

MISSION FRONTIERS

THE NEWS BULLETIN OF THE UNITED STATES CENTER FOR WORLD MISSION

MARCH

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Refugee Miracle

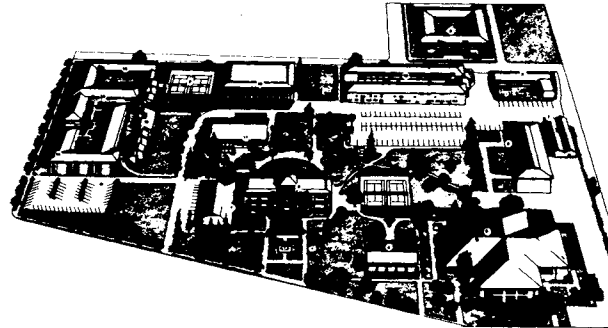
Ernie Heimbach, head of the USCWM Division of Mission Strategy, spent 7 weeks in northeast Thailand in both Khmer Rouge and also Hmong settlements. He reports that a great breakthrough has occurred among the Cambodians--20,000 coming to Christ in the last three months. There are more Christians in refugee camps in Thailand than there were in all of Cambodia before the war. The Hmong group has a solid Christian nucleus which may have a very significant role to play should the plans for resettlement in Guyana take place. More about the latter is to be found in Christianity Today, March 7th, but other news next time.

9000 Missionaries

The annual meeting of the Evangelical Foreign Missions Association was held here in Los Angeles March 3-6 in conjunction with the National Association of Evangelicals of which it is a related organization. The EFMA represents 81 agencies sending 9,000 missionaries to 83 countries. Dr. Wade Coggins, executive director of the EFMA, reported what he felt to be the issues needing continued and increased attention in the next few years. First on his list was the "Unreached Peoples," deriving no doubt from the theme of the EFMA Executives Retreat last September. In this connection both MARC of World Vision and the USCWM were mentioned by name.

NACOCE This Year

The Chinese are coming! On June 23-28, 400 Chinese church leaders will congregate on the USCWM campus for their tri-annual NACOCE (N. American Congress of Chinese Evangelicals) meeting. The theme: "For My Kinsmen's Sake" referring to the massive unreached Chinese peoples. Dr. Danny Yu of the Chinese World Mission Center on the USCWM campus will be participating as well as directing on campus a summer school program designed for Americans headed for China.



Campus Crisis: Success or Failure?

Why it happened: "We got down on our knees and asked God to do the impossible and then we got up and worked like crazy in those first two years." This is roughly what Richard LeTourneau wrote in his new book *Success Without Succeeding* to describe what happened when his ageing father "R.G." turned over his entire industrial empire to Richard and his three brothers. Their dependence upon God and also the exact words, "worked like crazy" equally describe our situation here--the sense of urgency and the immense issues hanging in the balance as our predominantly young staff has wrestled and grappled with the challenge.

What literally happened: God did, once more, undertake. Just enough money came in, from large and small gifts. Our check for \$25,000 was "instantly" transmitted from the Pasadena branch to the branch of the same bank in San Diego on Thursday, February 28th. All day Friday, the 29th, we owed no one anything. We had thus completed the December payment. Just as we completed last September's \$344,000 payment just before the December payment, so we completed last December's payment just before our March payment. However, Saturday, March 1st we owed a new \$175,000.

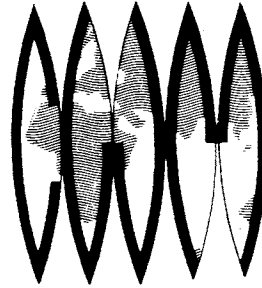
How it happened: We have asked God to undertake, and He has. In turn, we have asked people to pray, to share the vision of the world's remaining Hidden Peoples, and to give a one-time \$15.95 donation. We asked for a little, we received much.

