

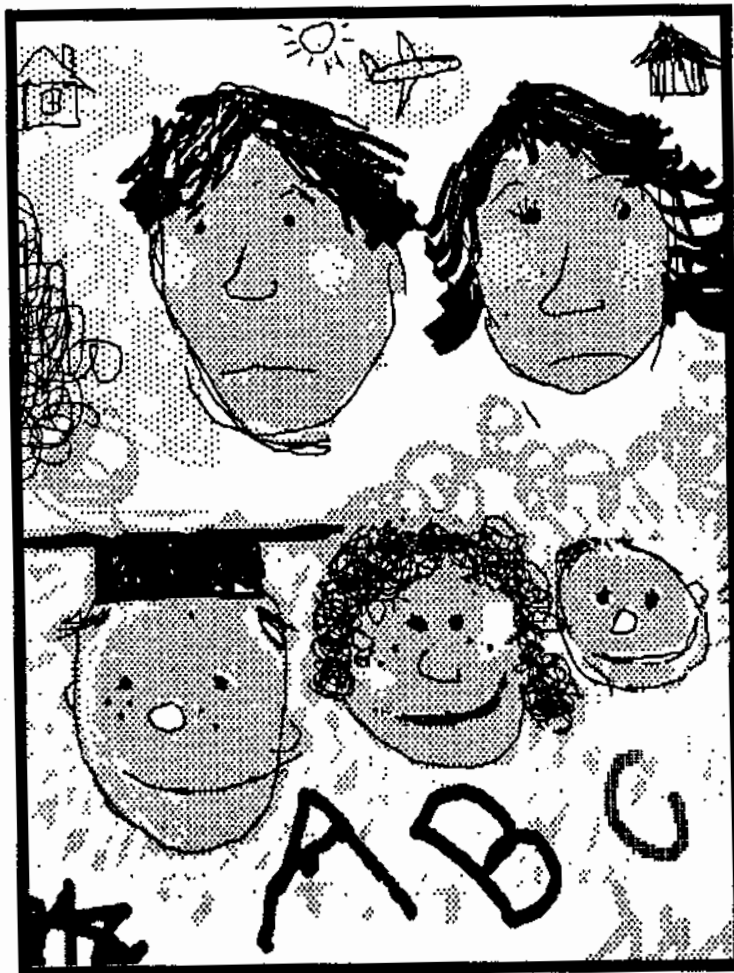


MISSION FRONTIERS

North American
Centers for World Mission:

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

"Many couples have decided they will never go to the field because they think there are no educational options for their children: boarding school is all there is. The fact is, there are options. Good options."



What About the Kids?

Education on the Field
for 30,000 Children

Inside:

Features

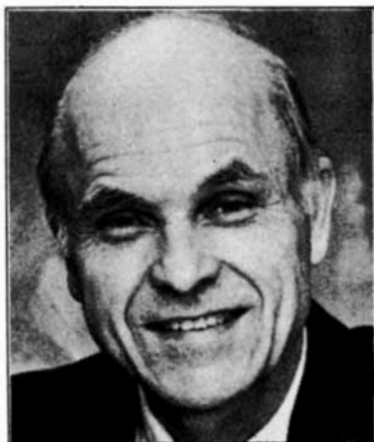
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Editorial

May 13, 1986



Dear Friends,

A moment ago I threw in the waste basket what I had written for this space a few days ago. I had likened the uncertain future of this huge center to the people strolling around on the deck of the Titanic, perfectly confident that it couldn't possibly sink.

You may be one who has "watched and prayed" from afar about the crucial purposes and programs of this and other centers doing our part to make sure the church doesn't miss God's highest purpose for our time: the reaching of the Unreached Peoples.

Because so many of you are concerned about the future of the U.S. Center, it is true that, if this place sinks, a lot more people will be watching us go down than witnessed the sinking of the Titanic!

When the Titanic sank, there was at least one ship nearby that could have saved all the passengers if it had only heeded the signals. In our situation, we sometimes wonder if everyone thinks the Center's survival is someone else's problem. Is this the time when you should help—the "time of your visitation"?

I hope you'll read what is at stake. Look at pages 4 and 5.

In the meantime, I have some amazing and wonderful news—but it will have to wait for next issue. (No, it's not financial.)

And, love those beautiful missionary kids! I have four of them myself—and they are all in missions, two in a closed country. Right here at the USCWM, we have 24 missionary kids under 3 years old. Be encouraged. Read the cover story beginning on page 18.

Are your children underprivileged because they are not missionary kids? Take special note of the amazing statistics on page 23!

Yours cordially, in Christ,

Ralph D. Winter



**MISSION
FRONTIERS**

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What's Happening

AT THE U.S. CENTER FOR WORLD MISSION

Global Prayer Digest Moving Forward Worldwide

USCWM—Monday, April 14.

The National Coordinating Office of the Frontier Fellowship reported today that the Australian *Global Prayer Digest* is "going full-force." Patricia Durst, managing editor of the *Digest*, said that the Australian publisher is printing 1,000 copies of each issue, has a subscription base of 400 to 500, and is using the remainder for promotion.

Subscribers to the Australian *GPD* are scattered throughout Australasia, Durst said.

Durst said that plans for customized Foursquare and Latin American (both Spanish and Portuguese) editions are "moving forward."

The Lutheran Church-Missouri Synod is using the April issue for promotion, and hopes to begin full production with the September issue.

In related news, Doug Smith, director of the Institute of Latin American Studies at the Center, gave the following report today:

"In the last nine months, speaking to every denominational leader in South America that I could (about the idea of Spanish and Portuguese editions of the *Digest*), I was amazed. Everyone said, 'Yes! By all means! Now!'

"They don't have money. But when speaking of a \$6.25 annual subscription rate and publication through denominations (customized editions as available here in the United States)—I've seen a responsiveness in Latin America I've never seen before. If we have Spanish and Portuguese *GPD*'s in place and already subscribed to in '86 and going into '87, by the time COMIBAM comes around at the end of '87, we have the infrastructure for a million subscribers each in both Spanish and Portuguese!"

For further information about the Australia *GPD*, write the publisher, Dr. Noel Johnston, ACMC Australia, 25

Eley Rd., Blackburn South, Victoria 3130, Australia. Other editions, address Frontier Fellowship, c/o USCWM. Use the order form, inside back cover, to order your own subscription.

New Staff Responses

USCWM—Friday, February 28.

Jim Nielsen, candidate coordinator at the U.S. Center for World Mission, told staff today, "If you keep praying, we won't be able to process all the candidates!" He called staff members' attention to a chart listing over 25 potential candidates who might be coming as early as June for the next Candidates' Training Program.

"The Personnel office is being kept very busy," he said. "Please pray that we can just keep on top of things. And pray, too, that these *potential* candidates will actually come!"

Nielsen announced on Monday that Center representatives at the Southern California Student Conference on World Evangelization had found "six good potential candidates for work at the Center." Last Friday, two writers came to "check out the possibility" of working at the Center.

Following Nielsen's remarks, the Frontier Fellowship reported that, as a result of the "Pray for the Hidden Peoples" radio spots, over 100 people have requested sample copies of the *Global Prayer Digest* during the month of February.

Come Visit Us!

For a guided tour.

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

Or join us for:

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

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

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

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

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

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

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

For more information, please call
(818) 797-1111, 24 hours.

(a person, not an answering machine, will answer)

"Bright Hope for Tomorrow"

WHAT THE USCWM STANDS FOR

Ralph D. Winter

Is it really possible for a team of people to serve the entire mission cause?

Is it possible to serve mission agencies, denominations, and local churches as such—as well as young people on college campuses?

What would an organization do to accomplish all that?

1. The USCWM stands for the overall rehabilitation of hope and vision for the Unfinished Task of World Evangelization.

Many organizations have started out with this kind of broad goal but have had so many problems merely surviving that they have ended up promoting themselves more than the other organizations whose life and health are essential to the cause of final outreach. We hope we can do otherwise.

For example:

a) *We are attempting to stock the materials of all the agencies in the world working to penetrate the final 17,000 people groups.*

b) *We are trying to assist the regional and local programs of all mission agencies by stimulating awareness and vision in local churches.*

c) *We are undertaking several projects of a GENERAL nature that no one mission agency can readily perform for itself. For instance, we are:*

- setting up an organization which will serve local churches in their attempts to gear into the final countdown of history.
- writing one prayer guide and expecting more than one denomination to use it.
- setting up a basic nationwide college credit course on the mission cause and finding a hundred schools and dozens of mission agencies who want their young people to use it.
- aiding the development of mission strategy by providing support services to a team of computer specialists who are seeking to map and graphically present exact locations and descriptions of every people of the world.

2. Our "impartial" stance means that we can be consulted by the public for a balanced overall picture.

—Donors to mission agencies of all kinds can expect to get an impartial picture of things.

—Young people considering mission service can talk with us about the whole range of possibilities without getting a pitch for just one organization.

—Churches considering where they ought to focus their attention can expect us to give them a balanced picture.

Apart from the minimal immediate needs of our own personnel and facilities, we have nothing to "sell."

3. What we are doing to serve the entire mission industry in general has led us to grapple with certain specific tasks—such as starting new organizations and programs when they are missing.

The William Carey International University.

The mission industry needs the services of a small specialized university devoted to certain pressing problems:

■ a better B.A. degree program, one that may show the way for 100,000 students per year to go through college (under many schools) spending 6 months each academic year overseas.

■ a better Ph.D. degree program, one that avoids tearing its students away from their work for years on end, and one that takes advantage of the hundreds of missionaries all over the world today who hold Ph.D. degrees—building on their knowledge and skills to offer to other missionaries and national leaders the certification governments are more and more requiring.

The Global Mapping Project.

The mission industry needs a specialized computer group focused upon "mapping" the existing and unfinished task.

"Bright Hope for Tomorrow"

WHAT THE USCWM STANDS FOR

The Global Prayer Digest.

The mission industry needs a high quality daily devotional tool which can be customized to meet the needs of any group of 500 or more people.

The Perspectives Extension Program.

The mission industry needs a 200-hour college credit course that can be taken by any student in any state university, secular or Christian campus, at any time.

The Institute of Global Urban Studies.

The Zwemer Institute of Muslim Studies . . .

All these things are happening right now on the campus of the U.S. Center for World Mission!

4. Also, we are beginning to work with the thousands of devout, believing families that need help in using their time and money more strategically.

We have the seed crystal growing. Forty-nine families have given over \$50,000 total and are leading the way for 40,000 families (one for each North American Protestant missionary family overseas right now) to live on the level of missionaries on furlough (try two-thirds of your income).

When 40,000 families rise to this challenge, it will generate \$500 million in NEW money for missions EVERY YEAR!

