

# MISSION FRONTIERS

THE NEWS BULLETIN OF THE UNITED STATES CENTER FOR WORLD MISSION OCTOBER Vol. 2:10 1980

## The Hindu Mosaic: 3,000 Indias



Hinduism is one of the "Great Religions" of the world, with about 574,000,000 adherents. They comprise one of earth's most significant Hidden People Blocs.

Over 90 percent of the world's Hindu's live in India. Many countries of the world have substantial

Hindu populations: India 84% (There are also about 60,000,000 Muslims in India.); Nepal 90%; Mauritius, Africa 50%; Guyana 33%; Fiji 35%; and Bhutan 25%.

The type of Hinduism practiced by its people varies according to location and social position.

Although the Holy Men practice an orthodox form of Hinduism that includes the reading of the Vedas, and repeating of mantras, that is not the case with the majority of Hindus. Villages contain about 80 percent of India's mammoth population. In the villages, Hinduism has a strongly animistic flavor. Worshipers live in fear of the gods, and their worship is intended to placate the spirits.

Tradition tells of Thomas the Apostle planting the first church on India's soil. What has the last 2000 years of evangelism brought to this complex mosaic of cultures that comprises 13 percent of the world's population?

*continued on page 4*



**DR. RALPH WINTER**

### The 1980 Buildup in Foreign Mission Interest

#### FINISH THE JOB!!

Last time I briefly highlighted 6 world-level 1980 conferences. They provide an exciting glimpse of the drum beat of rising concern for the final frontiers in missions.

Personnel at the USCWM have vitally contributed to every single one of these meetings. Of course, that is only fair because earlier meetings at Berlin in 1966 and Lausanne, Switzerland in 1974 have made mighty contributions to the USCWM's very existence.

Berlin set in motion vast, world interest in the task of world evangelism. A whole series of regional conferences followed, leading to a second world-level congress in Lausanne in 1974. The writer was invited to present a paper at the 1974 meeting which required further research into the size and shape of the unfinished task.

A direct impetus of the 1974 meeting was the founding of the U.S. Center for World Mission, focussed exclusively upon the completion of the task. As only one point in an expanding worldwide network of similar nerve centers (39 other points are already in one stage or another) the U.S. Center defined the all important measure of missionary need: does a given human society have yet within it a viable cluster of churches that both fit the society and are reaching out within it in evangelism? If not, such a people-group is called a Hidden People--a term invented by a USCWM staff member, Bob Coleman, stressing the fact that we mostly

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GOING, PREPARING, SHARING,  
FASTING AND PRAYING, DOING

<b>Box Score</b>	<u>JAN.</u>	<u>FEB.</u>	<u>MAR.</u>	<u>APR.</u>	<u>MAY</u>	<u>JUNE</u>	<u>JULY</u>	<u>AUG.</u>
New Donors	263	232	306	446	380	405	461	249
"Grapevine Letters" Ordered	5500	4800	9700	5950	9840	8035	1355	2226
Hidden People Sunday Churches	7	8	11	14	7	32	39	37
Total Donors Monthly	457	407	702	701	617	675	760	336
Total Donors to Project:	18,560							
				Total New Pastors this year: 254				

## Dear Readers,

How else can I say it---we are in a very tight spot. Let me tell you honestly our situation.

Fact One. You have been rejoicing with us that we were able (just barely) to make the down payment on the essential second half of the campus, and at half the market price. When this clears escrow we will have the entire 35 acres we originally sought.

Fact Two. Thankfully this additional property (85 residential properties) does not add any great financial weight (because the payments are about equal to the net income at present).

Fact Three. But right now we are falling behind on the \$175,000 quarterly payment schedule on the campus itself. (This was accentuated by the need to pay the downpayment for the additional property.)

Fact Four. The miracle is how we have gotten this far by asking only for a single \$15.95 gift from anyone. We have to thank God that He has urged some people to give more than that.

Fact Five. However, unless we can catch up right away we can lose absolutely everything. We have not yet paid a penny on the September 1st payment. What I told you last issue about being able to effect something like a second mortgage on the new properties in order to catch up on the payments, is an extremely complicated matter, is delayed unexpectedly, and may not even go through!

Fact Six. Thus, we are in a very grave crisis. Well, we have always been, humanly speaking, but now the unexpected delay of the "2nd mortgage" abruptly takes away from us the three to six months we had expected to have to build a broader base for the harvesting of small gifts.

Fact Seven. So what is happening right now? About a hundred letters per week are coming in from new people sending in \$15.95 or more. Some of you out there are obviously passing on your "Jericho" books, passing on Final Push brochures, sending out Grapevine letters with special codes on them. Please see "Letters", p. 2.

Fact Eight. Are we asking too much? Too little? Read the "Letters" page. Could you do something like that? If everyone reading this will lend their Jericho book to two people in the next two weeks, I have no doubt that a flurry of additional help would result, AND 40,000 new people would have gained a new vision for the world's Hidden People!!

In His Cause,  
Ralph D. Winter  
**URGENT**

## Missionary Vision in Africa, Brazil

South Africa has 16 million believers; Brazil has 12-15 million. If one of these countries were to become interested in missions, it could send more missionaries to the field than any country on earth except for the United States. However, not just one of these countries is interested in missions---both are!

According to Ben Jennings, Executive Vice President of International Missionary Advance, both countries may establish their own world mission centers.

Jennings, who returned in September from Kenya, South Africa, and Brazil said that if Brazil and South Africa establish sister centers and if the one now planned for Australia is set up, there will be 11 centers around the world. There are already centers in Bolivia, Hong Kong, India, Kenya, Scotland, Singapore, and two in Korea.

He said that in South Africa

there has been an awakening in the Dutch Reformed Church since a 1978 week of prayer and fasting there. Many in the church are now very evangelism-minded and are working in their own church.

