

The Tentmaking Movement in Historical Perspective

The main concern of this article is to examine the history of the tentmaker movement and how it is evolving as a significant mission strategy in today's world. A review of history over two thousand years does show that the growth of the church has largely depended on the faithful witness of ordinary men and women who were going about their daily business.

by John Cox

The past twenty years have witnessed an unprecedented growth in the number of distinctive church groups, of denominations and of parachurch organizations. Many have reflected the advance of the Christian faith into new cultures; many others showed dissatisfaction with traditional structures. And this development has come about when the Christian faith has been under attack from other religions, from occultism, from the New Age movement, and perhaps most significantly, from materialism and the God of economic prosperity. To some degree it could be argued that "God is dead", yet individual Christians and churches can be identified who had a deeper commitment than ever as they witnessed to the power of God who was very much alive.

In our modern-day history communication was opened up and the concept of the global village became a reality. The economic upsurge of the Pacific rim, struggles for recognition across Africa and the political change in emphasis from the nation state to ethnic identity all contributed to movement of individuals from one country to another, from one culture to another, as engineers, teachers, hospital workers, scientists, diplomats as well as aid workers.

Also during this period an awakening of political consciousness and economic awareness occurred that brought about the rapid collapse of the Soviet Empire. People power expressed itself in the heroic display of protest in Tiananmen Square. In the West, the political era of Thatcher and Reagan put great

emphasis upon the individual at the expense of community, but in the sphere of mission, it was increasingly evident that the individual could at times achieve great things for God that were denied the larger groupings.

In his book, *God's New Envoys* Ted Yamamori, the president of Food for the Hungry, showed that upwards of 80% of the world population lived in countries which did not permit the unrestricted entry of fully supported traditional missionaries. At about this same time small groups of dedicated Christians were meeting in many parts of the world—known as Tentmaker Task Forces—to explore alternative mission practices in preparation for a tentmaker track at the Lausanne Committee for World Evangelization Congress which took place in Manila, July 1989. The 80% is still probably a fair estimate for today's world despite the euphoria which accompanied the breakup of the Communist world. Penetration in restricted countries is hindered by the growth of more militant Islamic states; the hardening of attitudes in China, despite apparent liberalization of economic and political postures and resistance to anything that is perceived as Western and thereby undermining of ethnic identity.

Biblical Origins

We can learn from Scripture some indications of the early historical developments of tentmaking. In the early verses of Acts 18, we read that Paul arrived at the hustling and thriving port of Corinth, a great commercial center of the Mediterranean world where he visited Aquila and Priscilla. They were in

fact themselves political refugees for they had been ordered by governmental decree to leave their home in Rome, perhaps an early example of ethnic cleansing. The reason given for Paul seeking them out was not that they were Jews, nor that they were Christians, but that they shared the same trade. These tentmakers shared together what characterizes them: they shared the same faith and it was openly proclaimed in the synagogue; an evangelistic purpose as Paul sought to persuade both Greeks and Jews; a cross-cultural situation, in a Greek city but with primary associations with Rome and Israel. They worked, so that they were self-supporting and not dependent upon the largesse of any paymaster. Paul is seen throughout his ministry to be very, very dependent upon the encouragement of his sending church. To this day these are principles that can readily be translated into the context of our own ministry.

In the context of Scripture we can trace the historical origins of tentmaking back through the Old Testament; to Abraham as he left the security of home pastures and ventured into new unknown territory; to Joseph as he used his administrative wisdom in the service of the Pharaoh; to Daniel as he rose high in the diplomatic service of Nebuchadnezzar. In the New Testament, Jesus himself was best known for a number of years in his secular role as a carpenter before he devoted Himself to His ministry. It is clear that not all are called to be pastors in a professional sense. Jesus met with His disciples, telling them to "go and make disciples of all nations baptizing them in the name

of the Father and of the Son and of the Holy Spirit,” with the promise that He “would be with them always, to the close of the age.” This was clearly a task that obviously could not be carried out by nor confined to those then present with Him. A review of history over two thousand years does show that the growth of the church has largely depended on the faithful witness of ordinary men and women great and insignificant alike, who were going about their daily business.