A Capsule Comment on Finances

Are these amazing activities and urgent goals going to sink like the Titanic? Are we going to lose this modest, extensive, well-used property? Here is a capsule summary of our situation:

\$20 million, total value of our 35-acre campus

1. \$4.9 million still owed on main campus
2. \$2.9 million still owed on campus housing

Payments? Item #2 pays for itself. Item #1 cannot possibly do so, and we must pay \$300,000 per quarter (next payment this coming July 1st), which is just about half interest (like rent) and half principal (paying off the property). Paying at this rate, we would pay off the campus in less than 6 years. However, we are required to pay the TOTAL BALANCE on October 1st of next year. (By then, Items 1 and 2 will be down to about \$4.1 and \$2.8 million respectively).

Our immediate problem is to make the next \$300,000 payment due July 1st. If we miss that, the rest is academic.

However, we have three action plans:

1. To continue spreading the vision and asking for \$16.95 "Founders" gifts. Why this approach? This project is otherwise self-sustaining, and is committed to assist (not compete with) existing

mission agencies. This is the most honorable and courteous approach, least damaging to them.

2. As part of a much larger plan (read the next two pages), encourage 40,000 American families to adopt the same lifestyle as a furloughing missionary family, giving the rest to the cause of missions (as the missionaries, in effect, routinely do). This will generate \$500 million per year—for others. If however, ten families in 400 churches would like to do this for us (for just three months) we can pay off our entire indebtedness.

3. Finally, we wonder: if right now I could tell you that we had all but the last \$1,000 we needed, how many would rush to help? Actually, some people are already writing in saying they would be willing to do this. We will shortly announce a fund set aside for this purpose: all gifts will be returned if we fail to make up the total. Outside Christian leaders will control this fund.

Meanwhile, pray with us that not too many will simply stand on the sidelines and watch as July 1st comes around. In April we had to borrow \$141,000 internally. That has not been paid back yet, so we don't have those funds to borrow again!

Be thrilled by the people who speak up on the next two pages. —Ralph D. Winter

"Bright Hope for Tomorrow"

FAMILIES OF THE ONE-THIRD PLAN

Ralph D. Winter

From the 49 Families

Several weeks ago I wrote to the "One Third Times Three" participants asking them to tell our readers how and why they were able to give a third of their income to missions. Here are extracts from the letters that have come back. I found them extremely interesting and encouraging. I hope you do too.

I am aware that what has been easy for me with a limited budget and an established simple lifestyle will be more difficult for those with more complicated finances. Yet, when the Lord touches hearts, there is always a way to obey.

—M.D.

It has been an incredible joy to experience how God has blessed us financially during this period—money has come to us that was totally unexpected.

—Mr. & Mrs. D.C.C.

When my husband died 3 years ago we had been tithing 10% plus with most of this going to help support a missionary family in Japan. Although my income decreased, I determined to continue this commitment. As this worked out very well for me I gradually began to increase my giving. When I first read your challenge for giving 1/3, I was interested but somewhat hesitant. However it seemed the Lord was nudging me to make the commitment and trust Him. It took some time before I was ready to make the step, but I haven't been sorry and I am looking forward to seeing what the Lord will do next.

—Mrs. R.R.

I'm so grateful for my sons' developing a wonderful attitude towards giving rather than insisting on more and more

for themselves. God has rewarded their willingness to spend the money in this way, like the day they tearfully but willingly gave a portion of their toys to some refugees, and that afternoon, a friend came in, saying her boys had gone through their things and wanted to give them their Lego sets (my boys were ecstatic!).

... I wish every family would try to give sacrificially rather than conveniently, like I used to (and I felt then that I was giving generously—how strange!)

—Three Grateful Christians

First we took baby steps and (underwent) attitude changes:

—Our cars were used—we never made a car payment.

—We cut up our credit cards and kept track of our spending.

—We realized the "American Dream" is a Satanic nightmare.

—We began valuing people rather than things.

—We found out that simple is better. *Your Money Matters* (MacGregor) and *Freedom of Simplicity* (Foster) helped us out.

Gradually our giving increased. We were challenged to invest \$1,000 into missions in order to put our money where our mouth is. We did. Next the percentage per month increased 12%, 15%, 18%. When the U.S. Center gave their challenge, we wondered if we could do it. For the next few months we tried giving 25% to warm up. Then I found out the U.S. Center staff, with their meager earnings, was giving 1/3. So we plunged in and did it too!

You wonder how? Better yet is to wonder what would have happened if we didn't. During the 25% and 33% months we had bills totaling over \$3,000 unexpectedly come up for the adoption of our son and our missions education. The Lord abundantly

provided for these needs We can be sure to expect the unexpected from God!

—S.W.

It was a matter of obedience

—T.B.

We prayed. Our position to participate wasn't the greatest, we owed a lot of money, had many bills, and at times it seemed we didn't have much help. We simply made it a matter of prayer.

... My brother tells me he "was already prepared through a decision made years before."

—J.P.

When I read, belatedly, of your 1/3 x 3 suggestion I wondered, "Why not me?" Of course I have regular church and missions commitments which could not be overlooked. So, I did some calculations and came up with this figure.

It has been a blessing, this bit of extra giving. I can't say the balance left for my use was miraculously expanded; nor was I in need at all. It is amazing how many expenditures are really non-essential.

—V.W.

We are retired, on "fixed income" below the level where we would have to pay income tax, but in the light of the situation in the world today, we feel that "spreading the WORD" is the most important thing we can do.

Certainly for us it means watching our pennies more carefully during these months, but we are not really suffering too much. The Lord supplies all our needs and his riches are limitless.

—Mr. & Mrs. L.Z.

It has been an incredible joy to experience how God has blessed us financially during this time period—money has come to us that was totally unexpected.

—B.C.

"Bright Hope for Tomorrow"

FAMILIES OF THE ONE-THIRD PLAN

Do You Belong in This Group?

It wasn't so much a decision to give so that we would be uncomfortable, but rather to give so that others would have life.

—S.T.

[How?] I mention nerve, faith, insight, capability, and financial management. I suspect that nerve is probably the greatest need. . . . It really doesn't take much faith if you just count your money and figure out what you really need and what you only want . . . Financial management is really very simple if you just don't buy it if you don't need it.

—R.W.

We thought we were being pretty good faithfully giving a tithe and (we) thought that was really all God expected. Then we began to see the tithe as just a starting point and (began) giving more and more as we were able . . .

Matt. 6:21 is a real convicting verse for me: "For where your treasure is, there will your heart be also."

—Mr. & Mrs. J.C.

The "sending body" of Jesus Christ should be just as financially committed to the Lord's work as the missionaries are. But we're not!

. . . I believe that for most of us who work hard and have a relatively high personal income in America, a commitment to such a lifestyle will bring us out of debt, with a substantial increase for investment in God's Kingdom! Then we must determine what God would have us do with this increase.

—B.B.

Note: As always, all gifts larger than \$15 will hopefully someday be returned or reassigned as the small gifts continue to come in. We treat all larger gifts for property as advances against the proceeds of the small gift campaign.

A suspicious number of overseas addresses appears in the following list. They all represent missionaries (whose incomes are already very modest). Yet missionaries believe in the cause! But there are a number of retired missionaries in the U.S. list, and others with limited income. (In the dollar column note how small one-third times three actually is for many of these dear people.)

Last issue we asked people to tell us how they got into such "drastic" behavior as to try to live on two-thirds of their income—even for three months. You can read some of their responses to the left.

If you think you might belong in this list, use the Order Page (inside back cover) and ask for the One-Third Times Three Information Packet.

1	7,741.49	Columbus	Ohio	43229
2	200.00	Grand Junction	Colorado	81506
3	565.00	Tyler	Texas	75131
4	375.00	Yutan	Nebraska	68073
5	40.00	Memphis	Tennessee	38115
6	480.00	Pomona	California	91767
7	2,165.00	Honolulu	Hawaii	96821
8	4,000.00	Burbank	California	91504
9	320.00	Reading	Pennsylvania	19605
10	600.00	Indio	California	92201
11	3,432.00	Sacramento	California	95820
12	300.00	Lawrence	Kansas	66046
13	411.00	Surrey BC	Canada	V3S 4P5
14	796.00	Los Angeles	California	90033
15	116.00	Hutchison	Minnesota	55350
16	135.00	Hutchison	Minnesota	55350
17	1,935.00	Downey	California	90241
18	1,942.00	Fargo	North Dakota	58102
19	2,407.10	Sterling Heights	Michigan	48077
20	1,170.00	Staunton	Virginia	24401
21	2,765.00	Yakima	Washington	98908
22	2,000.00	Guilford	Indiana	47022
23	400.00	Manzini	Swaziland	
24	500.00	Walnut Creek	California	94598
25	100.00	Gloucester	Massachusetts	01930
26	1,244.00	Denver	Colorado	80222
27	2,202.00	Birmingham	Alabama	35244
28	380.00	Boulder	Colorado	80302
29	400.00	Las Vegas	Nevada	89107
30	423.54	Brookings	Oregon	97415
31	135.00	Iligan City 8801	Philippines	
32	500.00	Spring Valley	California	92077
33	150.00	Gardena	California	90249
34	289.55	Long Beach	California	90804
35	300.00	Las Vegas	Nevada	89107
36	600.00	Painesville	Ohio	44077
37	500.00	Clearlake	California	95422
38	300.00	Yajalon	Chiapas-Mexico	29930
39	0.00	San Francisco	California	94122
40	5,000.00	Pasadena	California	91104
41	1,644.15	La Jolla	California	92037
42	1,060.54	New Orleans	Louisiana	70119
43	265.00	West Lafayette	Indiana	47906
44	450.00	Duarte	California	91010
45	800.00	Seattle	Washington	98119
46	150.00	Everett	Washington	98204
47	0.00	Miami	Florida	33167
48	350.00	La Mirada	California	90638
49	1,225.00	Raleigh	North Carolina	27607

53,264.37

The "Secret" Mission

A THEOLOGY OF REDEMPTION, PART III

Ralph D. Winter

We continue with the third part of an extended outline written by our director for the benefit of USCWM staff. Winter does not want USCWM staff to think of themselves as merely part of a mission *agency*, but to see mission as the central drama of the Bible—indeed, of all history. Mission was introduced in the foundational Covenant given to Abraham. The call to mission was then repeated throughout Scripture. In the previous installments, we caught glimpses of the upward and outward dimensions of the goals of this call. We saw these dimensions in the string of Covenant passages in Genesis—how God calls us both to be blessed and to be a blessing ("to all peoples of the earth"). We noted that five of the Ten Commandments are upward, and five are outward in orientation. We arrive now at a discussion of Jesus' summary of the Covenant: we are to love God with all our heart, soul, mind, and strength, and our neighbors as ourselves (Mark 12:30).

The Goals of The Mission: Upward & Outward

The *goals* of grace (where we are going) must be carefully distinguished from the *means* of grace (how we are to get there). Clearly, we need to talk first about *where* we are going before we talk about how to get there. So where are we supposed to go? What are our goals?

