



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

The Asia Missions Association, by its very existence and its newly-established global ties, leads us, helpfully, "beyond the native missionary" to the crucial importance of the "native mission organization."



AMA '86 Beyond the "Native Missionary"

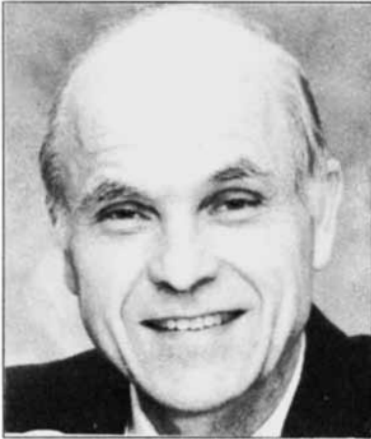
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Editorial

October 13, 1986



Dear Friend,

I am awed, a bit shaken.

Ending yesterday, Sunday the 12th of October, was an event in Pasadena, California that should rightly have overshadowed all the annual Tournament of Roses parades and Rose Bowl games put together.

Why? Never before in history has the cumulative impact of the Gospel on the entire globe had sufficient influence so as to produce a missionary movement FROM Asia, Africa, and Latin America big enough to warrant a world level meeting of such non-Western leaders.

But don't hold your breath to see if TIME and NEWSWEEK mention this Fourth Triennial convention of the Asia Missions Association (for the first time with African and Latin American mission leaders too).

You may not even see this meeting mentioned in the main evangelical news media, TV, radio, or periodicals. Why not? Sure, the Pasadena Civic auditorium has seen bigger crowds, bigger banquets, etc.

Are you surprised that Jesus' birth never made the Jerusalem Daily Times? It was only a handful of wise men from afar.

This time the event was itself the coming together of wise men from the far corners of the earth. Not just wise, not just sensitive to God's agenda. These men are prime movers in a dimension that 2,000 years has proven to be the most magnificent enterprise in human history, more influential than any other.

It certainly is not "trivia" to ask why only a handful of wise men showed up at Jesus' birth.

It is not trivial to ask why this meeting was so ignored by self-important American society.

Hey, folks: in both cases a nation was about to die because it "did not know the TIME of its visitation." Pasadena—America—entertained angels unawares! I really believe it!

It just occurs to me (please don't read too much into this) that our financial "problems" here at the Center are mainly a reflection of the fact that not enough Americans are concerned about the Countdown of History—and the projects that are vital to it. But God did help us scrape through the Oct 1st payment (see page 14).

Thanks for your faithfulness.

Yours in Christ,

Ralph D. Winter



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Beyond "Native Missionaries"

—Ralph D. Winter—

One thing the Asia Missions Association conference in Pasadena has done is throw new light on an old subject. The newest "talk" in certain local church circles today is about "native missionaries."

"Native missionaries don't cost as much and, as a matter of fact, they're better than traditional missionaries," some people argue.

Why do they say this? Well,

- "Native missionaries" speak the language as natives, not as struggling missionaries from afar.
- They know their people well.
- They don't have problems with the food.
- Etc.

I might add:

- They take the heat off Americans who don't want to "go" themselves. It is much easier to sign a check than to live with a guilty conscience—especially if you are getting "more missionary per dollar"!

But wait! ALL MISSIONARIES ARE NATIVES, aren't they? Who in the world is not a native? Paul was a native Jew, Peter was a native Jew, William Carey was a native Englishman. I am a native of California.

When I went to Guatemala as a missionary I naturally tried to enlist native Guatemalans into the work. Two of the young men out in the mountains where we lived became, one day, the pastors of the two largest Presbyterian churches in the capital city! *But we did not call them missionaries, and they didn't need foreign money in order to do their work.*

MISSIONARIES LEAVE THEIR NATIVE PEOPLE. In Galatians 2:7 Paul sharply distinguished between the work he was called to do (going to people not his own) and the work Peter was doing (going to his own people). For

2,000 years Paul is the one who has been heralded as a missionary. He went where there were no native evangelists, and he produced native evangelists by missionary methods.

Any mission field convert working among his own people as a pastor or evangelist may do that job better than a foreigner. But he is not exactly a missionary in the Pauline tradition.

For the Gospel to "go where it isn't" someone has to go from where it is—among his own people—and go to where he/she will no longer be "native." "NATIVES" BECOME "FOREIGNERS" WHEN THEY BECOME TRUE MISSIONARIES.

Yes, for the Gospel to "go where it isn't" someone (Asian or American or Whatever) has to go from where it is—among his own people—and go to where he/she will no longer be "native." "NATIVES" BECOME "FOREIGNERS" WHEN THEY BECOME TRUE MISSIONARIES.

At the Asia Missions Association convention we heard about the amazing situation in Bolivia where the fabulous, globe-girdling mission called SIM In-

ternational is doing work with missionaries from 14 different countries!

We also heard about the phenomenal **Indonesian Missionary Fellowship (IMF)**. Asians make up the largest portion of its staff, but Westerners are also represented. The IMF sends workers to many other countries besides Indonesia, including Suriname (in northern South America).

Summary: WHERE YOU ARE "NATIVE" YOU ARE NOT MISSIONARY; WHERE YOU ARE "MISSIONARY" YOU ARE NOT NATIVE.

The economic reality is that true missionaries, no matter where they are from, usually need support from people "back home" or from elsewhere in the body of Christ, and their work is among people where the church is just being established. THESE "COSTLY" MISSIONARIES HAVE GENERATED WELL OVER A MILLION "NATIVE" PASTORS AND EVANGELISTS WHO DON'T COST ANYTHING TO THOSE WHO SENT THE MISSIONARIES; the pastors and evangelists are loyally supported by their own people.

Money? The **India Mission Association (IMA)** is one of the fine entities that was present at the AMA convention. The Indian mission organizations that belong to the IMA are determined to do true mission work. Like all other mission organizations, THEY ARE DOING SO WITH THE IDEA OF ESTABLISHING CHURCHES THAT WILL SUPPORT THEMSELVES. The IMA is keenly sensitive to the criticism of Hindus, that Christianity depends on foreign funds. In fact, the IMA will not allow a mission to become a member if it receives more than half of its funds from abroad.

I met for the first time this week the General Secretary of the India Mission Association, a former engineer, Sunder Raj. He has just completed a superb new book on the overall situation of missions in India. See the review on page

AGENCIES

AMA '86

THIRD WORLD MISSIONS MAKING HISTORY

There have been indigenous cross-cultural Asian mission agencies for more than a hundred years; they have met in larger conventions; they have sponsored larger conventions. But never before AMA '86 has there been a meeting that brought together top Third World mission leaders from around the world. The fact that this historic meeting was convened in the United States and that it was initiated by Third World leaders themselves only adds spice to the story.

—John Holzmann—

AMA '86, the Fourth Triennial Convention of the Asia Missions Association, was held on the campus of the U.S. Center for World Mission and in the Pasadena Civic Auditorium October 6th through 12th. Convention participants included representatives from more than 30 countries and 70 mission agencies—not only Asians, (including representatives from the Indian sub-continent and the People's Republic of China), but also South, Central, and North Americans, Africans, and Europeans.

The largest single contingent of participants was Korean-speaking, but the convention as a whole was a powerful evidence of the growing vitality of the entire Third World mission movement—wherever the missionaries come from and wherever they are going.

