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ISSUE 41:5 SEPT / OCT 2019



A MAGAZINE OF FRONTIER VENTURES | missionfrontiers.org

Making a Killing

The Global Death Industries & Missionary Response

A Bible for Those Who Can't Read

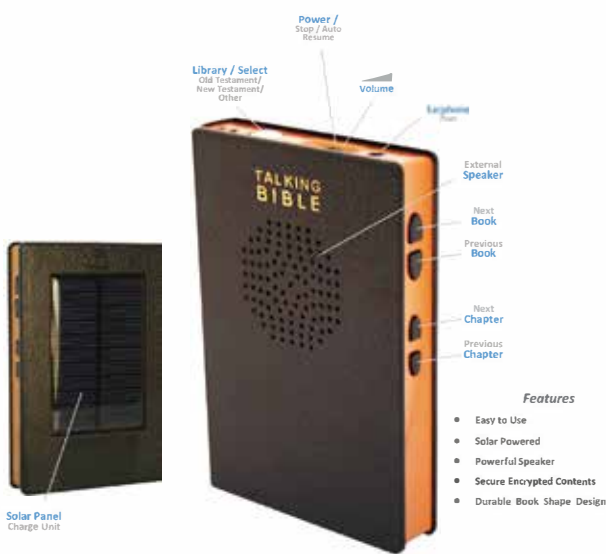


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HUNTING THE LION: An Historical Case Study of Missionaries Fighting a Death Industry

Christine Lewis

04 **Challenging Death Industries:
Duty or Distraction?**
Rebecca Lewis

06 **Toward the Edges**
Kevin Higgins

10 **The Puzzling Power
of Group Self Deception**
Ralph Winter (Seminar excerpt)

11 **Righting a Wrong Side Up World**
Kyle Johnson

12 **What's Killing Us?**
Anonymous

18 **The Abortion Industry
and the Gospel of Life**
Alyssa Johnson

20 **Making a Killing: How Mild Local
Drugs Became Global Epidemics**
R W Lewis

29 **Famine, Poverty and Violence:
Three More Ways Drugs Cause
Death** R W Lewis

30 **Missionaries vs.
the Opium Industry**
Kyle Johnson

32 **The Addiction Industries:
Reform Efforts and the Unique
Role of Missionaries** R W Lewis

37 **Hope in the World of Addiction
and Sex Trafficking**
Randae Davis

38 **How to Save a Life
(or a thousand lives)**
Kurt Dillinger

39 **When Doing Good
Is Controversial**
Lois Cunningham

40 **Year of the Frontier**
www.Go31.org/yof

42 **24:14 Coalition Update**
Stan Parks

44 **Do Short-Term Teams and
Disciple-Making Movements
(DMMs) Mix?** C. Anderson

50 **Further Reflections**
Greg Parsons

CONTENTS

EXTRA

Rebecca W. Lewis,
Guest Editor

Rebecca W. Lewis has a BS from Caltech, an MA in International Development from WCIU, and has lived among poverty-stricken people on three continents while rearing four children with her husband. She has seen the impact of the death industries on families in both poor and rich communities.

CHALLENGING THE DEATH INDUSTRIES: DUTY OR DISTRACTION?

Mission Frontiers magazine exists for the purpose of advancing the kingdom on earth, specifically at the frontiers “where Christ has not been named.” Effective proclamation of the gospel is the guiding principle, so why focus *MF* issues on poverty, urbanization, or “death industries,” whose products directly cause the deaths of millions? Do these issues distract from *MF*'s purpose? Or are they crucial to address when considering unrecognized barriers preventing breakthroughs in the remaining least-reached Frontier People Groups? We seek to address these questions in this issue.

Why these “Death Industries”?

Recently the American secular news has reported on epidemics of drug deaths and an increasing struggle over the abortion of children. But news reports do not even begin to reveal the global scope of these kind of problem—the shocking death rates around the world and the power of the global industries behind them.

The “death industries” are a handful of global industries that together directly result in almost two-thirds of global deaths. Yes, two thirds of *all* deaths *every* year, and these particular deaths are fully *preventable*. Having lived on five continents from Latin America to North Africa to India, I have personally seen that millions of people God loves are being dragged down to death by these lucrative industries.

Unfortunately, missionaries and other believers with no money in the game are often the only ones willing to take a stand

against them. We hope to encourage all believers to repent, pray and have the courage to bring a gospel of both hope *and* freedom, as has happened in the past. We also hope to galvanize expat evangelical workers to confront issues that cause so much suffering in the people groups they serve and to help families avoid misery and death.

The articles *Hunting the Lion* and *Missionaries vs. the Opium Industry* highlight past mission work against death industries, while *When Doing Good is Controversial*, *How to Save a Life*, and *Hope in a World of Addictions and Sex Trafficking* highlight current global mission work against abortion and addictions.

Four articles focus on alerting the church by exposing the global statistics about death-causing industries: *What's Killing Us?* focuses on the statistics of four main death industries: firearms, tobacco, alcohol and abortion, which is further addressed in *The Abortion Industry and the Gospel of Life*. Two additional articles cover deaths due to the global drug epidemics, *Making a Killing: How Mild Local Drugs became Global Epidemics* and *Famine, Poverty, and Violence: Three More Ways Drugs Cause Death*. One more highlights reform efforts and proposes action steps: *The Addiction Industries: Reform Efforts and the Unique Role of Missionaries*.

Righting a Wrong-Side-Up World emphasizes the need for the Spirit-led community of believers to engage in this kingdom task. Instead, evangelicals today seem to be losing moral authority by withdrawing from personal and societal transformation, having similar rates of divorce, addiction and even abortion as the world. Taken from a seminar in 2003, in *The Puzzling Power of Group Self-Deception* Ralph Winter asks, “if we cannot recognize evil in our own cultures, how can we adequately engage in the global kingdom task of wrestling with principalities and powers and rulers of this dark world?” (Eph. 6:12)

How Do People Become Apathetic to the Mass Killing of Human Beings?

Apathy toward mass killing is one result of cultural group self-deception. People can even believe they are doing good, as shown starkly in an interview of a former guard at a Nazi concentration camp. He spoke of the camp directors picnicking with their families on the hills above the camp—upwind so that they did not have to breathe the smoke from the crematoriums where never-ending piles of bodies were burned day and night. Recently, an American private abortion provider mentioned in an interview that her clinic killed over 30,000 babies, but she never thought of them as children until she herself had a late term abortion and regretted it.

In both cases, the people involved thought they were doing good for mankind and saving the planet. The Nazi guards spoke of saving the world from the “insidious menace of the Jewish people and other genetic undesirables.” The abortion clinic owner spoke of saving women from unwanted children and the world from over-population. Both knew they were killing human beings, but thought it was for a good reason. In both cases, few Christians even complained.

But what about the tobacco executives who have known for decades that their addictive product causes millions of deaths per year? Each year they kill as many people as the Nazis killed in their death camps. What is their excuse? The World Health Organization reports they systematically cover up addictions and death because “*Nicotine addiction destroys the industry’s PR*

and legal stance that smoking is a matter of choice.”¹ Today the magic death-industry word is “choice,” exemplified by the global “free to smoke” campaign, and by the abortion industry’s slogan “my body, my choice”—equating abortion with freedom while ignoring better choices that prevent unwanted conception. Individual people must be free to choose, even if it ends up causing their own deaths or the deaths of others.


“Death industries” are unique in that they spend billions of dollars on aggressively marketing deadly choices *as if they were harmless*. They disregard those regretting having been coaxed into an abortion or the years of suffering caused by addictions: deaths, crimes, poverty, domestic violence and disease.

Who will help take down these Goliaths of industry, killing millions? Who will dare to take a stand against them saying, as David said, “*I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied.*”

Historically, missionaries have spread the gospel while simultaneously fighting the Goliaths of their generation, the giants attacking families and communities with no one to oppose them. Ralph Winter wrote about *The Future of Evangelicals in Missions* in MF in 2007. He emphasized the evangelical heritage of *personal transformation* coupled with *societal transformation*.

¹ www.who.int/tobacco/media/en/TobaccoExplained.pdf “The Truth About the Tobacco Industry in Its Own Words.”

The latter was eclipsed in the 20th century following the rise of secular utopianism, Darwinian socialism and the “social gospel” which divorced personal heart conversion from societal improvement and stripped out the foundation of transformation.

Ralph Winter hoped that in the 21st century a “fourth evangelical awakening” would result in such a passion for personal transformation that it would once again spark societal transformation, being the salt in society and the light defeating darkness. John Wesley, a founder of the evangelical movement, famously said, “*There is no holiness apart from social holiness,*” meaning that holiness, or lack thereof, is always played out in relationships and community. If we are going to fight these global Goliaths, we need to reclaim a personal transformation that includes societal transformation. The whole world is watching. 

« Who will help take down these Goliaths of industry, killing millions? Who will dare to take a stand against them saying, as David said, “*I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied.*” »

Life & Death Issues

BY KEVIN HIGGINS

Kevin Higgins is General Director of Frontier Ventures (FV) and the President of William Carey International University (WCIU). He has a PhD from Fuller in Intercultural Studies with a focus on Translation Studies. He is married to Susan and is the grateful father of Rachel, Sarah, and Emma.

Edges

One of our core values in FV is to live “at the edges”, meaning that, consistent with our heritage of seeking to understand and promote frontier missiology, we intentionally want to pursue the cutting edge between what is and what is not yet.

There are many ways to look at those edges. Of course, our particular “edge” in FV and WCIU is the edge between where the Good News of life in Jesus is known and not yet known, experienced and not yet experienced, transforming lives and communities and not yet transforming lives and communities. That edge includes edges of thinking and imagination, edges of social and cultural distance and edges of spiritual opposition. Thus, I plan to try to highlight how this issue of *Mission Frontiers* is directing us all toward those edges.

Life and Death Issues

The lead editorial by R. W. Lewis gives an overview of the historic connection between evangelicals, revivals, social transformation and addressing evil. She outlines four specific “death industries” which will, in various ways, be discussed in this issue of *MF*. I won’t repeat what she says there or try to do my own overview. Instead I want to come to this from a slightly different angle.

Why is *MF* talking about this?

FV is focused on the least reached. **Our vision is tied to seeing movements to Jesus and expressing the fullness of the Kingdom within all peoples.**

Why is *MF* giving a whole edition to drugs (including legal ones)? Alcohol? Abortion?

There is a direct line between the “industries” described here and the frontier peoples.

While not all the articles draw the line as directly as our readers might be looking for, let me describe the line as I see it. And let me use a death industry that is not described in these articles, just by way of illustration.

I lived and worked in South Asia among Muslims. I was involved in an attempt at integrated aqua and agriculture, as a business. We had a real farm with real fish and real crops—and a lot of very real work!

Chemical insecticides and fertilizers initially made a huge difference in crop production and survival, and in the subsequent economic blessing for farms (not farmers, but that is a whole different topic). However, there was a consequence: increasingly barren soil, depleted of nutrition.

That is a form of death. Pesticide companies and chemical fertilizer companies were (in my context) death industries. And they succeeded because they seemed to work so well.

This disturbed me, so I began to experiment with organic approaches to both fertilizing the soil, so that crops could grow well but the soil could be safe, and also so that in the water the algae eating fish could benefit from protein rich green water. Local people told me about a tree oil that could be used in protecting crops from predator insects.

The farms I either managed or was consulting for were surrounded by villages, in which people from two different unreached people groups lived. This engaged me in almost daily interaction with those villagers, opportunities to share the gospel and pray for people and opportunities to grow in language and culture acquisition. It also seemingly gave the opportunity to bring blessing to these peoples.

I felt that this “green” approach to our farming was full of brilliant ideas and plans, and was a perfect fit for our desire to be a spiritual blessing as well. We had reasonably good execution. But these wonderful things only caught on at my farm, where I controlled the approach and values.

I will come back to this in my third question: Now what do we do?



Are there other life and death issues?

I am sure you are already assuming I will say yes, based on the above. Of course there are.

Death industries can be overtly in our face, as is the case with most of those highlighted in this issue. But they can also be beguilingly subtle. And the fact is that, in a fallen and broken world, almost every human enterprise has unintended, negative and even deadly, “butterfly effects.”

For example, Is it bad to try to make food convenient to purchase and prepare? I would argue it isn't. But observe the slippery slope from convenience to fast food and junk food and obesity (arguably an epidemic in the USA in particular.) And we all know the connection between obesity, heart disease, diabetes, and more, as well as the disturbing impact of all of this on our children.

Thus, is the convenience food industry potentially a death industry?

What about the automobile?

I don't mean traffic accidents, but the increasing consumption of fossil fuel, increase of polluted air and the consequential health issues. All of which, if unchecked, are going to kill people.

I see someone raising their hand wanting to ask, again, about the connection of these things to reaching the unreached.

Both of these examples are major exports to the major cities located within the major population centers of the largest unreached and frontier peoples.

A concern for seeing movements to Jesus among them, in which discipleship and obedience to Jesus and the fullness of the promised Abrahamic blessing don't include a concern for the health impact of such issues, hardly fulfills the great commandment to love our neighbors as ourselves. In fact, you will notice that within this issue focused on various death industries, we are still including our normal articles dealing with movements to Jesus among the least reached, and disciple multiplication in particular. In a sense this combination incarnates an important point: these two concerns belong together.

Now what do we do?

This is the hardest part, admittedly. And this is perhaps the most challenging aspect of this issue of *MF*.

If I might be permitted here to take off my FV General Director hat and don my field worker and WCIU President hats, perhaps I can offer some thoughts.

I won't comment here on the important role of Jesus' people in standing against evil and combating the sort of issues outlined in the articles. I would hope that within our own country new organizations and networks might arise, and that repentance in all sorts of forms might take root in deep and profound ways.

I want to address how this might be thought of in the field and from the field. First with my field worker hat on:

If I could transport myself back to our own field contexts again, I would tell myself first to seek to walk alongside those I was hoping to reach, prayerfully listening and seeking together to understand how they saw issues, and which issues they saw, that were counter to the fullness of life and blessing He intends. There might be a whole different take on “death industries” and on which to press against and how and with what resources.

Which leads me to my WCIU hat:

WCIU's degree is an MA in International Development. Critical to the whole process of development is to work with communities as they identify what issues are the most disturbing and troubling, which solutions seem most compelling, what resources of expertise, experience, skills, advocacy (if they have “voice”), finance, and others. In WCIU's case it's to do all this through biblical, historical, and cultural frameworks, which shape strategic action and response.

Conclusion

My hope would be that somehow from this issue of MF there might be two prongs of response. One might be called the “big system” response. By this I mean the sort of big picture, long term effort at gospel and blessing-rooted reform such as what the earlier evangelical revivals included and which played a great part in the end of the slave trade.

The other might be called the “local system” response that I have tried to describe near the end of this contribution to our discussion. Working down, alongside and in the nitty gritty of day-to-day and person-to-person life “in the field.”

It is the latter which might more directly bear fruit in Jesus movements, expressing the fullness of the kingdom.



Hunting the Lion

An Historical Case Study of Missionaries Fighting a Death Industry

“Take courage,” Livingstone said to them, “I will help you get rid of the beasts.” Dr. Livingstone was speaking to the men of the Bakhatla tribe in Africa about a pride of lions which were attacking their cattle in great numbers, with no fear of man, leading the tribe to starvation. The tribe thought the lions were bewitched so they were too afraid to hunt them. Dr. Livingstone hunted and attacked the pride of lions, miraculously surviving a deadly bite to his shoulder—causing him to be disabled in one arm for the rest of his life.¹

Dr. Livingstone’s response to the tribe in need gets to the heart of the power of the gospel and the missionary response to evil. In this specific case, Dr. Livingstone came to Africa with the purpose of sharing the gospel, but he found a people under attack and he was willing to risk his life to fight for their safety.

This story boldly illustrates the common pattern in mission history of going to the field to share the Good News of Jesus only to find a lion in the midst of the people we have come to serve. How the missionary responds to these lions can greatly impact the gospel going forward. After Dr. Livingstone dealt with this beast, soon another more destructive lion, the slave trade, reared its head and he spent the rest of his life fighting that beast.

Historically, the global missionary effort was united in sharing the gospel and in fighting the big industries of

¹ Hannula, Richard M., *Trial and Triumph: Stories from Church History*, Canon Press, Moscow ID, 1999, p.227.

their day which were profiting off the destruction of the very people the missionaries had come to serve. A valid historical model of mission includes helping the people groups “get rid of the beasts” killing them. This successful precedent should inform the missionary response to the modern death industries of our day.

Dr. Livingstone spent his missionary efforts teaching men, women and children to read, so that they could understand the Bible for themselves. Winning a village to Christ only to have the tribe’s women and children stolen into slavery was a huge hindrance to the gospel going forward. The lion of the slave trade that Livingstone encountered horrified, sickened, and haunted him in his sleep. For many years, he felt powerless to fight it. He knew God wanted this evil to end.

After years of hunting the lion of slavery, Dr. Livingstone found a way to attack it. In 1852, Livingstone realized that if there was a proper road through Africa, then the slave trade would end. Dr. Livingstone risked his life in a trek through the Kalihari desert to find a route for the British to use to make the Arab and Portuguese slave trade less profitable, in hope of ending slavery entirely. The plan worked. Livingstone successfully catalyzed the building of a road into the interior making the foot trails used for the slave trade unprofitable compared to the new road for commercial goods. The road he made not only broke the monopoly of the slave trade, hastening its demise, but was also used by missionaries to bring the

BY **CHRISTINE LEWIS**

Christine Lewis was a curriculum editor for WCIU working on both WCF and INSIGHT, then lived in India for four years and now serves at Telos Fellowship.

« Historically, the global missionary effort was united in sharing the gospel and in fighting the big industries of their day which were profiting off the destruction of the very people the missionaries had come to serve. »

gospel into the interior of Africa enabling millions of people to come to the Lord. The slave trade was ended shortly after his death.²

Dr. Livingstone was not alone in blessing people through hunting the lions he found; it was a part of a global trend in the missionary effort of the day. In a groundbreaking article in *The American Political Science Review*, titled “The Missionary Roots of Liberal Democracy,” the author Robert Woodberry gathers a wealth of data from the colonial era. He makes a compelling statistical case that the actions of the conversionary Protestants were part of a unified global pattern of societal reform. Woodberry argues that these actions of “conversionary” missionaries like Livingstone greatly increased the stability of the later democracies that formed.

What were these actions? The same things that Dr. Livingstone focused on:


- a) Promoting religious liberty and education of every man, woman and child so that the people could read God’s Word, which brought greater stability and a shared moral code
- b) Mass printing (which included calling attention to the vices and corruptions in their communities by comparing them to God’s Word leading to repentance)
- c) Calling people to meet, discuss and volunteer, which brought change to neighborhoods

- d) Challenging the Church to care about the burdens of their “neighbor” on the other side of the world and to share in their struggles
- e) Fighting the lions that came with the missionaries, or as Woodberry put it, “publicizing the abuses of colonialism.” These actions not only let the gospel go forward in new ways but brought stability to whole countries³

Given what Jesus says about the yeast of the kingdom, it should come as no surprise to us that following the simple kingdom principles of sharing God’s Word and teaching the people ALL that Jesus taught us changes the course of history and blesses more than just the people who take up their cross.

What we should take as a cautionary tale from the mission trends of the colonial era is that in the areas where there was rampant secularization of the Church, though the Enlightenment ideals seemed the same, the results were devastating. Without conversionary Protestant (missionary) actions, there was no one fighting the lions. Exploitation went unchecked, the society at large ignored the cries of the poor and led the people into chaos— all while having access to God’s Word, but no conversionary influence.

The missionaries were united in their fight of the major lions of their day. Their ability to rouse the people to be ready to fight the lions for the sake of the gospel seems to be a legacy unique to their movement. In the post-colonial era, missionaries are less associated with their governments, the global church is much more widespread, and global communication is easier, so tactics may vary, but the need for missionary involvement is no less crucial.

Today missionaries face huge industries, profiting from the death of millions of people, whose reach extends past any one government. Never before in history has there been so much money to be made in the destruction of human life. Never before in history has it been so important for missionaries to speak up against the lions boldly attacking human life in broad daylight with no fear. God sees the destruction and He has a response— may we be a part of that response. 

² Livingstone, David, *Missionary Travels and Researches in South Africa*.

³ *The American Political Science Review*, vol. 106, NO. 2, “The Missionary Roots of Liberal Democracy,” by Robert Woodberry, 2012.

