

PERSPECTIVE FIVE

THE HOCKING – KRAEMER DEBATE

The theological crisis evident at Jerusalem was further manifest in two opposing currents. The first was represented by the Laymen's Foreign Missions Inquiry. Sociological in nature, the work of the Inquiry was primarily devoted to the gathering and interpretation of data. Nevertheless the report of the Commission of Appraisal under the chairmanship of William Hocking seemed to follow the syncretistic tendencies of Jerusalem.

Kraemer, on the other hand, was a missionary theologian who maintained 1) the historic distinctiveness of Christian revelation and 2) its discontinuity with the non-Christian religions. Kraemer thus opposed the Jerusalem tendencies and the relativistic theology of Hocking. Kraemer was to be the leading voice at the Madras (1938) conference of the IMC. Central to the debate is the attitude toward the world religions. At issue is the uniqueness of Christianity.

THE SHOCKING "HOCKING REPORT"

The Laymen's Foreign Missions Inquiry was an independent, interdenominational commission organized in 1930 in the United States. While not officially connected with the Jerusalem meeting, it shared many of the same presuppositions. Not part of nor sponsored by the International Missionary Council, the Inquiry was funded and operated independently under the chairmanship of Dr. William Hocking.

Concerned to re-examine the missionary enterprise, the Inquiry developed in two stages: first, the gathering of a vast amount of data in India, Burma, China, and Japan on missions there and, second, the appraisal, in light of the data, by the "Hocking Commission." The Fact Finders' Reports, ably produced under the guidance of the Institute of Social and Religious Research, provided the richest mine of information ever available on any field.¹

A glance at the India-Burma volume reveals a factfinders' report of 750 pages of data on virtually every aspect of the Christian enterprise in the region: social and economic factor, the missionary force, the Christian community, results of missionary endeavour, and issues such as Indianization and proselytizing.² The regional report of the Commission of Appraisal consists of 250 pages of additional evaluation and recommendations.³ But, as Hogg observes, "The value and importance of the reports unfortunately seem quickly obscured with the sharp criticisms of the 'Hocking Report'."⁴

The Commission of Appraisal, chaired by William Ernest Hocking of Harvard University, in 1932 had published its conclusions.⁵ It was this report which stirred up opposition and criticism. Because of its relevance to the present situation in the Third World, it will be helpful to examine more closely some of the controversial features of the report. The theological stance of the Inquiry is indicated in at least four critical areas.

1. Attitude Toward Non-Christian Religions. The Commission maintained a high and positive outlook toward the world religions. This Report declared, "there is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned."⁶ Moreover, Christians along with the adherents of other religions were said to be "brothers in a common quest."⁷

The report spoke of a "nucleus of religious truth" which was apparently to be found "at the core of all the creeds."⁸ The Report, in other words, was founded on the concept of a universal religion. Within every religion (Christian, Hindu, Buddhist, Muslim) is to be found a germ of truth, the religious intuition of the pious. According to Hocking, "The God of this intuition is the true God."⁹ Hocking's Commission appeared to have the same high regard for Hinduism as for the religion of Jesus Christ.

2. Attitude Toward Conversion. The Inquiry was generally cool toward evangelism and proclamation. In light of the deference shown to the non-Christian religions, it is not surprising to find hostility toward conversion. Efforts toward the conversion of Asia to Christian membership are judged an "improper" objective "for any foreign group."¹⁰ Missionaries, as foreigners, had no right to seek the conversion of Asians to

Christianity! What, then, should be the missionary role?

It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. Nor is it primary duty to denounce the errors and abuses he sees in them The Christian should realize that in his criticism he is joining Hindus in rectifying abuses which have invaded the structure of their religion The Hindu can do far more toward any such reform than can he, the Christian, as an outsider.¹¹

That obviously is quite different from seeking conversions. Rather this resembles the Hindu Reform Movement which opposed Christian conversion but sought to "convert" Hinduism into more human religion by incorporating "pleasing" aspects from Christianity! Not conversion but reform was to be the missionary objective and activity. Hocking's Report stated, "A Christian will therefore regard himself a co-worker with the forces which are making for righteousness within every religious system."¹² The role of the Christian missionaries was to be that of working in partnership with Hindus and Hinduism for some sort of religious and social reform.

Hocking apparently believed that Buddhism and Hinduism could borrow from Christianity, and that this would be a true advance of religion which a Christian should welcome, not view as a rival. Hocking appears to have been in agreement with Hindu reformers who wanted to take into Hinduism some of the better social values that are in Christianity but who rejected Jesus Christ. Hocking held to the fulfillment theory: "The unique thing in Christianity is not borrowable nor transferable without the transfer of Christianity itself The final truth, whatever it may be is the New Testament of every existing faith."¹³

Commitment to search is commendable, but it is not equal to commitment to Jesus Christ as the embodiment of Truth. The Hocking Commission was characterized by the former but not the later. The pursuit of Truth was somehow to be found in the religions of the world: "We desire the triumph of that final truth; we need not prescribe the route."¹⁴ Where all religions are regarded as at least potential routes to truth, there can be no great interest in conversions. It is therefore not surprising the Hocking Report was anticonversion.

History shows that the number of missionary volunteers from the West declined following the publication of the Hocking Report. There may have been other factors such as the great depression, but the Hocking Report is indicated as one reason for a decrease in missionary volunteers.

3. How is Christianity Unique? What is the uniqueness of the Christian religion? According to the Hocking Report, "Christianity has many doctrines in common with other religions, yet no other religion has the same group of doctrines."¹⁵ In other words it is the particular collection of common doctrines that Hocking sees as unique in Christianity. Its doctrine of one God may be similar to that of Islam, its ethics to Confucianism, and its non-violence to Hinduism and Buddhism. But their collection together in Christianity is said to be distinctive. One must ask, Is nothing else unique in Christianity?

Christianity, according to Hocking, "is prepared with the polytheistic faiths to see God in varied aspects He is present in all events."¹⁶ This "creative" approach is quite different from historic Christianity, and gives grounds for the charge of Pantheism. The historic Christ seems forgotten, as do His exclusive demands and claims.

Evangelism, as traditionally defined, is not compatible with this restated version of Christianity and is given a changed meaning: "The Christian way of life and its contagion . . . evangelizing by living and by human service."¹⁷ Not proclamation but service was the objective. Ministry to the secular needs of men is more educational and philanthropic than mission work.¹⁸ "It is time to set educational and philanthropic mission work free from responsibility to evangelization."¹⁹ The Commission was anti-evangelism because it departed from historic Christianity.

4. The Kind of Christianity conceived by Hocking Report. The Hocking Report affirmed "instead of a rigid institution . . . a fellowship of believers and seekers of many names and types"²⁰ The kind of Christianity conceived by the Hocking Report obviously was one without dogmas. The Laymen's Inquiry idealized a type of universal "Church" composed of fresh interpreters of the religion of Christ unfettered by ecclesiastical tradition. Such a Church, the report speculated, "would have imposed no unalterable dogma."²¹ The report

manifested a commendable zeal for the indigenous: "The Church has needed and still needs the unique contribution which the Orient could make to its life."²² In trying to correct the mistake of those guilty of imposing a foreign-made system, however, the commission made the greater blunder of substituting suitable culture forms for the essentials of the Gospel. The end result was something less than Christianity.

But what is a Christianity without dogmas? Does it also mean one without churches? Some statements of the Report at least raise this question. For instance, "The organization of churches and the zeal to proselytize into them members who could be counted in statistics and reported boards at home have in many cases defeated the central business of missionary purpose."²³ What was conceived as the central missionary purpose? Certainly it was not evangelism. Rather, service became the entire motive and purpose for mission.

The approach advocated by the laymen's Inquiry was to let the Christian religion permeate society and personal life. The Church was superfluous: "Christianity has plainly out-stripped the Church."²⁴ The church was not needed in the envisioned programme of philanthropic activities and service. Thus, "The constructive rural work of the future should not be done with the primary aim of organizing churches"²⁵ Not only was social service to be separated from evangelism, there was no aim of forming churches.

If Christianity as conceived by the Hocking Report was without dogmas, and possibly without churches, does it follow logically that it might also be without Christians? The Hocking Report said, "We do agricultural missionary work because we are Christian, not because we want to make Christians."²⁶ This is a strong statement against evangelism: conceivably with no more evangelism, there could come a time where there would be no more Christians! Because of its bias against evangelism and favouring "philanthropic service" the Hocking Report recommended a reduction in the number of seminaries in China, Japan and India and suggested that the type of training "be profoundly transformed, so that the emphasis may be put upon preparation for the practical, social and human tasks which confront a spiritual leader in the actual world of the present time."²⁷

Thus “proselytism” was rejected, and “service” became the objective. In the Hocking era that meant an increase in the number of institutions. In the words of Scherer.

The Hocking Report of 1932 (Laymen’s Missionary Inquiry) gave its judgment that institutional services were the essential contribution of Christian missions. Echoing the sentiments of Gandhi and others who branded “proselytism” as degrading. Hocking’s commission called for a cessation of conversions and urged Christians to engage other religionists in a “common search for truth.”²⁸

Epilogue

Who were the “Laymen” who comprised the Foreign Missions Inquiry? Dr. William Ernest Hocking, Professor of Philosophy at Harvard University; Dr. Frederic Woodward, Vice-President of the University of Chicago; Dr. Clarence A. Barbour, President of Brown University; Mr. Edgar Betts, Businessman and banker of Troy, New York; Dr. Arlo Brown, President of Drew University; Dr. Charles Emerson, Professor of Medicine and Dean of the Medical School of the University of Indiana; Mrs. William E. Hocking, Founder of Shady Hill School, Cambridge, Mass; Dr. Henry Houghton, Dean of the Medical College of the University of Iowa; Dr. Rufus M. Jones, Professor of Philosophy at Haverford College; Dr. William P. Merrill, Pastor of the Brick Church in New York; Mr. Albert L. Scott, President of Lockwood Green Engineers, Inc., New York; Mr. Harper Sibley, Lawyer and businessman Rochester, N.Y.; Mrs. H. Sibley, Religious leader and speaker of Rochester, N.Y.; Dr. Henry C. Taylor, Agricultural Economist of Washington, D.C.; Miss Ruth F. Woodsmall, Specialist in Work for Women, YWCA, New York.

Among them were no missionaries, no Church leaders from Asia, and no mission board executives or members of the mission societies. The “Laymen” were educators, academicians, various professional people. Experts in their own fields, they lacked qualifications for evaluating the missionary enterprise. Perhaps they failed spiritually. Perhaps they merely lacked basic comprehension of mission.

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD

Hendrik Kraemer was Professor of the History of Religions in University of Leiden, The Netherlands, and an experienced

missionary having served almost two decades as a missionary and translator of the Netherlands Bible Society in Java and Bali (Indonesia). Kraemer was a scholar who spoke Dutch, French, English, German, Japanese and Malay and wrote extensively on Islam, missions, politics.

The Christian Message in a Non-Christian World represents Kraemer’s reply to Hocking. The content and approach reflect a man who had actually been in the situation as a working missionary—in contrast to Hocking’s commission members. Kraemer nevertheless began with the questions of the day. He was requested to do this study by the IMC in preparation for the 1938 meeting at Tambaram. He began by discussing a world in transition. When the Jerusalem Conference had met, it was in the midst of a world in transition, and Jerusalem obviously reflected the trouble, change, and uncertainty of the Church in the midst of an insecure world. By 1938 the world was, if anything, even less secure.

Kraemer’s discussion is set in the context of the Western crisis, relativism and pseudo-absolutes, secularism, spiritual and social revolutions; the Eastern crisis, the penetration of the West into the East, the machine age with its resulting destruction and reconstruction, and the meeting of the religions of the East with the thorough systems of the West. Kraemer wrote about the crisis of the Church, its tensions, its broken unity.

Jerusalem had considered the Christian message as distinctive from the “missionary” message. Kraemer also wrote on the Christian message—in its non-Christian context. The result is a book about mission, for the Church is to do mission in the non-Christian world. Having set the Church in the world, Kraemer proceeded to discuss a number of issues still pertinent to the contemporary Church.

1. **Wither Missions?** Kraemer gave a firm and positive note as he addressed this question.

In this world of transition, confusion, antagonism disintegration and reconstruction the missionary enterprise of the Christian Church has to be accomplished. As never before, new extraordinarily militant world-conceptions, all deeply tinged with religious quality, force millions of men under their sway, claiming their

absolute allegiance. They certainly will disappear, because they are the result of a spasmodic crisis of the mass-mind, sensing the spiritual abyss and dis-intergration of the strong old foundations of life; but just for that reason they are the clearest symptoms of turbulent transition.²⁹

There is no question but that the Christian mission must be carried out no matter what comes or goes in the world and world systems. It is unfortunate that Christians become confused about their task in the turbulent world. It is quite natural that the missionary enterprise should also be affected by the storm, and that in its ranks, at home as well as abroad, there should be confusion and a manifold cry for re-orientation and clarification. The Church nevertheless must be constant in its mission.

The Christian Church is not at the end of its missionary enterprise in the non-Christian world, but just at the beginning. The independence and autonomy of the daughter-churches in the non-Christian world does not mean a gradual withdrawal of the missionary activity of the parent Churches. On the contrary, the fact that the Christian Church actually has become a worldwide community, the responsibility this involves, and the solidarity in faith and love and hope in which the older and younger Churches have been thereby bound together, point to the obligation of renewed missionary consecration and activity.³⁰

Kraemer's conclusion was positive: increased mission activity would now become possible through the cooperation of younger and old Churches.

Kraemer had a precise conception of mission which regarded the theology of Hocking and the IMC Conference of 1928 at Jerusalem as hopelessly inadequate. Whereas some thought that Christianity would bring in Western civilization, or would help a nation build itself economically and morally, Kraemer urged a return to basics. He said to stop recommending Christianity for the wrong reasons.

To promise that Christianity will dispel economic misery and social disturbance is to invite inevitable disillusionment, because economic misery and social disturbance are caused and cured by many factors entirely outside the control of Church or missions. Sharing religious

experiences, even service to men, 'Christianizing' the social, economic and political order, although necessarily included in the living act of manifold missionary expression, cannot be the real motive and ultimate purpose. The real motive and ultimate purpose are not founded in anything that men or civilizations or societies call for. The starting-point of missions is the divine commission to proclaim the Lordship of Christ over all life; and therefore a return to the pristine enthusiasm for evangelism and a new vision of what this implies in word and deed in the present complicated world are needed.³¹

Kraemer recognized the necessity of a clear conception of the Christian faith. He also understood the importance in the work of mission of what he called the 'translation of faith'. The Christian message must be meaningfully stated in the non-Christian world. "A translation of this faith and its rich content in relation to the present condition of the world and of men in their various settings is one great need of the hour."³² The Gospel must be stated within the framework of the cultures so as to be understood by the peoples to whom we go with the message. Kraemer, the missionary, spoke out of a background of doing just that. Then he added, "However urgent and important this translation may be . . . it is still more urgent and important for the Church to know its original faith."³³ One must know the faith if one is to re-state it for the benefit of others. A return to basics, then meant to turn to the Bible.³⁴

2. Revelation. Revelation is the key concept in Kraemer's approach. When he urges the Church back to its original faith he means not traditions but biblical revelation. The doctrine of revelation is the core . . .

This revelation, this repeated divine initiative has in the course of history engendered many ideas, concepts and experiences that are subject to the vicissitudes of ordinary human development; but they are never adequate to or to be identified with the revelation from which they flow. The ideas and concepts are derivations from and not the genuine content of this revelation.³⁵

What is revelation? Kraemer had no time for so-called "natural" theology. Like Barth he rejected the idea of "general" revelation. He believed that God had decisively revealed Himself through self-disclosing acts. "This world of divine revelational

acts cannot be explained in terms of human evolution as ideas that have developed. The only legitimate substance is the Bible."³⁶ He sought to drive the Church back to the Bible as the revelation of God upon which the Church is built. Kraemer's concern was for the biblical realism of the Christian faith, not with its philosophy but its God.

What is the heart of the Christian message? What are the essential and characteristic features of the Christian faith? Whereas Hocking had been vague at this point, Kraemer was precise: "Christianity is the religion of the Incarnation. The Word became flesh, God became real man."³⁷ A distinctive feature of the Christian revelation is "the self-disclosure of God in Jesus Christ."³⁸

Kraemer also expressed the core of the Christian message in terms of justification by faith, and he spoke of Christianity as the religion of reconciliation and atonement—thus taking into account the fallen condition of man and the gracious provision of God. "The message of the Gospel is that God by His creative act of reconciliation and atonement in Jesus Christ . . . opened a way of reconciliation when there was no way."³⁹ The Christian faith was also delineated in terms of the announcement of the Kingdom of God.

The root of all evil, of the brokenness and disorder of the world, is the disavowal of God's will as the supreme and only-valid rule of all life. The reign, the Lordship, the dominion of God is rejected. That is the problem to which all problems in all spheres of life can and must be reduced in order to be realistic and true to the facts in their bare nakedness. Again, the Gospel is a radical answer to this fundamental need. "Repent, the Kingdom of God is near," was the message of Jesus. Here again it is God who takes the initiative . . . Man . . . cannot create the Kingdom of God. Even . . . he cannot create an ideal society. The message of the Gospel is that God has begun in Jesus Christ a new divine order of life, of which Christ is the centre and the head.⁴⁰

The Christian faith is therefore a "new way and quality of Life", the new creation in Christ based upon forgiveness and repentance:

To proclaim the Gospel means to entreat men, in God's name, to participate in this divine reality of new life . . . "Repent, let each of you be baptized in the name of Jesus Christ for the remission of your sins" (Acts 2:37, 38). Jesus Christ and the forgiveness of sins are the divine elements; repentance is the human element in the structure of the Christian faith.⁴¹

Above all the centrality of Jesus Himself must be emphasized. "Parallel to the fact that Jesus always emphasized the forgiveness of sins is the other fact of the Gospel that Jesus represents His own person and work as central in His whole message."⁴² The heart of revelation is Christ.

Kraemer presented the Christian faith in a sketch designed to show the radical realism of the Bible. His point was that the Christian message is incompatible with the world religions. Although there is a wide range of Christian doctrines, the teachings reflect the unchangeable core of the Christian Gospel contained in the biblical revelation.

3. The attitude toward the non-Christian religion.
Kraemer proceeds on an entirely different basis from Hocking because he views everything from the point of revelation. Revelation involves knowledge of God, i.e. faith, but it also relates to knowledge of man, i.e. ethics. Kraemer's approach towards the non-Christian religions must be seen against this background.

To define our attitudes towards the religions is a serious matter. To affirm our own concepts means to pass judgment on others and is therefore dangerous and difficult for the Christian must avoid pride. There can be no arrogance, no sense of superiority on the part of the Christian. His only boast is in the Lord. Evaluation is to be in terms of normative truth. "Christ, as the ultimate standard of reference, is the crisis of all religions, of the non-Christian religions, and of empirical Christianity too."⁴³ The best way to evaluate all religions is in the light of the revelation of Christ.

Does God at all reveal Himself in non-Christian religions? That, said Kraemer, is a difficult question. There is a religious consciousness in all men that has produced lofty religions and high ethical systems. The problem, however, is that man is "a

dual being"—of divine origin but corrupted by sin. "Hence the universal religious consciousness of man has everywhere produced also the most abhorrent and degrading filth that perverted human imagination and lust can beget."⁴⁴

Kraemer did not agree with the approach of comparative religions which viewed all religions as vehicles of revelation. Against this relativism Kraemer asserted the theology of Barth with its emphasis on revelation as an act of God. General revelation was rejected. "By its nature revelation is and must be special."⁴⁵

How can Christians, believing themselves in possession of the unique revelation of God, guard against pride?

The opinion is often heard that it would be detestable pride on the part of a Christian and a sample of mean thinking about God to suppose that He has "limited" His revelation to Israel and left the other peoples destitute. This issues partly from a justifiable indignation at the all-too-common sin amongst Christians of behaving themselves as the proud and superior possessors of truth, becoming guilty thereby of that "boasting" which Paul so emphatically denounces as anti-Christian. It arises partly also from a noble generosity and honesty of mind that will gladly recognize the lofty elements in alien religious life and the active dealing of God with all mankind. Yet, although this indignation and generosity are to the point, those who hold this opinion are labouring under a radical misconception of revelation in the Biblical sense. The relevant question is not, who owns revelation? Neither Christians, nor Jews, nor non-Christians can pretend or boast to be in possession of it. Revelation is *eo ipso* an act of divine condescension. The real Christian contention is not: 'We have the revelation and not you', but pointing gratefully and humbly to Christ. 'It has pleased God to reveal Himself fully and decisively in Christ; repent, believe and adore'.⁴⁶

What about individuals from non-Christian religions who are deeply religious? Are not such people really seeking after God? Kraemer replied in terms of Romans one and two: "Man seeks God and at the same time flees from Him in his seeking."⁴⁷ Thus, concluded Kraemer, even exemplary representatives of the highest and best in the religions are in need of conversion

and regeneration for they "often do not show the least comprehension of the greatest gift of Christ—forgiveness of sins."⁴⁸

The culmination of the Christian's attitude is to be expressed in ardent, compassionate mission:

The attitude towards the non-Christian religions, and likewise the relation of the Christian Church to the world in all its domains, is the combination of a prophetic, apostolic heraldship of truth for Christ's sake with a priestly apostolic ambassadorship of love for His sake. The right attitude of the Church, properly understood, is essentially a missionary one, the Church being set by God in the world as ambassador of His reconciliation, which is the truth that outshines all truth and the grace that works faithful love.⁴⁹

Kraemer devoted a section of his study to Hinduism and the other non-Christian systems. Noting a number of impressive similarities to Christianity, his conclusion notes the radical discontinuity which sets the non-Christian systems apart from "the prophetic religion of Biblical realism."⁵⁰

4. Syncretism. Kraemer pointed out that syncretism is very common in the world of non-Christian religions. Syncretism merely affirms the inherent unity of all naturalistic religions. Nor is syncretism illegitimate to these religions.

In Buddhism and Hinduism all truth is considered relative—hence the relativism of Gandhi and Radhakrishnan—and any final 'truth' is unattainable. "Yet in practice, this fundamental relativism behaves itself as a militant absolutism."⁵¹ The typical tolerance of Eastern religions is only a pseudo-tolerance. "Tolerance, real tolerance, is everywhere in the world equally rare, and intolerance is everywhere in the world equally common, whether in the West or in the East."⁵² In contrast, Christianity, though regarded as "exclusive" rather than tolerant, is the religion of love and freedom revealed in the Bible.⁵³

Kraemer saw little difference between the Eastern "religionist" and the Western "secularist"; in fact man is at once religious or irreligious. The need, he said, is not to be religious, but to be sincerely religious! Radical sincerity, he maintained, is born only from the "prophetic theocentric religion of Biblical realism."⁵⁴

Syncretism has no place in the revealed religion of the Bible in which "God solely and really creates a way where there is no way."⁵⁵ How shall the missionary approach his task in a world which seemingly offers many ways of salvation? As Kraemer observed,

In the presence of the holy righteous God and Father of Jesus Christ, there is in all ways of salvation a disregard of man's deepest problem, which is that God alone can solve it and that the only adequate way is the wayless way of man's recognition and apprehension of this divine solution by faith. All moral and religious virtues in the New Testament are hence logically set in the light of charismata, divine graces, and not of yoga, results of exertion, although often admirable and heroic.⁵⁶

Kraemer could not completely recommend the efforts of Appasamy and those who sought to present Christianity in India as the highest form of Hindu mysticism.⁵⁷ The problem with otherwise valuable efforts to present Christianity in an Indian manner is that the vehicles used are permeated with concepts and expressions which may be a contradiction to biblically revealed religion.⁵⁸ Nevertheless Kraemer did commend the efforts of Sadhu Sundar Singh, Narayan Tilak, and E. Stanley Jones. Above all the great need in the world of Hinduism was to "effect a close and personal relation to Christ, who is stronger than the demons and the sole Lord to be obeyed."⁵⁹

The issues to which Kraemer spoke are still crucial to the Church in Asia. Kraemer's theology took seriously the biblical mandate for mission. Whereas the theology of the Hocking Commission reflected the uncertainty of Jerusalem, Kraemer was to influence the tone of the next IMC Conference at Madras. To this we now turn.

NOTES

1. Hogg, *Ecumenical Foundations*, p. 282.
2. Laymen's Foreign Missions Inquiry, *Fact-Finders' Reports: India-Burma*, Vol. IV, Supplementary Series, Part Two.
3. Laymen's Foreign Missions Inquiry, *Regional Reports: India-Burma*, Vol. I, Supplementary Series, Part One.
4. Hogg, *loc. cit.*
5. Hocking, *Re-Thinking Missions*.
6. *Ibid.*, p. 19.
7. *Ibid.*, p. 31.
8. *Ibid.*, p. 37.
9. *Ibid.*
10. *Ibid.*, p. 24.
11. *Ibid.*, p. 40.
12. *Ibid.*
13. *Ibid.*, p. 44.
14. *Ibid.*
15. *Ibid.*, p. 49.
16. *Ibid.*, p. 53.
17. *Ibid.*, p. 65.
18. *Ibid.*, p. 68.
19. *Ibid.*, p. 70.
20. *Ibid.*, p. 83.
21. *Ibid.*
22. *Ibid.*, p. 84.
23. *Ibid.*, p. 109.
24. *Ibid.*, p. 110.
25. *Ibid.*, p. 99.
26. *Ibid.*, p. 214.
27. *Ibid.*, p. 115.
28. Scherer, "Ecumenical Mandates for Mission", pp. 33-34.
29. Kraemer, *The Christian Message in a Non-Christian World*, p.31.
30. *Ibid.*, p. 40.
31. *Ibid.*, p. 60.
32. *Ibid.*, p. 61.

