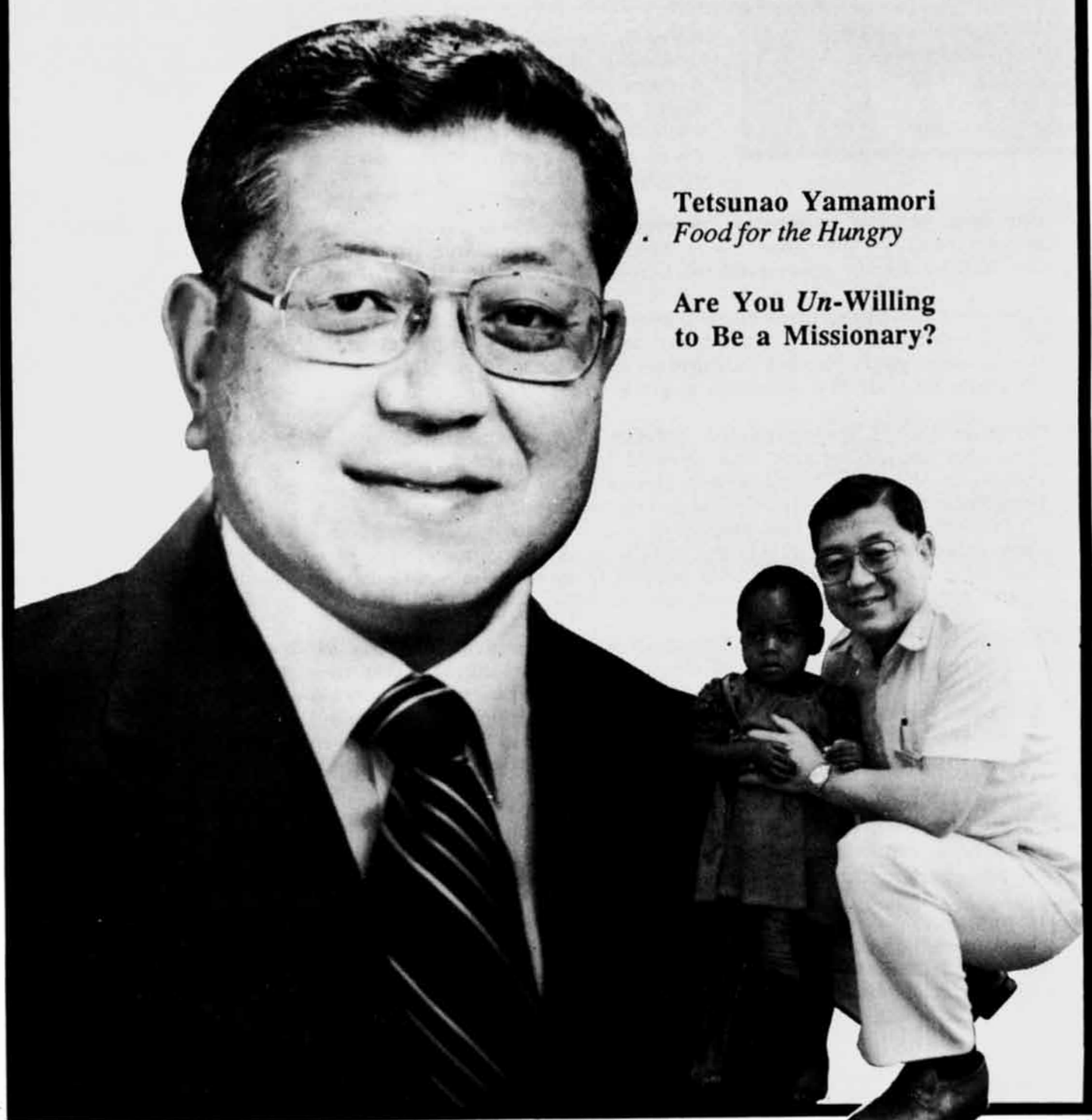


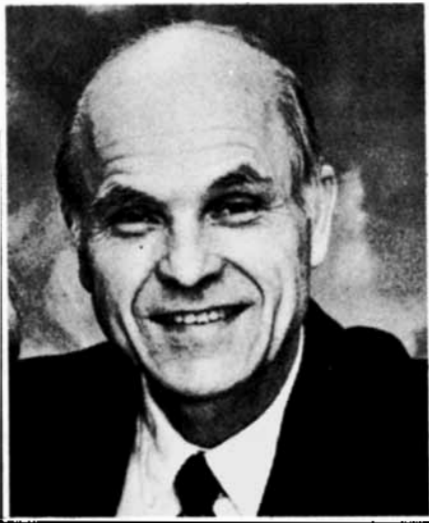


MISSION FRONTIERS



Tetsunao Yamamori
Food for the Hungry

**Are You *Un-*Willing
to Be a Missionary?**



U.S. Center for World Mission
1605 Elizabeth St.
Pasadena CA 91104
Thur 29 Aug 85

Dear Friends,

This month I'd like to introduce you to Ted Yamamori and his fervent interest in a solution for the problem of the training of missionaries. He sees the **BIG PICTURE**. (Check his commencement address, p.9)

We're interested, too. In fact, one of the central concerns of the U.S. Center for World Mission is to develop unique pilot programs. (Older institutions might find it difficult to experiment in these ways). We believe that the college experience itself must be redesigned, and certainly graduate education, etc.

Our new pattern (6 months overseas every year, work/study to stay out of debt) is just one crucial reason why the U.S. Center and its specialized university, the William Carey International University, needs to survive!

However, however, however . . . before we talk about OUR survival, let us talk about our consistent concern for other mission agencies and their survival. It's a strange faith God has given us - to believe that we can "seek first His kingdom and all the necessary gifts will come to you".

On page four I try to sketch briefly this *strange and compelling faith* - how from the beginning God has seemed to lead us AWAY from a "get the money first" policy, to a series of programs describable as "give to the cause first". These programs differ drastically from conventional fund raising.

This amazing story, which my wife's book also describes, is much more gripping than any Alice in Wonderland series of new discoveries. Every inch forward has meant a thrilling expansion of our vision.

Now, however, this issue of Mission Frontiers presents the most exciting and soul stirring step forward that we have ever taken. You may decide this is the time to bail out. "They've gone too far!" "Who, me? A missionary?" Note that you can't be too old, but you may earn too much! We really don't expect those who have substantial incomes to be able to take the kind of step we are talking about. (For most, the higher the income, even higher the expenses.)

One thing is clear: we would much rather pay off the campus by means of a method that will do more than just pay off the campus, a method that will literally revolutionize the mission cause. Why not? The mission cause, not the campus, is the business we're in. See pages 4 - 7.

As one man put it in Washington DC a few weeks ago--I just can't get it out of my mind--"it's as if God has asked you to tie your survival to the welfare of the overall mission cause". Maybe he's right! How about you? Are you ready to risk your survival?

Cordially,

Ralph D. Winter

P.S. So you'll know: on Friday 23 Aug we had \$124,000 toward the \$300,000 due October 1st. That would mean about 250 families sending in 1/3 of their income for the month. See page 7 for details.



Hidden Peoples?

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

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

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

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

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

Less than 10 percent of the world's missionaries and only 5 percent of mission funds are focused on reaching these groups.

One of our staff is on duty 24 hrs a day, 7 days a week, at (818) 797-1111



MISSION FRONTIERS

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

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Subscriptions: \$3.00 per year. Contents copyright 1985 by U.S. Center for World Mission. Inquiries about billing and orders should be addressed to *Mission Frontiers*, 1605 Elizabeth Street, Pasadena, CA 91104. Phone: (818) 797-1111.



The Story of a Strange and Compelling Faith

Ralph D. Winter

I guess it is slightly presumptuous of me to try to specify exactly what God has done or how He has led. (He gets blamed for lots of things.) Indeed, the steps through which God has brought us are things we see "as in a glass darkly." But we know He has been very patient, leading us a little at a time. Thus as I try here to explain His ways with us, please don't think that I consider my interpretations infallible. Even the hindsight that comes along later keeps changing as each new step of faith brings all of reality, past and present, into clearer focus. So I am telling you only how I think it was. Some day I expect to be able to do better.

One Measure of Faith

Okay, let's go.

Brushing past many immensely rewarding and equally scary smaller steps and details, we came one day (early 1977) to the place where we either had to get an "option" (the exclusive right to buy the campus) or give up. At that moment, it was as though the trail of some months had suddenly led right up to a cliff facing a chasm a mile across!

Yet right then and there we were confronted by an amazing gift: we found we could buy an option for less than one-tenth of its usual price. Still, what was required - \$15,000 - was in fact a hundred times as large as our resources. Within hours, however, two totally unsolicited gifts from people we barely knew appeared out of nowhere, and we paid the \$15,000. That gave us six months to raise an impossible \$850,000, which was the first part of the down payment.

Another Measure of Faith

In the midst of another strange and compelling "measure" of faith, we immediately "wasted" three of those six months, painstakingly lining up mission leaders behind the concept of the project itself. When 45 had agreed to be consultants (out of 47 that we asked), we then turned actively to make our needs known to the public.

And Another Measure of Faith

Even that took faith. We had no mailing list, no constituency, no denominational backers. We didn't know how to use radio or television, even if we had the money to do so. We were in possession, uneasily

The Startling Nature of Faith

Faith is not something in our power to create. And it is not something we easily seek or readily choose. Each time it comes, it startles. It is a startling gift of God!

Faith is not something we do, but what God does. The Bible says (Heb 11:1) that it is the "evidence of things not (otherwise) seen." Our response to faith is "believing."* But the light of faith (in which our believing obedience is acted out) is God's initiative, not ours. It is of His making. It is not a resolve to be courageous. It is a strange, quiet confidence that leads us and asks us into things that we would "never in the world" do on our own. We make "steps of faith," but the prior reality is that God gives "measures of faith!"

The leading of faith may look especially strange to others. It is hard, perhaps impossible, to explain. It simply IS! It may not even be attractive. It may be forbidding. Think of Jesus in the garden, facing torture and

the cross. He acted in faith when He said, "Remove this cup from me. Yet not my will but thine be done." What He said was an ACT of faith. The faith itself was the strange and amazing confidence which allowed Him to say it.

I am embarrassed to use so tragic a scene from the Gospels to try to illustrate something of our own experience with faith. We have not been sweating great drops of blood, as Jesus did. But the parallel is there. We certainly have been tested. You would think the path of faith would not embroil you in suspicions, accusations, misunderstandings, doubts close to despair.

At such times the Bible has been a great solace if only to make clear what Paul put so bluntly: "All who live godly will suffer persecution." Jesus also warned us to expect misunderstanding: "Blessed are you when men revile you and persecute you and say all kinds of evil against you falsely for my sake and the Gospel's.

Rejoice..." Moses and Jesus and Paul (as well as many others) each found that the obedience of faith involved a cross. It led, and it leads now, through thickets of difficulties as well as gracious wonders and unworldly rewards for which they (and we) would not trade all the world's monetary wealth. The simple fact of His presence and His guidance is enough. What folly to seek any other reward. Faith is the victory!

*The scriptural phrase "have faith" means to accept or lay hold of faith. Similarly, "faith comes by hearing" means God gives more faith to those who "hear" or "harken" to what light of faith they already have. "To have faith" is not to create faith, then, but is a synonym for responding to faith, e.g., believing obedience. Faith is the light from God in which we believe/obey. And "obedience of faith" brings more faith into our lives, more "light" in which to respond.

of a strange and compelling faith - that there were enough of God's people in this country who could (and who WOULD) pass the word on quickly enough to enable us to make that \$850,000 payment.

You know the story. We came down to the last few days and had only \$550,000: hours before the deadline we were short a third of a million dollars, and two Christian organizations and one individual came forward with \$100,000 each as loans - without any prompting from us and with no security. (Note that God did not give faith for this project to us alone! Who knows, perhaps our faith has never exceeded that of others whom God has moved to join us.)

Still Another Measure of Faith

The next "burden of faith that took us unawares" was even more unusual. It was so contrary to conventional wisdom that it took us months before we felt sure enough to move ahead. In short, we gave in to a strange additional measure of faith that God would supply all our needs even if we only asked for one-time small gifts. (Some missions ask for nothing.) We felt it would be honorable to avoid like the plague any "fund raising" that either cost a lot of money or diverted funds headed toward existing mission enterprises.

For example, we were concerned that in buying such a large piece of property, we might possibly attract more than our share of attention and tempt mission-minded people to shift their giving to us rather than digging down for new money. Also, in the light of this peculiar faith, the last place to which we felt we should appeal for funds was to church mission budgets. But we gradually began to realize that almost every conventional mechanism of fund raising could conceivably damage the sources of giving of the other agencies.

But the clincher for the small-gift route - however much more difficult it might be, was the startling realization that being forced to reach a large number of people would have the incomparable advantage of fulfilling simultaneously one of our most fundamental purposes: namely, to give a large number of people a brand new aggressive optimism about the overall cause of world missions. Recently I have called this "The Priceless Vision." In spite of our own project's needs for funds, we felt compelled by God to direct the major part of our time to awakening the sleeping (or perhaps distracted) giant of American evangelicalism. We have tried in each new step of faith to set forth an accurate picture of God's continual faithfulness in land after land across the globe, giving hope that even in our generation, or, by the year 2000, we could finish the job of evangelizing all peoples on earth. How to spread this electrifying new HOPE that would nourish

MISSIONS: YOUR PERSONAL CRISIS

(SELF-TEST: Are you UNwilling to be a missionary?)

THIS crisis is yours (as well as mine). You didn't ask for it, but you cannot shake it. It is no more an option for you to face than is the soon coming of Jesus Christ. As followers of our Lord, we're not of this world, but we are in the world by His appointment.

It's His creation - from the dazzling and unfathomable mysteries of the subatomic particles to the stunning glories of outer space.

There's a lot wrong with it. There's much more that is right about it. There is the vile, the immoral, the hateful. There is also the sterling character, the stubborn determination, the gentle, firm true love, the inner drive of those who have discovered both the majesty of God and the incredible concrete excitement of His purposes for His people.

Where do you stand in all this? Stop and pray. Be on tiptoe. Reach out with your "utmost for His highest."

If you've done that, then missions becomes a crisis of opportunity, not a crisis of fear or of drawing back.

the work of all mission agencies? That is the urgent question!