The Puzzling Power of Group Self-Deception

Seminar excerpt, February 7, 2003

What we could call “group self-deception,” is a type of culturally reinforced delusion. Missionaries are legitimately fearful of destructive cultural practices entering into the Christian movement, and of the puzzling power of group self-deception. However, we deceive ourselves if we think our own cultural tradition is devoid of group self-deception.

I want to address a major killer in much of the Westernized world which our society does little about. This is a cultural tradition that is very deep and strong in the Western world. I speak of the role and deeply rooted function in our society and churches of an addictive and dangerous drug called alcohol.

We are dealing with a culturally reinforced delusion that pervades both secular society and the cultural tradition of Christianity. Compare an evangelical writer on this topic writing in *Christianity Today*, with a secular author writing in *Newsweek*. The evangelical author mentions the alternatives of total abstinence and limited use, but he goes on actually to recommend limited use over abstinence:

Christians who do not commit to a principle of total abstinence should follow a guideline that would represent both discernment and Christian freedom by allowing limited use.


Totally lacking in the article is any awareness of the inevitable tragedy for many of those who follow its suggested social use of alcohol.

The secular author, unrestrained by the evangelical panic to conform to this world, says,

Booze and beer are not the same as illegal drugs. They're worse. ... Alcohol is a factor in more than half of all domestic-violence and sexual-assault cases. In 1995 four out of every 10 people on probation said they were drinking when they committed a violent crime, while only one in 10 admitted using illicit drugs. ... But when members of Congress tried to pass legislation that would make alcohol part of the purview of the nation's drug czar, the measure failed. The argument is this: heroin, cocaine, and marijuana are harmful and against the law, but alcohol is used in moderation with no ill effects by many people.

But here's the counterargument: there are an enormous number of people who cannot and will never be able to drink in moderation.

Years ago Upton Sinclair, a social prophet of his time, observed that few home owners would keep a dog around if it leaped upon one out of ten dinner guests and dragged them down by the throats to their deaths, yet that is what we do when we serve a deadly drug that does not seem to harm nine out of ten who use it, but condemns one out of ten to years of difficulties, often leading to violence, crime, child abuse, wife abuse and highway deaths of others who are totally innocent.

Our basic commitment to doing the will of God and glorifying Him must lead us to a serious reevaluation and questioning of both our theology and practice. This is the definition of mission: what is necessary to glorify God? And if “what is necessary” is more than merely becoming aware of Him, but coming alongside Him in the conquest of evil—then we have a huge mission to attack. 

BY **RALPH D. WINTER**

The late **Ralph D. Winter** founded the US Center for World Mission (now Frontier Ventures) to “beat the drum” for frontier missions. Believing we are called to glorify God in these cultures through fighting evils, he also founded William Carey International University to give degrees in International Development and the Roberta Winter Institute and the Institute for the Study of the Origins of Disease to focus on eradicating disease.

Righting a Μιουδ-ζιγε-ηβ World: A Kingdom Task

When Jesus' disciples arrived in Thessalonica the people warned their rulers, "These who have turned the world upside down have come here too." (Acts 17:6) They were not wrong. Jesus' people were turning the world on its head. Rather, the Thessalonians were mistaken in failing to see that the world was already wrong side up.


Today, we too struggle to see clearly. Our world is increasingly complex and our cultural baggage biases our perceptions. Wherever we go we hear competing messages of how the world ought to be righted. All around us, on the news, in schools and from politicians there is a conflict of visions. Cutting through the confusion lies with us, the light of the world. (Matt. 5:14)

The stakes are high. We must be mindful that the world's visions are a sham. Only Jesus' reign—only His vision for the world—will result in human flourishing. As we make disciples around the world, we shouldn't fail to equip them to reorient their norms and challenge their institutions to more faithfully align with Christ's reign.

We need the Spirit and we need each other in this task. Our sight is clouded by our culture. Peter, despite spending years living with and ministering with Jesus, did not grasp God's heart for all peoples until Jesus sent His Spirit to Cornelius' house. It was then Peter learned "God shows no partiality." (Acts 10:34) He saw more clearly how Jesus purposed to create in Himself one new humanity from Jew and Gentile. (Eph. 2:15) This revelation ran counter to the voices that informed Peter's Jewish community. When Peter was snared again by those voices he ceased eating with Gentiles. It took Paul's bold words, the "wounds of a friend," to restore Peter to Jesus' way. (Prov. 27:6, Gal. 2:11) May we always thank God for our brothers and sisters in the Lord.

Jesus triumphed over the "principalities and powers," freeing us from fruitless norms and practices. (Col. 2:15–23) When many in Ephesus came into Jesus' kingdom they brought out their books of magic and publicly burned them—books valued at 50,000 drachma (millions of dollars in today's currency). (Acts 19:19) Their new way of life greatly upset the economic order of the day, leading the idol makers to riot. (Acts 19:27) Their obedience is our example. As Paul taught the greedy Roman governor Felix about "...righteousness, self-control and the judgment to come," (Acts 24:25) so we ought to humbly bear witness, in word and deed, to Jesus' reign to a corrupt world.

« Overturning cherished assumptions triggers resistance, but we will have help. »

Overturning cherished assumptions triggers resistance, but we will have help. Jesus warned His disciples, "If the world hates you, you know that it has hated Me before it hated you." (John 15:18) The world that hates us is the same world for which God spared not His own Son. Jesus sends us as the Father sent him (John 20:21). For this task Jesus said it was better that He should go, for if He went He would send the Spirit and "...when He comes, [the Spirit] will convict the world concerning sin and righteousness and judgment..." (John 16:8) And the body of Christ, "the temple of the Holy Spirit," will actively participate in this work. (1 Cor. 6:19) As we make disciples we must prayerfully, wisely and corporately help them to discern where norms and institutions diverge from God's good intentions. Then, in the power of the Spirit, in word as well as deed, we will turn the world upside down. 

BY **KYLE JOHNSON**

Kyle Johnson served for four years in India and now works with Telos Fellowship.

What's Killing Us?

BY **ANONYMOUS**

The author has spent four years in India working among FPGs, and eight years with the INSIGHT program (Intensive Study of Global History and Theology) based at WCIU.

Editor's Note: *There is no greater sorrow than seeing a loved one die. A bridge of compassion and gospel witness between mission workers and the unreached and Frontier People Groups has often been built by helping them escape the very things killing them and their families. This author seeks to clarify four leading causes of untimely death worldwide today, three of which are fully preventable. Other articles address solutions.*

Should We Accept All Deaths as Part of God's Plan?

"If only one man dies of hunger, that is a tragedy. If millions die, that's only statistics." —Joseph Stalin

"Only statistics." It's a morbid sentiment but, in a way, Stalin was not wrong. People tend to ignore issues they see as too big to be addressed. Studies have shown many people who would otherwise donate time or money to a humanitarian cause are much less likely to do so when presented with statistics detailing how widespread the problem is.¹ But we must keep in mind that no problem is too big for God, even one killing millions of people every year. As the bearers of the Good News to the least reached frontiers of the world, we recognize that part of that good news is that many causes of suffering and death can be stopped. We can share our hope in the power of Christ to stop this suffering in a world without hope.

Our confidence in the power of God over death is well founded in both Scripture and history so we sometimes

¹ cpb-us-e1.wpmucdn.com/blogs.uoregon.edu/dist/6/6757/files/2014/07/Whoever-Saves-One-Life-Saves-the-World-1wda5u6.pdf

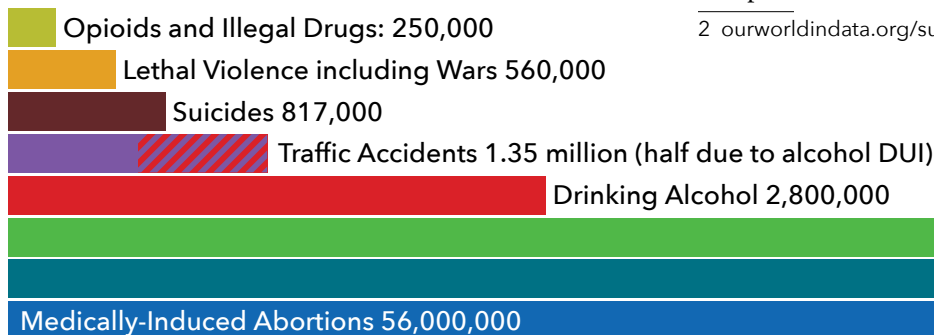
forget death is still an enemy. Some Christians come to accept death as inevitable, even in cases when it isn't, thereby discounting death as a factor in human suffering. I once knew a young Christian whose mother had recently died of cancer. The prevailing words of comfort they had received from their church were "It's sad, but your mother's death is a part of God's plan." The young person was depressed enough by this to consider suicide (0.7% of all deaths are suicides).²

« Many causes of suffering and death can be stopped. »

Once I traveled to a closed country with an experienced missionary. We were visiting a tribe known for wearing brightly colored clothes; however, in their camp everyone was wearing black. Invited into the main tent for dinner, our team's leader asked the assembled tribal leaders why they were not wearing their traditional brightly colored garb. They explained that the patriarch of the tribe, the local leader's uncle, had died the week before and they were in mourning. Without missing a beat, our leader replied, "Unlike you, we believe in Jesus Christ. So, when our loved ones die, we celebrate, because we know we will see them again." Technically true, perhaps, but not very compassionate.

² ourworldindata.org/suicide

Annual Global Deaths



Every People Group Fights Death

Death is something almost everyone in every people group doesn't want to happen, especially not to their loved ones. With global health organizations already pursuing their own agendas in tracking global trends of deaths, for the first time in history believers have access to a global picture of what is really killing humanity. Mission workers have increasing opportunities to understand the sin patterns of a culture and how it is destroying its people. Globally, the majority of deaths are not caused by outside circumstances like natural disasters or disease, but by human choice. As we work out what it means to "love our neighbor as ourselves" we should carefully consider the forces that drive our brothers and sisters and their friends and families into the arms of death prematurely.

« The majority of deaths are prematurely caused NOT by outside circumstances like natural disasters or disease, but by human choice. »

How Death Statistics Obscure Causes

Douglas Adams wrote "It's not the fall that kills you; it's the sudden stop at the end." Most global mortality databases only look at the "sudden stop." Death certificates list as the leading causes of death things like cardiovascular diseases, cancers and respiratory disease. But they give very little insight into the behaviors or actions that led to the death. Was the respiratory disease caused by years of smoking or by the air in New Delhi? Was the cancer caused by standing too close to the microwave or by drinking wine?³

³ www.cancerresearchuk.org/about-cancer/causes-of-cancer/alcohol-and-cancer/does-alcohol-cause-cancer

Behaviors, conditions, and circumstances that most frequently result in death are called "risk factors." The leading risk factors tracked in global deaths are: high blood pressure (10.44 million), smoking (8.32 million), high blood sugar (6.53 million), high body-mass index—obesity (4.72 million), outdoor air pollution (2.94 million) and alcohol use (2.84 million.)⁴

This type of categorization also has flaws. For example, if you are smoking and drinking while speeding away from police and you drop your cigarette into your vodka which lights your car on fire which then causes you to crash and die, was the death caused by smoking, alcohol use, fire, road accident, or police intervention? Frequent overlap confuses the causes, and some deaths may even be counted twice, so the numbers are not exact.

Deaths Due to Bad Choices

Of these risk factors, two stand out in particular. While many behavioral, genetic and dietary factors can lead to obesity or high blood pressure, *smoking tobacco* and *consuming alcohol* are both specific activities. Let's take a detailed look at these two activities alongside two others; *medically-induced abortion*, which is widely ignored in death statistics, and *lethal violence*, which is widely reported globally and thus holds a prominent place in the public imagination of the causes of death. Lethal violence uniquely shares a quality with abortion—namely that the deaths in both cases result from values and beliefs that lead to the conclusion that killing another person will somehow improve your situation.

Fighting Untimely Deaths

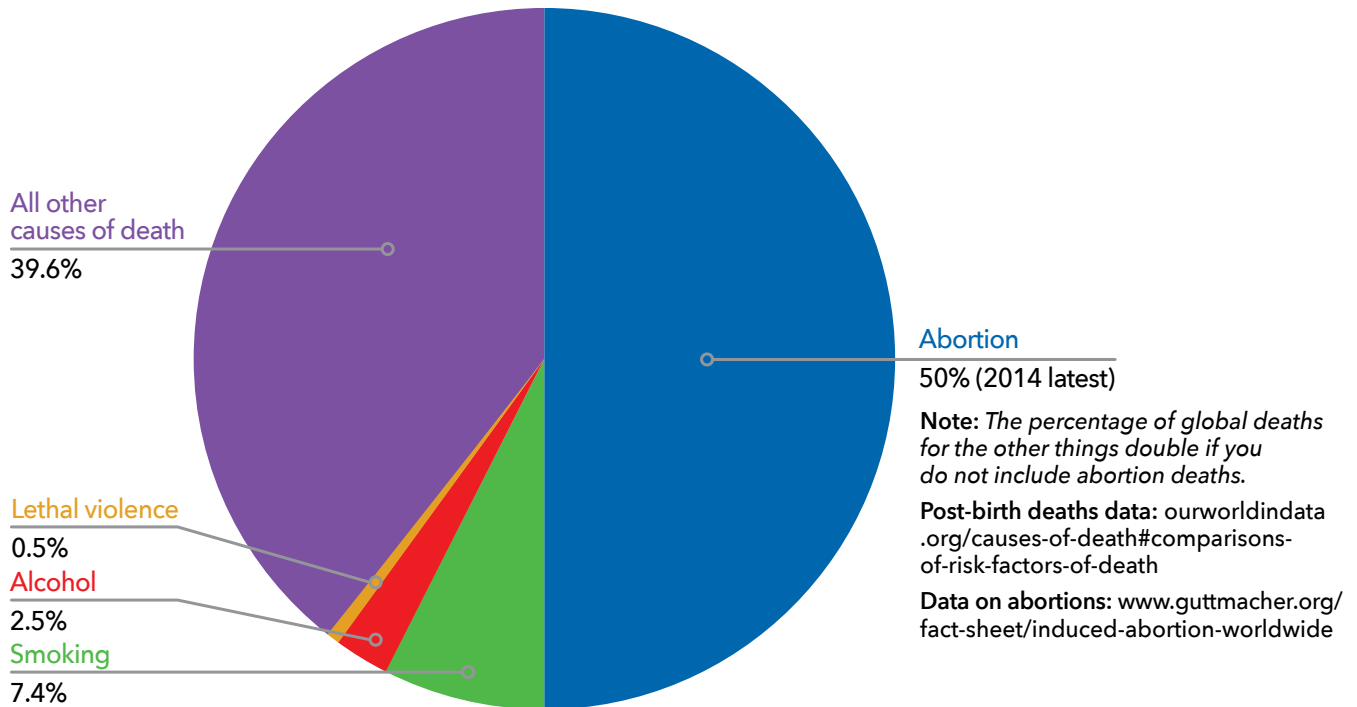
I chose to take a detailed look at these four causes of death (lethal violence, alcohol, smoking and induced abortion) because not only do they directly cause over 60% of all global deaths between them but three of them have a pretty straightforward solution. If people would stop drinking, smoking and killing their babies, that alone would impact nearly two thirds of all the deaths on earth.

⁴ ourworldindata.org/causes-of-death

Smoking Tobacco 8,300,000

Communicable & malnutrition diseases 10,400,000

Global Deaths in 2017



Lethal Violence: 560,000 Deaths Annually

Lethal violence gets more global news time and a greater share of the public consciousness than alcohol, smoking and abortion combined. That isn't really surprising because of the kinds of deaths lethal violence includes: homicide (385,000), war (99,000), accidental homicide and legal interventions by law enforcement (76,000). Images of the victims of violence and the suffering that surround them are easy to sympathize with and to sensationalize. Tragic events often garner intense *negative* media coverage and global condemnation is the norm.

« Lethal violence, alcohol, smoking and induced abortion...directly cause over 60% of all global deaths.



Reports of violent events can paint a hopeless picture of the global state of humanity. Mass shootings, bombings and other terrorist events occur seemingly every month. As of this writing, there are at least 37 ongoing wars.⁵

However, the truth is that we are probably living in the most peaceful time in recorded history.⁶ There has been a significant decline in global deaths due to violence since the end of World War II. Although lethal violence includes almost all the ways people choose intentionally to kill each other (abortion notably not included), the global number of deaths is surprisingly low, only 560,000 every year.⁷ For context, mosquitoes kill on average 780,000 people each year. When compared to major causes of death the difference is stark: alcohol causes five to six times as many deaths annually while smoking causes almost fifteen times as many deaths as violence.⁸ Abortion kills one hundred babies for every one person

⁵ en.wikipedia.org/wiki/List_of_ongoing_armed_conflicts

⁶ ourworldindata.org/war-and-peace

⁷ www.smallarmssurvey.org/fileadmin/docs/U-Reports/SAS-Report-GVD2017.pdf

⁸ ourworldindata.org/causes-of-death

who dies due to all other forms of violence at the hands of another person.⁹

Most importantly, all of these four things are socially acceptable on the global scale except for lethal violence. The global community responds to violence, even civil wars, with trade sanctions or military intervention. Widespread condemnation is expected. Arguably, it's this condemnation and the freedom people have to express this through democratic action that has contributed to the global decline of violence.¹⁰ Ultimately, the majority of people who die due to violence don't die because violence is *acceptable*, but because someone wanted to kill them.

« All of these four things are socially acceptable on the global scale except for lethal violence. »

Alcohol: 2.8 Million Deaths Annually

In the western Christian context, alcohol is a difficult subject to talk about. For many Christians the consumption of alcohol goes beyond merely being a morally neutral activity to the point that for them drinking represents taking a moral stand against legalism. For many other Christians alcohol represents the pain caused by a loved one who drinks too much or the loss of a child to a drunk driver.

However, few are aware of the number of deaths actually resulting from alcohol consumption. There is a widespread misconception that alcohol is only harmful in the extreme case of alcoholism. But the fact is that most people who die from the consumption of alcohol aren't even considered alcoholics. For example, in Russia as many as a third of all deaths are attributable to drinking, but only 4.73% of the population is considered to even have an alcohol use disorder.¹¹ Likewise, in the US, one source says only 6.2% of the adult population have an alcohol use disorder, but notes that 26.9% of all people

age 18+ and 13.4% of people aged 12–20 (who aren't even legally allowed to drink) have engaged in binge drinking within the last month.¹² Alcoholism is rarely reported in Muslim countries, but alcohol consumption doubled in the Middle East between 2001 and 2011¹³ and doubled in India between 2005 and 2016 (Global Status Report on Alcohol and Health, WHO, 2018).

Increasingly, alcohol consumption is seen as a part of “coping” with daily life, especially for women. As a result, alcohol related fatalities for women in the US increased by 85% in the decade between 2007 and 2017 alone.¹⁴ One mother put it this way, “It's so socially acceptable. Even if you drink a lot, it's not seen as weird—it's normal to drink as a parent, we celebrate it. There is a culture that says, ‘Moms, this is your right. You have earned this. You actually need it.’”¹⁵ This is not an exclusively American phenomenon. Many other countries also have increasing societal expectations for drinking daily and for women drinking heavily.¹⁶

« Most people who die from the consumption of alcohol aren't considered alcoholics. »

The normalization of alcohol consumption as a part of daily life largely resulted from a concerted effort on the part of the global alcohol industry since at least the prohibition era of the early 1900s, an industry with an annual revenue of over 1.5 trillion dollars globally.¹⁷ The effectiveness of this approach to advertising is why the majority of people who die due to alcohol use drink what is considered “normal” amounts of alcohol. Because of this societal blindness to the effects of “normal” alcohol consumption, *alcohol is the leading*

9 www.guttmacher.org/fact-sheet/induced-abortion-worldwide

10 slides.ourworldindata.org/war-and-violence/#/title-slide

11 ourworldindata.org/alcohol-consumption#alcohol-use-disorders

12 www.niaaa.nih.gov/alcohol-health/overview-alcohol-consumption/alcohol-facts-and-statistics

13 www.economist.com/node/21560543/all-comments?page=1

14 [www.thelancet.com/journals/lancet/article/PIIS0140-6736\(18\)31310-2/fulltext#seccestitle200](http://www.thelancet.com/journals/lancet/article/PIIS0140-6736(18)31310-2/fulltext#seccestitle200)

15 www.webmd.com/women/news/20180718/alcohol-consumption-among-women-is-on-the-rise

16 read.oecd-ilibrary.org/social-issues-migration-health/tackling-harmful-alcohol-use_9789264181069-en#page1

17 www.statista.com/statistics/696641/market-value-alcoholic-beverages-worldwide/

*cause of death globally for people age 15–49.*¹⁸ Furthermore, despite the widespread belief that moderate alcohol consumption is good for your health, the only amount of alcohol consumption that doesn't carry a significant risk to your overall health is none.¹⁹

These facts do not even begin to touch on the other fatal and non-fatal results of alcohol consumption that are socially or morally destructive. While an estimated 35% of women globally have experienced some sort of sexual violence,²⁰ *half of all sexual assaults are attributed to alcohol consumption.*²¹ Additionally, alcohol use causes more than half of 1.35 million traffic fatalities every year²² and is involved in the majority of homicides, cases of domestic violence and child abuse.²³

We need to rethink what we consider an acceptable amount of alcohol consumption. In the face of the global weight of harm done by alcohol we must carefully and prayerfully consider how we relate to the alcohol industry and use of alcohol on the field and in the lives of those to whom we witness and work alongside.

