

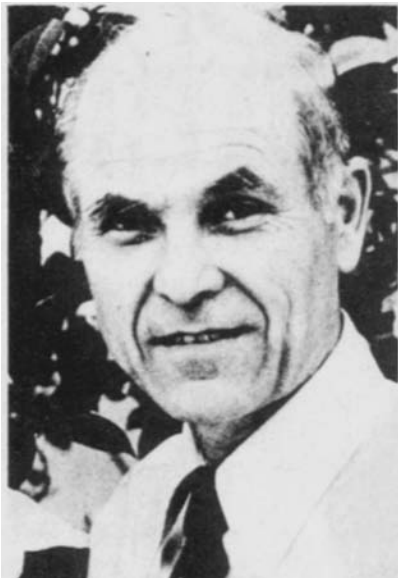


MISSION FRONTIERS

**SPECIAL
REPORT:**

**Mission
Agencies
and the Final
Frontiers**

NAM ASSOCIATES'
Greg Livingstone



FROM THE DIRECTOR:

October 29, 1982

Dear Friends,

On page 5 you'll see a sober (but optimistic!) assessment of our financial picture.

This, in turn, is based upon a lot of good news about the developing prayer-study-giving which is being generated by the Frontier Fellowship. (See page 4.)

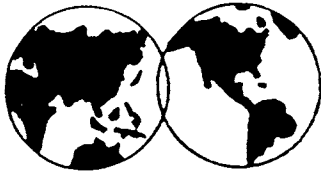
BY FAR THE MOST IMPORTANT NEWS in this issue is the major space we devote to the visible upsurging in the mood of mission agencies today--as evidenced by what we report for the two major annual meetings of mission leaders (EFMA and IFMA).

I was asked to give the opening address of one of those (see excerpts). Our board chairman, Donald McGavran (today's world-level mission strategist, who was on our cover last issue) gave potent frontier pleas at the other conference (see excerpts).

OUR COVER PICTURE THIS ISSUE (plus interview inside) portrays one of the most dynamic, practical dreamers among the younger mission executives. He is now our Director of Mission Agency Relations, too. How thankful I am that the older mission leaders are quite willingly counting such people in, and even younger people than that. What a new day!

Cordially, hopefully,

Ralph D. Winter



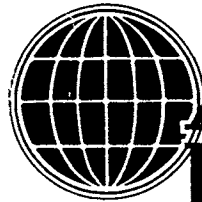
Keen people from 64 mission agencies work together at the U. S. Center for World Mission to foster the growth of a "frontier missions" movement among Christians and churches in this country.

There are three major components of this movement:

First, there are the mission agencies which are willing to make the penetration of new people groups with the Gospel their highest priority.

Then, there are the students--the missionary volunteers of the new era of missionary outreach to frontier peoples.

Finally, there are the churches who make the establishment of churches in groups of people where the church has not existed their highest priority in prayer, in giving and in sharing this vision for the frontiers with others.



MISSION FRONTIERS

The Bulletin of the U.S. Center for World Mission
October–November 1982 Volume 4, Number 8&9



Mission agency leaders met last month to consider their unfinished task--the frontiers. This issue of Mission Frontiers explores these meetings and adds the perspective of a seasoned mission executive.

Frontier Fellowship Roundup	4
USCWM Campus Update	5
IFMA Conference Report By Dr. Ralph Winter	6
EMFA Conference Report By Rev. Len Bartlotti	9
The Challenge of Unreached Peoples By Dr. Donald McGavran	11
Facing the Frontiers By Dr. Ralph Winter	12
Perspective: Interview with Greg Livingstone	15
Newsbriefs	18
Letters	19
Mission Frontiers Book Service	20



MISSION FRONTIERS is the publication of the United States Center for World Mission, 1605 Elizabeth Street, Pasadena, CA 91104. (213) 797-1111. Dr. Ralph D. Winter, General Director and Editor; David Dougherty, Daphne Drascher, Editorial Assistants; Gene Keller, Kris Storey, Pasteup; Laura Shindelacker, Circulation; Mike McGinnis, Distribution. Published monthly. Subscriptions: \$3.00 per year. Copyright 1982, USCWM





Frontier Fellowship

MOVEMENT GROWS

One indication of the rapid growth of the Frontier Fellowship in churches and Christian groups across the nation is the growing number of subscriptions to the Frontier Fellowship Daily Prayer Guide.

In September, the National Office of the Frontier Fellowship added 92 Daily Prayer Guide subscriptions to the number of those participating in the program. However, in October this number increased to 236 new individual and church subscribers.

This brings the number of paid, monthly Daily Prayer Guide subscriptions to 964.

Of course, these figures do not include the 20,000 prayer guides distributed by the twelve mission agencies and Christian organizations who each produce their own monthly version of the booklet.

FRONTIER FELLOWSHIP STUDENT PARTICIPATION CLIMBS

Student mission mobilization groups like "The Caleb Project," "National Student Mission Coalition," and "Theological Students for Frontier Missions" are promoting the Frontier Fellowship as one of the key tools in fostering a vision for frontier missions in the student world today.

A student edition of the Daily Prayer Guide is edited by the Student Mobilization office at the U.S. Center for World Mission, and is distributed to student groups throughout the country.

An Inter-Varsity Chapter at Minot, North Dakota is using the Daily Prayer Guide, and sending its loose change to the Africa Inland Mission to help reach unreached people through that agency's ministry.

MORE THAN LOOSE CHANGE

A gift of \$200.00 from Kailu, HI, two \$300.00 checks from a believer in Madisonville, KY, stock worth \$1800.00 from a couple in the mid-west: these are just some of the many larger non-Loose Change donations catalyzed by the Frontier Fellowship, and flowing out to agencies and churches for frontier mission work among Hidden Peoples. The Frontier Fellowship's triple devotional impact of daily prayer, reading, and loose change giving is touching lives. Just as Jesus said, "He who is faithful in little will be faithful in much!"

KEY EVANGELICAL FREE CHURCHES LAUNCH FF PROGRAMS

A number of influential congregations in the Evangelical Free Church have initiated Frontier Fellowship programs.

The Crystal Evangelical Free Church in Minneapolis has a monthly "Third Sunday for the Third World" program coordinated by Dr. Larry Cairns.

Free churches in Deerfield and Rockford, Illinois kicked off their Frontier Fellowships this September.

In Southern California, Rev. Bruce Camp, missions pastor of Fullerton's First Evangelical Free

Church (pastored by Chuck Swindoll) has introduced the program for the 60 missionaries-in-training at their church.

LACC FF TARGETS BERBERS

The Lake Avenue Congregational Church of Pasadena, CA, has teamed with the North Africa Mission to make the unreached Berber tribes of Morocco their Frontier Fellowship targets.

Their monthly Frontier Fellowship meetings (before a Sunday evening service) have featured NAM workers preparing to minister among the Berbers, and special prayer for this outreach.

Loose change offerings for Lake Avenue's Frontier Fund are designated for this work.

PRESBYTERIAN CHURCH FOCUSES ON FRONTIERS

The True Light Presbyterian Church in Los Angeles began their Frontier Fellowship last May. Missions Chairman Warren Lee regularly encourages all members to pray through the Daily Prayer Guide.

At their monthly Frontier Fellowship gathering (after an all-church Sunday luncheon) special missionary speakers present the needs among the world's unreached peoples.

True Light Church has teamed with Africa Inland Mission to reach the Toposa tribe of southern Sudan, and with Wycliffe Bible Translators to reach the Hindus of Nepal. Their regular loose change offerings are divided between these two strategic projects.

USCWM PASADENA CAMPUS FINANCIAL UPDATE

This update is for the many faithful people who have followed us step by step across the months and years. (See the chart at the bottom of the page.)

The "Report Card" to the right shows where we stand as we go to press today, October 29.

1. In order to get current by December 1st we are short \$105,000.
2. To be up to date (as we were required last year) by December 31st we will need \$175,000 more.

(Can you sense my heart sinking as I write this? Yet how did we get this far? Obviously this is no time to give up. God has astounded us time after time by bringing in the funds, whether or not we asked for them.)

WHAT IS OUR PLAN?

The exciting news on the page to your left shows that even what you might call "miscellaneous" monthly standing orders for the Daily Prayer Guide are nearing 1,000. But over 20 times that amount of booklets go out to participating organizations!

