debt. The **THREE WAYS FORWARD** on the next two pages are commended to you for prayerful, urgent consideration.

THE NEW SITUATION --THE DETAILS

After months of confusion and uncertainty and ambiguity, the essential news from the former owners of these properties is relatively simple:

1. We have been released from \$500,000 of delinquency which avoids **FORECLOSURE!** (the outstanding interest has been added to the remaining debt.)

2. In return, we must face a 6-month earlier increase in the rate of interest on the second half of the campus (from 8 1/2% to 12 1/2%). The interest rate on

the 1st half of the campus already went up from 8% to 12.5% in September of 1983.)

3. This means we are now paying at a rate of \$85,000 PER MONTH (See Figure B above.) just on interest! How do we arrive at this figure? It is \$31,000 monthly on the housing portion of the campus + \$54,000 on the campus proper. (Three times this latter amount, \$162,000, is paid out as the interest portion of our regular \$300,000 quarterly payment. The other \$136,000 making up the \$300,000 payment goes to drive down

the debt, and with it the interest. That is in our favor, of course.

4. Finally, the \$8.3 million "balloon" payment (to pay all remaining debt) that was to be due in September 1st this year (\$5.3 million of it pushed off from Sept '83) will now come due two years later, on Oct. 1st, 1987. (However, if all we pay against the debt are the small payments on principal as required in our quarterly payments, the balloon payment in '87 will still be \$7.2 million, and we will have paid out \$2.3 million in interest.

THREE WAYS

WAY #1: SMALL GIFTS

As you well know, we would much prefer to pay this campus off with small gifts.

That's the way we feel God has guided us (in order to avoid undermining the very mission agencies we serve). Thus, no matter what larger gifts come in, we will continue to seek the million small gifts in order to repay or reassign everything beyond the first \$15 any one person has given us.

The small gift approach was not our original plan. We confess that for the first few weeks in the very beginning we were simply "out for money" in order to pay off the campus. But the really wonderful thing about the small gift approach, and the real reason God may have led us to it, is that it forces us to go to more and more people in order to collect this modest one-time contribution. And that means we have to convey vision to more and more people. God must have had this in mind!

Will It Work?

Again and again we have wondered. We have come close to foreclosure--and failure--especially recently, as the interest payments have gotten larger.

(Curiously, no one objects to the small gift approach--if it will only work!)

It is perfectly obvious that such an approach is immensely more difficult than certain conventional, very expensive methods which are characterized by spending a huge percentage of the money coming in just to raise additional funds. For us, resolutely, the increased difficulties of the small gift approach must be accepted in view of the great benefit to the extra thousands and thousands of people who catch the vision, discover a new reason to believe in missions, and begin finally to connect the preaching of the gospel to the events talked of in the newspapers. In that light, does it matter how much more difficult this approach is? If it will only work!

What are the problems?

1) We don't spend even one penny designated for property on further fund raising. Some conventional methods cost about \$15 just to get the attention of a new donor in the first place. In other words, the first \$15 each person gives has been used up in advance simply to make the contact!

2) We're expecting the vision God has given us to flow by word of mouth, automatically, without any expensive TV blitzes or direct mail promotions! However, amazingly, the challenge to reach the unreached turns out to be so exciting that this approach has almost succeeded.

3) True, many good people are much more willing to sit down and writing bigger checks than they are accustomed to shouldering the task of spreading the word around further. Some people do have more money than they have time.

4) We have tried "everything." Years ago we had great success with a one-page xeroxable "grapevine letter." That is the most economical way to assist people to spread the vision.

5) The most powerful thing we have done so far is to put down on paper--my wife did this--a simple account of the unfolding drama of this entire project. That story is so spell binding that people very often stay up late at night to finish the book! When *Once More Around Jericho* was first out, almost overnight we began to get letters from all fifty states! (The new, expanded version, under the new title *I WILL DO A NEW THING*, will be available again shortly, we hope.)

6) We have prepared an exciting new brochure (see pages 41-44). It gives a far better view of who we are and what we are doing than anything we have ever done before. We hope this will help the inspiration and vision to flow. Remember the "I'll Touch Ten," brochure mailed out by a lot of you good people two years ago? In just a few days it brought in 14,000 new people. We could hope this brochure will be even better. You can send in for loads of these yourself. (See Item #A-1 on p. 47.) This may be just "The Way to Go" for you.

7) But by far the best approach, we now think, will be the Mission 2000 program. (See the description across the page.) Of all the new features in Mission 2000, a radically new one is the fact that everyone who gives a small gift (now called a "Registration Fee") will be tied into a discipleship program. This is a much safer way of conserving the results of a program for planting new vision and hope in the hearts of Americans.

WAY #2: Large "Advances"

People keep telling us that it's the "big donors" that count. "They can give their money, but they can't give their time."

That's partly true, although big givers of means are often big givers of time, too.

In any case, we were embarrassed awhile ago when we heard that our small gift approach had been cited at a fund raisers conference as the worst way to raise money! The actual fact is, a lot of people have given us a lot of money in large quantities.

FORWARD!

have given us a lot of money in large quantities. Perhaps the most lavish givers, proportionately, have been college students and missionaries. One missionary scraped up over \$75,000 for us, most of it money which he or his relatives had inherited.

In any case, we have certainly never doubted or questioned the leading of those who have come forward with large sums of money to help us. We have often freely admitted that we would not now be in existence if it were not for many large gifts.

The only unusual thing is that we consider all such gifts "advances." That's simply our own attempt one day to be able to say honorably that this entire project has not diverted from any mission agency more than \$15 from any of their regular contributors.

We would be greatly honored and delighted if within the next twelve months it would be possible to receive enough "advances" to be able totally to eliminate our debt. By so doing, we would reduce these monthly interest payments to zero (!) even while we continue on faithfully to pursue the number of necessary small gifts which in themselves will, we pray, eventually underwrite this entire project.

As the graph on the previous page shows, we are not driving our indebtedness down very fast when we just barely make the payments. I don't see how we can go on like this, and I'm sure we don't want to. We absolutely have to pay more than the required payments even though we have had a terrifically tough time making them thus far.

Of course, as we pay more than the interest requires, the amount of interest gradually drops, even though the interest rate stays the same.

Then, once the Mission 2000 Campaign gets going, in a few months it will pay off our indebtedness and replace the larger gifts we have received! So take a good look at that.

Meanwhile, July 1 approaches. As of May 11, we still lack \$180,000. We hope we don't stumble with the very first payment of our extension!

Now is the time to pray as we've never prayed before that many people will be attracted by the idea of giving a larger gift to us as an advance, and hopefully seeing that gift used again, later, in some other field where they would want to direct it.

WAY #3: Mission 2000

What does "My Utmost for His Highest" mean if it doesn't mean that we are deliberately choosing between two things, one of which is better than the

other and is, to the best of our understanding, "His highest?"

That's how we came to Mission 2000. It is a dream, an idea, a plan, a program, a project, and -- we hope and pray -- soon a movement which will change America. It is our best understanding of "His highest" for us and our generation at this moment in history.

Also, look at Mission 2000 in the light of Jesus' warning: "If you seek to save your life, you will lose it. But if you lose your life for my sake and the gospel's, you will find it."

Those who get most of the blessing of Mission 2000 are the Hidden Peoples. Everything is focused in that direction. By the end of the second phase of Mission 2000, the amount of money that we might expect to come to the USCWM would be 1/75th of the total. (Look carefully at the table on p. 30.)

In other words, Mission 2000 is not an attempt to save us, but to save others. It is a consortium which we will not control. It is primarily a vision and inspiration-spreading movement, not a fund raising movement, and even its fund raising is primarily not for our benefit.

We have already hinted that Mission 2000 is a discipleship program in comparison to all other plans we have developed. (See Point 7 across the page.)

In the Reference Section (p. 41), you'll find an exciting "Synopsis" of the Mission 2000 plan. On this page we have space for just these comments. Ponder those pages of the Synopsis, and get a tighter grip on a vision that could shake our country to its roots--a transformation of the sort that could allow God to spare our country from His judgment. (Remember that the upshot of the Bible is that missions--not missiles--will save us.)

Also in the Reference Section is the capstone article by Dr. Donald A. McGavran, called "A Giant Step in Christian Mission." That article spells out the electrifying claim that what the renewal of the church requires is a new kind of regular meeting at the congregational level--a phenomenon which was widespread in this country fifty years ago, but is now almost totally forgotten. (How strange, as I visit churches around the country! There are regular monthly fellowships around everything from the problem of pornography to flower arrangements. But there are no longer any regular fellowship meetings focusing on missions. Satan has wisely removed such meetings from our church life.)

Mission 2000 points to the end of history. Let's respond to His call!

The Deep Roots*

of the U.S. Center for World Mission

Ralph D. Winter

I. The Electrifying Past

Charles E. Fuller's wealthy family wanted him to understand the real world, so they sent him off as a young man to work for the summer in the mining camps of middle California.

Years later, as a devout Bible teacher, he cared so much for those "little people" squirreled away in mining and lumber camps that he started the "Old Fashioned Revival Hour," the first religious radio broadcast. Eventually, it was to reach a listening audience of 10 million.

Late in life, in 1965, still concerned about the "little people," he called together some key mission leaders and asked them to set up a special school for missionaries.

The Fuller School of World Mission took a unique turn. Not candidates, but experienced missionaries began to flock to the feet of Donald A. McGavran, Alan R. Tippett and others--men of immense experience and erudition.

Between 1965 and 1975, a thousand missionaries came from the far corners of the earth to study and share, bringing news not carried in the usual channels.

... A thousand missionaries came from the far corners of the earth to study and share, bringing news not carried in the usual channels.

Evidence mounted to undergird a surprising discovery that in country after country, often in ways far beyond people's wildest imaginations, the transforming power of the Gospel had taken root in individual lives, in towns and villages and cities and governments to an extent without parallel in history.

For me, a former missionary, and one of the professors at Fuller between 1966 and 1976, the breakthrough came when Dr. McGavran helped me realize that, due to this tremendous advance of the Gospel across this planet, the unreached peoples, the "little people," were now more reachable and the remaining task was now more do-able, than ever before.

The missionary task was no longer a "valiant but futile" effort. It was now a distinctly feasible task.

In view of the great size of the evangelical movement worldwide, 17,000 unreached peoples is a small number. In

*See p. 34 for a 1977 forecast of what the USCWM would be.

fact, there are at least 150 active, Bible-believing congregations--15,000 Christians--per unreached people group!

II. The Exciting Present

By 1976, recognizing the future potential of the Church worldwide, a handful of missionaries felt led to found a major mission center designed to call Christians to involvement in the great, final opportunity of history--the completion of the Great Commission before the return of their Lord.

Miracle after miracle has occurred, making this 35-acre, \$25 million former college campus the busiest, bustingest, burgeoningest concentration of mission activists in the world.

Three hundred people work here. They have backgrounds in over 70 mission agencies and experience in over 40 different countries.

Last fall, the largest gathering of U.S. mission executives in history, measured by the number of organizations represented, was held right here. It was quite symbolic. This campus is wholly dedicated--right down to the very last office both of the Center and University--to serving the mission cause: students, congregations and mission agencies.

Well, since the USCWM began in 1976, 52,000 people have joined the team. Fifty-two thousand people have given one-time gifts of \$15 or more to help pay for this strategic property.

Virtually by word of mouth, without any fund-raising department or direct mail expense, millions of dollars have come in to help pay for this important mission base now worth \$25 million.

We owe only \$8 million more. If we pay that soon, we will be through with fund-raising forever. We will be able to operate on a self-sustaining basis. (Except for property payments, we have always been in the black.)

So what does the future hold? Will the word-of-mouth process work fast enough?

III. The Stunning Future

Of course, the future is yet to be written, but just think: in the next eleven years it is possible, literally, to begin work among every remaining tongue, tribe, people and nation on the face of the earth!

The Mission 2000 campaign, with all of our prayers and efforts, can be a joyous, victorious, global testimony to the majesty, the power, and the glory of our living God!

Student Missions

Urbana '84: Biggest & Best Yet!

The 14th triennial student mission conference sponsored by Inter-Varsity Christian Fellowship (IVCF) was clearly the best yet. It had the best program, by far the best prepared and motivated young people, the largest attendance, and the largest response of any Urbana conference to date.

Eighteen thousand one hundred people, mostly young, and eager to please God, gathered for the last five days of 1984 at the University of Illinois, Champaign-Urbana to talk about missions.

The pre-conference fact sheet stated: *The purpose of Urbana '84 is to bring students and others to a clearer understanding of their privilege and responsibility in taking the Gospel of Jesus Christ to the world.*

The theme of the conference was *Faithful in Christ Jesus*. The focus: unreached peoples. Unreached peoples and the final frontiers of Gospel witness were mentioned over and over again.

Frontiers!

The very first morning, Inter-Varsity's *TwentyOneHundred Productions* presented an audio-visual called "Complete the Task!" which stressed the need for missions to unreached peoples.

Immediately following was a panel discussion of unreached peoples. Sam Wilson from Missions Advanced Research and Communication (MARC), Warren Webster of the Conservative Baptist Foreign Mission Society, Greg Livingstone of Frontiers, Inc., and Ralph Winter, U.S. Center for World Mission, were panel members.

Conferees were told that their number roughly approximated the number of peoples to whom the Gospel yet needs to be preached.

But despite the proportions of the task, Dr. Winter stressed the feasibility of seeing the job completed. He said,



Over 18,000 students attended Urbana this year.

"There are about two and a half million Christian congregations in the world today. That's an average of almost 150 congregations per unreached people group!"

Billy Graham closed the program with a call to action. Almost 15,000 commitment cards were collected.

The quality of the audience was noted when, in marked contrast to previous years, scarcely 300 people said they were making a first-time commitment to Jesus Christ.

By the time Urbana was over, almost every delegate had been personally challenged by what he or she had heard: 10,153 expressed openness to God's leading toward mission work and would pray toward that end; 4,683 felt called to missionary service; and 4,857 were interested in supporting missionaries.

Even more surprising--and gratifying--to those of us who have been pushing for the unreached peoples emphasis in mission circles, were the

students' responses to a pre-conference questionnaire.

Before students were exposed to any of the conference speakers, before any of the media presentations, before the seminars and small-group discussions, they were asked to indicate their long-term vocational preferences.

In the past, the largest number of students have said they intended to be Registered Nurses. This year, "Registered Nurses" ranked Number Two behind "Unreached Peoples."

Close to 900 students said they wanted to work with unreached peoples; about 650 said they planned to become nurses. One wonders what the numbers and ratios would have been following the conference!

The Implications

Mysteriously, although most of the 18,000 Urbana conferees came from secular campuses, somehow, somewhere, hundreds--maybe even thousands--had already heard about unreached



USCWM staff member Hal Lindstrom talks with a student about opportunities available to him at the Center.

peoples before they arrived! Think what that reveals about America today!

Many of the students came to the conference already committed to following Jesus, no matter where He would lead. They were not only ready to be missionaries, they were asking for the hard places, where the gospel has yet to be preached for the first time.

Think what that means for the mission agencies!

John Kyle, Director of IV Missions and the Program Director for Urbana '84, openly expresses his hope that by the end of 1986 IVCF will have helped 5000 young people become full-time, career missionaries.

His goal is none too small! A large part of the current missionary force is approaching retirement age. The young people are needed.

(continued on pg. 33)

Overview of Statistics on Urbana Convention

PRE-CONFERENCE POLL AT REGISTRATION

18,100	Total Registrations
14,776	U.S. Citizens
1,813	Canadian Citizens
Denominational Break Down	
1,336	PCUSA (956 were "UP"-420 were "So.")
833	"Interdenominational"
776	Evangelical Free
649	Baptist General Conference
649	Presbyterian Church in America
608	United Methodist
532	Southern Baptist
526	Christian and Missionary Alliance
501	Independent
473	Conservative Baptist
415	American Baptist
386	Assemblies of God
338	Independent Baptist
333	Christian Reformed

Top Of The List

Long Term Vocational Preference

885	Unreached Peoples
641	Registered Nurse
640	Pastoral work
501	Elementary Education
469	Youth work
456	Discipleship
426	Church Planting/Church Development
375	General Medical
342	Mechanical Engineering
338	Counseling
303	Electrical Engineering
302	Student Evangelism
302	Evangelism
286	Business Administration
218	Christian Education

Probable Long-Term Service

1,636	Definite
4,180	Probable
8,258	Unsure but open
Probable Short-Term Service (1-3yrs)	
2,143	Definite
5,677	Probable
7,084	Unsure but open

Responses To Decision Card - (AT END OF CONFERENCE)

4,683	Decision 1 - feel called to missionary service
10,153	Decision 2 - willing to go and will seek God's guidance
4,857	Decision 3 - will work so as to support missions

Decision-makers Follow Through Activities: (AT END OF CONFERENCE)

13,494	A. Will pray
10,725	B. Read one or more mission books
2,388	C. Enter mission study program
3,603	D. Join small group on missions
2,897	E. Subscribe to a mission periodical
5,846	F. Make international friendships
3,978	G. Support a missionary
4,741	H. Summer in Missions
6,167	I. Correspond with a mission agency
6,672	J. Seek further training in preparation for missions

Student Missions

Haystack Harvest

from

The Unfinished Task

John Kyle, Editor

John Kyle, Director of IV Missions and of the Urbana '84 program, is a man of many talents. He was the branch manager of Wycliffe's work in the Philippines for many years, then returned to the States to help the newly-organized Presbyterian Church in America establish its mission board.

In 1978 he accepted his present assignment with Inter-Varsity Christian Fellowship.

