

MISSION FRONTIERS

THE NEWS BULLETIN OF THE UNITED STATES CENTER FOR WORLD MISSION

MAY

Vol. 2:5 1980



(FACE Staff)

Summer Courses "Warm-Up"

Research institutes are continuing to develop complimentary intensive courses of study which reinforce the perspective-building curriculum of the Institute of International Studies (IIS).

Two great civilizations of Islam and the Chinese are focused upon by the Zwemer Institute and

ADVANCED IIS RETURN^o

The pilot project of the Advanced Institute of International Studies came to a conclusion this past month. Bruce and Christy Graham, who had previously worked with the Bethel Agricultural Fellowship Friends Missionary Prayer Band, led a team of 8 others in the experience. The 6 month cross-cultural program gave exposure to language acquisition techniques, cross-cultural evangelism, and indigenous medical and agricultural development models. Plans are being laid for future courses.

CHINA TEAM RETURNS

Three researchers from the Institute of Chinese Studies have returned from a 46 day survey of the Chinese world. By making stops in Hong Kong, Taiwan and the People's Republic, the team was able to confirm and adapt some of their previous understanding of the state of the church, means of entry and present mission effort. A full report will be published in future issues of Mission Frontiers.

Chinese World Mission Center (CWMC)'s "Understanding Chinese World Evangelization". The Fellowship of Artists for Cultural Evangelism (FACE) summer institute develops a person's ability to use the varied art forms of "hidden peoples" as avenues of communicating the gospel. Teaching English as a Second Language (TESL) will also be taught through the William Carey International University.

International Films and All Nations Frontier Missions are offering new courses this summer in cross-cultural film communication and literacy (respectively). (cont.p.6)



Len Bartlotti, now heads up Church Relations at the U.S. Center. Through Mission Frontiers he will keep you informed of the Hidden Peoples Awareness Campaign on a regular basis. See "Box Score" page 6!!!

'HIDDEN PEOPLES' CONGRESS SLATED FOR JULY

Trusting God that we will still be on this campus (See back page!) July 1980 will be full of fun and facts.

FUN: The First Southern California Annual Missions Festival will be held Sunday evening, July 13 in the 3500 seat auditorium on our campus. Especially honored will be the still-living Student Volunteers for Foreign Missions from the early part of this century--once 100,000 strong.

AND FACTS: Immediately following is another first--the Christian Leadership Institute of International Studies, July 14-17. Now pastors and lay leaders can find out what it is that so turns their young people into missions fanatics. It's all there in concentrated form: theology of mission, history, anthropology, strategy in reaching Chinese, Muslims, Hindus and Tribals, (one day devoted to each group).

Begin with the National Conference of the Association of Missions Committees in Claremont, a short distance away, ending at noon on July 13. Finish with your own special Hidden Peoples Congress with festival and IIS for adults.

For more information write to:
Christian Leadership IIS
1605 E. Elizabeth
Pasadena CA 91104

INTERESTED IN SAUDI ARABIA?

The Saudi government is opening a very large hospital in Taif, the summer resort area of Mecca, to be staffed almost entirely by Americans. By June 1980 almost 900 personnel are needed in the following fields: all medical fields including medical technology and nursing (female nurses are acceptable), teachers of English to train Saudi personnel, and kindergarten through grade 12 teachers for the dependents of these American personnel. Send your resume and a cover letter to:

National Medical Enterprises
11620 Wilshire Blvd.
Los Angeles, CA 90025
Attention: International Recruiting

The world is about to see the most concentrated missionary effort in history. It will be the final assault by the most potent missionary force ever gathered.

This last great missionary surge will see the return of the pith-helmeted Bible warrior – or at least the principles which sent him to the wilds of Africa and beyond.

The modern-day battalions of William Careys will be made up mostly of young people whose zeal has been fired by this awesome statistic: 2 billion people have no opportunity to hear about Jesus today.

They make up the world's unreached people, a vast collection of 16,750 distinct groups who will have no chance of hearing the gospel unless there is a major rethink on mission strategy.

The man making these statements is a middle-aged, balding former anthropologist and missionary called Dr Ralph Winter. He is the

General Director of the US Centre for World Mission.

The centre is based in a former college campus in Pasadena, California and has a staff of 130. It is the base for perhaps the most concentrated study on mission strategy in the world today.

And one of its conclusions: There are two apparently conflicting

Most of the world's non-Christians remain buried out of sight while devout but unaware Christians are concentrating their efforts on those already rescued

impressions about mission work in the world today. One impression is that a straggling band of underpaid, overworked, independent-minded missionaries have brought Christ into virtually every country of the world, says Dr Winter.

'With the help of God they opened 85 per cent of the schools in Africa and established 600 hospitals in India. Today Africa and Asia have at least one million evangelical Christians and about a thousand new churches open their doors every week.

'What a fantastic achievement.'

'But,' warns Dr Winter, 'On the other hand the unfinished task looks mammoth. Five out of six non-Christians can never hear the gospel – even if the current mission efforts keep expanding.

