

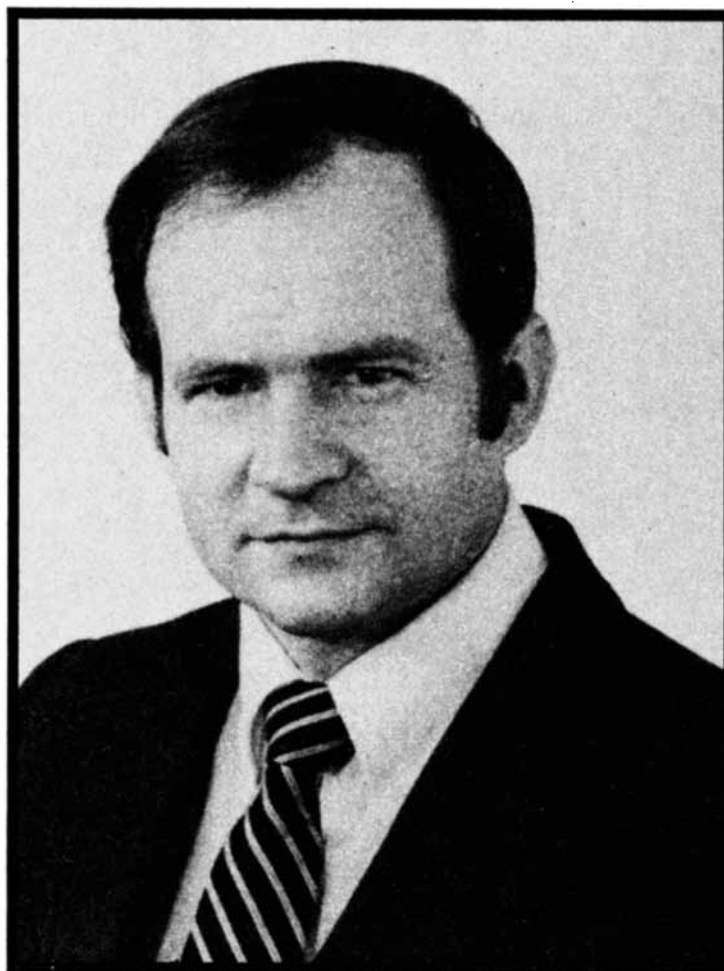


MISSION FRONTIERS

North American
Centers for World Mission:

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

*Hardly any
new event
so totally
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future . . .*



Luis Bush, Latin America, and the *End of History*

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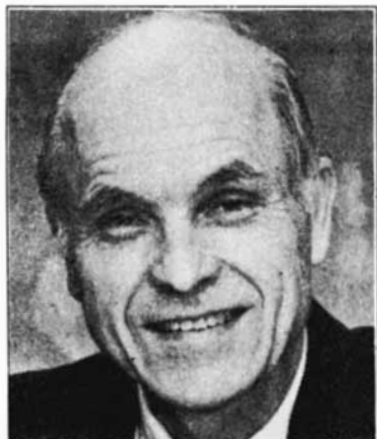
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Editorial

April 4, 1986



Dear Friends,

This, I hope, will be the last time I'm writing to you late. But have you noticed that we are catching up? And, though you are now getting issues late, they are coming MONTHLY?

Why is this issue late? Well, I just couldn't let this go to press a few days ago without letting you know how we did with our April 1st \$300,000 payment.

At the final moment only \$160,000 had come in. That is a lot of money—for which we are profoundly grateful to you, our readers, and to the Lord, who makes this project this meaningful to you.

Last December 31st when we had \$210,000 toward the January 1st payment, two businessmen in Chicago called up and asked how

we were doing. I told them we were short \$80,000 but that we could cover it temporarily by borrowing internally. They said, "No, we don't want you to have to do that . . . we'll pay it."

This time, no one called us up at the last minute. But we weren't presuming anything. (Such a thing has happened twice before in 9 years.) So, in the final few days before April 1st, we moved into a "count down" mentality—not only being sure to open all the mail, but having reports called in from every department.

We found \$30,000 in our housing repair fund, an average of \$220 per rental unit. We could wipe that fund out if we had to.

We found \$45,000 in a fund saved up over many months from staff income—funds designated for staff education, special travel, etc. We could wipe that out if we had to.

Finally, we could take \$65,000 in basic (very rare) undesignated, operational funds—these we would like to use toward a necessary \$150,000 repair of the roof of our auditorium. We could wipe that out . . . if we had to.

Well, you add it up: 30 . . . 45 . . . 65 . . . that makes the missing \$140,000. Would we have to do it?

Yes. We took those funds, added the \$160,000 which all you good people had sent, and mailed a check for \$300,000.

Can we survive without those funds?

Temporarily. But they are not funds we can do without for long, and 12 weeks and two days from today we'll need \$300,000 more.

But we believe there is "Bright Hope for Tomorrow" (see pp. 4-5). We also believe we are approaching "the End of History" (p. 3).

All our love,

Ralph D. Winter

Ralph D. Winter



**MISSION
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COVER STORY

Luis Bush, Latin America, and the *End of History*

In the January issue of Mission Frontiers, I mentioned talking on the phone to Luis Bush only a few days before going to Guatemala to participate in "The First Mission Consultation of the Evangelical Churches of Guatemala." I reported briefly on my six days in Guatemala in the last issue (February, p.12). My wife, Roberta, here explains a bit more about what is happening in Latin America and why we speak so boldly about the end of history.

—Ralph D. Winter

Latin America and the Final Harvest

If you were to choose a certain area of the world to become the most potent power in completing the Great Commission, which would you choose? Asia? Korea maybe. But Korea is just one country. Africa? Africa is moving ahead. But it lacks economic resources.

By contrast, because of its European roots, Latin America is the great, sprawling "bridge continent" between the industrialized West and the underdeveloped countries of the world. And more exciting still, the evangelical movement in Latin America is strong, vital, and coming awake to its role in the final mission harvest.

That is why hardly any new event, so totally unexpected, could have such awesome potential for the future as the upcoming COMIBAM (Congress on Missions for Ibero-Americans) meeting, November 23-29, in Sao Paulo, Brazil.

And that is where Luis Bush, Latin American coordinator and newly-named executive vice president of Christian Nationals Evangelism Commission, comes into the picture.

God's Man and God's Time

Despite his German last name, Bush is a native Argentinian born of

Argentine parents. He came to the U.S. in the mid-sixties to study economics at the University of North Carolina and, while there, became a member of the All-America Soccer Team. After returning to Argentina to do his stint in the military, he met several dynamic Christians and committed his life to the Lord. He lived for ten years in Brazil, where he learned to speak fluent Portuguese, then once again came to the U.S. as an employee of a multi-national corporation based in Chicago.

While attending Moody Church, he felt called to the ministry and enrolled at Dallas Theological Seminary. He graduated in 1977. Again, he returned to Latin America, this time to be the pastor of a small Central American Mission church in El Salvador which, under his leadership, was soon bursting at the seams. During those years Bush became the chairman of the board of all the CAM churches in the country as well as the founder and director of the El Salvadorean Bible Institute in San Salvador.

So? Any other activist young pastor could have done these things. But two things separated Luis from the crowd. One was his insatiable appetite for involvement in international, interdenominational fellowships, such as CONELA (a Latin American evangelical alliance), for which he became chairman of the Church Growth Commission. The other was his passion for missions which attracted the attention of the World Evangelical Fellowship and caused him to be named to its Mission Commission.