Smoking Tobacco: 8.3 Million Deaths Annually

While nicotine is not the most intoxicating drug, tobacco is the deadliest, killing over 8.3 million people per year.²⁴ Despite downward trends of usage, tobacco is still the leading preventable cause of death in the USA (not counting abortion). Tobacco causes 20% of US deaths, including multiple forms of cancer, heart, and lung problems even through second-hand smoke.²⁵ More than twice as many people die every year globally from secondhand smoke as are killed by violence (1.22 million people in 2017).²⁶

18 ourworldindata.org/causes-of-death#comparisons-of-risk-factors-of-death

19 [www.thelancet.com/journals/lancet/article/PIIS0140-6736\(18\)31571-X/fulltext](http://www.thelancet.com/journals/lancet/article/PIIS0140-6736(18)31571-X/fulltext)

20 evaw-global-database.unwomen.org/en

21 pubs.niaaa.nih.gov/publications/arh25-1/43-51.htm

22 apps.who.int/iris/bitstream/handle/10665/276462/9789241565684-eng.pdf

23 addictionresource.com/alcohol/effects/alcohol-related-crimes/

24 ourworldindata.org/causes-of-death

25 www.cdc.gov/tobacco/data_statistics/fact_sheets/health_effects/tobacco_related_mortality/index.htm

26 ourworldindata.org/causes-of-death

So why do people keep on smoking? Well the simple fact is that it's very, very addictive. According to a 2010 report prepared for the European Union (EU), tobacco has a substantially higher risk of causing addiction than heroin, cocaine, alcohol, or cannabis.²⁷ One researcher testified in a trial that "there's a greater likelihood that a person who starts smoking will become dependent than a person who starts using heroin..."²⁸ Globally, over 100,000 children start smoking every day,²⁹ and even though it is estimated that half of the smokers in the USA try to quit smoking every year, less than 6% manage to quit smoking completely.³⁰ This massive influx of new smokers and tobacco's addictive qualities have resulted in the smoking of over 3 million cigarettes every minute in China alone.

« Globally, over 100,000 children start smoking every day. »

Globally 15 billion cigarettes are sold every day and over 5 trillion every year.³¹ Tobacco use has turned into a global pandemic with one billion addicts, half of whom will die from smoking, and 80% living in lower-income countries.³²

Despite the growing global trends, in the United States social condemnation of smoking and the resulting legal changes have been effective in curbing and even reversing the rates of smoking. Following public condemnation of the health risks of smoking, cigarette ads were banned on TV and radio starting in 1971 and smoking in restaurants began to be banned in 1995. The rate of smoking for American adults has dropped from 42% in 1964 to 14% in 2017.³³ This trend is hopeful because it shows that public outcry can move society and government support

27 SCENIHR, Addictiveness and Attractiveness of Tobacco Additives, 2010.

28 *Evans v. Lorillard*, 990 N.E. 2d 997 (Mass. 2013)

29 healthresearchfunding.org/7-unbelievable-nicotine-addiction-statistics/

30 www.drugabuse.gov/publications/research-reports/tobacco-nicotine-e-cigarettes/nicotine-addictive

31 healthresearchfunding.org/7-unbelievable-nicotine-addiction-statistics/

32 www.verywellmind.com/global-smoking-statistics-for-2002-2824393

33 www.hhs.gov/sites/default/files/consequences-smoking-consumer-guide.pdf; www.cdc.gov/tobacco/data_statistics/fact_sheets/fast_facts/index.htm

against even industries as powerful as tobacco with products that rank among some of the most addictive in the world.

« Public outcry can move society...against industries, even as powerful as tobacco. »

Abortion: 56 Million Deaths Annually

“Let my heart be broken by the things that break the heart of God.” —Bob Pierce

If you think the unborn are humans, then abortion in the modern world is nothing short of the greatest atrocity in the entire history of humankind. There have been more than 1,539,585,000 abortions globally since 1980.³⁴ That’s one and a half billion in the last 39 years. That puts the number of people intentionally killed before birth somewhere upward of 1.5 times the total number of all the people killed in all known and estimated wars in all of human history.³⁵

No other cause of death even comes close to the number of deaths caused by abortion. Not the Black Plague, which killed 20% of the world’s population, nor the Spanish flu which killed more than 50,000,000 people in only 2 years, nor even smallpox which killed over 300,000,000 people. And abortion isn’t a plague or a natural disaster. It is human choice combined with stripping the status of human from the unborn. If they aren’t people, their deaths don’t matter. Thus, the greatest cause of death in human history is socially acceptable.


Humanity has a long and sordid history of deciding certain groups of people aren’t people at all. From the Nazi’s dehumanization of Jews, gypsies and homosexuals to the slave-markets of ancient Sumer to every slave owning society in history, the reduction of some group of people or another to less than human status had always been used to justify stripping people of their basic human

rights and thus enslaving and murdering them. The same narrative continues today, compounded by the fact that in the modern world access to abortion has become a symbol of women’s rights.

In the twisted postmodern worldview of the West the ability to have sex without any (perceived) consequences has come to be seen as a basic component of human rights. And as such, it’s often the Western-educated social elites—doctors, teachers, etc.—who are telling people that the best option is abortion; ironically in the *only century* when safe and inexpensive contraceptives are widely available and very effective at preventing unwanted pregnancies. It is in part this crazed notion that saving people from the consequences of their actions (or other people’s, in the case of rape) is one of, if not the ultimate good which drives much of the fervor on the pro-abortion side of the issue. I suspect that most of the killing that has been done over the bloody course of human history was done in the name of saving someone.

Death may be the last enemy to be defeated, but we can’t let it run roughshod over more than 50,000,000 babies every year while we work toward that day. So don’t be timid about speaking up and letting people know that God loves them and their unborn babies. Show them that love. Simple offers of help and encouragement can save lives and love lived out can change the world.

“The Role of the Missionary

The role of a missionary is a difficult one. Even as imperfect stand-ins for the Savior of all humanity there are many causes, projects and people demanding (and deserving of) our time. So when we start talking about working against the sources of 60% of all deaths, that can sound like a task too big to even start. But the chances are good that every one of us is already in a relationship with someone whose life is being affected by one of these death industries. How we respond to those people will be different in every context, every relationship and every situation. Only God knows what the right response will be. Fortunately, we can ask Him. 

³⁴ www.numberofabortions.com/

³⁵ Hedges, Chris, *What Every Person Should Know About War*, Copyright © 2003 by Chris Hedges

The Abortion Industry and the Gospel of Life

BY **ALYSSA JOHNSON**

Alyssa Johnson is a stay-at-home mother of three children under age six. Her years in India led her to start www.languagelearningforchildren.com to help believing families use language learning to build relationships with families from any culture.

For believers, abortion is not just another bad thing. Rather, it is the greatest tragedy of all time. Each year, 56 million children are intentionally aborted globally—153,000 per day, 106 babies every minute.¹ Roughly 90% of the world's abortions take place outside the US,² 64% in the Frontier People Group countries from the Middle East through East Asia,³ with India alone responsible for one-fourth of the world's abortions.⁴ We are often unaware of this steady, quiet genocide⁵ that happens behind closed doors, and the world does not realize it has been robbed of unique human individuals.⁶

If missionaries do not seek to stem this evil tide, who will? Babies are increasingly seen as unwanted life, threatening prosperity, and abortion has become viewed as a necessary evil to solve the problem. Ironically, this narrative has come from the “Christian” West, which champions sexual promiscuity and self-centered materialism. Currently almost half of all pregnancies in the US are *unplanned*,⁷ revealing the total failure of organizations like *Planned Parenthood* to promote responsible behavior and choices.

By legalizing the killing of preborn babies in 1973, the United States made itself the standard bearer in women's “reproductive rights” internationally. Western “Christian” nations now dole out aid based on a country's willingness

to agree with the agenda they set, promoting abortion as women's healthcare. Since the 1980s, global abortions have skyrocketed, peaking in the 1990s and have since decreased slightly in developed nations but remain constant or increasing in developing countries.⁸ Russia and Romania have the highest rate of abortion, with more than half of the babies conceived killed before birth.⁹

Abortion And Global Christian Response

Christians are the only hope of changing the anti-family, anti-child narrative spreading globally. Few evangelicals support abortion, but the devastating evil of abortion remains marginalized in the majority of Christian churches. Only 2% of US churches have their own pro-life ministry of any kind, and less than half of denominational pastors have talked about the issue of abortion in their church.¹⁰

Help for mothers in unreached people groups without churches is practically non-existent. Of all the pro-life dollars raised within the US, 90% are spent on US ministries,¹¹ funding an estimated 6000 full-time personnel who staff Christian pregnancy care and pro-life activism/education ministries.¹² One map of faith-based pregnancy help centers around the world reveals many regions completely devoid of any pro-life work.¹³

1 www.guttmacher.org/fact-sheet/induced-abortion-worldwide
 2 www.who.int/reproductivehealth/publications/unsafe_abortion/abortion_facts/en/
 3 abort73.com/abortion_facts/worldwide_abortion_statistics/
 4 Estimate of 15.6 million abortions occurred in India in 2015 www.guttmacher.org/article/2017/12/incidence-abortion-and-unintended-pregnancy-india-2015
 5 An exhaustive article on abortion as genocide. abortionno.org/wp-content/uploads/2012/06/whyabortionisgenocide.pdf
 6 Detailed descriptions, photos and videos of an embryo's distinct humanity at every moment of development: www.ehd.org/
 7 www.guttmacher.org/fact-sheet/unintended-pregnancy-united-states

8 www.guttmacher.org/sites/default/files/factsheet/fb_iaw.pdf
 9 www.guttmacher.org/journals/ipsrh/1999/01/incidence-abortion-worldwide
 10 “Views of Pastors on abortion and involvement of Churches in the Pro-Life Movement” media.wix.com/ugd/59e9ba_fa5766a950e24408acb660284b0dd666.pdf
 11 Estimate provided by LIFE International.
 12 Estimate provided by Center for Bio-Ethical Reform.
 13 Search by country and find the nearest pregnancy help clinic to your location. www.heartbeatservices.org/international

The Abortion Industry

Organizations such as the International Planned Parenthood Federation and Population Council use compassionate medical rhetoric to make their role in the murders of millions of babies seem virtuous. Abortion groups receive billions in donations and federal grants to champion “women’s health” and put tens of millions into fundraising, keeping their message trendy and appealing.¹⁴ Planned Parenthood alone received about half a billion tax-payer dollars from US government funding in 2015.¹⁵ But contraceptives are widely neglected or misused.¹⁶ For each adoption referral, US abortion clinics perform 117 abortions!¹⁷ They cover up the ugly effects of abortion on the mother: emotional trauma, mental health problems¹⁸ and long-term physical health risks.¹⁹ A 2013 Gates Foundation study revealed that nearly 15% of all maternal deaths resulted from abortions.²⁰

« Abortion groups receive billions in donations and federal grants. »

The industry argues the cost of the abortion (emotional, physical, monetary) is much lower than the cost of delivering the child and raising her, getting the baby adopted or having social services raise her. Every abortion is income for the industry and the later it is in gestation, the more profitable it is (the average cost of abortion in the US is \$350 and late-term abortion is upwards of \$3,000), so abortion providers are incentivized to encourage women


to have more abortions rather than none.²¹ The industry additionally profits off the sale of infant body parts to meet the market demand for fetal organs and tissue used for research,²² a demand created and sustained by abortion.²³

Opposing The Industry by Living The Gospel

If a woman seeks help for a crisis pregnancy in most parts of the world, she will find the same response wherever she turns: get an abortion. We know God has the best answer to her struggle, but how will this woman hear that message? She will only hear it from a follower of Jesus who displays God’s pro-life ethos in every area of life. In 2011, a newlywed missionary couple embodied this ethos beautifully while working for a hospital in India.²⁴ During one of their shifts, a baby with severe genetic deformities was born and was rejected by his mother. The couple promptly adopted the infant to the shock and bewilderment of their Indian neighbors and coworkers. The precious boy lived just four years, but his short life brought joy to many and international attention to a family living out the gospel’s message of life.

It is the Church’s job to care for the vulnerable and to give compassionate help to their families. But in Frontier People Groups, where the Church is not yet, then who else is there to shoulder this burden but the missionaries, first witnesses of the gospel to a people?

It is no small thing for missionaries to position themselves to be an answer for women facing unplanned pregnancy. Knowing the industry data on the prevalence and frequency of abortions, prayerfully, we will be prepared to face the horror of abortion with compassionate love wherever we are called.

May we not forget, Christ puts Himself in the place of the most vulnerable when He said, “...whatever you do unto the least of these, you do unto me.” 

14 In this Planned Parenthood annual report, \$102,200,000 was spent on fundraising in 2018. www.plannedparenthood.org/uploads/filer_public/80/d7/80d7d7c7-977c-4036-9c61-b3801741b441/190118-annualreport18-p01.pdf

15 www.heritage.org/marriage-and-family/commentary/new-report-shows-planned-parenthood-raked-15-billion-taxpayer-funds

16 bixbycenter.ucsf.edu/news/over-counter-birth-control-would-reduce-unintended-pregnancies-save-money

17 From the Planned Parenthood annual report, page 25, there were 332,757 abortions done and just 2,831 adoption referrals at PP in 2018.

18 Post-abortive women have 81% increased risk of mental problems. www.cambridge.org/core/journals/the-british-journal-of-psychiatry/article/abortion-and-mental-health-quantitative-synthesis-and-analysis-of-research-published-19952009/E8D556AAE1C1D2F0F8B060B28BEE6C3D

19 List of recent medical studies showing numerous harmful risks associated with abortion. www.theunchoice.com/pdf/FactSheets/RecentResearch.pdf

20 abort73.com/abortion_facts/worldwide_abortion_statistics/

21 Alveda King, niece of Martin Luther King, Jr. on genocide and abortion industry profits. www.lifenews.com/2011/12/29/abortion-industry-only-concerned-with-making-money-off-women/

22 Guttmacher article on negative perception of fetal tissue research hurting the cause of abortion. www.guttmacher.org/gpr/2016/fetal-tissue-research-weapon-and-casualty-war-against-abortion

23 “Opposition to abortion and opposition to embryonic stem cell research go hand in hand. www.abort73.com/abortion_facts/stem_cell_research_and_abortion/

24 Read the beautiful details of the Paulraj family’s adoption story. www.dailytarheel.com/article/2013/09/terrible-twos-0918

Making a Killing:

How Mild Local Drugs Became Global Epidemics

BY **R.W. LEWIS**

R.W. Lewis has lived among and worked on behalf of Frontier People Groups for over 40 years.

Unfortunately, merchants of death have reached the remaining Frontier People Groups before any missionaries. Deadly practices among unreached tribes are not new, such as feuding, infanticide, and cannibalism; however, finding the people groups already crippled and dying due to lucrative international drug industries only began in the 19th century.

Realizing that addiction is a major barrier to successfully discipling people in the Lord, evangelical missionaries fought against these death industries for 100 years (1820–1920) and evangelical believers became globally known for clean living. But powerful modern drugs are spreading again at an unprecedented rate with significantly less resistance from the missionary and church communities. So drug profits and global addiction epidemics soar. “The drive to maximize profit—individual, corporate and state—underlay the explosive global increase in drug use,” wrote David Courtwright in *Forces of Habit: Drugs and the Making of the Modern World*.¹

But how did the drug industries create a global explosion of addictive drug use, both legal and illegal, killing millions annually? Relatively mild addictive drugs have been locally available for centuries. However, there was no means of mass production or distribution and abuse was neither affordable nor acceptable. As relatively mild local drugs became concentrated, mass produced and globally distributed, they became more profitable. Powerful drug industries arose and

invested in propaganda to change public perception of the use of addictive drugs from reprehensible to recreational and respectable. Increasingly they are concentrating their efforts on Asia, where 25% of the world’s population that are Frontier People Groups mainly live.

Over the last 200–300 years, four components of drug epidemics have come together in a perfect storm: availability, affordability, acceptability and addictability. The drug industries have been diligently increasing all four components using global manufacturing and distribution, mass media propaganda, spurious denials of harm and development of increasingly concentrated and habit-forming drugs. The industrial, transportation and chemical revolutions have made this possible.

TOBACCO: 300 Years of Denial

Because it does not cause intoxication, deaths due to tobacco were invisible to even missionaries for over 100 years. Now it is clear that *of all of the addictive drug industries, tobacco causes the most deaths globally*, and after abortion is the leading cause of preventable deaths. According to the World Health Organization (WHO), tobacco causes more than eight million deaths per year worldwide and brings serious illness to 30 times as many people.² In the USA, where tobacco use has been declining, tobacco is still responsible for 40% of cancer deaths³ and 20% of all deaths.⁴ The CDC notes that “In 2017, \$9.36 billion was spent on advertising and promotion of cigarettes and smokeless tobacco

¹ Courtwright, David T., *Forces of Habit: Drugs and the Making of the Modern World*, Harvard University Press, Cambridge, MA, 2001, page 206. Be sure to check out his new book *Age of Addiction*, May 2019.

² www.who.int/news-room/fact-sheets/detail/tobacco

³ www.cdc.gov/media/releases/2016/p1110-vital-signs-cancer-tobacco.html

⁴ www.cdc.gov/tobacco/data_statistics/fact_sheets/fast_facts/index.htm

ANNUAL PROFITS OF DRUG INDUSTRIES

Opioids/Opium = \$27 Billion (opioids 25 billion + 2 billion opium)

Tobacco = \$500 Billion

Pharmaceutical Drugs = \$1 Trillion

Alcohol = \$1.5 Trillion

combined—more than \$1 million every hour,” adding that smoking costs the USA \$300 billion per year, or \$34 million per hour.⁵ Meanwhile, WHO tries to beat the global tobacco epidemic with laws that merely list warnings and promote smoke-free spaces!⁶

The Native American tribes discovered the addictive stimulation of tobacco, but the British colonists were the first to grow huge fields and figure out how to effectively dry and ship it to an ever-expanding global market. Since then, a series of factors have contributed to tobacco use becoming a worldwide epidemic. First, slave labor made both the crop and production *affordable*, followed by the cigarette-rolling machine invented in the 1880s. The invention of matches in 1900 made use easier and cigarette vending machines in the 1920s greatly increased *availability*, along with railways, powered ships and airplanes. *Acceptability* became widespread through advertising, fundraising to donate cigarettes to allied troops and Hollywood movies glamorizing smoking for men and women.⁷

Despite increasing evidence in the first half of the 20th century that cancer of the mouth and lungs resulted from smoking cigarettes and tobacco chewing, global consumption of cigarettes continued to climb.⁸ The tobacco industry refused to concede the reality of tobacco hazards until the late 1990s. Instead, the industry sought to target physicians and others with its message of “no proof,” using subtle techniques of deception, including the funding of spurious research, duplicitous press releases, propaganda efforts directed at physicians and the employment of historians to construct exculpatory narratives.⁹ It was not until 1996 that the tobacco industry executives admitted that tobacco was even addictive, much less dangerous!

5 www.cdc.gov/tobacco/data_statistics/fact_sheets/fast_facts/index.htm

6 www.who.int/whr/media_centre/factsheet2/en/ And also see WHO Report on the Global Tobacco Epidemic, 2017.

7 US Congress Office of Technological Assessment: *Technologies for understanding and preventing substance abuse and addiction*. US Government Printing Office, Washington DC, 1994. Pg. 59

8 www.cdc.gov/media/releases/2016/p1110-vital-signs-cancer-tobacco.html

9 www.ncbi.nlm.nih.gov/pubmed/15217537

A pattern of willful deception is seen in all of the industries profiting from addictive drugs.

