

That call of God could take you out to the far
corners of the world - the unreached spots about which
I told you last night.

India - 650,000 villages

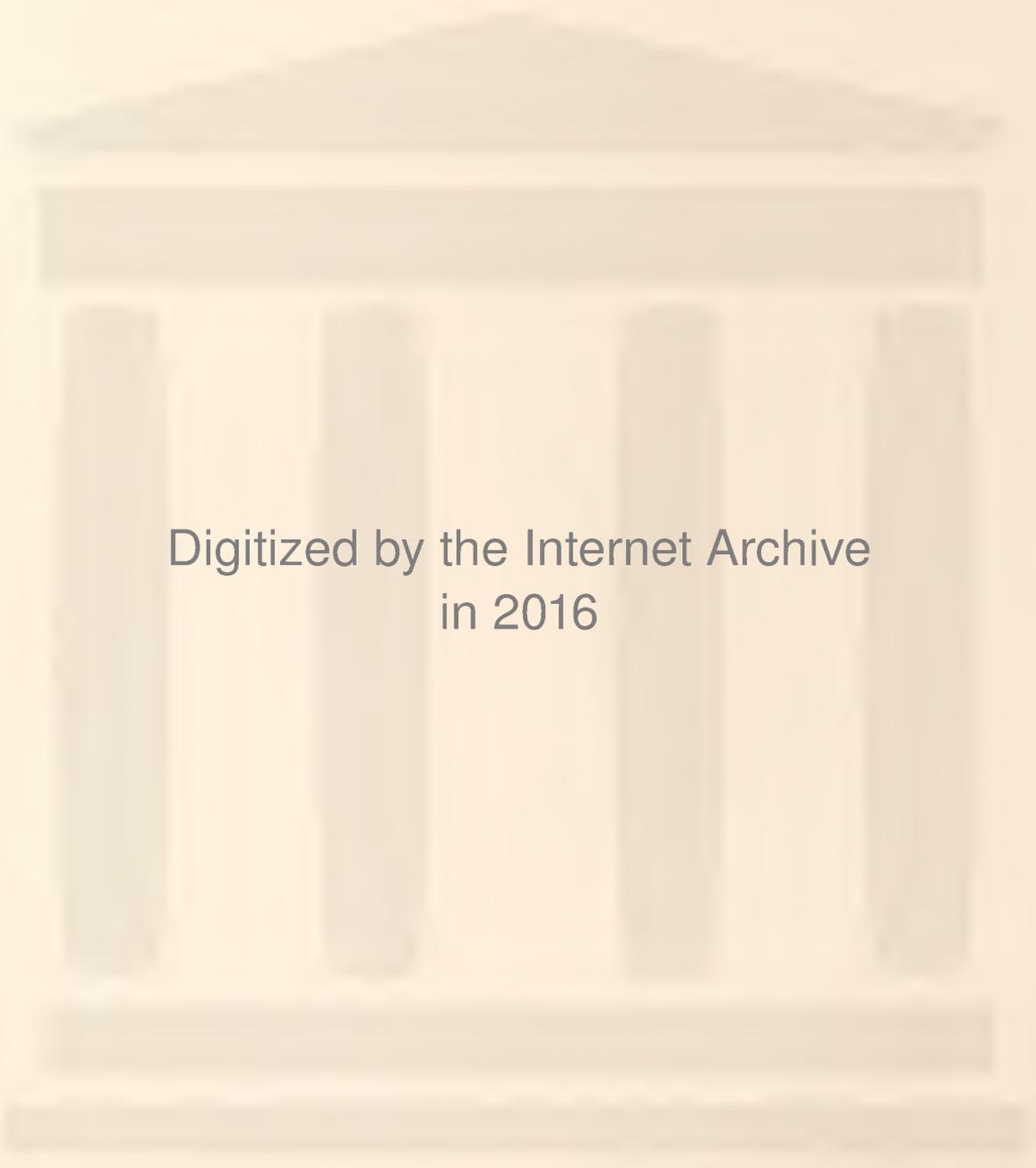
L. Am. - heights of Andes, steaming depths of Amazon

The black darkness of Africa -

Arabia - 10,000,000 people and only 40 Miss.

It might take you out there - it might even bring one or two
of you to help us in Korea.

But before you pack your suitcases and sail for Africa, let
me tell you about a mistake I once made...



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What Is a Call

Quote Spurgeon: "If God has called you -"
Paley - open Bible before map of world. "The
Morrison - "My desire is to go where laborers
are most wanted." China.

Gilmore - logic + common sense, "Is the
kgd. a harvest field. Then seek work
where the need is greatest, workers fewest"

Bp. Tucker - painting poor woman, "Instead of
merely painting the lost, I will go out
and save them."

Brainard - "When and how God with a Supreme love his interests
and God's are become one. No matter who, where or how
he sends me..."

Our call: 700,000,000 without Xt.

① 1000 languages with no Bible.

23 fields without missions.

~~(Siam, India, Japan, Nepal, ...)~~

② Great unevangelized territories

ⓐ South America ⓑ Asia - 94 day journey over
main trade route: Szechow to
Kashgar - 1 mission station.

ⓒ Africa

③ Reached but unevangelized.

China - $9\frac{1}{2}$ yr. ticks

1 in 800; but in W. 1 in 4000.

India - oil, but not Christ. (700,000 ill.)

Xt. not in 500 of 600 native states ($\frac{1}{3}$ of pop.)

1000 new miss. - 650 villages for each.

3 times as many pop. as U.S. - half as large

$\frac{1}{3}$ of world's illiterates - 200 languages.

9 min. to every million pop.

Arabic - 20 Xrs. in pop. of 4,600,000.

- Sam Moffatt

1942

From Darjeeling - Nepal, Bhutan, Sikkim, Tibet. (4 forbidden) can be seen.

Lands Without A Witness

Pray this month for these areas, great and small, which are still closed to evangelical Christian work, or are unoccupied by missionary forces. "The fields are white unto the harvest....." Mark these territories on your chapter's map of the world. There is no greater challenge to the Christian youth of today.

- | | | |
|--------------------------------------|----------------------|-----------------------------|
| Russia in Asia | Lybia | Italian Somaliland |
| Russian Central Asia | Ifni | Mauritania |
| Outer Mongolia | Rio de Oro and Adrar | Portuguese Guiana |
| Tibet | Abyssinia | Spanish Morocco |
| Nepal and Bhutan | Eritrea | Bikaner and native states |
| Afghanistan | French Somaliland | Sinkiang |
| Sinai | British Somaliland | Native Arabia |
| Netherlands Indies (certain islands) | | Baluchistan (native states) |

Our Prayers are Asked

MISSIONARY CALL

Brother Theresa of India says her call came from Jesus not merely from human misery lying on the streets of India.



O'Hare Hilton
The hotel IN the airport

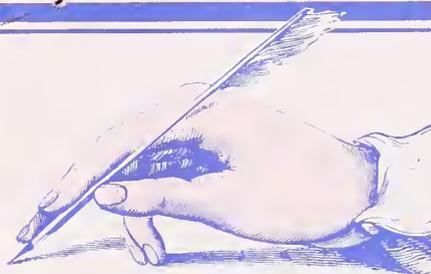
Missionary motive - Schweitzer

In Memoirs of Childhood & Youth, he writes: "The thought that I had been granted such a specially happy ~~childhood~~ youth was ever in my mind. As an experience, happiness joined itself to that other one which had accompanied me from ^{my} childhood up; I mean my deep sympathy with the pain which prevails in the world around us... It became steadily clearer to me that I had not the inward right to take as a matter of course my happy youth, my good health, and my power of work... Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world."

