



# MISSION FRONTIERS

North American  
Centers for World Mission:

U.S. Center, Pasadena, CA  
Midwest Center, Oak Park, IL  
Canadian Centre, Toronto, ON  
Northwest Centre, Vancouver, BC

*In North and South America, the lofty goals of World Mission are bursting forth in artistic expression—musical and otherwise. The eruptions are occurring in unlikely places. The most unlikely of all may be in Peru . . . .*



## Missions in Music and the Arts

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# Editorial

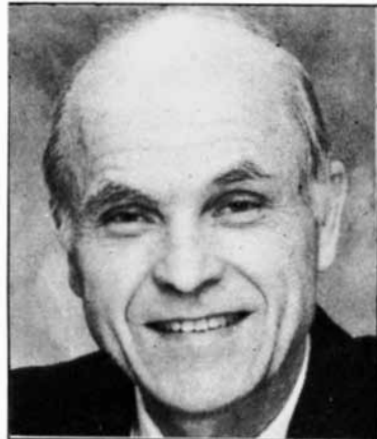
July 14, 1986

Dear Friend,

Would that I could make these words leap off the page into your heart!

I am SO excited. "Expect Great Things from God, Attempt Great Things for God" We began ten years ago with this famous line from William Carey ringing in our ears. Now it is happening!

Even as I write these lines (in Pasadena California) a chorus of 10,000 evangelists from the very corners of the earth are singing at the top of their lungs - in maybe 100 languages - in Amsterdam, at Billy Graham's 2nd International Congress of Itinerant Evangelists!



If William Carey could have seen what our eyes are seeing! What DO we see?

Today, anyway, we see - we have all heard about - the largest meeting of evangelists in history, in the city of Amsterdam. (What does the "world" think of this meeting? Will they scorn the \$25 million cost - when that is just about the amount of cash Evangelicals in America spend every two days on pet food?)

What do YOU think about this meeting? Do you realize that hundreds of these men come from so far out in the woods that they may have never seen a flush toilet? Can you imagine how the Gospel GOT THERE in the first place? Do you realize HOW BIG AN OPERATION God is in to penetrate the world to that extent?

Do we yet comprehend just how easy, relatively, it will be if an army of 10,000 of these consecrated men is alert to the existence of 17,000 remaining people groups which have no witness internal to their group?

But when these men get back home from their staggering experience in Amsterdam, who will keep alive their *mission* interest in the remaining unreached peoples? . . . Well, did you know that just a few days ago (at the every-six years meeting of the World Evangelical Fellowship in Singapore) . . . woops, I am running out of space. I'll continue this in the special four-page supplement (pp 19-22) where we can all stand back and try to see what God is up to . . .

Most cordially,

*Ralph D. Winter*  
Ralph D. Winter

P.S. At this moment, we are still short \$95,000 toward the July 1st payment, AND we are now prohibited from making any payment until we have the full \$300,000 ready to pay. See page 5 for details. Sorry.

# The HIDDEN MEANING of the STATUE of LIBERTY

## LOOKING TO THE YEAR 2000

When the Statue of Liberty was first erected back in 1886, millions of immigrants had already come to this country, just as many, in fact, as would come in the massive immigration of the next 30 years. But there would be a new startling factor!

In 1860, immigrants from southern and eastern Europe made up only 1 per cent of the foreign-born population. By 1910 their percentage had become an astounding 38 per cent! The earlier arrivals were predominantly Protestant. The new element was mostly Catholic, Greek Orthodox, or Jewish. These new people would be remarkably more difficult to assimilate into the Evangelical Consensus.

This great shift in immigration would not immediately damage the Consensus. For the next 30 years, that reigning cultural tradition would allow unprecedented collaboration in missions and many other things.

### THE END OF CONSENSUS

However, the first world war, then the excesses of the 20's (when mission giving dropped even more than in the following Great Depression), then the hardships of the depression, then the Second World War, the collapse of the colonial empires and the resulting hopelessness of Western Man as to any further "control" over world events, then the counter-cultural chaos of the 60's . . . so what happened?

Yes, WASP (White-Anglo-Saxon-Protestant) control was gradually lost all throughout civil life, in the universities, in media, in public life, even as evangelical control slipped from the majority in the mainline denominations.

### THE NEW CONSENSUS!

Structural leadership may have been lost, but there was still the irresistible power of the Spirit of God springing up in many new, "unofficial" ways - many new denominations, thousands of new

congregations, and 358 new mission agencies since 1950 alone.

Youth For Christ appeared out of nowhere, and generated a whole new generation of leaders ranging from Torrey Johnson to Billy Graham.

Inter-Varsity, Campus Crusade, Navigators took up the slack on the college campuses.

New publishing houses like Gospel Light/Regal, Zondervan, Scripture Press, became immense enterprises.

New seminaries, like Dallas, Fuller, Talbot, Trinity, Gordon-Conwell came into being as many older seminaries dwindled in enrollment.

One of the most impressive evidences of irresistible mission vision has been the series of Inter-Varsity Student Mission Conferences at Urbana.

In this century there has not been anything like the sweeping revivals of the 1858-1859 Awakening, but after a time of uncertainty, nationwide church membership has climbed higher than ever in our country's history, and a new powerful consensus is here again.

Yes, the fireworks in 1986 can be profoundly significant: back then they hoped to evangelize the world by 1900; today with far greater reason we are looking for the year 2000.

Can it be? Can we look back on a 100 years and believe that the most massive "digestion" of immigrants has been largely successful?

Can we believe that we are now on a new, final threshold leading to the End of History in the year 2000?

\*\*Two things may help you think this through. I gave an address at the meeting in Wheaton recently, of the Institute for the Study of American Evangelicals. It is a more minute analysis of this theme. See the order blank on the next to last page

\*\*Also, in this issue don't miss the special supplement on pages 19-22. For that there is a 60 minute audiotape commentary. This is also on the order blank.

Ralph D. Winter

SPECIAL ANNOUNCEMENT  
 SPECIAL ANNOUNCEMENT  
 SPECIAL ANNOUNCEMENT  
 SPECIAL ANNOUNCEMENT

Dear friends,

This is a last minute addition. What was intended for this page will appear next issue.

You know. You already know. The problem is money. We haven't yet made our July 1st payment. (See the Post Script on my editorial, page 2)

Wait a minute. No! The problem is NOT money. Money is NOT the problem!

Isn't that like saying the problem of a man with pneumonia is his fever! No, that is only a symptom of something else that has gone wrong!

All right, let's stand back and look at this situation.

WHY don't we have enough money to pay these payments? Why, indeed, have we not been able to pay this place off in almost ten years (next Nov 5th is our birthday)?

ONE ANSWER: You, Dr. Winter, have helped to persuade everyone all over the place that the Hidden Peoples, the Unreached Peoples, the Frontier Peoples need attention. You have made that point again and again in your many different materials.

But you have NOT made your case for a 35-acre set of properties being set aside as a vast "cooperative mission center".

OUR REPLY: You are right. We have talked very little about the logic of a physical center of this size and location. We completely agree that many visitors, many staff members (who are now on the field), many who get MISSION FRONTIERS are more interested in our global vision than in our local plan of operations.

(But, since this issue of MISSION FRONTIERS is already delayed, we'll have to try seriously to remedy this fault in our next issue. Dear reader: we need for you to demand the necessary facts to allow you to make up your mind that the Unreached peoples need many things, among them "Centers for World Mission" here and there around the world which can keep the

whole picture in view, and assist students, congregations, and agencies as they endeavor to reach out.)

ANOTHER ANSWER (to why we don't have enough money): People are afraid that their money will be lost if enough other people do not help, and the whole place goes down even though they have given sacrificially.

OUR REPLY: Finally, for this we do have an answer - our "Last \$1,000" campaign. When this really gets rolling I believe that we will find many who will advance funds, even large gifts because they will not need to worry about the money being lost. And, they will believe, some of them, that our continuing \$15 campaign will eventually replace those gifts and send them on to the field of their choice - an extra bonus so to speak.

Let me anticipate one other "answer": In a church in North Carolina recently I sat across from a retired missionary lady who had counted "from October 1st to December 31st" how many appeals for money had come to her mail box. Would you believe 62?

OUR REPLY: We all go to the supermarket where every aisle, every shelf, every counter SCREAMS AT US FOR OUR MONEY, but we don't mind, do we? Why? Because we know that if we buy what is pushed on us there, we at least are choosing something we wanted. May the Lord help us - isn't what bugs people the appeal that does NOT directly benefit them?

