



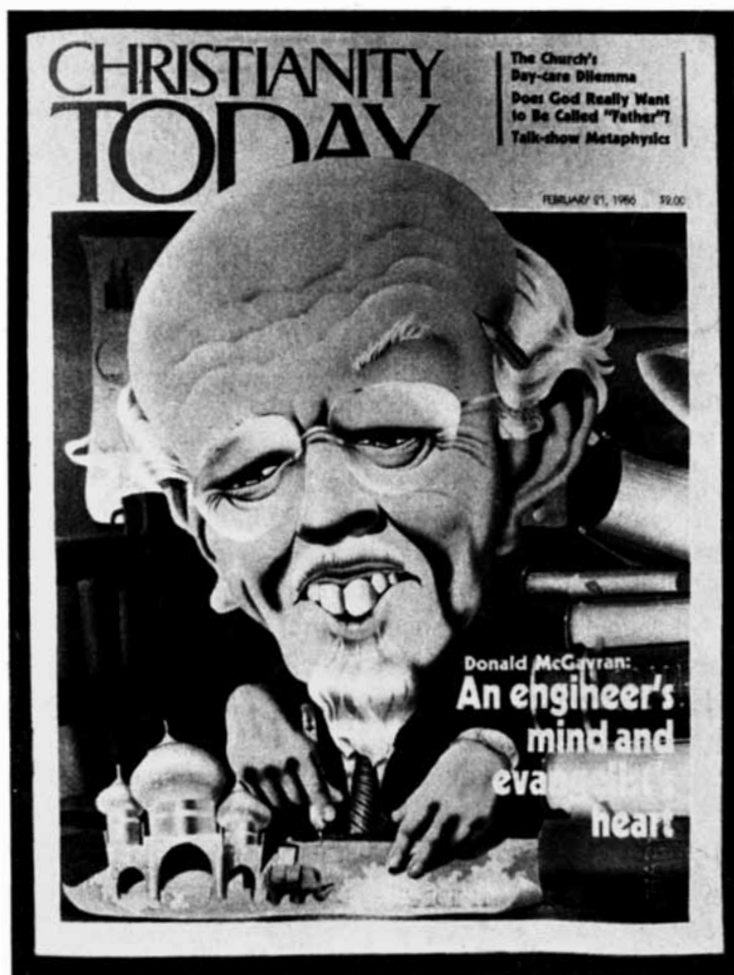
MISSION FRONTIERS

North American
Centers for World Mission:

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

When it comes to the worldwide impact of the mission movement, there are few men, if any, as well suited as Donald McGavran for consideration as "the single most influential person in the latter half of this Century."

We salute Dr. McGavran in this issue!



Donald McGavran: *Missiological Dynamite*

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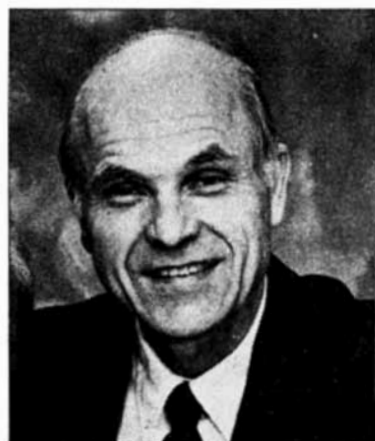
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Editorial

Friday, 22 February 1986



Dear friends,

I close my eyes. I can't believe it. All that I know about Latin America flies in the face of the new facts.

How in the world could all of Latin America—from Mexico to Argentina (as well as Portugal and Spain)—suddenly burst into a flame of mission interest?

But it's true!

A few days ago I was called long distance by Luis Bush, a pastor in El Salvador who is temporarily heading up the two-year planning process for a mammoth missions congress to be held next year in Brazil for the entire world's Spanish and Portuguese speaking populations.

(Do you realize that Latin America is the largest geographical bloc on the earth's surface to speak just one language—or two languages so similar? And that three years ago the flame of which I speak was almost non-existent? And that this new surge of interest is significantly interconnected with mission leaders from Asian and African nations?)

Right this moment it is 3:30 p.m. and I am on a plane to Miami and then to Guatemala to take part in one of the preparatory meetings before the big meeting in Brazil next year. I'll know a lot more in six days and I'll report next time. (Our issues in 1986 will be monthly even if late, no matter what!)

BUT MEANWHILE, back in the U.S.A., I hope you will draw deeply on McGavran's phenomenally strategic proposal—*The Giant Step*. (We printed it once before, in last year's January-March issue (pg. 31), but the ideas are so strategic, we believe they bear repeating).

One more item before I sign off: this month, with any order whatsoever, if you ask for it you will get a free 6-month subscription to *Christianity Today*, plus a free copy of the issue with the McGavran cover story (see inside back cover).

Yours most cordially,

Ralph D. Winter

Ralph D. Winter

P.S. I'm delighted to report that the Lord moved two businessmen to pay the last third of our January 1st payment. But, (late bulletin) as of March 1, we have only \$80,000 toward the \$300,000 due on April 1st.



**MISSION
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From the Director

One Third Times Three

I have written about the "One Third Times Three" plan in the past several issues of *Mission Frontiers*. "One Third Times Three" is a call to take a first step toward living a missionary lifestyle—living on two thirds of one's salary for three months and giving away the other third to missions.

The growing list of participants signified by the information in Figure 1 raises many fascinating thoughts.

First: what kind of people are participating? There is one medical doctor. There are three pastors. Six other Christian workers. Note the foreign addresses: these are three missionary families (who are already on a reduced level). "Not many mighty."

From the letters that have accompanied the gifts it is obvious that One Third Times Three is no easy thing to do. It seems that those with smaller incomes are more able—or at least more willing—to respond to this challenge than those with larger budgets. Yet it is also obvious that the vast majority of American families are so deeply in debt and have so many obligations that what we are talking about is virtually impossible short of a general revolution in spending habits.

But to me, the most fascinating thoughts have to do with the future:

If these 40 became 400 pastors, each with 9 other families in their churches following suit, giving one third of their income to the mission cause for just *three months*, that amount of money could pay off our campus.

Far bigger than that: When we first introduced this challenge three issues back (write for reprints and more detailed discussion) we were saying that year after year \$500 million could be generated for the mission cause if just one family in the U.S. for each American missionary family overseas would deliberately adopt a missionary lifestyle and level of expenditures.

One of the greatest intellectual and spiritual challenges for American

Christians has to do with responsible, Christ-like handling of their discretionary wealth: their time, money and opportunities.

Ironically, it is the wealthier members of our Christian family who have both the larger opportunities and the bigger problems. Because of investments, it is apparently much more difficult for a wealthy person to make money available for the Lord's cause.

Moreover, a larger income is often accompanied by more time spent earning and investing it. Thus less time is available to figure out how to use it effectively in the Lord's work.

People who earn a fair amount of money in an eight hour day from Task A, and then, in their off hours, undertake an additional task, B, in which they try to earn still more, may indeed earn somewhat more, but in the process they may use up the crucial time they might have had to make sure they give their extra money effectively.

Relatively few Christians concentrate on investing their money in Christian causes that are outstandingly crucial. How many for whom Christ died "no longer live unto themselves but unto Him who died for them and rose again" (II Cor. 5:15)? —RDW

People of the One-Third Plan

Person Number	Personal Contrib.	Total Contributions	Date	Where From
1	\$3,055.56	\$3,055.56	July 26, 1985	Columbus, OH
2	200.00	3,255.56	August 1	Grand Junction, CO
3	565.00	3,820.56	August 3	Tyler, TX
4	375.00	4,195.56	August 14	Yutan, NB
5	40.00	4,235.56	August 22	Memphis, TN
6	480.00	4,715.56	September 14	Pomona, CA
7	4,000.00	8,715.56	September 27	Burbank, CA
8	320.00	9,035.56	September 29	Reading, PA
9	600.00	9,635.56	October 3	Indio, CA
10	3,432.00	13,067.56	October 5	Sacramento, CA
11	300.00	13,367.56	October 5	Lawrence, KS
12	411.00	13,778.56	October 8	Surrey, BC, CANADA
13	796.00	14,574.56	October 8	Los Angeles, CA
14	116.00	14,690.56	October 9	Hutchison, MN
15	135.00	14,825.56	October 9	Hutchison, MN
16	1,290.00	16,115.56	October 11	Downey, CA
17	1,942.00	18,057.56	October 13	Fargo, ND
18	2,407.10	20,464.66	October 13	Sterling Heights, MI
19	1,170.00	21,634.66	October 18	Staunton, VA
20	2,765.00	24,399.66	October 21	Yakima, WA
21	1,000.00	25,399.66	October 24	Guilford, IN
22	400.00	25,799.66	October 28	Manzini, SWAZILAND
23	500.00	26,299.66	November 2	Walnut Creek, CA
24	100.00	26,399.66	November 5	Gloucester, MA
25	829.60	27,229.26	November 5	Denver, CO
26	2,202.00	29,431.26	November 14	Birmingham, AL
27	380.00	29,811.26	November 14	Boulder, CO
28	400.00	30,211.26	December 9	Las Vegas, NV
29	423.54	30,634.80	December 6	Brookings, OR
30	90.00	30,724.80	December 11	Iligan City, Philippines
31	500.00	31,224.80	December 20	Spring Valley, CA
32	150.00	31,374.80	December 27	Gardena, CA
33	289.55	31,664.35	December 27	Long Beach, CA
34	300.00	31,964.35	December 30	Las Vegas, NV
35	600.00	32,564.35	December 30	Painesville, OH
36	300.00	32,864.35	January 25, 1986	Yajalon, Chiapas, Mexico
37	0.00	32,864.35	February 6	San Francisco, CA
38	0.00	32,864.35	February 9	Pasadena, CA
39	1,644.15	34,508.50	February 10	La Jolla, CA
40	1,060.54	35,569.04	February 12	New Orleans, LA

Paying Off the Campus Debt

"Dear Dr. Winter,

I believe that I am finally hearing you talk seriously about paying off the \$8 million and not just keeping up with the rent (interest payments are only payments to rent money).

Signed, J.L."

The wonderful man who wrote this letter represents the 40th family to join the One Third Times Three group (see previous page). His letter raises some interesting issues, and my answer to him may be of interest to other readers.

Are we really mainly paying "rent" in our series of \$300,000 campus payments? This is a fair question and requires an honest answer . . . I'll call this man Jerry for our purposes here.

Here is what I wrote to him:

Dear Jerry,

I am delighted to know of your concern that we be "serious" about the debt we face. As you say, we have inaugurated our new "One Third Times Three" plan, and your suggested variation of it (to be written up in the next issue of *Mission Frontiers*) will be helpful too. Surely we want to pay off this place as fast as possible, in order to cut down the interest we are paying.

It boils down to the following possibilities:

1. If a lot of people see their way clear to try the One Third Times Three plan, that will mean we can stay on schedule and pay the balloon payment next year on October 1st. If that happens, we will only pay \$128,000 more in interest before the campus is paid for. (The housing pays its own way. It doesn't cost us anything to own since the rental income not only covers payments but also taxes, maintenance, materials, etc.).

2. But suppose a lot of people do in fact come into the One Third Times Three plan but we do not have enough money to pay off the balloon payment. We will try to anticipate the situation if this should happen and, if possible, get enough co-signers to float a loan that will enable us to spread the payments out a little further.

Now let's suppose that, without a balloon payment, we can "average" \$600,000 payments each quarter (instead of our present \$300,000). I have calculated what would happen in that case. It would take us two and a half years to pay off the campus, with a little over \$800,000 going to interest. Since you

asked about rent, that would mean we would be paying an average of a little less than 9 cents per rentable square foot during that time.

