

MISSION FRONTIERS

THE NEWS BULLETIN OF THE UNITED STATES CENTER FOR WORLD MISSION

3:2 FEBRUARY 1981

3 MEN, 3 ERAS

THE FLOW OF
MISSIONS HISTORY



By Ralph D. Winter



College students around the world today are being bowled over by Marxist thought. One powerful reason is that Communism has a "long look." Communists claim to know where history is heading, and that they are merely following inevitable trends. They "never give up" as a result of momentary

reversals, because they "know" that time is in their favor.

Recently, evangelicals, too, have thought a lot about trends in history and their relationship to events to come. The massive response to Hal Lindsey's books and recent films about possible

continued on p. 4



CONTENTS:

A LOOK INSIDE

The missionary endeavor has taken the gospel of Jesus Christ to the coastlands of the world, and to the great inland empires—yet the whole world has not been evangelized. There are still thousands of "people groups" yet to be penetrated.

In "Three Men, Three Eras" (beginning on this page), Dr. Winter describes the three eras of modern missions and the men God has used to bring them about: Carey, Taylor and Townsend. The story is worthwhile reading because it lays the groundwork for the revolution in missions to the "hidden people" currently taking place—3rd Era

Missions. See back page for reprints.

In this issue, we've inaugurated a new, regular feature. On pages nine and ten, you'll find four "Hidden People Prayer Sheets." It is our hope that you will use one sheet each week as a prayer guide for hidden people groups, as well as sources of information to understand more about specific hidden peoples.

Your prayers are the key to releasing God's kingdom power! Please be in prayer for these groups of humanity that do not yet have the light of the gospel in their cultures. Tear out the sheets, and keep them with your Bible or devotional guide during the month.

And don't miss the chart and text on page 3 entitled, "The Growth of the U.S. Center for World Mission." God has abundantly manifested His grace here, but the needs are still acute.



Dear Busy, Burdened, Typical Believer,

Other people around me in this plane are watching a movie called "9 to 5" and I collect snatches of it without sound.

I think I've got a much more exciting, rewarding job than either the people on the big T.V. screen or the people around me in their seats.

Don't you wish you could give all your "9 to 5" time to "waving the flag for the world of hidden peoples"? Don't you wish you were directly involved in a dramatic, crucial process to bring a divine, healing touch to all the 16,750 remaining people groups in the world where the knowledge of Jesus Christ is virtually zero? (At this moment the secretary on the screen is poisoning the boss' coffee.)

A few minutes ago I was chewing through the new beautiful book Unreached Peoples '81. Once a year you've just got to go out and buy a copy of this annual. You owe it to the precious people groups described in the book! (Send us \$7.66 and you'll get it postpaid.)

Yesterday I came back from the mid-west Navigator's staff conference at Glen Eyrie. What a great bunch working under Ray Hoo. These 100 staffers touch 10,000 people a week. I was royally welcomed because they too are excited about spreading the vision of the final frontiers.

Patrick Johnstone, author of Operation World was here yesterday. He has the most fabulous colored drawings showing hidden people in Africa. (The boss' body is being pushed out a ten-story window.)

I have been doing a great deal of thinking recently about the concept of a third era (see article beginning on p.1). This is your era! Don't miss it. Is no one else able to do your job? (We have 60 vacant positions.)

If you can't change your "9 to 5", why not change your "5 to 9"? The Cause needs you; we need you. We will not catch up on our payments if people like you aren't able to help spread the vision. Do you have a few hours you can spare? Can you host or explain things? Write me a personal note, address above. Ask for "Burma Plan." Help us try out this new approach, you'll be excited too.

Yours cordially in His commission,

Ralph D. Winter

Ralph D. Winter
General Director

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

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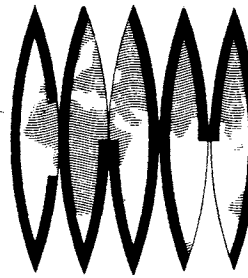
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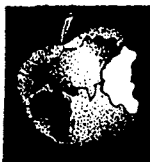
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NEWSBRIEFS

MISSIONS IN BITE-SIZE PIECES

BIBLES . . .

HAND CARRIED TO CHINA

Since the Bible is not an illegal book in the Peoples Republic of China (PRC), it is not a question of "smuggling" scriptures into the country. The Pocket Testament League points out that it is not wise to hide the scriptures in luggage or one's person. From time to time, border officials stop "unreasonable quantities" from entering into the country.

The League suggests that 20 or so scripture portions and a few New Testaments or Bibles, taken in as "thank you" gifts for those you meet in China, are not usually questioned. Once in

China, it is best to give the booklets to acquaintances on a quiet one-to-one basis, rather than scattered indiscriminately about.

The Pocket Testament League is offering small Gospels of John in a parallel English/Chinese version to those traveling to mainland China. The League encourages people to prayerfully consider when and how to share the scripture portions with Chinese people who have been denied the Gospel openly for over 30 years.

EUROPE GEARS UP

The Europe Hidden People Study Group (EHPSG) which emerged from Edinburgh '80 is convening a Consultation on Hidden Peoples, May 6-7 in Germany. Over 40 mission leaders and representatives of the LCWE, WEF, and European Evangelical Alliances have been invited, according to Teo J. Van der Weele of the Netherlands.