Just off the press is Kyle's book, *The Unfinished Task* (see back cover), with chapters by a number of well-known missiologists. Since this book will be crucial in the mobilization of students, we are including here, by permission of Regal Books, the publisher, Chapter 1 by J. Christy Wilson, and an excerpt from the Introduction by John Kyle.

The Unfinished Task, copyright 1984 by InterVarsity Christian Fellowship, U.S.A.

From the Introduction...

In August 1806, five young fellows from Williams College in Williamstown, Massachusetts were enjoying Christian fellowship outdoors when they were forced to find shelter from a rainstorm under a haystack. While gathered together there, they began to pray concerning the need for missionaries around the world. They put their prayers into action by asking their denomination to create the first missionary sending agency in North America. The Haystack Prayer Meeting gave the initial impulse to the foreign missionary movement of the churches of the United States.

John E. Kyle

HAYSTACK HARVEST

J. Christy Wilson

In Afghanistan, where they have all kinds of dry river beds, there is a saying that where water has flowed once it can flow again. When there is a cloudburst in that country, or when the snows melt from the mountain-tops, those stream beds fill with torrents of life-giving water.

Our Lord Jesus Christ said, "Whoever believes in me, as the Scripture has said, streams of living water will flow from within him" (John 7:38). He really knew His Bible. From where was He quoting? He was referring to Isaiah 58:10-11, where we read: "If you . . . satisfy the needs of the oppressed, . . . the Lord will guide you always; . . . you will be like . . . a spring whose waters never fail."

The greatest need our world has today, is for this living water to flow in rivers, to reach all the unreached for Jesus Christ. At the Haystack Monument at Williams College, Williamstown, Massachusetts, we see the fountainhead of the missionary movement in North America. As the words carved in stone on it state, this is "THE BIRTHPLACE OF AMERICAN FOREIGN MISSIONS." So there we have the beginning of this stream that has flowed and blessed the world from that time, and is still flowing today. Heaven alone will reveal all that has been accomplished from this beginning.

Why is this place called the birthplace of American foreign missions? On August 2, 1806, five young men, students at Williams College who regularly met on Wednesday and Saturday afternoons for prayer, were forced to take shelter under a haystack when a thunderstorm interrupted their time together. They continued their prayer meeting under that haystack through the noise of the thunder and lightning.

In the 1850s, Byron Greene, the only remaining living member of the "Haystack Prayer Meeting," revisited his alma mater. He gave an account of what had happened that day. He said that because of the thunder, rain, and lightning they huddled under the haystack and talked and prayed about the spiritual needs of Asia. They had been studying this continent in their geography class at Williams College. Through studying this subject, the five students saw the great need in Asia for the gospel of Jesus Christ. Then Samuel Mills said, "We can do it if we will! We ourselves can go!" Harvey Loomis objected. He said that they would all be killed. But Samuel Mills and the other students replied that God certainly wanted the advancement of His Kingdom. If they did their part, He could be counted on to help them. Samuel Mills, as he so often did, said, "Let's pray about it."

As they interceded and dedicated their lives, the thunder and lightning moved away and the sky cleared and sunshine broke over this spot. With the sound of the storm receding in the background, Samuel Mills prayed, "Lord, may the artillery of heaven be aimed against those who dare to lift one finger to oppose your heralds of the gospel around the world!" It was a "haystack" prayer meeting; but the emphasis was not on the haystack, it was on *prayer*.

As a result of these earnest prayers, streams of living waters poured around the world. I love the biblical phrase spoken by our Lord which is carved on the monument, "The field is the world" (Matt. 13:38). When Jesus saw people scattered abroad, and fainting as sheep without shepherds, He said, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:37-38). In our translations, I don't think "send out" is strong enough. The Greek word is *ekballo* which means "to throw out." When we pray, God will "throw out" workers! It takes that much to get a lot of us moving! The harvest will then be gathered for eternity for the glory of our Lord Jesus Christ who died on the cross for our sins, but not for ours only, "but also for the sins of the whole world" (1 John 2:2).

Samuel Mills took the matter of praying for and recruiting laborers seriously! He had been with Adoniram Judson at Andover Seminary in Massachusetts only one month by the time he convinced him that he should be a missionary. He persuaded him to sign up for the secret Society of the Brethren. This ended up with Adoniram Judson going to Burma. What a man of prayer Samuel Mills was! He was "dangerous" to be around! When people begin praying and taking Him seriously, God begins to work. After the Lord told the disciples to pray for laborers, at the end of Matthew 9, the beginning of chapter 10 tells us that the Lord sent the disciples themselves out. If you start praying for laborers, He may send you.

Two of the flood of missionaries that resulted from the Haystack Prayer Meeting were the Wilders who went to India. Two of their children, Robert and Grace, returned to the United States for their education. Grace Wilder attended Mount Holyoke College in Massachusetts, and her brother, Robert, went to Princeton University in New Jersey. They had a burden for India and the whole unreached world.

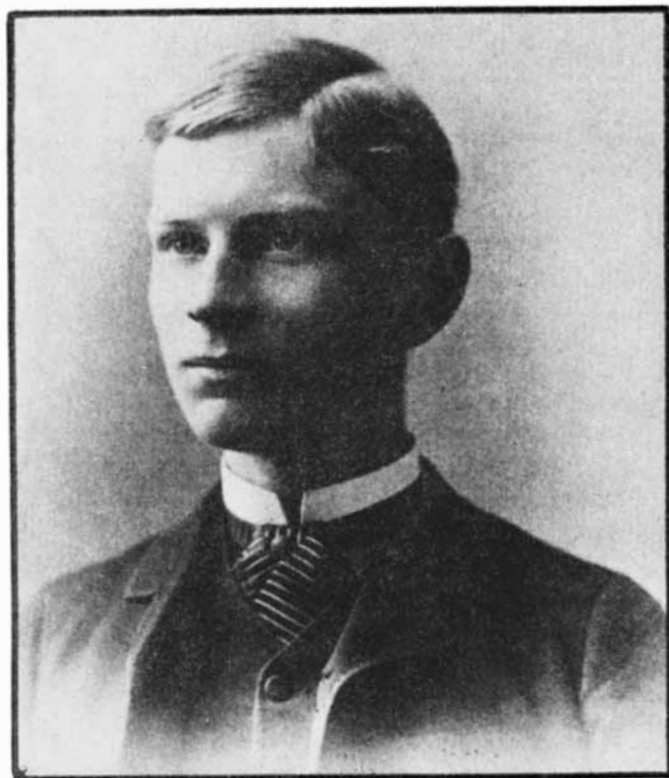
**"...the ninety-nine were kneeling
when the one-hundredth student
rushed in and signed the card too!"**

Robert Wilder started a mission band at Princeton University and had a pledge which he challenged different ones to sign. It stated, "God helping me, I purpose to be a foreign missionary." No halfway about it, you were signing your life away. Robert and Grace then heard that Dwight L. Moody had called a conference of 250 students from across the United States and Canada to gather at Mount Hermon, Massachusetts during the summer of 1886. This conference came about because Luther Wishard, who was a traveling YMCA secretary to college campuses, had knelt beside the Haystack Prayer Meeting Monument in the snow and prayed, "Lord, do it again! Where water once flowed, let it flow again!" He then persuaded the great evangelist Dwight L. Moody to call the conference.

It was to last a month. In those days they had a lot more time for meetings. Only one meeting was planned each day, and it was held in the evening. The rest of the time was to be spent in prayer, walks in the woods, and in conversations. The expressed purpose of the conference was for students to seek the infilling of the Holy Spirit for service even as D.L. Moody had received His power some time before on Wall Street, in New York City. He had been preaching in Chicago to the greatest congregation in that city. Two little old ladies, who always sat in the front of the church, told him they were praying that he would be filled with the Holy Spirit. It made him angry. Why were they not praying instead for pastors who weren't having the success he was having? Later, when he was on a visit to New York, he was walking along Wall Street and he says that the Holy Spirit came on him in such power that he had to rush to a friend's home so he could go up and lock the bedroom door and be alone. He prayed, "Lord, stop it!" He felt that the power was so great that he would be killed! From then on his ministry was singly blessed not only in North America but also in Europe as the Lord shook the rest of the world through him.

When Robert Wilder at Princeton and Grace Wilder at Mount Holyoke heard about the conference Moody

had called at Mount Hermon, they prayed, "Lord, call 100 of the 250 students to sign missionary pledge cards." An impossible request! It wasn't even supposed to be a missionary conference.



Robert P. Wilder in 1886

**"...he displayed a big map...
set the metronome in front of it..."**

When Robert Wilder arrived at Mount Hermon he found students there who had been in ten different countries. He went to Moody and asked if they could have an extra gathering included in the program—a meeting of the ten nations where those students had been; they would tell about the needs of these countries. Moody agreed. And it was this meeting that started a missionary awakening at the conference.

The slogan, "The Evangelization of the World in This Generation" caught fire. And before the end of the conference ninety-nine students signed the card that Robert Wilder had brought along. On the last day they were having a prayer meeting on a grass covered mound where the ninety-nine were kneeling, when the one-hundredth student rushed in and signed the card too! Their prayer was answered to the exact number. One of

the students who signed that card was John R. Mott who later became a great missionary statesman.

A team of four students was selected to visit other campuses across the continent and share the vision. This meant that they had to give up one year of their education. Three of them were forced to back down because of parental pressures and other matters. Robert Wilder was the only one who was able to go. He got John Foreman, a seminary student, to go with him, and they started touring the campuses that academic year, 1886-1887. They had so many invitations that they had to separate so they could take twice the number of engagements! While they were apart, they prayed for each other at least once every hour that they were awake. This movement was not only born in prayer but was continued in prayer!

**"When these two little girls died,
the Arab Muslims said they
couldn't be buried in Bahrain..."**

Grace and Robert Wilder had also prayed that over one thousand students would volunteer that year. More than seventeen hundred signed the pledge card!

When Robert Wilder got to Hope College in Michigan with his presentation, he displayed a big map of India. He set a metronome in front of it and explained that every time the metronome ticked, one person in India died who had never heard the gospel of Jesus Christ. Samuel Zwemer was a senior at Hope College that year. When he saw the map and heard the metronome he said that he could hardly stay in his seat. As soon as the meeting was over he rushed forward, asked for one of the cards, and signed it. He wanted to go to the hardest field in the world, which he concluded was to the Muslims in Arabia.

Dr. Zwemer pioneered in the Muslim world for years. When he arrived on the island of Bahrain in the Gulf area, he was single. But God brought a beautiful missionary nurse from Australia. She was going to work in Baghdad so the agency she was with wrote to Dr. Zwemer and asked him if he would meet her and help her along the way. He fell head over heels in love with her. When they decided to marry he had to pay her transportation from Australia, because she had a contract with the mission that if she resigned before two years she had to repay her passage. Dr. Zwemer said this was true to Middle Eastern custom in that he had to pay a dowry for his bride.

They had two little girls who were born in Bahrain. Both of them died of disease within a week's time. When these two little girls died, the Arab Muslims said they couldn't be buried in Bahrain because they would

contaminate the soil. Finally, Dr. Zwemer was able to persuade them, provided he would dig the grave and bury them himself. On the tombstone he wrote these words, "Worthy is the Lamb to receive riches Rev. 5:12." The children's deaths broke the barrier with the Arabs because they saw Dr. and Mrs. Zwemer really loved them and were willing even to give up their children in order to serve them.

Later on at Keswick, England in 1923, Dr. Zwemer was speaking on missionary work in the Muslim world. He quoted Peter's words, "Master, we've worked hard all night and haven't caught anything" (Luke 5:5). He described the way his ministry among Muslims had similarly been an experience of fishing all night and of catching nothing. But he then heralded Peter's pledge, "But because you say so, I will let down the nets." Dr. Zwemer added that as by faith we obey the Lord, the time is coming when we will catch Muslims for Christ in such large numbers that the nets are going to break and the boats are almost going to sink. He died in 1952 before the great awakening, which started in 1965 in Indonesia, resulted in hundreds of thousands of Muslims coming to a saving knowledge of Jesus Christ.

In 1946 Dr. Zwemer was a keynote speaker at the first Inter-Varsity Student Foreign Missions Fellowship Convention at the University of Toronto which later became the Urbana Student Missions Convention. He was probably the greatest missionary to Muslims in history. He used to have his devotions in a different language every day of the week to keep up in them as a Christian scholar. He published forty-nine books in English and started the *Muslim World* quarterly which is still published today.

On his way back to Princeton Seminary from Toronto where the first "Urbana" conference was held in 1946, Ralph Winter, just past his 22nd birthday, picked up a magazine and was caught by an ad: "English Teachers Wanted in Afghanistan."

Knowing Afghanistan to be a "closed" country, he began to contact friends whom he thought would be qualified for the job. One of these friends was Christy Wilson, the I-V staff member who had organized that first Urbana and who was the son of Princeton Seminary's professor of missions. Ralph figured Christy was eminently qualified for the job, since he had grown up in Iran and spoke Persian fluently.

Christy immediately began to help Ralph contact others. Soon one, then two, and finally almost thirty "missionary" couples went to Afghanistan.

After finishing his graduate studies, Ralph intended to join the group in Afghanistan. But God had other plans.

Dr. William Miller who currently lives in Philadelphia was also a student volunteer. When he was in sem-

inary, he put a map on the wall above his bed and knelt and prayed, "Lord, if you tarry, and if you spare me, I'll be serving you somewhere in this world. Show me where you want me to go." God called him to the border of Afghanistan. He then began to pray for others; he also had a little prayer meeting in his room each noon from 12:00 to 12:15. Any student could come in and pray for laborers. Before he went to the mission field in 1919, he got more than a hundred others to sign the student volunteer card to go as missionaries.

One of them was David Howard's and Elisabeth Elliot's father, Dr. Phillip Howard, who went with the Belgian Gospel Mission. Two others were my mother and father who went to Iran. Jesus promised that if we prayed the Lord of the harvest, He would "throw out" laborers in His harvest.

Miss Margaret Haines, Dr. William Miller's sister-in-law, another student volunteer, served on the border of Afghanistan in what is now Pakistan. There she became very ill and had to come back to the States in the 1930s. Since then she has encouraged many to pray for Afghanistan. For years she sent out confidential monthly prayer letters with prayer needs for each day of the month to people who would intercede for that country. She also helped recruit and orientate those going to serve in that land. Besides serving on the Inter-Varsity board when it first started in the United States, she has held many student meetings in her home and has prayed many of them into mission fields all over the world.

Dr. Frank Laubach was another student volunteer who served in the Philippines and popularized a method of teaching illiterates how to read. By using pictures which depicted letters of the alphabet, he could teach adult illiterates how to read their own languages in a matter of hours. He put his system into over 350 different languages.

He was able to do all of this because of his prayer life. He practiced the presence of God and would pray every minute of his waking time. When he was writing a letter, he would be praying for the person to whom he was sending it. When he was reading a book, he would be reading it to the Lord Jesus Christ. When he was talking to a person, he would be praying for that person. It is estimated that over 100 million people have learned to read through Dr. Laubach's method. He then would get them reading the Bible. One book he wrote is *Each One Teach One and Lead One to Christ*. He not only taught them how to read, but sought to lead them to Christ. Dr. Frank Laubach, Samuel Zwemer and the others mentioned stood upon the heritage of the Haystack Prayer Meeting of 1806 since the Student Volunteer Movement was a natural outgrowth of that event. Our Lord Jesus said, "Whoever believes in me, as the Scripture has said, streams of living water will flow from within him" (John 7:38).

Student Missions *The most widely used textbook in missions today --the course itself could be taught (for credit) in your town!*

It Could Happen in Your Town

-- Roberta Winter

For years, a number of people had watched the statistics of the decision cards turned in the last night at Urbana. In 1964 the statistics reached an all-time low. Only 8 percent of those present indicated a willingness to become missionaries. That was the middle of the "radical '60s."

But something began to happen. In 1967, 12 percent of the Urbana attendees indicated a willingness to serve as missionaries. In 1970, nearly 20 percent of the students signed cards. By 1973, it was 28 percent, and interest seemed to be on the rise.

A slow-burning fuse finally went off, and we called Inter-Varsity in March of 1974.

"What are you going to do about those decision cards?" we asked. "Do you have any plans for follow-up? Any suggestions for the students to help them keep their initial commitments alive?"

That conversation sparked the beginning of IIS--the Institute of International Studies.

Most of the 35 students who attended the first IIS course in Wheaton, Illinois that summer of 1974 learned about it from a friend.

Our daughter, Beth, a sophomore at UCLA, got up every morning at 6 a.m. to make phone calls to friends around the country. Two days after the course began she called her next younger sister, Becky. "Becky, you just can't afford to miss this. Forget your job. I know you need the money, but you'll get by somehow."

That weekend, at Wheaton, Becky joined the other 34 in writing to her friends about why they also ought to drop everything and come.

It was an exciting experiment.

Plans had jelled so late in the spring that we couldn't get a professor.

So we asked for five--for one week apiece. They ate with the students, jogged around the track with them, prayed with them, lived with them for the entire week.

Draining, perhaps, for the professor, it was a great opportunity for the students to get to know missions from

It is now 1985. How are we doing?

Last year, almost 2000 students enrolled in *Perspectives on the World Christian Movement* courses (IIS). They met on 10 different campuses and in local churches. At the same time, our *Perspectives* book was used as a missions text in almost every major



an insider's perspective. And they received college credit--to boot--transferable, even, to secular universities.

For many students, it seemed too good to be true.

In the midst of these humble beginnings, many of us were dreaming of the day when, once again, as in 1900, 40,000 students would be seriously studying about missions. We dreamed of the day when those 35 IISers would become 50, then 100, 250, . . . 5000.