3. It is conceivable that we can refinance everything here—again with the help of a lot of co-signers—and get the interest down from 12-1/2 percent to, say, 9 percent. In that case the interest will only be \$570,000, or 6 cents per square foot "rent." That's not bad, is it?

Another reassuring thing is that even the interest we are paying is not exactly rent. If we were merely renting these properties, the gradual "appreciation" (increase of value) of the property would not come to us, but to the owner. We are the owners, however, and so we are realizing the appreciated value. This means that our "rent" is, in this sense, a payment on principal, and not rent at all!

Finally, unlike "rent," our interest payments are getting smaller all the time, while money gets less valuable all the time. Ordinary rents go up to account for inflation and appreciation of the property being rented. In our case our "rent" goes down, and what we pay buys us the appreciated value as well!

Of course, our campus debt of roughly \$5 million is not all we have to pay. But the off-campus housing already more than pays for its own interest, and once we pay off the campus and turn all our attention to the remaining debt on the housing, we will be home free very shortly.

I don't want you to think I am trying to take away all alarm, but I did want to give a bit of encouragement about the "monumental debt" we still face.

If your "transition" plan helps a lot more people get into heavy giving to missions, we can pay everything off a lot sooner, of course.

But I would like you to consider performing a valuable, multiplying service. Would you be willing to counsel people who are considering a One Third Times Three decision or your variation of it? This could be of tremendous assistance! If a few people who asked us for advice were to be referred to you, would that be okay?

Thank you for writing.

Sincerely yours,

Ralph D. Winter
Ralph D. Winter

The Father of Church Growth

Over the past 50 years, few have influenced world evangelization as much as Donald McGavran.

TIM STAFFORD

AT THE AGE OF 88, a small, bespectacled man with a barren scalp and impish eyes that no longer see to read, Donald McGavran still seems—there is no other word for it—*young*. He has a young man's barely restrained impatience to *get on* with it—"it" being, always, the task of drawing every people group on earth to Jesus Christ.

Harold Lindsell calls Donald McGavran "a giant of a missiologist, a man of spectacular performance." Carl Henry notes, "His name belongs in the first ranks of those who have shown a concern for the lost in our lifetime."

Indeed, not many can claim to have singlehandedly begun a movement. Fewer can take credit for a movement as large and vital as church growth, which finds its center in the bustling Fuller School of World Mission that McGavran started in Pasadena, California, 20 years ago.

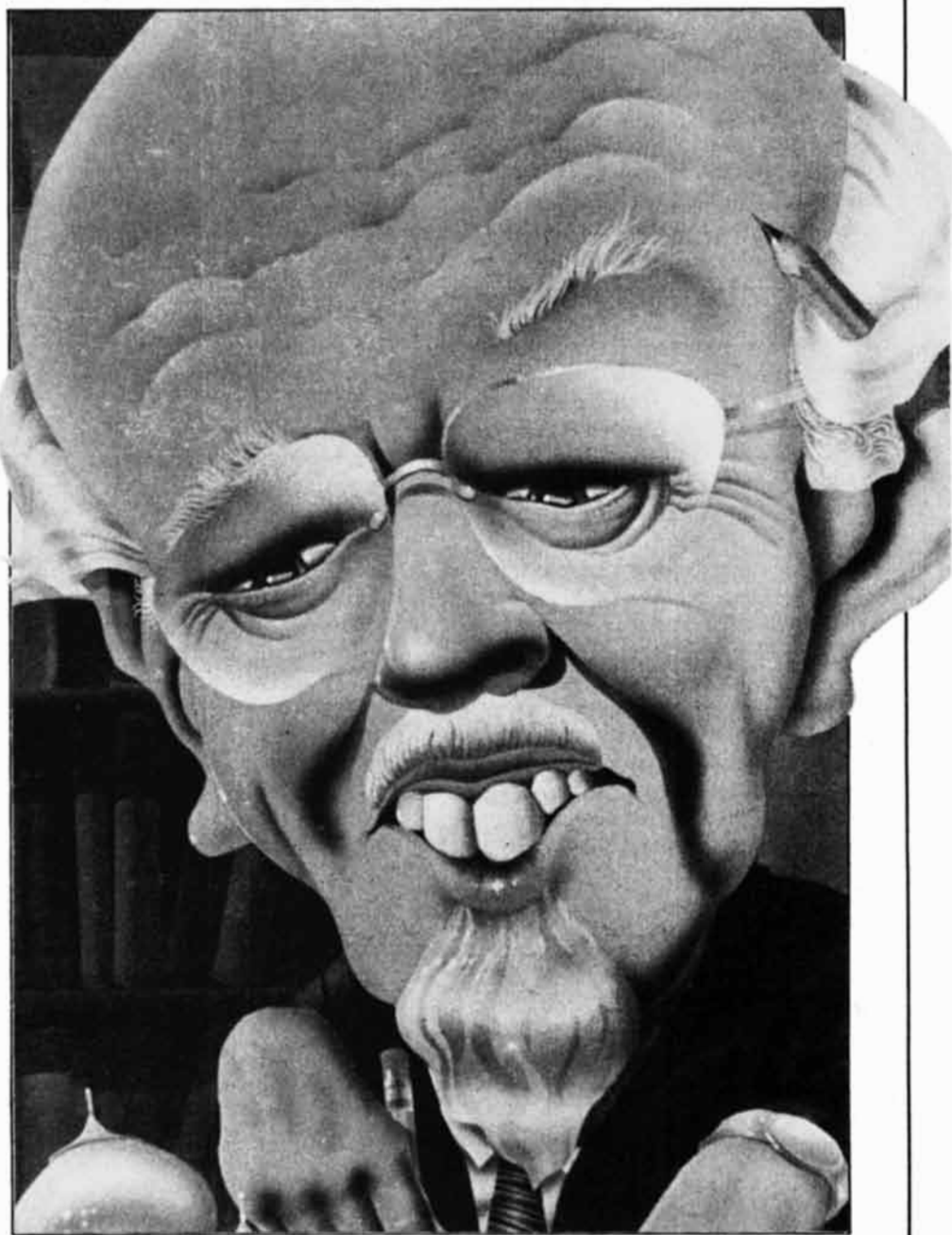
Not that McGavran is a household name. Missions leaders of a century ago—William Carey, Hudson Taylor—seem far clearer to the imagination. They were public men. McGavran has mainly influenced leaders, not laypeople. His published writings, which fill five shelves, are mostly scholarly works.

Probably no one has worked so hard as McGavran at applying strategy to evangelism. His studies analyze the techniques that lead to church growth, and emphasize that churches usually grow along ethnic or family lines.

The analysis of statistics, careful documentation, sociological theorizing—what do these have to do with accomplishing the works of God? To Donald McGavran, they have everything to do with it. The church-growth movement

views evangelism in much the same way that an engineer views an airplane. The first question is, Does it fly? The second question is, How efficiently? As

jarring as those questions are in a religious context, so jarring has the church-growth movement been. Church growth does not lack for critics.



The Father of Church Growth

Charts and statistics

A story may illustrate the tension between McGavran's methods and the expectations of many Christians.

Charles E. Fuller, the radio evangelist who founded Fuller Theological Seminary, had originally wanted a school to train missionaries. Though he was persuaded to start a seminary instead, his deep concern for overseas evangelism did not die. In the sixties he finally asked Fuller president David Hubbard to start a school of missions. McGavran, who already had a full curriculum worked out, made it possible.

McGavran was introduced to Fuller's loyal radio listeners over the Fourth of July during an annual rally that Fuller held at Mount Hermon, a mountain conference center. The amphitheater was filled—extra chairs were placed up the hillside to hold over 1,000 of the faithful. Fuller's son Daniel, a professor at the seminary, introduced McGavran as the man to start the longed-for School of Missions. McGavran greeted the audience, and then, characteristically, began to draw charts and quote statistics to illustrate his points. It was not the kind of talk familiar to listeners to the "Old Fashioned Revival Hour."

"I never saw my father more nervous," says Daniel Fuller. "The whole time that Dr. McGavran was speaking, my father was pacing the floor, biting his fingernails. As soon as McGavran was done, he rushed out, and without even pausing to say thank you, said, 'Let's all sing, "Heavenly Sunshine."'" I have often thought, what a paradox that two men who loved foreign missions so much were so different."

The early days in India

When Donald McGavran went to India in 1923, he seemed likely to succeed. A graduate of Yale Divinity School, he was a third-generation missionary to India. He learned to speak Hindi fluently and soon won recognition as an educator in the Disciples of Christ mission. The Disciples, like many missions, had built their strategy around schools.

In 1929 McGavran became director of religious education for the mission. On his first furlough he won a graduate fellowship at Union Theological Seminary, which led to a Ph.D. at Columbia University. On returning to India,

McGavran found himself elected field secretary, charged with administering the entire India mission. He was capable, he worked hard, he had ideas, he could express himself. He had moved up with remarkable speed.

But during that second term, while field secretary, his perspective shifted. He began to see the mission's institutions—schools and hospitals—as interfering with the central work the mission was called to do: evangelism.

One day while walking through the mission compound after church, he encountered an Indian woman who, with her family, had lived and worked on the headquarters compound for many years. He struck up a friendly conversation, in the course of which he asked, "How is it that you have been with Christians for all these years, yet none of you has ever become a Christian?" She told him they probably would have long ago if anyone had cared. No one had ever urged her, or anyone in her caste, to make such a decision.

"That went through me like a knife," McGavran remembers. He was shaken that a family living on the mission compound had never been asked to take Jesus as Lord. He was working 12 hours a day as an administrator, but he began to spend one night out of every week evangelizing her family and their caste.

McGavran's circular letters to Disciples of Christ missionaries in India carried increasing appeals to make evangelism a priority. One letter challenged missionaries to set aside just six hours per week for evangelism. In another letter he wrote that "everyone, whether he is particularly suited for proclaiming the message or not, should be out often and frequently, proclaiming the message and trying to win men and women to Jesus Christ."

At about the same time, he saw his first "people movements"—conversions of people in groups rather than simply as individuals. In scattered areas of India, thousands of people, usually from the lowest class of "untouchables," were coming to Christ. Missionaries were wary. This phenomenon contradicted their educational strategy, which aimed at lifting the middle and upper classes out of Hinduism one by one. The people movements were anything but educated and individualistic. Mission-

aries wondered whether they could be spiritually genuine, especially since, in becoming Christians, the untouchables were escaping an oppressive Hindu stigma.

A respected missionary, J. Waskom Pickett, was assigned by the National Christian Council of India to investigate the mass movements. He published a highly positive verdict. McGavran read Pickett's report, and was able to assist in some of his follow-up research. "As I saw a thousand people being baptized at one time, I said, 'This can happen with us, too.'" But at the time, McGavran's own mission, like most, was growing at a pace of only 1 percent a year.

So, as field secretary, McGavran began to rock the boat, questioning whether schools and hospitals had taken up so much energy and money that evangelism had been forgotten.

Shedding liberal theology

In the same period, and in a much-less public way, McGavran shed his liberal theology. The decisive break came while he was teaching a Sunday school class of relatively uneducated mission workers. The preceding teacher had been very liberal in his approach to Scripture. One morning McGavran asked his class what should be the first question a person asks when he reads a biblical passage. One of the most intelligent men answered promptly, "What is there in this passage that we cannot believe?" He meant that anything miraculous or supernatural ought to be deleted or explained as "poetic."