Dear reader, please allow us next issue to try to convince you that this place in Pasadena is very vital to the highest cause. And, ask God to help you want whatever He wants! But, I hope not everyone waits until next time, or our "Last \$1,000" plan won't have time to work!

Much appreciation,  
 Ralph D. Winter

# The "Last \$1000" Campaign

## AN UPDATE

### Responses to "Last \$1000"

"You are on the right track—let's get it paid off. God made this extra (\$1000) possible and we want God's blessing for you!"—*San Clemente, CA*

"GREAT! There seems to be good integrity and wisdom in this plan."

—*Christiana, PA*

"Your last bulletin touched my heart. This is not the first \$1000 and I pray not the last but that it will be one more on your way. With love and my prayers."

—*Eureka, CA*

"I can read appeals like yours and never act. Shame on me. For at least a

year now God has told me to sell my 40 Packard. I said 'Sure, one day I will get around to it.' When I read your 'Last Thousand Dollars' plan, God said, "When are you going to act?" I will send an ad to the paper. Pray that God brings a buyer for it."

—*Moses Lake, WA*

"The 'Last Thousand' plan is exciting and we will feel privileged to share in it. What a blessed and great time it will be when the debt is cleared and all the energy of the many fantastic people you have there can be devoted exclusively to 'getting on' with preparing and

sending! God bless you all."

—*Galesburg, IL*

"We are excited by your 'Last \$1000' plan and join those who think it's high time the Center was paid off so you all can get on with the business you are designed for . . . May God bless your efforts as He has blessed us through you."

—*Yakima, WA*

"I count it a deep privilege and joy to send you \$1000. Although my husband had a major stroke and takes constant care, I rejoice in the Lord and His faithful love and provision for us . . . To have a significant part in such a work of God is so fulfilling."

—*Irving, TX*

## Update

—*Bob Coleman*—

Last month we asked for feedback on a hopeful new campaign to finish paying off the final \$8 million still due on the USCWM property. The response has been encouraging! Even before "officially" opening the campaign, responses from all over have been coming in each day (see above).

The primary prayer and faith battle this month has been the July 1st quar-

terly payment of \$300,000, still hanging in the balance as of this writing. Even so, there is a new faith and optimism being expressed by many *Mission Frontiers* readers and many Christian leaders that the Center may be on its way to clearing the ultimate financial hurdle of \$8 million.

Over \$100,000 was pledged or sent as a result of last month's preliminary announcement of the "Last \$1000" campaign, bringing the total in pledges to over \$600,000! In addition, many gracious gifts were sent for the July

1st payment.

Besides personal pledges, many plan to find others to join the campaign. One businessman has offered to seek pledges of \$5000 apiece from churches he encounters as he travels in the Southeast.

Meanwhile, the offer we received of \$100,000 or more to adequately fund the campaign is being acted on. Several professional agencies are looking at the possibilities, and we expect to be able to announce the official kick-off of the campaign soon. Be watching future issues of *Mission Frontiers*!

## Capsule Summary: The "Last \$1000" Plan

One day, a frustrated friend of the Center called and said: "Why not try to find 8,000 gifts of \$1000 each, and be done with your campus payments?"

The staff member receiving the call responded: "A thousand dollars is a lot of money! Would you give \$1000 to the Center?"

There was a long pause on the other end of the line. Finally the caller said, "I don't have a lot of money. But even I would give \$1000—if it were the last \$1000 and I knew it would complete your payment. I'd gladly do that! Maybe you could find 8,000 people to each pledge the last \$1000 . . ."

A thousand dollars is a lot of money. But it's also within range for many people—IF they are sure that the property won't be lost. We want people to know their money will be used well in the expansion of God's kingdom.

So, now we're seeking to find 8,000 pledges of \$1000 each. Some donors have pledged several units at one time while others have banded together with a Bible study or Sunday school class to pledge one unit.

We are praying that the entire 8000 pledges (\$8 million) will be in hand by the Center's tenth birthday, November 6. If that occurs, it will eliminate

three, and potentially four, of the five remaining quarterly payments—a savings of close to half a million dollars in interest!

What do you think? If you KNEW that the Center lacked only \$1000 to finish paying for the campus, would you, your church or Bible study be willing to give that \$1000? If you KNEW that it would be returned should we fail to reach our goal, would you be willing to give such a gift by the end of this year? Let us know of your interest by returning the response form on the back of this issue.

## THE "LAST \$1000" CAMPAIGN

## An Open Letter to *MF* Readers From A Man Who Can't Afford to Give the "Last \$1000"

*We received the following letter with this note attached:*

"I wanted to do something to encourage people on your mailing list to really get involved in 'getting it over with.' Therefore, I am submitting the following open letter."

Dear Fellow Friends of the U.S. Center,

As I read about the "Last Thousand Dollars" plan in the May issue of *Mission Frontiers*, I was seized with a single overwhelming thought: "I wish I **COULD** do something so significant to advance the cause of reaching the world, but I **CAN'T POSSIBLY GIVE A THOUSAND DOLLARS!!!!**" I'm sure a number of us fall into that category.

I would like to propose a solution.

I am at the point of agreeing wholeheartedly with those of us who have been saying, "Let's get it over with!" And so I believe that it will be honoring to the Lord if 1) we do get it over with by November (in time for the U.S. Center's 10th birthday), and if 2) we raise more than the amount needed to pay off the Center and pour the overflow either directly into frontier missions or into one of the "crucial neutral" projects for reaching the world. (I am leaving it up to you who are reading this letter, and to the U.S. Center, to make appropriate suggestions.)

I am proposing that we raise the \$8 million to pay off the campus, plus another \$2 to \$3 million for the cause of world missions.

How can I propose this, if I myself can't even come up with "the last thousand dollars"?

First, I would like to suggest 100 percent participation. *If we ALL participate, we can CERTAINLY raise at least \$11 million in the next few months, and very possibly much more.* I am reminded of the time when Saul, newly anointed as king of Israel, left his fields and cut up his own oxen as a call to war for the people of Israel (1 Samuel 11). The Bible records that "they (all) turned out as one man"! Let us each resolve to do the same, and to give as we can, even if some of us may be completely unable to give "the last thousand dollars."

Having said that, I would wish to lay forth two basic approaches for significant participation on the part of those of us who are thinking, "I can't possibly afford to give 'the last thousand dollars' towards paying off the Center":

**Plan A:** Let's all carefully reconsider our financial situations. It's really a matter of perspective. This proved immensely helpful to me. I asked myself, "If I absolutely *had* to come up with \$1000 by November—say, for the Internal Revenue Service, or a doctor's bill—*could* I do so?"



## THE "LAST \$1000" CAMPAIGN

Well, if I had to . . . I could. I do have about a thousand dollars, stored away for a "rainy day" in a bank account somewhere . . . Well, this certainly seems to me to be the "rainy day" that I knew would someday come! (And I'm praying that you who are reading this letter will also recognize this to be *your* "rainy day.")

Note that I'm not suggesting that elderly or unemployed people give away their life savings, I am merely noticing that many of us who may not have much in savings do have the earning power to regain \$1000 if we should spend it.

**Plan B:** For those of us who really can't give "the last thousand dollars," from no matter what perspective: *the car-payment approach*. How about giving a certain amount, in monthly installments? (You could write out for yourself a series of "Center Payment" installment coupons and tape them to your refrigerator to use as a reminder!) I would suggest that an appropriate amount would likely be \$50 per month for four months (or until the Center is paid off, if things should happen to go a bit slower than hoped for.) You could designate each "car payment" for the proposed escrow fund so as to be assured that your money would be used for the intended purpose, or be returned with interest!

Even if we 53,000 who receive *Mission Frontiers* were only to participate in Plan B (which is really sort of a minimum), we should be able to raise the \$8 million required (*and* \$2 or \$3 million extra) by the November 6th Tenth Anniversary of the Center.

In either case, I can't help feeling that it is necessary and right, with either plan, to purpose to spend a certain definite amount of time in prayer—even if only a minimal 10 or 15 minutes—for the establishment of the U.S. Center and the fulfillment of the goals it seeks, to God's glory.

I, for one, would like to see the U.S. Center for World Mission paid off—and now—so that these wonderful, longsuffering men and women of God who man the place can turn with whole hearts to the broader task that God has called them to, and I am intending personally to implement both plans A and B if at all possible, to help see that this becomes a speedy reality.