Why it was crucial: The \$25,000 paid last Thursday was the tail end of the \$175,000 December payment. Note: only by completing it before March 1st could we provide evidence that we were getting in \$175,000 per quarter. And we did (God did)! But we are still 3 months behind since we are now owing the new \$175,000 March payment and have just paid out every penny available. It is urgent that we catch up as fast as possible so we can start saving up for the June payment.

HOW CAN WE CATCH UP? By getting the money in faster! However, we believe that God's way for us to do that is not to be anxious about getting the money in but to concentrate on getting the vision out. Now, this is, for us, an act of faith. It is a case of seeking first the Kingdom of God and the necessary things being added unto us. Just think! Everywhere this new vision of the Hidden Peoples goes, these little \$15.95 gifts come in. Just imagine the impact upon America when 1,000,000 of the 40,000,000 Evangelical Americans catch the vision. People like you are passing it on--a rising tide of small and larger gifts is coming in.

UNITED STATES

March, 1980



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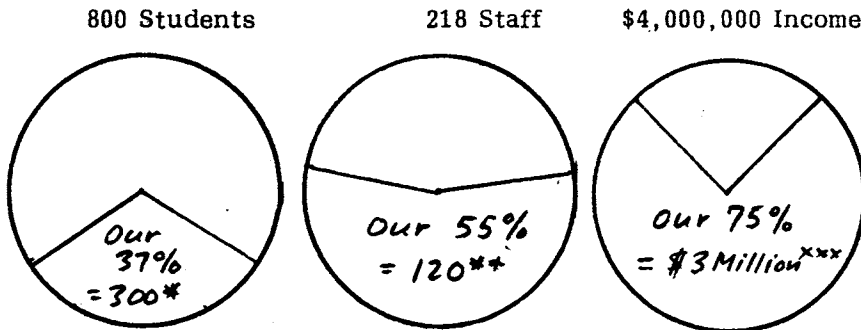
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Dear Friends,

How far have we come in our program? The tax man has helped us figure it out. And we are amazed.

(Each year we have a curious kick in the pants from the state government. It wants to know just how our property is being used. Tax will be levied on that which is not contributing to our registered, tax exempt purposes.)

So we've done a little survey, going a little further than we've been asked:



*Half our 300 students are on campus, the other half are off campus but registered here.

**120 staff includes the staff of the 38 organizations that constitute the U.S. Center. About 1/3 are USCWM or WCIU.

*** \$3 million includes the campus portion of the income of the 38 organizations working together here. About 2/3 is USCWM or WCIU.

We have been expecting great things from God even as we have been attempting great things for Him. He has not disappointed us. May we not now disappoint Him!

Believe and obey with us,

Ralph D. Winter

Ralph D. Winter, General Director

Expect Great Things from God. Attempt Great Things for God . . . William Carey

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Penn State / IIS Extension

Last February 2 and 3 at Penn State University in State College, Pennsylvania, more than 400 students, representing four major campus organizations, participated in a Student Conference on World Evangelization (SCOWE). Now 100 of these students have signed up for the first extension course of the Institute of International Studies, a program normally offered only in Pasadena. (This coming summer a sister program, the SIIS, will be offered in Grand Rapids, Michigan.)

"It was very significant that 400 students came to a missions conference. Christians often flock to seminars and such where they may receive a personal blessing. But it requires a somewhat higher level of commitment for them to go to one which stresses not how they can be blessed themselves, but how they can be used by God to bless people very different from themselves," Dr. Winter said on returning to Pasadena.

Even more exciting, however, to those watching from a distance is the emergence of "the Penn State 100."

"After the conference I couldn't eat nor sleep, I was so moved by what I had heard," one said. Others indicated a desire to have their vision expanded, to learn what God is doing in our world today and to find out how God perhaps wants to use them in the fulfillment of the Great Commission.