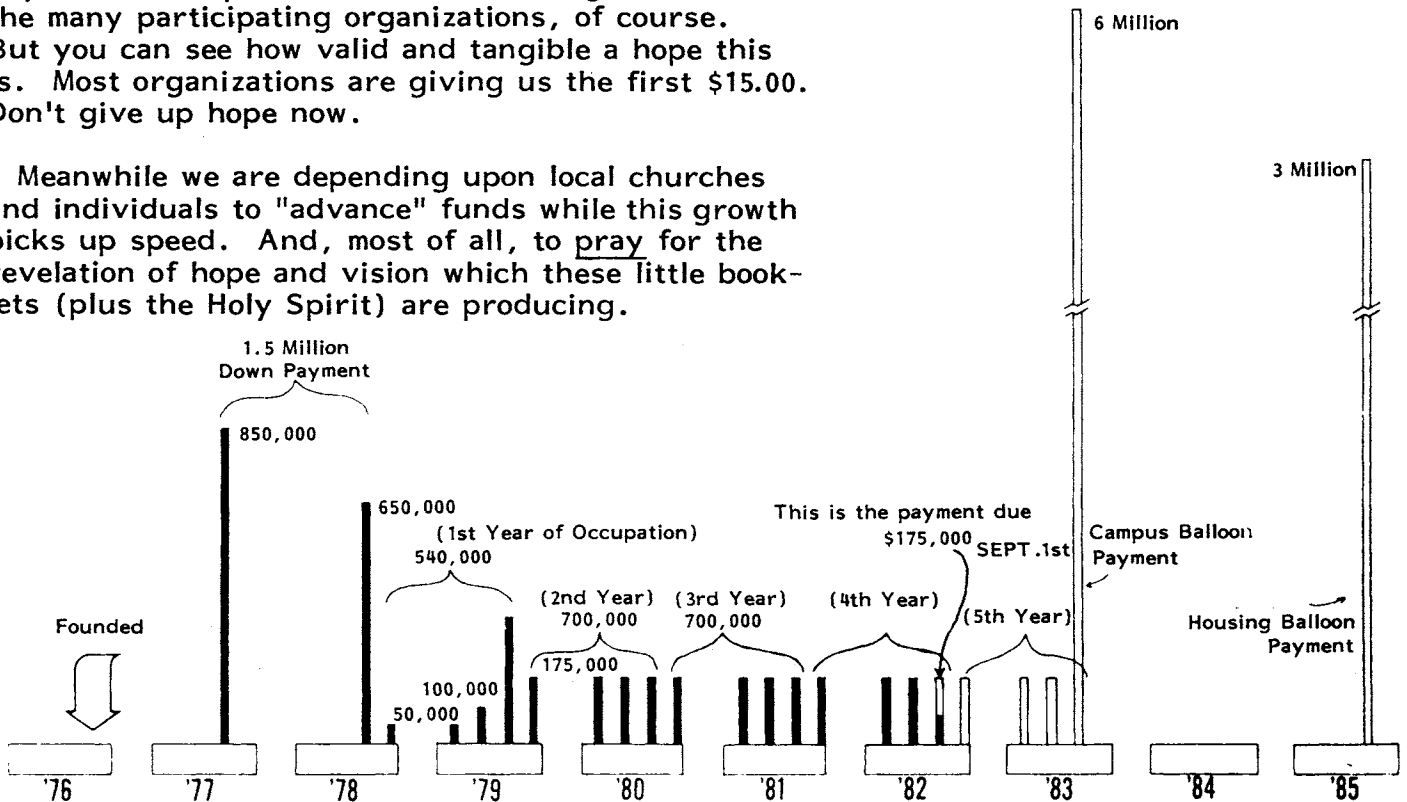
Note: even the present number generates 20,000 daily prayers and inspiration sessions, plus 28¢ per day = \$170,000 per month. All of this goes first to the many participating organizations, of course. But you can see how valid and tangible a hope this is. Most organizations are giving us the first \$15.00. Don't give up hope now.

Meanwhile we are depending upon local churches and individuals to "advance" funds while this growth picks up speed. And, most of all, to pray for the revelation of hope and vision which these little booklets (plus the Holy Spirit) are producing.

REPORT CARD

Payment Due	Payment Made (By God's grace & your generosity)	Balance Overdue
Jan 4	75,000	0
Mar 1 175,000	90,000	85,000
15	20,000	65,000
23	65,000	0
June 1 175,000	0	175,000
7	25,000	150,000
July 2	25,000	125,000
Aug 23	55,000	70,000
27	70,000	0
Sept 1 175,000	0	175,000
30	25,000	150,000
Oct 21	25,000	125,000
29	20,000	105,000
Nov ?	?	0?
Dec 1 175,000	?	?
31	?	(0-we hope)

we are here



SPECIAL REPORT:

Mission Agencies and the Final Frontiers

MISSION FRONTIERS looks at the missionary task today from the standpoint of mission agencies.

IFMA DECLARES PRIORITY OF FRONTIER PENETRATION

It is a painful moment when Hollywood gathers all of the contenders for the annual Oscar Award together on a single stage.

Ordinarily, they are the center of attention. Now they are only one of 30 or 40 people that others might be looking at.

Is this the way it is when 200 mission executives come together from 85 of the mission agency members of the Interdenominational Foreign Mission Association? Not at all.

These men are absolutely at ease, friendly to each other, not in any sense competitive, humble, prayerful, godly people through and through.

Of course, the world is not looking on. This is a purely professional gathering in the sense that it is made up of mission executives themselves. What actually happens at a meeting like this?

This year the theme was "Penetrating the Frontiers." You can imagine that this theme made those of us at the U.S. Center for World Mission present at the meeting very excited. The IFMA official news release, across the page, spells out a little more in detail what actually was done.

We are being genuinely immodest probably, to print this unedited

news release with the name of the U.S. Center and the Director of the U.S. Center's name so prominently mentioned.

Note that both the official news release and the accompanying "Frontier Declaration" are very self effacing and perhaps even too apologetic.

Also, please understand that Dr. Frizen's reference to 84 mission agencies doing things that were "other than evangelism" is to be interpreted, not as a theological loss of evangelistic perspective but very definitely the result of successful efforts in most of the fields where the IFMA has labored. That is not clearly spelled out.

The same goes for the "confession" section. The fact of the matter is that the agencies and their personnel represent literally the salt of the earth. They have worked night and day with unremitting energies to do everything within their power, and it is very difficult to fault them for the surging growth of the church that has drained all of their original frontier impulse from them.

Let's give these executives credit for the fact that this Declaration is a ringing challenge to the agencies themselves as they renew their determination to push out beyond where they are. Local churches must now try to keep up with them.

A further comment is due concerning the excerpts of my own address at the IFMA and the excerpts from Dr. McGavran's address at the sister conference being held at the same time in Colorado Springs --the Evangelical Foreign Missions Association. But these are available in their entirety (see back cover).

Mine was somewhat on the technical side, commenting on the historical roots of the IFMA, on the Biblical and exegetical background of the concept of reaching out to peoples, not just to individuals or countries. It offers a new challenge to the agencies to make their overseas churches frontier mission minded. My latest strong conviction is that mission agencies must labor with new creativity and force, both with the overseas churches and with the church at home in order to impart new vision and hope and enthusiasm for the finishing of the task of missions in the frontier sense.

No mission was ever established for the purpose of creating a vast overseas church and then simply settling down to administrate that church from afar.

Mission agencies have as their special calling the breaking of new ground, and when the ground is broken and the church is growing up, they need to shift gears only to the extent of making sure that

the church itself that is born on the foreign field becomes a vital part of the international cause of missions--the discipling of all the peoples of the earth.

To verify, clarify, and reinforce this conviction simultaneously in New Jersey and Colorado makes these two meetings the Biggest Events of the year.

IFMA Conference Report

(official news release)

Member missions of the Interdenominational Foreign Mission Association (IFMA) declared their determination to reach frontier peoples, at the association's 65th annual meeting held at America's Keswick, Whiting, New Jersey, September 27-30. "Penetrating Frontiers" was the conference theme that drew more than 200 participants.

The "IFMA Frontier Declaration," presented at the closing session by a conference strategy group, included a confession of "staying too long in established ministries" instead of redirecting resources to new frontiers. It also recognized



insufficient preparation of missionaries for the frontier task.

The IFMA said its "chief and irreplaceable duty" is to share God's blessing with those of the world's peoples which have not yet been reached. The "highest strategic priority" must therefore be given to planting churches among these people. The declaration also calls on member missions to labor with churches at home and abroad to accomplish this task.

Seeking to define certain groups of people, whether they be called unreached or frontier people, IFMA called on Ralph Winter, Director of the U.S. Center for World Mission, for the opening address. He cited the biblical emphasis on peoples, defining them as ethnolinguistic groups with common internal communication. The maximum size of such a "people group" is that within which the gospel can spread as a church-planting movement without running into barriers. He coined a new term for such a group: "unimax" people; unified in communication, maximum in size. He emphasized that size was not the prime factor, but rather the unified nature of the group.