Upward Love Toward God

1. *Loving God with all our hearts.*

Nothing could be more important than the rare and wondrous reality of heart-love toward God. This is not an achievement. It is a relationship—a relationship that God initiated at infinite sacrifice! The Bible everywhere makes the heart the heart of the matter. A pure heart in worship is a goal of Grace.

While no mechanical, external fulfillment of any "means" will do more than to assist us to the reality of this goal, true "obedience of faith" certainly will. Without the heart being truly alive to the Spirit of God, all prayer times, routine or special, become empty and burdensome.

If we were to follow the mere outward pattern of the most godly person, the result would be lifeless legalism by comparison to the

authenticity of the Spirit-filled life described by Paul in Galatians: "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God who *loved* me and delivered Himself up for me (We) through the Spirit are waiting for the Hope of righteousness Walk by the Spirit and you will not live in the flesh to do its bidding" (Gal. 2:20;5:5,16).

2. *Loving God with all our souls.*

In Biblical terms the word *soul* runs as deep as the word *heart*, but seems to be a more comprehensive concept, which includes the realm of "inner healing," the recesses of our consciousness, the "psychology of our being," and the very habit structure of our thought-life and behavior. This is where we talk about "ordering our private worlds"—except that when we begin to talk about the means of grace it will become clear that this is not so private a matter because God has given us the fellowship and accountability of other believers in this area too.

This is preeminently the area in which the all-important concern is to keep our consciences clean. Only with a clean conscience can we come to terms with failure without giving in or giving up to "guilt trips." As we grapple with priorities, which keep changing almost constantly, the remarkable "cleansing of the soul that comes through obeying the truth" (1 Pet. 1:22) results in the essential and rare goal of "unfeigned

love." And unfeigned love alone allows us to rise to newness of life through death to our own choices in "daily dying" to self (1 Cor. 15:31, II Cor. 4:10), and "taking up our Cross daily" (Luke 9:23).

3. *Loving God with all our minds.*

We may tend to think that our minds are merely like computer storage facilities. Actually, our minds follow closely upon our heart interests, and what is stored reflects greatly where our hearts have been and who we really are. The heart knows the passwords that open the files of the mind. "The heart has reasons reason knows not of." Uninteresting subjects don't stick. We cannot be loving God with all our minds if more and more, from day to day, the things of God, the word of God, the concerns of God don't stick in our minds. What is it that most interests us, that most captures our imaginations? The mind reflects the heart.

God has asked us to "think His thoughts after Him." Paul says, "Set your minds on things above, not on things that are on earth" (Col. 3:2). In Romans (12:2) he urges his readers to "be transformed by the renewing of your minds." In Philippians he says, "whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, *let your mind dwell on these things.*" But now we are getting into "means", which is the next chapter.

A THEOLOGY OF REDEMPTION, PART III

4. *Loving God with all our strength.*

In this area, in our staff community at least, a good deal of discussion has gone on as to goals of exercise, rest, food, etc. Surely we gain a greater appreciation for the physical potential of the human creation watching the Olympics. That can be a great inspiration to us, but not because very many believers ought to spend a third of their lives trying for a gold medal! We may want to be physically fit or physically beautiful for reasons other than to please our Creator. Those reasons, common to secular Americans, ought to pale by comparison to the goal of loving God with all our strength.

Outward Love Toward God's Creation

We are to love what God has made. We can see His glory in His handiwork. Seeing His glory enhances our love for Him (Psalm 19) and inspires our love for His creation. That creation includes a great deal to marvel about, but does not include less than people and peoples. And we learn how to love other people and peoples by taking note of how God loves us and our people.

How much more we know in detail nowadays of the wonders of His creation than Francis of Assisi who delighted in the glory of the flowers and the birds of the air! How much more easily our hearts can sing because of what we can see that Francis could not see—everything from the intricacies of the DNA molecule and the fascinating little nucleotides that hook into that awesome helical molecule . . . to the marvels of outer space . . . Francis could not have known of these things, but he saw enough to believe, to love, and to worship God and serve Him. What has God made?

A properly conceived general educa-

Nothing could be more important than the rare and wondrous reality of heart-love toward God. The Bible everywhere makes the heart the heart of the matter.

tion, rather than being a boring siege of endless years of schooling, ought to serve to introduce us excitingly to

1) the inorganic universe, its *forces* (electromagnetic radiation, magnetism, gravity), its *matter* (molecules, atoms and sub-atomic "particles"), its *objects* (galactic clusters, galaxies, solar systems, planets, etc.), and to

2) the awesome organic add-on, LIFE, an amazing phenomenon known for sure only on this planet—an added symphony of lavish creativity based at every point around a single atom, carbon . . . LIFE: plant life, animal life, and, in particular, the special world of the human creature!

LIFE is like incredibly complex "software" designed to run on the "hardware" of the inorganic universe. And what a *tour de force* LIFE is! Even the tear fluid from the eye of a toad is composed of 64 highly complex chemicals—not just water. The human creature does not bring into the picture physiological complexities inherently different from these. But the human being does demonstrate far greater complexity in the sphere of linguistic and cultural diversity and elaboration, and thus gives rise to social science as compared to natural science.

We can glory in God's glory. We can love both the *what* and the *whom* of His Creation. This is an aspect of our worship. This awe in view of the wonder and beauty of His Creation would seem to be an almost essential element in our fellowship with Him. And the most awesome thing is that, without any merit of our own, our fellowship means something to Him as well! His first love for us and our responding love for Him releases such grace in our lives that He can legitimately expect His own love for all His human peoples to be expressed faithfully through us—just as parents may expect a faithful older child loyally to protect and succor the younger children.

But if we love God's creation as we

A THEOLOGY OF REDEMPTION, PART III

Ralph D. Winter

ought to love, what shape will such a goal of grace take on? What and who will come into our lives?

1. *Loving all the members of our family.*

This means our continuing relation to our biological families (or the equivalent in the case of adopted or foster children). For those who are married, this includes relatives on both sides but especially on the side of the family whose jurisdiction is acknowledged to continue on. We regard the authority of the family as primary, and that of our task-community as secondary—as something that can only properly be derived through a clear understanding with the families. This is the concept of *secondment*.

2. *Loving all the members of our task-community.*

Here is where our opportunity to love our fellow workers comes in. Everyone's basic commitment on our staff is:

1) To embrace our community's understanding of the Covenant so as to allow it to define our personal aspirations and those of the community.

2) To help other members of the community to do so.

3) To welcome the help of other members in our own attempts to do so.

But we must not be merely a mutual admiration society or become spiritually musclebound. We do not properly love each other if we do not enhance each other's effective outward love in the other three categories. Indeed, most of our work at the Center is designed to reach indirectly out around the world, where needs generally exceed and outrank the needs of anyone else to whom we minister in our direct relationships in the first three categories. The only exception would be those special people who classify as "multiplying good ground."

Following Dawson Trotman, we need constantly to ask: "Am I doing something others *can* do or *will* do while there are things to be done that others *can't* do or *won't* do?"

3. *Loving all other given relationships.*

Beyond our family, beyond the needs and return ministry of our fellow task-community members, there are the accumulated acquaintances of our lives to whom, in some cases, we may minister more effectively than any other human being. We must be open and sensitive to *acquired responsibilities* in this area. These include people on our Christmas card lists, so to speak, our support lists, our larger prayer-letter lists—indeed, all of the people with whom we have come into contact in such a way as to allow and elicit from us some ministry.

Certainly to be included here are all who write to the Center for whatever reason—from the area or sphere of constituency to which we are assigned at a distance, as well as those in the local, Southern California area to which we are assigned for face-to-face ministry.

4. *Loving all others and all else.*

Here is where all that is beyond our direct reach comes into our prayers, our planning, and our potential future involvement, and illuminates and lightens the necessarily indirect labors comprising the basic goals of our task-community.

Probably the largest needs and the greatest problems lie beyond our direct ministry. This is why we do well always to try to recruit people who are "ready for any good work" (Titus 3:1) to join us in the thankless, unsung, inglorious, indirect work that alone can address the greatest needs and obstacles facing the Secret Mission. Hopefully a great deal of our direct work either leads to or stimulates interest in this category.

Following Dawson Trotman, we need constantly to ask, just as we urge others to ask: "Am I doing something others *can* do or *will* do while there are things to be done that others *can't* do or *won't* do?"

AGENCIES

AIMS Takes Aim

TARGETING 80,000 CONGREGATIONS

Jim Stewart

Jim Ammerman, head of the Full Gospel Chaplaincy, a man whose research has been recognized by the Pentagon for apportioning chaplains in the armed forces, says there are 80,000 to 100,000 charismatic congregations in the United States. The Association of International Mission Services (AIMS) conservatively places the figure at 60,000.

Created March 21, 1985 in order to serve churches and mission agencies arising out of the charismatic renewal, AIMS believes these churches will supply many of the new missionaries and resources to reap the end-time harvest.

Some recent moves consolidated the work of AIMS and provided me the opportunity to interview Howard Foltz, president of AIMS, and his assistant, Victor Lipsey.

Lipsey said AIMS is targeting independent churches in the charismatic renewal "because they are not as aware of AICM and other such services as are denominational churches or those associated with some other organization. There are a lot of new churches that haven't caught on to missions yet."

Foltz added, "The spiritual resources of these churches provide great potential and must be challenged and mobilized for world evangelization. The immense needs, and yet unprecedented opportunities that face us in today's world, move us to compassion and compel us to obey the Biblical mandate to establish God's kingdom in all nations."

According to Foltz and Lipsey, most non-denominational, charismatic churches are not affiliated with any mission organization. Yet pastors from many of these churches are asking important, hard-hitting questions:

—"How can we inspire, educate, and activate our people for missions?"

—"What is God saying about contemporary mission strategy?"

—"How can we learn from the experience of others?"

—"How can we meaningfully network with other churches and mission agencies to multiply our international impact?"

AIMS hopes to provide answers.

Some of the services AIMS offers include:

—consultation in setting up mission programs;

—provision of information on mission opportunities overseas;

—provision of computer placement services for mission candidates;

—assistance to churches and mission agencies seeking to network together in missions projects such as church planting, short-term evangelistic outreaches and construction teams;

—assistance in missionary candidate recruiting and/or training;

—assistance in sponsoring conferences for mission agency personnel;

—curriculum and training aids.

Foltz said, "We are trying to relate churches to churches to help them team up to do missions together. We don't know of any other organization that is directly trying to do that."

Lipsey added, "The fruit we expect from this association is thousands of new, spirit-filled missionaries who will go out into the more difficult places in the world with the Good News of Jesus Christ, working together with other brothers and sisters in the faith in other countries wherever they might be."

"It's important to stress the global vision of this consortium," said Foltz. "As national leaders develop the same vision, we will share our resources and expertise with them and help them develop their own organizations. We are not a centralized international movement. All members everywhere will be autonomous. When we serve another agency we don't want to own or control them in any way."