During these years God obviously had His hand on Bush in a special way. But Bush's most important contribution was still ahead. God was preparing a man whom He could use to rally the global network of Spanish and Portuguese-speaking nations. He chose a man who could speak Spanish, Portuguese and English fluently, who had had business and management

experience, who had been successful in seeing a local church grow and multiply, who knew how to train national church leaders, and who had invaluable connections among evangelicals worldwide, a man who was unashamed to be the pastor of a small church, but who was able to walk with the giants of the Christian world. Moreover, God had endowed Bush with a divine restlessness accompanied by an inexhaustible supply of optimism. Bush could see what others couldn't.

A Corner Turned

While living in the U.S., Bush was fascinated by Inter-Varsity's triennial Urbana Missionary Conferences for college students. But Latin America is not the U.S. It does not have the economic resources to support millions of university students. And not many who go on to university are evangelicals.

In 1982, however, Bush was asked to speak at TEMA '82, Europe's equivalent of Urbana. There he saw 7000 European evangelicals of all ages excitedly attending a missionary conference. And he thought to himself, "If Europeans can get 7000 out to a missions conference, why can't we? Latin America is exploding with evangelicals by comparison to Europe. We don't have to invite students alone, as in the U.S. We can invite all ages."

He tried out his idea in El Salvador in 1984. It met with such success that at a later broad-based meeting in Mexico City, he suggested there should be a continent-wide missions conference in Brazil in 1987. . . . And COMIBAM was born.

From Mission Field to Mission Base

Evangelicals from all the Spanish and Portuguese speaking countries of the world are invited to COMIBAM.

"Bright Hope for Tomorrow"

Commentary by Ralph D. Winter

Burden? Privilege? Faith?

It is our burden *and privilege* to be "condemned" to raising money for our campus only while also raising new vision and, if possible, much more money for the mission cause as a whole.

Our faith, since December of 1977, has been to "raise money *without diverting it from existing agencies; raise even more for the existing agencies; raise vision, most of all; and trust God to provide what we need.*"

Yes, for us, *any* method of raising money is okay as long as it does not divert funds from the dozens of hard-pressed mission agencies we are trying to help and, if possible, as long as the energies expended increase giving to missions in general. (The Frontier Fellowship's *Global Prayer Digest* is already probably generating over \$2 million a year for others.)

Our *faith*, then, gives us the reason why we hope to return or reassign all gifts over \$15.

Such an unusual idea is only possible for two reasons: 1) we are raising money for property payments alone since we are already operationally self-sustaining, and 2) we are expecting eventually to get all our funds from a large number of small, one-time givers. *That*, certainly, is safely within our *faith*!

The same *faith* has allowed us to try to recruit 40,000 families who will match the austerities of the 40,000 North American missionary families overseas. (The idea of matching the consumption level of missionary families is where we got the two-thirds level idea from. But we would prefer families would ask their favorite mission agency what they would get if they were a missionary family on furlough and live on that amount.)

In the One-Third Times Three plan there are two factors relating to our

policy: 1) this is mainly "new" money, not "diverted" money, and 2) we expect to repay all such gifts or reassign them to other mission causes, whenever enough \$15 gifts come in.

Finally, it is our *faith* which explains how we dare to suggest (for the first time this issue) that people sign up for the "Last \$1,000"—because we expect to be able to repay all such larger gifts through the gradually growing small gift campaign.

Vision-Grandchildren

More and more people are becoming "vision grandparents" all the time. Many do not know that the vision they have passed on is being passed on still further—like having grandchildren. Send for a little brochure that will allow you to keep track of *your* vision-grandchildren. Our computer stands ready to track the ripple of your efforts to extend hope and vision for the *end of history* as a glorious climax of missionary penetration of all the peoples of the world. Take a new breath with Luis Bush (pg. 3) and see if you too can have grandchildren—and more!

Last Thousand Dollars

Many have told us that they would be willing to give us the "last thousand dollars" and churches have said they would be glad to give the "last five thousand dollars" (or more) toward paying off the campus.

Could it be that for every dollar that is given at present, there are a hundred dollars held back by people who are understandably concerned not to put their money into something that will sink? If so, it is clear that we will never pay for the campus if everyone waits until everyone else goes first!

Thus the thought has arisen that we ought to sign enough people up to cover the entire amount and then call in

all the money at once!

In the next issue we hope to have more details on this. Meanwhile, ask yourself, if you *knew for sure* that all the rest of the money was in, would you be willing to give the "last thousand"? Pray for us as we work out the details. And, meanwhile, pray that we will not lose the campus while this plan is being worked out! Maybe, just maybe, some people will be more willing to give now if they know that this type of plan may be able quickly to cover the whole remainder!

Monthly Audio Tape/ Video Tape

Here is a question for you: Do you have a group that would like to receive a *monthly* audio or video tape packed with ten minutes of exciting news and mission insight? If so, please register with us (check the appropriate box on the back order page and send it in immediately). The cost of this service will be very minimal. We are a ministry, not a commercial operation.

Call Us Up!

Did you know that 24 hours a day one of our staff members is on a "prayer watch" and is ready to receive your questions of comments or prayer requests? If you call before 8 a.m. or after 11 p.m., it will cost very very little (ask your operator) and it will find a faithful and concerned response at this end.

—Speaking of "this end," we are all approaching the "End of History" so let's keep in close touch! Someone, not an answering machine, is waiting—right now—to hear from you!

Our 24-hour/7-day a week number is (818) 797-1111.

"Bright Hope for Tomorrow"

MISSIONARY LIFESTYLE

Where We Stand

As of today, Monday, April 7, we have identified 46 families that have joined this very determined and capable bunch (I don't say "rich"—but well-managing and generous), and their total gifts to date are \$51,689.37, averaging \$1,123.68 per family. This will go higher as their second and third gifts come in. One man has sent in a second three months! Another family has informed us that they already give one-third to missions! Great! Join the list no matter what mission cause you give to!

But then, help us challenge others to do the same. We want to *increase* the money going to missions, not just track who is giving it. We'll be sending special reports to those who identify themselves to us, whether or not any of their mission giving comes temporarily to us.

The Gradual Approach

We promised in an earlier issue to pass on the suggestion of one of our One-Third Times Three Plan participants. Here are his words:

"Many families may not be in a position to go cold turkey and send in one-third of their income for three months.

"Here is an alternative: Let's call it the 'Missionary Lifestyle Transition.' A person gives 1 percent more to missions each month than he did before. In 14 months, he will have given 104 percent—or the same amount as one-third times three. Also, in 14 months he will be up to 14 percent per month, or almost half-way to the 'living on two-thirds' plan.

"If you encourage people to gradually build into such a program, they will gradually get into a growing habit that will get the Center paid off and get them into a mode where they will support other missions with their giving throughout their lives.

Open Letter to Those Who Have Already Plunged In

Dear One-Third Times Three Families,

Unfortunately, some gifts have slipped through without being identified properly as part of the "One-Third Times Three" plan. I am today sending a letter to as many of you as we *know*. But this open letter is to ask you please to write to me personally so we can be sure we have traced your gifts to this particular plan.

Equally important: please write something we can quote, something we can share with others who are struggling with this challenge.—R.D.W.

Letter to Everyone Else

Dear Everyone Else:

Forty-six families from sixteen states and five foreign countries have shown up on the One-Third Times Three list. No doubt due to their graphic understanding of what we stand for, the largest group is composed of missionaries—people whose incomes are not large, but whose hearts are.

Very few families seem BOTH willing AND able to take up the challenge. The willingness is none of our business, but we hope to help those who are wondering how. This is why we have printed the "gradual approach" in the first column. More help is coming. Write us. Call us. —R.D.W.

