I Will Do A New Thing
Unreached Peoples and the Founding of the U.S. Center for World Mission (2011 Edition!)

It all started when Ralph Winter gave an address at Lausanne called “The Unfinished Task,” urging the missions world to focus on a new type of evangelism to reach “hidden” or “unreached” peoples.

Soon he and his wife Roberta were founding a center to help mission agencies fulfill that task. Around them gathered a group of experienced missionaries, computer scientists, and unusually dedicated young people in order to buy a college campus.

This story, as told by Roberta, of their cliff-hanging prayer meetings and spiritual battles with a cult will reignite your determination to work with Jesus to “finish the Father’s work” (John 4).

This new edition of Roberta’s book includes previously unpublished chapters from her original manuscript, and an updated epilogue inviting you to partner with the USCWM today, as the task remains unfinished.

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Kingdom Dimensions: Kaleidoscope or ‘Collide’-oscope?

I should have seen it when my daughters visited home throughout college. They reported new ethical issues, edgy slogans, and global causes. The fresh energy and mission commitment on the campuses highlighted justice, AIDS, abolishing sex trafficking, and bringing reconciliation. I hadn’t noticed the “mission shift” at first, but church planting was waning, and Kingdom-talk was in. The call was to more relevant forms of international service.

A kaleidoscope of social and transformational agendas is emerging, each with its own Kingdom apologetic. One suspects “kingdom” is rather overused, that it’s deployed from many sides to capture different aspects of God’s mission. It can mean a “full context mission” to one, to another the “missional” church. Others call us to capture the halls of cultural power or the seats of government. Is it a random kaleidoscope or a well-integrated holism?

Of the four world-level gatherings in 2010, the Lausanne meeting in Cape Town seemed most successful in bringing under one roof the manifold expressions of our Kingdom mission. But each of the four gatherings spun the Kingdom agenda in its own way, and the recognition of four different gatherings seemed to affirm the importance of multiple dimensions of mission, that a single gathering could not reflect the full spectrum of the Kingdom. The continuation efforts will together weave quite a Kingdom tapestry.

Most vital is the way all this Kingdom-talk is capturing the mind and heart of a younger generation. They march to the cadence of Kingdom mission with all its perceived social, political and economic ramifications. While tuned to different Kingdom frequencies, they seem to share a basic Kingdom paradigm. This journal has chosen to dialogue with aspects of that paradigm in this issue. We’ve asked Bill Bjoraker to unpack one dimension of this Kingdom apologetic by engaging James Davison Hunter’s thoughts on culture change (p. 13). This prestigious sociologist’s recent book provides a compelling argument that synchronizes with younger minds and hearts in mission today. Bill will break it down in two parts, and we hope to get some younger responses to it all in the next issue.

This younger Kingdom-mindedness is also forcing a wide angle view into frontier mission settings. They often wonder why our seemingly narrow mission agendas compete or collide. They seem in the hunt for more Kingdom

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The views expressed in IJFM are those of the various authors and not necessarily those of the journal’s editors, the International Society for Frontier Missiology or the society’s executive committee.
Who We Are

The IJFM is published in the name of the International Student Leaders Coalition for Frontier Missions, a fellowship of younger leaders committed to the purposes of the twin consultations of Edinburgh 1980: The World Consultation on Frontier Missions and the International Student Consultation on Frontier Missions. As an expression of the ongoing concerns of Edinburgh 1980, the IJFM seeks to:

- promote intergenerational dialogue between senior and junior mission leaders;
- cultivate an international fraternity of thought in the development of frontier missiology;
- highlight the need to maintain, renew, and create mission agencies as vehicles for frontier missions;
- encourage multidimensional and interdisciplinary studies;
- foster spiritual devotion as well as intellectual growth; and
- advocate “A Church for Every People.”

Mission frontiers, like other frontiers, represent boundaries or barriers beyond which we must go yet beyond which we may not be able to see clearly and boundaries which may even be disputed or denied. Their study involves the discovery and evaluation of the unknown or even the reevaluation of the known. But unlike other frontiers, mission frontiers is a subject specifically concerned to explore and expostulate areas and ideas and insights related to the glorification of God in all the nations (peoples) of the world, “to open their eyes, to turn them from darkness to light and from the power of Satan to God.” (Acts 26:18)

Subscribers and other readers of the IJFM (due to ongoing promotion) come from a wide variety of backgrounds. Mission professors, field missionaries, young adult mission mobilizers, college librarians, mission executives, and mission researchers all look to the IJFM for the latest thinking in frontier missiology.