While a great number of people there are members of the church, he said, many of them are not believers. But since 1978, there has been a spreading of the message of salvation within the church. But these new believers are looking beyond their own church and have a growing interest in missions. Plans for a world mission center are proceeding rapidly with the interest of the Dutch Reformed Church, the Baptist Church, and South African Action for World Evangelization.

Jennings added that while apartheid is still very much a part of South African life, in the area of missions at least, both Blacks and Whites are working and planning together.

In Brazil and Kenya the political and cultural situation is different, but there is also deepening

interest in missions.

In those and other developing countries, Jennings said, the idea of the church sending missionaries is novel and exciting. Many youths in these countries, he said, are interested. In fact, in Kenya, he attended Kiambu Onward, a missions conference at Kiambu Institute of Science and Technology.

However, there is a real consciousness in these countries of financial limitations.

The 100 percent inflation rate in Brazil is as much a problem for missionary enterprises as for any other endeavor. But despite inflation, Jennings said, mission leaders there will have met at the end of September and hopefully discussed the creation of a Brazilian Center for World Mission.

In Kenya, Jennings added, the economy is making great strides, but the country has not yet reached a point where finances are not a major hurdle to sending workers to the harvest.

## Hindu Mosaic from p. 1

Because Hinduism is a social system, a philosophy of life, and a religion that easily absorbs other cultures and aspects of other religions, it has often been resistant to Christian missions. Yet, in certain parts of India, there have been dramatic movements of whole tribes of people into the Kingdom of God.

**"CHRISTIANS MUST MAKE VERY SPECIAL EFFORTS TO CROSS THE CULTURAL THRESHOLDS THAT DIVIDE PEOPLE. . ."**

Many areas of India are predominately *tribal* and not Hindu. Since tribal peoples do not fit into the Hindu system of castes, Christian tribesmen may be instrumental in the evangelization of North India according to Ralph Winter, Director of the USCWM. Tribal Mizoram in Northeast India has increased from a .5 percent Christian population in 1901 to over 86 percent Christian today. Practically all the Mizo tribespeople are believers. In near by Nagaland, most of the 14 tribes are substantially Christian. Meghalaya claims over one-half of their two major tribes have come to Christ. Manipur and Chhota Nagpur (200 miles northwest of Calcutta) are solidly Christian.

Sadly, that is not the case among most of the predominantly Hindu areas.

Mission has been most fruitful among the tribal areas of India where missionaries have exercised cultural sensitivity to local customs and traditions. From district to district, in

the more Christian areas, there are different denominations and Christian heritages represented such as Presbyterian, Baptist, Mennonite, Salvation Army, Anglican, Roman Catholic, and Lutheran, in addition to some significant indigenous groups. Today there is an important spiritual community among believers in India.

The church growth rate in India is increasing faster than the population. Percentages of those who identify themselves as Christians has been on the rise in recent years: 1951 2.3%; 1961 2.4%; 1971 2.6%.

Dr. Donald McGavran of Fuller Seminary predicts that there will be about 18,000,000 Christians in India by 1981.

However, most of India's believers are still very much caste-conscious, although less so in the North than in the South. Bishop Stephen Neill points out that it is still extremely rare for a higher caste Christian to invite a lower caste Christian to his home for dinner.

At the Lausanne Congress of World Evangelism, Dr. George Samuel of Kerala illuminated the major problem in present mission efforts among Hindus when he said "More than 98 percent of evangelism of the church in India is directed at existing Christians and never reaches even a tiny fraction of India's 600,000,000 souls who have not accepted Christ as Lord and Savior."

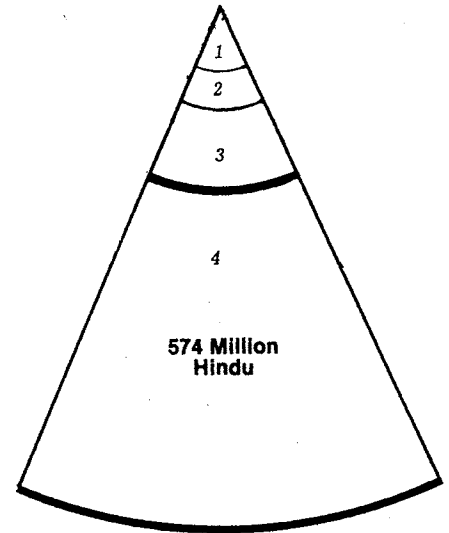
The greatest challenge of reaching India lies in the fact that evangelism to the Hindus is not evangelism to a single easily defined group of people. The myriad cultures, or "people groups" are separated by barriers of caste, customs, food, geography, religious

tradition, and language.

Since the Hindus are not "one people", any effective evangelism must manifest special sensitivity to these very real barriers that divide people.

The church in India cannot be built up by E-1 (near neighbor)

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1. 8 million people in the "Hindu World" possess a genuine faith in Christ, and can win others to Him.
2. 12 million people in the "Hindu World" are culturally within the Christian tradition but need "renewal." Most "mission" efforts are focused on this group.
3. 50 million Hindus can be reached with the Gospel by a person within their own basic culture.
4. 504 million "Hidden Hindus" have no Christian witness within their own culture. They are separated by many barriers from hearing the Gospel in relevant terms.

## Advanced IIS: Ministering to the Villages of India

Plans are currently underway being pursued for an advanced training program among Chinese peoples.

Graham has led two groups of students to India for three- and six-month stints to the Bethel Agricultural Fellowship, near Salem, South India. Bethel is a sister organization to the Friends Missionary Prayer Band (FMPB), both of which are directed by Dr. Samuel Kamaleson of World Vision, International.