Bush and the *End of History* (cont'd.)

Mission leaders from Africa, Asia, North America and Europe will also attend. Unlike most of the international conferences of recent years, this conference will not major on evangelism—that is, winning the unsaved in one's own culture. Rather, it will be on *missions*—reaching out to people groups that are without the gospel.

As a prelude to COMIBAM, most of the countries of Latin America are calling preliminary nationwide mission conferences. Already, a number of these have been held, usually called "The First National Consultation of Missions in _____." The first was the one Bush held in El Salvador. Since then, conferences have been held in Venezuela, Chile (October, 1985), Bolivia (November, 1985), Honduras (January, 1986), Guatemala (February, 1986), Mexico (February, 1986), and one for the Spanish speaking peoples of the United States in Los Angeles (fall of 1985). Many more are scheduled for later this year.

Accompanying or immediately following many of these are separate

Youth Missionary Conferences, such as the one held last January in El Salvador and a similar one in Guatemala this past February. In Guatemala, the National and Youth conferences were also accompanied simultaneously by Women's and Professional Men's conferences.

These Latin American missionary conferences, which stress outreach to the still unreached peoples of our globe, amaze us. Twenty years ago, when we left Guatemala for Ralph to join the faculty of the School of World Mission at Fuller Seminary, Latin America considered itself a mission *field*. Today it is fast becoming a major mission *base*.

Not only that, but, largely due to Luis Bush and others like him, Latin American evangelicals may very well become some of the great mission-mobilizers of the world and take the lead in the Third World in the final countdown to the END OF HISTORY.

—Roberta H. Winter

For more information, or a 14-minute video about COMIBAM, write Bush, c/o CNEC, 1470 N. Fourth St., San Jose, CA 95115.

It Could Happen!

LOOKING BACK AT 1991

No one but God knows for sure what the future holds. But what could happen if the explosive church growth we have seen in the past 25 years continues into the future? What can we hope for? What can we pray for? "It Could Happen! Looking Back at 1991" is the dream of student Todd Johnson . . .

Journal

January 4, 1992

What an exciting year 1991 turned out to be! The Lord did far more than any of us could have hoped for or expected. With the tremendous advances in the student movements in India, Brazil, South Africa and Japan, not to mention what has happened here in the U.S., we now have more reason than ever before to believe that there will be "A Church For Every People by the Year 2000." Let me try to recount some of the major events of this past year.

Mission Advances Around the World

The Evangelical population of Guatemala has continued to grow steadily. The latest figures show that Guatemala is now 38 percent Christian. This figure, though encouraging in itself, does not reflect the recent widespread renewal movement among Catholics.

In the French revival it is estimated that over one million people became Christians in 1991. This would bring the grand total since 1988 to nearly three million new believers. As would be expected, this has had a profound effect on the church in Europe, both Catholic and Protestant.

The greatest surprise in frontier missions this past year was the tremendous response to the Gospel on the part of Malaysian Muslims. The change in Malaysian government early

who labored faithfully in the oppressive circumstances of the 80's.

Bibles began pouring into the country shortly after the coup and church planting work among Muslims



received a powerful boost. The Malays are now becoming Christians faster than fanatical Muslim groups can persecute them. In some areas near Terengganu, Muslims are afraid to travel because of the mass conversion to Christianity of several Muslim villages. The Malays will be having their first Christian convention in history later this year (June 6 through 12).

The scare that the Libyans received in the American-Libyan crisis in

November 1989 evidently opened the doors wide open for the gospel. Of course, it was Latin Americans who brought the gospel, and they have had tremendous success. At least 35 new



churches have sprung up among Libyans in 1991 and at the rate they are growing, Libya could be 20 percent Christian by the year 1995.

This has caused quite a stir among other Muslim nations. The visits to Libya on the part of several Muslim dignitaries and not a few mullahs and other religious leaders has only served to spread this "infection" back to Saudi Arabia, Qatar, Bahrain, Kuwait and North Yemen. Once again, the rapid

LOOKING BACK AT 1991

and spontaneous growth of the church in these Muslim countries has been the church's "salvation" as Muslims have been reluctant to persecute Muslim converts for fear of international pressure.

Perhaps the most spectacular statistic of all is the fact that there is now no Muslim country in the world with Christian populations less than 5 percent of the total. Ten short years ago there were many.

In the Hindu sphere there have been amazing breakthroughs in the last year.



Whereas mass movements to Christ in India in the past have been primarily among animist-tribals, from 1989 to 1991 more Hindus became Christians than all the animists in history put together. As a result, the Christian population in India has passed the 10 percent mark. Dr. Donald McGavran estimates that half the peoples of India have now been influenced by the present movement.

As a result of the unprecedented

response to their appeal in 1988 to get started on a thousand new translations by 1990, Wycliffe has over 7,000 people on the field now—double the number of only 15 years ago. A spokesman for the Global Mapping Project, headquartered at the U.S. Center for World Mission in Pasadena, California, said the flood of new tribal converts has been so great, they are six months behind in tracking conversions.

The story in China is well known. The "Unreached Peoples 1991" chart put out by the USCWM reflected some of



the progress made in the 80's as the blue (unreached) portion of the chart was significantly smaller than the previous (1989) chart. Yet growth is so rapid, Dr. Ralph Winter of the U.S. Center for World Mission estimates that by the year 1995 there will be no people group in China still unreached.

Thailand, the stronghold of Buddhism, saw several major groups of people become Christian last year. Once again, it was not Westerners, but

Koreans and Japanese who laid the foundations for this movement. Thailand is only 7 percent Christian but the rate of growth of the church is higher there than any other place in the world except India.

The North American Protestant Mission Force now stands at 135,000 with well over 38,000 of these directly involved in frontier missions. Non-Western missionaries number over 65,000, with close to 30,000 of these involved in frontier work.

The latest figures from the USCWM show that 1.1 billion people in approximately 10,000 people groups are presently unreached. However, these remaining peoples were allocated on an international scale at the joint IFMA/EFMA meeting held in December 1990 and the World Consultation on Frontier Missions Continuation Meeting in June 1991. The agency leaders in attendance at those meetings laid plans to engage all 10,000 remaining unreached peoples by the year 1995.

The International Student Movement

One of the most unusual mission conferences this year took place in Hong Kong. Hong Kong '91 had over 5,000 students participating in an eight-hour conference on missions. What made it unique was the fact that there was no registration, there was no big rally and there was no one specific, identifiable sponsor of the event. Organizers of the conference felt that, in view of the recent mass movements toward Christ in mainland China, and in light of the impending takeover by the mainland government, it would be wise to keep a low profile. Consequently, this conference was held in over 100 locations over a six week period. Most of the conference was on 8mm video cassettes which were simply mailed from one location to the next.

LOOKING BACK AT 1991

Although no official statistics are available, we are confident the conference will provide great impetus to the growing mission movement in Asia.

Singapore sent out 2,500 new short-term missionaries this past year. That is almost twice the 1300 that went out in 1990. This reflects a new trend among the Singaporian Christians to take precious time off to do ministry in other countries. SCEM (Singapore Center for Evangelism and Missions) reports that 15,000 Christians are now enrolled in a 10-week missions study program. This will have a profound influence on the steadily increasing number of full-time missionaries being sent out from Singapore.

The Concerts of Prayer movement in South Africa now involves over 35,000 people a month in 24 cities. Both students and laypeople are participating. Most of them are involved in mission study programs as well.