In a paper presented Thursday morning, W. Harold Fuller, deputy general director of SIM International, commented on a reality that Darrell Dorr of the U.S. Center for World Mission and the key host staffer for the convention, said was "perhaps the most powerful impact of the convention."

During a recent trip to South America, Fuller said, "among our missionaries working in Bolivia and Peru, I met 14 nationalities—including a Malaysian Chinese, a New Zealander, a Filipino, a



The Asia Missions Association combines associations of mission agencies from the Philippines, Japan, Korea, Hong Kong, India, and Indonesia.

black Jamaican, a Bolivian, a German, a white from Zimbabwe, and an Indo-black from South Africa. All were SIM members. A Korean was on the way via Australia!

"The exciting fact of our generation is that peoples of the ends of the earth are now among Christ's disciples taking the Gospel around the world," he concluded.

Dorr commented, "Today you can find missionaries coming from every-

where, going to everywhere, and doing so with everyone. Choose your options—country of origin, destination, and agency—and you're likely to find a missionary to match."

His observation was backed by breathtaking examples at the convention itself. In attendance was a gentleman from Norway, serving under an Indonesian mission society, working in Thailand. There was a Japanese girl working among the deaf in Korea.

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There was a Korean working in Thailand among the lepers. ("Sometimes the ugliest problems of society can't be dealt with by those who are right there. They need outside assistance," said Dr. Winter.) There was an Indonesian working in Suriname. A Japanese working in Pakistan. A Japanese woman born in Tokyo who works with Africa Inland Mission in Newark, NJ among the blacks.

But while many participants exulted in the growing vitality of mission vision and activity among Third World Christians, others had mixed emotions. Many were clearly struggling with their fears of possible or continued dominance by Western missionaries, and with the options of total independence from Western missionaries and interdependence with Western missionaries.

For some, there was an expressed desire to work with Westerners, yet a fear of being controlled. One South Asian participant said, "About a fifth of those in our group are of the opinion that Westerners should play no part in future mission efforts in our part of the world. Others are willing at least to receive Western money." A Taiwanese pastor commented, "If Asia is to be evangelized, we (Asians) must do it without Western interference!"

(Ed: The Friends Missionary Prayer Band, one of the largest, strongest agencies in India, will not accept any foreign funds, and the India Mission Association will not accept into membership any mission agency that receives more than half its support from abroad. In both these cases, however, this is a healthy commitment and should be interpreted in that light. It is far from an evidence of fear of the West.)

On the whole, however, the Third World participants expressed an appreciation for their Western brothers. Convention leaders invited several Westerners to speak. Among them, Dr. Larry Keyes of OC Ministries, W. Harold Fuller of

SIM International, and Dr. Ralph Winter of the U.S. Center for World Mission.

Of special interest to USCWM host/observers to the convention was the admission on the part of Third World missionaries that simply because they are what have come to be called "native"

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North and South
Americans alike.**

missionaries, doesn't mean they are better equipped for the cross-cultural missionary task than Westerners.

Hong Shik Shin, a Korean missionary to Thailand admitted that when he first went to Thailand, he thought he'd have none of the cultural difficulties Western missionaries have experienced—"After all, I am Asian. The people to whom I am going are Asian. We

should understand each other."

"I couldn't have been more wrong," he said. He illustrated some of the difficulties he had learning the intricacies of a tonal language (where the sounds—the phonemes—may be identical for eight different words, but the tone in which they are spoken differentiates the meanings).

"I wanted to express my appreciation to the church choir one evening," he said. "But it turned out that instead of saying, 'The choir sang marvelously,' I said, 'The choir sang miserably.'"

"It wasn't until after the service that I found out why the choir had looked so hurt when I 'complimented' them!"

Third World missionaries are coming face-to-face with the same issues and questions that have plagued Western missions for years. The baggage of the past and the realities of today affect everyone—Asians, Africans, Europeans, North and South Americans. Dominance, arrogance, superiority, dependence, racial prejudice, ethnocentrism—all of these words were used at one time or another to describe the actions of Westerners and non-Westerners alike at the AMA.

Asians, Third World, "native" and Western missionaries are the same. They live within the bounds of their cultural heritage. Some are reserved, some bold and brash; some are quiet and deferential, some assertive; some laugh easily and others maintain a stoic silence. When two cultures meet, there is bound to be a certain amount of tension. How one deals with it is the key.

Petros Octavianus, president of the Indonesia Missionary Fellowship, provided a positive example. He was scheduled to give a talk Thursday morning. As with all speeches, his paper was typed up, duplicated, and handed out to delegates before he spoke. The Korean organizers of the convention, with their attention to detail and discipline, had established the policy that participants

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The convention dealt with several significant items. Among them were two resolutions—one “to establish a Mutual Fund for Third World Mission Advance” and the other “to form a Joint Commission of Third World Missions.” Neither of these proposals will lead to instant change, yet their potential significance is awesome.

were to hand over a “passport” in order to receive their papers.

Octavianus presented himself at the desk Thursday morning in order to acquire a copy of his paper. An easy-going man, he burst into laughter when he was required to hand over his “passport” by the Koreans behind the desk. “Imagine!” he said. “I need a passport to receive a copy of my own speech!”

As with any conference its size, it is difficult to assess the full meaning of what really transpired at AMA '86.

A Korean delegate working in Thailand said, “This convention is an encouragement to us (non-Westerners). It helps us to know we can do what Westerners have done before; our work is worthwhile.”

Another participant commented, “If there was any doubt about it before, this convention is a tangible sign of the existence of Asian missions and of (our) aspiration to speak—not only for ourselves and to ourselves, but also to the world, and especially to our Western brothers.”

But was the convention merely a symbol, a sign of Third World mission

vitality? At least one participant went so far as to make that comment.

“The most important aspect of this meeting, I believe, is in the photos that are being taken, the book that is sure to be published, and the preparations for the next meeting,” he said.

“In Asia, that we accomplish something is not as important as the fact that the event happened. If there are many meetings; if all the delegates are busy; if they are pushed to exhaustion; if they can all go home waving pictures and saying, ‘See! We had a wonderful time! The Lord is at work!’—that is what is important.”

“If you notice where most of the evening meetings are being held,” said another delegate, “I believe it is clear that one of the main reasons this convention was brought to America was for the purpose of mobilizing Korean-American churches for involvement in missions.” (Four out of the seven evening meetings were held in Korean-American churches.)

Dorr said that though such interpretations of the convention were valid as far as they went, he did not believe they

give a full picture of the significance of the convention.

“This convention has dealt with several significant items,” he said. He pointed to two of the four resolutions that were passed by the assembly—one “to establish a Mutual Fund for Third World Mission Advance” and the other “to form a Joint Commission of Third World Missions.”

The Mutual Fund is intended to “provide a development fund for mutual help among newly-emerging Third World missions,” specifically, to “allow cross-fertilization and the development of inter-cultural world mission among Third World missions.”

The Joint Commission is intended to “take all convenient and prudent actions” necessary in order for Third World missions to cooperate in “trans-



Convention delegates came from more than 30 countries and 70 mission agencies.

continental joint action”; to speak with a unified voice “for defence and protection of the advance of the Gospel when faced with crisis situations” (Ed: meaning, among other things, “government opposition”); to “provide mutual assistance in developing missions and (exchanging) personnel”; and “to establish mission research, development, and training centers, . . . to hold seminars

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to explore mission strategies, (to) instruct candidates, and (to) encourage local churches in missions."