U.S. '80 yr. + over

	Rel Trap (meters)	Acting Ch. Mem.	Att Ch. ^{size} _{best 12 weeks %}
R C	104.0	73	68
Prot	23.7	87	82
	71.1	75	68
Bapt.	18.0	78	74
Meth	16.6	77	63
Luth.	7.9	77	64
Presby.	7.2	80	69
Episc.	3.0	76	70
Crisp	1.6	65	58
Other Prot	16.8	70	66
Janish	3.5	50	44
No Trap	5.1	0	8

p. 7 GA 1/1 Jan 53.



LETTERS

Because we have been so blessed by all of the letters coming in reporting good fruit through the home-going of Keith, we wanted to share a few of them with you, so that you too may be encouraged and lifted to see that God is using what the world calls a "tragedy" for His glory.

*We love you!
The Staff at Last Days Ministries*

REVIVAL, FIRE AND COMMITMENT!

"I cannot begin to explain in words what has happened in my heart since Thursday morning when I found out that Keith, Josiah and Bethany had died. A fog of apathy has lifted from my eyes and my heart. How sobering it was to me. As long as I have walked with Jesus (almost eight years), I have been ministered to by Keith's life, his attitude of servanthood, and sacrifice for the Gospel. But I guess I never thought I could be quite the same. How shocked I was. I realized I was slipping into the cares of this world and was that really where I wanted to find fulfillment and happiness? My life no longer belongs to my desires and wants, but is under my Lord Master Jesus.

"Now I'm not sad for Keith at all, but I'm really jealous. I'm glad the Lord will give me more time to change my life to be zealous to redeem the time I've wasted in sinful apathy."

—Kathy Gorrell, Akron, OH

"Keith had set such an example of love for the Lord Jesus that I cannot help but want to follow. What I'm trying to say is that a revival has occurred in my heart. I want to be sold out 100% to the Lordship of Christ, as I know Keith was, so that when I meet the Lord, He will be as pleased with me as I know He is right now with Keith. Keith's death has shocked me into realizing my own mortality and made me want to give the Lord everything. The Lord has been glorified not only in Keith's life, but I feel even in his death."

—Mitchell Dillon, Annandale, VA

"On Sunday morning, August 1st, while preparing for church, I was listening to a Christian radio station—the first move of the dial brought me to hear that Keith Green was killed the Wednesday before. Following was the most beautiful tribute to him that I've ever heard. I was mesmerized for an hour. This was the *first* time I had heard his music, plus excerpts from his concert in Columbia, South Carolina.

"His death has shocked many—but literally shocked me into listening to his music. It has begun a life-changing process for me. I'm trying to make decisions now that should have been made long ago . . ."

—Vaughan Parler, Lexington, SC

"I have never felt like I had a concerned Christian brother as much as Keith, through the five years I've received the 'Last Days Newsletter'! From the first concert in Springfield, Missouri, to the two-week revival in Tulsa and ORU; and then when I saw him in the Rocky Mountain Festival two years ago—I never saw a *lack* of love.

"My husband and I have just been through a very difficult year with serious marital problems—we almost gave it all up. We were not seeking any fellowship, and I began to feel so

continued on pg. 14

An Introduction by Melody Green

I want to encourage you to read the following article by Keith with an open heart. It was completed only a few days before the plane crash and was a real expression of the fresh burden the Lord had put on his heart. As Keith explains, this is so much more than "just another article." It was something that the Lord had put burning in Keith's heart and was to be his new emphasis of message to Christians—especially those Christians in America.

*I know that most of you are aware of the fact that Keith's message almost from the start of his ministry, has been "**get right with God!**" He wasn't very shy about preaching it, and I know that because of his boldness many hearts opened up to the Holy Spirit's conviction and the reality of God. Keith so wanted to see every Christian totally sold out to the Lord—not lukewarm or half-hearted—but as he put it in a recent concert, **bananas for Jesus!***

*I believe the new vision for missions is a completion of Keith's message for Christians to really be right with God. The question is this, once you **are** right . . . **then what?** Do you just sit around in your "rightness," or do you seek God's direction to see how and where you can be used most effectively for the Kingdom of God? What the world is dying for is hundreds and thousands of believers who are determined to see the lost find out who their Creator is **before** they stand before Him on that great and awesome day.*

*I know it would be Keith's greatest desire (aside from the salvation of the lost) for you to take this matter seriously before the throne of God. If you will lay all your personal goals at the foot of the cross, and ask Jesus what **He** wants you to do with your life, then I know Keith's burden from the Lord will be borne in the hearts of many of you—and carried to the ends of the earth!*

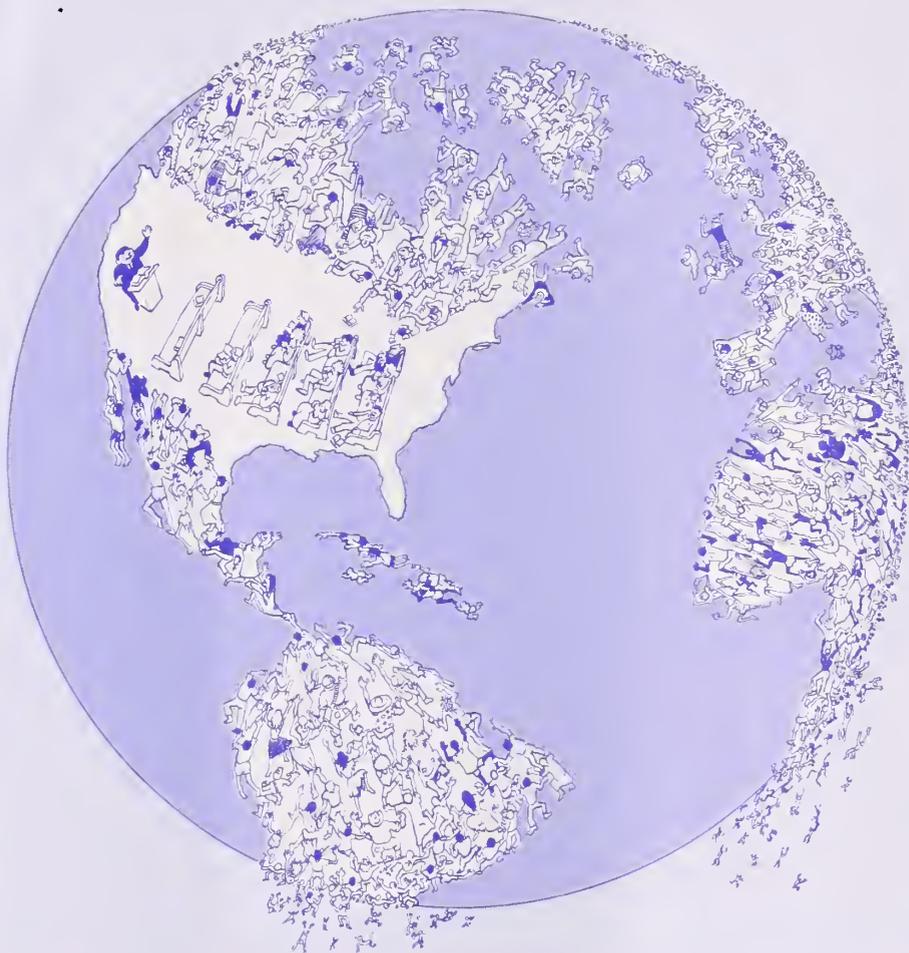
—Melody

Why YOU Should Go

By Keith Green

Part I:
The Call of the Lord
*A Biblical Look
at the Missions Call*

I recently returned from visiting some overseas missionary bases, and I must say that since returning, my life has not been quite the same. The vision and goals of our ministry have suddenly changed. The Lord definitely did something to my heart on that trip. Besides showing me how small my vision had been, He began to give me a great burden to see the ranks of His army in the field swell!



