

MISSION FRONTIERS

The Thailand Consultation

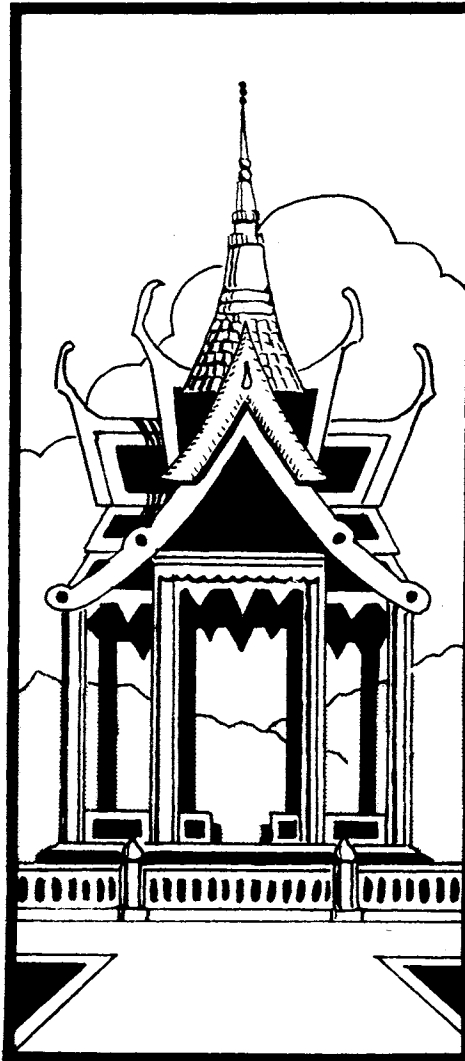
Perhaps the Conference on World Evangelization ("COWE") held in Thailand on June 16-27 this year will go down as one of the most productive of Christian conferences. Despite the sometimes discouraging nature of the meeting, it will still earn an important spot in church history.

The consultation was held at the resort town of Pattaya, Thailand in an attempt to develop specific strategies to reach those who have not heard the message of Christ. The meeting was the fourth of a series of conclaves dating back to 1960.

According to Leiton Chinn of the US Center for World Mission, perhaps the brightest spot was a growing interest in missions on the part of North American church leaders.

For instance, Chinn noted the enthusiasm for missions of Robert Schuller, pastor of the Garden Grove Community Church in California and of Gordon MacDonald, pastor of Grace Chapel in Lexington, Massachusetts.

An organizer of the conference, Peter Wagner of Fuller Theological Seminary School of World Mission, wrote after the meeting that he believes the conference gave evangelism preeminence in missions and gave wide exposure to the concept of mis-



sions to people groups.

On the first point, Wagner writes:

From beginning to end, COWE took a clear and distinct stand on this issue. The Lausanne Covenant affirms that 'In the church's mission of sacrificial service, evangelism is primary' (Art. 6). While recognizing that the cultural mandate (social action) is indeed part of holistic mission, COWE refused to go the route of the World Council of Churches and make it either primary or equal to evangelism.

This stand, he continued, did not come without opposition. A very vocal minority at Pattaya attempted to dislodge evangelism as primary in the mission of the church. They circulated a 'Statement of Concerns' and solicited signatures of participants who would support them. In private consultation one of them said, 'If evangelism is primary then social service is secondary and I object to that.'

Another success, although not as clearcut, was for the "Peoples" approach to mission strategy.

The consultation emphasized the concept of reaching people for Christ by respecting barriers to the Gospel inherent in cultural groupings.

This philosophy, however, was not wholeheartedly adopted.

continued on pg. 4



DR. RALPH WINTER

Lots of Good Things!

THE \$3 MILLION? YES!

We praise God that He enabled us to safeguard the \$3 million we spoke of last issue. Further on I'll explain just how we made the necessary down payment on the "second half" of the campus. This action now doubles and completes the campus. This additional property, worth \$6 million, was available until July 15th for half that price, and our down payment thus saved us \$3 million.

