

MISSION FRONTIERS

THE NEWS BULLETIN OF THE UNITED STATES CENTER FOR WORLD MISSION

January

Vol. 2:1 1980

news:

South Africans attend IIS

Thirty South Africans have joined the January Institute of International Studies. Led by David Bliss of African Enterprise, the team represents many of the nation's minorities and denominations. They are seeking to coordinate a vital effort beyond the range of present South African mission endeavor. Their 45-day excursion to the United States also included the Urbana Missionary Convention this past December.

'Haystack' Conference Planned

Under the leadership of David Howard, InterVarsity Missions will sponsor the 175th Anniversary of the 1806 Haystack Prayer Meeting. Students will gather at Williams, Massachusetts, where a monument stands today commemorating the bold prayer of five students which launched the American foreign missions movement. The date is set for July 28 to August 2, 1981.

Prominent Leader Prioritizes Frontiers

The following excerpt is from Carl F. H. Henry's article in the January issue of Christianity Today. In his article entitled Focus for the '80's: Beyond Present Gains to New Achievements, he says:

"We need to reorient world missionary objectives in terms of geography and ideology. As Ralph Winter emphasizes, *national Christians everywhere need help in reaching across cultural lines to the hidden peoples*. Just as Wycliffe Bible Translators try to make Scripture available in every known dialect, so the *missionary task force must try to evangelize not simply where churches already exist, but especially in cultures yet unreached.*" (Italics ours)



Over 17,000 students jam Assembly Hall at Urbana.

Urbana: Symptoms of a New Thrust

Urbana 1979 was something else! It had the usual huge crowds of students, booth after booth of mission displays, addresses ranging from good to excellent in workshops and from the platform.

But there was something new about this Urbana. Long before those 16,000 (or so) out of 18,000 rose in one great whoosh in response to Billy Graham's challenge to go anywhere or do anything that God would ask of them, you could sense that these students were already committed to God's will. They were waiting merely for marching orders.

Something else was different. This time Inter-Varsity itself was better prepared for follow-up. John Kyle, head of Inter-Varsity Missions, announced a new series of "Urbana Onward" conferences to take those 16,000 students (and others) beyond this initial commitment into studies about the world and prayer about their unique role in its evangelization. Hot from the press was a new book by his assistant, David

Bryant: In the Gap: What it Means to be a World Christian. A magnificent summary of where we are and where we have to go in missions, this book was understandably a 'book of the day'. It was written for college students by one who is himself not too many years beyond them.

But the message at Urbana was also different this time. More than ever before the unreached frontiers were stressed. The burden of Elizabeth Elliot's moving address was on total, complete abandonment to the will of God. Yet her opening scene was the Auca frontier where in memory she awoke to the sound of jungle Indians commenting on every move she made in her thatched-roof home-without-walls.

Gottfried Osei-Mensah, another speaker, laid upon those students the claims of the 16,750 peoples without a witness among them. Luis Palau challenged them with the thought that even such a harvest is not too big. We can do it if we will, by the year 2000. (More, p. 6)

No MORE DONATIONS!

Caught your eye, didn't it!

Caught my eye, too, in my devotions a few days ago (Ex 36:6LB)

That happens to be OUR GOAL. And 1979 has proven that it is a feasible goal. People said we were crazy three years ago when we planned a vast campus-based program that could run entirely without operational fund raising.

Well, you will be glad to know we have just completed our first calendar year of full campus occupation. The entire campus has operated well in the black without one penny of donations. For this we thank God. Write for financial report.

Then why, you say, do we still want each of you to help us pass on "Grapevine Letters" to bring in further \$15.95 gifts? Answer: It is to pay off the campus now that we are owners.

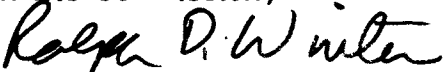
The year 1980 brings a whole new pattern--smallish quarterly payments rather than annual big ones. As we look back we are humbled that God has brought us past two "impossible" hurdles--\$850,000 in Sept 1977, and \$650,000 in Sept 1978. Then in 1979 we completed (finally in December) our last "huge" quarterly payment of \$344,000 due Sept 15, 1979.

Now we are biting our finger nails (when our faith dips) about the series of "smallish" quarterly \$175,000 payments we are dealing with. We feel profoundly that God wants us to depend less on His urging people to give special gifts, and more and more on lots of people being reached by those who have already given, sharing the vision of the Hidden People and only incidentally drawing in the necessary \$15.95 gifts. We have paid only \$50,000 (Jan 10) toward the December 15th payment. This has strained our faith. Yet we know that in the history of missions the miraculous timing is what is usually reported, not the over-run deadlines.