Jay Gary, Personnel Director of the U.S. Center for World Mission and a former Campus Crusade staffer on the Penn State campus, is enthusiastic about the response of those students. "These 'Penn State 100' are the future of the world in a world without a future," he said. Gary was instrumental in the organization of the SCOWE conference and has now been released from his duties in Pasadena for three months in order to administrate the program at Penn State. Even this early this has not been an easy job. Negotiations with the three campus Christian groups have been underway for over a year. Working out the accrediting process and the sensitive negotiations with the university was both time consuming and an education in itself. "But it was worth it. Think what would happen if

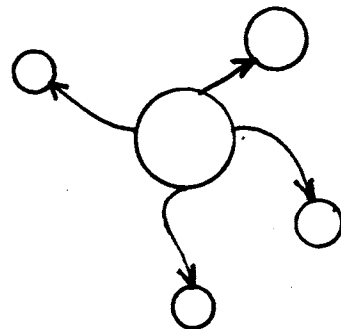
20,000 students per year were exposed to 140 hours of detailed information about what God is doing in the world," envisioned Dr. Winter.

Many all over the U.S. are doing precisely that. Inter Varsity is thinking of a massive new student missions movement, as is Campus Crusade, Navigators, and Young Life. Robert Coleman, chairman of the Training Division of the USCWM, views IIS and programs like it elsewhere, as an essential part of the process. He harks back to the Student Volunteer Movement for Foreign Missions begun in the late 1800s by praying students who caught a vision for the evangelization of the world in their generation. The movement eventually resulted in 20,000 young people going overseas during a period of 30 years, with 80,000 others staying home to support them with prayer and finances.

"It can happen again," insists Coleman, "but only if we again bring about a wedding between the university and the missionary tradition."

"The Training Division of the USCWM through its Institute of International Studies program seeks to bring about that "wedding." Coleman went on to speak of the 1.2 million committed evangelical students on secular college campuses and said that only in programs such as IIS would such students ever hear about the 2.5 billion Hidden Peoples still beyond the reach of all mission agencies and all churches. "The beautiful thing about IIS," he said, "is that these students can get academic credit anywhere for these studies. The program utilizes as many as 30 college professors, all specialists in missions and all well-known."

"We do have a problem, however," added Dr. Winter. "There is no way that our one little campus in Pasadena will be large enough to help 20,000 or more students to get this kind of perspective. At best we can house and feed 2000 per year, or 500 each quarter, year round. The amazing thing is that 70 years



ago there were 40,000 students studying such courses at any given time. When you consider that there are 37 times as many students in college today as then, that figure is incredible. It really puts us to shame today."

"Well, we have three other colleges asking for courses like this right now, and another three campuses where students are investigating the possibilities," added Coleman. "The way I see it, we should take advantage of modern technology and videotape all our professors so that the courses can be given anywhere, with credit. Videotape is relatively inexpensive (It takes the tuition of only 7 students to fund one program!), and it can be edited to make maximum use of the professor's expertise and the student's time in class. Because the lectures are identical, the same tests given on the Pasadena campus are useful anywhere. Moreover, the students are able to stay within their already-formed fellowship groups and there work and share the challenges they receive from these video lectures. And since they stay right where they are, they are able to bring new vision to the larger campus groups, eventually leading them also into these courses."

"The main thing stopping IIS from expanding thus right now is the need for video equipment," Coleman concluded. "Negotiations for the rental or purchase of such equipment are underway now and may be finalized within the next few months. Once the equipment is available, the wedding between university and the missionary tradition may very well come about. Penn State in the meantime is a very important experiment. The students will learn a lot, and so will we," he added.

INTERVIEW

Waving the Flag for 'Hidden' Peoples

In many respects, Dr. Ralph Winter seems quite humble and unpretentious. He speaks in soft tones, and his clothes are simple and not expensive. He works at an old wooden desk which is scratched and piled with books and papers.

Upon meeting him, you might not realize the strategic contribution he is making to world missions today. As founder and director of the U.S. Center for World Mission, he is spearheading what could be one of the most significant projects in mission history: developing strategies to reach the world's "hidden" peoples.

Four out of five non-Christians in the world today, Winter says, are hidden — walled off by linguistic or cultural barriers from any existing missionary efforts. By his estimates there are more than 16,000 hidden people groups; many are in

India, China and the Muslim world. In all, more than two billion people are hidden and will not hear the gospel without pioneer missionary efforts.