Tragedy

Most of these non-Christians are Hindu, Muslim or Chinese. No church exists in their culture. They are hidden – the Hidden Peoples. Pioneer missionaries must be sent if they are to be reached.

Dr Winter argues that *'the true tragedy today is that most of the world's non-Christians remain buried out of sight while devout but unaware Christians are concentrating their efforts on these who are already rescued.*

'This is partly understandable. In any rescue operation, as more and more victims are pulled out there is an increasing need to care for those victims – medical aid through treatment for shock and so on.' The cries of those who had been rescued were more apparent than the voices of still buried victims.

'As a result most rescue workers can become involved in caring for those already rescued even though the majority of the population remains buried – with time running out. Today 50,000 of 55,000 protestant missionaries serve 1) the existing churches; 2) the newly-founded churches; 3) the people within cultures where the gospel has already penetrated.'

By comparison there were no national full-time Christian workers among the Hidden Peoples and only one of every 171 full-time workers tried to reach them. *'The 'visible' needy have gained most of the attention.'*

Dr Winter – who is married with four daughters – is a fascinating man to interview. He talks in measured, thoughtful tones, often using his hands to emphasize a point. Of medium height and a conservative dresser, his hopes for the future are far from conservative.

After spending only a couple of hours with him – as I did during his recent UK visit – you can't fail to be infected by his intense vision of a glorious final missionary era, which sees a church for every people by the year 2,000.

Dr Winter says the Hidden Peoples can only be reached by a missionary going into their society. *'The idea is very simple. It's a basic, primary mission. The main aim of the US*

Dr Ralph Winter

Britain's leading evangelical magazine--BUZZ--published this interview March, 1980.

THE LAST FRONTIER

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Centre for World Mission is to find out where these Hidden Peoples are and to mobilise Christian missionary work to reach them.'

Staggering

The Bible knows all about the culturally distinct people who make up the Hidden Peoples. When Jesus commanded his followers to make disciples of all nations he was referring to the distinct cultural groupings of the world, Dr Winter believes.

'He wasn't referring to the members of the United Nations. If you look up your Oxford English Dictionary you'll find that the word nation has only recently been applied to countries. All down through the history of the English language its meaning has been sub-nation or cultural groupings.'

The Hidden Peoples – or nations – are dotted throughout the world. In fact Dr Winter's centre has pinpointed 16,750. They add up to a staggering 2.456 billion people – or more than half of the world's population. 'It's an overwhelming number, but it's also immensely feasible to reach them', he says.

Hidden Peoples can be anywhere – even in London. 'In this city you may have a group of people, for example from the Punjab in India, within whose social traditions there are no Christians at all. There is no one who speaks their language or

The world is entering the final era of mission in which the gospel will be preached to every nation

understands them who is a Christian.'

Dr Winter divides the Hidden Peoples into four groups. The first is the tribal group – the smallest in terms of the total number of people but the biggest of all in terms of work required.

'There are more languages, more complexities to be dealt with in this category than in all the other categories put together. There are a total of 100-200 million people in this group. For example Papua New Guinea has more untouched languages than any other single place on the earth. And in Southern Russia there are hundreds and hundreds of diverse groups.'

The three other major groups are more well known – the Chinese, the Hindus and the Muslims. 'Muslims speak 580 different languages. Even among the explicitly Chinese people there are at least 200 different mutually unintelligible varieties of Chinese. Hundreds and hundreds of

sub-groups need to be penetrated in China.'

Neglected

Dr Winter told me that in India social analysts had discovered 3,000 'nations'. 'The gospel has really substantially penetrated only 21 of these 3,000 human societies. There are some Christians in about 50 others but there are 2,900 social traditions in India within which there is not a church. There may be a Christian here and there but there is no worshipping tradition within that group.'

Why had the Hidden Peoples been so neglected? 'Neglect is the wrong word. To some extent I think it's an omission, an unintentional omission. It's not that we've been doing the wrong thing; we've simply been very busy.

'It's not for nothing that 1000 churches open their doors on every Sunday in Africa and Asia – for the first time. It's not for nothing that 85

per cent of all the schools in Africa are there because of Christian mission. We've been incredibly busy.'

Dr Winter firmly believes that the world is entering the final era of mission in which the gospel will be preached to every 'nation' – thus fulfilling Jesus' prophecy about his return to the earth (Matt 24:14).

He pinpoints three eras of mission in the recent history of the Church. The first era began around 1792 with the pioneer missionary efforts of people like William Carey. This was an era of basic primary mission. 'Missionaries simply left their homeland, went to new countries and started preaching the gospel wherever they landed. It was pretty much coastlands mission.'

The second missionary surge started around 1865 when Hudson Taylor noted that massive inland areas of countries were still totally untouched by the gospel. 'This – the second era – is now pretty much to a close. At the moment we're sending missionaries to other countries merely to work with churches that are already there. And of course that's a result of success not failure.'