God could easily jack us up. But we feel He wants more than ever to concentrate on spreading the vision as we spread out the load. Really, in one sense, the \$15.95 gift is only a confirmation that some one has gotten the point! We are more eager for people to get the point than give the gift, as much as we need all who have given to help us pass the vision on still further.

Pray about it! You can lighten many a life by giving new hope and insight and challenge. Can you lend your JERICHO book? Can you mail out or pass out a few Grapevine Letters? Tear off the back page and we'll supply you. You too can spread the VISION.

In His Commission,


Ralph D. Winter, General Director

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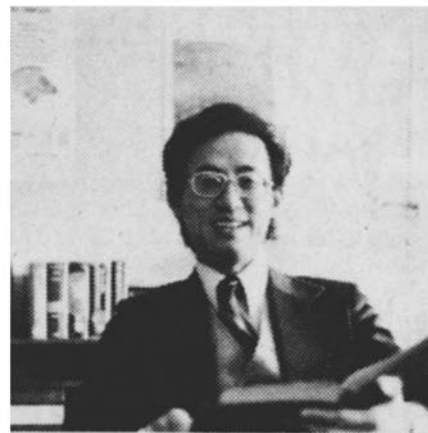
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CHINESE, HINDUS, MUSLIMS

Main Target of Student Body

Old China hands and present-day news correspondents seem convinced that students can take seriously the opportunities open to them with the normalization of relations between the U.S. and China. The Chinese World Mission Center has been fast on the uptake, providing a four-week special emphasis for students in pursuit of missions to China. Headed by Dr. Danny Yu, the CWMC's "Study Institute of Chinese World Mission" has channeled dozens of interested American-born Chinese evangelical students.

In the course of their study, these students have wrestled with the major issues facing the Chinese peoples today. Alan Gates, missionary with the Conservative Baptist Foreign Missionary Society in Taiwan, has presented students with a thorough policy which enables them to determine the next steps necessary to reach the Chinese. Published in his latest book, *Think China*, Gates has put forth a study guide which takes into account the major historical, cultural and political currents affecting both the Chinese Church and mission agency policy.

David Adeney, formerly a missionary under the China Inland Mission (now OMF), addressed the students on the dynamics within the Church in the People's Republic of China. "The old kind of Christianity, the institutional, westernized Christianity, has died," he noted, "but a new truly Chinese church has sprung up." This new church seems to be based upon a strong lay leadership, with its roots in the

family; yet it has no printed Bibles or Christian literature to speak of. And the suffering of believers has been intense. He went on to say that Christian movements have even emerged within some of the large communes.

ALUMNI CONTINUE PROJECTS

Some students, upon completion of the IIS/China courses, have decided to enroll in the certificate or master's degree program in the Teaching of English as a Second Language, as a means of perhaps actually working in the People's Republic of China someday.

Other IIS students (those enrolled in the month or semester series of world perspective courses) have interfaced with the Institute of Chinese Studies and have directed their thesis project towards specific Chinese peoples. One project, which investigated the Chinese Muslim peoples of Northwest and Central China, actually had to interface with both the Institute of Chinese Studies and the Samuel Zwemer Institute (a major Muslim research Center working in conjunction with key international mission centers).

Don McCurry, director of the Samuel Zwemer Institute, has channeled the energies of IIS students as well. Three students have actually produced a Handbook for Christians working with Iranians in North America. The study guide, developed in interviews with Iranian believers, special Iranian friends and key missionary personnel, will assist North Americans in communicating more sensitively to the Iranian peoples at their doorstep.

Another team of ten IIS graduates pioneered an "Advanced IIS" course in South India, where the group is now working adjacent to an indigenous Indian missionary society called the Friends Missionary Prayer Band. By becoming involved in language acquisition, development projects and evangelistic efforts, the team members hope to discover their potential roles in the Hindu context. Bruce Graham, leader of the project, is mapping the distribution of the predominantly Hindu population of North India, where the ratio of Christians to non-Christians (except for the Northeast) is about one-tenth of one percent.

REDEMPTIVE ANALOGY

Don Richardson, well-known author of *Peace Child*, has found IIS a great place to transmit to the younger generation the concept of "redemptive analogy"-- a communications model that has revolutionized missions. Richardson, whose work with Regions Beyond Missionary Union in the tribal mosaic known as Irian Jaya, has encouraged some IIS grads to consider working with his mission.

