

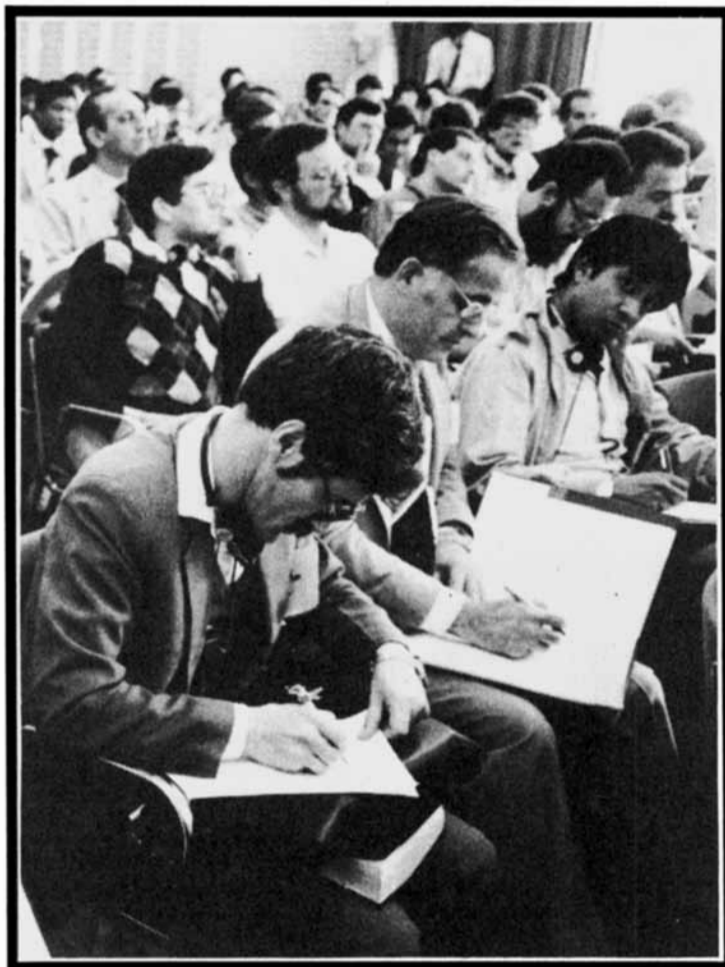


MISSION FRONTIERS

North American
Centers for World Mission:

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

*Imagine 8,000
dedicated, God-
fearing evangelists
from every corner
of the globe in
attendance at one
conference.
Imagine the
fervor, the
excitement, the
aura of God's
presence. You've
just imagined the
\$21 million
Amsterdam '86
International
Conference for
Itinerant
Evangelists
sponsored by the
Billy Graham
Evangelistic
Association*

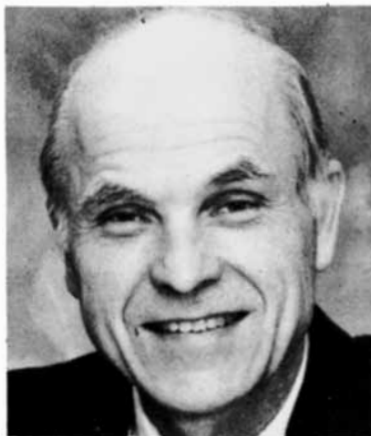


Amsterdam '86 Are National Evangelists Missionaries?

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Aug 11, 1986



Dear friend,

I would be dishonest if I tried to hide from you the fact that we are experiencing just now that curious combination of life and death which you read in Paul's letters.

This morning my turn came up in the 24 hr prayer watch which we have maintained here for the last three years. (That's why you can call 818-797-1111 at any time of the day or night and get a human being at this end!).

In the prayer log there in that third floor room set aside for permanent prayer one of our people entered this quote from Paul:

"We were under great pressure far beyond our ability to endure, so that we despaired even of life . . . indeed in our hearts we felt the sentence of death . . . that we might not rely on ourselves but on God, who raises the dead."

I know, in our zany, prosperous, affluent evangelical world we are not supposed to be glum or beat down. We are supposed to be ON TOP, all of the time. If not, we just aren't full of faith. So it goes.

But we are with Paul. We are nearing our 10th birthday. We feel like Jeremiah often did - is anyone listening? For almost ten years now we have never been more than a few days from foreclosure.

Now it looks worse than ever - and better!

WORSE: We skidded past our July 1st payment, and could not get the money together until July 29th. That means we have only two months to make the next payment (and yet are getting money more slowly - partly due to the Last Thousand campaign which is storing up funds for the final pay off).

WORSE: This was the time for the 9 huge (100 foot) roof trusses in our auditorium to rupture, requiring us to pay shortly \$78,000 to add steel to these 2nd World War wooden structures housing what is still the largest auditorium in Pasadena. Why now?

BETTER: The Last Thousand Campaign is taking shape and will start shortly. Already hundreds of people are sending in \$1,000 or more. We can't touch that money and thus hope it mounts up quickly so that at least the interest on it will help us make the current payments.

BETTER: We are greatly heartened to see the New England Center for World Mission bob into view.

BETTER: We are so very excited about the flood of solid, hopeful facts which will shortly go out in our new Video-tape monthly mission magazine (see page 6).

BETTER: Never in my life have I felt so definitely that the Lord is coming soon. I will be President Reagan's age when we reach 2000 AD. History can end earlier, of course. But it is most likely when the Gospel has really gotten OUT THERE, and that may take until the year 2000.

What do you think? Are you working in that light? Toward that kind of a solution? Oh, DO it! "Expect great things from God, attempt great things for God".

Yours in the HOPE of HIS COMING,

Ralph D. Winter
Ralph D. Winter



**MISSION
FRONTIERS**

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As I See It

COMMENTARY BY RALPH D. WINTER

Ten Thousand Evangelists

(About the Cover Story, p. 8)

Phenomenal! In an auditorium complex with the floor space of 16-1/2 football fields, the most representative gathering of human beings ever assembled studied and prayed and wept and worked together during a packed 10-day experience. I wonder how many people realize that massive group of wonderful men and women were only a tiny fraction of the globe-girdling Christian family. David Barrett lists 3.6 million Christian workers in the world today, but there must be at least a million of the kind of pastor-evangelists that gathered at Amsterdam.

The most electrifying question was not answered: how many *nations* (*ethne*) were represented? Much was said about how many *countries*: of some 200 political territories, 173 were represented. But how many nations, or peoples? At this point, we do not know.

There were over 400 evangelists from India (one country containing 3000 nations). Even if each evangelist came from a different nation, at least 2600 Indian nations went unrepresented. But more likely, the 400 evangelists from India came from less than 50 of that country's 3000 sub-nations.

It is hard to shift gears from thinking about countries to thinking about nations and people groups. But that's what the Bible talks about all the way through! And such thinking is now widespread in the circles of mission leadership all around the world today.

We are deeply indebted to Billy Graham

for the faith and verve with which this meeting was carried off. I will never forget it. And yet I have a nagging question: I wonder if all our legitimate glorying in the existence of the church wherever it IS does not lend itself to our ignoring all those other groups from which no evangelists *could* be invited because no evangelist is yet there.

Of the 4000 Muslim peoples yet to be reached, for example, perhaps only one out a hundred has within it anyone who could have been invited to a conference like this. It is one thing to be concerned that the church *grow where it is*. It is something else to make sure the church *goes where it isn't!*

Kenneth Kantzer's reasoned coverage of Amsterdam in *Christianity Today* (Aug. 8th) states, "Recent centuries saw two waves of missionaries. Now a new wave of national Third World evangelists is forming to meet unprecedented openness."