Back in the late '70s when the course first moved to our campus, we projected 5000 students by the year 1985.

evangelical seminary and Christian college. Ten thousand copies of the book were sold last year, almost all to students.

This year things are a bit out of control, and we are pleased!

Well over a hundred students are attending the evening sessions of extension classes in both Austin and Minneapolis. Bozeman, Montana last spring had over 70 students. Many of these are repeating the course for free this spring.

What is it about the *Perspectives* course that is so exciting?

It's not just the fact that many mission-minded young people find each

other at IIS--that does happen, and it is exciting! But other things are happening, too.

The course was not designed just for those already convinced about missions. It was also designed for those who frankly don't know what to do with their lives. That is why it is called *Perspectives on the World Christian Movement*. If you don't have a basic understanding of what God is doing through His church around the world, how can you know what specific role He wants you to play in the church?

Some people think *Perspectives* must be a missionary training course. Or, at least, it should make young people into missionaries.

Far more important, we feel, is that the students all become enthusiastic mission promoters.

After the first IIS, one student went back to her campus and talked so much about missions that the student leader in her dorm rebuked her. "You've got to get off this mission kick and become more biblical!" he said.

She blinked, then challenged him to take IIS the next summer. He took her up on the challenge.

The first week, he was irritated and angry. The second week, he continued resistant, but the walls were beginning to crumble. By the third week, he was sold.

Two weeks after he returned to his home church, he wrote the girl from his dorm, "Can you believe it? Pastor J. keeps telling me, now, that I've got to get off this mission kick and become more biblical!"

Some people have the idea that *Perspectives* is only for young people.

The fact is, many students are pastors, mission committee leaders, and even experienced missionaries.

Following one of her earliest class lectures, H.M., a 20-year veteran with a major mission agency wrote:

I look back on the last few years and see that I have become somewhat mechanical in my missions response. (The) lectures, coupled with the assignments, have had an explosive impact on my mind. Suddenly everything fits together. There is a thread running through the Bible.

Missions is central to God's purpose.

The Institute of International Studies is a classic example of taking the course to the student instead of the more traditional pattern of bringing the student to the school.

True, the offices of IIS are on the USCWM campus in Pasadena, and year 'round *Perspectives* courses are offered here. But our purpose is not to fill the USCWM campus with more and more students. Rather, we want to inspire thousands of students around the world with mission vision.

In recent weeks, we have begun talking about "franchising" *Perspectives*. In this way many organizations should be encouraged to run their own programs. But at the same time, we want to franchise in order to ensure that certain non-negotiables remain unchanged.

These include:

- a) a major emphasis on unreached peoples, not merely on "missions";
- b) approval by the home office of all professors (to ensure that they are spiritually, academically and philosophically in harmony with IIS's basic objectives);
- c) arrangement for transferable credit, even to secular schools;
- d) agreement by the franchising agency to work cooperatively with all evangelical student agencies;
- e) a commitment to keep efficient and accurate financial records, open to the supervision of the home office.

Students at the Pasadena course are encouraged to stay on for an extra week to take the Extension Coordinators' training program.

The Coordinator's course gives practical guidance in how to organize and administrate an effective *Perspectives* course "back home."

A Coordinator is a publicity agent, an administrator, a business manager, a registrar and class moderator. To be a coordinator is an educational experience in itself.

One young man attended the *Perspectives* course offered here in January 1984. Last summer he brought with him 25 friends. He then stayed

(continued on pg. 39)

PERSPECTIVES Recent and Coming

CALIFORNIA

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15147 Ashwood
Chino, CA 91710
(714) 597-2487

Costa Mesa

Roger Simmons
Southern California College
55 Fair Drive
Costa Mesa, CA 92626
(714) 556-3610

Fullerton

Bruce Camp
First Evangelical Free Church
2801 Brea Blvd.
Fullerton, CA 92635
(714) 529-5544

Gardena

Greg Carlson
15905 Atkinson Ave.
Gardena, CA 90249
(213) 324-8780

Glendale

Rosalind Moss
Grace Community Church
1251 Winchester Ave.
Glendale, CA 91201
(818) 243-0241

Irvine

Harold Graham
South Coast Community Church
5 Stillwater
Irvine, CA 92715
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La Mirada

Jack Elwood
Navigators Leadership Training
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La Mirada, CA 90638
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San Bernardino

Dave Dougherty
Bible Fellowship Church
8537 Magnolia
Riverside, CA 92504

Van Nuys

Wesley Tullis
1605 Elizabeth Street
Pasadena, CA 91104
(818) 797-4605

PROGRAMS & COORDINATORS

Sites for the "Perspectives" Course

*Do you see your town here?
Why not?***COLORADO--Denver**

Conser. Baptist Theol. Seminary
P.O. Box 10,000
Denver, CO 80210

DELAWARE--Newark

Fran Patt
6 Garden of Eden Road #101
Wilmington, DE 19803
(302) 478-4826

IOWA--Des Moines & Ames

Howard Joslin
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Ames, IA 50010
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MASSACHUSETTS--Boston

Dave Delozier
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Manchester, MA 01944

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Jackson, MS 39209
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KENYA**Nairobi**

Jonathan & Margie Dawn
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Nairobi, Kenya

SOUTH AFRICA**Capetown & Pretoria**

Dave Bliss
Africa Enterprise
P.O. Box 647
Pietermaritzburg, Natal

Pasadena Summer Courses

First Session: June 17-July 12

Second Session: July 22-Aug. 23

Coordinators' Workshop

July 13-19

To receive an application and
more
information, write or call:

Ned or Anna Garlington
1605 Elizabeth Street
Pasadena, CA 91104
(818) 797-4605.

TEXAS

Austin
Lisa Dodson
6701 Arroyo Seca
Austin, TX 78757

College Station

Ted Elder
P.O. Box 2691
College Station, TX 77841
(409) 696-6749

Henrietta Watson: A Missionary from the Grand Tradition



--Mary Ruth Curlee

Sitting in her office at the Institute of Hindu Studies in Pasadena, California, Henrietta Watson fondly touches the wristwatch she was given nearly 45 years ago when she graduated from the Missionary Medical Institute in Canada.

The timepiece, like its owner, has been consistent throughout many years of service. It has measured the moments of Henrietta's life, which has been punctuated by the timeliness of God's guidance.

Graduation day 1940 marked for Henrietta not only the completion of her medical training but also news of her appointment as a missionary with the Scandinavian Alliance Mission (SAM, now TEAM--The Evangelical Alliance Mission) and a pledge of long-term support from the Peoples Church in Toronto, pastored by her friend, Oswald J. Smith.

A former public school teacher and a 1939 graduate of Prairie Bible Institute, Henrietta had spent the previous 20 years preparing herself to fulfill a missions commitment she made at the age of eight. Her acceptance by SAM came none too

soon: the cut-off age for new missionary candidates was 28, and Henrietta's twenty-eighth birthday was just a few months away.

On June 10, 1942, with the world besieged by war, Henrietta began a 50-day voyage from New York to Bombay. Although her passage was threatened by an enemy submarine and the captain's reluctance to take her beyond South Africa, Henrietta remained undaunted.

Having overcome numerous obstacles before leaving North America, Henrietta began her missionary service in India with a well-developed sensitivity to the Holy Spirit's leading and a hard-earned resistance to human attempts to redirect her course.

During times of difficulty or critical decision-making, the Lord had spoken to Henrietta with unmistakable clarity and specificity. Even today her hands move deftly through the pages of her heavily-marked Bible as she quickly turns to Scriptures God has given her for direction in particular situations. Her eyes moisten as she relives the year she spent trudging the streets and piers of New York, searching for a ship to take her to India at a time when most missionaries already in India were praying for a ship to get them out.

During this delay, the Lord spoke to Henrietta from Isaiah 30:18:

"The LORD longs to be gracious to you; he rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for him!"

It was during this long wait that Henrietta was able to minister to her dying father. He received assurance of his salvation only three days before she left Canada.

Henrietta's varied service in India included work among the caste people, gypsies and tribals, as well as other people groups. After forty years in India she returned to Canada in 1982.

In 1983 she came to the U.S. Center for World Mission where she serves the Institute of Hindu Studies as a secretary, receptionist, book editor, interviewer, and counselor to young men and women entering cross-cultural ministries.

Lately the Lord has been speaking to Henrietta about the heritage He has promised His people--the nations of the world. "That's what the Center is all about!" Henrietta declares as she turns excitedly from Psalm 1:7-8 to Psalm 111:6, and then to portions of Psalm 149. Clearly, the Holy Spirit is communicating His timely message to and through this marvelous woman.



The story of a lifetime commitment to missions when most of us are dreaming of retirement.

Hailing from York, Pennsylvania, Vic Hendrickson, age 45, and his wife Judy, 43, are a testimony to the truth that you may never be too old to enter full-time missionary service! In fact, their story is typical of a growing number of middle-aged Christians. Mission Frontiers' Jim Stewart interviewed them over lunch at the USCWM campus dinning room.

MF: How did the Lord lead you into all this?

Vic: For me it started with my commitment to the Lord at 31 years of age--a little later in life than many. We found a church where we ended up being exposed to all kinds of mission programs--both home and overseas. In fact, our church applies better than half its total budget to missions.

I think the first exposure that started us on our present course was a week-long mission awareness seminar in 1981.

Judy: We always spent the month before our annual church mission conference concentrating on prayer for missions. That year our pastor really challenged us to pray that God would send workers from our church into the harvest.

I remember going to one of those prayer meetings and saying to myself "Well, this is not hard at all!" I was really praying in earnest when I got such a solid conviction. God was asking me, "What about yourself?"

I was willing to open myself to God's leading and all kinds of things happened really fast!

Vic: Our conference chairman spoke and pointed out that they were starting a new mission to the Philippines and that our church, through its affiliation with SEND International, had joined with at least two other mission agencies for a joint missionary effort among Muslims.

This, we felt, was our calling.

MF: How is your church able to set aside more than half of its budget for missions?

Vic: Our church has made missions a priority since about 1955 and now



Starting a Missionary Career at Age 45

by Jim Stewart

supports about 40 mission efforts ranging from prison ministries in York to missions all over the globe.

Presently, we are concentrating on unreached peoples.

MF: What kind of timetable are you on, personally?

Judy: Well, our daughter, Susan (22), is married, and Karen (20) will probably be married soon, and both will stay home.

Kimberly (15) and David (13) will be going with us. So our timetable is as much tied to their completion of the school year in June as anything else.

MF: Of what significance is the age factor turning out to be?

Vic: Part of the restriction of someone our age going into full-time career missionary work is the fact that you can get a feeling that overseas missions are for someone in their 20's--that there is really no room for anyone different.

But one of the things that is an advantage with Muslim work is the fact that in Eastern countries age is still

regarded as an honorable position in life--that you are much more likely to be listened to by the people there.

And, although you may not have as good health as you did in your 20's, you do have experience and hopefully more wisdom than when you were 20.

Judy: There are also big advantages to going into the mission field with children.

There are a good many things that children, even teenagers, can do to be part of such a mission. I mean, when you are talking about family ministry, children are fantastic!

MF: Did you have any training before you came to the Center?

Vic: I went to Lancaster Bible College for my initial training. Then we spent eight months in our church in a kind of missionary apprenticeship program where I worked with pastors and also worked on my own earning a living.

All the years prior to this mission involvement I did a number of jobs--mainly management of various stores and businesses.

The last seven years I was a construction estimator. It's a job in which I only got paid on commission, and it really prepared me in many ways to depend on the Lord because there was no weekly or hourly salary.

It also gave me the opportunity to take a lot of time off. Last year I only worked seven months. I was training the rest of the time.

In any other job either I would have had to quit or been fired.

MF: So what kind of training are you getting here at the Center?

Vic: We are attending classes at the Samuel Zwemer Institute. The first two weeks covered the very basics of Islam--how it all got started.

The second two weeks focused on the Islamic cultures--what kind of cultural specialties Islam brings as it moves across the world.

The last two weeks have been focusing on planting churches in Muslim contexts. That's no easy thing to do since you have Islamic countries from Morocco to the Philippines and everywhere in between--each one different from the others.

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Personal Support-Raising: Answering One Man's Questions

by John A. Holzmann

Staff members at the U.S. Center for World Mission, as missionaries in agencies around the world, must find people who are moved by God to provide their support.

Some people have questions about the legitimacy of this kind of personal support raising. Isn't a worker worthy of his hire? Isn't it a bit much for an agency to expect people to go out on a limb--and possibly risk their entire life's savings--trying to raise support so they can work for the agency? Shouldn't the agency itself provide adequate salary?

Confronted by these questions a few months ago as he attempted to raise his own support, John Holzmann wrote the following letter to someone from his home church.

Dear Mr. Jongers,

Thank you for your generous gift!

I appreciate your openness in sharing the concerns you have for us. Your love and care shine through! Certainly, beyond your letter itself, your check is a concrete example of your care.

But now, if you would be so kind, I'd appreciate your thoughts.

I've been struggling with this matter of "provision"--providing for my family's needs. You helped me to focus more clearly on the issues.

What is my responsibility? What is the Center's responsibility? What is the responsibility of my friends? My family? My church? God Himself?

Some people have criticized me, "John, why don't you find a good paying job: It's not right for you to take a volunteer job--without pay--when you don't have a paying job!"

You say that you can't get excited about "the fact that families go out on the limb--work with extreme effort on faith alone--no definite income, salary, care, insurance coverage, etc."

You suggest that it is "irresponsible (for the Center to) go out in faith on a project costing millions (without) first mak(ing) provision for those who will do the work."

"If a job is to be done...it has to be done orderly, according to a plan, and that plan has to include proper care for those who do the work."

Others have criticized me. "I Timothy 5:8 says if you don't provide for your own family, you've denied the faith and are worse than an unbeliever!"

"John, why don't you find a good paying job? It's not right for you to take a volunteer job--without pay--when you don't have a paying job!"

Whatever your reasoning, I know you've shared your concerns about our pay package because you love us. Thank you! I know you care.

But here are some of the things I think about.

I wonder: what kind of "provision" did the "fathers" of our country make for those who were to "do the work" when they committed their "fortunes, lives, and sacred honor" to the cause of independence?

What kind of "definite income" could Churchill offer the English people during the dark years of the early '40's?

Or, since you were in Holland at the time: what kind of "care" could the Underground offer those who sought to overthrow the Nazi oppressors?

Right now our support is:

--a whole lot "worse" than anyone I know of who is a member of Bethel Church.

--below the bottom edge of what I grew up to expect as "normal."

--far better, I understand, than what 9 out of 10 husbands and fathers around the world can provide their families--no matter how many hours they work, and no matter how diligently they pursue their tasks.

I think of the billions of people around the world who, through no fault of their own, have less than we do. --We are adequately supplied.

I think of Jesus who had "no place to lay His head" (Mt. 8:20), and of Paul, who learned to live with little and with much

(Phil. 4:11-12), and who underwent all kinds of tortures and extreme circumstances (II Cor. 4:8ff; 11:23ff). --We are comfortable.

I think of soldiers pressed into service by the demands of their country, men who have no right to question their "salary" or "benefit" packages. --Our Commander has given us a sworn covenant: to "bless" us (Gen. 12:3; Heb. 6:13-18f); to care for us (Mt. 10:29-31); to provide for all our needs (Mt. 6:31-33).

Whether or not our earthly masters are faithful to their obligations, God will watch out for us and come to our aid.

Just this week I read an effective summary statement of the plight of the Islamic world. From the July/August 1984 issue of *World Christian* magazine, p. 18:

There are more missionaries for the 100,000 Alaskan natives than there are for the 850 million Muslims (of the world).

In North Africa...the missionaries are outnumbered two million to one. If the situation in North America were proportionally the same, there would be only 150 full-time Christian workers here, and only eight small churches to choose from.

If the situation in North America were proportionally the same, there would be only 150 full-time Christian workers here, and only eight small churches to choose from.

And I wonder: What must we do--what shall I do--in response to the needs of the world around me?

What am I willing to risk? What can I invest? Is the investment--the risk--worth taking?

The U.S. Center has already shown itself effective in responding to the needs of this needy world. It is accomplishing its goals, its objectives.

We have not yet raised an army of a million American Christians intent on reaching the world's Hidden Peoples--the Muslims and Hindus, Tribals and Chinese.

But we have raised the hopes and visions of tens of thousands of American Christians. We are on the way.

The Center is struggling for its own existence.

I am seeking to help spread the vision that drives it forward. And I am seeking to help the Center acquire the financial base it needs for a self-sustaining ministry.

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The Need for Managers

-- by Art McCleary



This is the team that represented the USCWM at Urbana '84. Art McCleary is at the far right, center row.

When I first came to the U.S. Center campus in the summer of 1982 for the *Perspectives* course, I wondered how the Center functioned. It didn't seem to operate in the fashion of most organizations!

Filled with young people fresh out of school and a few retired missionaries, the Center had virtually no experienced managers to guide the day-to-day activities of its staff.

My wife and I believed God was calling us out of our middle-class, suburban comfort zone to become engaged in full-time missionary service.

We were in communication with five different agencies and were trying to determine God's will. We had prayed that the Lord would direct us to the ministry where our gifts would be used most strategically for the spread of His Kingdom.

As the Lord opened our eyes to see what He was accomplishing through this organization, despite its lack of

experienced managers, we became convinced of the Center's strategic role.

Having 20-years' experience in personnel administration, it seemed that if we were serious about our prayer for guidance, we had to accept the challenge the Center afforded.

Every job I have ever held has had its challenges and frustrations. I anticipated that the Center would prove more challenging and frustrating than any previous experience.

It has!