The most significant thing I learned from IIS," stated Jon Lewis (a new RBMU candidate), "was an understanding of the vital role of the mission societies. There is great value in relating to an agency instead of attempting to go by ourselves." Lewis acquired a Master's in TESL and is aiming to work with the Quechua of South America, where key breakthroughs are beginning to open this formerly-resistant people to the Gospel.

NEW TITLES REDUCE 'FALLOUT'

Students interested in frontier missions have typically fought for the survival of their vision. Dreams are dreamt. Decisions are made. But commitment gets flooded by reality. Plans are laid aside. When diagnosed, the problem seems common: starvation.

The lack of vital, practical, inspiring information has caused a severe drop-out rate in prospective frontier missionaries. Until last month, the only things on the market dealing with the process of "world Christian" development were a few pamphlets and leaflets. But all of a sudden this meager diet has been supplemented by a smorgasbord of new titles.

Practical Mini-Course

For the student struggling to gain a perspective on how to implement his or her vision for the world, Dave Bryant's In the Gap: What it Means to be a World Christian is probably the only practical guide in print in book form. Originally published as a brief handbook called The Emerging Marks of World Christian Discipleship, its 272 pages give the fruition of fifteen years of struggle on Bryant's part to help students work through their "pea-sized" Christianity. "My hope", he says, "is that as a framework and springboard, it will lead to the creative, wide-open redirection of many Christians toward the uttermost parts of the earth in the 1980's."

Designed almost as a mini-course on world missions, Bryant says "it will give a biblical, historical and contemporary analysis of how a movement of World Christians could release the bottled-up resources of American evangelicalism."

Effective Tentmakers

Those students already pursuing the possibility of "non-professional" missions will be greatly assisted by J. Christy Wilson's new book called Today's Tentmakers. Born out of Wilson's experience as a "self-supporting" missionary to Afghanistan, the



Dave Dolan,
Publisher, Today's Mission

book presents an alternative model for reaching into countries officially closed to missionary outreach.

He develops his model, unlike so many others, in the context of present mission structures. "If tentmakers are to be effective in reaching the unreached cross-culturally for Christ," he says, "they too must be associated with some sort of mission agency." He believes the experienced missionary, open to new ideas, "can guide newcomers and help them to avoid serious blunders."

First Convention

Both Bryant and Wilson point to the Student Volunteer Movement of the last century as a period when their concerns were actually being accomplished. Another recent publication has reprinted the proceedings of the Student Volunteer Movement's First International Convention entitled Student Mission Power. Wilson, who pulled together the first Urbana Conference, held in Toronto in 1946, says: "This 189¹ missionary conference became the model for the IV Urbana Convention and the Campus Crusade for Christ Explo's and Christmas conferences." This inspiring material, having motivated 100,000 U.S. college students when the student population was 1/37th the size of today, is "just as up-to-date, just as applicable as anything one could find in 1979 on the subject," states Dave Bliss, mission leader with African Enterprise.

New Student Magazine

The present gulf of student mission publications, once filled by hundreds of SVM periodicals, will also be partially filled by the appearance of a full-color magazine called Today's Mission. Dave Dolan, publisher of the magazine, says that it is founded to motivate, educate and direct Christian college students towards involvement in cross-cultural ministry. Accompanied by a monthly newsletter called Ventures and Visions, this organ seems to be the only inter-student-movement periodical devoted exclusively to crucial issues in student missions.

Each of these publications is indicative of the developing interest in student missions. What has been slowly surfacing in the 1970's could be the infrastructure necessary for frontier mission outreach in the 1980's.

COMMUNITY HEALTH/IIS

A community health course has been added to the basic core of IIS studies in order to provide a better understanding of how development ties in with the frontier mission effort. "We're seeking to provide an understanding of total health care needs and fundamental prevention problems in a developing region," states Bob Coleman, chairman of the USCWM Training Division. While not ignoring the present-day crisis of refugee flight and famine relief, Coleman says this course will primarily cover development areas such as nutrition, sanitation, food production and medical care.

This course will be an excellent starting point for nurses enrolling in the nurse practitioner program already set up at the university.

ARTICLES TO LOOK FOR

Moody Monthly, December 1979
World Evangelism by 2000 AD--
Can It Be Done? R. D. Winter

MISSIONS in the BIBLE

WEEKLY GLIMPSES OF THE BIBLE'S DOMINANT THEME

WEEK ONE January 6, 1980

Genesis 1-11: These eleven chapters are like an introduction to the whole Bible, explaining why the remainder of the Bible is a missionary story. Here we see the love of a righteous Creator God allowing Adam and Eve to survive despite their sinful disobedience. The seed of the woman will someday strike back against Satan.