I'm afraid this is comparing apples to oranges. Not one in a hundred of these evangelists is in any ordinary sense of the word a missionary.

In the same issue of *CT*, Franklin Graham, Billy Graham's son, says, "God has raised up a mighty force of nationals to do the work of evangelizing India."

Let's face it, 99 percent of these dear believers and evangelists are hardly even thinking about people groups beyond their own. Evangelists normally reach out to their own peoples. There is a growing conviction in Africa, Asia, and Latin America, however, that Christians must deliberately seek out groups where the gospel has never been preached. *Missionaries* (national or foreign), not *evangelists*, are needed for THAT job.

COMMENTARY BY RALPH D. WINTER

New Regional Center

The New England Center for World Mission now exists. Another—the Rocky Mountain Center—is about to begin in Denver. The New England Center's address is on page 10. Beginning almost immediately, every type of material you can order from Pasadena can be ordered from this address. We hope that the many friends we have in Vermont, New Hampshire, Maine, Massachusetts, Rhode Island and Connecticut will get better service, now that there is a Center only a local call away. The three couples operating this Center expect to handle all routine correspondence on behalf of the U.S. Center in Pasadena.

By way of comparison, the Midwest Center is completely autonomous and owns considerable property. The New England Center is starting small and, at this stage, is an official branch of the Pasadena office.

New Video "Magazine" (About the Announcement, p. 6)

Already over 50 churches have asked for this service. We will begin shipping these 15-minute VHS or Beta tapes in September. With a retail price of \$24.95, the *Mission Frontiers* discount price will be \$12.95. Three months at a time: \$9.95 per month.

For those who live near a regional center with the capacity to make copies, the price will drop to about \$2.50. I imagine this service will be available very soon from the five North American Centers. All you do is buy a blank cassette for about \$5. It will last you a long while if you drop it off for a few days each month to get the latest installment added to it.

We expect this Video Magazine to cover a lot of things each month that are only a few days old. Key people will be introduced, breaking news of things across the world, background information on the *Global Prayer Digest* events for the month, and so on. The first ten minutes will be a complete unit. The last five minutes (for optional

One USCWM Staffer's Reaction to Amsterdam '86

"Amsterdam '86 was a phenomenal meeting. It certainly evidenced the awesome fruit of the missionary movement, yet it gave no credit for that movement's past achievements nor any indication of its present need. Indeed, when the possible need for missions was brought up at a press conference, the subject was tactfully avoided."

"As I reflected on this, I read Luke 6. That passage seemed to provide both an encouraging and strategic answer to my perplexity. The Lord Jesus had just experienced severe criticism for doing good on the Sabbath—trying to make a mere religious observance serve a dynamic and useful purpose for man.

"The religious establishment began to make plans to kill Him.

"Astonishingly, Jesus does not lament or worry about this profound rejection (I would have taken the first flight to Cairo!) but rather, He spends the night in prayer for personnel to launch a worldwide mission movement (Lk. 6:12). Fancy that!

"Then, amazingly, after He selects the men He wants and gives them a glimpse of the power of the ministry ahead (Lk. 6:17-20), He proceeds to tell them what it will be like to work for His mission agency.

"He tells them how happy they are going to be because they will be poor, hungry, sorrowful, hated, insulted, ostracized and slandered. He says, 'Isn't this an awesome privilege? You guys should be jumping for joy—you get to share the same treatment the prophets did.

"Hearing that, I'd be looking at brochures from other agencies . . ."

**Ed. note: Graham certainly believes in missions. His wife was born in China of missionary parents. But he must be super cautious lest he jeopardize his phenomenal ministry behind the iron curtain or damage possibilities for a visit to China.*

COMMENTARY BY RALPH D. WINTER

viewing) will go in depth on items already mentioned.

This ten-minute plus 5-minute structure will allow a comprehensive input into all kinds of meetings, even if only 10 minutes is available. Student groups, Bible studies, prayer meetings, mission committees, church committees of all kinds may wish to take advantage of this kind of monthly updating.

An audio-cassette version will be available for small groups where no video-cassette recorder is at hand.

The Case for the Campus

About 600 key people visit the USCWM each month. Why? What benefits do they receive?

There are at least two answers. In the first place, things going on here, like the Global Mapping Project, attract key people from around the world. For example, tomorrow, Patrick Johnstone, one of the world's top mission strategists and author of *Operation World*, will be stopping through. (The new edition of his book is a quantum leap forward in terms of charts and graphs.) Also coming tomorrow are Joe and Barbara Grimes, Wycliffe specialists in the remaining task among tribal peoples and authors of the authoritative *Ethnologue*.

It often happens that when people come here with one purpose in mind, they discover other things they never thought of before. Key leaders from one denomination came to consult with us about their using our *Global Prayer Digest*. While they were here, they discovered the Global Mapping Project.

The Global Mapping Project itself was able to get off the ground and into orbit

because of our computer center and its highly capable and devout staff.

Two of the three families on the ground floor of the New England Center for World Mission got the idea by being here and seeing how this Center works. A number of other Centers for World Mission began through much the same process as well.

Probably a thousand visitors have unexpectedly discovered the Zwemer Institute for Muslim Studies by visiting our campus for some other reason. Meanwhile, 80 students on our campus right now who were attracted by the Zwemer Institute are finding out about other agencies they'd never heard of before, such as Frontiers and Pioneers.

The Zwemer Institute has a staff composed of people from ten different missions. The leader of one of those missions was once asked, "Why do you send staff to the Center for World Mission?" His answer: "We send one man and get back the work of ten."

Forty-two separate organizations are represented here already. People with backgrounds in over 70 mission agencies are here. Our 300 full-time staffers will grow to 500 before we are to fill this modest, smallish campus. We wish it were bigger. ■

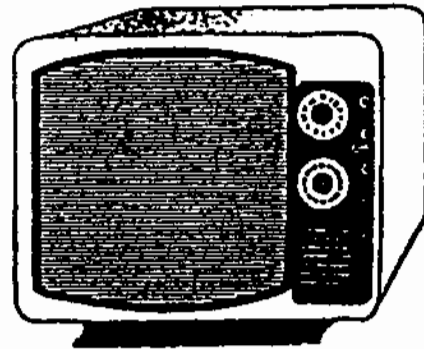
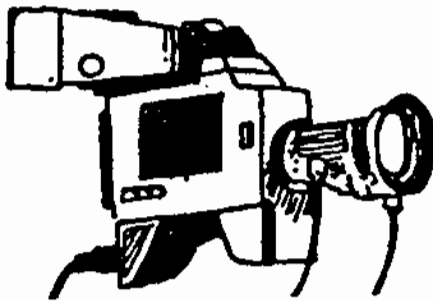
Next Issue

—Cover Story: The Global Mapping Project (see editorial note above).

—Missions at Grace Chapel, Lexington, MA. Paul Borthwick, missions pastor, tells of their progress.

—More on the New England Center for World Mission.

Keep your church up to date with the latest in mission news, teaching and strategy. Every month. On video.



With *Mission Update*, you'll have a front seat in the debriefing rooms of the world's largest cooperative mission nerve center—the U.S. Center for World Mission. You'll meet missionaries, mission thinkers and teachers. You'll hear exciting news of what God is doing around the world. You'll see footage and photographs fresh from the mission field.

Get the information you need to participate in Christ's global cause through prayer. Keep up to date with *current* topics like these:

- ✓ How the Libyan crisis has affected mission work among Muslims.
- ✓ Why the conversion of one criminal led to the baptism of thousands in India.
- ✓ The world is going crazy for video. What is its potential for reaching Unreached Peoples?
- ✓ Good news that can't be told—missions in closed countries.
- ✓ What high technology means for missions of the future.
- ✓ What to be on the lookout for when supporting national 'missionaries.'
- ✓ What Iranian Christians think of Khomeini—you may be surprised.