'But we are now entering the third era, which I believe will be the last era of mission.'

Massive

And he believes that the best way of reaching every nation in this final era is through the old-style pioneer missionary approach of William Carey.

'All mechanisms, whether it's tv, radio, Bible translation or children's evangelism are good methods. But they all fall to the ground before the simple old-fashioned approach of the missionary who goes and sits where they sit; who stays long enough not only to know new people, but to be known and to gain the confidence of them.

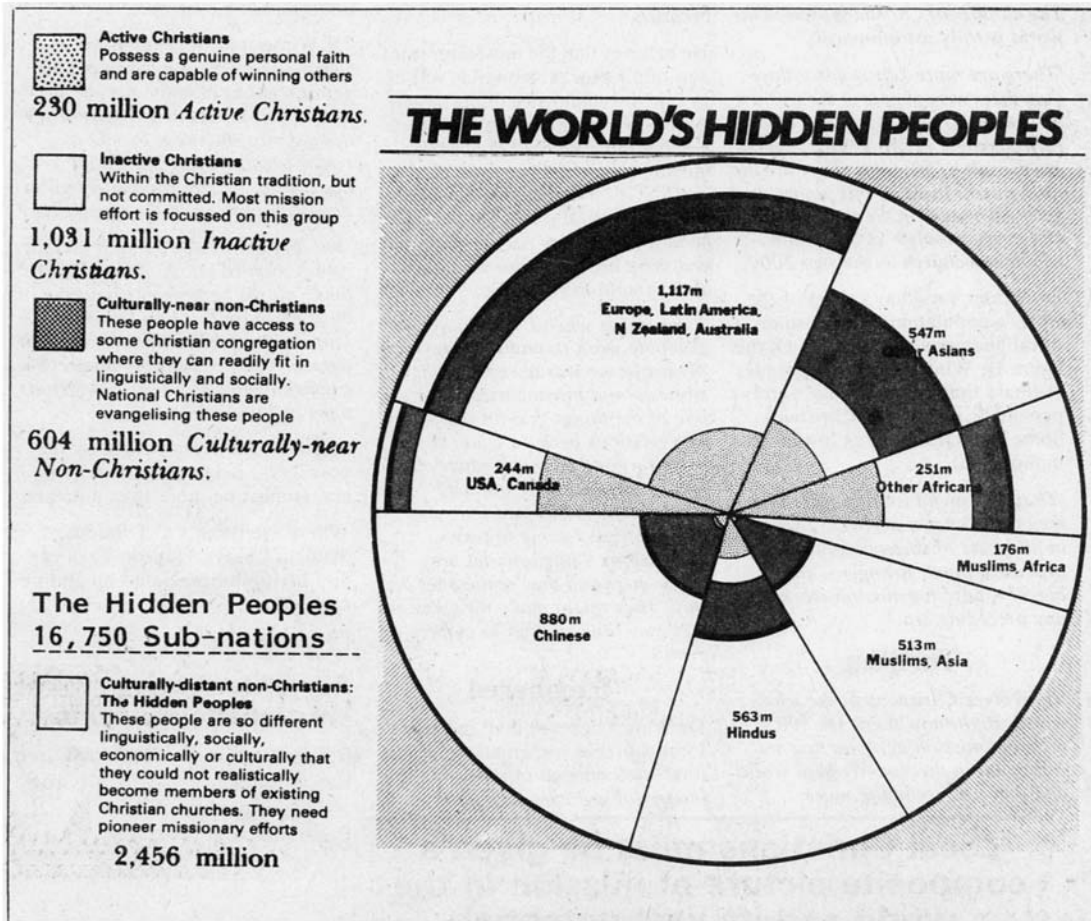
'There is no substitute for the simple missionary.'

But don't most churches believe that pioneer mission work is finished? 'Yes. I think that's very plain.' So a whole lot of re-education has to be done? 'Massive. But I don't think it's impossible.'

And Dr Winter believes that young people hold the key. He predicts that two different sets of mission agencies may develop – a younger university-led division pioneering the final assault on the last frontier of world mission. And an older division still mainly working with overseas national churches.

Dr Winter issued a call to Britain's young Christians to help lead this final assault. 'We've got to rebuild pioneer mission perspective in the churches and the student world, in the mission agencies and the overseas

There is a new openness and availability to mission among young people. They are fearless



There was a very urgent need for a new student movement in the world of mission. A student volunteer movement for frontier missions had really fuelled the fires and given the muscle to the second era of mission between 1886 and 1891. *'They catapulted 100,000 people into lifelong missionary commitment.'*

This student movement had *'whirled up into a movement of immense power. It went all over the world. Various national Christian councils*

were founded in its wing. It had an enormous influence.'

Opposition

But he predicts that there will be opposition to new mission moves from within the Christian world – *'There is a considerate, sincere mind-set in opposition.'*

How will the current mission agencies have to alter their approach in this final era? What have you got to say to missions in Britain?