33. *Ibid.*
34. *Ibid.*
35. *Ibid.*
36. *Ibid.*
37. *Ibid.*, p. 73.
38. *Ibid.*, p. 70.
39. *Ibid.*, p. 76.
40. *Ibid.*, p. 77.
41. *Ibid.*, p. 78.
42. *Ibid.*, p. 80.
43. *Ibid.*, p. 110.
44. *Ibid.*, p. 113.
45. *Ibid.*, p. 119.
46. *Ibid.*,
47. *Ibid.*, p. 126.
48. *Ibid.*, p. 129.
49. *Ibid.*, pp. 129-130.
50. *Ibid.*, p. 170.
51. *Ibid.*, p. 206.
52. *Ibid.*,
53. *Ibid.*, p. 210.
54. *Ibid.*, p. 215.
55. *Ibid.*, p. 211.
56. *Ibid.*, p. 310.
57. *Ibid.*, p. 370.
58. *Ibid.*, p. 373.
59. *Ibid.*, p. 376.

PERSPECTIVE SIX

THE WORLD MISSION OF THE CHURCH—MADRAS 1938

Madras to a large extent rectified Jerusalem's excesses. "At Tambaram (1938) the missionary movement confessed the perennial faith of the Christian church . . . At Tambaram, Christ became once again the Word made flesh in whom God had acted for men's salvation."¹ The Madras conference was influenced by the more biblio-centric theology of Kraemer and Barth. This theological renewal was not unrelated to other events which set the stage for the 1938 meeting.

BACKGROUND

1. **Depression.** In his book *Five Decades and a Forward View*, John Mott wrote of recession in Protestant missionary work around the world caused by the world-wide financial depression of the late 1920's and the 1930's. "This contraction ranged all the way from thirty to sixty or more per cent. The giving of living donors to the American foreign missionary societies alone shrunk from \$33,131,245 in 1930 to \$18,543,229 in 1935."² For the first time in history disastrous cuts in mission budgets were necessary and permitted. Expenditures by North American societies in India, Burma, and Ceylon were decreased by a third during this period.³

Added to the economic crisis outbreaks of oppression and persecution of Christians in Asia, Africa, Europe, and North America gave further cause for gloom. Mott, however, characteristically states, "And yet we Christians cannot be pessimistic."⁴

2. **Research.** Much careful preparation went into the Madras meeting. Kraemer's classic work on the Christian Message was part of it. Merle Davis' *The Economic and Social Environment of the Younger Churches* was prepared in advance

for the delegates. Davis had been appointed following the Jerusalem meeting to head the new Department of Social and Economic Research and Council organized in 1930 at Geneva. Much of the preparation for the Madras meeting was done by Merle Davis through this department. In 1936 he moved the department first to China then to Nagpur, India, to do field research in preparation for the Madras meeting.⁵ Additional studies were prepared by Mott, Patton and others.

3. **Ecumenism.** The meeting of the International Missionary Council at Jerusalem in 1928 as well as the World Conference on Life and Work and the World Conference on Faith and Order both of which had met in 1937 were among “the unprecedented and notable series of ecumenical assemblies” forming part of the backdrop for Madras.

Also during this period Christian councils were being formed in the various continents and countries (e.g. the National Christian Council of India) so that by 1938 there were in existence some 26 national organizations, fourteen in the sending countries and twelve in the receiving countries. Mission societies and Churches were included in the Council memberships. When Madras met it was particularly representative of the younger Churches. The IMC was becoming more directly related to the Churches but less directly attached to the missions. Edinburgh had been a “missionary” conference, but increasingly these world gatherings took on the character of “church” conferences. Jerusalem, much more than Edinburgh, represented the younger Churches.

The Madras meeting, according to Mott, was “geographically the most widely representative Church gathering ever held.”⁶ Some 471 delegates from 70 countries or areas of the world attended as representatives of Churches, The “younger” churches were on an equal par with those of the West. But Mott also pointed out a serious gap in the absence of “members of important faith or undenominational missions.”⁷ The IMC convened at Tambaram in 1938 its central theme was the Church. More specifically the theme, as stated by Mott, was the upbuilding of the younger churches as part of the historic universal Christian community. Understandably it caused some disagreement that a “missionary” conference should be

devoted primarily to the up-building of already existing Churches.

The official report entitled “The World Mission of the Church” (also the official theme of the Conference) reveals that the programme was built around five main divisions: the Faith by which the Church lives, the relation of Christian witness to the non-Christian religions and cultures and the work of evangelism, the life and work of the Church, the environment of the Church, and cooperation and unity.⁸ To these themes we now turn for a closer look.

CONTENT: MAJOR THEMES

The volumes in the Tambaram Series are a good indication of the nature of the Madras meeting. The series begins by examining the faith by which the Church lives which is the basis for the Church’s world mission.

1. The Authority of the Faith.⁹ The opening contribution is from Kraemer who again upheld the finality of revelation as biblical realism and the discontinuity with religious experience.¹⁰

The first response is by T.C. Chao of China who also addressed the subject of “Revelation”. He speaks of it in the Bible, but also in relation to Creation, history, Jesus Christ, and the Church. “He has made His revelation in the whole creation, in humanity, in Christ uniquely and finally, and in His Church; and he will show, in spite of our unbelief, that His love and His righteousness will triumph over all evil.”¹¹

Seeking to add a further dimension to Kraemer’s approach, David G. Moses of Nagpur, India, emphasized the necessity of objective certainty about the Christian faith as he wrote on “The Problem of Truth in Religion.”

Between subjective certitude on the one hand and complete rational demonstration on the other, we have reasonable belief. This is not to fall into the error, against which Dr. Kraemer warns us, of elevating reason to be the final arbiter. It is quite true that man’s reason cannot by its own unaided efforts arrive at a possible conception of God. Man cannot by searching find out God. God must speak to man if he is to know anything right about God. But we might make a distinction between the antecedent

use of reason and the consequent use of reason, meaning by antecedent, prior to the historical revelation in Jesus Christ This reason cannot know God by the very nature of the case. But the reason that has known the revelation in Jesus Christ . . . is in a different position The justification of the Christian faith will depend to a considerable degree on the consequent use of reason.¹²

Dr. Moses did not criticize Kraemer, but tried to establish a mediating position. Karl Ludvig Reichelt, however, had some strong differences based upon his efforts to approach the intellectual Chinese religious leaders, particularly the Chinese monks.

What I have experienced through these many years in the sacred hours of conversation with these people has given me the profound conviction that Christ has been working everywhere through all the ages. We should, therefore, gratefully and joyfully use the material which He Himself has prepared for the coming of His Kingdom.¹³

Reichelt felt the "The Johannine Approach" was to appropriate the material which God has already placed in Chinese Buddhism and Confucianism in preparation for His Kingdom. Converts, said Reichelt, had been prepared by their former religions to accept the Logos: "Christ is for them the full realization and incarnation of the wonderfully rich Tao-idea, which holds the supreme sway in all the three religions in China."¹⁴

A.G. Hogg chose to write about "The Christian Attitude to Non-Christian Faith." He chose the word faith and not the word faiths deliberately because he thinks it is possible to talk about non-Christian faith. He said Kraemer had discussed only the question of the right attitude to non-Christian 'religions.' But, he says, there is the question of the right Christian attitude to what he called "non-Christian faith," or what Dr. Kraemer called, "religious life as present in the non-Christian religions."¹⁵ Hogg asks, "Can there be, within the non-Christian religions, in those for whom their religion is a living personal possession, a life which, although without Christ, is yet somehow a life 'hid in God'?"¹⁶ Hogg answered his own question by positioning a precarious (perhaps tentative and temporary) kind of faith on the part of non-Christians.

Where Christ has not yet been spiritually apprehended, there may be other ways than He to the trust in God which enables our Heavenly Father to bestow on a man some measure of communion with Himself. But when Christ succeeds in unveiling for any man the judgment of God on sin, in this very act He cannot help making Himself, for that man, the one and only way. Christ is the only way to God that can remain permanently a thoroughfare.¹⁷

Another writer, K. Hartenstein who wrote about "The Biblical View of Religion" followed the views of Kraemer and Barth.

It is very important to see that nations or gentiles have fallen into the hands of the false gods, worshipping creatures, abandoning and fleeing before the one true God who is the creator of all. Therefore the whole missionary task is nothing else than to proclaim the victorious message of Christ as the Lord of all and the mighty impact upon this whole transitory world of unclean and untrue spirits. All true mission work is a kind of exorcism through the powerful and victorious word of Christ.¹⁸

Hartenstein stressed the discontinuity between revelation and the religions. H.H. Farmer who wrote on "The Authority of the Faith" tried, on the other hand, to establish the idea of revelation as a religious term to include both "God's activity in non-Christian faiths and His final saving approach to mankind in the Incarnation, without . . . reducing the utter, incommensurable uniqueness of the latter."¹⁹

In spite of diverse theological viewpoints, Madras acknowledged its missionary responsibility. Jerusalem had identified Secularism as the enemy of all faiths. Madras perceived a "new paganism", a crisis of nationalism, communism, and scientific skepticism. In this situation the Church was called to witness. According to Tambaram, though the Church was established almost everywhere in the world, the task of witness was incomplete—as incomplete in the West as in the East. The findings of Section I called the Church to "certain renewed emphases in the giving of its witness" in the new world situation. Specifically the Church was called—

- 1) to a deep and sincere interest in the religious life of those to whom it goes;
- 2) to fuller and more adequate understanding of other religious faiths as total systems of life;
- 3) to appropriate all that traditional cultures may contribute to the enrichment of its life and that of the Church universal;
- 4) to encouragement of co-operative relations between its members and those of other faiths in all good social and community movements;
- 5) to make experiments in the enrichment of the Christian group life;
- 6) to a fuller expression of Christian unity, and to an undivided verdict against the wrongs of the times.²⁰

Helpful as these emphases are, the findings of Section I did not include a clear statement of proclamation of the faith by which the Church lives.

2. The Growing Church. Section II was concerned with the nature and function of the Church.²¹ Tambaram recognized the essential character of the Great Commission, but thought that the task of proclamation could be adequately carried out through existing congregations. The task of the Church is described in Matthew 28:19-20. "The place where this task is centered in the local church or congregation. As dead or disunited congregations are the greatest hindrance to the fulfilment of the Church's task, living congregations are the foremost agencies used by God for the accomplishment of it."²²

A series of pictures of growing churches in Africa, Madagascar, Iran, Brazil, the Island World and Asia was presented in volume two in the Tambaram series. Examples of church growth in India were from Punjab (United Presbyterian), Khasi and Jaintia Hills (Presbyterian), Lushai (Presbyterian), Hyderabad (Methodist), Tamilnadu (Tamil Evangelical Lutheran) and Travancore (Orthodox Syrian). These case studies provided examples of evangelism and dramatic growth. The Syrian example was more a study of renewal, and the Lutheran study stressed internal development as well as outreach through the National Missionary Society.

These studies revealed that the greatest growth took place, not through existing congregations, but as the result of missionary outreach among responsive populations. The Presbyterian Church in Assam, for instance, was the result of Welch missionary outreach which began in 1841, to 2,060 in 1881, to 6,862 in 1891, to 17,800 in 1904 the Church grew to over 128,000 by the Tambaram Conference.²³ The essential task of every indigenous Church was said to be witness and proclamation.

3. Evangelism. Its emphasis on evangelism was perhaps the distinctive mark and greatest contribution of the Madras meeting. Volume III includes the report of Section III on "The Place of the Church in Evangelism" and section VI regarding practical questions about "The Witness of the Church."²⁴ The volume provides a survey of evangelism through the centuries, of contemporary evangelistic witness around the world.

What is evangelism? John R. Mott published a symposium of views on the subject. There was disagreement. Some called for a fresh definition of evangelism.

Madras was committed to "the larger evangelism." What was this "larger" evangelism? The spokesman from India explained, "The N.C.C. has always insisted that evangelism, whose end is reconciliation with God, should inform and determine the purpose of every activity of the Christian enterprise."²⁵ The term "larger evangelism" embraced medical service, educational service, social service and every conceivable activity that might be related to evangelism as well as some that normally would not. Apparently there was ambiguity as to the nature of evangelism.

Despite these shortcomings, Madras did produce an excellent definition of evangelism based upon the famed Archbishops definition. Evangelism is to "so present Christ Jesus to the world in the power of the Holy Spirit that men shall come to put their trust in God through Him, accept Him as their Saviour and serve Him as their Lord in the fellowship of His Church."²⁶

Madras, however, made this the activity of the Church "in all its branches and through the service of all its members" and appended the phrase, "This task today includes the preaching of the Gospel in the lands of both the older and younger

churches."²⁷ Evangelism at Madras was strongly Church-centric.

A survey of "The Unfinished Task" indicated vast unoccupied fields around the world. It was pointed out, however, that there existed entire classes of unreached populations even in so-called Christian areas.²⁸ Moreover multitudes of nominal Christian were in need of evangelism.

4. The Life of the Church. The fourth volume in the Tambaram series contains findings from Sections VII, VIII, IX, X, XI and XVI covering a broad span of churchly concerns.²⁹

Among the aspects of Church life discussed were: the inner life of the church; Christian education; the Christian ministry of health and healing; the indigenous ministry of the Church, both ordained and lay; the place, function and training of the future missionary; an adequate programme for Christian literature; co-operation and unity. Obviously these areas of concern embrace much more than "mission."

5. The Economic Basis of the Church. The work of Merle Davis related directly to the developing Churches of Asia. Davis stated that the economic problem of the Church had been compounded due to the reduced financial resources of the West and because of political conditions which might soon orphan the so-called "younger" Churches from those in the West.³⁰ Davis advocated self-support.

Research in China, Japan and India indicated the positive effects in a Church that was self-supporting rather than assisted in freedom, in evangelistic effort, in status in the community, in acceptance of responsibility in efficiency, quality and range of work. Liabilities included fear of accepting responsibility, part schisms, strain of uncertain income. But the assets outweighed the liabilities.³¹ The report gave clear evidence that the attainment of financial self-support brings new vitality and growth to the church. An increase in evangelism was especially noted as well as improvements in responsibility, in spiritual life, in stewardship, in self-sacrifice, in corporate life and witness, and in the spirit of service and discipline.³²

To Merle Davis the economic independence of the Church was a spiritual issue and should be approached from that standpoint. As Section XII stated, "The Support of the Church

must be rooted in its spiritual growth otherwise giving proves unfruitful."³³ The report urged systematic teaching of Scriptural principles of giving. "Sacrificial giving is one of the essential elements in promoting true spiritual growth."³⁴ It was recommended that study of the economic and social environment become an important activity of mission societies. Churches, and Christian Councils.

6. The Church and the State. The Church in its growth in the world, says Kenneth Grubb, is greatly affected by its relations with the State. "A right adjustment with the State is essential for the best development of all Christian activities; without some kind of adjustment they can hardly hope to exist."³⁵ In many places the Church is somewhat as it was in the days of the Roman Empire.

Volume VI is a discussion of State and Church as it relates to various aspects of ministry. Special attention was given to the relationship of Church and State in Muslim Lands, in Roman Catholic countries and in totalitarian and colonial situations.

The point was made that Christians insist upon the right of conversion or religious change. "Just as they admit the freedom of any member of the Church to leave it, so they demand the right to accept anyone who insists to enter it of his own free will."³⁶ Cases of religious persecution and the status of converts were noted. The Church, it was stated, must insist upon minimum rights of religious freedom.³⁷ Madras tried to speak on behalf of the world Church to the international order of its day.

Tambaram recorded some notable addresses. Speaking of "The Church and its Mission", Bishop Azariah affirmed that "Every person baptised should be a witness, not ashamed of Christ; otherwise he denies his baptism."³⁸ He also added, "In the early Church it was the common man who spread the Gospel of Christ. Christianity spread from slave to slave, from soldier to soldier, from artisan to artisan."³⁹

In its closing message from Tambaram the IMC called all Christians throughout the world to a new dedication: "Surely God is summoning us in these times to let go our self-sufficiency, to frequent His altars, to learn of Him, and to make His ways known in all the relationships of life."⁴⁰

CONTRIBUTIONS

At the 1938 Madras conference the IMC came to a higher regard for the Bible, due, no doubt, to the influence of the theology of Barth and various missionary leaders, but especially to Kraemer.

Second, there was a renewed commitment to evangelism. The stress on the unfinished evangelistic task as the essential task of the Church included the preaching of the Gospel in the lands of both the older and younger Churches.

The unevangelised areas of the world included about 240 million out of 800 million in Europe and America with no religious connections as well as many countries entirely closed to the Gospel—Afghanistan, Russia, Bhutan, Mongolia, Nepal, Tibet. Other areas were restricted: Turkestan, Abyssinia, the Italian African colonies. China, it was pointed out, remained 45% entirely untouched by Christian influence in spite of the fact that more Protestant missionary resources went into China than any other field. Untouched areas and tribes of Indo-China were noted, as were closed and unoccupied parts of the Netherland Indies. India had many states with no missionaries: areas of 2,3, or 5 million people were without effective Christian witness. Sixty million of depressed classes and aboriginals as well as 80 million Muslims and Sikhs with no adequate witness indicated the great need for evangelization in India, yet the ratio was merely 14 Protestant missionaries and 7,000 Christians to one million people! Arabia, Iraq, Iran, Turkey, Burma, Siam, and rural Japan were declared as beyond all evangelistic efforts.

Madras concluded that “The heart of Asia is still one of the world’s greatest unevangelized fields.”⁴¹ Madras call for advance: “We appeal to all National Church Councils to place evangelism in the forefront of their programs in the coming years.”⁴²

Third, Madras emphasized the place of the Church in evangelism; yet it was affirmed that the Day of the missionary was not coming to an end. For the great task required the resources both of the church and of mission. Tambaram pointed out that the voluntary witness of the younger churches was vital and gave examples from Nigeria, Sumatra and India. Missionaries, it said, were evangelistic specialists and could make a special contribution in research and training.

Fourth, the theological contribution of Madras was in contrast to the confusion of the 1928 conference at Jerusalem. God’s deeds and words were the basis for mission. The Gospel was to be proclaimed in terms of God who saves through Jesus Christ (John 3:16). The approach to the non-Christian religions was one of respect, but with a call for conversion. Madras was Church-centric, yet it was not completely introverted. There was both a great sense of social responsibility and a commitment to Historic Christianity.

John Mott felt that Tambaram gave 1) a clear sense of direction, 2) an overpowering sense of mission, and 3) a sense of companionship.⁴³

CRITICISMS

In spite of the much greater emphasis on the Bible, in spite of a return to a position much more consistent with historic Christianity, there was some theological vagueness at Madras.

This theological ambivalence brought a reaction from some members who feared that the sociological emphasis of Madras appeared to denigrate Divine initiative. The uniqueness of the Church’s role was asserted by these delegates:

The Church has not to bring into force a social programme for a renewed world order, or even a Christian state. It cannot redeem the world from all inherent evils, but it serves and spends itself in promoting all good works in obedience to its God-given call. Expectation of the coming Lord and His Judgment means that the Church is always at work, responsive to the tasks God offers daily, highly active in witnessing by word and deed, and so proclaiming the Lord’s death till He comes.⁴⁴

A second criticism has to do with the so-called “larger” evangelism. Conversion became a continuing process. The “larger” evangelism sought to make Christians conscious of their salvation—which is very different from evangelizing the world of non-Christians. Johnston rightly comments that this doctrine “made evangelization of those outside the Church difficult—if not impossible.”⁴⁵ A commendable emphasis on the Church thus became a deadly snare: “Evangelism, in effect, takes place within the Church program.”⁴⁶ Pressed too far, this could mean that the Church rather than Jesus Christ becomes the hope for the world.

Madras had much of value to say about evangelism. The programmes of the Church, however, will not evangelise the world. This important point is a subtle one which frequently eludes people when they are told that the whole church is to be mobilized for mission: but the "whole" Church never is, never was, and never will be mobilized. For all its emphasis on evangelism, world evangelization became secondary.

Great hopes and plans for evangelism were made at Madras. The fact that they were not implemented was due to World War II. Following the War attention was devoted to issues other than evangelism. Johnston's Judgment may be correct: "Madras may have been the last significant missionary conference of the IMC."⁴⁷ For following Madras (and the War) the International Missionary Council was on the way to becoming a council of Churches.

NOTES

1. Scherer, "Ecumenical Mandates for Mission", p. 34.
2. Mott, *Five Decades and a Forward View*, pp. 83-84.
3. Latourette, *Advance Through Storm*, p. 289.
4. Mott, *Ibid.*, p. 84.
5. *The Economic Basis of the Church* in the Tambaram Series grew out of the research as did his later *New Buildings on Old Foundations* (1945).
6. Mott, *Ibid.*, p. 98.
7. *Ibid.*, p. 99.
8. *Ibid.*
9. International Missionary Council, *The Authority of the Faith*, Tambaram Series, Vol. I.
10. *Ibid.*, pp. 1-23.
11. *Ibid.*, p. 62.
12. *Ibid.*, pp. 86-87.
13. *Ibid.*, p. 100.
14. *Ibid.*, p. 99.
15. *Ibid.*, p. 102.
16. *Ibid.*

17. *Ibid.*, p. 124.
18. *Ibid.*, p. 142.
19. *Ibid.*, p. 177.
20. *Ibid.*, pp. 211-215.
21. International Missionary Council, *The Growing Church*, Tambaram Series, Vol. II.
22. *Ibid.*, p. 297.
23. *Ibid.*, pp. 175-178.
24. International Missionary Council, *Evangelism*, Tambaram Series, Vol. III, pp. 407-439.
25. *Ibid.*, p. 117.
26. *Ibid.*, p. 407.
27. *Ibid.*
28. *Ibid.*, p. 296.
29. International Missionary Council, *The Life of the Church*, Tambaram Series, Vol. IV.
30. Davis, *The Economic Basis of the Church*, Tambaram Series, Vol. V. p. vi.
31. *Ibid.*, p. 292.
32. *Ibid.*, p. 293.
33. *Ibid.*, p. 579.
34. *Ibid.*, p. 579.
35. Grubb, *The Church and the State*, Tambaram Series, Vol. VI, p. 2.
36. *Ibid.*, p. 27.
37. *Ibid.*, p. 282.
38. International Missionary Council, *Addresses and Other Records*, Tambaram Series, Vol VII, p. 40.
39. *Ibid.*, p. 41.
40. *Ibid.*, p. 177.
41. International Missionary Council, *The World Mission of the Church*, p. 29.
42. *Ibid.*, p. 34.
43. Mott, *op. cit.*, pp. 115-117.
44. From "A Statement by Some Members of the Meeting" presented by the Chairman of the German delegation (*The World Mission of the Church*, p. 151).
45. Johnston, *World Evangelism and the Word of God*, p. 187.
46. *Ibid.*
47. *Ibid.*, p. 196.

Document Six:

The Report of this section is from the second main division of the Tambaram, Madras, Conference of the International Missionary Council, December 1938, and was published in the volume of findings and recommendations, The World Mission of the Church.

THE UNFINISHED EVANGELISTIC TASK

INTRODUCTION

The unfinished evangelistic task of the Church is determined by the commission committed by our Lord to His disciples to preach the Gospel to every creature. By evangelism, therefore, we understand that the Church Universal, in all its branches and through the service of all its members must so present Christ Jesus to the world in the power of the Holy Spirit that men shall come to put their trust in God through Him, accept Him as their Savior and serve Him as their Lord in the fellowship of His Church. This task to-day includes the preaching of the Gospel in the lands of both the older and the younger churches.

In both cases the task is unfinished, for there are large geographical areas as well as areas of life in the lands of the older churches which need to be evangelized anew, and still greater areas where the meaning of the Gospel is unknown.

It is recognized that in all evangelism there is the incalculable factor that "the wind bloweth where it listeth." In many lands to-day there are outstanding manifestations of the Spirit resulting in great in-gatherings into the Church. These are a sure indication that evangelism is not due merely to the zeal of Christian people but rather is the outcome of a Divine initiative. Such movements are the urging of the Spirit to the Church to fulfil its great commission, relying not merely upon human resources, but upon the power of God. They are no reason for lack of endeavor by the Church even in those fields where success is not yet manifest, but are a token of what God will do if the Church will rise to its task. But the task can never be achieved without sacrifice. Churches as well as individuals are summoned to die to themselves and to their own particular interests that the world may be saved. Worship must lead to witness and spiritual growth to self-giving.

The task must be studied in the light of the revolutionary changes in the world, of the challenge from many lands to the Christian faith, of the increasing persecutions of Christians and in some areas the closing of doors to the Gospel.

The Church must either make its impact upon the secular world of to-day and win it for Christ, or the secular world will increasingly encroach

upon the spiritual life of the Church, blunting its witness and dimming its vision. There is, therefore, in this summons a note of urgency and insistence. We live in perilous days and the Church cannot stand still; it dare not retreat, yet advance is only possible as the whole Church unites in a new Fellowship of the Spirit to evangelize the world.