When my wife and I arrived, plans were for me to be the Personnel Director. But within a few short weeks, I was appointed Operations Manager as well. The challenge began in earnest.

It has been my role to manage the day-to-day operations of about one hundred people. I have a handful of middle managers, mostly in their twenties, and most with little prior work experience. --That's a challenge!

Another challenge comes from the

voluntary nature of the Center. There are different ways of motivating workers. Economic rewards and penalties so common in business just don't apply here.

Further, this is not a bureaucratic organization. Some decisions can be implemented quickly; others require input from several advisory committees. But because of the nature of our purpose and the developmental stage we are in, departmental goals must sometimes be laid aside while we all engage in a central project.

Staff are sometimes re-assigned to meet organizational goals, and managers need to be able to adjust.

Perhaps you or someone you know is an experienced, mature manager and may be open to the challenge of putting that experience to work for the Lord at the U.S. Center for World Mission.

Within the last year, some staff have come to us with three to five years of business experience. They are bringing improvement, but they need help; they need direction.

A few months ago, a retired manager accepted the task of managing one of our divisions. We are beginning to see the fruit of his efforts. But we need more help.

We need more managers who are willing to leave the comfort of career and middle-class income to take on the challenge of grooming a new generation for effective missionary service.

Some of our staff have clear administrative potential. They need guidance if they are to develop effective supervisory and management skills.

Many of our staff are headed for overseas, cross-cultural service. If they are to be adequately prepared for cooperative efforts on the field, they need to develop habits of teamwork here at home.

Are you a manager? Write me for more information. Let us help the next generation become the men and women God intends for them to be in His service.

Art McCleary

Operations Manager

U.S. Center for World Mission

1605 Elizabeth Street

Pasadena, CA 91104

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MISSION 2000

--A Synopsis

Ralph D. Winter, May 7, 1985

A. UNDERLYING CONVICTIONS

1. We believe that those who are blessed by God are automatically obligated to be a blessing to all the peoples of the world. Gen. 12:1-3.

2. We believe that "to be a blessing" means to spread the news of the saving power and sanctifying Lordship of Jesus Christ.

3. We believe that the best way to do this is to plant the church within each and every one of the world's peoples.

4. We believe that this unique, "pioneer," church planting activity is the most fundamental goal of missions. We are encouraged by the fact that a broad consensus of mission scholars and leaders is in agreement with this conviction.

5. We believe there are ample evangelical resources in the world community (i.e. 147 congregations per group to be reached!) to make a serious attempt to plant the church within every people by the year 2,000, and that such a goal for the year 2,000 is therefore a reasonable goal to work and pray for.

6. We believe this task is thus more readily within our grasp than ever in history, and that the very end of history may therefore be near.

7. We believe this task is not marginal or secondary, but the primary and preeminent task of the Church for all of those who are children of Abraham by faith, those who are already enjoying the blessing of God in the redemption that is in Christ.

8. This means believers from all nations and peoples everywhere in the world, everywhere there is already a well-

established Christian movement, can be expected to be involved. (This does by no means rule out the participation of Western believers in this task.)

9. We believe, finally, that the question of the wholehearted pursuit of the duties involved in this task is the acid test of faith for any Christian group, and that the very well-being of a blessed nation is dependent upon the sharing of that blessing in a serious, obedient, effective, comprehensive way.

B. PRACTICAL CONCLUSIONS

1. We are convinced that if this is to happen, profound mission renewal will have to take place on a grand scale - in all evangelical communities around the world. We have concluded that what is necessary for us in the USA must be somewhat of the proportions of a widespread movement, not just the project of any one organization. Stop and listen! It is already happening! To be a movement, the people say, "We're doing what others are doing," (even though there may be many small divergences in materials between the two groups).

2. To generate a true movement, we believe that no single event or campaign will be sufficient, but that a new all-year, year after year pattern is necessary.

3. While we believe it is neither necessary nor desirable for initiatives in its build-up to be centralized, nevertheless, for such a movement to come into being, a "concert" of decentralized efforts will be much more powerful than would be a great number of totally independent and dissimilar efforts.

4. We are sure that the primary basis of such a movement must be the local congregation, if encouraged and assisted by whatever external point of contact is most helpful -- be that a denomination, an already existing renewal movement within a denomination, or some one of many respected para-church ministries with which a given congregation is in close touch. Such an external point of contact we will call a "network," and will assume

that it will be, nationally, on the order of 100 congregations.

5. We conclude that the best external assistance will come from a consortium of such entities working separately, but consciously and supportively in parallel, without the mixing of constituencies. Only this way do we see an effective movement of the sort described come into being.

6. We must concentrate on raising up hope, vision and dedication, and clarification of purpose. To do this, we must recruit people for the task and also funds to support the cause. We regard the local congregation as the best channel for all giving and going elicited in this movement.

7. At the same time, we see three types of essential structures in cooperation: a) local congregations, b) attending "networks" upon which they normally rely for coordination and updating, and c) certain "Neutral Crucial" functions which are performed by neutral agencies serving everyone, assisting the autonomous networks to be able efficiently to do their job. (In Appendix D is a list

"...there are AMPLE evangelical resources in the world community to make a serious attempt to plant the church within every people by the year 2000."

of ten such groups which at this stage have been suggested.) In a practical sense these crucial, little understood entities must both be non-profit and also avoid competing for funds from the sources of income of the various networks.

8. In order to more decisively assure the existence and vitality of these "Neutral Crucial" support activities, it is planned that the Consortium (of networks) (that is, the central office of the Mission 2000 movement) will receive via the networks \$15.50 of the modest, one-time-only registration fee of \$17.50 given by each individual at the grassroots who enrolls with the campaign. (It is well to note these funds going to the Consortium are the only funds which will go outside of the structure and budgeted giving of the

local congregation. It is less than 12% of the total -88% goes to the local congregation. See Appendix E, *Measurable Expectations of Response*.

9. We do not believe it is realistic for Mission 2000 to be the dominant concern of a local congregation all year. We do believe, however, that a home visitation effort two months of each year is practical for the Cooperating Congregation, in addition to a regular, once-a-month meeting of a "Mission Fellowship" group during the ten intervening months.

C. LONG RANGE GOALS

1. Building on the UNDERLYING CONVICTIONS we have stated above, we believe that the coming of Christ was not only the central event of history but that the character of His ministry demonstrates to us the essential meaning of His command "As My Father has sent me even so send I you". Specifically: He came and lived among us, teaching us by word and deed, in general respect - ing the cultural tradition of the people (except where its practices proved to be religiously phony or morally and ethically reprehensible) and confronting the nation with the ultimate authority of the Kingdom of God. He gathered followers, taught them and sent them

out to their own people and eventually to other nations. This is essentially what a pioneer missionary does.

2. We believe that the goal of His final commission (Matt. 28:18), for any given people group, is thus most easily and reliably measured by the example of what He Himself in this respect did.

We agree with the broad spectrum of mission leaders brought together by the Lausanne Committee at Chicago '82 when they defined this long range goal of Christ's Great Commission as the "reaching of unreached people groups."

3. This then defines the high priority: we must go to all remaining unreached peoples, some 17,000, and establish in their midst, in cooperation with the leading and power of the Holy Spirit, a people movement that is "a viable, indigenous, evangelizing church movement." This, we believe, is what Jesus did for the Jewish nation. It was and is the Biblical definition of "being a blessing."

D. INTERMEDIATE OBJECTIVES

1. We recognize that the "reaching of an unreached people" is the most important measurable goal, and that this should be achieved by the year 2000.

2. In order to do that, we assume that the last unreached group must be

"engaged" by a mission task force no later than 1995.

3. We recognize that intermediate objectives must include

- renewed congregations,
- committed individuals who stay home to keep the cause alive, and
- missionaries who go to do the work at the "front line," whether the people group they attempt to reach is found at home or abroad, or both.

4. The following table shows that to enter as many as 2,000 new groups per year beginning in 1987, certain intermediate objectives must be met. These are eminently feasible, assuming that a movement can be launched and that churches in other countries help.

E. THE YEARLY CYCLE

1. The yearly cycle of the Mission 2000 movement consists of two major monthly meetings during the two-month annual campaign period, plus a monthly meeting in each of the remaining ten months of the year, making a total of 12 monthly meetings of the new local "Mission Fellowship," which is a new structure to most present congregations. (Earlier in this century it was common in local congregations for there to be women's, men's and young people's "Missionary Societies". Since the latter phrase is now used to refer to

"MISSION 2000" - A PROJECTION

By Year	Peoples Engaged		Frontier Missionaries		Annual Cost (in millions)		Support Teams	
	New	Total	New	Total	New	Total	New	Total
1987	1,000	1,000	4,000	4,000	\$50	\$50	4,000	4,000
1988	2,000	3,000	8,000	12,000	\$100	\$150	8,000	12,000
1989	2,000	5,000	8,000	20,000	\$100	\$250	8,000	20,000
1990	2,000	7,000	8,000	28,000	\$100	\$350	8,000	28,000
1991	2,000	9,000	8,000	36,000	\$100	\$450	8,000	36,000
1992	2,000	11,000	8,000	44,000	\$100	\$550	8,000	44,000
1993	2,000	13,000	8,000	52,000	\$100	\$650	8,000	52,000
1994	2,000	15,000	8,000	60,000	\$100	\$750	8,000	60,000
1995	2,000	17,000	8,000	68,000	\$100	\$850	8,000	68,000

(See Appendix A for detail of estimates and assumptions.)

sending agencies, we suggest the phrase "Mission Fellowships".)

2. This Mission Fellowship meeting is distinctly different from, and additional to, the meetings of the church's "Mission Committee," which makes financial, personnel and policy decisions. The Mission Fellowship, by contrast, will become the focus, the popular expression, and the carrier vehicle of mission VISION in the local church. Such a meeting can be started in any congregation whenever it is deemed feasible.

3. Many materials are already available for the enhancement and enrichment of this meeting. Among others, a monthly audio visual in three forms is planned: 1) as a set of slides with sound accompaniment, 2) as a video tape in various formats, and 3) as a 16 mm film version for use in large gatherings. Each network will likely want to provide a monthly bulletin as well.

4. It is not expected that every member of the church will be involved in the Mission Fellowship. Attendance at the Fellowship meetings will be promoted annually during the two-month campaign period and throughout the year on a less intensive basis by the Mission Renewal Teams. (See F-4 below.)

5. Crucial to the Mission 2000 movement is the care and feeding, so to speak, of those who respond to the visitation program during the campaign period. This kind of vision building will take place principally through the vehicle of the monthly Mission Fellowship meeting just mentioned.

F. THE TERMS OF AGREEMENT

1. One level of agreement is national. We contemplate a minimum of 30 national "networks," each of which is capable of enlisting a minimum of 100 "Sponsoring Congregations". This national level of agreement is between the leaders of a given Network constituency and the central office of the Mission 2000 Consortium. Membership in the Consortium implies acceptance and adherence to certain non-negotiable common denominators, such

as the definition of unreached peoples, the use of the net \$15.50 registration fee, etc.

2. Each national network will then make agreements with its own leaders in an average of ten regional locations.

3. Each such regional office will deal with ten local "Sponsoring Congregations," which are the principal operational base of responsibility of the Mission 2000 movement.

4. Each Sponsoring Congregation will be responsible for ten Mission Renewal Teams, whose two or three members will constitute the nucleus of the monthly Mission Fellowships referred to above. These Renewal Teams

"...Objectives must include renewed congregations, committed individuals who stay home to keep the cause alive, and missionaries who go..."

can come from, and work in, congregations other than the Sponsoring Congregation with which, as a team, they are affiliated. That is, one larger church can be the center for three or four smaller churches which may have only one MRT at work in its membership. Or, a smaller church can be the sponsoring congregation relating to teams in several other congregations that are larger or smaller.

5. Members of each Mission Renewal Team will have signed on for a stipulated number of "seed plantings"—e.g. presentations to specific individuals in a home visit. As in the parable of the soils, the team's goal for the number of individuals to be visited is 30, 60, or 100. Some will accomplish more than others. For the sake of evaluating the amount of materials to be produced, etc., we will assume that on the average each Mission Renewal Team (in, say, 5 to 25 visits) will contact 40 individuals. This fairly heavy assignment will be undertaken by only the very highly committed.

6. This "Seed Planting" activity does not absolutely require a visit to the home, although that is assumed to be standard. The initial goal is to register

as many as possible and to distribute the inspiring vision building materials in the registration packet. Each Team can make its own plans and try its own ideas. A team may choose to give a thorough "Presentation" in a home meeting, where six or seven "Simeon" types are invited all at once. ("Simeons" are those already sold on missions.) It is also possible that a serious presentation and plea for registrations could take place in some Sunday School class. The main idea is 1) to present people with the exciting challenge of the Mission 2000 campaign and 2) to enlist them in the development of a monthly fellowship in their own setting. Later they will be introduced to the other goals of the movement, such as the daily devotional discipline of the Frontier Fellowship.

G. THE LOCAL PLAN OF ACTION

1. For many of the people drawn into the Mission 2000 movement, their very first discovery of the world of renewed mission vision will occur when a Mission 2000 Renewal Team visits their home. At that time they will hear a presentation, will be shown some exciting materials to ponder, and will be invited to pay a once-and-for-all \$17.50 Registration Fee to become official, permanent participants in the Mission 2000 Campaign. If they register, the materials shown them become theirs to ponder further. This kind of presentation with its early financial hurdle will fairly accurately determine the true level of their concern at that time.

2. Which individuals should be visited? In the first round, they are the "Simeons" (of Luke 2) who are definitely in the "looking, believing, hoping" category. Fundamental to the Mission 2000 Campaign is the parable of the four soils, in which it is presumed that the farmer is definitely looking for soil which is likely to be reproductive. Rather than just spending our efforts, we seek to multiply them by deliberately and prayerfully enlisting first those who will be most likely to help with further enlistment and renewal efforts. Thus it is strategic to assume

that the people to be visited first in any area or group of congregations are those who will welcome the goals and objectives of Mission 2000 and will be delighted by the solid base of additional information about "what God is doing around the world." (See the first chapter in C. Peter Wagner's *ON THE CREST OF THE WAVE*).

3. In terms of the four responses the parable describes, it is expected that of the 40 people carefully chosen to be visited:

Ten will not actually be ready and will decline any involvement at that time.

Ten will respond momentarily, to the point of paying the \$17.50 registration fee and receiving their packet of materials.

Ten will participate in the annual "Mission Update" study program to which all who register will be invited. And...

Ten will agree, in addition, to become part of additional Mission Renewal Teams in the second round of outreach.

4. But the long term primary goal of the visitation campaign is to enlist people, heart and soul, in the monthly Mission Fellowship. It is this meeting which is to be the central source of materials and interest as the backbone of the renewal movement. Area and regional meetings along network lines or across networks in "Concerts of Prayer" may or may not take place. And people will be blessed and inspired who do not come to the monthly Mission Fellowship meeting. But the central force and backbone of the Mission 2000 Renewal is understood to be the Mission Fellowship.

H. THE NATIONAL TIMETABLE

1. It is envisioned that initially only three to five national networks will make up the Mission 2000 Consortium. Their representation will constitute the corporate board of the Consortium.

2. At that point, an additional five to ten other networks (denominations, para-church organizations, etc.) will be

invited to join an enlarged Consortium, each agreeing to hold firm to the non-negotiables of the original concepts and principles. Representatives of these will be added to the board, the smaller group becoming the executive committee.

3. In the third stage, as many as 30 nationwide networks will become consortium members. This number is considered the minimal essential level of viability for a "movement" to take place.

"...the Consortium implies acceptance and adherence to certain non-negotiable common denominators."

4. The early "unveiling" of the Mission 2000 Plan is scheduled to take place at the annual meeting of the Association of Church Mission Committees in July, 1985. Some pilot "Sponsoring Congregations" will test out the program before that date, and several national networks will begin in the fall. It is hoped that by January of 1986, ten or more networks will be committed and begin operations shortly thereafter. If all goes as planned, by the end of 1986 the minimum goal of 30 networks will be involved.

APPENDIX

A. Footnotes to the Table "Mission 2000" - A Projection

Note: The table in section D involves the following assumptions and estimates:

1. There are 17,000 UNREACHED PEOPLES - with no indigenous church yet.

2. We seek "A Church for Every People by the Year 2,000."

3. These unreached peoples contain and seal off half the world's population, and average 150,000 individuals in each group.

4. It will take a minimum of two couples five years to reach each people.

5. We can expect 4,000 new missionaries of this type by the end of 1987.

6. The necessary increase of the mission force will be gradual, a rate of

8,000 more missionaries per year, beginning in 1988.

7. It will cost an average of \$12,500 per person per year for these new frontier missionaries, many from other countries.

8. A "Support Team" = 100 people giving an average of \$10.42 per month.

9. Thus each new Support Team enrolled can support, completely, one new missionary.

B. The Contents of the Registration Packet

The content of the registration packet is of no essential concern to the Mission 2000 Consortium, other than that it be value received for the \$2 collected in the Registration Fee, and that it be relevant to the basic vision of the movement.

In most cases, it will be the Network involved that will want to choose from the mass-produced, low-priced materials which are being used by other networks. They will want to put in things of their own choice, as well.