With respect to work among

Unreached Peoples, Foltz commented, "We believe we must find methods to make the ongoing (Unreached Peoples) research available to the independent Charismatic and Pentecostal churches to challenge and motivate them to help penetrate these last frontiers."

In order to nurture a compassionate and understanding heart for the nations, AIMS believes one of the most significant experiences a mission leader could have is confronting firsthand the peoples and cultures of other countries. In light of this, AIMS is sponsoring "Mission Encounter" trips to mission centers throughout the world. Mission Encounter trips for this fall will go to India, Central America, Asia and Europe. All interested pastors and lay mission leaders are invited to come along. For more information, write to AIMS at the address below.

AIMS held its first world mission training seminar at Calvary Temple in Denver, Colorado, this last February 26 through March 2. The focus of the seminar was on missionary education and missionary preparation in local churches. Six or seven additional seminars are in the planning stage. A resource catalog is being produced for distribution to its membership.

AIMS currently has 56 different organizations on its membership roles. These include individual churches and mission agencies. AIMS requires its members to make three commitments:

1. to subscribe to the Lausanne Covenant without reservation;
2. to pay a \$125 annual membership fee; and
3. to promote the networking of the consortium and work toward one community with the express purpose of evangelizing the world.

Nationally, AIMS is divided into nine areas. Three of these regions—the Northwest, including Washington, Oregon, Idaho and Montana; the

—Continued on Page 26

Training Opportunities

PERSPECTIVES ON THE WORLD CHRISTIAN MOVEMENT

This list includes all Perspectives Extension Coordinators who have said they plan to hold a class in their area sometime in the next 6 to 9 months. Contact your area coordinator for dates, times, and information about college credit.

Alaska: Anchorage

Elizabeth J. Graves
Alaska Bible College
9618 Reliance Dr.
Anchorage, AK 99502

Arkansas: Fayetteville

Steve Shadrach
3115 N. Maple
Fayetteville, AR 72701
(501) 442-5312

California

Costa Mesa

Byron Klaus
Southern California College
55 Fair Dr.
Costa Mesa, CA 92626
(714) 556-3610

Escondido

George Miley
Emmanuel Faith Comm. Ch.
12817 Oakfield Way
Poway, CA 92064
(612) 588-8707

Fullerton

Bruce Camp
First Evangelical Free Ch.
2801 Brea Blvd.
Fullerton, CA 92635
(714) 529-5544

Gardena

Greg Carlson
15905 Atkinson Ave.
Gardena, CA 90249
(213) 324-8780

Irvine

Harold Graham
South Coast Comm. Ch.
5 Stillwater
Irvine, CA 92715
(714) 854-8387 (home)
(714) 854-7600 (church)

La Quinta

Dori Quill
54-390 Obregon
La Quinta, CA 92253
(619) 564-2685

Menlo Park

Linda Eldridge
1050 Oakland Ave.
Menlo Park, CA 94025
(415) 325-3528

Pasadena

Craig Maloof
1605 Elizabeth St.
Pasadena, CA 91104
(818) 797-4605

San Bernardino

Dave Dougherty
Bible Fellowship Church
6770 Magnolia Suite 10
Riverside, CA 92504
(714) 785-4326

San Diego

Ted Boyer
Clairemont Emmanuel Baptist
6124 Castejon
La Jolla, CA 92037
(619) 459-8190

Ken Calvert

Skyline Wesleyan Church
1345 Skyline Dr.
Lemon Grove, CA 92045
(619) 698-9545

Sun Valley

Rosalind Moss
Grace Comm. Church
13248 Roscoe Blvd.
Sun Valley, CA 91352
(818) 782-5920

Thousand Oaks

Bob Fenstamacher
1882 Caballero St.
Simi Valley, CA 93065
(805) 526-6071

Delaware: Wilmington

Jonathan Peters
1811 Graver Lane
Wilmington, DE 19810
(302) 475-7457

Florida: Orlando

Howard Lisech
Circle Community Church
434 Red Gate Rd.
Orlando, FL 32818

Georgia: Atlanta

Ken Temple
First Baptist Church
754 Peachtree St. NE
Atlanta, GA 30365
(404) 881-1221

Illinois: Oak Park

Dan Bailey
Midwest CWM
156 N. Oak Park Ave.
Oak Park, IL 60301
(312) 848-4660

Indiana: Goshen

Charles Buller
202 S. 6th St.
Goshen, IN 46526
(219) 553-0621

Iowa: Des Moines, Ames

Howard Joslin
821 Kellog
Ames, IA 50010
(515) 233-1020

Maryland

Baltimore
Scott & Peggy Buresh
6191 Northwood Dr.
Baltimore, MD 21212
(301) 435-6295

Northeast

Dave Scott
Grace Bible Chapel
280 Old Zion Road
Northeast, MD 21901
(301) 658-3395

Massachusetts

Boston
Dave Delozier
22 Heather Rd.
Watertown, MA 02172
(617) 926-3076

Boston

Chip Sanders
Ruggles Baptist Church
874 Beacon St.
Boston, MA 02215
(617) 266-3633

Worcester

Christopher Weirhold
Holden Chapel
464 Chandler St.
Worcester, MA 01602
(617) 795-7458

Michigan: Lansing

Phil Rieke
5300 W. Mall Dr. #3038
Lansing, MI 48917
(517) 321-8604

Minnesota

Edina

Woody Phillips, Lynne
Williams
Grace Church
5300 France Ave. So.
Edina, MN 55410
(612) 926-1884

Minneapolis

Dan Lehn
1100 5th St.
Minneapolis, MN 55404
(612) 340-1916

Roseville

Bruce Tharaldson
Grace Church
1083 6th Street SW
New Brighton, MN 55112
(612) 636-4956

Mississippi: Jackson

Michael Yarman
5422 Clinton Blvd., Box 259
Jackson, MS 39209
(601) 922-5219

Montana: Bozeman

Dick Schroeder
408 South 6th
Bozeman, MT 59715
(406) 586-2098

New Jersey: Glassboro

Fran Patt
6 Garden of Eden Rd. #101
Wilmington, DE 19803
(302) 478-4826

PERSPECTIVES ON THE WORLD CHRISTIAN MOVEMENT

Ohio**Columbus**

Jeff Beale
258 W.N. Broadway
Columbus, OH 43214
(614) 263-3503

Norwalk

Lois Yarnell
135 N. Pleasant St., Apt. A
Norwalk, OH 44857
(419) 663-1408

Oklahoma: Tulsa

Steve Dickie
First United Methodist
1115 South Boulder
Tulsa, OK 74119
(918) 587-9481

Oregon: Portland

Beth Nance
1007 N.E. Knott
Portland, OR 97212
(503) 287-0885

Pennsylvania**Erie**

Joy Reed
Grace Baptist
8783 Honeysuckle Dr.
Erie, PA 16509
(814) 864-0196

**Newtown Square,
Jenkintown, & Wayne**

Fran Patt
6 Garden of Eden Rd. #101
Wilmington, DE 19803
(302) 478-4826

Pittsburgh & Beaver Falls

Rob Malone
622 Whitney Ave. #7
Pittsburgh, PA 15221
(412) 243-3368

Texas**Austin**

Dave Hemperly
6701 Arroyo Seca
Austin, TX 78757
(512) 453-7012

College Station

Ted Elder
807 Holleman
College Station, TX 77840
(409) 693-7639

Dallas

Larry Walker
Fellowship Bible Church
15802 Spring Creek Rd.
Dallas, TX 75248
(214) 661-0526

Dallas

Wesley Schlenker
9923 Miller Rd. Apt. 2161
Dallas, TX 75238
(214) 349-4807(home)
(214) 403-5299(work)

Waco

Lisa Harris
Highland Baptist Church
3014 Maple Ave.
Waco, TX 76707
(817) 754-0335

Virginia**Fairfax**

Lisa Holloway
3957 Fairfax Square
Fairfax, VA 22030
(703) 691-0434

Virginia Beach

Kevin Coyle
Kempsville Presbyterian
Church
805 Kempsville Rd.
Virginia Beach, VA 23462
(804) 495-1913

Williamsburg

Coleman Tyler
106 Rippley Rd.
Williamsburg, VA 23185
(804) 220-3316

Washington**Seattle**

Betsy Weaver
University Presbyterian
Church
4540 15th Ave. N.E.
Seattle, WA 98105
(206) 524-7300

Tacoma

Kathleen McConnell
Youth With A Mission
Box 1358
Tacoma, WA 98401
(206) 473-6306

Yakima

Joseph E. Markee
201 S. 28th Ave.
Yakima, WA 98902
(509) 575-8787

Wisconsin: Madison

Larry Mykytiuk
Faith Comm. Bible Church
1501 Monroe St.
Madison, WI 53711
(608) 255-8484

Canada**Alberta****Calgary**

Greg Irwin, Venture Teams
P.O. Box 7430, Station E
Calgary, Alberta T3C 3M2
(403) 286-3422

Didsbury

Fred Friesen
Ft. Wayne Bible College
Box 190
Didsbury, Alberta TOM OWO
(403) 335-3794

British Columbia

Paul Martinson
Youth With A Mission
P.O. Box 94187
Richmond, BC
(604) 276-0619

Ontario**Toronto**

Howard Dowdell
Canadian CWM
14 Virgilwood Drive
Willowdale, ON M2R 2B2
(416) 665-2017

White Rock

Gilbert Gerbrandt
119-1851 Southmere Cres. E.
White Rock, BC V4A 7A5

Japan

Sue Kilmer
Youth With A Mission
C.P.O. Box 32
Yokohama 220

Kenya

Jonathan Dawn
P.O. Box 21337
Nairobi, Kenya

New Zealand

Dan Mulvagh
P.O. Box 2160
Tauranga, New Zealand

Singapore

Alan Wong
37 Telok Blangah Rise
H 20-305
Singapore 0409

South Africa

Pietermaritzburg, Natal;
White River, Transvaal
Zane and Laura Zeeman,
Bradley Stuart
African Centre for World
Mission
P.O. Box 647
Pietermaritzburg 3200

Capetown and Pretoria

David Bliss
Africa Enterprise
P.O. Box 647
Pietermaritzburg, Natal

Summer Courses**Pasadena, California**

June 16-July 11

July 21-August 22

Oak Park, Illinois

June 16-July 11

Coordinator Workshops

Pasadena, California: July 12-18

Wayne, Pennsylvania: August 23-29

Spiritual Warfare

DO WE NEED NEW EYES?

John A. Holzmann

One of the men here at the Center recently told me he felt sorry for me when I first came. "You didn't have any idea of the significance of the spiritual warfare going on around here," he said.