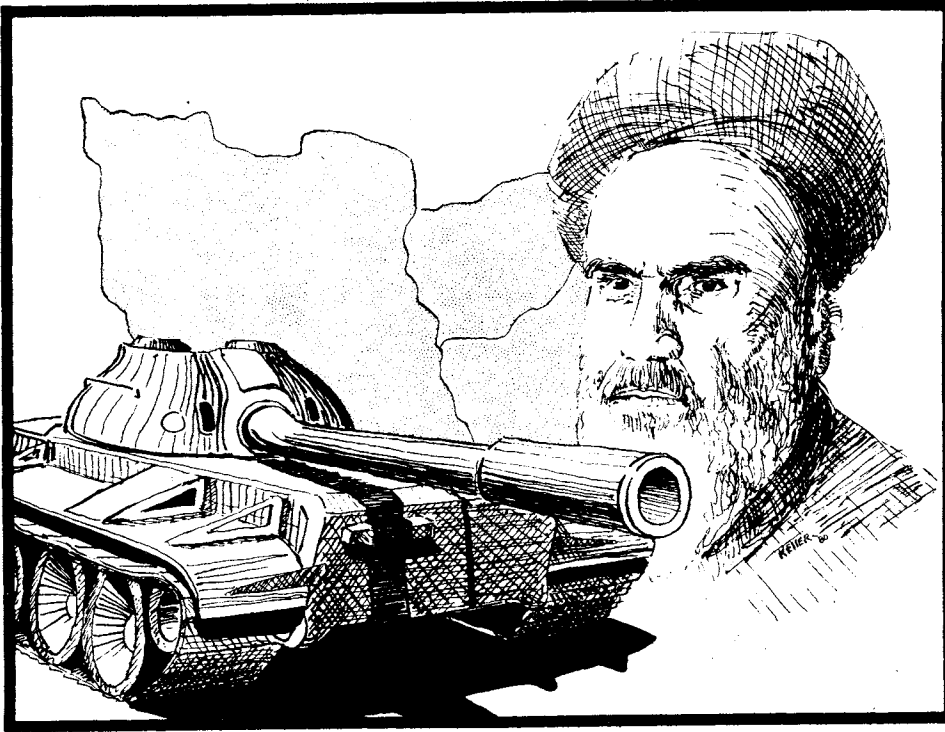
WHAT DOES THIS MEAN?

It means that God has entrusted us with a 17 acre campus and now an additional 85 residential properties (within two blocks) that balance out the facilities on campus. This makes a single 35 acre complex, an exciting, versatile and potentially the most effective nerve center in the world focused on the final frontiers of the Christian mission.

OTHER CENTERS TOO

Yet of course this center in Pasadena will be aided and accompanied in the global challenge by other sister centers around the world, each of them functioning not as mission agencies but as centers to make more visible the world's Hidden Peoples. Right now we are in constant touch with 39 entities that are in some way or another collaborating with us.

continued on pg. 4



Advancing the Gospel in strife-ridden Central Asia

Newspapers brim with headlines of militant clergy, Marxist students, American hostages, Russian tanks in the streets of Kabul, oil, and the clash of Western values with resurgent Islam.

Much of the world's attention is focused on the upheaval in countries of South-central Asia, but undercurrents of quieter upheaval are often missed by the press.

One such undercurrent is a new openness on the part of many Muslims to Jesus Christ.

An individual associated with the Samuel Zwemer Institute in Pasadena (an organization spearheading Muslim ministries throughout the world, training missionaries to reach Muslims), said he believes God is using turmoil in that corner of the globe much as He has used turmoil at other

times in history -- to make the church grow.

In some areas, he said, people have become tired of the entrenched Islamic religious order, which they believe has failed them.

Marxism, which held hope for many, has begun to fade in the eyes of some as they watch the Russian invasion of Afghanistan.

Now, Muslims who are disenchanted with Islam and feel betrayed by Marxism have begun looking toward Jesus.

While there are no mass conversions, there is a fresh interest in Jesus, and, in some areas, a growing number of converts.

The number of converts, while still small, is by one count much larger than at any other time in this century. Right now, for instance, thousands of Muslims are studying the Bible through corre-

spondence courses.

However, running counter to this exciting trend is another -- the resurgence and resistance of Islam.

One of the main reasons for Islam's resurgence is that Muslims are convinced their era of world influence has arrived, as demonstrated by the blessing of oil God has given them.

The resistance of Muslim people to Christianity is based to a great extent on their view of the West.

They see a culture awash in alcohol, pornography and materialism. In addition, employees of western oil companies are not allowed to share their faith with Muslims, which makes Islamic leaders happy, but leaves the impression that Westerners are materialists only interested in oil.

Because Western culture seems riddled with evil, Islamic governments often deny visas to missionaries and try to limit their effectiveness.

Now, with the influx of oil money, Islam is financing missionary work of its own.