Mission Update is a 15-minute program offered monthly at very reasonable cost. VHS and BETA formats are available.

I want to keep up to date!

Let me know how my church can receive *Mission Update*.

Name _____

Address _____

Phone (____) _____

Church _____

Mail to:

Mission Update
Frontier Media Productions
U.S. Center for World Mission
1605 Elizabeth Street
Pasadena, CA 91104

MISSION UPDATE

Monthly Missions Video

The Last \$1000 Plan

A N U P D A T E

So many dreams await our finishing the purchase of this campus! At that point, the Center would no longer need to raise funds. We would be free to focus all of our staff and resources on mobilizing and helping churches, students, and mission agencies to finish the task of world evangelization.

We have come to believe that this task—planting the church among *every* tribe, tongue, and language—can indeed be done, so we're eager to reach the day when we can turn full attention to that task, the day the property payments are complete.

Since it was first announced two months ago, we have continued to receive very positive responses. Friends and supporters seem thrilled and encouraged to know we're attempting to complete the payments and "get on with our main ministries." New responses are coming in each day.

Last month, we shared some letters we've received from lay people throughout the country. This month, we thought you might like to peek over our shoulders at letters we've received from leaders of other Christian ministries

A summary of the "Last \$1000" plan may be found on the back cover of this issue of *Mission Frontiers*.

Responses from Christian Leaders

Larry Poland, past director of the Agape mission training program of Campus Crusade for Christ, sent his \$1000 pledge with a note of encouragement: "The U.S. Center has been, is, and will be strategic for reaching our world. I support it!"

Howard Bailey, Mission Chairman at a major evangelical church, sent his pledge (including several units from his church) and wrote: "Great news! This is the best idea to come out of the U.S. Center Count me in!"

Dick Eastman, executive director of the Change the World Ministries, sent his pledges with a prayer: "My heart's cry is that *every* leader who believes the Great Commission is possible, and who believes in the significance of Ralph Winter's work through the U.S. Center for World Mission, will instantly respond to the tremendous opportunity I'll be praying"

Dave Howard, previously in charge of the massive Urbana student mission conferences (which draw 17,000 students triennially), and now director of the World Evangelical Fellowship wrote: "I thank God for the vision He has given . . . to finish the task through ministries centered at the U.S. Center for World Mission."

Jack McAlister, founder of World Literature Crusade and current director of Worship Seminars International wrote: "It's a joy to give 'the last \$1000.' I pray 7,999 others will do the same. I LOVE the USCWM vision with a passion."

Ron Sider, author of *Rich Christians in an Age of Hunger*, and chairperson of Evangelicals for Social Action, pledged his participation and wrote: "My special calling has been in the area of peace and justice. But I believe with all my heart that we must

increase our commitment to evangelism as we strengthen our social engagement. So I'm glad to share in strengthening one of the important centers for world evangelism today."

And **Graham Kerr**, known by millions as TV's Galloping Gourmet but now (after coming to Christ) director of the Simple Lifestyle Center, phoned us immediately when he heard of the program, and followed up with a note: "If it were *my* last thousand I couldn't believe a better purpose could be served. The fuse for completion of the Great Commission that burns in my heart was lit because of the U.S. Center and its work. I am *so grateful* to everyone for simply being there and risking so much for so great a cause."

Senior pastors from leading evangelical churches also wrote us. For example,

Paul Cedar of Lake Avenue Congregational Church, Pasadena, made a personal pledge and wrote: "I am both excited and enthusiastic about your proposal of 'The Last Thousand Dollars.' . . . I would be honored and delighted to help you in every possible way—as time allows! I rejoice and thank God for the wonderful leadership you are giving to this important and exciting cause!"

And **Jack Hayford**, senior pastor at The Church On The Way, Van Nuys, California, wrote an open letter: "Ralph Winter and the team at the U.S. Center for World Mission have spent sufficient years, now, verifying their servant-spirit and strategic role in serving today's Church.

"Let us all rise together to finalize the purchase of the land. One grand moment of giving across the national Church in the United States will do it.

"I'm for this 'Last Thousand Dollars' surge. Count on me . . . and let us count you!"

COVER STORY

Amsterdam '86

ARE NATIONAL EVANGELISTS MISSIONARIES?

—John Holzmann—
with assistance from Phil
Bogosian

Imagine 8,000 dedicated, God-fearing evangelists from every corner of the globe in attendance at one conference. Imagine the fervor, the excitement, the aura of God's presence.

You've just imagined the \$21 million Amsterdam '86 International Conference for Itinerant Evangelists (ICIE) sponsored by the Billy Graham Evangelistic Association (BGEA).

Held July 12-21 in Amsterdam, Holland, the ICIE marked what United Nations officials agreed was the most widely-representative international meeting in history. More than 75 percent of those in attendance were from developing countries.

Billy Graham, honorary chairman of the meeting, said, "This Amsterdam conference brought together the unheard of and unsung people who are on the cutting edge of evangelism in the jungles, up the rivers, in the big cities and little villages throughout the world."

There is no question that people came from all over the world, and most of them are involved in evangelistic work. The dedication of these men (fewer than 200 women were present) was obvious, as was their heart for the Lord. But the "bush" or "barefoot evangelist" presence, as described in *Christianity Today*, was minimal. A survey of over 7,000 participants showed that only 8 percent have had "no formal education," while 85 percent have received at least a Bible school education, and more than 12 percent have been to seminary.

Graham said the conference's purpose was to provide practical training for evangelists. Training included plenary addresses, seminars, and workshops offering ideas for nearly every aspect of evangelism. On the afternoon of the second Saturday of the conference, participants fanned out across Holland



Over 8,000 evangelists from 173 countries gathered in Amsterdam for the Billy Graham-sponsored International Conference for Itinerant Evangelists.

for brief experiences of open-air evangelism and personal follow-up.

Most of those present were from churches in medium-sized cities or villages. For them, it seems—especially for those working in Asia, Latin America, and Africa south of the Sahara—the training they received was appropriate and well-received.

When asked on an informal basis what they believed they would take home with them once they left the conference, it was not the seminar or workshop contents they mentioned, but the excitement they felt from being part of such a large group. The conference was a definite encouragement to those in attendance. One journalist described the atmosphere as charged with "the spirit of revival." Conference sessions were sprinkled throughout with tears, singing, shouts of "hallelujah," and applause.

But despite the good feelings most participants enjoyed, some mission observers left with sadness in their hearts. The concept of reaching *peoples*—an admittedly missionary concern—was

entirely absent from the program. Program Director John Corts said the meeting was planned that way on purpose. "Reaching the Hindus and reaching the Muslims are not evangelistic functions; they're mission functions. This is a conference for evangelists."

To a point, of course, the distinction between missionaries and evangelists is valid and useful—if it is understood and maintained.

At Amsterdam '86, however, the words "mission," "missions," and "missionary" were carefully avoided in all documents and public meetings.

One spokesman explained that the BGEA prefers the term *evangelism* over *missions* or other such words because "evangelism is the only word that is not provocative, or that does not have overtones that are difficult to deal with." Perhaps because of its recent forays into China and eastern bloc countries, the association wants to avoid the appearance of launching missionary invasions into these countries.

But the refusal even to define or mention missions may have actually

ARE NATIONAL EVANGELISTS MISSIONARIES?

hurt the future ministries of Amsterdam '86 participants and led to more confusion than understanding.