1. UNEVANGELIZED AREAS

Space forbids any serious examination of the unfinished evangelistic task in the so-called Christian countries themselves. We merely state the fact that on a scale, never before seen in the world, there is in Europe a concerted, organized attempt to secularize the minds of millions of Christian people. We note further the fact that in Europe and the Americas out of a total population of about 800 million there are 240 million people claiming no connection with organized Christianity. We note the rise of cults which claim to be substitutes for the Christian faith. This points the lesson that wherever the Church loses its evangelistic fervor it loses its soul.

In these findings we concentrate our attention therefore upon the task in non-Christian lands. Many countries or areas are entirely closed to Christian witness; among them Afghanistan, the Soviet Republics, Bhutan, Outer Mongolia, Nepal and Tibet.

The fact that countries once open are closing to the Gospel is a significant feature of our time. Missionaries in Turkestan have been driven out. Protestant work in Abyssinia and Italian African colonies has been greatly restricted. But the number of open areas as yet unreached is of far greater significance to the Church of our day.

In China, it is estimated that 45 per cent of the country is still entirely untouched by Christian forces. Half Manchuria is beyond Christian influence. French Indo-China has many areas and tribes unreached. The Netherlands Indies, in addition to having areas still closed, has some areas which are open but not evangelized, and many other areas which are barely touched.

In India, in addition to a large number of Indian States in which no missionaries reside, there are areas consisting of two, three and in one case five million people without effective Christian witness. The fact that there are only 14 Protestant missionaries and 7,000 Christians to a million people shows the magnitude of the unfinished task. The existence of 60 million of the depressed classes and aboriginal peoples is a call for continued effort. The evangelistic effort among the 80 million Moslems and Sikhs is at present wholly inadequate.

In other areas of Asia the number of missionaries is so small as to leave vast tracts of country beyond all evangelistic efforts. This is true especially of Moslem lands such as Arabia, Iraq, Iran and Turkey, and of the great Buddhist areas of Burma and Siam, and the rural areas of Japan. The heart of Asia is still one of the world's greatest unevangelized fields.

Even though there is an average of 56 Protestant missionaries to one million people in Africa, and though the growth of the Church has been

more rapid than in Asia, there are still many areas and tribes to be reached, especially in Moslem North Africa, French West and Equatorial Africa, Portuguese Guinea, Mozambique and the emirates of Nigeria.

South America presents another territory the occupation of which calls for the services of very many more national and foreign workers. Relatively the evangelical church is not even as strong as in India. In Mexico and Central America the Church is only half as strong as in South America. There are still many regions of Latin America and some islands of the French West Indies quite untouched by Protestant missions.

Our survey has further revealed the great number of special groups and classes, particularly immigrant populations, everywhere which have been largely overlooked by missions and churches. This is particularly true of the Jewish communities throughout the world, especially in Poland, Eastern Europe, South Africa and South America.

No reference is made in this report to the missions of the Roman Catholic Church. This is not due to any forgetfulness of the devoted lives of many missionaries belonging to that Church. Nor does it imply that we have no need to bear in mind the fact of their work. We would call attention to surveys of Roman Catholic missionary work which from time to time appear in the *International Review of Mission* published by this Council.

Some Facts of the Situation

It is impossible to quote further from the Statistical Survey in the limited space of this report, but the attention of the whole Church must be called to certain facts which are revealed by this investigation.

1. The Church is faced with a situation in its missionary task where areas are closing to the Gospel and where many of the peoples have become less open minded to Christian influences. In this connection, we note revivals within Buddhism, Hinduism, Islam and Shinto.
2. There is more organized opposition to the Christian Church than at any time within the past hundred years. There is a real danger that if the work of the Church is not intensified the adverse movement will become so strong as seriously to threaten the whole work of the Church in the world.
3. The world is in a ferment, nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties.
4. There are more non-Christians in the world now than there were ten years ago. The increase in membership of the Christian Church has not yet overtaken the increase in population.
5. The resources in missionaries and funds from the sending countries are relatively considerably less than they were a generation ago and in consequence there has been a curtailment of evangelistic effort and reduction in the number of missionaries in many fields, and the abandonment of some rural areas.

These facts speak for themselves. They present a picture of the world in which the Church is operating today. The task therefore we repeat is one of extreme urgency.

2. The Place of the Church in the Unfinished Task

In studying how the Church is better to fulfil its evangelistic responsibilities to a non-Christian world we seek first of all to make clear the principle that this is the task primarily of the whole Church for the whole world. We do not look forward to a time when the older churches can shed their responsibilities to the younger. On the contrary, we see the growing universal church accepting the position that always each branch of the Church must be at the service of all other branches, that all branches of the Church should co-operate in concerted plans of world evangelization. This must not be understood to mean that the older churches should slacken at this stage their efforts to send "the Gospel to every creature." Whatever may be the causes of the loss of missionaries and reduction of grants, these should not be interpreted to mean that the share of the older churches in the missionary task is coming to an end. On the contrary, in many ways it may be argued from world conditions to-day that the task is actually only beginning, that the past century has been a preparation for this day in which we live, that having laid foundations we are summoned to renewed efforts to build the Church of God in all lands. Responsibility, therefore, cannot be laid down by the older churches because the younger churches are rising to their task. The work to be done is so vast, so urgent and so important, that it calls for all the resources of all Christians in all parts of the world. The task in this new day must be undertaken by a partnership between the older and the younger churches, by a pooling of all resources and by co-operation of all Christians.

We reaffirm the fact of Christian experience that with the acceptance of Jesus Christ as Savior is involved also the duty and privilege of personal evangelism; the objective being that every Christian in every Church should be a witness to the faith he has found.

Much harm has been done to evangelism in some areas by a wrong emphasis upon finance where churches have been expected to support themselves and to become independent before they have learned to be self-propagating. While not wishing to minimize the importance of self-support we plead that it shall be considered in the light of the whole question of the Church's life and witness. If the Church is to be saved from becoming self-centered, concentrated upon her own support, her worship must lead to witness, and her growth and self-support must be the result of her witness. The Church must not be regarded as an end in itself, for it exists to win the world.

We draw attention to a further fact, that where, in recent years, evangelism has been most successful it has been due, not so much to the direct preaching or planning of missionaries, as to the witness, chiefly the voluntary witness, of the younger churches. This witness has sprung from a spiritual vitality and experience which compels men to pass on the good news they have found. In Nigeria, where the Church has doubled its

membership in the last twelve years, it is estimated that 90 per cent of the converts have been due to the witness of Africans themselves. The Batak Church in Sumatra, the Mass Movements of India and other areas all emphasize the same truth. The task, therefore, must be seen in its right setting as the task of the churches. The leadership should lie with the churches themselves; the missionaries should be their co-operators and partners.

God is surely summoning His Church to advance, through personal and corporate witness when, as in apostolic days, they went everywhere preaching the Word. If every pastor will regard himself as an evangelist and lead out his flock in corporate witness to Christ, advance must follow. This involves a program by the churches for teaching pastors and people how to evangelize, and for the exchange of experiences between different areas and countries, so that methods of evangelism in one area may be shared by others.

Evangelism by a local church should begin in the home and daily life of the Christians. In this, care should be taken to see that the children are so taught in the faith that it will become real in their own experience and lead to witness by successive generations. Sunday Schools may play an essential part in the task.

In the training of church members for evangelism a fruitful method has been the holding of "refresher" courses of Bible instruction. Care should be taken to secure that evangelism has a central place in all medical and educational institutions. In many churches "weeks of witness" are held when all church members are summoned to join in an evangelistic campaign. In every effort in evangelism the place of women in the life and witness of the Church must be secured. In some cases men have received better training and preparation for service than women, with serious consequences to the growth of the Christian community. Wives of pastors, teachers and other Christian workers should be given the opportunity of taking courses in Bible study. The most effective approach to women is by women. If the witness of women is neglected and only the male part of the family is effectively taught, dislocation of life will follow. The family must be evangelized as a family or community movements may be seriously hampered.

3. The Place of the Missionary in the Unfinished Task

There is a strongly expressed and, we believe, unanimous opinion among the younger churches that missionaries from the older churches are still needed. This applies to areas where churches are organized on a self-supporting and self-controlling basis as well as to the less developed regions.

We protest against the idea that while men of first class qualifications are needed for hospitals and schools, anyone can be an evangelist; if educationists need specialist qualification, no less do evangelistic missionaries need specialized training and experience. We urge that some training in practical evangelism, its aims and purposes, should be given to mission-

aries going to institutional work, and to those who will take up pastoral duties or the superintendence of districts. Upon them will devolve the responsibility of interpreting the rich experience of the older churches in evangelism. They will make research into evangelism among other of the younger churches and they will become a clearing house of information as they seek to carry out their evangelistic task. Such missionary evangelistic experts should serve the churches and encourage native leadership, rather than controlling or leading the work themselves.

In the training of the missionary for evangelism a twofold plan should be considered: (a) the home preparation and (b) training in the field. Such training in the field is essential if the missionary is to understand his environment and the best way of approach to the people of other faiths. We claim that the task cannot be completed unless the Church treats the subject of evangelism much more seriously than hitherto.

4. A Call to Action

This report has revealed the extent of the unfinished task of the Church. We have seen how great areas of the world are wholly unevangelized, but what is more arresting still is the fact that doors wide open in the nineteenth century are closing to the Church, and there are many signs of renewed persecution of Christians in different parts of the world. This, therefore, is not era for marking time or waiting for a better day. God is calling upon His Church to go forward. The far-reaching movements of the Spirit in widely different countries are an indication of what the Church may expect if it is obedient and faithful in this day of God's power.

We stress the fact that nothing in the present world situation in any way invalidates the Gospel. It is still the power of God unto salvation. Our fundamental purpose in evangelism is still the same and we agree that every missionary activity should be judged by its effectiveness in conveying the message of the Gospel.

In a world of struggling and competing ideologies we emphasize again the urgency of this hour. World peace will never be achieved without world evangelization. The early Church was martyred for its faith that "Jesus Christ is Lord." Most countries of the world are marked by graves of missionaries; these men and women, various in race and color and in the lands of their birth, gave their lives in a glad confession of Christ as Savior and Lord. The enterprise we have undertaken has been costly in suffering and martyrdom, but it has been characterized at every stage by a manifestation of the Spirit demonstrating the power of God in human lives and human relationships. In this new day men are no less heroic than in previous generations. Millions give themselves gladly for nationalism. Can the Church summon Christians everywhere to a new adventure for the Kingdom of God? Can it give to youth a new vision of the purpose of God for the world? Can it challenge men to live dangerously for the sake of the Gospel? Perils increase and "safety first" cannot be the watch-word in this hour. Every fact of the world situation is an appeal to the Church to advance. We summon the Churches to unite in the supreme work of world evangelization until the kingdoms of this world become the Kingdom of our

Lord. And to that end we make the following appeals to our fellow-Christians.

1. We appeal to Churches everywhere to join in united prayer that the spiritual awakenings manifest in some lands may spread until there comes from all nations a response in witness and service for the evangelization of the world.
2. We appeal to the home churches to make a more adequate response to the request of the younger churches throughout the world for an increase in number of missionaries to share in the great unfinished evangelistic task.
3. We appeal to Churches contiguous to lands or areas closed to missionary societies, such as Tibet and Afghanistan, to consider fresh ways to advance by personal and voluntary evangelism.
4. We appeal to all missions that plan to enter a new area to do so through an understanding with the missions and churches already established in contiguous territory, if this is possible.
5. We appeal for a thorough study by all Churches of the immediate task of evangelism in their areas so that a forward movement may begin in all lands through the life and witness of Christians everywhere.
6. We appeal for a new venture in co-operation and united planning in evangelism, whereby the various missions and churches at work in any area assume joint responsibility by combining their resources of men and money in order to meet effectively the evangelistic needs of great cities and of extensive rural areas, and the urgent opportunities arising where there are sudden accessions to the Christian Church as in Africa and India.
7. We appeal to all National Christian Councils to place evangelism in the forefront of their programs in the coming years.
8. We appeal to the younger churches to help the older churches by sending to them missions of witness and fellowship.

PERSPECTIVE SEVEN

FROM MADRAS TO NEW DELHI AND BEYOND

Following Tambaram and the War the IMC experienced a growing integration of Church and mission. Actual merger took place at New Delhi in 1961, but this was preceded by a notable series of events. It is important to realize that out of Edinburgh 1910 there emerged not one ecumenical movement but two. The first, which is a direct concern of the present study, was the IMC. The second was the movement for church unification represented by the Faith and Order and Life and Work conferences which in 1948 became the World Council of Churches. Jack Shepherd has traced ecumenical organizational developments from the epochal Edinburgh missionary conference showing the major streams and events (see diagram A).¹

It will be helpful to consider step by step the stages in the integration process. The progression is not unlike the steps in a marriage arrangement: search (courtship), proposal, engagement, marriage, offspring. In this analogy Whitby represents the exploratory stage.

WHITBY 1947

The War years completely unsettled the IMC. At its first post-War meeting in Whitby, Canada, changes were evident. Gone were the old leaders. Mott, who had retired, attended, but not as chairman. It was "the post-Mott era."²

In the wake of the War the mood of pessimism was overwhelming and a pessimistic outlook became characteristic. Whitby was reported in terms of revolution, the decline of the West and the freeing of subject peoples (i.e. loss of empire), the decay of Western civilization, rising nationalism, the insecurity and suffering caused by the War, the continuing threat of war, and the problems of exploitation, racial conflict, religious

change, communism, secularism, and the population explosion.³ This mood was reflected in the outlook toward mission and in theology.

A significant positive emphasis coming out of Whitby was on “partnership in obedience.” The younger Churches and Western ‘sending’ bodies were together to confront the common task. Stephen Neill hails “the recovered emphasis . . . on the total evangelization of the world” which he feels comes out on nearly every page of the Whitby report.⁴ He feels Whitby went far beyond Tambaram and Jerusalem and recovered the vision of Edinburgh. The key was in the “recognition of the younger Churches as the primary factor and the principal agent in the evangelization of the world.”⁵ Initiative was placed with the younger Churches.

The Partnership idea was a vast improvement over the paternalism and dependency of the past. The new relationship was “between brothers who recognize that in their common sonship each has responsibilities for the other, and that, together, they have responsibilities for the world.”⁶ It meant that the distinction between ‘younger’ and ‘older’ became “largely obsolete.”⁷ This mutuality in the task of world evangelization, say Latourette and Hogg, “was the difference between Madras and Whitby.”⁸

Partnership was to take place in three areas: finance, personnel, and policy and administration. Whitby advocated that missionaries should become members of the younger Churches where they go to serve.⁹

Whitby thus became the basis for a reversal of principles and procedures. Now the requests of the younger churches became the basis for missionary policy. It meant that churches in the west were to carry on mission only in consultation with the younger churches. In practice it meant that the younger churches should determine whether missionaries should be sent, to what areas they be sent, and in what ministry they should engage. According to Whitby, “The age of missions was past, the age of mission had begun.”¹⁰ Whitby overlooked the structural differences between Churches and mission agencies.

As Stephen Neil has pointed out, there are obstacles to partnership—not least of which is the failure to evangelize: “It is this alone that makes sense of the Whitby call to partnership in obedience.”¹¹ Where this most serious commitment is missing, the new missionary is bound for frustration when in place of serious evangelism he finds himself engaged in trivial activities. “Is he right to waste his special gifts in Asia?”¹²

How was evangelism understood at Whitby? All of the church was urged to share in the urgency of taking the Gospel to the whole world. “Evangelism, the evangelization of the whole world—expectant evangelism—in the face of an unprecedented massing of forces opposed to Christianity—this is the one, immediate, supreme challenge confronting the church today.”¹³ Evangelism was to extend to “every area of life”¹⁴—which is quite different from speaking of the evangelization of the non-Christian world.

Partnership stressed mutual ecumenical responsibility; however responsibility for advance was placed in the hands of local church leaders. True, there was a call for “pioneering in the lands of the younger churches” where there were people “open to the Gospel as never before.”¹⁵ Younger church leaders were also to be invited to the West. But one feels that at Whitby the attention was shifted from the *oikoumene* (world) to the *oikos* (house, or church).

The partnership idea is valid, but it also contained a trap. For it resulted in “the abdication of direct responsibility and initiative by Western agencies.”¹⁶ It meant that the Western role was to be one of providing subsidies and personnel to the churches of Asia and Africa—a role hardly suited to the best interests of the Church anywhere in the world. Continued subsidies are a source of paternalism and unhealthy dependency, while the supply of personnel short circuits the development of local leadership and cripples the selfhood of the church. Scherer indicates that a further result was swift devolution causing confusion. “Younger Church leaders . . . protested that the Western mission agencies could not rightfully shift the entire burden of responsibility for policy onto their inexperienced shoulders.”¹⁷ Whitby did well to recognize the role of the younger churches. It failed as a missionary conference, however,

to consider vast populations outside the sphere of influence of any church whose evangelization was largely dependent upon missionary agencies. At Whitby the IMC became increasingly Churchcentric as it ignored the differences between mission and Church. Following Whitby it appears that 'partnership' came to be understood as 'unity' with or without world evangelization.

WILLINGEN 1952

At Willingen the IMC again took up the task of formulating the missionary mandate. Willingen was also committed to the idea of partnership of East and West in evangelism. Willingen continued in the tradition of Whitby.

Two momentous events preceeded the Willingen meeting. The first was the loss of China. The black cloud of pessimism became darker. The world Church was reeling from the loss of China, Protestantism's largest mission field. More resources had been invested in China than in any other field. The resultant gloom was reflected in the theology and outlook of Willingen. The redeployment of ex-China missionaries served to spread the pessimism throughout the world. At Willingen the missionary world went on the defensive because of China. Conserving resources took the place of concern for advance. Much of the negativism toward Mission during the past 25 years may be traced to this traumatic event.

Willingen took its stance 'under the Cross.' Other ideologies were making revolutionary headway in the world. There was no room for 'triumphalism' in the Christian mission: only an ultimate triumph of Christ's 'hidden kingdom' would be expected. It was time for a "fresh formulation of the missionary mandate and for a revision of traditional missionary policies."¹⁸

The second momentous event was the emergence in 1948 of the World Council of Churches. The question was raised as to the relationship between the two councils. Both grew out of Edinburgh. But one was a missionary council and the other a council of Churches: two different entities. Willingen endeavored to resolve the question by declaring that Church and Mission were one and the same.¹⁹ But this merely resulted in added confusion. Prior to the formation of the WCC there had been

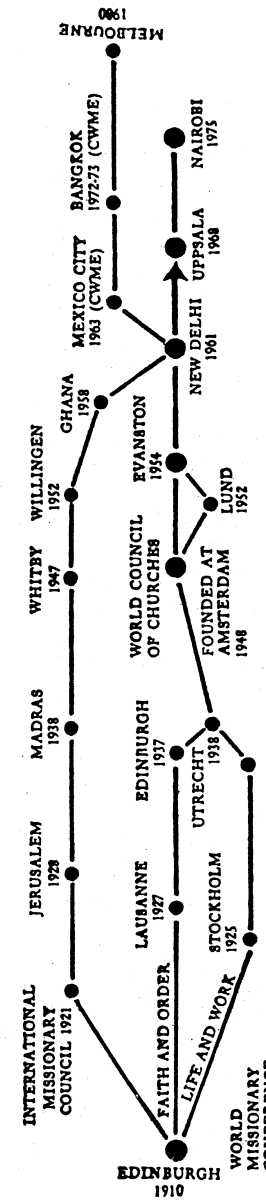


DIAGRAM :
Adapted from EVANGELICAL MISSIONS
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discussion about the question of the names of the two organizations. The proposal was made that the one should be called the "World Council of Churches in Association with the International Missionary Council" and the other the "International Missionary Council in Association with the World Council of Churches." In fact, we are told, "This associative relationship dominated the activities of the two councils during the fifties."²⁰ In Asia, the two councils were jointly involved in creating the East Asia Christian Conference.²¹

It is instructive to note that volume II in the Amsterdam Assembly Series of the WCC is a study of mission.²² The overlap is obvious, resulting in a confusion of similarity. Willingen tried to resolve the problem theologically. The ultimate 'solution' was to come in the 1961 merger of the IMC into the WCC.

A confusion of similarity was found in programme, it is not surprising that the theology of mission also became confused. In its official report, *The Missionary Obligation of the Church*, Willingen spoke of 'Foreign' missionary work as a two-way traffic between East and West in which the 'home base' of mission was "in every parish and congregation."²³ At Madras there had been a vision for the unevangelized world, but at Willingen the Church is urged to greater unity.²⁴ If Church-centrism was implicit at Whitby, at Willingen it became explicit.

The missionary obligation urged proclamation by every believer everywhere and in every situation.²⁵ A helpful emphasis was placed on the indigenous church as the universal Church in the local setting.²⁶ Willingen noted the desire of the younger churches for the continuing help of missionaries particularly in pioneer undertakings and new advances, for training men and women for service in church and community, and in deepening the inner life of the younger churches and their evangelistic spirit, "especially by visitation of local congregations."²⁷

But there is a horrible gap: where is the relationship to the unreached world? The report referred to 'all spheres of life' but showed no awareness of unevangelized populations. It is a false assumption that the Church already exists adequately everywhere. True, "evangelism would arise from within the local Church."²⁸ But how can this happen where there is no local

church? Willingen was to be severely criticised for its excessive Church-centrism.

The attack came from well-known leaders and theologians. Dutch theologian J. C. Hoekendijk objected that Willingen's 'church-centrism' was untenable. Church-centric missionary thinking is bound to go astray, because it revolves around an illegitimate centre.²⁹ Not the Church but "the world is the scene for the proclamation of the Kingdom."³⁰ The missionary function, according to Hoekendijk, was the sole rationale for the Church. "The nature of the church can be sufficiently defined by its function, i.e., its participation in Christ's apostolic ministry."³¹ To Hoekendijk "The church is a function of the apostolate,"³² i.e. mission is the essence of the Church, not one of its functions. This rather extreme position was in turn attacked by others.

Stephen Neill too recognized the Church's tendency to institutionalize itself and become introverted, but he did not entirely agree with Hoekendijk. Neil asked, "Is there any effective apostolate apart from the Church?"³³ The solution, he felt was to recognize that "the concept of the Church as institution and the Church as missionary body are not alternatives, but simply two facets that must be held together."³⁴ Willingen had tried to say much the same thing, but was not so clear in its pronouncements.

"While the churches have on the whole been successfully sleeping, a world-wide church has come into being as a result of the modern missionary enterprise."³⁵ The problem with Willingen was that it dealt with "important but not immediately urgent issues."³⁶ The one good thing that came out of Willingen, however was "the rediscovery of the missionary nature of the Church itself."³⁷

D. T. Niles noted the evident tension at Willingen "between the view that the entire purpose of the Church was mission and the view that the Church has a mission but that its own existence was a prior reality possessing its own validity."³⁸ Niles recognized the fallacy of a church-centrism which reduced mission to fraternal-work status: "Where a missionary church is reduced to the bare function of recruiting-agent of personnel and finance to support another Church, then the heart of the missionary

connection has been betrayed."³⁹ Indeed Niles' criticism summarized the principal error of Willingen, for a missionary is sent not to a church but to the world.

In his 1955 study, *Towards a Theology of Mission*, Wilhelm Andersen calls Willingen "a step forward,"⁴⁰ and continues the discussion begun at Willingen. Andersen's concern is for the theological base for Christian mission. Hoekendijk's warning is accepted and then criticized for failing to comprehend the Church. Not the Church but the *Cross* is affirmed by Andersen as the only starting point for a theology of mission. Andersen was glad for the meeting between church and mission at Willingen.⁴¹ Andersen recognized that Willingen did not solve all the theological problems.

Perhaps at this juncture it is wise to recall Stephen Neill's famous comment made in connection with the discussion about the theology of Mission: "If everything is mission, nothing is mission."⁴² Neill's concern was that we not lose sight of that vast population on earth of "those who have never yet heard the Name of Christ."⁴³ His statement was written following the Ghana IMC assembly of 1958.

GHANA 1958

The Accra, Ghana, meeting of the International Missionary Council was overshadowed by the Evanston Assembly of the World Council of Churches which preceded it by four years in 1954. Nevertheless the Ghana meeting has an importance. At Ghana the IMC began to move beyond its "consulative role." The Theological Education Fund was created as a form of aid, and a permanent Standing Committee on theological education was formed for the study of theological issues of mission.⁴⁴ Out of this came Blauw's *The Missionary Nature of the Church* and D.T. Niles' *Upon the Earth*. Ghana thus took up the issues raised but not resolved by Willingen.