Yet it has been difficult for us to decide to dedicate most of our time to mobilizing the American church when our need to raise funds for our own property has been so great. Furthermore, the decision was not easy to explain. But the best decisions are not always the easiest decisions. It is not necessarily hard to follow the pathway of faith, but it is not characteristically easy either. Thus it was the same strange and compelling faith that led us to work for the financial benefit of other missions when our own project was in such jeopardy. Yet God has blessed those efforts.

How It Has Worked

A. For example, millions of dollars have come in to other organizations employing the Frontier Fellowship *Global Prayer Digest*, which we produce. As we intended, far, far more has come to others than to us. Twenty two organizations now have their own imprint editions. (Fifteen more are right now enquiring about special editions of their own.) Even for these other organizations, the Frontier Fellowship

is primarily a vision-spreading rather than a fund raising activity. Soon we will begin to employ our own imprinted version, but our version will constantly remind people of the growing list of other organizations to which they may prefer to be related. No one on our staff has had a more powerful impact in the spreading of "the priceless vision" than the changing handful of faithful writers who produce that precious booklet. But that's only an example.

B. Another example is our "Touch Ten" plan. When missionaries or even mission agencies have asked about participating in this, we have made it clear that we are not asking them to ask THEIR supporters for \$15 for us, but that they ask their supporters to mail out ten invitations to their friends, on our behalf. Thus the money to us would not come from their own supporters, but from their supporters' friends, while all new names arising from those invitations would then go to the cooperating agencies for their follow up. (We are not trying to develop a permanent giving constituency. We are trying to help other agencies to do so.)

C. Still another example is the Mission 2000 plan. There about 88% of all of the money coming in goes to the cooperating agencies, and our project is merely one of many "neutral crucial activities which would benefit from the other 12%. All in all we might 1% of the money coming in.

More Startling Still

Our most recent leading - the most radical yet - has been to propose the "missionary lifestyle" challenge to all believers everywhere. We have suggested that people either find out the precise level of consumption expected in the case of a specific mission agency (ours if they wish) and follow that, or that they try out a trimming down of one-third for three months, whichever is less "disastrous." Already some valiant families have decided to do this. (See box.)

However, the point here is that this proposal is for the benefit of all agencies. People may send what they save each month for three months to us, but we hope they will like the idea of "living as a missionary" well enough to live this way from now on. You'll notice that we have printed in this issue an update of our own "Mission Associate" plan, which allows families across America to enlist as missionary associates while staying in their present employment, their extra time as well as their extra funds being held out for mission giving to any mission, no matter which mission they belong to as Associates. (See pages 27 and 28 for details.)

One verse that sums it all up is Matt 6:33. Dare we apply that to a project? Or to the life of a whole

community of believers here working on the staff? We believe so. It thus reads, "Seek first the spreading of the Vision and all these small gifts (or large advances) will be added unto you."

As you know, we have been tested again and again in our obedience to this kind of strange and compelling faith. We have not always had the money we needed to meet our own payments, and consequently the interest rate is now up, from 8% on one half of the property and 8 1/2% on the other to 12% on both halves.

Frustration, Survival, Victory?

Not everyone has understood this "small gift plan" and may have felt frustrated in trying to help us. Others have given lavishly of their time in spreading the vision (and thus increasing the number of small gifts coming in).

Still others, unasked, have responded with large gifts, sometimes over and over again. When this has happened, we have not felt we should argue with their leading, nor have we felt it went against our own. We have simply thanked God for their faithfulness and obedience, even as we have also tried to be faithful and obedient.

Interestingly, the \$7 million that we have received thus far has come mainly from these unsolicited larger gifts. Still, in time, once this campus is completely paid for with small gifts, we expect to repay or reassign the larger ones. (If from churches or missions we will return them; If from individuals, we will reassign them at the donor's preference to other mission projects.) We do not know when we will be able to do this. It may be one year, two years, perhaps five years from now. It obviously cannot be until the campus is completely paid for and small gifts continue to come in to replace those larger advances which have helped in the meantime. We expect to follow the same procedure for any other large gifts that we receive in the future, such as the new "1/3 x 3" gifts (from people who have joined with us in giving 1/3 of their income for 3 months).

But notice! Now, for the first time in eight years, we are asking for large gifts. Has our faith failed? No. But the circumstances under which we are operating have changed considerably. It is now necessary to pay off this campus as soon as possible so as not to end up paying millions of dollars in extra interest. The increase in interest is deadly. Just as earnestly as we believed God wants us to continue to ask for small gifts, we believe that He wants us to ask for large "advances" to pay off the campus right away. We are crippled in our work with the stress generated by financial uncertainties.

40,000 AMERICAN MISSIONARY FAMILIES GIVE \$500 MILLION PER YEAR

The income forfeited by 65,000 American missionaries is a lot of money. They do this simply by being willing to live on a lot less than they might otherwise earn (especially in a job overseas). What they give up must be on the order of \$300 million to \$600 million annually, possibly \$1 Billion or more if they were paid as secular workers in the same circumstances they are now in!

Apparently they gladly live on a reduced level. In fact, thousands stay on the field despite the fact that they don't even receive what they are supposed to get. How do you figure that out?

4,000 MISSION-MINDED FAMILIES PAY OFF THIS CAMPUS IN 3 MONTHS? ("Planned Poverty")

That is what we proposed last time - that 400 pastors, with 9 families following their lead, accept the challenge to get along somehow on 2/3 of their income for three months. (You may have missed the GREAT PAYCHECK ADVENTURE in the last issue.)

What happened?

Out of our mailing list of 50,000 households, six families noticed those two columns on page 20 (last issue) and sent in their first 1/3 installment! The sixth family to check in was the first pastor - and at this point he has not mentioned this to his congregation!

I have meditated on this. You can say, "The US Center just put out one more GREAT IDEA for saving America, for saving the mission cause, for saving our project here" - and very few caught the vision.

WHO WAS THAT ONE PASTOR?

Can you imagine the humor God must have had - just a little mischief almost - in some of the humanly "crazy" choices He has made?

EXAMPLE ONE: I confess had I been present in England back 1792, I would have cringed at the thought of HIS CHOICE of that young man from the wrong part of England, from the wrong side of the tracks, etc. Yet that young man as a young moonlighting pastor wrote a small book in his super-scarce part time which was to have greater influence in global evangelization than any other book in all history outside of the Bible itself! That was William Carey and his modest, "Enquiry."

EXAMPLE TWO (right now): Why in the world would God choose a young pastor, just out of seminary, earning LESS than the average missionary to be the first pastor in all America to send in 1/3 of his salary over the next three months?

Add to that the fact that he is a pastor in a town of 1,000 in Yutan, Nebraska. Isn't that just exactly like that young pastor in 1792? Is YUTAN any different from PAULERSPURY? Come on! Have you heard of either place?

Okay, God HAS a sense of humor! I just phoned Steve Gettinger. His wife answered the phone. On a pastor's Monday he was out digging in the garden. (William Carey was quite a gardener, too - world famous eventually in that realm as well as many others).

The chart below points out how much money can be given to missions by people as dedicated as missionaries, but who stay in their jobs and somehow manage to live on a missionary lifestyle level. "Wait," you say. "Who asked you to confront us like this? I say, "Who asked all those missionaries to go overseas?" The Lord did! They went! Why do you suppose the Lord hasn't thought of you (YOU) as one who would gladly learn how to cope with 1/3 less income - even for the rest of your life? - like the missionaries. They are in it for life, or until the Lord comes.

The Impact Of A Missionary Lifestyle

If an ordinary family (earning \$25,000/yr) were to adopt that spending level

| No. of Congregations x 10 Families = | No. of Households | 1/3 Income per month (millions) | 1/3 Income per 3 months (in millions) | 1/3 Income per year (in millions) |
|---|----------------------|---------------------------------------|---|---|
| 100 x 10 Fam.= | 1,000 | \$0.69 | \$2 | \$8 |
| 200 x 10 Fam.= | 2,000 | \$1.40 | \$4 | \$17 |
| 400 x 10 Fam.= | 4,000 | \$3 | \$8 | \$33 |
| 800 x 10 Fam.= | 8,000 | \$6 | \$17 | \$67 |
| 1,600 x 10 Fam.= | 16,000 | \$11 | \$33 | \$133 |
| 3,200 x 10 Fam.= | 32,000 | \$22 | \$67 | \$267 |
| 6,400 x 10 Fam.= | 64,000 | \$44 | \$133 | \$533 |
| 12,800 x 10 Fam.= | 128,000 | \$89 | \$267 | \$1,067 |
| 25,600 x 10 Fam.= | 256,000 | \$178 | \$533 | \$2,133 |

If you feel God may want your family in this picture, call our 24 hr. number (818-797-1111) and leave your own number. I'll call you or have someone call you to talk it over. RDW

Feeding the Hungry: Dr. Tetsunao Yamamori & Food for the Hungry

Born in Japan just prior to the outbreak of World War II, Dr. Tetsunao "Ted" Yamamori has experienced hunger firsthand.

"At age seven, I came out of World War II half dead because of extreme malnutrition," he says. "The doctor informed my parents that I was too far gone.

"The war-torn city of Nagoya had little to offer to keep everyone alive. God spared my life, but I have been haunted by the face of hunger ever since."

From his earliest student and professional days, Yamamori has been vitally concerned with the Christian ministry's approach to the total needs of mankind.

After 18 years of college teaching and administration, Yamamori left the academic world in 1981 to join Food for the Hungry as Executive Vice President. He was named President-Elect in 1982, and was inaugurated President, to replace founding President, Larry Ward, on June 1, 1984.

Food for the Hungry

Ward founded Food for the Hungry International (FHI) in 1971 to offer, in the name of the Lord Jesus Christ, both disaster relief and long-range self-help assistance to those in need of food.

Says Yamamori, "People are spiritually starved. Only the Gospel of Jesus Christ can satisfy that hunger.

"People are physically hungry. 'Man cannot live by bread alone'...but he must have bread.

"Our success in the world will depend on our commitment to meet both of these hungers."

Yamamori likes to speak of this two-pronged ministry as "symbiotic."

"Symbiotic ministry implies that both ministering to spiritual hunger and

ministering to physical hunger, though separate in function, are inseparable in relations and essential to the ministry of the Church."

In other words, though physical hunger is different from spiritual hunger, and though two different kinds of food are needed to overcome these hungers, the church is not adequately obeying God or fulfilling its role if it merely loves God (evangelism) without loving its "brothers" (social action), or if it merely loves its "brothers" without loving God.

Yamamori is quick to point out that, from a strategic perspective, "The physically hungry and the spiritually hungry of the world often overlap geographically.

"In those cases, evangelical organizations like Food for the Hungry are in a unique position. The residents and refugees within these countries are often in dire need of assistance which relief and development agencies such as ours can provide. When this occurs, we may be asked to provide aid even though traditional career missionaries are not allowed to enter.

"Having gained entrance, we are able to minister to both physical and spiritual needs."

Food for the Hungry seeks to enable churches and mission agencies to minister to food-related needs; it seeks to pioneer new places of service where churches have not already been established and where other mission agencies are not already working; and to catalyze new movements in spiritual and physical ministries.

FHI sponsors several unique programs. Among them:

The *International Hunger Corps* provides opportunities for Christian men and women, primarily college graduates and young professionals, to serve in Third-World countries in some of the areas of greatest need.

The *International Institute for Relief and Development* located in Geneva, Switzerland helps establish invaluable links between Christian mission agencies and U.N. and other international agencies based in Switzerland.

The *Desert Center* near Scottsdale, Arizona provides conditions similar to those in which 67 percent of the world's hungry live. It is a research, demonstration, and training facility that works at solutions to the problems associated with living in semi-arid regions. Small-animal husbandry, hydroponics, and vertical gardening are just a few of the innovations being used, developed, and taught at the Center.

The Desert Center is open to church groups, local schools, and other groups interested in learning about world hunger. It is in the process of being expanded to a full-range seminar and retreat facility.

U.S. headquarters of Food for the Hungry are located in Scottsdale, Arizona, the international coordination center is in Geneva. Other major bases may be found in Japan, Norway, and Australia.

Food for the Hungry has continuous programs in 12 countries. Additional relief and research projects are found elsewhere.

God's Special Envoys

by Tetsunao Yamamori

Commencement Address, William Carey International University

Distinguished faculty, parents, ladies and gentlemen, members of the graduating class of 1985:

God needs special envoys such as yourselves as workers in His vineyard.

Jesus said to the disciples, "Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes, and look on the fields, that they are white for the harvest" (Jn. 4:35; NASB).

Elsewhere He said, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest" (Lk. 10:2).

St. Paul reminds us that "we are ambassadors for Christ" (2 Cor. 5:20), meaning the messengers of the gospel of reconciliation--reconciling men and women of all races to God in Christ. In short, God's special envoys are urgently needed to make disciples, to disciple the nations, and to reach the world's unreached--now, and into the 21st century.

Who Are They?

I wish to define who these special envoys are. They are the new breed of cross-cultural workers, urgently needed in the next few years, who are able to function as God's messengers of reconciliation in countries where pure evangelists may be prohibited to enter.

Like any missionary, the special envoy must be whole-heartedly devoted to Christ and His mission on earth, believing in the availability of salvation only in and through Jesus Christ. God's special envoy must be physically sound, emotionally stable, socially aware, culturally sensitive, and biblically literate.

These qualifications and more are expected of God's special envoys.

What additional qualifications should they possess? I maintain that toward the 21st century, effective mission will require God's special envoys to be 1) alert to the

emerging mission context; 2) equipped with strategic thinking; and 3) called from diverse sources.

I. God's Special Envoys Must Be Alert to the Emerging Mission Context

Two basic trends characterize the context of the 21st century mission. The first trend is the *exploding non-Christian population*.

What are the facts?

The world population has grown rapidly and will continue to do so. The world population at the time of Jesus' birth has been estimated at 250 million. By 1900 it had reached the two billion mark. There are 4.7 billion people in the world today. Projections for the years 2000 and 2020 are roughly 6 billion and 8 billion respectively.

Approximately 25 percent of the world's people today claim to be Christians. This means the remaining 75 percent (3.5 out of 4.7 billion people) are non-Christians. If the current ratio of Christians to non-Christians prevails, there will be 4.5 billion non-Christians in the year 2000, and 6 billion non-Christians by 2020.

(Research conducted by church growth analysts indicates that the current ratio is not likely to continue. The church is actually growing at a faster rate than that of the general population. Yet we have every reason to be alert to the world's population trends.)

Furthermore, current trends lead us to believe that over half the world's population in the year 2000 will be living in cities, and 60 percent of the population will be Asian. In other words, if we are to reach the unreached, the Church of Jesus Christ must not only be alert to the growth of the world's population as a whole, but also to the importance of urban centers and the Asian population in particular.