The student movement in Brazil is phenomenal. 130,000 students were enrolled in mission study courses in 1991. 30,000 went out on short term missions, and Brazil has now sent out 16,000 full-time cross-cultural missionaries.

Japan, which was less than 1 percent Christian ten years ago, has seen a marked increase of student mission activity. The revival of 1990 was primarily a result of students banding together in prayer as early as 1984. Whole families have been coming to the Lord and Christianity is now considered a Japanese religion. In 1985, Japan sent out about 100 missionaries. Today that number is over 1800. Japanese students were instrumental in forming the Asian Christian Student Alliance for Frontier Missions in 1988, and this year the administrative offices were moved from Singapore to Tokyo. The ACSAFM also gave a tremendous push to the ISLCFM (International Student Leaders Coalition) which until 1990 had not

seen much form. Late in 1990, the IJFM moved its main office from Pasadena to Tokyo, thus creating closer ties with this movement.

African students rose to the challenge of world evangelization in a special way in 1991. Completing a pattern that began last year, Christian leaders in nearly every African country south of the Sahara have made commitments to send missionaries into each of the four major blocs of

The student movement in Brazil is phenomenal; 30,000 students went out on short term missions in 1991. . . .

unreached peoples. (Editor's note: according to Johnson, the growth of the Church among the Chinese peoples has been so great that as of 1990, the Chinese bloc is no longer counted among the "major" blocs of unreached peoples.) Nigerian Christians lead the way in fulfilling their commitment; they support over 300 missionaries among Muslims.

The U.S. Student and Laymen Movements

The most exciting conference of 1991 was held in Cleveland, Ohio, February 26 to March 1. Commemorating the 100th Anniversary of the Student Volunteer Movement for Frontier Missions conference held in Cleveland in 1891, the 1991 conference was jointly sponsored by several campus organizations, although the main support came from SCFT (Students Committed to Finishing the Task). SCFT is now in the vanguard of the student movement here in the U.S. SCFT was founded in 1987 when all the major Christian campus ministries

met and agreed upon a standard pledge for students who wanted to join the worldwide missions movement. SCFT represents students of all campus organizations who have dedicated their lives to seeing church movements established in every people group by the year 2000. Over 150,000 students have made this pledge and are thus part of SCFT. Thirty-three thousand students signed the declaration in 1991 in the U.S. Midwest alone: more than three times the number of signators in 1990.

Equally encouraging was the progress made by the MFM (Missionary Fellowship Movement). MFM was started in 1987 when a group of churches in the Northeast U.S. banded together around a commitment to the "Giant Step" proposal made by Donald McGavran in 1984. These churches hammered out the now famous "Missionary Fellowship Guidelines" used by every church in the MFM. Each MFM church has a monthly Mission Fellowship meeting in which a highly committed group of laypeople meet together to pray and study. It is estimated that there are now 83,000 of these groups in the U.S. representing about 2.5 million evangelicals. The Caleb Senders are now providing support to this group.

LCFT (Laymen Committed to Finishing the Task) which was formed in 1990 as a result of SENDERS who had signed the SENDERS declaration, has seen tremendous growth. Over 75,000 laypeople are part of LCFT and this group has been the prime mover of mission's education....

(Atmospheric conditions hindered reception of the remainder of Mr. Johnson's transmission. He is currently on location in the Western Melanesian islands.)

-Todd M. Johnson

Todd Johnson is a student at the William Carey International University

News

FROM THE FRONTLINES

Marxist View of Religion Un-Scientific Says Chinese Official

Zhao Fusan, deputy secretary of the Chinese Academy of Social Sciences, recently told the Chinese Peoples Political Consultative Conference in China, "The orthodox Marxist view of religion as the opium of the people is neither scientific nor complete. We must reject that view.

"Religion is a part of all peoples' spiritual culture. We can see that every people's literature, art, architecture, even philosophy, morality, customs and way of life are all in different degrees influenced by religion."

Blind Leading the Sighted

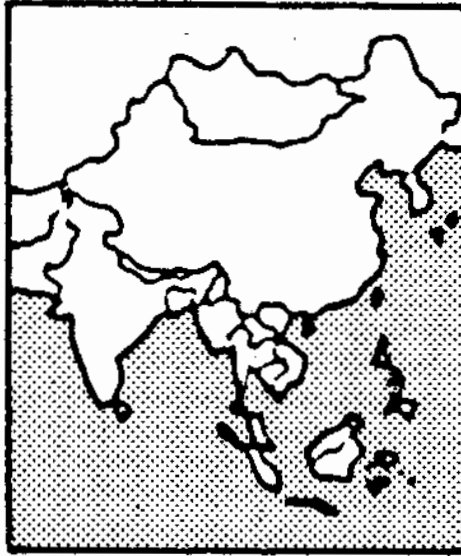
One Chinese national is using the English language and his blindness as an evangelistic tool.

Located in a college community, Mr. Lim obtains braille Christian literature from the United States--*Decision* magazine, for instance--reads it, then approaches students who are studying English.

"I don't understand what I am reading," he will say. "Can you explain this phrase in Chinese, so I can understand? It says here that 'We are saved by grace.' Do you understand what that means?"

Of course, the student needs to hear the larger context from which the phrase comes, so significant conversations often ensue. -J.A.H.

China



China to be Free of Marxist Ideology

Jonathan Chao, director of the Chinese Church Research Center in Hong Kong, said recently, "In 15 to 20 years, China will be so open to the outside world that she will have been freed from the control of Marxist ideology.

"There will still be a form of socialism, but I think that 20 years from now China will be completely open to the gospel."

Even today, the economic reforms of the last couple of years have meant a greater degree of freedom for the churches in China's countryside.

"There is greater mobility now," says Chao. "The house churches are growing. I can say now there are at least 50 million Christians in China, if not more."

Government Prefers Christian Teachers

One of the organizations attempting to supply the People's Republic of China with Christian English teachers was encouraged recently when an official government policy statement was released suggesting that, at this time, Christian teachers are actually *preferred* over others. Their moral character and personal lifestyle have been found desirable by the Communist government.

Said one expert in tentmaking ministries, "The Chinese government doesn't want them to share their faith, but they've found that the Christians fulfill their contracts and create far fewer

social problems than do those who are not so committed."

The source gave an example of a tentmaker who went in with a group of seven non-Christian teachers of English. Within months after arrival, three teachers had been expelled from China for moral problems, and by the end of the school year, the Christian was the only team member still at his post.

The other teachers had found the rigors of the Chinese environment too difficult to endure. The Christian, despite his open testimony and effective witness, was invited back for another year of teaching. -J.A.H.

The "Secret" Mission

Number Two in a Series by Ralph D. Winter

A THEOLOGY OF REDEMPTION

In Genesis 12:1-3, God first tests Abraham to see if he is willing to move out in faith without knowing exactly where the final destination will be. Then God makes what at first glance is an unconditional promise: "I will bless you." We must understand this blessing principally in terms of a saving, faith relationship with God, not merely material benefits. But in view of this promise, Abraham is commanded to "*be a blessing . . . (to) all the peoples of the earth.*"

Chapter Two The Nature of the Mission

The nature of the blessing, the nature of the mission to which Abraham and, ultimately, we are called can be summarized under five heads.

1. The Secret Mission is founded upon love of God and man.

Beyond the characteristic initial test of faith which opens the door of relationship, the basic elements of the Abrahamic Covenant are just two: *upward* and *outward*—Abraham will be *blessed* and he will be *a blessing*. (David Bryant calls these two elements "Fullness" and "Fulfillment.")