Though neither of these proposals will lead to instant change, their potential significance is awesome.

Dorr also called attention to opportunities delegates had throughout the convention to stimulate one another with new ideas. For instance, Panya Baba, head of the Evangelical Missionary Society (EMS) of the Evangelical Churches of West Africa, mentioned his



Luis Bush, president of the executive committee of COMIBAM (see article, p. 13), was one of more than 20 mission leaders who spoke at the convention. Speakers included Asian, non-Asian, Third World and Western missionaries.

agency's policy of requiring its missionaries to raise half their support from churches, and to earn the other half through "tentmaking." This plan enables EMS missionaries to enjoy the best of both worlds—the emotional and prayer support of their home churches ("where your treasure is, there will your heart be also") as well as the social stability and cultural approval of a paying job.

Larry Keyes, who, besides being the director of Overseas Crusades, is probably the foremost Western authority on Asian missions, discussed the need for partnership or "international networking." "Traditionally, partnership agreements have been made between Western

missionary-sending societies," he said. "Later, as Western workers planted churches, the agreements were made between the Western sending societies and the national church members. Now, . . . as the non-Western churches mature

indigenous Peruvian music. Some of the same ideas that were mentioned in the June *Mission Frontiers* article were mentioned at the evening meeting. The question that had to be left in the mind of any mission leader who was half-way

Asian missions are growing at a pace of 15.4 percent per year. At this rate, there will be a phenomenal 67,000 Asian missionaries by the year 2000! This should represent over half the total non-Western missionary force by that time.

in their witness and begin to send out their own missionaries, these non-Western societies (are becoming) involved in informal partnership agreements between themselves."

Keyes mentioned the experience of a C&MA missionary couple from the Philippines who are working in Bolivia as a result of a partnership agreement between the Philippines Missionary Association and SIM International. Due to government regulations, the Philippines church is unable to provide monthly support, but they were able to provide "the outfit and travel expenses." As government regulations, the realities of financial ability, or any one of a hundred different factors come into play, Keyes suggested that partnership agreements should involve everything from "research, missionary training, loaning personnel, (and) fund exchanges" to "disseminating information in each other's publications."

Thursday evening, Kerygma Canta (see *MF* cover story, June 1986) presented a well-received mini-concert of

attentive was, "Could we also use a contemporary indigenous music group to mobilize and fund a mission movement of our own?"

Non-Western missions, and Asian missions especially, are clearly on the move. This is tremendously encouraging. As Keyes pointed out, "Though much is written about the growth of the church in Africa, few have noted that the church in Asia is growing at almost the same rate (Christianity grew by 38 percent during the last 10 years in Africa, 37 percent in Asia)."

Further, "Asian missions are growing at a pace of 15.4 percent per year. At this rate of growth, there will be a phenomenal 67,000 Asian missionaries by the year 2000! This should represent over half the total non-Western missionary force by that time."

If AMA '86 is any indication, Ralph Winter summed it up best when he said, "We in the West will have a strategic role, but missions in the remaining part of this century will clearly be dominated by the Third World, not the West." ■

“Native Missionaries”

—Ralph Winter—

The Coming Revolution in World Missions
by K. P. Yohannan
Creation House
Altamonte Springs, FL—1986
205 pp.—\$7.95 (\$6.00)

The Confusion Called Conversion
by Sunder Raj
Traci, New Delhi—1986
132 pp.—\$5.00 (\$3.00)

Probably the most potent case for sending Western funds to Non-Western workers is presented in *The Coming Revolution in World Missions*, a new book written by the founder of the Gospel for Asia organization. Gospel for Asia specializes in channelling funds to “native missionaries,” especially to India, the native country of its founder, K. P. Yohannan.

Revolution tells a vivid and readable story about how Yohannan reluctantly came to the realization that rich Christians in the U.S.A. ought to fund poor Christians in Asia, especially Asians who are preaching the Gospel to their own countrymen with greater effectiveness than a foreigner ever could.

This book probably presents the most compelling case yet for the “native missionary” of whom churchgoers in the Western world are hearing more and more.

Over 25 years ago missionaries were talking excitedly about the “new day” in which the “national” church leaders were beginning to take the lead. Now we are finally hearing from some of those very leaders, imploring us in our own tongue essentially to by-pass traditional mission agencies and get straight to the field where the money will go further.

Yohannan is clearly a devout and credible person. He has made friends with many local church leaders in this country, and this new book will no doubt win him many more. Living in Dallas with his German wife he is much more likely to succeed in fund raising than the vast majority of Third World

church and mission leaders who are not here but “over there” where their voice is not as likely to be heard so well.

Some say there are hundreds of “native missionary” proponents in distant lands who are sending letters sporadically or systematically to individuals and churches in this country seeking funds, and this sort of thing will no doubt increase significantly in the future.

Some organizations like Christian Nationals (CNEC) and Christian Aid Mission have learned how very difficult it is to be truly helpful if all you send overseas is money. Both organizations specialize in finding worthy people and projects to fund.

The Christian Aid Mission people, however, are so enthusiastic about “native missionaries” that they say. They have recently placed full page ads saying, “Native Missionaries don’t just talk about reaching Hidden Peoples, they’re doing it.” Meanwhile, they claim that their native missionaries

They feel they must urge people not only to support “native missionaries” but *not* to support missionaries from America—a “waste of the Lord’s money.”

work in their own languages and cultures. (But see my article, page 3, that speaks to this issue: as long as a person is working in his or her own culture, he/she can not truly be regarded as a missionary.)

Almost always those who work *with their own people* can gain their livelihood from those who are gratified by their ministry. By contrast, true missionaries who are pioneering with a hostile or suspicious group are the ones who most crucially need backing.

These same missionaries are the ones who are neither “native” nor instantly effective, no matter where they come from. Indeed, in any given situation it is a matter of refined judgment to determine just what kind of person from what kind of a background is most likely to be believed.

Yet Yohannan, in his book, describes many truly missionary situations, where Indians from the southern parts of India are at work in the hostile, foreign north of India, where south Indians are often detested and even murdered. In other parts of his book, however, he emphasizes how workers are naturally effective when they work with their own people. Frankly, one wonders if Korean missionaries might acquire greater results in northern India than Indians from the south do.

Perhaps one of the most helpful things about Yohannan’s book is for the reader to relive with him his honest culture shock as he got acquainted with the misuse of money in this country. Yohannan does not worry very much about misuse of money in his country when he KNOWS much of the money evangelicals have in this country is being used in relatively trivial pursuits!

This valuable aspect of the book does not in itself assure the reader that the problem is easily solved—how best to employ money *at a distance* for the sake of the Gospel. Older organizations like Christian Nationals know very well how exceedingly difficult it is—that’s part of the reason they send people as well as money.

As in many other things, what OUGHT to be (American affluence helping Asian poverty) does not automatically happen. In this there are no “brand new” ideas. The older mission organiza-

in Two Key Books

tions are incredibly wise and efficient in the use of funds.

Other things being equal, long experience has demonstrated that it is usually more helpful to "send" a loving person than a gift of money. The further away money goes, the more likely it is to go astray, compared to a person of integrity who is just as devout when he gets off the plane as when he gets on.