Plans call for a total of 60 Centers for World Mission in numerous countries. Each will work to identify hidden peoples, develop strategies for reaching them and encourage Christians to implement these strategies. More than 40 mission agencies already have representatives working at the U.S. center in Pasadena, and a new university has been established to help the research workers and to offer courses to college students interested in expanding their knowledge of missions. The center has purchased a former Nazarene college campus and is conducting an unusual fund-raising drive to pay for it.

Winter recently talked with

Worldwide Challenge about the hidden peoples and about the center's financial crisis. Excerpts of that interview follow.

WWC: *Could you give some examples of what you call "hidden peoples"?*

Winter: What makes a hidden people is that, first of all, there is no church in their society that can evangelize on the wavelength of their own culture. The distinctive feature of the society could be linguistic, ethnic, social, economic, geographic, vocational — you name it.

Right now we feel that just the tip of the iceberg is showing, the tip being the tribal peoples. To some Christians, they're the only mission field left. The function of each center for world mission is to wave the flag for the other hidden peoples, to lift the iceberg out of the water.

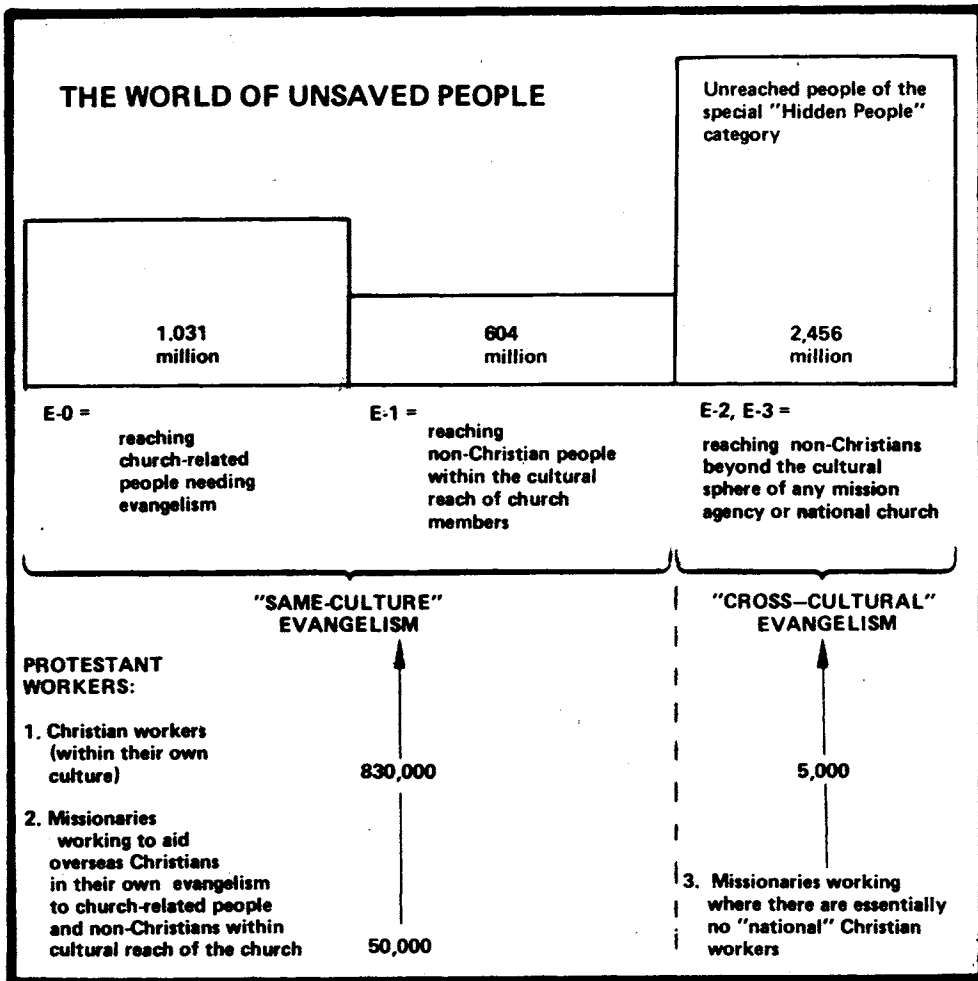
In India, for example, there are 2,900 castes or classes of people in which there are no Christians at all. India has 3,000 sub-nations, of which only about 100 have some Christians living in them.