The tobacco industry is concentrated in a handful of large companies who cover up the fact that their product causes 15% of all male deaths and 7% of all female deaths globally.¹⁰ Despite setbacks in some countries, the 500 billion dollar tobacco industry continues to expand with impunity, increasing production by 16% in the last decade.¹¹

Unfortunately, while evangelicals have opposed the spending of resources on addictive tobacco, very few missionaries have realized the full danger of smoking enough to oppose it. As Ralph Winter wrote,

When the Bible does not speak about a specific problem, such as the U.S. pushing off cigarettes on the whole world, then theology should come to the rescue to make application of Biblical truth to the new circumstances. Again, it was not a theologian but the World Health Organization that pointed out that the U.S. kills more people in the country of Colombia by our government-subsidized nicotine-laced cigarettes than are killed in the U.S. by hard drugs from all foreign sources put together. What does the Bible want us to think and do about this?¹²

ALCOHOL: From Helpful to Harmful

In the mid-1700s a missionary named David Brainard walked from tribe to tribe in New England seeking to share the gospel. Everywhere he went the Indians were drunk almost every day, so much so that he often despaired of talking to them. Finally communicating to one tribe that God loved them and wanted to deliver them from alcohol, the tribe wept for days, both in sorrow for their people and in hope of deliverance. God answered their prayers and Brainard writes of their amazing transformation:

A principle of honesty and justice appears in many of them, and they seem concerned to discharge their old debts, which they have neglected.... Their manner of living is much more decent and comfortable than formerly, having now the benefit of that money which they used to consume upon strong drink. Love seems to reign among them... they rejoice with joy unspeakable.¹³

10, 11 www.maurerfoundation.org/tobacco-industry-profits-estimated-35-billion-with-almost-6-million-annual-deaths/

12 *Frontiers in Mission*, pg. 69.

13 The Journal of David Brainard, Nov. 1745 entry.

But Brainard began to receive intense opposition from the colonists who depended on the addiction of the Indians to trade rum for furs. In helping unreached people groups escape addiction today, missionaries should also expect intense opposition.

However, believing Native American tribes created “sobriety circles” in the 1750s led by tribal leaders, 150 years before Alcoholics Anonymous.

Recovery circles and abstinence-based cultural movements included the Delaware prophet movements, the Christian Indian revivalists who used their own lives as proof Christian conversion and worship could cure alcoholism, the Shawnee Prophet and Kickapoo Prophet movements, Indian temperance societies, the Indian Shaker Church, and the Native American Church.¹⁴

When older Christian denominations (pre-18th century) were formed, common alcoholic beverages were quite weak, produced through natural fermentation. However, they became deadly when machines for mass distillation were invented. Until 1600, diluted wine or beer with 1% to 5% alcohol were commonly consumed in Europe and helped to sterilize polluted water. The maximum “strong drink” through natural fermentation was 14% alcohol.

But the Industrial Revolution changed all that. By the mid-17th century distilleries sprang up in Europe, Britain and the New World colonies, mass-producing distilled alcohol from sugar and grain with 30% to 50% alcohol. **American colonists not only decimated Native American tribes by trading rum for furs, they used rum to buy slaves from the African tribes resulting in widespread addiction, poverty, sickness and death in Africa, too.**

Gin became so popular in London that it caused an epidemic of social disintegration. In the first half of the 1700s, annual production of spirits in England went from 500,000 gallons to 11 million gallons.¹⁵ England attempted to cut alcohol consumption with taxes and regulation, but without much success. As an unfortunate side effect, the government became dependent on alcohol tax revenue. As increasingly efficient distilling machines

increased *addictiveness*, the global transportation revolution of the 19th century made concentrated alcohol ever more widely *available* and *affordable*.

Societal *acceptance* or rejection is a key factor in drug and alcohol abuse. Only the Evangelical Awakening’s opposition to spirits and promotion of tea instead helped to rein in England’s “gin craze” epidemic in the 18th century. The Awakening was not so much a revival of religion as a revival of focus on godliness and holiness in the life of committed believers. It is admitted that Wesley changed the spirit of the age in which he lived. It is impossible to estimate the magnitude of that change unless we form some idea of the condition of England at the time when the great evangelist did his revolutionary work.¹⁶ **Every wide-spread revival of evangelical faith in the USA since then has opposed the use of drugs and alcohol. For 200 years, evangelical missionaries took abstinence to a global level, helping countless tribes struggling with drug and alcohol addictions.**

The Alcohol Industry Fights Back

However, the alcohol industry has fought back with an extensive propaganda campaign to glamorize and normalize recreational alcohol consumption in movies and media, even during Prohibition in the US (1920-33). They pushed *acceptability* while simultaneously increasing *affordability* and *availability*. So today, instead of buying alcohol only by the expensive glass or shot in bars, people buy inexpensive quarts and multi-packs in supermarkets and corner stores and take them home. Movies have progressively normalized drinking after work, at family and sports events and even normalized binge drinking for fun. One out of six adults binge drinks at least four times a month, according to the CDC,¹⁷ or 40% of those who drink, globally.¹⁸

Since 1900, alcohol has gone from a justified reputation of ruining people’s health, lives and families to the glamorous position of being the foremost recreational drug on the planet through relentless media propaganda and cover ups. **Alcohol is arguably the most destructive and most lucrative drug on the planet, killing over three**

¹⁶ Ibid, Chapter 2.

¹⁷ www.cdc.gov/alcohol/fact-sheets/binge-drinking.htm Binge drinking is defined as five drinks for a man or four for a woman within two hours or one event. A drink = one oz of spirits, four-five oz of wine or 12 oz of beer. Many cocktails equal two to three drinks, and a cup of wine is equal to two drinks.

¹⁸ onlinelibrary.wiley.com/doi/full/10.1111/add.14234

¹⁴ www.thefix.com/content/native-american-sobriety-circles

¹⁵ Chapter 3: www.revival-library.org/index.php/catalogues-menu/1725/the-revival-of-religion-in-the-eighteenth-century

million directly but doing far more damage to the health, relationships, families and communities than any other drug including tobacco. The global alcohol industry brings in \$1.5 trillion annually.¹⁹

Muslim people groups are somewhat protected from alcohol by the prohibition in the Qur'an, but most Muslim countries do not ban alcohol. Pakistan, who bans it for Muslims, has an increasing alcohol problem, even among the young.²⁰ The British set up the first modern alcohol distillation factories in India and Pakistan (1860), and three of the largest tax-paying companies in Pakistan are alcohol industries.²¹

Every slum in the world reveals alcohol's devastation to families. Data on alcohol's harm is widely available but largely ignored. A study of 195 countries concluded that alcohol directly kills 10% of all adults aged 15-49.²² Death rates are actually much higher for drinkers since only 38% of the global population drinks alcohol.²³ Additionally, alcohol is causally implicated in 60 more diseases and a factor in 200 other diseases²⁴ (causing 5.8% of all cancers, according to the American Society of Clinical Oncology, 2017²⁵). Alcohol is also known to be a significant factor in crime, domestic violence, child abuse and divorce.

Without any remaining visible opposition from missionaries or churches, the alcohol industry markets alcohol with impunity. Now it also profits from alcohol addiction treatment programs. Along with private providers, the treatment industry earns close to 35 billion dollars in the USA alone, with less than a 5-10% cure rate.²⁶ Unfortunately, the lives of addicts are often permanently damaged even if they become sober, and most of those who die from alcohol-related causes never considered themselves "alcoholics."

19 www.statista.com/statistics/696641/market-value-alcoholic-beverages-worldwide/

20 www.bbc.com/news/world-asia-24044337

21 www.medium.com/@nayadaurpk/spirits-having-flown-a-pictorial-history-of-alcohol-consumption-in-pakistan-a34ad435e0e1

22 www.usatoday.com/story/news/nation-now/2018/08/24/alcohol-death-disease-study-beer-wine/1082443002/

23 www.who.int/substance_abuse/facts/en/

24 www.who.int/news-room/fact-sheets/detail/alcohol

25 Cancer and Alcohol: A Statement of the American Society of Clinical Oncology: DOI: 10.1200/JCO.2017.76.1155 *Journal of Clinical Oncology* 36, no. 1 (January 1 2018) 83-93. www.ascopubs.org/doi/full/10.1200/JCO.2017.76.1155

26 www.forbes.com/sites/danmunro/2015/04/27/inside-the-35-billion-addiction-treatment-industry/#5936b33a17dc

From OPIUM Wars to OPIOID Epidemics

Today Frontier People Groups are heavily involved in opium and heroin production, including terrorist groups. According to the UN Office of Drugs and Crime, global opium production increased by 65% in ONE year, from 2016 to 2017, reaching 10,500 metric tons (\$1.6 billion), the highest on record, with 9000 alone coming from Afghanistan.²⁷ For comparison, at its height, British merchants shipped 6000 metric tons of opium *per year* just to China (c. 1880).²⁸

Having learned that addictive drugs are a lucrative way to ensure continued markets and to balance trade, 17th century British merchants introduced China to smoking, first of tobacco and later of opium. In the name of "free trade" the British fought two opium wars to block Chinese attempts to stop their illegal smuggling of opium into China! In the 1830s before the Opium Wars an estimated three million Chinese were addicted to opium,

27 www.unodc.org/wdr2018/prelaunch/WDR18_Booklet_2_GLOBAL.pdf (p. 28)

28 www.unodc.org/unodc/en/data-and-analysis/bulletin/bulletin_1949-01-01_1_1_page005.html



but after forcing legalization (1880) that number climbed to approximately 15 million by 1890 and 21 million by 1906.²⁹ Opium was destroying Chinese families as addicts would even sell their wives and children to purchase more. Missionaries to China fought for over 100 years to help end the opium epidemic.

Meanwhile, opium was spreading in more *addictive* forms. Morphine, first distilled from opium in 1803, was easier to transport and ten times stronger than opium. Touted as a medical treatment for opium addiction, Western doctors were also thrilled with its pain alleviating properties, assuring *acceptability*. An estimated 400,000 soldiers in the American Civil War became addicted,³⁰ triggering an epidemic in America. Opium became the cure-all which essentially cured nothing but masked all forms of pain, even in children. The accidental addictions of the 19th century later became industry-marketed addictions in the 20th century through pharmaceutical opioids.³¹

Thanks to the work of 19th century missionaries, temperance societies and churches in America, opium use is less widespread today and still illegal; however, opium has developed extreme concentrations and more synthesized forms than any other drug. As a result, the deaths due to opium/opioids, are due to overdoses not drug-induced diseases.







Heroin, 30 times stronger than opium, was invented by Bayer (c.1900), and first prescribed to cure morphine addiction. But it proved even more addictive, especially when injected with the newly invented syringe, and

29 www.unodc.org/documents/wdr/WDR_2008/WDR2008_100years_drug_control_origins.pdf

30 www.history.com/topics/crime/history-of-heroin-morphine-and-opiates

31 www.smithsonianmag.com/history/inside-story-americas-19th-century-opiate-addiction-180967673/

STRENGTH OF OPIOID DRUGS

	Morphine = 10 X Opium
	Oxycodone = 15 X Opium
	Heroin or Methadone = 30 X Opium
	Fentanyl = 500-1000 X Opium
	Dsuvia = 10 X Fentanyl or 10,000 X Opium
	Carfentanyl = 100 X Fentanyl or 100,000 X Opium

quickly became a serious global problem.³² Next, strong synthetic opioid pain killers, products of the chemical-drug revolution, became widely *available* (such as Demerol, Tramadol and Vicodin). Legally marketed through doctors who were falsely assured they were not very addictive, by 1998 OxyContin ushered in the modern opioid epidemic. Making over \$25 billion on just opioids in 2018, pharmaceutical companies have continued to invent and market new opioids many times stronger than natural morphine (see graph).³³ By 2010 over 13 million people were addicted to opioids and opium derivatives worldwide, despite the fact they were highly controlled.³⁴

Opioid addictions are not only lethal but horrific for family members. However, so far deaths due to illegal drugs pale in comparison to the deaths caused by tobacco and alcohol, with the UN reporting global overdose deaths due to the majority of trafficked drugs (including opioids, cocaine, amphetamines, sedatives, marijuana, ecstasy) running a mere 190,000 (to 250,000).³⁵ Most opiate deaths are overdose related, 118,000 per year—78,000 of those in the USA.³⁶ Global deaths due to illegal drug use climb to 450,000 if you include deaths due to HIV and Hep C transferred by non-sterile syringes.³⁷ Illegal use of legal synthetic opioids are fueling the modern epidemic.

Addictive PHARMACEUTICALS: Wolves in Sheep's Clothing?

Missionaries have traditionally been on the side of pharmaceutical drugs, which have saved lives and alleviated pain. And no one can deny the great help to mankind of pain-killing opioids, along with many other pharmaceutical drugs. But recently pharmaceutical companies are being

32 www.pbs.org/wgbh/pages/frontline/shows/heroin/etc/history.html

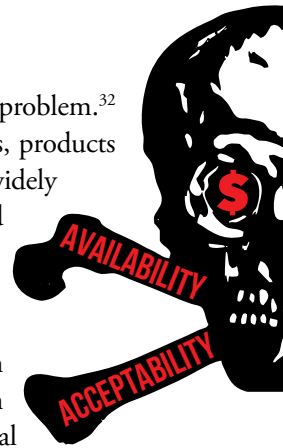
33 www.grandviewresearch.com/industry-analysis/opioids-market

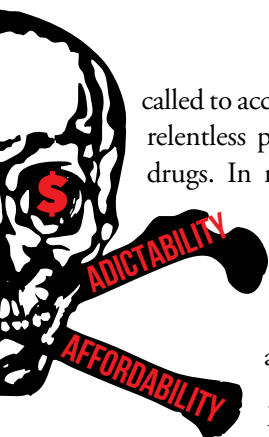
34 www.drugfreeworld.org/drugfacts/heroin/international-statistics.html

35 www.unodc.org/wdr2017/field/Booklet_1_EXSUM.pdf

36 www.who.int/substance_abuse/information-sheet/en/

37 www.unodc.org/wdr2018/prelaunch/WDR18_Booklet_2_GLOBAL.pdf (p. 23)





called to account for their reckless over-production and relentless promotion of opioids and other addictive drugs. In many developing countries, these can be easily bought without a prescription from multiple pharmacies and doctors who are quick to prescribe a whole list of these miracle drugs for every ailment with no apparent awareness of interaction dangers.

Millions of people worldwide have become addicted to doctor-prescribed medications, some moving on to illegal drugs. Western drug companies lead the way with ever younger children being prescribed addictive medications. In the USA, as of 2017, over 100,000 children under the age of one are on *psychotropic* medications and over 500,000 under the age of five.³⁸

In addition to opioids, the pharmaceutical companies also produce hundreds of other addictive mind-altering drugs, including tranquilizers, sedatives, anti-depressants and stimulants. These are intended for lifetime use and are often mixed in “cocktails” of untested combinations when one drug proves ineffective, especially lethal when combined with alcohol.³⁹

In 2015, the total number of individual prescription medications filled at pharmacies was just over four billion. That’s nearly 13 prescriptions for every man, woman and child in the United States, according to the 2015 census. It’s little wonder that overdose deaths caused by prescription medication have taken off to such a degree.⁴⁰

Prescription drugs are now the third leading cause of death in America and Europe, after cancer and heart disease, totaling nearly 400,000 per year⁴¹

38 www.cchrint.org/psychiatric-drugs/people-taking-psychiatric-drugs/

39 www.thefix.com/content/drugs-cocktails-kill-combinations90237

40 www.unityrehab.com/blog/prescription-drugs-more-deaths-than-illicit-drugs

41 www.ncbi.nlm.nih.gov/pubmed/25355584 These pharmaceutical deaths include deaths due to drug interactions, drug side effects and drug overdoses, but do not include physician error, illegal usage or medication deaths that cause heart attacks, strokes or suicides.

(tobacco and alcohol were not included in the study). Increasingly deaths of those on medical prescriptions are viewed as unavoidable and therefore *acceptable* because, unlike other drugs, prescribed drugs are considered necessary, not recreational.

Pharmaceutical companies, like drug inventors in the past, regularly invent and market new miracle drugs as safe and healthy without adequate testing for difficulties in withdrawal. Most shocking is the exponential growth of new psychoactive substances (NPS), with the UN Office of Drugs and Crime (UNODC) World Drug Report of 2017 showing **between 2009 and 2016 there were 739 new psychoactive substances created.**⁴²

The pharmaceutical industry is rapidly spreading its drugs around the globe, making them *available* and *affordable* in even the poorest nations. One study of 500 products from 150 drug companies showed they regularly market drugs to the third world by grossly overstating their benefits and obscuring dangers.⁴³ It is extremely profitable to treat but not cure illnesses, requiring lifetime-use of drugs and putting heavy financial loads on families. Alarming, there is a higher death rate in areas with the most prescription drug advertising.⁴⁴

Who will call the pharmaceutical companies to account? Today the pharmaceutical industries control public perception by heavy advertising through mass media. Their money ensures that the news sources do not publish anything against their products. Despite rare fines for deceptive advertising, their tactics continue. Drug companies lobby for government funding of prescription drugs which will increase *affordability*, *acceptability* and *availability*. The global pharmaceutical industry revenues have reached 1 trillion dollars per year, with a 5.8% annual increase.⁴⁵

42 www.unodc.org/documents/wdr/WDR_2008/WDR2008_100years_drug_control_origins.pdf

43 www.ncbi.nlm.nih.gov/pubmed/7141775

44 www.vox.com/future-perfect/2019/1/25/18188542/opioid-epidemic-marketing-overdose-death-purdue

45 blog.marketresearch.com/the-growing-pharmaceuticals-market-expert-forecasts-and-analysis

Will Legalizing MARIJUANA Help?

Opioid addiction is so quick and strong that historically other drugs have been proposed to help people escape the addiction without success. The latest drug to enter this cycle is marijuana, with a low chance of death by overdose.

Causing an intoxication that is distinct from alcohol, marijuana has been used for centuries by Frontier People Groups in India and Muslim countries with a reputation of sometimes triggering psychotic episodes, paranoia and schizophrenia. These reports were long questioned but finally statistically verified by a number of recent rigorous studies done in Sweden, Holland, New Zealand, Australia and Britain. “The scientists estimated that cannabis use might be responsible for as much as half of the serious psychosis in previously healthy adults,” after controlling for many factors including the use of other drugs.⁴⁶ Also, multiple recent studies in peer-reviewed psychiatric journals link repeated cannabis use, especially by teens, with development of permanent psychotic disorders such as schizophrenia that are independent of genetic factors.⁴⁷

But, has medical marijuana saved people from opioid addiction as hoped? After some first hopeful studies by pro-legalization scientists, by “*July of 2017 the Journal of Opioid Management found that cannabis laws were associated with a 22 percent increase in age-adjusted opioid-related mortality between 2011 and 2014. Worse, mortality increased as time passed.*”⁴⁸ The death rate from opioids in the USA is now triple that of the UK, though it used to be the same in 2000. The UK did not legalize marijuana, even for medical purposes, but many states in the USA did.⁴⁹ *So while marijuana legalization itself may not be causing many deaths, it is certainly not preventing deaths by opioids.*

Legalization Increases Addiction, Epidemics and Deaths

Some Christians wonder if legalization will help stem the drug problem here and abroad. Legalization has a number of proponents. Legalization of illegal drugs makes drug production and sales more transparent, taxable and profitable to governments and reduces enforcement costs. It also puts crime-based illegal drug cartels in direct competition with legal drug industries, making it more difficult for them to stay in business. People thrown in prison for drug trafficking and possession could be released. Some also argue that people will use drugs anyway, but if they are made legal, they will use them in safer ways or in safer company.

46 Berenson, Alex, *Tell Your Children the Truth: The Truth About Marijuana, Mental Illness and Violence*, Simon and Schuster, NY, 2019., pp. 94-97.

47 Berenson, pp. 121.

48 Berenson, pp. 112.

49 Berenson, pp. 118.

Dsuvia = 10 X Fentanyl or 10,000 X Opium

Carfentanyl = 100 X Fentanyl or 100,000 X Opium

Many of the Frontier People Groups live in countries that partially or completely ban some drugs, like alcohol or opium, though most have robust black markets going. The West has vacillated between banning and legalizing addictive substances. Let's look at the results of legalization:

Legalization Greatly Increases the Four Factors

Four factors were crucial to turning a mild local drug into a powerful global addictive money-maker: *availability*, *affordability*, *acceptability* and *addictability*. Legalization greatly increases all four factors as well as the power and profitability of the related drug industries, which greatly expand. Also, governments, now profiting through taxation, have little motivation to stem the tide or expose any problems.