Those interested in missionary work in Islamic countries should consider a secular job in the country as an option. There are also openings for regularly supported missionaries. Unless the number of candidates greatly exceeds the number now volunteering, there will continue to be openings.

For those interested in "tent-making" missions among Muslims, the jobs most needed and available are in medicine, engineering, agriculture and teaching English as a second language. As one authority put it, the opportunities are "just about unlimited."

To serve in an Islamic country requires a solid understanding of the Bible, Islam, and the relationship between the two.

The Zwemer Institute is designed to provide training for Muslim ministry. If interested, write to: The Zwemer Institute, Box 365, Altadena, CA 91101.

Muslims in Mali — in need of prayer

Just over 6 million people live in Mali, a predominantly Muslim nation in central West Africa. 60% of Mali's population is divided into 9 subgroups and there are at least 16 different groups of Muslims in Mali that need to be

reached with the Gospel. Two of these are the Manding and the Berbers.

3 million Manding live in Mali, about 1.2 million of which are Muslims. In Mali, the Manding are known as Bambara, taking the name from the largest and most dominant tribe among them. There are 9 major tribes. Churches have been started among

three of them.

350,000 Berbers, mostly of the Taureg tribes, live in northern Mali. This area was devastated by the 1968-73 drought. Christian relief efforts left a good impression during that time. Missionaries have been working among these people, but have seen a few come to Christ.

Please pray for these people.



Dr. Samuel Kamaleson



Passing the torch

Passing the torch — First Annual Missions Festival

"I'm going to keep this candle for the rest of my life." Holding their lit candles, students symbolically received the vision for frontier missions from nearly 100 Student Volunteers for Foreign Missions, now in their 70's and 80's. Those watching sensed the tremendous responsibility under God now placed on new shoulders.

The passing of the torch was a

dramatic ending for the first Southern California Annual Missions Festival. More than 1,000 attended, honoring at least 100 retired missionaries. One Volunteer was 96; he came supported by his son, now a retired missionary from Iran.

Dr. Samuel Kamaleson (World Vision, Int.) spoke, representing something new for these old volunteers -- the more than 600 mission

agencies which are completely non-Western. Larry Poland, also speaking, represented a new Western mission agency, the Agape movement of Campus Crusade.

Adding a touch of color and sound were the Chapel Brass, the International Children's Choir in costumes from around the world, and a huge torch which was lit to dramatize the theme of passing on the torch.

The elderly Volunteers had come from all over the greater Los Angeles area. Preceding the program, the present-day mission-minded students gave a reception in their honor. There, Dr. Everett Harrison of Fuller Seminary recalled for them all fond memories of Volunteer conferences and events in the early part of this century and spoke of the glory and demise of the Volunteer Movement.

It was an exciting evening, worth repeating. But the Festival was only the beginning of an even more exciting week, the first Christian Leaders Institute of International Studies, also held on the campus of the US Center.

*If God calls you to
be a missionary,
don't stoop to be a king.*

- Jordan Grooms

INTERNATIONAL STUDENT CONSULTATION ON FRONTIER MISSIONS

WHEN? October 27 - November 1, 1980

WHERE? Edinburgh, Scotland

WHAT? In order to understand this gathering, let's take a look at the name.

"International" : to see representation from major constituencies, campus fellowships, and church membership world-wide.

"Student" : to focus on how students and young adults can be called forth and equipped as the necessary laborers for reaching the Hidden Peoples.

"Consultation" : to work together in the context of the World Consultation on Frontier Missions (the simultaneous gathering of mission agency delegates) so as to determine the "means" whereby frontier missionaries can be disciplined.

"frontier missions" : to focus exclusively on seeing the necessary laborers emerge to reach the Hidden Peoples, those cultural and linguistic sub-groups, urban and rural, for whom there is yet no indigenous community of believing Christians able to evangelize their own people.

WHY? Approximately 100 years ago, a single-minded student missions movement, the Student Volunteer Movement for Foreign Missions, was able to launch thousands of frontier missionaries across the world. A similar, larger thrust can take place today -- and indeed must if we are to see "a church for every people by the year 2000".

WHO? Any student, student worker, or young adult can attend who is able to sign the following declaration of intent:

"I will make the Great Commission the commanding purpose of my life for the rest of my life, and I am willing, as God directs, to be a missionary to the peoples presently beyond the reach of the Gospel of Jesus Christ (11 Cor. 10:16)."