Winter urged mission agencies to do all their work with such people groups in mind. He called for a massive educational program at home and abroad, because although mission agencies are ready to take up the challenge of the frontiers, most pastors and young people are not.

The exceptions regarding youth are the National Student Missions Coalition and the Theological Students for Frontier Missions, both of which came to the IFMA meeting to give testimony of their concern and to pray for the gathered mission leaders.

IFMA Executive Secretary, Edwin L. Frizen, Jr., reported that he had surveyed 84 mission agencies and, among other things, found that the principle assignment of IFMA personnel was "other than evangelism." Among his proposals was one that called for the primacy of evangelism and mobility of personnel.



Recognizing the priority of prayer, IFMA conferees devoted several sessions to intercession focusing on the frontiers.

THE IFMA FRONTIER DECLARATION

September 30, 1982

INTRODUCTION:

We, the delegates to the 65th annual meeting of the IFMA, recognize the historical objective of our member missions has been that of pioneer church planting evangelism. We declare our renewed determination to penetrate the remaining frontiers of those peoples which represent the final barriers to the completion of the Great Commission.

We acknowledge with deep gratitude the blessing of God on our world wide ministries, and we praise Him for the growing dynamic church, at home and abroad, that is our partner in this task.

YET, WE CONFESS:

- that though we have been challenged repeatedly to mobilize people in specific prayer for specific fields, and though we agreed to the urgency of that challenge, little has been achieved;
- that in many instances we have stayed too long in established ministries when our resources should have been redirected to new frontiers;
- that we have not adequately challenged and trained others to share in pioneer evangelistic outreach;
- that we have failed to prepare sufficient missionaries for the frontier task and to challenge them to a life commitment;
- and that we have fallen short as missionary agencies in ministering to home churches in that we often have been more concerned about what we

receive without adequate concern about what we can give.

WE THEREFORE DECLARE that we will be more attentive to the plaintive cry of a lost world and the compelling mandate for the Glory of God to fill the earth.

Whereas we rejoice in the momentous impact of evangelical missions in most countries of the world, yet we acknowledge that all of the world's peoples have not been reached. We reaffirm, therefore, that our chief and irreplaceable duty is to share the blessing of God with all those peoples, and that we are called anew to prayer, devotion and sacrifice so that we can join with others to complete the remaining task.

To that end we reaffirm our highest strategic priority to be the planting of churches among the remaining peoples by the penetration of those frontiers. We will do this both by sending new forces to new fields and by conveying new vision in old fields.

We further declare our belief in the primacy of evangelism, yet we humbly desire to follow our Lord by expressing deeds of love and mercy, especially among the poor and oppressed peoples of our world.

We humbly accept renewed responsibility to churches, at home and abroad, to labor with them toward their full involvement in the penetration of the frontiers. We are willing that our methodologies and structures be submitted to the urgent need of new outreach. In this effort our commitment is to nothing less than the accomplishment of our Savior's command to make disciples of all peoples.

Carl Palmer, missions pastor of Los Gatos (California) Christian Church, cited several specific ways boards and churches could improve recruiting, deputation, and training of candidates. He also called on churches to adopt specific unreached people groups in cooperation with mission agencies.

Ian Hay, general director of SIM International, urged mission leaders to identify the "reachables" among the unreached. He called for specific goals and for balance between nurture and evangelistic ministries. He reminded the delegates that Western missionaries are not the only answer, and therefore the missionaries of overseas churches should also be involved. He proposed a planned moratorium whereby agencies could extricate themselves from completed tasks.

Throughout the week there was mounting concern for the role of

prayer in penetrating the frontiers of the lost. Instead of discussing final reports of various strategy groups at the last session, participants gave themselves to prayer for specific unreached people groups.

In an interview with Missionary News Service, W. Elwyn Davies, general director of the Bible Christian Union, said that both older mission leaders and young people are showing the greatest response to moving forward. "I've not heard one graybeard being cautious and this is very exciting," he said. At the same time he noted that there are always cautious executives "when it comes to organization and finances." He admitted the need for balance between risk and caution, but he hopes "to see a little bit of risk-taking."

"Venturing on God just doesn't come about by discussion and read-

ing learned papers," Davies said. "There has to be that inner dynamic, which will be ours if we maintain the prayer flow we have seen here."

He said that at the outset of the conference he feared that too much material had been packed into the program, but, he concluded, "the changing of the program, the hours spent in prayer, really met a great and deep response in my heart."

During the conference the Island Missionary Society (Greensboro, North Carolina), and the U.S. Center for World Mission (Pasadena, California), were welcomed into full and associate IMFA membership, respectively.

With these two additional missions, the IFMA, founded in 1917, has 85 U.S. and Canadian member missions with approximately 11,000 missionaries in at least 112 countries.

EFMA CONSIDERS "URBAN", "COUNTRY", "PEOPLE" APPROACHES TO UNFINISHED TASK

In the historic castle of the Navigator's idyllic Glen Eyrie Conference Center in Colorado Springs, over 175 mission executives of the Evangelical Foreign Missions Association (EFMA) met September 27–30 to consider "The Challenge of Our Task"—the remaining task of world evangelization.

The Mission Executive's Retreat is an annual working conference. This year's program centered around a consideration of trends and patterns in world evangelization as presented in Dr. David Barrett's new World Christian Encyclopedia.

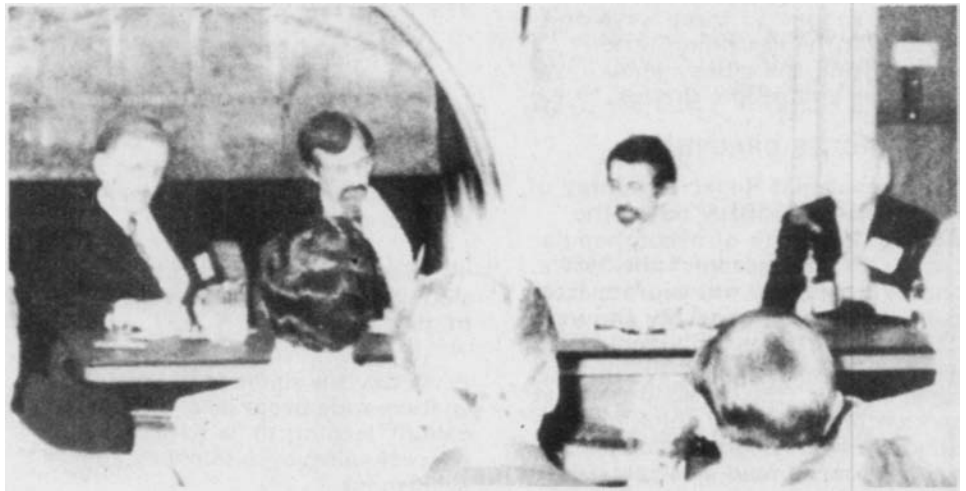
DAVID BARRETT

"The main challenge is to always think and act in global terms," affirmed Barrett, reknowned mission researcher and the conference's featured speaker. "Each follower of Christ must relate his efforts, his church, his denomination with all other activities of the church worldwide." With this global theology of the Body of Christ in view, Barrett's Nairobi-based Anglican "Unit of Research" spent 14 years completing the herculean survey of contemporary Christianity embodied in the World Christian Encyclopedia.

The student volunteer movement called for "the evangelization of the world in this generation." How are we doing? Has world evangelization progressed since 1900? Barrett's answer is "yes and no." Measured by formal membership figures, there has been a slight decline (34.4% to 32.8%).

"But the influence of Christianity on the world extends far and wide beyond the boundaries of our churches." Thus, in Barrett's view, "conversions" and "church membership" alone are not adequate indications of the growth or extent of world evangelization.

Barrett's controversial conclusion is to distinguish the activities of



EFMA executives hear some of the retreat's key speakers discuss the dimensions of their unfinished task. From left: Dr. Roger Greenway, Dr. David Barrett, Dr. Jim Montgomery and Dr. Donald McGavran.

evangelism from the results, the availability of the gospel versus its usage or acceptance, the faithfulness of the church in proclamation which may or may not include the response of the people.