God's redemptive love makes Him a missionary God, willing to save Noah, also willing to scatter Noah's lineage across the earth and change their language rather than to have man utterly corrupted.

Today we need to take the Gospel ahead of world-wide secular media as they in many ways are spreading corruption. Missions in one sense is a world-wide counter-attack on the domain of Satan, "the God of this world." Famine, war, pestilence all derive from a problem more basic than can be cured by technology.

WEEK TWO January 13, 1980

GENESIS 12, 13. God calls a missionary nation into being. He rescues Abram out of the dying civilization of Ur and promises to establish him as the progenitor of a new nation that will bless "all the families of the earth" (Chap. 12: 2,3). This is clearly the Great Commission.

A promised land is to become a missionary base, but Abram's first journey to Egypt was not planned for a missionary purpose but forced by famine. Neither does it honor God but proves that God's messenger can sin, too. Seeking to save himself, Abram almost lost his wife and his life.

In chap. 13 we see Abram willing to lose and instead he gains. Lot this time loses because he chose the best portion for himself.

WEEK THREE January 20, 1980

Genesis 14-50. Through many trials and tests of faith Abraham and his lineage, Isaac, Jacob, Joseph hold true. But as with today's churches, there is little evidence of concern for the rest of the world. We could well wonder what happened to the missionary mandate of Genesis 12:2,3 were that commission not repeated throughout Genesis (e.g. 18:18, "In him shall all the nations of the earth be blessed"). See also 22:17,18 and 28:14.

In chapter 14 Abraham chases a marauding chieftan, Chedorlaomer, but does not seem to be alert to his spiritual debt to other nations. Gradually we get the impression that the matter of God being willing to bless crowds out the responsibility of those who are blessed to be a blessing.

WEEK FOUR January 27, 1980

Exodus-Deuteronomy. Ineffectively as witnesses to the nations, God finally sends the chosen, missionary nation into captivity. (Maybe that way they can witness!) We may wonder if Ikhnaton, the one monotheist Pharaoh, might have caught his faith in one God from the Hebrew slave nation within his land.

In any case, as the chosen nation is reconstituted in the desert, their mandate is again emphasized. Exodus 19:5,6: "All the earth is mine... You are a special nation, a kingdom of priests, a holy nation." Israel's mediation to the other nations is clear.

God's miracle-working power is not merely to save Israel "so that my Name may be declared throughout all the earth" (Exodus 9:16. Yet precious little awareness of this is evident in the actions and concerns of the people themselves--as we see today. This does not annul the mandate, however. God will be honored among all nations. We must be part of the solution, not part of the problem.

This year we will devote one page in each monthly issue of Mission Frontiers to this theme. Why? Many people, perhaps most Christians down through history, have handled the Bible without being aware that the theme that ties it all together is the relentless, redeeming love of God for "all the families of the earth."

We hope these once-a-week paragraphs will give extra sparkle to each of 52 weeks this year, and make your Bible "light up" from Genesis to Revelation on the subject of missions. Devotions at home, Sunday School classes, even sermons can spring from these studies by our General Director.

Noted Speakers

Many outstanding missions professors are featured on the campus of the Institute of International Studies. Some coming at this time are:

January

10, 11 Dr. William Smalley
14 Dr. Ralph Winter
16 Miss Vivienne Stacey
17, 18 Rev. Phil Elkins
21, 22 Dr. David Howard
24, 25 Rev. Don Richardson

February

4 - 6 Rev. Don McCurry
12-14 Dr. Dale Kietzman
19-21 Dr. Ralph Winter
26-28 Dr. James Engel

March

4 - 6 Dr. David Moore
11-13 Dr. David Hesselgrave

If you should be in the area, you are welcome to attend some of the lectures. Contact the Center receptionist for exact times and places of the lectures.

ARTICLES TO LOOK FOR

Impact (Conservative Baptist Foreign Missionary Society), January 1980

Missions Review--Hidden Peoples 1980, R. D. Winter

Moody Monthly, February 1980
The lead article, on Simple Lifestyle, by Roberta Winter

URBANA: A New Thrust (from p. 1)

Speaker after speaker referred to the 2.5 billion, those the Center for World Mission calls "the Hidden People." Some had ideas on how to reach them.