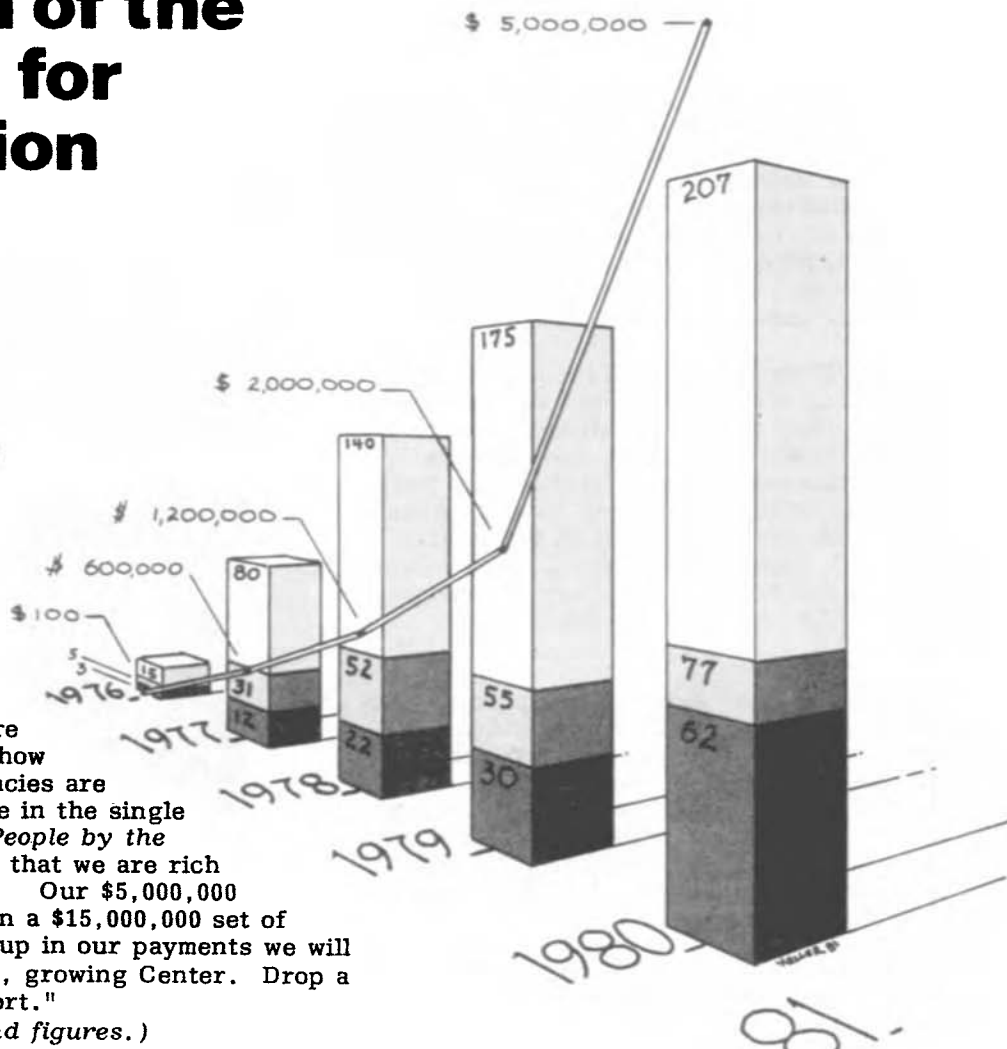
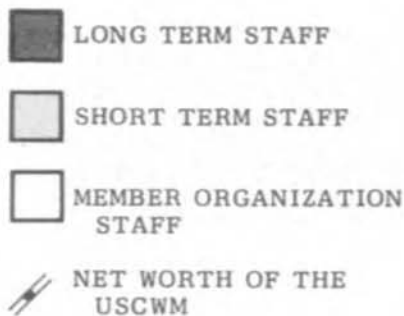
Pastors! Lay Leaders!
Missions Committees!
Plan now to attend
the special 4-day. . .

CHRISTIAN LEADERS INSTITUTE OF INTERNATIONAL STUDIES

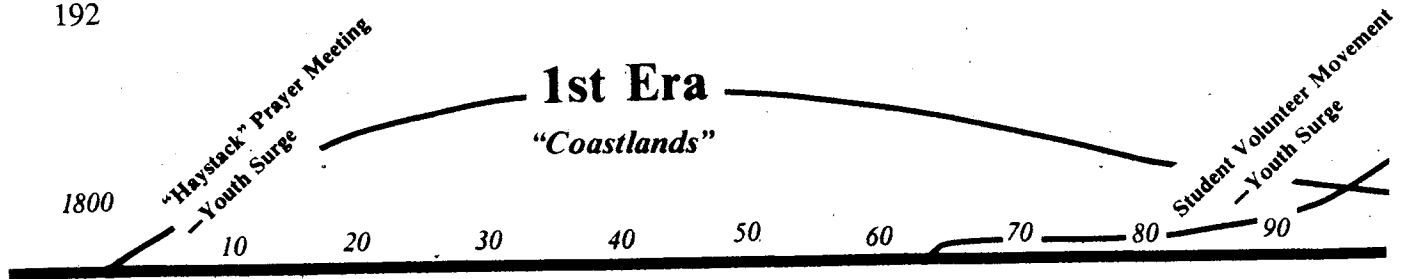
Sunday, July 12
through
Thursday, July 16