The U.S. Center for World Mission is in favor of evangelism. People—individuals—need to hear the Gospel. Individuals within reached groups, however, have the tremendous advantage of having a church movement in their midst that has become indigenous ("native") to their culture. Unreached peoples need cross-cultural (or "missionary") evangelism.

Many of the evangelists who were present at the ICIE come from peoples among whom there is a great need for evangelism. Yet most of them are within peoples where the church has been planted. Among mission observers at the ICIE, the concern was expressed that the eyes of the church in those cultures will remain closed to the needs of the unreached peoples who are right at their doorsteps—living among them, yet beyond the church's cultural boundaries.

Phil Bogosian, a member of the U.S. Center staff and one of those who was in attendance at the conference, said, "In my work people often say to me, 'Don't worry if the USCWM fails. The concept of unreached peoples has now been deeply rooted in the church around the world.' At the ICIE, however, I heard at least one of the top speakers say—many times—"You evangelists could reach the world by the year 2000.' How can they reach the world if they never move beyond their own peoples?"

"At one point, someone told the story of a tribesman who walked for two weeks to attend an evangelistic crusade aimed at a different cultural group. When he got there, the man was converted. He went back to his own village and planted a church that is thriving today.

"I say, that's wonderful. God sometimes works in miraculous ways like that. But is that the only appropriate

strategy for the church to follow? Should we expect representatives from all the unreached peoples to come to us to be saved and then go back to preach to their own tribes and villages? I think not!

"Even those who were present at the conference, the vast majority of them, were not spiritual sons and daughters of itinerant evangelists. They were the spiritual sons and daughters of missionaries—people who will go where there are no evangelists, people who will cross cultural and linguistic barriers in order to reach those who have not yet heard.

"I'm not afraid of the evangelists losing their fervor for evangelism," Bogosian said, "but I am afraid that Christians in general may get the wrong impression and start thinking there is no more need for missionaries. They may say, 'Oh, the evangelists can finish the job, the "national missionaries" can do it.' And then a lot of important and necessary work will go undone."

Dr. Gottfried Osei-Mensah, former executive secretary of the Lausanne Committee for World Evangelization, spoke on the Great Commission.

Dr. Winter commented, "When Osei-Mensah was through, I was stunned to realize he never once mentioned the word or developed the concept of *peoples*. The command is to 'make disciples of all *ethne*—peoples, nations.' How can you preach on the Great Commission and ignore its central thrust?"

In at least a few instances, the workshops themselves might have been improved had there been a desire more directly to address the issue of the distinction between evangelism and missions.

John Bueno, a pastor from a church in San Salvador, El Salvador, was the main speaker in a workshop on Evangelism and Church Planting. Bueno used his own story as a teaching tool.

For years, he said, his church limped

along at 300 attendance even though the building was constructed to accommodate 2,000. Finally he began preaching on the Lordship of Christ. For 13 Sundays in a row he preached on the Lordship of Christ. Young people began to come forward: "Let's pray," they said. And so they began praying every night. Within 7 years the church had an attendance of close to 22,000.

In the meantime, the congregation sent out elders into various parts of San Salvador to start daughter churches. Each elder took about 50 people with him to form a core group for the new church. Thirty-one daughter churches have been founded to date; some of them have as many as 3,000 in attendance.

Bueno's was a fascinating, exciting, challenging, and encouraging story. Yet Bueno is an Assemblies of God "missionary" to El Salvador, who is acting in the role of a pastor. How should itinerant *evangelists* apply Bueno's "missionary-pastor" experience to their own situations? No one asked, and the question was not answered.

"My concern," said Winter, "is not so much for Western missions and Western missionaries. I expect we'll be around awhile whether or not there is talk of 'national evangelists' finishing the task. My concern is for people in Third World congregations among whom God wants to stir a missionary vision. Will their legitimate mission concern receive the support it deserves?"

"We want to affirm and congratulate the Graham association in the work it is doing. God has called them to a wonderful, useful ministry. At the same time, if evangelists are to have no part in the missionary enterprise—if they are not going to establish Gospel beachheads among peoples where the Gospel has yet to be preached—we at the U.S. Center for World Mission have a lot more work to do, and will have to work far harder than we ever thought would be necessary." ■

What's Happening

AT THE U.S. CENTER FOR WORLD MISSION

WCIU Board Notes Progress

TUESDAY—June 24—At the WCIU board meeting held today, Board Chairman Greg Livingstone began the meeting with a call to prayer "for the peoples for whom we exist."

"We need to be reminded that the war is being won," he said. "Since I moved to the Center in August '82, the disciple-making force in _____ has moved from 1 to 40.

"Also, as I came here, WEC was leaving _____" (he named another Muslim country). "They were saying, 'You can't mention the name of Jesus there.' There are now 40 people in that country for the express purpose of witnessing . . .

"When I moved here, only one person with the desire to witness and the ability to speak the language was left to work with (a people group numbering in the millions). Now, there are close to 40 people—especially when you count the new believers . . ."

He mentioned still other breakthroughs, some that were almost unbelievable. God is doing something marvelous in our day.

Livingstone also commented on the university. "I've had a breakthrough in my thinking concerning the credibility of WCIU," he said. "Honestly, I have not been particularly proud of my relationship with WCIU. I figured a Ph.D. from WCIU couldn't hold a candle to one from Harvard, Yale, or the like.

"But it finally dawned on me that the credibility of the degree is not based so much on the institution as it is on the mentors one chooses. If I were in the Ph.D. program today and someone said, 'Where are you getting your doctorate from?'—if I said, 'WCIU,' it might not have much impact. On the other hand, if I were to say, 'I'm studying under Buswell, Woodberry, and Winter,' I could hold my head high. I'm getting the best education available anywhere."

Come Visit Us!

For a guided tour.

Bring your mission committee and come! Weekdays, 9:30 a.m. and 1:30 p.m. (Other times by special arrangement.)

Or join us for:

Frontier Fellowship. (Second through fifth Thursdays, 7:00 to 8:45 p.m.) In-depth reports from the front lines, with prayer following. Keep up on the latest news! (Preceded by community dinner, 5:30 to 7:00 p.m., \$2.50 adults; \$1.25 children.)

Interface. (First and third Mondays, 11:00 to 12:00 a.m.) Hear the latest from the agencies at work on the USCWM campus; ask questions; pray for promising breakthroughs.

Missiology. (Second and fourth Mondays, 11:00 to 12:00 a.m.) Specialized reports and discussions on issues of relevance to missionaries and mission work today.

Special Topics. (Fifth Mondays, 11:00 to 12:00 a.m.)

Staff huddle. (Weekday mornings, 7:45 to 8:30.) Listen to and pray about what God is revealing through His Word and His Works.

Staff development morning. (Wednesdays, 9:30 to 12:00 a.m.) Hear an inspiring message for personal growth.

San Gabriel Valley Concerts of Prayer. (First Thursdays, 7:00 to 9:00 p.m.) Call for location.

Mission Resource Centers

Ever wonder where to get the latest mission books and audio or video cassettes? Call one of the distributors below; they may have just what you are looking for.

Centers for World Mission

U.S. Center

1605 Elizabeth Street
Pasadena, CA 91104
(818) 797-1111

(Stock William Carey
Library books plus other
resources; see inside.)

Canadian

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52 Carondale Cresc.
Aglincourt, ON
M1W 2B1

CANADA
(416) 499-8339
(Stock most of the
popular books available
from the U.S. Center;
plus audio and video
cassettes produced by
the CCWM.)