It may well be that many Networks will see the current "Neutral Crucial" (to which \$15 of the \$17.50 Registration Fee goes) as an added, exciting attraction in their network, and will be happy to have the work of that Neutral Crucial mentioned somewhere in the Packet. In other cases the current "Neutral Crucial" can go completely unmentioned. However, let us suppose a Network highly favorable to the cause of the current Neutral Crucial is making its selection for this packet. And, let us suppose that the Neutral Crucial is the U.S. Center for World Mission. Following is the kind of packet which might be made up, and for which the cost, delivered to the Sponsoring Church, would fit into the allowed \$2 portion of the Registration Fee:

1. Sample copy of *Mission Frontiers*.

2. Sample copy of *World Christian Magazine*.

3. Sample copy of *The Global Prayer Digest*.

4. Poster: "The Unreached Peoples of the World"

5. Book: *I WILL DO A NEW THING* (the story of the U.S. Center for World Mission).

6. Booklet: "Look at What God's Doing"

7. A list of materials at a healthy discount, costing a good deal more than \$2:

- FROM JERUSALEM TO IRIAN JAYA, \$14.95/\$10
- ON THE CREST OF THE WAVE, \$5.95/\$3.5
- THE WORLD CHRISTIAN MAGAZINE, \$12/\$9
- THE GLOBAL PRAYER DIGEST, \$8/\$6
- THE WORLD CHRISTIAN ENCYCLOPEDIA (while they last), \$125/\$37.50
- THE INTERNATIONAL JOURNAL OF FRONTIER MISSIONS, \$15/\$10
- THE EVANGELICAL MISSIONS QUARTERLY, \$10.50/\$9

(Note: The potential saving on this brief list is more than \$100. A whole catalog of items, discounted to campaign registrants, will also be available.)

C. The Basic Ingredients of the Monthly Mission Fellowship Meeting.

This is to be a meeting for prayer and inspirational education about the mission cause. Provisions are already being made for the highest quality motion picture input on a monthly basis, mediated through very low cost video tapes (either those now in use -- 1/2" -- or the coming 8mm tapes (similar to audio tapes) which will cost far less and can be sent out on a "one way" basis for about \$4 per month. Small groups can get the basic equipment (less expensive than

anything now available) and have their own tapes updated for \$1 at local Christian bookstores and/or offices. The same materials will be available in both the form of slides and 16mm film, depending upon the option selected.

It is inevitable that monthly printed materials will also be made available (perhaps by the different Networks), in addition to the already existing monthly *Global Prayer Digest* which is even at this point backed by 36 different organizations, with 22 different covers (and 8-page customized sections).

Many groups will, among other things, take in the "loose change" offerings of those who are participating in the Frontier Fellowship daily-prayer pattern (a take-off from the widespread Asian Christian "handful of rice for missions" pattern).

However, these meetings will be expected to follow widely different patterns, and we do not see any great value in trying to standardize the format.

D. The Ten "Neutral Crucials".

Certain crucial activities are deemed essential to an authentic mission renewal movement. They are also characterized by the fact that -- at least in their early stages -- they may need financial assistance. A detailed

treatment of a carefully thought through list of ten may be found in the Jan. '84 (Vol 1:1) issue of the *International Journal of Frontier Missions*. These ten relate to the following perceived essential necessities within a mission renewal movement:

- 1) A widespread daily devotional discipline emphasizing the completion of the task.
- 2) The Concerts of Prayer "for spiritual awakening and world evangelization."
- 3) The Global Mapping Project, which can feed the work of countless agencies around the world.
- 4) Certain strategically missing mass media.
- 5) A groundswell, international student mission movement.
- 6) The strategic "enrichment" of certain existing programs and customs.
- 7) The engineering of a new pattern in higher education which will routinely locate college students overseas half of each undergraduate year, and involve them in a work-study program which will prevent them from emerging with debts which will keep them out of Christian work.
- 8) A new missionary associate lifestyle ("Senders").
- 9) An international network of cooperative mission centers.
- 10) A "Mission 2000" type of pro-motional coalition of Christian organizations.

E. Measurable Expectations of Response

MISSION 2000--RESPONSE IN PEOPLE AND NEW GIVING (per network, and times 30 networks)									
	Operation Simeon				Operation Andrew				
	Full achievement		10% achievement		50% achievement		100% achievement		
	Per Network	x30	Per Network	x30	Per Network	x30	Per Network	x30	
I. Registrants									
a) Approached	40,000	1,200,000	40,000	1,200,000	200,000	6,000,000	400,000	12,000,000	
b) Give	30,000	900,000	30,000	900,000	150,000	4,500,000	300,000	9,000,000	
c) Give, Study	20,000	600,000	20,000	600,000	10,000	3,000,000	200,000	6,000,000	
d) Give, Study, Reproduce	10,000	300,000	10,000	300,000	50,000	1,500,000	100,000	3,000,000	
II. Financial Response Levels									
a) Minimal local church budget increase	14,400,000	72,000,000	14,400,000	72,000,000	12,000,000	360,000,000	24,000,000	720,000,000	
b) Initial net registration	450,000	13,500,000	450,000	13,500,000	2,250,000	67,500,000	4,500,000	135,000,000	
c) Loose Change Offerings									
1) per month	80,000	2,400,000	80,000	2,400,000	400,000	12,000,000	800,000	240,000,000	
2) per year	1,000,000	30,000,000	1,000,000	30,000,000	5,000,000	150,000,000	10,000,000	300,000,000	
Via Mission 2000 consortium	450,000	13,500,000	450,000	13,500,000	2,250,000	67,500,000	* 4,500,000	135,000,000	
Via Local Churches	3,400,000	102,000,000	3,400,000	102,000,000	17,000,000	510,000,000	34,000,000	1,020,000,000	

Reference Section

This is a stirring proposal which I believe we must consider immediately and take seriously. It is written by an elderly man who by many is considered the foremost mission strategist in the world today. More than any other person he and his disciples have added "Church Planting" to the vocabulary of evangelistic practice. Now as a creative parallel he proposes, as it were, "The Planning of Mission Fellowships" within the local church community-- as a crucial step in congregational renewal. The MISSION 2000 movement is built around this plan as its foundational instrument of advance. Ralph D. Winter, May 9, 1985

A Giant Step in Christian Mission

--Donald A. McGavran

Christian mission, world evangelization, must take a new and significant step if God's will is to be done.

We rejoice in past achievements-- hundreds of missionary societies, thousands of young denominations (Churches), the Church firmly established in almost every nation-state, the Bible or parts of it available in more than 2,000 languages, new missionary societies arising in the non-Western lands, more than a billion souls who consider themselves Christian, and on and on. We praise God for all the great victories of the cross.

But, we also note that world evangelization is very far from completing the task the eternal God commanded (Romans 16:25f). Three billion (soon to be four billion) have yet to believe on Jesus Christ or to hear of Him. More specifically, half the world's population is almost totally isolated from the Gospel in "Unreached Peoples". Young Churches (now in every land!) are often small and weak, engaged primarily in nurturing and managing themselves.

In many segments of society and in some whole lands less than one in a hundred is Christian. Often it is one in a thousand. If the Church is there, it has very little power. Often 95% of all church members are tribesmen or come from oppressed and depressed classes of society. Thousands of whole peoples (ethne, segments of society) believe intensely that "if any of us" becomes a Christian, he leaves "us" and joins "them."

Some missiologists place the number of Unreached Peoples at 17,000. This is a surprisingly small number in view of the great potential of evangelical resources. But it is still huge, and is quite out of proportion to our present level of mobilization. (What shall we say to the fact that American evangelicals may spend more on pet food than on missions?)

The Center for World Mission in Pasadena, Fuller's School of World Mission, World Vision's MARC, and other organizations have done valiant work in calling on Christians to reach the Unreached Peoples (plural). A new conscience on the huge undone task of world mission is already in the process of being aroused. This is good. But now in 1985 unless a giant new step forward is taken, all this may turn out to be mere words. Thousands of ambassadors and millions of dollars must very soon be devoted to the tens of thousands of unreached segments of mankind. It is not enough to call attention to the three billion who have yet to believe. Existing missionary societies - or new missionary societies - must very soon place well trained, well equipped, lifetime task forces in the thousands of remaining Unreached Peoples. Today this can be both parallel to, and in partnership with, other churches and other societies, new and old, all around the globe. It is a huge but feasible task.

The Frontier Fellowship, now with 36 organizations collaborating, has launched a campaign to raise up a million American Christians who will use The Global Prayer Digest, pray and give loose change daily for the evangelization of one or more of the Unreached People groups (ethne or segments of society). This is a good first step.

I AM NOW PROPOSING A GIANT ADDITIONAL STEP: that in every congregation in North America practicing Christians organize themselves into frontier missionary societies, men's missionary societies, women's missionary societies, youth missionary societies.

Let the Holy Spirit lead groups of earnest Christians to meet regularly to study one or more of the very numerous unreached pieces of the mosaic of mankind, and to give and pray to the end that within each group to be reached a beachhead of saving faith might be established. Let all monies raised by these local groups be given solely to frontier mission enterprises - through existing missionary organizations which promise to spend the money exclusively on new evangelistic efforts among unreached ethne, or through new organizations specifically founded to evangelize the Unreached People groups-- those that are clearly out beyond the actual reach of any congregation or denomination or mission agency in any of the six continents.

All such new local missionary societies will focus on the unfinished task of world evangelization! These new, local societies will pray for the effective evangelization of specific unreached segments of society. They will give their sons and daughters to be lifetime missionaries to the millions dying in the greatest famine of the Word of God ever to be seen. These new fellowships will send millions of dollars to establish effective, well organized evangelizing forces to feed the lost and spiritually starving multitudes.

"We must act on our belief that there are at least one million individuals who would pray for and give to frontier missions, and we must encourage them to organize themselves..."

The word "unreached" must not lead us astray. An "unreached" ethnos or segment of society is one in which individuals who are Christ's

followers are perceived by their fellows to have *"left their own people and traitorously gone off to join another people."* Putting it positively, a people is to be considered reached when its members who become Christians are perceived by their fellows as *"still our people who are pointing the way to what they believe as a good path for us all to follow."* In Guatemala in 1985, when one asks a person, "Are you an evangelical?" he frequently hears the answer, "not yet." This is proof that many segments of society in that nation are now effectively "reached" - i.e., they believe that while linguistically or ethnically they still remain themselves (Indians or Mestizos), they probably

"The members... must be acutely conscious that they are doing a task for each unreached group which to date no one has ever done."

ought to become obedient followers of the Lord Jesus Christ. Guatemala is a nation in which God is bringing great church growth. The evangelical churches there are working and praying that by 1990 half the entire population will be Bible-believing, Bible-obeying Christians.

Unless here in America literally thousands of new frontier missionary societies are founded, in thousands of local churches in most Churches (denominations), the "unreached peoples" will not be reached. Let us boldly face that unpleasant fact. Existing promotional schemes are naturally tied to existing mission structures. These are sometimes philanthropic, sometimes educational, sometimes evangelistic. They are most frequently controlled by already established Churches/denominations in Asia, Africa, Latin America, or Europe. They do not intend to "reach the unreached." They intend to help younger Churches.

Certainly some mission resources ought to be sent to help young Churches. This is obvious. But all mission resources ought not to be dedicated to that end. Most mission resources -- ambassadors and money -- should now be spent working directly or

indirectly to multiply sound churches among the two and a half billion lost men and women who are presently locked out of and locked away from any personal witness within their group.

Thus, here in America, in order to do our fair share of this global task, we must soon found thousands of new groups of Christians dedicated to multiplying congregations of biblical Christians in every unreached ethnos in the world. Unless this GIANT STEP is taken, all those earnest Christians scattered out across this country who would want to work for, pray for and give to the evangelization of the unreached will remain essentially unhelpful, if not hopeless, and will simply continue to give modestly to existing mission efforts.

We must act on our belief that there are at least one million individuals who would pray for and give to frontier missions, and we must encourage them to organize themselves into local missionary societies singlemindedly devoted to finding, fostering and founding new outreach to unchurched segments of mankind. The task is urgent and enormous. Today in early 1985 more than three billion are still closed off in unreached groups. They have yet to believe on Christ. They are lost sheep. The Great Shepherd wants them found.

As thousands of such local missionary societies are formed, each one will want to make sure that its God-given purpose is carried out. Each must not stop giving to existing efforts, yet must be allowed to add strength to those efforts designed exclusively to reach the unreached, to disciple a heretofore undisciplined people group. The Frontier Fellowship has followed the lead of Asian Christians who set aside a handful of rice at each meal specifically for missions. Their daily "loose change" giving, with this specific purpose, does not threaten any existing budget. Yet, one group with a goal of 10,000 participating estimates the loose change offerings brought in monthly will amount to \$1 million per year of new money. Amounts in the hundreds of thousands of dollars are already coming in. One million people daily dedicating

loose change will generate \$100 million per year specifically for new frontiers!

In a given local congregation, the members of such a band of ardent frontier minded men and women will gather daily in their families around this challenge, weekly at church with this vision highlighted wherever possible, and monthly in their own special meeting for study, prayer, praise, and giving, all focused on some part of the unreached thousands of millions. The members of the band must be acutely conscious that they are doing a task for each unreached group which to date no one has ever done. It is a new task. The Holy Spirit is sending them, as He sent Philip to Samaria and Paul to Rome, as true pioneers.

These groups must number in the thousands even in 1985, but as the vision spreads there will be tens of thousands of them. Some denominations (Churches) will themselves recognize, welcome, and organize such groups. They will see that this is the best way to regain true missionary purpose. Other denominations will grudgingly recognize frontier groups, saying in effect, "Yours is not a good idea, but if you insist, we will see that your gifts go exclusively to evangelize the unreached." Still other denominational headquarters, we fear, may say bluntly, "Give through our unified budget. We will use the money as we see fit. We know the situation so much better than you do. God bless you."

"Let us 'furiously' organize frontier missionary societies in every congregation of every denomination..."

Some local groups will hear of some new missionary venture to some unreached segment of society, evaluate how effective it is, and give to it through some denominational, interdenominational, or faith mission which is clearly maintaining frontier missions among unreached peoples. Please recall the careful definition of the word "unreached" given a few paragraphs earlier.

In the spreading of this new realistic vision of devoting ourselves heart and soul to evangelizing the multitudinous peoples of earth, we shall see an enormous surge of Christian activity. The time is ripe. God is now pointing His finger at the most responsive world believing Christians have ever contemplated.

The DAWN movement is fast spreading. It believes that many regions and, in at least twenty cases, whole nations can now be disciplined. That is the meaning of the acronym DAWN - Disciplining A Whole Nation.

Africa south of the Sahara will soon be as Christian as North America. The Holy Spirit leads us to ripe harvest fields. He also calls us to many which have yet to be sown. The great day of

Christian Mission (in which Christians of all six continents will spend themselves) is dawning. We can at least set a good example for other concentrations of believers to follow.

Even in the lands where the Gospel has long been present, the true power of the Gospel is not wanting. After 67 years of suffering, the church in the Soviet Union is probably spiritually and perhaps even numerically stronger than ever. Certainly in China, despite 34 years of suffering, the Christian movement is unimaginably larger and stronger.

Now is the time to move forward. Let us "furiously" organize frontier missionary societies in every congregation of every denomination in North America. And other nations will follow.

An aroused Christian conscience on the world level is all it will take for the peoples and nations that are already "blessed" to fulfill the Biblical mandate, "to be a blessing to all the peoples of the earth (Gen 12:2,3)".

(Dear fellow believer: Has your heart been stirred as you have read this amazing proposal by this elderly mission statesman? Would you like to know more about what others are plan-ing to do in response to it? Would you yourself like to be counted in this new movement of mission renewal? You may write to Dr. Donald A. Mc-Gavran, c/o U.S. Center for World Mission, 1605 Elizabeth Street, Pasadena CA 91104, U.S.A.)

(continued from pg. 14)

At the same time, these new applicants may turn out to be very different from the missionaries who are retiring. Raymond Buker, Personnel Secretary for the Conservative Baptist Foreign Mission Society (CBFMS), wrote in the February issue of the CBFMS news magazine:

Committed young people are asking some very incisive and knowledgeable questions about missions these days:

-How many hidden (unevangelized) peoples (tribes) are you working with around the world?

-What plans do you have for entering new areas where the gospel has not been preached?

-Are you committed to sending teams of missionaries and working as teams abroad?

Imagine that you were the personnel director of a mission board and were being asked these questions. How would you respond? What kinds of changes would occur in your mission's policies over the course of a few years as more and more potential candidates asked you these questions at the very beginning of the application process?!

One application, however, does not a missionary make. There is still the

problem of getting "missionaries" into countries where missionaries are not allowed.

The first Christians to serve in China, Korea and India weren't allowed in as missionaries. But we've relied so long on "missionary" visas that many agencies have forgotten that a missionary visa is unnecessary. There are other ways of going.

New candidates, as a result, are flocking to agencies that have already figured out how to get them in and how to nurture them when they can't get letters from their home churches and mission boards. A number of forward-looking agencies are growing at remarkable rates. New agencies are springing up and may soon become as well-known as their older forbears.

And then there is the problem of pre-field training. Are the current programs adequate for these new pioneers? Today many seminaries and Bible colleges have courses on church growth and how to plant a church where there is already a Christian movement.

But what about courses in how to plant a church among Muslims in Saudi Arabia? Or among the Sikhs in India? The large unreached blocs of mankind are still unreached because they require special strategies. Where can the

agencies send these student-candidates to learn these strategies?

Urbana '84 also has implications for local churches. Five thousand new missionaries can probably be absorbed. But Trinity Seminary's Walter Kaiser, Jr. is praying and planning for 50,000 seminary graduates in missions by 1992, the bicentennial of William Carey's arrival in India.

If God answers his prayer and raises up 50,000 new laborers for the harvest, will the churches be ready to support them?

Someone must educate and mobilize local churches so they can provide the guidance, the training, the prayers and financial backing that this large army will require. Churches must not be left sitting in the bleachers while their young people play ball. A team effort is required.