The second trend which characterizes the context of the 21st century mission is the *increasing inaccessibility of nations and people groups to purely evangelistic missionaries*.

In 1974, Ed Dayton of MARC said, "Thirty-two countries with a population of (almost 2 billion) permit no foreign missionaries of any type or greatly restrict (the activities of cross-cultural) evangelists within their borders"

These "Missionary Off Limits" countries are often under totalitarian regimes. Today, 65 percent of the world's population is living in partly or fully restricted countries.

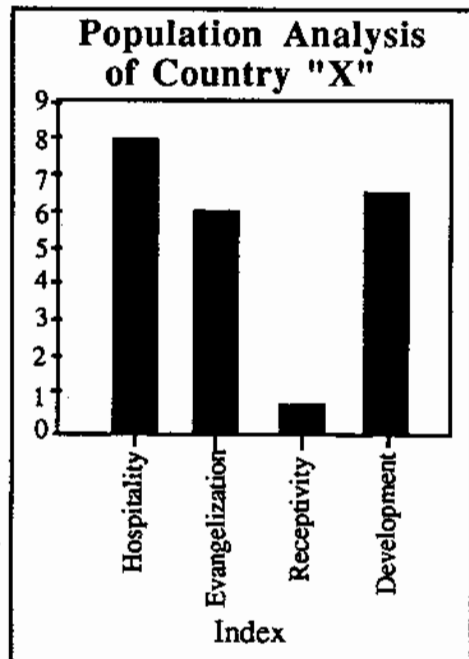
The 1985 edition of *Freedom in the World* by Freedom House of New York takes note of the advance of Soviet communism during the last decade in Southeast Asia after the fall of South Vietnam, in South Yemen, Ethiopia, the former Portuguese colonies of Africa, and in Nicaragua. While Western Europe has experienced some gains for democracy, the net result has been a decrease in the number of countries and people groups accessible to purely evangelistic missionary outreach.

So: God's special envoys must be alert to the emerging mission context. That is, they must be alert 1) to the exploding non-Christian population, and 2) to the increasing inaccessibility of people groups in need of hearing the gospel. (Ed.: While Yamamori sounds pessimistic at this point, the realities mentioned on pg. 26 under "Never Say Can't" ought to be taken into consideration.)

II. God's Special Envoys Must Be Equipped with Strategic Thinking

Strategically, there are two kinds of populations in the world today and two corresponding approaches to them. There are four factors that help to differentiate the two populations: hospitality,

evangelization, receptivity and development.



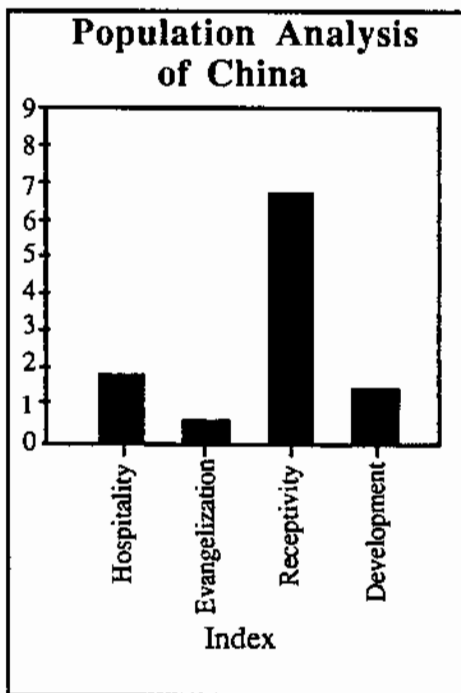
The *hospitality index* refers to the degree to which a country, a social group within a country, or a people group is hospitable to Christianity. It refers especially to the quantity or quality of social sanctions placed upon gospel witness.

Sixty-five percent of the world's population, as stated earlier, are living in limited-access countries. Many such countries have policies prohibiting the entrance of evangelists and of limiting or totally forbidding the evangelistic activities of national Christians. These sanctions upon Christian witness and activity are placed upon the Christian community by the larger community of which they are a part. They are social limitations. I refer to them as indications of the hospitality of a group toward Christianity.

The *evangelization index* refers to the number of people within a population who have been evangelized, and the degree of their evangelization. Most basically: are there known Christians within the group, and if so, how do their numbers compare with those of the population as a whole?

The *receptivity index* gauges the degree of receptivity of a particular people to the gospel. Unlike the hospitality index,

which refers to limitations upon gospel witness created by the social context or the community, the receptivity index refers to the openness of individual members of the group to gospel witness. In communist China for instance, while the hospitality index might be a mere 1 or 2, the receptivity index would read 6 or 7. The government--the social setting--is antagonistic toward Christian witness; but the people as a whole are wide open to the gospel message. Receptivity is high; hospitality is low.



The *development index* seeks to measure the conditions of physical need in a target group. Peter McPherson of USAID tells us that 90 percent of the world's population in the year 2000 will be living in developing countries. This means that more people than ever will be experiencing some form of acute physical need.

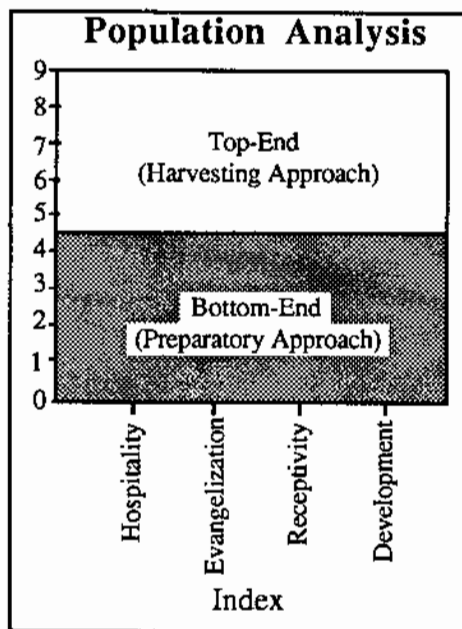
Using these indices as guides, we can now classify population groups into two *ideal* types--the top-end and bottom-end populations. The former is made up of countries or people groups that are most hospitable to Christianity, most evangelized, most receptive to the gospel, and most developed. The latter on the other hand consists of countries or people groups that are least hospitable to Christianity, least evangelized, least

receptive to the gospel, and least developed.

Obviously, there are countries and people groups that fall in between these two extremes, but research is the key to identify accurately who they are and where they fall.

The *harvesting approach* is proper in peoples and countries toward the top end of the scale. Where missionaries are allowed to enter and where there is an open receptivity to the gospel; where there are many national Christians and where physical needs are not so great that they overwhelm all other concerns--the Word of God must be shared directly and aggressively.

The exploding non-Christian population demands *more*, not fewer, traditional career missionaries. These missionaries need sound training in mission strategy and accurate knowledge of how, in fact, peoples of the world come to faith in and obedience to Jesus Christ. And, because of the rapid urbanization and Asianization of the world's population, many of these future missionaries must specialize in reaching specific people groups in cities and in Asia.



The *preparatory approach*--doing something now in the hope that people will respond to the gospel later--is more appropriate among populations on the bottom end of the scale. Where career

missionaries are not permitted to enter, where people are least responsive to the gospel, where few or no known Christians are part of the population, where people are in need of food, basic health care, education, information on proper nutrition, appropriate technology, food production, etc., God's special envoys can do little more than let their lights so shine before men and women that they may see their good works and glorify their Father who is in heaven (Mt. 5:16).

Often, building a one-on-one friendship works positively toward leading a person to Christ. The multiplication of this process may eventually create not one "Christ group," but many.

In inhospitable circumstances we may need to encourage some form of "underground" Christianity. The historic, traditional approach has been: if a person is not sincere enough to risk persecution for Christ's sake, then he is not really ready to become a Christian. Under some circumstances, I believe that is the correct position. But under others, I think that is incorrect.

God's special envoys, alert to the emerging mission context, must be equipped with strategic thinking to reach people who would, ordinarily, be unreachable.

III. God's Special Envoys Must Be Called From Diverse Sources

I can think of at least three main sources from which God's special envoys may come.

1. *Bivocational (or "tentmaking") missionaries.* For the purpose of winning a specific people group, these missionaries get secular jobs to support themselves while witnessing to the target population. Already trained for missionary work, they have, nevertheless, acquired additional skills to earn a living. One may teach English as a second language in China or a Muslim country. A nurse or doctor may work for an international health care agency and live in Afghanistan, Burkina Faso, or Chad. The host government may hire qualified teachers in various disciplines on various levels of instruction.

Despite obvious limitations, one can find a wide range of possibilities for personal witnessing. In dealing with

bottom-end populations, we must believe in the principle of the "ripple effect" that we have seen at work in China, for instance. The ripple effect implies a spontaneous expansion of the Kingdom of God through the dynamic witnessing of individual Christians. God's special envoys, under some circumstances, may be able to multiply Christian groups.

2. *Cross-cultural lay witnesses.* These are primarily lay persons, not especially trained for missionary service, but desiring to witness for Christ while serving overseas as employees of multi-national corporations, secular international agencies, and governments of the United States and foreign countries.

A Western diplomat in a limited-access country in East Africa has a group of Christians meeting in his home for Bible study. Scripture/tract distribution is one meaningful way to assist such an effort. These lay witnesses will welcome a short course in the essentials of personal witnessing and developing Christian fellowship groups in countries that are not so hospitable to Christianity.

3. *Christian relief and development personnel.* All mission agencies doing this type of work, and certainly evangelical organizations such as Food for the Hungry are in a unique position to work in countries where the explosion of the non-Christian population is occurring and where traditional career missionaries are not allowed to enter. The residents of these countries are often, at the same time, in dire need of assistance which such relief and development agencies can provide. The fact is, the physically and spiritually hungry of the world are often found in the same places—they are awaiting the healing balm to be brought by those who believe that "man does not live by bread alone."

Food, or any other assistance provided by an aid agency, must not be used as a bribe to encourage recipients to become Christians. I am personally aware of numerous examples of Christian workers who have developed friendships with non-Christian nationals who later professed Christ and formed Christian worship, Bible-study and mutual-encouragement groups even in intensely anti-Christian countries.

Christian relief and development activities may be linked with Christian radio broadcast ministries in order to

increase their effectiveness. Broadcasts which speak to felt needs and relevant issues are welcome and listened-to attentively.

Agencies may, on occasion, provide transistor radios to groups in strategic locations. Christian broadcast agencies can then develop programs which deal with nutrition, health care, agricultural methods, water resources, and anything else related to improving the quality of life—including world news, biblical insights for Kingdom-living, and Scripture readings (sometimes read slowly enough that hand transcriptions can be made).

What if some of the growing number of Third World missionaries were brought into this force? Many of them must acquire special skills, but North American agencies would welcome the opportunity to work closely with missionary societies and churches from the Third World.

We are told that approximately 3,000 Third World missionaries were sent in 1973 by 210 Third World mission societies supported by Third World funds. By 1980, we had discovered still more, and the agencies we already knew about had also grown so that we knew of 13,000 Third World missionaries on the field, sent by 368 agencies. One missiologist predicts that there could be over 50,000 such personnel on the field by the year 2000. A portion of this number should be devoted to reaching the totally unreached peoples in our world, especially those who need to be approached through non-traditional means.

Let us remember always the world white for harvest. While some countries and some people groups are less open to the gospel at any given time, God is at work and will continue to work among them. And other groups at the same time may be more open than ever.

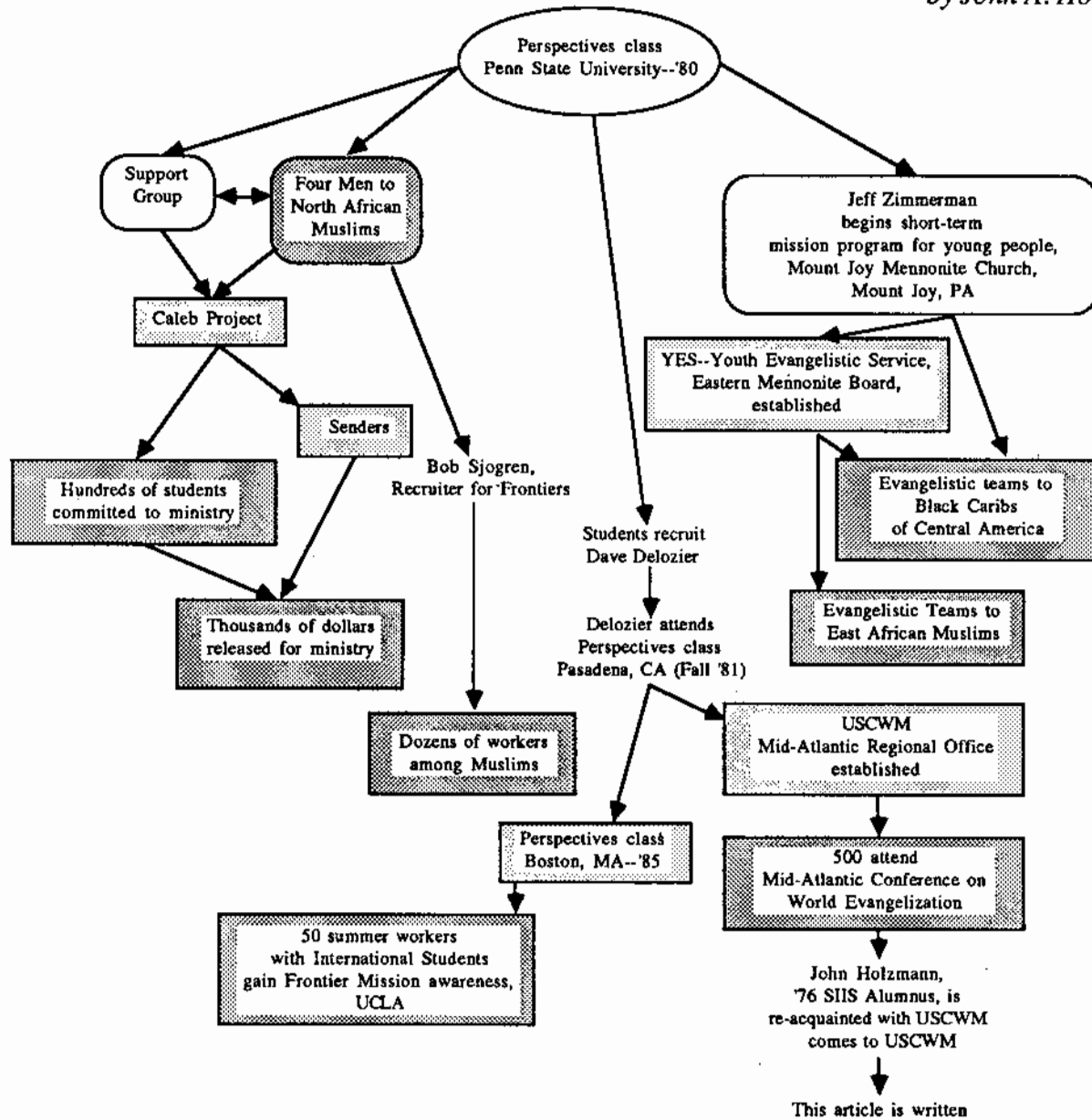
"Pray...the Lord of the harvest to send out laborers into His harvest" so that "this gospel of the Kingdom (may) be preached in the whole world for a witness to all the nations, and then the end shall come" (Lk. 10:2, RSV; Mt. 24:14, NASB).