He may have been right! My perspective on the world around me has changed. I'm not quite so "scientific" anymore. I am more willing to look at events in the physical realm as being the result of spiritual conflict in the heavenlies. Perhaps there is something more than mere coincidence or simple providence (with no reference to Satanic influence) in the fact that in the last three months here at the Center:

—three babies have been lost due to miscarriage;

—three babies were born, all by C-section, all after exceptionally difficult pregnancies and/or labors;

—two men who have been battling cancer on and off for five years or more have both entered critical periods in which doctors hold out little hope for long-term survival;

—a boy of 10 was killed when he fell from the rafters in our auditorium.

When Elisha and his servant were surrounded by the Aramean army in 2 Kings 6, the servant said, "Oh, my lord, what shall we do?" And Elisha said, "Don't be afraid. Those who are with us are more than those who are with them." Elisha prayed to the Lord, and God opened the servant's eyes so that he could see the hills "full of horses and chariots of fire all around Elisha" (2 Kg. 6:17).

For Westerners, the physical realm is far too often all we ever see. More likely than not, if we had been standing with Elisha and his servant that day, we would have had a hard time believing the servant's change of heart was due to anything more than some hallucination. We would have looked for a physical, scientifically verifiable explanation for what occurred.

When we hear of tribal peoples or others who are concerned with the spiritual realm, we tend to discount their



We tend to idolize and feel sorry for the "poor missionaries" who go out from our midst. Do you know how significant *your* role is? What would happen if Satan silenced the artillery and air cover your prayers afford the ground troops (the missionaries) for whom you are praying? Do you think Satan is ignorant of your part in the battle?

interpretation of the facts. When they say a man or woman has died because of an attack by an evil spirit, we think to ourselves, "What's the matter with these people? Can't they see? He didn't die of some curse put upon him by a witch doctor! He died of perfectly understandable natural causes. He obviously had parasites."

To Satan, the father of lies, it is of little consequence whether he comes in the guise of human terrorists, microscopic parasites, hurricanes, mud slides, heart attacks, or angelic beings. He doesn't care what he looks like as long as he can accomplish his work of lying, killing and destroying. Whatever tool will work to his advantage, he's willing to use it.

When there is a war on, we send soldiers out to the battlefields. Though we grieve when they are killed, we expect that some soldiers will die. Some will never return.

Yet when it comes to spiritual soldiers—prayer warriors, "senders," foot soldiers, spies, etc.—many of us are surprised when death comes or sickness strikes.

Greg Livingstone, director of Frontiers, a mission to Muslims, says, "I think it's about time we recognized that missions is a dangerous business. It has to be. We can't go only where we think we will be safe. We have to go where there is danger."

In the March 12, 1986 issue of *The Alliance Witness*, official magazine of the Christian and Missionary Alliance Church, an article written by Alice Gibbons, C&MA missionary to Irian Jaya begins, "Recent events indicate that Satan is waging an all-out attack against the Church of Jesus Christ in Irian Jaya. ...Our missionary force is being rapidly depleted by serious illness and death."

Among other events, the article describes the death of one missionary wife "apparently from an embolism." Then the author recounts a series of events one night that ended in the death of a watchdog, a stab wound in the stomach

DO WE NEED NEW EYES?

of a watchman, stab wounds in the arm and leg of a missionary, and the death of a thief. She describes a situation in which a missionary received a gunshot wound in the arm; and the necessity of corrective open-heart surgery for the 14 month-old daughter of a missionary couple. These events, she said, have all occurred within the last few months.

In the last three and a half years: a missionary suffered a stroke and heart attack and had to return home; three missionaries were forced to take emergency furloughs—one will not be able to return; two families were on furlough and planning to return when the husband in one was discovered to have a brain tumor, the wife in the other was diagnosed as having Hodgkin's disease.

"Two women presently on the field are weak but still carry on," wrote Mrs. Gibbons. "Mrs. Ardyce Worsley, with back injuries suffered in a plane crash and a recurring parasite infection, and Mrs. Betty Wilson, recovering from a bout of infectious hepatitis."

Is Mrs. Gibbons's interpretation correct? Is *Satan* "waging an all-out attack on the Church of Jesus Christ in Irian Jaya"?

Barbara Brown, an Africa Inland Mission (AIM) missionary working with the Institute of Tribal Studies at the U.S. Center for World Mission recently brought to our attention what she also termed "attacks of Satan" upon those who have pioneered work among Unreached Peoples. She began her story with a prayer sheet sent out by the U.S. Center for World Mission back in 1981.

Prior to the advent of the *Global Prayer Digest*, the Center sent out weekly "Prayer for the Hidden People" sheets. During the week of October 4-10, 1981, prayer warriors were encouraged to pray for the Degodia Muslims living in Kenya, East Africa. At that time it was reported, "The nearest missionaries are hundreds of miles away, and they are few in number. Tape recorded Christian messages have won believers among the Degodia,



When there is a war on, we send soldiers out to the battlefields. Though we grieve when they are killed, we expect that some soldiers will die. Yet when it comes to spiritual soldiers—prayer warriors, "senders," foot soldiers, spies, etc.—many of us are surprised when death comes or sickness strikes.

(but)...a missionary reports, "...There are no workers to work with those who have said openly, 'We wish to become Christians.'" An even greater tragedy is that this potential harvest has been known to the Christian community for at least two years, and still no worker is ministering there."

Things turned around. Earl and Esther Anderson, semi-retired AIM missionaries, opened work among the Degodia and three other Somali Muslim groups in Northern Kenya. They were beginning to see significant fruit from their labors, when, on September 30 last year, their car was hit by a truck. Mrs. Anderson was killed instantly. On October 27th, Mr. Anderson died from complications associated with his injuries.

Mrs. Brown described the experiences of Frank and Karen Low, New Tribes Mission (NTM) missionaries in Papua New Guinea.

NTM has been pursuing a "new" chronological approach to the preaching of the Gospel. Instead of beginning with the story of Christ, they begin at creation and work through the Old Testament. By the time Jesus appears in the narrative, the people are waiting with bated breath; they can hardly wait for the climax they know is coming.

The Lows wrote in February that, despite the fact they are still in the midst of the Old Testament narrative, "the old men...have been confessing their sins, and we're seeing a growing conviction in many. Tultul (one of the older tribesmen) was yelling, 'What happens if I die before we get to the end of this teaching?'"

While reporting this good news, the Lows pleaded for prayer support. "It will probably be four months before we are ready to present the gospel in this chronological teaching program. Please uphold our family for health and strength.

"The Lord has encouraged us greatly by such verses as Psalm 81:10. 'I AM the LORD your God, open your mouth wide and I will fill it.' Though we are

DO WE NEED NEW EYES?

John A. Holzmann

conscious of our inadequacies in language and ability, we needn't hold back in fear. ...But the battle is still before us.

"In Samo and...Iteri (neighboring villages) this same chronological program is under way. ...Just this week, as the Iteri team was nearing the gospel, there was a catastrophe. A flood crashed through the village, wiping 20 feet off their airstrip, demolishing houses and taking two lives. Huge piles of sand, logs and debris were everywhere. The people fled to the mountains, afraid to sleep in the village. Please pray with us.... We see it as a timely attack of the enemy in keeping those people from hearing what Jesus did for them on the cross."

Mrs. Brown wrote the cover letter for the March 1986 issue of the AIM *Global Prayer Digest*.

In that letter she recounted the story of early AIM missionaries who packed their supplies in coffins when they set out for Africa. They were merely "making prudent preparations" for their time on the field. Few lived more than two years after they arrived.

Is the situation different today? asked Mrs. Brown.

"On October 11, 1985, Janis Arensen, Volunteer Service Group in Southern Sudan, was struck by gunfire while traveling through the territory of the unreached Boya people. Banditry is common in the area. While all possible measures were taken, Janis died during the three-hour flight to Nairobi.

"Her husband, Lanny, writes, 'At a particularly difficult time in Sudan, several of our group were beginning to complain, "Why do we have to help these people? They never thank us. They only make life more difficult." To this Janis replied, "We are here because Christians have prayed that God would open a way for the gospel to be proclaimed among these people. If the gospel doesn't cost something, it isn't worth much is it?"'

"Janis counted the cost and paid with her life."



To Satan, the father of lies, it is of little consequence whether he comes in the guise of human terrorists, microscopic parasites, hurricanes, mud slides, heart attacks, or angelic beings. He doesn't care what he looks like as long as he can accomplish his work of lying, killing and destroying. Whatever tool will work to his advantage, he's willing to use it.

The Arensens were working among the Latuka tribes of Southern Sudan. Numbering 180,000, the Latuka were first mentioned for prayer in the August 1982 issue of the *Daily Prayer Guide*.

Bernie May, U.S. director of Wycliffe Bible Translators, wrote an article in *In Other Words* called "Who'll Replace Tom Reid?" It's a story about a prayer warrior who stood by May for 25 years from the time May graduated from college.

"(Reid) lived in a mobile home in Tucson," wrote May. "Since he was on a fixed income, he had very little money. He sent me \$10 once a year—if he had it. But his greatest contribution was prayer. Since he suffered from Parkinson's disease, he seldom wrote, and I (only saw) him twice in the...25 years. But he was one of those who did battle in the heavenlies so I could get my work done with little interference from Satan or his demons..."

"Tom's gone now. He died at the age of 79. I wonder who will replace him."

Tom Reid "did battle in the heavenlies so I could get my work done."

We tend to idolize and feel sorry for the "poor missionaries" who go out from our midst. But do you know how significant *your* role is?

Are you a prayer warrior? Do you see your strategic role in fulfilling the Great Commission? What would happen if Satan silenced the artillery and air cover your prayers afford the ground troops (the missionaries) for whom you are praying? Do you think Satan is ignorant of your part in the battle?

We are at war, and in war there will be casualties. You may be one of them! Have you counted the cost of your part in the battle?

I'm realizing my need for your prayer cover. In fact, it's so important, I need to provide prayer cover for you, too!

Brothers and sisters: shall we pray?

SERVICE OPPORTUNITY

"China Clippers" Aid In Research

John A. Holzmann

Jim Ziervogel, director of the Institute of Chinese Studies (ICS), has gathered a group of people who help him locate information about China. His "China Clippers" hunt for articles that in some way touch on the subject of life in China.

"People think they have to subscribe to big-name newspapers before they can be of service to us," he said. "That is not the case at all. It's amazing how much solid news is reported in small-town papers, news that is *not* reported by the 'big boys.' Even when an article originates from a major publication, it does not mean that the full relevant text was printed there."

"We aren't even covering all the major papers and magazines," Ziervogel said, "but even if we were, we still have a great need for 'Clippers.'"

In a letter to a new 'Clipper,' Ziervogel wrote: "Once you start looking for them, you might be surprised where you will find articles on China and Chinese peoples. You will find them in almost any kind of magazine."

Ziervogel requests that new Clippers inform him of what magazines they receive before beginning to clip. "We will tell you if someone is already clipping from that source." But from those not yet being clipped, he says he wants Clippers to "clip *all* articles on China and Chinese peoples worldwide. Sometimes, some useful facts on Chinese peoples will be hidden even in the midst of a political article. We will monitor the articles for the Chinese people group data."