On the campus of the
U.S. Center for
World Mission,
1605 E. Elizabeth Street,
Pasadena, California 91104

The Growth of the U.S. Center for World Mission



Don't let this sensational diagram confuse you. Does it show that we have more and more long-term staff? Yes! Does it show that more and more mission agencies are sending people here to cooperate in the single vision of "A Church for Every People by the Year 2000"? Yes! Does it show that we are rich and don't need your help? NO. Our \$5,000,000 net worth is merely our equity in a \$15,000,000 set of properties. If we cannot catch up in our payments we will have to give up this whole busy, growing Center. Drop a note for "complete financial report."
(Graph statistics reflect year end figures.)



3 MEN, 3 ERAS...

continued from page 1

events in the future has shown us that people are responsive to a "Where are we going?" kind of approach to life.

In comparison to the Communists, Christians actually have the longest look, backed up by a volume of facts. Yet for some reason, Christians often make little connection between discussion of prophecy and future events, and discussion of missions. They see the Bible as a book of prophecy, both in the past and for the future. Yet, as Bruce Ker has said so well, "The Bible is a missionary book throughout. . . The main line of argument that binds all of it together is the unfolding and gradual execution of a missionary purpose."

Did I even hear this in Sunday School? Maybe. But only recently have I come to a new appreciation of the fact that the story of missions begins long before the Great Commission. The Bible is very clear that God told Abraham he was to be blessed and be a blessing to all the families of the earth (Gen. 12:1-3). Peter quoted this on the day he spoke in the temple (Acts 3:25). Paul quoted the same mandate in his letter to the Galatians (3:8).

Yet some Bible commentators imply that only the first part of that verse could have happened right away. They agree that Abraham was to begin to be blessed right away, but somehow they reason that two thousand years would have to pass before either Abraham or his descendants could begin "to be a blessing to all the families of the earth." They suggest that Christ needed to come first and institute his Great Commission. (I call this "The Theory of the Hiberhating Mandate.")

A more recent and exciting interpretation observes that Israel, as far back as Abraham, was accountable to share that blessing with other nations. In the same way, since the time of the Apostle Paul, every nation which has contained any significant number of "children of Abraham's faith" has been similarly accountable (but both Israel and the other nations have mainly failed to carry out this mandate).

The greatest scandal in the Old Testament is that Israel tried to be blessed without trying very hard to be a blessing. However, let's be careful:

the average citizen of Israel was no more oblivious to the second part of Genesis 12:1-3 than the average Christian today is oblivious to the Great Commission! How easily our study Bibles overlook the veritable string of key passages in the Old Testament which exist to remind Israel (and us) of the missionary mandate: Gen 12:1-3, 18:18, 22:18, 28:14, Ex. 19:4-6, Mun. 16:22, Deut. 28:10, 32:21, 2 Chron. 6:33, Ps. 69,96, 105, Isa. 40:5, 42:4, 49:6, 56:3, 6-8, Jer. 12:14-17, Ez. 6:9, Zech. 2:11, Mal. 1:11.

Likewise, today, nations which have been singularly blessed by God may choose to resist and try to conceal any sense of their obligation to be a blessing to other nations. But that is not God's will. "Unto whomsoever much is given, of him shall much be required."

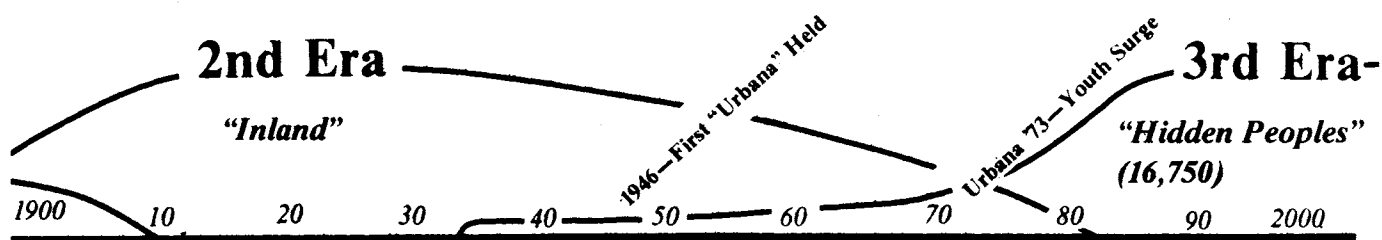
Thus, how many times in the average church today is the Great Commission mentioned? Even less often than it comes up in the Old Testament! Yet the commission applies. I believe it has been constantly applicable from the very moment when it was first given (Gen. 12:1-3). As individual Christians and as a nation we are responsible "to be a blessing to all the families of the earth."

This mandate has been overlooked during most of the centuries since the apostles. Even our Protestant tradition plugged along for over 250 years minding its own business—and its own blessings (like Israel of old)—until a young man of great faith and incredible endurance appeared of the scene.



FIRST ERA
WILLIAM CAREY
"To the Coastlands. . ."