--Dr. Yamamori is president of Food for the Hungry, Inc., an international, evangelical relief and development agency. The above message is an edited version of the commencement address given at William Carey International University, May 19, 1985.

An Ever-Widening Circle

The Impact of One Perspectives Class

by John A. Holzmann



I bumped into Francis Patt the other day. Fran is the Center's East coast representative working out of Wilmington, Delaware. He and Jay Gary teamed up in 1980 to sponsor the first-ever extension class of the Perspectives course. It was held in the Spring of 1980 at Penn State University in State College, Pennsylvania. Seventy-seven students were in attendance, and the effects of that class are still being felt today.

I thought you might be interested, as I was, to learn about some of the ever-

expanding ripples emanating from that one class. Understand: the story you are about to read is incomplete at best. I don't mention the five people of whom I am aware who have served or who are now serving on staff at the Center as a result of the course; I don't mention numbers of converts or numbers of people introduced to the gospel for the first time as a result of ministries begun on the basis of that class; I have made no estimates of the increased quantities of money made available for frontier mission efforts, and I

have made only the barest reference to scores of people who are right now on the front lines of evangelistic and church-planting work among Unreached Peoples as a result of that class.

Actually, even if I were asked, I could not go into more detail than I have. First, because I am unaware of most of the people who have been affected by the class. Secondly, because many of the most exciting stories are being played out right now in limited-access ("closed") countries where the ministries of people

whose names I might mention would be jeopardized if I were to mention them. Suffice it to say that the following is a sketchy representation of the impact of a single Perspectives class. Add in the details that I cannot here provide and you have an amazing story indeed!

--John Holzmann

Pennsylvania State University, "party school U.S.A." according to one alumnus, was the site of the first Perspectives extension class ever held. It was the Spring of 1980.

Coordinator Jay Gary had done his homework, but mistakes were made. Students signed up for the course with the understanding that they would obtain credit transferable toward their degree programs. An administrative oversight blocked them from that benefit. Yet despite the lack of academic recognition, the effects of that class are being felt today, not only by the students who took the course, but also by people three, four, and five generations down the line from that experience.

Four Young Men

Four young men were so moved by what they learned about the Muslim world, they decided to go to the most militant Islamic country they could think of. They wanted to prove a point--to themselves as much as to anyone else. Where there's a will, there's a way. No country is closed to the gospel. God's messengers can go anywhere God sends them.

Four young men moved into a North African Muslim country for a year. They ministered the Gospel. They came out alive. They had no special "missionary" training beyond what they had received in the Perspectives course.

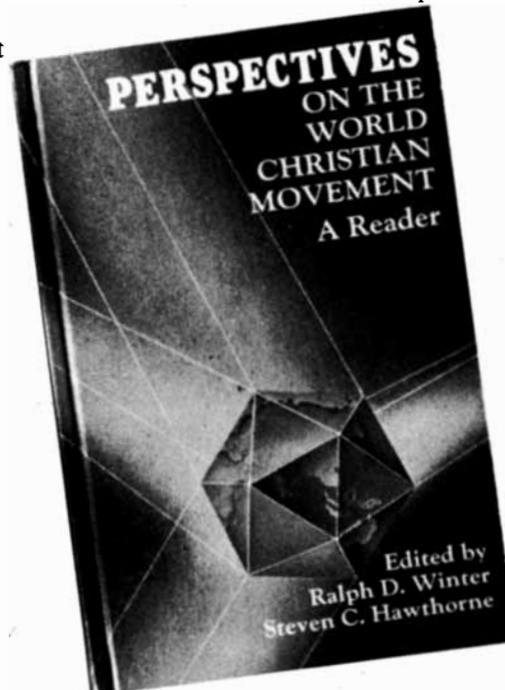
The Caleb Project

Alongside these four frontier missionaries was a support group--fellow students who prayed and wrote and gave and encouraged their four friends as much as possible. Out of the two groups--those who went and those who stayed--a new organization was born in 1981. It's called the Caleb Project. Caleb is most noted for its student mobilization activities--especially its call to commitment to the Hidden Peoples--and for its new Senders program, an attempt to help Christians recognize the vital role of the home-front. "Live on a missionary salary and give the rest to missions" is the Senders' motto.

Caleb project has served over 700 college students in its four-year history.

Bob Sjogren & Frontiers

Bob Sjogren came out of the Perspectives class at Penn State and wound up working as a recruiter with Frontiers, Inc., "the 'go for it' agency" dedicated to church-planting among Muslims. In its two-year history, Frontiers has placed 150 workers on the field, a dramatic increase over the estimated total 800 missionaries to Muslims recorded in 1983. Bob is on the road more than he is at home. He speaks



to college groups and churches. He and the other members of his traveling teams have a lot to do with the fact that Frontiers has, since January, received an average of more than 60 applications a week for service among Muslims!

Jeff Zimmerman and the Mennonite Church

Jeff Zimmerman returned home to the Mount Joy Mennonite Church in Mount Joy, Pennsylvania after his experience in the Penn State Perspectives class. He helped the church establish a short-term mission program in the church to expose young people to frontier missions. His first groups worked among the Black Caribs of Central America. The Eastern Mennonite denominational mission board soon picked up on his program to form what are now called YES Teams--Youth Evangelistic Service Teams. Young

people are now being sent to work among Hidden Peoples around the world including Muslims in East Africa.

Dave DeLozier

And then there is Dave DeLozier. Dave was a friend of several of the students in that first-ever Perspectives extension class. He was encouraged by his friends to attend the Perspectives course offered in Pasadena in the Fall of 1981. Dave joined staff at the U.S. Center, and then returned to the Lancaster, Pennsylvania area to help establish a Mid-Atlantic regional office of the Center. I owe my presence here at the Center, at least in part, to Dave's leadership in sponsoring the Spring 1983 Mid-Atlantic Conference on World Evangelization held in Lancaster. Over 500 people were in attendance at that conference. I was one of them. Having attended one of the earliest "Perspectives" courses (Summer Institute of International Studies) in 1976 I had lost touch with the frontier missions movement until late in the Fall of 1982. At the Mid-Atlantic Conference I was brought up to speed with what was happening in Pasadena, and the first pieces began to fall into place for my family's move out here.

The story isn't over. Dave sponsored two Perspectives courses of his own in the Boston, Massachusetts area this past Spring. My sister was in attendance at one of them. She is hoping to work among unreached peoples under the auspices of BMMF--the Bible and Medical Missionary Fellowship. There were 12 MIT (Massachusetts Institute of Technology) students in her class. Four of them came here to Southern California this summer and are passing on frontier mission vision to 50 college students from around the country who have gathered at UCLA to work with international students. What difference will this fourth-generation Perspectives experience have upon these college students? That question is yet to be answered. I look forward to finding out!

**Turn the page
for a current
list of
extension
classes**

PERSPECTIVES COURSES

1985-1986

U.S.A. & Canada

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| ARKANSAS | Fayetteville | Jan. '86 | Steve Shadrach | (501) 442-5312 |
| BRITISH COLUMBIA | White Rock | Fall '85 | Gilbert Gerbrandt | (604) 531-1950 |
| CALIFORNIA | Arcadia | Jan. '86 | Wendy Killeen | (818) 446-5512 |
| | Costa Mesa | Spring '86 | Byron Klaus | (714) 556-3610 |
| | Escondido | Fall '85 | George Miley | (619) 487-9456 |
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| | Pasadena | Fall '85 | First Nazarene Church | (818) 351-9631 |
| | PASADENA | Fall '85; Jan. '86 | NED GARLINGTON | (818) 797-4605 |
| | San Bernardino | Fall '85 | Dave Dougherty | (714) 684-4700 |
| | Simi Valley | '86 (TBA) | Bob Fenstermacher | (805) 526-6071 |
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| MASSACHUSETTS | Boston | Spring '86 | Dave Delozier | (617) 926-3076 |
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| OHIO | Cleveland | '86 (TBA) | Bob Shebeck | (216) 932-7216 |
| | Columbus | Spring '86 | Jeff Beale | (614) 263-3503 |
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| | Seattle | Fall '85 | Betsy Weaver | (206) 524-7300 |
| WISCONSIN | Madison | Fall '85 | Larry Mykytiuk | (608) 255-8484 |
| JAPAN | Yokohama | Fall '85 | Kathie Lasick, Youth With A Mission, C.P.O. Box 32, Yokohama 220 | |
| KENYA | Nairobi | (TBA) | Jonathan Dawn, P.O. Box 21337, Nairobi, Kenya | |
| NEW ZEALAND | Tauranga | June '86 | Dan Mulvagh, P.O. Box 2160, Tauranga, New Zealand | |
| SINGAPORE | Singapore | Fall '85 | Alan Wong, 37 Telok Blangah Rise, H 20-305, Singapore 0409 | |
| SOUTH AFRICA | Capetown & Pretoria | (TBA) | Dave Bliss, Africa Enterprise, P.O. Box 647, Pietermaritzburg, Natal | |

The HIDDEN HALF

by Sam Wilson &
Gordon Aeschliman

Fast. Readable. Easy to understand. Want a good book to recommend to a friend? *The Hidden Half* is all these and more.

Reprinted here by permission of the copyright owner, MARC, is Chapter 10 and just a taste of Chapter 11 of this excellent overview of the frontier missions movement. Wilson and Aeschliman challenge us to find and hang onto a biblical basis for responding to our culture and the world around us.

A copy of *The Hidden Half*, normal retail \$5.00, can be yours for only \$4.85 through the Mission Frontiers Book Service (see inside back page).

CHAPTER TEN

The Problem of the Big Chill

Not too long ago, I was invited to speak at the missions emphasis week at my old college. I was supposed to tell the young excitable there what a "world Christian" is.

Quite pleased to have the chance to affect another set of college students, I stepped up to the podium. I looked out on a crowd of new faces, but the scene felt very familiar. I had stood there many times as a student, urging my peers to commit themselves all-out to Jesus Christ and his global mission. And from the audience, I had listened to a number of fellow students challenge the student body to the same vision.

But, as I stood there thinking about the "campus radicals" of my college days, all my good memories melted away. I felt as if someone had hit me with a ton of bricks.

Where were those radicals now? A good percentage had slipped into a way of life that showed no more passion or activism than selling used cars. The vision that seemed to capture their very lives during their college years had vanished like a mist. Their passion had no substance; their convictions turned out to be shadows.

That night I came to a new understanding of what it means to be a world Christian. It had to be more than words, more than a few years of activism. My commitment has real substance only if I can't separate my passion for the world from my identity as a person. Being a world Christian is first and foremost who I am, not just what I say or do.

Students tend to be susceptible to visions of changing the world. Just look at the radicals of the 1960's.

They were out to change a lot of things in the world around them, and some even died for their convictions. They staged riots, denounced abusive capitalism, burned banks, opposed trade with oppressive regimes and called for an end to war—all in the name of making the world a better place.

What happened to those radicals? A popular movie, "The Big Chill," gives a glimpse of where some of them ended up a few years later. They became managers, stock brokers, up-the-ladder career climbers, movie stars and big landowners. They bought into everything they used to stand against. The characters in the movie obviously felt uncomfortable about the disjointedness of their past radicalism and their present lifestyles. They couldn't figure out what went wrong with their great plans to change the world.

I'm sure none of us would imagine ourselves letting go of our commitments to see all nations reached. None of my college peers thought they would, either, but somehow the pressures they faced after college proved too much for them.

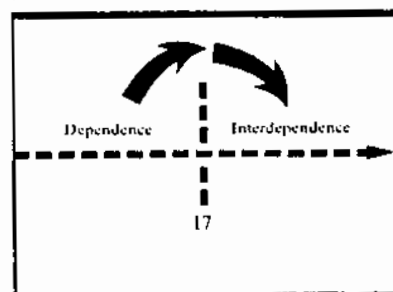
Finding Zeal

To understand some of these pressures, let's look at the typical pattern of development in our culture during and after college years. First, most of us go from *dependence* to *interdependence* as we enter college.

Up to this point, our parents have been responsible for us—they even reported us on their tax forms as "dependents." They took care of rent, food, clothes, activities. They made major decisions for us or had a big part in helping us make them. Without realizing it, we absorbed many of their political and religious views.

Around the age of seventeen things begin to change. If I go to college, I am surrounded by a whole new set of people. Maybe for the first time I discover that Baptists also consider themselves Christians, or I meet charismatics that seem to love Jesus more than I do.

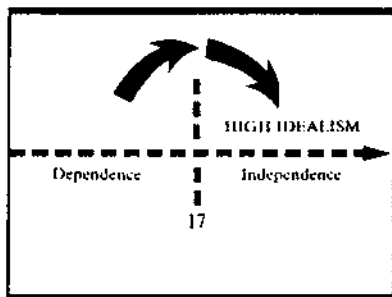
New ideas come at me a mile a minute. Perhaps I take a class in anthropology that harshly berates Western Christians for going to other parts of the world and "ruining cultures." Or I take a class in apologetics or philosophy, and instead of understanding my beliefs more clearly, I find my foundations shaken. Maybe I meet some Marxists who have a better handle on understanding how society works than I do, and so I begin to doubt my own political orientation. I may find a job and begin to pay my own expenses and make



decisions about my life that others used to make for me.

This process of shaking up old ideas and beliefs and being exposed to new ones in an environment of independence makes people at this stage more idealistic than they ever will be again.

No wonder the first time I plunge into an urban center I want to do all I can to help the displaced; or the first time I see actual starvation I decide to drastically reduce my eating habits and watch my spending; or the first time it hits me that half the world still does not



know Jesus I decide to become a missionary!