Yours for the nations, and your brother in the Lord,

John Woodman  
San Pedro, CA

*Here's another thought for those who don't have enough personal funds: church budget time is coming in the Fall. If you start talking to your church leaders now, maybe by Fall your church would have enough information to include this final funding thrust in its budget. (We'll send any information you need.) A thousand churches budgeting \$5000 each would go a long way!*

## COVER STORY

# Missions in Music and the Arts

## FRONTIER VISION GRIPS CHRISTIAN ARTISTS

In North and South America, the lofty goals of World Mission are bursting forth in artistic expression—musical and otherwise. The eruptions are occurring in unlikely places. The most unlikely of all may be in Peru . . .



*Kerygma Canta supports mission efforts as one of Peru's Top Ten musical groups.*

### Peru, South America

—John Holzmann—

Kerygma Canta came into existence 7 years ago as an expression of AMEN (Missionary Association for Evangelization of the Nations), an indigenous Peruvian mission.

You're not sure what to expect at one of their concerts when they come booming into the hall. Playing musical instruments that date back to the Inca empire, the group members display unusual vigor and joy in singing their praises to the Lord.

Last fall, when they held a concert at the U.S. Center for World Mission, I was so impressed with the mere mechanics of their playing, let alone the unbelievable sounds they were producing, that tears came to my eyes. "Oh, Lord!" I marveled. "What will it be like in heaven with all the different peoples playing and singing their own music on their own instruments?!"

That concert will stick in my memory for a long time.

Obed Alvarez, AMEN's founder and director said, "As national missionaries, we saw the importance of using folk music in mobilizing our young people towards the evangelization of unreached peoples." A by-product, not originally counted on, has been Kerygma's role as a "bank" for the AMEN organization. The money they raise is being used to sponsor AMEN ministries.

"Before Kerygma came along," said Alvarez, "Latin Americans said, 'What can we do? We don't have money. We don't have resources. We can't send missionaries.' Kerygma changed all that. Now we have shown that we can send missionaries—out of our own resources, sponsored, in fact, by our own musicians playing our own instruments!" —*Surprise!*

"The truth is, we wouldn't give a cent for our first recording, *Que todos los Pueblos, escuchen la voz de Dios*

("Let All the Peoples Hear the Voice of God"), Alvarez confessed. "We are embarrassed by the low quality. But according to the producer, it is the greatest seller in the history of the evangelicals in our country." More astounding: it is not only a bestseller in Peru, but throughout Latin America, and not only among evangelicals, but among non-believers as well. —*Surprise!*

Seven years have passed since that first tape was made. The group now has 9 cassettes, LP records, and videos. Recently, they entered the secular market with a vengeance. You can find their recordings in secular music shops in larger cities throughout Latin America. Kerygma's latest tape is in Peru's Top 10. —*Surprise!*

*"Zamponas, quenás,*

*bombos, charangos . . . .*

They all praise His name,

and they can all serve as

tools in the hands of God's

missionaries."

The need for indigenous Christian music in Peru, apparently, is acutely felt.

Alvarez said that prior to Kerygma, it was a generally accepted idea among Christians that only the piano, organ, and electric guitar were appropriate instruments for sacred music. Indeed, Kerygma's first concert was held in a school gymnasium. The Christians in attendance were very happy to listen to the group play all forms of traditional music—as long as it had no "spiritual" implications. But when they dared to play hymns, the people rebelled. "If



## FRONTIER VISION GRIPS CHRISTIAN ARTISTS

this school stands for such sacrilege," said one man—a Peruvian national—"I will withdraw my support!"

"Christians had the idea," said Alvarez, "that the traditional Inca instruments and traditional Inca music belonged strictly to the pagans and demon-possessed. We have become aware, however, that heaven is filled with all kinds of instruments: *zamponas, quenás, bombos, charangos* . . . They all praise His name, and they can all serve as tools in the hands of God's missionaries."

"We believe that in the same way God touched and transformed us, He has touched the musical instruments of our Inca culture. They have been converted to Christ and are giving their testimony not only in our Latin American continent, but throughout the world."

Alvarez said there are now more than 60 folk groups that have been started in Peru and the rest of South America following Kerygma's lead. "A special joy for us is that these groups are characterized by missionary vision," he said. "We praise God!"

Not content merely to testify to their own countrymen, Kerygma has appeared throughout Latin America, the United States, and Europe. While in France in 1984, not only Frenchmen, but Muslims, too, came to the Lord through their ministry. "We had not expected that they would like our music—especially with its powerful Gospel message," said Alvarez. But convert they did, along with Frenchmen, Englishmen, Dutchmen, Swiss . . .

Alvarez tells the story of a doctor, raised an evangelical, who went up to the group at the end of a concert in Germany. "I don't understand why you came from so far away just to preach to us, especially when you are so poor . . ." he said. After an awkward silence, he asked, "Tell me. How many true Christians are there in Latin America?"

He was surprised by the group's

response: "In Chile, 3 million; in Brazil, 13 million; in Guatemala, 25 percent of the population . . ."

"Stop!" he cried. "That's enough. As many of you as want to come: come. And if you don't have money, we'll support you. But come. Because in Germany we haven't reached even 1 percent evangelical."

"Tell me," asked the doctor, "how many true Christians are there in Latin America?" He was surprised by the response. "Stop!" he cried "As many of you as want to come: come. And if you don't have money, we'll support you."

## Texas, U.S.A.

Kerygma's may be the most sensational, but it is not by any means the only musical or artistic expression of missionary fervor.

In 1982, recording artist Keith Green, from Lindale, Texas, was one of the first of a whole raft of North American artists to express world concern. Just months before he died in July that year, he caught the vision for moving out to the front-lines. He visited the U.S. Center for World Mission only two weeks before he died. Green's last written work, not yet completed the day he died, was "Why YOU Should Go to the MISSION



FIELD." That manuscript, now a 4-page, 8 1/2" x 14" tract, gives 8 positive reasons for going to the field and responds to 15 objections people commonly raise for not going. (Copies may be obtained at a cost of "whatever you can afford" from Last Days Ministries, Box 40, Lindale, TX 75771-0040. Order LD#43.)

One of Green's last concerts was recorded on video. Many people say it was a providence of God that that was done. The tape became the basis for "Keith Green Memorial Concerts"—stirring vocal and musical appeals to forsake all and go to the front lines.

"If God hasn't specifically told you to stay, then you are commanded to go," Green said. Although the actual impact of Green's mission vision has never been measured, most of the hundreds of recruits that came from those concerts were referred to Youth With A Mission for training and experience.

## FRONTIER VISION GRIPS CHRISTIAN ARTISTS

In June 1985, almost three years after Green's death, a group of USCWM staff members met for prayer to ask God to use musicians to spread frontier mission vision and to challenge the church to mission involvement.

Phil Bogosian, one of the leaders of the group, said they prayed for several artists by name. "Since that time, two of those for whom we prayed have approached us. I felt led to approach Jimmy and Carol Owens."



*Jimmy & Carol Owens' Musical, Come Together Again, has a mission focus.*

Bogosian called the Owenses to encourage them to write a musical concerning frontier missions. He was surprised by their response. "We've been working for three years on a musical that has to do with giving," they said, "but we've been having a very difficult time." Bogosian urged them to think of the purpose for which God gives us His blessings—money, for instance. Isn't it in order that we might "bless all nations"? "Perhaps the musical needs a mission focus," he suggested.

The Owenses prayed about Bogosian's challenge and a week later invited him to their home in Lindale to talk with them about frontier missions. He accepted their invitation. During the course of the discussion that ensued, the Owenses became convinced that, indeed, God wanted them to write a musical with a mission focus. And so they worked for the next 5 months. In March this year, the final score was recorded. *Come Together Again* is the

result (see review, p. 12, and news story, p. 17).

Our story, however, does not end here.



*Continental Singers' "Benefit Concerts for Unreached Peoples" emphasize the need to finish the world mission task.*

## USA and the World: Today and the Future

Continental Singers, that venerable, upbeat group of college-age young people is now singing "benefit concerts for *Unreached Peoples*." That's what their program says. And someone has actually written a song for evangelical consumption that begins, "Lord, we know You're coming soon, we can see the signs. (But) Lord, I want to beg You for a little more time—there are so many who don't know You. O Lord, there's still so much work to do!" ("What Can I Do?" by Dan Keen and Dick Tunney as sung by the Continental Singers).

Can you believe it? Evangelicals are actually pleading with the Lord to slow His return so they can obey Him and fulfill His commandments? Duty before pleasure? Is it possible that concern for blessing others may actually be pushing desire for the Rapture—the desire to obtain the full measure of one's personal blessings—out of first place for Christians' attention?

It's true! Frontier missions, com-

pleting the task of world evangelization, has begun to infiltrate the realm of North American popular Christian music. No more are the mission enthusiasts lonely voices crying in the wilderness. Even film-makers are getting in on the act. And, if you look at the latest series put out by Regal (Worldview Books—see reviews beginning p. 12), maybe even book publishers.