The main importance of Ghana, however, was that it made constitutional provision for merger of the IMC into the WCC. Johnston, reflecting on the effort to incorporate 'mission' into 'Church', observed that "The separation of missions and Church was a hindrance to the ecumenical movement."⁴⁵ Whitby, and more directly Willingen, had prepared the way theologically for a union which was, in effect, to constitute the Churches as

mission agencies. At Ghana the question was posed, "What does it mean in theological terms and in practice in this ecumenical era for the Church to discharge its mission in the world?"⁴⁶ Johnston summarized:

The theological work of uniting Church and Missions was accomplished by showing that even "partnership" is a denial of a theological principle. There was general agreement that while some form of a missionary agency would be necessary in the future, "the aim should be that all members of any particular Church should become fully obedient to their Lord so that the church would then in effect become the missionary society." This new relation was better expressed in terms of 'co-operation.' Churches as missionary agencies should act together in unity around the world.⁴⁷

Blauw went so far as to claim that "the unity of the ecumenical and the missionary movements is a unity theologically justified and commended."⁴⁸

The problem was created by the existence of the World Council of Churches in a form which seemed to duplicate the IMC. It is true that the International Missionary Council had become primarily a council of represented 'churches'. Mission organizations were an embarrassment; thus the IMC to constitute the Church as the sole evangelistic agent. Indeed if the 'church' be the one and only agent for evangelization, what place can there be for mission agencies? Mission structures and organizations may not belong in council of churches but they should have fit into *missionary* council. Alas, in the 'ecumenical' mind there was no room for two kinds of councils: Ghana was to pave the way for subsequent merger at New Delhi.

The merger prospect was not pleasing to a number of leaders in the world missionary movement. Max Warren stated that merger would not solve the basic problem and cited the example of the Pentecostals and Roman Catholics as ". . . two groups who never ask about mission but get on with it. But we spend conference after conference asking what it is, and setting up committees to tell us, while they speed forth . . ." ⁴⁹ Warren opposed integration because he saw the necessity of voluntarism. Mission is carried out only by the committed who comprise the 'spiritual vanguard' of the Church and who act through the

vehicle of voluntary organizations of like-minded persons in order to achieve an agreed goal. "If one believes this with all ones heart one is of necessity opposed to the creation of monolithic structures."⁵⁰ Leslie Newbiggin complained that "A movement which is not missionary has no right to use the word 'ecumenical'."⁵¹ Stephen Neill expressed his reservations: "As things now are the IMC might simply be swallowed up as one among the many activities of the much larger organization."⁵² Neill had pointed out need for a central agency with power to act in emergency situations and carry out tasks. He felt the IMC could easily have filled this role.

NEW DELHI 1961

Mission became one department of the ecumenical Church on November 19, 1961, at the Third World Assembly of the World Council of Churches at New Delhi. Among the opening actions of the Assembly were those which, reflecting the decision of the IMC at Ghana and subsequent resolutions, concerned the "integration of the International Missionary Council and the World Council of Churches."⁵³ The merger resolution having been presented and the vote taken whereby the WCC became sole successor to IMC, the President read the Declaration that the act of integration had been accomplished:

By the authority of the Assemblies of the International Missionary Council and the World Council of Churches, I declare that these two Councils are now united in one body with the name of the World Council of Churches. In the Name of the Father and of the Son and of the Holy Spirit. Amen."⁵⁴

Presumably the words, "what God has joined together let not man put assunder," were *not* added!

The International Missionary Council now became the Commission and Division of World Mission and Evangelism of the World Council of Churches. In its first Report to the Assembly the Committee of the new "Commission and Division of World Mission and Evangelism" spoke of the integration of the IMC and the WCC as the beginning of the next phase of mission:

It is a fitting symbol of the fact that missionary responsibility cannot be separated from any other aspect of the Church's life and teaching. The Christian mission is one

throughout the world, for there is but one Gospel of salvation for all men, one Saviour and Lord, who is the light of the world. Today, thanks to the faithful witness of those who went before us in the missionary movement, the Christian mission has a world-wide base. Every Christian congregation is part of that mission, with a responsibility to bear witness to Christ in its own neighbourhood and to share in the bearing of that witness to the ends of the earth.⁵⁵

Integration had a noble intent, to take the missionary task into the "very heart" of the life of the WCC. It was also intended that the mission agencies should see "their work in an ecumenical perspective and accept whatever new insights God may give through new relationships."⁵⁶ The Report clearly spoke of the unfinished task of evangelization:

The missionary task is not finished. It is rather entering upon a new and more challenging phase. All our concerns with one another must not cause us to forget the fact that two-thirds of the human race are without the knowledge of Christ as the light of the world.⁵⁷

Evangelicals should note that, at the time of integration the WCC clearly expressed a burden for world evangelization: "The newly integrated World Council of Churches can have no higher privilege than to be the servant of the churches in that mission."⁵⁸ Though mission became one department of the Ecumenical Church, it was intended to permeate the whole Church.

The International Missionary Council in its own published *Report* gave a brief historical sketch and a statement about its missionary purpose: "Preeminently, the International Missionary Council has been concerned with the unfinished task of carrying the Gospel to the ends of the earth."⁵⁹ The historic slogan of Mott was stressed in this final report of the IMC which added, "Fresh attention is once more being given to the original impetus behind Edinburgh 1910. . . . The new Division will be concerned preeminently with crossing the frontier between belief and unbelief in Jesus Christ as Lord."⁶⁰

In an interesting discussion of "The Conciliar Structure" the *Report* points out that the member units of the IMC had been neither missionary societies nor churches but regional *Councils*. Contrariwise in the World Council of Churches the only

members are *churches*. The development of the 'younger' churches, the fruit of missionary activity, is thus made the rationale for integration. An important side-effect is that all of the so-called auxiliary agencies (i.e. mission agencies in effect, those who do the work of mission) were not to be represented. Previously the mission agencies had been indirectly represented through local councils, but now they were completely excluded. The mission societies came to be regarded as an abnormality.

Stephen Neil and others had feared precisely this result. Max Warren likewise had stated his fear that evangelization would be swallowed up by other concerns in a "church" body with many concerns besides mission. In an open letter of April 30, 1975 referring to the 1961 merger of the IMC and the WCC Max Warren declared, "I thought it would be disastrous and events have fully justified my fears."⁶¹ The IMC which had come into being to serve the cause of world evangelization became an innocuous department of the World Council of Churches.

MEXICO CITY 1963

Mexico City, 1963, was the first world conference of the Commission on World Mission and Evangelism, the department which replaced the IMC. According to the secretary of the CWME, the meeting was concerned with "the need for Christian mission to meet with men in their life 'in the world', outside ecclesiastical structures and habits of thought and action, and within the structures relationships and activities of human societies,"⁶² i.e. in the secular world. In so far as we live in a secular world the Church must meet men in the secular world. Traditionally and historically mission has been understood in terms of crossing geographical and cultural frontiers. But at Mexico City it was stressed that these frontiers are also "in office, in factory, and racial relationships."⁶³

The characteristic emphasis of Mexico City was popularized as mission in six continents. Mexico City said, "It must be the common witness of the whole Church bringing the whole Gospel to the whole world."⁶⁴ The CWME affirmed that the missionary movement now involves Christians in all continents and lands. From this affirmation the published report of this meeting derived its title, *Witness in Six Continents*. The value of this theme is that it erases the faulty colonial image of a

'Christianized' West versus a 'pagan' world. The danger, however, is that it overlooks the fact of unevangelized populations. For Mexico City is an outgrowth of the idea of mission as partnership between Churches: "it brought together those engaged in mission in their own country and those engaged in mission in countries other than their own."⁶⁵

But what kind of mission? Granted, the Church needs to meet people outside the ecclesiastical structure, to people in their secular world; of course congregations need to witness in their neighbourhood. But it is also true that, having achieved these 'needs', mission to the 'unreached' world is left undone! Mexico City hesitated to identify unreached areas.⁶⁶ The secular person and the congregation were emphasized at the expense of the world to be reached. At Mexico City they talked about a new direction in mission. But was this new direction the right way to go? To stress the secular service of Christians seems a good idea, but to equate it with mission is at best questionable. To assume that mission involves every Christian everywhere (doing everything and anything) only adds confusion. The next step in obedience, as proposed at Mexico City, was to be "joint action in mission."⁶⁷

But the error is in a passivity which fails to actively obey what God has commanded! The secretary's theology also appears unfortunately (and unbiblically) universalistic. The "frontier" to be crossed is not the frontier between the saved and the unsaved. "To express the total meaning of mission in terms of crossing the frontier between the 'saved' and the 'not-saved' is to ignore the witness of the Bible to the fact that in God's act in Jesus Christ humanity has already been saved."⁶⁸

Christians in the Third World are well aware that it is not mission organizations that decide what mission is to be. That has been definitively determined by Christ and Scripture. Third world Christians also realize, however, that God employs human structures to carry out His Mission through His Church. They are distrustful, however, of change designed to alter the meaning and purpose of mission as set by God.⁶⁹

That the Commission on Mission and evangelism at Mexico City became committed to a less-than-Biblical concept of mission was at least suggested by the report of the Committee on

Education for Mission and Evangelism which spoke of mission in today's bewildering world in terms less than evangelistic:

The mission of the Church universal is...now vastly more complex than it was in the expansive days of 'Mission' in the nineteenth century. The Church must not be under the illusion that it can 'send' the Gospel to men who are not part of, and who are unaffected by, the main stream of the world's life. The Church everywhere shares in the life of the new age. The Church everywhere is now in the new society....This means that the Church in every part of the world must enable its members to discover that the whole complexity of the new age is to be found in them. The victory of Christ must permeate all relationships within the new age.⁷⁰

Mission, in this report, is from Church to Church (the six continent approach), and takes place within the Church.

The joint Action for Mission programme likewise is not clearly defined in the Minutes although examples are mentioned which include reference to evangelism:

Co-operation of two mission boards of different confessions and nationalities to help bring into being a single church in a Muslim area.

A projected survey of a region by a Christian Council, designed to identify the most significant evangelistic opportunities and to mobilize all available resources to meet them.

Ministry to a sector of acute urban disintegration in a Western metropolis, where six denominations work through a single mission.⁷¹

Rather than define the direction, it was suggested that Joint Action for Mission should mean response to God's leading. This, to Evangelicals, appeared hopeful for evangelism. They are likewise encouraged by the report of the director, Bishop Newbigin, which included a statement as to areas of evangelistic opportunity.⁷² They were not equally pleased, however, by the report on "The Witness of the Congregation in its Neighbourhood" which seemed congregational-centric and did not relate to world evangelization—despite its value for the ministry of the existing Church.⁷³

Mexico City is important in light of later developments at Uppsala and Bangkok. At Bangkok the COWME appeared totally secular, but the seed of secularism were sown in Mexico City.

In stark contrast to Mexico City stands the Iberville Consultation on Church Growth held in Quebec, Canada, in 1963, convened by the Department of Missionary Studies of the WCC. The consultation was predicated upon the classical concept of the missionary mandate as proclamation of the Gospel and discipling the nations. Churches everywhere (the home base of mission) were called to rise to the present opportunities and needs for effective, obedient missionary church planting. The task, past mistakes, the possibilities for research and application were noted and a challenge issued:

We urge earnest consideration of these matters by the WCC Division of World Mission and Evangelism, and by such bodies as the East Asia Christian Conference of Churches. The object is that churches and mission boards in every part of the world may be stimulated to give to study of questions of church growth the importance which belongs to a subject so essential for fulfillment of the Church's Mission in the world.⁷⁴

NOTES

1. Shepherd, "A Look at Bangkok in Historical Perspective," pp. 136-137. The top line represents the IMC, organized in 1921. The other two lines indicated two movements, also growing out of Edinburgh, which eventually came together in 1948 to form the World Council of Churches. The middle line from 1948 onward represents the assemblies of the World Council of Churches. Note the IMC merger into the WCC in 1961. After 1961 the upper line shows the meetings of the Commission of World Mission and Evangelism, the successor to the IMC.
2. Hogg, *Ecumenical Foundations*, p. 336.
3. Latourette and Hogg, *Tomorrow Is Here*.
4. Neill, *The Unfinished Task*, p. 154.
5. *Ibid.*, p. 153.
6. Latourette and Hogg, *op.cit.*, p. 105.

7. Ibid., p. 106
8. Ibid., p. 107.
9. Ibid., p. 116.
10. Johnston, *World Evangelism and the Word of God*, p. 216.
11. Neill, *Creative Tension*, p. 78.
12. Ibid., p. 64.
13. Latourette and Hogg, op. cit., p. 107.
14. Ibid.
15. Ibid., p. 118.
16. Scherer, "Ecumenical Mandates for Mission," p. 39.
17. Ibid.
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Document Seven:

Report of Group III, adopted by the Enlarged Meeting of the International Missionary Council, Willingen, Germany, July 5-17, 1952. (From The Missionary Obligation of the Church, Edinburgh House Press, London, 1952.)

THE ROLE OF THE MISSIONARY SOCIETY

Missionary societies and boards are instruments through which the Church seeks to discharge its missionary obligation. This implies that no society can claim a monopoly of the expression of the missionary obligation, partly because this obligation can never be completely canalised or institutionalised. It always tends to break its banks, and rightly so, since new missionary (or frontier) situations are always arising and are likely to be met in the first instance by groups of individuals. There is a deeper reason: a church cannot divest itself of its obligation to mission and remain a church.

I. The Present Agencies of Missionary Work

A review of the agencies by which the churches at present discharge their missionary obligation shows that in the main, in North America, the missionary agencies are boards of the churches, for which the churches as such accept full responsibility. In continental Europe, the missionary societies which resulted from an evangelical awakening in the setting of national churches are still the main agencies in most countries. (The Netherlands is an exception). In Britain and Sweden both types are found – missionary societies and church boards – sometimes within the same communion. There are also inter-denominational societies, some of them international, which regard themselves as providing a special witness to the universality of the mission of the Church. In addition, there are functional societies which address themselves to specific needs in co-operation with other societies, whether denominational or inter-denominational. Younger churches are beginning to produce their own missionary agencies.

II. Present Trends in Missionary Agencies

In some parts of the continent of Europe, the churches and missionary societies are drawing closer together, and the churches as such are accepting special responsibility for missionary work. In Belgium, France, Germany, Holland and Switzerland new church constitutions have the missionary obligation written into them in a determinative position. The most explicit form of this is in the Reformed Church of the Netherlands.

In American experience, integration of missionary agencies into churches has extended the interest in, knowledge of, and support for the

overseas missionary enterprise, and has given to the church a new sense of mission and a united world strategy. Nevertheless, the integration of a missionary agency into a church does not in itself produce a missionary-minded church, and there remains a need for the education of the total church membership in the missionary obligation.

There is general agreement that, since the missionary obligation is central and permanent, a missionary agency of some kind will continue to be necessary. The aim should be that all members of any particular church should become fully obedient to their Lord so that church would then in effect become the missionary society. Every society should ask itself whether, in the present state of the church or churches with which it is linked, the discharge of the missionary obligation requires it still to be organized as a body in some sense independent of the church. Integration in the church rightly gives to mission a constitutive place in the life of the church, but it is necessary to preserve some of the flexibility, spontaneity, and initiative which characterize some of the independent missionary societies.

The valuable work which is being done by the missionary agencies of the younger churches cannot be too warmly welcomed, but there is ground for some concern lest these societies should reproduce too closely the patterns of the West.

III. The Function of Missionary Agencies in Relation to Their Home Constituency

The essential function of the missionary agencies in the local churches is to keep before all Christians the obligation to preach the Gospel to every creature and to provide the means in concern, prayer, personnel and money for the continuance of the work abroad. It is also their duty to interpret the significance of the younger churches and of the new ways of missionary service that result from working together.

This work of missionary education should be closely related to all aspects of the life of the churches. At a deeper level, the missionary agencies are called to show that the missionary activity of the Church, as a sign of God's activity in history, points to the prophetic understanding of history. Such a presentation should result in a deepened sense of community with Christians throughout the world, so that victory or defeat in any one part of the front is understood to be victory or defeat for all. It should thus mean that the members of the sending churches realise more fully that they are the mission at home and abroad.

The position of the missionary agencies as representatives of a supranational fellowship will at times lay upon them the obligation to make their voice heard on political and social issues.

IV. The Function of Missionary Agencies in Relation to the Younger Churches

The advice of younger church delegates shows that their churches desire the continuing help of missionaries. They have made it clear that

their chief concern is with the transmission from the older churches of a vital Christian life. Missionaries are especially needed for such service as the following:

- i. Co-operation in pioneer undertakings and new advances.
- ii. The training of men and women for service in the church and in the community.
- iii. Assistance in deepening the inner life of the younger churches and their evangelistic spirit, especially by visitation of local congregations.

Such service will require men and women with special gifts, training and experience.

Financial support, as an expression of partnership, is still needed and helpful in many places. Nevertheless, it must be recognized that such support tends to keep churches from developing in their own way, and often implants and maintains alien and expensive structures of church work. Every church, as soon as it comes into existence, is responsible before God for the ordering and maintaining of its own life. Financial partnership between churches needs to be expressed primarily in sharing the burdens of missionary outreach rather than in supporting the internal work of the church.

Every church has an inherent authority under Christ which is not dependent on any transfer of responsibility by a missionary agency. A fuller recognition of the true nature of the Church should encourage, on the one hand, the handing over, and on the other, the acceptance of responsibility for the churches' work and witness. The giving of money should not carry with it the exercise of spiritual or temporal authority. Nevertheless, it has to be recognized that there are serious administrative problems connected with the transfer of responsibility which urgently require solution, both as an expression of the true nature of the Church, and in face of current trends in world affairs. The aim both of the missionary agencies and of the church must be to accelerate such transfer, and their policies must be directed towards its speedy achievement, by concentration on the training of leaders, by the encouragement of local initiative and by the transfer of property, whether to a responsible church body in the country concerned or to an international holding body.

The goal should be the integration of the mission into the church, especially in view of the hope that the younger churches are likely more and more to become united churches, but there will still be need for the interchange of persons between younger and older churches.

V. The Function of Missionary Agencies of Younger Churches in Relation to the Older Churches

The time has now come when some younger churchmen are sharing with the older churches in their pastoral and evangelistic task in the West, and it is hoped that number of such persons will increase.

VI. Co-operation

Believing that God calls the Church to mission in unity, there is ground for rejoicing in the evidence of growing co-operation amongst the sending agencies and on the field, especially in the work of Christian councils and similar co-operative bodies. Nevertheless, the lack of co-operation in many areas and its ineffectiveness in others is a matter for grave concern. In some areas younger churchmen are increasingly impatient of western denominational divisions, especially as many divisions are of a non-theological kind. Again, careful plans made by the International Missionary Council at Whitby 1950 for the employment of German missionaries who could not be sent abroad under their own societies have produced very small results; only 12 medical and 2 ordained missionaries have found places within non-German societies.

Attention is called to important co-operative developments in Switzerland which, it is felt, contain valuable indications of lines of future development. They include the training, under the Swiss Missionary Council, of laymen for Christian service abroad in non-missionary posts. (There are 65,000 Swiss abroad in secular occupations, as against 300 missionaries). This is a task undertaken by the mission for the church.

It is considered that co-operation will grow from consultation and action on specific tasks. Situations difficult to deal with at the national level can sometimes be successfully handled at the international level.

VII. Suggestions for Further Study and Possible Action

The resources of missionary societies and boards are now devoted quite extensively to assistance to young churches in established work. This often restricts the resources available for missionary advance. Moreover, there are some situations in which extreme nationalism is placing obstacles in the way of missionary witness. Suspicion of western intentions, even in religious activities, results in limitations being placed upon the work of societies and boards. There is growing evidence that in certain areas it may become exceedingly difficult, even impossible, for western missionary societies to assist the churches with missionaries and funds. Already there are societies in some countries which are seriously restricted in this way.

Yet the present day calls for an advance in all countries, in areas hitherto unevangelized or partially evangelized, whether on cultural, social or economic frontiers.

It is not easy to see the way by which this dilemma may be overcome, but the following suggestions may be offered as possible starting points:

- a. This needed advance should be made by the churches acting together.
- b. The International Missionary Council might consider ways in which the urgency to mission in unity can be laid upon the churches and missionary agencies throughout the world. The Council has a distinctive experience to share with those who seek for deeper

obedience to the Gospel and fuller understanding of the “wholeness” of the Church.

- c. The International Missionary Council, in consultation with its member councils, should explore the possibility of the formation of international, inter-racial and interdenominational teams. These should be composed of missionaries from both the younger and older churches, to work on new strategic frontiers or in pioneer activities, supported by interested boards, societies and churches.
- d. Training for Christian witness and the service of the Church in secular occupations overseas – as is being provided in Switzerland (see Section VI above) – is an important line of advance. The International Missionary Council should foster developments of this kind in all ways open to it, including the collection and distribution of information regarding significant experiments. Fuller study should be given to the relation of missionary agencies and churches to governmental work and unofficial organizations working in the same territories as missions, bearing in mind both the importance of Christian witness and service in these relationships and the necessity of avoiding the identification of missions with governments or political parties.
- e. Since closer co-operation is essential to any new advance, churches and missionary agencies throughout the world should be open and responsive to every opportunity for joint action, including the possibility of some societies acting on behalf of others in some areas. When considering any plans or projects, amongst the first questions they should ask themselves is whether the action proposed can be taken in co-operation. They should utilize to the full the means of consultation and co-operation already available in Christian councils, the International Missionary Council and other ecumenical organizations. In co-operation the way to new advance may be shown us. In advancing together we shall be drawn into closer unity through obedience to our one Lord and His commission.

Document Eight:

Report of Group V, adopted by the Enlarged Meeting, International Missionary Council, Willingen, Germany, July 5-17, 1952. (From The Missionary Obligation of the Church, Edinburgh House Press, London, 1952.

RESHAPING THE PATTERN OF MISSIONARY ACTIVITY

Our Revolutionary Situation

We live in a world of radical change. We hear the cry of the masses of mankind for a better life expressed in demands for land reform, higher standards of living, national independence, and racial equality. We see the achievement of political independence and the end of colonialism over wide areas. There is a stirring of national and cultural loyalties, reacting against further encroachments upon them. Totalitarian states rule a large section of the world's peoples and seek to shape popular beliefs. Secularism continues to spread. In some areas there is a sharpening of racial issues. Growth in world population outstrips Christian expansion.

The Church in this Revolutionary Situation

The challenge of modern life forces Christians back to fundamentals: What is the Gospel? What is the faith? What is the Church? What is God saying to us in this situation?

The younger churches now appear as free partners in the Christian enterprise, with their own missionary efforts and ecumenical relationships. Real partnership in obedience between younger and older churches is unceasingly manifest.

In the present situation there lie elements of deep concern to the Church as a whole.

The tragic absence of a Chinese delegation to this conference weakens our Christian witness, and reminds us that the area of the world closed against foreign missionary work and ecumenical relationships has vastly increased. On the other hand there are aggressive revivals within Hinduism, Buddhism and Islam; secularism spreading like a flood-tide; anti-Christian challenges, notably Communism, made more powerful by use of modern propaganda techniques; the denial of religious freedom by totalitarian states and political religions. The churches often seem slow to adapt themselves or their methods to radically new times, and are still losing ground in the lands of many of the older churches.

In wide regions of the world the major problem is hunger. In large areas the standard of living of the village people is deteriorating. Great

inequality of standards of living in different parts of the world is one of the main ethical issues with which the Christian Church everywhere should be concerned. Christians should both urge their governments to appropriate action, and pioneer in direct efforts to tackle the problem in the areas of great need.

In the present situation there are opportunities for the Church, including a new receptivity among those who feel that the foundations of their life have been shaken; constitutional provision of religious freedom within some of the newly independent nations, and a consequent opening up to the Gospel of areas formerly closed; new resources for mass evangelism through the press, film, radio and television; in some areas diminution of the misunderstanding which identified Christianity with the interests of the dominant West.

Faced with the task of Christian witness in such a world, we are called to hear anew and accept once more our Lord's commission, "Go ye therefore"; to realise the Church as the instrument in God's hand; to face the problems of Communism and secularism; to raise a prophetic voice against social, economic and racial injustice.

Principles for Decisions by the Church

All activities should be judged in relation to the Church, the upbuilding of which is a deeply spiritual task. Do they contribute to its unity, its sense of mission, its fitness to serve? Do they maintain due proportion between the elements of worship, proclamation, fellowship and service?

- 1) The basic task should be the building up of the life of the local congregation.
- 2) Effort should be concentrated on the local church even if it means a diminishing of more diffused forms of service.
- 3) Flexibility in the use of resources should be aimed at to ensure the ready transfer of both men and material to areas of special opportunity or need.
- 4) The building up of the local church must always be related to its missionary outreach.
- 5) Decisions in all matters of common concern to older and younger churches should be made in mutual consultation, and in the spirit of partnership and obedience.

The primacy of the building up of the local church should not obscure the fact that local churches, in obedience to their Lord, may at times be led into positions in which their very existence is threatened. Our knowledge of the Cross makes it clear that any church which loses its life in this way, will find it.

RECOMMENDATIONS

A. Patterns of Assistance

1. PERSONNEL

- 1) The interchange of servants of the Church between one land and

another should be regarded as something which belongs, not to the distinction between older and younger churches, but to the ecumenical nature of the Church itself.