In one aspect or another, this foundational, dual-pronged covenant appears in many places throughout the Bible. Noting only those places where we see *both* of the elements, we find it in Genesis at five strategic points: three times in relation to Abraham (in 12:1-3, 18:18, 22:18), once in relation to Isaac (26:4, 5) and once to Jacob (28:14, 15).

With this we understand once and for all that the God of Abraham, Isaac and Jacob is the missionary God of the mission-covenant, the "Secret Mission!" Furthermore, these prominent references inaugurate the major narrative story of the Bible, which is essentially the unfolding story of the Secret Mission of God to all the nations ("Fulfillment"). It is not just the story of a nation blessed by God ("Fullness") in preparation for a task to be fulfilled

2,000 years later. We soon see that *this* covenant is in one sense the *only* Covenant in the Bible. It constitutes the grand plan, the only plan. It is hinted at earlier (Genesis 3:15 and 9:1-17) and it is restated and renewed again and again and thus reappears throughout Scripture (Ex. 19:4-6; Ps. 67; Isa. 49:6; Acts 3:25; 13:47, and Gal. 3:8).

It is true that tracing this mission covenant through the Bible is not easy unless we know exactly what we are looking for. And it is deplorably true that Israel is not very often aware of the full meaning of the Covenant—especially the outward element.

(Israel is not unique in losing sight of its central mandate. How many books in Christian bookstores today would you have to look through to find any reference at all to the Great Commission?)

However, 1) the first element consists of a vertical, reciprocal love relationship with our Heavenly Father—"Spiritual Awakening/Fullness"—involving the "obedience of faith" in fellowship, worship and the profound blessings derived from that faith relationship, and 2) the second element—"World Evangelization: Fulfillment"—is the horizontal love relationship with all God's creatures, preeminently fellow man, involving worshipful service, nurture, and ministry to all the peoples of the earth.

(The second part, the "bottom line" of the Covenant, as Don Richardson has called it, is what Jesus restates in Matthew 28:19-20 and what we know as the Great Commission. This second part is the part that falls "mysterious" and remains, undesirably, a "secret" when the reality of the first part is

rejected, when that "fullness" is not known. This is why spiritual awakening is necessary to world evangelization, and world evangelization necessarily flows from true spiritual awakening. If the second element is not present the first can be questioned as to its depth and authenticity.)

Once these two elements are clearly in mind, we can then see that the whole law partakes of these two elements. Certainly the two tables of law in the Ten Commandments follow this upward/outward pattern, and the more condensed *Shema* of Deut 6:3-5 ("Love the Lord thy God . . .") in its context so preserves the two dimensions that in Mark 12:29-31 and parallel passages Jesus approvingly quotes this summary of the Covenant that stresses "God" and "man" when He answers the scribes: "You shall love the Lord your God with all your heart, soul, mind and strength, and your neighbor as yourself."

Lastly, the Covenant is central again in that key moment in the upper room when Jesus said, "This is my blood of the covenant," (Mark 14:24), and, in effect, reiterated its force and relevance once more, this time definitively, for all history, before and after.

2. The Secret Mission embraces both gospel and law.

It is crucial to note, in a practical sense, that this Covenant at every point partakes of both law and grace. It does not take sides in any artificial polarization of gospel vs. law, or grace vs. law. Both the upward and the outward elements partake of spirit and law, e.g. spiritual reality and verbal descriptions thereof. Similarly, we must understand

A THEOLOGY OF REDEMPTION

that both the goals of love and the means of obedience are spiritual, even though both can be described in "letter" or "law" and are partially external so as to be subject to either legalistic drudgery or hypocritical hollowness.

3. The Secret Mission contains both reward and sacrifice.

The reason the Jews of Jesus' day called the Covenant "the Promise" was due probably to the phrase "I will bless you," and to the absence of any condition in the immediate context. But it is not likely that Abraham was chosen without regard to his character. "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of those whose heart is perfect toward Him" (2 Chr. 16:9).

Furthermore, it is apparent that the command to love God is inherent and implicit in the phrase "I will bless you." The flavor of *command* in all this is even clearer in Genesis 12:2 in the phrase "So . . . be a blessing," where the Hebrew verb and the English margin reveal an imperative verb. This covenant is not just a one-way promise to which a given people can hold God accountable! It is an awesome mandate from God to man—as well as a gentle, loving summons to us to fellowship with our God and Creator.

The Covenant is not optional in either its upward or outward elements. In both we find reward and apparent sacrifice. The Covenant is characterized by its recognition of the need for the grace of God to produce an authentic love both of God Himself and of His things, His creation. First it assures us, blesses us, deals with our own salvation and invites us (commands us) into a love relationship with God, and then it assigns us, blesses us, and commissions us (commands us) to others' salvation.

The Covenant is the Gospel *to* us and *through* us. It is salvation and it is

missions. It includes and centers on the Great Commission, not merely our own salvation. This is especially clear in Isaiah 49:6: "It is secondary, that Israel should be raised up . . . I want you to be a light to the gentile peoples, so that you might be my Salvation to the very ends of the earth"—a passage Paul quotes in Acts 13 when challenged over his concern for the Gentiles.

4. The Secret Mission appears both old and new.

It is both old and new wherever it occurs. The presence and power of God is always somehow "new." This newness is, in essence, renewal. For example, the covenant declared so dramatically on Mt. Horeb (Deut. 4:13) is not unprecedented: it is described in 8:18 as "the covenant which He swore by our fathers."

Neither Matthew 26:28 nor Mark 14:24, in the scene of the Last Supper, speak of the "new covenant." They read, "this is *my blood of the covenant*" not, as does Luke 22:20, "*the new covenant in my blood.*" Apparently the word "new" is not the principal point of the passage but rather the fact that this act of outpoured blood finally ratifies and enables the same covenant in a new and ultimate sense. The sacrifice of the Cross is thus, at the very least, a definitive renewal of the Abrahamic Covenant, as we have already seen.

5. The Secret Mission involves both goals and means.

Note that in the Mark 12 incident even the scribe recognized that the love, or you might say, the reality—the fullness—defined by this Covenant must underlie and thus outrank the practices, e.g. "burnt offerings and sacrifices," that are intended as means to the end of attaining that reality. Such practices are mere means to enable and empower the authentic life defined by the Covenant.

Back in Deuteronomy 6:4-5 the passage which Jesus was paraphrasing it goes on to say "these words shall be upon your heart . . . you shall teach them . . . write them upon your door posts . . ." But we cannot assume that the mere rote enactment of these practical instructions was intended to substitute for the reality defined by the Covenant.

In the Bible, even obedience, if it is only outward, is no longer true obedience but mere compliance—just as merely following the external pattern of someone else's good works (which, if authentic, the Bible nowhere condemns) becomes "works righteousness." Authenticity requires the corresponding reality of love appropriate to such deeds. Even our religious "solemn assemblies" can be meaningless if our hearts are not right (Isaiah 1). This is why, very simply, throughout the Bible "to obey is better than sacrifice" (1 Sam. 15:22). "What does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?" (Micah 6:8).

We want earnestly for the USCWM, our specific task-community, to please our Heavenly Father. To do that we must attempt and keep on attempting to interpret the meaning of the Covenant. We must both 1) understand and experience the magnificent reality of the "goals of grace" He wants for us—the restoration of the authentic qualities of life and relationship with Him and His things, and, 2) establish certain minimum patterns of common behavior that will be for us some of the "means of grace" which we eagerly embrace in our desire to live up to those goals and experience that reality.