HOW? Write (or call) for an application and consultation information immediately:

Student Consultation
c/o Brad Gill
1605 Elizabeth Street
Pasadena, CA 91104

Phones: (213) 794-2127/794-7155.

Thailand *continued*

Opposition arose from some South African conferees who feared that planting separate churches for separate cultural groups would encourage racism and apartheid. They argued that people should leave their groups and join churches which mix different cultures together. Debate over the "Peoples" approach was evident in several mini-consultations.

Wagner notes that many world leaders gained a new appreciation for the need to evangelize the 16,750 people groups yet to be touched by the Gospel.

Perhaps the area of least success was in planning specific strategies to reach these Hidden Peoples.

According to several sources, one explanation for this could be the lack of participation and preparation in the regional pre-COWE study groups. Another problem was conflict of methods between different groups.

The final consultation statement summarizes the problem.

Yet obstacles to cooperation remain, which involve genuine problems and complex issues. Some of these reflect either the social,



political, geographical, or cultural circumstances or the ecclesiastical traditions from which we come. Others reflect tensions between different forms of ministry (e.g. between traditional church structures and those which are not directly accountable to churches) or between different evangelistic strategies and methodologies. These and other tensions are real

and must be frankly faced. They do not release us, however, from our responsibility to explore with creativity different levels of co-operation together. The Scripture urges us to "stand firm in one spirit, with one mind striving side by side for the faith of the gospel" (Phil. 1:27).

To help work through these differences, Consultation members established a Commission on Co-operation.

Our task is still waiting to be accomplished. In a plenary testimony at the meeting, J.R. McQuilkin, president of Columbia Bible College, said that to plant a church in every people by the year 2000, 180,000 missionaries will be required. But, among the organizations represented at the meeting, he said, they could only send 300. At that rate, he added, it would take 600 years to complete the task, if all those who are sent remain alive for 6 centuries.

McQuilkin emphasized the need to mobilize many more laborers for the harvest.

He said he wants one day to stand with his generation before Jesus and say, "It is finished. The task you gave us to do is finished." B. Hogard

Continued from p. 1

BILL BRIGHT AND BILLY GRAHAM

Our extremity was God's opportunity. As we approached the expiration of opportunity July 15th to secure the additional property, first Bill Bright and then Billy Graham stepped forward to accept a certain degree of responsibility for our success.

Bill Bright phoned June 30th. He sent Larry Poland down from Arrowhead Springs (Campus Crusade headquarters) on July 3rd to meet with a select group of our people for several hours. Money is very tight for Campus Crusade International as they are in the completion stage of their 1980 world wide campaign. They expect to show their JESUS film to at least 200 million Asians between now and Dec. 31st. But we have not asked them for money. They will shortly decide how they can best help us.

Billy Graham has also offered to help. He phoned July 7th and invited Dr. Winter to be the speaker for two weeks in a row on his "Hour of Decision" broadcast which goes to 750 radio stations and is heard by more than a million people. We did not ask for this nor for any finan-

cial aid. This was entirely Billy's idea. Our book, ONCE MORE AROUND JERICHO will be sent free to all Hour of Decision listeners who ask for it during the month of Aug. (Write for a cassette containing both broadcasts, \$3.50 postpaid.)

THOSE OTHER PAYMENTS

Next issue a more complete financial report. Space here only allows us to say that we expect by the time you get this to be completely caught up. Thanks be to God!

PROPERTY MANAGEMENT TEAM NEEDED

Increased blessings always bring increased responsibilities. We seek now 10 to 12 full time people who can manage and maintain all those properties. It seems to us more reasonable to assemble this team ourselves, to create the company, so to speak, than to try to locate a commercial company that would in turn sub-contract out a great deal of jobs at high rates. If you know anyone who would seem to fit in such a team, please let us know.

BOX SCORE

	JAN.	FEB.	MAR.	APR.	MAY	JUNE
New Donors	263	232	306	446	380	405
Grapevines ordered	5500	4800	9700	5950	9840	8035
Hidden People Sunday Churches	7	8	11	14	7	32
Total donors monthly	457	407	702	701	617	675
Approximate total donors to project:	17,850					

Leaders ignite with vision

What will it take to inflame American churches with new missions passion and global perspective? The Christian Leaders Institute of International Studies (CLIIS) may be part of the answer.

The first Christian Leaders IIS was conducted on the USCWM campus on July 13-17, attended by 88 lay leaders and pastors. CLIIS sparked exciting new understanding and vision to help reach the thousands of untouched "hidden" people groups of the world.