Ziervogel tells his Clippers to mark articles with the date (including the year) and source of news (name of newspaper or magazine). As articles are clipped, "fasten together pages that belong together," he says. "As a pile mounts up, you will see the wisdom of this."

He suggests that Clippers should mail the fruits of their labors at least

twice a month. "Once a week would be more desirable to us, but more trouble to the Clippers and, perhaps, more expensive."

When expenses are involved—whether photocopying or postage—Ziervogel says his organization is willing to reimburse the costs, though—especially in the area of photocopying—"most articles would probably not be worth the expense unless they contain some profiling of Chinese peoples."

Once the ICS receives articles, they are put in order, cataloged, and filed. The information is then available for use in creating profiles of Chinese peoples.

Right now, the ICS clippings file is broken down into over 30 sub-units.

Topics include:

1. Peoples Republic of China (PRC): arts, entertainment, sports.
2. PRC: business, economics, resources, conservation.
3. PRC: hunger, poverty.
4. PRC: law, crime, punishment, human rights.
5. PRC: international relations with countries other than U.S. (including defense).
6. PRC: ideology, propaganda (i.e., "the Chinese mind").
7. PRC: opportunities for ministry and witnessing.
8. PRC: lifestyle overview.
9. PRC: demography.
10. PRC: personalities (in leadership, etc.).
11. PRC: religious life (including Christianity).
12. PRC: science, technology, medicine.
13. PRC: Westerners living, working, touring.
14. PRC: youth: education, etc.
15. PRC: regional news: North; Central; South; Xinjiang; Xizang (Tibet); Nemenggu (Inner Mongolia); Northeast (Manchuria).
16. PRC: people groups: socio-

economic; peasants; minorities....

17. Chinese peoples in Hong Kong, Macao, Japan, Korea.

18. Chinese peoples in Taiwan (ROC).

19. Chinese peoples in South-East Asia.

20. U.S. relations with PRC and ROC (see also #2).

21. Chinese peoples in the Americas.

22. Chinese peoples in other areas of the world.

23. PRC history and archeology.

24. Geography of China.

25. China studies/China language.

26. China bibliography.

Beyond the clippings themselves, ICS also receives close to 200 specialized publications.

With all the work involved in sorting, filing, ordering and maintaining the clippings file, let alone keeping subscriptions up to date, Ziervogel commented, "I must say, we have a tremendous need for people who can serve as librarians and work with us in the area of file maintenance! We could use several people from the local area a couple of mornings or afternoons a week."

For more information about "China Clippers" or other ways you might help any of the research institutes at the U.S. Center for World Mission—Chinese Studies, Hindu Studies, Global Urban Studies, Tribal Studies, Muslim Studies, Japanese Studies, Latin American Studies, Korean Studies, Native American Studies—call or write the institute of your choice c/o the U.S. Center for World Mission, 1605 Elizabeth Street, Pasadena, CA 91104; (818) 797-1111 (24-hours a day). Or fill in the appropriate blank on the Order Page, inside back cover.

What About the Kids?

MK EDUCATION SYMPOSIUM

John A. Holzmann

"One of the most burning questions in the hearts and minds of virtually every couple who has ever considered missionary service is what they will do in the way of educating their children," said Elsie Purnell, a staff counselor with the U.S. Center for World Mission and OMF missionary who served in Thailand. She was discussing the need for the "MK (Missionary Kid) Education Symposium" held at the U.S. Center for World Mission November 15, 1985.

"Many couples think there are no educational options—boarding school is all there is. So they have decided they will never go to the mission field.

"Others say, 'Maybe after the kids are out of the house, then we can go, but not now'

"Most of these people don't know what choices are available to them. The fact is, *there are options, good options!* Boarding school may be an excellent option. We aren't interested in arguing for boarding school over other choices. We just want people to know all the things that may be available to them and their families."

The MK Education Symposium described at least 12 options.

Panelists included Jim Smotherman, former principal of Wycliffe's school in Peru, and currently assistant superintendent of children's education in Wycliffe Bible Translators' Personnel Department; Dr. Ed Danielson, clinical psychologist, chairman of the Counseling Department, Christian Heritage College, San Diego, and author of *MK: Missionary Kid*; Carol Richardson, member of the on-going Steering Committee of the International Conference on MK's; and Dr. Virgil Olson, then president, William Carey International University and former general director of the Baptist General Conference Board of Missions.

A couple of speakers prefaced their remarks with general comments that provide a good overview of the kinds of attitudes and perspectives one should bring to any discussion of MK education.



Dr. Danielson made a comment about a change he has seen within mission agencies. "In years past," he said, "it was not uncommon for boards to send people into a situation and get something started and *then* think about children.

"Today, almost across the board, mission agencies are not only looking at the opportunities God gives them to work in different parts of the world, but, before they go in, they are saying, 'If we go in, what about kids?' I'm excited about that change."

Mr. Smotherman stressed the importance of parents being flexible and open to discerning the will of God in specific circumstances. "Those engaged in missions, by the very nature of the task, must be flexible in lifestyle and also in the matter of caring for and educating their children. For the missionary and mission board, it is safe to say that there is no one way that is best to care for and educate children."

Besides a general overview of each of the 12 options listed below, the Symposium included a lengthy and practical question-and-answer period. In addition to the panelists themselves, several missionaries and MK's were able to share their down-to-earth insights into such questions as, "What part do singles have in the lives of missionary families?" "How do you handle the situation when the dorm parents' standards or forms of discipline are different from the parents'?" "How did you educate your children at home?" "What about furloughs?"

A cassette recording (two cassettes) of the Symposium is available for \$5.50 from the Center's media department (see Order Page, inside back cover).

A brief report of some of the key items brought out by the panelists follows.

Home Schooling Options

1. "Pure" Home Schooling.

Where missions have allowed freedom for parents to take care of their children's education, many missionaries have taught their children in their own homes. There is a whole generation who grew up under the Calvert Correspondence Course. Home schooling, in that context, is not new. The Calvert course was developed early this century.

But home schooling, as defined by many today, is more than merely teaching one's children at home. It is a total philosophy of education. That is different from what has occurred in the past on the mission field where parents taught their children at home because there were no other options.

There are advantages to home schooling:

a. Parents have an intense interest and concern for the success of their children; they have a partiality toward

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their children that encourages their children to succeed.

b. Children tend to learn better with fewer children.

c. There are more adult-child interactions in an ordinary day: perhaps 200 or more, versus an average classroom experience of maybe 10.

d. The child is freer to explore and think.

e. Because self-directed, the child is free of some of the pressures of competition.

Yet home schooling—especially a rigid interpretation of that philosophy—is not a perfect solution in all cases, and it can have serious difficulties when imported to the mission field.

a. If one really believes, totally, that home schooling is God's will for everyone, then it may be very difficult to live with others who are doing "less than God's best," and it can become a point of conflict and disharmony.

b. Not all mission settings lend themselves well toward home schooling. For instance, many missionaries in isolated contexts become the sole links between the group in which they are working and the outside world. That in itself is an immense task; add to it the responsibility of teaching one's own children without outside assistance can be overwhelming.

c. The wife is frequently limited in her involvement in ministry when she is responsible for teaching children. What happens when children come along and both mother and father have been trained to do mission work? Must it be assumed that the mother has to leave the work?

d. Not all mothers or children can separate the role of teacher from the role of mother. Major family conflicts can result.

e. Not all mothers and children can cope with the intense relationship of daily, one-on-one teaching.

f. Those with a rigid home school philosophy often neglect the opportuni-

Many couples think there are no options—boarding school is all there is. So they have decided they will never go to the mission field. The fact is, there *are* options. Good options!

ty to use other educational resources available to them resulting in a lower-quality education than might otherwise be had.

A missionary mother wrote a poem:

Teaching kindergarten was fun all right.

Teaching first grade was still a cinch.

Teaching second grade and kindergarten—I felt the pinch.

Teaching first and third grade, my schedule was tight.

And next year: grades K, 2, and 4 are in sight.

If I'm not mistaken, there's trouble ahead.

Oh Lord! Please give me strength—
or send a teacher instead.

Maintaining many of the strengths of the home school philosophy, yet providing some of the help and support that many parents find they need, the following two alternatives have been recently developed.

2. The Traveling Teacher.

Wycliffe has families scattered all over Ghana. The parents in each of these cases are totally responsible for teaching their own children. Yet to help them, Wycliffe has established a classroom-sized resource center filled with textbooks, reference materials, artwork, paper, etc. This center is staffed with three teachers, each of whom has classroom and curriculum experience, and is gifted in working one-on-one and in diagnostics.

Parents around Ghana can call on these teachers and ask for their assistance. The teachers are available even to go to live with a family for a month if they want it. The teachers will teach the children, if that's required, or will teach the parents how to teach. Whatever the need, the teachers are available to provide assistance.

This "Traveling Teacher" plan has all the advantages of home schooling, yet takes away some of the lonesome, overwhelming feelings parents may have while attempting to teach their own children in an isolated context.

3. The Field Education System.

The Field Education System (FES) is being developed right now in Guatemala. The concept is similar to the Traveling Teacher except for one major point. Whereas in the Traveling Teacher plan the parents develop the curriculum and lesson plans and take on primary responsibility for educating their children, in the FES the teacher takes primary responsibility.

In the FES, a teacher in a centrally-located curriculum center builds a theme-based curriculum that integrates science, math, cultural studies, language skills, etc. The parents and children then come to the teacher, the teacher maps out a nine-week strategy for the parents to pursue with their children out in their field locations, and the parents and

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children carry out the plan. After nine weeks, the parents and children come back to the central location where the teacher will go over the nine-weeks' work, do diagnostic testing, help the parents understand their children's learning needs, and then send the parents and children back out with a new plan and strategy.

This pattern is repeated three times each academic year.

Advantages:

a. The program allows children to stay at home with their parents and friends.

b. It is flexible, giving children who have difficulties with textbook and correspondence work a program that meets their needs.

c. It uses the local environment as an educational "laboratory."

d. It is an independent, personally-, and professionally-designed program.

Disadvantage: it can mean tremendous travel expenses for the missionaries. This can be alleviated, at least partially, by having the teacher go to the family. But either way, there is a significant cost involved.

In Guatemala, those who are participating in the program love it.

Another twist on the home schooling idea is

4. The Local Co-op School.

In this plan, the parents get together and team-teach using correspondence courses. This plan has many of the same advantages and disadvantages as "pure" home schooling, except it alleviates some of the pressure upon parents.

Boarding Schools

As suggested by the comments of many potential missionary candidates, boarding school is an option they seem to want to avoid at all costs. Yet several studies have been done that show no adverse effects upon children in a

Boarding school is an option many parents want to avoid. Yet some studies have been done that show no adverse effects upon children in a boarding school environment.

boarding school environment.