To The MISSION FIELD

One of the greatest things God opened my eyes to was how tremendously evangelized my own country was, while the rest of the world was barely being reached. As I traveled from country to country, I thought of the millions of people I was passing through who needed to have the Gospel of Jesus shown to them in a real way—and yet, there was hardly anyone there to reach them.

As I visited each mission base, I spoke with different missionaries, and picked up various pieces of literature that told the story of what was being done in different parts of the world to expand the Kingdom of God. As I read the statistics, I was shocked—I really had never known how little the need was being met!

When I returned home I got hold of some of the leaders of different missionary

organizations and set up some meetings to find out more about what was being done to fill the need. After these meetings, I decided to do a study of God's Word (to see what He had to say about reaching the lost in other countries), and I also read through some more of the missions literature I had been given.

This article is the result of that study, and also a burning desire in my heart to see **100,000** young people released to the mission field over the next five years!

So . . . why should **you** go to the mission field?

1) Because Jesus has told you to go.

"Go into all the world and preach the gospel to all creation." (Mark 16:15)

With these words, Jesus made it clear **exactly** what His disciples were to do—they were to spread His teachings in His name, preaching salvation unto the ends of the earth. (Rom. 10:18) If you consider yourself a "believer," then you **must** consider yourself a "disciple" of Jesus—no less called and chosen than the very first 12 apostles. There is no such thing as "1st class" Christians and "2nd class" Christians—**every** believer is called to spread the Good News about Jesus to those who have not yet heard. Jesus' command is definite and clear—it is His great mandate, His "Great Commission" to the soldiers in His holy army. We **must** go, because our great General has commanded us to go.

2) You should go because the need is so great.

"The harvest is plentiful, but the workers are few. Therefore, beseech the Lord of the harvest to send out workers into His harvest." (Matt. 9:37-38)

Ever since Jesus first spoke these compassionate words, the supply of workers in the fields of soul-harvest has always been horribly low. But today, the need is the greatest it has ever been in the history of mankind. **Remember, Hell is not just for the weekend!** More people are alive today, and more souls are at stake, than the total number of people who have ever lived on the face of the earth in all of human his-

tory! This simply means that we can populate either Heaven or Hell by our obedience or our laziness. There are over 2,700,000,000 people who have **never heard the Gospel** at all, and there are only 5,000 to 7,000 missionaries worldwide, working directly with these totally unreached groups of people.¹ That means there is approximately **one** missionary for every 450,000 people! There are over 16,000 different and distinct cultures and people-groups—even whole countries where not **one single church** is in existence.² There are 7,010 distinct living languages and 5,199 of them still have no Bible or scripture translations available in their own language!³ Do these figures move you at all? Does it matter to you that an estimated 80,000 unsaved people die every day (approximately 3,333 every hour . . . 55 people **every single minute!**) to face the judgment seat of Christ?⁴

3) You should go because so few Christians are obeying the call, making the need even greater!

"Faith comes from hearing, and hearing by the word of Christ . . . how shall they hear without a preacher?" (Rom. 10:17,14)

Right now **worldwide** there are only 85,000 workers on the mission field—working mainly among those who have heard the Gospel before.⁵ This figure includes missionaries from all over the world of every nationality. When you compare this number with the amount of Americans selling Avon or Amway products it is staggering. Just in America alone there are 435,000 Avon sales-people⁶ (with 1,280,000 worldwide) and over 750,000 Amway products distributors⁷ (with over a million worldwide)! Do you realize that these two companies combined have 14 times more representatives in the United States alone than the Church of Jesus Christ has in the whole world outside of America?

And what about the Christian represen-

1) *Once Around Jericho* by Roberta Winter: William Carey Library Publishing.

2) *Ibid.*

3) *World Christian Encyclopedia* by David Barrett.

4) *In The Gap, What It Means To Be A World Christian* by Dave Bryant; pg. 121.

5) U.S. Center for World Missions (USCWM), Pasadena, CA.

6) Avon Annual Report © 1981.

7) Amway Corporate Compendium © 1982.

tatives we do have in the world? Only 9% of the world's population speaks English, and yet 94% of **all ordained preachers** in the whole world minister to the 9% who speak English. And 96% of **all Christian** finances are spent in the United States on 6% of the world's population. Only 4% of all Christian money is spent on missionary efforts to reach the other 94% of the world's population! There are over 1,000,000 full-time Christian workers in the United States; while one half of the world's population (3 major groups; Moslem, Hindu, and Chinese), 2,200,000,000 people, have only 2,417 full-time Christian workers.⁸ As you can see by these figures, something is definitely wrong. While we in America have approximately one worker for every 230 people—those who have never heard the Gospel even once have one worker for every 450,000 souls! **Please forgive us, Jesus, for being too timid to obey You and reach out into all the world like You have commanded us to!**

4) You should go because God gives special anointing and grace to those who leave their own land, people and culture to do God's will and spread the Gospel.

"And the Lord said to Abram, 'Go forth from your country and from your relatives, and from your father's house . . . and I will bless you and make your name great. And so you shall also be a blessing. And I will bless those that bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed.'" (Gen. 12:1-3)

Abram (later to be renamed Abraham by God) is only one of the many people in the Bible who God used mightily only **after** he left his own people, his own land, and his own culture. Look at the travels and ministries of people like Jacob and Moses—both of whom had to go into other lands to learn from God and be used by Him.

No matter where you look in the Bible, God always gave a great anointing and blessing to those who served Him in a foreign land. Look at Joseph and Daniel. They were the only two men in the Bible

who God raised up as successful, secular officials **in foreign and heathen cultures**—and they remained faithful witnesses and servants of God to the very end, and often at the risk of their very lives!

What about Jonah? He was a good example of someone who didn't want to go to the mission field and preach to heathens! Stubborn, rebellious and selfish—and yet God "made him an offer he couldn't refuse." (I pray that God would freely move like that in all our lives, "helping" us to make the right decisions about **going**.)

And then there's the apostle Paul—who had such a burden for his own people and country, Israel. Oh, how he would have loved a ministry among the Jews! But what did God say? *"Go! For I will send you far away to the Gentiles."* (Acts 22:21) That's what God commanded, and "go" he did. Never was there a missionary like Paul. Take a look at 2 Corinthians 11 if you'd like to see a list of his qualifications: beatings, imprisonments, stonings, mobs, shipwrecks, the list goes on and on—and so did Paul, obeying his Master who bought him.

From Noah to Abraham, from Moses to Jonah, from Daniel to Paul, God has always given special blessing to those who, leaving the comforts of home and relatives, cross the boundaries of their little worlds to bring God's message and blessing to the nations.