- 2) The sending of missionaries from younger churches to younger churches has proved particularly fruitful in some areas. We recommend that missionary agencies of both younger and older churches seek ways of rapidly expanding this effort, to the enrichment of ecumenical life and witness.
- 3) The responsible administrative body in the receiving country should state what workers are needed, and should have an increasing share in their training, stationing and discipline.
- 4) It is the responsibility of the sending church to select persons who have a deep personal commitment to Christ and His Church, and the capacity to share the riches of Christ effectively with those among whom they come.
- 5) The receiving church should open the way for the missionary to perform a task which will best use the talents he possesses; and the missionary should be co-operative and adaptable in meeting actual needs as they arise.
- 6) The missionary should seek to identify himself with the people among whom he lives. We recognise that problem is complex, but because of the stumbling block of differing living standards we recommend that further experiments be made by missionaries in living more in accord with life in the area.
- 7) Collaboration with nationals in the training of ministers and laity is a particularly fruitful field of service for missionaries. Another special contribution is vigorous entry into unevangelized areas, whether geographical or social, to be undertaken within the programme of the churches there.
- 8) We recognize the witness of Christian family life of the foreign missionary. But some situations demand increasing mobility of Christian forces and suggest a larger use of unmarried men missionaries. The use in some circumstances of young unmarried short-term missionaries has been shown to contribute both to mobility and to identification with the life of the people.

2. FINANCE

- 1) Primarily for spiritual reasons but also because of the political and economic insecurity in which we live, the churches in every land should assume responsibility for the maintenance of their own life and contribute to wider evangelization.
- 2) It is recommended that National Christian Councils make studies in local support and stewardship in order to help churches to a deeper understanding of the spiritual issues involved, as well as to help them to meet more fully their own needs and the needs of others.

- 3) Special attention is called to the need to strengthen the financial support of National Christian Councils by the churches they serve.
- 4) In order to cope with the great and urgent task of strengthening and extending the Church every effort should be made to find, train and use voluntary and part-time workers.
- 5) Funds contributed by the sending churches should be allocated and used in full partnership with the younger churches concerned.
- 6) Budgets should be less rigid and subject to periodic review, in mutual consultation, to provide for emergencies, experiments and new projects.
- 7) After due consideration of each case, properties now registered in the name of foreign mission boards should be transferred to national churches or holding bodies, or to an international holding body.

3. Literacy, Literature and Scripture Distribution

There are special circumstances of our modern world which demand more concern for literature work: Christian communities growing up but ill prepared to meet the demands of life, some of them with only a handful of books in their language; multitudes, both Christian and non-Christian, newly arrived at literacy, eager to exercise their new ability; the flooding of large areas of the world with popular non-Christian Literature meeting this demand.

It is urgent that we do much more to provide men and money both for literacy work and the production of Christian Literature. To do so may require the redistribution of resources hitherto used for other purposes. The place of the Bible in our religion makes it imperative for the Church to advance in literacy. The distribution of the Scriptures is an essential part of the missionary activity of the Church. Each congregation or group of congregations should have some distributing agency of its own. Colportage should become a ministry within the Church; Colportur-evangelists, men and women, should be set aside in increased numbers for full-time or part-time work, and be given short but adequate training and definite recognition and status. Methods suitable to local conditions should be devised and experimented with in order to help voluntary workers, including members of youth organizations, to bring the Scriptures into the hands of non-Christians.

4. Partnership in Decision

There is growing confidence between older and younger churches in sharing responsibilities for deciding policies and controlling work. At the same time we confront situations where this division of authority results not in partnership in decision but in paralysis of decision. We affirm that younger churches should make those decisions mainly affecting their own life; we stress the urgent need for effective unity in decision on all matters involving joint action by older and younger churches. In order that such partnership may increase we recommend that the International Missionary Council study:

- a) significant examples of joint responsibility and decision, indicating possible further developments; and
- b) patterns of the merging of missions into churches in various fields and traditions, pointing out those which have most satisfactorily devolved full responsibility on the younger church.

B. Evangelism

We measure the task of evangelism to which we are called, only as we remind ourselves that in the greater part of the world Christians are a tiny minority, and that the decline of religions and the failure of modern substitutes for religion have left multitudes as sheep without a shepherd.

Evangelism is witness for Christ directed towards all men, and seeking to claim for Him every department of life both personal and public. This witness is given by proclamation, fellowship and service. Answering the call to evangelize, a church finds new life. Neglecting to hear and obey, a church loses its own life. Evangelism can only be expected as our churches experience a deepening of spiritual life. The enabling power is the Holy Spirit, given to the church which continues in fellowship and prayer. Witness is the responsibility of every Christian and cannot be delegated.

Evangelism should arise from within the local church. If there is outside help, it should be in co-operation with, and as far as possible be made through, the church in that area.

The whole family needs to be evangelized as a unit. To achieve this, we need more studies of family life as rooted in local culture.

We recommend that the International Missionary Council consider:

- 1) Means to stimulate its member organizations to send evangelistic teams to areas of special opportunity such as the Chinese in dispersion.
- 2) The establishment of regional centres for study and research on questions related to the work of Christian mission and the growth of the church, affording opportunity to individuals and groups for study, writing, training and conference, and also undertaking the publishing of relevant studies and research.
- 3) A survey, in consultation with the World Council of Churches and other ecumenical organizations, of opportunities and resources for mass evangelism by means of audio-visual aids.

C. Institutions

Christian schools, colleges, hospitals and other institutions have made and are making tremendous contribution in the meeting of human need, in creating a friendliness to Christianity among non-Christians, and in providing the Church with some of its most creative leadership. In some fields new or enlarged institutions are needed.

The present situation calls however for re-examination of the number, type and character of institutions in relation to the Church's total task and resources. Colleges, schools and hospitals were founded, mostly from the West and in accordance with western patterns. In the changed circumstances of our times there is urgent need to ask whether resources claimed by some of these institutions should not be released for use in new enterprises, closer to the local church, and more central to its missionary task.

The mere existence of an institution is sometimes judged to be an argument for its continuance, even when it has forsaken its original purpose or outlived its effectiveness. Institutions often claim an undue share of resources, and exist somewhat apart from the church. There are cases of schools and colleges which can only maintain themselves by increasing numbers so as to raise the income from fees, with results destructive to sound education and personal contacts. Where non-Christians form the majority of staff or students there is small chance of the institution's bearing a strong Christian witness. Government grants inevitably imply a measure of Government control; though this control may in some have positive advantages, constant vigilance is needed to ensure that Christian standards are not thereby compromised.

In order to determine the place of any institution in the life of the Christian enterprise in the area the following questions are pertinent:—

- a) Is the institution of first-rate quality professionally and spiritually? Has it such a proportion of Christian staff or students as to ensure that its work can truly be called Christian?
- b) Do staff and students participate in the life of the local church? Does it give training for Christian responsibility and service in the church and in the community? Is it of such a pattern that the church can take some responsibility for it and share in its management?
- c) Does the institution make such a contribution to the total Christian cause that the continued use of Christian personnel and resources in this enterprise is justified as compared with use in alternative undertakings which may be more important?
- d) Is it possible by the union of two or more institutions to give a more effective Christian witness and to serve the church and community better?

The present institutional programme does not necessarily provide the best educational and public service to the community. One strong Christian institution may be more important than half a dozen in which Christian influence is so weak as to make no real impact. A hostel for Christian students attached to a government institution, or a well-run Christian student centre, may do more effective work than a Christian school or college inadequately staffed. The extension of simple medical services into rural or other unreached areas may, with the same resources and personnel, bear a greater Christian witness than is possible in large

medical institutions. This method, by its wiser outreach, offers greater opportunities for evangelism and for the expression of Christian compassion.

Christians may find opportunities for service not only in Christian institutions but within non-Christian society, thus influencing policies there and leavening the state system. To reduce the size of an institution may mean a greater charge on mission and church funds. Therefore a reduction in size, which may involve a reduction in the number of institutions, may be desirable in order to maintain within an area one or two institutions of high professional and spiritual quality. The co-operation of several churches and boards for such a purpose has already proved effective and should be extended.

The problem of institutions is fundamentally a spiritual one. Technical and organizational matters cannot be treated as unimportant, but the level of spiritual life in an institution matters even more. To make an institution more effective is thus a question of making more Christian the service of its staff, the personal relations of its members, and the corporate worship and witness of its day-to-day life.

D. Training and Support of Church Leaders

The encouragement of indigenous leadership within the church has long been recognized as essential, and much has been done in this respect. Present conditions call for intensified effort. Here is a spiritual need to be met by spiritual resources, but the following practical considerations are to be kept in mind:—

- 1) The placing of qualified nationals in positions of central responsibility is imperative.
- 2) Every field should have adequate provision including scholarship funds for both general and professional training. Full advantage should be taken of the opportunities afforded by the training and assistance programmes of governments, the United Nations and its Specialized Agencies.
- 3) Selected workers should be sent for travel and study at home and abroad, with opportunities comparable to those enjoyed by many foreign missionaries.
- 4) A reasonable basis of support must be provided by the church for such workers. Where a church is unable to make such provision grants might well be made by mission boards to a fund to be administered by the church. Such provisions should be for specialized work.

E. Ecumenical Co-operation

We recommend:

- 1) That the International Missionary Council should make a study of the growth within the area of the younger churches of bodies not members of the Council in the hope of achieving a better mutual understanding and of learning from one another's experience.

- 2) That the member councils of the International Missionary Council should plan for missionary advances in their respective countries, both in new geographical areas and also in spheres of human life not reached by the Gospel.
- 3) That member councils should become more representative of churches while continuing to make provision for representation of other Christian organizations. Councils should aim at self-support.
- 4) That Christian Councils should co-operate among themselves on a regional basis in such undertakings as missionary training institutes, production and distribution of Christian literature, arranging mutual visitation and consultation.
- 5) That Christian Councils should consider afresh their responsibility in relation to the cause of Christian unity within their own areas. It is not the purpose of the ecumenical movement to set up an ecclesiastical superstructure, and action in matters of faith and order must remain the responsibility of the churches. Nevertheless within the co-operative activity of the Christian Councils the disunity of the churches continues to hinder the fulfilment of the Church's mission.
- 6) That the member councils of the International Missionary Council should consider fresh ways of relating their experience and concern for unity to the deliberations and actions of the churches within their membership, and to the Commission on Faith and Order of the World Council of Churches.
- 7) That every encouragement be given to international and interdenominational missionary projects under the direction of the indigenous churches.
- 8) A number of missionary agencies related to the International Missionary Council, as well as other agencies, are already fully committed to missionary work in Europe. With this fact in mind, three lines of action should be encouraged by the International Missionary Council:—
 1. Joint consideration of programmes by the agencies concerned.
 2. Wider participation of these agencies in formal and informal consultation on Inter-Church Aid.
 3. Recognition by the International Missionary Council of this area of missionary action. The experience of pioneering work undertaken by European churches in relation to unchurched masses may be made available to the churches in other parts of the world; experience in younger church areas should be made available in Europe.

F. Technical Assistance and Welfare Services

Since 1948 new programmes of technical assistance for underdevel-

oped countries have been undertaken by the British Commonwealth, the United States, and the United Nations. Churches and missions have increasingly concerned themselves with such programmes in the light of the Christian faith.

Believing that the extreme inequalities of wealth between different areas constitute a challenge to the Christian conscience, we consider that it is the duty of Christians everywhere to encourage and assist the programmes for raising the standard of living of the hungry and underprivileged areas of the world.

We therefore urge *governments and other agencies offering technical assistance*:

- 1) To recognize the fundamental rights and the cultural heritage of the peoples served.
- 2) To give attention, in selecting technical experts, not only to professional qualifications but also to the moral and spiritual requirements of the work they do.
- 3) To co-operate with nationals already engaged in working for technical and welfare services, and to foster their training and development.
- 4) To concentrate effort upon those fundamental improvements which will enable the people to help themselves.
- 5) To include in the capital estimates for any given project an item for the provision of needed welfare services.
- 6) To avoid any confusion of long-range technical aid with mutual obligations for defence we urge churches and missions to welcome the new governmental programmes of technical assistance and to cooperate where possible in the interests of the welfare of the people. We further recommend that churches and missions should:
 1. Bring to attention of qualified Christians the opportunities of service provided by such programmes and to foster a sense of vocation in them.
 2. Seek to make available the services of retired missionaries, nationals of the receiving countries, or other Christian with experience in the conduct of courses to prepare those appointed for technical assistance.
 3. Encourage among the people of under-developed countries a genuine desire for self-development.
 4. Advise governments of local needs and opportunities for specialized technical assistance.
 5. Guard against any appearance of being identified with wealth and power, seek always to promote the social and economic welfare of the general population.
 6. While welcoming opportunities provided by such technical assistance

programmes, guard against undue diversion from the primary tasks of the church.

- 7) Recognize that governmental programmes do not relieve the church of its own responsibility for action in the field of economical and social development. Such action by committed Christians, drawing upon long missionary experience, may set the standard for government projects.

G. Special Emphases

Some spheres of life the Church has, in important geographical areas, touched all too slightly. They stand as opportunity and challenge, in which we recognize the voice of God calling to fresh adventure. We draw attention to several examples:

- 1) The vast majority of the peoples of the world live in villages and work upon the land. Christian rural centres, bringing a comprehensive ministry to country folk, should be multiplied.
- 2) The condition of city populations, depersonalised in industrial masses, makes special demands for evangelism and for Christian welfare services.
- 3) Needs and opportunities among the youth of our time are insistent and often changing. Alert concern is needed to provide Christian leadership for work among young people, with specialized attention to students. In many instances the co-operation of several churches is required for effective effort in this field.
- 4) Those operations of society which widely influence human well-being demand Christian concern. God calls some Christians to enter local or national government, and there to serve His will. The churches must be alive to issues of social justice and human rights, and speak for the voiceless masses.
- 5) There is a growing recognition of Christian responsibility to promote world peace and international justice, both in obedience to God's will for all men and as freeing the proclamation of the Gospel from grievous hindrances. Churches should make full use of the resources provided for united action in the international field by the Commission of the Churches on International Affairs, established jointly by the International Missionary Council and the World Council of Churches.
- 6) Major migrations and displacements have uprooted millions of persons in Africa, the Near East, India, Pakistan and Korea, as well as in Europe. The churches should continue to be alert to the needs of these persons and to the responsibility for introducing them to new faith as well as new homes and neighbours.
- 7) New means of communication, such as films, radio, and television, exert enormous influence upon vast numbers of people. Their use for Christian purposes should be soundly but promptly furthered.

- 8) The churches should direct suitable Christian young people into occupations of social and public service which influence the lives of many, such as public health, agricultural extension, labour relations, and welfare work of varied types; the churches should take part in their training where needful.

Document Nine:

Report to the final assembly of the International Missionary Council and the Third Assembly of the World Council of Churches, New Delhi, 1961.

THE INTERNATIONAL MISSIONARY COUNCIL AND THE WORLD COUNCIL OF CHURCHES

The discussions of recent years concerning the possible integration of the International Missionary Council and World Council of Churches have made most of the Council's constituency familiar with the "logic of events" which has been one of the considerations—though not the sole one—behind this proposal. If the International Missionary Council was heir to Edinburgh 1910 as its Continuation Committee, the World Council of Churches was no less an outcome of the process which found momentous expression at Edinburgh. In the various celebrations of 1910-1960 it would have been unthinkable to claim that only one of these two international organizations has the right and the responsibility to trace its existence and purpose to the founding-fathers of 1910. The period of 1910-1960 was a formative period in the history of a single movement in which the terms *mission* and *unity* were inseparably conjoined.

In the development of the main organizations within this movement there were many key persons who were as much involved in one organization as in another. This applied to the leadership of many of the churches in Europe and the USA and it became increasingly true of Asian participation in both the International Missionary Council and the emerging World Council of Churches. There was close correspondence in some of the reports and "findings" of conferences which, though held under different auspices, often overlapped in membership and theme. Thus, for example, part of the "Message" of the Lausanne Conference on Faith and Order in 1927 was incorporated in the Message of the Jerusalem meeting of the International Missionary Council a year later. The unique service of such men as John R. Mott and J.H. Oldham contributed as much to the shaping of the World Council of Churches as to the work of the International Missionary Council. Mott was still chairman of the International Missionary Council when he became a Vice-Chairman of the Provisional Committee of the World Council of Churches. Oldham assumed main responsibility for the Life and Work Conference at Oxford on Church, Community and State while he was International Missionary Council secretary when (with the approval of the Tambaram meeting of the International Missionary Council) he added to his duties those of an Associate General Secretary of the World Council of Churches Provisional Committee. A year before Amsterdam the International Missionary Council joined with the Provisional Committee of

the World Council of Churches in inaugurating the Commission of the Churches on International Affairs, and the fact that the two organizations stood in a specially close relationship to one another was signified at Amsterdam and at an International Missionary Council meeting in the same year by the adoption of the "in association with" formula. The association was deepened with the creation under joint auspices of the East Asia Secretariat of the two bodies, by the subsequent representation of the International Missionary Council on the Administrative Committee of the World Council of Churches Division of Inter-Church Aid and Service to Refugees, and by the integration of the study and research work of the two Councils in the one Division of Studies. The Joint Committee of the World Council of Churches and International Missionary Council was set up in 1939 and although war postponed its active work, the step was a further recognition of the intergral relationship of the two organizations to one another in origin and aim.

These are some of the stages in the "logic of events" which have led to the proposed integration of the Councils. Yet there is a deeper logic involved in this step. It arises from the nature of the Gospel, the meaning of mission and the calling of the Church; and if the Assemblies in 1961 resolve that henceforth one organization shall carry forward the responsibilities hitherto borne by the two, it will be with the prayer that the calling to Mission and Unity shall be seen and acknowledged more widely and fulfilled more faithfully.

Document Ten:

Report to the Final Assembly of the International Missionary Council and the Third Assembly of the World Council of Churches, New Delhi, 1961.

WORK IN THE FIELD OF CONSULTATION AND MUTUAL ASSISTANCE

The previous section has made it clear that the major work of the International Missionary Council has always been consultative. While the greater part of the present report deals with operations which the International Missionary Council has itself undertaken, or for which it bears major responsibility, it must be remembered that most of the time of the staff (other than staff specially appointed for specific projects) is spent rather in work of a consultative kind than in the conduct of the operations described in the following pages.

The most significant of these consultations have been the world assemblies whose names have become symbols for important turning points in the development of the Christian world mission. Between these assemblies, smaller meetings of administrative and other committees have provided opportunities for consultation on many questions with which churches and missions are confronted. The preparation and follow-up of these meetings have been among the major responsibilities of International Missionary Council staff.

Beyond this, there is a great deal of correspondence and personal consultation which takes up a great deal of the time of International Missionary Council staff, but which obviously cannot be recorded in detail. It includes, for instance, keeping a watch on the Minutes of Christian Councils and other organizations, in order to note points at which co-ordination with actions in other areas is called for; consultation on many aspects of the developing work of Councils and missionary agencies; visitation of Christian Councils and correspondence with their staffs; advice to mission boards seeking new fields of work; assisting in the developing or maintenance of comity arrangements and in meeting difficulties which a good deal of consultation has been called for in recent years are such as the following: co-ordination of plans for Christian Literature in different parts of the world; co-ordination of policies regarding the training of missionaries; development of new patterns of missionary service.

During the decades in which the International Missionary Council was the only agency linking up the Christian Councils, younger churches and missionary agencies throughout the world, it was the means by which many forms of service were performed—help for “orphaned missions” and

for churches in distress, provision of scholarships and the interchange of Christian leadership, assistance in literature programmes, and—very specially—supporting Christian Councils in all aspects of their work. It is natural that an increasing share of this now devolves upon the World Council of Churches, but much remains with the International Missionary Council and will continue to be the responsibility of the Commission of World Mission and Evangelism. The primary usefulness of the International Missionary Council has been the provision of such relationships of counsel and help, and it is likely that this will continue to be true of the new Commission and Division.

PERSPECTIVE EIGHT

MEANWHILE, THE EVANGELICALS

Previous to the demise of the IMC in 1961, the Christian Councils founded by Mott were converted “from councils of para-church mission structures to councils of Churches.”¹ The National Christian Council of India, for example, in 1956 decided that “only organized church bodies are entitled to direct representation on the Council.”² Mott has lamented the resulting loss of evangelical representation when ‘faith’ missions such as China Inland Mission were excluded. Centralization extended also to the churches as denominations began to operate their own ‘departments’ of Mission. Leadership control passed from evangelicals committed to mission into the hands of ecclesiastical officials having many interests and commitments: “centralized church leadership gradually took control over formerly evangelical-controlled mission boards.”³ Through no fault of their own evangelicals were forced into a new stance. “When the churches took control of the mission machinery the locus of the evangelical movement moved from a virtual monopoly over the old-line machinery to the present evangelical para-Church Mission sphere.”⁴ As Winter says, “the result for evangelicals has been sensed somehow as at least a colossal loss and by many as a mean betrayal.”⁵ Thus evangelicals lost control of the very structures which they helped bring into existence in spite of the common roots of the evangelical and ecumenical movements and despite the fact that most missionary work has been and is carried on by evangelicals within the various branches of the Church.

A further serious ramification is felt by the churches of Asia and Africa that have arisen in relation to the missionary effort. These churches find themselves related to structures which frequently appear less than sympathetic to the world evangelization and life transformation goals which are so important to evangelicals.

Edinburgh had been both evangelical (dedicated to world evangelization) and ecumenical. It was generally inclusive: Hudson Taylor's China Inland Mission was welcome as was the Basel Mission of Switzerland, the Church Missinary Society of England, or the American Baptist Foreign Mission Society. When organizational evolution and philosophical reorientation virtually excluded the evangelicals from world missionary structures, it is not surprising that they developed alternative means for cooperative expression. Nor is it unusual that these expressions concerned evangelism. Three events of evangelical significance took place at Wheaton and Berlin in 1966 and at Greenlake in 1971. The first was a definitive congress on mission, the second a well-publicized Congress to promote evangelism around the world, and the third was a little-known retreat of great missionary importance dealing with the delicate problem of Church-Mission relationships. These three events indicate the rising evangelical leadership.

WHEATON CONGRESS 1966

The Congress on The Church's World-Wide Mission took place on the campus of Wheaton College during Easter, 1966. The call had stated that the Congress was a response to the mandate of Jesus Christ to His Church to disciple all nations. This was to be a congress on *mission*.

An evangelical congress on mission at this time represented a response to recent developments in the world missionary movement. Before the International Missionary Council was formed, there existed a missions association whose roots go back to 1917—the Interdenominational Foreign Missions Association. The denominational affiliation. In 1945 there came into being the interests of the smaller evangelical denominations from North America. These two organizations together planned the Wheaton Congress.

The call pointed out the need for such a gathering. The 1961 demise of the International Missionary Council had left the world missionary movement without leadership. Evangelicals were ready to move into the vacuum. They set about to define their position, to express their need for closer fellowship, and to reaffirm biblical principles of mission. The mandate to evangelize the world was to be affirmed in light of the present world situation.

In 1966 the IFMA and EFMA represented some 13,000 overseas missionaries.⁶ The Congress itself consisted of 938 delegates from 71 countries and more than 150 mission boards of which about 50 were not members of IFMA/EFMA.

The Congress sought to deal with theological and practical issues and the challenge of communism, ecumenism, the *aggiornamento* of the Roman Catholic Church, population explosion, urbanization, the knowledge explosion, and the shift of missionary man power. Theological change in Europe and North America and the direction of the ecumenical movement were of particular interest. Concern was expressed about the non-evangelical churches in the WCC, i.e. the Russian and Eastern Orthodox Churches. In light of these many developments, evangelicals felt the need to check their own position against the Bible. This Congress, called in order to form a united strategy for mission work, was styled in the tradition of the New York Missionary Conference of 1900. "In some sense the Wheaton Congress inherited both the evangelical stance and the ecumenical orientation of this earlier meeting."⁷

As one would expect in a Congress of evangelicals, there was a strong emphasis on the biblical base. Five Bible expositions were delivered on mission and authority,⁸ the Church's message,⁹ the role of the Holy Spirit,¹⁰ the nature of the Church,¹¹ and eschatology.¹²

Ten major study papers explored crucial contemporary issues. In the paper on *syncretism*, Jack Shepherd maintained that the Bible does not allow syncretism and that syncretism distorts the Christian message.¹³ Shepherd mentioned three kinds of syncretism: assimilative syncretism which incorporates incompatible elements; syncretism by accommodation which deletes something from the Christian message; and syncretism by accretion which adds something to the essential message of the Gospel.¹⁴ As a bulwark against syncretism Shepherd urges adequate training of national pastors and missionaries in religion and the social sciences as well as theology.¹⁵

The writer of the paper on *Universalism*, Arthur Climenhaga, felt that the solution was to call the church to study and proclaim the truth of Scripture. The result of the notion that Christ is already present in world religions as the universal Saviour of all

men is that sin becomes unimportant and the Great Commission loses its urgency.¹⁶ Salvation then is conceived in a corporate rather than an individual sense, and reconciliation is perceived in terms of 'service' in the world."¹⁷ Finally in the new universalism all religions would be brought together in "a veritable universalistic syncretism of Christianity with other ethnic faith."¹⁸

The paper on *Proselytism* is an answer to the problem of universalism. The writer, Jacques Blocher, from the context of French Roman Catholicism, has an interesting slant on proselytism because in Roman Catholic countries any Protestant evangelism is regarded as 'proselytism'. Blocher, however, feels a greater problem is the Protestant liberalism with its "dislike of clear-cut conversion."¹⁹ Moreover "today the most violent attacks against proselytism come from those who believe that the only hope for the world is the *visible unity of the Church*."²⁰ To the ecumenist unity is all important, and proselytism (conversion) disrupts unity. "To proselytize, you must steal souls belonging to others. It is a sin."²¹ This, of course, completely disregards the nominal masses of Europe and America who know nothing of life in Christ though they belong to a superficially 'Christian' culture. Blocher's concept of distinct personal conversion.