Throughout History

The history of the Christian church is well endowed with the achievements of great men and women of God and groups of people who have had a peculiar sense of purpose in serving the Lord.

It was an American Christian working in Central America as a business man to whom is attributed the comment, “In the first Reformation, the people of God were given the Word of God. Now we need a new reformation when the people of God are given the work of God.” Christy Wilson, often is looked upon today as “Mr. Tentmaker” has drawn attention to the words in Ephesians, chapter 4 verses 11 and 12, which affirms very clearly that some should be apostles, prophets, teachers, evangelists and pastors. Why? To equip the saints for the work of ministry. In other words, the professionals are facilitators. It would seem therefore that there is much wisdom in the words of Ford Maddison. The Reformation brought new understanding and a renewed awareness of the priesthood of all believers in expounding the Word of God. It can, I believe, be claimed that today—at this most challenging time in history—there has emerged new understanding and a renewed awareness that all believers need to be involved in doing the work of God, a shared ministry in which divisions between clergy and laity need to be put aside in the common task using all our skills, talents, training to get along-

side those fellow workers in the office, in the factory, in the school for whom Christ died, as well as going to the ends of the earth to reach those who have never heard.

Our main concern in this article is to examine the history of the tentmaker movement and how it is evolving as a significant mission strategy in today’s world. We especially want to focus our thoughts on the achievements of some of the great servants of the Lord at various times in recent history.

As the whole principle of tentmaking is so firmly rooted in Scripture, so does the contemporary tentmaker movement have clear historical forebearers. Some twenty years ago J. Christy Wilson, whom we have already mentioned, wrote a book entitled *Today’s Tentmakers*² in which he touches on the tentmaking movements and individual tentmakers of past generations. Plans are in the making to enlarge on this theme in a revision shortly to be published. Wilson reveals so clearly how the Lord has used His people wherever they have been led to keep alive the good news of the Gospel of Christ.

This and other books are warmly recommended for they reveal how active the church was in the East, as was the persecuted church in Persia which spread to the Far East even before the birth of Islam. Perhaps these were the seeds of the church today in Korea? Normally we do not think of Marco Polo and Christopher Columbus as missionaries, yet the spread of the Gospel was a primary force in their motivation for exploration. We speak now of entrepreneurial tentmaking as though this were a new idea, but the marketplace has always been a focal point in the spread of Christianity. The Roman Catholic missions in the 17th and 18th centuries especially in Latin America engaged in agriculture primarily for their livelihood!

Christians within the East India Company were true to their faith. Also military personnel, as they served in the

armed forces of nations seeking global conquest and the growth of empires. We are inclined today to be very critical of the methods adopted for trade and colonization and rightly so, for there has been much to repent of. But nonetheless, individual traders, individual soldiers with a love for God in their hearts, made known the love of God because of their daily commitment to Him.

Christy Wilson sees the Moravian missionary movement as one of utmost importance. It was sparked off by a black slave telling Count Zinzendorf of the spiritual plight of the people in the Caribbean. Immediately two volunteers stepped forward—artisans with a missionary heart. The rest of the story makes exciting reading and is commended to you. Dr. William Danker said that “The most important contribution of the Moravians was their emphasis that every Christian is a missionary who should witness through his daily vocation.” It is this kind of conviction, in the hearts of present day Christians, that led to the establishment of the Tentmaker International Exchange (TIE).

William Carey

This same conviction was behind the words of William Carey who said “My business is to witness for Christ. I make shoes to pay my expenses.” His biography⁴ is “must reading” for anyone with a mission heart. Carey was conscious of his own privileged society in which there were many ministers of the Gospel, countless church buildings, and limitless opportunities for the expression of Christian fellowship. In a real sense we still enjoy the many blessings he enjoyed despite the awesome decay in the moral standards of our society and culture today. However, why should we enjoy hearing the good news of salvation through the atoning work of grace of our Lord Jesus time and again, when there are still millions in this world who have never had the opportunity of hearing of the love of God

even once? That was one of the questions that provoked and excited William Carey and compelled him to leave the shores of his home land, to take his last and set up as a shoemaker in India with the primary purpose of sharing his faith with the people of the sub-continent. To this day there is a church in Calcutta which in its very existence is a tribute to Carey's tenacity and commitment.