All these could be called *reactions* that challenge our previous actions. We throw out old values and decide to live our lives differently. Like the radicals of the 1960's, more than likely

we have a clearer picture of what we are against than what we are for. Many of us during this time of life could be described as angry people. Angry at our homes, angry at our friends, angry at our churches, angry at our schools, angry at our nation.

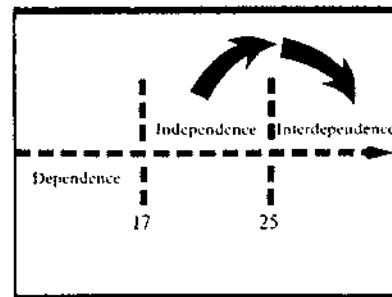
Even if this reaction doesn't come out as anger, there is a high level of excitement and energy. It's during this stage of idealism that most of us stand at missions conventions. "Yes! We will do it!" we announce. Our sincere hearts are wide open before God as he shows us his passion for the nations. We can't do anything but say, "Yes, Lord, use me." And it shouldn't be any other way!

Idealism's great rush to put new ideas and convictions into practice is good, but it's only the beginning. It's easy to eat less and cut expenses when you're surrounded by others committed to simple lifestyle. The idealist too often fails to look at his commitment as the start of a lifelong venture. College days and idealism don't last forever. How can the values and behaviors explored there become enough a part of me to stick when I'm taken out of a supportive, or at least tolerant, environment?

Adding Knowledge

Proverbs 19:2 instructs: "It is not good to have zeal without knowledge, or to be hasty and miss the way."

The key to the next major transition is knowledge—a firm biblical understanding that will sustain us over the long haul.



Not long after graduation, usually around 25 years of age, I begin to discover that I don't live in complete independence. In reality I am

interdependent with other people and with institutions in our society. If I don't do a good job at work, I don't get a raise or I get fired. I buy a car or a house, but now I'm committed to the bank and my payment schedule. If I get married I discover that all my decisions, dreams and plans are now intimately connected to someone else. And the arrival of children makes that interdependence all the more inescapable.

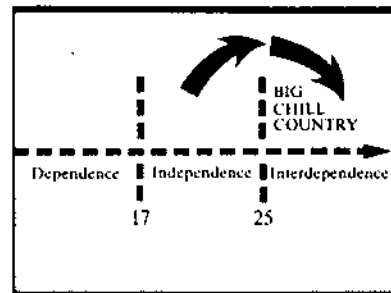
If independence is a time of high idealism, then the beginning of interdependence is just the opposite. It feels like a wet blanket or a slap in the face. It's during this stretch of life that we will throw away our ideas if they were shallow, if they had no real substance.

These first few years of interdependence force us to determine how we will live out our ideals. We either put them in the crucible of new pressures and responsibilities to refine and *strengthen* our vision, or we decide they don't fit with reality and we just put our plans for changing the world on ice. I call this early stage of interdependence "Big Chill country."

Making It Through "Big Chill Country"

In Big Chill country you realize in no uncertain terms that the goals of the culture around you (which you find making increasing demands on you as you become interdependent) and God's goal of reaching the nations with his love have little to do with each other.

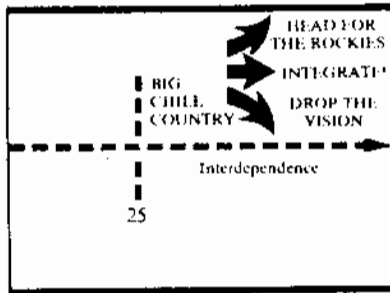
You're going to have a tough time fulfilling your culture's expectation while you try to stay faithful to your vision for the nations. Here's where you have to decide whose side you're really on. Everyone around you—from your boss to your church to your family—will probably do their best to put the chill on your determination to make your life count for the nations. And it's going to seem a lot easier just to become another Jonah.



If your ideas were based on shallow grounding, there will be nothing but personal grits available to help you stick to the vision. But if you have sunk your roots deep down into Jesus and his approach to life, you will have all the resources of heaven backing you up as you move forward.

Some of us, like my friend Cath in chapter two, hit Big Chill country and run away to the mountains because we just can't put it all together. Others just drop the vision and try to blend into society. But some, by God's grace, are described by their friends years later as people who faithfully lived out the ideals of their youth, those who integrated a biblical view of reality into their whole lives.

"Sit down young man! If God wants to evangelize the heathen he'll do it without your help or mine." That was the reaction William Carey got from the



elders of his church when he suggested sending missionaries to the millions of unreached peoples of his day. The church in his generation didn't have any categories for such a venture—it didn't fit into their notions of

what the church was all about. They weren't excited about some young radical telling them what to do either.

But Carey wasn't about to be discouraged. He kept praying, accumulating information on the needs of the world, and studying God's heart for the world in Scripture. Carey's convictions became so much a part of him that there was no keeping him home, try as everyone around him might.

Carey is known today as the father of Protestant missions from the English-speaking world. It was said of him that his life was basically the outworking of the dreams of his youth. He went through Big Chill country, but his basis was firm.

What are We Up Against?

Let's take a close look at some of the dynamics.

You rush home all excited about your newfound vision to reach the world with Jesus' love. Your folks tell you they're happy for you, but explain that you'll eventually realize that all good Christians are supposed to "grow up, settle down, get a secure, well-paying job and be a good Christian." *Drop the temperature a few degrees.*

Say your parents *paid* for your education. Guilt settles in as they tell you just how much they sacrificed to ensure you could lead a responsible life and take care of them as they got older. And besides, you're the one, of all the children in the family, that they were really counting on, because you "had things going for you." *I think I feel a draft!*

Maybe you get married and your spouse has a different view of the good life. You made the mistake of marrying someone who wasn't committed to your ideals. Or maybe you are committed to the same ideals, but have children. Your parents become outraged that you are considering overseas service and they lay it on thick that no loving God would expect poor, helpless little children to be thrust into those awful conditions. Think about your *children*, not yourself! *B-b-b-brrrrr!*

Let's say you get a good job. All of a sudden the things you condemned in your idealistic days are actually within your grasp. You used to decry money being spent on fancy cars, big houses, exotic restaurants, expensive vacations and all sorts of technological gadgets, but now you have the power to own them! Maybe you'll splurge and then realize that there was nothing in it and let go. Maybe you'll begin to

enjoy living with a few luxuries, and convince yourself that you really "need" them. *It's getting downright chilly!*

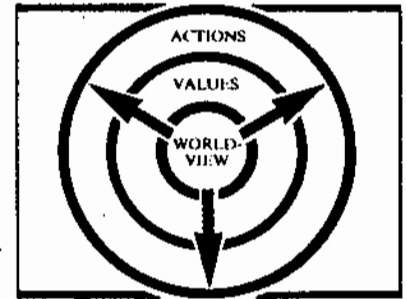
Anthropologists have done us a big favor in this area. They explain that at our core is a basic view of reality—a worldview. That worldview determines who we are, what we will value, and how we behave.

If our worldview is un-Christian or less-than-biblical, it will inevitably surface in values and actions that contradict the heart of the biblical worldview.

And this is where the conflict arises during the Big Chill. If it turns out that I haven't really changed my worldview while I was idealistically exploring new values and actions, then I will give up my ideals and take on the culture's lifestyle. This is precisely what Solomon was saying in Proverbs 19:2; if we don't get something solid under our zeal, we're sure to miss the way.

But if my actions stem from a biblical worldview, then it becomes a matter of *faithful obedience*. I can allow a fad to slip away, but not something that goes as deep as obedience. I've decided to follow Jesus with my whole life, and I understand where he's going. It's no longer a matter of choosing a career or lifestyle—it's a matter of faithfulness.

Let's take a look at the biblical worldview Jonah needed.



CHAPTER ELEVEN

On Being "Sold Out"

Jonah's first problem was that he bought into his culture's worldview. He didn't see people the way God did, and so he couldn't figure out why God would show mercy on Ninevah.

A Christian worldview starts with God, not with country or church. God loves a Muslim as much as he does Billy Graham. We have to let go of prejudices and fears and see *all* people as precious. Our country isn't more valuable in God's eyes than any other, nor can

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"Life Begins at 70!"

They had often told one another that, when they retired, they would go where the Lord led. But if it hadn't been for some unusual promptings, one wonders what might have become of those promises . . .



Two years ago Barney McClain would not have thought it possible that he should be working at the U.S. Center for World Mission. But even skilled managers find their plans and objectives overruled.

God is the final authority on job descriptions and performance standards. They are His objectives, in the end, that we must fulfill. And so, a 72-year old master of Management by Objective found himself in a managerial role he would not have picked for himself.

Barney McClain and his wife, Esther, came to the U.S. Center for World Mission from Portland, Oregon, a year ago, seven years after Barney retired as plant manager for a tool manufacturing firm.

Barney now manages the Center's Extension Ministries Department and Esther works as switchboard operator/receptionist, and hostess for Center visitors.

The McClains had often promised one another that, when they retired, they would go where the Lord led to tell people about Him.

But if it hadn't been for some unusual promptings, one wonders what might have become of those promises.

Barney tells the story.

"We had some friends in the Philippines who had said that, when we retired, they'd like us to come out and help them with their work among the middle- and upper-class people in Manila.

"When they talked to us about it we said we'd come out there, but we really didn't give it much thought.

"Now we had both been involved in Bible studies--Bible Study Fellowship. Esther had been in it for 10 years. But as I approached retirement, the Lord began to lead us away from it.

"Just a couple of days after I retired, I sent a letter to BSF headquarters resigning from the class the following May. And a

day or two after that, we went to church, and a letter from our friends in the Philippines was waiting for us. It said, 'We've been praying about this for several months. Now is the time for you to come.'

"The timing of it, right after I'd sent the letter of resignation--we took it to be a sign from the Lord."

So, after finishing a Master's degree program at Western Conservative Baptist Seminary in Portland (Barney's thesis concerned the use of Management by Objective in a local church setting), the McClains went, and spent 19 months in the Philippines working with their friends.

The fact that they left the Philippines had nothing to do with their personal desires. God moved them.

Barney got an allergic cough that he couldn't get rid of. Their mission board thought it would be better if the McClains left the tropics.

Back in Portland, their home church had just called a young pastor with no previous experience. "He was looking for some grey hairs to balance his youth," says Barney. "I qualified for the grey hairs. And so our home church called me to be a part-time associate pastor doing visitation and conducting home Bible studies."

Three years passed relatively quietly, and then, just over a year ago, Barney was reading about different opportunities in missions when he noticed a listing for the U.S. Center.

"We were vaguely familiar with the Center," says Barney. "We saw several possibilities that we thought we might be interested in. Since we had a son-in-law who was graduating from Fuller in June, we decided that, since we'd be here anyway, we might as well visit the Center."

They did. And they "weren't too impressed."

Barney continues:

"We came down here Saturday morning

A dynamic role for a senior team

and the whole place was closed up. Nobody was around.

"Bruce Graham--he's one of the finance men here--happened to come in with one of his children. He said, 'Come back Monday morning at 8:30 and have a tour then.'

"Well, we didn't want to come back Monday. We wanted to leave early to get to Sunnyvale to visit our daughter there. So we picked up a little literature.

"But we finally did decide to come Monday morning and one of the guides showed us the slides.

"We were getting fidgety, wanting to go. We didn't want to take time to get the whole picture--not time for the tour. But we picked up more literature.

"Bruce Graham went by--and we didn't know what was going on--but he threw down an application blank along with all the papers we were picking up.

"Well, when we were at our daughter's she asked, 'What do you think? Are you going to work at the Center?'

"I said, 'Well, maybe sometime. It's about a 10 to 90 chance.'

"We went home. I went to our pastor, and I said, 'Kurt, I need to tell you, it's about a 20-80 chance that we're going to go.'

Each one of them said, "We don't want you to go, but we feel like you should."

"And he said, 'Well, I knew we couldn't hang onto you too long, because of your interest in missions.'

"Well, then Evelyn Varney, an old friend of ours, a retired Conservative Baptist missionary, was with her family in Portland. We went over to visit her--this is the same week, right after we got back from Pasadena.

"It turns out, she works in the Personnel Department at the Center. When she found out that we were interested in coming, she got quite excited, and said, 'We have a dozen jobs for you!'

"Well. It went up to 40-60 at that point.

"But we were struggling. We went to church Sunday night and Esther was in

tears. I was afraid people would think we'd had a quarrel or something.

"But she was just struggling with it." Esther chimes in:

"I could hardly think about what was going on, because all of this was in the back of my mind.

"Then we went to bed and I said, 'We've just got to go!' That was on Sunday.

"At church we'd asked a special couple to pray for us. And on Saturday I asked a close friend. And on Monday we asked our neighbors who are also close friends. So there were five people besides our girls who were really praying for us.

"Each one of them said, 'We don't want you to go, but we feel like you should.'

Barney: "I'm a real stick-in-the-mud. I don't move fast on a change like this. I stay put. But we made our decision Tuesday morning.

"Now there were several things after that.

"We filled out an application blank. We said, 'Well, let's wait until Saturday. We won't mail it. We want to be sure. Maybe the Lord is going to close the door.'

"But by Friday we both said, we'd better mail it."

Esther: "We came down for an interview, and we told them at the interview that we'd come down the end of September or the 1st of October, but when we got home from that we thought, *there's no point in our staying here! We've made our mind up to go, so we might just as well go.*

"And so we came the middle of August instead of six weeks later."

Barney: "Well, we saw the need here, and we were just no good up there. Our minds were down here. And to have our bodies there and our minds here just didn't work."

To listen to them tell it, you'd almost think they were a couple of starry-eyed newly-weds. But Barney and Esther have been married 50 years. And they've raised five daughters. They have seven grandchildren. Barney managed a manufacturing plant with over 200 employees. He's won awards and earned a

graduate degree in management.

So how can they justify a seemingly childlike jump into the unknown?

Says Barney:

"To leave a home that we've lived in for 43 years, and a church of which we were charter members, and friends we'd lived with, and our very special grandson, and daughter and son-in-law there; and neither one of us liked Southern California--we've been down through here many times, and we just never liked Southern California: well, only the Lord can take us out of that and bring us here and give us a peace and joy.

"We are supremely happy."

"It's just the peace of the Lord," says Esther.

"We're doing what He led us to do," says Barney.

"We went back to Portland in November and spent Thanksgiving there. As we drove along, we found that about 90 percent of the time we spent talking about things back here, nothing about what we were going to in Portland. And that was such a transformation.

"We thought that we would have sort of a romantic attachment to the house, because you don't live in a house for 43 years without it becoming a part of you. But we did--we were able to detach ourselves from it.