Graham outlined what part the program would include: each Sunday, four or five teams of missionary candidates for the FMPB go to surrounding villages near Bethel. They often travel to villages where there are no

Christian at all. In the village, they sing, share their testimonies with people, and visit in homes. There, they have opportunity to share their faith in Jesus and often pray for the needs of the people.

"One day each month is set aside at Bethel for inquirers to come to learn more about the Gospel. Christians also come for training in how to more effectively share their faith with family and friends. Such weekends may often include 150 or more inquirers.

AIIS students participate in these trips to the villages. For more information about AIIS, write Bruce Graham at the USCWM.

**Hindu Mosaic** *from p. 4*  
 evangelism alone. Christians must make very special efforts to cross the cultural thresholds that divide people to bring the Good News to over 504,000,000 Hidden People in the Hindu world.

Some of the work can well be done by Indian Christians (and other National Christians of predominantly Hindu background), but due to ethnic pride of various types, the work must also be carried out by Asians, Africans, North and South Americans, and Europeans as cross-cultural missionaries.

There are currently about 950 North American missionaries working with Indian Christians in near-neighbor evangelism. There are only about 50 North American missionaries and about 600 Indians working in cross-cultural situations, according to *Operation World*.

### "CROSS CULTURAL EVANGELISM MUST STILL PENETRATE NEARLY 3,000 SOCIO-ETHNIC GROUPS"

Among the 100 or so indigenous groups involved in evangelism in India is the Friends Missionary Prayer Band. They currently have 120 missionaries working in 22 states.

Their goals include sending 440 missionaries to the 11 northern states of India "before 1982 with the sacrificial help of Indian Christians."

Another mass-evangelism project is the showing of the film "Jesus" in various languages by Campus Crusade for Christ. In the current year, Crusade people have sectioned off the entire country into nine-kilometer-square grids, and plan to show the film to an estimated audience of 100,000,000 people in India. Five hundred gospel teams will be involved in showing the film at least one time in each of the sections for a total of over 30,000 times.

In spite of these encouraging projects, the unfinished task is still formidable. Cross-cultural evangelism must still penetrate nearly 3,000 socio-ethnic groups. Less than 100 of these groups have any kind of church within their culture. Most districts have less than one-half of one percent Christian population. In Northern India, there is an average of one church for every 2000 villages. In many areas it is estimated that there is one Christian for every 10,000 to 20,000 people.

Approaching the bewildering task of developing mission strategies to the Hindu world is as complex as the Hindu world itself.

John Ottesen, Director of the Institute of Hindu Studies at the United States Center for World Mission is beginning work to prepare materials on the Hindu people, and collate information on the state of missions to the Hindus.

### "98 PERCENT OF EVANGELISM OF THE CHURCH IN INDIA IS DIRECTED AT EXISTING CHRISTIANS. . ."

Eventually, the Institute plans to sponsor classes for academic credit on the Hindu world through the Institute of International Studies at the William Carey International University.

Future plans for the Institute include preparation of audio-visual materials, a regular newsletter, a Hindu Awareness Seminar, and a conference of Indian Christians in the USA to meet at the USCWM.

Ottesen is looking for people with hearts for reaching the Hindu peoples to work with him in the Institute.

Ottesen may be contacted at the U.S. Center for World Mission, Institute of Hindu Studies, 1605 E. Elizabeth St., Pasadena, CA 91104.

For more information about the world of India and Hindus, see booklist on back page.



## NEWSBRIEFS

### WCIU, 100 PEOPLES, WORLD CONFERENCE

#### FALL PROGRAM IN FULL SWING FOR WCIU

Fall '80 courses for William Carey International University began in early September with enrollments of over 100 students, according to Barb Overgaard, registrar.

In addition to the Institute of International Studies (IIS) and Teaching English as a Second Language (TESL) programs, there are a variety of elective courses including Beginning American Sign Language, Mandarin, Special Topics in Community Health, Physical Assessment for Nurses, and Introduction to Chinese Missions.

Fifty students are enrolled in the TESL program, with students in both the year long MA program as well as the semester long certificate course.

Later in September, the Fellowship of Artists for Cult-

ural Evangelism (FACE) scheduled various course offerings. Courses slated are Ethnomusicology, The Arts in African Society, Arts in World Evangelism, American Theater for Christian Outreach, and Anthropology of Worship and Ritual.

For those whose schedule does not permit on-campus day classes, the IIS program is offered on a once-a-week basis on Wednesday evenings for the semester.

For more information, contact Registrar, WCIU, 1539 E. Howard, Pasadena, CA 91104.

#### FOURSQUARE PLANS TO REACH 100 HIDDEN PEOPLE GROUPS

Harold Muetzel, Missions Director of the International Church of the Foursquare Gospel recently reaffirmed plans to help sharpen the missions vision of local churches in the denomination.

He explained that they plan to establish missions coordinators at each local church, develop a more comprehensive short-term missions program, and provide tours to various mission fields. By these means the mission plans to rekindle church

interest in missions. The group has established plans to begin working in 100 Hidden Peoples groups by 1990.

Speaking at the Thursday Night Community Night Meeting at the USCWM on September 11, Muetzel analyzed Foursquare's missionary efforts. He revealed that over 95 percent of their missionaries are now working in already evangelized areas. Originally the fields were unevangelized, but due to successful ministries, many areas now have established churches and Bible schools.

The Foursquare Church has missionary efforts in 34 countries, with the largest church growth in South America, Philippines, and Nigeria.

#### OPERATION MOBILIZATION "OPERATION WORLD CONFERENCE"

Operation Mobilization will host an "Operation World Conference" January 2-4, 1981 in the Mosque Auditorium in Richmond Virginia. The conference will spotlight Hidden People groups (Muslim, China, and Hindu).

For further information contact: Operation World Office, 2421 Wedgewood Avenue, Richmond, VA 23228 or telephone (804) 358-1036.