Carey was not a theologian, nor a priest, but a tradesman who loved his Lord. Today, tentmaking has grown in strength, purpose and numbers as more and more Christians express their blessings of good education and training. As Christians have the opportunity to share the benefits of such training and education in the developing world and elsewhere, so God has given the opportunity to share the greatest benefit of all—His love in Christ.

In recent times, one is mindful of two Americans who, nearly thirty years ago, and having a great love and concern for the people of Israel, arrived in that country with a bicycle and a sewing machine to see how their love and concern might be used to draw the people of that land to their Savior. Now they have a thriving business (after many harrowing experiences), which gives employment to hundreds of Israeli people who know of their Christian commitment. They are linked to a Christian church in Tiberias, and they know that they are just where the Lord wants them to be.

Christian history is full of the lives of dedicated individuals who have known what it is to be a true disciple of the Lord, who have known what it means to put God first, their neighbors second, and themselves last. Many of these have found traditional missionary organizations to be their means of serving the Lord, but many others have recognized that Christ is with them

in their workaday lives and have faithfully followed His leading.

Unknown to Christian leaders, unknown to the structured church, such people have gone out in faith to pitch their tents wherever God has led them. In consequence, there are many unsung heroes of the Gospel whose reward will be in Heaven. Very few of their stories will be told. The most

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significant characteristic of tentmaking is that, to many, it has merely been a natural expression of their walk with God who has been the totality of their walk through life.

Personal Commitment

Through the seventies and eighties there gradually emerged an awareness that world mission and evangelization found its greatest expression in many different ways in many different countries reflecting the essential culture of each country or people. Christianity was not a social order to be imposed upon foreigners as political structures and economic imperialism as was the norm in the nineteenth century. Christianity was the outward expression of the love of Christ in individuals, as ambassadors for Christ, who knew such joy that they wanted others to have it also.

Christy Wilson crystallized this in Afghanistan. He was conscious that God was drawing him to Afghanistan and this came home most forcibly to him as he watched the Afghan Olympic team at the London games in 1948. Later

he found himself in that country where the culture was alien, the political system was alien, the social and family structures were alien—but the people were, like him, made in the image of God. He worked as a teacher, he came to know the people better and they in turn recognized in him a love he had towards them. Without knowing it, they saw Christ in him, and found that they

were accessible by him and he was acceptable to them because they knew him as a person and not as a representative of an organization.

This was not the maverick activity of a loose cannon nor a lone ranger. He was a team member, enjoying cooperation and partnerships with amateurs and professionals alike. Among his team-mates was a minister of the Anglican church, a young diplomat at the British Embassy and the Director of

a mission agency whose field of activity was West Asia. Wilson's major contribution to the tentmaking movement was to awaken Christian colleagues back in the United States to the fact that the potential untapped missionary resources were vast. Seventy thousand American Christians alone went overseas each year in their work and the great majority did not link their professional work with opportunities for mission. The idea was "There were missionaries for that."

"California Here We Come"

Ruth Siemens—a tentmaker herself in Central America—had a great vision. There were many needs for professionals from the West in the developing world. What wonderful opportunities to witness to the Christian faith if all these professions were Christian? There were many young Christians in the United States with a vast range of usable skills who would jump at the chance of working overseas. And the consequence was "Global Opportunities"—GO. A database was established in the

early eighties which sought to list every possible job opportunity overseas, especially in those countries where the Christian presence was marginal. Applications were received from Christians seeking overseas employment, their gifts and attributes were assessed and Global Opportunities sought to place them where their particular gifts could best be used to the glory of God.

Ruth Siemens was not alone, for California was the home of a number of Christians of vision at this time and a number of initiatives got under way. Don Hamilton established TMQ Research which explored in great depth what it was that characterized a successful tentmaker—his Christian commitment, his personal circumstances, and his motivation. Dr. Ralph Winter, from the US Center for World Mission, gave great encouragement and the concept of tentmaking gradually gained recognition for its legitimacy in mission circles. Soon the center of gravity moved to Seattle Washington, and Christian parachurch/church mission-orientated agencies developed such as Crista, Issachar and Tentmakers International. What was needed was a focus to draw together all the wealth of ideas that were exciting in themselves yet largely still uncoordinated.