Midwest

Center
156 N. Oak Park Ave.
Oak Park, IL 60301
(312) 848-4680

(Stock most of the
popular books available
from the U.S. Center,
plus most Operation
Mobilization/Send the
Light and Overseas
Missionary Fellowship
books.)

Northwest

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AGENCIES

Working Together to Reach Muslims

—Greg Livingstone

We invite you to look over the shoulder of the executive vice president of our university as he writes the lead article in the July '86 issue of *Evangelical Missions Quarterly*, the professional journal published by the two largest evangelical mission associations in the world. Notice an unusual feature that pervades this whole article. See how large his vision is! We would naturally expect Greg Livingstone to reveal a keen interest in Muslims, but it is clear that his interest is much larger than the confines of his own organization, Frontiers (or the U.S. Center for World Mission, for that matter). Not very many people think in such large terms. He calls urgently for new levels of collaboration—the purpose for which the USCWM exists! (By the way, do you subscribe to *Evangelical Missions Quarterly*? Now is the time to do so. See Order Page, inside back cover.) —Ralph D. Winter

Not long ago, a distraught Bible college student said, "I don't know whether God is calling me to the Muslim world or if it's peer pressure."

Peer pressure to go to the Muslim world? The remark surprised me—and opened my eyes. I remember when God's people were almost entirely unaware of the existence of Muslims. However, times have changed, and the surging interest of the church to evangelize Muslims continues to astonish me.

At Urbana '84 there were 29 seminars and workshops on Islam and Muslims, nearly all of them packed and overflowing into hallways.

Mission organizations that do not work among Muslims are increasingly feeling pressure to "get with it." An executive of Worldteam complained that as soon as an inquirer learned that Worldteam did not work among Muslims, the inquirer lost interest in talking to them.

Is it possible that in the next two decades God is intending to open the eyes of tens of thousands of Muslims? Is He preparing His church for a great harvest, a harvest never before imagined?

I believe the honor of Jesus Christ is at stake. Mission organizations must prepare for this harvest. I have been warning mission agencies for several years to be prepared for the avalanche of young people God is now calling. We

have a one-inch diameter pipe unable to receive the flow of candidates. Unless we restructure our agencies, many will not get placed in neglected areas.

Cooperation—if not merger—is needed between various mission organizations.

For years I was intimidated by laymen who frowningly inquired, "Why can't Christian missions work together more than they do?" Reluctantly, I rose to the defense, explaining how complicated cooperation is when agencies have their distinctive histories, slants, cultures, and seniority systems. Few of these businessmen—who daily witness cooperation in the business world—were satisfied. Neither was I.

Have we lost consciousness that we are indeed battling against principalities and powers? Does our minimal cooperation lie in our loss of wartime mentality? Have we become jaded and therefore no longer bothered by almost 900 million Muslims facing a Christless eternity? Would reflection on 40,000 Muslims passing daily into hell cause us to assign more management problem-solvers into inter-mission management by objectives?

Here on the campus of the U.S. Center for World Mission (USCWM), we live in the shadow, or skeleton, of Ralph Winter's dream. Perhaps Winter was naive to believe mission agencies would in fact interface and solve problems together by utilizing the gifts

and strengths of each agency. Winter's motive is to accelerate getting pioneer missionaries to people groups still without a church.

But as chairman of the USCWM board, it is my impression that we in Pasadena also tend to fall into the same survival mode as other agencies. We have little creative time left over for the overall task.

Perhaps it is fear that keeps us from going beyond warm smiles, handshakes, and generic slogans at annual retreats. We fear being controlled by others outside our mission. As Ralph Winter has discovered, mission agencies find it difficult to believe another agency really wants to help. We suspect ulterior motives.

We fear the unknown. We set up a "safety zone" around ourselves that consists of the known and tested, and are afraid to venture beyond its secure boundaries.

In 1978, North Africa Mission (NAM) approached Sudan Interior Mission about a possible merger. A good deal of money and man-hours were spent trying to bring it to pass. The proposal was ultimately defeated by a referendum of NAM field missionaries who apparently feared being controlled by a larger mission. To my amazement, however, many SIM leaders continued to help NAM stand on its own feet. Their actions, in effect, made merger no longer necessary.

WORKING TOGETHER TO REACH MUSLIMS

I was so moved by the giving spirit and unlikely actions of these SIM leaders that I asked them point blank, "Why are you helping NAM so much?"

With a genuine smile, one of them asked, "Do you want to know the real reason?"

"Yes, please," I replied.

His answer came as an unexpected surprise. "Because we suspect God likes it."

"Why are you helping NAM so much?" I asked. His answer came as an unexpected surprise. "Because we suspect God likes it."

That experience was a lesson I'll never forget. I determined at that moment, by God's grace, to be a giver, to be a resource to co-workers outside my own mission.

The following suggestions are made in the hope that inter-mission cooperation among missions to Islam can be increased.

Opportunities for Inter-Mission Cooperation

1. Regional representatives.

Ralph Winter has been a prophet crying in the wilderness, asking why we can't send our most gifted spokesmen to colleges and churches to represent the Muslim work of eight to 10 agencies.

Bob Sjogren, who heads up recruiting for Frontiers, has determined

to give every inquirer a brochure from North Africa Mission along with the brochure from Frontiers.

Inquirers who want a more dispensationally oriented mission are referred to International Missions. People interested in medical work are referred to TEAM or SIM.

Recently, Frontiers has turned its two recruiting vans over to Caleb Project which plans to form student mobilization teams made up of candidates from five different missions in each of five vans.

Let's be frank. Some people are more gifted in motivating people to join missions than others. I see no reason why several missions can't utilize these gifted recruiters and reassign the non-recruiting types to minister in areas of their strengths.

2. Media.

In the past I can remember seeing joint mission pamphlets dealing with the Muslim world. We need more of that. We need to produce and distribute common literature, films, video, and books. The Fellowship of Faith for Muslims has contacted all of us so they can do a larger printing of the booklet, *Christianity's Greatest Opportunity*. Why don't we do a lot more co-publishing?

3. Computer processing.

It will be interesting to see how mission organizations respond to Inter-Varsity's "fish pond" of recruitable people gleaned from the Urbana decisions. Will the top "draft choices" feel like All-American high school athletes besieged by coaches from a multitude of colleges? Perhaps the best solution is to develop a screening process that will accelerate applicant placement to field assignments that best fit their individual gifts and sense of calling.

4. Secondment of personnel.

In Frontiers, we are well aware that we cannot plant churches among Muslims with inexperienced team leaders unless we have the advantage of circuit-riding resource people from other missions.

When mission executives visit the field we should create an atmosphere where their best thinking will be welcomed by missionaries from other

Cooperation—if not merger—is needed between various mission organizations.

missions. Inter-mission retreats should not include mere devotional emphases but also critical thinking, evaluation, and strategizing.

I feel deeply that we have not only made a mistake, but have been cruel in "sending ones and twos here and there." This holds especially true of the oppressive, hostile Muslim world. When we have only two or three ready for an area, we can put them on the same team with others from another mission. Later, as personnel increase, two church planting teams in separate areas of a city can be formed. Surely we will see much more accomplished if we can together place eight to 12 persons in a Muslim city or people group where they can serve as mutual enablers in working toward the planting of a Muslim convert church.

5. A professional journal.

It is amazing how much in the dark we are as to what other missions are attempting in the area of disciple-making

WORKING TOGETHER TO REACH MUSLIMS

and church planting in the Muslim world. If we're serious about reaching Muslims—a group of peoples that accounts for one-fifth of the world's population—it seems to me it is high time we expanded NAM's church growth journal to include serious case studies from across the Muslim world.