—Ralph D. Winter

Next month we will try to sketch out the goals of the Secret Mission, and then we will go on to the means to be used in pursuing it.

TRAINING OPPORTUNITIES

1986 Summer Institutes

AT THE U.S. CENTER FOR WORLD MISSION

The Training Division of the U.S. Center for World Mission is providing the following Summer Institutes to help prepare you for effective cross-cultural service.

Perspectives on the World Christian Movement

An introduction to the massive challenge of the unfinished task of world evangelization. Biblical, cultural, historical and strategic perspectives give you the "big picture" of what God has done and wants to do through His people.

Session 1: June 16-July 11.
Session 2: July 21-August 22.
(4 units each session)

-Institute of International Studies

Perspectives Curriculum Workshop

A one-week course to train alumni of PERSPECTIVES to coordinate an extension course in their area, whether in a church, college or local school.

July 12-18. (2 units)

-Institute of International Studies

Chinese Ministries

Chinese culture, traditional religions and contemporary sub-cultures. Preparation for ministry among Chinese peoples.

June 16-July 11. (4 units)

-Chinese World Mission Center

Muslim Ministries

Three successive courses.

Introduction to Islam.

The faith and cultures of the Muslim world.

July 7-18. (3 units)

Gospel and Islam.

Cross-cultural communication in witness to Muslims.

July 21-August 1. (3 units)

Church Planting in Muslim Contexts

Different approaches in specific subcultures.

August 4-15. (3 units)

-Zwemer Institute for Muslim Studies

Hindu Ministries

History of missions among Hindu peoples, communicating the gospel, and contemporary strategies for reaching Hindus.

July 21-August 8. (3 units)

-Institute of Hindu Studies

Japanese Ministries

Two successive courses.

The Gospel & Contemporary Japanese Society

Developments in Japanese culture affecting the progress of the gospel.

July 21-August 1. (3 units)

Effective Evangelism in Japan

Cross-cultural communication of the gospel in today's Japan.

August 4-15. (3 units)

-Institute of Japanese Studies

Location

The Summer Institutes are held on the campus of William Carey International University, adjacent to the U.S. Center for World Mission in Pasadena, California.

Costs

For those not seeking academic credit, fees for the Summer Institutes are set by the sponsoring organization.

Tuition

Tuition at WCIU is \$70 per semester unit, credit; \$45 per unit, audit. The spouse of a student paying \$70/unit may take the same number of units for \$20 per unit, credit, or may audit

at no extra cost. (Subject to change.)

Tuition at other schools varies. Consult information flyers from each Institute.

Room and Board

On the WCIU campus, room and board is about \$90 per week, double occupancy room. (Subject to change.)

1986 SUMMER INSTITUTES

Independent Study

Directed independent studies are available in Tribal Studies, Jewish Studies, Film and Video Ministries, and most areas covered by the Summer Institutes.

Biblical Studies**Book Study: Acts.**

The early church and missionary movement; and their implications for mission strategy today.

June 16-July 9. (2 units)

Book Study: Hebrews.

A young Christian community under persecution: its missiological implication in today's world.

July 21-August 13. (2 units)

-Year of Bible & Missions Program

Language Learning

Techniques of learning a second language in field situations. Focus on acquiring practical skills working with informants from another culture.

August 4-29. (2 units)

Mission Internships

The U.S. Center for World Mission works with cooperating missions and educational institutions to provide overseas training programs and to link young people with missions throughout their college studies.

Summer Institute students are invited to explore service, outreach, and research opportunities offered by mission agencies at the Center and in the nearby area.

Ethnic Arts in Cross-Cultural Communication

Methods of understanding non-Western arts. Art forms of design, music, dance, poetry and drama as bridges for communicating Christ cross-culturally.

July 28-August 22. (4 units)

-Fellowship of Artists for Cultural Evangelism (FACE)

Audio-Visual Production Workshop

Hands-on training in scriptwriting, story-boarding, photography, audio recording, for practical field situations.

June 2-14. (3 units)

-Center for International Communications

Teaching English to Speakers of Other Languages: TESOL

Two successive courses.

Sounds and Grammar of English.

Aspects of the sound system and structure of English useful in teaching speakers of other languages.

June 16-27. (2 units)

Introduction to TESOL.

Basic concepts and methods. For volunteer tutors, untrained teachers going overseas; and those considering TESOL as a career.

June 30-July 18. (3 units)

-Division of Applied Linguistics & TESOL, WCIU

Faculty

Instructors for the Institutes are educationally qualified, experienced missionaries and educators with cross-cultural service. Some of the faculty and lecturers include: Ralph Winter, founder of the U.S. Center for World Mission; Donald McGavran, missions and church growth specialist; Don Richardson, author of *Peace Child*; and other well known missiologists.

Academic Credit

Undergraduate and graduate credit for most Summer Institutes is offered by one or more cooperating institutions, including: William Carey International University; School of World Mission, Fuller Theological Seminary; Columbia Bible College; and Conservative Baptist Theological Seminary, Denver.

Further Information:

Training Division,
USCWM

1605 Elizabeth Street
Pasadena CA 91104

(818) 797-1111

(Or use the form on the Order Page, inside back cover.)

Mission Awareness

Look at What God is Doing!

Things in the mission world are changing so fast, it is as if we had been pushing a heavy wagon up a hill and then, all of a sudden, it has gone over the top. The new, unexpected problem is how to hang on as it picks up speed on the downhill side.

The disciples did not fall prey to the usual gross sins, yet more than once Jesus had to describe them as slow of heart to believe. Again and again they failed to perceive what God was really doing.

Today is the day to count our many blessings. It could be as dangerous to overlook God's unexpected initiatives in our world as to preoccupy ourselves exclusively with our own initiatives in meeting unresolved problems.

I want to list down some of the blessings I see in our world that have come through the sovereign power of God, and then I will narrow down the scope to a few more items of praise seen from my specific perch at the U.S. Center for World Mission, things which seem to be His hand of blessing upon us. So:

- China is amazingly open, amazingly friendly. All the talk about missionaries having messed the works years ago—or assumptions that they will inevitably mess the works in the future—seem to be cast into doubt by the memories of the older members of the ruling group today.
- One university is now slated to be established by the Norwegian Covenant Mission. Another invitation is being excitedly talked about by Pioneers, Inc.
- Astonishing opportunities in teaching English exist throughout China. Christians are specifically sought in some cases, appreciated in almost all.
- According to the *World Christian Encyclopedia*, the church, exceedingly

virile in the Eastern bloc nations, appears virtually indestructible, and in the Soviet Union comprises 36% of the population; on the whole, it appears to be of much higher quality than in the West. Can you imagine one or more of these totalitarian governments succumbing, as ancient Rome did, to the slow, insistent, converting power of the Holy Spirit?

- The evangelical movement in Nicaragua is five times as large as when the Sandinistas took over. The CEPEN pastors group represents a more durable, indomitable force in Nicaragua than any other power, including the ruling clique, which has force alone on its side.
- The church in all parts of the world is a vibrant force, now becoming a missionary force. The new strides forward in Argentina and the planned 1987 Missions Congress in Latin America represent things which were almost totally unexpected even three or four years ago.
- We see mission interest expanding in the Charismatic sphere with the formation of the new Association of International Mission Services (AIMS), headed by a top CBN University professor.
- We see mission interest taking a great leap forward within the world of the 40,000 Methodist churches in this country, with the emergence of the new Atlanta-based United Methodist Mission Board. H.T. Maclin is the CEO.
- Presbyterian use of the Frontier Fellowship's *Global Prayer Digest*, has already raised \$300,000 and will soon, we hope, be raising \$10 million a year, with one-thirtieth of the PCUSA's membership (e.g. 100,000 people) participating. The PCUSA's new Presbyterian Evangelical Coalition is highly mission minded.
- The International Student Leaders

Coalition for Frontier Missions, the only world-level, 27-nation, youth-oriented missions structure, has published the first four quarterly issues of the *International Journal of Frontier Missions* (IJFM). IJFM is the only scholarly journal devoted solely to frontier missions. (It is available for \$15 a year through *Mission Frontiers* Book Service; see back cover.)