"We have a seminary couple that are living in it. We're renting it to them for just enough to pay for the taxes and insurance on the place. We're helping them because they're having a real struggle to get through seminary.

"We're paying twice as much rent for our little gingerbread house as what we're getting for the rent of the house in Portland.

"We live in a little house just across the street from the Center, one of the houses that the Center owns.

"To compare it with our home in Portland--there's just no comparison.

"Things are different. But we find ourselves very, very happy."

Written by John A. Holzmann, based on an interview conducted by Mary Ruth Curlee.

1.3 Billion "UNEVANGELIZED" OR 2.4 Billion "UNREACHED"?

(An expanded answer to
Nick Gillard's letter on p. 30)

by John A. Holzmann

You may have seen it in "The Church Around the World" put out by Tyndale House Publishers. The June 1985 issue (vol. 15, no. 7) had an article titled "Number of Unevangelized Drops."

"The number of unevangelized people in the world now stands at 1.3 billion, four percent less than in 1980," said the article. "... The unevangelized now constitute 28 percent of the world's population."

The statistics upon which this article was based came from David Barrett, an Anglican statistician and editor of the *World Christian Encyclopedia*.

I saw this article and wondered, *Now wait second! Who's right? The U.S. Center and others who follow them claim that somewhere around half the world's population is unreached.*

Barrett, on the other hand, says that barely a quarter of the world's people are unevangelized. Who's right?

Actually, Barrett and the U.S. Center are talking about two different concepts, and they use two different words.

When a people group is unevangelized, it is, necessarily, unreached. But the reverse is not true. When a people has been evangelized, it has *not* necessarily been "reached" in the technical sense of that word as used by the U.S. Center.

The words *unreached* and *unevangelized* refer to two different concepts, two different ideas, and we need to understand the difference.

Evangelized and Unevangelized

First of all, *unevangelized*. What does that mean?

According to Barrett, *evangelism* is specifically related to Gospel proclamation. *Evangelized*, he says, refers to "the state of having had the good news spread or offered; the state of being aware of Christianity, Christ and the gospel" (*World Christian Encyclopedia*, pg. 826).

"(Evangelization) is often used incorrectly as if it were synonymous with conversion. . . . In fact it has, throughout Christian history, always been used in a broader sense to mean the spreading of the Good News of Jesus Christ and the proclamation of the gospel of the Cross . . ." (WCE, pg. 119).

By Barrett's definition, a person is evangelized if and when he has been exposed to the gospel.

By Barrett's definition, a person is evangelized if and when he has been exposed to the Gospel. So when he speaks of evangelism, evangelization, or evangelizedness he is saying nothing at all about response or responsiveness.

Notice, then. When Barrett says the number of unevangelized people has dropped in the last five years, he is saying nothing about the number of Christians in the world. He is saying nothing about conversions. He is making no comment about the *effectiveness* of evangelistic efforts.

Indeed, in the "Church Around the World" article we read that "the number of Christians has actually *declined* by one half percent during the same period."

So. When Barrett says the number of unevangelized has dropped, all he is saying is that the gospel has been "spread or offered" to several million people.

Barrett, then, is measuring possible *exposure*, not the impact or significance of that exposure. He is saying something like the radio broadcaster who announced, "25 million people went to the beach yesterday." That is a significant observation, but it is not equivalent to saying, "25 million people got a tan, a burn, or a nice, warm feeling yesterday," or even, "25 million people sat in the sun."

Some of those people may not have sat in the sun. Perhaps they sat under a beach umbrella, or went scuba diving.

Barrett's statistics merely tell us how many *could* have been exposed to the sun at the beach *if* . . .

One more point, though, before we move on.

Even though Barrett's statistics measure merely the extent to which the gospel has been *offered*--how many people could have heard the gospel message--we should give him credit: he is involved in a biblical pursuit.

Matthew 24:14 says "the end" will not come until "this gospel of the Kingdom has been preached in all the world as a testimony to all nations."

Jesus links His return to the preaching of the gospel as a testimony to all nations. If we are to be aware of the signs

of our times, we must know to whom the gospel has been offered, to whom it has been preached. If we look forward to the coming of our Lord and Savior, we look forward to the day when all nations will have heard the testimony of His gospel. In Barrett's words, evangelization is an "Eschatological Sign"--a sign of the end. We need to be aware of how we're doing: who has had the opportunity to hear.

Reached and Unreached

By definition, an *unreached* people is "a people group among which there is *no indigenous community of believing Christians able to evangelize this people group*" (Lausanne Committee for World Evangelization, Chicago, March 16, 1982).

Primarily, *reachedness* refers to the presence or absence of an *indigenous church* within a cultural system. That's the basis for the slogan "A Church for Every People by the Year 2000." When there is a church for every people, every people will have been reached.

Notice. Reachedness does *not* refer to the presence or absence of Christians in the midst of a people. There may be 10,000 Christians living and working among a particular people group and they may be witnessing and evangelizing diligently, but the people may remain unreached. One mission researcher has said, "The question is not, 'Is the church in the people?' but rather, 'Is the people in the church?'"

What matters is *not* whether or not there are *Christians* among a people, not even whether or not there is a *Christian witness*. What matters is *whether or not members of the people group are members of the church*. And, more than that, *whether or not the church of which they are members is culturally-relevant (indigenous)*.

Do members of the people group see the church as "their own"--something that belongs to or belongs in their culture--or is it perceived as strictly something foreign? If the church is owned by the people, if it is recognized as something indigenous to that culture, something belonging to it, then that cultural group may be said to be reached.

As with evangelism, so too with reachedness: at root it is a biblical concept. In Revelation 5:9 and 10, for instance, we are

told that, prior to His return, prior to the Great Tribulation, Jesus will have "purchased men for God from every tribe and language and people and nation" and will have "made them to be a kingdom and priests to serve our God."

Jesus will not return until some from every tribe, tongue, people, and nation have been purchased by God. When we pray, "Come quickly, Lord Jesus!" we pray that the unreached will be reached, that the missionary task will be fulfilled, that some from every people group will be brought to know our Lord. This fact alone provides much of the impetus for the frontier mission movement.

But while we want to recognize its biblical character, its biblical roots, we need to understand that reachedness is more than a tool for discerning the signs of our times. It is more than a meter to tell us how close Jesus' return is. Reachedness is a *strategic concept*.

Revelation 5:9 and 10 tells us that the purpose of those who have been redeemed is to serve God as a kingdom and priests.

A priest is a mediator, he is a medium by which a message is communicated. In this case, those who are redeemed by God are called to communicate the gospel--to their own people, and to other nations.

Part of the reason for thinking in terms of reached and unreached peoples is to discover the relative ease with which people can turn to Christ. When a people is reached, members of that people can become Christians far more easily than when it is unreached.

As Dr. Ralph Winter, director of the U.S. Center for World Mission, says, when a people has been reached, an "indigenous beachhead" has been established, a "missiologial breakthrough" has occurred. Members of reached groups are far more likely to see the gospel as a realistic, culturally-relevant option for them than are members of unreached peoples.

Says Winter, "It is no more likely that fish will crawl out on the land to get the bait than that individuals embedded in a social matrix (especially a non-Western one) will be likely to walk out to become Christians."

"It is our duty to move into their world and win people within it. We must not be modern members of 'the party of the circumcision' by demanding, directly or indirectly, that people ignore the social and family bonds within which they have grown up."

A people has been reached, then, when it becomes possible for a member of that group to become a Christian without breaking social and family ties: in other words, when it becomes possible for a person to become a Christian without at the same time being perceived--by himself or others--as joining a different cultural group.

So. Reachedness has to do with the existence of an indigenous church within a people. Evangelizedness has to do with the existence of a witness. Reachedness answers the question: "Is there a community of believers within this people that is viewed as being at home among this people, part of this people?" Evangelizedness answers the question: "Is the gospel message being proclaimed among this people?" Both concepts have scriptural roots, and both are essential to effective missionary strategy.

Reachedness has to do with the existence of an indigenous church within a people.

Proclamation and response, evangelism and reachedness must both take place. Both need to be measured. Both ought to be taken into account. They are related, but they are not the same. Those who are unreached must be reached. The unevangelized must be evangelized.

People of God: we have work to do. We have a task before us. About half the world's population lives in 17,000 wholly or largely unreached people groups. And 28 percent of the world's population remains virtually unevangelized. Let us be about our work! Pray the Lord of the harvest that He will send out laborers into His harvest field. □

Further information on this topic can be gleaned from the *World Christian Encyclopedia*, \$37.50 through the Mission Frontiers Book Service (inside back page), and from the *International Journal of Frontier Missions*, Vol. 1, No. 2, normally \$5, available through the Mission Frontiers Book Service together with the other three issues of Volume 1 at the special discount price of \$10.

For a thorough review of the *World Christian Encyclopedia*, you are encouraged to peruse *Missiology*, Vol. XII, No. 1, January 1984.



Take a Hike!

by John A. Holzmann

On Saturday, October 19, 1985, thousands of Christians the world over will walk and pray for the extension of God's kingdom to all peoples of the world.

The event is being called a "Walk for the Hidden Peoples" by its sponsor and promoter, the United States Center for World Mission in Pasadena, California.

The Center is hoping to raise the last \$8.5 million necessary to finish paying for its \$25 million former college campus that houses its 70-plus agencies.

According to founder Ralph Winter, the Center is the single largest property in the world devoted to cooperative work in mission strategy, training, mobilization and technical services.

John Patterson, director of the Walk for the Hidden Peoples, suggests that "if 100,000 participants each raise \$85, the Center's campus would be paid for in a single day."

At the ACMC conference held in Wheaton, Illinois last month, 130 churches decided to take the Walk for the Hidden Peoples home with them.

Delegates noted that the Walk was a tangible way to get their churches, and especially younger people, practically involved on behalf of the unreached peoples.

At Youth Congress '85 held in Washington, D.C., about 200 young people from 25 different states said, "Yes, I'll walk for the Hidden Peoples."

So far, people from over 50 countries have agreed to walk, and every state but North Dakota is represented. Some people are putting together large (100+) groups to walk with them.

The U.S. Center for World Mission is committed to the establishment of a church in every people group around the world.

"The necessity of planting a church in the midst of every people is clearly stated throughout Scripture," says Winter, "but certainly, one of the most obvious passages is Revelation 5:9.

"There we are told that, before the end of the age, 'some from every tribe, tongue, people, and nation' will have been purchased for God to serve him as a kingdom of priests.



"We believe this end-times promise can be fulfilled by the year 2000. The resources exist. The question is only whether or not we will make them available.

"We at the Center are dedicated to mobilizing the church, especially the American church, on behalf of the unreached peoples of the world."

Persons interested in participating in the Walk for the Hidden Peoples are encouraged to fill in the registration form on the back cover of this issue of *Mission Frontiers*, or contact the Center by telephone at 1-(800) 245-WALK (nationwide) or 1-(800) 835-WALK (California).

Center Makes it as Easy as Possible

"One of the chief obstacles to success in a walk-a-thon type of fund-raiser is collecting the money," said John Patterson, walk-a-thon coordinator for the U.S. Center.

"We want to help people over that obstacle, so we're offering to bill sponsors for the amount of their pledge."

Participants in the Walk for the Hidden Peoples are given sponsor sheets that include all the necessary information to enable the Center to bill sponsors for the amount of their pledges.

Participants are being asked to send in both their sponsor sheets and a mileage verification report after they complete their Walk on October 19th. Center staff then intend to complete the money-collection process.

Toll-Free Numbers

The director of the U.S. Center for World Mission's Walk for the Hidden Peoples, John Patterson, announced that two toll-free telephone lines are being installed to make information concerning the Walk more readily available, as well as to facilitate registration for the Walk.

Nationwide, the number to call is (800) 245-WALK. In California, call (800) 835-WALK.

Walk to Spread Vision

"Walk for the Hidden Peoples is more than a slogan, more than a title, more than a description of the ultimate beneficiaries of our project," said Walk for the Hidden Peoples director John Patterson in an interview recently.

"The Walk for the Hidden Peoples event is intended to awaken the church to the final frontiers of gospel proclamation.

"We hope that every participant in the Walk will serve as a diligent spokesman on behalf of the generally-overlooked half of humanity that lives in cultural groups without an indigenous church."

Patterson indicated that participants are provided materials that explain who the Hidden Peoples are and what their need is. These informational brochures are intended to be given to everyone who agrees to sponsor a walker.

"Of course, one of the primary purposes of the Walk is to raise money for the U.S. Center," he said. "But at least as important in our minds is the need for on-going commitment to the Hidden Peoples. We want to raise up World Christians—people with the heart of God for the world.

"One-time donations, while important—probably essential to the survival of the Center—will never enable the church as a whole to finish the task of establishing congregations of believers among every people group around the world.

"We have to educate. We have to mobilize people for the long haul. That's the reason for these brochures about the Hidden Peoples."

Participants to Receive Free T-Shirts

A three-color (black, red and green on white) t-shirt with red trim advertising the October 19th Walk for the Hidden Peoples will be given to all participants who recruit 10 or more sponsors for their Walk for the Hidden Peoples.

T-shirts are otherwise available from the U.S. Center for World Mission at \$6.00 apiece.

To obtain your Walk for the Hidden Peoples t-shirt, complete the registration form on the back cover of this issue of *Mission Frontiers*.

1985 Trans-America Relay Run for the Hidden Peoples

September 16th - October 19th



Team (L to R): Jeffrey Cannon, Lee Purgason, Don Simkovich, LeAnn Ackerman, Jim Nielsen, Chris Ackerman.

In order to highlight the needs of the Hidden Peoples and to advertise the October 19th Walk for the Hidden Peoples, a nine-member team plans to Run for the Hidden Peoples . . . across America, beginning September 16th in Salem, Massachusetts, and ending October 19th in Pasadena, California. The map illustrates their intended route.