*Scott Wesley Brown will be taking the Perspectives course this January.*

Scott Wesley Brown's music video "Kingdom of Love," recorded for MAF (Missionary Aviation Fellowship), takes the title cut from his album by the same name and plays it against a backdrop of scenes from the mission field. USCWM's Frontier Media Director Greg Parsons says, "It's a great tape for catching the attention of high schoolers."

Brown unexpectedly showed up at the Center not long ago and was interviewed by Bogosian. "I've written mission-oriented songs before," said Brown, "but right now I'm in the middle of writing an album that is totally dedicated to the mission cause."

Through his concerts, Brown speaks to almost 15,000 young people a week. "He is very desirous that these young people get a mission vision and learn how to get involved in missions," said Bogosian. "He's frustrated, because he wants to follow-up on them but can't! He said he wants to work with the

## FRONTIER VISION GRIPS CHRISTIAN ARTISTS

Center in fulfilling that need."

Brown is so intent on pursuing a mission focus that he has committed himself to keep his concert schedule clear next January so he can attend the Perspectives program here in Pasadena.

John Schmidt, producer of award-winning films *SuperChristian*, *Kevin Can Wait*, and *The Greatest Story Never Told* has just released *The Wait of the World*.



*John Schmidt's latest film, The Wait of the World, is only the first of what he hopes will be a series of stirring and dramatic mission films.*

"As far as I'm concerned," he says, "the Christian life should be one of commitment. Jesus demanded total loyalty from His followers. 'Come, follow Me' is a full-time proposition. Christ wants us completely sold out to Him, no holds barred."

According to Schmidt, *The Wait of the World* is the film more than all others he has released that "calls most clearly for a commitment to Christ and to a waiting world."

Despite its quality (see review, p. 14), *The Wait of the World* has been the slowest of all Schmidt's films to meet with popular approval. Part of the problem, he believes, is the film's length. At 87 minutes, it is closer to a movie theatre production than the standard fare most churches want to show during

their Sunday evening services. To meet the problem, Schmidt and the film's distributor, Gospel Films, have recently decided to make it available in two parts so it can be viewed on consecutive Sundays rather than all at once.

At the same time, Schmidt wonders if prejudice against mission-oriented material may have something to do with the film's slow start. "I had at least one person who is fairly well-established in the Christian film-making business try to 'warn' and discourage me about making *The Wait of the World*," he said.

"Mission films do not have a good track record in the market. But it is the very fact that they have such a dismal record and that there's hardly anything out there that compelled me to make *The Wait of the World*. The message is too important to be stifled by the whims of the market."

Roberta Winter, co-founder with her husband of the U.S. Center for World Mission, commented on this matter of marketing. "Zondervan recently informed us that the USCWM has sold more copies of *From Jerusalem to Irian Jaya* (a top-notch collection of missionary biographies available from the Center for \$10—see Order Page, inside back cover) than all the other book-sellers in America combined," she said.

"I believe a lot of the apathy toward mission topics is due to poor marketing. Walk into any bookstore and you're bound to see displays touting self-improvement books, books dealing with singleness, sexuality, and marriage. But will you ever see a major display on a book like *From Jerusalem to Irian Jaya*? No! If it's even in the store, it'll be tucked away on some back shelf somewhere."

Yet despite the marketing problems they may face—and, we're sure, without knowledge of the success of their brothers from Peru—more and more Christian artists in the United States are expressing mission concern.

Schmidt, whose brother, Jim, is one of the tour directors for Continental Singers, said, "Last year they (the Continentals) worked with World Vision, and their thrust was more toward world relief. This year they're going straight for

"Mission films do not have a good track record in the market. But it is the very fact that they have such a dismal record and that there's hardly anything out there that compelled me to make *The Wait of the World*. The message is too important to be stifled by the whims of the market."

world evangelization. *All Over the World*, the musical they are presenting, is their most powerful statement so far. Song after song stresses the need to turn everything over to the Lord. "Wake Up to the Call"—there are people dying to know. That's just one of the songs."

The list of Christian artists speaking out for missions is growing. We pray that the marketing people will one day catch up with them. Perhaps we really will see a church for every people by the year 2000! ■

*For booking information on any of the groups mentioned in this article, use the order form on the inside back cover of this issue of Mission Frontiers.*

The  
**Marketplace**

**QUICK REVIEWS OF MISSION RESOURCES**
**Come Together Again**

 by Jimmy and Carol Owens  
 Word Music, Inc., Waco, TX.

LP or Tape \$8.98

JIMMY &amp; CAROL OWENS

 In the You is a Performance of  
 Reviewed by Jim Stewart.


Like its predecessors *Come Together* and *If My People, Come Together Again*, a new musical by Jimmy and Carol Owens, is not intended to be so much entertainment as it is to be a group of Christians gathered together and led by a minister/narrator in worship to the Lord. The musical contains 15 new songs of worship, praise, and mission challenge. Its basic theme: God is worthy of worship—with our lips, our treasures, and our lives.

*Come Together Again* was recorded this spring by Pat Boone, Anne Herring, Terry Talbot, Jamie Owens-Collins, and the Second Chapter of Acts, along with a group of Christians from the Southern California area who helped with congregational singing parts. Participants in the recording session were not present merely as actors and actresses; they were themselves, seeking to worship the Lord. The record was cut in order to help churches create similar worship experiences in their own locales.

The musical is divided into three parts, any one of which can stand on its own. The first part contains several new praise songs and choruses, many with strong Scriptural overtones. The second deals with Scriptural principles of giving. At its culmination, an offering is presented as a tangible expression of obedient worship. The third portion calls for hearer-participants to give their whole lives to God in service—especially by seeking to “make disciples of every nation.”

There are some very stirring lyrics incorporated in the musical, and much of the music is captivating and memorable. The songs are eminently singable. The more talent a church has, the more elaborate the final production can be, but even those churches with limited musical resources can put together a rather professional-sounding production. On the record, even when using nationally known talent, nothing is done that is beyond the range of most local congregations.

While *Come Together Again* is intended to be a joyful experience, we are warned, “When God sends us in the power of the Spirit to set Satan’s prisoners free . . . , we will find ourselves in the middle of a very real war with powerful spiritual adversaries, and we need one another in order to win it. . . . Our spiritual warfare . . . requires a total all-stops-out team effort by a people willing to give . . . blood, sweat, tears, and life to cry ‘Freedom!’ to a world in chains.”

The ultimate purpose of *Come Together Again* is to be a voice calling the church to fight for the greatest cause on earth—to mobilize the church as an army, an army of front-line troops and of support personnel, an army to fulfill the Great Commission in our generation. Every congregation interested in seeing the task completed would benefit greatly from the presentation of this musical.

**Regal Worldview Books**

Published by Regal Books, Ventura, CA, in cooperation with various mission agencies.  
 Reviewed by John Holzmann.

We are excited by the prospect of a whole series of “Worldview” books to be published by Regal Books of Ventura, California.

William T. Greig, Jr., owner of Regal, writes in the Preface to *China: The Church’s Long March*, “Our worldview needs enlarging. We need to broaden our sights. Never have we

Christians in the West had such an abundance of money resources, opportunities, communication technology, swift and safe travel, open doors to vast areas of the nations of the earth, medical resources to combat diseases, technology to help people become self-sustaining, and the list could go on and on. Will we hoard all these blessings of God and indulge ourselves while the world around us suffers?

“Hard questions seldom have easy answers, yet the answers to these questions may determine the eternal destiny of countless millions of people and the future of the Church of Jesus Christ. Jesus said that the end would not come until the gospel had been preached to all nations or ‘people groups’ (see Matt. 24:14).

“Every single one of the 6 billion people on the earth in the year 2000 will be a person made in the image of God, whom God loves and for whom Christ died. They will be our ‘neighbors.’ Jesus said that it is up to us and that He has put all the resources of heaven at our disposal to complete the task.

“To that end, Regal Worldview Books is our modest attempt to help broaden the worldview of Christians, to raise awareness, to expand prayer support and to increase allocation of resources of people and funds to finish the task.”

The two books reviewed here, *China: The Church’s Long March* and *Africa: A Season for Hope*, are the first in this new series. Regal says two more books are already in the works: one concerning the situation in Afghanistan, the other on the Middle East.

Judging by these first offerings, we who are looking for the glory of God among the nations are in for a treat. Our only prayer is that Regal’s work will not go unnoticed by American Christians who are furiously chasing after dreams of glory in their own little kingdoms. We pray they will realize there is more.