6. Finances.

This is, perhaps, the touchiest subject of all. I believe we should explore the possibility of creating a "United Fund" approach to the Muslim world. A fund of this type could be administered by our Islamics Committee, for example. Missions could make proposals to this committee, and the committee in turn could distribute the "United Fund" according to set guidelines.

Many smaller missions dream of having a development department. But it takes finances to develop a department that can concentrate on widening one's financial base.

Can you dream with me that we could have a cooperative development department for four to eight missions—particularly in the areas of deferred giving, estate planning, direct mail, and working with foundations and corporations?

I strongly feel that we will not see a breakthrough in church planting in the Muslim world as long as we're preoccupied with financial survival.

Only when we get appropriately gifted people in the right places will we see progress. Yet so often in our smaller missions, we have people wearing too many hats—people who do a good job in one area, but mediocre work in three or four others. We need to better implement stewardship of ministry skills in our missions.

7. Subcontracting.

Smaller missions could subcontract some functions to larger agencies. It

has often been said that efficient home staffs in some missions can facilitate and serve more missionaries than they have. Meanwhile, other missions do not have enough personnel to properly

Some people are more gifted in motivating people to join missions than others. I see no reason why several missions can't utilize these gifted recruiters and reassign the non-recruiting types to minister in areas of their strengths.

provide for the missionaries they have. To solve the problem, some missions could do receipting, payroll, and bank transfers for other, smaller missions.

8. Muslim awareness seminars.

Churches across North America want to have Islam featured at their mission conferences. With the help of the Zwemer Institute, we could put together a package that will be unforgettably dynamic and yet usable by all those who are involved in Muslim work. A traveling team could be assembled for just this purpose, representing several missions at one time. The churches would love it, and our missions would get greater visibility and credibility.

9. Advertising.

Now may be the time to establish the United Missions to Muslims Association (UMMA). The formation of UMMA would serve to deepen our practical cooperation. None of us is interested in more bureaucracy or in being controlled by some committee, but should our fear of the worst prevent us from taking bold new steps to get the job done in the Muslim world? Why not start with joint ads regarding possibilities of service in the 44 Muslim countries of the world?

10. Candidate training.

We should all have the best lectures by the most fruitful missionaries to Islam in videotape libraries. By doing so, we could all glean from the wisdom of Don McCurry, Phil Parshall, Bill Call, Rose Baer, Dick Corley, and others. Candidate schools could be combined so that those heading to the Muslim world could train with 30 others rather than just a few. Some denominations have been having joint candidate schools for years. The classes could be divided to deal with areas of each mission's distinctives.

Conclusion

All of the above suggestions will take hard thinking and hard work if they are to be implemented. Both of these are unpalatable choices for already overworked personnel to make. Implementation of some of the suggestions, however, could help to take some of the load off their shoulders.

Perhaps God would have us realign our priorities with the result that thousands upon thousands of Muslims will worship Him for all eternity. ■

ON THE FIELD

Restricted-Access Countries

WORKER STRESS

—John Holzmann

A researcher with a mission that seeks to place missionaries in “closed” or, as he prefers to call them, “restricted access” countries spoke recently at the U.S. Center for World Mission. He talked about some of the pressures one might experience while working in countries with varying degrees of restriction upon people who want to spread the Gospel of Jesus Christ.

“The following stress points, though not typical for everyone, are common among missionaries in restricted countries,” he said.

Four Stress Points . . .

1. Not Knowing.

Getting into restricted countries is not so difficult. Your problems really begin once you're in. You don't know how far you can go or what you can do. You're always wondering: Who is an informer? Am I being watched? Am I free to go about doing this? Should I show this guy this piece of literature? Is this a trick question? Should I get together with the other members of my team?

OM missionaries were thrown out of Pakistan *en masse* in 1983. They'd been warned, “Watch out for who your supposed converts are. They may be informers.” Sure enough, one of them was, and they were all ousted.

You may not know what they are up to, but you certainly know what you are doing, and this can lead to . . .

It infuriated him to think there were people from the United States who would come up with *plans* for leading people to Christ!

I thought, “If he only knew!” What would have happened had he discovered I was in the forefront of the movement that so infuriated him?”

2. Feelings of Guilt.

Missionaries in restricted countries often feel like deceivers.

There was a time when I was trying to come up with strategies for planting churches in a Muslim country. I had a key informer, a friend, who came to me one day and said, “I am angry! I am furious! That man, the Pope! He is trying to make us all Christians! And they even have a plan from people in the United States! They have a plan to make people Christians!”

It infuriated him to think there were people from the United States who were so low as to come up with *plans* for leading people to Christ! And here he was, telling me, someone to whom he had said, “You're a brother to me.” I thought, “If he only knew!” What would have happened had he found out I was on the forefront of the movement that so infuriated him?”

Another stress point:

3. The Threshold of Success.

Generally, you can stay in a restricted country as long as you're not successful. But when and if you are successful, then your days are numbered.

Consider the difficult position in which the governments of these countries find themselves. Suppose a convert from Islam to Christianity is killed by his uncle. In a Muslim context, this is the way things are supposed to be done. Now how are the authorities supposed to handle that? Do they prosecute for murder? They'd have all the religious fundamentalists down their backs. Do they let the uncle go? Then they would slip into anarchy. They don't want to face these problems, so they'd rather shut you down.

But this all leads to tension. Missionaries with whom I've spoken have a high frustration level because they really want to go all out, yet they always wonder, "Maybe it would be better in the long run if I could stay here. Maybe I'd be more fruitful if I backed off a little bit and could keep these relationships going."

4. Limited Communication.

When you're in a restricted situation it is so hard to communicate. Sometimes you'll be bursting with good news and be almost incapable of sharing it.

I just had a conversation with a missionary in the middle of an airport in a restricted country. He said, "Well, we have a soccer player who decided to play football! He'd like to go to a beach party, though."

"Oh!" I said. "Is that so?" (I took him to be talking about converts and baptisms. But how do you follow up a

We can easily get the impression that restricted countries of today are like Canaan was to the Israelites: "We can't go in there! We are like grasshoppers in their eyes, and their cities are fortified to heaven!"

This is wrong. We need to see, like Joshua, that our God is Lord over all. "The shadows of these people have been removed from them." The spiritual chemistry has changed and God is, indeed, Lord over there.

statement like that?) I wanted to know more, but how much could I say? "How many are you planning to have at your beach party?"

The missionary asked my advice. I said, "Well, just try to remember to put together a whole football team . . . !"

Communication. Loneliness. Another stress point.

Having spoken of some of the tensions of working in restricted areas, the speaker turned to the positive side of things.

. . . And a Mitigating Factor

Joshua and Caleb and ten other spies were sent on an expedition to check out the restrictions in Canaan. Joshua and Caleb came back and said, "Let's go for it! Let's do it!"

But the other spies said, "No! We can't go in there! We are like grasshoppers in their eyes, and their cities are fortified to heaven!"

Can you imagine? What an exaggeration: "fortified to heaven"! But the thing is, we can easily get the impression that that is the way the restricted countries of today really are. For instance, Russia: "The KGB is there!" It's like the Israelites: "We even saw the *Anakim* there—the big giants!"

But this is wrong. We need to see, like Joshua, that our God is Lord over all. "The shadows of these people"—as the Hebrew says—"have been removed from them." The spiritual chemistry has changed and God is, indeed, Lord over there. So we want to be encouraged and realize world evangelization is worth doing, it is happening, and we are going to do it, whether we get invited to do it or not. ■

News

Cat Stevens Opens First Islamic State School in Britain

Former rock star Cat Stevens, now converted to Islam, has obtained permission to operate the first official Muslim State School in Britain. Formerly subsidized by Stevens's record royalties, the Islamic Primary School in North London will now receive a massive cash subsidy from the government amounting to 85 percent of its total income.