Furthermore there are countless situations around the world among precisely the world's most needy people where a person of integrity and loving insight is going to be much more helpful than a check. Money does not buy love, but it

The further away money goes the more likely it is to go astray, compared to a person of integrity who is just as devout when he gets off the plane as when he gets on.

can send loving people, and those loving people, wherever they come from, are most likely to be a lasting benefit when they are laboring under and within a mission organization of some duration and experience, whether that organization is Asian or American.

Thus the Asia Missions Association, its very existence and its newly established global ties, leads helpfully "beyond the native missionary," whoever that might be, to the crucial importance of the "native mission organization," the familiar, disciplined structure which no doubt did the crucial, initial groundwork everywhere in the world

that you see a strong church.

At this historic meeting, AMA '86, these Asian and other non-Western mission structures wisely have established a "Mutual Fund for Third World Mission Advance," through which many needy and effective structures, otherwise unknown to Westerners, can be helped. Such little-known, highly potential structures, might not have the best public relations in the United States, and would no doubt hesitate to spend that kind of money even if they had it.

Yohannan's book surely describes a real problem and depicts an area of genuine opportunity. He can't be everywhere to know what supervisory structure "out there" is doing the best work, he can't raise funds in the U.S. and at the same time administrate them on the field, unless, unless he eventually sprouts the same kind of wings possessed by other longstanding mission agencies.

Wycliffe Bible Translators draws workers from 27 countries and assigns them (and effectively supervises them—no mean task) in well over a thousand specific situations. SIM International has workers of 14 nationalities working in a single South American country. In all such cases the safest and surest way for the necessary funds to be developed is for these workers to rely in some significant part, and to be responsible and accountable to some significant extent, upon their own people.

In Paul's day, was God so weak, or was Paul so untrustworthy that he had constantly to give account *directly* to his supporters? Healthy accountability is as essential as the money itself.

All of this discussion wells up in your mind as you read Yohannan's book. But what a totally different book Sunder Raj's is!

The Confusion of Conversion was not written for an American audience, much less to raise money. It was not even written for Christians, primarily.

It is all the more fascinating, truly fascinating, because it is addressed

boldly but respectfully to Hindu critics in India who have been condemning missionary work from abroad—and even from within India—with increasing stridency in recent years. As general secretary of the Indian Mission Association, this former professor of engineering is by his very position able to understand and speak authoritatively on these issues.

What issues? Sunder Raj patiently presents and then responds to a whole series of basic criticisms by which the government of India justifies unfair policies:

1. "Missionaries are proselytizing in India by their power of money and mechanisms, alluring the ignorant and weaker sections of Hindus, taking unlawful advantage of (the freedom of religion article in our constitution) and thereby spoiling with a foreign faith the Indian culture and endangering social tranquility and national solidarity."

2. Christianity is a foreign import propped up with foreign money.

3. Missionaries are a menace.

4. Evangelism is being carried on by alien funds.

These are the issues dealt with in just the first four (of 26) chapters.

While *The Confusion of Conversion* is a small book of only 132 pages, it is delightfully clear and cogently reasoned. Probably never before has there been available in one place to the concerned Christian (or non-Christian—the main audience) so many solid facts of history about the reality that is India.

If one was to read just one book about India and the impact of centuries of Christian influence, now being more and more contested by the resurgent and ruling Hindus, this excellent book would have to be it.

Both Yohannan's and Sunder Raj's books are available through Mission Frontiers Book Service (see Order Page, inside back cover). ■

News

FROM THE FRONTLINES

Religious Revival in Czechoslovakia

A religious revival in Czechoslovakia has brought about a government crack-down. Things started to boil last summer when more than 100,000 Czechs rallied in honor of St. Methodius, who helped to bring Christianity to the Slavs. Just prior to last Christmas, police questioned 40 people, arrested five, and seized documents and typewriters.

Official figures released last year showed that 36 percent of Czechs over 15 years of age are believers. —Pulse

Subsidized Mission Education, Anyone?

Saudi Arabia's new \$4 billion King Saud University accommodates more than 15,000 students on its 3.5 square mile campus, built from scratch in less than 40 months. The 6.7 million square feet of academic buildings equal more than one and a half New York World Trade Center towers. There are 1,492 classrooms and labs, an 800-bed teaching hospital, and a medical college.

On the drawing board are plans for a women's university, because there is no mixing of sexes academically in Saudi Arabia. At their own college, women will be able to take any course offered the men except engineering. Another women's college is planned for Dammam, an eastern coastal city, and an Islamic university is being built near Riyadh and another is planned in Medina.

All university students attend completely tuition-free, are supplied with books at no charge, are provided meals and housing, and, in addition, receive living allowances. This is also true to students from other Muslim countries and even for a small group of Americans enrolled to study Islamic culture.

—Pulse

Four Christians Released from Egyptian Prisons

Four Muslims who converted to Christianity have been set free from Cairo prisons where they had been held since January on charges stemming from their "crime" of converting from Islam to Christianity (see *Mission Frontiers*, July 1986, p. 16).

First to be released, in mid-August, was Ibtisam Mustapha Mohammed Tawfik, mother of seven-year old twins, Mohib and Eman. Tawfik's husband, Samir Abdul Bari, a Cairo dentist, and her sisters, Eman and Nagwa Tawfik, were also released a few days later.

A growing outpouring of letters and petitions from concerned Christians around the world unquestionably was a factor in the release of the family, spokesmen for Ministry to Middle-east Christians (MMC) said.

The Baby Brigade: An Italian Unreached People

In Naples, they call them the "baby brigade." Most of them are 14 and under. But their business is anything but infantile. They kill for \$100, intimidate shopkeepers for \$75, and plant bombs for \$50. Recruited by the infamous Neapolitan Camorra, the kids are exempt from punishment under the Italian penal code. The State Statistics Institute reports that for every minor arrested in Naples, 91 others commit the same crime and are not arrested. The baby brigade gets larger every month, nurtured by the youngsters' almost morbid desires to become members of the feared Camorra.

At best, when child criminals are caught they are turned over to over-worked probation officers, put up for adoption, or put in church-run homes.

—Pulse

Human rights organizations and several governments were also involved in low-key ways to see that these Christians were released.

While radical Muslim newspapers and extremists were calling for the executions of these prisoners, the Egyptian government, whose past human rights record has been commendable, was putting forth considerable effort in seeking a peaceful way out of this dilemma. Due to the extremists' fervor for the deaths of the converts, however, those who have been released are in a great deal of danger.

Further, as great a victory as their release has been, two Moroccans, Mr. Hassan Zerhouni and Mr. Abdul Hadi Haiji, and two Tunisians, Mr. Fathi Ben Nejma and Mr. Ali Hammami, still remain in prison. These four were arrested on April 24 after having spent several months in Egypt as students at a Campus Crusade for Christ leadership training school. They have been moved several times during their detention and, combined with the fact that Egyptian law states that the government is not required to feed non-Egyptian prisoners, this has spurred rumors concerning their fate.

The MMC spokesman said that "in the case of all the arrests, the Egyptian government has ignored its own 1982 ratification of Article 18 of the International Covenant on Civil and Political Rights. That agreement states, 'Everyone shall have the right . . . to adopt a religion or belief of his choice, and freedom . . . to manifest his religion or belief in worship, observation, practice and teaching.'"

Readers are encouraged to write to the Egyptian Ambassador, Mr. H.E. El Sayid Abdel Raouf El Reedy. (See sample letter on Letters page, p. 17).