"I had never before been confronted as bluntly with what the liberal position means to ordinary Christians," McGavran says. "It shocked me, and I began at that moment to feel that it could not be the truth."

When McGavran's three-year term as mission secretary was up, he was not re-elected. He was known for harping on evangelism, and apparently the mission decided to give him a taste of his own medicine. He was appointed as an evangelist in remote central India.

It was clearly a demotion. Evangelists worked with poorly educated or illiterate people; their children had to board far away from them; they experienced little or no educated society.

As the mission's field secretary, McGavran began to rock the boat, questioning whether schools and hospitals had taken up so much energy and money that evangelism had been forgotten.



For the next 17 years—until the early 1950s—this Yale-educated Ph.D. was found among the illiterate peasants of small, rural villages. He covered a vast area, often by bicycle or on foot, struggling along with a team of Indian evangelists and pastors to start a people movement among the Satnami caste. He saw many conversions and some de-conversions. (One night a whole church reverted to Hinduism before his eyes, possibly because of his mishandling of a pastor's adultery.) During famine he fed hungry people, initiated agricultural development projects, and became an advocate for the poor against their landlords.

As an evangelist he was a qualified success. The church in his area did grow well; but it did not grow at anything like the rate he had hoped. As the time for political independence grew nearer, the ambitions of poor Indians were channeled into political concerns. McGavran's dream of seeing his own people movement never came true.

Yet those years bore a different kind of fruit: a cluster of ideas. In 1951 he took his vacation in the steaming forest, with nothing but a cook, a gun, and a typewriter for company. He hunted for an hour each day, and wrote the rest. The result was *The Bridges of God*, a book that set out his primary theses. They formed the foundation for what would develop as the church-growth movement. The book put him back on the map, though not as leader in any existing institution. The Disciples of Christ, while receiving the brunt of his efforts to convince, remained mainly indifferent. So did nearly all other missions. McGavran was beginning a movement, but for many years he would not have a single disciple.

Principles of church growth

The principles of church growth are simple.

1. *God wants his lost sheep found.* While church growth emphasizes technique, its foundation is a theological imperative. Missionaries, it was gener-

ally assumed during McGavran's days in India, were supposed to proclaim the gospel. McGavran believed that Christ expected more than mere effort. Christ wanted success.

McGavran later wrote in *Understanding Church Growth*, "Results in terms of men won to Christ have become suspect across wide stretches of the Church. . . . Missionary writers vie with one another in deprecating mere numbers. The shepherds, going out to search for lost sheep, meet at the gate to announce that they do not intend to notice particularly how many are found."

McGavran defined good evangelism pragmatically: it would lead numbers of people to become countable, responsible members of the church. The demands of a holy life would take a lifetime for these disciples; the first task was to get them to declare their allegiance, and sense their own identity, in Christ.

McGavran concluded that a great deal of missionary work fell short. He acknowledged varied reasons for that, including the fundamental resistance of some peoples. But he insisted that failure to win men and women for Christ be called failure. Otherwise, how would we ever try anything new? That message stung, particularly those who were not seeing numerical growth but still believed they were doing good.

2. *Our choice of method must be based on facts.* McGavran's second principle was a fierce pragmatism. If a technique makes the church grow, he is for it. If not, throw it out.

But these decisions must not be made without evidence. McGavran began in a time when Christian missions had very little statistical information about themselves. Many missions could hardly say whether their churches were growing or not. If they were growing, they did not know how they compared to neighboring missions. They had not cared to find out. They made few distinctions between areas where the church was growing at a breakneck pace and those where the church was only inching forward. McGavran and his disciples have

done a great deal of their work simply accumulating and analyzing data about the church.

One of McGavran's early trips took him to the Belgian Congo, where he visited two different mission stations of comparable size and situation, both with excellent personnel from the same mission. But at one station the church had grown from 3,000 to 33,000; in the other, the church had actually shrunk. When he told this to mission executives, they could hardly believe him. After he convinced them of his statistics, they saw the next logical question: what was one mission station doing that the other needed to learn?

3. *Pour your resources into winning channels.* McGavran emphasized that missions ought to be as mobile as possible, grabbing at opportunities. If a people were receptive to the gospel, they ought to get all the help possible. McGavran had seen people movements in India falter prematurely, because the mission responsible lacked the resources to maximize the movement's effect.

4. *People like to stay with their own people. Let them do so.* Most missionaries had viewed India's hundreds of languages and castes as an impediment to a church in which there was "no Jew nor Gentile, no slave nor free." They wanted to encourage one multiethnic church. McGavran came to believe that this laudable goal meant, effectively, barring men and women from Christ. In India, most Christians came from the untouchables; when people from other groups became Christians they joined the untouchable church and became, in a sense, untouchables.

Indian people movements, McGavran believed, made effective evangelism because enough people became Christians at the same time to allow them to stay within their original social group. They did not have to shed their cultural identity. They remained part of their community; their community became Christian.

The church, McGavran saw, did not spread out like ink in water; it usually

The Father of Church Growth

grew along family lines, or at least within societal boundaries. As an American raised on individualism and the "melting pot" theory of culture, he came to a profound respect for the differences between peoples.

A study in persistence

Committed to spreading his ideas,

McGavran returned in 1954 to the United States, after 30 years in India. He and his wife lived on the move between Disciples of Christ colleges and seminaries, teaching a variety of courses and speaking in many churches. He wrote many articles and an incredible number of letters. It was not unusual

for him to write twice to someone on the same day; sometimes he wrote six letters to a person before he received his first answer.

On the outside, he remained generously pleasant, positive, optimistic. Inside, he grew discouraged. The years passed—and he saw no sign that missions were changing. He and his wife looked at a farm in Oregon and talked of retirement. But they kept on. These years—from the fifties into the seventies—are a study in persistence.

Though McGavran had come to share evangelical thinking about the Bible, he had spent his entire life within the Disciples of Christ, a mainline denomination. His articles were published in World Council of Churches periodicals, and a special consultation sponsored by the wcc considered and largely endorsed his ideas. Yet those churches were gradually turning away from McGavran's idea of evangelism. Their mission forces would soon shrink drastically as church membership declined.

Evangelical missions, on the other hand, were growing. Though suspicious of McGavran's theological background, they liked what he said. Gradually, evangelicals discovered him. For several years he addressed summer seminars at Winona Lake, sponsored by the Evangelical Foreign Missions Association. Hundreds of evangelical missionaries were exposed to his thinking.

Yet it was no platform for a movement. Ironically, the man who urged missions to break free from their institutions began to realize that he needed one. Although he was in his sixties, McGavran was still innovating—or at least trying to. He pushed his denomination to set up a Church Growth Institute, perhaps attached to one of its seminaries. None of his schemes proved feasible.

Finally, the president of Northwest Christian College in Eugene, Oregon, a small, unaccredited undergraduate college, took in McGavran and his Institute. He was given a large oak table and a desk in the third-floor stacks of the library. He began with one student. Four years later he had 12.

It was a beginning, but a slender one. Whether it could even continue was much in doubt. The college was so poor that for the first years it could not af-

McGavran on Missions

TIM STAFFORD

You've been involved in a great deal of controversy. Would you do anything differently if you had it to do over again?

The church-growth movement has excited criticism from both the Right and the Left. Conservatives say, "You don't stress the Holy Spirit, the sanctified life, et cetera." I say, "I assume these things." Liberals say, "You're not talking about social justice." I say, "Christians are doing that. They always have. What they are not doing is winning the world."

What do you say about the state of apathy in the American church toward missions?

I think that the apathy is a normal congregational position. After all, they aren't our close neighbors, we don't see them, we don't know much about them, we don't speak their language. And why should we be concerned? That was the universal position of Christian congregations up until 1800, and in many denominations until much later. The Disciples of Christ had no missionary work at all until 1880, 90 years after William Carey. And in those days, you know, churches would spend \$100 on themselves and \$1 on missions. Even today, the amount given to missions is a very small percentage of total giving.

Yet unless there is attention focused on missions, that extreme apathy is bound to return. That's the way humans are, it's the way Christians are. The battle against secularism is going to have to be recognized, and won. Christian pastors are going to have to quit talking and praying as though this were Christian America. This isn't Christian America. This is agnostic America, it is secular America, it is materialistic America.

Each congregation has to have a group of men and women who are saying that propagation of the gospel is our main concern. We're going to give to it, we're going to pray for it. There are plenty of other good things. We don't say that this is the only good thing. But we are going to do this.

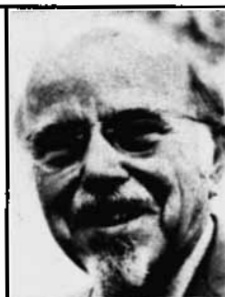
Also, the seminary must cease acting as if missions is something they can deal with in one course, maybe, and that an elective. The feeling is that a good Christian need not be interested in mission. But that must not be the position. Theological seminaries must realize that if they continue on in the present way, the apathy is going to spread. They are spreading it.

What do you hope to be remembered for? Suppose somebody reads a piece 20 years from now that mentions your name and says, "Now who is this McGavran?"

I think what I will be remembered for is emphasizing the heart of Christian mission. There's a new, fresh breeze blowing through Christian mission. This is not my doing, but I have had a hand in starting it.

The men and women who are leading it, throughout the world, would never have enlisted because of me. They enlisted because they believed that this is God's purpose. What we are really seeing is a movement of God's Spirit, and quite a few people have played a part. Back into the center of Christian consciousness there sweeps the fact that the Christian religion has been established in order to open the door of salvation for all segments of the human race, wherever they live.

Consumed with church growth, McGavran maintains an intense interest in world news, carries on an extensive correspondence, and—though he can no longer see to read his notes—lectures frequently.



ford to put a phone near the oak table. When phone calls came in the librarian had to run up the stairs to fetch McGavran. In addition, McGavran turned 67; by the institution's rules, he would soon be required to retire. That was when Fuller Theological Seminary, an evangelical institution McGavran knew little about, began to consider a School of World Mission.

Effects of church growth

In the 20 years since then, McGavran's ideas have become a movement, primarily among evangelicals. Fuller has trained thousands of disciples, some of whom have never laid eyes on McGavran. Church growth has also attracted criticism. Such names as John Howard Yoder, Howard Snyder, J. Robertson McQuilkin, Orlando Costas, and René Padilla have offered thoughtful questions.

Many of those questions have to do with McGavran's theological and biblical assumptions. Howard Snyder, writing in *The Problem of Wineskins*, says:

"While in essential agreement with the emphasis—which argues forcefully that Christian churches are divinely intended to grow significantly in number—I feel it also needs the corrective of other biblical emphases to keep it from turning into a mere 'spiritual technology.'" Starting as it did from a pragmatic and sociological point of view, church growth has needed to put down deeper theological and biblical roots.

A number of other questions also remain controversial: whether "discipling" and "perfecting"—roughly, conversion and sanctification—can be divided as neatly as McGavran suggests; whether numbers can be an adequate tool of evaluation; whether it is right to start churches along racial and ethnic lines when those lines perpetuate racial and ethnic prejudice; whether church growth has a truncated concept of mission. René Padilla, in his Lausanne address, said, "I am for numbers, but for numbers of people who have heard a presentation of the gospel in which the issues of faith and unbelief have been

made clear. . . ." Some would question whether that is possible in South Africa, for instance, if missions pursue church growth along ethnic and cultural lines.

It is undeniable that McGavran's thinking has helped evangelical missions recover their central purpose of evangelism—and he has given them confidence they can do it with modern skill. Evangelists are now more aware that evangelism is proclamation that includes communication and persuasion. They pay attention to social conditions that make a person respond (or not respond) to a message. They evaluate evangelism pragmatically as well as theologically, by counting results in active church membership—not by counting decisions or honest effort.