Lausanne II, July 1989

The Lausanne II congress planned for Manila in July 1989 provided the catalyst. The Task Forces were formed for this purpose. Workshops for committed Christian leaders were held in every continent. Among the front runners in this were Ted Yamamori, President of “Food for the Hungry,” Dick Staub, now a well-known chat show host on American radio; Ken Touryan whose business in Albuquerque New Mexico was a tentmaking ministry; Dr. Lynn Buzzard and Christy Wilson. It became apparent that throughout the world there were practitioners and enablers of tentmaking who felt the need

of a fellowship of like-minded people who wanted to share experiences and learn from others. The outcome was a track at the Manila gathering that would focus on tentmaking which would examine ways to forward the movement that would promote the spread of the Kingdom.

Many readers will be familiar with the Manila Manifesto which epitomized a new commitment to World Evangelization. What is less well known is the statement issued by the Tentmaker Track.⁵ It affirmed that tentmakers are Christians who, in response to God’s call, proclaim Christ cross-culturally, witnessing with their whole lives. It affirmed also the vital central position of the established missions movement and drew attention to the need for structures of accountability by tentmaker practitioners to these agencies, as well as to local Christian fellowships and partnerships, and above all to the home churches. It recognized that the tentmaker, especially in his “secular role,” was inevitably in the front-line of spiritual warfare.

Statement on Tentmaking

The Lausanne statement identified seven proposals for the church that the future history of tentmaking should prove to be effective for the Lord

- 1) To encourage Christian lay people to seize opportunities for cross-cultural positions to extend God’s Kingdom.
- 2) To recognize the key position of church congregations in mobilizing and equipping the laity for world evangelization.
- 3) To identify and enlist people for cross-cultural witness among unreached people groups.
- 4) To produce training materials and programs for tentmakers in the Scriptures, inter-personal relationships and time management.
- 5) To involve home churches in assisting in placement and orientation

to face culture shock successfully.

6) To nurture tentmakers through faithful pastoral care to include prayer backing, good communications and visits.

7) To assist in re-entry culture shock, and to use tentmakers efficiently in challenging and recruiting others.

The Lausanne Movement committed itself to the expansion of networking between national and international church and mission bodies concerned with tentmaking. Out of this the Tentmaker International Exchange (TIE) was conceived, which stood in the same spirit and purpose as William Carey expressed in the words of Isaiah: “Enlarge the place of your tent, and let the curtains of your habitations be stretched out; hold not back; lengthen your cords and strengthen your stakes. For you will spread abroad to the right and to the left, and your descendants will possess the nations (people groups).”

Dormant Years

The focus of the tentmaker movement was still very much on the Western seaboard of the United States. The Seattle based Christian service organization, Issachar, was well represented at Manila and the assumption was that this group had the resources and the commitment to get the Tentmaker International Exchange off to a good start. However, there were significant delays in the political as well as the Christian history of the twentieth century.

The leaders at Issachar were very much aware of the vulnerability of the Christian church in Russia particularly, and they developed a project under the name of *Enosis* whereby churches in the West should be linked to independent churches in the newly formed Commonwealth of Independent States to give them partnership, support in prayer, manpower and other resources.

The effect of this upon Tentmaker International Exchange was that it never really saw the light of day.

However, the vision of Manila 1989 was not dimmed in the hearts of those deeply committed to the centrality of tentmaking in current mission outreach. One such person was Danny Martin who first realized the vitality of tentmaking when working with relief agency called World Concern. His commitment to this brought about the establishment of a tentmaking mission agency which is known as "Mission to Unreached Peoples." This ministry today has well over 100 tentmakers serving across Eurasia from Cambodia to Poland. With Dick Staub, and Gary Taylor (formerly of Frontiers) Martin and a group of like minded people called a meeting in Seattle, Washington in January 1991 at which it was decided to activate the concept of TIE. In order that the international aspect of TIE would prevail, the author of this article, John Cox, from the Pickenham Ministries in England, was asked to undertake the role of International Coordinator.