—Open Doors News Service and MMC

SPECIAL REPORTS:

Latin America Update

Latin America More Open to the Gospel than Ever

—Doug Smith, *Institute of Latin American Studies*—
as told to John Holzmann

Latin America has never been more disposed to the Gospel than it is now. The Holy Spirit is doing things above and beyond what has been our fondest expectation.

In 1950 and '79 when I was in Argentina, there was an overwhelming sense of superiority and aloofness on the part of the Argentines, but with the loss of the Malvinas (Falkland) war, the Argentines' backs have been broken. Now, all of a sudden, they have no confidence in their government, their money, their future

As they are suffering under inflation and finding they cannot meet their obligations on the international financial markets, all of a sudden there is a sense of expectancy and dependency upon God that has been lacking until now.

Openness

All of a sudden, the 700 Club is penetrating the skyscrapers of Rosario with the Gospel of Jesus Christ. When Carlos Anacondia went to Rosario and started to preach in a tent, people came out of those skyscrapers and completely inundated his tent. The churches in Rosario are so full of people they don't know what to do with them. There aren't enough Christians to follow up on all the new converts and disciple them adequately.

I met with Milton Pope. He showed me what he's been doing in Buenos Aires. He's been renting secular high schools in order to offer classes to young people who believe they are called by God to work as missionaries. Imagine: he has 600 students from secular high schools from Buenos Aires to Rosario coming every week for these classes! In five years, God has done something in Argentina which we feel is an

indication of what He can do in the rest of Latin America. We could go on country by country and illustrate how He is sovereignly using this time of stress and crushing to bring out a sweetness and refreshment from his people. A whole new generation is rising up saying, "We do not have time to waste in secular careers." Instead of going to secular universities and putting their in-



come into "bags with holes in them," they are deciding that this is the time to risk investing their lives in the Kingdom.

New Mission Courses

In 1980, young people in Brazil told me God had given them a vision for packing up their backpacks and preaching the gospel to every creature. "But," they said, "where can we receive training? All the seminaries and Bible schools are training pastors for the pastorate, not missionaries for the mission field!"

It was that plea that gave birth to the idea of developing a mission curriculum.

During the past several months we have been traveling throughout Latin

America seeking to teach the biblical theology of mission. The response has been phenomenal. The Mission Association of Ecuador, for instance, thought that perhaps 20 students would be motivated to come to our course. Last year (1985) they had no students. But instead of 20 students, we had 60.

This experience is being repeated throughout Latin America. There is a groundswell of interest, but no expertise to be able to offer such a missions curriculum in the existing Bible institutes and seminaries.

In fiscal '85 we had 300 students. In '86 we expect 1000. If we can use video tape and printed syllabi along with the Perspectives course, we expect the kind of training we are offering will soon be enjoyed by 10,000 Latin American students each year.

Of course, the big problem is how to fund this new army of missionaries.

Adopt GPD

As I have been using the *Global Prayer Digest* and sharing it on my trip, I have been overwhelmed by the commitment and interest of denominational leaders. They have all said, "We want to commit ourselves to a customized edition and sponsoring Frontier Fellowships so we can channel funds to our young people whom God is calling to be missionaries."

It seems to me we could have a million copies of the *Global Prayer Digest* in Spanish and a million copies in Portuguese going out every month within the next five years.

If we could obtain subscriptions on a pay-in-advance basis through denominations, and if we could get a million Portuguese and a million Spanish families to pray, this would generate funds for these new missionaries who are wanting to go, but who currently lack the funds. ■

LATIN AMERICA UPDATE

Sandinistas Assailed by Comrade-Turned-Christian

—Eric E. Wiggin—
Open Doors News Service

Humberto Belli, former editor of the world famous newspaper *La Prensa*, is also a former Sandinista Marxist. He is now a conservative Christian. The Sandinista government of Nicaragua, he says, has a brutal record as a tolerator of religious pluralism.

In Managua last year, the Sandinistas grabbed the facilities of Campus Crusade for Christ, though its leaders had meticulously stayed out of politics.

Miskito Indians, who were Christianized more than a century ago by Moravians, had 55 churches seized by the Sandinista army between 1980 and 1982, he says. Cuban teachers were then imported to reeducate the Miskitos in Marxism, and Moravian Miskitos who resisted had their pastors jailed or beaten. Some pastors simply disappeared, and many missionaries were expelled.

Belli believes that about one-third of the Contra rebel forces are now made up of Miskito Christians who have been displaced by Sandinista efforts to reeducate and relocate them.

In Managua last year, Belli reports, the Sandinistas grabbed the facilities of Campus Crusade for Christ, though its leaders had meticulously stayed out of politics. The government also arrested some 100 "lay leaders of Christian churches throughout the capitol." He said that many of these were tortured.

Belli says that the evangelicals, who comprise perhaps 12 percent of Nicaragua's population, "don't want to have anything to do with politics." Their pastors do not publicly denounce the government, yet neither will they promote the Sandinistas. For this reason, they are persecuted.

He says he is aware of 27 evangelical church buildings that were taken over by the government in Managua alone in 1982.

The National Association of Evangelical Pastors, a coalition of conservative Protestants, represents most evangelicals in Nicaragua—yet it has no linkages with the outside world. By contrast, he says, U.S. media misrepresent the Protestant leaders of the *Centro de Promocion y Desarrollo* (CEPAD), a much smaller and far wealthier organization supported by the National Council of Churches (USA) and praised by Maryknollers and the World Council of Churches, as spokesmen for Nicaraguan evangelicals.

In fact, he says, these men are liberation theology revolutionaries who reject traditional Christian beliefs in favor of a pantheism which views Jesus as the spirit of social reform, through violent revolution if necessary.

As editor of *La Prensa* from 1980 until mid-1982, Belli said he had "one decree after another" come down from government headquarters telling him and the other editors what they might not publish. Miskito Indian issues were forbidden immediately. Economic problems and labor strikes, too, were soon off limits.

Aware that "a good deal of misinformation" about the Church and civil liberties in Nicaragua was being promulgated in the United States, and seeing that "the Church was in great need of solidarity from people abroad," Belli says he came to the United States in

1982 to establish a base to aid his people. That base has become the Puebla Institute in Garden City, Michigan.

The National Association of Evangelical Pastors represents most evangelicals in Nicaragua, yet it has no linkages with the outside world, Belli says. U.S. media misrepresent the leaders of the *Centro de Promocion y Desarrollo* (CEPAD), a much smaller group, as spokesmen for Nicaraguan evangelicals.

"American Christian churches (need to) speak up every time a Nicaraguan pastor, priest, or minister gets expelled (or) hauled to jail," Belli said. This, he believes, will cause the Sandinista government to be "very much restrained in attacking Nicaraguan churches." He feels that if the Sandinista government realizes it will have to pay a high political cost for its persecution, it will back off.

Crossway Books last year published Belli's *Breaking Faith: The Sandinista Revolution and Its Impact on Freedom and Christian Faith in Nicaragua*. ■

LATIN AMERICA UPDATE

COMIBAM Impacts Latin American Missions A Year Earlier Than Expected

Planned for November 1987, the Ibero-American Missions Congress (*Congreso Misionero Ibero-Americano*—COMIBAM) is impacting Latin American missions more than a year before it comes to pass.

Luis Bush, president of the COMIBAM executive committee, reports that in preparation for the larger meeting "national committees have begun functioning in almost all of the countries" to be represented.