"In fact," said Dr. Danielson, "in one study, the assumption going in was that the earlier a child is sent to boarding school, the poorer his self-concept will be. When it was all over, the psychiatrist who was doing the study said, 'I am sorry that my statistics don't prove what I set out to prove!'"

"Another study was done. This one used the idea of self-esteem rather than self-concept. The same basic hypothesis was used going into the study: that self-esteem would be lower the earlier a child went to boarding school. At the end of the study, the researcher said, 'My statistics don't prove what I set out to prove. In fact, if anything, they prove that the *earlier* the child boards, the greater his self-esteem!'"

Danielson said no studies have been done to try to determine *why* these results were obtained, but he hypothesized that one major factor has to do with the quality of time spent when the parents

and children are together.

"When children go to boarding schools," he said, "they have many positive inputs. The parents give all the input they can to a child they know is going to go to boarding school. They give quality time. They schedule their time and spend it with their children very carefully. There's no thought of, 'Well, we'll spend the time *next week*.'"

"So the parents are doing this, the staff at the schools are doing this, and the boarding parents (in the dorms) are usually well-chosen and provide more positive input. There is a great sensitivity and concern for these children."

5. The Boarding School in One's Home Country.

Missionaries in the late 1800s and early 1900s frequently left their children in their home countries. Up until the 1940s and '50s, many missions had policies that they would never establish a high school on foreign soil. This meant that parents had to look for other options. And so the boarding school "back home" was common.

Today, this option is less common than it was at one time, yet several schools are still around. These are not second-rate schools, by any means. They are well-respected institutions. Stony Brook is a school like this.

The advantage: students are enculturated in their "home" culture.

Disadvantage: it is very hard on family relations, especially during the teenage years.

Another option that has been used by some missionaries is to have

6. The Children Stay with Friends or Relatives.

a. In the Home Country.

This option is not too common, but may be chosen when a couple is on the

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move a lot and their children would be better served by a more stable environment. Another factor contributing to this choice is parents' wishes to have their children enculturated in the "home" culture.

Advantages and disadvantages are similar to those of the boarding school in one's home country. One additional factor: the personal involvement of relatives can often lead to extreme care—either extreme harshness ("trying to set the child straight") or extreme laxness ("the poor thing is being so mistreated . . .").

b. On the Field.

Circumstances under which the parents labor, either long- or short-term, may make this a good option in order to enable the children to attend a local mission or international school. This is not an uncommon arrangement. Parents see their children quite often and the track record is good.

An option that some parents choose is to send their children to a

7. Mission Hostel in One's Home Country.

As with other "back home" kinds of options, this is less common than it once was. None of the panelists knew of a hostel program available today in the United States. OMF's last hostel in the U.S. closed just two years ago. In the United Kingdom, however, several missions still have hostels.

Under this plan, children go to public school but stay at a mission-sponsored home. The advantages and disadvantages of this system were not distinguished from other "back home" options during the Symposium, yet afterward, one missionary said, "Unlike the boarding schools, in the hostels there is a definite home atmosphere, and this is important!"

Nowadays, the boarding school option most commonly chosen is the



flavor that children who are brought up in it can have a difficult time adjusting when, later, they go somewhere else (back to their "home" countries or to multi-mission schools).

At the same time, if there is room, most of these schools allow children from other missions. Some of these schools have over half their students from "outside." In these cases, other missions will sometimes run their own hostels so that "their" children can have a smaller, family-type atmosphere. But when they all get together at school, there may be very little sense of being on the "inside" or "outside." The children may hardly know which mission they are from, but just know they are all MK's.

b. The Cooperative or Multi-Mission School.

Multi-mission schools are very similar to single-mission schools. The main difference is that they are owned and operated by a number of boards, and their policies are set up as cooperative efforts between a number of agencies.

Though teachers and administrators may come from a diversity of doctrinal positions, their teaching philosophies, more often than not, will be amazingly compatible. Curriculum is usually U.S.-based, though some schools integrate curriculum from Australia, Britain, or other countries from which the MK's come.

Though most of these schools began as boarding institutions, many are opening up to day-school students. Faith Academy in Manila, for instance, has over 50 percent non-boarding students. These children commute to school each day. The students who board at Morrison Academy in Taiwan are mostly high schoolers. The younger children now attend Morrison "satellite" schools around Taiwan. They live at home with their parents, but attend schools that are supervised by Morrison.

8. Mission-Run School "On the Field."

Most of these schools were raised up as better alternatives to the boarding schools and mission hostels back in the home countries. There are two types of mission-run schools.

a. The Single-Mission School.

A single-mission school is what the name implies: it is owned and operated by a single mission organization.

One of the advantages of these schools is that the staff and dorm parents are usually well-acquainted with the parents. This gives these schools a real family flavor.

Then, too, every mission has its own sub-culture. If children are in their "own" school, they know they will fit, they know what to expect.

On the negative side, if the school is small, it can have such a mono-cultural

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Most multi-mission schools also serve the international community—children from military bases, United Nations, and the local peoples.

Other Options

9. The National Public School.

Since World War II many missionaries have found that sending their children to national schools is a viable and good option. Overall, however, this is a very small percentage of the total.

In general, the reason one would want to send one's children to a national school is because one wants to say to the nationals, "We want to integrate and identify with you people."

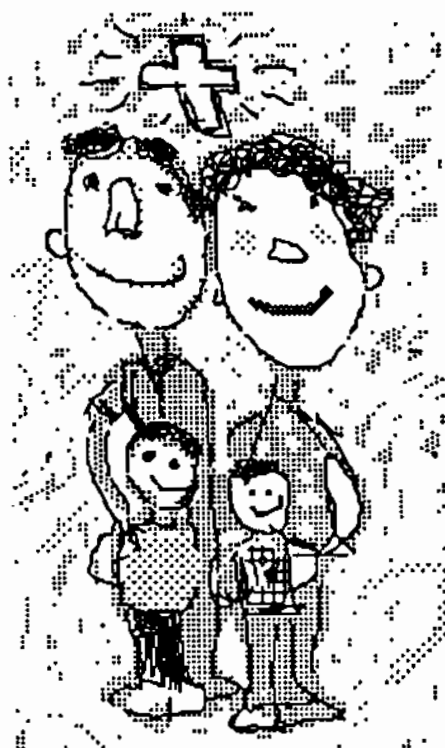
This can be a very good option, especially for children with above-average intelligence. Yet there are problems.

- a. For older children going out for the first time, there is, of course, a language barrier.
- b. Customs are different. As with any meeting between cultures, clashes can result. It requires sensitivity.
- c. Discipline is often very rigid—certainly more rigid than we are used to in our culture. Sometimes this is a form of persecution.
- d. The teaching aids and facilities in many schools are very poor.

10. The National School Run by Missionaries.

This has generally been a more attractive option to missionaries than sending their children to national public schools.

The problems associated with national public schools are usually not so evident in schools run by missionaries. The language barrier alone is lower since English is a drawing card for nationals, and at least some of the lessons are likely to be in English.



11. The "Third Language" School.

Some missionaries have found good third-language schools in the countries where they are located. For example, some English-speaking Canadian missionaries in Indonesia are sending their children to a French school. This was the best option available to them.

12. The International School—Including American and Military Schools.

As the international community began to expand—particularly the American international community, the military, the diplomatic corp, and multinational corporations—there was a need to educate these people's children. As a result, in most leading cities and on American military bases around the world,

you will find international schools.

Missionaries usually choose international schools when other schools are not available and, considering the needs of the parents and the children, it seems wise that the children should stay with their parents and be bused back and forth to school. In other words, the international school plays much the same role as the public school "back home."

These schools are usually well-run and have good educational programs.

On the other hand:

Most of these schools are self-funded. Tuition, therefore, is quite high.

Many of those who have taken this option have found themselves falling prey to the temptation to become part of the "international ghetto community," and failing to participate as fully as they would have liked with the nationals to whom they had intended to preach the Gospel.

Yet while there is the temptation to join the international community, there is also a great deal of anti-Americanism in the non-Western world and this often comes through in the schools. American MK's may have to contend with this.

Overall, the Symposium panelists and missionaries and MK's in the audience gave a clear message. The problem of finding quality education for their children should not hinder parents who are considering missionary service. There are a number of good educational options available. If you are willing to pursue and use them, the resources are there.

(Ed: Not only can MK's receive fine scholastic training, but there are so many outside advantages to the missionary lifestyle that, all things considered, there may be no better way to grow up in our world today. See related article across the page: "Being an MK Has Advantages!")

Mission Awareness

Being an MK Has Advantages!

Are MK's (Missionary Kids) an underprivileged group? A lot of people are afraid to serve in foreign countries because of what it could mean to their children.

Carol Richardson, former missionary to Irian Jaya with RBMU International and member of the on-going Steering Committee of the International Conference on MK's, spoke recently to the staff of the U.S. Center for World Mission.

Many parents fear the dangers their children may have to face on the field. Carol responded to this fear: "The fact is, there are not so many *more* dangers on the field as there are different *kinds* of dangers.

"This was especially brought home to me when we came home from Irian Jaya with four healthy, happy kids. We had lived in the malarial swamps of south New Guinea and people would stand back, almost in amazement at the reasonably easy adjustment they had and how healthy they looked. Yet since we've come back, two six year olds have been killed out in the streets right here in our neighborhood. In one year, two children were killed . . .

"If you're going to talk about dangers, you're in just as much danger living right here in the United States as you are in the jungles of New Guinea. And God has just as much power to protect in both places. The question should not be 'Is it safe?' But rather, 'Am I doing God's will?'"

Harry Conn, in *Four Trojan Horses* (pp. 17-18), makes reference to a study of the people listed in *Who's Who of America*. According to Conn, *Who's Who in Who's Who* showed that "it took 25,000 laboring families to produce one child that would be listed in *Who's Who*." That number dropped to 10,000 families of skilled craftsmen to produce one *Who's Who*. Among

Baptist ministers the ratio was 6,000 to 1; Presbyterian ministers, 5,000 to 1; lawyers, 5,000 to 1; dentists, 2,500 to 1. Episcopal priests had the best record: 1,200 to 1.

Oh. Except there was one more category. "For every seven Christian missionary families that sailed from the shores of the United States, . . . one of their children would be listed in *Who's Who*!"

Conn comments, "Surely this is a good example of Hebrews 6:10, 'For God is not unrighteous to forget your work and labor of love.' The person with a right motive of heart can depend upon the literal fulfillment of Mark 10:29 and Hebrews 6:10."

You want successful children? Perhaps the *best* you can do for them is take them to the mission field!

—J.A.H.

Chinese Government Says House Church Model Superior

The Three-Self Patriotic Movement (TSPM) was instituted by the Communist Chinese government in the '50s as a means of suppressing the evangelical church in China. Since it was a "church," and since it was government-sanctioned, all other churches could be suppressed as "anti-revolutionary," or "reactionary."