It has become common to think in terms of "people groups," rather than just individuals. "Friendship evangelism" is directly linked to church-growth thinking in its claim that the gospel flows most easily from friend to friend.

Most significantly, but probably most tentatively, it has become normal to look at evangelism as a complex process that is fruitful not for those who are merely persistent or holy-minded or theologically correct, but for those with the training and the determination to find the right strategy. In any framework you name—crusade evangelism, TV evangelism, literature evangelism, friendship evangelism, whether in the parachurch outreaches of Campus Crusade for Christ or the home missions emphasis of the Missouri Synod Lutheran churches—you find this kind of engineering mindset.

The outworkings of McGavran's original insights seem far from exhausted. The missionary concern for "unreached people groups," spread by Ralph Winter and Ed Dayton particularly, is one outgrowth. American church growth, elaborated by Win Arn and Peter Wagner, is making a powerful impact on the North American scene. The latest horizon is "power evangelism"—the use of signs and wonders as a means whereby

the church grows. For generations, missionaries to animistic societies have brought back stories of miracles and exorcisms that went with people movements; now Fuller Seminary is associated with the growing interest in prayers for healing in the church—for the manifestations of power that often accompany the growth of the church.

At 88: Still gripped

Despite all this, McGavran remains, at age 88, gripped by the question: What makes the church grow? He takes an intense interest in news from around the world. He carries on an extensive correspondence. He lectures, though he can no longer read his own notes. He agitates. He sponsors new ideas for strategies in evangelism, particularly in India.

McGavran has fought throughout a long life to take the techniques of evangelism seriously, to study them rigorously. But at his heart is not, and has never been, a love for technique. At his heart is a love for the lost. Ultimately, the church-growth movement will depend on keeping that theological imperative first.

J. Robertson McQuilkin, president of Columbia Bible College, tells of driving McGavran to the airport after a visit to Japan. McQuilkin had come away from their consultations puzzled. "Dr. McGavran, there's still a mystery here. Among the four denominations that were really growing, each attributed their growth to a different cause. One said it was prayer. Another said it was their organization. Another said it was a movement of the Holy Spirit."

"There's no mystery there," McGavran said. "What do they all have in common? They all expect to grow, and they are going out and doing it." □

Tim Stafford, a former missionary to Kenya, is a senior writer for *CF*. He lives in Santa Rosa, California. His latest book is *Knowing the Face of God* (Zondervan, 1986).



Cover Story

McGavran Comments . . .

Overall, Mr. Stafford's article is excellent. I think he's filled the space quite well. But I think two things should be said.

First, the article is titled "*The Father of the Church Growth Movement*." I have grave doubts about that. There are many fathers of the Church Growth Movement. There are many who have been working at it. Indeed, the Church Growth Movement is an essential Christian movement dating back to the Day of Pentecost. That's when the Church really started growing.

I remember going to the Philippines in 1980 or 1981. I met with 500 pastors. They signed a covenant acknowledging that "now there are 10,000 protestant congregations in our country. By the end of the century, we will do our utmost to make that 40,000 congregations." Whether they do that or not is another matter. But at least they've set a goal.

Something of this sort is going on in a very remarkable way all over the world. God is really at work. It's not Donald McGavran who has done this. It's God the Father Almighty Who has

done it. And He's done it through a large number of people. I'm just one of many.

Another matter: Mr. Stafford didn't begin to emphasize what has been happening since 1965 as the (Church Growth) Movement spread throughout the world.

The article is titled "*The Father of the Church Growth Movement*." I'm just one of many . . .

We need to look at the 20 years of the Church Growth Movement in light of the other movements that have been spun off from it.

The first movement that spun off was Win Arn's The Institute for American Church Growth. Arn has done very well. He has a half-million dollar business, and he's reaching all across the United States.

The U.S. Center for World Mission

is another thing that has spun off, and now this institution has had a tremendous effect. Dr. Winter's emphasis on the Unreached Peoples, his emphasis on so many of the aspects, has been of enormous help to the Church Growth Movement. Dr. Winter is constantly talking about things that are really essential parts of it. The Unreached Peoples are an enormous number of segments of population everywhere. Somehow we've got to get to them whether they are in Tibet or Chad, Zaire, Brazil, Paraguay—wherever they are. We've simply got to get them. And that's one of the things that has been stressed here at the Center.

The E. Stanley Jones School of Evangelism at Asbury Seminary is a third spin-off.

One of our graduates, Roger Hedlund, is in India with the Church Growth Research Association. There are other graduates in Taiwan, South Korea, Japan, Canada, Mexico . . . almost every country. We must not limit the Church Growth Movement to the School of World Mission. The spin-offs have been numerous.

Winter Comments . . .

Yes, when you set out to write a five-page cover story on the life of a person who is 87 years old, it is a lot to cover!

Tim Stafford did a magnificent job. McGavran's own comments help to round it out. But the full story will have to wait.

Right now, across the street from my office in the newly-built "McGavran Center" (a subdivision of our Latourette Library building where McGavran's archives and books are stored, and where he himself is available at certain hours for consultation), a man is working on a doctoral thesis covering the "last 20 years" of McGavran's life.

But what a task! McGavran's impact on this world has taken place

mainly in the last 20 years. Perhaps mainly in the last ten, as the mature missionary personnel in whom he has invested his efforts—perhaps 2,000 of them—fan out across the entire globe. What one other person has so profoundly affected so many missionaries?

I doubt if anyone has ever worked harder between the ages of 67 and 87, or even visited more specific places on this globe at that stage of life. (He's certainly not been classroom-bound!)

But what God has done through McGavran defies the imagination. The overwhelming single emphasis of mission agencies all across the world today is the new, more-informed concentration on *peoples of the earth*.

McGavran goes beyond conversion to Christ to the building of His Church. He knows that the Church must thrive *within* the peoples of the world, not tear those people units down or tear them up. He points out that the Bible sends us to all the *ethne* of the world. If we have a "bridge" into a group, expand it. If we have not yet penetrated, deliberately go for it. Let all churches everywhere become part of new outreach—to their own peoples and to other peoples as well.

Thanks to him, mission thinking will never be quite the same. It is now irretrievably, all across the world, a clearer, simpler task, one that, with his *Giant Step* in mind (see next page), can be completed by the Year 2000.

A Giant Step in Christian Mission

This stirring proposal is written by Donald McGavran. More than any others, he and his disciples have added "Church Planting" to the vocabulary of evangelistic practice. Now he proposes the "Planting of Mission Fellowships" as a crucial step in congregational renewal.

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

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

But we also note that world evangelization, the task the eternal God commanded (Romans 16:25), is very far from being completed. Three (soon to be four) billion have yet to believe on Jesus Christ. Many of these have never even heard of Him. More specifically, half the world's population is virtually isolated from the Gospel in "Unreached Peoples."

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

These are the Unreached Peoples. They are segments of society in which individuals who have become Christ's followers are perceived by their fellows to have left their own and traitorously gone off to join another people. Putting it positively: a *reached* people is one in which members who become

Christians are perceived by their fellows as still "*our* people" who are pointing the way to what they believe is a good path for *us all* to follow.

In Guatemala today, when one asks a person, "Are you an evangelical?" he

A new consciousness of the undone task of world mission is in the process of being aroused, but unless a giant new step forward is taken, the movement toward the Unreached Peoples may turn out to be little more than words.

frequently hears the answer, "Not yet." This is proof that many segments of society in that country are now effectively reached—i.e., they believe that while linguistically or ethnically they can and should remain themselves (Indians perhaps, or Mestizos), they probably ought to become obedient followers of the Lord Jesus Christ. Guatemala is a country in which God is bringing great church growth. The evangelical churches there are working and praying that by 1990 half the entire population will be Bible-believing, Bible-obeying Christians.

Some missiologists place the number of Unreached Peoples at 17,000. This is a surprisingly small number in view of the great potential of evangelical resources. But it is still large, and is quite out of proportion to

our present level of mobilization. (What shall we say to the fact that, on the whole, American evangelicals may spend more on pet food than on missions?)

The Center for World Mission in Pasadena, Fuller's School of World Mission, World Vision's MARC, and other organizations have done valiant work in calling on Christians to reach the Unreached Peoples. A new consciousness of the huge undone task of world mission is already in the process of being aroused. This is good. But now in 1985 unless a giant new step forward is taken, the tremendous movement toward the Unreached Peoples may turn out to be little more than words.

Thousands of ambassadors and millions of dollars must very soon be devoted to reaching the tens of thousands of unreached segments of mankind. It is not enough merely to call attention to the three billion who have yet to believe. Mission agencies, old and new, must very soon place well-trained, well-equipped, lifetime task forces in the thousands of remaining Unreached Peoples.

Existing promotional schemes are naturally tied to existing mission structures. These are sometimes philanthropic, sometimes educational, sometimes evangelistic. They are most frequently controlled by already-established churches in Asia, Africa, Latin America, or Europe. They do not intend to reach the unreached. They intend to help younger churches.

These younger churches are often small and weak, and are engaged primarily in nurturing and managing themselves. Certainly *some* mission resources ought to be sent to help them. This is obvious. But *most* mission

A GIANT STEP IN CHRISTIAN MISSION

resources—ambassadors and money—should now be invested in work that either directly or indirectly multiplies sound churches among the two and a half billion lost men and women who are presently locked out of and locked away from any personal witness within their group. It is a huge but feasible task.

The Frontier Fellowship, now with

year specifically for new frontiers!

This is a good first step.

But I am now proposing **A GIANT ADDITIONAL STEP:** *in every congregation in North America practicing Christians should organize themselves into frontier missionary societies: men's missionary societies, women's missionary societies, youth missionary societies.*

A Giant Step

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

Let these new local missionary societies focus on the unfinished task of world evangelization! Let them pray for the effective evangelization of specific unreached segments of society. Let them give their sons and daughters to be lifetime missionaries to the millions dying in the great famines of the Word of God. Let them send millions of dollars to establish effective, well-organized evangelizing forces to find and feed the lost and spiritually starving multitudes.

We must act on our belief that there are at least one million individuals who will pray for and give to frontier missions, and we must encourage them to organize themselves into local missionary societies that are singlemindedly devoted to finding, fostering and

founding new outreach to unchurched segments of mankind. The task is urgent and enormous. Today, in early 1985, more than three billion are still closed off in unreached groups. They have yet to believe on Christ. They are lost sheep. The Great Shepherd wants them found.

There should be thousands of local missionary societies even in 1985, but

The Frontier Fellowship is a good first step. But I am now proposing a giant additional step: in every congregation in North America practicing Christians should organize themselves into frontier missionary societies.

36 organizations collaborating, has launched a campaign to raise up a million American Christians who will use the *Global Prayer Digest*, pray, and give loose change daily for the evangelization of one or more Unreached Peoples. The Frontier Fellowship has followed the lead of Asian Christians who set aside a handful of rice at each meal specifically for missions. Their daily "loose change" giving, with this specific purpose, does not threaten any existing budget. Yet one group with a goal of 10,000 participants estimates the loose change offerings from their numbers alone will amount to one million dollars per year of new money. Amounts in the hundreds of thousands of dollars are already coming in. One million people daily dedicating loose change will generate \$100 million per

Let these societies focus on the unfinished task of world evangelization! Let them pray for the effective evangelization of specific unreached segments of society. Let them give their sons and daughters to be lifetime missionaries . . .

as the vision spreads there should be tens of thousands of them.