"These committees establish their own agendas for stimulating mission vision," he said. "As a result, mission agencies are being organized and national mission centers and cross-cultural training schools are being formed."

The key thrust of COMIBAM will be the role of the local church in missions. Theologians who met in June in order to help define terminology and, hopefully, to focus discussions at the Congress said they met in order "to contribute to the development of a missionary conscience of the church."

"Our missionary action needs to begin in the local church with her own resources, without excluding the possibility of cooperation from churches in other parts," they said.

"The missionary responsibility is primarily the task of the local church. . . . Missionary agencies, with their greater specialization, help the church fulfill her task . . . a task which implies a spirit of sacrifice."

The COMIBAM executive committee met in Guatemala early this June to make plans and to work on an organizational manual for the congress. Among other things, the committee established

quotas for participants. Seventeen hundred pastors and denominational leaders; 550 young people; 350 women; 250 laymen; 30 people from other Third World countries; 75 Western missionaries serving in Latin America; and 200 observers are expected to be in attendance.

In anticipation of the congress, research on the status of the Latin American harvest force and harvest field is being conducted (see cover feature on the Global Mapping Project, *Mission Frontiers*, August 1986), and Latin American missiologists are working on 17 mission books. —CNEC

News Shorts

● Coca, the plant from which Cocaine is synthesized, is not the only thing growing prolifically in Bolivia. Union Christiana Evangelical churches grew from 400 in 1981 to 700 in 1985.

Says the president of the body, related to SIM International: "The whole church planting movement here is basically a lay ministry. A big reason for this is that about 80 percent of our churches are led by lay Christians. They don't have full-time pastors."

Young people of one church in Cochabamba have helped to start 10 new churches in the last two years.

● Books are part of the toll of 3,000 percent inflation in Nicaragua: they are affordable only by high officials and intellectuals. Private bookstores can't survive. Government-run bookstores offer only Soviet and Cuban books—at subsidized prices.

Guatemalan Church Grows Despite Violence

Violence against Christians in Guatemala seems to be on the rise again. Virgilio Zapata, president of the largest Christian school in Latin America, recently reported that 12 evangelical pastors have been kidnapped and tortured. They are still missing.

In one rural village the local priest incited his congregation against the Protestants. As a result, the people attacked the pastor, chased him into the church, and killed him.

Despite this, the Church grows on at a double-digit rate. Zapata reports that 24 members of his school's recent graduating class are enrolling in seminary. At a recent service, 60 night school students committed their lives to Christ.

—CNEC *Partners Update*

Hispanic Population Challenge to U.S. Evangelicals

Twenty percent of the U.S. population will soon be made up of Spanish speaking people. How the U.S. assimilates these people into its society and how Christians evangelize them is of strategic importance.

Seventeen million people of Latin descent now live in the United States. Ten million of these are Mexicans. Another five to ten million are illegal aliens who have crossed the border from Mexico in recent years. —Pulse

What's Happening

AT THE U.S. CENTER FOR WORLD MISSION

Payment Crisis Averted

—Ralph D. Winter—

The October 1st campus payment crisis was just about the worst yet. We were a full month late in paying our July payment. That meant we had only two months to save up the \$300,000 for October 1st.

We could see disaster coming and asked the college (in view of the upcoming "Last Thousand" campaign) to allow us to pay only the interest, meaning about \$150,000.

What a cliff-hanger, their decision, and had it been otherwise I don't know what would have happened. They said, yes, and we scraped by one week late.

God does not want this to happen. We sure don't. You don't.

But there are not yet enough people who have discovered us and who can see the high priority of this project! Or we haven't been able to convince them of the crucial need for this vast program.

We'll keep trying.

Is the "Last Thousand" campaign helping? Yes. Some may now be heartened to help us with current payments! But it is hindering, too, we think. Some may be giving to that instead of our regular payments.

Anyhow, don't give up.

● You are joined by 10,000 additional readers this month (Maybe you are one of them?) See page 20.

● Our radio stations are up to 130 now.

● The new United Methodist Mission Board in Atlanta, a fine evangelical group working within the Methodist world, has just now taken up the Frontier Fellowship's *Global Prayer Digest*.

● Some wonderful new plans are unfolding with our University.

● More excitement next time.

USCWM Receives Reports of Progress in Church Mission Programs

● USCWM staff recently learned that the Methodist Church in Angola is growing at a 10 percent annual growth rate.

● The head of missions of the Lutheran Church-Missouri Synod said that in 1980, the 3-million member church voted to triple its mission force by 1990 and enter 10 new fields. By 1986, they have already entered 18 new fields.

● The Foursquare Church voted in 1980 to begin work among 100 new peoples by 1990; so far, they have entered 125!

● A member of the Baptist General Conference joyously reported an upsurge of mission involvement in that denomination. "Eighteen missionaries were commissioned for the foreign field this year," he said. "Last year there were 12. Prior to that there was an average of only 3 or 4 per year."

● Xenos Christian Fellowship in Columbus, Ohio reports having a regular Frontier Fellowship meeting with over 2400 people in attendance!

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)

Unreached Peoples Report

In early September, the Frontier Peoples Committee of the Interdenominational Foreign Mission Association asked its 90 mission agencies to report on their progress in opening new fields among the 17,000 unreached people groups of the world. Every month in Mission Frontiers we will condense the report sent in from one or more of these missions as an update. Are we making any progress?

Those responding so far to the Questionnaire sent out by the

Frontier Peoples Committee:

- AIM International,
- Brethren in Christ World Missions,
- BMMF International/Canada,
- Evangelical Mennonite Church, Inc.,
- Far East Broadcasting Company, Inc.
- Frontiers,
- International Christian Fellowship,
- International Missions, Inc.,
- Liebenzell Mission,

- Mexican Mission Ministries, Inc.,
- The Missionary Church, Inc.,
- Navajo Gospel Mission,
- North American Indian Mission,
- North Africa Mission,
- Northern Canada Evangelical Mission,
- RBMU International,
- SEND International,
- South American Mission, Inc.,
- Summer Institute of Linguistics,
- Worldteam, Inc.,
- Zwerner Institute of Muslim Studies

Highlighted this month: AIM International (formerly called Africa Inland Mission)

Number of People Groups reached before 1980: 24

Kenya: Kikuyu (pop. 3.2 million), Kamba (1.7 million), Luo (2 million), Maasai (241,000), West. Pokot (125,000), Kalenjin (1.65 million) with a total of 1 million believers in 3000 churches.

Tanzania: Sukuma (3 million), Jita (70,000), Kerewe (36,000), Kara (32,000) with a total of 150,000 baptized believers (250,000 in Christian community) in 1000 churches.

Zaire: Zande (300,000) 75,000 Christians, Logo (50% Christians), Kakwa (60% Christians), Lugbara (50%

Christians), Ndo Okebu (35% Christians), Walisi (5% Christians), Alur (25% Christians), Lendu (50% Christians), Wakema (35% Christians), Nandi (35% Christians), Magbutu (30% Christians).

Central African Republic: Zande (pop. 55,000) with 20,000 Christians in 60-65 churches

Seychelles: (65,000) 12,000 to 14,000 believers

Comoros (400,000, 90% Muslim), approximately 1% Christian

Uganda: Kakwa (pop. 30,000) 15,000 believers, Lugbara (300,000) 1/3 Christians, Alur (200,000) 20,000 Christians, West Nile area 650 churches of 100 families each.