In this light, the veritable explosion of Christian outreach since 1900 sets the stage for and illuminates the challenge that remains. He notes a number of indicators:

- Christian Organizations—a ten-fold (900%) increase
- Personnel—a four-fold (300%) increase
- Scripture—a nine-fold (800%) increase
- Christian Broadcasting—audience growth from zero to one billion persons, 23% of the world's population
- Christian Books and Periodicals—a seven-fold (600%) increase (adjusted) in dollar giving to missions
- Finances—a seven-fold (600%) increase (adjusted) in dollar giving to missions

The EFMA itself is both a powerful sign of evangelical vitality and a force for penetrating the frontiers. Founded in 1945 as a voluntary association of evangelical organizations engaged in foreign missionary work, the EFMA provides a forum where missions exchange information and work together. In contrast to its sister organization, the Interdenominational Foreign Mission Association (IFMA), EFMA groups tend to be denominationally related (Conservative Baptist, Assembly of God, Christian and Missionary Alliance, etc.) although groups like Campus Crusade for Christ and Mission Aviation Fellowship are members.

Groups like the U.S. Center for World Mission which are supportive of missionary work but do not themselves send out missionaries are Associate Members. The over 80 member missions of the EFMA send out more than 9000 missionaries (20% of the total North American Protestant missionary force) serving in 130 countries.

The main concern of this year's

consultation was not the past, but the future.

"For all the encouraging events, the victories, the main task remains yet to be done," declared Dr. Donald McGavran, founder of the School of World Missions at Fuller Seminary, and the Chairman of the Board of the U.S. Center for World Mission and William Carey International University.

Follow-up speakers to David Barrett suggested three ways of looking at the remaining task--evangelizing the cities, whole countries and people groups.

ROGER GREENWAY

Urbanologist Roger Greenway of Westminster Seminary noted the worldwide growth of urban populations. In the decade of the 1980's, one billion people will migrate from rural to urban areas. By the year 2000, 50% of the world's population will live in huge metropolitan centers. These facts demand major attention in missionary thinking, strategy and assignment of personnel. "A new breed of street-wise missionaries need to be recruited and trained for urban work."

JIM MONTGOMERY

"The challenge of a whole country" according to strategist Jim Montgomery of O.C. Ministries, is to work with the whole body of Christ in whole countries toward the discipling of those countries.

"It is to see every evangelical denomination and parachurch organization, every Christian leader and layperson, every activity and ministry mobilized and functioning harmoniously to the end that every citizen (of every people group) in a country has a real opportunity to decide for or against Jesus Christ."

Montgomery acknowledged that this strategy presupposes a fairly responsive population and an evangelical church of some strength.

DONALD MCGAVRAN

In his address, "The Challenge of Unreached Peoples," Dr. McGavran noted "a sudden new concern of vast proportions sweeping across the mission scene...a concern for the Unreached Peoples."

(See extended excerpts from Dr. McGavran's address on page nine of this issue.)

McGavran sounded a call for a "nation-wide program of mission education" leading to "a nation-wide re-awakening of missionary consciousness."

Greenway concurred. "We must educate the church from top to bottom in missions. Unless a church is involved in missions, it is not a true church. If we are preaching in our churches and teaching in our schools a God who is not a God of missions, then we are preaching and teaching heresy!"

EFMA AND THE FRONTIER FELLOWSHIP

Several conference speakers singled out the Frontier Fellowship as a major break-through in providing missionary education and inspiration at the congregational level.

McGavran noted, "The Frontier Fellowship Daily Prayer Guide is a godsend. (It)...is aiding both denominational and interdenominational agencies. It stresses new outreach without negating existing work. It builds on the Bible. It soars with worldwide perspective. It generates spectacular mission vision in those who use it. It is a great new resource for today's mission."

GORDON MCDONALD

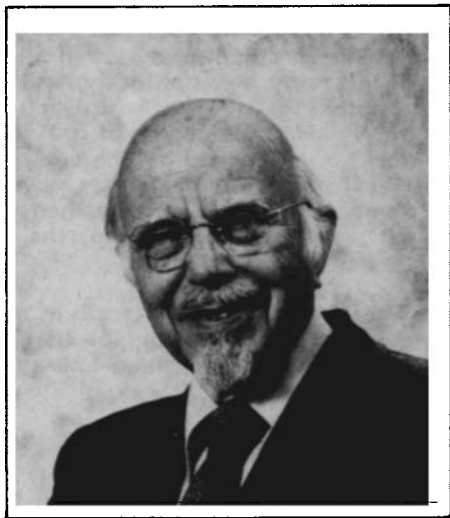
Gordon McDonald, pastor of Grace Chapel in Lexington, Massachusetts, and Bible hour speaker for the conference, also cited the Frontier Fellowship as one of the most encouraging missions programs for local churches that he had ever seen. He said that churches need the help of missions in finding ways to increase the sensitivity of Christians to world need. "We must all work together to keep the vision alive," he declared. McDonald has recently inaugurated the Frontier Fellowship program in his own church.



The EFMA executive's retreat included a number of occasions for informal discussion of the crucial issues raised at the meeting.

THE CHALLENGE OF UNREACHED PEOPLE

Dr. Donald McGavran and Dr. Ralph Winter of the U. S. Center for World Mission delivered key addresses at the recent mission executive's conferences. Mission Frontiers is reprinting excerpts from each address. For a copy of the full text of each address, check the box on the back cover of this issue.



Since 1975 or thereabouts, under the impact of the church growth movement and other forces, a sudden new concern of vast proportions has appeared on the missionary horizon--a concern for unreached peoples. A mighty current is flowing in the minds and hearts of most informed thinkers on missions. The pendulum, which had swung so far toward mission as "helping younger churches," is now swinging faster and faster toward mission as effective evangelization of thousands of peoples who have yet to believe.

Helping national churches is and will remain a legitimate auxiliary concern of mission. The main concern must be biblical. The main concern must be to follow our Lord. He came to seek and save the lost. His Body, the Church, must do likewise.

Missionaries have been sent to countries and regions rather than to specific peoples. However, as our Lord and His apostles looked out on the world of the first cen-

tury, they saw not nation-states, but peoples, tribes, castes, extended families, clans, ethnic and linguistic units. They saw a vast mosaic of thousands of pieces, each piece a separate ethnos. The Bible clearly indicates that it was and is God's unswerving purpose that all these segments of society be disciplined, be enrolled as Christ's followers.

The Gospel flows most easily and naturally within each segment of society. It takes special abilities and a special effort to start it flowing across racial and linguistic lines. In other segments of society, the missionary is God's plan for spreading the faith. If all the peoples of the world are to be disciplined--and that is clearly God's command--a great many missionaries are going to have to be called, and trained, and sent out, and continue in the work.

When a missionary society sees the great continuing goal clearly, accepts it as the biblical goal, realizes the enormous number of unreached peoples, sees that cooperating with young churches is but a step toward the main task--when all this is clear in our minds, what then shall we do to disciple the thousands of unreached ethne of the world?

I am increasingly convinced the people at the Center for World Mission are right when they say that today we must generate in our churches a vast collaborative effort in promoting prayer, education and giving focused on the unreached peoples, unreached segments of society.

The vision, the determination to obey Christ, must be shared with supporting churches and Christians. Here the wonderful

Frontier Fellowship Daily Prayer Guide...is a tremendous resource.

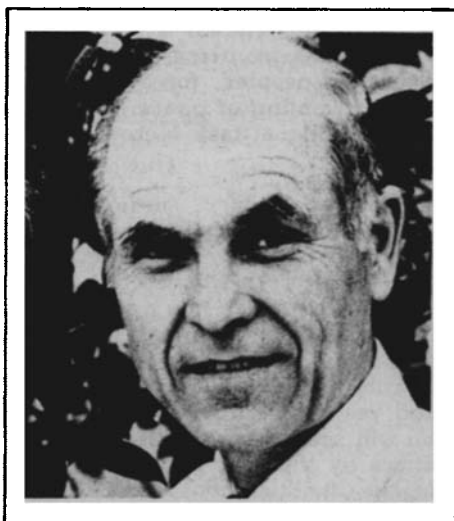
It stresses new outreach, without negating existing work. It builds on the Bible. It soars with worldwide perspective. It generates spectacular mission vision in those who use it. It is a great new resource for today's mission.

All missionary societies can lead thousands of their supporters to join in a veritable "march of coins for the frontiers," for the unreached peoples, for a determined discipling of panta te ethne. The promotional task is most important.

If the Lord tarry, missionary societies look forward to decades of rewarding toil. Every people ought to be given a real chance to become Christian. We face the most fruitful years of missionary effort ever to be seen. No expansion of the Church during the last two thousand years can compare with what you will see. Africa south of the Sahara by the year 2000 will be a largely Christian continent. Dr. Barrett estimates that there will be 357 million Christians in Africa by that date. South Korea will soon be a largely Christian country. Kanyakumari, the southernmost district in India, is now fifty-one percent Christian. We shall see other districts in India become mostly Christian. The 150,000 Muslims who have become Christians in Java will see burgeoning congregations in Muslim populations in other countries. The amazing growth of the church in China is only the beginning. The Protestants in the Philippines have covenanted to plant forty thousand new churches there by the year 2000. As James Montgomery has said, we enter an era when DAWN--Discipling A Whole Nation--has become a real possibility in many regions.