'What I would say would be of very little influence. But examples speak louder than words. And two of the best examples are Operation Mobilisation and Youth With A Mission. I think the older missions are going to be run a merry, merry chase by these two. Not that they've got everything perfectly right. But they've certainly captured the imagination of young people and students.'

And he predicted the formation of a whole host of new missions like YWAM and OM. *'That's what happened at the beginning of the second era. Forty new missions came into being before the older missions really began to retool for the second era.'*

But he also believes that *'many of the older missions are exceedingly spry in their old age. And organisations have a delightful way of putting in brand new younger leadership. I feel there's a great deal of alertness and sensitivity in mission. But it's like an ocean liner. You don't just swing around, there's momentum there. It takes 25 miles for Queen Elizabeth II to turn around, whereas a tug boat might be able to turn around in 25 yards.'*

'The bigger and the older the mission is, the stronger a burden it can carry but the more time it takes to change its course.'

Dr Winter backs up his call to young people with evidence of a spectacular upsurge recently in interest in mission work among young Christians. A missionary convention for young people held in the US every three years vividly illustrates this. At each convention the young people attending were asked to sign a card saying they were available for overseas missionary work.

Dramatic

The percentage had been going down every year. In 1970, 8 per cent of the 12,000 people at the convention said they would work overseas. By 1973 there had been a dramatic change. Attendance had grown to 14,000. There had been no alteration in the theme of the convention, no special appeal for missionary work. But the percentage of those interested in going overseas spectacularly jumped from 8 per cent to 28 per cent. In 1976 it jumped again to 51 per cent.

'It's a landslide. There is a new openness and availability to mission. If these young people ever get their teeth into the problem, the American church would never know what had happened to it. It would just be shaken to the core by the number of young people who are open to go to the very ends of the earth. They are fearless, they are not afraid. It's a very exciting era.'

And this extraordinary upsurge of interest in mission was not just limited to the United States. For example the Mission 80 conference in Switzerland was swamped by twice the number of young people expected to attend.

Dr Winter believes that *'if any generation in history has ever been so clearly capable of doing its job, it is ours. We have a much stronger base to work from than ever before. The number of Christians around the world is truly astronomical.'*

'There are more Christians today than there were people in the world a few centuries ago. All these vital, earnest, eager bright young people are the salt of the earth. They are the most potent force on this planet. Just get them headed in the right direction and every people – every nation – will have a church by the year 2000.'

Dr Winter says that a third of the world's population are Christians, or call themselves Christians. Of this figure Dr Winter and his colleagues estimate that 239 million are truly personally committed Christians. Some estimates drop as low as 160 million.

'That's an awful lot of people and they are scattered all over. They are in all levels of society and they provide a much stronger – and bigger – base for mission work than any preceding era.'

Thrilling

'It involves Christians in the whole world. Right now there are 200 different mission agencies that we can count in the non-Western world and they are becoming more

numerous every day. Westerners are not the only missionaries today. This international flavour is exciting . . . it's the Japanese linking arms with the Nigerian, with a fellow from Wales, and expressing Christ's love to a totally different culture.'

'An international move of the Spirit is going to be moving among these different cultures, areas and traditions. This is thrilling and exciting.'

He believes that the pioneer missionaries of this final era will be involved in every aspect of missionary work – medical, as well as directly evangelistic. *'A pioneer missionary by definition, is involved in everything that pertains to human need – and incidentally always has been. It's only recently that missionaries have been parcelled out so technically.'*

'Whatever the problems are, whether people's teeth need attention, whether they have economic trouble, whether they drink too much, whatever the problem, a person who truly loves with the love of Christ will face and grab all those problems.'

Dr Winter speaks from experience – the experience of 10 years as a missionary in Guatemala. *'We were involved with the whole spectrum of human need. And almost all mission work is involved in that whole spectrum. It's a wonderful thing that in all angles of human history there is no organisation whose mandate is broader.'*

He believes that the most important aim of pioneer missionaries will be to gain the confidence of the people. A very, very difficult task. *'There's nothing more difficult than for a missionary to come in from the outside. A lot of mistakes have been made in mission work. On the other hand it's very very easy to find fault and there are many horror stories about stupid missionaries.'*

'I remember when I was doing my graduate work in anthropology that my professor was always reeling off stories about missionaries. That was one of the things that brought me into missions because I thought to myself – good heavens, wherever the anthropologists have tramped they've always bumped into missionaries. I came to two conclusions – missionaries are everywhere and they're the ones that stay. They might make mistakes but they stay long enough to correct them.'

Clobbered

Dr Winter believes that, in general, local churches in Britain were not interested enough in mission. *'The interest of ordinary Christians in*

local churches has to be revitalised. People have just sort of lost interest in mission. Mission work seems to be no longer all that interesting to local Christians. But I believe that once the Hidden People become visible, become known to local churches, the Church is going to be electrified.'

And he believes that the best way to grab the attention of the average churchgoer is to give him the overall picture – to show him that 16,000 'nations' need to be reached with the gospel.