In his paper on *Neo-Romanism* Vernon Grounds surveyed the basic changes in the Roman Catholic Church since the beginning of Vatican II. The conclusion of the paper was in the form of a challenge to come up with an evangelical strategy "Comparable to Rome's master-plan for missions, a master-plan which includes objectives, personnel and finances. Merely to pass resolutions will not do: we must formulate and implement a unified program."²²

The paper by Melvin Hodges on *Church Growth* stressed the essential nature of individual conversion and the importance of reaching families. It emphasized the role of the Holy Spirit, but equally stressed the role of the redeemed community in evangelizing responsive fields.²³

A paper on *Foreign Missions* was presented by R.P. Chavan from India who pointed out the need for answers to certain burning questions centered around church-mission relationships.²⁴

The Congress sought to state the evangelical conception of biblical *Unity* in a paper which also stated the objectional features of the modern ecumenical movement. The paper noted the necessity of unity of belief as well as a common spiritual base, "a new regenerate society whose individual members have been given a new nature—life in the Spirit."²⁵ True unity has an evangelical objective: it is "designed for world evangelism, and should be manifested by the effectiveness of its outreach."²⁶ The paper noted the divisiveness of modern ecumenism and documented the numerous expressions of evangelical cooperation and unity.

This Congress was *avant-garde* in that it devoted a plenary paper (and an entire committee) to the question of *evaluating methods*. Flexibility and pragmatism appropriately are key considerations. "Are the methods used producing maximum results consonant with the continuing Biblical basis of mission and in proper proportion to the numbers sent and to the efforts expended?"²⁷ It may be necessary to redefine aims and objectives: there is the danger of letting secondary goals take the place of the primary aim of church planting and church growth.²⁸ "Sanctified creativity under the guidance of the Holy Spirit will provide the balance needed in reconciling methods with objectives."²⁹

The paper on *Social Concern* endorsed both evangelization and social concern as essential responsibilities. Mission is not to be equated with social concern, but "the relationship of mission and social concern is made doubly important by the revolutionary nature of the times in which we live."³⁰ The paper cites with approval the statement by Lesslie Newbigin that,

The preaching of the Gospel and the service of men's need are equally authentic and essential parts of the Church's responsibility. But neither is a substitute for the other. No amount of service, however expert and however generous, is a substitute for the explicit testimony to Jesus Christ. . . There is no equivalent to the name of Jesus. But equally, the preaching of that Name will be empty, if he who speaks it is not willing to deal honestly and realistically with the issues that his hearers have to face.³¹

The final paper, "Mission—And a Hostile World", is particularly important because it sets the problem of persecu-

tion and oppression at its source in its spiritual dimension.

There is a “mystery of lawlessness” (2 Thes. 2:7) behind all the wicked rulers who think they dominate the human scene. The Apostle Paul spoke of “principalities . . . the powers . . . the world rulers of this present darkness . . . the spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12) as real and active, though working behind the scenes. Satan is the directing head (Matthew 4:8,9; John 12:31). His over-riding concern is that mankind not respond to God’s gracious offer of salvation in Christ.³²

Satan stands behind all opposition to the world mission of the church. His hostility is manifested in nationalism, ethnic religion, communism. The Christian’s response in this confrontation should be one of self-denial and prayer. Christians are to act in *love* toward all men. All attitudes are to be brought under the judgement of the Cross: “Bless those who curse us, do good to those who hate us, and pray for those who spitefully use us and persecute us.” Prayer is “the missing factor in so much of the debate on the strategy of mission in a hostile world.”³³ Above all the Church is called, in the face of apostacy and hostility, not to truncate its witness but to discharge its mission. “Therefore, why not persist in aggressive evangelism, all the while reaffirming and trusting in the sovereignty of God?”³⁴

The summation of the Congress on the Church’s worldwide Mission is contained in the Wheaton Declaration, a twenty page document reflecting the consensus of the delegates on the ten topics addressed. Asserting the importance of certainty, commitment, and discernment in our day, and a need for evangelical consensus, the delegates addressed themselves to “those crucial issues particularly related to the Church’s worldwide mission in our day. . . .”³⁵ The Declaration was a positive affirmation at a time of uncertainty. “This uncertainty demands that we back into focus.”³⁶ At a time when others were wanting to celebrate the demise of the Christian World mission, the Declaration asserted its urgency. “We regard as crucial the ‘evangelistic mandate’. The gospel must be preached in our generation to the peoples of every tribe, tongue and nation. This is the supreme task of the Church.”³⁷

The delegates concluded the Declaration (and the Congress) by convenating together for the glory of God “To seek under the leadership of our Head, with full assurance of His power and presence, the mobilization of the church, its people, its prayers, and resources, for the evangelization of the world in this generation.”³⁸

A critique of the Congress published in *The Evangelical Missions Quarterly*³⁹ pointed up some of the questions raised in the mandate. “Why do our training schools seem unaware of the fact that they are preparing young people for service in a world that no longer actually exists?”⁴⁰ Theologians and theological institutions should grapple with questions arising in connection with the missionary task. Let them harness the tools of the social sciences for the service of mission.

Wheaton did stir up questions. Yet it was felt there was a measurable impact. Above all it was expected that the Congress would be followed by an increase in cooperative evangelistic efforts by evangelicals in all parts of the world.⁴¹ The Wheaton Congress demonstrated that the Christian Church finds its true ecumenicity in the task of obeying the mandate of proclaiming Jesus Christ in the world. At Wheaton diversified and sometimes divided Evangelicals found unity and agreement in missionary obedience.

BERLIN CONGRESS 1966

The Berlin Congress convened at Christmas, 1966. Whereas Wheaton had limited its scope to issues pertaining to *mission*, Berlin was interested in *evangelism* in its many facets. In addition to Bible studies and addresses there were reports on evangelism around the world, theological papers on various topics related to evangelism, surveys of obstacles and methods.

How did the Berlin Congress come about? The sponsor was the evangelical fortnightly *Christianity Today* whose editor, Carl Henry, secured for the event a strong theological tone. Stanley Mooneyham served as coordinating director. But it was the honorary chairman, evangelist Billy Graham, who gave the Congress its distinctive thrust. Why the Berlin Congress? In his opening address Dr. Graham pointed out that The Edinburgh World Missionary Conference, organized by John Mott in 1910, had been directed toward evangelization of the non-Christian

world. The vision of Edinburgh was not fulfilled. Other concerns replaced evangelistic zeal. The World Church lost its evangelistic passion. Evangelism was a neglected subject.

In many circles today the Church has an energetic passion for unity, but it has all but forgotten our Lord's commission to evangelize. One of the purposes of this World Congress on Evangelism is to make an urgent appeal to the world Church to return to the dynamic zeal for world evangelization that characterized Edinburgh 56 years ago.⁴²

The overarching aim, announced by the sponsor, was "to see the fragmented world in relation to the universal need for the New Testament Gospel and Christ's unrescinded command to evangelize the earth."⁴³

In order to bring about this re-emphasis on the priority of evangelism, Berlin was an 'open' congress. "The congress is not oriented to any one ecclesiastical agency: participants have been invited without regard for ecumenical position."⁴⁴ The sponsorship of *Christianity Today* and the patronage of Billy Graham were well-suited to this objective. Probably only such a structure comprising both Conciliar and non-Conciliar evangelicals with a deep concern for evangelism could bring together for concerted study of evangelism "influential evangelical leaders of scores of denominational traditions in more than 100 nations of the world."⁴⁵ On the other hand this broad spectrum of representation meant that Berlin would primarily discuss local church evangelism rather than world mission (i.e. cross-cultural pioneer evangelization of the non-Christian world) which had been the concern of Edinburgh.

Berlin did succeed in drawing attention to the importance of evangelism in the modern world. One reporter felt that the chief contribution of the Congress was "its insistence, in session after session, by speaker after speaker, from communion after communion, that *evangelism in its clear Biblical sense be taken with life and death seriousness*."⁴⁶ Billy Graham pointed out the confusion caused by new definitions of evangelism which "leave out entirely the winning of men to a personal encounter with Jesus Christ."⁴⁷ He then delineated the biblical motive and message of evangelism. Methods of evangelism are many, but the goal is "the penetration of the entire world."⁴⁸

The Congress was world-wide in intended scope and representation. If dominated by North Americans and Europeans, that was somewhat to be expected as those were the areas of evangelical strength. The Congress seemed ideally suited for rekindling the evangelistic fire burning low in European and American churches. There were simultaneous translations in English, German, French and Spanish. Did the Congress unknowingly neglect the vast areas of Africa and Asia? Perhaps the needs in these areas of pioneer evangelistic confrontation were somewhat beyond the concerns of the Congress majority. An East African bishop called for field research "in order to prepare more realistic evangelistic strategy and more effective evangelistic methods. Fact finding . . . is an absolute necessity for carrying out God's will in today's ripe fields."⁴⁹

In spite of its lack of attention to cross-cultural evangelism, Berlin seems to have stimulated missionary interest within Asian Churches. One outcome was the Asia-South Pacific Congress on Evangelism at Singapore in 1968 which produced a new evangelistic vitality in Asia. "Invitations for evangelism were given to nationals from other Asian countries and Asian missionaries became increasingly concerned to reach Asian groups elsewhere in the world."⁵⁰ Since then Asian evangelistic activities including Third World Missions have shown increasing initiative, but the original vision seems to have come from Berlin.

GREEN LAKE 1971

Little known outside evangelical mission circles in the West, the 1971 Green Lake study Conference on Mission-Church relationships was an outgrowth of the Wheaton Congress. Designed to grapple with some of the issues raised at Wheaton, Green Lake was a mission executive's retreat organized by the Evangelical Missions Information Service under the sponsorship of the Evangelical Foreign Missions Association and the Inter-denominational Foreign Missions Association. The coordinator explained the need which gave rise to this conference:

Church and mission have always been in tension. The missionary mandate which spawned the church also spawned agencies for assisting the church in her

mandate. In the course of history, churches produced missions. Missions produced churches. Their success produced tensions.⁵¹

All types of relationships were explored: church/mission relationships in the sending country, the relationship of individual missionaries (and candidates) to home churches and to the mission society, church/mission relations overseas, relations with other missions, the relationship of church planters to already-existing churches in the same area, the relationship of individual missionaries to national churches, and the relationship of the mission to larger associations. Questions of dichotomy, fusion and other expressions of partnership were discussed: the complete dis-association of mission and church (two distinct bodies) modified dichotomy (separate structures but a close working relationship—the mission programme serves the needs of the Church), and fusion in which the Church absorbs the mission and the missionary becomes a fraternal worker.⁵²

In preparation for the conference William Carey Library issued a multibook, *Crossroads in Missions*, consisting of five key reprints: Blau's *The Missionary Nature of the Church*, Scherer's *Missionary, Go Home!*, Beyerhaus and Lefever's *The Responsible Church and the Foreign Mission*, Street's *On the Growing Edge of the Church*, and Beaver's *The Missionary Between the Times*. In his introduction Glasser asserts the urgent need for a new "partnership in obedience" and a new "joint action for mission" that will result in "immediate occupation of all unoccupied fields."⁵³ In this connection the book by Beaver was especially relevant. Beaver insists upon the continuity of the apostolate. The Church must be engaged in "evangelistic outreach beyond the home locality."⁵⁴ Unless it is involved in sending missionary representatives it is not a true Church. "The church is not really the church unless it sends its bearers of the Gospel to the nations."⁵⁵ Pointing out that the base for world mission is no longer in the West, Beaver quoted Douglas Webster who wrote, "The surest sign that the Gospel has taken root in a new culture is the throwing up of missionaries from that culture to reach out further still."⁵⁶

In his advance study paper, Ian Hay established the logistical need for the mission society in the twentieth century.

"It does for the local church what it cannot do for itself."⁵⁷ Ralph Winter, in a post-Green Lake symposium, further elaborated the pragmatic necessity of structures for "the *mission* outreach of the *younger churches*."⁵⁸ To illustrate this need Winter noted that out of 500 subcultures in India 480 have no Christians at all and that "normal evangelistic outreach from existing Christian churches in India is utterly inadequate to face this challenge."⁵⁹ The task is essentially a *cross-cultural* one which requires special workers (missionaries) and structures geared in cross-cultural ministry (missions).

What is most needed in India today is the development of liberating fellowships of Christian faith among the hundreds of millions of Indian people who live in the hundreds of unreached sub-cultures. But the point is that these essential crucial new fellowships in the unreached subcultures will not be planted by existing *churches* as much as by *mission* structures that can effectively express the true Christian obedience of the existing churches."⁶⁰

The really important issue in church/mission relations is how to get on with the task. As one critic stated. "Church-Mission relationships have little importance in themselves. They are important chiefly if they enable effective discipling of men and ethne to take place."⁶¹ Perhaps Green Lake "barely scratched the surface"⁶² of the issues. Some felt that the conference could have benefited from greater Third World participation as well as more attention to the "two billion".⁶³ Despite shortcomings, at Green Lake a start was made toward developing better church and mission relationships.

At Green Lake evangelical mission leadership revealed a developing maturity. Provocative papers by Jack Shepherd, by Louis L. King, and by George W. Peters on biblical and practical principles underlying church-mission relationships provided opportunities for listening and learning. Edmund P. Clowney expounded the biblical doctrine of the ministry of the Church as related to the crisis in missions.⁶⁴ Green Lake, Wheaton and Berlin were indicators of a world evangelical renaissance.

In their understanding of mission and concern for evangelization, evangelicals in many respects have a close affinity to the Roman Catholics.

NOTES

1. Winter, *The Evangelical Response to Bangkok*, p. 15.
2. Cited by Winter, "The Planting of Younger Missions," p. 142.
3. Winter, "The Evangelical Response," p. 14.
4. *Ibid.*
5. *Ibid.*, p. 15.
6. The figure of 13,000 indicated two significant facts: 1) Two-thirds of the missionary force is now from North America rather than Europe; 2) The IFMA and EFMA together represent twice as many overseas missionaries as the ecumenical counterpart, the Mission of Overseas Ministries of the National Council of the Churches of Christ in the U.S.A. This does not include groups such as the Southern Baptists, Seventh Day Adventists, Churches of Christ and other unaffiliated bodies that are of a generally "conservative" orientation.
7. Lindsell, *The Church's Worldwide Mission*, p. 10.
8. Kenneth Kantzer, "Mission—And the Church's Authority."
9. Arthur Glasser, "Mission—And the Church's Message."
10. Philip Teng, "Mission—And the Church's Endowment."
11. John D. Walvoord, "Mission—And the Church's Nature."
12. Eric Fife, "Mission—And the Church's Consummation."
13. Shepherd, "Mission—And Syncretisms," p. 87.
14. *Ibid.*, p. 86.
15. *Ibid.*, pp.94-95.
16. Climenhaga, "Mission—And New-Universalism", p. 105.
17. *Ibid.*
18. *Ibid.*, p. 106.
19. Blocher, "Mission—And Proselytism," p. 116.
20. *Ibid.*, p. 118.
21. *Ibid.*
22. Grounds, "Mission—And New-Romanism," p. 138.
23. Hodges, "Mission—And Church Growth," pp. 143-148.
24. Chavan, "Mission—And Foreign Missions," p. 151.
25. Mortenson, "Mission—And Evangelical Unity," p. 165.
26. *Ibid.*
27. Norton, "Mission—And Evaluating Methods," p. 179.
28. *Ibid.*, p. 187.
29. *Ibid.*, p. 191.
30. Fenton, "Mission—And Social Concern," p. 198.
31. *Ibid.*, p. 201.
32. Larson, "Mission—And a Hostile World," p. 206.
33. *Ibid.*, p. 213.
34. *Ibid.*
35. Lindsell, *op. cit.*, p. 222.
36. *Ibid.*, p. 217.
37. *Ibid.*, p. 221.
38. *Ibid.*, p. 237.
39. *Evangelical Missions Quarterly*, "A Critical Look at the Wheaton Congress," p. 2.
40. *Ibid.*
41. *Ibid.*, p. 5.
42. Billy Graham, "Why the Berlin Congress?," p. 22.
43. *Christianity Today*, "The Good, Glad News", p. 3.
44. *Ibid.*
45. Carl Henry, "Facing A New Day in Evangelism," p. 13.
46. McGavran, "News from the World Congress on Evangelism in Berlin", p. 181.
47. Billy Graham, *op. cit.*, p. 182.
48. *Ibid.*, p. 31.
49. Quoted by McGavran, *op. cit.*, p. 182.
50. Marlin Nelson, *The How and Why of Third World Missions*, p. 4.
51. Vergil Gerber in the "Introduction" to *Church and Mission Tensions Today*, the collection of papers based on Green Lake 1971 edited by C. Peter Wagner, p. 9.
52. At a preliminary retreat several options were presented in papers by Raymond Davis, Alfred Larson, and others. These papers are included in Part One of Green Lake Compendium, *Missions in Creative Tension*, edited by Vergil Gerber.
53. Arthur Glasser (ed.) *Crossroads in Missions*, p. xx.
54. R. Pierce Beaver, *The Missionary Between the Times*, p. 15.

55. *Ibid.*, p. 17.
56. *Ibid.*
57. Ian M. Hay, "Church Missionary Mission Relationships", p. 89.
58. Winter, "The Planting of Younger Missions" p. 134.
59. *Ibid.*, p. 138.
60. *Ibid.*, p. 139.
61. Donald McGavran, "Will Green Lake Betray the Two Billion?" p. 152.
62. So states Orland Costas, *The Church and Its Mission: A Shattering Critique From the Third World*, p. 154.
63. Hecter Espinoza in his reflection on Green Lake 1971 published in *Evangelical Missions Quarterly*, Spring 1972, p. 179.
64. The Conference Handbook containing these papers plus a 34 page bibliography is found as Part 3 of *Missions in Creative Tension*, edited by Vergil Gerber.

Document Eleven:

Subscribed by the delegates to The Congress on the Church's Worldwide Mission convened at Wheaton, Illinois, April 9-16, 1966.

THE WHEATON DECLARATION

What urgency has prompted one thousand representative and servants of the Church of our Lord Jesus Christ to convene this Congress on the Church's worldwide Mission? What contemporary situation has compelled us to meet together to engage in serious study and consultation? What warrants the audacity that directs a comprehensive Declaration from ourselves to our constituencies, to fellow believers beyond our boundaries, and to a non-believing world? What challenges, what issues confronting Christians everywhere necessitate this kind of reaction and response?

In answer to these questions we make earnest and detailed reply. We are constrained to speak out of a love for Christ, a jealous regard for His glory in the Church, and a deep concern for man's eternal welfare. Indeed, our response to God's calling leaves no alternative. *We must speak.*

Certainty is Needed . . .

Many evangelical Christians are anxious and uneasy. Some are uncertain about the validity of biblical affirmations in this age of change. Why should we put heart, strength, and resources into the proclamation of Christ to every tribe, tongue, and nation of this burgeoning generation? This uncertainty demands that we make a Declaration to bring the biblical mission of the Church back into focus. *We must reiterate our certainty.*

Commitment is Needed . . .

Disturbing secular forces are at work in the hearts of Christians, eroding their commitment to Christ and His missionary purpose. We increasingly shrink from a "tough world growing tougher," turn deaf ears to appeals for costly advance, and rationalize: "Why not be content with past gains? After all, the Church is now worldwide. Let the younger churches finish the job." We need honest self-criticism and ruthless exposure of our heart attitudes in the light of Holy Scripture. Self-examination must be followed by application of the correctives. The situation must be followed by application of the correctives. The situation demands deep renewal of our commitment to Christ's Lordship and willingness to pay any price and suffer, if need be, that this may be accomplished by the Holy Spirit in us and in His Church. We must issue and heed this call.

Discernment is Needed . . .

Protestantism is afflicted with doctrinal uncertainty, theological novelties, and outright apostasy. Satan is active, sowing tares among the wheat, energizing false witnesses to propagate doubt and destroying true faith. Christians need the will and ability to “discern the spirits whether they be of God.” The Church needs the courage to implement the New Testament disciplinary process to guard its purity, its peace, and its unity. God’s people need the prophetic voice, calling for separation from sin and error. *We must lift that voice.*

He is Needed . . .

The world is in upheaval. Forces inimical to the Christian faith are growing stronger and more aggressive. Political movements, especially communism, call for the worship of collective man. They boast that man, unaided by any “god”, will perfect society. They often lock step with ancient ethnic religions, resurgent and militant in outreach. Pseudo-Christian cults multiply and grow, feeding on man’s innate desire for spiritual authority. A new challenge faces the Church loyal to biblical Christianity. What of the abiding sufficiency of Jesus Christ in this context of struggle and mounting hostility to His people? A declaration of hope is urgently needed. *We must proclaim that hope.*

Confidence is Needed . . .

God is sovereign in our times. We believe in Him, in the progress of His gospel, and in His triumph in history. We see abundant evidence of His gracious working in the Church and among the nations. We rejoice that we can speak of the Church’s universality. We believe there are witnesses to Christ and His gospel in every nation, pointing to the certainty of God’s ultimate triumph. “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14). The Scriptures emphatically declare that Christ will return when the gathering out of His true Church is completed. All human history shall be consummated in Him (Ephesians 1:10, Philippians). *We must affirm this confidence.*

Confession is Needed . . .

Acknowledging our unworthiness, we address the world-wide household of faith, brothers and sisters in Christ throughout the nations. Although we, like them, are the objects of God’s grace, having been “washed . . . sanctified . . . justified in the name of the Lord Jesus, and by the Spirit of our God,” we nonetheless feel the shortcomings of our service in the Church.

We have sinned grievously. We are guilty of an unscriptural isolation from the world that too often keeps us from honestly facing and coping with its concerns. In our Christian service we depend too much on promotion and publicity, too little on importunate prayer and the Holy Spirit. We frequently fail to communicate the gospel in a relevant, winsome fashion. We do not consistently develop Christians of outgoing evangelistic witness and high ethical concern. We ask our God and our brethren to forgive us.

But our confession must be more specific. When we make an honest, objective appraisal of our past ministry in the light of the Scriptures, we find that we have often failed:

To stress sufficiently the blessed hope of our Lord’s return as an incentive to personal holiness and missionary passion. To discern in any adequate fashion the strategic significance of the task of multiplying churches in receptive populations. To trust fully the Holy Spirit’s leadership in newly planted congregations, thereby perpetuating paternalism and provoking unnecessary tensions between national churches and missionary societies.

To apply Scriptural principles to such problems as racism, war, population explosion, poverty, family disintegration, social revolution, and communism.

To encourage that form of cooperation that would eliminate costly, inefficient duplication of administrative structures and increase the extent of our outreach.

These failures, which we recognize with contrition, require of us this objective appraisal, and an obedient response to the corrective authority of Scripture. *We must make this confession.*

Evangelical Consensus is Needed . . .

In addition to examining and rectifying our failures, we have an obligation to examine religious movements that challenge the uniqueness and finality of biblical Christianity. This Congress has been convened because our concern for deeper insight and more balanced thinking about the peculiar threat they pose to our biblical faith.

The Roman Catholic Church, its outward stance and internal organization altered by Vatican II and its previous intolerance tempered by an apparent desire for open dialogue, requires our careful assessment and response.

Contemporary Protestant movements that boldly contend for the non-existence of the Gospel revealed by God, that propagate a neo-universalism denying eternal condemnation, that substitute inter-church reconciling service for aggressive evangelism, that blur the biblical distinction between ‘Church’ and ‘Mission’ between Romanism and Protestantism, and that create ecclesiastical organizations moving in the direction of a worldwide religious monopoly, likewise demand a careful assessment and response.

Pseudo-Christian cults that feed on man’s innate desire for spiritual authority, in their intensive efforts to subvert the faith of untaught Christians and in their deceitful parading of themselves as the true followers of Christ, likewise demand a careful assessment and response.

Non-Christian religious systems, such as Islam, Hinduism and Buddhism in their new missionary vigor, pose an oppressive threat to the growth of the Church and likewise demand careful assessment and response. *We must define this consensus.*

Our Authority . . .

In line with apostolic precedent, we appeal in the many issues that confront us to the Bible, the inspired, the only authoritative, inerrant Word of God. The Scriptures constitute our final rule of faith and practice. With the Apostle Paul, “We also believe, and therefore speak” (2 Corinthians 4:13). Furthermore, the New Testament gives us the apostolic norm for balance between proclamation (*kerygama*) and service (*diakonia*). We ask only that those of like faith ponder our words in the light of Scripture, and thereby ascertain their truthfulness.

The Gospel . . .

We regard as crucial the “evangelistic mandate.” The gospel must be preached in our generation to the peoples of every tribe, tongue and nation. This is the supreme task of the Church. We accept the New Testament description of “the Gospel.” by it we have entered into spiritual life. The gospel concerns the Godman, Jesus of Nazareth, who appeared in time and through whom God acted in a unique fashion. Though crucified and put to death, He was resurrected bodily by God’s power. Christ died for us, shedding His blood as an atonement for our sins. In and through Him all men can be reconciled to God, made fit for His presence and His fellowship.