If Urbana is for real, if Kyle and those who spoke at Urbana are not just playing games with our young people, then we must gear up for an avalanche. God's spirit is obviously moving in the student world. The fields are ripe unto harvest. Are we ready?

--Greg H. Parsons, Roberta Winter, John Holzmann

Reference Section

Eight years ago in the early weeks of the establishment of this project, the following document was produced to indicate the function and purpose of the center in Pasadena and the other centers around the world. It is reprinted here without a word or comma changed.

A brief statement of the rationale for the United States Center for World Mission and the William Carey International University, 19 April 1977.

WORLD NEED, WORLD PROBLEMS- - CAN MISSIONS MAKE ANY DIFFERENCE?

INTRODUCTION

--Ralph D. Winter, 19 April 1977

We may be tired of hearing about monumental world need, spiritual or physical. The summary here is a reassessment. In Part I it acknowledges and even expands our awareness of the scope of the need, but it shows a way forward. In Part II it suggests that the most strategic overall response Christians can make to world need is a string of nerve centers around the world, centers of a new kind, the one in this country being the new United States Center for World Mission. In every country these centers will have two functions:

1) Mission field: They must be information centers concerning unreachable people *within* the country where the center is located--so that foreign mission agencies and expatriate missionaries coming into the country can readily avail themselves of precise, reliable local guidance as to where the highest priority needs are. Thus they consider their own country a mission field.

2) Mission base: They must be information centers managing at least the basic outlines of the mission needs in the *rest of the world*, so as to help people from their country become

strategic missionaries to other parts of the world--they consider their own country a mission base.

The task of these centers will be to awaken interest in cross-cultural mission, to stimulate and encourage support, and to do essential studies and strategic thinking about the unmet needs. In the case of the U.S. Center for World Mission, a vital accessory arm will be the activity of a special, internationally focused university, which has been founded as a sister corporation. This is described in Part III.

Part I. SCOREBOARD ON THE IMPACT OF MISSIONS TO DATE

A. Due primarily to outstanding and sacrificial mission efforts, the church in the "Third World" today is so vast that 1,000 new churches open their doors for the first time each week. Congregations of believers (often large, but at least little) are to be found in almost every *country* of the world.

B. But lest we too soon rest back on these hard won achievements, we must reflect on the fact that the Great Commission is not talking about the Gospel going to every "country" of the world but to every "nation" (i.e., Greek: "ethne", ethnic and cultural unit).

C. Thus, if we look again at precisely which specific ethnic and cultural units and social strata the Gospel has already effectively penetrated, we discover that the amazing and admittedly magnificent far-flung family of Christian believers around the globe is to be found in cultural units that contain only 16 percent of the non-Christians of the world, and that this is where almost all the missionaries are too. *Eighty-four percent are "beyond"*.

D. This means that of the 2.8 billion non-Christians of the world, 2.4 billion (84%) are beyond the normal evangelistic reach of any of the existing churches in the world today. Who are these 2.4 billion people? Seventy percent (2 billion) are either Chinese, Hindus, or Muslims. Some of them, like the Chinese behind the bamboo curtain, are temporarily inaccessible. But most of them, even the Muslims, are

today more accessible than ever, even though neither presently deployed missionaries nor presently existing national churches are within normal evangelistic striking range. Example: Hindu background churches in Pakistan are not able to win Muslims into their churches as any major strategy.

E. Nevertheless, the impact of present Christians on the overall life of the countries of the world is often all out of proportion to their number. All non-Christians (even the 84% percent) live in countries where there are visible Christians, often high up in the government. The impact of Christianity is usually measured by its spiritual conquest of the hearts and lives of individuals, as we have shown above. But consider, for a moment, the immense impact of Christianity as a movement, as a faith, as an ethical system, as an attitude toward human problems--the equality of mankind, the treatment of children, the insane, the crippled, the hungry. This impact is so vast (e.g., 85 percent of the schools in Africa were founded by Christians and are still, in the main, operated by Christians) that now in history it is the Christians of the world, and the people whom they have influenced, who hold the key to the solution to most of the toughest problems of the world.

F. Indeed, it is not an exaggeration to say that Christian missions laid a magnificent foundation. They have won millions of people into the kingdom in virtually every land, and this worldwide Christian family now constitutes the very backbone of a new and transformed element in society which alone constitutes the only real hope of tackling the gravest problems which face mankind toward the end of this century.

Part II. THE DECISIVE ROLE OF THE U.S. CENTER FOR WORLD MISSION

A. This Center now occupies parts of (and seeks to own outright) a twelve million dollar campus, including 83 off-campus houses. Sixteen participating organizations have already moved in.

Reference Section

B. The Center holds as its *highest priority* the founding, on its premises, of major research institutes that will focus attention upon the Chinese, the Hindus, the Muslims, and the tribal peoples in today's world, developing and sharing information with mission agencies that are in a position to reach such peoples for Christ. The Center will be unrelentingly preoccupied with those who are beyond the range of existing churches, specifically and especially the Hindus, the Muslims, and the Chinese, but in a general way all unreached peoples in the world, whether in the U.S. or elsewhere.

C. As a secondary priority, the Center will endeavor to attract and/or create centers which will represent the various evangelical traditions offering resources to the cause of missions at the present time. Two such centers are already on campus, one Episcopal, the other Presbyterian. Two more, Lutheran and Christian, are getting started. The evangelicals heading up these centers are intimately acquainted with these specific traditions and seek to expand the base of world mission involvement in these areas.

D. The Center thus expects to define more precisely the targets and at the same time to develop the necessary resources to reach those targets--through the two kinds of centers mentioned above--all the while working with the existing mission structures in every way possible and in general offering whatever help may be needed in the cause of missions in the United States.

E. It is expected that if this Center succeeds, similar centers will no doubt spring into being in other countries (both Western and non-Western) where substantial resources and interest in missions exist, and it will be part of the mission of the United States Center for World Mission to encourage such centers and to relate to them. All such centers will have the two-way-street mission base/mission field function by gathering information and offering guidance 1) to agencies of mission springing from within a given country, working in other countries, and 2) to agencies of mission from other countries, working in the given country. Hardly any nation exists that does not

have a need for this very special type of Center which focuses exclusively upon people beyond the range of normal evangelism, even where general evangelism centers of many kinds already exist.

Part III. THE STRATEGIC CARRIER VEHICLE OF A UNIVERSITY DEDICATED SPECIFICALLY TO WORLD NEED

A. A sister corporation to the U.S. Center for World Mission, headed up by the very same board of directors, is the newly incorporated William Carey International University. It will function as the educational arm of the USCWM, offering academic supervision leading to the Ph.D. degree. The relationship between the USCWM and the WCIU is similar to that between the Wycliffe Translators and the Summer Institute of Linguistics.

B. The fundamental reason for any offerings on the undergraduate level at all is the fact that college graduates in general today are woefully unaware of the needs and unprepared to work cross-culturally. By the time they have spent their time and money in traditional undergraduate schools, it is inconveniently late in their lives for the essential knowledge, insight, linguistic skills and cultural sensitivities to be developed. On the other hand, we do not feel it is necessary to provide an entire undergraduate curriculum. On this level we will be working cooperatively with existing schools.

C. Thus, for example, by this fall we expect to hold space for 200 college students to transfer to our campus for one semester only, getting unique international perspective and vision, and discovering the meaning and burden of the U.S. Center for World Mission before transferring back to their base school. This one semester will be very similar to the outstanding Summer Institute of International Studies program at Wheaton for the last three years, and at Colorado State University at Boulder as well, this summer.

D. But eventually we also expect longer term students who will be with us a year or more, long enough to fulfill

the high goals of our institution in the area of bicultural awareness (cultural, linguistic, and religious) as well as other distinctives.

E. Our graduate studies will be focused in the phrase "International Development", but will also build on the various fields represented by the major research centers--Chinese, Hindus, Muslims, tribal peoples, etc. The word *development* in this phrase relates profoundly to a great deal of the work missionaries traditionally do, but integrates many factors in a unified concept.

F. We expect to help overseas Americans of all types (but especially missionaries) to do all kinds of further study without coming to Pasadena, the one essential feature being that what they do fits in with the other factors in development. In several locations around the world we already have tentative plans for overseas branches of the university. This will enable both nationals and missionaries to harness their part time for advanced studies. Plans for a Maya Studies Center in Quezaltenango, Guatemala, to name one example, are well along.

This eight-year-old document mentions a planned "Maya Study Center" which became a casualty of the guerrilla war in Guatemala. All major areas are now in existence, plus FOUR sister centers in North America not then envisioned!

Also not then envisioned:

1. A strong Masters Degree program in Applied Linguistics/Teaching English to Speakers of Other Languages.

2. A huge, nationwide extension program offering a solid credit-bearing course, "Perspectives on the World Christian Movement"-- what we then envisioned primarily as a program on our campus.

3. An incomparable computer Center, and the associated (and in itself spectacular) Global Mapping Project.

4. An unusual B.A. program which sends students overseas 6 months every year, and requires them to be interns in one sense or another, so as to gain the kind of education only a job can give but also to prevent students from getting into college debts which war against Christian service.

5. On and on.

What's Happening at the USCWM

Speaking Schedules

Friends of the USCWM have often expressed interest in knowing the speaking schedules of Center personnel. We have included here the schedules of four who will be doing extensive speaking all over the U.S. in the next two months and have indicated their particular emphasis.

Ralph Winter--Unreached Peoples U.S. Center

for World Mission

(818) 797-1111 ext. 228

May 5--Gardena, CA

Calvary Baptist Church
(213) 323-7626

May 14-17--Arlington, VA

Pastors and Leadership Conference of the
National Church Growth Foundation
(703) 276-1127

May 20--Burbank CA

Southern Calif. Foursquare Pastors

May 27--Pasadena, CA

SEND International Annual Meeting
on WCIU/USCWM campus

June 9--Sierra Madre, CA

Sierra Madre Congregational Church

July 1-5--Holland, MI

Intl. Society of Christian Endeavor
Annual Meeting
(614) 258-9545

Don McCurry--Muslims

Samuel Zwemer Institute

(818) 794-1121

May 4-5--Burly Farms, MA

North Shore Calvary Baptist Church

May 12--Gardena, CA

Life Bible Fellowship Church

May 24-17 --Washington, D.C.

Association of Christian Ministries to
Internationals Annual Meeting
(303) 576-1054

July 21--Aurora, IL

First Presbyterian Church

Greg Livingstone--Muslims Frontiers, Inc.

(818) 798-0807

May 5--Cypress, CA

Grace Community Church

May 11--Portland, OR

West Hills Covenant Church
Hinson Baptist Church

May 19--Ontario, Canada

Thistleton Baptist Church

May 26--San Bernardino, CA

Grace Fellowship Church

June 16--Sierra Madre, CA

Sierra Madre Congregational Church

July 16-20 --Wheaton, IL

Association of Church Missions
Committees Annual Meeting

Don Richardson--Missions in the Bible & General

Institute of Tribal Studies

(818) 797-2627

May 5--Reseda, CA

Valley First Korean Church
(818) 705-8572

May 12--San Bernardino, CA

First Baptist Church
(714) 885-7506

May 19--Cincinnati, OH

Madiera Baptist Church
(513) 561-9566

May 20--Los Angeles, CA

Church on Brady
(714) 591-6011

June 2--Oxnard, CA

First Baptist Church

June 2--Sierra Madre, CA

Sierra Madre Congregational Church

June 16--Nanaimo, BC

Departure Bay Baptist Church

June 22-23--Campbell River, BC

Campbell River Baptist Church

June 30--Victoria, BC

Central Baptist Church

June 30--Duncan, BC

Bethel Baptist Church

Introduction to Mission Among Hindu Peoples

Course Content:

- 1) Human Geography of Hindu Peoples (Where they live; ethnolinguistic groupings)
 - 2) Hinduism and the Gospel (How to communicate the gospel to a Hindu)
 - 3) History of Mission Among Hindu Peoples (Successes and Failures)
 - 4) Contemporary Strategies for Reaching Hindus (What can be done today)
- (plus case studies, live debates, field trip)

Location/Dates/Times

William Carey International University

July 8 to Aug 7, 1985

7:00-9:30 P.M. Mon, Tues, Wed. evenings

Further Information:

Institute of Hindu Studies

1605 Elizabeth Street

Pasadena, CA. 91104 (818) 794-7117

...and Around the World

Indonesia

Indonesia is officially a Muslim country—over 80% Muslim. In 1965, only 10% of the population, 12 million people, claimed to be Christian.

In 1965, the Indonesian Communist Party claimed 20 million card-carrying members. (That would make them second only in size to the Communist Party in China!) On the basis of their perceived strength, the Communists attempted a *coup d'état* in 1965. In one night, they murdered 6 of the 8 (military) generals whom they believed would oppose their rule.

The two generals who escaped, understanding the situation, met at a government-controlled radio station and declared "open season" on Communists. Anyone could kill a Communist with no fear of government reprisal.

Mob violence erupted. It is estimated that 500,000 people were killed in the months immediately following the radio broadcast. Not only Communists were killed; many businessmen pointed their fingers at rivals seeking to have them destroyed. Soon, people were seeking to "do unto their rivals before their rivals had it done unto them."

But it was quickly obvious to both Communists and Muslims that one group—Christians—refused to participate in the violence.

Whereas only months earlier the Communists were clearly indicating that they intended to destroy the Christian community the first chance they got, now, in the midst of anarchy, Communist Party members actually sought (and found!) refuge in the homes of Christians.

The conduct of the Christians so impressed those who were watching that by 1984, though the government of Indonesia continued to claim only 10 percent of its population as Christian, some experts were convinced that the percentage of Christians in Indonesia was at least two and a half times that figure.

The bulk of church growth since 1965 has come from Muslims converting to Christ. In fact, if you added up all the Muslim converts to Christianity since the time Muhammed founded the Islamic faith,

they would not equal the number of Indonesian Muslim converts during the past 20 years!

Irian Jaya

Irian Jaya forms Indonesia's eastern frontier. With a population of about one million, Irian Jaya has a relatively low population density. Ninety percent of its people claim to be Christian, and a high percentage of these are evangelicals.

Java, on the other hand, Indonesia's "main" island and home of its capital, Jakarta, is one of the world's most densely-populated areas. Its population is almost all Muslim.

In seeking to relieve some of the crowding on Java, the Indonesian government is seeking to entice 10 million Javanese families—50 million people—to move to Irian Jaya in the next (???) years. Part of the enticement includes 1 hectare (almost two and a half acres) of cleared land, a 2- to 3-bedroom house, and enough seed for the first year's crops.

The Irianese have not been happy with the intrusion of Javanese Muslims into their territory. Many have responded in one of two ways. Some have joined guerrilla-type anti-Javanese forces, making sporadic attacks on government workers or on the Javanese settlers themselves.

Others have complained to the Indonesian government about the unfairness of the government's incentive program. "You don't provide us with cleared land and free houses and seed!" they complain.

The government has responded in a restrained manner to the guerrilla attacks. There have been few, if any, major military reprisals.

But to the Irianese' complaints of unfairness, the government has made a counter-offer. "For every three Javanese families who receive land, house, and seed, we will give one Irianese family the same benefits."

The Irianese have not been well-pleased with this offer. "What upstanding Christian wants to live in the midst of Muslim Javanese?"

Don Richardson, when he visited Irian Jaya this past summer, was confronted by

Irianese church leaders with this question: "How should we lead our people in response to the government's policy?"

Don had them turn to Acts 17:26-27. He asked them a couple of questions.

First: "Who is moving these Javanese Muslims into your area? Is it the Indonesian government, or the immigrants themselves, or God?"

The church leaders hesitated to answer. But finally they said, "God."

"And why is God bringing these Javanese Muslims into your area? Is it so they can grow rich at your expense, or so they can destroy your culture and make you Muslims, or so they can hear the Gospel and believe in the Lord Jesus Christ?"

Again they hesitated. But the answer was clear: "So they can hear the Gospel and believe in the Lord Jesus Christ."

"Then I recommend," said Don, "that you prepare your people to take up the government's offer, and move in among these Muslims, and seek to fulfill God's purposes in bringing them here!"

"Who knows: if you're as successful in your task of evangelizing these Muslims as you have been in evangelizing hidden tribes already here in Irian Jaya, pretty soon you're going to have the Muslim leaders back in Java pleading with the government to halt its migration program. Too many of their people will be turning to Christ!"

The church leaders weighed Don's counsel. They have begun to plan massive new efforts to train their people to reach Muslims.

NEPAL

With a population of 16 million, Nepal had no indigenous (national) Christians until 1956. In 1956, two people professed faith in Christ.

By 1978, those two had become 2,000. In 1979, those 2,000 became 4,000. In 1980, the church doubled again.

Today, the Nepalese church has over 600 congregations and 26,000 members!

— John A. Holzmann

Frontier Media

Produces

Radio Spots for Frontier Fellowship

Frontier Media, the media production department of the U.S. Center for World Mission, has recently begun producing 60-second radio spots from the *Global Prayer Digest*.

A radio survey gathered information about what Christian stations wanted in the area of frontier missions programming. Frontier Media then sent

a number of stations demonstration tapes.

More than 55 stations are now playing, or soon will begin airing the spots. Those we know of are listed below.

If a station in your area is carrying these spots, listen to them.

Then inform the station if you like what you hear.

If your favorite Christian station is not playing the spots, write to us, we will send them information. Then write to the station and inform them of your interest.