# FINISH THE JOB!

## The 1980 Buildup in Foreign Mission Interest

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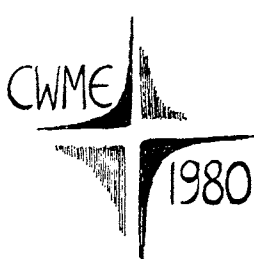
there is not yet a national church. (We often hear talk as if there is by now a national church everywhere.)

By 1976 a table of figures for the major groups of "Hidden" people groups was prepared by the writer for the joint executives retreat that year of the Interdenominational Foreign Missions Association and the Evangelical Foreign Missions Association. Such groups amounted to 2.5 billion individuals.

By 1978 these individuals were estimated to be found in roughly 16,750 groups--a much easier target to work on, and Ed Dayton of World Vision observed that the task, the distinctively missionary task consists in penetrating these groups, not winning every last person--the latter is an evangelistic task within those groups, not a missionary outreach to those groups. (Keep in mind that until a church is first planted within these "Hidden" groups no local evangelism is yet possible!)

Also by 1978 a proposal made in 1974 was bearing fruit. In 1974, just prior to the 1974 meeting in Switzerland, a 1980 meeting was proposed for the purpose of gathering mission agency, mission board, and mission society leaders from all over the world. This would be a first. Never before had there been a meeting of that kind, except in 1910 when mission agencies from just the Western world gathered at Edinburgh, for what was nevertheless a significant meeting. Now it appeared that not one, but three meetings were being proposed in answer to the 1974 call.

**Melbourne** CWME, May 12-14



First of all, the World Council decided to pull back to 1980 the expected 1981 meeting of its Commission on World Mission and Evangel-

ism. In May of 1980, 800 people gathered in Melbourne for that meeting. A detailed 20 page evaluation of that conference is available from the USCWM (\$2.00 postpaid) written by Dr. David M. Stowe, former director of the (U.S.) National Council's Division of Overseas

Ministries. I commend this analysis to anyone who wants an extended treatment because Stowe is both an insider, and eminently fair, willing to see both strengths and limitations. He frankly admits that the World Council sponsored conference invested the vast majority of its energy in discussing the environments, opportunities and responsibilities of the church bodies making up its membership while making little reference and displaying little concern for the specific spiritual plight of the world's non-Christians. What this means is that political, social, and economic issues dominated the discussion. Imperialism, for example, was condemned in general, but a threatened walk-out of USSR delegates narrowly defeated a reference to the bloody repression in Afghanistan.

This meeting is mentioned only because it theoretically aspired to respond to the 1974 call for a meeting on missions. It claimed to be the organic successor, deriving as it does from the 1961 merger of the old International Missionary Council with the World Council. There was a sense of mission present but no clear understanding of the spiritual dimension of the task. This is not to say no one present could think evangelistically, but the inevitable result of such wide theological diversity is a great deal of confusion. One Orthodox bishop acknowledged that he did not believe he could regard a certain outstanding evangelical leader as a Christian. No wonder the agenda was highly secular.

**Pattaya** COWE, June 14-27



By contrast the meeting in Thailand in June brought together explicitly evangelical leaders, or at least leaders directly representing evangelical churches. The meeting was thus more unified in many ways than was the one in Melbourne.

It is an open secret that most missionary work in the Protestant tradition has been done by efforts springing out of the evangelical tradition within Pretestantism. Thus not surprisingly it is possible for very nearly the whole Christian movement in Asia and Africa to be rep-

resented readily in an exclusively evangelical conference.

One issue that surfaced early in the meeting was the whole question of whether it is a reasonable strategy to think in terms of world evangelization as a task of reaching people groups rather than merely winning individual unbelievers. It is amazing and pleasing that so much of the mission movement by now is pretty much committed to taking the cultural, group identity of people seriously, in addition to being concerned about individual conversions.

But it is also true that the meeting at Pattaya brought together hundreds of people who were not present back in 1974 when the whole people group approach was first set forth and clarified. And thus, the meeting constituted sort of a refresher course for some people and a brand new experience for others.

It is certainly true that the people group approach is absolutely vital to a reasonable, clear-cut strategy for further missionary work in the final years of this century. It is good that among leaders, both at Pattaya and in the mission movement the approach is well accepted.

A second issue that came up may not be as easily resolved. It is the constant resurfacing of the issue of social action versus evangelism. At first glance the two conferences, Melbourne and Pattaya each seemed polarized on this issue. Melbourne, some claimed, only talked about social action and Pattaya, some claimed, only talked about evangelism. One difference however is that Pattaya did not claim to talk about more than evangelism, whereas Melbourne went under the banner, "World Mission and Evangelism" and really talked very little about evangelism unless the word is extensively redefined to mean other things.

Maybe, in a way, all social action, all healing, all good deeds are a form of evangelism, but that still does not mean that all evangelism takes the form of social action. For an evangelical, evangelism includes an essential spiritual element which requires people to become children of Abraham in a spiritual sense, new people whose hearts and loyalties are radically lifted and reunited with a living God.

One observer felt that Melbourne was merely seeking to lift the world into the middle class as its ultimate

goal and perhaps reduce the extremely wealthy in the process. Pattaya would not think that goal to be good enough. Pattaya focused explicitly and openly and straightforwardly on the task of evangelism as such, building on a spiritual base

It is still too soon to measure the full impact of the Thailand meeting but it would be hard to overestimate it. One pastor, Robert Schuller, came back and declared to his television audience that from now on he was going to focus his ministry upon those people in the world about whom no one else was thinking or caring. That same renewed determination to complete the Great Commission for the benefit of every pocket of mankind as yet untouched could be the most important kind of determination any conference could create.