They plan to run relay-fashion six days a week. Carrying a baton in one-hour

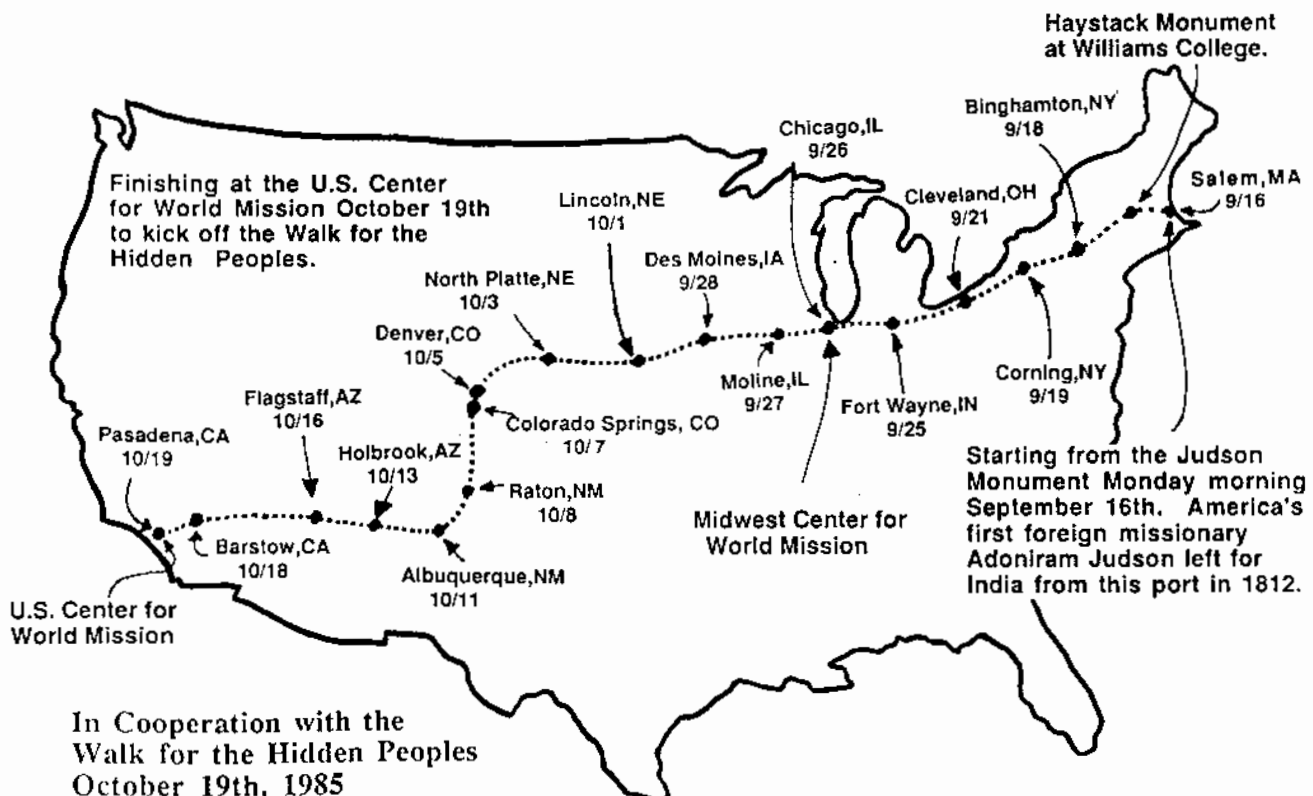
shifts, most team members will run two shifts per day. The first runner will start out at 6 a.m. and the last runner is not expected to quit until 8 p.m.

Along the way the team hopes to pick up runners from different churches and youth groups who can also carry the baton for part of the route. On Sundays and weekday evenings, the team desires to speak in churches and to church groups.

The relay organizers are currently

looking for *churches and groups to whom the runners might speak; runners to run alongside during any part of the route; a married couple who run and two other runners to round out the core team that will go the entire five weeks*

If you are interested or think you can help out in any of these areas, please contact: Run for the Hidden Peoples at (818) 797-1111.



Walk, Run, Skip, Crawl

Here's What One Group is Doing

Dear Friends:

I'm sure you'll find the Walk for the Hidden Peoples a rewarding and challenging (not to mention exhausting) experience. I must say, I'm excited about being involved. There are many different ways people plan to set up their Walks. Some are planning 10- or 20-mile walks through their cities. There's a group from the Center here in Pasadena organizing a 3000-mile Run Across America to draw attention to the Walk-a-thon and to the Hidden Peoples (see map on opposite page). One man is planning to walk 30 miles from his office to his home and invite friends to mark off the miles with him.

You have the freedom to work out whatever creative alternative you want between yourself and your sponsors, but, just in case you're low on creative juices, let me explain what a group from my church is planning to do. We have two goals for the Walk-a-thon: 1) To raise among our friends as many dollars per mile as possible, and 2) To introduce as many people as possible to the concept, reality, and needs of the Hidden Peoples.

We are going to prayerfully make lists of the people whom we think the Lord would want us to talk to about the Hidden Peoples. Then we're going to make it a point to contact these people to explain what we'll be doing. The Walk-a-thon gives us the opportunity to tell our friends and acquaintances about the billions of people in the world who are without a church in their midst. The Walk-a-thon is an attention-getting device. Each one of us who is participating is saying, "This is important enough to me that I'll run for an hour just to call your attention to the Hidden Peoples."

Whether or not our friends agree to sponsor us or to walk themselves, my friends and I want our friends to understand the vision of the Center. We plan to leave with each of them a fact sheet and an Unreached Peoples '85 wall chart. To those who do agree to sponsor us, we'll explain that we plan to run for an hour on a track and we want them to sponsor us for the number of miles we run in that hour. We'll try to give them a fairly accurate idea of how many miles we figure we can run in that hour so they can have some idea how much their pledge is likely to cost them.

At 8:45 on Saturday morning, October 19th, (the day scheduled nationwide for the walk) our group is planning to gather at the local high school track. Previously, we will have encouraged our sponsors, friends, relatives, and innocent bystanders to come and watch the event. We plan to challenge another church or church group in some friendly and beneficial competition and possibly even advertise the event in a local newspaper, so we hope there'll be a good crowd there.

At 9:00 we'll start the event with a starters gun or by releasing a bunch of helium balloons and for the next hour we plan to *move--walk, run, skip, crawl, roll, whatever--* around that track! At 10:00 we'll have another signal marking the end of our "Walk." We'll figure out how many miles each of us did and record the number so it can be sent back to the Center. We might have a little ceremony and award prizes among the participants--perhaps for the person who went the farthest, the one who had the most sponsors, the most sponsorship per mile, the youngest, the oldest, etc. And then, afterwards, we'll probably all go out to breakfast or, more appropriately, go soak our feet.

Besides the benefit we're doing the Center and the Hidden Peoples, I think this will be a fun way to see some of my brothers and sisters in a different light. I hope you'll join me in running, walking, skipping, crawling or rolling for the Hidden Peoples!

Know that we at the Center will be praying for you as you move out to spread the vision in new ways.

God bless you!

Chris

Chris Ackerman

Exciting News from the Frontlines

by John A. Holzmann

Training for Relief & Development A Task for Christian Higher Education?

Dr. Tetsunao "Ted" Yamamori, president of Food for the Hungry International (FHI) recently announced a consultation to discuss the relation of evangelical relief and development agencies to institutions of Christian higher education.

To be held on the campus of Warner Southern College (Church of God, Anderson) in Lakeville, Florida, October 3rd and 4th, the consultation will include leaders from evangelical colleges, universities, Bible colleges and seminaries, as well as representatives from evangelical relief and development agencies. Participation will be by invitation only.

The idea for the meeting arose from a question Yamamori raised during a speech he delivered at the National Association of Evangelicals' annual convention held in Los Angeles this past April.

"Evangelical relief and development organizations are having problems finding qualified personnel," said Yamamori. "We're wondering where we can go, what we can do to find good, adequately prepared personnel.

"Right now, it seems we have to go to seminaries and Bible colleges to find people with the theological qualifications of missionaries, but we have to go to secular schools to find people with the professional skills of relief and development specialists.

"If we are to be effective, if we are to fulfill our biblical mandate, we need people with both sets of qualifications."

Yamamori is serving as general chairman of the consultation, and Dr. Ted Ward, dean of the International Studies Department at Trinity Evangelical Divinity School, Jerry Ballard, executive director of the NAE's World Relief organization, and Dr. Leroy Fulton, president of Warner Southern College round out the program committee.

Ward will set the agenda for the

meeting in a keynote address to be delivered the first morning.

Ballard plans to communicate the results of a survey he is doing concerning the educational backgrounds of career and volunteer staff members of evangelical relief and development agencies.

But besides these two prepared presentations, "we're looking for a lot of intense *dialog*," says Yamamori. "We're looking for discussion, interaction, a give and take. We want to identify issues, possible solutions, questions that need to be addressed, items that need further work.

"We're not going in with the attitude that we know the answers. We don't. That's the reason for the question-mark in the title. *Is training for relief and development a task for Christian higher education?* We don't know. Maybe it is, maybe it isn't. We know something needs to be done. We want to find out who should do it, who can do it, who is willing to do it.

"Maybe it has to be the relief and development agencies themselves who train their personnel. Maybe we need a

model like that which Ralph Winter is pursuing with William Carey International University--six months in the classroom, six months on the field. Maybe the model we (Food for the Hungry) are pursuing with Warner Southern College is the answer. Maybe all of them are answers."

Besides trying to answer the question of whether or not, to what extent, and how Christian educational institutions can be or ought to be involved in preparing relief and development workers for ministry to the whole man, Yamamori is hopeful the consultation will bring to light training programs and opportunities currently overlooked or unknown to relief and development agencies.

Above all, he is hoping the meeting will catalyze closer working relations between the two types of institutions.

"When all is said and done, we hope that the two groups--the leaders in higher education and the relief and development agencies--will have a greater sense of appreciation for one another, and a better understanding of how they can work together in years to come."

How Do You Witness in a Restricted-Access ("Closed") Country?

Teaching Handicrafts

A girl went into a "closed" country and established a time every afternoon when children could come to her home to do handicrafts.

Within six months, she had a stream of 30 to 40 children coming through every day.

She doesn't use a Vacation Bible School strategy. She doesn't use flannelgraphs and slide shows. But she takes opportunities when questions come up to bring out the Scriptures and the presence of Christ in her life.

The Birth of a Baby

One couple had a celebration for the birth of their daughter based upon the local customs of the people to whom they wanted to witness.

They invited about 25 of their neighbors for the party.

Because of possible negative spiritual implications, they refused to hire a group of professional musicians. So the guests created their own music--except the women played while the men danced. Normally it

(continued on pg. 26)

How Do You Witness in a Restricted-Access Country?

(continued from pg. 25)

would have been the other way around. It became a hilarious spectacle.

Meanwhile, the hosts had invited a national Christian to attend the party. He began to talk with another guest about Christianity.

Soon a whole group of men were gathered 'round. During the course of the conversation, the Gospel was clearly shared.

But as far as the guests were concerned, *no proselytizing had occurred*. The action had been brought to them. It was appropriate to their culture--an "inside job."

Celebrating Christmas

A single woman had the opportunity to live in the household of a Muslim leader--a man who trained teachers in the mosque.

This Muslim noticed that the Christian was a devout person. When his family said their prayers, she said hers. She lived out the word among them.

He began to ask questions, and one day commented, "I don't see any problem with being a follower of Isa (Jesus) and remaining a Muslim."

She said nothing, allowing the Holy Spirit to draw him on.

"Well, what about Christmas?" he asked. "What is Christmas?"

"That's the celebration of God coming down to earth," she said, and explained to him the Gospel message.

"We ought to celebrate Christmas!" he exclaimed.

So in that Muslim town, they went out

and got a lamb, fattened it up for two weeks, slaughtered it, invited all the neighbors, and, for about five days, celebrated the birth of Christ!

As in the situation mentioned above, a

national believer was invited to the celebration. He was able to share his faith with others of his own people, and his witness was brought to them in a non-threatening manner.

Never Say Can't

Some Answers for Pessimists

Can't get there? In the 18th and 19th centuries, world travel was terribly dangerous. Twenty percent of those who set out from England didn't even make it to America. "Getting there" is no problem today.

Can't get in? Curiously, in days gone by, "Christian" white men were often the biggest obstacles to entry into a foreign country. In the Congo, for instance, European rubber plantation owners fought bitterly to keep the prying eyes of missionaries from seeing the way they treated their African workers. The British East India Company barred missionaries from India for decades. The Chinese government, of course, kept missionaries out for centuries. But today there is virtually no country in the world that is sealed to outsiders.

Can't survive? It wasn't so long ago that 33 out of 35 missionaries who went to West Africa under the Methodist board of world mission died within two years of arrival. Can you imagine getting on an airplane if 33 out of 35 crashed on takeoff?! Today, survival is hardly an issue.

Can't witness? Nothing outside a Christian can force him to stop witnessing for his Lord. The little-known fact is, *thousands of "traditional missionaries" are witnessing right now in so-called "closed" countries*. It's merely the case that, rather than jeopardizing such ministries, the agencies who send these missionaries must refrain from talking about them.

--Ralph D. Winter

FHI and WCIU Linkage?

Discussions are currently under way between the leadership of Food for the Hungry and William Carey International University's Graduate Studies Program concerning possible cooperation in training experiences.

Said a spokesman for the University: "If our hopes are realized, student interns will be able to earn graduate credit *on the field* while working for Food for the Hungry.

Following two years of field experience, Hunger Corps volunteers will be able to return to the United States with a great deal of progress already made, and sufficient funds in hand to complete a graduate degree program in International Development.

Introducing a New Slide Show To Reach All Peoples

(See Hour of Vision, p. 28)

A new production has just been completed by Frontier Media--*To Reach All Peoples*. This show will replace *Cause for Rejoicing* and will enable founders of the U.S. Center for World Mission to trigger awareness and compassion for the Hidden Peoples in the hearts of their friends.

It includes an updated glimpse of mission break-throughs around the world as well as testimonies from U.S. churches striving to help

complete the task. The Center's role in this mission renewal is briefly highlighted and viewers are challenged to become founders and receive materials from the Center to boost their awareness of Frontier Missions.

--15 minutes

--Available in slides with cassette or video

Rental - \$ 12.00

Purchase - \$ 35.00

FREE use in "Hour of Vision" - see page 28.

Be a Home-Front Mission Associate

by Ralph D. Winter

Over the years we have recognized the existence of many highly-committed people in local churches who are just as dedicated to the cause of missions and the final frontiers as any missionary on the front lines. God has given these people a special burden and fascination with the ends of the earth and the end of history. Even church historians recognize the existence of such people and refer to them as "Mission Friends."

But there has never been an efficient and respectable way for these special "Friends" to be integrated into the mainstream of missionary personnel.

We feel it is high time for mission agencies--the USCWM as well as others--to enlist these people into "fellowship and teamwork" on the local level, and to do so with the same formality and seriousness with which we induct the members of the full-time professional missionary force.