## QUICK REVIEWS OF MISSION RESOURCES

**China: The Church's Long March**

by David H. Adeney  
A Regal/OMF Worldview Book  
256 pp. \$7.95  
Reviewed by John Holzmann.

David Adeney tells us in the introduction to his book that his purpose in writing *China: The Church's Long March* was "to listen to witnesses from the Chinese Church and to study documents relating to government and Church religious policy. In doing that, we seek to gain a balanced view of the progress of God's Kingdom in China." He seems to have accomplished his purpose. There is balance, and there is a definite sense of progress.

Of course, the first difficulty with a plan such as Adeney set out to follow is that it is difficult to know who speaks accurately for "the Chinese Church." Adeney himself says, "Various voices are coming from the Chinese Church. Some write about it relying entirely on reports from the Three-Self Patriotic Movement (TSPM), the government-recognized organization dealing with Church affairs. Others write from the point of view of the independent house-church leaders."

Adeney's 50-year acquaintance with China as a country, and Chinese Christians in particular puts him in a good position to add the right amount of soy sauce to statements made by both groups. But both from content and length, it is clear that his sympathies lie with the house church movement. He obviously has more personal contacts within the house churches than within the TSPM.

Attractively laid out, *China: The Church's Long March* gives a brief historical overview of the church in China, recounts personal encounters Adeney has enjoyed with Chinese Christians over the years, both before and after the Revolution, and then provides more in-depth analyses of the general state-of-affairs in China, the



Africa: A Season for Hope, and China: The Church's Long March are the first in a series of "Worldview" books being published by Regal.

house church movement, and the TSPM. The book concludes with specific advice for action on the part of Christians outside of China who are concerned with the welfare of their brothers and sisters inside that country.

Where he speaks of the house church movement and where he recounts experiences and observations he himself has made (about two-thirds of the contents), Adeney is exceptionally readable; where he analyzes government programs and policies and speaks of the TSPM, unfortunately, he is more difficult to read. Despite the density of this latter section, it is this section which sets *China: The Church's Long March* apart from other "China" books on the market today.

*Mission Frontiers* highlighted two books last year (Lawrence's excellent *The Church in China* and Lyall's more poorly written *God Reigns in China—MF*, July 1985). Those volumes are filled with anecdotal and house church stories. Adeney's work provides similar material. But if you want a book that gives a far broader picture of life in China today, *China: The Church's Long March*—complete with endnotes, appendices, and resource listings for further study—will make a far more useful addition to your library.

**Africa: A Season for Hope**

W. Dayton Roberts, Editor  
A Regal/MARC Worldview Book  
125 pp. \$4.95  
Reviewed by John Holzmann.

*Africa: A Season for Hope* is a thin but powerful primer about physical "community development" in Africa. Generally very readable, it is a collection of seven short reports or "stories" that have appeared, mostly, in the World Vision-sponsored *World Vision Magazine* and *Together*.

From moving personal testimonies of those who have been there, to detailed descriptions of conditions in at least two countries—Ethiopia and Ghana; to summaries of the current states-of-affairs in 18 of the other hardest-hit countries; to rather cold listings and evaluations of former relief and development programs, and positive suggestions for future programs, the book gives a thorough and interesting overview of the causes and cures of the famine that is, even today, devastating much of the African continent.

Editor W. Dayton Roberts concludes the book by saying, "Hope is, in fact, . . . the most important contribution we (as Christians) can make." Each crisis, he says, "is an opportunity for testimony; each pain, the promise of new life." Jesus himself said plagues, famines, terrors, and great signs from heaven can "lead to an opportunity for your testimony" (Lk. 21:11ff). But though there is this brief tie-in between evangelism and humanitarian work, the focus of the book is on hope for this present life, not the life to come. What is reported upon and what is analyzed is strictly on the physical, "human" level.

As Christians concerned for the "whole man," we might wish for more; God is using the famine in Africa to make wonderful inroads for the Gospel; that story, too, needs to be told. Yet *Africa: A Season for Hope* fulfills its purpose, and it may, in fact, motivate you to get out your encyclopedia and



## QUICK REVIEWS OF MISSION RESOURCES

discover why Leucaena trees may be a major key to the future of agricultural production in Africa. Perhaps it will motivate you to study community development at William Carey International University. If nothing else, it will give a glimmer of hope that something positive *can* be done to give Africans hope for the future.

### The Wait of the World

A John Schmidt Production  
87 minutes/\$99 Rental. Includes free resource guide.  
Distributed by Gospel Films.  
Reviewed by John Holzmann.

John Schmidt, scriptwriter, director, and producer of *The Wait of the World*, said he wanted his film to hit the youth market. "They need to hear this message," he said. He's right about that. Adults wouldn't do badly to hear it either. But in order to communicate to his audience, Schmidt needed to make his film entertaining and up-to-date. No question about it: he achieved his goals.

From the high-tech gadgets—including a very realistic use of personal computers—to the fast-paced action, and laughter, tears, joy, and fear blended throughout the story line, *The Wait of the World* means drama: the drama of life. Life on the front lines. It's a film you should see.

I'm not a movie-goer, I should admit that from the start. But if they put this film in a theater for 5 bucks a seat, I would spend my money gladly in order to see it. It's that good. Too bad Gospel Films is charging so little. At \$99 per showing, no one will value it for what it's worth. The price even includes a thorough resource guide that lists names, addresses, and telephone numbers for mission information and opportunities for practical experience.

Most movies I've seen provide a few laughs, some tears, and a little excitement. I leave the theater and forget about them within ten minutes.

The good ones I talk about for a few hours. *The Wait of the World* pushed all the emotional buttons I could stand to have pushed in one night, but different scenes kept coming back to haunt my dreams and meditations even days after I saw it.

Three reporters from the *Christian Observer* are called upon to do on-the-spot reporting for the magazine's annual mission issue. T.J. is sent to Mali, Karen to inner-city Philadelphia, and Brian to Chile. You have the pleasure of accompanying them on their journeys as their middle-class American values are remanufactured on the anvil of front-line mission experience. Be careful, though. Your values may be remanufactured as well!

T.J., the self-confident reporter who blithely refuses the prayers of a missionary who recently returned from Mali, is surprised to find Muslims working for a Christian relief agency. In fact, he's irked by the leader's apparent disdain for Christians. They end up in a confrontation.

"You wonder why I, a Muslim, work for a Christian relief agency?" Muhammed almost spits in T.J.'s face. "I'll tell you why. It's because there aren't enough Christians to do the work!" He emphasizes the word "Christians" to get the point across that he doesn't have much use for them. Certainly not for Christians from a wonderful magazine like the *Christian Observer*.

"Your magazine's name is a good one," he says. "*Christian Observer*! Ha! Do you think you are the first 'Christian observer' to come around here? You're not! There have been thousands before. They come and 'observe' as my people starve. And then they forget! Why don't you put down your notebook and lend a hand, 'Christian!'" he mocks.

T.J. slinks off to lick his wounds. He's a reporter, not a relief worker. He's doing his job.

There's more to his story. We

discover he's not quite as callous as he first appears.

But then there's Karen. She finds herself face to face with the stiletto of "Mr. X," a pimp, who wants Lisa, one of his "waitresses," back.

Karen discovers how strong the fortress walls of the Church really are as she tries to find shelter for Lisa and several dozen other homeless inner-city youth. A couple of churches welcome the challenge: "As long as they aren't on drugs, aren't involved in prostitution, and aren't ethnics," they say. "But they're the only ones we have!" Karen wails.

Brian has been assigned to Chile. He steps into the midst of a thorough-going revival. "The fields are ripe," says his missionary host. In the one valley where he and Brian are standing, he says, "we could use 100 more harvesters." Brian has no doubts about that! He's seen the response. The fruit is ripe. "The only problem is," says the missionary, "we're not the only ones finding the fields ripe for harvest. The cults are here too, and they're buying up converts at a remarkable rate!" Who will reap the harvest?

T.J., Karen, and Brian are called home from their assignments a week earlier than they expect. Actually, it's a week too late. They come back to a different world. Suddenly the church-split on the West side holds little interest for them. Reporting on the latest flab-stretching Christian aerobics album doesn't hold a candle to the faith-stretching exercise to be found on the streets of Philadelphia. Chile's needs and opportunities—chicken foot soup and all—are too great to be ignored.

The pressure in the film builds. The fears. The friendships. The laughter. The culture shock. The bonds of trust. The need for fellowship. The wait of the world.