Remember Jesus' words about this subject, *"A prophet is not without honor, except in his home town."* (Matt. 13:57)

5) You should go because America (and some other western nations) is literally drenched with the Gospel, while most other countries and cultures of the world do not have any continual, relevant witness at all.

"And thus I aspired to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written, 'They that had no news of Him shall see, and they who have not heard shall understand.'" (Rom. 15:20-21)

⁸ USCWM, Pasadena, CA.

What is a Missionary?

A Christian missionary is a person whose passion is to make the Lord Jesus known to the whole world. They are completely under the command of King Jesus, and they will go anywhere, under any circumstances, for no pay, with poor living conditions and food, even though no one even notices. They know that their Sovereign is watching every minute, and that is the only reward and joy they seek.

We see in the Bible that all Christians should continually be seeking every opportunity to lead the unsaved to Christ no matter where they are for this is the privilege of every believer. But I believe that too many people use the word "missionary" too lightly—it's a term that has become misused in our everyday "Christian vocabulary." Too many justify their not obeying the call of the Lord to go to the front lines of the battlefield, by saying they are "missionaries where they are." I believe that "being a missionary" in the truest sense of the word is taking the Gospel **where it has never been before**, or at least to a different culture or a different language group. A true missionary is someone who will risk **everything** for the sake of the lost of this world.

Of course, as in every battle, not everyone can be on the front lines, for there are many things that are needed to aid those that are. But you must be clearly called by the Lord to stay away from those front lines before you can be assured that you are in the will of God. It is obviously true that many Christians are called to reach out to the lost in the ghettos, redlight districts and homosexual communities in their own areas. And there are always those faithful wives and mothers who diligently let Christ be known to their doctors, plumbers, and P.T.A. groups. These things bless God's heart, there's no doubt about it. For, someone who loves Jesus should always be ministering His love no matter where they are. But every Christian should always be willing, ready, and "on-call" to leave everything at the command of their General, and go to a different "battlefield" to war against the King of Darkness, bringing healing and light to "free the captives."

The goal of a true missionary is to please and glorify their God by delivering the whole world into His hands and under His rule. It doesn't matter where they are stationed, for they are always at home in their Father's arms, no matter what the landscape or the language may be. They are only "aliens and strangers" (I Pet. 2:11), and they are not concerned with trivial things like location or comfort. They are God's soldiers, perhaps hidden to our eyes, but always evident to His. Please, seek Him to see if you might be privileged to take the Gospel to those who have never heard it.

It is so true that we here in America are continually bombarded with Christian witness and ministry. Almost at every turn there's a billboard or a bumpersticker proclaiming something about Jesus. Turn the dial on your radio at any time of the day or night, and you've got non-stop preaching. There are several Christian satellite and cable networks. And there are over 250 different Christian magazines and publications. In most cities there's a church on almost every corner. I am not trying to say that this is all bad—a lot of it is good, winning many souls to Jesus—but as I've traveled overseas, it is hard for me to believe that it is God's will for there to be so

much gospel preaching and literature available here, while there is comparatively little or even **none** in many places outside of this country.

The world is going to Hell on every continent! **Is it God's fault that so few are hearing the Gospel—or is it the Church's?** Aren't we who love Jesus accountable to reach our generation with the Gospel? A friend of mine has written, "This generation of Christians is responsible for this generation of sinners." If this is true, then each of us must take a good, long look at our lives and priorities—finding out where God would have us begin to get ready to go!

continued on pg. 29

continued from pg. 12

6) You should go because, as Oswald J. Smith said, "No one has the right to hear the Gospel twice, while there remains someone who has not heard it once."

"But if our Gospel be hidden, it is hidden to them that are lost: in whom the god of this world has blinded the minds of them which believe not, that they might not see the light of the Gospel of the glory of Christ, who is the image of God." (2 Cor. 4:3-4)

Has it occurred to you that Jesus wants every creature to hear the Gospel? If you had 20 children to feed and plenty of food to feed them all with, do you think it would be right to give 3 of the children 10 meals, 7 children only 1 meal, and the remaining nothing—causing them to die of starvation? That's exactly what we're doing with the Gospel in the world today!

Because we believers are so deaf to God's call to go into all nations, we keep most of God's resources to ourselves! We keep feeding and reaching the **same people** over and over again. I am not saying there should be no Gospel preached in America, I am saying that there needs to be a spreading out of the soldiers of God, to fight the enemy where his **greatest** strongholds are—"where Christ is not already named"!

7) You should go because the time is short. More and more countries are closing their doors to missionaries and the Gospel, and we must go now.

"We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work." (John 9:4)

I constantly hear of country after country where missionaries used to be welcome, but now the doors are closed to them entering. Though it is true that many Christians can still go to be subtle witnesses as doctors, teachers, engineers, etc., the Gospel can no longer be openly preached in many lands.

Although there are still vast areas of the world wide open for foreign evangelism, such as western Europe, parts of Asia, and

most of the Pacific (Japan, South Korea, Singapore, etc.), there are many other countries where it is illegal to hold a street meeting or pass out gospel literature. We need to sense the urgency of this hour, and obey God by reaching out to those lost in the darkness "while it is still day."

8) You should go because the Holy Spirit is speaking to Christian leadership all over the world that it is God's desire for there to be a great final missionary thrust with the Gospel before the end of the age. It is His desire that every people should have the Gospel preached to them, and that the Gospel should be published in every nation and in every language. And unless YOU get involved personally, there is no hope of that ever happening in our generation!

"... And you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." (Acts 1:8) "And this Gospel of the Kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come." (Matt. 24:14) "The Lord is . . . patient toward you, not wishing for any to perish but for all to come to repentance." (2 Pet. 3:9)

Is there any doubt in your mind that God wants everyone to be saved? If you believe this, and you really love Jesus, then WHY are you so timid about getting involved in this great thrust to bring the Gospel to all the nations? Do you think that while you're reading this, God isn't grieved that His Church is being so lazy and disobedient about fulfilling His commission? He knows that you agree with the Scriptures, and He's listening to every excuse you're turning over in your mind like, "Yes, I know that more people need to go . . . but He just couldn't mean ME! I'm . . . I'm just not the 'missionary-type' . . ."

In Part 2 of "Why You Should Go To The Mission Field," we will see what "type" of Christian you really are . . .



Why YOU Should Go To The MISSION FIELD

by Keith Green

Part II: The Most Commonly Heard Excuses



The following objections are just a few of the many that Christian groups and missionary societies constantly hear from prospective recruits for the mission field. Although many may merely be excuses, we have heard them spoken so many times as serious statements from well-meaning Christians in response to the question, "Why don't you get trained to go into full-time Christian service in a foreign country?"

1) "But I'm not called."

You don't know how many people I've met who have said to me, "Keith, I agree that more people need to go to the mission field, but I've never heard God tell me to go."

Well, the truth is that God has **already** told you to go in His Word. In fact, He **commands** you to go . . . "*Go ye into all the world, and preach the Gospel to every creature.*" (Mark 16:15) That's right . . . **YOU ARE CALLED!**

In fact, if you don't go, you need a specific calling from God to stay home. Has God definitely told you **not** to "go" somewhere outside your country to preach the Gospel? If He hasn't, then you'd better start praying **WHERE** to go, instead of **IF** you should go—for again, **you're already called!**

2) "But God needs people to stay here to be a witness to those lost in America. There's enough need right here!"