All this can happen. Please God, it will happen. But for it to happen, mission agencies must determine to enter new peoples--perhaps one new people a year for ten years. They must seek those peoples to whom the Holy Spirit directs them. They must constantly research the peoples of the world and thus act in the light of the best knowledge available. They must undergird the whole enterprise with prevailing prayer, focused on discipling thousands of as yet unreached peoples. Believe me, we stand not in the sunset, but the sunrise of missions.

FACING THE FRONTIERS



It seems to me highly appropriate that the IFMA should base this conference on the theme of "Penetrating Frontiers." It is my understanding of the history of Christian missions that the Faith Mission Movement, which is primarily embodied in the IFMA, is the only movement of its size and scope which ever embodied at its origin the penetration of frontiers as its specific, major goal.

I. FAITH MISSIONS AND THE EMERGENCE OF A FRONTIER AWARENESS

In William Carey's lifetime, the major organized Protestant response to the Great Commission was born. At that time frontiers were virtually wherever missionaries might be sent. While many thinkers did have in mind the strategy of planting a national church which would stand on its own two feet, there was not yet any immediate need for an elaborate analysis of mission/church relationships such as has recently been made.

There was a pioneer stage, before any national church existed. Presently this gave way to a pater-
nal stage in which missionaries led the church and trained national leaders so they could take over pas-
torates and even professorships in

theological seminaries. Gradually, a third stage, partnership, emerged, in which the missionary/national association as recognized equals became the order of the day.

The Hawaiian Islands moved through these three stages rapidly, being far enough along by 1865 so that all missionaries were brought home.

In that very same year, Hudson Taylor boldly proposed that pioneer work begin in the interior of China. To do that, he founded under God the China Inland Mission. Due to a great deal of opposition, however, the Faith Mission Movement, following his lead, did not by any means jump into being. It would be hard to overstate the earnest conflict of perspectives during these early developments. The bulk of mission leaders were associated with on-going, well-established beachheads on the coastlands, and tended to despise and ignore the cries of younger leaders who were fascinated and challenged by Taylor's emphasis on pioneering in the inland frontiers.

Thus, in the era of the birth and growth of the Faith Mission Movement, there was clearly (among the leaders of that movement at least) an acute awareness of the special con-

tual power derived greatly from the passionate ministry of an American named D. L. Moody. Also, thanks in part to the Student Volunteer Movement that sprouted up in America, the Faith Mission Movement took root in American soil, producing American branches of British Faith Mission structures as well as inspiring many new distinctly American beginnings. Again, mainly due to the SVMFM, the center of gravity of world missions had by the end of the First World War decisively moved to North America. Precisely then, in 1917, sixty-five years ago, the IFMA was born.

The IFMA was thus literally born out of a passion for specifically new work rather than follow-through work.

II. THE PHYSICAL NATURE OF MISSION FRONTIERS

In a brief essay I was asked to write for the 1974 International Consultation on World Evangelization (ICOWE) meeting in Lausanne, Switzerland, I stressed the fact that the Bible gives strategic attention to nations, an entity which is smaller than a country but larger than either an individual or what Americans call a nuclear family.

(Among early leaders) there was an acute awareness of the special concern of God for the frontiers.

cern of God for the frontiers. Today we look back with amazement upon what resulted--a mammoth, far-reaching upsurge in the entire Protestant mission movement, the like of which we have never seen before nor since.

Although this movement to new frontiers began in England, its spiri-

It must be admitted that Americans and other English-speaking people sense a certain amount of culture shock whenever they first discover that the Great Commission in Matthew speaks explicitly of the discipling of nations, not countries nor individuals. Even when we turn to Mark 16:15, we discover that the long accepted phrase "to every

creature," found both in the King James and the New King James, is more exactly translated "to all creation."

Especially curious is the case of Revelation 21:3, where a loud voice from the throne of the New Jerusalem says, "Behold, the tabernacle of God is among men, and He shall

. . .the Great Commission speaks of the discipling of peoples.

dwell among them, and they shall be His peoples and God Himself shall be among them." In this case not even the ordinarily literal New American Standard Bible is willing to translate "and they shall be his peoples" (in the plural) as it is in the Greek text.

In the book of Revelation, the word peoples in the plural occurs four times, 7:9, 11:9, 17:15, and then in 21:3. The New American Standard Bible dutifully and rigorously translates the word in the plural in only the first three cases. In the fourth, even the American translators are apparently not able to envision the possibility that at the end of time the people of God will be a redeemed humanity still consisting of an aggregate of non-identical peoples. If what we notice here is true, it has profound meaning for mission strategy.

When I was a kid, the key verse in the Bible was "he that winneth souls is wise," and personal work was the chief priority and strategy of my church. Later I got acquainted with the Navigators, who stressed follow-up, and also with the world of missions with its emphasis upon a church planting type of follow-up as the chief priority and strategy. Only recently have I begun to rearrange my thought patterns to conform to the perspective of the Commissioning of Abraham in Genesis, and to the Great Commission itself which speaks of the discipling of peoples.

However, the fact that God spoke to Abraham, Isaac and Jacob about the peoples of the earth rather than the people (individuals) of the earth certainly does not mean that God is unconcerned about the winning of individuals. I do not

have to throw away what I learned as a youth. But I do believe now that the distinction between individuals versus peoples in these passages means that the Bible itself takes seriously the cultural and linguistic traditions of the individuals we seek to win to Christ.

Various mission thinkers have been groping toward a definition of people group. For me, a significant point concerns the potential such groups have for rapid, nearly automatic, internal communication. Since this is the trait that is so significant to missionary communicators, this is undoubtedly the reason such an entity has been highlighted in the Bible all along.

For want of a better word I have decided to call such a group a Unimax People, that is, a group unified in communication, maximum in size. While this definition does not apparently employ Biblical language, I believe it describes an entity important to the Bible, reflecting the Bible's missionary concern for relentless and rapid evangelism as its reason for importance. In other words, what is crucial about a Unimax People is the size of the group, not just the unified condition of the group.

Let us take, for example, the Cantonese speaking Chinese. They are part of a larger Han Chinese world and are themselves composed of many smaller, quite distinct sub-groups. Using terminology I have employed in the past and starting from the largest to the smallest, the Han Chinese are a megasphere or a megapeople. Since there are units smaller than the Cantonese sphere, to which we must as missionary strategists pay specific attention, I have called a mass of humanity as large as the Cantonese a macro-sphere, or macropeople.

spheres or micropeoples.

In this series of mega, macro, mini, micro, it is the next-to-the-smallest unit, the minisphere, that should, I believe, be considered the mission-relevant, Biblically important Unimax People. The macro is one notch too large to be sufficiently unified, while the micro is unnecessarily small, being part of a larger, still unified group.

We can say, using this terminology, that the distinctive breakthrough activity of a mission is not complete if it has merely penetrated a mega or macrosphere, and if there are still minispheres or what I have called Unimax Peoples still unpenetrated. On the other hand, the unique and distinctive breakthrough activity of a mission agency (as compared to the work of evangelism) may, in fact, be over long before all the tiny microspheres within a Unimax People have been penetrated.

What then is the distinctive, spiritual breakthrough ministry which is unique to the function of a mission agency?

III. THE SPIRITUAL NEED OF THE FRONTIER PEOPLES

I believe that all groups continue to have spiritual needs, both before and after penetration by the Gospel has taken place. However, Frontier Peoples have a special kind of need with which ordinary evangelism cannot readily cope. To use language we have already employed, we may ask the question, "What crucial, measurable element do so-called Frontier Peoples lack?" Or the other side of the coin: what does a mission agency have to accomplish within a Unimax People in order for that group no longer to be considered a frontier?

Frontier peoples have a special kind of need with which ordinary evangelism cannot readily cope...

But it is the 50 or so sub-groups of Cantonese that are Unimax Peoples, which I have called minispheres or mini peoples. The still smaller clan-level, secret society units, for example, are the micro-

Mission agencies have sometimes been accused of not knowing how to disengage--to move on to new fields. They have been doing this for a long time. It is a myth that this is easy to do. Yet for me at least,

there is something self-correcting about the whole process of staying on or moving to new fields, so long as the remaining frontiers are kept in view. It is frontier vision that is important. By comparison, engagement versus disengagement is secondary.