Some denominations will recognize, welcome, and even organize such groups themselves. They will see that this is the best way to regain true missionary purpose. Other denominations will grudgingly acknowledge such frontier groups once they have been formed, and will say, in effect, "Yours is not a good idea but, if you insist, we will see that your gifts go exclusively to evangelize the unreached." But, we fear, leaders from still other denominations may say bluntly, "Give through our unified budget. We will use the money as we see fit. We know the situation so much better than you do. God bless you."

However they are formed, these local groups will hear of new missionary ventures to unreached segments of

A GIANT STEP IN CHRISTIAN MISSION

society, will evaluate how effective they are, and give to them through denominational, interdenominational, or faith missions which are clearly maintaining frontier missions among unreached peoples.

As local missionary societies are formed, they will want to make sure that their God-given purposes are carried out. These groups should not stop supporting existing efforts, yet, at the same time, they should be allowed to add strength to those efforts designed exclusively to reach the unreached, to disciple people groups that have been heretofore undisciplined.

The members of such bands of ardent frontier-minded men and women should gather around the challenge of the Unreached Peoples: daily, in their families; weekly, at church, highlighting their vision wherever possible; and monthly, in their own special meetings. At their special meetings they should participate in study, prayer, praise, and giving, all focused on some part of the unevangelized thousands of millions.

The members of these bands must be made to recognize that theirs is a new task. They must be made acutely conscious that they are doing a task for unreached groups which to date no one else has ever done. The Holy Spirit is sending them as true pioneers, just as He sent Philip to Samaria and Paul to Rome.

Unless here in America literally thousands of new frontier missionary societies are founded in thousands of local churches in most denominations, the Unreached Peoples will not be reached—certainly not in our generation. Let us boldly face that unpleasant fact. Unless this GIANT STEP is taken, many earnest Christians who would want to work for, pray for and give to the evangelization of the unreached will remain essentially hopeless—if not entirely hopeless—and will simply continue to give modestly to existing

mission efforts.

But if we spread this new, realistic vision of devoting ourselves heart and soul to evangelizing the multitudinous peoples of earth, we shall see an enormous surge of Christian activity.

The time is ripe. God is now pointing His finger at the most responsive world believing Christians have ever contemplated.

The members of these bands must be made to recognize that theirs is a new task. They must be made acutely conscious that they are doing a task for unreached groups which to date no one else has ever done.

God at Work . . .

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

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

The great day of Christian Mission

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

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

Now is the time to move forward. Let us organize at a furious pace frontier missionary societies in every congregation of every denomination in North America. Other nations will follow.

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

—Donald A. McGavran

Dear fellow believer: Has your heart been stirred as you have read this amazing proposal by this elderly mission statesman? Would you like to know more about what others are planning to do in response to it? Would you yourself like to be counted in this new movement of mission renewal?

Write to Ralph D. Winter, U.S. Center for World Mission, 1605 Elizabeth Street, Pasadena, CA 91104, U.S.A., to receive a free copy of the Mission 2000 Introductory Kit (see Order Page, inside back cover).

Call the Center 24 hours a day, any day, at (818) 797-1111.
A staff member is always on duty. We are here to serve you.

What's Happening

AT THE U.S. CENTER FOR WORLD MISSION

Center Ends Year in Black— But Barely

Coming into the new year, our best financial analysis revealed we could cover the January 1st campus payment with funds on hand, yet, as in the past, we would be "robbing Peter to pay Paul"—temporarily taking funds from other designated and undesignated accounts in order to make up the approximate \$100,000 shortfall in the Founding Budget.

Dr. Winter, general director of the Center, stated that a couple of businessmen from Chicago called him late December 31st. In the midst of the conversation, the subject of our January 1st payment came up. These men graciously offered to cover the shortfall so that we could start the year with no deficits. We praise God!

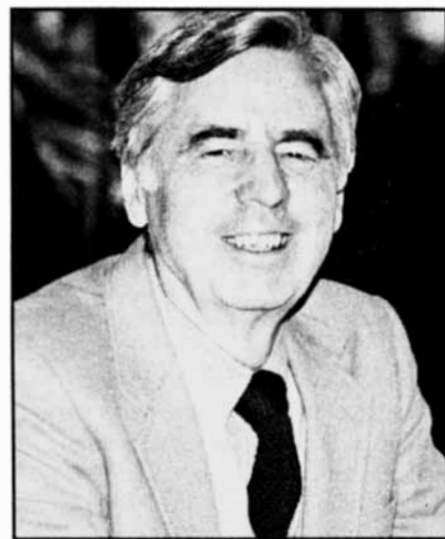
Olson Finishes Term at WCIU; Graham Temporary Replacement



Dr. Virgil Olson, WCIU's first president, returned to Bethel College and Seminary, St. Paul, Minnesota.

Dr. Virgil Olson, president of William Carey International University, stepped down from his post on Tuesday, December 31, in order to return to work at Bethel College and Seminary in Minneapolis/St. Paul, Minnesota.

Dr. Olson stayed at WCIU longer than originally planned. He returns to



Dr. Harold Graham, academic dean, will fill in till June 1st.

Bethel in order to develop a program in International Development.

Dr. Harold Graham, WCIU's academic dean, will fill in as WCIU's acting president until June 1st, by which time Center administrators are trusting God will have provided a new president.

Calendar

Weekly

The following meetings are open to the public. We invite you to join us.

Monday through Friday, 7:45 to 8:30 a.m.
Staff prayer meeting. Discuss and pray about what God is revealing through His Word and His Works.

Monday through Friday, 9:30 a.m. and 1:30 p.m.
Guided tours of the Center. (Tours at other times by special arrangement. Call (818) 797-1111-24 hours.)

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

Second and Fourth Mondays, 11:00 to 12:00 a.m.
Missionology. Specialized reports and discussions on issues of relevance to missionaries and mission work today. Recent topics: Church Planting Models for Third World Missions; Radio Evangelism in India; Missions and the Return of Christ (a discussion of the relevance of Matthew 24:14 to missionary work).

Fifth Mondays, 11:00 to 12:00 a.m.
Special Topics. Call for information. (818) 797-1111-24 hours.

Wednesdays, 8:30 to 12:00 a.m.
Staff development meeting. Hear an inspiring message for personal growth. Recent topics: The Father Heart of God; Bitterness and Forgiveness; Spiritual Warfare; The Family in Missions.

Thursdays, 5:30 to 7:00 p.m.
Community dinner in the cafeteria. \$2.50 per adult.

First Thursdays, 7:00 to 9:00 p.m.
San Gabriel Valley Concert of Prayer. Call for location. (818) 797-1111-24 hours.

Second through Fifth Thursdays, 7:00 to 8:45 p.m.
Frontier Fellowship. In-depth reports from the front lines, with prayer following. Keep up on the latest news!

Study Opportunities

The following courses are offered by the offices or agencies listed. University credit may be arranged in all cases. For further information, applications, etc., write or call the offices or agencies involved. If phoning and there is no answer at the number listed, messages can be transmitted via the Center's 24-hour phone number: (818) 797-1111.

Perspectives on the World Christian Movement
(818) 797-4605

Summer Session I, June 16-July 11.

Summer Session II, July 21-August 22.

Coordinators Training, July 12-18.

Institute of Japanese Studies

(818) 794-4400

The Gospel and Contemporary Japanese Society, July 21-August 1.

Effective Evangelism in Japan, August 4-15.

Asia Evangelical Mission

(818) 794-5126

Chinese World Mission-Study Internship, June 20-July 11.

Zwemer Institute of Muslim Studies

(818) 794-1121

Introduction to Islam, July 7-18.

The Gospel & Islam, July 21-August 1.

Church Planting in Muslim Contexts, August 4-15.

Supervised field experience available at all times.

Institute of Hindu Studies

(818) 794-7117

Introduction to Mission Among Hindu Peoples, July 21-August 15.

William Carey International University

Department of International Communication

Audio/Visual Production Workshop, June 2-14.

What's Happening

AT THE U.S. CENTER FOR WORLD MISSION

New Faces



John Schwab, with Frontier Media.

John Schwab is now working in Frontier Media. With 21 years of media experience in Japan to his credit, John says, "I want to find out what products we already have, produce new programs as needed, then market them."



Harriet Wood, with Frontier Fellowship.

Harriet Wood, with over 28 years of secretarial experience, including 12 in Korea with World Vision, has come to handle the Frontier Fellowship order processing department.

Staff Make Contribution at Summer Project

Participants in Campus Crusade's International Student Leadership Project at UCLA this past summer say that, thanks in part to the resources and help of several staff members from the U.S. Center for World Mission, by the end of the Project three-fourths of the participants had made solid commitments to pursue cross-cultural ministries.

Randy Pierfelice, project director, said, "I saw a groundswell of student interest and initiative in world mission that can only be explained by the work of God. I didn't sense big emotional decisions based on performance and legalism, but out of genuinely seeing

God's heart for the world."

Jim Zvara, a student from MIT, said, "The instrument in God's hands was facts—what God is doing, what's left to be done, and how attainable the goal really is."

Following talks by several USCWM staff members in which those facts were presented, 36 participants in the UCLA project signed a declaration stating, "I am willing and desirous to dedicate my full-time activities to helping fulfill the Great Commission in my generation and to go as a foreign missionary unless God specifically calls me to stay."

—D. McCracken

Strategy Notes

Clara Jean Browning, who, together with her husband, Neal, runs the Institute of Japanese Studies, announced that 26 retired or soon-to-be-retired missionaries to Japan attended the Institutes' first Consultation for Retired Japanese Workers January 2-4, 1986. Topic: Working with Japanese in America. One of the results of the conference: beginning of a support network among retirees who are working with Japanese here in the U.S.

Mrs. Browning said there are more than 806,000 Japanese in America and only one church per 4,500 Japanese population. The retirees appreciated the conference so much, they asked to have another one next year with a different topic.

Steve Richardson, head of Pioneers' Western Regional office, said he had just completed work on a 10-week inductive study guide on missions in the Bible. Richardson said he designed the material to be used by high school

students. He said he has already received requests for several hundred copies of the first edition that should be coming off the press in the next couple of weeks.

Don Hamilton, head of TMQ Research, a new agency dedicated to research concerning tentmaking ministries, said he is within weeks of completing a preliminary report on 280+ pp. of information and comments gathered from tentmakers on the field. When complete, the study is expected to reveal a profile of "the effective tentmaker."

"Right now," Hamilton said, "we see that conventional wisdom does not jibe with the actual experiences of tentmakers on the field in several key areas." —J. Holzmann

Call the Center 24 hours a day at (818) 797-1111. A staff member is always on duty. We are here to serve you.

What's Happening

AT THE U.S. CENTER FOR WORLD MISSION

They Said It . . .

. . . Concerning the Frontier Fellowship Loose Change Plan

Joseph F. Conley, executive director of the U.S. Council, RBMU International, in the December 1985 *RBMU Advance*:

"A brother phoned to say, 'Joe, remember the *Hidden Peoples' loose change savings program*? Well, we've just counted up three years' worth of loose change accumulation. Guess how much it is?' (I couldn't) 'Seventeen hundred and forty-five dollars! -It's coming as our Thanksgiving offering!'"

Dr. & Mrs. Paul Risser, Florence Avenue Foursquare Church, Santa Fe Springs, California, in *Foursquare World Advance*, September/October

1985:

"I confess, when I first heard about 'Loose Change' giving, I didn't want it; in fact, I resisted and fought. I was afraid that if our church asked its people to give their loose change, they'd stop giving checks and greenbacks. God had a lesson for me to learn about missions giving."