After years of discussion, the Brent Council, controlled by the Conservative Party, has told Education Secretary Sir Keith Joseph that the school should be given voluntary-aid status. The school currently charges 1200 pounds a year for studies. Best known for his top-ten rendition of "Morning Has Broken" (a hymn sung by many Christians), Stevens, now known as Yusuf Islam, gave up the rock music world nine years ago to become a Muslim. Ironically, the school he founded plays Islamic music alone with no instrumental accompaniment. One parent has commented, "It is odd that a school started by a guitarist shouldn't include music lessons."

Stevens recently completed an 11-day visit to Turkey and told Turkish reporters, "I was feeling lost. But once I read the Koran I took refuge in the guidance of Allah. This took the place of secular things. All my concepts have changed."

Outside of Christianity, Islam is the

fastest growing religious group in Britain today, with more than 500 mosques serving nearly two million followers.

—Open Doors News Service

Ed.: Though Christians must take the Muslim advance in Britain serious-

ly, it must be recognized that much of the growth is a result of population shifts from the Middle East and North Africa, not because of conversions. Yet the Enemy will use whatever means he finds at his disposal . . .

Egyptian Christians in Prison

Four Egyptian Christians who converted from Islam and were arrested in January remain in prison just outside Cairo, according to a Missionary News Service source. Miss Eman Mustapha Mohammed Tawfik, a 30-year old government worker, was charged with proselytizing and "dividing national unity"—charges which could result in a five-year prison sentence.

Eman's brother-in-law was arrested January 25 while visiting her in the prison. That same night, Eman's two sisters were also arrested. All three were charged with "despising Islam" and face two-year prison sentences if found guilty.

Six more Christians have been arrested since then, bringing the total to 10 since the first of the year. In Cairo, police arrested Anwar Teleb Ibrahim and his daughter Hala, 24. Both are converts from Islam. Anwar, 56, is the director of a department in the Egyptian

tax authority. Hala worked as an editor at the American University in Cairo. Although no formal charges have been filed, they too are accused of "despising Islam."

Meanwhile, in Alexandria, four North African converts from Islam—two Moroccans and two Tunisians—were arrested. They were in Egypt for a Campus Crusade for Christ training program. They are being held in prison just south of Cairo.

Observers in Egypt note that if the new draft law on the defamation of Islam is adopted by Parliament, converts to Christianity could face life sentences with hard labor. The final draft has committee approval.

Persons close to the scene have suggested concerned people write to the Egyptian Consulate in their country and protest these "violations of human rights."

—Missionary News Service

Urbana '87 to Emphasize Global Urban Missions

Urbanization of the world will be the emphasis at Urbana '87, according to John Kyle, director of the triennial student missions convention. Although speakers will still discuss the unreached people group strategy for reaching the world with the gospel of Jesus Christ, that strategy will be explained in light of the influx of people to the cities of the world, he said.

"Should I not be concerned?" (Jonah 4:11) has been chosen as the theme for

this 15th Urbana convention to be held at the University of Illinois-Champaign/Urbana December 27-31, 1987.

An advisory committee has met with Kyle during the past several months to develop plans for Urbana '87. They are contacting possible speakers and polling mission agencies to find out what types of work they are doing in urban areas.

"We want to know the types of people they are recruiting and how many," Kyle explained. "I'd like for Urbana to be a little prophetic, but with reality. We don't want to get ahead of the plans of the mission agencies."

—Inter-Varsity Christian Fellowship

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News

Change in Sight for World's First Atheistic State?

The mysterious land of Albania is ruled by the world's most Stalinist Communist party and has taken the teaching of Marxist-Leninism to its logical conclusion and officially declared God dead. Since 1967, all churches and mosques have been closed for worship. Thousands of Christian and Muslim leaders have been imprisoned or shot. In a population that was 70 percent Muslim with a handful of Protestants, and the rest Orthodox and Catholic, all vestiges of religion have, at least on the surface, been brutally eradicated.

When the new constitution was introduced in 1967, prayer in schools was not the only religious practice to be outlawed overnight. All prayer everywhere was banned. Enver Hoxha, general secretary of the Communist Party of Albania, ordered a final attack to wipe out the church and all religious activity. There was to be only one messiah in Albania: Enver Hoxha.

In a speech February 6, 1968, Hoxha urged Albanian youth to fight "religious superstitions" with all their vigor. A strong anti-religious campaign followed. Churches and mosques everywhere were burned or converted to other uses; priests and bishops were publicly beaten, arrested, and sent to prisons and labor camps. By the end of the year, 2,200 churches, mosques, chapels, and other religious buildings had been vandalized and closed. Even the crosses on grave stones were removed.

A law passed in September 1975 prohibits religious names for the newborn. In June 1977, a new penal code was issued. Clause 55 states: "religious propaganda, and also the production, distribution, or storage of literature of this kind" will be punished with imprisonment for between three and ten years. In a time of war, or if the offenses are serious, imprisonment is for not less than 10 years, and the death penalty can be imposed.



Religion has been outlawed in Albania since 1967, and all the churches have been turned into bars, gymnasiums, or museums—like this one in Apollonia.

Photo: Dan Wooding

On April 11, 1985, Hoxha died; he was 76. He had ruled the country with an iron fist for forty years—the longest-lasting non-hereditary leader in the world. He had outdistanced Stalin, Mao, and even Tito.

Hoxha has been succeeded by Ramiz Alia, one of those who launched the earlier repression. A recent Czech Catholic journal reports that Alia has declared that people should not be imprisoned or otherwise punished for praying at home. If this information is correct, it will be an extremely

significant development since in the past Albania has severely punished religious worship in private homes.

However, this report is contradicted by the news that Jesuit priest Pjeter Meshkalla, an outspoken critic of the Albanian government's anti-religious laws and practices, has been arrested again for conducting religious services.

"According to information from recent Albanian refugees, Father Meshkalla was arrested while celebrating Christmas Mass in a private home in Curi i Zi, near Shkoder," said a spokesman for the Catholic Information Center in Santa Clara, California. "He has served a total of 34 years in Albanian prisons and labor camps and is 80 years old."

A spokesman for Open Doors, an evangelical agency that focuses on aid to "the suffering church," "This news proves that the crackdown is still in force, and also that there are house groups meeting for prayer and worship in Albania."

The spokesman continued: "Alia was the man behind the rewriting of the new constitution that introduced the 'world's first atheistic state,' so don't expect too many changes in Albania. But, on the other hand, Albania could go like China after the death of Mao."

—Dan Wooding, *Open Doors News Service*

We might add: or like Iran after the rise of Khomeini or Afghanistan after the Communist invasion (see MF, October-December 1985, pp. 31 and 32).—J.H.

Philippine Bible Society Leader New Ambassador to U.S.

President Corazon Aquino has appointed the president of the Philippine Bible Society, a partner of the American Bible Society, as her country's ambassador to the United States.

Having served his country as a legislator since 1949, Ambassador

Emmanuel N. Pelaez has long been active in a number of Christian organizations including the Bible Society and Prison Fellowship International, of which he is chairman of the Philippine chapter.

—American Bible Society

Letters

T O T H E E D I T O R

There Is a Battle Out There!

Editor:

(Enclosed) is a letter I received regarding my former classmate in the Faith School of World Mission (Tacoma, WA). Two days after I received it, the *Mission Frontiers* magazine (April 1986) arrived in the mail and I read your article, "Spiritual Warfare."

Truly, we are in a battle! I have begun to pray more for missionaries I know.