Thus, it seems to me that the most important practical response of the IFMA agencies to the new emphasis upon the remaining frontiers is to distinguish technically between what is and what is now no longer a mission frontier. I do not mind where a mission sends its people or spends its money so long as the fairly direct goal of the activity is unquestionably Frontier Peoples-- those most in need of the gospel and least likely to be reached. In this sense all missionaries, wherever they are working, can and must be frontier minded.

A massive educational campaign will be necessary...

Speaking personally, I don't mind if missionaries are sent where people already have the Bible in their own language. It matters what they go for. Do they either go to frontiers or to stir up interest in frontiers? What grieves me greatly is the willingness I see (both at home and abroad) to settle for a gospel that merely blesses people but does not lay upon them also the Biblical mandate to be a blessing to all the families of the earth. I thus sometimes wonder if there can be any Biblical Christianity that is not frontier mission minded.

It is not enough that every mission engages in some frontier work somewhere. It is the unique distinctive of a mission agency that it must do what is necessary to make sure that all churches everywhere maintain as their highest concern the peoples that have not yet heard. This leads us to a brief reflection on the wide role of a mission agency.

IV. THE FULL MANDATE OF THE MISSION AGENCY

I used to believe very simply that the most distinctive role of a

mission is not the nurture of a national church once it is planted, but the constant moving on and on to the remaining frontiers. In this view the missions are the construction companies. Once a building is built they do not convert over to being management experts who then stay on to help the people who inhabit the new building to do their work better. No, they fold up shop and go elsewhere to break ground again.

However, more recently I have begun to wonder whether the full mandate of the mission society is not much more than such an illustration would allow. As I have tried to understand the challenge of frontiers today, I must confess that the major obstacle I now see to the goal of a Church for Every People by the Year 2000 is not at all the unwillingness or inability of the agencies. It is rather that the very existence of frontier peoples is not understood in the home churches nor in the overseas churches. Thus the missions face a dilemma. They are by birth-right prepared for the frontiers but no one else is. Sunday school materials reflect either the church situation overseas or nothing at all about missions. Christian schools, colleges and seminaries, both at home and abroad, 98% of the time talk about fields where there is an existing church. On the other hand, resource-wise, we have more reason to believe that in a sustained drive we really can reach every last people on the face of the earth by the year 2000. This is especially true if the overseas churches boom in to help.

But today everywhere you look it seems like we are back in Hudson Taylor's day. A massive educational campaign will be necessary if we are going to make any really significant stride forward. God in our time is raising up many new eager young people. But the major infrastructure of their nurture and development is almost totally missing. It has taken me a long time to come to the place where I now believe the full mandate of the mission must be understood to include a great deal more educational effort. We have spent years introducing the people back home to the existence of the national churches now on our older fields. Now we must re-educate them to understand that there are still many places we must go, where there are no national evangelists and where work must start from

scratch. For a time I actually believe we may do well to use new people to rebuild the home base of awareness before starting again to ship people out as fast as they are ready. We face a retirement avalanche in the next few years. We could send out 25,000 new missionaries in the next ten years and barely hold our own. We need massive new resources of both personnel and funds. Consequently we must recognize the full mandate of the mission in the home situation.

PROPOSALS

That IFMA missions, in response to the crisis of misunderstanding regarding the frontiers among pastors, laypeople and students take the following action:

1. Encourage voluntary participation of member agencies in an enlarged public relations activity which can seed articles into Christian publications, develop common study materials and courses for local churches and student groups, get behind *Wherever* magazine and the *Today's Mission* magazine and help expand circulation of the *EMQ* as well, develop joint efforts on campuses wherever possible, employing the IFMA designation rather than the individual mission name as a first step forward.
2. Help people back home to see the great challenge in less discouraging terms: Why not parcel out the remaining task in measurable people goals? I believe the IFMA mission force ought to be willing to take on 20% of the remaining peoples Biblically defined. Then it should be simple to see just what each agency might try to accomplish by the year 2000. Back in 1909 great goal setting took place because the total number of individuals yet to be won was parceled out so that the major agencies knew concretely what they were responsible for. Both the agencies and the people will be helped by this.
3. Recommend agencies seriously to consider involvement in a nationwide frontier emphasis prayer campaign such as the Frontier Fellowship being tried by the NAM, AIM, RBMU and SEND, Intl. Such a campaign should motivate and educate on a daily basis the American evangelicals of all ages and of all church persuasions.

PERSPECTIVE:

Interview with Greg Livingstone

Greg Livingstone is dynamic. He motivates people. People who spend time around him seem to absorb new ideas, new goals, even new energy!

Though he is only in his early 40's, he is a 20-year veteran of missionary work in the Muslim world. As a young missionary, fresh out of Wheaton College, he pioneered Operation Mobilization work in the Middle East.

Later he was asked to head the home office of the North Africa Mission, the staid old standby of evangelical mission work which had become synonymous with faithful service despite only very modest fruit. In several years, he succeeded in injecting massive doses of new life into the ever-enlarging constituency of that organization.

Under his direction, a bold new thrust to recruit and deploy teams to plant 25 new congregations across Muslim North Africa was adopted.

Last year he was made chairman of the new Frontier Peoples Committee of the IFMA (the Interdenominational Foreign Mission Association). His was the very first mission to set a prayer partner goal (of 1,000) in the Frontier Fellowship movement.

Earlier this year, Livingstone stepped up from his post to assume new responsibilities as deputy to the General Director of NAM. His major focus now is on developing new approaches to church-planting in all 17 Arabic-speaking countries, where militant opposition to any Christian testimony precludes most traditional approaches. More about this below.

His most recent additional "hat"

is that of Director of Mission Agency Relations of the U.S. Center for World Mission. He is also an effective counsellor of the many younger people who are becoming leaders in the NSMC (National Student Mission Coalition) and the TSFM (Theological Students for Frontier Missions).

Mission Frontiers interviewed Livingstone shortly after his return from the annual meeting of the IFMA to glean his ideas about what is happening in mission agencies today.

MF: Greg, this is 1982. Are mission agencies still needed by the church today?

Livingstone: I used to feel somewhat uncomfortable about that kind of question. I felt that congregations were "Church" and we in mission agencies were "parachurch." Ralph Winter changed my thinking on that point. He pointed out that the New Testament Church consisted both of stable congregations and



mobile missionary teams. Both essential. Both "Church."

MF: But some churches today are sending out their own missionaries. They don't need a mission agency. Isn't this becoming a trend?

Livingstone: Most churches that try to do that quickly become overwhelmed, unless they are just huge and stay with it quite a while. Some local congregations are bigger than some smaller mission agencies, and if they are prepared to set up all the superstructure to administer a program of cross-cultural outreach, that's great. Most churches, though, just don't have that kind of muscle--that's where agencies fit in.

MF: What do mission agencies do?

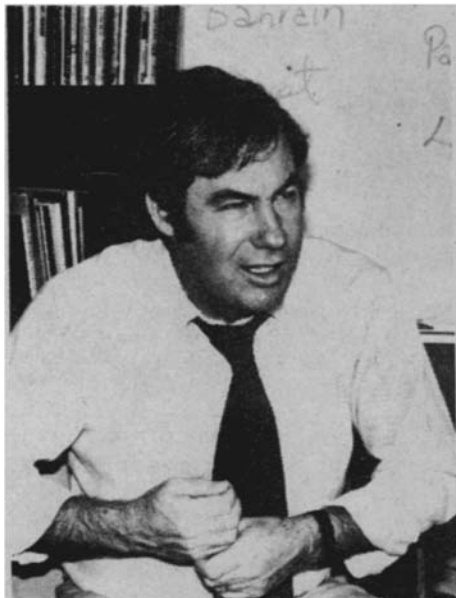
Livingstone: Well, if you look at the individual missionaries as the players on the field, the mission agency provides the coaches, the general managers, the trainers, the equipment handlers, everything that is needed to get the team together and ready to play.

The mission agency is the facilitating arm of the Church to get people to focus on the areas of the world where there aren't any churches. Working closely with congregations wherever possible, they stimulate recruits and guide them through their training--using their special knowledge and expertise--get them on the field, and then continue to coach them to the point of effective ministry.

MF: Is there anything mission agencies should avoid?

Livingstone: I don't think the mission agencies should become part of the final product--the national church. I think they should remain in the role of cata-

lyst, and I think we may have a tendency to stay around a little too long. I have to confess, though, that my own perspective may be a bit tainted by the fact that my mission works where there have not been any national churches.



On this subject, however, along with many other executives today, I am beginning to see that the final product of the mission agency is not just the national church, but a national mission. That is, we must not just produce national Christians, but national missionaries who can go to still other frontiers.

MF: How are the mission agencies doing?

Livingstone: We have to limit the scope of our discussion now. I, personally, am best acquainted with the Interdenominational mis-

sions, like the one I am associated with.

cies are doing--or look at the tremendous amount of work to be done that we haven't even started on?