Breakthrough at Glorieta

A small group met at Willowbank Church near Chicago and plans were made to hold a conference in January 1992 at the Baptist convention center in New Mexico. Right from the start it was felt that the core of TIE would be a network of national groups. These groups would recognize the needs of their own country who would network with other national groups in such a way that experiences would be shared and good practices disseminated. Groups could learn from each other and apply these practices to their own situation and culture.

It was concluded that the conference in Glorieta, New Mexico should be directed at the situation in the United States, that the discussions should pioneer

the way forward, that known tentmaker leaders and enablers throughout the world should be invited to attend as observers, and that the international possibilities of TIE be examined in more depth.

The goals of this meeting were achieved to a remarkable degree as

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more than twenty nationalities weathered the wintry conditions of New Mexico. One brother from Indonesia could not be parted from his woolen scarf throughout the entire conference!

There were two main outcomes which saw TIE emerge from an idea to a reality. First there was formed the United States Association of Tentmakers (U.S.A.T.) which has more recently adopted the name INTENT. This in itself was an important step forward as the American scene had hitherto seen many eager initiatives by persons of vision and drive but little achievement in the matter of partnership and cooperation. The other outcome came from a meeting of the overseas visitors who were impressed by the content and commitment to tentmaking shown by their American hosts. They agreed that a fellowship

of like-minded Christians across the whole cultural spectrum could greatly contribute to the spread of the Kingdom of God into the estimated 12,000 remaining unreached people groups of the world. First links were established in Glorieta with the World Evangelical Fellowship and AD 2000, as well as a strengthening of the links with the Lausanne Committee for World Evangelization.

Consolidation

Preliminary plans were drawn up which envisaged nine regional gatherings to spread the word along lines originally put forward at Lausanne II. However, no financial resources existed behind TIE. My task with my associate coordinator, Danny Martin, was primarily to keep the flag flying—of maintenance rather than doing much mission ministry. This was largely done by personal contact with known individuals, and correspondence with occasional

opportunities to meet and pray together. Quiet persistence in maintaining links and Danny's travels, particularly in the Far East, kept the fires burning. However, it became increasingly clear that a specifically international global gathering was essential.

Chiang Mai, March 1994

Thankfully, through the good agency of Mission to Unreached Peoples and Martin's gift in recruiting willing and very able volunteers to undertake full responsibility for staff work, this devotion led to the first global congress of TIE which was held in Thailand at Chiang Mai early in March 1994.

There was a very real sense of occasion at this time. Again some twenty countries were represented. It was especially encouraging to see widespread involvement by Asian tentmakers but

the lack of Africans and South Americans was lamented. TIE was experiencing one of the dilemmas of worldwide gatherings—the cost of getting there! The program had been skillfully compiled and the contributions from the platform were outstanding. The congress was graced by the presence of the two main speakers who set the tone for the conference and who brought a spirit of purposefulness to everyone.

Christy Wilson, the father of the modern-day tentmaking movement, drew attention to the pedigree of tentmaking as a prominent contributor to world mission. Jan Vencer, president of World Evangelical Fellowship, emphasized the centrality of partnership among all persons, missions and para-church-church agencies in winning the world for Christ. Contributions from other speakers revealed the great breadth of view regarding the possibilities for using one's secular skills in witnessing for the Lord. It seemed that no limits could be entertained in seeking the will of the Lord when Dr. Sun Ki Bang spoke of the ministry of E-land, a company which then employed more than 2000 workers and which operated strictly in accordance with perceived biblical principles. The congress marked another step forward with the drafting of a mission statement, and the appointment of an executive committee with members from North America, Europe, Asia and the Middle East.

Purpose More Defined

The Mission Statement together with a Vision Statement sought to clarify the position of TIE. Members of the congress affirmed that TIE had something to offer the thousands of Christians throughout the world who sought to honor Christ in their worship, in their witness, and in their work wherever it took them. The dominant conviction was that TIE should be a servant body entrusted to support and encourage all committed to the Great Commission in all its aspects and to tentmakers in par-

ticular prevailed.

Mission Statement: TIE exists to promote tentmaking world-wide and to provide a forum for networking.