'I think people have been clobbered by pieces of a jigsaw puzzle for too long. They've got to be shown the whole picture and to be shown that the job is not too big; that we can take it on.'

Missionaries throughout the world were the most extensively deployed force with the longest-term commitment, the greatest internal knowledge of what they were doing, with the highest integrity and the greatest record of success of any enterprise in human history.

Be counted

'And yet young people are so unaware of what is happening in mission around the world. They only know what is happening in their local situation. They must be given a composite picture of mission in the world and its vast potential. There has got to be a compelling move almost to retool the whole understanding of people.'

Dr Winter said that often the biggest obstacle in making people rethink about mission are people who *'know all about missions. They are the most hopeless people to retool because they know it all backwards . . . are completely up to date with mission in the second era.'*

'But they are totally out of it when it comes to third era thinking. Every time you say something about the third era their carefully achieved knowledge of the second era blocks it out, jams the broadcast as it were. So a little knowledge is a very dangerous thing right now in missions.'

A church for every people by the year 2,000 is Dr Winter's rallying cry. It must be more than a dream.

Where are today's C T Studds, William Careys, Hudson Taylors and Livingstones? Stand up and be counted.

Lindsay Tuffin

For information about this challenge write:

Ralph D. Winter, General Director
U.S. Center for World Mission
1605 E. Elizabeth Street
Pasadena, CA 91104

Local Christians must be given a composite picture of mission in the world and its vast potential

THE NON-ESSENTIALS OF LIFE

101

(continued from April issue)

by Roberta Winter

Issues of lifestyle have been forced on American Christians by a haywire economy and a starving world. Roberta Winter, in this Moody Monthly reprint, goes deeper than motives of fear or guilt, and gives some refreshing, personal reflections on how Christians can withstand the relentless pressures of culture by engaging in Christ's fundamental purposes for His Church.

Scene 4: Winter 1968

(After our second furlough, due to several pressing circumstances, we remained in the States. Ralph became a professor in the recently established School of World Mission, and we suddenly found ourselves in a different world. Ralph had to attend important functions and entertain visiting dignitaries.)

Because they no longer needed a large home, my parents-in-law moved into an apartment, giving us their home and all its furniture. One day my sister came to see me.)

"Roberta, you're probably going to be in the States for a while. Why don't you buy some new furniture? This heavy Spanish-look is really out of date."

I was caught off guard. The furniture was much better than any we had ever owned. True, the sofa needed to be recovered and the table refinished. But I liked the style. Why spend money on something my sister would choose?

Ralph and I discussed her suggestion that night.

"Does the furniture look that bad?" I asked. "Or do you think that we have become unconscious of what looks good?"

"Don't worry, Roberta," he said. "We decided a long time ago not to let others dictate our lifestyle. We have enough money to buy new furniture if we want, but that does not force us to buy it. Why can't we continue to live as if we were still missionaries on furlough, buying only what we need? If we let others know that

we choose to live that way, maybe they'll quit worrying about us."

Let me state this idea a different way:

Principle Four: There ought not be any connection between what is earned and what needs to be spent. You don't buy things just because you have the money.

With this principle, money inevitably accumulates. We followed this principle while missionaries; so when it seemed necessary to start a new publishing house specializing in books on missions, we were able to do it. That in turn encouraged us in a much greater venture, the U.S. Center for World Mission.

Not quite the same, a group of 120 people in Minneapolis have lived for years on only a portion of their group income and used the rest to support dozens of their members as missionaries. What would happen to this world if more evangelical Christians were to realize that God blessed them with money in order to make them a blessing, not to pamper them.

What an immense amount of money would be released for highly strategic causes! How much easier it would be to understand that Christ did not ask us to be "successes" but servants (Mark 10:44).

Scene 5: Summer 1978

(We were seated around a long table at the newly established U.S. Center for World Mission. There were twenty of us with notebooks of accounting sheets and a copy of our support-raising manual at each elbow.)

"One of the first things you'll have to learn in raising your support is how to live within your income," Ralph told them. "Our support level is basically the same as Campus Crusade's. To those of you who have worked at well-paying jobs, this will seem very meager.

"To some of you who are just out of college, it may seem like too much. We want all of you to have enough for your needs and a little besides for you to use as the Lord directs. I believe it is an

important exercise to give money to someone else.

"Parkinson enunciated a law which says that 'expenses rise to meet income.' I believe there should be another which says 'when income falls, expenses also fall.'

"Most people have no idea where their money goes. Consequently, the thought of living on less scares them. In order to know exactly how we were coming out, our family has used a basic family accounting system.

"Month by month we can tell how our net worth is changing. This helps us decide if we are spending more than we should. We end up each month with both a profit and loss statement and a balance sheet just like a commercial enterprise."

I could tell my husband was beyond most of them. But little by little he explained a simplified process of double entry book-keeping.

The lessons were important, even for those who never really mastered them. For months many of our staff were living on far less than their full support, and they were amazed at how well they got by. God supplied in unusual ways, and they learned how to buy more efficiently.