It is true that God has called some people to stay right where they are to be witnesses for Jesus in their daily lives and professions. But again, God is merciful **and** just. Since America has only about 5% of the world's population, then only about 5% of the believers would really be called to stay in this country as a witness (that's only about 1 out of 20) while the rest of us should go into the parts of the world where there are almost 0% believers. (In Albania, for instance, there are only "a handful" of known believers in the whole country of 2.7 million people—less than 1/2 of 1/1,000th percent!!)¹

3) "But God needs people to stay home and financially support those ministries and missionaries who are already all over the world. In fact, my church is already supporting some missionaries with *my* tithes and offerings."

You should never have to worry about there not being enough Christians staying home to support missionaries! There will always be enough people around who will not answer the call to go—who will stay home and gladly just send a check (instead of themselves) to reach the lost. After all, nothing is easier to give than money (except nothing!).

This does not mean that everyone who stays home is selfish and disobedient. As I've already said, there are some who know they are definitely called to stay, and they are doing exactly what God would have them do here, while they greatly support other ministries. I'm just saying that there will always be plenty of people around to financially support the pitifully few who answer the call and obey God.

4) "But my family and friends would frown upon me going."

"He who loves father or mother more than Me is not worthy of Me . . ." (Matt. 10:37)

God is very clear about whose approval we should seek. It's shocking to me how even Christian parents react when their children say that they'd like to go for training as a full-time Christian worker. "A missionary! Are you crazy?!" It's as if they've announced they'd like to be a thief or a prostitute.

It is true that God wants us to honor our parents and love our friends, but He has also made it clear in His Word that this honor and love must not exceed our love and obedience to Him and His calling on our lives. We should always try our best to explain God's call to our families, lovingly and patiently, but the bottom line must be that we will obey Christ **no matter what the cost**. We should always try to get our family's understanding and blessing when God makes our ministry clear to us, but we must also always be ready to

1) *Operation World* by P.J. Johnstone; STL Publications, 1980; pg. 91.

leave "houses or brothers or sisters or father or mother or children or farms" for His sake "and for the Gospel's sake." (Mark 10:29)



5) "But I need to stay here and lead my relatives to the Lord first. If I go somewhere else, how can they get saved?"

There once was a man who wanted to follow and obey Jesus, but he said to Him, "Lord, permit me first to go and bury my father." Jesus' answer to him was, "Follow Me; and allow the dead to bury their own dead." (Matt. 8:21-22)

This may sound cruel of Jesus not to allow the man to have a funeral for his dead father—but most likely, the man's father had not died yet. The phrase "wait until I bury my father" was sometimes used to say "wait until my father has died." What he was really saying was, "I'd like to follow You now, but You see, my parents wouldn't understand. Please wait until after they've died, and then I'll be more than glad to follow You!"

Jesus' answer was appropriate . . . "allow the dead to bury their own dead." In other words, "allow the unbelievers to take care of themselves, and **follow Me!**" Jesus doesn't want us to throw our usefulness away because our relatives are not yet saved. The greatest witness they can see is you fully obeying the call of God on your life. Jesus didn't want this man's father to

be buried—He wanted the young man to follow Him, and then maybe even the man's father would come to know Him too. Obedience is truly greater than sacrifice (I Sam. 15:22)—when we obey God, **He** takes care of **all** our other obligations. (Matt. 6:33)

6) "But I need to get an education first."

I don't believe that God wants every Christian to go to college just because, "Well, **everyone** goes to college now, unless they're too dumb!" You shouldn't go to college unless God has definitely called you to go. Just like everything else in our Christian lives, **He's** the Master, we're the servants. **He's** the General, we're the soldiers. If you're **really** a Christian, you're at the beckoned command of the King. If you're not at His command, then you're **really not** a Christian.

Yes, God **does** call some people to go to college. Sometimes it's to get training for a ministry calling He's made clear to them. For instance, if you know what country you're called to, perhaps God would lead you to learn the language and culture somewhat before you go (although the very best place to learn is within the country itself—it's a definite "crash course"!).

Of course, another reason God might lead you to college is to minister to people right there on the campus—as well as to mature emotionally and spiritually. But be careful! Make sure you're there in direct obedience to God, or else you're wasting your time—**and His**.

7) "But I need to get married first, and then maybe my mate will want to serve God full-time on the field, rather than me going alone."

Nothing could be a more foolish reason for putting off obeying God now. God does not want you to look for a husband or wife, He wants you to be married to **Him**, and trust Him for any mate He may bring into your life. I know of many single Christians serving Jesus overseas who are trusting Him for everything. And some of the most beautiful stories of God's grace

I've ever heard are told by couples who went to the mission field single, and then God led them to marry another whose heart was also fully devoted to serving Him there. Remember, "*Your Father knows what you need before you ask Him.*" (Matt. 6:8) Trust Him!

8) "But I have a family to support. God doesn't want me to neglect them, does He?"

The Word of God says, "*Seek ye first the Kingdom of God and His righteousness, and all these things shall be added to you.*" (Matt. 6:33) If you can trust God for your needs, you can certainly trust Him for your family's needs. You would never be foolishly "neglecting" your family's needs by obeying God's call to go. God will show you the way. I know of so many families—some with many children—who are on the field right now, trusting God for their needs while they minister in His name. I have never heard of ONE occurrence where God didn't meet the needs of one of His servants and their families. As King David said . . .

"I have been young, and now I am old; yet I have not seen the righteous forsaken, or his descendants begging bread. All day long he is gracious and lends; and his descendants are a blessing." (Psalm 37:25-26)

9) "But the mission field is dangerous. God would not have me put myself or my family in danger of disease or native hostilities, would He?"

"Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt." (Num. 14:3)

It is all a matter of our priorities—do we look at the temporary or the eternal in making our choices? It's true that you will probably be in more physical danger on the mission field than you would be in the suburbs of America, but that is part of the cost that we need to count when it comes

to serving God. The question should not be, "Will I be kept safe wherever I go," but rather, "What is on the Lord's heart for me to do?"

If Jesus decided to go the way of least pain, He would have never gone to the cross. There is no place of greater blessing for you than in the center of God's will. You must stop to count the cost, but remember one thing—the **privilege** of serving God always outweighs the **price!** "*If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever wishes to save his life shall lose it; and whoever loses his life for My sake and the Gospel's shall save it.*" (Mark 8:34-35)



10) "Although in the past most countries freely allowed foreign missionaries to come, most people in other lands now resent them. Why should I go where I'm not welcomed?"

Did **you** welcome the Gospel before you were saved? The Word says that we should save some, "*snatching them out of the fire.*" (Jude 23) Some people just don't want to be saved! That's exactly why we need to go to them. The more unwelcomed, the better. If they resent Americans, then you have an opportunity to

show them that Christian Americans can be humble with the love of Jesus in their hearts. For the Word says, "He who is wise wins souls." (Prov. 11:30)

11) "But I could not afford to get the training, and raise the necessary finances to place myself (or my family) on the field."

Don't worry, God'll help raise the money you need. Wherever God guides, He supplies—even if it means helping you get a job! Problems and worries about finances are usually only a surface excuse when it comes to obeying God to go. In your heart you know He'll make a way for you!

12) "But I don't have any special talents or abilities that would qualify me to be a missionary."