Will you go? you're asked. The world is waiting. The over-large staff of *Christian Observers* could probably do without a few of us. ■



# The "Secret" Mission

A THEOLOGY OF REDEMPTION, PART V *by Ralph D. Winter*

Into God's good creation came the Kingdom of Darkness, the Empire of Satan. Christians pray, "Thy Kingdom come, Thy will be done," and they ally themselves with the Kingdom of God striking back. God has chosen to re-establish His Kingdom by blessing those who respond to Him in the Obedience of Faith, and then commanding them to be a blessing to all the peoples of the earth. Why is this a SECRET mission? Paul used the term. As both the Old Testament and the Gospels reveal, those who receive God's blessings are far too often reluctant to share them, and thus their true purpose in life, their mission, remains secret.

## Fellowship and Accountability in Reaching Upward

In Chapter 4 we saw that "the obedience of faith," is a crucial Spiritual reality, and is basic to the human part of reaching the goals of the upward relation of love toward God. We have also acknowledged the necessity and legitimacy of family, community, group, office, and social authorities as normal and natural in the outworking of obedience. Thus we are ready to ask more specifically just how a Christian group might try together to reach the first four goals of loving God with all their "heart, soul, mind, and strength" (Mk. 12:30).

In Chapter 3, where we began our catalog of the goals of grace—the eight facets of love: four upward, four outward—we observed that it is hard to separate goals from means.

In our USCWM community we have for a long time reflected on means in relation to each of these eight goal areas. Thus our eight fitness committees have been pledged not only to concern themselves about goals but to suggest means immediately related to these goals. This is not the place to present all the materials generated by these committees. What follows is barely more than an outline of some of the concerns these committees address.

### 1. Upward Goal One: Loving God With All Our Hearts Spiritual Fitness Committee

Here at the Center we emphasize daily private devotions above all other activities. The first event of the day, at 7:45 a.m., is to gather in groups of between four and seven people and share from our own private times (during the previous 24 hours). Members of our staff who shy away from these group meetings tend to be those who have not had a rich and rewarding time in private devotions, and thus, often, consistently have little to share.

Beyond a special time, there must also be the continuing "practice of the presence of God," as Brother Lawrence has taught us, building on Paul's exhortation to "pray without ceasing." Many are the opportunities to worship—"to look full in His wonderful face"—during our average week. These opportunities include church meetings, of course, but also the daily work hours, and even traffic lights, when we have 30 to 45 seconds arbitrarily thrust upon us in which can feel pain due to the interruption of our schedule, or pleasure at the opportunity to turn our thoughts to our Heavenly Father, seeing His glory in the face of Jesus Christ.

### 2. Upward Goal Two: Loving God With All Our Souls Psychological Fitness Committee

The central concern here must be the gracing and empowering of our lives

with a clothing of well thought-out personal and corporate habits. We have only so much nervous energy to expend. Life requires some creativity even to decide what to wear, cook for supper, and so forth. But, for example, it does not require us to custom-design the schedule each day for the period between the time we get up and the time we arrive at our morning meeting. To have a well-designed "normal pattern" saves a great deal of nervous energy.

One thing my older brother said to me one time was, "I don't need to 'decide' to exercise each day—it is simply part of my normal schedule." He is free to decide not to exercise, but that expenditure of nervous energy is much more rare than the opposite. If we intend to eat, exercise, shower, pray, and read the Bible each morning, why not try to establish a normal pattern?

In my case, my almost unvarying pattern is to get up and jog first, smell the morning air, reflect on the Lord and His goodness, then spend about two minutes putting some hot cereal on to cook in the microwave. During the 13 minutes that the cereal is cooking (and before taking off my jogging clothes), plus while I eat, and perhaps after that as the Spirit leads, I concentrate on my morning devotions. Then I turn to the phone calling that can only be done inexpensively before 8 a.m.

Today I made about a dozen phone calls—but that is unusual—and, as a result, I had no time for any other kind of work and even missed taking a shower. (There are worse things!) I got to my 7:30 daily appointment on time

## A THEOLOGY OF REDEMPTION, PART V

anyhow, and I was prepared for the morning meeting at 7:45.

Okay. That is only one little cluster of well-developed habits. Note: the reason the shower follows devotions is so my devotional thoughts can carry into that shower/shave period.

Patterns! Efficient patterns of life, well-greased grooves which fit things into the right order and have the sanction of engineered reflection, can build a strong Spiritual soul.

As mentioned in the goals section, the soul includes the heart but also the larger self, the whole person. In the Hebrew language it even includes your toenails! God is not fully loved when any of this is out of order. Little disobediences in this area can pull down the most talented person, greatly diminishing his or her actual contribution in life. Little habits add up across the years to wholesale mediocrity in place of immense faithful, or even brilliant, accomplishment. Serenity of heart must build on the foundation of the disciplined life. Our support groups need to help us acquire good habits one at a time. If we focus on one in the personal life and one in the office, we will gradually build a strong, confident, serene personhood. God has not given us a spirit of fear but of power, love, and a sound mind.

### 3. Upward Goal Three: Loving God With All Our Minds Intellectual Fitness Committee

The entire mission industry is being disserved by the structure of our school system that keeps people away from the field until they are 26 or so. And even this pattern allows little room for specialized studies related to the fieldwork being anticipated! In examining this situation, we have to realize that the creeping length of schooling in the U.S. has grave weaknesses even for those who intend to work in our society. (Concerning "creeping length": when

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our Founding Fathers—Washington, Adams, Jefferson, etc.—went to "college," they went, at the age of 13 or 14, to an institution that required no previous formal training, and they got out—completely out—at 17 or 18.)

As a result of reflection on the impact of extending four years of schooling to 17, we wonder if, in the Western world, it may be necessary for us at least to allow people who have been in school for 12 years to begin to mix serious, confidence-building, productive contributions to society (e.g., work) with the systematic acquisition of valuable general and vocational knowledge and skills (e.g., school).

We believe all of the expected goals of a university curriculum can be acquired in a carefully designed work/study lifestyle. We do not think it should be necessary for people interested in missions to have to delay their involvement due to school, nor to postpone or forfeit their schooling due to involvement. If only some missionaries owned a university!

They do. We have established a university for the express purpose of serving the mission cause, and it is at this point, then, that the development of

such a work/study lifestyle becomes an urgent purpose.

Ours is an international university. As long as we know you are in good care, you can study any place in the world. Theoretically, you can take all your courses in other schools. We merely have to be able to verify what is happening and be able to add up what a "student" is accomplishing in order to assure the "student" and others that all the essential components of a quality education have been covered.

I put the word *students* in quotes on purpose. All "students" on our campus will normally be pursuing a work/study lifestyle. For that reason, we would actually prefer to call them interns. All of our staff "workers" will also be studying and thus fall into the same classification.

### 4. Upward Goal Four: Loving God With All Our Strength Physical Fitness Committee

The pattern in the area of physical fitness has been well defined and is now simply a matter of periodically renewing our determination to fulfill it. We are boosted along in this by the fact that, fortunately, our society has picked up on health issues lately to the extent that exercise is rapidly becoming a major, culturally-supported emphasis.

The thing to beware of, however, is that what is merely a culturally approved matter of personal pride and attainment can come into our lives masquerading as the outworking of love for God. We should watch our weight in order to please God, not just man. As we jog we can pray, "Help me to enjoy this boring business—I would much rather play soccer—but I'm doing this in order take care of the body You have given me in trust." Enduring something for God's glory is definitely a means of grace! ■

*Next month: Outward Goals.*

# News

## Mixed Ruling in "Athens Three" Case

The Athens Court of Appeals rendered a "not guilty" verdict May 27th in the proselytism case of Don Stephens (YWAM Mercy Ships), Alan Williams (YWAM), and Costas Macris (Hellenic Missionary Union).

The court upheld the constitutionality of the Greek laws concerning proselytism under which the men had

earlier been sentenced, but ruled there was insufficient evidence for the lower court decision which had carried three-and-a-half year prison sentences plus stiff fines for the three men.

The case was based on a 1982 incident in which members of the crew of YWAM's ship *Anastasis* befriended a 16-year old Greek youth, Kostas

Kotopoulos. Kotopoulos trusted Christ, was given a New Testament, and was given the address of an evangelical youth meeting led by Macris in downtown Athens. Stephens and Williams were charged with proselytism based on their positions of leadership in the YWAM organization (Stephens as head of the ship ministry; Williams as Captain of the *Anastasis* at that time).

According to Greece's Compulsory Law No. 1363/38 (as amended by CL No. 1672/39), measures passed during a brief dictatorial regime just prior to World War II, "any person committing proselytism shall be punished with imprisonment and pecuniary punishment . . ." (Article 4, Section 1).