Mr. and Mrs. Doug O'Shell
Hesperia, CA

The note above was attached to the following letter from Kids Alive International President Edmond L. Soliday.

Dear Mr. and Mrs. O'Shell:

On Thursday May 22nd, at approximately 10 a.m. in East Beirut, Lebanon, Missionaries David and Diane Williams . . . were involved in an automobile accident. They were hit in their Volkswagen from behind by a speeding truck, which forced them into a tree.

Diane . . . went to be with the Lord on the way to the hospital. David's injuries are not serious, but he will remain in the hospital under observation for several days . . .

Diane meant a great deal to all of us. Her bright smile and caring spirit were always an encouragement. In an age of young people who seem to only be interested in themselves, her willingness to sacrifice the comforts of home and family to meet the needs of others halfway around the world will be an example to us all for many years.

. . . We shall all miss her greatly, but we know that her joy is now complete. Please pray with us for (those who survive Debbie).

Yours because of His Faithfulness,
Edmond L. Soliday

A further comment was written in the margin of the letter by the O'Shells:

"Please note pg. 15 of your article, second column, second paragraph, "They were beginning to see significant fruit. . . ."

Evangelical Snobbery?

Editor:

I just finished reading the latest bulletin of the U.S. Center. I enjoy reading the bulletin each time it comes. I pray that the goals of the Center will be reached on time.

I must admit, however, that from time to time I sense an exclusivistic attitude on the parts of a few people that contribute articles and information to your bulletin. In my opinion, there are too many "evangelicals" that see themselves (evangelicals) as the only real Christians. This was blatantly evident on the part of the German doctor who went to a Kerygma concert (MF, June 1986, pg. 9): "How many true Christians are there in Latin America? . . . In Germany we haven't reached even 1 percent evangelical."

That kind of attitude really cools my enthusiasm for evangelical endeavors because I feel that churches and mission societies that are called "conciliar" by the evangelicals are viewed with suspicion. I would guess that only a few "conciliar" support the role of the U.S. Center. They, like myself, sometimes feel alienated, as if being a Lutheran, Roman Catholic, Episcopalian, or Orthodox means you can't be a person who loves Jesus Christ, is committed to global mission, and cares about the salvation of the world.

Larry G. Lenning
Peace Lutheran Church
Pella, Iowa

We share your concern over alienation. And, while it is true that some evangelicals equate "conciliar" with "non-evangelical," we believe God has His people—true Christians—at least sprinkled in virtually every "Christian" denomination around the world.

To be evangelical does not mean one is (or is not) a member of a particular denomination or group. It means one believes the evangel—the good news of salvation through Jesus Christ. An evangelical believes this gospel must be preached in all the world, and that one must receive that news and take hold of its implications in his or her own life if he or she is to be saved.

The fact of the matter is that here at the Center we have many Lutherans, Episcopalians, Presbyterians, United Methodists, and members of other "conciliar" churches all working together in harmony and zeal. Rather than pushing us apart from one another, we have found that our common bond as evangelicals actually brings us together.

—John Holzmann

Editor:

I would like to refer to the October-December 1985 edition of *Mission Frontiers*.

I was reading the article on "YWAM and Hidden Peoples" and noticed a gross error on page 14. It was stated that "there are 8.5 million Muslims in Kuantan, Malaysia among whom there are no more than possibly 700 Christians and absolutely no churches in their midst."

I would like to bring to your attention that Kuantan is the capital to the state of Pahang which is one of the 13 states in Malaysia. The population of Pahang is only about 800,000 in all, and I can also confirm to you there are definitely churches in their midst.

Peter Ong, Missions Director
Calvary Church
Kuala Lumpur, Malaysia

We did not check the statistics Mr. Moala gave us, so we thank you for your information. We still wonder, though: are the churches "in the midst" of the Muslims in Kuantan made up of converted Muslims? Or are their members from other people groups? Physical proximity is only a small part of the problem.

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Except where specified otherwise, *prices include surface shipping costs*. Allow two to three weeks for delivery. If you are in a hurry and wish Air Mail, UPS, or other shipment method, please specify preference and we will bill you for the additional amount. Prices subject to change without notice.

Subtotal: _____

Calif. Residents add 6.5% Sales Tax: _____

(No tax on Founding gifts or periodicals)

All materials orders (except FREE materials)
add \$.50 processing charge: _____

TOTAL: _____

Video renters/purchasers specify format: VHS _____ Beta _____

Approaching the Year 2000

IS01 *Student Volunteers, Their Heirs, and the Unofficial Mission Enterprise*—photocopy of paper given by Dr. Winter at this year's Institute for the Study of American Evangelicals. (\$0.75)
AC01 *Approaching the Year 2000*—50-minute audio cassette of Dr. Winter's explanation of the series of dates printed on pages 19-22 of the June issue of *Mission Frontiers*. (\$2.50)

Free Materials (offered in previous issues)

___ *The "Last \$1000" Campaign.*
___ *"One-Third Times Three"*—Living on Less.
___ *"Touch Ten" Plan/Grandchildren Record*—Spreading Vision and recording your effectiveness.
___ *Missionary Associate Plan*—Come on staff without moving to Pasadena or to "the field."
___ *Mission 2000*—Implementing McGavran's *Giant Step* proposal.
___ *The Frontier Fellowship In Your Church.*

Founding the Center

___ **I want to be a Founder.** Enclosed, please find my check for \$16.95, which includes \$1.95 for vision-building materials you will send me.

___ **I am already a one-time \$15 Founder** but I want to do more. Please see the item(s) I have checked on the back cover.

Send this form together with your payment to:

Mission Frontiers
1605 Elizabeth Street
Pasadena, CA 91104

Payment must be in U.S. dollars. Please make check payable to *Mission Frontiers*.

Ship To:

Name: _____

Address: _____

City/State/Zip: _____

Phone _____ Country: _____

The "Last \$1000" Plan

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

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

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! I'll bet you could find thousands of people to 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 the property will *finally* be paid off.

So, we're seeking 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. Several churches are considering \$5000 pledges in their budgets.

We are praying that the entire 8000 units (\$8 million) will be in hand by the Center's tenth birthday in November, 1986. If that occurs, it will save close to \$400,000 in interest and enable us to begin at an earlier date to

initiate and support frontier mission efforts by other Christian organizations.

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?

Please pray about joining the growing group of World Christians who have made their pledges. Let us know of your commitment. Return this response form or call our prayer line any time of the day or night, 7 days a week, at 818-797-1111.

I'd like to participate!

Money sent toward the "Last \$1000" campaign will be placed in a special escrow account, to be used only when the full amount needed to pay off the campus comes in. If we fail to acquire all the necessary funds, you will receive your money back.

Enclosed, please find my check for ____ "Last \$1000" units to *finish paying for the campus.*

I will give ____ "Last \$1000" units by _____ (date).

I will talk to my church leadership about my church's participation.

I will try to find ____ "Last \$1000" units for you.

I will keep this campaign prominently in my prayers.

Other: _____

Name: _____

Address: _____

ZIP _____

Phone: H () _____ W () _____

Send this form to: "Last \$1000" Campaign, U.S. Center for World Mission, 1605 Elizabeth Street, Pasadena, CA 91104
or call our Prayer Room: (818) 797-1111, 24 hours a day.

The United States

Center for World Mission

1605 Elizabeth Street
Pasadena, CA 91104

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If you move . . .

. . . please don't keep it a secret! Write your new address next to (and without deleting) your address label and return it to us. It takes only a minute and saves us both time and money. The Postal Service charges us 30¢ for each piece of mail returned. Thank you!