Media, movies, ads and campaigns for legalization all try to romanticize and normalize usage. Once legal, advertising becomes ubiquitous. People assume it is relatively safe and so it becomes a socially *acceptable* form of recreation or coping with life. For example, 1960s movies successfully normalized binge drinking for (under legal drinking age) students, especially during spring break; however, as a result the annual death rate *just during spring break* became 1800 US students, with 600,000 injured and 100,000 sexually assaulted. Though most are under the legal drinking age, some 40% of college students regularly binge drink, demanding it as a right. Trying to educate students instead of enforcing the legal-drinking-age laws has totally failed.⁵⁰

Legalization also makes drugs more *available and affordable*. Legal drugs, tobacco and alcohol are sold in multiple outlets on every corner. Opioids are dispensed from many local pharmacies. The legal drug industries entice young people into lifetime use by marketing cheap and fun versions of alcohol and tobacco, and now marijuana, *even though it is illegal for young people to use these drugs*. Candy and cookie flavored e-cigarettes, "vaping," and nicotine-containing e-liquids have proven very popular among middle and high school students and start them on the nicotine addiction path, *by design*, while being promoted as safer.⁵¹

50 www.nytimes.com/2014/12/15/us/why-colleges-havent-stopped-binge-drinking.html

51 truthinitiative.org/news/4-marketing-tactics-e-cigarette-companies-use-target-youth

Legalizing a formerly illegal drug, like marijuana, has made young people see it as safer and significantly increased their usage, *even though it was still illegal for them*.⁵² The false perception that marijuana has "no risk of harm" has gone up 270% since states began legalizing medical marijuana according to the UN Office of Drugs and Crime.⁵³ Well-funded marijuana advocacy groups used deception to persuade the US public to legalize "medical use" of marijuana, though it was never approved by the FDA and many studies failed to show any medical benefit. "Medical use cards" now allow unlimited purchases at marijuana dispensaries, without even a specified disease, *unlike any other prescription drug*. Partial and full legalization has resulted in doubling the usage rate of marijuana⁵⁴ and creating an 80 billion dollar business,⁵⁵ but it has *not* diminished illegal production or the crime associated with marijuana.⁵⁶ Predictably, plants with increasingly concentrated amounts of the psychotropic THC have been bred (pre-1990 2-4% THC and now 20-30% THC).⁵⁷ And more concentrated forms of the THC drug are being invented with no control over dosage. 100% THC tinctures, powerful edibles including "candies," and odorless vaping are now more socially acceptable than smoking.

Legalization Promotes Invention of More Addictive Drugs

Legalization motivates the industries to invent even more *addictive* drugs, as lifetime use is highly profitable. Since the early 20th century, chemical and pharmaceutical companies have led the way in inventing and patenting thousands of new addictive synthetic drugs as well as strengthening existing ones. But earlier reform movements quickly found out that concentrated addictive substances cannot be used in moderation by most people. *Nevertheless, the medical establishment is increasingly referring to "use disorders" rather than "addictive substances," putting the blame on the person's*

52 www.ncbi.nlm.nih.gov/pmc/articles/PMC5365078/

53 www.unodc.org/wdr2017/field/Booklet_1_EXSUM.pdf (an executive summary of UNODC 2017 report)

54 www.sanpatrignano.com/what-we-do/sanpa-international/marijuana-legalization-has-led-more-use-and-addiction-while-illegal-market-continues-thrive/

55 finance.yahoo.com/news/cannabis-poised-80-billion-industry-222331008.html

56 www.theatlantic.com/magazine/archive/2019/01/california-marijuana-crime/576391/

57 www.livescience.com/53644-marijuana-is-stronger-now-than-20-years-ago.html

habits rather than the drug, though they are increasingly designed for addiction. But after decades of trying, research has found no personality traits consistently associated with addicts nor abstainers.⁵⁸

The only consistent predictors of drug epidemics are the four factors: *availability, affordability, acceptability,* and *addictability*, which lead to trying the drug and beginning regular use—and the inevitable rewiring of our brain to need that repeated pleasure stimulation. David Courtwright points out that organized opposition is the only thing that has worked to expose and reign in the industrial purveyors of addiction, in his 2019 book *Age of Addiction: How Bad Habits Became Big Business*, including things like gambling and pornography.

Black Markets and Crimes Continue After Legalization

Addictive drugs are not subject to usual market forces because addicts will do anything to get their next dose. So black marketing of drugs is not eliminated by legalization either. Concentrated drugs are cheaper and easier to transport illegally. Vast amounts of pharmaceutical drugs end up on the black market, bypassing the legal controls, greatly increasing the sales of the pharmaceutical companies who ignore the problem.⁵⁹ Legalizing drugs only makes formerly illegal drug-pushing safer and easier and fuels illegal distribution to avoid taxes. Crime is not reduced by legalization because most crimes committed in relation to drugs are due to being under the influence, and these crimes *increase* after legalization because usage increases.⁶⁰


Industry-backed Solutions Avoid Abstinence

Modern solutions proposed by some, especially the drug companies, have given up the goal of keeping people off drugs entirely. Instead they propose things that have already failed in history, for example: making supposedly less addictive opioids widely available; setting up “safe” drug consumption sites; legalizing less dangerous drugs, even though they have been gateways to stronger drugs; establishing stricter laws

to prevent accidents under the influence; including larger warning labels on dangerous substances; and providing more clinics to treat people who are addicted.

Notice, all of these “solutions” do not propose to keep people off of drugs or alcohol but instead to actually facilitate their use with hopefully less destructive consequences. And they preserve the income of the drug industries and governments! They do not take into account the ongoing consequences to families of drug addicts, to society with non-functioning members, and to the addicts themselves who lose decades of their lives trying to get off and stay off of these drugs. The drug industries push legalization as a “solution” because it increases the number of drug users and greatly expands both legal and illegal drug businesses, as marijuana legalization has most recently shown once again.⁶¹ Having cheap addictive drugs available on every corner makes sobriety extremely difficult and greater epidemics inevitable.

A Message of Hope and Freedom to Frontier People Groups

Unlike governments and media, only missionaries and other believers with no profits to lose can expose the deceptions marketed by the drug death industries. Revivals have repeatedly shown that people long for freedom from their addictions and for the “natural high” of Jesus, who came to give people Spirit-filled abundant life, full of faith, hope and love. Every evangelical revival in the last 300 years, since drugs and alcohol have become so powerful and widespread, has shown the power of the Holy Spirit and *shared sober fellowship* to free people from drug and alcohol addiction. Globally, evangelical churches, wherever they have grown up, by the power of Jesus, have pulled addicts out of their addictions into loving social sober fellowships. This transformation was awesome for me to see as a child growing up in a Mayan tribe. I long to see this powerful gospel come to the hurting families I knew in the shanty towns of North Africa and South Asia, where every family was being beaten down by addictions. 

58 www.scientificamerican.com/article/the-addictive-personality-isn-t-what-you-think-it-is/

59 www.bbc.com/news/health-42810148

60 Gorman, Myths of Legalization, wise.fau.edu/~tunick/courses/pos3691/gorman_drugs.html

61 <https://www.politico.com/magazine/story/2019/07/21/legal-marijuana-black-market-227414>

Famine, Poverty & Violence:

Three More Ways Drugs Cause Death

BY **R.W. LEWIS**

R.W. Lewis has lived among and worked on behalf of Frontier People Groups for over 40 years.

Among the unreached peoples, especially the Frontier People Groups, the suffering that drugs cause to individual addicts is far outweighed by the misery caused to families and communities. Millions of deaths are *directly* caused by addictions, but there are also millions of *collateral deaths*. Should missionaries merely call for prayer for those struck down by famines, poverty and violence, or should we follow the example of previous generations who discerned root problems and globally exposed the evils and destruction caused by the death industries of their day? Any attempt at development and poverty elimination must confront these issues:

1. Drug crops displace food crops causing famines.

The current famine in Yemen is risking millions of lives and may be the worst humanitarian disaster of this decade. Yemen's annual production of "khat," an addictive drug cash crop, has reached 190,000 tons and taken over 15% of arable land and 38% of agricultural water badly needed for food production.¹ Food prices soar, burning profits made by growing lucrative drug crops instead. This problem is global, including hashish (marijuana) from Mexico to Morocco to Albania, coca (cocaine) in Latin America, opium from Afghanistan through Asia. All it takes is bad weather or war to trigger widespread famine. But it becomes extremely complex to return to other crops once a generation of farmers has only learned to raise drugs.

From 1700-1900, some 60 million people died of famines in India, where significant land area was used for opium and hemp/marijuana, reducing the state of Bengal from wealth to poverty.² Some argued opium was helpful because it assuaged the appetite of starving people! Globally, billions of acres produce non-nutritive crops like nicotine (tobacco) and caffeine (coffee/matte/tea). Increasingly, foods that could be eaten are


used for alcohol production, including 98% of barley and 40% of corn grown in the USA,³ where also 85% of the profits from growing grapes come from wine production.⁴

2. Drugs impoverish whole families because they use up valuable income and make addicts unable to work productively.

Evangelical missionaries have often raised the standard of living and health of poor communities significantly simply by helping those coming to Christ get rid of expensive and debilitating addictions. Drugged family members cannot hold down jobs. Frequently 30% to 50% of the income of poor families goes to purchase tobacco, alcohol and drugs. Wives hide their money so their husbands won't steal it and spend it on their addictions. The founder of the Evangelical movement, John Wesley, quickly found that poor families were healthier and wealthier if their income was not spent on non-nutritive addictive substances.

3. Drugs increase violent crimes & collateral deaths.

It is hard to tabulate the number of deaths caused to the spouses or children of drug users due to neglect or domestic violence. Roughly 40% of all crimes in the USA are committed under the influence of alcohol—counting other drugs, over 60% (using urine tests).⁵ Tens of thousands are killed by drunk or drugged drivers and in other accidents.⁶

It is fair to say that, apart from abortion, addictive drugs are globally the greatest man-made cause of poverty, misery, and death. Evangelical missionaries have found that helping people groups to come to Christ must include helping them put off the very substances that are dragging their families to the grave. 

1 www.scidev.net/global/farming/news/khat-cultivation-food-crisis-yemen.html

2 Chaudhury, Sushil (1999). *From Prosperity to Decline: Eighteenth Century Bengal*. Manohar Publishers and Distributors.

3 www.scientificamerican.com/article/time-to-rethink-corn/

4 www.agmrc.org/commodities-products/fruits/grapes

5 www.verywellmind.com/crime-and-alcohol-statistics-from-1998-62821

6 www.alcoholrehabguide.org/alcohol/crimes/

Missionaries vs. The Opium Industry

BY **KYLE JOHNSON** | Kyle Johnson served for four years in India and now works with Telos Fellowship.

From the Editor: *This historical case study proves that missionaries can provoke global change by challenging powerful industries and even their own government's policies--and by coming alongside the hurting they open the hearts of the resistant to the gospel.*

"I am profoundly convinced that opium traffic is doing more evil in China in a week than missions are doing good in a year," declared Rev. J. Hudson Taylor at the Centenary Global Missions Conference in 1888. Twenty-eight years prior, Taylor's home country of Great Britain had just finished its second war to protect and enrich British opium traders in China. Taylor implored his audience to sign on to a resolution that would,

acknowledge the incalculable evils, physical, moral and social, which continue to be wrought in China through the opium trade, a trade which has strongly prejudiced the people of China against all Missionary effort.... [and repudiate] the position occupied by Great Britain, through its Indian administration, in the manufacture of the drug and promotion of the trade...[calling] Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest until this evil is entirely removed.¹

Taylor and missionaries like him faced stiff opposition in their quest to banish opium from Chinese society. Many Britishers taken with Social Darwinism viewed the Chinese as an inferior people and so had no qualms selling them opium.² Poppy farmers, opium traders and government officials, both foreign and native, all had financial incentives to maintain the status quo. Many pragmatic and opportunistic arguments were put forward in favor of continuing the trade: "we are only meeting a need," "farmers earn more money from opium than from food crops," "if we do not make money someone else will."³ With so many powerful entrenched interests the problem appeared intractable. The missionaries were not dissuaded. Despite having much to do on many fronts they pressed on. Historian

Kathleen L. Lodwick put it perfectly in her book *Crusaders Against Opium: Protestant Missionaries in China 1874-1917*:

The missionaries had many other serious concerns—conversions, translation of the Bible, religious literature, and music into Chinese; famine relief; improvement of the status of women; anti-foot-binding efforts—with which opium had to compete for their time and attention.... The missionaries, especially a few vocal ones, were the publicists who constantly called the government to task for policies the missionaries considered wrong....⁴ Any missionary who departed [from China] was urged to spread the word among the homefolk about the evils of opium and...supplied with all of the latest anti-opium literature to aid him....⁵

Missionaries sought to change public opinion of opium. Many of the missionary doctors working in China had an intimate understanding of the tragic effect opium had on their patients. The anti-opium league in Great Britain worked with these missionary doctors to produce a pamphlet that would galvanize anti-opium sentiment. The pamphlet outlined the tragic consequences of opium use, the difficulty doctors had in helping their patients break the habit, the number of people committing suicide with opium and how Great Britain's involvement in the trade damaged the reputation of the gospel.⁶ The Bishop of Durham in 1881 put it thusly, "*It is no small hindrance to a Christian Missionary to have cast at him such a Chinese proverb as this: 'You bring incense in one hand, a spear in the other;' which is, being interpreted, 'You bring us the Bible in one hand, opium in the other.'*"⁷

1 Lodwick, 50-51

2 Lodwick, 30

3 Lodwick, 9

4 Lodwick, 31


5 Lodwick, 50

6 Lodwick, 40,46,47,33

7 anglicanhistory.org/asia/china/moule_opium1881.html

The movement against opium found allies in Chinese students returning from studying abroad. Many of these students felt ashamed because the rest of the world looked down on China because of its opium problem. They had come to believe China couldn't be a strong nation unless opium addiction was dealt a decisive blow. Churches in China worked tirelessly to rehabilitate addicts and prevent people from becoming addicted in the first place, so the Chinese increasingly saw missionaries as allies against the powerful opium industry and as people who genuinely cared for their people.

When at last the Chinese government made another attempt to ban opium in 1906 the groundwork for a successful transition had been made. Political attitudes in Great Britain were changing. Though opium had become fashionable in the 1870s, by 1906 many of the newly elected Members of Parliament were evangelicals who strongly opposed opium. Finally, after over a century of anti-opium agitation by missionaries, China and Great Britain came to an agreement to end the opium industry's trade into China within 10 years. "The anti-opium forces [in Parliament], 'a happy band of pilgrims' who had fought so long to reach the goal now in sight, linked each other's arms and marched down from the lobby to the street singing the doxology."⁸

Editor's Note: In 1909 opium was banned in the USA and other countries and an International Commission on Opium met in Shanghai to discuss ending non-medicinal opium production. However, heroin, invented by Bayer, Germany (1895) and distributed to cure opium addiction in the US, soon became a French industry, grown in French colonies in S.E. Asia and refined in Marseilles. There were virtually no Protestant missionaries in these areas at the time. By the 1950s, CIA anti-communist efforts, the opium industries and heroin refineries were all entrenched in the "Golden Triangle" with little opposition from the global community. Causing almost constant civil war, multiple attempts have been made since 1980 to restrict opium growing in Burma/Myanmar, with the Christian Kachin and other churches founding an anti-opium activist network called "Pat Ja San" which has over 90 detox centers.⁹ 

⁸ Lodwick, p 123

⁹ <https://thediplomat.com/2017/11/the-christian-vigilantes-fighting-myanmars-heroin-epidemic/>
Some are helping this effort through international publications.
<https://frontiermyanmar.net/en/fighting-addiction-in-kachin-state>

The Way of Heaven

In 1840, a Chinese official Lin Zexu wrote a letter to Queen Victoria signed by the Emperor saying:

"Where is your conscience?... Since [opium] is not allowed to do harm to your country, then even less should you let it be passed on to the harm of other countries—how much less to China—to be careful of [their] own lives but careless of the lives of others.... Such conduct is repugnant to human feeling and at variance with the Way of Heaven... Men are like this all the world over: that they cherish life and hate what endangers life... the Way of Heaven holds good for you as well as for us, and your instincts are not different from ours; nor nowhere are there men so blind as not to distinguish what profits and what does harm...."

Queen Victoria never received the letter.¹

TIMELINE OF BRITISH OPIUM SHIPMENTS TO CHINA

1729	China makes recreational opium illegal. 200 chests (14 tons)
1760s	1000 chests (70 tons)
1799	China bans opium imports and growing.
1820	Chinese emperor requires confiscation of opium "poison." 10,000 chests (700 tons)
1838	4-12 million addicts
1840	First Opium War 1839-42 China cedes Hong Kong to Britain. 40,000 chests (2,800 tons)
1860	Second Opium War 1856-1860) China legalizes opium. 70,000 chests (4,900 tons) ^{2*}
1880	95,000 chests (6,650 tons) with an equal amount being grown in China
2017	Under UN, British, and American oversight, Afghan production of opium and heroin production soared. 10,500 tons (9000 from Afghanistan), enough for 600-900 tons of heroin. ³

¹ [www.amoymagic.com/Opium War.htm](http://www.amoymagic.com/Opium%20War.htm)

² www.unodc.org/unodc/en/data-and-analysis/bulletin/bulletin_1949-01-01_1_page005.html

*Equal to the global production of opium in 2000AD, www.economist.com/economic-and-financial-indicators/2010/06/24/global-opium-production

³ www.france24.com/en/20180627-global-opium-cocaine-production-record-highs-un-report-says

The Addiction Industries: Reform Efforts and the Unique Role of Missionaries

BY R W LEWIS

R W Lewis has been studying the impact of revivals and missionaries on social reform since the 1970s when she wrote her thesis on the early evangelical anti-slavery and temperance movements, published as *The Night Cometh*, by Rebecca Winter.

Frontier People Groups live in the areas of the world heavily impacted by illegal drug industries. Drug use has become epidemic in South Asia, SE Asia and Central Asia including Iran, Afghanistan, Pakistan, India and Bangladesh. Drug use in India is skyrocketing where 89% of drug addicts are educated and 99% are men, but children ages 9–10 are already using tobacco and alcohol, with twelve-year-olds starting on hashish and opium or heroin.¹

Missionaries have long found that discipling people to Christ was thwarted unless lives were delivered from addictions. With addiction rates so high, any opposition may seem hopeless. It took over 100 years of protest, mostly by evangelical reform groups, to fight the opium/heroin and alcohol epidemics of the 18th and 19th centuries. We are naïve to think it will take less determination to fight today's epidemics.

Since missionaries do not profit from the drug industries, they can uniquely act to expose harms. Just as medical missionary doctors in China eventually led the way in proving the harm done by the opium industry, so missionaries today can document impacts of drugs, tobacco and alcohol on their communities, and expose the truth to the world.

Epidemics and Revivals Spark Reform Efforts

David Courtwright writes, in *Forces of Habit: Drugs and the Making of the Modern World*, that five things have provoked drug reform movements: “*Direct harms, social costs, sinful conduct, deviant groups, and anxieties about*

collective future...”² He points out that “*direct harm to innocents is the most morally forceful argument against drug use and the one that cuts across all cultures.*”³ Revivals are also a key factor. “*Revivalism...pressed Christians toward social duty...thousands of evangelicals on both sides of the Atlantic sought to apply the teachings of the Bible to every arena of life.*”⁴ Two major awakenings in the 19th century pushed forward widespread opposition to the drug industries on three continents: North America, China and India. In all three cases, epidemic use of drugs and/or alcohol were seen as destroyers of families, causes of crime and immorality and leading causes of disease and death.

« Discipling people to Christ was thwarted unless lives were delivered from addictions. »

Tobacco was the glaring exception. Because it was seen as healthful until the mid-1800s, both Catholic and later Protestant missionaries spread tobacco use globally along with secular traders and it was used as currency in some parts of the world.

Reform Wars in the USA

No country has as extensive a history of the war between reformers and addiction industries as the United States. Although many expressed concerns about tobacco's addictive nature, when it was shown to harm health, revivalist and new health-oriented denominations took

1 www.mapsofindia.com/my-india/government/drug-problem-the-governments-survey-in-punjab-and-delhi

2 Courtwright, David T., *Forces of Habit: Drugs and the Making of the Modern World*, Harvard University Press, 2002, page 173.