There is no doubt, though, that God has used Dr. Winter and the emphasis of the U.S. Center to bring the IFMA back to its original mandate--the people groups of the world where there isn't any church. I know Dr. Jack Frizen (Executive Director of the IFMA) has been very moved to see the missions really allocating their resources--money, people and research--to that priority. This most recent meeting has really given us a giant shove in that direction.

MF: So things are moving rapidly in that direction?

Livingstone: Well, with our mission candidates we used to say, "It's a long, long way from the pamphlet to the plane. And it's even a longer way from the plane to becoming an effective church planter." However, the recent IFMA meeting certainly drafted a ringing "Frontier Declaration" (see page 9) showing where their hearts are.

Yet, things certainly don't change overnight. That's especially true for the larger, more stable mission boards. In the Navy they have both destroyers and battleships. The destroyers are quite maneuverable, but they are also susceptible to attack and sinking. On the other hand, you can hardly sink a battleship--but you can't get one turned around very quickly either.

The older, larger mission agencies are more like the battleships--they aren't worried about going out of business next year--but they aren't able to drop everything they are

Livingstone: We're doing something like that in the North Africa Mission--we call it NAM Associates. This is like having a brand new agency and a 101-year-old one, all at the same time.

We call this the "plastic liner" approach.

MF: Plastic liner?

Livingstone: Yes. Someone asked John Gratton, "How can you hold new wine in an old wineskin?" His response: "It's simple, just put a plastic liner into the wineskin."

That's what we're trying to do in NAM. We've been given the freedom to try a lot of new or



different ways of doing things within the framework of the older, more stable organization.

A number of the mission leaders have told me that they are watching this "experiment" closely. If we fall on our faces, we'll probably hear, "I told you so." But if we are able to really do something, we'll probably see some of the other older groups start new "rapid deployment" divisions of younger people who haven't necessarily had all the theological training, etc. required today.

MF: What do mission agencies need right now?

Livingstone: I see two things--coaches and pioneers similar to our missions' founders.

I think the main bottleneck in missions today is the lack of competent, qualified "coaches." These

The mission agency is the facilitating arm of the church to focus attention on areas where there are no churches.

doing and move to new priorities as quickly either. And they shouldn't.

MF: Let's talk about those then.

Livingstone: I feel like the guy who is looking at a half-glass of water. Is it half full, or half empty? Do I look at all the good things agen-

What we really need are new approaches to these new "frontier" challenges on the part of older mission agencies.

MF: Are these new approaches being tried?

are people who are able to facilitate the grass roots ministry.

I think far too many people are sent to a field and left on their own. By the time they figure out what to do and how to do it, they've wasted years. Non-Christians don't handle their most important business that way!

We face the same lack of "coaching" on the home-side of things in the area of recruiting and support-raising. We must have people who can help new recruits come on board, and then actually grow in faith and enthusiasm rather than falter during the traumatic period of raising support.



This whole issue of support-raising is even a bigger problem today than years ago. Young people are taught by parents and society to "stand on your own two feet." They look at the missionary support system as a state of perpetual dependency--a confession of personal weakness. We must have coaches help them communicate and feel right about this whole process.

Coaches are important because most people are "joiners" rather than "starters." You don't have a lot of candidates to whom you can say, "There's Afghanistan. Why don't you have a go at it?"

I think that's the reason organizations like Campus Crusade have been so successful at recruiting. They have their ministry leaders in place, so there is something on-going for others to join.

MF: You said the other need was pioneers. What do you mean?

Livingstone: When I look at the business world, I see people risking to build a business from nothing. We are constantly reading about entrepreneurs who gave up their security and ate beans for two years to start a new business, or to invent a brand new product.

There's a lot of risk in that approach. I don't see too many churches or mission agencies today willing to risk everything to get a job done. We call ourselves "faith" missions, but we usually take a very "safe" approach to things.

I'm afraid it would shock the Christian world too much if a mission agency really failed--went bankrupt.



No one has helped (businessmen) see that starting churches is a bigger challenge than starting banks!

If I did not believe in taking risks, I wouldn't have located the offices of the new NAM Associates here at the U.S. Center.

MF: Where are you going to get these risk-takers for mission agencies?

Livingstone: One place is out of the business world. There are highly successful men out there who could make a significant contribution to the task of world evangelization. Unfortunately no one has helped them see that starting churches where they do not exist is a bigger challenge than starting banks!

SIM International has made good use of some of these men. Their Director of Finance is Eldon Howard, a businessman who has come in and done a great job for them. Their Canadian Director, Howard Dowdell

is another innovator. He has made a tremendous impact on their ministry in Canada, coming to them out of the business world.

MF: But what is going to motivate mission agencies to want to take risks?

Livingstone: Ralph Winter always takes us back in history--and for most of the mission agencies that means going back to their roots. No agency starts out big. For most of them the "good old days" were days of terrible risks--but the objective was worth the risks.

It's the objective today (the penetration of the final frontiers) that makes risk-taking not only desirable, but absolutely mandatory.

NAM ASSOCIATES

For more information write:

NAM

PIONEERING TEAMS PENETRATING THE FRONTIERS OF THE MUSLIM WORLD

NAM Assoc.
1605 Elizabeth St.
Pasadena Ca. 91104



NEWSBRIEFS

BIBLE COLLEGE SETS FRONTIER STRATEGY

Another confirmation of the quickening interest in frontiers is Cross Cultural Communicators--a new program for recruiting and training cross-cultural evangelists and church planters, which has been initiated by North Central Bible College in Minneapolis.

College president Don Argue says, "Young unstopables with a clear understanding of the Great Mandate of Jesus Christ are volunteering to make disciples and plant churches in frontier areas among today's 16,750 Unreached Peoples groups.

The CCC program is an Assemblies of God effort sponsored by the College. It is a recruiting and train-

ing program working in harmony with the denomination's Division of Foreign Missions.

Potential CCC volunteers will take special courses as part of their regular studies at North Central. After graduation they will complete intensive language studies and then be assigned in teams of two to penetrate an unreached people group and engage in evangelistic work leading to the planting of an indigenous church.

Mission Frontiers readers wishing more information on the program are invited to contact Gerald L. Falley, CCC Director, North Central Bible College, 910 Elliot Avenue South, Minneapolis, Minnesota 55404.

INDIAN GROUPS "RESPONDING" Leader says

(MNS) -- Contrary to the popular notion that the people of North India do not respond to the gospel, Ebenezer Sunder Raj of the Friends Missionary Prayer Band says that sample surveys in a dozen areas and people groups indicate receptivity. However, he explained, "There is receptivity only if we can sense the ethnic realities--that faith propagates naturally through kinship."

Because of the vast areas and masses of people, about 40,000

workers are needed to cover North India. The primary need is for cross-cultural evangelists who will adapt to the new culture. "In our culturally knit societies," said Sunder Raj, "there are very few evangelists who venture to cross cultural boundaries. Among those few who do, there are fewer who fit into the cultural setting of the host culture and manage to communicate in modes that reach the people's heart and personality."

The Indian mission leader also cited other acute problems standing in the way of evangelizing North India. One is the number of cross-cultural workers who give up evangelism for social work, since a good majority of the receptive people groups suffer economic, social or cultural oppression. Sunder Raj charged that liberation theology is having a powerful influence among evangelicals involved in cross-cultural missions. He estimates that less than one-fourth of all Protestant cross-cultural workers are involved in evangelism and church planting.

PRAYER NETWORK FORMED

"Prayer Networks are now functioning internationally." So states the Rev. Ben Jennings of International Missionary Advance, at the USCWM.

For example, the International Prayer Network founded only last year already includes 22 regional or national prayer networks, 21 organizations and 25 persons in 12 states and countries.

Rev. Jennings, coordinator for this new effort, states that an international network is essential if we are to detect the significant direction in which the Holy Spirit is moving and concentrate unified worldwide prayer on those particular objectives. To this end he sends out "Prayer Attack" newsletters, focusing on such needs as revival of mission concern in American churches, wisdom for effective strategies for reaching the Hidden Peoples, and the training and funding of third world missionaries, etc.

BARRETT'S ENCYCLOPEDIA OFFERED BY BOOK CLUB

FLASH! FLASH! FLASH! You can't believe it! The big, beautiful WORLD CHRISTIAN ENCYCLOPEDIA we raved about in previous issues is now available for \$20.00. (Regular price \$95, \$125 January 1st.) We can't sell it to you, but you can get it at that price by joining the Evangelical Book Club and promising to buy four more books at the usual discount price during the next 18 months.