This background makes the following item of great interest to church-watchers in China. Rev. "George" Chan, an itinerant evangelist and a veteran of 18 years in prison for his evangelistic work in mainland China wrote the following in his personal prayer letter of August 1985. (I have edited the original to conform more closely to common English usage.)

"At the end of a study on the history of Chinese Christianity, government authorities recently concluded that house churches, or churches that met in Christians' homes, were the original church structure in China. All the churches that meet in huge and splendid buildings were established by foreign missions and belong to different (foreign) denominations. In other

words, Gothic and Roman architecture reflects the infiltration and influence of foreign missions and is a tool of propaganda on the part of foreign mission agencies.

"Having come to these conclusions, the authorities made the decision that the Chinese church should reflect the indigenous church; i.e., churches that meet in homes—house churches—should be established. At the same time, they concluded, no money should be spent to restore traditional church buildings.

"The conclusions of the study were communicated through official channels, but several units (most notably, the TSPM) refused to pass on the information. The TSPM is afraid that house churches will be regarded as legal and, consequently, the house church movement will become even harder to control than it has been in the past."

Chinese church growth researchers estimate the unofficial, house church movement includes from 30 to 100 million believers; the TSPM has approximately 3 million adherents.

—J.A.H.

Mission Awareness

Church Assembly Declares Mission to Hindus a "Preposterous Idea"

Demonic influence among unreached peoples is not always the cause of their failure to hear or respond to the gospel.

William Carey, the man who is now called "the father of modern missions," was convinced God had called him to preach the gospel to the "Hindoos" of India. But he did not make it to India without opposition.

Many of us are familiar with the negative response of an older minister to Carey's appeal to establish societies for the propagation of the gospel: "Sit down, young man. If God wants to save the heathen, He can do it without your help or mine!"

We are not so familiar with other opposition that Carey, his two partners,

Joshua Marshman and William Ward, and other pioneer missionaries encountered.

According to Gustav Warneck (*History of Protestant Missions*), the Directors of the East India Company protested British Parliamentary decisions of 1793 which sought, among other things, "the extension of sound knowledge and the elevation of the religious and moral condition of (the Hindu) peoples."

Said Company officials: "The sending out of missionaries into our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moonstruck fanatic.

"Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy; it brings the peace and safety of our possessions into peril."

Oswald J. Smith in *The Challenge of Life* says, "In 1796, the General Assembly of the Church of Scotland passed the following infamous resolution: 'To spread the knowledge of the gospel amongst barbarians and heathens seems to be highly preposterous.'

"One speaker in the House of Commons said that he would rather see a band of devils let loose in India than a band of missionaries."

—J.A.H.

Vishva Hindu Parishad Seeks to Evangelize the West

According to Professor Johannes Aagaard of Aarhus University, Denmark, the Vishva Hindu Parishad (VHP) is "Hinduism's international missionary council."

One of the organization's primary goals, Aagaard says, is "to establish an order of missionaries . . . (for) the purpose of propagating dynamic Hinduism, . . . and to open, manage or assist seminaries or centers for spiritual principles and practices of Hinduism . . . in all parts of the world . . ."

Dave Hunt, a student of the cults and of the spreading influence of Hinduism and the occult in America, says (David Hunt, *Peace, Prosperity, & the Coming Holocaust*, Harvest House Publishers, 1984):

Included under the VHP umbrella

organization are such groups as Aurobindo's Integral Yoga, the Practical Yoga of Vivekananda's Vedanta Society, the Theosophical Society of Blavatsky, Rudolph Steiner's Anthroposophy, and virtually every other Buddhist and Hindu sect operating in the West.

These are all missionary organizations, and they have converted millions of people to the Hindu-Buddhist world view.

Such activity by Christians would not be tolerated for a moment in a Hindu country. India has excluded foreign missionaries from entering its borders since shortly after it gained independence—yet she sends her missionaries to the world protesting tolerance for all religions and claiming to teach only science.

On the Other Side of the Iron Curtain

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."

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

Letters

De-Emphasize Money

Editor:

When *Mission Frontiers* arrives, I know that I'm in for another frenetic confrontation with many new ideas. I presume that most people are like me and are left in the dust of the thought express, but if it helps awaken a lethargic and, yes, distracted church, praise the Lord.

I would like to take exception to the article on strange and compelling faith in the August/September 1985 issue. I surely do appreciate that the Center seems to be a giving and not a grabby organism. However, I perceived the thrust of the article to be that Money is a very important Means for accomplishing God's plan. I find this to be preposterous. The greatest impact from a missionary lifestyle program would be simply to free up people's hearts from the grip of Mammon and to attach them firmly to Jesus Christ and His earnest longings for the world.

Jesus trivialized money when he showed that large gifts of money given in the temple treasury were nothing, but that the tiniest sum given by an indigent widow was an awesome gift.

Your magazine would do well to de-emphasize the place of money; the exaltation of Mammon is the essence of American Baal worship.

John K. Gerstmann
Kaele, Cameroon
AFRICA

We appreciate Mr. Gerstmann's concern over the worship of money. We too dream of the day when the American church will be freed from its overwhelming concern for personal blessing and will give with freedom and joy even "beyond their ability" (2 Cor. 8:3). At present, we are amazed and concerned that we in the West who have so much to give are, in general, far less generous, on a proportionate basis, than

brothers and sisters in other countries many of whom struggle for bare survival.

God does use means to accomplish His ends. Money is a means. We believe that. At the same time, we must agree with Mr. Gerstmann that the chief problem in world missions today is not one of means, but of heart attitude and longing. We agree with Jesus when He said, "Where your treasure is, there will your heart be also." David Barrett released statistics last year that indicate barely one-tenth of one percent of Christians' disposable income world-wide goes to mission work of any kind. At the present time in the United States, 96 percent of all giving to Christian causes remains right here. Only 4 percent goes overseas. Of that 4 percent, less than one seventh goes to work among Unreached Peoples. That gives you some idea of the amount of money being devoted to reach peoples who have no indigenous church in their midst.

To what are American Christian's hearts attached? Are we to trivialize these matters? I think not. As Dr. Winter has said, "People think we talk a lot about money right now, before we have finished paying off the campus. Just wait until the campus is paid off! Then we'll really start talking! Then no one will be able to charge us with ulterior motives . . ."

—J.A.H.

Make It Easier

Editor:

Suggestion: Put a little box on your order form for use by people such as I who may want to add a small gift or donation.

Phil Palmquist
Arlington, VA

We're working on it!

What About the Field?

Editor:

I've been reading the copy of *Mission Frontiers* you sent me. It seems to me you tell a lot about "how to raise money" and about the people at your center, but not much about the actual mission fields and results there. Don't you think people who give to missions like to hear of results, especially spiritually?

Marion Krekler
Norwalk, CA

We're working on these things. Take note of the "News" and "Mission Awareness" sections in each issue lately . . .

Thanks! I'm Tied Up In Knots!

Editor:

I am overwhelmed with appreciation for *Mission Frontiers*, and for what *Mission Frontiers* does for me every time it comes!

I get tied in knots with excitement at the quality stuff on every page!

If ever I stop going around in a continual state of excitement, back to *Mission Frontiers* is the sure remedy!

Nigel Buxton
Willowdale, ON
CANADA

Editor:

Just yesterday I received both January and February issues. I've already pulled them apart to send certain articles to certain friends.

"Church Growth in India" goes to a young man in Carson City, Nevada,

Letters

who is manager of (a) radio station . . . he is contemplating a change for at least one year.

"Mobilizing Your Members" goes to a woman who was for 19 years director of placement for the Christian Service Corps in Washington, D.C. and is an elder in her Presbyterian church.

"The Father of Church Growth" I'll share with my pastor at lunch next week

I've not finished the February issue so have so such report. That is strange, because I usually start at the back

Dorothy Klinefelter
Clearlake, CA

*Thanks for the encouraging words.
We're pleased to be of service.*

Walk-a-thon a Success

Editor:

I take serious objection to your "Year in Retrospect" article (*Mission Frontiers*, February 1986) in which you place the Walk-a-thon under the heading "A Year of Disappointment."

In fact, the Walk-a-thon was one of the most positive events of the year. If the goal of the USCWM is to make the church aware of the remaining task in world evangelization and promote frontier missions, then the Walk for the Hidden Peoples and the Transcontinental Relay were a tremendous success.

Over 1,600 walkers all around the country, even around the world, participated in spreading the vision of reaching the Hidden Peoples.

Close to 17,000 sponsors, many of them for the first time, were introduced to the challenge of completing the Great Commission by the year 2,000.

And how many more heard through scores of radio broadcasts, including the

entire Moody Broadcasting Network, UPI and the 700 Club?

You called it a "bitter disappointment" that the hope of paying off the entire \$8.5 million debt on the campus was not achieved. You said that in spite of all the effort and cost, "no more than \$100,000 profit" was realized. This figure is incorrect.

As results continue to come in, the true figure is closer to \$150,000. And this, no small amount, helped put us over the top on the October payment and contributed substantially to the January payment.

Even if the Walk-a-thon had only paid for itself it would have been well worth doing for the vision spreading aspect. But strictly from a financial viewpoint, the fact that it paid for itself five times over can hardly be considered disappointing. . . .

John Patterson
Walk-a-thon Coordinator

Everyone I know at the Center is extremely grateful for all the time and effort people put into last year's Walk-a-thon. By saying the Walk-a-thon was a disappointment, I by no means intended to say it had no significance or was not worth doing. As Mr. Patterson has pointed out, many good things did come out of the Walk-a-thon effort. At the same time, the fact remains that to many who were involved, the hopes and expectations raised by Walk-a-thon promoters did not bear much resemblance to the eventual outcome. By mentioning disappointment, I was not intending to blame anyone; I was merely expressing the emotional response of some USCWM staff members.

Concerning "errors": the information contained in the article was accurate at the time the article was written. Mr. Patterson's update is most appreciated.

—J.A.H.

AIMS Takes Aim: Targeting 80,000 Congregations

by Jim Stewart

Continued from Page 11—
Southwest, covering California, Nevada and Arizona; and the Rocky Mountain—have full-time coordinators. Fifteen area representatives are located elsewhere across the country. AIMS utilizes part-time workers in the areas of Communications, Public Relations, and Financial Development.

AIMS is governed by an elected Board of Trustees. Distinguished leaders of many charismatic and "full-gospel" groups serve on its Board of Reference and Advisory Council. The Lausanne Covenant (established in 1974

at the International Congress on World Evangelization) serves as AIMS's statement of faith.

After starting out with main offices located in two widely separated points across the country—Dallas, Texas, and Virginia Beach, Virginia—AIMS central administrative offices have now been consolidated in Virginia Beach.

Write to:

Howard Foltz
c/o AIMS
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China Clippers (p. 17)

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