3 Ibid, page 168.

4 Smith, Timothy, *Revivalism and Social Reform, American Protestantism on the Eve of the Civil War*, Whipf and Stock Publishers, Eugene, OR, 2004. P.5

a determined stance, like the Wesleyan Methodists, Baptists, Mormons and Seventh Day Adventists.⁵ The cigarette rolling machine (1880) increased daily output by 500 times, and children as young as five became addicted. The Woman's Christian Temperance Union (WCTU) campaigned for laws banning sales of tobacco to minors (under 18-21) and between 1895 and 1921 fifteen states banned cigarette sales entirely.⁶ The tobacco industry reacted with heavy lobbying and bribes to have cigarettes included in soldiers' rations in WWI, to have bans overturned and to addict minors by making everything from candy cigarettes to pushing down age limits for legal purchases, knowing 90% of lifetime smokers start before the age of 21.⁷ Addiction rates soared again, reaching 41% of adults by the 1960s.⁸ Late 20th century anti-smoking campaigns have met with some success while the industry pushes nicotine addiction in other forms—gums, e-cigarettes, patches and vaping.

Christians did not oppose alcohol (merely its abuse) until manufactured distilled spirits became ubiquitous and alcoholism became epidemic in England and the US. Women's movements protested alcohol's effects on society and the harm being done to families and children. After pushing for moderate use of distilled liquor proved ineffective at freeing people from alcoholism, "temperance" morphed in the late 19th century into "T-total" abstinence.

« Between 1895 and 1921 fifteen states banned cigarette sales entirely. »

Education and publication were the key to reform. In the 1880s, the WCTU, supported by the US government, successfully established a national Scientific Temperance Instruction movement to teach the dangers of alcohol in public schools and get children to sign abstinence pledges.⁹ Campaigns like these, and thousands of activist local temperance societies, led to a constitutional

amendment and national Prohibition of all industrial alcohol from 1920-1933.

Contrary to myths propagated by the alcohol industry, Prohibition *successfully* dropped addiction rates from 5% in 1910 to an average of 2.6% during Prohibition, returning to 4.5% by 1950.¹⁰ The alcohol industry had fought back using movies to normalize drinking in homes, house parties and events instead of in saloons. Re-legalization in 1933 killed the temperance movement and the rate of alcoholism increased steadily; by 2017 alcoholism rates in the USA had surged to a shocking 12.7%, according to the *Washington Post*.¹¹

By 1923 the USA also set up a Narcotics Division to the U.S. Treasury Department which banned opium and heroin. This ban stuck, because far less Americans were addicted to opium than to alcohol, and alcohol provided significantly more tax income to the government.¹² Marijuana was banned in 1937, but laws have been increasingly overturned since 2000.

To this day *addiction rates are significantly less for illegal drugs than for legal drugs*, with some 14% of Americans addicted to tobacco, 12.7% to alcohol, 10% to pharmaceuticals (painkillers, stimulants, tranquilizers, sedatives, antidepressants), 1.3% to marijuana and only 0.5% to illegal drugs. Most of the non-addicted are non-users.¹³

Drug Reform Efforts in India

Recognizing harms and social costs, in 1925 Mahatma Gandhi called for banning opium and alcohol in India, and temperance became one of the platforms of the Indian nationalist movement. *"In his call for prohibition Gandhi hoped for support from most Muslims and high caste Hindus but recognized he might face opposition from India's British rulers, who depended heavily on revenues collected*

5 Hayes, Terrence E., *Tobacco in History and Culture: An Encyclopedia*, Vol. 1, p.362; www.researchgate.net/publication/254644169_Missionaries_-_from_Tobacco_in_Culture_and_History_An_Encyclopeida_Vol_1

6 www.ncbi.nlm.nih.gov/pmc/articles/PMC4902755/

7 www.ncbi.nlm.nih.gov/pmc/articles/PMC4902755/

8 www.hhs.gov/sites/default/files/consequences-smoking-exec-summary.pdf

9 www.alcoholproblemsandsolutions.org/scientific-temperance-instruction-temperance-teachings/ NOTE: Knowledge of alcohol's role in the body was small at the time and both the temperance and anti-prohibition forces promoted "scientific" facts about alcohol that later proved at least partially untrue.

10 Estimated Alcoholics and Rate of Alcoholism in the United States, 1910-1953, *Quarterly Journal of Studies on Alcohol*, 1955.

11 www.washingtonpost.com/August 11, 2017. One in Eight American Adults is an Alcoholic.

12 Levine, H. G. (1984) The alcohol problem in America: from temperance to alcoholism. *British Journal of Addiction* 79, 109-119.

13 www.cdc.gov/tobacco/data_statistics/fact_sheets/fast_facts/index.htm, www.drugabuse.gov/publications/drugfacts/nationwide-trends, talbotcampus.com/prescription-drug-abuse-statistics/, www.drugabuse.gov/publications/research-reports/marijuana/marijuana-addictive, NOTE: These statistics do not factor out non-users, such as the 30% of Americans that do not drink alcohol and another 20% that take less than 7 drinks per year, and 20% more who drink less than ½ a drink per week. This means that the 12.7% of adults addicted to alcohol are actually 42% of the third of adults who drink more than 2.17 drinks per week, (if you assume drinking less than that would not result in alcoholism).

from the production and sale of alcohol.”¹⁴ But in the 1947 Constitution, prohibition goals were delegated to the state governments, implemented in some, but repealed in others due the government’s need for alcohol tax revenue. Indian women gained their voice and leadership in the temperance movement, spurred on by the World Women’s Christian Temperance Union. In the 1990s, Indian peasant women got alcohol sales banned from worksites in Andhra Pradesh.¹⁵ In 2016 the women of Tamil Nadu, blaming alcohol for domestic abuse, elected a woman who shut down 500 liquor shops her first day in office.¹⁶ Indian states that prohibit alcohol sales have significantly lower male alcoholism and less crimes against women.¹⁷ But are Christian missionaries continuing to help these Indian women in their reform efforts?

« In 1925 Mahatma Gandhi called for banning opium and alcohol in India. »

Drug Reform Efforts in China

In China, anti-opium Christian missionaries had reached every province by 1860. One wrote, “(*Opium’s*) history is a Christian crime, a Christian shame.”¹⁸ When opium became epidemic in China, missionaries instituted an extensive international literature campaign, while the opium industry fought back with pro-opium arguments. The Chinese, very *anxious about their collective future* as a nation and global reputation, finally persuaded England in 1906 to join with them in reducing opium production by 10% per year. I believe the missionary fight against opium opened the hearts of the Chinese people to recognize that God was their father, too. However, progress was not fast enough to avoid revolution.

14 Fahey, David M. and Padma Manian, “Poverty and Purification: The Politics of Gandhi’s Campaign for Prohibition” *The Historian* Vol. 67, No. 3 (FALL 2005), p. 489

15 Tschurennev, Jana and Harald Fischer-Tine, *Indian Anomalies: Drink and Drugs in the Land of Gandhi*, January 2014 page 6-7. www.researchgate.net/publication/286845276_Introduction_Indian_anomalies-drink_and_drugs_in_the_land_of_gandhi Unfortunately, in India drinking alcohol and eating beef is associated with Christianity.

16 Thekaekara, Mari Marcel (25 May 2016). “Why Tamil Nadu’s women want alcohol banned”. *The Guardian*.

17 Thekaekara, Mari Marcel (13 November 2017). “Indian women are pleading for prohibition”. *New Internationalist*.

18 Courtwright, page 182.

« The missionary fight against opium opened the hearts of the Chinese people to recognize that God was their father, too. »

Convinced that opium was poisoning their nation, the Communist Revolution resorted to massive destruction of crops, execution of dealers and compulsory treatment of 10 million addicts under Mao in the 1950s which virtually eradicated production and consumption of opium in China.¹⁹ Replacing their opium crops with tobacco, thought less dangerous at the time, China is approaching 50% of the global tobacco yield, using most of it themselves, killing nearly two million per year but generating \$16 billion in tax revenue for the government at the cost of \$5 billion in health problems.²⁰

Unfortunately, there has also been a surge of *synthetic* opioid use in China in the 21st century. In an ironic reversal of history, China has become the leading producer and distributor of illegal fentanyl-type opioid drugs, killing tens of thousands yearly in the West. Starting May 2019, China has added dozens of fentanyl-related drugs to their narcotic control laws to hopefully cut production, trafficking and smuggling from their country, pledging also to “put an end to international drug mafias and their trafficking networks.”²¹

Losing the Drug War Among the Frontier People Groups of Central and South Asia

With less coming from India and China, opium growing spread elsewhere. Western military forces unfortunately protected and assisted drug lords, first in S.E. Asia (the “Golden Triangle”) to get their help in the fight against communism, and later to get help against terrorism in Central Asia (the “Golden Crescent”).

Today the Christian tribal peoples of Burma/Myanmar have over 100,000 involved in the anti-opium Pat Jasan movement. “All we wanted is to stop poppy production

19 en.wikipedia.org/wiki/History_of_opium_in_China

20 (www.money.cnn.com/2014/11/26/news/china-tobacco-cigarettes/index.html).

21 *Beijing Review*, April 11, 2019, page 4.

and drug addiction among young people,” said Tang Gun. “We are losing our society and this is why we are campaigning against poppy production.²² They have helped reduce Burmese production of opium to a fraction of what it was previously.

However, during the same period, Afghanistan’s opium production rose from 100 tons annually in the 1970s to 9000 tons by 2015, 93% of the world’s opium. In May 2001 the Taliban had managed to eradicate the opium crop in Afghanistan in one year, dropping world production by 75%,²³ but production resurged with US intervention against the Taliban and opium now funds the Taliban.²⁴ Meanwhile, addiction in Pakistan increased from near zero in 1979, to 1.3 million in 1989, to 4.3 million in 2004²⁵ with 80% of Pakistani addicts wanting help but unable to afford it.²⁶ Neighboring Iran developed the highest per capita opium addiction in the world, affecting three million people.²⁷ What if believers became the primary helpers in a grassroots effort to rescue these frontier peoples from drugs?

22 <https://www.scmp.com/news/asia/east-asia/article/1917236/grassroots-activists-myanmar-take-anti-drug-war-own-hands>

23 www.nytimes.com/2001/05/20/world/taliban-s-ban-on-poppy-a-success-us-aides-say.html

24 www.theguardian.com/news/2018/jan/09/how-the-heroin-trade-explains-the-us-uk-failure-in-afghanistan

25 www.theguardian.com/news/2018/jan/09/how-the-heroin-trade-explains-the-us-uk-failure-in-afghanistan

26 www.unodc.org/documents/pakistan/Survey_Report_Final_2013.pdf

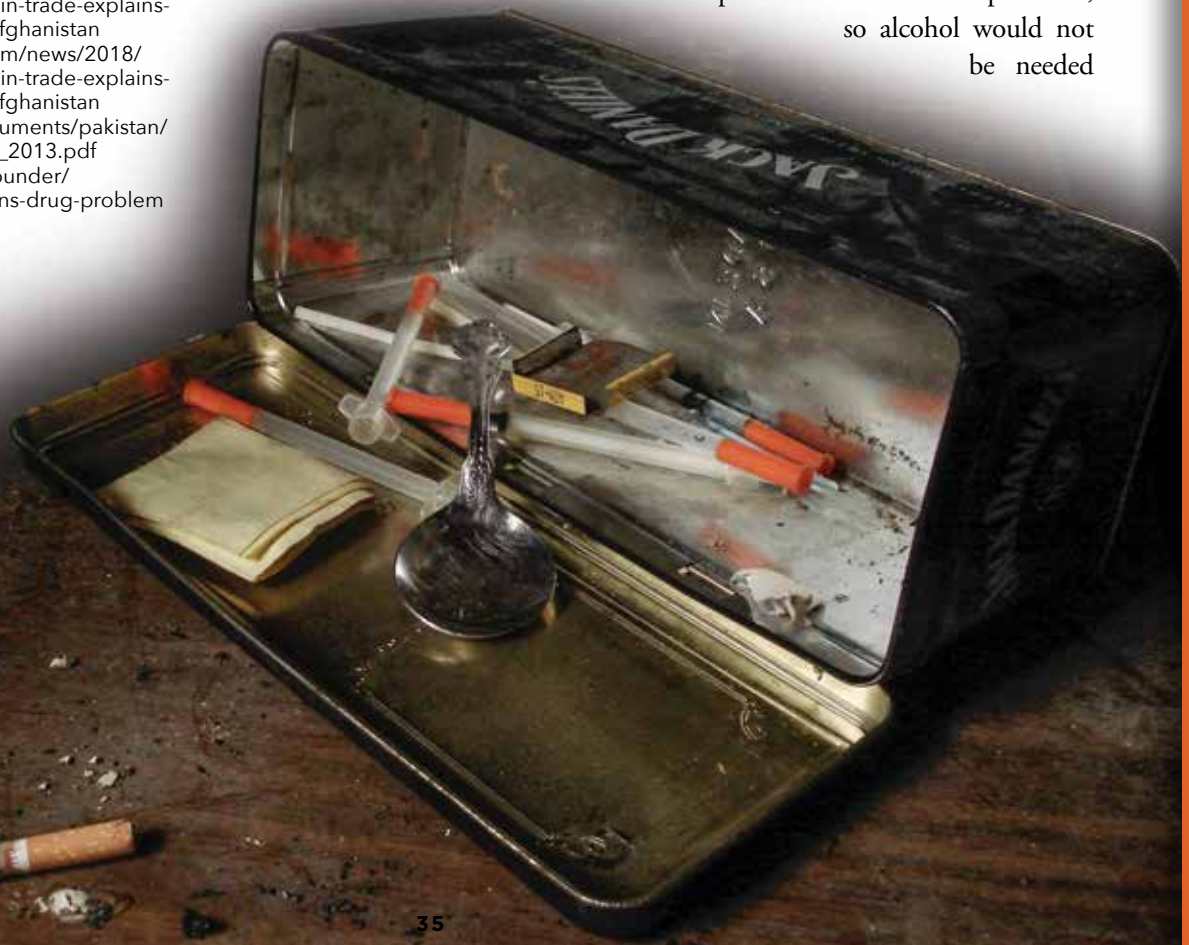
27 www.cfr.org/background/afghanistans-role-irans-drug-problem

« What if believers became the primary helpers in a grassroots effort to rescue these frontier peoples from drugs? »

Providing Alternatives to Drugs

Historically, the primary forces of reform against drugs have been outraged citizens acting collectively while educating and persuading society there is a real problem. Many missionaries, evangelicals and other Christians have globally stood against mind-altering, family-destroying substances, and they are often joined by Muslim, Buddhist and other community leaders. However, unless their efforts against drug industries were met with cooperation by governments, progress in reducing the drug industrial complex was short-lived. So alternative sources of income, and alternatives for social recreation, must also be addressed by reformers.

Early on evangelicals saw the need to provide alternatives to drugs. The 18th century revival societies pushed for clean municipal water, so alcohol would not be needed



for water purification. They held large temperance tea parties promoting boiled tea to replace alcohol.²⁸ The rising manufacture and distribution of new non-alcoholic drinks had an impact, especially as soda fountains, tea and coffee shops provided direct competition to bar “hang-outs.”

The YMCA (started in London, 1844) established drug-free temperance youth hostels for youth coming into the cities, complete with housing, Bible studies, sports and healthy entertainment. The need was so great that within just 10 years the YMCA had spread to multiple countries with hundreds of locations. An explosive movement, soon thousands of semi-autonomous YMCA and YWCA (1855) hostels arose in over 100 countries, spreading the gospel, clean living, peace activism and education in moral, social and environmental responsibility. With surges of poor men into the world’s cities today, it is unfortunate that the YMCA has largely given up its hostel ministry. The Salvation Army, however, continues its over 130-year global fight to help the poor and addicts with hostels and/or rehab centers in 90 countries, emphasizing abstinence, clean living, and hard work, including a small network of care centers in Pakistan.²⁹

Action Steps

Drug addictions are increasing alarmingly in Frontier People Groups and around the globe, causing not only large numbers of premature deaths, but poverty, abuse and trafficking of women and children and destruction of families. Many closed countries might welcome believers coming to help families escape the addiction trap. What better way to bring the love of Christ into desperate households, like a light on a lampstand?

28 Rappaport, E. (2013). Sacred and Useful Pleasures: The Temperance Tea Party and the Creation of a Sober Consumer Culture in Early Industrial Britain. *Journal of British Studies*, 52(4), 990-1016. doi:10.1017/jbr.2013.121

29 www.unodc.org/unodc/en/data-and-analysis/bulletin/bulletin_1991-01-01_1_page004.html

Missionaries arousing public outcry has worked in the past. And today missionaries also need to lead the way in helping narco-economies find alternative income crops or industries, revealing net costs to governments of abetting addiction industries, heading off addictions before they begin through educating the young, drug rehabilitation and fighting public acceptance of the inevitability of “recreational” drug addictions. “Compassionate” drug companies push to normalize addictions, providing drugs to addicts or alcohol to alcoholics, and lobby to decriminalize all drugs, which may empty prisons but offers no hope to families.

Helping families should be our primary goal. But fighting the global drug industries is a crucial part of that. Things missionaries have done to help end addiction epidemics before can still be done: publicizing testimonies of former addicts showing harm caused to them and their families; suing companies for false advertising; exposing statistics of the deaths, injuries, poverty, homelessness, abuse and sexual assaults due to drug and alcohol use; picturing child victims of their parents’ addictions; boycotting industries; exposing the huge profits being made by industries and governments at the expense of their people, and shaming government officials for their collusion.

« Closed countries might welcome believers coming to help families escape the addiction trap. »

What cannot continue is apathy toward the number of families and lives being destroyed by ruthless companies marketing addictive substances and ignoring the resulting deaths as inevitable. Missionaries are uniquely positioned for championing the causes of their people groups and helping to rescue them from destructive forces. MF



Hope in the World of Addiction & Sex Trafficking

BY
RANDAE DAVIS
globaltc.org/

Randae Davis is the Vice President of Marketing and Development for Global Teen Challenge, which shares the HOPE found through the saving grace of Jesus Christ and the deliverance from life controlling addictions. Teen Challenge (TC) is an evangelism and discipleship organization which evolved into a Christ-centered addiction recovery organization. Global TC was founded in 1995 to provide outreach to the lost souls of addiction, and is the largest organization in the addiction recovery ministry with 1,400 affiliates in 125 nations and more than 20,000 long-term residential beds.

Frontier People Groups are heavily impacted by addiction and sex trafficking. The 2014 Global Slavery Index said two-thirds of the 36 million victims of trafficking come from Asia, with India, China and Pakistan at the top.¹

There are more than 270 million addicts worldwide, and seven people die every minute from drug and alcohol addiction and abuse. That is more than 3.6 million per year. It is a daunting task to put hope within reach of every person struggling with a life controlling addiction in foreign countries. However, it is being attempted through collaboration of domestic and international missionaries through Teen Challenge (TC) ministries.


The hope is not just freedom from addiction but salvation in Christ. Each day these individuals are venturing into over 100 countries, in streets, sewers, mountains and valleys, rescuing people from the depths of despair and desolation. Where possible, Global TC trains indigenous leaders to carry out the call. These leaders are seeking new and innovative methods to save the addicted, hopeless, and desperate.

In the sensitive countries, it is increasingly difficult to share the gospel without government intrusion or regulation. Many face persecution or imprisonment for their efforts. However, recently some governments in the Golden Triangle have addiction problems so serious that they have asked for help from TC, even knowing TC will bring the gospel with them.

Drug addiction is foundational to human trafficking, both in trading drugs for children and in addicting and keeping the sex slave victims.² It can

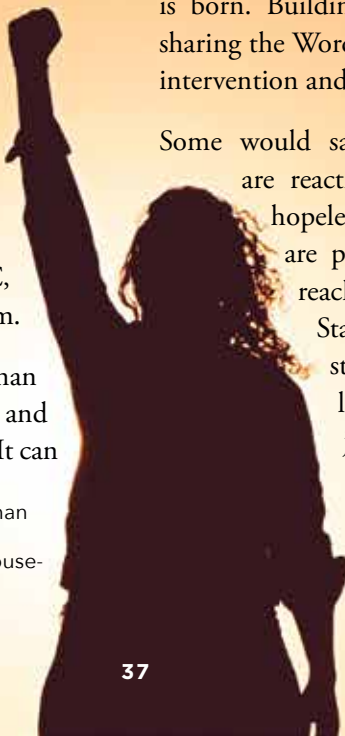
affect multiple generations. Tina had been sold as a sex slave. After birthing two girls, Tina contracted AIDS and died. A TC facility took Lula and Lisa in and cared for them. Today, Lula has a college education and serves the Lord by seeking out women and children in the red-light districts, offering placement in a center and helping to legalize the adoption process for abandoned children.