Take Ruth Siemens, for example. She electrified the students with example after example of how they could support themselves as "tent-making" missionaries in frontier areas. Within thirty minutes of the close of her address, all 200 copies available of J. Christy Wilson's new book Today's Tentmakers were sold.

When asked to identify the greatest mission problem in the 80's, Billy Graham unhesitatingly replied, "The 2.5 billion people still beyond the reach of the gospel," with some additional words on the sacrifice in lifestyle which reaching them would require of all Christians.

Only one criticism of Urbana 1979 was heard from the students: "We need more facts. We've got to know more. How do we get the data?"

John Kyle was ready for even that question. At one point he held up the USCWM's Institute of International Studies brochure and told the students to find out about that program and that of its sister organization, the Summer Institute of International Studies. He referred to Johnstone's Operation World and urged the students to buy it and use it as a prayer guide. They were also urged to pick up their free copy of the new student mission magazine Today's Mission, available only at the USCWM booth.

Yes, this Urbana was something new. Many mission representatives commented on the new excitement about the world that they could sense among these students. While the newspapers outside were screaming about the hostages in Iran and the Russian takeover of Afghanistan, inside the assembly hall these students bowed in prayer, awed by world events yet determined that under God somehow their lives would make a difference.

Already a number were speaking about the possibility of another Student Volunteer Movement for Missions such as swept our country at the turn of the last century, and a reprint of that first meeting in 1891 was available at Urbana to tell them how to do it. Already plans were being laid for a "Haystack Commemoration" meeting in 1981 to honor the first five American college students who insisted that God wanted them to go across the world to seek the lost sheep.

Things are moving. There is a new wind in the student world, strong and fresh. The world has never been more needy, nor more ready for these students. God grant that they will be ready to go in time and that the older ones who have gone before will know how to point the way to new frontiers.

"Teaching English" PASSPORT to the World

A growing tide of students have increased the potential of their ministering in "closed door" countries through WCIU's TESL program (Teaching English as a Second Language).

The WCIU has chosen to give particular attention to the development of TESL because of its distinctiveness as a "non-professional" missionary skill. Working for a multi-national firm does not permit the same control of one's time or location.

"The Apostle Paul ran his own portable tentmaking trade," says Dr. Ralph Winter, who helped pilot the Afghan Institute of Technology in the early 50's. "TESL is just as portable as Paul's tentmaking and is quite distinct from the conditions of working for Exxon, for example."

While other TESL programs exist, no other program is

structured specifically for the missionary candidate. "We have designed the TESL program so that the student will always see his skill in a cross-cultural missionary context," states Irving Sylvia, Director of the WCIU TESL program. He points out that the Certificate program (one semester) and the Master's program (one year) combine the missiological studies of the Institute of International Studies, TESL methodology, linguistic theory, and practice teaching.

The addition of Sylvia to the staff supplements an experienced missionary faculty as he adds his years in the Middle East to the field experience of the teaching staff in India, Africa and South America. Until the recent revolutionary outbreak, he was on the faculty of a university in Iran whose student body is 95% Muslim.

Sylvia and other evangelicals on the faculty of that university attempted to attract evangelical TESL teachers to fill ten openings in that school during 1978. "We could find no one," he stated. "And all of the posts were eventually filled by non-Christians. In a country where one needs a good reason for his presence, it is critical to understand TESL as one of the most appreciated and understood ways to operate without suspicion."

The WCIU-TESL program emphasizes practical field work rather than merely presenting theory. "It's been key in my own level of confidence," says Alan Leach, a seminarian who taught English in a Japanese institute for four months immediately upon graduating. "The community and on-campus practica were instrumental in my own ability to draw up lesson plans and schedule my time," he adds.

While the program expects a spring enrollment of 30 (double that of the fall), its alumni have already begun to tramp the globe. Turkey, China, the Middle East and South America are only the first of many countries to be reached by this program's alumni. The "closed door" countries do not seem to offer the same resistance to those who have the TESL skill.

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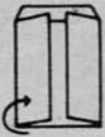
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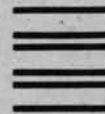
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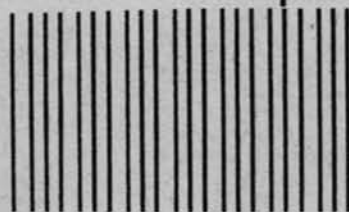
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Chinese Studies. Sponsored by the Chinese World Mission Center and the Institute of Chinese Studies. Free

Ethnic Arts. Sponsored by the Fellowship of Artists in Cultural Evangelism. Free

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