WWC: *Where are the rest of the 3,000?*

Winter: They're in different castes. Almost all the churches in India are located in what formerly was the so-called "untouchable" class. These people can't be touched, so to speak. They live in a special little ghetto outside the village, and that's where the church is. This means that a missionary methodology is needed to get into those other compartments of India's society structure. And to do that takes intelligent, deliberate strategy.

You say, "That's India. That isn't true of the Muslim world. The Muslims love each other." But, you know, only seven percent of the Muslims speak Arabic. What do the rest of them speak? They speak 580 other languages, minimum. Maybe a thousand, depending on what you call a language. If you're going to win Muslims to Christ, you're going to have to deal with 3,500 separate sub-nations.

Let's talk about the Chinese. Everybody knows that all Chinese read the same language. Yet they don't *speak* the same language. There are two groups of people in China: the Han Chinese — who are the real Chinese — and a great number of other kinds of people who are *not* Han Chinese. The Han Chinese alone speak at least 200 different languages, and it's very important to talk to Chinese in their own language. Mission work among them re-



quires maybe a thousand different beachheads.

Even the deaf people of the world are a major hidden group. There are more deaf people than there are refugees in the world — seven million deaf people in Brazil alone with practically no mission work among them. Once you learn the deaf person's language, you can go anywhere in the whole world and talk to anybody who's deaf.

WWC: *What would you say are the major accomplishments of the centers in the few years that they have been operating?*

Winter: For one thing, the phrase "hidden people" has caught on. I'm told that the Lausanne Committee on World Evangelization is using it. A man called from the Lutheran Church, Missouri Synod, and said that in their July meeting they had voted to go from 170 missionaries to 600 by the year 1990 and to open 10 new fields where they could reach hidden peoples. I hadn't used that phrase in the conversation before that.

Recently, I gave the opening address at an Evangelical Foreign Missions Association meeting, and the theme of the entire meeting was "The Unreached Peoples of the World." They focused particularly on the hidden peoples. The fact that I was asked to speak wasn't a personal honor so much as it was a recognition of the campaign that we're waging.

An interesting sidelight to that convention is that some of the mission agencies there said that lots of churches were giving them additional money specifically for hidden people missions. But some of them don't have hidden people missions! I was gratified that they have this problem!

WWC: *From what I understand, the U.S. Center for World Mission has already made several payments on the \$15 million it owes for the campus in Pasadena. How is the fund-raising drive going now?*

Winter: We owed \$660,000 by last September 15, but we overran that deadline by nearly three months, and we've got another payment coming up immediately. So it's really a spiritual crisis for us.

We have a goal of bringing a new vision for world missions to 10,000 churches and getting one million people to commit themselves to a one-time donation of \$15.95. But we're not running around the United States asking for money. The primary way information is spreading is by word of mouth. The problem is it isn't working quite fast enough.

WWC: *Why do you ask for only a small donation?*

Winter: We want it to be big enough so



that people don't forget what it was, but we want it small enough that people don't say, "Hey, you're diverting money from missions." We don't ask for a second gift, and we don't ask for more than 50 donations per church so that we'll have to take our vision to more churches and more people. We're not limiting anyone; they can give whatever they want. Any church can give what it wants. But we expect to return or reassign elsewhere all gifts to our founding budget that are larger than \$15.95, once enough small gifts come in.

WWC: *The task of reaching these 16,000 hidden people groups seems incredible. What needs to happen in order to reach these people?*

Winter: You say 16,000 is a big job. I don't believe it is. Reaching into that many societies is a lot easier than reaching the 2.5 billion people involved! Let me tell you why.