Immediately, however, we must take into account the fact that many of these "Friends" have highly-developed skills that took many years to develop, they are making good salaries, and they are making significant contributions in their respective professions.

We are not convinced that just because people are committed to "missions" they must leave their jobs and go to the front lines "overseas." Why should consecration to the mission cause require a person to be transplanted elsewhere?

Indeed, for "older" people especially, the most crucial mission contribution might well be a combination of a good hunk of the money they make plus the outworking of mission vision on the local level at home.

At this moment of history, the biggest hold-up in missions is not candidates or mission agencies, but the lack of funds and passion on the local level "back home."

The home front *needs* people of high

mission commitment. You may be just such a person. But many people in that category find that, to be most effective, they need to make some sort of special decision and become definitely involved as members of a committed team in the cause of missions. They sense that they would benefit from fellowship with others who have made the same commitment.

They realize their effectiveness on the local level would be increased dramatically if they could work together with like-minded people on programs and activities that are larger than they can create by themselves.

The USCWM Mission Associate Plan, a pilot program other agencies can follow, is designed to induct people into just such a role. Participants are in some ways like missionaries on home assignment. In Pasadena we already have over 100 staff members who enjoy both fellowship and team efforts together. We need, and the cause needs, similar people in cities all across America (as well as more in Pasadena!).

The Center is now prepared to accept on staff highly-committed people who live anywhere in the country, and to set up field chapters in which their part-time or full-time work will be supervised. Thus:

--It is possible to become a mission associate whether or not you can come to work in Pasadena. (There will be a brief orientation program in Pasadena, but it will not conflict with your secular work.)

--It is possible to become a mission associate whether or not you can "raise support" from churches and/or other believers.

--It is possible to become a mission associate whether or not you continue to work at your secular job.

Your status as regular or associate staff is based upon where your support comes from, and also, indirectly, upon the degree to which you are answerable to a bonafide mission agency--the Center or some other agency. It is not based on where you live, where you work, nor, primarily, on what type of work you do.

Regular staff members are supported by gifts designated for a ministry to someone other than the donor. They are supervised by a mission agency. Such personnel are

clearly "missionary staff."

By contrast, *associate* staff members are supported by funds that come to them from the people they are serving, that is, from their employers. Their support is in the form of wages. Yet some of their spare time is directed by a mission agency in service to the mission cause.

Things *common* to both types of staff are:

--Both partners in a marriage must be on staff at the same time. (A person can be "affiliated" on a chapter level without his or her spouse being involved, but married staff members, whether regular or associate, must participate *with their spouses* and not as individuals.)

--Both husband and wife are "under assignment" as part of a larger team-effort sponsored by the mission agency with which they are affiliated. This is true whether or not the husband or wife is employed in secular work, or whether or not the wife has small children to take care of. The nature of the assignment and the weight of the assignment, in each case, varies according to what is reasonable and feasible in the situation.

--The financial arrangements are the same. The amount of money one receives to take care of his dependents or to spend on housing is adjusted according to family and ministry needs, and subject to further change in light of any special circumstances, but all staff--whether regular or associate--are paid according to the same salary scale.

Associate staff members who earn a salary in a secular job have their salary *assigned* to the mission agency with which they are affiliated (in our case, to the USCWM). If an associate is able to arrange with his *employer* to assign his salary to the agency with which he is affiliated, it reduces taxable income. You pay tax only on your actual ("missionary") salary, not on the amount of money earned in the work you are doing.

But while the money you earn beyond the amount paid back to you is not yours, it is the agency's to which you have given it (i.e., here, it belongs to the USCWM), it remains available for your use and/or determination. It is the undeviating policy of the USCWM to defer to your wishes concerning how the money ought to be used, since you are the person who earned it.

Of course, minimally it is expected that these "over and above" funds will be dedicated to frontier mission efforts. If for

any reason you want them back for some other purpose, they will certainly be returned, but in such a case you no longer retain the associate status. You drop back to an "affiliate" relationship, and, of course, if not previously taxed, you must pay tax on such returned funds.

In general, then, missionary associate status involves the same financial perquisites as those of regular missionaries.

Questions & Answers

Q: What if a person is willing to be "assigned" as part of a team but has not quite figured out how or whether to live on a lower level of consumption?

A: He/she/they can happily "affiliate" with a local chapter. Right now this category would not be classified as a missionary associate by the USCWM.

Q: What about the opposite? Suppose a person is quite willing to live on less, and in this way identify with the missionary tradition which always tries to "make money go further," but really cannot see himself involved on the part-time "assignment" level.

A: Again, local affiliation would be fine, but this is not the missionary associate category. The Caleb Project has a "Sender" category which fits this description.

In general, mission agencies are operated by and for people who both conserve money and give time. Such extremely high dedication, however, allows extreme leniency. We are not talking about a strait jacket. Totally inflexible rules are almost non-existent in the mission world.

We assume that, like becoming a regular missionary, a mission associate lifestyle is not something that can be entered into without much prayer and a strong sense of leading. On the other hand it is fairly easy to "try out" the missionary lifestyle as an associate since it does not involve uprooting oneself from one's current social matrix.

Indeed it is not only possible but necessary for there to be the usual candidating period during which both parties--the prospective associate(s) and the mission administrators seek diligently the clear will of the Lord in this bold and adventurous step.

It is possible that associate status may lead to regular missionary status. The reverse is also possible. We need to break down some of the artificial distinctions that exist in this area.

Available September 1st!

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in your home.

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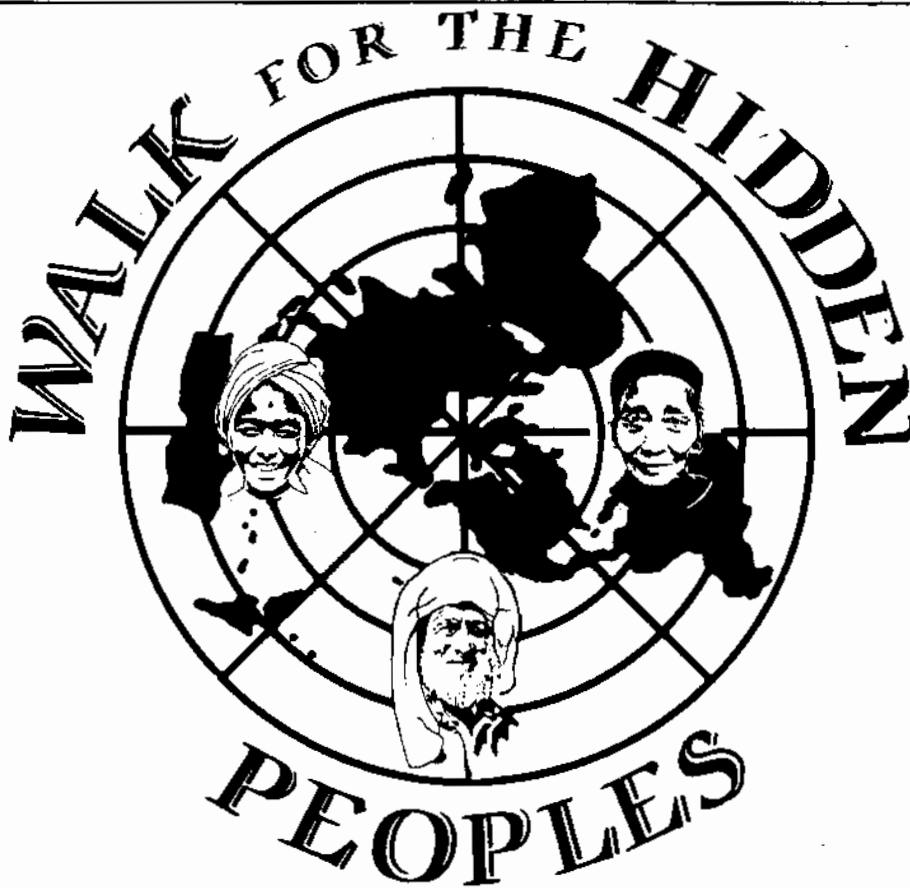
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(Be sure to specify number of guests you expect and media format desired-- slide show, Beta, or VHS)

(Also see "Slide Show", p.26)



Registration Form

YES! I'll walk for the Hidden Peoples on October 19th. Send packets to address below.

Enclosed is \$ for registration fee(s). [\$6.00 per T-shirt & participation packet.]

T-shirt size(s): X-large large medium small

I am willing to recruit participants in my church, organization, or community. Please send promotional materials.

I cannot be a participant, but will gladly sponsor Don Richardson at \$ per mile. (Don plans to run 8 miles.)

Name Signature

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Telephone ()

Mail to:

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attn.: Walk for the Hidden Peoples
1605 Elizabeth Street
Pasadena, CA 91104





LETTERS

Hidden, Unreached, and Unevangelized: What's What?

It's great to get *Mission Frontiers* and find out that I'm not the only one whom the Lord has stirred up and shifted to the frontlines through your work.

As a two-year short-termer, I help in administration, youth work, and conducting an evangelistic survey.

Vaglas, Walas, Gonjas and Borifors are all listed in *Unreached Peoples '80*. But rather than "Hidden Peoples," they have been in the *forefront* of the "view and . . . conventional outreach" of WEC since 1940.

In surveying 500 people, I've found 5 that had not heard of Christ. In contrast, 75 percent could tell me that Christ died for our sins and rose again. Even Muslims tell me so!

From memory, *UP80* lists as "unreached" a few dozen tribes in Ghana totalling 3 million people. Yet only two (totalling 30,000) have not yet had representatives for Revelation 5:9 chosen.

From experience among nine different peoples, nearly every village has had years of Gospel witness. Nearly every one of these groups has been entered by Wycliffic (SIL), SIM, WEC, or denominational missions (esp. BMM, AG and Presby), so in no way can these be said to be "hidden from our view and the conventional outreach of existing churches and mission agencies" (*MF*, vol. 6, no. 4, p. 3).

They may be described as "under-missioned" (in the sense that we can't place trained preachers in every village--even in those villages that have asked for one), but not "unreached."

Even with their wide coverage, *UP80* lists only 1,100 groups. Where does the figure of 16,750 come from? I've seen it quoted in almost every *MF* but never explained.

And how do we know that less than ten percent of missionaries and five percent of

mission money are focused on these groups?

Nick Gillard
WEC Mission
Accra North, GHANA, West Africa

Ed.: This is just a great letter. Nick not only demonstrates his excitement and interest in the unfinished task. He asks, for all our readers, questions that no doubt many have had and may have "been afraid to ask." He points up several key widespread misunderstandings about unreached peoples.

First of all, World Vision's superb *Unreached Peoples '80* carefully indicates nine levels of "validity" and openly acknowledges that more conclusive evidence is often necessary. Specifically, each of the 30 peoples they mention for Ghana on pages 333 and 334 need to be looked up in the main directory. There you can check the "validity code" for each one.

Secondly, what is true today is quite different from what was true in 1980, to be sure. For example, the almost 1/3 million Frafra, unreached then, are reached today!

Thirdly, the definition of "unreached people" in the 1980 book is now outmoded by a very widespread acceptance of a new and somewhat different definition that has nothing to do with a "percentage Christian" but the presence or absence of "a viable, indigenous, evangelizing church movement." See the article by Holzmann on p. 2, or my two chapters in Conn's book *Reaching the Unreached*. (Order on p. 31.)

What does NOT define (although may often describe) an Unreached or Hidden or Frontier people are such phrases as "not heard of Christ," "in the forefront of" some mission's concern, "entered" by this or that mission, "undermissioned."

The main point is that "exposure" to the Gospel is not enough. To reach a people in the way most missions today are now talking, it is necessary to plant "a viable, indigenous, evangelizing church movement."

Finally, the "17,000," while far from

fanciful, is merely a "best estimate" just like the 10% and 5% figures are. We welcome other estimates. What's yours?

By the way, talk to Bill Chapman of your mission. He lives up in Kumasi and is a lot closer to the realities of Northern Ghana.

Life Begins at 45. . . or 61

My age is 41 and it was exciting to read about lifetime commitment at age 45 (Jan-Mar '85, p. 23).

(Mr.) Lauri Korpinen
Vantaa, FINLAND

Thank you for the articles this month on retirees (July '85, pp. 21, 23).

I am so excited to think that God might enable me to be more strategically placed somewhere in the field of missions --even at age 61. It has been my prayer for 10 years!

You have indeed been an encourager of my faith that my days of usefulness will not be over (at retirement).

Elaine Hansford
Phoenix, AZ

Dusting It Off

Enclosed is what was left in my Berkeley savings account. With your interest as high as it is now (July '85, p. 20), it doesn't make much sense to leave the money collecting dust in Berkeley while I'm in Omaha.

I wonder if our present economic troubles aren't God's judgment for our greed, so I'm glad you are encouraging us to give more--and by example, and not just by word.

Dave Hitchcock
Omaha, NE

Thanks

Thanks for another excellent issue of *Mission Frontiers* (Apr.-Jun. '85).

I want to express my appreciation for your bringing to the attention of Christians in the United States and Canada the benefits of being a part of ACMC.

(Rev.) Charles E. Koch
Perrine, FL

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The Hidden Half

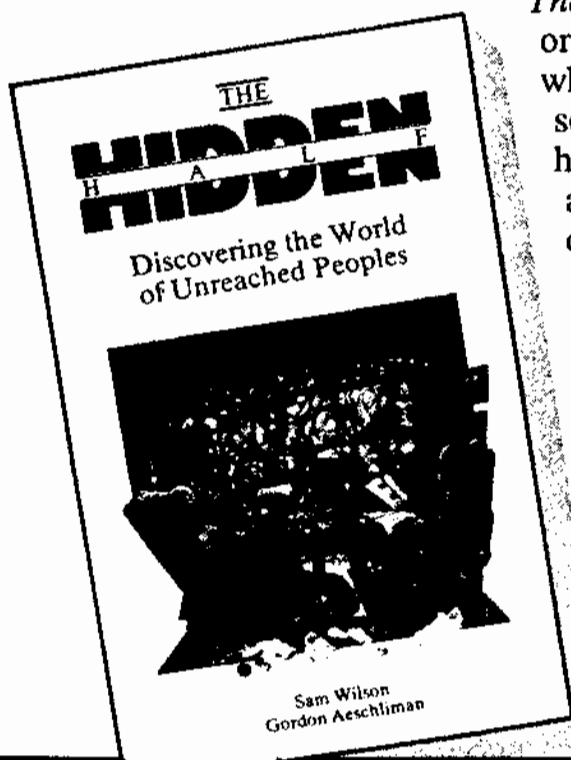
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