A number of CLIIS delegates expressed their appreciation for the program. Some of their comments are printed here in italics.

CLIIS was the vehicle that the Lord used to stir up a desire with-

in my heart to "go for it" totally in sharing the vision with the rest of my church.

Each morning, Dr. Ralph Winter of the US Center challenged participants with the Biblical, historical, cultural, and strategic dimensions of world evangelization. These talks were followed by intensive morning and evening seminars focusing daily on one of the four major blocks of hidden peoples.

Abraham Pothen and four other visiting missionaries and national Christians from India and Bangladesh provided insight into the complexities of penetrating the mosaic of Hindu caste society with the Gospel.

Jim Ziervogel and Alan Gates

(Institute of Chinese Studies) and Danny Yu (Chinese World Mission Center) shared from their rich experience and knowledge of the Chinese world.

Alan Starling (Gospel Recordings), Ernie Heimbach (USCWM Strategy Division) and Don Richter (Regions Beyond Missionary Union) shared first-hand accounts of the Gospel's entry into 3 of the world's 2,100 tribal groups; their evening program featured a reverse-monolingual (translation) demonstration by Turner and Bethel Blant of Wycliffe Bible Translators.

Finally, through the heartfelt, sensitive, and graphic presentation of Don McCurry (Samuel Zwemer Institute), the cultural beauty and spiritual longings of the Muslim peoples became real.

The variety of presentations has made the week enjoyable on the intellectual level, and sorting that out will take time. The opening of my mind to the masses that need to be reached has been the most important "happening" for me.

According to Len Bartlotti, Director of the USCWM Mobilization Division, the unique international flavor of the CLIIS, its exclusive focus on the remaining frontiers in missions today, combined with its practical "how-to" seminars, make the CLIIS a potentially powerful instrument for rebuilding the pioneer missions perspective and vision of the local church.

The Leadership IIS exceeded my expectations - and my expectations were high. I was particularly impressed by the real substance of all sessions and the quality of the speakers and films and the depth of the content. The message is clear and the test of our commitment will come as we return to our congregations and seek in the power of the Holy Spirit to awaken our memberships. Please pray for us!

Plans call for expansion of the CLIIS into churches via video, as well as area-wide combined Missions Festivals and CLIIS's in the major cities of North America.

For information on upcoming CLIIS sessions, contact Mary Fran Redding at the USCWM. (Phone: 213-798-8936, 798-8937, 794-7155.)

Thailand '80 to Edinburgh '80

Thailand '80 is now history...Edinburgh '80 will soon convene

Now that the conference at Pattaya is over, perhaps it is time to remember just what is hoped for at the World Consultation on Frontier Missions at Edinburgh in October of this year. Both conferences had the same stated purpose: to deal with the issue of the Hidden Peoples of the world. Yet they are quite distinct:

THAILAND '80

Sponsor: The Lausanne Committee on World Evangelization

Participants: Scholars, church and mission leaders from around the world. Predominantly church leaders. All there by invitation of sponsor.

Results: 1) An increased interest on the part of church leaders in the unreached frontiers of missions. 2) An increase in support for mission agencies doing the job. 3) An ongoing discussion of strategy, including clarification of terms like "peoples approach" to evangelism and definitions of Hidden People groups.

EDINBURGH '80

Sponsor: An ad hoc committee of mission executives.

Participants: Official delegates of mission agencies, both Western and non-Western. Official observers: up to 300 student mission leaders meeting simultaneously.

Expected Results: 1) Valuable interchange between Western and non-Western mission society delegates to plan better training and supervision of missionary personnel and to set clear goals for penetration into specific Hidden People groups. 2) Interchange between mission society delegates and student mission leaders should help agencies recruit and supervise this generation's laborers. Students hope to come away with an international student movement for missions organized, ready to move.

Thailand '80 brought its participants a long way toward understanding the realities of the world's unreached billions. This was of inestimable value, especially to church leaders around the world. An answer to the question, "How can they hear without a preacher?" was begun at Pattaya.

Now that verse must be completed by mission executives from 160 agencies who will gather at Edinburgh. The question "Whom shall we send?" will be addressed for the first time in history by a significant number of African and Asian mission executives who will sit down together with Westerners, an accomplishment only possible in a consultation of this nature.