An "under thirty" young man, William Carey, got into trouble when he began to take the Great Commission seriously. When he had the opportunity to address a group of ministers, he challenged them to give a reason why the Great Commission did not apply to them. They rebuked him, saying, "When God chooses to win the heathen, He will do it



without your help or ours." He was unable to speak again on the subject, so he patiently wrote out his analysis, *An Enquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathens.*"

The resulting small book convinced a few of his friends to create a tiny missions agency, the "means" of which he had spoken. The structure was flimsy and weak, providing only the minimal backing he needed to go to India. However, the impact of his example reverberated throughout the English-speaking world, and his little book became the Magna Carta of the Protestant missions movement.

William Carey was not the first Protestant missionary. For years the Moravians had sent people to Greenland, America and Africa. But his little book, in combination with the Evangelical Awakening, quickened vision and changed lives on both sides of the Atlantic. Response was almost instantaneous: a second missionary society was founded in London; two in Scotland; one in Holland; and then still another in England. By then it was apparent to all that Carey was right when he had insisted that organized efforts in the form of missions societies were essential to the success of the missionary endeavor.

In America, five college students, aroused by Carey's book, met to pray for God's direction in their lives. This unobtrusive prayer meeting, later known as the "Haystack Prayer Meeting," resulted in an American "means"—the American Board of Commissioners of Foreign Missions. Even more important, they started a student mission movement which became the example and forerunner of other student movements in missions to this day.

In fact, during the first 25 years after Carey sailed to India, a dozen mission agencies were formed on both sides of the Atlantic, and the 1st era in Protestant missions was off to a good start. Realistically speaking, however, missions in this 1st era was a pitifully small shoe-string operation, in relation to the major preoccupations of most Europeans and Americans in that day. The idea that we should organize in order to send missionaries did not come easily, but it eventually became an accepted pattern.

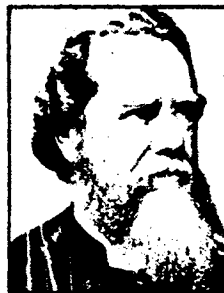
Carey's influence led some women in Boston to form women's missionary prayer groups, a trend which led to women becoming the main custodians of mission knowledge and motivation. After some years women began to go to the field as single missionaries. Finally, by 1865, unmarried American

- 1966 Berlin World Congress on Evangelism
- 1974 Lausanne, International Congress on World Evangelization
- 1979 EFMA Executive Retreat on Unreached Peoples
- 1980 Edinburgh, International Consultation on Frontier Missions (students)
- 1980 Edinburgh, World Consultation on Frontier Missions (agencies)
- 1980 Pattaya, Consultation on World Evangelization

women established women's mission boards which, like Roman Catholic women's orders, only sent out single women as missionaries and were run entirely by single women at home.

In the 1st Era, progress on the field was painfully, agonizingly slow. Missionary after missionary succumbed to fever, especially in West Africa. Early missionaries were well aware that they were probably going to their death. Out of 35 who went to Ghana between 1835 and 1870, only two lived more than two years. Yet the Gospel took root and grew.

Where the Gospel went, the results were often amazing. As a result, in 1865, missionaries from the Hawaiian Islands (one of the earliest fields) began to go home. They believed the job was done. With their withdrawal, the 1st Era in missions began to decline. But another was about to begin.



SECOND ERA
HUDSON TAYLOR
"Remember the Inlands!"

Hudson Taylor, also under thirty, was considered impertinent because he thought he should start a new mission organization. With much trepidation he did so in 1865, even though that was the year missionaries were being brought home from

Hawaii. It took 20 years for other missions to begin to join Taylor in his special emphasis—the untouched, inland frontiers.

One reason the 2nd Era began slowly is that many people were confused. There were already many missions in existence. Why more? Yet as Taylor pointed out, all existing agencies were confined to the coastlands of Africa and Asia, or islands in the Pacific. People questioned, "Why go to the interior if you haven't finished the job on the coast?"

Finally, in the late 1880's, existing agencies began to re-tool for new fields, and a rash of new mission agencies were born with the new inland emphasis: the Sudan Interior Mission, Africa Inland Mission, Heart of Africa Mission, Regions Beyond Missionary Union, as well as others whose names did not so clearly reflect their awareness of the new frontiers. The 2nd Era had arrived.

As in the early stage of the 1st Era, when things began to move, God brought forth a student movement. This one was more massive than before—the Student Volunteer Movement for Foreign Missions. In the 1880's and 1890's there were only 1/37th as many college students as there are today, but the Student Volunteer Movement netted 100,000 volunteers who gave their lives to missions. 20,000 actually went overseas. As we see it now, the other 80,000 had to stay home to rebuild the foundations of the missions endeavor. They began the Laymen's Missionary Movement and strengthened existing women's missionary societies.

However, as the fresh new college students of the 2nd Era burst on the scene overseas, they did not always fathom how the older missionaries of the 1st Era could have turned responsibility over to national leadership at the least educated levels of society. 1st Era missionaries were in the minority now, and the wisdom they had gained from their experience was bypassed by the large number of the new college-educated recruits. Thus, in the early stages of the 2nd Era, the new missionaries, instead of going to new frontiers, sometimes assumed leadership over existing churches, forcing 1st Era missionaries and national leadership (which had been painstakingly developed) into the background. In some cases this caused a huge step backward in mission strategy.