Very basic, however, was the fact that we were all in this together. Beyond the suggestions and clues we could give each other, we developed a certain sense of comradeship best stated in another principle:

Principle Five: It is much easier to adopt a simple lifestyle if you join a support group which covenants together to live on less.

Among other equally valuable lessons, we learned that God really does take care of us if we make His concerns our highest priority (Luke 12:31 LB).

We learned that simplicity of life means far more than how we spend our money. It also means being willing to live to the Lord, unworried about making a good impression (Col. 3:12b LB).

It means being willing to be God's servants in the jobs where He has placed us, recognizing

that even Christ was under authority to serve rather than to be served. We learned that our money, like our lives, was ours only because He gave it to us; consequently it was at His beck and call whenever He saw fit.

As a group learning how to live in this new way, we came to value what Jesus meant when He said, "Only those who throw away their lives for my sake and for the sake of the Good News will ever know what it means to really live" (Mark 8:35 LB).

Scene 6: March 16, 1979

(Three generations gathered around a book, reading one paragraph at a time. Dr. and Mrs. McGavran in their eighties and highly revered as missionary statesmen, Ralph and myself now in the middle years, and eight young people. The book was John R. Mott's account of the early days of the Student Volunteer Movement for Foreign Missions, written in 1892.)

"Can we do it again?" This was the unspoken question on every heart.

"In 1807 four other students, praying for the world, said, 'We can do it if we will!' When they said that, there were no mission societies in America and only one or two in England. Almost all of Protestant mission work was still ahead of them.

"Today we have more than 600 mission agencies in America alone," Ralph said. "We also have thousands, perhaps millions, of evangelical young people. Not all will catch the vision of the unreached frontiers, but Singapore alone has 600 Chinese young people now ready to go."

"But look," Brad insisted, "both in 1807 and in 1892 the students had a watchword. We've also got to have something that will challenge the hearts of our generation.

How about 'A Church for Every People by the Year 2000?' someone said.

The air was electric. Never have I felt such a holy awe as I sensed that night.

Could we do it? Could they do it? Dr. McGavran's life was mainly spent, ours perhaps well over. During the next twenty years the job of missions would have to be the responsibility of these young people and thousands more like them.

Others their age were absorbed with getting better paying jobs or with furnishing homes. Not these! They had caught a higher vision. Their hearts were caught up in the awe of knowing God's hand on their shoulders.

Others their age in earlier times had also experienced this awe, this "expulsive power of a new affection" which dwarfed all lesser pursuits.

For Peter, fishing for mere fish lost its attraction.

The very proper young Wesley abandoned his high church connections for the field and mining camps because God's hand was on him.

Carey, just a poor village cobbler, became history's foremost missionary statesman, meddling in everything from education to commerce to law to Bible translation, all for the sake of the gospel.

Wilberforce poured his riches into legislation for the slaves. And the list goes on and on.

I've often wondered, given the chance, what Christ would have done with the rich young ruler—the only one about whom it is written, "Jesus looked at him and loved him" (Mark 10:21 NIV). But he ended up a rich unknown. Could he have become a Paul, a Luther, a Wesley?

But he was rich, and "the attractions of this world and the delights of wealth, and the search for success and lure of nice things came in and crowded out God's message from his heart, so that no crop was produced" (Mark 4:19).

Principle Six: The foundation of the simple lifestyle is "the expulsive power of a new affection."

It is this which dims worldly goals and makes money itself seem unimportant.

It is this love of Christ and His cause which makes life become real living.

It is this Henry Varley spoke of when he said, "The world has yet to see what God can do with a man who is wholly committed to Him."

It is this new affection that makes the simplest lifestyle—really glorious!

Warm Up (cont.)

All these courses intensify the basic "meat and potatoes" diet of the Institute of International Studies' overview of world evangelization, covering the biblical, historical, cultural, and strategic dimensions.

The summer schedule is as follows:

June 16-July 18: IIS

July 21-Aug 15:

FACE Summer Institute
Understanding Chinese World
Evangelization

Literacy

TESL

Film

July 21-Aug 29:

The Gospel and Islam

For more information, circle the desired program above, then fill-out, detach, and send this coupon to the address below.



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Pasadena, CA 91104

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A new and regular feature has been added to Mission Frontiers beginning this month. The Hidden Peoples Awareness Campaign "Box " Box Score " will enable you to watch God make visible the hidden people to Christians across the country. Hundreds of excited believers have joined us in this through Grapevine Letters, Pastors Kits, and other materials we supply. Slowly, but surely, it's working! But we need to hear from you. Can you help us spread the word? We'll tell you how. Let us hear from you.