UNREACHED PEOPLES LOCATED NEAR PRESENT WORK OF AIM

Country	Reported	Verified	Evaluated	Selected	Adopted	Engaged	Reached Since 80	Reached Before 80
Kenya	20	20	20	16	4	10	1	11
Tanzania	7	1	1	1	--	--	--	4
Sudan	12	12	12	10	10	6	--	--
Zaire	?	--	--	--	1	--	--	11
Namibia	3	3	3	3	3	3	--	3
Madagascar	2	2	2	2	2	2	--	1?
Mozambique	3	3	3	3	3	3	--	2?
Uganda	0	--	--	--	--	--	--	4
Seychelles	1	1	1	1	1	1	--	1
Comoros	4	4	4	4	4	4	--	--
Lesotho	?	--	--	1	1	1	--	--
Reunion Is.	1	1	1	1	1	1	--	--
Cent. Af. Rep.	?	--	--	2	2	?	--	--

Letters

TO THE EDITOR

USCWM Unfair to Amsterdam '86

Editor:

I must say that I was most disappointed at the very negative tone of the articles on Amsterdam '86 appearing in the July issue of *Mission Frontiers*. The differences between missionaries and evangelists are quite clear in the minds of most of your readers, I am sure, but it seemed to me that that point was particularly belabored.

Instead of rejoicing in the positive aspects of this very special gathering of believers and in all that was accomplished for eternity during those ten days together (not to speak of what the Lord is doing and will continue to do in the days ahead as a result), what came through was nothing but negatives, as ICIE apparently did not accomplish the goals or aspirations that USCWM set for it.

We are all part of one body and let us rejoice in our diversity and the fact that the cause of Christ is being advanced through many different channels. Surely the Holy Spirit will move "wherever He pleases" and not along the specific channels we set for Him.

The work of the USCWM is vital and to be commended, but it does not lessen the scope and effectiveness of other endeavors done in the name of Christ and for the extension of His kingdom.

R. Love
Winnipeg, MB

Editor:

I have been concerned and prayerful about the Cover Story on Amsterdam '86. I appreciate the tremendous need for actual missionaries who will go to reach out cross-culturally. But I wonder if it would not have been better to find out before casting a note of "sadness" in a

publication about the Amsterdam Conference.

I wonder how many of those in attendance are working cross-culturally. I know that our co-translator of the Quechua New Testament in Bolivia is definitely working in a culture not his own even though the people group he is giving his life for speaks the same language in which he was born. He was there.

I don't know how others have reacted to the article. My own reaction was a fear lest the "arm" was saying to the "foot": "You didn't do it right."

Grace Sherman
San Jose, CA

Ed.: You are not the only one who did us the favor of writing in to help us see ourselves as we "come through" to readers. Thank you for the time you took and for your kindly, thoughtful letter. We actually thought we had been very appreciative, giving even a "glowing" report. Looking back over the material of our three different writers on the Amsterdam assembly (two who had been there), I can see exactly what you say.

Please note, however, that our negatives were not against the conference, but, curiously, against the implied negatives of the conference against the mission enterprise. Much was said about the need for evangelistic organizations—we heartily agree with all of that, find no fault with such concern, said nothing against evangelists and their work.

But the strong implication (especially in the two media reports cited) was that the growth of national churches overseas gloriously outmodes the need for missionaries or mission organizations.

At no time in the last 200 years has the public, secular reputation of mission agencies and missionaries been lower.

Even many traditionally "mission minded" congregations are wondering if national evangelists aren't cheaper and better. This month we take issue with unduly rosy implications of a newer, easier way to get the job done—through "native missionaries." We try tactfully to deplore the (widespread) tearing down of the traditional (and yet very up-to-date) agencies in favor of this new approach, which though good is not all that is needed. We don't think we're just defending butter against margarine. We are trying to make sure our readers do understand the fairly subtle contradiction in terms which we feel is inherent in the very phrase "native missionary."

Having just come through a week-long conference (ending last night, Oct 12) which for the first time in history brought Third World mission leaders together from over 40 countries, I am amazed and pleased that not just evangelists but missionaries are growing like never before in the former mission lands.

I think we would be equally critical if someone claimed missionaries are better than nationals at evangelistic work—just as we question whether evangelists working among their own people can take the place of people—Asians or Americans—who will go where they will no longer be "native," and where there are not yet even any native evangelists.

We are not mad at anyone. If we belabor the distinctions inherent in frontier missions, we think we are simply carrying out our mandate, the mandate of a bulletin designed to focus on mission frontiers. We certainly apologize for leaving negative impressions about other kinds of gracious, blessed, Gospel ministry. That was surely not our intent.

Ralph D. Winter

TO THE EDITOR

For the Record . . .

Editor:

Page 24 of Vol. 8 (4), April 1986 of *Mission Frontiers* has the heading "Church Assembly Declares Mission to Hindus a 'Preposterous Idea.'" That is in itself a conflation of two unrelated items in the text—one refers to the Church of Scotland General Assembly in 1796, the other to someone speaking in the House of Commons at an unspecified date.

However, the quote from Oswald Smith is itself very seriously in error. *One speaker* in the debate at the 1796 Assembly said, "To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to me highly preposterous"—giving as his reason that in his view "Men must be polished and refined in their manners before they can be properly enlightened in religious truths."

No doubt this is "good copy" and has long been a source of evangelical indignation in Scotland and elsewhere. However, this was *not* the motion of the Church which, passed by 58 votes to 44, was that the time was not right for the Assembly to authorize a special collection for missions. This was not unrelated to a series of bad harvests and Britain's being at war with revolutionary France.

The successful motion also resolved that the Church would "embrace with zeal and thankfulness any future opportunity to contributing, by their exertions, to the propagation of the Gospel of Christ, which Divine Providence may hereafter open." In 1824 the Church of Scotland did agree to establishing its own overseas mission.

I would be grateful if you would put the record straight. Smith's statement is a slander on the Church of Scotland.

Rev. Dr. W.J. Roxbough
Seminar Theoloji Malaysia
Kuala Lumpur, Malaysia

Lyall's Book
Misrepresented

Editor:

I read your review of *China: The Church's Long March* in (*MF*, June 1986). I read that book partly. I read thoroughly Lawrence's *The Church in China* and Lyall's *God Reigns in China*.

I totally disagree with you concerning these two books:

Lawrence's book is more an emotional book, there is not that depth, not that insight in the spiritual battle in China. I would never give it to my friends who are interested in China.

Lyall's book is totally different. I have been giving that book to many of my friends, also to missionaries in Africa, Papua New Guinea, . . . —and they share that book with their fellow missionaries. It is widely read. I agree with James Hudson Taylor III: "The reader who wants to know what God has been doing in China these past thirty years, especially about the unbelievable growth of the Church, will find in the second half of *God Reigns in China* a clear and reliable account."

The insights Lyall gives into the nature of the Church and Marxist society, into the development of the house church movement . . . into the Three-Self Patriotic Movement are very great contributions to us concerned Christians in our understanding of the Church in China today.

Bertha Liu
Bradenton, FL

(Ed: *God Reigns in China* is available through *Mission Frontiers'* Book Service—inside back cover.)

Speak Up!

Editor:

I read your news item about the Christians arrested in Egypt (*MF*, July

1986, p. 16). I've written a letter to the Egyptian Ambassador in Washington on their behalf. For anyone who would write him, his address is:

The Arab Republic of Egypt
Office of the Embassy
2310 Decatur Place
Washington, DC 20008.