Then you're just the person God is looking for! Sure God can use nurses, teachers, accountants, and mechanics on the field, but it always blesses God to greatly use the one who seemingly has nothing to offer. It is **this** person who has the opportunity of purely representing Jesus in the endless "common" tasks that are part of the daily life of a missionary. "When I am weak, **then** I am strong." (2 Cor. 12:10; also see 1 Cor. 1:26-31)

13) "But how could I commit myself for years and years to go to the field without having a chance to see what it would be like?"

It is true that in past generations, a foreign missionary had to make almost a lifetime commitment before he could go to the field. Then in most cases, he had to go to college for at least four years, and then seminary for two to four years **before** he could even begin his missions training and service. But today there are missionary organizations that have short-term programs for people who want to receive training and find out what serving God in other countries is like. These programs last from a few weeks to a few years in length. So now there is an opportunity to "take a look" before making a much longer commitment.



14) "But God wants me to stay in this country and prosper. The reason the rest of the world is so poor and unconverted is because their heathen religions and idolatry have caused them to live in ignorance and poverty, without God's blessing."

This has to be **THE** most selfish reasoning I've ever heard for not going—and I've heard it! **Of course** they live in ignorance and poverty, that's just the very reason you **should** go—to bring the **enlightenment** that comes from knowing the truth about Jesus, and to bring them the **true riches** of knowing Christ. If you don't believe that the reason God has blessed you with abundance in this country is so you can be a blessing to others—then you have never understood the Gospel of Jesus Christ! "Freely you received, freely give." (Matt. 10:8)

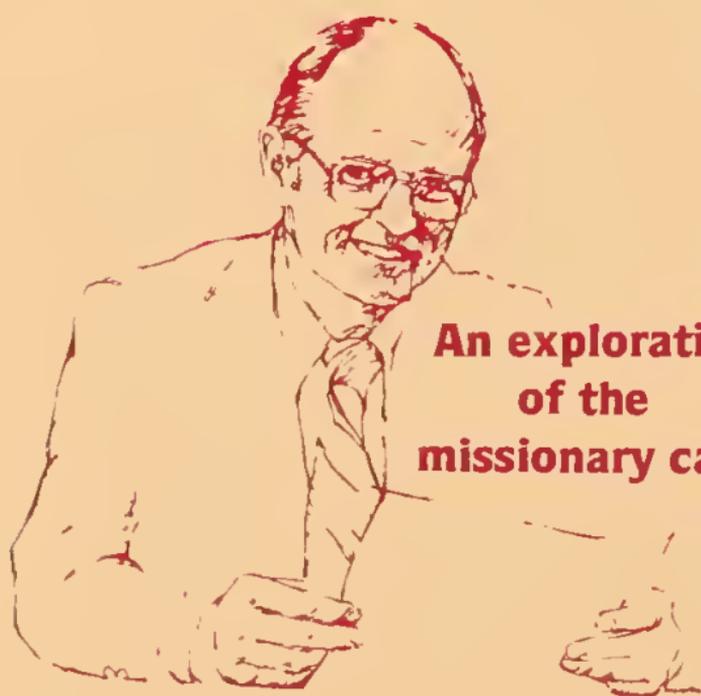
15) "I'm just not ready to make that kind of a sacrifice and commitment."

Ah! That's just the point. That's probably the underlying reason for almost every one of the above objections. In fact, you might just as well have said, "I'm not **willing**." You need to decide whether or not you are a disciple of Jesus—that is the question. If you **are** His disciple, then "you are **not your own** . . . , you have been bought with a price." (1 Cor. 6:19-20) And if you truly love Him, then you will not feel bondage, you will feel incredible excitement at being chosen to represent Him in the world! To be a servant of Jesus Christ, an ambassador, a missionary, is the **highest** calling a man or woman can attain to!

Now what are you waiting for?!



WHO'S CALLING?



**An exploration
of the
missionary call**

**Robertson McQuilkin
President**

Columbia Bible College
Columbia Graduate School
of Bible and Missions

This message is a synopsis
of the concluding chapter
of a book dealing with
many aspects of missions
THE GREAT OMISSION
Baker Book House, 1984

confusion, frustration, and disillusionment with The Cause. How, then, does one tune out the static and tune in to God's clear call?

TUNING IN

There is only one place to begin. One who does not acknowledge the absolute lordship of Christ in every choice of life cannot hear any call from God. In fact, for him there may not be any other call from God. If Jesus Christ alone is absolute Lord of my life, He alone has the right to make the greatest of all choices for me: how will I invest my life? Until such an unconditional commitment to the will of God has been made, a person who "tries to do God's will" is only deceiving himself. Or perhaps only trying to deceive his audience.

But once the question is settled as to who is in control, cannot the disciple hold God responsible to get him where he ought to be? Obedience of God is never fulfilled through mere passive availability. It demands active involvement. "Thou shalt covet" says the Apostle Paul, or "Go for it" as he probably would say in the contemporary idiom, "and keep on going for it with active involvement."

But our pews are filled with non-combatants, our pulpits with slot-fillers waiting for a jolt from heaven. George Murray, General Director of the Bible Christian Union, tells us that for years he was "willing to go, but planning to stay." Not until he became "willing to stay, but planning to go" did God move him out to Italy.

Acknowledging Christ as Lord must be more than a transient stirring of emotions or a passive acknowledgement that we are not the owners and operators of our lives. It demands an active pursuit of God's purposes in the world. And for those who are not yet certain of God's vocational appointment in life, true discipleship must surely include complete openness to this most needed and most neglected of all vocations: pioneer missionary evangelism.

CLIMBING ON COURSE

Even though the initial decision has been made to obey every signal from the Commander-in-Chief, the signal can be distorted through interference. God often sends his signal through fellow combatants and thus we may get mixed signals.

For example, we hear that "every person is either a mission field or a missionary." By calling every true Christian a missionary, the idea is to involve every believer in sharing his faith as a way of life. The intent is good, but confusion reigns because the earnest seeker for God's will is led to believe that there are no distinctions among Christians, that

every Christian vocation, if not every vocation, is of equal value. In this view of the cause of world evangelism, role distinction is blurred and all roles appear of equal significance.

Perhaps we have been beguiled into accepting this viewpoint through a popular, if misguided, notion that all secular occupations are of equal value. I received from the headquarters of a major corporation suggestions for a church bulletin insert on "The Dignity of Work Day."

We have failed to recognize that the carpenter . . . the cosmetologist are just as valuable, just as worthy, and just as much needed as the doctor . . .

Most people would not have to reflect much on the relative advantages of living in a town where there were no doctor or where they were deprived of the presence of a cosmetologist.

But to hold that all activities are of equal value to society is to reduce the great concept of democracy to a sociological absurdity.

And so in the church!

To say that a believer can serve God in any vocation is one thing; to go on to say that it does not matter what vocation he chooses is something else . . . it is foolish to say that one can advance the cause of Christ as much in one vocation as in another . . . True, one can serve God in any capacity, and in His sovereign plan everyone has a niche to fill. But we cannot go on to assert that all careers are equally crucial in the advancement of God's Kingdom. (David Kucharsky, "Careers with Christian Impact," *Christianity Today*, September 24, 1971, page 14.)

No, not everyone is a missionary and not all roles are of equal value in fulfilling God's purpose of world evangelization.

The crucial role in God's plan of redemption is the evangelistic church starter. To be sure, he must be supported by a complement of support personnel. Perhaps that is one reason 75% of all missionaries sent from the United States are actually serving the Church elsewhere, rather than serving full-time in evangelism or church starting. Thus, among "missionaries" there are many vocations.