Available at this price only for new members, we consider this magnificent, country-by-country analysis of the Christian world family an excellent gift to a seminarian or pastor. Nothing comparable has ever been produced. SEND NOTHING TO US. Send \$20.00 to

Evangelical Book Club
Dept. MF
1000 E. Huron
Milford, MI 48042

No single book has ever described as comprehensively what God has done! (Note: we receive no income or commission in advertising this offer.)

WORK DAY SET

SOUTHERN CALIFORNIANS

Join the staff of the USCWM in a clean-up day on the Pasadena campus, Saturday, November 20, from 8 a.m. to 4:30 p.m. Call Center Coordinator Darrell Dorr (213) 797-1111 ext. 229 for details.



LETTERS

Dear Friends at Frontier Fellowship

Every day I become more excited about this wonderful work.

The "Daily Prayer Guides" are a wonderful help in understanding the needs in the world today. We can see how very urgent it is to pray for world-wide needs.

Enclosed is my check. I would like the money to go to Sudan Interior Mission in their ministry in Northern Liberia, such as the Mandingo and Gola tribes.

Yours in Christ's love,
S. Thompson

Dear Frontier Fellowship,

Thanks for the daily reminder to "Remember the Hidden Peoples" and the way it has enabled me to save the enclosed gift. Please send it to a frontier mission work, or if you are one, hang on to it to get more people involved in designating their change to the hidden.

Thanks for your ministry by proxy to the "Hidden Peoples."

In Christ,
G. Biasi

Dear Ones at Frontier Fellowship,

We are moving next month to the Philippines to work for World Concern. Is there any way you could mail us the Daily Prayer Guide there? We don't want to lose our global perspective and focus only on the Philippines. I'm enclosing \$15.00 to cover excess postage. If it is impossible to send it to us there, we will understand. If this is the case, please direct the money to any worthy "Frontier" cause.

In Christ,
J. Vanderhoof

Dear Fellow-Workers,

I am incredibly impressed and challenged by the Frontier Fellowship "Daily Prayer Guide." Do you have more? I could use 10-20 easily--it is one of the most exciting helps I've seen in a long time... I think your Guide is a great vision-giver. Please give me some idea how much they cost to make and send--they are well-worth it.

In our Lord,
B. Mullison

Greetings to...the faithful core of workers at the Center.

We are in the process of redefining our missions giving pattern. Essentially to budget at least 50% of all monies (undesignated) to the Hidden Peoples. Of course, whatever is designated to Hidden Peoples we'll send along, too.

Enclosed, please find our check for \$2100 to be applied toward the purchase of the Center property. It is not much in terms of what you need--but hopefully as the vision spreads in Hawaii more monies might come along.

May the Lord continue to encourage your hearts.

Love and prayers,

H. Wong
1st Chinese Church of Christ in HI

Dear Frontier Fellowship,

What I'd like to do is get about 6 guys on my dorm floor involved in Frontier Fellowship. I've already read through booklet A and so would like booklets B and C of the Daily Prayer Guide. To get these

guys involved I would also like 6 "The Plot" booklets. For right now I think that's all I need.

Thank you very much. My horizons are being continually widened and challenged.
B. Wilson

Dear Friends in Christ,

Thank you so much for your quick response to my request for daily prayer guides. Thank you also for the excellent contents of the prayer guide. I think the historical sections are most fascinating. They have greatly helped me to thank God for what He has done in the past and greatly encouraged me to trust Him to keep it up today and in the future.

Blessings on you as you continue this work.

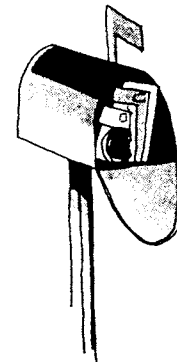
D. Hultgren

Gentlemen,

Greetings in the Lord Jesus. I have greatly enjoyed the copies of your monthly prayer guide and have occasion to share quite often in local churches. If possible I would appreciate your sending as many as 200 copies of the May guide that I might share with congregations. It would also be appreciated if you could send samples of material I could use in promoting the Frontier Fellowship.

Also, I have enclosed \$15.95 to make me a member.

Yours for lost souls,
J.N. Easley, Jr.



Have you
MOVED
recently?

We'd like to keep in touch with you! Please send us your previous address along with your new address, so that we can update our records!

Mission Frontiers Book Service

Perspectives on the World Christian Movement. Winter and Hawthorne. An 864 page, spectacular collection of 87 chapters by 70 authors, focused on the Biblical, historical, cultural and strategic dimensions of the task of world evangelization. Most authoritative single book on missions today. 2nd printing. Retail \$19.95 (hardback) and \$14.95 (kivar). Your price, \$16.96 (hb) and \$12.96 (k).

(NEW) *Understanding the World Christian Movement.* This exciting 20 lesson study guide will lead students and church groups through an enlightening study of the information-packed *Perspectives* book. Carries college credit. \$10.00.

Facing the Frontiers. Winter. Major address given by Dr. Ralph D. Winter at the annual IFMA mission executive retreat, describing the frontier origins of the IFMA, and the bold challenge before them in completing the task of world evangelization. (\$.50 each; 3/\$1.00)

Parade of the Nations. Winter and Graham. An informative, 24-page booklet comparing 167 countries in 12 different social and spiritual factors. See pages 15, 16, 17. \$3.00.

People Groups of Mainland China, a large wall map complementing the National Geographic map of China, produced by the Institute of Chinese Studies. This map introduces a new concept for understanding Chinese peoples, by grouping them on the basis of occupational backgrounds. Beautifully illustrated in full color. \$3.90.

The Challenge of Unreached Peoples. McGavran. Printed text of the inspiring address delivered by Dr. Donald McGavran at the annual EFMA conference. (\$.50)

FRONTIER FELLOWSHIP MATERIALS

"Hidden People Sunday" Planning Kit. All you need to plan and present the Hidden Peoples challenge in your church, including sample handout materials, publicity, message suggestions, etc. Use Frontier Fellowship materials to follow up. \$2.50.

A subscription to the *Frontier Fellowship Daily Prayer Guide* will bring 32 exciting pages of frontier vision into your home each month for one year. (Single subscriptions \$6.00; 10 or more \$4.50 each; sample copy \$.50)

Send me a *Starter Pak*, including my first Frontier Fellowship monthly Prayer Guide, jar label, and other helpful materials. \$1.00.

The Narthex Plan. Send me more information and _____ copies of the Frontier Fellowship Daily Prayer Guide each month to display in our church, at the discount price of \$.40 per copy plus postage. I understand that we can increase, decrease or cancel our order at any time.

"The Plot" An upbeat cartoon booklet tracing the breakthroughs in world Christian outreach and introducing the Frontier Fellowship cause. \$.25 each.

Detailed explanation of the Frontier Fellowship Projection on page 14 of this issue.

_____ SUBTOTAL OF MATERIALS

_____ California Residents add 6½%

_____ Postage/handling \$1.00

_____ TOTAL

Please include payment with your order (in U.S. funds). Make checks payable to USCWM.

PLEASE SEND ME MORE INFORMATION ABOUT THE FOLLOWING:

Institute of International Studies

Career Foundations Program

Understanding the World Christian Movement independent or small group study course

Detailed financial report of the USCWM

Special Offer: free sample issue of *Today's Mission* magazine.

A complete listing of available "Mission Frontiers Bookservice" materials

I am seriously interested in the possibility of serving Christ at the USCWM.
Signed _____

I'm not yet a FOUNDER, but I'd like to become one! Enclosed, find \$15.95 as a one-time gift from each member of my family who wants to help establish the Center. Send my free copy of *Once More Around Jericho*, Hidden Peoples wall chart, and other vision-expanding materials.

Here's my personal response to the 12 month Frontier Fellowship COUNTDOWN:

1. As an individual: "I will not let a day close without at least a few moments of prayer for the final frontiers."

Please tell me what essential materials I'll need to keep this practice alive.

2. As part of a family, class, local church: "I will share this challenge with others."

Can I pass something out--readable, exciting?

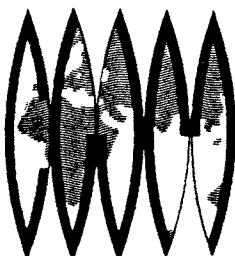
What five things can my local group do to become a Frontier Missions "Outpost?"

3. As a participant in a larger constituency-denomination, mission agency backer

I will try to make sure our national office knows that some of us are eager to become involved in the Frontier Fellowship movement.

Tell me what groups are already considering this.

UNITED STATES



Center
for
World
Mission

1605 E. ELIZABETH ST.
PASADENA, CA 91104
(213) 797-1111

Nonprofit Organization
U.S. Postage
PAID
Pasadena, California
Permit No. 563