By 1925, however, the largest mission movement in history was in full swing. By then 2nd Era missionaries had finally learned the basic lessons they had first ignored, and produced an incredible record. They had planted churches in a thousand new places, mainly "inland," and by 1940 the reality of the "younger churches" around the world was widely acclaimed as the "great new fact of our time." The strength of these churches led both national churches and missionaries to assume that all additional frontiers could simply be mopped up by the ordinary evangelism of the churches scattered throughout the world. More and more people wondered if, in fact, missionaries weren't needed so badly! Once more, as in 1865,

it seemed logical to send missionaries home from many areas of the world.

In 1967, the total number of career missionaries from America began to decline (and it has continued to do so to this day). Why? Christians had been led to believe that all necessary beachheads had been established. By 1967, over 90 percent of all missionaries from North America were working with strong national churches that had been in existence for some time.

The facts, however, were not that simple. Unnoticed by most everyone, another era had begun.



THIRD ERA
W. CAMERON TOWNSEND
"To the Hidden People!"

This era was begun by another young man. Cameron Townsend, a Student Volunteer in Los Angeles, was in so much of a hurry to get to the mission field that he didn't bother to finish college. He went to Guatemala as a "2nd Era" missionary, building on work which had been done in the past. In that country, as in all other mission fields, there was plenty to do by missionaries working with established national churches.

But Townsend was alert enough to notice that the majority of Guatemala's population did not speak Spanish. As he moved from village to village, trying to distribute scriptures written in the Spanish language, he began to realize that Spanish evangelism would never reach all Guatemala's people. He was further convinced of this when an Indian asked him, "If your God is so smart, why can't he speak our language?" He was just 23 when he began to move on the basis of this new perspective.

If, in our time, there is any one person comparable to William Carey and Hudson Taylor, I believe it is Cameron Townsend. Like Carey and Taylor, Townsend saw that there were still unreached frontiers, and for almost a half century he has waved the flag for the overlooked tribal peoples of the world.

He started out hoping to help older boards reach out to tribal people. Like Carey and Taylor, he ended up starting his own mission, Wycliffe Bible Translators, which is dedicated to reaching these new frontiers. At first he thought there must be about 500 unreached tribal groups in the world. (He was judging by the large number of tribal languages in Mexico alone.) Later, he revised his figure to 1,000, then 2,000, and now it is closer to 5,000. As his conception of the enormity of the task has increased, the size of his organization has increased. Today it numbers over 4,000 adult workers.

CAN WE DO IT?

As happened in the early stages of the first two eras, the 3rd Era has spawned a number of new mission agencies. Some, like the New Tribes Mission, carry in their names reference to this new emphasis. The names of others, such as Gospel Recordings and Mission Aviation Fellowship, refer to the new technologies necessary for the reaching of tribal and other isolated peoples of the world. Some 2nd Era agencies, like Regions Beyond Missionary Union, have never ceased to stress frontiers, and have merely increased their staff so they can penetrate further—to people groups previously overlooked.

More recently many have begun to realize that tribal peoples are not the only forgotten peoples. Many other groups, some in the middle of partially Christianized areas, have been completely overlooked. These peoples are being called the "Hidden Peoples" and are defined by ethnic or sociological traits to be people so different from the cultural traditions of any existing church that missions (rather than evangelism) strategies are necessary for the planting of indigenous churches within their particular traditions.

India will serve as an example. It is a country of 3,000 sub-nations. Some of these have been penetrated with the Gospel of Christ. In fact, about 100 have some Christians among them. Only 21 have substantial numbers of Christians. This means that over 2,900 of the sub-nations of India still have no church which is native to their particular social or people group. Such are India's "Hidden Peoples." However, don't give up! Almost 25 percent of these "Hidden Peoples" have been profoundly influenced by the work of Christ in other sectors.

If the 1st Era was characterized by reaching coastland peoples and the 2nd Era by inland territories, the 3rd Era must be characterized by the more difficult-to-define, non-geographical category which we have called "Hidden Peoples"—people groups which are socially isolated. Because this concept has been so hard to define, the 3rd Era has been even slower getting started than the 2nd Era. Cameron Townsend began calling attention to forgotten peoples in 1934, but only recently has any major attention been given to them. More tragic still, we have essentially forgotten the pioneering techniques of the 1st and 2nd Eras, so we almost need to re-invent the wheel as we learn again how to approach groups of people completely untouched by the gospel!

However, as the timeline shows, there is an increasing number of events which are focusing the church's attention on the unfinished task in missions. We are no longer content to glory in the really amazing achievements of the mission movement.

We know that there are at least 16,750 people groups in the "Hidden People" category. Each one will require a separate, new missionary beachhead. Is this too much? Can this be done? Is there any realism in the slogan gaining currency, "A Church for Every People by the Year 2000"?

The task is not as difficult as it may seem, for several surprising reasons. In the first place, the task is not an American one, nor even a Western one. It will involve Christians from every continent of the world. In 1980, we know of over 400 mission agencies in the non-western world, which are sending over 10,000 missionaries—and the number is increasing.