By lumping together various vocations under the term "missionary" we may add another element of confusion for a person seeking to know God's will for life investment. By "missionary" we have gradually come to mean someone who serves in a culture or country other than his own and is paid for that service,



whatever it may be, by Christian people in his sending church. Thus, "the missionary call" has become a call to a location, rather than to a vocation. One may be teaching theological education, pastoring a church, nursing the ill, digging wells, or doing itinerant evangelism. He is a missionary, in our contemporary understanding, so long as he is doing it full-time and is paid for that activity by Christians in the homeland. This change of focus from an apostolic evangelistic vocation to the entire enterprise of doing good away from home need not prove fatal. Actually, these are all ministries which the church ought to provide.

But this change of definition and focus of attention from pioneering to interchurch service will prove fatal in a final way to countless millions of people if the almost total lack of pioneer missionary evangelists goes unnoticed because of other good missionary activity. We must recapture the New Testament vision and thrust for world evangelization through those who are called and commissioned for the task of extending God's Kingdom.

But how does one get a "call" of any kind? Here again there are mixed signals from God's people. Some hold that one should not go into any Christian vocation without a Pauline type special word from God. Did not Christ specifically call the twelve to a particular role? Were not the prophets of the Old Testament chosen before birth and set apart by God to a holy vocation? On the other hand, there are those who assure us that the missionary call is no more special than the call to any other vocation, Christian or secular. It is a matter of guidance. Just as the brick mason must be very certain that this role is God's will for his life, so the missionary should be certain of his vocation.

After years of involvement in the enterprise of selecting, training, sending, and deploying the mis-

sionary task force, I am convinced that there is an element of truth in both positions. Certainly there was in both the Old Testament and the New Testament a kind of work that was set apart from ordinary vocations, a holy office, role, or vocation. In the New Testament Church a person was identified by the specific ability or enabling that God gave him, but he was also set aside through the concurrence of God's people. There was an inner conviction and compulsion, and there was also the external validation by the church. Thus through evidence of ability, an inner conviction, and the endorsement of the church, the call is supernatural and special, different from ordinary guidance.

How do these two concepts of "call" and "guidance" come together? Some may begin, like Paul, with a special intervention in life that settles the question of vocational call once for all. Such a person will then embark on a lifetime of seeking to follow God's guiding directions to accomplish that great vision or goal which God has given. On the other hand, others may find themselves following the principles of Scripture and obeying the impulses of the Spirit and the counsel of the elders, taking into account the circumstances of life, until there comes a time when the conviction is settled that God has designated them for some particular ministry. That conviction is just as certainly a call to holy vocation or a life set apart for a special ministry, as though the person had begun with a heavenly vision.

DESTINATION

No generation of Christians has been fully obedient to Christ's great commission. And yet, no generation of human beings can be reached except by the Christians of that generation. For fifty-nine generations of lost people it is too late. And yet, according to the promise of God, some generation will be able to stand before the Lord and say, "It is finished. The task you have given us to do, we have accomplished."

Whom shall I send who will go for us? (Isaiah 6:8) I looked for a man (to) stand in the gap ... on behalf of the land so I would not have to destroy it, but I found none (Ezekiel 22:30).

Redemption is indeed God's chief purpose toward this world. His nature demands it. God loved the world so much that He gave the ultimate gift. Unlike His Church, He was not willing that any should perish. One mission leader tells of his conversation with a strong Christian elder in Lebanon. He asked, "Don't you care that these Arab Muslims are going to Hell?" The elder responded, "Well, brother, between you and me, that's probably the best place for them."

When the shock of such a response passes, we know in the depths of our spirit that this is precisely the way the Church of Jesus Christ in each generation has behaved, no matter what our rhetoric.

Not only does God's character put world evangelism central in His purpose, man's lost condition demands it. The population explosion is so great that more people will be born in the last quarter of the century than in the whole history of mankind prior to 1973. This is the scope of the lostness of humanity. Is there no hope? Does not the need so far exceed our resources as to confront us with an impossible mission? No, for God has a viable plan and He has assured us in advance that it will succeed. The only question is: in which generation?

His plan is a certain kind of Christian. God has designated and stands ready to equip those who will be sent by the Church to win to faith people who have not heard, and to establish congregations where they do not exist. These apostles are the only plan God has. Furthermore, they are the only plan He needs. But somehow, no generation in 2,000 years of Church history has produced the task force necessary to reach the world. Is this because God has not called adequate numbers? Or is it because someone is not listening?

The evangelical churches of the United States now have about 37,000 career foreign missionaries. About 9,000 of these are engaged in full-time evangelism, some in church starting evangelism. How many would be needed to penetrate the dark half of the world, plant a gospel witness among every people and share the glorious liberating word of redemption with all mankind? Estimates range from five to ten times that number.

Perhaps we do not have a sufficient support base to put an adequate force into the field? Before the days of William Carey, the father of the modern Protestant missionary movement, the Moravians from

Herrnhut considered a support base of four adequate to keep one missionary at the front. In such an atmosphere of spiritual vitality, we would need less than one million evangelicals and the single small state of South Carolina could take care of evangelizing the world! But perhaps this is unrealistic. In World War II it was said that fifteen personnel were needed to keep one man at the front. If this proved true in spiritual warfare, three million support "troops" should be adequate and the evangelicals of California could finish the task.

In point of fact, we are told there are not three but forty million evangelicals in the United States. We know that this support base is fully adequate, even at present levels of providing workers and finance. At least a million have responded to the call to some form of full-time Christian ministry. If only ten or twenty percent of these already involved in Christian ministry were dispatched by the churches, the task could be accomplished. But the truth is, less than one percent of full-time Christian workers are engaged in evangelistic ministry among the unevangelized of the world. Is this the way the Commander-in-Chief would assign His troops? Or is someone not listening?

STATIC

Perhaps more would hear God's call if there were not so much static. Well-meaning advocates of world missions get hold of a truth, strip it of complementary truths and use it to pry loose some of God's frozen people. The intent is good, but the results are bad. Truth made to stand alone rarely stands long and never stands straight, as A.W. Tozer has assured us.

Consider the plight of the earnest believer seeking God's will for his life when he hears the following:

- Everyone should head toward missionary service until God stops him.
- No one should become a missionary if he can be happy doing anything else.
- If you haven't had a call, you must not be listening because Christ gave the call 2,000 years ago. You are already called! The Great Commission is all the call you need.
- Don't move until God gives you a call.
- The need constitutes the call.
- No one has a right to hear the gospel twice until every one has heard it once.
- Grow where you were planted.

Each of these common exhortations is intended to highlight an aspect of God's truth concerning the call to missionary service. Yet by highlighting only part of the truth, well-meaning advocates often produce

the call

In these latter decades of the twentieth century, at the dawning of the third millenium, we find a church fractured and weak, preoccupied with many interests other than God's chief interest. And yet, as the Church prepares to give an account, we have, possibly for the first time, the potential for completing the task. The resources of people and finance, coupled with the extraordinary powers of twentieth century technology, are ours. All that is lacking is obedience.

Who is calling? God is. But the more crucial question is, who is listening? With the need so vast and the laborers so few, why do we not go? Someone isn't listening.