In Him has been made possible a new type of life, a Christ centered, Christ-controlled life. Through the crucified and risen Lord Jesus Christ we call every man, wherever he may be, to a change of heart toward God (repentance), personal faith in Jesus Christ as savior, and surrender to His Lordship. The proclamation of this “good news” has at its heart the explicit imperative, “Ye must be born again,” (John 3:7). God says He will judge the world by His crucified, risen Son. We believe that if men are not born again they will be subject to eternal separation from a righteous, holy God. “Except ye repent, ye shall all likewise perish” (Luke 13:3).

We now address ourselves to those crucial issues particularly related to the church's world-wide mission in our day . . .

MISSION—AND SYNCRETISM

The Underlying Issues

On this shrinking planet, with all human affairs moving toward an age of universality never previously witnessed, many voices call for a religion that has universal validity. The gospel of Jesus Christ is the message that has validity. Syncretism, for our purposes, is the attempt to unite or reconcile biblically revealed Christian truth with the diverse or opposing tenets and practices of non-Christian religions or other systems of thought that deny it. Alarming are the deviant and heretical views within Christendom advocating a depersonalized theism acceptable to religions of East and West. Such syncretism denies the uniqueness and finality of Christian truth.

Since syncretism readily develops where the Gospel is least understood and experienced, great clarity must be sought in presenting the uniqueness of Jesus Christ and the precise message of His saving work as

revealed in the Bible. For effective, relevant communication of the gospel across cultural and religious barriers, we must first divest our presentation of those cultural accretions which are not pertinent to essential gospel truth. The truth should then be communicated in the context of the meaningful and pertinent linguistic and cultural terms of people that they may also come to a deceive understanding of the gospel.

We must resist syncretism in spite of any opposition we may encounter, and we must bear our testimony with humility and dignity.

The Witness of the Scriptures

The Old Testament prophets were unrelenting in their witness against the syncretistic practices of Israel. The New Testament apostles likewise combated the syncretistic tendencies of their age, such as Gnosticism, in their defense of the gospel. Our dominant thrust is that the one and only true God has disclosed Himself in Jesus Christ, the incarnate Word, and in the Scriptures, the written Word. Biblical faith is unique because it is revealed. To add to it or to change it is to pervert it. “God, who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . .” (Hebrews 1:1,2).

We Therefore Declare

That, while seeking greater effectiveness in the communication of the Christian faith and acknowledging the uniqueness and finality of Jesus Christ, we will expose the dangers of syncretism.

That, in the communication of our faith we must avoid unbiblical cultural accretions and emphases that may tend to obscure Christian truth.

That, we will acquaint our total leadership more carefully with the religious beliefs and thought-forms of the peoples among whom they live and serve, relative to syncretistic tendencies.

MISSION—AND NEO-UNIVERSALISM

The Underlying Issues

During the first nineteen centuries of the history of the Church, any teaching suggesting that all men ultimately would be redeemed was vigorously rejected as heretical. In our day, universalism is rapidly coming into the mainstream of teaching acceptable to some leading Protestant and Roman Catholic theologians. Many prominent church leaders increasingly champion this viewpoint. The new universalism is based upon a fragmented usage of Scripture, not on an exposition of the Scriptures in total wholeness and context.

The teaching of universalism which, we reject, states that, because Christ died for all, He will sovereignly and out of love bring all men to salvation. It proclaims the essential and final unity of the human race, which will never be broken—now or in the future—by God or by man. All mankind is “reconciled”; those who have met Christ have an advantage above those who have not, but it is a difference in degree, not in principle. If men do not believe the gospel in this life—even if they reject it—their guilt

and punishment will ultimately be removed. They are simply not conscious of the riches they possess.

The issue with universalism is not simply one of elevating human reason above the clear witness of the Scriptures and biblical Christianity. The whole mission of the Church is affected. The universalist merely proclaims a universal Lordship of Christ and summons men to acknowledge it in their lives. This can readily lead to syncretism and the eventual abandonment by the Church of its missionary calling. Christ is being betrayed by those calling themselves His friends.

The Witness of the Scriptures

We fervently accept the universal character of the claims of Scripture: God loves the world (John 3:16); Christ is the propitiation for the sins of the whole world (1 John 1:1); all things have been reconciled to God through Christ (Colossians 1:20). God desires all men to be saved (1 Timothy 2:4), and to unite all things in Christ (Ephesians 1:9,10) so that every knee should bow and every tongue confess His Lordship (Philippians 2:10,11), "that God may be all in all" (1 Corinthians 15:28). Scripture, however, must explain Scripture. Christ taught eternal punishment as well as eternal life. He spoke of the cursed as well as the blessed (Matthew 25:34,41,46). Paul taught eternal destruction and exclusion from the presence of the Lord of all who obey not the gospel of our Lord Jesus (2 Thessalonians 1:8,9). Although God's claims are universal and His triumph will be universal, yet His saving grace is effective only in those who believe on Christ (John 1:12). There is a heaven and a hell; there are the saved and the lost. Scriptures give us no other alternative; we must take seriously all it says of the wrath and judgments of the God and Father of our Lord Jesus Christ.

We therefore Declare

That, we will, ourselves, be more forthright and thorough in our preaching and teaching of the testimony of the Bible on the awful reality of eternal loss through sin and unbelief.

That, we shall encourage all evangelical theologians to intensify their exegetical study of the Scriptures relating to eternal punishment and the call to redemption and reconciliation.

That, since the mission of the Church inescapably commits us to proclaim the gospel which offers men the forgiveness of sins only through faith in Jesus Christ, our verbal witness to Him should accompany our service to the poor, the sick, the needy, and the oppressed.

That, the repudiation of universalism obliges all evangelicals to preach the gospel to all men before they die in their sins. To fail to do this is to accept in practice what we deny in principle.

MISSION—AND PROSELYTISM

The Underlying Issues

The word "proselytism" means "the making of a convert, especially to some religious sect, or to some opinion, system, or party." Recently the word has also been used as a charge against evangelistic effort, especially among

those who are members of any denomination or other ecclesiastical body. In reaction to the dynamic witness of evangelicals, some religious groups and nationalistic forces have demanded that "proselytism can and should be controlled."

The proselytism that includes forced conversions or the use of unethical means (material and/or social) is contrary to the gospel of Christ and should be distinguished from that which is biblical and genuine.

The Witness of the Scriptures

Throughout the New Testament the apostles and other Christians ceaselessly proclaimed Christ and persuaded men to accept Him, renouncing their old religious allegiances and joining the Christian church (Acts 5:29; 8:4; 13:15-41; 18:4-11; 19:8). The Jews through whom the revelation of God was transmitted and the idol-worshipping Gentiles alike were exhorted to repent, believe, and be baptized; they then became members of a Church.

We Therefore Declare

That, all followers of Christ must disciple their fellowmen. From this obligation there can be neither retreat nor compromise.

That, we shall urge church and government leaders throughout the world to work for the inalienable right of full religious liberty everywhere. This means freedom to propagate and to change one's faith or church affiliation, as well as the freedom to worship God.

That, we shall obey God rather than men in resisting the monopolistic tendencies both within and without Christendom that seek to stifle evangelical witness to Jesus Christ.

That, we shall not use unbiblical, unethical methods of persuading people to change their religious allegiance. However, when we seek the conversion of unregenerate men, even though they may be attached to some church or other religion, we are fulfilling our biblical mandate.

MISSION—AND NEO-ROMANISM

The Underlying Issues

Some remarkable changes have taken place within the Roman Catholic Church that have introduced a new climate in its relations with Protestantism, Orthodoxy, Judaism, and the secular world. Differences that were once clearly etched have now become blurred. In this revolutionary age, churchmen increasingly call for Catholic and Protestant renewal in order to solve cooperatively the human problems of our era.

Vatican II has accelerated this desire for renewal. New emphases on biblical research have created formidable problems for Roman Catholic leaders.

Catholic Church authorities have never been so vocal in calling for an intensification of worldwide missionary activity. Many of their theologians display great interest in speculative universalism and existentialism. They

also consider Protestants as “Separated brethren” and desire friendly relations with them. And yet, whereas Roman Catholic practices may change, they say their dogmas are unchangeable. According to the Roman Catholic view, reunion of the churches must be on papal terms.

Though the Roman Catholic Church has a high view of Scripture, tradition continues to have a determinative authority. Its reform of the Mass is only a reform of the liturgy of the Mass. It has not abandoned any of its unbiblical dogmas concerning Mary, papal infallibility, etc.

The Witness of the Scriptures

The Word of God pronounces its own judgment upon the sacerdotalism and sacramentalism of the Roman Catholic Church. The Scriptures teach:

- The Bible as the infallible revelation from God (*sola scripture*) (2 Timothy 4:15-17).
- There is “one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).
- The finished work of Christ with no re-presentation of that sacrifice (Hebrews 10:14).
- Justification by faith alone, apart from works (*sola fide*) (Romans 1:17; 3:20-26).
- The universal priesthood of all believers (1 Peter 2:5,9; Hebrews 10:19-22).
- Mary herself needed a Saviour (Luke 1:46-48).
- In the celebration of the Lord’s Supper the elements remain, in form and essence, bread and wine (1 Corinthians 11:25-26 with 1 Corinthians 10:17).
- Jesus Christ is the only Head of the Body which is His church (Ephesians 1:20-23).

We Therefore Declare

That, we rejoice in the wider use of the Scriptures among Roman Catholics.

That, we shall pray that all those who study the Scriptures may be led by the Holy Spirit to saving faith in Christ.

That, we shall urge evangelicals to seize today’s unique opportunities for witness among Roman Catholics.

That, we recognize the danger of regarding the Roman Catholic Church as “our great sister Church,” even as we reaffirm the abiding validity of the Scriptural principles of the Reformers, that salvation is through faith in Christ alone and that the Bible is the only rule of faith and practice.

MISSION—AND CHURCH GROWTH

The Underlying Issues

The Church’s work is to preach the gospel and plant congregations in every community. The implementation of this mission is being retarded by:

- Too little sensitivity to the authority and strategy of the Holy Spirit.
- Too much missionary control.
- Too much dependence on paid workers.
- Too little training and use of the great body of laymen.
- Complacency with small results long after a larger response could have been the norm.
- Failure to take full advantage of the response of receptive peoples.
- Overemphasis on institutionalism at the expense of multiplying churches.

In today’s world vast untouched areas are still to be found near existing churches. Huge sections of cities containing but a few congregations are increasingly responsive to the gospel. It is God’s will that churches be multiplied. Thus the missionary still has an essential place in the dynamism of church growth even as he continues to exercise a spiritual ministry will be in the vanguard of planting new congregations.

The Witness of the Scriptures

In the Acts of the Apostles local congregations were God’s primary agents for the widespread dissemination of the gospel. The total mobilization of the people and resources of the churches in effective, continuous evangelistic outreach is indispensable to the evangelization of the world (Acts 17:1-4 with 1 Thessalonians 1:8,9; Ephesians 4:16). Church planting has the priority among all other missionary activities, necessary and helpful though they may be.

Apostolic procedures point to a confidence in the local church under the control of the Holy Spirit (Acts 14:23, Romans 15:14). True, on occasion, local churches experienced spiritual failure, but despite such setbacks the church moved on and outward. From the beginning the churches governed, supported, and reproduced themselves (Acts 19:10, 20).

We Therefore Declare

That, we reaffirm our confidence in and dependence on the Holy Spirit and call on the church to pray for that revival which is indispensable for its growth and outreach.

That, we call upon all churches, mission societies and training upon all churches, mission societies and training institutions to study diligently the nature, ministry and growth of the church as set forth in the Scriptures.

That, we urge that research be carried on by nationals and mission-

aries in all parts of the world to learn why churches are or are not growing and make such knowledge available.

That, we urge the missionary enterprise to evaluate church growth opportunities now overlooked and to review the role, methods, and expenditures of our agencies in the light of their significance to evangelism and church growth.

That, we should devote special attention to those people who are unusually responsive to the gospel and will reinforce those fields with many laborers.

That, we must pray earnestly that the Holy Spirit will bring the less responsive fields to early harvest. We will not leave them untended.

MISSION—AND FOREIGN MISSIONS

The Underlying Issues

In this day of unprecedented missionary activity, urgent questions are being asked. What is the role of the missionary? What is his relation to the national church? Is his allegiance primarily to the church that sent him or to the newly established national church with which he serves? Who is to administer funds coming from the sending churches? How should such funds be used? Should the churches be fully self-supporting? Should Church and mission organizations remain separate and distinct or should the latter lose their identity? The issue is whether missionary service as presently conducted is in accord with Scripture.

Currently many claim it is impossible to maintain on biblical grounds the concept of the missionary society as a sending agency distinct from any national organization of churches on the field. Such thinking tends to obliterate the distinctive ministry of "foreign missionary." This kind of emphasis may diminish interest in missionary vocation on the part of Christian youth.

The Witness of the Scriptures.

In obedience to the Great Commission, the Church has the continuing responsibility to send missionaries into all the world (Matthew 28:18-20; Acts 13:1-4).

The New Testament says many went forth according to our Lord's command. As a result believers were added to the Body of Christ. (Acts 8:12; 11:21,24). New converts were gathered into congregations where they found fellowship and grew in grace (Acts 2:42; 9:31).

God gave to the churches apostles, prophets, evangelists, and teaching pastors (Ephesians 4:11). The apostles founded churches; they taught and functioned as advisors in the selection of local leadership (Titus 1:5); they strengthened and exhorted the churches (Acts 14:22; 15:41). They charged leaders with specific responsibilities of office (1 Timothy 1:18; 3:1-14); they also gave guidance in matters of discipline and doctrine (1 Corinthians; Acts 15). The Holy Spirit works similarly through missionaries today.

In the New Testament no clearly defined structure for church mission relationships can be adduced.

We Therefore Declare

That, we encourage church and mission leaders to define the role and to enlarge the vision of those called to pastoral or missionary service.

That, the proper relationship between churches and missions can only be realized in a cooperative partnership in order to fulfill the mission of the Church to evangelize the world in this generation.

That, the mission society exists to evangelize, to multiply churches, and to strengthen the existing churches. Therefore we recognize a continuing distinction between the church established on the field and the missionary agency.

MISSION—AND EVANGELICAL UNITY

The Underlying Issues

The unity of the Church of Jesus Christ is directly and significantly related to her worldwide mission. Our Lord's earnest petition to the Father on behalf of His Church (John 17) was for her essential spiritual unity and its visible expression in the world. His concern "that they all may be one" was in order "that the world may know that thou hast sent me."

Today many voices call for organizational church union at the expense of doctrine and practice, (faith and order). Denominational divisions are seen as the great "scandal" of our day. Union becomes a major objective. However, organizational church union of itself has seldom released a fresh missionary dynamism or an upsurge of missionary recruitment.

Christians having been regenerated by the Holy Spirit and who agree on the basic evangelical doctrines can experience a genuine biblical oneness, even if they belong to different denominations. Such biblical oneness cannot exist among those who have not been regenerated or among those who disagree on the basic evangelical doctrines, even if they belong to the same denomination. Evangelicals, however, have not fully manifested this biblical oneness because of carnal differences and personal grievances; and thus missionary advance and the fulfilment of the Great Commission have been hindered.

The Witness of Scriptures

Concerning the nature of the unity of the Church we learn from Scripture:

- It is a unity given by God, to be preserved (John 17:21; Ephesians 4:3-6).
- It is a unity of essence, a new regenerate society whose individual members have been given a new nature—life in the Spirit (John 3:6; 1 Corinthians 12:13; 2 Corinthians 5:17; 2 Peter 1:4).
- It is a unity of belief, centered in the person and work of Jesus

Christ (I Corinthians 15:1-4 with Galatians 1:8; Ephesians 4:12-16; Colossians 1:27-29).

- It is a unity intrinsic to the fulfilment of God's missionary purpose for the world (John 17:20,21,23; Ephesians 4:16; Philippians 1:27).

We Therefore Declare

That, we are one in Christ Jesus, members of His Body, born again of His Holy Spirit, although we may be diverse in our structured relationships.

That, we will endeavor to keep the unity of the Spirit in the bond of peace so that the world may believe.

That, we will encourage and assist in the organization of evangelical fellowships among churches and missionary societies at national, regional, and international levels.

That, we will encourage evangelical mission mergers when such will eliminate duplication of administration, produce more efficient stewardship of personnel and resources, and strengthen their ministries.

That, we caution evangelicals to avoid establishing new churches or organizations where existing groups of like precious faith satisfactorily fill the role.

MISSION—AND EVALUATING METHODS

The Underlying Issues

A new age of intellectual advance has brought with it radical changes that require a new appraisal of missionary methodology. We are faced with new masses of humanity, we have developed new means of mass communication, we have been caught up in the maelstrom of new learning in the social sciences, and we sense man's frightening estrangement from God, himself, and society.

Churches and missions have been influenced by this ferment. Some have profited greatly from the insights of psychology, anthropology, sociology, and business management. Others regard the use of such insights as a wrong invasion of the religious by the secular. They question evaluating personal and organizational activity in the light of such procedures.

The best results come when, under the Holy Spirit, good principles of communication are combined with clear understanding of cultural and social patterns and applied to the proclamation of the Gospel. The great danger arises when there is an over-dependence on techniques and learning that minimizes or leaves out the Holy Spirit.

Missionary methodology cannot be evaluated only in terms of anthropological and sociological relevance. Two realms are involved: the Church, as it reflects the holiness and redemptive purpose of God; and culture, as it reflects finite and sinful man. Hence, while the social sciences afford considerable insights for missionary methods, yet these must be subjected to the corrective judgment of Scripture.

The Witness of the Scriptures

Christ left us His example of evaluating one's life and service (John 17). His disciples knew themselves to be God's men, doing God's work in God's way; and they called on Christians to follow their example (1 Corinthians 4:17; 11:1; Philippians 3:17; 2 Timothy 1:8, 13; 2:2,7; 3:10-15). Their communication of the gospel was culturally relevant among Jews, barbarians, and intellectual Greeks (Acts 13:14-43; 14:8-18; 17:22-31; 1 Corinthians 9:19-23).

The Scriptures approve organization and the delegation of authority (Acts 6:2-4). They do not detail methods of organization and ministry, but they emphasize our dependence upon the Holy Spirit to produce spiritual results in the lives of people (1 Corinthians 2:1-5).

Christ thoroughly instructed and trained His disciples in personal conduct and in methods of evangelism. He also taught them their need of the Holy Spirit's ministry (Luke 24:49; John 15:5, 26,27; 16:7-15).

We Therefore Declare

That, we acknowledge our utter dependence upon the Holy Spirit in every aspect of our missionary calling.

That, God's primary method for evangelism and church planting is the ministry of Spirit-gifted and empowered men and women preaching and teaching the Word of God.

That, we will engage in periodic self-criticism in the light of the Scriptures and contemporary insights and seek more effective ways to attain our objectives.

That, we urge extensive reading and research in the field of cross-cultural communication in order to propagate the gospel better.

That, we will make the best use of all means for communicating the gospel, carefully guarding ourselves against overdependence upon mass media at the expense of personal witness.

That, we encourage all missionaries and candidates to study in such areas as mass communication, anthropology, and sociology, while recognizing the priority of Bible knowledge and spiritual preparation.

That, we will seek more effective means to evangelize and bring to spiritual maturity the masses of youth in the world today.

That, we need to improve our missionary recruiting techniques, upgrade missionary educational preparation and reduce our dropout rates.

MISSION—AND SOCIAL CONCERN

The Underlying Issues

Whereas evangelicals in the Eighteenth and Nineteenth Centuries led in social concern, in the Twentieth Century many have lost the biblical perspective and limited themselves only to preaching a gospel of individual

salvation without sufficient involvement in their social and community responsibilities.

When theological liberalism and humanism invaded historic Protestant churches and proclaimed a "social gospel", the conviction grew among evangelicals that an antithesis existed between social involvement and gospel witness.

Today, however, evangelicals are increasingly convinced that they must involve themselves in the great social problems men are facing. They are concerned for the needs of the whole man, because of their Lord's example, His constraining love, their identity with the human race, and the challenge of their evangelical heritage.

Evangelicals look to the Scriptures for guidance as to what they should do and how far they should go in expressing this social concern, without minimizing the priority of preaching the gospel of individual salvation.

The Witness of the Scriptures

The Old Testament manifests God's concern for social justice (Micah 6:8). Our Lord, by precept and example, stressed the importance of ministering to the physical and social, as well as spiritual needs of men (Matthew 5-9). His dealings with the Samaritans involved Him in racial and social issues (Luke 9:51-56; John 4:1-30; Luke 10:25-37).

His disciples followed His example (Galatians 2:10; Colossians 3:11; James 1:27; 2:9-11). They taught and respected the role of government in promoting civil justice (Romans 13 and 1 Peter 2). The two great commandments are: "Love the Lord thy God . . . and thy neighbour as thyself" (Mark 12:29-31).

We Therefore Declare

That, we reaffirm unreservedly the primacy of preaching the gospel to every creature, and we will demonstrate anew God's concern for social justice and human welfare.

That, evangelical social action will include, wherever possible, a verbal witness to Jesus Christ.

That, evangelical social action must avoid wasteful and unnecessary competition.

That, when Christian institutions no longer fulfill their distinctively evangelical functions they should be relinquished.

That, we urge all evangelicals to stand openly and firmly for racial equality, human freedom, and all forms of social justice throughout the world.

MISSION—AND A HOSTILE WORLD

The Underlying Issues

The world is hostile to the Church because it is hostile to God. His Church is at war, not at rest. True to the prophecy of the Lord, the faithful Church has always experienced hostility.

In our age, however, this hostility has been intensified by the rise of atheistic communism, extreme nationalism, resurgent ethnic religions, secularism, and corrupted forms of Christianity. The ultimate source of hostility is the "Prince of this World." He has even infiltrated some churches, whose apathy, indifference, selfishness, and failure to fulfill their mission disclose only too well Satan's opposition.

The Church is often rent asunder. Suffering defeat, crowded and buffeted, it seeks to understand the paradox of the promise of the Lord that the gates of hell shall not prevail against it. However, we need not despair of the Church for we believe in its final triumph.

The Witness of Scriptures

Christ witnessed to the personality, purpose and power of Satan (Matthew 4:1-11; Luke 8:12; 11:14-26). The apostles recognized Satan's ceaseless opposition to the propagation of the gospel and the growth of the Church (Ephesians 6:10-18; 2 Corinthians 4:4; 1 Thessalonians 2:18).

Satan's strategy is varied (2 Corinthians 2:11), subtle (2 Corinthians 11:3,4), and relentless (1 Peter 5:8). He inspires false christs (Matthew 24:5), false preachers (2 Corinthians 11:13-15), false prophets and teachers (2 Peter 1:1-3), and false doctrines (1 Timothy 4:1-3).

Christians are called to follow Christ, to believe and to suffer, to witness and to bear the cross (John 20:21; Philippians 1:29; Luke 9:23-26). In love for God and man, they suffer to effect the calling out and perfection of the Church (Colossians 1:24). Faithful Christians strive together in persevering prayer (Acts 4:24-31).

We Therefore Declare

That, we reaffirm our trust in the sovereign God, His triumph in history and the victory of His Church.

That, we will seek to recognize Satan's devices in the light of Scripture and resist him in the power of the Holy Spirit and on the basis of the finished work of Christ.

That, we should meet persecution by obeying the Lord's command to love our enemies, bless those who curse us, do good to those who hate us, and pray for those who despitefully use us.

That, our supreme loyalty is to Jesus Christ and all of our racial, cultural, social, and national loyalties are to be in subjection to Him. We will particularly encourage all Christian workers in churches and missions to discern and remove the tension among themselves.

That, we are deeply moved by the courageous witness of suffering Christians in many lands: That we will sustain them more faithfully by prayer; and that we will trust God for grace, should we be called upon to suffer for His sake.

That, we call all believers to persistent prayer in the Spirit, believing that prayer and the proclamation of the gospel are the weapons of our warfare.

IN THE SUPPORT OF THIS DECLARATION
WE

the delegates here assembled
in adoration of the True God,
with full confidence in Holy Scripture,
in submission to the Lord Jesus Christ,
and looking for His coming again,

DO COVENANT TOGETHER

for God's eternal glory,
and in response to the Holy Spirit,
with renewed dedication,
and in our oneness in Christ as the people of God,

TO SEEK

under the leadership of our Head,
with full assurance of His power and presence,

THE MOBILIZATION OF THE CHURCH

its people, its prayers and resources,

FOR THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

so, help us God !

AMEN

Document Twelve:

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WHY THE BERLIN CONGRESS?

By Billy Graham

Fifty-six years ago a World Missionary Conference at Edinburgh, Scotland, met to consider the opportunities and responsibilities of evangelizing the world in their generation. From this assembly sprang the Faith and Order movement, Life and Work movement, and the International Missionary Council. These three movements became the nucleus of what is now called the World Council of Churches.

The Edinburgh conference, attended by 1,206 delegates from all over the world, had been largely organized by John R. Mott. John Mott was one of those who had entered Christian service as a result of the Student Volunteer Missionary Union launched at Dwight L. Moody's Northfield Conference in 1886. At that time A.T. Pearson's slogan had been adopted: "The evangelization of the world in this generation."

On December 10, 1946, in Oslo, John R. Mott was awarded the Nobel Peace Prize. Asked what his vocation was, this best-loved and most prominent layman in the world Church for two generations replied simply: "Evangelist!" From the moment of his conversion at Cornell in 1886 until his death nearly 70 years later, John R. Mott was first, last and always an evangelist.