First of all, there has never been as much awareness — technical, statistical, factual awareness of the entire task — as there is now. There have never been as many Christians willing to do something about it. One agency alone has said, "We'll reach 800 hidden people groups by the year 2000." At a mission executives meeting in Edinburgh, Scotland, next October, they hope to parcel out the 16,750 hidden people groups.

But even more important, we don't have to win all those people as outsiders. The primary mission task is to get a beachhead in each new society and then let the gospel grow by normal evangelism within that society. Thus, to finish the missionary job is relatively simple.

Finally, there are now more than 200

million evangelicals spread out all over the world. If only one new missionary couple were sent out per 1,000 evangelicals, in addition to what we already have, that would be more than 400,000 missionaries coming from about every country and going to every sub-nation.

To my knowledge, there's not one country in the world where the percentage of honest-to-goodness Christians is not at least gradually increasing. I don't know of one country where the percentage of true Christians is declining.

Let me give you an example: East Germany. When the communists first occupied it, 80% of the people were registered as Christians. Now, after 25 years, only 60% are registered Christians. So we're going backwards, right? Not on your life! The number of honest-to-goodness evangelicals in East Germany is probably more than a million — probably more than ever before in history. At some universities, more than a thousand Christian students meet together. It's against the law in East Germany to advertise a Christian meeting, so it goes by word of mouth. They meet for two or three hours and sing and pray and testify. Then they're gone.

To me, these are bright signs of vitality. People may want to be pessimistic about the remaining missions task, like the guy who looks at the glass of water and says it's half empty, while another person says, "Hey, it's half full." In our case, a third of the world's population now professes to be Christian. There are five times as many evangelicals as formal Communist Party members in the world. We have twice as many evangelicals today as there were people on the earth in the days of Jesus! That can't be all bad.

MISSIONS IN THE BIBLE

Roberta H. Winter

Although God had given Abraham a clear mandate, blessing him and making him a blessing to all the families of the earth, nevertheless his descendants mainly forgot the second part of that mandate. They remembered over and over again throughout the exodus and the 40 years of wandering in the wilderness (Leviticus, Numbers, Deuteronomy) that God had promised to bless them. They often rebelled, and were reminded again and again of the necessity of obedience if they were to be blessed. Yet it was hard for them to be willing to be a nation of people ministering to the other nations, as God had intended.

WEEK NINE March 2, 1980

DEUTERONOMY 32:20-21, JOSHUA 4:24. Although Deuteronomy portrays a people almost devoid of insight into God's purposes for it to be a missionary nation, here in this one passage we detect God's continuing interest in other nations. God had planned to be always gracious to Israel, but here in the song of Moses and Joshua, in view of their stubbornness and rebellion, He says, "Now I in turn will make them (Israel) jealous by giving my affections to the foolish Gentile nations of the world." Joshua repeats this interest of God in the nations when he says (Joshua 4:24) that the reason God parted the Jordan was not for the sake of Israel alone, but "so that all the nations of the earth will realize that Jehovah is the mighty God, and so that all of you will worship him forever."

WEEK TEN March 9, 1980

JUDGES and RUTH. In these early years of inhabiting the promised land as recounted in Judges, when Israel is totally preoccupied with saving herself, one looks in vain for any sense of mission to win the surrounding heathen to the true God. And, although Israel is blessed over and over again, she falls into idol worship again and again, is punished by God, repents and is rescued miraculously. Even Sampson, especially chosen to be one of her rescuers, understands his connection to the Philistines (through his wife) as being only for his personal gratification or to administer judgment on them for their treatment of Israel. It seems out of place to ask if he ever tried to be a witness, even to his wife.

There is one outstanding exception to this self-centeredness in this section of the Bible: the book of Ruth. Ruth was a Moabite, an idol worshipper, and her husband had clearly disobeyed God's command when he married her. Yet his family, especially his mother, Naomi, had been such a witness that when Ruth had to choose between leaving her family and friends and (the Bible explicitly points out) her gods, Ruth without hesitation chose the God of Naomi.