Station List for Frontier Fellowship Programming

Arizona

KFLR 1230 AM Phoenix
KFLT 1450 AM Tucson
KHEP 101.5 FM* Phoenix
KHEP 1280 AM* Phoenix
KNLB 91.1 FM Lake Havasu

California

KAMB 101.5 FM Central California
KEAR 106.9 FM S.F. Bay Area
KEBR 100.5 FM Sacramento/Stockton
KECR 93.3 FM San Diego/El Cajon
KEFR 89.9 FM San Joaquin Valley
KEWQ 930 AM Chico/Redding
KFRN 1280 AM L.A./Orange County
KVIP 98.1 FM Redding
KVIP 540 AM Redding

Colorado

KJOL 90.3 FM Grand Junction/
West Slope
KLTT 800 AM* Brighton
KWBI 91.1 FM Denver

District of Columbia

WFSI 107.9 FM** Washington, D.C.

Florida

WGNB 1520 AM St. Petersburg
WKES FM St. Petersburg
WNCM FM* Jacksonville
WMCU 89.7 FM Miami
WRMB 89.3 FM W. Palm Beach/
Ft. Lauderdale

Georgia

WCCV 91.7 FM Bartow County

Illinois

WBGL 91.7 FM Champaign-Urbana/
East Central
WCIC 91.5 FM Peoria

WDLN 89.3 FM Quad Cities
WDLN 960 AM East Moline
WIBI 91.1 FM South Central
WKRO AM* Cairo
WMBI 90.1 FM Chicago
WMBI 1110 AM Chicago
WMRV FM* Belleville

Indiana

WBCL 90.3 FM* Ft. Wayne
WWVR 105.5 FM* W. Terre Haute

Iowa

KNWS 101.9 FM* Waterloo
KNWS 1090 AM* Waterloo
KYFR 920 AM** Shenandoah

Kansas

KYFR 920 AM** Topeka

Kentucky

WHKK 100.9 FM* Northern Kentucky
WJMM 106.3 FM* Lexington/Central
KY
WNKJ 89.3 FM Hopkinsville/
Ft. Campbell

Louisiana

WVOG 600 AM New Orleans

Maryland

WBGR 860 AM* Baltimore
WFSI 107.9 FM** Annapolis/Baltimore
WRBS 95.1 FM* Baltimore

Massachusetts

WCML 91.3 FM Lenox

Michigan

WUNN 1110 AM Lansing
WUFN 96.7 FM Jackson/Battle Creek

Minnesota

KDNW 90.5 FM Duluth
KTIG 100.1 FM North Central
KTIS 98.5 FM Minneapolis/St. Paul

Nebraska

KROA 95.7 FM Grand Island
KYFR 920 AM** Omaha

Nevada

KNIS 94.7 FM* Carson City

New Jersey

WFME 94.7 FM** Newark
WKDN 106.9 FM** South Jersey

New York

WFME 94.7 FM** Metropolitan Area
WJSL 90.3 FM Houghton

North Dakota

KFNW 97.9 FM Fargo-Moorhead
KFNW 1200 AM Fargo-Moorhead

Ohio

WCDR 90.3 FM* Dayton/Springfield
WCRF 103.3 FM Cleveland
WSUM 1000 AM Cleveland/
Northeast Area
WTOF 98.1 FM* Akron/Canton

Pennsylvania

WJTL 90.3 FM East Central
Susquehanna Area
WKDN 106.9 FM** Philadelphia

South Carolina

WMHK 89.7 FM Columbia

South Dakota

KNWC 96.5 FM Sioux Falls
KNWC 1270 AM Sioux Falls

Personal Support-Raising

(continued from pg. 24)

We, the John Holzmänn family, are struggling to be good stewards of the provision God makes for us through people like you.

I believe He can and will give us what we are in need of.

For the Center, for us, and for the Hidden Peoples of the world, God will use people like you and me—Christians who have been "given much" to make up for others' lack (Luke 12:42-48; 2 Cor. 8:9, 13-15).

He will call us to make sacrifices, to provide funds, to "put our money where our mouth is," to live by faith, to see His salvation.

I am no hero. We all must live by faith, faith in God's provision. You could lose your job tomorrow. Or the American economy could stop cold.

I must constantly remind myself of this, it is true. Your job, your income is no more secure than mine.

God is our Redeemer, our Provider, our Salvation, *whether or not* we have some flesh-and-blood person offering to pay our bills.

It is not only I who must live by faith. You must too.

You think it is "improper," "irresponsible" for us to receive \$315 a month in pay (what has been pledged to our support so far)?

The Center agrees. That's why they've

told us to raise close to \$2,300 a month (salary for family with three children, benefits, taxes, and work-related expenses).

Should we be paid better than what we are presently receiving? The Center obviously thinks so.

It sounds as if you, too, are of that conviction.

You can help change the situation.

I believe my work here at the Center is worth the investment.

Excuse my gushing. Thanks for "listening". I hope to hear from you soon.

Love,

John (for the family)

Texas
KVTT 91.7 FM Dallas

Tennessee
WMBW 88.9 FM Chattanooga

Utah
KANN 1090 AM Salt Lake City/Ogden

Virginia
WRVL 88.3 FM Lynchburg

Washington
KCIS 630 AM* Seattle
KCMS 105.3 FM* Seattle
KMBI 107.9 FM Spokane
KMBI 1330 AM Spokane
KNTR 1550 AM Ferndale

West Virginia
WEMM 107.9 FM* Huntington

Wisconsin
WNWC 102.5 FM Madison
WRVM 102.7 FM Northeast

Guam
KTWG 801 AM Agaña

Puerto Rico
WIVV 1370 AM Eastern Puerto Rico/
Lesser Antilles

Frontier Media Radio Production
USCWM
1605 Elizabeth St.
Pasadena, CA 91104

* UPI Religious News Service is a wire-feed service. Verification of use station-by-station, is not complete.
** Station is listed twice; market includes more than one state.

It Could Happen in Your Town

(continued from pg. 20)

This year he is the coordinator of one of the larger *Perspectives* courses—125 students!

Interest is mushrooming. Yet we've had at least one church plead with us to slow down. "We have so many young people who want to be missionaries that

our church can't afford to send them all," they say.

Wouldn't you like to have that problem?

Join the team!

Write or call your local coordinator (see the list), or contact:

Ned and Anna Garlington
1605 Elizabeth Street
Pasadena, CA 91104
(818) 797-4605

Starting a Missionary Career

(continued from pg. 23)

So there is a wide range of training, and people in our class are going everywhere.

Judy: It's good training. There is nothing like learning from people who have been in the field and can tell it like it is—what worked and what didn't.

Vic: When we go overseas we will have the first year to gain our language skills and to develop our cross-cultural socialization.

I hope the Lord will let us use this time to build some relationships as well. What we expect to do while we are there, after spending one year in language school, is to begin to plant a church.

MF: So what has been the hardest thing for you to face in this refocusing of your lives for the mission field?

Judy: The hardest thing for me is to leave. Not leaving material things. That doesn't bother me. But it's going to be hard to leave the older kids.

Vic: Whether or not to keep or sell your house is a question most older couples would probably have to face.

If we stay in the field for 20 years, which looks favorable to us, it is going to cost a lot more money for a house when we return.

A person fresh out of college hasn't usually accumulated such property, which makes his decision that much simpler.

But as I mentioned before, older people our age would seem to have a better chance to plant churches in Muslim lands.

Muslims definitely respond to long-term family evangelism, and that's exactly the kind of commitment we are making.

For further information about the Samuel Zwemer Institute of Muslim Studies, write or call:

Samuel Zwemer Institute
Box 365
Altadena, CA 91001
(818) 794-1121



LETTERS

Dear friends,

I have wondered for many years why such an organization as yours didn't exist. It is so wonderful to see my dream take place. God is certainly doing some wonderful things these days.

Evelyn R.
Los Angeles, CA

Dear friends [In the Frontier Fellowship office]:

We began receiving the GLOBAL PRAYER DIGEST in February this year, and from the first issue the contents riveted my attention. The vignettes of other cultures are as colorful as a page from the NATIONAL GEOGRAPHIC, but because of the spiritual implications, the stories are more gripping.

The concise yet vivid missionary biographies are humbling and also challenging. Truly your writers are being anointed and used by the Holy Spirit. I do pray for them and for the office staff and all who carry on the mechanics of this thrilling work for the King! And of course I pray daily for the Hidden Peoples as well!....

I doubt if I have "tossed out" a single issue of my beloved PRAYER DIGEST. The copies are underlined for quotable parts; sometimes clipped apart for distribution to this or that individual with an interest in some feature; and sometimes stapled together for a small, continuous biography, to share when the right person comes along. And with this letter, it gives my husband and me great pleasure to be able to send a few gift subscriptions....

Anabel M.
Santa Barbara, CA

Dear Dr. and Mrs. Winter,

... My sister loaned me **The Kingdom Strikes Back**, which she had received from you. Once I began reading it I could not put it down. The words that came to mind forcefully as I concluded reading it were (to paraphrase), "Did not my heart burn within me as He talked with me by the way?" Truly it was as though He had been walking with me and telling of the things He has been accomplishing through His obedient servants.

... There is a light at the end of the tunnel--there is hope that the job can get done. How I thank God that you have not been disobedient to the heavenly vision He gave you. Your total dedication to the vision you know you received from Him, even though you have felt so alone in it at times, is a tremendous inspiration.

Muriel A.
Strathmore, AB, Canada

Dear friends,

Enclosed is my tiny gift to apply on the debt. I have read your editorial with interest in the "foreclosure."

You are getting many helpful suggestions and who am I to suggest anything--but I feel that the interested churches and missionaries should realize that this "base" must be paid for or these folk cannot go prepared to the field.

An army without a fort or base where the soldiers are trained and equipped for battle is absolutely helpless. It can't get off the ground. I hope the various churches interested may see this and raise this money for the base.

Mrs. Mae J.
Galena, KS

Dear friends at USCWM,

With the reading of **The Kingdom Strikes Back** and of the August and September issues of **Mission Frontiers** I am finally sold on the importance of what you are saying to the point I am willing and anxious to give time and effort toward enlisting new founders.

Please send me either the Grapevine letter or the "I'll Touch Ten" letter or whichever plan you have available to help me enlist new founders.

My heart was moved at the reading of **The Kingdom Strikes Back**, and I'm sorry that it did not happen sooner. I trust that this latest foreclosure problem has at least been temporarily solved and that we still have time to act before September 1, 1985.

Harvey W.
Tabasco, Mexico

Dear Dr. Winter and USCWM Staff:

Just a congratulatory note regarding your last MISSION FRONTIERS publication (August '84)! What a marvel it is! Soundly impeccable, up front, honest, a repository of sound, solid missions information and inspiration!

Your article lays bare your heart and pulse beat. Thank you for your transparency. Dr. Robertson McQuilkin's article (excerpt), "The Great Omission," was masterfully done! His razor-sharp mind and pen cuts right through the fleshly excuses of the non-involved!

It is apparent God has raised you both up.... "for such a time as this!"

Art-Y.
Bradenton, FL

The U.S. Center for World Mission

The U.S. Center for World Mission is composed of missionaries from more than 70 different agencies working together in more than 60 specialized departments and agencies.

Their focus: mission research, mobilization, and training. Their purpose: to bring the gospel to those peoples currently untouched by gospel witness.

The Center is looking for a million American Christians who will join forces with them in prayer and giving to help establish a church for every people by the year 2000.



B.K. Condit



When Jesus commanded us to disciple all "nations" (Matt. 28:19,20), He was telling us to disciple all peoples or tribes--ethnic groups--in the sense of the Cherokee nation (people, tribe...). Such a "people" or "nation" is defined by its language, culture, social status, and religion.

In response to Jesus' command, Christians have taken the gospel to the ends of the earth--at least geographically. And God has used missionary efforts to work wonderful transformations among burdened people and ugly situations in thousands of places around the world. There are now Christian believers in virtually every country of the world.

Today there are 1.25 billion "Christians" in the world. Two hundred fifty million of these are highly committed believers. These committed believers come from 7,000 different peoples and make up close to 2.5 million congregations.

Yet Unreached Peoples still remain--almost 17,000 of them. These peoples comprise about half the world's population.

17,000 Unreached Peoples? 2.5 million congregations of committed Christians? That's close to 150 congregations per Unreached People group! Is completion of the missionary task an impossible assignment? Not at all!

Can we do it by the year 2000? **Yes!**

3 SAMPLE: To order, check item A1 on p 49

**A Church
for Every
People
by the
Year
2000...**

**...an idea
whose time
has come.**

"The time has come to develop new mission strategies to unlock . . . closed doors. The United States Center for World Mission is a dynamic, pioneering step to discover the keys."

--Bob Pierce, Founder, World Vision International

"I know of no comparable organization doing as much for the cause of world missions, and particularly for that of unreached areas. Africa Inland Mission is fully behind the program of the U.S. Center. . . ."

--Peter Stam, U.S. Director, Africa Inland Mission

"As I travel on campuses in North America, I am aware that the Spirit of God is moving in an unusual way to call out people for missions. The U.S. Center and the staff there have been a catalyst in this movement."

--Frank M. Severn, General Director, SEND International

"We wholeheartedly endorse the goals and work of the Center. The results of some of the research done there have been of helpful significance to us."

--T. Patrick Arnold, President, Worldteam

"As Executive Director of BMMF International, I commend the U.S. Center for World Mission to your generosity. . . . I believe it provides the link between experienced field workers and the fresh candidates that has been missing for generations."

--T. Laurence Wynne, BMMF International

"The U.S. Center might well be one of the most important, if not the most important, movements in our generation, perhaps our century."

--Olan Hendrix, U.S. Director, SEND International

"Let's join hands together and make this a success. . . ."

--Billy Graham

"I give my enthusiastic support . . ."

--Bill Bright, Founder, Campus Crusade for Christ

"I am giving my \$16.95 and contacting others. Many here are joining me. Why? We believe in the work of the U.S. Center for World Mission, and we want to help. . . Will you join me?"

--Loren Cunningham, International Director, Youth With A Mission

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

Center for World Mission...

Sample! (To order, check Item A1 on p. 47)



A Mission Pentagon

A mission team wanted to preach the gospel in a restricted-access country. In consultation with personnel from a number of agencies on the U.S. Center campus, they were able to develop a strategy for entering the country.

The team is now making final preparations for working in this area that has never before been reached with the gospel.

It would be difficult to run an effective military campaign with the high command of the Navy in Kansas, the Army in Florida, and the Marines in Alaska.

And so we have a Pentagon. The commanders of all the military forces work side-by-side under one roof.

To an even greater degree, for a much higher purpose, the Center is a Pentagon for missions.

Working side-by-side, members of different agencies strengthen the mission enterprise as a whole.

One strategist thinks of an idea, another implements it. One organization establishes a plan, another refines and improves upon it. Agencies are able to determine their own peculiar strengths and weaknesses, and, by coordinating efforts, strengthen all their ministries together.

By God's grace, an integrated strategy based on solid information means the task can be completed.



A Mission Cooperative

The U.S. Center provides a common voice for the mission movement:

--Turkey is calling for 1,000 English teachers: a tremendous opportunity for Christian witness!

--There are thousands of young people willing to serve as missionaries, but they lack the necessary support base. They need to be sent. The Church needs to establish new models for "senders"--people who devote themselves to prayer and giving on behalf of those who go.

You've seen the ads: "Milk is a Natural." "Come to the Florida Sunshine Tree...."

Whole industries--or at least large groups within industries--come together for the purpose of promoting and informing the public about their common products. No longer is it Foremost Dairy against Carnation, or Sunkist vs Minute Maid. They find that their industry as a whole is strengthened when one collective voice expresses their view.

The U.S. Center is such a voice. Mission agencies come together at the Center for the purpose of promoting their common product, their common goal: reaching the ends of the earth with the gospel of Jesus Christ.

By God's grace, a mobilized church means the task can be completed.



A Mission Shopping Mall

A young couple came to the Center to take the introductory course, Perspectives on the World Christian Movement. While here, they heard about Global Opportunities, an employment agency for Christians interested in using secular skills overseas, and Frontiers, a sending agency for persons interested in working among Muslims. These agencies helped the couple to go where they were needed.

We shop at malls because we know that if one store doesn't have what we are looking for, another one right next door might.

A mall is convenient. It saves us time. It allows us to compare products and stores with ease. It gives us options and ideas we never would have thought possible had the mall not existed.

So too with the U.S. Center for World Mission. People interested in missions find here options and possibilities and ideas they never would have discovered if the Center did not exist.

The Center is a mission shopping mall--currently the world's largest. It has over 70 mission "shops."

By God's grace, churches, students and missionaries equipped with accurate information and appropriate tools mean the task can be completed.



A Mission University

A young man wants to preach the gospel in a country officially "closed" to missionary outreach. At the U.S. Center for World Mission, he is learning about farming technologies appropriate for developing countries.

He hopes to use his skills not merely as a door-opener into the country, but in practical service to the people whom he wants to reach for Christ.

Run by missionaries and former missionaries, the U.S. Center's laboratory school, William Carey International University (WCIU), works under the direction of the Center's Training Division to spearhead new efforts in missionary education.

For example, despite great opportunities for qualified Christians to teach English in limited-access countries, no Christian group offered a Master's degree in Teaching English to Speakers of Other Languages--until WCIU took on the responsibility.

Following the Center's lead, several Christian schools are now putting together similar programs.

The Center's new Bachelor of Arts in International Development program includes equal parts classroom instruction and paid, on-the-field experience under the direction of established mission agencies.

The program gives students a tremendous head-start on the work to which God calls them. They graduate with a broad variety of experiences, and are ready for service immediately upon graduation.

By God's grace, prepared missionaries mean the task can be completed.