- The ACMC held its last national meeting last year. It has grown so large that such a meeting is no longer feasible. From now on the Association plans to meet in two places each year.
 - An unprecedented mood of collaboration seems to have gripped the evangelical world: witness the 10,000 high schoolers gathered in Washington last year under the joint sponsorship of Campus Crusade and Youth For Christ.
 - What may have been the world's largest simultaneous missions convention, Explo '85, gathered 500,000 people in the final five days of last year by satellite hook-up in dozens of auditoriums world wide.
 - God is in the mission business whether we are or not! He is bringing the world to our doorstep as we see over 127 different, large language communities in the Los Angeles basin alone.
- This fact heralds a striking new era in which all "overseas" missions will work simultaneously with the same people groups as they show up on the doorstep of their own countries. Gone are the days of the geographically exclusive mission statements.
- Frontiers, Inc. is encountering an overwhelming response from state university campuses. Over 2,000 applications came in last year in a period of only a few months.
 - Caleb Project vans combing the campuses officially representing a dozen

Mission Awareness

or so mission agencies (see article, pg. 18)—sounds like the days of the Student Volunteer Movement.

- The sudden decision of some businessmen in Chicago to found the Midwest Center for World Mission . . .
- The Institute of International Studies' National Coordinating Office is being flooded with requests from all parts of the U.S. for help in setting up the extension version of the Perspectives course. Thousands have now taken that course. (This is a good part of the secret of Frontiers, Inc.'s rapid expansion.)
- The Global Mapping Project is making remarkable strides. Never before has such insight into population patterns and missionary deployment been available so efficiently.
- Space fails me.
- What about the potential of the

Concerts of Prayer movement (watch South Africa on this)?

- What about our proposal for 4,000 U.S. congregations who will encourage 10 families each to join 40,000 missionary families in a subdued-expense lifestyle. (As of March 25, I am aware of 40 families who have taken on this challenge on a short-term basis.) If this proposal reaches its full potential \$500 million a year may be generated for frontier missions worldwide. (See *Mission Frontiers*, August/September 1985.)
- What about the Mission 2000 proposal, based upon McGavran's electrifying *Giant Step* proposal? (See *Mission Frontiers*, January-March 1985 and January 1986.)
- What about the new pattern for missionary education in college: six months at home and six months

overseas every year, and the student-intern working with four different mission agencies in four continents before graduating, and leaving no debts behind . . . ?

- What about the sudden emergence of laser printers producing typeset quality at a fraction of the cost (see recent issues of OMF's monthly or any issue of *Mission Frontiers* in the last year).
- What about the emergence of the 8mm video medium, with Kodak, Sony, General Electric, and Polaroid jumping in? This may mean an *audio* cassette priced video tape, and with the miniscule package, we may soon have a one-way, easily-reproduced medium for mission education and promotion.

There is so much to take into account!

—Ralph D. Winter

Muslims in the United States

- Ten years ago there were about half a million Muslims in America. Today there are over 3 million, with gains of 25 percent every year.
- There are over 300 mosques or teaching centers of Islam in the United States.
- Muslim Student Association chapters are now on more than 150 universities, with the aim of establishing a chapter on every university campus in America.
- Islam has bought up 1,000 acres in northern New Mexico for a Muslim community, including a TV and radio station.
- Six hundred acres have also been purchased near Indianapolis for an Islamic center.
- One of the English language Muslim magazines has a circulation in the U.S.A. of 745,000 each month.
- Islam is interested in eliminating all

Christian missionary work in Muslim countries, but is pressing all countries that have a Muslim community to give Islam official recognition so that it may be practiced according to all the laws of the Quran (Koran—the Islamic "Bible").

- Thousands of Qurans are being distributed free of charge throughout the U.S.A. and Canada.
- Islam is buying church buildings in the U.S., Canada, England, and other countries. Pews are being removed and the empty sanctuaries used for prayer toward Mecca, Saudi Arabia.
- One out of every five people in the world today is a Muslim.
- There is only one North American missionary for every million Muslims in the world.

—From the *Zwemer Institute Newsletter*, Fall 1984.
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On the Other Side of the Iron Curtain

H.B. Whaley, a pioneer church planter in Eastern Europe, in a recent letter to friends, wrote:

There was never a time when I left the home of an underground believer that I didn't hear him say, "Tell the Christians in the West that we pray for them . . . every day!"

I always felt awkward in those situations. My inability to respond sickened me.

Finally, one day, I turned in exasperation and demanded, "Why do you pray for us?!"

"Because," the man replied, "at least here we know that we are in spiritual warfare. But in the West you have been so lulled to sleep you don't even know that there is an enemy. So we pray for you because you are in greater danger than we are."

SEMINARY

Maintaining Your Vision

WHAT STUDENTS ARE UP AGAINST

It is often difficult to know how to maintain a lively missions burden while wrestling with academics and an overloaded class schedule. It may seem impossible. Kathy McClymond, a student at Trinity Evangelical Divinity School, Deerfield, Illinois, believes the following ideas gathered from seminary professors and students may be helpful.

Many of us have found that it's easy to lose our missionary vision while studying at seminary. Greek exegesis and homiletic assignments make it difficult to nurture or maintain a definite vision for moving to the front lines, or even to remember God's global perspective. The following ten "tips" are designed to help you maintain and develop your missionary zeal throughout seminary studies.

1. Study with international students. They often have learning difficulties because of their home environment and church background, and their comments and insights will broaden your own thinking.

2. When possible, use your term paper projects to study other cultures or to deepen your understanding of cross-cultural ministry.

3. Use textbooks or reference materials written by internationals whenever possible. You might also ask professors to add these materials to their required or recommended reading lists.

4. Study from professors who come from other cultures or who have had missionary experience. These professors are usually more aware of the complexities involved in cross-cultural study and teaching.

5. Take advantage of independent study opportunities in your degree program to study theological issues in relation to other people groups or cross-cultural ministry. You may be able to substitute such a course for "required" courses if you work out a program of study ahead of time with your records administrator or your department head. Your seminary studies should serve you and not *vice versa*!

6. Do overseas study for credit. Many seminaries offer summer programs or year-long internships. If you do some research, you can probably develop your own program in conjunction with the seminary administration.

7. Develop a habit of asking questions (silently) during lectures: "Is my professor teaching a universal truth, or would things be different in another culture?" "How would I communicate this idea in country X?" Asking these questions will help you discern what is applicable everywhere, and not just in North America.

8. Be sure that your academic advisor has a clear idea of what your long-term goals are and how you see your seminary education serving those goals. Keep him/her informed; then he/she can be more helpful as you plan your courses, and he/she may be able to help you if you want to do something "unusual" during your course of study.

9. Develop a ministry among internationals. Nothing replaces human contact. If you are spending time with people from other cultures you won't be able to forget God's global perspective.