126
Missions in the Bible

Ralph D. Winter

As we turn now to the New Testament we approach it with new eyes. We have by now seen that the whole Old Testament (from Genesis 12 through Malachi) is the record of a nation called to be a missionary nation, yet wavering in disbelief and disobedience. We saw how we need to shake ourselves loose from the concept of a "hibernating mandate" for the Old Testament--that is, the belief that the mandate God gave to Israel He never intended them to fulfill before the coming of Christ. Giving up this view makes the New Testament suddenly much clearer. However, giving up this view is not easy. Let me give an example of one of our readers as he struggles with this.

Dear Sir,

I was just now reading (rather tardily) the "Missions in the Bible" page from the May issue of Mission Frontiers, and was somewhat disturbed. First of all, I should say that there were many good insights in it and it did a good job of spotlighting the missionary concerns of God in the Wisdom books. However, Mrs. Winter seemed disappointed that such concerns did not occur more often in those books. She complained that Job, Solomon and Ecclesiastes were caught up in their personal or national concerns.

I think we need to remember that the books of the Bible are not just reflections of their times and the concerns of their culture but also are reflections of what God wanted to say to his people at a given point in time. If God had desired a greater missionary emphasis in the words He inspired, He jolly well would have put it in.

I hope you will find my comments to be beneficial. If I misinterpreted the article, I would welcome correction. Please don't feel it is necessary to reply.

Sincerely,

T.C., Culver City

Dear T.C.

I could have written your letter myself a couple of years ago, because until that time I had tended to look at the Bible as basically a compilation of inspired writings put together for our immediate blessing.

Now, however, in this series of lessons I feel I am expressing a much better grasp of what God is trying to say to us in His word. Let me illustrate it as though we are not talking about the life of a nation but about the life of an individual. Let's

suppose that a person who has been called to "be a blessing to all the nations of the earth" really did not live out his life very effectively in that call and was not only not reaching out to people all over the world to be a blessing to them but was not even effectively reaching out to people close at hand. And, worse still, he was overcome with anxiety about his own safety, security, and salvation and was totally preoccupied with simply fighting battles of selfishness rather than generosity, battles of greed versus love, battles of morality and hedonism versus obedience and sacrifice.

Now if God were going to compose an inspired account of this person's calling and response, it would be necessary for God to describe things accurately--which we believe the Bible does as it describes the obedience and disobedience of the nation Israel. Thus the account of this individual would have to be a rather discouraging account of wavering disbelief and disobedience, just as the Bible is as it talks about a nation. Obviously God does not intend for us as we read the Bible today to find out new methods of falling away from Him, but neither does He intend for us to fall back to the level at which Israel was as it was absorbed in fighting all those little battles.

It seems to me that Luke 24:47 clearly indicates that those who rightly handle the Old Testament scriptures should be able to perceive a mandate for mission that was resident therein. They should be able also to perceive the basic record of disobedience across the centuries which the Old Testament describes just as we today, on looking back, can see the pervasive disobedience on the part of most Christians both in the New Testament and since in regard to Christ's last and greatest command. The mere fact that the Pauline epistles are in the main occupied with the kindergarten problems of his hearers surely does not nullify the fact that the Great Commission still stood as the overarching major campaign within which all of those people should have surely been operating. Paul himself, of course, was operating within that commission. He constantly reiterated that his concern was to go where Christ was not named, and he distinguished his ministry as being to the uncircumcised while Peter's was to the circumcised. As I see it now, I am a bit shocked by the fact that Peter, who stood there when the Great Commission was given, would be later classifiable as a person whose ministry was mainly to his own people.

I think we should also be shocked by the level of vision of the disciples after the resurrection in Acts 1. Here they are still very childishly preoccupied with receiving power when Jesus should come into his kingdom, and they ask Him about the timing for that event. Jesus turns to them with infinite patience and says, "Look, you will receive power only when you allow the Holy Spirit to make you into His witnesses to the ends of the earth." After Pentecost Peter, in his sermon in the temple, clearly voiced this commission (Acts 3:25) and yet as a matter of actual fact, except for his ministry to Cornelius, we have no record that Peter was very actively involved in that commission to go beyond Judea, and even less is there a record that the other disciples went to the Gentiles.

You can see this is a very different view from what I used to have, and it isn't a common view at all. Yet in a sense it is the view that Jesus had as He looked back at the Old Testament tradition (Luke 24:47) and pointed out that the story was pretty consistently one of stoning the prophets. In saying this, is He implying that God wasn't interested in the nations? But Jonah is proof that He was.