Naomi is not called a missionary, yet she was able to bring Ruth to a place of total commitment. Naomi did not allow compromise--taking Ruth and Orpah and their gods back with her to Israel. To go with her meant they had to leave the gods behind. Ruth understood this implicitly.

One would not have expected a grieving widow to be the one shining example of a missionary during this whole period. But she was. And she disciplined Ruth so well that God used her to become the grandmother of the greatest king of Israel (David) and indeed the ancestress of our Lord.

WEEK ELEVEN March 16, 1980

FIRST AND SECOND SAMUEL

These two books on the early history of Israel on the whole continue to portray a nation concerned chiefly about its own well-being. There are only brief glimpses of the broader concern of God for the whole earth, as in Hannah's song: "For all the earth is the Lord's and he has set the world in order. . . He judges through the earth." (1 Sam. 2:8, 10) Even Samuel never mentions the second part of Abraham's covenant, though he remembers the part where Israel is to be blessed (1 Sam. 12:22) and certainly is concerned that God's name not be dishonored before the nations looking on.

David is a bit more positive. Even as a youth meeting Goliath he is aware that it is important for the whole world to know that there is a God in Israel (1 Sam. 17:46) and that his name should be honored in all the earth (2 Sam. 7:23, 24). Later on, in the book of Psalms, we will see that this awareness is constantly with David. Could it be that because his grandmother was a convert to Israel that he had a greater sensitivity to God's desire to win the nations?

WEEK TWELVE March 23, 1980

I and II KINGS, Part I. Again with Solomon we find intermarriage with unbelieving (idol worshipping) girls (1 Kings 11) and instead of their being won to the faith, as

with Ruth, they "encouraged Solomon to worship their gods instead of trusting completely in the Lord." (1 Kings 11:4). Solomon was making political alliances not for missionary reasons but for security's sake. How much better had he tried to win those nations to the one Lord of all creation!

There are two specific references to God's interest in the nations that can be found in these two books. Solomon's dedicatory prayer of the temple says: "May people all over the earth know that the Lord is God and that there is no other God at all." (1 Kings 8:60). And later on Hezekiah prays "Oh Lord our God, we plead with you to save us from his (Sennacherib's) power, then all the kingdoms of the earth shall know that you alone are God." (2 Kings 19:19)

Again there is no indication that either king senses a responsibility for the people of God to be witnesses, but only that God's name should be honored and that his power would be recognized as preeminent.

WEEK THIRTEEN March 30, 1980

I and II KINGS, Part 2. In spite of the seeming scarcity of a sense of responsibility to witness to the nations around about Israel, Jesus shows us in the gospels that some direct witness was done. In Luke 4 Jesus infuriated his still-self-centered hometown people by referring to two instances in the book of Kings. Jesus asked why, when there were so many lepers in Israel, did God heal only a Syrian (2 Kings 5). The first witness in this case was a little Israeli slave girl. Elisha was the second. Jesus also referred to the widow of Zarephath--a Canaanite town. He asked again why Elijah was sent to a Canaanite woman when Israel was so full of starving widows. (Luke 4:25-6, 1 Kings 17:10-16)

It is interesting to note that in both of these cases cited by Jesus the "heathen" were very responsive to the gospel--Naaman saying, "I know at last that there is no God in all the world except in Israel (v. 15) and the widow exclaiming, "Now I know for sure that you are a prophet. . . and that whatever you say is from the Lord."

As Christians today we may also wonder if the reason people remain tied to their idols is because we are unfaithful in reaching out to them. Elisha and Naomi were forced out of their ordinary paths by famines, and the little servant girl witnessed because she was a captive far from home. What will it take to make a self-centered Christian America to reach out to the Hidden People of our time?

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87

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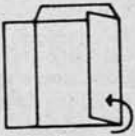
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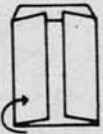
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3

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