## Seoul

WEC, Aug. 25-15



The World Evangelization Crusade held in Korea has a history of its own. Twice before, three years apart, there were major meetings that

were held out on the so-called Yoido Plaza, which was an emergency airport during the Korean war. This plaza is about 1/2 mile wide and a mile long, and was carefully painted into ten-foot squares so that a counselor would be in each square--well over 100,000 counselors were necessary. Unlike the previous meetings, one of them highlighted by the presence of Billy Graham, the second highlighted by the direct initiative of the Korean branch of Campus Crusade. The meeting was this time not sponsored by any one organization at all, but was backed by a wide spectrum committee of church leaders ranging from Pentecostal to Presbyterian.

For many months in 1978 these leaders worked together planning this meeting but finally came to the conclusion that though it would be sponsored by this broad committee of leaders, it nevertheless probably had better be managed by a single organization that had both the necessary administrative and management ability and the willing workers to go with it. That organization they reached out for was once more the Korean Campus Crusade, this time not a sponsoring organization but a collaborating organization specifically asked to manage the event.

What a well-managed event it was! As I was one of the 92 speakers invited to participate I noticed at the registration desk I was given a small FM-AM radio with an earplug

and told that I could tune in an English translation of any of the Plaza services with that little hand-carried device. I was assigned both a guide and a translator. I was waited on hand and foot. There was no possibility that I would get lost or go to the wrong meeting. Amazing! In every detail this was a truly well-managed meeting.

No wonder there has never before in history been a meeting this large. It takes Christian devotion, and Christian restraint and Christian discipline to produce such an event. And who knows, there may not be in any other place enough Christians to have a meeting this size.

Seoul, Korea, one of the world's largest cities, is unique in itself. Built overnight historically speaking, bristling with new buildings and bustling with Korean built cars, inhabited by a disproportionately large number of Christians verging on 20% of the city. It is the very nerve center of one of the most dynamic populations in the world. This could well be the only city on the outskirts of which an airport could be filled, night after night even in the rain, for a once-every-three-years meeting of this sort.

Undoubtedly this will happen again in three years. Before then, it may even be possible for these Koreans ("have management will travel") to inspire similar extravaganzas of this sort in other places. How about Los Angeles? We could use the Burbank Airport?

But the meaning of the meeting: it constituted the most dramatic, single, tangible evidence in this century of the vitality of the impact of Christian missions. Perhaps this 2.7 million meeting (the highest attendance of any meeting that week) is really only the tip of the iceberg of the Christian power in Korea. Granted the emphasis most of the week in all the various 400 meetings was on the evangelization of Korea and not the whole world. Nevertheless before the week was out, a call was made to the vast crowd of the final night asking for people to stand who would be willing to go to the ends of the earth for Christ if that was what he wanted them to do. About 1 million people signified their assent to that request! (The very first night 700,000 stood to accept Christ for the first time.)

One amazing thing to me was that although Bill Bright was prominent, there was no one personality that brought that thing

together. There were all kinds of key people who spoke from both abroad and from Korea but the while thing it was bigger than any one man. And it will continue.

I was not one of the speakers in the evening meetings but spoke about a dozen other times. One morning I spoke to 3,000 Korean pastors and I had an opportunity to ask them how many of them had members of their congregations who had gone to Saudi Arabia. At least 1/3 raised their hands. I next asked them in how many cases was the departure of their members crowned by some recognition of the mission--are significance of that trip, with a special service, a special prayer or something of that sort. After this question was translated I looked carefully. I could not see one hand!

Thus all of us need to awaken to the missionary significance of people who come to our country or go from our country to other places. I believe God is doing this so that the blessings He has given us can be shared with the nations.

But Korea, and specifically this series of meetings, I shall never ever forget.

## Wheaton ASM, Aug. 22-24

I have

fudged a bit to throw this meeting in with this series of international meetings. But the American Society

of Missiology as it meets annually does attract people from other countries and in any case the group of scholars constituting its membership is the largest group of mission scholars in the world in any one organization, and there are members in many parts of the world.

The subject of the ASM annual meeting this time was a comparison of the Melbourne and Pattaya conferences. I have already made comparisons myself and shall not pursue that, but you should know that one of the major papers analyzing the Pattaya meeting may be of interest to our readers. (Send \$1.50 to the USCWM).

The meeting of course consisted of two major papers. One on Melbourne and one on Pattaya plus response to each one. And as you might imagine in a group of scholars the divergences of perspective were forthrightly presented. The ASM organization is not just an evangelical group of scholars, although the evangelical group is

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# THE JOB!

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probably the largest single element in it, but there are Catholics and consiliar church people as well.

The thing that amazed me, frankly, as I stepped off the plane from Korea so to speak and then went to this other meeting almost immediately, was the degree to which these fellows could work and discuss things so easily in a completely detached way. It almost seemed that reality to them is what is written on paper and not what is happening outside the window, across the street, or across the world.

I actually asked one small group whether it wouldn't have been relevant to have a bit of a report about the large meetings in Korea and the first response derailed the whole discussion: What about political oppression in Korea? It did not seem that there could have been any other important event in Korea to deal with.



## EDINBURGH '80

World Consultation on Frontier Missions  
October 27 - November 1, 1980  
Edinburgh, Scotland

As we have already implied the granddaddy meeting in the year 1980 is the one that was proposed the longest ago, in 1972, and seriously defined and recommended in 1974, namely the one that is to draw together the leaders of mission agency structures on a world level to discuss how literally to get the job of the Great Commission done. Since the whole nature of the 1972 proposal was that the meeting be ad hoc rather than sponsored by any existing missions organization, it was to be expected that there would be a certain amount of paralysis at first as the whole matter of initiative lay before the world.