"Last year, in response to specific missions projects, . . . our loose change totalled \$18,000. And it wasn't just coins. People gave checks and greenbacks. But most gratifying of all, that \$18,000 was in addition to our regular missionary giving!"

. . . Concerning a Theological Basis for Missions

Gene Adkins, head of Omega World Missions, a mission mobilization agency targeted at the Charismatic/Pentecostal churches, in a recent presentation:

"I believe there has to be a sound theological basis infused into every strata of the church if we are going to sustain the (mission renewal) effort. Perhaps one of the reasons for the failure of missionary movements of the past is that while they created a lot of energy and enthusiasm about reaching

the world for Jesus Christ, an adequate theological base was never created.

"But—with a lot of credit due to the U.S. Center for World Mission—we have a sound, biblical-theological basis for mission—not just for a spurt of enthusiasm for obedience to the Great Commission because of some dynamic and emotional appeal, but for a movement based upon knowledge of God, God's ways, God's will, and God's word."

TFSM National Conference to be at USCWM

From 3 p.m. April 4 till noon April 6, the U.S. Center for World Mission will host the fifth annual national conference of Theological Students for Frontier Missions, an organization founded in 1980 to encourage seminary students to become more involved in frontier missions. The topic of this year's conference: contextualization, its importance, problems associated with it, and practical applications for theological students.

Keynote speakers are Dr. Arthur F. Glasser, associate professor at Fuller Seminary School of World Mission; Dr. Margaret Kraft, professor of Anthropology and Intercultural Studies at Biola University; Dr. Donald A. McGavran, founder of Fuller School of World Mission; and Dr. Ralph D. Winter, founder and director of the U.S. Center for World Mission.

Bill Campbell, TFSM director, said that, in addition to the plenary sessions, seminars focusing on ministry to Hindu, Muslim, Chinese, and tribal peoples are also planned. "But considering the fact that one can purchase tapes on these subjects, perhaps the most valuable aspect of this conference is the opportunity participants will have to meet together with mission leaders and like-minded students from seminaries across the country for prayer, fellowship, and sharing."

There is no required registration fee for the conference; a donation of \$20 is suggested. Room and board will be on a pay-as-you-go basis, \$8 per night, \$2.50 per meal. Registrations should be received by TFSM by March 25.

Campbell said questions may be referred to the TFSM office, at P.O. Box 12142, Arlington, VA 22209. Phone number: (703) 356-4823.

Recent Visitors

One gets a feel for the kind of place the Center is when one looks at the Center's guest book. The following is a partial list of people who have visited the Center in the past couple of months:

David Luikaart—Gideons International; Howard Lisech—World Outreach Fellowship/SPRINT; Rod & Jane Highfield—Africa Inland Mission, Tanzania; Rev. John De Vries—Bibles for India; Dr. Roger Hedlund—Church Growth Research

Centre, Madras, India; Dr. Donald Hoke—Former Director, Billy Graham Center; Dr. G.D. James—Asia Evangelistic Fellowship; Dr. Harvey Hoekstra—Gospel Recordings; Anton Netland—TEAM; Dr. Cedric Gibbs—Emmaus Bible College, NSW Australia; Dr. George Patterson—CBFMS; John Ellenberger—Alliance Theological Seminary, Nyack, NY; George Verwer—Operation Mobilization; Dr. David Adeney—OMF; Jim Montgomery—Founder, DAWN—Discipling A Whole Nation; Dr. Richard DeRitter—Calvin Theological Seminary.

AGENCIES

Pioneers, Inc.

BLAZING NEW PATHS TO THE UNREACHED

Founded in 1979, about the same time as the U.S. Center for World Mission became a recognizable force in the mission world, Pioneers (formerly World Evangelical Outreach) early adopted as its vision and motto, "A church for every people by the year 2000."

It was no desire for drama or excitement that led Pioneers' founder, Ted Fletcher, to resign his position as National Sales Manager with the *Wall Street Journal*. Ever since his conversion at a Billy Graham rally during the Korean War 20 years earlier, he had prayed that he would have a part in reaching members of other cultures with the gospel.

Fletcher was in line for another promotion, he had a happy family, and he had won many fellow businessmen to Christ, but, he says, he came to the point where he asked, "What difference does the circulation of the *Journal* make as far as eternity is concerned?"

Ted and his wife, Peggy, made inquiry to serve with a number of mission agencies but were turned down each time for lack of formal Bible training or because their four children were just "too many."

In 1978, the Fletchers traveled to Africa, Asia, and the South Pacific. They returned with an even greater burden for those people groups who were beyond the range of existing evangelistic efforts. Propelled by the conviction that God wanted him directly involved in foreign missions, Ted could hold back no longer. He abandoned the world of commerce and founded Pioneers.

The ministry of Pioneers has multiplied rapidly in its seven short years. With nearly 100 North American personnel, Pioneers is busy planting churches among 13 Unreached Peoples in 7 countries, and has plans for penetrating a dozen more peoples in the near future. Pioneers also oversees the work of 83 church planters and



Ted Fletcher, founder of Pioneers.

evangelists from outside the U.S. and Canada who work among other peoples in difficult-to-reach areas of the world.

Fletcher attributes the dramatic growth of Pioneers to several factors. Foremost, in his mind, is the mission's overriding commitment to working among Hidden Peoples in all five of the major blocs of Unreached Peoples: Muslims, Chinese, Hindus, Buddhists, and tribals. "Pioneers is willing to target any Unreached People for whom God has raised up a qualified team leader," he says.

Furthermore, Pioneers is committed to the concept of team ministries. "We believe that individuals who share a common burden and have complementary gifts should work in close partnership." Pioneers teams are not limited to conventional avenues of ministry as they seek to establish indigenous churches in their target groups. Vocational or "tentmaking" strategies are perfectly acceptable. And, wherever possible, Pioneers teams work with believers from neighboring cultural groups to reach the target peoples. "We believe we have a responsibility to pass on mission-sending vision to those peoples who have traditionally been mission recipients," says Fletcher.

"Missionary outreach must be a cooperative venture even across cultures."

Fletcher attributes the growth of his organization to one other commitment Pioneers has maintained: the pursuit of healthy relationships with mission-sending churches. "We believe that open lines of communication and high levels of accountability will benefit both our agency and the local church," he says. In line with this commitment, missionary candidates are required to develop close ties of accountability to a local sending church.

Fletcher and his fellow "pioneers" project that within five years they will have ministries among at least 18 Unreached Peoples, and a mission membership of 250. Based in Washington, D.C., the organization recently opened a West Coast office on the campus of the U.S. Center for World Mission. Its purpose, in addition to seeking recruits for Pioneers, is to aid the Center in promoting frontier mission vision.

Says Fletcher, "We are praying that God will raise up an army of aggressive, forward-looking missionaries who will join our teams to penetrate targeted Hidden Peoples with the gospel." The Fletchers' children, with their spouses, are part of the first installment of God's answer to their prayers. All four currently serve or are preparing to serve among the Unreached.

—Steve Richardson

Steve Richardson, son of author and USCWM board member Don Richardson, currently serves as Western Regional Representative for Pioneers. Steve and his wife, Arlene, anticipate ministry among one of the world's largest unreached Muslim peoples in the near future. To find out more about Pioneers, write to Pioneers' Western Regional Office, USCWM, 1605 Elizabeth St., Pasadena, CA 91104.

CHURCHES

Mobilizing Your Members

BRIARWOOD PRESBYTERIAN, BIRMINGHAM, ALABAMA

Briarwood Presbyterian Church in Birmingham, Alabama is one of the strongest mission-sending churches in the United States.

Over the years, somewhere between three and four hundred of its members have gone into full time ministry of one sort or another. The church supports 242 overseas families plus 164 other families in the U.S.; it supports the general fund of 35 organizations, and in 1985 it also gave \$30,000 toward African food relief.

In 1983, 20 Briarwood college students were sent to two countries for short-term ministry during the summer; in 1984, 34 students were sent to three countries; in 1985, 59 students were sent to five countries; and the goal for 1986 is 100 students in seven countries.

The number of candidates from Briarwood going into long term ministries is no less impressive than the figures just quoted. In 1983, seven members of the congregation got involved in overseas mission and four in U.S. ministry; 1984 saw 10 going overseas and 9 into U.S. ministries. Twelve went overseas and 10 entered U.S. ministries in 1985, and currently, 56 Briarwood members are in some stage of movement toward overseas ministry. Twelve of these should be on the field by June of 1986.

How does a local church like Briarwood Presbyterian go about recruiting and supporting such a dynamic missionary program? Dr. Frank Barker, pastor of Briarwood, was asked to address this question at the 1985 IFMA (Interdenominational Foreign Mission Association) Conference.

A central theme of Barker's address was that the relationship between the local church and the agencies should be one of close cooperation. The church should not be viewed as a mere pool from which the agencies fish for recruits, nor should the church expect to



know all the technical aspects of moving people into the field.

He said he believes the ideal situation would be where the local church leadership "does the recruiting, is conscious of the opportunities, assesses and even trains those who are going to be missionaries, trains them in matters of the local church--such as the structure, the way you do things-- gives them leadership opportunities in one way or another, and trains them in evangelism and discipleship.

"At the same time, I think that the technical end of things can doubtless be done better at the schools and in other ways. Let the church say who is trained

and when they are ready to go, and let the agency work closely to encourage the church to do that."

Specifically, how can the local church help to maximize its efforts in developing a solid and effective mission program? Barker mentioned a number of factors he feels are important.

1. "The church needs to know the opportunities, and so it needs to write to the different mission boards with which it has a working relationship, asking for updated personnel lists and keeping the lists on file so that they can share specific needs when someone is interested in overseas vocation."

BRIARWOOD PRESBYTERIAN, BIRMINGHAM, ALABAMA

"To me, missions is a tremendous thing to be involved in. To me it's the heartbeat of our local church."

—Dr. Frank Barker, Pastor
Briarwood Presbyterian Church

2. "During our world mission conferences, we should have times when we put a strong emphasis on being sensitive to God's call and to the will of God. We should also conduct an inquirers class, gather those who are moving toward mission, and then have a fellowship of these that will be an ongoing thing throughout the year."

3. "We should have missionaries sharing constantly with us in the church throughout the year. Every aspect of the church's life we should try to penetrate with missions and pray regularly for the missionaries and for the Lord of the harvest to thrust forth laborers."

4. "We have started sponsoring a collegiate conference at the end of our mission conference to which we invite collegians from all the campuses in our state. . . . Our target is to put a full-time staff team on each of these four-year campuses, and we've just about reached that goal. When you move onto a campus like that, you're the biggest thing on the campus."

5. "The local church needs to use the short term experience to challenge, to motivate and to give vision. The more I have experienced the effects of that in our congregation, the more I'm sold on it."

6. "We have begun a missionary

training track in the life of our church so that guidance can be given to candidates that has to do with missionary skill development, training them in evangelism, discipleship, Biblical studies, personal life organization (are their debts paid?), interpersonal skills, emotional maturity, an overseas world 'determination,' . . . and we try to guide them in board selection, types of service available, fields of opportunity, and so on."

7. "Of course when we talk about recruiting in the local church, prayer is essential. We announce goals every Sunday morning and pray from the pulpit and ask God to thrust forth one a month into full-time ministry."

8. "One of the best things we've done is to have a full time missions pastor—although he wouldn't have to be a pastor, he could be a layman."

9. "If you have a pastor that you want to expose to a missions conference, send his name to us or to other churches like us that run concurrent conferences and we'll invite him. We'll do everything we can to encourage him to come—or you come and bring him with you."