10. Continue a global perspective in your personal and corporate prayer. While this is not directly related to your coursework it is crucial to everything else going on in your life! Prayer draws you closer emotionally and spiritually to the people, projects and nations you pray for. Operation Mobilization prayer cards, the Frontier Fellowship *Global Prayer Digest*, Patrick Johnstone's *Operation World* and missionary agency newsletters can all guide your prayers.

A little time invested in prayer warfare in the morning will affect your

outlook for the whole day. You may also find that a prayer partner or a group of friends encourage you to pray more faithfully and specifically.

These are just a few suggestions from seminary students and professors. Be creative. Remember that it will take some effort to maintain a missionary vision, but the long-term benefits will be well worth it all, and you may find yourself sparking interest among your classmates as well!

—Kathy McClymond

(Reprinted with permission from *TSFM Newsbrief*.)

I am amazed! It has been a long time since I was a seminary student, but I find it hard to believe what Kathy says: "Greek exegesis and homiletic assignments make it difficult . . . to remember God's global perspective."

Greek exegesis is precisely the technique of discovering the meaning of the most mission-minded book that ever existed. Homiletics is the art of making a mission message known. What more exciting activities could seminary offer?

All right, I'll admit that I probably didn't realize all that when I was in seminary, either. But yet, isn't it true that the Bible's focus is upon God's love for all peoples around the world? And isn't it also true that most courses in seminary do relate one way or another, positively or negatively, to the overarching purposes of God?

But by all means, let's not overlook the wonderful ideas Kathy does have. What she says is all to the good—especially point 6: that is the coming thing. —Ralph D. Winter

LIFESTYLE

Beavers, Mallards, & Eagles

THREE TYPES OF WORLD CHRISTIANS

Have no fear, my friend! God hasn't intended that everyone be a missionary. Nevertheless, every Christian in the world ought to be a World Christian. The command to make disciples of all nations leaves no room for a Christian's concern to stop at anything less than the world.

It has been said that the scope of a person's ministry will depend a great deal upon the scope of his concerns and prayer life. If God has asked us to make disciples of *all nations* and has promised us that we will be His witnesses to the



ends of the earth, do we have any right to plan, think, or pray with goals and expectations that fall anywhere short of this? If you are anything less than a World Christian, you run the risk of hindering others and yourself from realizing all that God wants to do with you.

If a local fellowship of Christians is to be effective in spreading the good news of Jesus Christ to the ends of the earth, it needs three types of World Christians. For the sake of having descriptive names attached, we will call them beavers, eagles, and mallards.

Beavers are energetic builders who work in a single locale.

World Christian beavers are heavily involved in the church's local responsibilities. They are convinced that, as in the parable of the lost sheep, the task of reaching the unreached peoples of the world is God's highest priority. They are not ignorant of what is happening around the world. They talk about world events and their impact on the advance of the gospel. They pray for

the world; they give for world evangelization; but their primary focus is on the home front. Their energies are devoted to accomplishing the task at home, to building a base to and from which World Christian mallards can fly.

In the parlance of the U.S. Center for World Mission, World Christian beavers are what have been called "evangelists" and "senders."

Mallards are migratory birds, at home in two locations. Often, their homes consist of lakes created by beavers' dams. They may travel great distances to get from one location to the other, but once they arrive at either destination, they settle down to activity within a narrow habitat.



World Christian mallards are committed to migrating across cultural barriers in order to work in significantly different contexts from those into which they were born. Mallards' focus of attention is split between "home" and "field." World Christian mallards do not necessarily travel great distances geographically. The primary distinctive of their migration is the crossing of *cultural* boundaries. There are so many cultures within individual countries that World Christian mallards may remain "at home" geographically, yet be far removed from their cultural roots.

Mallards are what have been traditionally called "missionaries."

Eagles have sharp eyes. They fly high above their domain and have a knowledge of their habitat commensu-

rate with that high-flying perspective.

World Christian eagles have a broader view of things than do either mallards or beavers. World Christian eagles are restless within their own culture--their attention and activity are not so narrowly focused or defined as are the attention and activity of their friends the beavers. Yet they do not migrate to work in other cultures as do the mallards. Instead, they help both beavers and mallards by acquiring the broadest perspective possible on what is happening around the world, and then passing on their finding to both



beavers and mallards.

World Christian eagles are the information gatherers and disseminators of the mission world. They are, often, the communication links between beavers and mallards. They help the mallards know what the beavers are thinking and doing, and they help the beavers know what the mallards are involved in.

Eagles are mission educators, mission leaders, mission recruiters, mobilizers, and strategizers.

Notice that the differences between World Christian mallards, beavers and eagles do not arise because of differences in the animals' spirituality. It is not as if one animal is busier or more important than the other, but rather, each one has been equipped by his or her Creator to carry out his or her part in the larger task.

What are you? What role will you play in God's plan for world evangelization?

—D. Bruce Graham

What's Happening

AT THE U.S. CENTER FOR WORLD MISSION

Frontier Vision Grips Seminaries; Tentmaker Study Completed

USCWM—Thursday—Feb. 20.

At the regular Frontier Fellowship meeting held this evening at the U.S. Center for World Mission, Bill Campbell, president of Theological Students for Frontier Missions, a mission mobilization group for seminary students, said that "only 9 of over 200 seminaries in the U.S. require student participation in a course on missions."

Campbell went on to say that, despite the lack of mission fervor evident in seminary leaders, there are hopeful signs of renewed and growing interest in mission involvement on the part of evangelical students.

In fact, said Campbell, "the presence of evangelicals is so keenly felt" on some campuses that even liberal seminary administrators are sensing a need to cater to evangelicals' demands or lose a significant portion of their constituency.

Following Campbell's remarks, Don Hamilton, head of TMQ Research, re-

vealed 10 characteristics of effective tentmakers he had discovered by means of a survey he completed involving more than 300 tentmakers. The 10 characteristics: 1) they had led evangelistic Bible studies in their home country before going "overseas"; 2) their basic purpose for going had to do with sharing the Gospel;

3) they had a conviction of heart that they had been called to be tentmakers; 4) they were experienced in sharing their faith at home; 5) they had a strong relationship with their home church; 6) they were actively involved in recruiting others for working as tentmakers;

7) they viewed and pursued all of life as ministry; 8) they were diligent in their secular jobs; 9) they understood the spiritual opposition they faced; and 10) they had gained a proficiency in the host language before they went.

Caleb Traveling Teams Include 9 Agencies

USCWM—Friday, March 21.

Greg Fritz, director of Caleb Project, a student mobilization group headquartered at the USCWM, announced today that 9 mission agencies have committed themselves to provide personnel for four Caleb Traveling Teams this coming fall. Traveling teams each consist of five persons. They speak to students about the students' potential future roles in world evangelization.

Last year, in a joint venture between TEAM (The Evangelical Alliance Mission) and Frontiers, Inc., two teams met with over 8,000 students. (For a fuller report about traveling teams, see "Student Mobilization Teams" article in *Mission Frontiers*, Feb. 1986, pg. 12.)

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

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

**For more information,
please call (818) 797-
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News of Hope

USCWM—Wednesday, Feb. 19.

Dr. Ralph Winter, general director of the U.S. Center for World Mission, reiterated today his concern that news of hope should be placed in the hands of the Church. "I am overwhelmed by good news I can hardly believe," he said. "Latin America is aflame with mission vision. This is simply unbelievable to me. Argentina now has an association of mission agencies. Four years ago, as far as I'm aware, they didn't even have an agency.

"The Russian church, in the face of the greatest hostility, has not only grown, but it is stronger than ever. David Barrett (editor of the *World Christian Encyclopedia*) says that 36 percent of the population of the USSR is Christian . . ."

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