Leave it to the Scottish however, because two years before the due date it was the Scottish Missions Centre which offered to do something at the host end of things, and then on the strength of that, shortly after, a youngish Chinese American leader Leiton Chinn stepped forward and persuaded his own mission agency (International Students Incorporated) to second him as a full time office

manager to get it rolling. Finally, a number of mission agencies met together in several different parts of the U.S. and a Pasadena committee was strong enough to become a convening committee, while simultaneously other interested agencies and individuals all over the world began to move in the direction of this meeting.

I have asked the World Consultation on Frontier Mission office to allow me to print their latest Countdown letter which is published in full in this issue of Mission Frontiers. This will give you a glimpse of the elaborate variety of different agencies from all over the world that will be coming to this historic first meeting. Never before in the history has there been a meeting on the world level of a sizable number of mission leaders deriving from both the so-called mission lands of Asia and Africa as well as the West.

If the Pattaya meeting asked the question "How shall they hear," concentrating on strategic methods and data, it is clear that a different and significant step further would be the answer to the question at Edinburgh, "Who will go for us?"

Pattaya gathered primarily church leaders--the essential foundation on which any new move to the frontiers must be built. Edinburgh will gather together agency decision makers who can literally field people once the churches are aroused to the task.

In the year 1980 we can truthfully say that the great new fact of our time is the appearance all over the world of mission agency structures that are indigenous to their own non-western national backgrounds. These new organizations represent the edge of the edge of the vitality of the non-western Christian movements.

Free color WCFM Prayer Bulletin inserts are available in quantities. See back page.



ISCFM  
October 27-  
November 1

This piggy back meeting, the International Student Consultation on Frontier Missions was proposed as recently as last January by a group of mission minded students in South Africa. The South African headquarters has now blanketed the world in reaching out to key student leaders with a beautifully done six page application form for a meeting at the same time and place as the

WCFM has agreed to work along side of as a sister meeting.

Leaders in their 50's need the help of young people in their 20's and 30's. This is why this double meeting in Edinburgh is beginning to loom up as one of the most significant things that could possibly happen at this juncture of history.

Indeed, it is a fitting climax to the year 1980 for this double-header combination of action oriented agency executives plus a large group of eager, ready young people also from all four corners of the earth. The Inter Varsity group at the University of Edinburgh has offered to host the students coming from around the world. The economy with which they are operating would stun even the economy-minded mission executives who will be gathering for the WCFM at the same time and same place. But neither conference is an expensive conference. Neither conference has any special source of funds. Neither conference has any organizational sponsorship which could provide funds readily. Both conferences are trying to operate exclusively in terms of the registration fees plus the understanding that delegates will cover their own travel fees.

Some organizational delegates to the WCFM and some young people wanting to attend the ISCFM may not make it simply for the lack of the necessary travel funds. This is why those delegates from organizations that are closer and those young people coming from shorter distances are being urged to offer additional funds to help those who are coming from a great distance.

In any case Edinburgh happens to be the cheapest place (in terms of travel costs) for a world gathering to take place. Somewhere between Frankfurt, London and Edinburgh you will find the geographical airline dead center of the world. If indeed it is possible for those who live closer to share with those who come from a greater distance, it will not only work but it will be cheaper for the cause of Christ to fund a meeting in that triangle than any other place in the world.

We can look forward shortly to reporting on these final two meetings That are just before us. I hope some will come through to give help the last minute to several of the new agencies (in India and Indonesia) which face restrictions on their funds for foreign travel.

SEPT 19<sup>TH</sup> RELEASE

## COUNTDOWN



WORLD CONSULTATION ON FRONTIER MISSIONS - OCTOBER 27 - NOVEMBER 1

Applications by organizations desiring to participate in the World Consultation on Frontier Missions continue to come in daily. The following is a partial listing of organizations that have registered or communicated their intent to be at the WCFM as of SEPTEMBER 19, 1980:

Action International Ministries (Philippines)\*  
Active Christian Training Scheme (N. Ireland)  
Africa Enterprise (Zimbabwe)  
Africa Evangelical Fellowship (Australia)  
Africa Evangelical Fellowship (U.K.)\*  
Africa Society For Frontier Missions (S. Afr)  
Agape (W. Germany)  
All Nations Frontier Missions (USA)  
Asociacion Misionera Evangelica a Las Naciones (Peru)\*  
Ambassadors for Christ (USA)  
Asia Evangelical Mission (Taiwan)  
Association of Evangelical Missions (Switz.)  
Bible Translations on Tape (USA)\*  
Black Buffalo Trails (USA)  
Brethren Church Foreign Missionary Soc. (USA)  
Brethren in Christ Missions (Canada)  
Calvary Church Missionary Prayer Bands (Sri Lanka)\*  
Campus Crusade for Christ (USA)  
Canadian Baptist Overseas Mission Bd.  
Centre for Missions and Evangelism (W.Germany)  
Centro Guatemalteco de Teologia Practica\*  
Chinese World Mission Center (USA)  
Christian Dynamics (India)  
Christian Endeavor for Hill Tribes (India)\*  
Christian Literature Crusade (U.K.)  
Christian & Missionary Alliance (Philippines)\*  
Christian Missionary Fellowship (USA)\*  
Christian Nationals Evangelism Commission(UK)  
Christian Outreach Fellowship (Ghana)\*  
Church Growth Association of India  
Church Growth Missionary Movement (India)\*  
Church Missionary Society (U.K.)  
Church of God, World Missions (USA)  
Co Laborers do Brasil\*  
Council for Mission in Northeast Churches (Korea)  
Eastern Europe for Christ (U.K.)  
East-West Center for Mission Research and Development (Korea)  
Episcopal Holy Temple & Tabernacle Mission (Ghana)\*  
Evangelical Church of India\*  
Evangelical Mission of Asia (Korea)  
Evangelical Missionary Society (Nigeria)  
Friends Missionary Prayer Band (India)\*  
Full Gospel Young Men's Association (India)\*  
Gospel Echoing Missionary Society (India)\*  
Gospel for Asia (USA)  
Gospel Recordings (USA)  
Gospel Recordings (Europe)  
Henry Martyn Institute for Islamic Studies (India)\*  
Hong Kong Evangelical Fellowship  
Igreja Evangelical Assembleia de Deus Do Amazonas (Brasil)\*  
Indian Missionary Movement\*  
Indonesian Missionary Fellowship  
Institute for Bible Translations (Sweden)  
Institute of Chinese Studies (USA)  
International Bible Projects (Kenya)\*  
International Church of the Foursquare Gospel (USA)  
International Mission Commission, Presbyterian Church of Korea  
International Missionary Advance (USA)  
International Needs (Philippines)  
International Students, Inc. (USA)  
Kanyakumari Evangelism Fellowship (India)\*  
Kashmir Evangelical Fellowship (India)\*  
Kerala Tribal Mission (India)\*  
Koinonion Information Service. WEC (U.K.)  
Korea Campus Crusade for Christ  
Korea Council of Christian Missions Org.  
Korea Harbor Evangelism  
Korea International Mission  
Korea International Mission for Christ  
Korea Mission in Indonesia  
Korean Christian Mission Society  
Korean Mission to Bangladesh  
Korean Presbyterian Church, Foreign Missions Commission  
Kuki Christian Church (India)\*  
Latin American Evangelical Center for Pastoral Studies (Costa Rica)  
Lebanon Missionary Bible College (U.K.)  
Loyalist Lutheran Angalidom (Kenya)  
Lutheran Church/Missouri Synod, Board for Missions (USA)  
Lutherans for World Evangelization (USA)\*  
Malaysia Tamil Bible Institute\*  
Manipur Presbyterian Mission (India)\*  
Maranatha Full Gospel Association (India)\*  
Marthandam District Evangelical Fellowship (India)\*  
Missao Antioquia (Brazil)\*  
Mission Aviation Fellowship (USA)  
Missionary Aviation Fellowship (U.K.)  
Mission SOS (USA)  
Missionary Fellowship of Sri Lanka  
Missionary Strategy Agency (USA)  
National Encounter with Christ (USA)  
National Liberty Foundation (USA)  
The Navigators (Africa)  
The Navigators (Europe)  
The Navigators (Middle East)  
Nederduitse Gereformeerde Kerk (S.Africa)  
North Africa Mission (France)  
North Africa Mission (U.K.)  
North America Indian Mission (Canada)\*  
North Korea Federation of Missions  
Norwegian Lutheran Mission  
Norwegian Missionary Society\*  
Norwegian Santal Mission  
Norwegian Tibetan Mission  
Omega World Missions (USA)  
Open Doors (The Netherlands)\*  
Outreach International (USA)\*  
Overseas Missionary Fellowship (U.K.)  
Overseas Missionary Fellowship (USA)  
Pentecostal Assemblies of Canada  
Philippine Evangelical Mission\*  
Philippine Missionary Fellowship\*  
Portable Recording Ministries (USA)  
Presbyterian Church of Korea  
Quiet Corner India\*  
Reformed Bible College (USA)  
Reformed Church in America, World Ministries Regions Beyond Missionary Union (U.K.)  
The Samuel Zwemer Institute (USA)  
Singapore Centre for Evangelism & Missions\*  
Slavic Gospel Association (USA)  
Scottish Missions Centre  
South African Action for World Evang.  
Southern Baptist Convention-Home Mission Bd..  
Sudan Interior Mission (U.K.)  
Sudan Interior Mission (USA)\*  
Swedish Alliance Mission\*  
The European Missionary Association (Switz.)  
The Pocket Testament League (U.K.)  
Training Evangelistic Fellowship (Indonesia)  
United Church of Canada  
United Presbyterian Center for Mission Studies (USA)  
U.S. Center for World Mission (USA)  
Voice of Gospel (India)\*  
World Concern (USA)\*  
World Literature Crusade (USA)  
World Literature Crusade (W. Germany)\*  
World Mission Institute, Concordia Seminary (USA)  
World Omega Revival Mission Society (Korea)  
Worldwide Evangelization Crusade (U.K.)\*  
Worldwide Gospel Mission (India)  
Worldwide Missions (USA)\*  
Wycliffe Bible Translators (Australia)  
Wycliffe Bible Translators (USA)\*  
Wycliffe Bible Translators (W. Germany)  
Wycliffe Bible Translators (New Zealand)  
Young Life (USA)  
Youth With A Mission (Australia).  
Youth With A Mission (Austria)  
Youth With A Mission (Switzerland)

## LATE ADDITIONS!!

Gospel Revival Fellowship (Nepal)\*  
Africa Inland Church (Kenya)  
Ghana International Mission (Ghana)  
Africa Inland Mission (USA)  
World Mission Prayer League (USA)  
Association of Church Missions Committees (USA)  
World Vision International/MARC (USA)

\* These agencies have expressed a need for financial assistance for their travel expenses.

+ These agencies have indicated a willingness to consider offering financial assistance to organizations needing travel subsidies.

Episcopal Church Missionary Community (USA)  
Finnish Lutheran Mission (Finland)  
World Missionary Prayer League (USA)  
Communante Baptiste Libre (Zaire)\*

more names are coming in early Aug.

Take a look at these agencies from all over the world!!