"To me, missions is a tremendous thing to be involved in," said Barker. "To me it's the heartbeat of our local church."

Barker concluded his address with a challenge filled with exciting potential.

"I believe there are hundreds and thousands of young men who have never even considered missions, never been exposed to it at all, and many of them on these secular campuses who will respond, will respond when challenged in the right way. I believe they're there. I believe we're neglecting a very broad spectrum of our available resources, and when those new people are challenged, they bring their own resources with them."

—Jim Stewart

MISSION AWARENESS

A Missionary Call

What constitutes a missionary call? It is a good sign that men ask this question. First, because it suggests that they think of the missionary enterprise as singularly related to the will of God. Second, because it indicates that they believe their lives are owned by a Person who has a right to direct them and whose call they must await.

But when we have said these two things, I think we have said everything that can be said in favor of the question because, far too often, it is asked for thoroughly un-Christian reasons.

For instance, Christians will pursue a profession here in the United States having demanded far less positive assurance that this is God's will than it is for them to go out into the mission field. But by what right do they make such distinctions? Christianity contends that the whole of life and all services are to be consecrated; no man should dare to do anything but the will of God. And before he adopts a course of action, a man should know nothing less nor more than that it is God's will for him to pursue it.

If men are going to draw lines of division between different kinds of service, what preposterous reasoning leads them to think that it requires less divine sanction for a man to spend his life easily among Christians than it requires for him to go out as a missionary to the heathen? If men are to have special calls for anything, they ought to have special calls to go about their own business, to have a nice time all their lives, to choose the soft places, to make money, and to gratify their own ambitions.

How can any honest Christian say he must have a special call *not* to do that sort of thing? How can he say that, unless he gets some specific call of God to preach the Gospel to the heathen, he has a perfect right to spend his life lining his pockets with money? Is it not absurd to suggest that a special call



ROBERT E. SPEER in 1889

is necessary to become a missionary, but no call is required to gratify his own will or personal ambitions?

There is a general obligation resting upon Christians to see that the Gospel of Jesus Christ is preached to the world. You and I need no special call to apply that general call of God to our lives.

We do need a special call to *exempt* us from its application to our lives. In other words, every one of us stands under a presumptive obligation to give his life to the world unless we have some special exemption.

This whole business of asking for special calls to missionary work does violence to the Bible. There is the command, "Go ye into all the world and preach the Gospel to every creature." We say, "That means other people." There is the promise, "Come unto Me all ye that labor and are heavy laden and I will give you rest." We say, "That means me." We must have a special divine indication that we fall under the command; we do not ask any special

divine indication that we fall under the blessing. By what right do we draw this line of distinction between the obligations of Christianity and its privileges? By what right do we accept the privileges as applying to every Christian and relegate its obligations to the conscience of the few?

It does violence to the ordinary canons of common sense and honest judgment. We do not think of ordering other areas of our lives on this basis. I think ex-president Patton of Princeton was representing the situation accurately when he used the following illustration. He said, "Imagine I was employed by the owner of a vineyard to gather grapes in his vineyard. The general instructions were that as many grapes as possible should be gathered. I went down to the gate of the vineyard and found the area around the walls well plucked and the ground covered with pickers. Yet away off in the distance no pickers at all are in sight and the vines are loaded to the ground. Would I need

If men are going to draw lines of division between different kinds of service, what preposterous reasoning leads them to think that it requires less divine sanction for a man to spend his life easily among Christians than it requires for him to go out as a missionary to the heathen?

a special visit and order from the owner of the vineyard to instruct me as to my duty?"

If I were standing by the bank of a stream, and some little children were drowning, I would not need any officer of the law to come along and serve on me some legal paper commanding me under such and such a penalty to rescue those children. I should despise myself if I should stand there with the possibility of saving those little lives, waiting until, by some legal proceeding, I was personally designated to rescue them!

Why do we apply, in a matter of infinitely more consequence, principles that we would loathe and abhor if anybody should suggest that we should apply them in the practical affairs of our daily life? Listen for a moment to the wail of the hungry world. Feel for one hour its sufferings. Sympathize for one moment with its woes. And then regard it just as you would regard human want in your neighbor, or the want that you meet as you pass down the street, or

anywhere in life.

There is something wonderfully misleading, full of hallucination and delusion in this business of missionary calls. With many of us it is not a missionary call at all that we are looking for; it is a shove. There are a great many of us who would never hear a call if it came. Somebody must come and coerce us before we will go into missionary work.

Every one of us rests under a sort of general obligation to give life and time and possession to the evangelization of the souls everywhere that have never heard of Jesus Christ. And we are bound to go, unless we can offer some sure ground of exemption which we could with a clear conscience present to Jesus Christ and be sure of His approval upon it.

"Well," you ask, "do you mean, then, that I should take my life in my own hands?" No! That is precisely what I am protesting against. That is exactly what we have done. We have

taken our lives in our own hands and proposed to go our own way unless God compels us to go some other way. What I ask is that, until God reveals to us some special, individual path on either side, we should give our lives over into Jesus' hands to go in that path which He has clearly marked out before His church.

I want to say one last thing.

I think love will hear calls where the loveless heart will not know that they are sounding. If there were a hundred little children crying, a mother would be able to pick out the voices of her own--especially if they were voices of pain and suffering.

There is a mighty keenness in the ears of love, and I wonder, after all, whether that may not explain a great deal that one is perplexed over in this matter of a special missionary call. Is it possible that, in many cases, it is just a matter of a calloused heart, a reluctant will, or a sealed mind?

God so loved the world that He gave. It was need in the world plus love in God that constituted a call for Jesus. Do we need more than what sufficed for Him? If they were our own, would we hesitate and hold back?

Let us lay aside all double-dealing, all moral subterfuge, all those shuffling evasions by which the Devil is attempting to persuade us to escape from our duty, and let us get up like men and look at it and do it.

Students are old enough to decide to do their duty. They are old enough to decide to go to college. They are old enough to decide for law and medicine and other professions. They are old enough, too, to decide this question. God forbid that we should try to hide from solemn consideration of our vital duty behind any kind of pretext.

Condensed from an address given by Robert E. Speer, chairman of the Presbyterian Board of Foreign Missions, in 1901.

News

FROM THE FRONTLINES

Church Growth in India

Emil Jebasingh, executive director of Vishva Wani ("Voice to the Universe"), Trans World Radio-India, spoke at the U.S. Center's Frontier Fellowship recently. His key point: though Western missionaries have had a difficult time obtaining visas into India, God is working, churches are being established, and the Gospel is moving forward at an incredible rate.

One of the more startling pieces of news Jebasingh brought had to do with the Indian government's role in helping to spread the Gospel.

Jebasingh said the government is building small "radio rooms" in every village throughout India. The rooms contain radios attached to outside loudspeakers. The government's purpose is to provide villagers with a reliable source of news. But in many towns, the villagers are tuning their sets to Vishva Wani, and the entire populace is hearing the message of Jesus Christ.

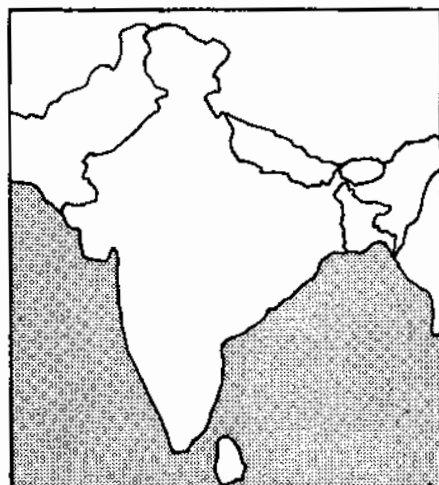
Pocket radios are extremely attractive to Indians right now. It seems everyone wants one. "We call this the day of the pocket radio and bicycle in India," said Jebasingh. That fact has led to another government program that is helping to spread the Gospel.

Desiring to curb population growth, the Indian government has established a program in which a radio is given to any man or woman who comes to receive family-planning information.

In our country, with the glut of radio programming, it is hard to imagine that, merely by making radio receivers available, one would be aiding the cause of the Gospel. But the people at Vishva Wani have no doubts that this is exactly what is happening in India.

"Indians in general love the music from movie soundtracks," said

Jebasingh. "We decided to place ourselves right next to a station that specializes in movie soundtracks so that, when people try to tune in that station, they will stumble across ours. We play music of equal or better quality and aim it to appeal to the tastes of our intended audiences."



Vishva Wani also benefits from a name very similar to that of the Indian government's "Voice of India." "God is so gracious!" said Jebasingh. "We get a minimum of 20,000 to 30,000 letters a month. Among these, 85 percent are from non-Christians."

He said that Vishva Wani has nearly 3,500 lay leaders from all over the country who volunteer their time as "soul winners."

"We train these people in how to lead a person to the Lord. As soon as someone writes from any part of the country, we send the address to one of these nearby contact people. The volunteer then goes to the people who have written and invites them to his house. He opens his Bible and starts a Bible study group. The Bible study group meets once a week. After six

months the group becomes a house church, and after about a year or so it becomes a fully established church."

In this way, Vishva Wani has been able to plant an average of two new churches every week this past year. "It is our goal to plant three or four per week this coming year," he said.

Bihar State, according to Jebasingh, is "the most indisciplined state in India." He said that in one district of Bihar, there are 2,000 rifle-producing factories in operation without a license from the government. A man once called upon Bihari university students to skip their exams for two years—and they did! And, said Jebasingh, "if you travel by train in Bihar, even in First Class, with a reservation, the Biharis will take your seat without a second thought. 'This is a Bihar State train, not a central government train!' they will say."

Yet the Malto people, a small tribal group in Bihar, is wide open for the Gospel. "We have received several very interesting letters from these people," said Jebasingh. "We have asked a Friends Missionary Prayer Band missionary who knows the Malto language to develop a program for these people. There is a small worshipping group and one of the Malto converts is being asked to develop a program for the Malto people. We believe this group may respond to the Gospel *en masse* in the coming year—1986 or 1987."

In Orissa there are 13 districts. Three are dominated by the high-caste Brahmins. All the others are full of tribal peoples. In Orissa, people are responding to the Gospel from all 13 districts. Orissa is the only state in all of India from which high-caste people have responded to Vishva Wani's

News

FROM THE FRONTLINES

message.

"By God's grace, in one district we have three Brahmin villages as villages responding to the Gospel," Jebasingh said. "The Brahmins in the first village responded, then they told their neighbors, and these told their neighbors. The nearest church is 90 kilometers away. It is very difficult to get to these villages; they have no road facilities. We have to go by bicycle."

That the Brahmins are preaching the Gospel to other Brahmins is extremely important. Because of the caste system, when a person becomes a Christian, he is thought to become a member of a sub-caste, an out-caste. Members of an out-caste are abhorred. They are normally not even allowed to approach the front door of a Brahmin home.

"But what has happened in these villages," said Jebasingh, "is that the Brahmins are opening their doors to sub-

caste people! The central government has been trying to break down the barriers of the caste system for years, but it has never succeeded. The Gospel of the Lord Jesus Christ is now accomplishing this feat in Orissa!"

"Orissa is wide open. The whole country is open. We don't have any opposition. The government is even favorable to seeing the church grow. This is the day of missions in India."

"Last year, when Indira Ghandi was killed, I was in Delhi. Within a few minutes, we heard the news. The situation was tense. We were afraid. Maybe Russia would step in from Afghanistan, or a dictator would come. So we prayed in our office, 'Lord, keep the country open!' And God gave a right kind of man to lead the country. His wife is a Roman Catholic lady, and the country is very positive toward missions."