Vision Statement: The vision is to promote the concept of tentmaking as mission to serve national tentmaker associations, denominational groups and vocational and professional associations around the world. TIE will help with formation of such groups by the exchange of ideas, information and opportunities, identifying needs and resources. TIE will serve as a clearinghouse for information on and sources for training and equipping tentmaker trainers to enable vocationally skilled Christians worldwide to minister cross-culturally.

TIE is a response to the need felt by tentmaker trainers and practitioners alike. We have long realized that within each country exists resources that are being duplicated elsewhere. If we can communicate our resources and needs to each other, the work of reaching the nations will be made much easier.

In March of 1994, an international group of tentmakers formed TIE to be the networking arm of the tentmaking movement. Our responsibilities are to network people, training organizations, missions and businesses interested in tentmaking. Occasional regional and worldwide conferences will be held because of the value of such gatherings.

An early outcome of this congress was the publication of a newsletter which was called "Opportunities," which has been issued two or three times each year from the office at Seattle and has sought to bring the fellowship of tentmakers closer together. It has also fostered the spirit of partnership which was the theme of Jan Vencer's address to the congress.

The "Yellow Pages" as a resource publication was also prepared. Both ventures continue albeit on a low key but they form the first expression

in seeking to realize the vision. The contents of these productions have revealed how the international aspect of TIE is now taking shape. The members of the congress departed full of hope and expectations for the future while the new committee met wondering how to follow the mind of the Lord and how to operate world-wide without any funding base. There remained the necessity to exercise a strong faith in contemplating how to fulfill the expectations that came out of the congress.

Faithfulness

There ensued numerous discussions by correspondence, occasional meetings and a continued awareness of a sense of belonging to a 'club' with a common purpose. "Intent" held a Pan-American gathering each year. The work of tentmaking ministries in India grew steadily but discreetly. Individuals worked zealously in South America and Africa. Enablers and practitioners met from time to time in Europe and the Middle East. National groups in Canada and Australia grew in purpose and strength.

The enthusiasm of Johnny Chun the founder of Mission International brought about a seminar in Seoul conducted by members of the TIE committee which led to the formation of the Korean Association of Tentmakers linking over twenty Korean mission agencies to encourage the recruitment of young Korean professionals for cross-cultural witness.

Networking

Seoul was also the location of the GCOWE congress of 1995 and although there was no track specifically devoted to tentmaking, there were opportunities for informal gatherings. Interest in TIE was clear and the enthusiasm of individual members of the congress was great. A consequence of these meetings was the issue of a statement which largely re-affirmed the objectives of the Manila statement of 1989.

The work went on without setting anything aside. There remained a conviction that there should be another global gathering to examine critically the progress thus far and to work towards a more pro-active ministry. The committee was conscious that it had not been able to give the measure of support and encouragement that it would have liked and what many supporters had been looking for.

The opportunity to face this issue arose at the "Intent" conference in Chicago, in October 1995, when a small group of observers from overseas tentmaking groups met with the Director of TIE. Three members of the committee, John Cox, Danny Martin and Berit Kloster (from Norway) had been able to meet together at the GCOWE conference in Seoul earlier in the year and had there discussed possible venues. In Chicago it was possible to narrow the options down to New Zealand or Australia owing to the generous gesture of the TIE members there to host and organize a second global conference

Melbourne, February 1997

The hottest recorded heat wave for nearly eighty years welcomed some one hundred tentmakers to Melbourne. A most rewarding aspect of the conference was that every continent was represented—apart from Antarctica! There were many new faces representing their regions and countries. The format was familiar to all who attend such conferences, but this time there was a greater emphasis upon the practical issues and how experienced tentmakers had learned from these and were able to share with and challenge others. The most significant outcome was the sense of excitement about an enlarged and more strategic role for TIE to play in the years leading to the next millennium. During the congress the writer of this article passed his sixty-seventh birthday and felt the time to retire after involvement since 1989. Danny Martin

remained on the new committee to ensure continuity while Berit Kloster became the new Director. She brought with her committee experience since 1984, and practical experience as a tentmaker in South America. We now have a very experienced board of directors with a wide geographical spread and each committee member is to take individual responsibility—both for the promotion of tentmaking in each one's region and for a particular aspect of the ministry. Another congress is planned in 1999 in South Africa.