More significant is the fact that when a beachhead is established within a culture, the normal evangelistic process which God expects every Christian to be involved in replaces the mission strategy, because the mission task of "breaking in" is finished. Thus, establishing a beachhead in each "Hidden People" group by the year 2000 is a goal readily within our grasp.

Furthermore, "closed countries" are less and less of a problem, because the modern world is becoming more and more interdependent. There are literally no countries today which admit no foreigners. Many of the countries considered "completely closed"—like Saudi Arabia—are in actual fact avidly recruiting thousands of skilled people from other nations. And the truth is, they prefer devout Christians to boozing, womanizing secular Westerners.

Thus certain exciting meetings in 1980—the COWE meeting in Thailand [see *Mission Frontiers*, August 1980] the World Consultation on Frontier Missions in Edinburgh, and the associated International Student Consultation on Frontier Missions [see *Mission Frontiers*, December 1980] in the same city—are all flash points of new departure in the heating-up of the 3rd Era.

Meanwhile, key 2nd Era mission agencies like the Sudan Interior Mission are turning their attention to new fields. SIM's Gerald Swank has located over a dozen new beachheads where SIM is seeking to begin again. The Missouri Synod Lutheran Church has voted to triple its missionary force by 1990 in order to open 10 new major fields where they will reach Hidden Peoples. Dozens of examples could be given.

At this writing, at least 1,000 local churches are consciously stepping forward into the 3rd Era with new concern for remaining frontiers. ACMC [Association of Church Missions Committees] is a vital new force, getting stronger every day, which is offering help to any church which wants to get serious about the Great Commission.

No one organization has ever been able to do what a movement can do. We all can thank God that the 3rd Era is now an authentic reality, pulling all vital Evangelical efforts into perspective, and the single motivating force of the Abrahamic mandate and the Great Commission are giving new compelling purpose to our generation.

"And this gospel of the kingdom will be preached in the whole world as a testimony to all nations [*ethne*, peoples], and then the end will come. . ." Matthew 24:14 ■



LETTERS

COMMENTS AND QUOTES
FROM READERS AND FRIENDS

Dear Friends,

I eagerly await word from you as to the progress being made in meeting these payments, and each time a report comes I just hope it brings the encouraging news that funds have come in. I do earnestly pray about this and wish that I had hundreds of dollars to send, but I ask the Lord to lay this on the hearts of those who do have funds to send. I pass the "Jericho" book around to those who will read it.

Thank you for. . . the prayer requests that come regularly giving me direction for praying. . .

Here's my check and I hope the Lord will multiply it many times. I'll surely rejoice to know that the \$300,000 loan has been paid back, but I can rejoice now in knowing that the Lord is going to bring these things to pass!

Trusting Him,
G.M.W.
Oregon

[I wish I could say that we were up-to-date on our financial obligations, but I cannot. God is doing many wonderful things here, but in this area, we (the staff and faithful pray-ers like yourself) must be diligently seeking the Lord. Blessings on you for your prayers, and for your active faith in helping spread the word to others. We shall pray for you--Ed.]

Dear Brothers and Sisters in Christ,

We at Occidental College have taken an interest in your ministry, and have collected the following donation at our weekly service.

Please accept the enclosed check for \$38.10 with our blessings, and may it help you continue your work in furthering the kingdom.

In Christ,
S.B.
California

Dear People,

I've been hearing about the USCWM since the past summer and wanted to know more because I'm interested in attending the school for a semester (or whatever I can squeeze in). Well, praise God, some missionaries here in Valencia, Spain, where I am studying. . . loaned me *Once More Around Jericho!* I'm so thankful for the timing of God which is so incredible; the book really ministered to me.

I hope to attend the school someday and that's going to take quite a miracle because there's no way

I can financially, but I know God can provide. God bless you, keep marching despite the obstacles and criticisms. Exodus 19:4-6.

I'm praying,
R.C.
Spain

Center for World Missions,

Five in our family---here is \$75. Save the 95¢ as we already have "Once More Around Jericho" and other information. We are praying for you!

We heard today that our visas were passed for India and just waiting for them now to get to us. . .

Yours in Him,
J.L.
Washington
[These folks are missionaries to India--Ed.]

Dear Dr. Winter,

I've read "Jericho" and signed it in the back and took it to class and gave it to a member who promised to read, register in the back and also send a check.

I surely would like to visit your campus. Our Young People at [church] are really on fire for the hidden people.

I'm 86 but still I can be on fire for missions! . . .

Sincerely,
S.L.B.
California
[Visitors are welcome any time at the Center--Ed.]



10 K RACE

SATURDAY, MARCH 28, 1981
8:00 AM

Will YOU run for the Hidden People?
Tell a friend. . . bring a friend!

10K RUN (6.2 miles), Griffith Park, Los Angeles. All proceeds to go to the U.S. Center for World Mission. For further information, call Dawn Rogers at (213) 794-7155.

1st week

PRAYER FOR THE HIDDEN PEOPLE:
TRIBAL PEOPLE
LAOS



Laos (formerly part of Indochina) is bordered by peaceful Thailand on the west, Communist Viet-Nam on the east, and Cambodia on the south. Subject to fighting and political unrest for the past thirty years, Laos has become almost isolated from the free world.