Letters from abroad have proven historically to be of definite influence in favor of God's people under persecution (e.g., Russia).

Lee Gilchrist
Ventura, CA

Mr. Gilchrist attached a letter addressed to the Egyptian ambassador:

I am writing as a concerned citizen regarding the plight of several Christians arrested in your country for their religious beliefs. In particular, these are: (*and here he quotes information contained in the July article*).

. . . As a freedom-loving citizen and human being I find the above actions taken by your Government to be abhorrent and unjustified. I request that you exert your influence as the Egyptian Ambassador so that the above persons will be released and that the draft law will not come into effect.

Thank you, Your Excellency, for your time and influence in these matters.

Respectfully yours, . . .

Ed: See related news item, p. 10.

Letters to the Editor should be addressed to:

Editor, *Mission Frontiers*
c/o USCWM
1605 Elizabeth Street
Pasadena, CA 91104.

Caleb Mobilization Teams Coming Your Way!

Caleb is a mobilization agency whose primary goal is to call college-age and young adult Christians to become active in Christ's global cause.

During the '86-'87 school year Caleb is coordinating four teams of young people who are traveling to colleges, universities and churches across the country in order to expose Christian college and high school students to what God is doing in the world and to call

them to obedience and involvement.

Each team is made up of five post-college age young people, most of whom are committed to a career in cross-cultural ministry. Their zeal, enthusiasm and example stimulate students to consider their part in the Great Commission (see *Mission Frontiers*, February 1986, p. 12).

The Caleb Traveling Teams expect to speak to more than 25,000 young

people this year. They also plan to meet with about 2000 students in one-on-one appointments.

Below we have listed the fall itineraries of the four teams. For further information, or if you would like to schedule a team to speak to your group, call the coordinator nearest you or, if none is listed, write or call Caleb Traveling Teams, 1605 Elizabeth St., Pasadena, CA 91104, (818) 794-1532.

Team Schedules

Northeast

October

22	Lancaster Bible College	Lancaster, PA	Robert Roper	(717) 569-7071
23	Eastern College	Philadelphia, PA		
24	Dickinson College	Curtis, PA	Suzanne Holferty	(717) 245-1258
			Martha Marsteller	(717) 245-1688
26/28	Long Hill Chapel	Chatham, NJ	Tom Brunner	(201) 377-2255
28-29	King's College	Tarrytown, NY	Lance Sparks	(914) 332-5727 or 941-7200
31	Nysack College	Nysack, NY	James Balback	(914) 358-0093 or 358-1710

November

2	Black Rock Church	Fairfield, CT	Pastor Doug Christgau	(203) 255-3401
2	Calvary Ev. Free Church	Trumbull, CT	Randy Matthews	(203) 268-3750
3-6	Houghton College	Houghton, NY	Fatty Milligan	(716) 567-2211
7-8	Cornell University	Ithaca, NY	Bill Clark	(607) 277-2497
10-11	Dartmouth College	West Lebanon, NH	Larry Christenson	(603) 643-6717
12	Gordon-Conwell Sem.	South Hamilton, MA		
13	Lexington Christ. Acad.	Lexington, MA	Mr. Arthur Hill	(617) 275-7148
15-16	MIT	Boston, MA		
16	Park Street Church	Boston, MA	Tony D'Orio	(617) 523-3383
16	Waltham Ev. Free Ch.	Waltham, MA	Pastor Eugene Bourland	(617) 527-0194 or 891-5238
18	University of Maryland			
21	University of Delaware			

Southeast

October

24-30	University of Florida	Gainesville, FL	Andy Weeks	(904) 376-7836
			Mark Sorgius	(904) 372-2114
31	University of So. Florida	Tampa, FL	David Hawes	(813) 963-5560

November

1-2	Calvary Baptist Church	Bradenton, FL	Rev. Lloyd Feznier	(813) 747-1859
3-5	Grace Baptist Church	Sarasota, FL	Mrs. Audrey Christian	(813) 923-7340
6-9	OO '86	Eatonton, GA		
10-16	U. of Georgia, others	Athens & Atlanta, GA	Preston Graham	(404) 548-0212
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			Vic Black	(205) 826-7378
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21	Georgia Tech	Douglas, GA	Mike, Carolin Kirchner	(404) 377-4111
23	Clayton Comm. Church	Morrow, GA	James C. Matthews	(404) 961-5900

Midwest

October

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26	Hope Presbyterian Ch.	Richfield, MN	Steve Muyskens	(612) 454-3367 or 866-4055
27	Northwestern College	St. Paul, MN	Sam Pittman	(612) 631-5100
28-30	Bethel College	St. Paul, MN	Kathy Pleson	(612) 638-6400 or 638-6373
28-30	University of Wisconsin	Superior, WI	Brian & Jan Bustrak	(715) 392-6362

November

2	So. Elmdale Cong. Ch.	Holdingsford, MN	Mrs. Carolyn Pinke	(612) 573-2968
3-4	Iowa State	Ames IA	Tom Board	(515) 292-0342
4	University of Iowa	Cornville, IA	Alan Hancock	(319) 354-4136
6-8	Ball State University	Muncie, IN	Scott Harris	(317) 289-5375
12	Ohio University	Athens, OH	Dave Beldou	(614) 593-7981
13	Ohio State University	Columbus, OH	Dick Pope	(614) 267-4612 or 476-9464
14	Michigan State Univ.	East Lansing, MI	Rick Gregg	(517) 332-5462
16-17	Marion College	Marion IN	Roxanne Little Chap. Richard Bareiss	(317) 674-8111 or 674-6901
18-19	Indiana University	Bloomington, IN	Scott Beckwith	(812) 336-4713
20	Bowling Green Univ.	Bowling Green, OH	Ed Focht	(419) 352-1772
21	Baldwin Wallace College	Maple Heights, OH	Bob Trube	(216) 662-3994
24	Akron University	Cleveland, OH	Nancy Roebn	(216) 791-1843

Northwest

October

22	N. Portland Bible Coll.	Portland, OR		
23	Concordia College	Portland, OR		
24-25	Portland State	Portland, OR		
28-29	Oregon State University	Corvallis, OR		
31	Western Oregon State	Morrmouth, OR		

November

1-4	Western Oregon State	Morrmouth, OR		
5	Regent Seminary	Canada		
6-8	Western Washington U.	Bellingham, WA		
8-9		Surrey, BC		
11	U. of Washington	Seattle, WA		
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—It occupies a former Christian college campus in Pasadena, California.

—Our two main activities:

A. For the benefit of all agencies and churches

Tracking down and reporting "hidden peoples" in the shadows of the remaining global mission task.

B. For the benefit of all agencies and churches

Spreading the facts and the vision to people who want to do something about it.

What do we do?

—Research on Muslims, Chinese, Tribals, etc.

—104 centers in the U.S. and world offering a 200-hour 4-credit college/grad course called **Perspectives on the World Christian Movement**.

—Production of the *Global Prayer Digest*, with 36 organizations participating plus 130 radio stations.

—Production of a monthly 15-minute video updating groups large and small on current events in the mission world.

—Offer a Ph.D. program to key leaders around the world who cannot come to the U.S. for any length of time.

—Shelter and foster collaboration among some 42 separate corporations working here in the mission cause—such as the Global Mapping project, a group working on a technological breakthrough in mapping techniques that will greatly help the mission industry.

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