Whole families are victims of the drug and slave trade. One TC director studied 11 tribes in one country with a significant death rate due to HIV/AIDS. He learned it is culturally acceptable for children to be prostituted within their own homes, often facilitated by addicted male family members, as the children become the source of income for the entire family. The younger the girl or boy the more can be charged. The result of these horrors is a rampant spread of sexually transmitted diseases, brokenness, addiction, and death. Now TC graduates and staff go into these villages teaching and providing HIV/AIDS testing, prenatal/postnatal care and education to prevent further transmittal of the diseases when a baby is born. Building rapport within the tribes facilitates sharing the Word of God and provides opportunities for intervention and a bridge to recovery.

Some would say most addiction recovery programs are reactive but never get to the core of the hopelessness. All over the world, TC programs are proactively seeking to put hope within reach of everyone devastated by addictions. Staying true to its DNA, TC staff and students evangelize and seek to save the lost. Putting hope within reach is not just a motto. It is the action of sharing Christ and making disciples who make disciples around the world. (Matt. 28:19-20) 

¹ Enos, Olivia (2014-11-20). "Nearly Two-Thirds of Human Trafficking Victims Are from Asia". *The Daily Signal*.

² www.therecoveryvillage.com/recovery-blog/drug-abuse-human-trafficking-exploring-connection/



How To Save a Life (or Thousands of Lives)

From the Editor: *This case study from Zambia is an example of the type of ministry that is badly needed but sorely lacking in the Frontier People Groups of Central, South and Southeast Asia.*

In May 2009, more than 400 people gathered in Kitwe, Zambia, for a training conference hosted by LIFE International. As a result, 67 ministries were founded, each with the aim of upholding the value of human life, of *all* people—people like Joyce.

My mother and father died of AIDS. I was alone. Relatives were picked to adopt me, but soon I was abused. My uncle forced me to have sex. When it was discovered that I was HIV-positive and pregnant, my aunt was so angry. She started punching me and said I was not worthy to live. ‘Just go throw yourself in the river. You are nothing. Just go kill yourself.’ I was chased out of their home like a dog. I was abandoned. I was powerless. I thought, ‘It is better to have this child die.’ It was better for me to die than to live.

Joyce was orphaned, homeless, pregnant, penniless, and HIV-positive. Any *one* of these factors would lead to despair; *all* of them would threaten to crush even the strongest person.

In my village there is a very deep and strong river. There is a place where often you hear of people being eaten by crocodiles. I was there, crying near the river. I was thinking of jumping into the river to die. But a woman came. I didn’t even know her name.

Iness had come to the 2009 LIFE International conference with a vision, and she left with the tools she needed to found the Khumi Children’s Village in 2011, an organization dedicated to bringing hope to children who despair of a better life. The center sat near the path to the river, where Iness watched Joyce pass.

Iness followed me up there and held me and said, ‘What are you doing here? This is very dangerous!’ I started crying; I could not even talk. She still just held me. She said, ‘I cannot leave you here. Let me take you to the children of God so you and the baby can survive.’ She brought me to the Khumi Center. I was rescued and I decided to change my mind, to live and to have my baby live.

God became Joyce’s hope, became her refuge and strength, an ever-present help in her time of trouble (Psalm 46:1). Iness joined God in His life-giving outreach to Joyce, and her life—along with the life of her child—was saved.

The day the baby was born I named him Abraham. Now I love this child. I want him to be a man of God. I know that Abraham will grow, with the help of God, to help my country. I was empowered and now I am able to start a business, have a home, and raise my son. I thank God for bringing me to the center. Without it I would be no more.

Holistic life-giving ministries like Khumi Children’s Village recognize the complexity of needs faced by suffering people: spiritual, physical, emotional. Iness didn’t just tell Joyce about Jesus then send her on her way. She cared for her—like the Samaritan on another long-ago roadside—seeing her need and showing her mercy.

Even though you may not live near a crocodile-infested river, desperate people are passing you each day on their way to an uncertain, possibly even despairing, future. Lives are being devalued in your neighborhood, in your city, and in your nation.

On which path has God placed you?

Who will be *your* Joyce?



BY **KURT DILLINGER**

Kurt Dillinger is the founder and president of LIFE International, a Gospel-centered organization upholding the value of all human life worldwide. www.lifeinternational.com.

When Doing Good Is Controversial

When British missionary Amy Carmichael learned of the secret trafficking of little children in the temples of India, other missionaries opposed her involvement. Consequently, she worked tirelessly to rescue the children with minimal help. Similarly, pastors dismiss pro-life activists for being too concerned about abortion. Many are blinded to the dreadfulness of death by dismemberment, saying, “Aren’t the babies going to heaven anyway?”¹

Today Christian higher education produces leaders whose ministry priorities bear little resemblance to the Good Samaritan, who did not pass by “on the other side” to avoid the victim. Seminaries don’t train pastors how to address abortion. Few Christians will grasp the extent of abortion or that abortion sacrifices children to gods of convenience, education, career or promiscuity. Killing innocent children is abhorrent to God; He punishes those who choose “to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it ever enter My mind.” (Jer. 19:5) In Asia, where most of the Frontier People Groups live and have no churches, two-thirds of unwanted pregnancies end in abortion.²

Therefore, as abortion spreads into unreached people groups, missionaries also need training in effective methods of helping parents value their pre-born children. The Center for Bio-Ethical Reform (CBR) has produced such a training by carefully studying the history of social reform, learning how God led Christians and missionaries previously to stop injustices. By applying these principles internationally, CBR’s educational strategy of using prenatal development and abortion photographs/videos has proven to effectively change minds and save lives in such diverse countries as Sweden and China.

1 Elliot, Elisabeth, *A Chance to Die: The Life and Legacy of Amy Carmichael*, Fleming H. Revell, 1987.


2 www.gutmacher.org/fact-sheet/abortion-asia

Photographs provide clear evidence of truth. Mark Twain satirized Belgium’s King Leopold II lamenting the loss of his rubber trade (which caused the deaths of nearly 10 million Congolese): “the incorruptible Kodak [camera].... The only witness ... I couldn’t bribe. Every Yankee missionary ... sent home and got one....” Professor Derrick M. Nault wrote: “The most prominent individuals taking such photographs were Alice Seeley Harris and John Harris, English missionaries who arrived at the Congo Balolo Mission in 1898. One broadly circulated photograph...” showed Nsala Wala staring at the severed hand and foot of his 5-year-old daughter, murdered by the Anglo-Belgian India Rubber Company.³ These missionaries recognized the biblical mandate to “do justice.” (Mic. 6:8) They and other reformers exposed the atrocity photos in “lantern lectures” to packed American and British audiences. Other missionaries remained silent, fearing ejection from the Congo if they spoke against the slaughter.



Reformers exposed the atrocity photos in “lantern lectures” to packed American and British audiences. »



Exposing the atrocities of abortion is similar. CBR’s Genocide Awareness Project shows college students the commonalities between abortion and genocide, accepting any persecution. Tragically, Christian leaders fear that expressions of opposition to abortion will compromise their gospel proclamation. Worldwide, over 50 million preborn children are killed annually—each one created in God’s image. Christian missionaries must stand against this evil to help people see that Christ is real. 

3 Nault, Derrick M., “At the Bar of Public Sentiment,” academia.edu.

BY **LOIS CUNNINGHAM**

Lois Cunningham, The Center for Bio-Ethical Reform, Lois@cbrinfo.org www.AbortionNO.org. The Center for Bio-Ethical Reform (CBR) fights for the right to life for the preborn, the disabled, the infirm, the aged and all vulnerable peoples through education and resources.



YEAR OF THE FRONTIER

United, Informed Prayer for the 400 largest groups most isolated from God's blessing through Jesus.

Learn about these 400 largest Frontier People Groups at JoshuaProject.net/frontier/3

In collaboration with several global networks: Joshua Project, the *Global Prayer Digest* and *Mission Frontiers* are inviting daily prayer for the 400 largest Frontier People Groups (FPGs).

Receive a daily prayer prompt by email, browser or smartphone app through:

- Joshua Project's **Unreached of the Day**: JoshuaProject.net/pray/unreachedoftheday
(Includes audio podcast)
- Frontier Venture's **Global Prayer Digest**: GlobalPrayerDigest.org

Share the printable prayer calendars at MissionFrontiers.org and Go31.org/yof

Invite others to join you in:

- *Participating* in the **Year of the Frontier**: Go31.org/yof
- *Partnering* with field teams in prayer at **Inherit the Nations** InheritTheNations.net
- *Preparing* for **Global Outreach Day 2020**: Go2020.world
- *Promoting* the annual Day for the Unreached: AllianceForTheUnreached.org
Each Pentecost Sunday—see the 2019 telecast on YouTube: youtu.be/H0kX5zSWA70
- *Praying* monthly through the free **Pray for the 31 - Prayer Guide**: Go31.org
This booklet covers half the population of all FPGs, and provides a wealth of prayer guidance.

**presented by: Joshua Project | Global Prayer Digest | Mission Frontiers
in collaboration with: Alliance for the Unreached | 24:14 Coalition | Ethne | and others**

The Great Injustice



Frontier People Groups (FPGs) are the subset of Unreached People Groups (UPGs) where:

There is not yet a sustained Jesus movement, and



< 1 in 1,000

less than 0.1%

identify with Jesus in any way.

Of everyone alive today:



1 in 4

live in a Frontier People Group

More people live in FPGs than in North America, South America, Europe and Australia—combined!

Of all those who don't identify with Jesus in any way:



1 in 3

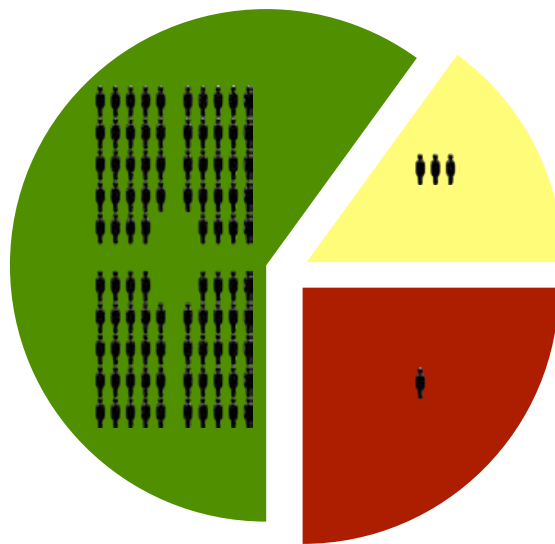
live in a Frontier People Group

Pray for an end to this Great Injustice!

Go31.org/imbalance

Where are the laborers going?

- **96%** go to the **60%** of world population where more than 5% identify with Jesus.
- **3%** go to the **15%** of world population where 0.1% to 5% identify with Jesus.
- **1%** goes to the **25%** of world population where less than 0.1% identify with Jesus.



Prayer is the first domino in extending **God's blessing through Jesus** to all the remaining people groups.

Join in the YEAR OF THE FRONTIER: united, informed prayer for the 400 largest Frontier People Groups.

Go31.org/yof

24:14 Goal



Movement engagements in every unreached people and place by 2025 (76 months)

Missions in a Dangerous World: Missiological Myths vs. Biblical Patterns

Jesus tells us in Matthew 24 that before He returns, many calamities will come, including all kinds of natural and human disasters. Believers will be handed over to persecution, hated by all *ethnē* because of Jesus and even put to death. Many will turn away from faith in Jesus and betray and hate each other. Due to this increase in wickedness, the love of most believers will grow cold. Not a nice picture, huh?

He then says *and* (Matt. 24:14a) in the *middle* of all of that mess (rather than saying *but* or *in spite of*), two related things will happen. 1) Those who stand firm to the end will be saved, and 2) this good news of the kingdom will be shared publicly in the whole world as a sacrificial testimony to all *ethnē* – and *then* the end will come! In other words, *all* peoples will be given the “Jesus option” before the end comes. And that will happen *in the middle* of all the turmoil, not in spite of it.

Waves of persecution have happened throughout history and are nothing new. Two main responses have occurred: 1) believers get upset and surprised when it happens and advise each other to lie low so maybe they will not be targeted; and 2) some believers become wisely bold, yet pure in motivation. This latter group has made many disciples during these periods, often at great cost.

In the mid-1980s, about half the mission force from all organizations in Indonesia were forced out of the country. Many who remained or had just arrived realized a new urgency and took bold new steps to make disciples in spite of any risks they faced. Today, in several major countries, workers are under severe government scrutiny or getting kicked out. What will be our response? Will we succumb to missiological myths or follow biblical patterns? See what you think of the following.

« Waves of persecution have happened throughout history and are nothing new. »

Myth 1: The safest place in the world is in the center of God’s will. Many interpret this to mean physical safety. If one is faithful, one will not suffer or certainly not die. Another version is “mission can be done in a safe way if we are careful enough.”

Biblical Pattern—We will suffer while in the center of God’s will. Jesus lived completely in the center of God’s will – and He was killed. In fact, He knew He would be killed and He risked His life willingly.

BY **S. KENT PARKS, PH.D.**

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S. Kent Parks is a globally connected mission leader and speaker, President and CEO of BEYOND (www.beyond.org). He has led BEYOND since 2008. He and his wife Erika (Beyond’s Director of Training) served 20 years as missionaries in Southeast Asia, where they focused on reaching whole Muslim Unreached People Groups (UPGs). He also serves as Co-Facilitator for the Ethne Global UPG Initiative (www.ethne.net). Prior to mission service, Kent served as a pastor for seven years and as a seminary professor, and he has a Ph.D. in mission strategy.

In 2 Corinthians 1:8-11, Paul describes how he and his team experienced pressure beyond what they felt they could endure. They despaired to the point they felt like their death sentence had been passed. Yet in that terrible situation they learned to depend on God and continued to impact people.

« Will we succumb to missiological myths or follow biblical patterns? »

In 2 Corinthians 11:23-28, Paul lists his many sufferings: multiple floggings, shipwrecks, stonings, imprisonments, bandits, hunger, thirst, nakedness, danger in numerous places and from numerous types of people. Let's be real. Proclaiming Jesus among the unreached can cause real pain, grief, despair, injustice, tragedy, etc. Let's be more real. It will all be worth it when we see reproducing disciples with changed lives in Christ.

Myth 2: If we handle our identity carefully, have a good business platform, avoid "missionary" identity, and use very good electronic security measures, the governments and religious authorities of the world will let us continue to work and we might be effective.

Biblical Pattern—We should be bold witnesses even when watched by the authorities. People already know who we are and are watching us. So we may as well be wisely public. We want to be wise (and not get persecuted for acting foolishly), but we must not allow the powers of this world to push us into adopting a secular persona. No very cautious person has ever been known to catalyze a movement to make disciples.

Jesus said: "When [not *if*] you are brought before ... the authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say." (Luke 12:11-12, NIV)

He calls us to continue to share, even under the threat of death. He invites us also to rejoice when we suffer disgrace for Jesus' sake. 'Rejoice and be glad, because great is your reward in heaven.' (Matt. 5:12a, NIV) The apostles modeled this boldness and this joy.

The apostles were brought in and made to appear before the Sanhedrin to be questioned by the high priest. "We gave you strict orders not to teach in this name," he said. "Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man's blood." Peter and the other apostles replied: "We must obey God rather than human beings!" (Acts 5:27-29, NIV)


The authorities were furious and decided to put them to death. Gamaliel convinced them not to kill them, so they just flogged them (!) and again commanded them not to talk about Jesus.

Did they stop? *Not a bit.* They *never* stopped teaching. They taught day by day. They did it publically in the temple courts and from house to house. And they rejoiced they were counted worthy to suffer disgrace for the name! (Acts 5: 40-42)

Myth 3: We, the outsiders, can escape suffering if we are careful enough, and still effectively help our local partners learn to be prepared for suffering.

Biblical Pattern—We must model willingness to suffer for Jesus. We rightly feel concerned when groups we help start do not multiply. A reason often given is that everyone in the culture is suspicious of others and thus hesitant to make disciples. Could it also be that we have not modeled a willingness to risk arrest and suffering for the sake of the gospel?

« Let's be willing and bold to risk in genuine humility. »

Let's be willing and bold to risk in genuine humility. The Apostle Paul gave us a model and a challenge in this, "Follow my example, as I follow the example of Christ." (1 Cor. 11:1). Jesus' example ultimately led to His great sacrifice – and the huge response which followed. 

Do Short-Term Teams and Disciple Making Movements (DMMs) Mix?

“I see waves of young people spreading the gospel across the whole world,” said Youth With a Mission’s visionary pioneer, Loren Cunningham. In 1960 when he said this, the concept of short-term missions was revolutionary. Many thought the idea at best, naïve, and at worst, destructive. In that era, missions were *only* done by long-term workers who dedicated their entire careers to serving as missionaries. What could young people do? “Much damage!” thought many experienced field practitioners.

« What could young people do? “Much damage!” thought many experienced field practitioners. »

This vision, however, was from the Lord. Loren walked forward in persistent faith and obedience. He rallied youth from around the world to answer God’s call to the nations. As short-term missions gained both popularity and credibility, other agencies also began programs to send young people into the world’s harvest fields.

Today, Youth With a Mission (YWAM) has grown into a large missions movement with tens of thousands of long-term staff working in thousands of teams in over 1,000 locations. YWAM workers come from nearly every country in the world, including places like Indonesia, Nepal, Mozambique and Colombia.

Many of those missionaries (we call ourselves YWAMers) today serve as career missionaries. We are also not so

young anymore! In addition to lots of youth, there are now many grey heads among us.

YWAM Frontier Missions Begins

In the mid-1980s, a group within YWAM felt led by the Lord to pioneer a specific emphasis within the broad-based mission to intentionally focus on planting churches among unreached peoples. This part of YWAM became known as YWAM Frontier Missions (YWAM-FM).

For YWAM-FM staff, we recognize short-term missions as a big part of our broader mission’s ethos. With our specific focus on starting DMMs, we are often faced with the question of what to do with short-term teams. *Can teams make a positive contribution to starting a Disciple Making Movement?* Or will they hinder the emerging of sustainable indigenous movements?

Not a Unique Question

This question is not unique to YWAM’s Frontier Mission field workers. In today’s mission scenario, many supporting churches expect to send short-term teams to help. Receiving teams, from time to time, can feel necessary to ensure that supporting churches continue to invest in our ministries.

We must carefully weigh the risks and benefits of bringing short-term teams into an area where we are attempting to launch a Disciple Making Movement. There are indeed risks. But there are also benefits both for the receiving workers and the team that comes. To reap these benefits, there must be careful team preparation as well as buy-in to the broader DMM vision and values.

BY **C. ANDERSON**

website: Dmmsfrontiermissions.com

C. Anderson is an experienced field practitioner and leader. The past 27 years, she served in Asia with YWAM Frontier Missions. Anderson trains and coaches both international and indigenous church planters toward the launching of Disciple Making Movements. She blogs weekly about DMM related issues at Dmmsfrontiermissions.com. Other articles on member care, language learning, visa stress, etc. are available at missionarylife.org. Her 30-day devotional for church planters, *Faith to Move Mountains*, can be purchased on amazon.com.

Disasters, Distractions and Financial Issues

When we lived in South Asia, many, many short-term teams came. Where we were living attracted teams due to its beautiful mountains, rugged landscape and warm people. In the 1990s we (YWAM in that country) had a full-time person who facilitated the many, many teams that would come. Operation Mobilization (OM) did something similar. We were flooded with foreign young people wanting to make a contribution.

« We were flooded with foreign young people wanting to make a contribution. »

It was good...and it was bad. Long-term workers who were trying to focus on discipling new believers were continually pulled away from that work to care for the needs of cross-cultural “newbies.” Though attempts were made to give orientation, cultural mistakes were made. Crisis situations including accidents, and even deaths of short-term team members, took much time and energy from the long-term staff.

I remember one team that came. They strongly believed they should go and share the gospel in front of a significant religious monument. They were insensitive to the culture and norms. This angered locals, *creating* rather than *removing* barriers to the gospel. We were glad to see them go when they finally boarded the plane home! There were other issues too.

Some of our local staff who spoke English well were recruited to help the teams. It became known among the South Asian staff that if you needed support, the answer was to host a foreign team. “Having them come may or may not be helpful to the work,” it was thought. “But it will allow you the opportunity to build relationships with those who might give you money.” Unhealthy dependency was often the result of having foreign teams.