A Mission Laboratory

The Global Mapping Project, a computer-based mission information network, has been strengthened by its association with the Center. Computer facilities, data, and other resources have all been made available to this rapidly growing organization.

Mission 2000, a national prayer and giving campaign, is being spearheaded by the Center. The Center hopes it will become a major force in world missions.

The Frontier Fellowship, part of the campaign, is already widely known. Its Global Prayer Digest is being used by some 30,000 Christians.

As the research arm of AT&T, Bell Labs footed the bill for experiments, trials, and test-runs of products that could help the communication industry do its job more efficiently. The result: the transistor and microchip, fiber optics, and other revolutionary technologies: inventions that have affected all of our lives.

The U.S. Center for World Mission provides a laboratory environment--the people, the tools, the facilities--in which new ideas have the opportunity to succeed.

Missionaries find that keeping up-to-date is not enough. There must be innovators who can articulate what needs to happen in the future, and entrepreneurs who will take the risks necessary to make tomorrow happen.

At the U.S. Center, the future of missionary outreach is today's concern.

By God's grace, innovation for the future means the task can be completed.

...an idea whose time has come.

Mission agencies don't "need" to cooperate. They will continue to do their work. They can get by. But how much stronger, how much better, how much more efficient is the ministry of all when they work together!

The U.S. Center for World Mission is the world's largest facility devoted to mission strength through cooperation... that all peoples might hear the gospel.

In order to provide an environment in which mission agencies can cooperate, the Center has purchased a \$15 million former college campus in Pasadena, California.

Office space, classrooms, a computer center, library, dormitories and other strategic facilities have all been dedicated to completing the task Jesus gave the Church.

You are invited to join a million other Americans in helping to found the Center--to make an investment in this "idea whose time has come."

Register your interest in the unreached peoples--and in mission strength through cooperation--by giving a one-time gift of \$16.95.

Fifteen dollars will go directly toward the campus payment; \$1.95 will provide you with eye-opening materials about the state of world missions, what the Center is doing to help finish the task, and how you can be involved--right where you are--in establishing a church for every people by the year 2000.

Will you help to complete the task?

Please put your check for \$16.95 in the envelope provided, and be sure to **PRINT YOUR RETURN ADDRESS**. We will be using this address to mail you your materials.

Reference Section

A CALL TO PRAYER

FOR SPIRITUAL AWAKENING and WORLD EVANGELIZATION

From the 1984 INTERNATIONAL PRAYER ASSEMBLY SEOUL, KOREA

We rejoice that, in the last few years, in many parts of the world, the Holy Spirit has instilled a growing dependence on God, leading to increased unity in prayer within the Body of Christ transcending denominational, national, ethnic and cultural divisions.

We confess that, too often, prayer is offered only for personal, physical, and financial needs, rather than for spiritual and material needs in the church, neighborhood and world.

We confess that, frequently, there is a lack of meaningful prayer by the congregation in services of the local church, as well as a general lack of personal and family prayer.

We confess that there is not enough emphasis on, training for, and dependence upon prayer in the pulpits, and in institutions training Christian workers.

We confess that, too often, dependence upon the Holy Spirit's role in prayer has been minimized, and mobilization of prayer has been without reliance upon Him.

We are constrained, therefore, to call the Body of Christ worldwide to mobilize intercession for spiritual awakening in the church and world evangelization. Specifically, we call for:

1. The formation of inter-denominational prayer committees, whenever possible through existing structures, on city, national, regional, continental and international levels.
2. The convening of national, regional, continental and international prayer assemblies as soon as this can adequately be implemented, and thereafter at regular intervals.

3. The establishment of information networks through personal visitation, literature, computer linkages, audio-visual media, and other means for the communication of prayer needs, emergencies, methods, reports of prayer movements worldwide, and prayer ministry resources.

4. The promotion of nurture and teaching on prayer life through seminars, workshops, literature and audio-visuals.

5. The encouragement of churches, theological seminaries, Christian institutions, para-church organizations, Christian leaders and pastors to give the highest priority and strongest emphasis to prayer, both in personal life and ministry.

6. Cooperation and participation of the church worldwide in the observance of specially-designed days of prayer.

God in His Providence has brought us together in Seoul, Korea, from 69 nations. We have sought His face and His guidance. He has impressed on us an urgent desire to call for an international prayer movement for spiritual awakening and world evangelization.

Theological Basis*

World evangelization is a sovereign work of the triune God through the ministry of Christ's church.

The forces of darkness which block the spread of truth and the growth of the church cannot be displaced by human plans and efforts. Only the omnipotent Holy Spirit, applying the fruits of the finished work of Christ through a church constantly awakened through prayer, can deliver the lost from the

power of Satan (Acts 26:17-18), as "the Lord adds daily those who are being saved" (Acts 4:47).

Prayer is God's appointed means through which the spirit's power is released in evangelism.

By prayer, the spirit both empowers our witness and opens the blinded minds of unbelievers to seek and desire the Lord Jesus Christ as Savior. Our strong encouragement in believing prayer is our Lord's promise that He will answer us if we ask according to His will and His name.

Before the Lord's return to judge all Satanic rebellion and to consummate His Kingdom in power and glory, the Gospel must and will be preached, and disciples made, among every people on earth (Matt. 24:14; 28:19-20; Mark 13:10).

Explicit agreement and visible union of God's people in extraordinary prayer for the awakening of the church and world evangelization is essential for the extension of the Kingdom of Christ through the preaching of the Gospel.

We therefore call all believers to a specific and personal commitment to become prayer warriors for spiritual awakening and world evangelization.

*Note:

This statement presupposes assent to the theological basis of the Lausanne Covenant.

For further information on the Lausanne Committee's Intercession Advisory Group or the International Prayer Assembly follow-up, contact: National Prayer Committee Concert of Prayer Project 233 Langdon St. Madison, WI 53703

MISSION FRONTIERS BOOK SERVICE

Our purpose in Mission Frontiers is to help you gain and keep a vision of God's concern for penetrating frontier people groups with the gospel of Jesus Christ and to help you pass on this vision to your Christian friends. Mission Frontiers Book Service offers you materials at a discount so that you may further pursue many of the subjects briefly introduced in the pages of this monthly bulletin. To keep prices down, we request that you include payment with your order. Thank you!

FREE Subscription!

A free six-months subscription to Christianity Today plus a copy of the September 7th issue, which features the article on the U.S. Center, is being offered to any reader of Mission Frontiers Magazine who purchases (or has purchased) a copy of the Ruth A. Tucker book, FROM JERUSALEM TO IRIAN JAYA.

This Zondervan Publication is history at its best. In the words of David M. Howard, General Secretary/World Evangelical Fellowship, "...Both scholars and laypeople will benefit." Ralph Winter, Founder/U.S. Center for World Mission said "Here is the most moving book ever written;" or to quote Warren W. Webster, General Director/Conservative Baptist Foreign Missionary Society, "A fascinating story of Christian advance around the world."

To receive your free six-month subscription to Christianity Today including the issue on the U.S. Center, just send \$10.00 (\$5.00 off the retail price) for your copy of FROM JERUSALEM TO IRIAN JAYA to Jim Stewart, Mission Frontiers; or if you have already purchased the book send us a note to this effect and we will see that you still receive the free Christianity Today six-month subscription.

Frontier Scan, for churches and classes, a monthly bulletin insert which digests the contents of the following month's Global Prayer Digest. An ideal, inexpensive year-round mission education tool! \$3.00 per hundred per month.



New
Slideshow
Available!

"The Final Frontiers"

This is a slide presentation that details the concept of the Hidden Peoples, overviews the missions movement from William Carey to the present, and describes how we are living in the third and final era of missions.

Examples of the success of Christianity around the world provide a hopeful view of the task that is remaining, and viewers are encouraged to become actively involved in the excitement of spreading the good news of Jesus Christ to unreached groups.

127 slides/19 minutes

Rental, \$10

Purchase, \$35

Journey to the Nations: A Study Guide for World Christians.

Very readable short collection of articles by mission leaders on topics such as history of missions, current state of missions and the Christian church worldwide, evangelization of Hidden Peoples and prayer and its place in missions. Written for students. Debra Sanders. List Price: \$4.95 Your Price: \$4.25

The International Journal of Frontier Missions See back cover.

The Great Omission: A Biblical Basis for World Evangelism

Why do so many Christians, who have accepted Christ, refuse to accept His Great Commission? Dr. McQuilken thoroughly investigates and provides answers to this crucial question. J. Robertson McQuilken. List Price: \$4.95 Your Price: \$3.50

Unreached Peoples of the World Chart 1985 Edition

A graphic illustration of the world's population, separately into people groups. Shows vividly the "reached" vs the "unreached" people in each division. Also depicts the amount of missionaries and their locations around the world in regards to the need for them in the unreached groups. (19" x 25") Price \$0.25.

From Jerusalem to Irian Jaya

Few fields of history offer more varied and intriguing subject matter than does the history of Christian missions. This book brings alive this fascinating subject in a lively style that reads more like a novel than a textbook. Adventure, romance, tragedy, intrigue, sorrow and humor combine to capture the attention of student and layperson alike. Ruth Tucker. List Price: \$14.95 Your Price: \$10.00. Postpaid.

Dr. Sa'eed of Iran, by Jay

Rasooli. This is the thrilling story of a Kurdish doctor who turned from Islam to serve both as Christian physician and evangelist to the peoples of Iran. 189 pages, \$5.97. Postpaid.

The Unfinished Task See the back cover.

Perspectives on the World Christian Movement.

Winter and Hawthorne. An 864 page, spectacular collection of 87 chapters by 70 authors, focused on the Biblical, historical, cultural and strategic dimensions of the task of world evangelization. Most authoritative single book on missions today. 5th printing. Retail \$19.95 (hardback) and \$14.95 (kivar). Your price, \$16.96 (hb) and \$12.96 (k).

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For all orders under \$5.00
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Please include payment with your order (in U.S. funds). Make checks payable to MISSION FRONTIERS
1605 Elizabeth Street
Pasadena, CA 91104

Goodies Page--Order Blank

(YOUR POSTPAID DISCOUNT PRICE IN PARENTHESIS)

A. "I WANT HELP" MATERIALS

- A1/ / The U.S. Center for World Mission, one packet of ten free, \$.10 in quantity
 A2/ / Hope Chest (of 100 brochures) (free)
 A3/ / Grapevine Letters (free)
 A4/ / *What is the USCWM?* brochure (free)
 A5/ / The Overview Book (\$5.00)
 A6/ / Slide Show, CAUSE FOR REJOICING, (Rental \$7, Purchase \$25)

B. BOOKS

- B1/ / *Bruchko*, Bruce Olson, \$4.95(4.00)
 B2/ / *Eternity in Their Hearts*, \$9.95(8.25)
 B3/ / *From Jerusalem to Irian Jaya*, Ruth Tucker, \$14.95(10.00)
 B4/ / *The Great Omission*, J. Robertson McQuilkin, \$4.50(3.50)
 B5/ / *In the Gap: What it Means to be a World Christian*, David Bryant, \$7.50(5.25)
 B6/ / *On the Crest of the Wave*, Peter Wagner, \$5.95(3.50)
 B7/ / *The World Christian Encyclopedia*, David Barrett, \$125.00(37.50)
 B8/ / *Journey to the Nations: A Study Guide for World Christians*, Debbie Sanders, \$4.25
 B9/ / *Operation World: A Handbook for World Christians*, Patrick Johnson, \$4.95(4.50)
 B10/ / *William Carey*, Mary Drewery, Soft \$5.95(5.00)
 B11/ / *The Unfinished Task*, John Kyle, \$6.95(4.75)
 B12/ / *Perspectives on the World Christian Movement*, Winter and Hawthorne, cloth \$19.95(16.95), Paper \$16.95(12.95)
 B13/ / *Today's Tentmakers*, J. Christy Wilson, \$6.00(4.50)
 B14/ / *Uncle Cam*, Hefley, \$5.00(3.50)
 B15/ / *Reaching the Unreachable*, Harvie Conn, \$8.00(5.50)
 B16/ / *The Hidden Half*, Wilson and Aeschliman, \$5.00(3.75)
 B17/ / *Dr. Sa'eed of Iran*, Rasooli, \$7.95(5.97)

C. "MISSION 2000"

- C1/ / Introductory Kit for "Mission 2000" (free)
 C2/ / *Can I Be Done?* brochures (free)

D. PERIODICALS (1 year subscriptions)

- D1/ / *The International Journal of Frontier Missions*, Special Offer, \$15.00(10.00)
 D2/ / *The Evangelical Missions Quarterly*, \$10.50
 D3/ / *Global Prayer Digest*, \$6.00,
 D4/ / One issue *Global Prayer Digest* postpaid, \$.75
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 D6/ / *World Christian Magazine*, special offer, \$9.00
 D7/ / *Christianity Today*, 6 mo. free with item B3
 D8/ / *A Call for Renewal*, \$.75

E. OTHER MATERIALS

Video Tapes and Slide Shows:

- E1/ / *The Final Frontiers* (see box across page)
 E2/ / *Perspectives Video Series #1* (10-45 min. lectures), Rental (entire series) \$50.00, Purchase (entire series) \$150.00
 E3/ / *Perspectives Video Series #2* (2-45 min lectures), Rental \$10.00, Purchase \$40.00
 E4/ / *Cause for Rejoicing Slide Show*, Rental \$7.00, Purchase \$25.00, VHS or BETA, Rental \$5.00, Purchase \$25.00

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Calif. Residents add 6 1/2% sales tax

For all orders less than \$5, add \$1.00 for postage and handling

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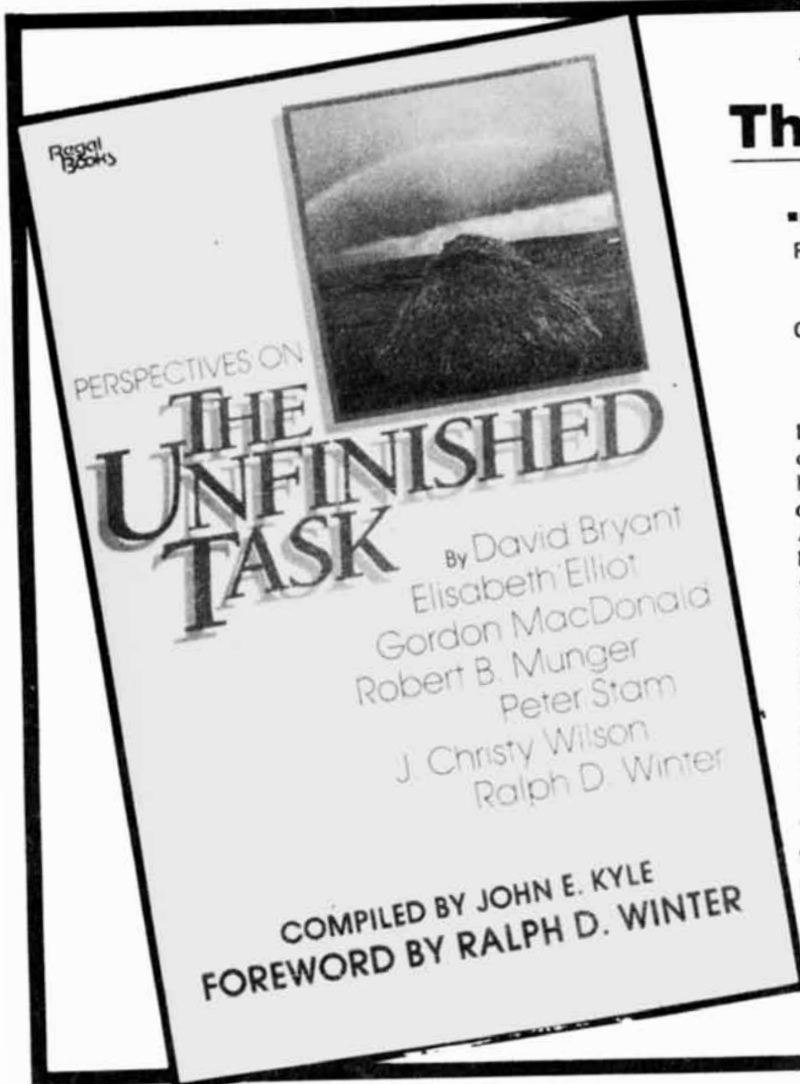
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John Kyle's New Book!

The Unfinished Task

"PROFOUNDLY MEANINGFUL"

Ralph D. Winter

Compiled by John E. Kyle

In August 1806 five Williams College students, caught in a rainstorm, took refuge under a haystack. There they prayed for an awakening of student interest in foreign missions. Although none of them knew it, this was the beginning of the modern missionary movement in the U.S.A. On the 175 anniversary of the Haystack Prayer Meeting, a key group of leaders met to examine ways to finish the task of reaching the world with Jesus Christ. Their comments are found in The Unfinished Task, a book which presents new perspectives for missionaries and those considering a mission vocation. It will inspire and challenge all who are concerned with missions.

This 280-page book from Regal Books retails for \$6.95. Your MISSION FRONTIERS discount price, postpaid, is \$4.95. (See order block on the inside back cover).

(See Introduction and chapter 1 reprinted in this issue - pages 10-13)

The only one of its kind ... Indispensable!

A provocative new journal has emerged as a tool to strengthen the growing international network of leaders and laymen committed to frontier missions. The International Journal of Frontier Missions features crisp articles on Biblical foundations, current missiological theory, practical models, and new resources -- all focused on "A Church for Every People by the Year 2000!" -- the only serious publication focusing on the final frontiers! Annual subscription (four quarterly issues) is normally \$15.00. Subscribe now, and receive an introductory subscription at the discount rate of \$10.00! (See order block on the inside back cover).



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