# Missions in the Bible

By Dr. Ralph Winter

Monthly Glimpses of the Bible's Dominant Theme

**LAST TIME:** *Jesus arrives in the midst of the chosen, missionary nation, to check up! He came to His own and His own were too busy with other things. His people, in general, did not wish to bother with their mission to the nations. He betrayed His interest in "The Nations" in His sermon to His people in Nazareth (Luke 4) and so did Paul in his first recorded sermon to people near his hometown (Acts 13). In both cases the result was immediate, bitter rejection, and in both cases a move toward homicide. At Antioch they put a contract on his head, caught up with him finally at Lystra and left him for dead (Acts 14:19)*

So, there was indeed a very nasty reaction on the part of the Nazareth and Antioch synagogues against any thought of God's blessings trickling out to other nations. How about the twelve disciples? (How about you, today as a disciple?) Do the Lord's followers usually catch on soon to the larger purposes of God for all nations? Or is missions just for "advanced disciples"?

The ghastly truth is that although the disciples passed through the waters of repentance with John the Baptist, and were then in close company with Jesus for three years, nevertheless in all that time they seemed persistently to exhibit childish and shallow behavior. Their concern for authority, for position and for titles betrays their immaturity.

Thus it is that if we are young in the Lord and feel beset on every hand with carnal and personal concerns, weighed down by such elementary problems, it is perfectly obvious that the Great Commission is not going to make sense. It's like a person bursting into a hospital ward where surrounding him there are people too weak to lift their heads and then singing out "tennis anyone"?

Our immaturity, our worldliness, our self-centeredness, our slavish fear about our own concerns and security obviously prevent God from giving us the meat of the Word, the more important responsibilities. In this state we must still be treated as children, not as adults. We must be carried; we cannot carry a load ourselves. We are a load to others in this state.

All through the Old Testament, all through the New Testament, all through the centuries since those days when Jesus walked among us, the clear pattern is that the average people who hear and follow rarely get soundly and well established on a spiritual level, much less accept responsibility to serve others. Oh yes, the disciples went out to preach the Word, but this was in the nature of a training mission, still a school boy activity. It was not very obviously a case where in their lives and hearts there was now a well of living water flowing out to bless and quench the spiritual thirst of many, many others.

No wonder then that the Great Commission appears so rarely as we pace through the Biblical narrative. Walter Kaiser, Dean of the Faculty at Trinity Evangelical Divinity School, firmly believes that Genesis 12:1-3 is the Great Commission and that it was not just a prophesy of what would happen later on but was in fact an immediate responsibility of those to whom it was given. Yet we see Abraham struggling with the question of simple faith in God versus a grasping, making-sure about his own needs. His followers and the followers of Moses on down later in history and the people of Israel throughout the period of the kings, the people as Jesus found them in the New Testament period, and indeed the people as we follow them across the pages of history since the days of the apostles, all these people for the most part regrettably, pathetically, and tragically displayed an inability even to comprehend the love and the grace and the power and the blessing of the Lord, much less to grasp the fact that such a blessing is both to be received and passed on by them and through them as their primary concern once they become established.

To this Jesus really said, "And when thou art converted, feed my sheep". Oh yes, the disciples back then, and we disciples today as well, still need a great deal of conversion before we have what it takes for God to give us heavy responsibilities in the area of His mission vision for all the world.

The New Testament is so often merely studied rather than understood. It is so often that we "see" Peter doing what he's doing in the New Testament rather than perceive him failing to do what God intended him to do. Human limita-

tions are part of it. For example, Peter had nowhere near the exposure to the Gentile culture that Paul had. Paul still had deep and undying yearnings to help his own people rediscover the Lord, but at the same time he had far more than Peter the patience and the passion and the purpose to reach out to those strange Gentiles who in Peter's Gallilean environment were simply hated strangers edging into the Holy Land where they did not belong.

What a tragedy as we look into the New Testament and see that the primary example of a missionary is one who was not even one of the twelve. And the next best example of a missionary, Barnabas, is again not even one of the twelve. The record is plain; it takes eminent spiritual reality and significant cultural sophistication in order both to discover and implement the missionary outreach for which the basic message of the Bible pleads.

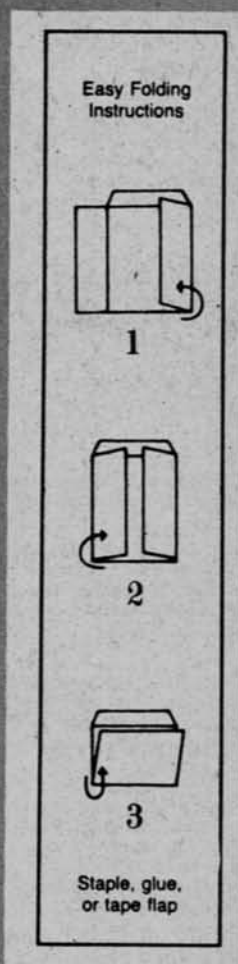
Today then, we must not be surprised if most Christian television programs and most Sunday morning sermons are for the most part engrossed with the task of lifting people into mere contact with God, helping people to pray and to give up their sins, helping to nurse people past their lingering world concerns that so easily become "the cares, the riches and the pleasures of this life" which thwart the bearing of fruit that could be of blessing to others. The church of Jesus Christ across the centuries is more often like a hospital than it is a barracks building bulging with healthy well-equipped soldiers prepared to do battle, prepared to reach out in expeditionary forces across the world.

How obvious, how understandable it is today then that 96% of American churches have no missionary committees with a written set of policies. How understandable it is that missions is simply not understandable to most Christians. How understandable it is that new efforts generation after generation must be expended to achieve a bare recognition of the fact that God does indeed have more than our own salvation in mind, that He does indeed have the ends of the earth in mind.

Yes the Bible tells us a great deal that will disabuse us of our romantic expectations about the life of the churches. Nevertheless the Bible also does not allow us to give up trying, in our unremitting and constant pursuit of these ideals which are central to the Bible.

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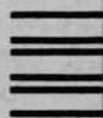
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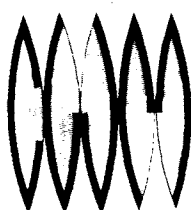
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