Within Laos are many tribes which are as yet unreached with the Gospel. Some of the people have covered their Animistic practices and beliefs with a veneer of Buddhism or Confucianism, now further complicated by the political imposition of atheistic Communism. Among the unreached tribes, with the number of people in each, are the following:

- Alak (8,000)
- Brao (18,000)
- Galler (50,000)
- Negeg or Ngeg (50,000)
- So (15,000)
- Tadi (15,000)

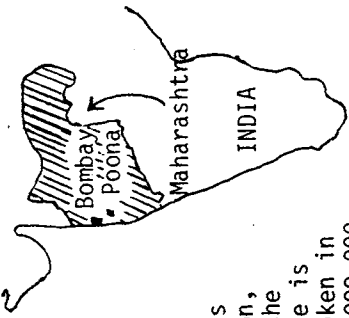
Since there are no resident missionaries and very little contact at present with these tribes, their response to the Gospel is unknown. A very few Christians were known to be among these tribes people; for instance, there were probably no more than a dozen Christians among the Brao when the Pathet Lao took control in Laos. A few Brao and other tribesmen have fled to Thailand.

Pray for the unreached tribes in Laos, that the closed doors may soon open for them to hear the Good News. Pray too that the tribes people who have taken refuge in Thailand may come to know Jesus as their Lord and Saviour while there.

 Information provided by Carol Richardson and taken from Unreached Peoples '79 and Unreached Peoples '80. Carol is the wife of Don Richardson, Director of the Institute of Tribal Studies, U.S. Center for World Mission (1605 E. Elizabeth St., Pasadena, CA 91104).

2nd week

PRAYER FOR THE HIDDEN PEOPLE:
HINDUS
INDIA: STATE OF MAHARASHTRA



The State of Maharashtra is India's third largest state in size and population, having 1/10th of the area and 1/10th of the people. The language of 90% of its people is Marathi (a total of 226 languages are spoken in the state). Bombay, its capital--with 6,000,000 people--is India's financial, industrial, and cultural center.

Hindus make up 85% of the population of the state, with only 2% Christians. Most of the active Christian witness is confined to the larger towns, particularly Bombay and Poona. The rural areas, especially in the west and center, have very little witness. This state has a wide variety of ethnic groups. The largest of the Hindu caste-clusters are the following:

--MARATHAS: This is the largest agricultural caste-cluster. In most villages, the headman is a Maratha. Those who listed themselves as Kunbis a generation ago now call themselves Marathas. Together, the Marathas and Kunbis make up 40% of Maharashtra's 60,000,000 people.

--BANIYAS: These are merchant castes, the best known of which are the Marwari Baniyas. They are engaged in business all over the state.

--MAHARS: This is a large cluster of 1,071,000, traditionally employed as village servants. A large number of this group renounced Hinduism and embraced Buddhism in the 1950's.

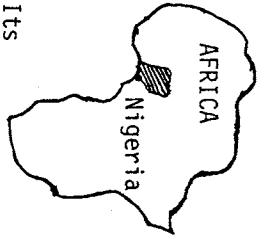
--MANGS (915,000) are the next largest group of Hindus, followed by the CHAMARS (556,000).

Pray for a special evangelistic crusade which began in December and is to continue through February. Thirty to forty evangelistic teams from outside the state have joined local Christians to spread the Good News of salvation through Jesus Christ to people in both the cities and the villages.

 Information from "It's Happening in India", O.M. India, May, 1980, and from "Unreached Peoples"; and provided by John Ottesen, Director of the Institute of Hindu Studies, U.S. Center for World Mission (1605 E. Elizabeth, Pasadena, CA 91104).

PRAYER FOR THE HIDDEN PEOPLE

MUSLIMS NIGERIA



Nigeria, on the south side of Africa's western bulge, covers 356,000 square miles. Its climate ranges from hot humid swamps and forests in the south to hot dry plains in the north, with the most pleasant climate in the central plateau.

Nigeria's 65,000,000 people are 50% Muslim, and are divided among some 500 tribes. Christian missionaries have long been at work in the country, and in the south the majority of the people are Christian. In the north, however, the Muslim groups have been resistant to the Gospel; in fact, Muslim missionaries have been active in this country, and some of the Animist tribal groups in the central plateau have become Islamicized.

--AFAMA: The 10,000 agricultural Afawa of central Nigeria are caught in the midst of change--an Animist people becoming Islamicized. Christian efforts in the past resulted in some fruit; however, tribal elders have caused most to return to their former beliefs and practices. A new openness to Christianity, however, has been reported.

--BABUR THALI (also Bura): Islamicized around the turn of the century, new economic possibilities are causing young people to reject former tribal and Islamic ways. There has been some translation of the Scriptures, but few as yet have heard the Gospel.

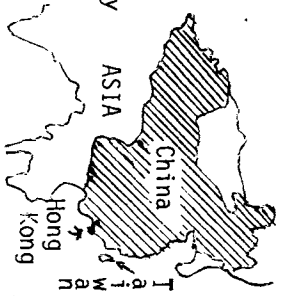
--BUSA: 50,000 Bura live in small isolated villages and are undergoing little cultural change. "Christians" are poorly thought of among these people, but community development has had a more positive response than other approaches.