A Better Question

These things were sad to watch. Teams sacrificed greatly to come work among the unreached. They raised money, traveled far, made great sacrifices and came hoping to make a significant contribution.

A few days ago, while running a webinar on Disciple Making Movements, I was asked a question. “Can short-term teams start a Disciple Making Movement (DMM)?” It was immediately apparent to me that the person asking had only a shallow understanding of what a DMM was. Otherwise, the answer would be obvious.

A Disciple Making Movement is something that (while growing rapidly) takes a significant long-term commitment. It requires years of sacrifice and investment. An absolute minimum commitment of two or three years is needed, and for many places where DMMs happen, those who start them invest for their entire lives.

It was a worthy question though, and I think I understood the heart behind it. A better question would have been, “How can a short-term team *assist* and *contribute* to the starting of a Disciple Making Movement?”

Four Much Needed Gifts Short-Term Teams Bring

There are some wonderful things that short-term workers can contribute. Long-term field workers must be careful not to be too cynical and miss out on these wonderful blessings.

« There are some wonderful things that short-term workers can contribute. »

1. FAITH

Short-term teams come with fresh faith and courage. They have been praying and preparing. The team is expectant that God will work powerfully. A fresh injection of faith to discouraged workers in hard places can make a big difference! They may have been laboring for years without fruit or breakthrough. Instead of calling the short-termers naïve, receive and feed off of their enthusiasm and God-given faith.

2. BOLDNESS

Young people and teams in general, can be quite bold. Granted, sometimes they are too bold for the liking of long-termers. They can make us feel uncomfortable. Yes, they do need orientation, but *bold witness* is a vital characteristic of a Disciple Making Movement. Encourage and make room for them to be courageous in witnessing, in praying for the sick and in asking God to bring a breakthrough in your area.

3. ENTHUSIASM AND ENERGY

Weariness is common for long-term workers in difficult places. Daily living can take its toll and missionary life in the frontiers can be quite grueling. Again, allow the team's enthusiasm to ignite you rather than repulse you. Years ago, you too had that same enthusiasm and energy. Invite them to pray over you and minister to you. Let them refresh your spirit. Don't be cynical or critical of their excitement.

4. MAN-POWER

Abundant gospel-sowing and extra-ordinary prayer strategies require many people. Take advantage of the freely available man-power of short-term volunteers. Let them go into new places where you haven't had time to go. Let them do prayer walks, distribute literature and Bibles (if appropriate) and get the gospel out! It is often helpful to give teams a combination of things to do.

Three Strategic Activities Short-Term Teams Can Effectively Help With

I. PRAYER

Teams can come alongside missionaries who are trying to start a movement by helping with prayer saturation. Several long-term DMM focused teams in India use short-term teams very effectively this way. They train the teams to engage in prayer, intercession, spiritual warfare and worship. The impact of these teams has been tremendous! They have helped to break up the hard spiritual ground so the seeds of the gospel can be sown. After the team leaves, be sure to invite those short termers to become key intercessors who will regularly pray for a breakthrough in your area.

2. ONE-ON-ONE EVANGELISM

Language is an important factor. Much depends on whether the team can communicate with the people you are trying to reach. One option is to utilize translators. Another good strategy is to use short indigenous evangelistic films the team can put on their smartphones. When they meet someone who seems open, they can offer to show that person a short film in their own language. These types of films are available for free download at indigitube.tv in many languages.

If the short-termers speak the language, they can help you sow the gospel seeds in an even more abundant way. Send them out, as Jesus did, in pairs of two or three people to share their testimony, pray for the sick and

look for receptive people who are open to hearing more about Jesus.

While foreigners are good at attracting a crowd, this can be counter-productive in sensitive areas. It may reinforce a negative understanding of the gospel as a "foreigner's religion." We generally discourage open-air and street meetings where dramas, songs and other "shows" attract crowds. This may be appropriate in some places but in many unreached and resistant areas it can cause unhelpful attention. It highlights what you are doing and can even result in unnecessary persecution after the team has gone. Instead, encourage teams to look for ways to have real conversations with people one-on-one or in smaller groups.

3. FINDING PERSONS OF PEACE AND STARTING NEW GROUPS

As they share their testimonies or gospel stories, God may use the team to reveal the Person of Peace in a community. Be sure to train the team in what to do with someone who seems open; how to offer to start a discovery or story group with them, and how to follow up. Then, be ready, after the team goes, to continue to meet with those people.

Three things Short-Term Teams Should Avoid

If you are a field worker, you may want to pre-discuss the following things before welcoming a team. Most teams will look to you to give adequate orientation and they will follow your lead (if you communicate clearly ahead of time.)

I. AVOID DOING ANYTHING THAT WILL NOT BE REPRODUCIBLE

Avoid bringing in evangelism or community development tools that will not be easy to obtain after you leave. Tent crusades, expensive bands and outside equipment are all a risk to the movement's DNA.

2. AVOID FUNDING PROJECTS WITH OUTSIDE MONEY

It has become very popular for outside teams to fund projects like buildings, wells, clinics, etc. While you may have good intentions, these kinds of projects often create an unhealthy dependency rather than local ownership. It hampers sustainability and reproducibility in the future. If, after you go,

those things cannot be carried on by the local people themselves then you may unintentionally be causing harm.

3. AVOID COMING IN AS EXPERTS INSTEAD OF LEARNERS

Many short-term teams come with a God-complex. They believe God has sent them to “save the heathens” or something equivalent to that. As the team prepares, be sure to help those coming to see themselves not as saviors, but as learners and guests in a new environment.

Four Key Ways That Teams Can Prepare

Jean Johnson, who contributes to this magazine and is the Director of Five Stones Global, has an excellent book called *Go Light! Go Local! A Conscientious Approach to Short-Term Missions* (available on Amazon). This book does a fantastic job of preparing teams who want to work in an effective way. I highly recommend it for a fuller treatment of this important topic. Let me just give you a few things to consider to get you started.

1. COULD YOU LEAVE SOMEONE BEHIND?

Consider either working with someone on the ground who has a DMM vision already, or being prepared to leave people behind to follow up. From the team’s first pre-trip meeting, sow the seed of responding to God’s call to not just go, but to stay (or come back). Make a commitment as a team that if you see a response, someone from among you will stay back to continue to disciple those who come to faith.

2. EMBRACE A LONG-TERM MINDSET AND VISION

You may be short-term in your time commitment, but be long-term in your mindset. See yourself as part of the bigger picture of what God is doing in

that area. Make your contribution to that bigger picture well. Don’t isolate what you are doing from what God did before you came and will be doing after you go.

3. RETURN AND REPEAT

Consider sending several teams over several years to the same location, rather than going to a different place each time. If there is consistency and the same team leaders return for each trip, the team has a much better chance of growing, learning and building strong relationships with the field workers and local people. Ultimately they will have a much better impact.

4. PRACTICE AT HOME FIRST

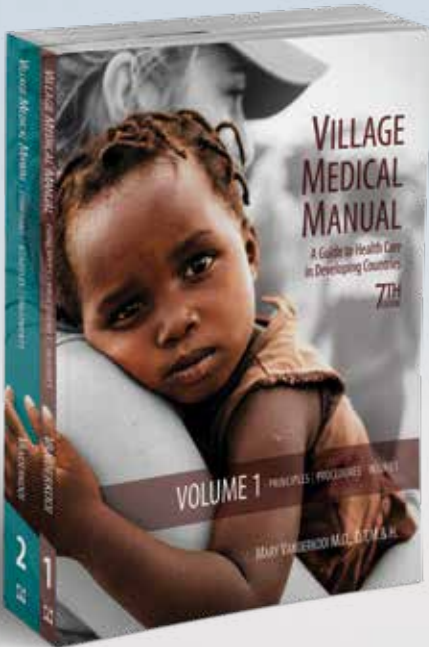
Be sure to practice DMM activities in your home country first rather than experimenting on people cross-culturally. If the people on your team have never shared their testimony or used an evangelism approach like the 3 Circles in their own city, what makes you think they can do that effectively through a translator? Build into the team’s preparation time opportunities for prayer walks, evangelism and sharing Bible stories in their own context.

Consider Saying “Yes”

« That group of crazy, young, bold foreigners could end up being the catalyst for a breakthrough. »

For those who are wanting to launch Disciple Making Movements, don’t be afraid of short-term teams. You may not want to have them coming every month, but when you have an opportunity to partner with someone who wants to send people short-term, consider saying “yes.” That group of crazy, young, bold foreigners could end up being the catalyst for a breakthrough. As far-fetched as it may sound, God delights in doing just those kinds of things through those who step out in faith and obedience. MF

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Mary Vanderkooi MD, DTM&H (Author)

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The Burden of Baggage

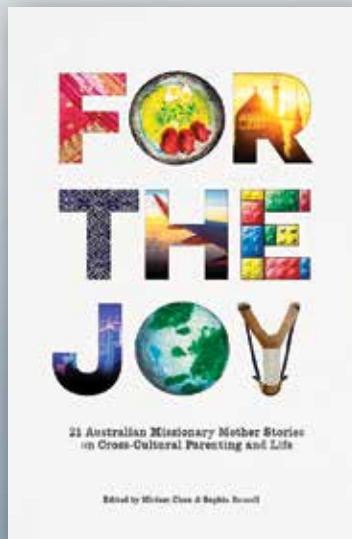
First Generation Issues in Coming to Christ

Roy Oksnevad (Author)

Every person coming to Christ has baggage, but a first-generation believer, especially one coming from little or no connection to Christianity, has an uncommon amount of cultural baggage that they bring with them. This book tackles common issues of cultural baggage with prime examples from the Iranian church. *The Burden of Baggage* explores how the cultural upbringing is expressed

in the personal, interpersonal, family, leadership, and spiritual expressions of church life—contributing to both the strengths and weaknesses of the new generation of believers. Church teaching must shift the emphasis away from the self as perceived by the community in terms of honor and shame by encouraging people to give up their honor through humility, and refocusing the attention on God and loving others. Readers will walk away knowing they are not alone in their struggles as they deal with gut-wrenching issues that often aren't able to be solved in one generation.

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For the Joy

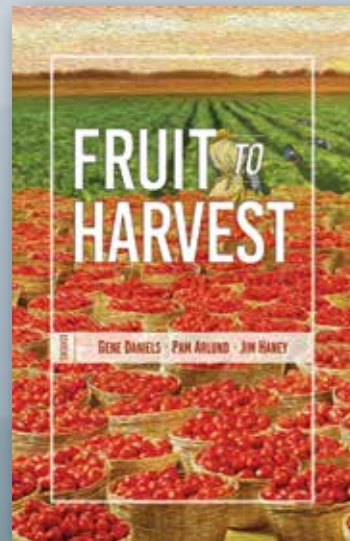
Missionary Mothers' Stories on Cross-Cultural Parenting and Life

Miriam Chan & Sophia Russell (Editors)

From the desert to the mountains, from remote far-flung places to some of the most populated cities in the world, *For the Joy* brings together 21 unique perspectives on what it's really like being a mother on the mission field.

Honestly written, raw in emotion, sad and joyful in equal measure, this collection of stories offers insight into the complexities of parenting children while serving God far from home.

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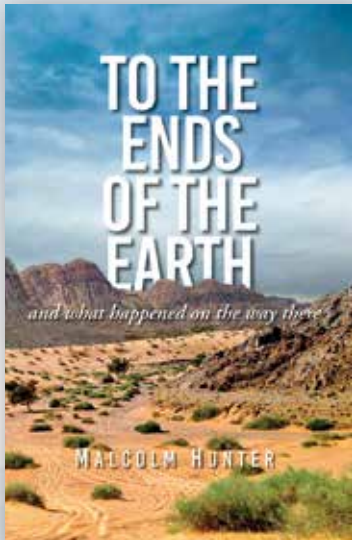


Fruit to Harvest

Gene Daniels, Pam Arlund, Jim Haney, (Editors)

Fruit to Harvest is a selection of keen insights about ministry to Muslims, drawn from a culturally diverse team of contributors from more than twenty countries. In this follow-up to the book *From Seed to Fruit*, you will join a global mission conversation located at one of the leading edges of gospel advance—the world of Islam.

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To the Ends of the Earth

and what happened on the way there

Malcolm Hunter (Author)

If we follow Jesus, where will we end up? An expert on nomadic peoples, Malcolm Hunter shares stories from a lifetime of working in some of the world's most remote, colorful, and neglected communities. This book is full of astonishing true accounts of Jesus preparing the world's least-reached peoples to encounter Him. Visions, dreams, miracles, shocking customs, and even human blunders and tragedies—God used all these and more to open a way to share the good news. Honest, hopeful, and never far

from laughter, Malcolm invites us to consider anew what we can expect when we follow Jesus—wherever He leads.

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Against the Tide

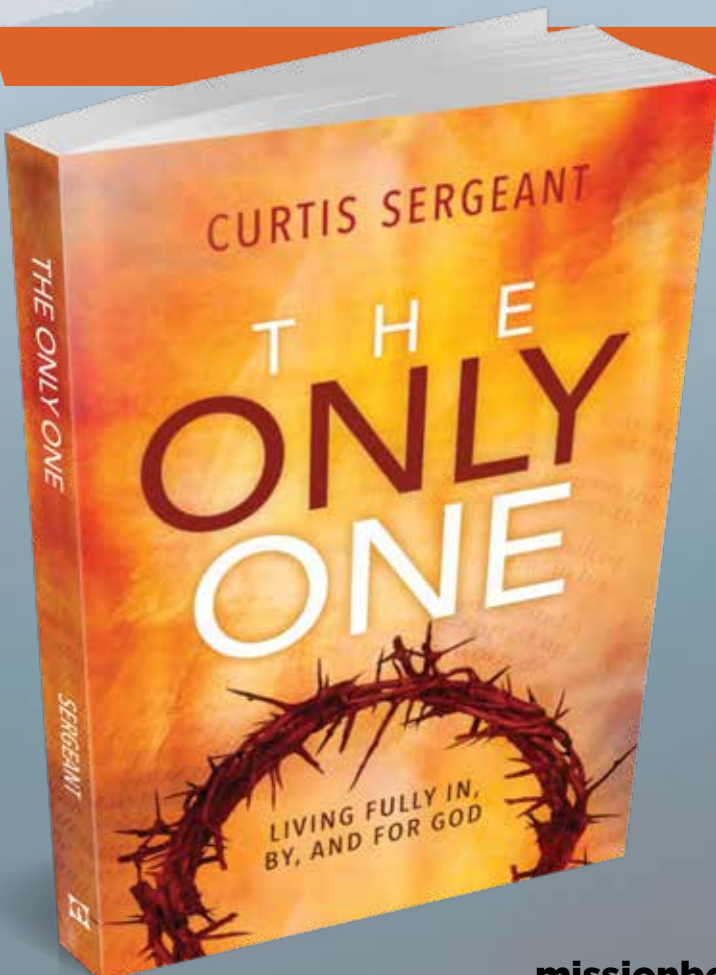
Mission Amidst the Global Currents of Secularization

W. Jay Moon, Craig Ott (Editors)

Christians who serve Jesus among people from a different culture than their own often struggle to find a good way to disciple people. *Against the Tide* addresses this need by guiding readers through three essential practices for making disciples across cultures: listening to disciples to get to know them and their context, focusing on relationships with Christ, fellow disciples, and others, and enabling disciples to live out their faith in culturally relevant ways. These practices are the foundation for the long-term, intentional process of helping

disciples from other cultures become more like Jesus. The book also engages with the practical challenges of enabling disciples to find and belong to a nurturing community of faith, and of contextualizing the way we teach the Bible.

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COMING SOON

The Only One

Living Fully In, By, and For God

Curtis Sergeant

In today's me-centered and ego-driven culture, we desperately need this message. Written by my close friend Curtis Sergeant, *The Only One* brilliantly explains the purpose and power of God-centered thinking and the path to living a God-centered life. Read this book slowly and prayerfully, writing your responses in a journal. Then get a second copy for a friend and reread it, discussing it together. This book is transformational.

RIK WARREN, author of *The Purpose-Driven Life* and Founding Pastor of Saddleback Church



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The Bride...

BY **GREG PARSONS**
DIRECTOR OF
GLOBAL CONNECTIONS
FRONTIER VENTURES

What would you think if you heard people making fun of a bride? Imagine they were detailing her failures...and this was happening years after she got married! Her husband dearly loves his bride. He can see her shortcomings too, better than anyone else, but he loves her so profoundly that he is willing to do anything for her—even give his life—like many husbands would (we would hope).

You probably figured out that I'm talking about the bride of Christ—His body, the Church. We know many amazing truths about this from the N.T. A few that are important for my point today, including:

- The Church has local, regional and global implications.
- The Church is not specifically clearly “defined” in the N.T. Rather, it is expressed in several ways with several Greek words.¹ I urge you to study Romans 16 and look into the Greek words to see the range of meaning from fellowships in homes to the church in the region.
- It can be confusing to grapple with the difference between the

local expressions and the regional or global body of Christ.

- We do know that a key part of the Church is to be light and salt—both to the rest of the body and to the world.
- There is much more that could be said. Indeed, the concept of the *body of Christ* is a foundational biblical study, both the N.T., historically and globally today.

I want to focus on how we talk about the Church. I have written before about a pattern in the history of the Church—that some believe they are more committed than others—which often results in the “serious” smaller groups spinning off to start a new group that they feel is more in line with what God is calling them to.


The problem comes when we turn our understanding about what we believe God is calling His Church to and start judging others—especially for those of us with a global focus. I understand first-hand the passion that mobilizers have, which can sometimes move us to being judgmental. Do you go into church each week wishing people were more committed to reaching the unreached peoples of the world? I do, and that is OK. Pastors also want their people to be more committed.

The question is what do I do with that? Do I critique and teach and lead people toward a globally aware vision? Or do I judge? I confess, I have to watch my heart when I “switch” from full-time ministry at Frontier Ventures to my involvement as an elder at my church or with any local church.

Sometimes this kind of passion causes us to call for a new model of how to do fellowship as the body of Christ locally. Some have left their local churches out of frustration.

Actually, I don't have a problem with calling for and starting a new approach. The “way” we do church needs to be evaluated, as I have said many times. New approaches should be tried to reach new cultures and generations. But we do not have to put down what others are doing in order to argue for our new model. When we do, we are acting like the world does today when it argues political opinions.

We need to remember all valid N.T. expressions *are* the bride of Christ—right now—imperfect as we are. He is the head of the body, not us. He is sovereign, not us. He is leading His Church and is also in charge of the timing! I have begun to wonder about some of our mobilization approaches. For example, there are those who say, “It's been over 2,000 years and there are still people who haven't heard.” I get the point. It breaks my heart that so many have not heard a clear message about Christ, that is why I've been on Frontier Ventures staff for 38 years! Successive generations go into a Christ-less eternity among the unreached. But we must learn to balance resting in Jesus' timing, even as we challenge everyone we can to press forward in the task He has given us.

If you are casting vision for a new kind of church or ministry, focus on your vision for it and what you are doing about it. Call people to *that*, not what you are “against.” 

¹ The word *church* is from the German, *kirche*, not N.T. Greek. A very interesting church history story to see how that idea influenced what the church is, in Europe, making it much more formal and “institutional.” This influences “how” we do church today. There is an entire issue of the *IJFM* on *oikos*, which you can download for free at: www.ijfm.org/PDFs_IJFM/34_1-4_PDFs/IJFM_34_1-4-EntireIssue.pdf

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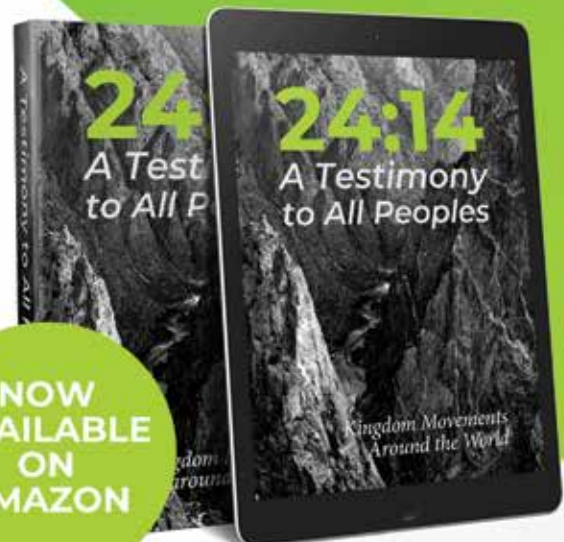
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