But, you say, if God had wanted the people to respond to the prophets he "jolly well could have put that in." But how could God put something in that wasn't there? The fact that the Bible records the incriminating fact that the people did not respond to the prophets is proof of Biblical inspiration. It is also true that the people did not respond to the Great Commission as we find it recorded in Genesis 12:1-3. And the Bible again tells it like it is. The Bible in your words "tells reflections of what God wanted to say to his people at a given point in time." This is absolutely true. But the Bible doesn't just tell about those who obeyed; with equally divine inspiration it faithfully portrays what the children of Israel said back to God in return, even when grossly disobedient. Thus the Bible reflects very accurately not only God's words to His people, but the words of His people in response to their God. What I am saying is not a low view of inspiration. I am certainly interested in your own groping with this point since I shared it for some years myself. Please feel free to reply to this.

Cordially,

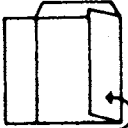
Ralph D. Winter

Readers - you feel free to write in too! RDW

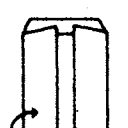
ORDER TODAY

TEAR OFF THIS PAGE AND CHECK APPROPRIATE BLANKS BELOW AND ON REVERSE.
 FOLD AS PICTURED BELOW. ENCLOSE CHECK (if needed).
 STAPLE OR TAPE FLAP SHUT SECURELY AND MAIL -- NO POSTAGE NECESSARY.

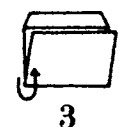
Easy Folding Instructions



1



2



3

Staple, glue, or tape flap

second fold

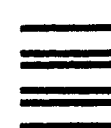
UNITED STATES CENTER FOR WORLD MISSION

1605 East Elizabeth Street
Pasadena, California 91104

Postage will be paid by

FIRST CLASS Permit No. 10 Altadena, Calif

BUSINESS REPLY MAIL



NO POSTAGE NECESSARY IF MAILED IN THE UNITED STATES

Name _____

Address _____

City, State _____

Zip _____

third fold

first fold

GRAPEVINE TOOLS

- Send me _____ copies of "Last Frontier" to mail out with grapevine letters. This exciting article catches the pulse of the Hidden Peoples vision. *(free)*
- Send me _____ grapevine letters to mail out to friends. Send me _____ special instruction sheets for each of my friends who will be mailing grapevines also. *(free)*
- Send me _____ "2 Billion Hidden People" brochures, a clear explanation of the USCWM's goals and purposes. *(free)*

- Send me _____ copies of Once More Around Jericho, the exciting story of the founding of the U.S. Center. *(\$1.30 each; 50¢ for 5 or more, postpaid)*

NEW!!

"Goals for 1985" (pages 2-3) is available in a 4-page reprint form with the grapevine letter on front and back. Pass this on to your friends or church!

- Send me _____ reprints of "Goals for 1985"

OTHER MATERIALS

- Send me _____ Pastor's Kits to give to pastors I know, including informative materials and suggestions for introducing the challenge of the Hidden Peoples to a congregation. *(\$1.20 postpaid; free to pastors)*
- Send me information on the film, "Penetrating the Last Frontiers".
- I'd like to reserve the film, "Penetrating the Last Frontiers" for the following date (plus alternate) *(\$10.00 rental fee):*

Check here if address label on reverse side is correct.
 (If not, write corrections at the side of the label. Thanks!)

MISSION FRONTIERS BOOK SERVICE

NEW TITLES

In The Gap: What it Means to Be a World Christian, by David Bryant. A practical guide for implementing a World Christian commitment. Retail \$5.95. (\$3.76 postpaid)
Quantity _____ Price _____

Student Mission Power: Report of the First International Convention of the Student Volunteer Movement for Foreign Missions, 1891. Traces the roots of the most powerful student movement in Christian history. Retail \$6.96. (\$4.17, postpaid)
Quantity _____ Price _____

Today's Tentmakers: An Alternate Model for Worldwide Witness, by J. Christy Wilson. A must for those considering "self-supporting" missions. Retail \$4.95. (\$3.76 postpaid)
Quantity _____ Price _____

Think China: A Study Guide, by Alan Gates. History of China Mission; observations about the Chinese church, future goals and policy. Maps, study questions, and bibliography. Retail \$6.95. (\$4.76 ppd)
Quantity _____ Price _____

SUBSCRIPTIONS

USCWM Prayer Bulletin. Fosters intelligent prayer for USCWM and the Hidden Peoples. Bi-weekly. (\$4.00 annual subscription.)
Quantity _____ Price _____