To the end of his life he lamented the fact that the doors opened in 1910 for evangelism and missions were not entered. The Church, he felt was losing its evangelistic zeal and passion, and in 1951, he declared: "We are living in a time of specific trial. When has there been anything to equal it?"

In many circles today the Church has an energetic passion for unity, but it has all but forgotten our Lord's commission to evangelize. One of the purposes of this World Congress on Evangelism is to make an urgent appeal to the world Church to return to the dynamic zeal for world evangelization that characterized Edinburgh 56 years ago. Remembering their Lord's words, "Go ye into all the world and preach the Gospel," the Student Volunteer Movement shouted the world: "The evangelization of the world in this generation!"—or as John Mott once worded it: "Carrying the Gospel to all the non-Christian world."

For my message tonight I would like to use as background two statements of Christ's. The first is found in John 4:35: "Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The second one is from Matthew 9:37, 38: "The harvest truly is plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Christ often used the simile of the harvest. In these two passages, it serves to illustrate the urgency of evangelism.

Just before this, he had talked with a Samaritan woman. She had been gloriously converted and had gone into the town of Sychar to announce that this marvelous savior was nearby. Already the people were streaming eagerly and curiously out to hear the message of Christ. It is against this background that Jesus uses the harvest illustration: the time had come to go out quickly to gather in souls to the Kingdom of God.

Harvest time is always the ever-present now! It is always easy to rationalize that the present is not the best moment for action. It will be easier tomorrow or the day after, or perhaps in the next generation. "No", said Jesus, "there are not yet four months. Now is the acceptable time! Go now, and gather all the workmen you can. The fields are white already unto harvest. Tomorrow may be too late! The weather may have changed and the crops could be destroyed by a storm." Throughout the teachings of our Lord is this note of urgency concerning evangelism.

The evangelistic harvest is always urgent. The destiny of men and of nations is always being decided. Every generation is crucial; every generation is strategic. But we are not responsible for the past generation, and we cannot bear full responsibility for the next one. However, we do have our generation! God will hold us responsible at the Judgment Seat of Christ, for how well we fulfilled our responsibilities and took advantage of our opportunities. We have been given greater and sharper instruments to gather in a greater harvest than any generation of history. Our Lord warned: "To whom much is given, of him will much be required" (Luke 12:48, RSV). We must not fail to meet the challenge of this hour.

There seem to be periods of special urgency in history when it can be said with peculiar relevance, "The fields are white unto harvest." I believe that we are now in such a period of history. We stand at the heart of a world revolution. The next 25 years will be the most decisive years since Christ walked on the roads of Galilee.

Our world is on fire, the man without God cannot control the flames. The demons of hell have been let loose. The fires of passion, greed, hate and lust are sweeping the world. We seem to be plunging madly toward Armageddon. We live in the midst of crisis, danger, fear and death. We sense that something is about to happen. We know that things cannot go on as they are.

The prospect of a world whose population is growing at a fantastic rate has inspired nightmares in world statesmen, sociologists, philosophers,

and theologians. For example, if I live to be 70, there will be nearly seven billion people on the earth—more than double the present number. Scientists are now talking about "pathological togetherness"—a world where not only disease and poverty stalk, but a world of terrifying psychological problems and insoluble political problems.

The very pressure of the population explosion is bringing an increase in racial tension throughout the world. Unless the supernatural love of God controls the hearts of men, we may be on the verge of a world-wide racial war, too horrible to contemplate. The population explosion is also increasing the ideological differences that separate men. The world indeed has become a neighborhood without being a brotherhood. Scientists, educators and editors have become "evangelists", proclaiming the grim message of a bitter, cynical despair.

Almost every newspaper and every book screams from its pages, "The harvest is ripe." Never has the soil of the human heart and mind been better prepared. Never has the grain been thicker. Never have we had more efficient instruments in our hands to help us gather the harvest. Yet at a time when the harvest is the ripest in history, the church is floundering in tragic confusion.

An official of the World Council of Churches told a group of us at Bossey, Switzerland, a few years ago that if that group adopted a definition of evangelism it would split the Council. Within the conciliar movement deep theological differences make it almost impossible to form a definition of evangelism and to give authoritative biblical guidelines to the Church. This is one of the purposes of this Congress—to help the Church to come to grips with this issue, and to come to a clear understanding of the evangelistic and missionary responsibilities of the Church for the remainder of this century.

1. There is confusion throughout the world church as to the very meaning of the word "evangelism."

Definitions are formed to fit one's own taste. Some think of evangelism simply in terms of getting people into church, or persuading them to conform to a particular pattern of religious belief and behaviour similar to their own. Some new definitions of evangelism leave out entirely the winning of men to a personal encounter with Jesus Christ. They look upon evangelism as social action only. The secretary of evangelism of one of the great American denominations said two years ago: "The redemption of the world is not dependent upon the souls we win for Christ. . . . There cannot be individual salvation. . . . Salvation has more to do with the whole society than with the individual soul. . . . We must not be satisfied to win people one by one. . . . Contemporary evangelism is moving away from winning souls one by one to the evangelization of the structures of society."

We cannot accept this interpretation of evangelism. Evangelism has social implications, but its primary thrust is the winning of men to a personal relationship to Jesus Christ.

For several years the Church has been urged to do evangelism, but many churchmen do not have the slightest idea of what biblical evangelism is.

In recent years we have seen change from the biblical doctrine that men are individually sinners before God and will be held responsible to him at the Judgment, to a doctrine of collective sinfulness and of the corporate guilt of society.

We have seen change from man's personal responsibility before God, to an entirely new concept of reconciliation which assumes that all men are Christians. Therefore, reconciliation takes on a new and non-biblical meaning.

There has been a change in understanding of the nature and mission of the Church, from "the church as a mission" to "the Church is mission." There has been a change of emphasis, from the spiritual nature of the Church task to one of secular reformation. This new evangelism leads many to reject the idea of conversion in its historical biblical meaning, and substitute education and social reform for the work of the Holy Spirit in converting and changing men. All of these ideas would have appalled most of the delegates at Edinburgh 56 years ago.

The early Christians went by land and sea to spread the "evangel"—the good news that God was in Christ, reconciling the world unto Himself. This phenomenon of people claiming others for Christ is emphasized in the New Testament by the fact that the Greek word for "evangelize" is used 52 times, and the noun form of "good news" or "Gospel" is found 74 times. The Early Church proclaimed to the world: "We have found hope for despair, life for death, forgiveness for guilt, purpose for existence!" They shouted abroad: "We have found it; and having found it, we must share it!" That was the evangelism of the Early Church.

It seems to me that we cannot improve on the *definition* of evangelism that was given to us by the *Archbishop's Committee on evangelism in 1918*: "To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their Saviour and serve him as their King in the fellowship of his Church."

Evangelism means to bear witness, with the soul aflame.

A lay evangelist once approached a woman in a Boston hotel and said: "Do you know Christ?" When she told her husband of this, he said: "Why didn't you tell him to mind his own business?" The woman replied: "If you had seen the expression on his face, and heard the earnestness with which he spoke, you would have thought it *was* his business."

Oh, that God would give us a love for souls like that! In our prayer groups during this conference, and in our discussion periods, let us ask God to warm our hearts and set our souls on fire until we have a burning passion for the souls of men.

2. There is not only confusion about the meaning of evangelism, there is confusion concerning the motive for evangelism.

There should never be any doubt that the Commander-in-Chief, the Head of the Church, the Lord Jesus Christ, has given a command. To fail to heed this command is deliberate disobedience. Three of the four Gospels

end with a commission to the Church to evangelize the World:

"... Go ye into all the world, and preach the gospel to every creature" (Mark 16:15)

"... All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations" (Matthew 28:18,19, ASV).

"... As the Father hath sent me, even so send I you" (John 20:21, ASV)

In Acts 1:8 we read: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (RSV).

At the end of the walk to Emmaus, which is also the climax of Luke's Gospel, the Lord, in opening the minds of his traveling companions to understand the Scripture, says: "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem" (Luke 24:46,47, RSV).

The command in Acts 1:8 is all-inclusive, and embraces evangelism in all possible circumstances. "The end of the earth" represents every conceivable situation-taking account of every possible language, race, color, or even religious belief. There was no syncretism here! There is an exclusiveness about the Gospel that cannot be surrendered. If there were no other reason for going to the ends of the earth proclaiming the Gospel and winning souls—the command of Christ would be enough! It is not optional; we have no choice. We are ambassadors under authority.

The second motive for evangelism is the example set by the preaching of the apostles. An evangelistic objective was at the very heart and core of their preaching.

The third motive for evangelism should be, in Paul's words, that "the love of Christ constraineth [me]" (2 Corinthians 5:14).

The most important thing that has ever happened to us as Christians is our acceptance of Christ as Lord and Savior. We immediately want to share it with others.

One of the greatest tragedies of our day is that there are so many professing Christians who lack the desire to share their experience with others. Dr. James S. Stewart of Edinburgh has said: "The real problem of Christianity is not atheism or skepticism, but the non-witnessing Christian trying to smuggle his own soul into heaven."

It was natural for Andrew, when he found Christ, to go and tell his brother, Peter, and for Philip to hurry and break the good news to his friend, Nathanael. They did not need to be told to do it—they did it naturally and spontaneously. Perhaps there are some here tonight who once had a zeal and passion to win others for Christ, but that early glow of love for souls has diminished. It is my prayer that during this Berlin World Congress it will be rekindled. If we have lost our enthusiasm for Christ, our eagerness to share our faith, it is because our faith has ceased to mean much to us.

The fourth motive for evangelism is the approaching judgment. The Apostle Paul said: "Knowing therefore the terror of the Lord, we persuade men" (2 Corinthians 5:11). The background for the Gospel of Jesus Christ is not only the love of God but also the wrath of God! In the solemn light of the day of judgment, man's greatest need is for reconciliation with God. Christ bore our sins on the Cross in order that we, through faith in him, might be reconciled to God.

This brings us to one of the most important points of confusion in the mission of the church today. Are men really lost? The great weight of modern theological opinion is against the fact that anyone is ultimately lost. The various shades of universalism prevalent throughout the Church have done more to blunt evangelism and take the heart out of the missionary movement than anything else. I believe the Scriptures teach that men outside of Jesus Christ are lost! There are many problems and many mysteries here, and I do not have time to go into it. In Matthew 7:21-23, our Lord says to some men: "Depart from Me." Here is final judgment! He again said: "He that believeth not is condemned already" (John 3:18).

Language cannot get plainer than this! To me, the doctrine of a future judgment, where men will be held accountable to God, is clearly taught in the Scriptures. In 2 Thessalonians 1:5-10, Paul says when Christ comes some men shall "suffer . . . eternal destruction and exclusion from the presence of the Lord and from the glory of his might" (RSV). The same truth is taught again in Revelation 10:11-15 which is the passage concerning the Great White Throne Judgment. All the dead of all ages are called to account. Everyone whose name was not found written in the Lamb's Book of Life was lost.

If we really believe that men are lost apart from Jesus Christ, it would become a burning incentive to evangelize with a zeal and a passion that we are in danger of losing. When Charles Peace, the notorious British criminal, was on his way to the gallows, the chaplain was warning him about the future judgment. He suddenly turned to the chaplain and said: "Padre, if I believed that, I would crawl across England on broken glass to save men from it."

The fifth motive for evangelism is the spiritual, moral, and social needs of men. "Jesus had compassion on them" is a phrase that is used more than once in the Gospels. He looked upon men not only as separated from God by sin, but as sick bodies that needed his healing touch and empty stomachs that needed feeding, and prejudiced hearts that needed his Word. (For example, his experience at Capernaum, and his story of the Good Samaritan). Evangelism and social compassion have always gone together. Foreign missions have always had conversion in one hand and a cup of cold water in the other. Today the evangelist cannot ignore the diseased, the poor, the discriminated against, and those who have lost their freedom through tyranny. These social evils cry loudly in our ears and we, too, must "have compassion on them."

Thus evangelism has a social responsibility. The social, psychological, moral and spiritual needs of men become a burning motivation for

evangelism. However, I am convinced if the Church went back to its main task of proclaiming the Gospel and getting people converted to Christ, it would have a far greater impact on the social, moral and psychological needs of men than any other thing it could possibly do. Some of the greatest social movements of history have come about as a result of men being converted to Christ. For example, the conversion of William Booth that led to the founding of the Salvation Army, the conversion of George Williams that led to the founding of the YMCA, the conversion of Keir Hardie that led to the founding of the British Labour Party. Scores of current and up-to-date illustrations could be used. We have made the mistake of putting the cart before the horse. We are exhorting men to love each other before they have the capacity to love each other. This capacity can only come about through a personal relationship with Jesus Christ.

3. We have discussed the confusion about the meaning of and the motive for evangelism; but there is confusion also concerning the message of evangelism.

There is growing pressure to accommodate the Christian message to minds and hearts darkened by sin—to give precedence to the material and physical needs while distorting the spiritual need, which is basic to every person. This change in emphasis is really changing Christianity into a new humanism.

My wife and I recently watched a British clergyman being interviewed by some students on television. He openly denied and made fun of many of the fundamentals of the faith. The students eventually drove him into a corner where he had to admit there was little difference between his brand of Christianity and humanism.

The great question today is: Is the First Century Gospel relevant for the 20th Century? Has it as little to say to modern man as some radical theologians would have us believe?

The Apostle Paul sums up the Gospel in 1 Corinthians 15:1-4: "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved. . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

When Paul preached this message in Corinth, nothing seemed more irrelevant to the people of that day. However, the Holy Spirit took this message and transformed the lives of many in that city. Dr. James Stewart of Edinburgh points out: "The driving force of the early Christian mission was not propaganda of beautiful ideals of the brotherhood of man. It was proclamation of the mighty acts of God. At the very heart of the apostles' message stood the divine redemption paid on Calvary." Any message other than the *kerygma* is not evangelism.

While methods may change, the message never changes. It is relevant and transforming in every generation. This is the Gospel I have declared on every continent and before every conceivable group—from

university students to a totally pagan tribe. I have found that there is a supernatural power in this message that cannot be rationally explained. It may appear ridiculous and foolish to the intellectuals of our day, but it is the power of God unto salvation. Paul himself said: "This doctrine of the Cross is sheer folly to those on their way to ruin, but to us who are on the way to salvation it is the power of God . . . God has made the wisdom of this world look foolish. As God in His wisdom ordained, the world failed to find Him by its wisdom, and chose to save those who have faith by the folly of the Gospel." Thus the message of the Kerygma that we must proclaim to the world is: Christ died for our sins: he has been raised from the dead; you must be converted by turning from your sins and by faith in Jesus Christ as Saviour!

As Christians, we are under no obligation to attempt to reconcile the Gospel with modern philosophy. Biblical truth does not parallel human opinion in any generation—it usually opposes it! We are to be witnesses to the world, not imitators of it.

4. There is confusion concerning the strategy of the enemy of evangelism.

To Jesus and the apostles, Satan was very real. He was called "the prince of this world", "the god of this age", and "the prince of the power of the air". The names used concerning him indicted something of his character and strategy. He was called "deceiver", "liar", "murderer", "accuser", "tempter", "destroyer", and many other such names.

The Apostle Paul said he wanted to visit the church of Thessalonica "but Satan hindered us" (1 Thessalonians 2:18). Thus the evangelist and the work of evangelism is opposed on every hand by tremendous spiritual forces.

Satan's greatest strategy is deception. His most successful strategy has been to get modern theologians to deny his existence. The Apostle Paul said in 2 Corinthians 11:14: "For Satan himself is transformed into an angel of light."

When the seed of the Gospel is being sown, he is always there sowing the tares—but more. He has the power to blind the minds of those whom we seek to evangelize—2 Corinthians 4:4 "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." His strategy is to use deception, force, evil and error to destroy the effectiveness of the Gospel. The Apostle Paul said: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we ignore the existence of Satan or are in ignorance of his devices, then we fall into his clever trap. However, we have the glorious promise that: "Greater is he that is in you than he that is in the world" (1John 4:4).

5. There is confusion also concerning the method of evangelism.

We represent the vast majority of countries here tonight, and each of our countries differs in its attitude to Jesus Christ, and in its willingness

to respond to the Gospel. Yet traveling round the world, I have found that while the approach may be different here and there, the spiritual needs of men are the same. I no longer speak to laboring men as laboring men—to university students as university students—to Africans as Africans—to Americans as Americans. I speak to all as men in need of redemption and salvation.

Evangelist Leighton Ford has listed at least six methods of evangelism found in the New Testament that I would like to enlarge upon:

- a. Mass evangelism—(John the Baptist, Peter, Jesus, Stephen, Paul). There are many problems and pitfalls in the use of mass evangelism, but it is a biblical method, and it is being used today on every continent with great effect. With world population growing at about 62.5 million a year, more than 185,000 must be won to Christ every day—7,708 every hour—128 every minute—just to keep pace with the present increase.

However, along with this population increase, technology has given us instruments of mass communication. The printed page, radio, television, motion pictures, the computer, etc. are all at our disposal to proclaim the Gospel to millions who otherwise would never hear. If we are to keep up with the population explosion, we must take advantage of mass media on a scale the church has never known before. If we do not do so, we will be disobeying the command of Christ, sinning against our generation, and failing the Kingdom of God.

- b. Personal evangelism—(35 personal interviews of Jesus alone are recorded in the Gospels).

This is a method of evangelism that every Christian throughout the world can engage in. Many organizations are teaching methods and techniques of personal evangelism with great effect.

The most effective method of evangelism is organizing the laity of the church to do the work of evangelism. The clergyman is not to do the work alone. He is to be like the foreman in a shop, or the coach of a team. The actual work is to be done primarily by the laity.

- c. Impromptu evangelism — (Jesus at the well, Peter and John at the Gate Beautiful).
- d. Dialogue evangelism — (Paul at Mars Hill — Acts 17:22, Apollos at Ephesus — Acts 18:24-28).

This is one of the most effective methods, especially with university students—as I have found in my own ministry. During the dialogue with students around in a circle, God the Holy Spirit will take some sentence, some Scripture, some thought, and drive it like an arrow to the heart and mind of the student.

- e. Systematic evangelism — (The 70 sent out by Jesus two by two, house-to-house visitation mentioned in Acts 5:42).

A few years ago the Latin America Mission developed "Evangelism in Depth", which uses almost every method of evangelism. They systematically organize an entire city or an entire country.

- f. Literary evangelism – (John 20:31 and Luke 1:1-4 both clearly state the evangelistic apologetic intent of the writers of these Gospels).

It is in this area that perhaps the Christian Church has its greatest opportunity and is tragically neglecting it. We should be covering the world with hundreds of millions of Gospel tracts and portions of Scripture. The United Bible Societies and many other groups such as the Gideons are doing splendid work, yet even then we are barely scratching the surface. Nearly 2,000 dialects and languages still have no Gospel in writing. Desperately needed are more qualified men and women to offer themselves to such agencies as Wycliffe Bible Translators.

No one method will be right for every person in every situation at any given time; but some method of evangelism is certainly right for all people in all situations at all times! The Holy Spirit can take any method and use it to win souls.

Our goal is nothing less than the penetration of the entire world. Jesus said: "This gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations" (Matthew 24:14, RSV). Here evangelism is put into an eschatological context. We are not promised that the whole world will believe. The evangelization of the world does not mean that all men will respond, but that all men will be given an opportunity to respond as they are confronted with Christ.

Most of the illustrations of the Gospel used by Jesus—salt, light, bread, water, leaven, fire—have one common element—penetration. Thus the Christian is only true to his calling when he is permeating the entire world. We are not only to penetrate the world geographically, but we are to penetrate the world of government, school, work and home—the world of entertainment, of the intellectual, of the laboring man, of the ignorant man.

The world desperately needs moral reform; and if we want moral reform, the quickest and surest way is by evangelism. The transforming Gospel of Jesus Christ is the only possible way to reverse the moral trends of the present hour.

David Brainerd, in the journal of his life and doings among the North American Indians, said: "I found that when my people were gripped by this great doctrine of Christ and Him crucified, I had no need to give them instructions about morality. I found that one followed as sure and inevitable fruit of the other."

Do we want social reform? The preaching of the Cross and the resurrection have been primarily responsible for promoting humanitarian sentiment and social concern for the last 400 years. Prison reform, the abolition of slavery, the crusade for human dignity, the struggle against exploitation—all are the outcome of great religious revivals and the conversion of individuals. The preaching of the Cross could do more to bring about social change than any other method.

Do we want *unity* among true believers throughout the world? Then evangelize! I believe that some of the greatest demonstrations of ecumenicity in the world today are these evangelistic crusades where people have been meeting by the thousands from various denominations with the purpose of evangelizing. There is a dedication, a zeal, and a spirit that is not found in other gatherings.

Having said that, however, our greatest need is *not* organizational union. Our greatest need is for the Church to be baptized with the fire of the Holy Ghost and to go out proclaiming the Gospel every where. We must first have spiritual unity in the Gospel. Eight cylinders in a car are no better than four if there is no spark from the battery and no gas in the tank.

But one of the great questions before this Congress is: Can the Church be revived in order to complete the penetration of the world in our generation?

As Leighton Ford says: "one gazes at the apathy, the division, the jealousy, the materialism, and feels like an Ezekiel set in the midst of a valley full of bones. Surely many a pastor has echoed Ezekiel's sigh, 'Lo, they were very dry.' 'Can these live?' asked the Lord. And Ezekiel answered in effect, 'Only God knows'. But the Lord commanded, and the prophet spoke his word and the bones came together, and flesh came upon the bones. Then the breath of God blew . . . and they lived, and stood up upon their feet, an exceeding great army" (Ezekiel 37:10). (*The Christian Persuader*, New York, Harper & Row, 1966, p. 53).

The revival that the Church so desperately needs cannot be organized and promoted by human means. It cannot be created by machinery. The two symbols of Pentecost were wind and fire. Both of these speak to us of the mystical, supernatural work of the Holy Spirit in revival. The meaning of the word "revival" in the Old Testament is "to recover", "to restore", "to return to" God's standard for his people. The word of revival in the New Testament means "to stir up", or "rekindle a fire which is slowly dying." The Christian continually feels the pull of the world, the flesh and the devil. This is why Paul exhorted young Timothy to "stir into flame the gift of God" (2 Timothy 1:6, NEB). Even the members of the Early Church needed fresh renewings. In chapter two of the Acts of the Apostles we find that the believers were filled with the Holy Spirit in the Upper Room; yet in chapter four we read of their being filled once again. "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

In my travels I have met many sincere Christian leaders who believe it is impossible to have a world-wide revival. They say the Scriptures predict that "in the last days, perilous times will come," when there will be a wholesale departure from the faith. They admit that the Gospel has lost none of its ancient power to save and that here and there a few souls will be gathered in. But they believe there will be no outpourings of the Holy Spirit before the end of the age. They argue that it is completely out of the plans and purposes of God for the Church to pray for and expect a mighty revival.

Brethren, I do not believe that the day of miracles has passed. As long as the Holy Spirit abides and works on the earth, the Church's potential is the same as it was in apostolic days. The great Paraclete has not been withdrawn, and he still waits to work through those who are willing to meet his conditions of repentance, humility, and obedience.

Let us not limit God in his working, and let us not fail to be ready for new and great outpourings of the Holy Spirit in this critical period of history. We are now living in a generation when nothing will break through the overwhelming power of Satan except the supernatural power of the Holy Spirit. If the Church was supernaturally blessed of God at its birth, who will say that in the closing days of its witness here on earth it will not be blessed in even a mightier way? The very fact that God is sending local awakening in different parts of the world in answer to the heart-longing of his people, certainly renders false the doctrine that he does not purpose to send revival in these critical days. If God is reviving his work and his people in others places, then why not in your area?

It is my conviction that here in Berlin could begin a movement of God that could touch the world in our generation. If in the next ten days we will meet God's conditions, he will send us a time of refreshing, revival and awakening.

After fifteen years in China, Jonathan Goforth came to the deep and painful conviction that God had something mightier to do in his life and ministry. He became restless as he began, under the Spirit's anointing an intense study of the Scriptures in relation to revival. After months of study and prayer, he began to believe that God would fulfill his Word in the world. Thus began the great Manchurian revival.

Henry Martyn once wrote: "If ever I see a Hindu a real believer in the Lord Jesus, I shall see something more nearly approaching the resurrection of a dead body than anything I have yet seen." But Martyn carried on in faith, believing the promises of God, and lived to see the day when God began to work among the Hindus.

We are tempted at times to cry with Habakkuk, "Oh, Lord, how long shall I cry, and thou wilt not hear? (Habakkuk 1:2). The prophet was discouraged as he saw the overwhelming odds against the work of the Lord. He had almost reached the point of despair. God gave him a glorious answer: "For I will work a work in your days which ye will not believe, though it be told you" (Habakkuk 1:5). In other words, God was saying to his despondent servant: "I told you what I am doing in the world, you wouldn't believe it."

We come from different racial, linguistic, and cultural backgrounds but before God with our spiritual needs, we are one race! We have only one Gospel to declare in every generation, and that is, "God was in Christ reconciling the world unto himself." We have one task—the penetration of the entire world in our generation with the Gospel! God help us here in this historic Berlin Congress to learn how to understand and do our task better.