BOX SCORE

	JANUARY	FEBRUARY	MARCH	APRIL (so far)
New Donors	263	232	306	
Grapevines ordered	5500	4800	9700	2600
Hidden People Sunday Churches	7	8	11	13
Total Donors Monthly	457	407	702	
Total Donors to Project	16,090			
Total New Pastors this year	= 200			

MISSIONS IN THE BIBLE

-Roberta H. Winter

JOB, PSALMS, PROVERBS, ECCLESIASTES, SONG OF SOLOMON

This month we study the poetic books. In the historical books completed last time we covered the entire period of the Old Testament. Yet while all the events of Genesis through Esther were occurring, the people of God were rebelling and ignoring God or they were singing or praying, or crying out to God from their hearts. We caught glimpses of how some of them responded to crises, especially David, Solomon, Hezekiah, Nehemiah. But it is in the poetic books that we see their response to God as individuals in every kind of human situation.

And as before we wonder, do these people who are called through Abraham to be a blessing to all the families of the earth ever think of their mission?

WEEK 1 MAY 4, 1980

JOB, ECCLESIASTES, SONG OF SOLOMON. This sense of call to the foreigner is totally absent in Job, Ecclesiastes and Song of Solomon. Job, of course, was in deep distress because of his personal pain and emotional turmoil. Not even his friends, so ready with all the "right" answers (to something they had never experienced!) were seemingly aware of God's concern for the whole world.

In Song of Solomon, the king and his bride are likewise so caught up in their own perfectly normal and right human concerns that the other nations are totally forgotten. Yet in one sense the fact that the king chose someone the other girls would not have chosen--the fact that she was a foreigner, in a sense--should tell us something about the King's concern for those who are not the chosen nation.

What about Ecclesiastes? Here there is a preacher. Surely he will be concerned for God's concerns!

Yes, he is. He is full of dismay and despair as he surveys his society. It is easy for him to see the follies and foibles of his people. Yet again the emphasis is totally upon his own people. One looks in vain for some sense of call to the other nations, probably in even greater need of the love of God. But instead of this, the decadence of Israel deepens as the people become more and more interested in their money (Ecc 5:10-17) and the "good life."

Unfortunately, all too many churches today are guilty of the same thing. The people are inter-

ested in money and the good life, and the preachers are so caught up in correcting local problems that even they say, "When our new sanctuary is built, then we will give a lot of money to reach the unreached" or "When we solve the problems at our own doorstep, only then is it right to reach out to the unreached overseas." Always those "other sheep" upon whom Christ had his eyes are forgotten. Yet the preacher warns, "If you wait for perfect conditions, you will never get anything done." (Ecc 11:4)

WEEK TWO MAY 11, 1980

After seeing practically no interest for the nations in the books of Proverbs, Ecclesiastes, and Song of Solomon, it is indeed refreshing to come to the book of Psalms. From beginning to end it is full of an awareness of the nations round about starting with Psalm 2. Psalm 2 could be called a messianic psalm looking toward the second coming of Christ and the Day of Judgment. From verse 1 the nations are present, and in this psalm as in other psalms (Psalm 9:5, 8, 19, 20) we see God rebuking the nations. We are made aware from the very beginning that God is in direct confrontation with the forces of evil, especially as they control the nations of the world which rightfully belong to Him (see also Psalm 46:6; Psalm 24:1; Psalm 82:8).

There is embodied in this psalm a strong sense of God's judgment on the peoples of the world, especially upon their leaders. This concept is repeated over and over again (see Psalm 9:19; 82:8; 98:9). In each of these cases it is God Himself who brings judgment. It is not the vengeful actions of Israel.

Today as we see ethnic groups slaughtered and thrust out as refugees across the world, we recognize that the great forces of evil are still trying to claim control. From Africa to Cambodia to Afghanistan and Iran it seems satanic forces are in control. And yet "what fools the nations are to rage against God" Psalm 2:1. He watches their every movement (Psalm 66:7). All nations are in His hands (82:8) and He will judge the earth even yet.

WEEK THREE MAY 18, 1980

Psalm 2 also speaks of God's ruling the earth. His attitude towards the nations is not simple judgment. It is also one of love. Again we see this hinted at in Psalm 2:11, "Serve the Lord with reverent fear; rejoice with trembling." Over

and over again the psalmist describes how His glory shall fill the earth (Psalm 8:1, 9; Psalm 59:13) and how His name will be honored in Christ by all people (Psalm 45:17b; 46:10; 86:9). To make it even more pointed, in Psalm 47:8, 9 "the gentile rulers of the world have joined with us in praising Him--in praising the God of Abraham... He is highly honored everywhere" (see also Psalm 118:4). There is no dichotomy here of some being left outside the mercy and love of God. They also belong to Him.

WEEK FOUR MAY 25, 1980

Satan has marshalled His enemies against the Lord's plan. He has called a summit conference of the nations to try to outwit God (Psalm 2:1, 2). God shall judge him and those that follow him, but He will also claim for His own people from all nations, and He shall reign in justice (Psalm 97:8, 9).

But how is this to be? Is there a "Great Commission" in Psalms? Does all this just happen, or are God's servants somehow considered responsible, even in this book of poetry?