Watchman on the Great Wall. An educational bi-monthly prayer bulletin which focuses on Chinese people groups. (\$3.00 annual subscription. \$7.00 for 10 copies of one issue. \$2.00 extra for overseas mail.)
Quantity _____ Price _____

FRONTIER FACTS

Hidden Peoples 1980 Chart. Graphic depiction of the cultural distribution of the 16,750 Hidden Peoples. 18" x 24"; color. Retail \$2.95. (\$1.20 per copy; 50¢ ea. for five or more postpaid.)
Quantity _____ Price _____

2000 Years of Christian Expansion Chart. A graphic look at 2000 years of world missions, 2' x 3'; color; heavy paper, rolled. Retail \$5.00. (\$3.20 each postpaid.)
Quantity _____ Price _____

Penetrating the Last Frontiers. Booklet by Ralph Winter. Outlines four bold necessary strategies for reaching the Hidden People. 54 pp. Retail \$1.25. (95¢ each postpaid; 50¢ each for five or more postpaid.)
Quantity _____ Price _____

Six Essential Components of World Evangelization, by Ralph Winter. Challenging goals and perspectives for the next five years in missions. 24 pp. Retail 75¢. (60¢ each postpaid; 50¢ each for five or more postpaid.)
Quantity _____ Price _____

Unreached Peoples '79. Edited by Dayton and Wagner. A fascinating close-up look of over 600 unreached people groups. Retail \$5.95. (\$4.95 per copy postpaid.)
Quantity _____ Price _____

Operation World: A Handbook for World Intercession, by P.J. Johnstone. Provides a statistical breakdown of Christian activity in different countries. Includes information relevant to intercessory prayer. Retail \$4.95. (\$4.25 postpaid.)
Quantity _____ Price _____

TRAINING COURSES

Institute of International Studies brochure. A thought-provoking series of college level, credit-bearing courses. Offers a multi-dimensional perspective of world missions. Free. Check box above.

Understanding World Evangelism brochure. An independent home and church study course that provides a solid introduction to the unfinished task. Credit available. Free. Check box above.

William Carey International University Course Catalog. Outlines the major divisions and purposes of both graduate and undergraduate programs. (\$1.30 postpaid)
Quantity _____ Price _____

Free brochures are available on the following training programs offered on campus. Please check appropriate box.

Teaching English as a Second Language. Certificate or Master's degree program to prepare "tent-making" missionaries for home or foreign service. Free.

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.

Film and Communications. Sponsored by International Films, Inc. Free.

Muslim Studies. Sponsored by the Samuel Zwemer Institute. Free.

The Extended Family. News from the Institute of Chinese Studies. Free.

SHARE the VISION

Two Billion Hidden People brochure. Clear explanation of USCWM purpose and goals. Free. Quantity _____

"Grapevine Letter". Best and easiest way to introduce friends to the Hidden Peoples, the USCWM, and the one-time gift of \$15.95. Free.
Quantity _____

Once More Around Jericho, by Roberta Winter. The exciting story of the founding of the U.S. Center for World Mission. (\$1.30 each postpaid; 50¢ each for five or more postpaid.)
Quantity _____ Price _____

Pastor's Kit. Includes informative materials and suggestions for introducing the challenge of the Hidden People to a congregation. Jericho Book, Hidden Peoples Chart, and Penetrating booklet enclosed as well. (\$1.20 postpaid.) Free to pastors.
Quantity _____ Price _____

Rental Film--Penetrating the Last Frontiers. An 18-min. 16 mm. color film which presents the vision and the challenge of reaching the Hidden Peoples. (\$10 rental fee.)
Date desired (list two): _____

NEW!!

"Non-Essentials of Life". Reprint of Roberta Winter's stimulating article on simple living. (25¢/copy; \$1.50/100, postpaid)
Quantity _____ Price _____

"Last Frontier". Reprint of an exciting interview article with Ralph Winter, by Britain's leading evangelical magazine. (5¢ ea., \$1.00/50, postpaid)
Quantity _____ Price _____

TOTAL AMOUNT ENCLOSED. Please total all literature requests (use discount prices in parentheses) and enclose a check payable to "USCWM". \$ _____

California residents please include 6% sales tax.

THE UNITED STATES CENTER
FOR WORLD MISSION
1605 E. Elizabeth St.
Pasadena, California 91104

Non-Profit Org.
U.S. Postage
PAID
Altadena, CA
Permit No. 65

ADDRESS CORRECTION
REQUESTED