Proselytism, according to Article 4, Section 2, "is any direct or indirect effort to intrude in the religious conscience of heterodox individuals with a purpose of alteration of its contents through offerings of any nature or . . . through deceitful means, abuse of the confidence or lack of experience, or through exploitation of the needs, spiritual weakness, or naiveté of the said individuals."

According to Robert Hill, an American member of the Hellenic Missionary Union staff, "The court maintained that statutes prohibiting proselytism in fact protect the human rights of minors who could easily be brainwashed."

Macris, although relieved by his acquittal, noted that convictions are still being obtained under these laws. The most recent instance was on April 16, when four believers in the town of Kalamata were convicted for evangelistic activity. "Parliament still needs to rescind the laws," said Macris.

—Compiled by John Holzmann from Missionary News Service, World Evangelical Fellowship Information Interchange, and independent sources.

## USCWM and YWAM to Cooperate in Mission Mobilization Effort

The YWAM base in Montana plans to sponsor a two and a half-month tour with the new musical by Jimmy and Carol Owens (see cover feature, p. 8). At this time, the group is planning to put on concerts in close to 40 cities around the country. Starting September 19th in Missoula, Montana, the tour is planned to end November 26th in Seattle, Washington. 35 people—16 singers plus a rhythm section and other supporting cast members from YWAM bases all over the world—will accompany the tour.

The YWAM leaders approached the U.S. Center for World Mission's Mobilization Division to ask if the Center would be willing to handle all the follow-up.

Mobilization Division staff discussed the idea with the Owenses, and came to the firm conviction that follow-up is the single most important element in the entire effort. The result: a 3-hour workshop for local pastors and Christian leaders to be held the morning following each performance.

Leaders hope to provide useful answers to the question: "What will we do now with the 2,000 (or whatever number of) people who dedicated their

lives to mission service last night?"

"The two major emphases of the workshop are the biblical basis of missions and involvement in the Frontier Fellowship movement," said Wesley Tullis, coordinator of the Mobilization Division effort.

"A solid foundation in scripture is absolutely essential, and a support structure such as the Frontier Fellowship is often useful to obtain long-lasting inspiration and obedience to the Great Commission.

"Our major goal is to see a Frontier Fellowship started in each city we visit. We believe the Frontier Fellowship provides the best forum for introducing other vital mission-oriented structures such as the APMC, AIMS, Concerts of Prayer, short- and long-term mission agencies and opportunities, International Students, Inc., InterCristo, etc.

"There is a great need to educate the church in God's overall purpose for the world and to introduce church members to the mission movement as a whole."

Jimmy Owens commented: "We can talk all we want about sending out missionaries but if the church doesn't support them, our talk is all for naught!"

## APPROACHING THE YEAR 2000

"The Lord Thy God in the Midst of Thee is Mighty"

### THE "COASTLANDS" ERA BEGINS

- 1) 1792 (-133) William Carey founds the Baptist Missionary Society
- 2) 1795 (-130) The London Missionary Society is founded "for all evangelicals"
- 3) 1796 (-129) The Scottish Missionary Society is founded
- 4) The Glasgow Missionary Society is founded
- 5) 1797 (-128) The Netherlands Missionary Society is founded
- 6) 1799 (-126) The Church Missionary Society is founded  
(\*\*\*\*\* A Student Movement Explodes)
- 7) 1806 (-119) The Haystack Prayer Meeting launches students into action
- 8) 1810 (-115) American Board of Commissioners for Foreign Missions founded
- 9) 1858 (-67) Awakening of the 1858-9 (Fulton Street Prayer meeting)
- 10) 1861 (-64) Women's Union Missionary Society formed, soon 40 others.

### THE "INLAND" ERA BEGINS

- 11) 1865 (-60) Founding of the China Inland Mission by J. Hudson Taylor
- 12) 1875 (-50) Revival at Princeton, forms Princeton Foreign Mission Soc.
- 13) 1878 (-47) MISSIONARY REVIEW OF THE WORLD founded by Royal Wilder
- 14) 1880 (-45) NJ: 250 students from 32 seminaries found Intersem. Missionary Alliance
- 15) 1881 (-44) Founding of the Young People's Society of Christian Endeavor
- 16) 1885 (-40) "Cambridge Seven" go to China under the China Inland Mission
- 17) Northfield Conf. adopts "An Appeal to Disciples Everywhere" & 1900 goal  
(\*\*\*\*\* A Student Movement Explodes)
- 18) 1886 (-39) D.L. Moody & 100 "Student Volunteers" at Mt. Hermon, Mass.
- 19) A.T. Pierson's CRISIS OF MISSIONS published, incl "Appeal" & 1900 goal
- 20) 1888 (-37) London "Ecumenical Missionary Conference" - reponse to 1885
- 21) 1890 (-35) Decade of the "Faith" Mission phenomenon
- 22) 1891 (-34) First Nat'l Conf. Student Volunteer Movement for Foreign Missions
- 23) 1892 (-33) Foreign Mission Conference of North America
- 24) 1900 (-25) Ecumenical Missionary Conference, New York
- 25) 1906 (-19) Laymen's Missionary Movement
- 26) 1910 (-15) World Missionary Conference, Edinburgh
- 27) 1914 (-11) Beginning of the International Review of Missions
- 28) 1917 (-8) Founding, Interdenominational Foreign Mission Association
- 29) 1921 (-4) Lake Mohonk, formation of International Missionary Council
- 30) 1922 (-3) Wm. Cameron Townsend and Donald A. McGavran join SVM
- 31) 1928 (3) Jerusalem meeting of the IMC
- 32) 1932 (7) Laymen's Foreign Mission Inquiry
- 33) 1928 (3) Mott pushes for study of Indian mass movements
- 34) 1933 (8) Pickett's Christian Mass Movements in India

### THE "UNREACHED PEOPLES" ERA BEGINS

- 35) 1935 (10) Founding of the Wycliffe Bible Translators (Townsend)
- 36) 1936 (11) Pickett/McGavran's Church Growth and Group Conversion
- 37) Latourette recognizes People Movement importance
- 38) Founding, Student Foreign Miss. Fellowship (Col. Bible College)
- 39) 1939 (14) Founding, Gospel Recordings, Inc.
- 40) 1941 (16) 2nd World War - 11 million Americans study missions "on location"
- 41) 1945 (20) Founding of NAE & EFMA
- 42) 1946 (21) IVCF/SFPMF Student Missionary Convention at Toronto (pre Urbana)
- 43) 1955 (30) Publication of The Bridges of God by McGavran
- 44) 1960 (35) (IFMA) World Missionary Conference, New York
- 45) 1964 (39) IFMA/EFMA founding of Evangelical Missions Quarterly
- 46) 1965 (40) Founding of the Fuller School of World Mission
- 47) 1966 (41) Collapse of the Inter-Regional Coordinating Committee (Pocock, etc.)
- 48) Wheaton (IFMA/EFMA) Conference on World Mission
- 49) Berlin, World Congress on Evangelism, CT & BGEA
- 50) 1969 (44) Founding of the William Carey Library
- 51) 1971 (46) Greenlake, Congress on the Church's Worldwide Mission
- 52) 1972 (47) Founding of the American Society of Missiology

## WHAT MEAN THESE DATES?

These four pages portray the background of the century initiated by the dedication of the Statue of Liberty in 1886. However, something else happened that year that was far more important. As a matter of fact, almost all these events here listed give us insight into what God was doing that did not necessarily attract a lot of secular attention.

Indeed, the reader must be warned that most of these events are not contained in the average college text on American history. For example, in the last century great revivals swept this country. Toward the end of the century Dwight L. Moody cut a phenomenal swathe through both this country and England. The YMCA was a powerful evangelistic movement that also invented basketball and built hundreds of buildings all across America and the world. An organization called "The Young People's Society of Christian Endeavor" (Item #15) created youth groups in 100,000 congregations. Even more extensively a women's missionary movement (#10) spawned women's missionary societies in practically every Protestant congregation in America.

All this makes no difference to an 850-page college text on American history published by Oxford University Press in 1977, *A Concise History of the American Republic*. It does not make the slightest mention of Moody, the YMCA, or the women's missionary movement. The word *missions* and the word *missionary* do not even appear in the index.

Similarly, *The American Heritage History of the Confident Years* focuses on the period between the War Between the States and the First World War without making any reference to these momentous events which profoundly changed American history. This latter text, while only 400 pages, employs huge double-column pages and covers only 54 years. What a brainwashing this book is in terms of the actual facts! Thus, whether you go to school to read a textbook or stay at home and read a high-priced, specialized book, you may find the authors so highly prejudiced against religious factors that they feel that they are performing an act of kindness by refraining from criticisms of such things.