Yes! There are small hints here and there. Israel is told to sing of His praises throughout the earth (Psalm 96), to tell the world about his unforgettable deeds (Psalm 9:11b; 57:9; 98:2-3; 126:2). But Psalm 67 stands out above all others: "Send us around the world with the news of your saving power and your eternal plan for all mankind. How everyone throughout the world will praise the Lord!" (see also Psalm 48:4, 10).

This is not a painful submission to a weary task. This is a joyful response to a call from the King of Kings and Lord of Lords to join in bringing His people to His house.

It is easy for us today to bemoan world events and to feel Satan is in control. Instead we should be looking at God's final design--He will reign! He is victorious! We need to see beyond the events in Iran, Afghanistan, Cambodia and see that Satan's designs will not prevail. God will have His harvest. More Cambodians have come to Christ in the last few months than in all of recent history put together. Afghan refugees coming into Pakistan, 20,000 each day, are more open to the gospel than they have ever been. Jesus said for us to lift up our eyes and see. We must look beyond Satan's designs and see God's purposes. The gates of hell cannot withstand God's battering, and as we go with the word of His saving power for all mankind, His face will beam with joy as He looks down upon us (Psalm 67:1).

Dear faithful friends,

Please read this page very, very carefully.

All of the prayers, gifts, "blood, sweat and tears" that have gone into this project will be jeopardized if we cannot successfully cope with the SPECIAL (June 15th) payment to acquire the *second half of this campus.*

(By "second half of the campus" I refer to the 137 dwelling units in 84 properties within two blocks without which the campus cannot operate.)

ABOUT NOW YOU DESERVE AN ACCURATE, OVERALL FINANCIAL VIEW OF WHERE WE STAND:

As is widely known, we are trying to spread the vision of the world's Hidden Peoples (see pages 2, 3, and 4), asking simultaneously for one-time \$15.95 gifts from a million people.

1) Has this worked? Yes! For 2½ years we have never asked anyone for more than a one-time \$15.95 gift. We gratefully admit that many of you have voluntarily given more. We admit that had you not done so we could not have made the various large payments. This does not violate our principles because we still intend that when enough \$15.95 gifts come in, we can return or reassign overseas all previous gifts larger than \$15.95.

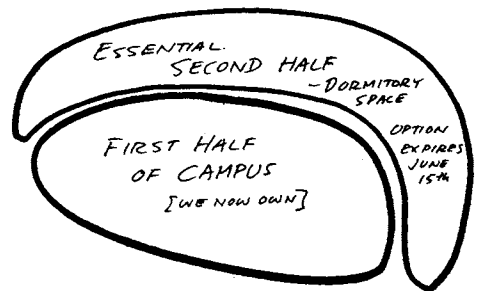
But we have survived! And remarkably, we have operated the campus this whole past year completely in the black without using one penny of donations of any kind. (Undesignated donations have helped the U.S. Cen-

ter's operating budget, but not the operation of the campus.) This is why we do not plan to raise even \$15.95 gifts beyond our Founding Budget. Note also: in the event of a recession, people can still give \$15.95.

2) Will this work? That is, can we really raise the entire Founding Budget this way? By now we are very confident, more than ever, that we have simple methods whereby people can effectively help us spread the vision. Thus there continues to be a constantly higher volume of small gifts. More and more individuals, congregations, (even certain denominations), individual Christian workers, mission agencies and missionaries (especially!) in constantly greater numbers are now assisting us in reaching 1,000,000 people. With this kind of backing there is no way we can fail.

IN THE MEANTIME, HOWEVER, even as hundreds of churches begin to lumber into action in this quiet, expanding process, we are in actual fact desperately threatened by the loss of the second half of the campus. That would fatally damage the usefulness of what we already have. So, please pray as you never have prayed before. The extra load on us for the second half of the campus is the \$300,000 down payment. (Then from that moment on, the income from that property will pay its own payments.)

PLEASE DON'T TOSS ASIDE the apparently little difference that your personal effort can make. Please stop and think that there are now close to 20,000



people who have already given to us.

Just think (you may say), what if each of those 20,000 would send in another \$15.00. That would produce exactly \$300,000. However, please look at it our way: if we could choose, we would MUCH RATHER get a note from each of you asking for 5 of our new brochures for you to add a note to and mail out. Why? 1) It spreads the vision further, 2) It actually will bring in more money. 3) It allows you to give your money through your own church.

So drop us a note: "Please send 5 brochures." Pick up the phone; call collect (213) 794-7155. You might team up for prayer with two other friends, and each of you send 5 brochures! Our new brochure system allows you to put your name on the coupon coming back and we'll advise you immediately that your efforts are bearing fruit. You will find it very gratifying to know that you are in fact spreading the vision. Hunt up an envelope right now. You'll get the new brochures in time to help with the June 15th deadline. Now or never!

Yours,
Ralph D. Winter

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*Remember -
Come to the Campus
Thursday, May 1, 7:30 PM
to help celebrate our
Third Anniversary!!*