Jebasingh closed his presentation with the story of a Hindu priest who was converted to the Christian faith through radio.

"One or two times we have been questioned in the state assembly," he said. "A temple priest accepted the Lord by listening to our Telugu program. He removed all the idols from the temple that same night. The next morning all the people came and asked, 'Where are our gods?' The priest said, 'I came to know, through the radio, that God is a spirit. We must worship Him in spirit and truth.'"

"In India, if the temple priest says anything, the people will follow blindly. Immediately, all the people said, 'All right. Then we will accept the Lord Jesus Christ.' That temple has become a prayer house now and the priest has become a pastor."

-J. Holzmann

Population Explosion in Third World Cities Expected

Dr. Timothy Monsma, head of the new Institute of Global Urban Studies (IGUS) at the U.S. Center for World Mission, recently presented some of the reasons why he and his wife have formed that organization and what they hope to accomplish through it.

Concerning worldwide urbanization he said, "In 1950, there were only six cities worldwide with populations of five million or more. Those cities accounted for 47 million people. In 1980, there were 26 such world-class cities; those 26 accounted for 252 million. By the year 2000, it is predicted that there will be 60 world-class cities accounting for 650 million people; 45 of those population centers will be found in Latin America, Africa,

and Asia."

Asked why the explosion of growth is predicted to take place most noticeably in the Third World, Monsma replied, "In the West, urbanization has already taken place. Only 3 percent of the population in North America is still found on farms. That shift from the farms to the cities in the Third World is just reaching its peak right now."

"Another factor to be considered is the openness of the West to birth control; Third World people, many of them, are not so inclined to limit the number of children they bear."

Within 5 years, said Monsma, the IGUS hopes to have "some information on every city of the world with 500,000 or more population."

Perspectives Class Has Wide Audience

Coordinators of a 123-student *Perspectives on the World Christian Movement* class wrote recently:

"We are overwhelmed at the way the Lord is working. There are 16 churches represented in the class; 7 pastors taking part; our oldest student is 85 and the youngest is 17. All backgrounds are represented: from a Stanford University graduate to a garbage collector."

"We come together every Monday evening for three hours of mind-, heart-, and spirit-stretching insights on completing the missionary task."

"What a privilege to stand in the packed room and sense the electricity and excitement among these precious people . . ."

Training Opportunities

AT THE MIDWEST CENTER FOR WORLD MISSION

Spring

● **Perspectives on the World Christian Movement** will be offered on consecutive Tuesday evenings from January 28 through May 13. Class hours will be 7:00-9:30 p.m.

"Perspectives," a lecture-and-study series offered under many arrangements all over the world, provides an overview of the Biblical, historical, cultural, demographic, and strategic dimensions of world evangelization. Professor of record David Hesselgrave will be joined by a rotation of visiting instructors.

As a solid introduction to the unfinished task of world evangelization, "Perspectives" has given new direction in life to thousands of men and women—young and old, pastors and laymen, missionaries and supporters. After all, God cannot lead you on the basis of facts you do not know!

● Wycliffe Bible Translators and the Midwest Center for World Mission will co-sponsor a conference on **Missions in the Computer Age** Saturday, April 19. Intended for pastors, missions committee members, and students, the conference will feature a series of 45-minute workshops on promoting mission vision and action in the local congregation. Scheduled workshops include: How to Grow Missionaries in Your Own Church; Writing Missionary Music; Innovative Ideas for Mission Conferences; and Communicating Missions to Children.

● Ruth Siemens of Global Opportunities will conduct a **Tentmaker Seminar** on Friday evening and Saturday, April 25-26. The seminar, purposely scheduled to follow the April 4-5 Muslim Awareness Seminar at the Billy Graham Center, will provide present and prospective "tentmakers," e.g., self-supporting missionaries, with helpful perspectives and practical tips.

Summer

● "Perspectives" leads off the summer lineup, this time in a four-week intensive format from June 16 to July 11. Morning lectures and class discussions will be supplemented by afternoon field experiences in ethnic communities, evening case studies, and reading assignments. See the spring "Perspectives" description for basic information.

● During these same four weeks, June 16-July 11, Gene and Mary Lou Totten will lead a "creative" course on **Understanding the Role of the Arts in World Evangelization**. Drama, design, poetry, music, and dance are networks of communication within the world's cultures that can become bridges for the Good News. Whether you're a Christian artist with a particular gift or simply someone with a heart to more effectively communicate Christ, you'll benefit from this class with the Tottens, co-directors of the Fellowship of Artists for Cultural Evangelism.

● An **Introduction to TESOL** will also be offered during June 16-July 11. TESOL means Teaching English to Speakers of Other Languages, the premier "tentmaking" (or self-supporting) skill available to Christians today who wish to minister in another culture. The Midwest Center's TESOL coordinator, Deborah Fink, will lead this course on language structure, instructional methodologies, and cross-cultural issues.

● Neal Browning, director of the Institute of Japanese Studies at the U.S. Center for World Mission, will teach a two-week intensive course on **The Gospel and Contemporary Japanese Society** June 16-27. This course includes a brief historical survey of Japanese civilization, consideration of

recent social and cultural developments, and an assessment of the challenges and opportunities in evangelizing contemporary Japan.

● Would you like to learn how to learn another language and build meaningful relationships with native speakers of that language at the same time? The **LAMP (Language Acquisition Made Practical)** course helps you to do just that. Dr. Elizabeth Brewster and assistant Linda Dorr will conduct a two-week intensive course July 14-25, featuring lectures, language learning drills, and practical field experience among ethnic communities in the Chicago area.

There are more than 500,000 Asian Indians in the United States. Their presence is representative of Indians in urban centers around the world. From July 28-August 29 Mary Lou Wilson will lead an **Introduction to Hindu Evangelism**, focusing on outreach to these Indians through orientation to Indian culture, Hindu religion, and the needs of Indian communities outside of India. Practical outreach will be combined with cross-cultural training and contextualization skills in Indian communities in Chicago.

● From July 28 through August 22 Deborah Fink will lead another session of **Introduction to TESOL**, identical in content to the course by the same name scheduled earlier in the summer.

● Following the TESOL course, on Saturday, August 23, Herbert Purnell and Pati MacLaren of William Carey International University will conduct a one-day seminar on **Teaching English as a Second Language as an Outreach for Your Church**. The seminar will describe the necessary components of a church-based ESL program, explain how to set up such a program, and present a case study of what one church has done.

AT THE MIDWEST CENTER FOR WORLD MISSION

The Midwest Center

Founded late in 1984 by pastoral and lay leaders in the Chicago area, the Midwest Center for World Mission provides supporting services that contribute to *frontier missions*, i.e., the establishment of culturally relevant church communities among each of the world's approximately 17,000 *unreached peoples*. These supporting services include *mobilization, training, and research*. The Midwest Center is organizationally independent of the U.S. Center for World Mission (Pasadena, California), yet shares fraternal purposes and programs with the U.S. Center and other evangelical centers for world mission around the world. Doctrinal and financial statements are available upon request.

The Midwest Center is located on the former campus of Emmaus Bible College in Oak Park. The four-story facility contains classrooms, multiple offices and lounges, meeting rooms, cafeteria, a small library, gymnasium, and 80 dorm rooms. Executive Director Frank Underhill leads a growing team of staff members in fostering frontier missions vision among Christians in the Midwest.

Midwest Center for World Mission
156 N. Oak Park Avenue
Oak Park, Illinois 60301
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The Midwest Center for World Mission is located on the former Emmaus Bible College campus at 156 North Oak Park Avenue, Oak Park, Illinois.

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| <input type="checkbox"/> Jan. 28-May 13: Perspectives | <input type="checkbox"/> July 14-25: Language Acquisition |
| <input type="checkbox"/> April 19: Computer Age | <input type="checkbox"/> July 28-Aug. 29: Hindu Evangelism |
| <input type="checkbox"/> April 25-26: Tentmaker Seminar | <input type="checkbox"/> July 28-Aug. 22: Intro to TESOL |
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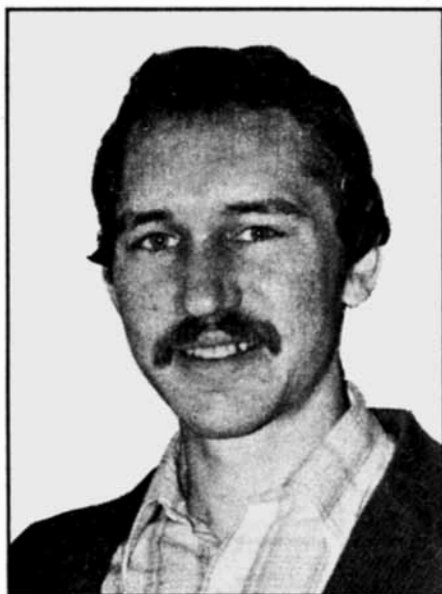
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156 N. Oak Park Avenue
Oak Park, IL 60301

PEOPLE

The Prince's New Clothes

Robby Butler works at the USCWM computer center. Among computer aficionados he's called a "wizard"--meaning someone who really knows what he's doing. But God has lessons even for wizards

When I came on staff, I felt unpresentable and was unwilling to receive help. So I lived "by faith," praying in 80 cents so I could buy batteries for my bike light, for example.



Slowly I'm grasping the reality of a loving Father who is delighted to give me good gifts, and with whom I don't have to feel bad or guilty about my wants and desires.

A miracle happened to me recently. For years I've carried feelings of poor self-worth, and so neglected and denied myself, feeling guilty about having anything more than I absolutely needed.

When I came on staff, I felt unpresentable and was unwilling to receive help. So I lived "by faith," praying in 80 cents so I could buy batteries for my bike light, for example.

When my regular support rose to an "extravagant" \$600 a month--half of the goal I had been given--I compulsively gave away \$300 to others. I could not believe that God wanted me to have more than enough to scrape by. And I treated my clothing and personal appearance in the same way.

Slowly I'm grasping the reality of a loving Father who is delighted to give me good gifts, and with whom I don't have to feel bad or guilty about my wants and desires.

A couple of months ago a friend named Shauna expressed an interest in

doing some shopping with me and helping me revamp my wardrobe. Of course, it was just a dream; neither of us had money.

A week later, I invited Shauna over for dinner. Just before I left work to go home, a woman from my prayer group at church called to ask me to pick up some clothes she had. I tried to put it off, but she was insistent, so I went before dinner to pick up what she had.

After dinner, Shauna and I looked through the bundle. We were overwhelmed to find more than \$500 worth of fashionable, well-fitting pants and shirts. Shauna hemmed 9 of the 17 pairs of pants that night. Together we went through my wardrobe and tossed out all my outdated clothes, many of which I had worn since high school 10 years ago. We discarded two large garbage sacks full of clothes!

Despite tossing all those clothes, my closet is full, but not with outdated, ragged leftovers. I'm now wearing Izod

shirts, Calvin Klein jeans, OP shorts, dress shirts, . . . and everything is coordinated!

The value of this incident goes far beyond the dollar value of the clothing I received. Shopping is a great emotional drain for me. I don't know what is a good value, or even what looks good. God took care of that for me. And He blessed me with a friend who was willing to suggest what to toss and what to keep, even to the point of suggesting I shave my goatee.

I'd had the goatee not because I liked it, but because with my dilapidated wardrobe, it hardly seemed worth the trouble to shave every day!

Recently, God has indicated that He wants me sharing in churches His concern for the world. In preparation for this, He's remaking me inside and out. He is my Father and I am His child. He has made me to be a prince in His kingdom. And He has given me new clothes. —Robby Butler