At any rate, we can at least mention a number of key events in terms of the unfolding purpose of God for all the earth.

This brief listing highlights three waves of awareness (#1, #11, #35) in the modern American history. We only touch on the William Carey era sufficiently to give perspective. It illustrates how a student movement (beginning with #7) could add significant force to a mission movement already in progress. Once mission agencies had secured a foothold on the coastlands of the world, it became time to venture inland. And it was another young man, Hudson Taylor, who pointed the way.

Again, a gradual increase of interest among students came to the point where it fairly exploded with the events of 1886—both the year of the Statue of Liberty and the year of the famous 100 Student Volunteers who stepped forward at Mt. Hermon, Massachusetts (#18). The result was the greatest single push forward in missions in all history. The movement was carried forward by the evangelical consensus of that era and the widespread collaboration engineered by the students, especially when they hit their 40s (#26).

Disillusionment set in with the 1st World War. Massive immigration of non-Protestant populations began to bog down the consensus. The 2nd World War displayed the profound sickness of the western world and further destroyed the high-minded ideals of the "confident years."

At the darkest hour of the depression, when more immigrants were returning than arriving at these shores, the final era of the unreached peoples crept into existence. Townsend (#35) and McGavran (#36) led the way to a new awareness of the nature of the unfinished task—*peoples*, not countries: tribes, subnations, people groups that needed to be dealt with one at a time by essentially missionary methods.

(continued on p. 21)



- 53) Founding of MISSIOLOGY, AN INTERNATIONAL REVIEW  
 54) Copeland's Proposal for a 1980 Conference like 1910  
 55) 1973 (48) Founding of the Association of Church Missions Committees  
 56) Founding of the Asia Missions Association  
 57) Reversal at Urbana: 8% in 1970, now 28% of students sign cards, see '76  
 58) "Seeing the Task Graphically"  
 59) 1974 (49) First Summer Institute of International Studies (IIS, a la SIL)  
 60) The formal "CALL" for a World Missionary Conference in 1980  
 61) Lausanne, Switzerland, Int'l Congress on World Evangelization  
 62) 1976 (51) Kansas City, IFMA/EFMA Joint Executives Retreat, Coggins, Winter  
 63) Founding of the USCWM  
 64) Urbana, 50% response, see '79  
 65) 250 students in IIS studies (now called PERSPECTIVES course), see '85  
 66) 1977 (52) First IIS (Perspectives course), on West Coast, at USCWM  
 67) 1978 (53) ISI loans Leiton Chin to WCFM/1980  
 68) 1979 (54) EFMA Exec. Retreat on Unreached Peoples - 5,208 projected by 1990  
 69) "A Church for Every People by the Year 2000", McGavran, Bliss, Gill  
 70) Urbana, 75% response, see '81  
 71) 1980 (55) Melbourne, WCC/CWME Conf. on World Mission and Evangelism  
 72) Pataya, Thailand, Congress on World Evangelization  
 73) Edinburgh, World Consultation on Frontier Missions  
 74) International Student Consultation on Frontier Missions  
 75) 1981 (56) Frontier Fellowship begun, Global Prayer Digest follows  
 76) IFMA Frontier Peoples Committee formed  
 77) Urbana, 90% response, see '73  
 78) 1982 (57) March: Chicago agreement on definitions of Un.R Peoples, Hidden Ppls  
 79) Publication of monumental WORLD CHRISTIAN ENCYCLOPEDIA  
 80) 1983 (58) Bryant/Concerts of Prayer confab, Chicago  
 81) "Wheaton '83" (World Ev. Fellowship) - 3rd track stresses frontiers  
 82) Both IFMA and EFMA exec retreats emphasize the Unfinished Task  
 83) 1984 (59) IFMA/EFMA/AEPM joint retreat, at USCWM, confirms frontier interest  
 84) Founding of the International Journal of Frontier Missions  
 85) 1985 (60) Perspectives course expands to 59 centers in U.S. and abroad  
 86) First national-level, true mission conferences held in Latin America  
 87) Unprecedented "Explo'85" meeting by CCCI, harnessing global satellite TV  
 88) McGavran gathers missiologists to consider GIANT STEP and Mission 2000  
 (\*\*\*\*\* A Student Movement Explodes??)  
 89) 1986 (61) Mandate '86 (800 students in Illinois), nine other regionals  
 90) Theological Students for Frontier Missions meets at USCWM  
 91) Caleb Project meets 13,000 students face to face, works with agencies  
 92) Celebration of 1886 meeting: by Am. Soc. of Church History, Fort Worth  
 93) " by the Institute for the Study of the American Evangelicals, Wheaton  
 94) " by Intervarsity, at Ben Lippen  
 95) " by an ad hoc group at Mt. Hermon, MA (the original site)  
 96) Asia Missions Association meets on world level  
 97) Mission '87 (7000 TEMA students meet at Amsterdam)  
 98) 1987 (62) ?IVCF, CCCI, Navs, So Bap, Chi Alpha agree to back student mission consortium  
 99) ?COMIBAM'87, First Latin American Congress on Missions  
 100) ?First world-level meeting of Global Network of Centers for World Mission  
 101) ?Formation of the first world-level Association of Third World Missions  
 102) 1988 (63) ?International Student Consultation on Frontier Missions, and  
 103) ?2nd meeting: World Consultation on Frontier Missions  
 104) ?First International meeting of Theological Students for Frontier Missions  
 105) 1989 (64) Lausanne: 2nd International Congress on World Evangelization  
 106) 1990 (65) ?Joint IFMA/EFMA meetings approves specific allotments for 1995  
 107) 1995 (70) ?All 17,000 people groups initially "engaged" by mission outreach  
 108) ?3rd meeting: World Consultation on Frontier Missions (mission executives)  
 109) ?World-level Lausanne meeting rejoices in progress  
 110) 1999 (74) ?World-level meeting representing all people groups on earth  
 ("This Gospel must be preached . . . as a testimony to all peoples, and then shall the end come")



(continued from p. 19)

As we turn the page, the plot thickens decisively. There was a great jump in response rate at the student missionary conference at Urbana in 1973 (see Items #57, #64, #70, and #77) despite the disillusionments of the preceding six decades. A second, even more hopeful, World Congress on Evangelism was held at Lausanne (#61, compare #49) that directly led to the founding of the U.S. Center for World Mission (#63).

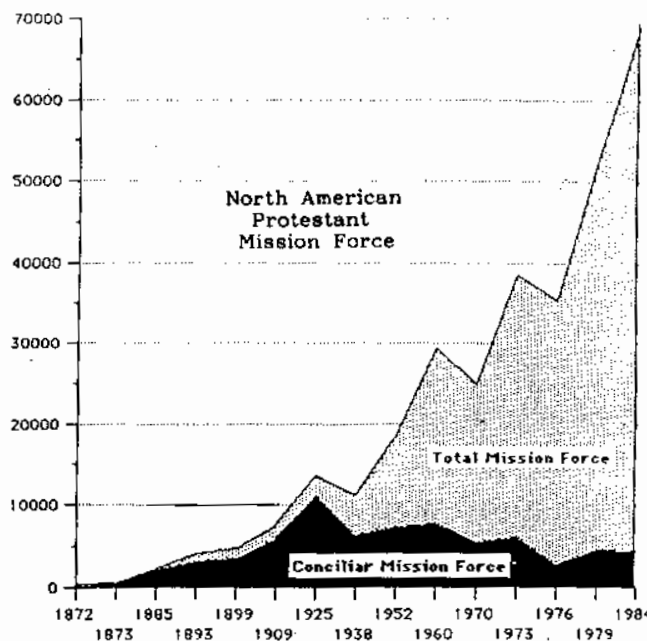
In 1980, a conference on the world level focusing on the unfinished task took place in Edinburgh, Scotland (#73). Shortly after, the oldest association of mission agencies formed an Unreached Peoples Committee (#76). This awareness swept the mission industry (items #78, #79, #81, #82, and #83) and caught on in Latin America (items #86 and #99).

What will happen at Mt. Hermon this time (#95)? Will it be another threshold like 1886 and a sprint for the end of the century? Why not?

Events in the future are listed with question marks unless already scheduled. This should fuel your prayers and challenge your priorities. Put your age instead of mine in the parenthesis after each date so you can get a feel for the possibilities this may have for you personally in the onrush of coming events. This is no time to give up!

Ralph D. Winter  
14 July 1986

In the following diagram, note the tremendous upsurge of mission personnel. A similar diagram could be drawn for the Third World mission societies.



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