Pray that the hearts and minds of these Islamicized tribal peoples of the central plateau may be open to the Good News of salvation through Jesus Christ. Pray also that more sensitive evangelistic approaches may be used to reach these special people.

Information provided by Carol Glasser, staff member of the Samuel Zwemer Institute (Muslim). The Institute is directed by Don McCurry, and is located at the U.S. Center for World Mission (1605 E. Elizabeth St., Pasadena, CA 91104).

PRAYER FOR THE HIDDEN PEOPLE

CHINESE



--MAINLAND CHINA (The Peoples Republic of China): The Marxist ideology of China has created many struggles, one of the most important for Christians being "Freedom of religion". Pray that now, as before 1949, Jesus Christ may be freely spoken of and worshiped in this great country.

--TAIWAN (Republic of China): There are some 900,000 farming households in Taiwan, most of them either the Min Nan-speaking Hoklos people or the less dominant Hakka people. They are progressive farmers, using mechanization and modern farming methods. Pray that missionary work may expand among these people in Taiwan, a country which has freedom of religion.

--MAINLAND CHINA--North China: Most of the 130,000 Tu (Mongor) peoples live in a rich agricultural area in the far northeastern corner of the Qinghai plateau. These "White Mongolians" have maintained much of their traditional culture, including their Tibetan Buddhist faith. Pray that this group, in which there are no known Christians, may hear the Gospel.

--HONG KONG: The flood of illegal immigrants into Hong Kong numbered around 100,000 this past year. Most are young people from poor peasant families in southern China. Already jammed, Hong Kong has been forced to send all newly-arriving illegal immigrants back to China. Pray that there may be an outreach to these immigrants even during the short time they are in Hong Kong, that they may take Jesus Christ back to the mainland with them in their hearts.

--MAINLAND CHINA: Gospel messages have been broadcast into China from outside the country for some years, but only recently have listeners been able to respond. Now, the Far East Broadcasting Company is receiving 800 letters per month, indicating its daily programs are heard in all 29 provinces. Pray that this radio outreach may grow and that more listeners may be brought to a saving knowledge of Jesus Christ.

Information from "Watchman on the Great Wall", Jan.-Feb. 1981, published by the Institute of Chinese Studies. The ICS, directed by Jim Ziervogel, and the Chinese World Mission Center, directed by Danny Yu, are located at the U.S. Center for World Mission (1605 E. Elizabeth St., Pasadena, CA 91104).


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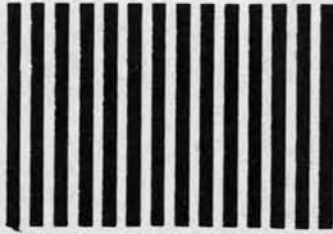
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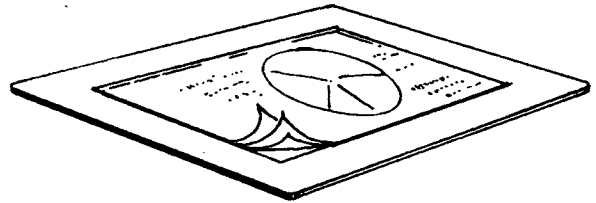
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I want to share this vision with my friends.
Please send me: (indicate the number desired
inside the box)

- "Final Push" brochures (Two Billion Hidden People)
- "World Evangelism by 2000 A.D." article (Moody Magazine reprint, \$4.00 per 100)
- Grapevine Letters
- "The Last Frontier" article (\$4.00 per 100)

I want my church to catch the vision of the Hidden People, too!

- Send me a "HIDDEN PEOPLE SUNDAY" kit to learn about how we can host a "Hidden People Sunday" this year as a part of our church outreach.
- Send me information about the entire, vision producing "YEAR OF VISION"
- Please tell me about your film "PENETRATING THE LAST FRONTIERS"

I am not yet a Founder, but I want to become one! Enclosed is my one-time \$15.95 to help establish the U.S. Center for World Mission for reaching the unreached. Send me the book, hidden people pie chart, *Mission Frontiers*, etc.

Enclosed is my \$3.00 to begin/renew my subscription to *MISSION FRONTIERS*.

NEW PUBLICATION! *USCWM COMMUNIQUE*, with inside news, prayer needs, and ideas to help you give away your "hidden people" vision. If you're actively involved in vision-sharing, you're a "Key Person" to us! 4 pages, monthly. *Subscription, free; or \$3 per year, first class.*

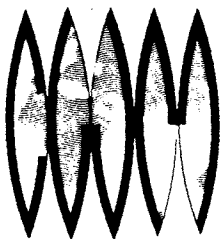
"Three Men, Three Eras, The Flow of Missions History" (formerly entitled "Missions Today: The Long Look") 10 copies, \$1; 100 copies, \$5.

A more scholarly discussion of the three eras concept is contained in an article entitled, "The Concept of a Third Era." \$2 each.

I'll loan my copy of *ONCE MORE AROUND JERICHO* to friends, and encourage them to become Founders.

Send me copies of *ONCE MORE AROUND JERICHO* (5 or more, 50¢ each)

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Center
for
World
Mission

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