The Future

We have seen that tentmaking had its practitioners in the Old Testament, and it had its definitive operator with the apostle Paul in the New Testament. It has also had its faithful Christian witnesses as precursors of a more formal missionary structure in earlier centuries, and a renewed part to play in fulfilling the Great Commission in reaching the unreached peoples of the world. Our prayer is that more and more Christians will see their role in the marketplace primarily as opportunities to live the "whole" Christian life as ambassadors for their Lord. There remains a task to be performed. There are whole peoples to be reached. Only general mobilization of the whole People of God can achieve the goal and accomplish the task. It can therefore be asserted that Tentmaker International Exchange has a vital part to play and has—must have—a rewarding future as it reaches out to the remaining unreached of the world.

End Notes

1 Yamamori, Ted, *God's New Envoys*, Multnomah Press 1987

2 Wilson, J. Christy Jr. *Today's Tentmakers*. Wheaton Tyndale House 1979

3 Danker, William, *Profit for the Lord: Economic Activities in Moravian Missions and the Basel Mission Trading Company*. Eerdmans Publishing ,

1971

4 Miller, Basis, William Carey *Biography*. Bethany Fellowship 1985

5 Douglas, J.D. Ed. *Proclaim Christ Until He Comes* "Lausanne II Tentmaker Declarative Appeal" p 395., World Wide Pub. 1990

6 The Seoul Statement on Tentmaking TIE Yellow Pages, pp 71-2, Seattle, WA 1996

Dr. John Cox was the International Coordinator of TIE since its inception in Manila in 1989. He graduated from Cambridge University, spending eight years in commerce and subsequently as a principal of a College of Further Education in the UK. He retired from this in 1983. He has been a short term worker with TEAR Fund in the Ethiopian famine in 1984 and thereafter has been on short term assignments with SIM. He has been a trustee of the Pickenham Trust since 1983. The Trust is a Christian educational and missions organization. He has pioneered Tentmaking initiatives in the UK since 1987.

Photo here
by
John Cox

The Tentmaking Movement in Historical Perspective. *International Journal of Frontier Missions*, 14(3), 111-118. Demographic Trends by Region.Â McConnell, D. (2005, 07/07/24). "Changing Demographics: The Impact of Migration, HIV/AIDS, and Children at Risk." In M. Pocock, Gailyn Van Rheenen and Douglas McConnell (Ed.), *The Changing Face of World Missions* (pp. 45-78). Grand Rapids: Baker Academic. Is Business as Mission Honest? The Red Tent movement has a seventeen-year history, but connects to thousands of years of tradition of women honoring women and creating a world that embraces honesty, and respects for others, our daughters, and ourselves. We are in a new era of history. The healing of our planet is the priority of many committed visionaries. We understand that we are on a precipice and by building a woman-honoring culture we can create a huge paradigm shift one Red Tent at a time. by Isadora Gabrielle Leidenfrost, PhD (Red Tent Movie filmmaker) and ALisa Starkweather (Red Tent Temple Movement, founder). 46-pa Raj Tent Club African rooftop tent. Fransesco Clemente Tent. Famous tin tent in Stockholm. Tibet Mongolian Tent Temporary Structures Gazebo Around The Worlds Outdoor Structures Tents Motifs Garden. Detail of Mongolian Tent.Â A 17th-century Turkish tent currently on display at the Wawel Royal Castle, Cracow is a large and powerful reminder of the historic threat to Europe posed by the Turks and the decisive battle at Vienna with the invading Ottoman armies. Wearable Device Wearable Art Soft Sculpture Sculptures Nomad Fashion Fashion Design Body Adornment Weird Fashion Human Art. Tentmaking: The Forerunner to BAM. Interest in the role of business in world mission first began to appear around the middle of the 20th Century under the heading of "Tentmaking." Inspired by Paul's model, modern tentmaking pioneers like Ruth Seimens, J. Christy Wilson and Ken Crowell set out in the mid-20th Century to demonstrate that the model works today; that one's professional training and experience can in fact be assets for world mission rather than liabilities. (Admittedly all three were reluctant pioneers because their initial plans were to serve as traditional missionaries, but for various reasons they found those avenues to be closed.) However, the "sacred-secular dichotomy" was deeply entrenched in the church, and tentmaking was viewed with great suspicion.