How come? We have heart trouble. We are so preoccupied with our own interests there is no room for compassion for others; we are so committed to our own fulfillment it is impossible to love God with all our lives. How come? We have eye trouble. Even when we study the Bible we don't see reality from God's viewpoint. How come? We have head trouble. We try to figure out all the mysteries of an infinite God and all the proper destinies of human beings. Then we play God, trying to alleviate the pain of human lostness by arrogantly setting aside the teachings of Scripture in favor of our own logical conclusions. How come? We have knee trouble. We play at prayer when God has put in our reach the most powerful weapon of spiritual warfare. How come? We have ear trouble. God calls, but we don't listen.

What should we then do? Should we not repent of our cold hearts, blind eyes, arrogant mind-set, prayerless lives, and deafness to His call? Let us give ourselves to prayer till He ignites us with the flame of His love and scatters us as firebrands throughout the darkness of a lost world.

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DISCIPLE'S PLEDGE

By the grace of God and for His glory, I commit my entire life to obeying Christ's Great Commission. I will:

1. Pray earnestly each day for God's work of world evangelization:
2. Give sacrificially for this cause:
3. Consistently share my faith with non-Christians:
4. Seek to influence others to become global Christians:
5. Go anywhere and do anything God desires.

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MISSIONARY DRAFTEES

G. Bernard Dokter

How does one come to serve as a missionary overseas? Sometimes people will come to me and say, "How can I know if I should go overseas as a missionary? Why me? Or, why not me? How does God call a missionary?" I would like to tell you what happened to me and how I served as a missionary for twenty years. Perhaps my story will answer some of the questions about missions that confront you.

I always have been fascinated by missions. When I was a boy, about the only slide program or movie I ever saw would be those about missions. Mission "fests" were big days for us. However, I never saw this interest as leading me to be a missionary. I remember thinking of missionaries as heroes and adventurers who dared to do "neat" things for the Lord. They were more than life-size. Pictures and talks about China and Africa were about a strange and fearful world, one which would be entirely separate from my personal experience.

When I entered Calvin College, I wrote an English composition for Dr. John Bratt, who had been drafted to teach English. I turned in a paper about the Indian Mission Field. This showed a kind of interest in missions on my part, but it still was merely academic. I did not see myself as part of missions.

When I became a pastor, my missions interests continued. The church I was serving in Ferrysburg, Michigan, supported Rev. J. Jerry Pott, who was working in Mexico under the Christian Reformed Home Mission Board. We heard from him as he came

back from time to time to tell us about his work. I prayed frequently for missions, but again I did not see myself as part of that team.

In the early 1960's it still was the custom to call Christian Reformed missionaries in much the same way as pastors were called. That is to say, a trio was selected from which a man would be called. Many times the person named would not even be contacted in advance. One cold winter day in 1964, I was surprised to get the word that my name had been placed on a trio by the Christian Reformed church of Volga, South Dakota. This church was designated to call someone to serve as a missionary to Argentina.

In response to the letter informing me of this trio, I wrote what I considered a very negative response. I explained that I had no desire to move. I stated that I was very happy serving the church in Ferrysburg. I did say (perhaps merely to be polite) that I would consider any call prayerfully, since I felt it my duty to do so.

Imagine my surprise when I heard that my letter had been the most positive response received by the Volga consistory, and that I had been called to serve as a missionary in Argentina!

One of the most difficult months of my ministry followed. I was a bundle of indecision and vacillation. I explained to the Lord several logical reasons why I should not accept this call to Argentina. I was happy and, I thought, appreciated in the church I served at Ferrysburg. I had five children, for whose education and care I was responsible. I had not been very strong in language study while in school. I felt that the Lord certainly would be able to find people more qualified to preach in another language. In other words, I had many good reasons for not going to Argentina!

However, something within me made me want to go to Argentina. I was being drawn

Rev. Dokter became pastor of the Allen Avenue Christian Reformed Church, Muskegon, in January 1985. Prior to that time, he served as Latin America Secretary for Christian Reformed World Missions, Grand Rapids, Michigan, following missionary ministry in Argentina and Honduras. This article is one of a series to be published.

into accepting the call.

I gradually came to feel that none of the excuses I used could stand. None of them really were convincing. I wrestled with the question, "How can I know God's will for my life?" I was not convinced by people who said, "The Lord told me what to do." I did not know what they meant. Did they hear voices? Was it a conviction of their hearts? How could they distinguish between this and the desire for adventure, or some other unworthy motivation?

In seeking to know God's will for my life, I have come to use three basic guidelines: 1) I need to feel drawn to or attracted by a specific challenge; 2) I need to be convinced that I can do at least an acceptable job; and 3) This feeling must be affirmed by a call or opportunity within God's church and kingdom.

The month of indecision was also a difficult one for my wife, Lydia. One day I was talking enthusiastically about staying in Ferrysburg. The next, I would be talking about the possibility of going to Argentina. One Sunday I preached in a neighboring church on assignment by Classis. I came home convinced that staying in this country was the thing for me. The day was beautiful, the service enthusiastic.

But the Lord sent me a sleepless night. I felt like a coward and that I wanted to stay in the U.S.A. for all the wrong reasons. Adding to my sense of conviction (and I have to add, my feeling of entrapment) was my awareness that the mission had been calling for a year and a half for Argentina without success.

Finally, with very mixed feelings, I said, "We will assume for one week that we are going to Argentina. If we can live with that, that will be it." And so it came about that we left the U.S.A. and moved to Argentina.

So I consider myself a draftee for Christ, pressed into missionary service. Not particularly talented, not seeing myself as setting the World on fire. I was just an average person called to a very important ministry.

The realization that I was called or drafted to be a missionary stood me in good stead over the years. When the sense of

adventure wore off, when there were few visible results, when I was discouraged, what kept me going was the conviction that I was a missionary in response to God's call. I had not pushed myself into it. I honestly had responded to a summons from God.

Sad for having to leave our beloved church in Ferrysburg, but full of hope for the future, Lydia and I accepted the call to go to Argentina as missionary draftees.

To be Continued

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What Constitutes A Missionary Call

Robert E. Speer

Princeton Class of 1889

Chairman of the Presbyterian Board of Foreign Missions

What constitutes a missionary call? I think almost all of us are familiar with the issue that is involved in this question; some of us because we have faced it in our own lives and have tried to work our way through to an answer; and some of us because we have met it in the lives of other men, some of whom were honestly endeavoring to find an answer to it, and others of whom were making it a cover for all sorts of immoral subterfuges and evasions and untruths of character.

In two regards it is a good sign that men ask this question with reference to the work of foreign missions and their duty to it. It suggests that men think of the missionary enterprise as a solemn enterprise, and an enterprise that is related in a singular way to God, and over which God exercises a singular care; and in the second place it indicates that they believe, if they are sincere, that their lives are owned by a Person who has a right to direct them and whose call they must await. When that has been said, however, I think everything has been said that can be allowed in favor of that question, and I want to go on at once to say that it is a question which can easily become thoroughly heathen and un-Christian.

By what right do we sever our life into departments, either geographically or otherwise, and say with reference to certain departments of life, "Now I will not enter upon that sphere of life until I have a call different in degree or kind from the call with which I would be satisfied to enter upon any other department of life?" What right has any man to be willing to study law under any less positive assurance that it is the will of God that he should do it than a man must have who goes out into the mission field? You and I have no right to set off certain departments of life from other departments and to say of those, "Those departments are different from others; we will not think of entering upon those without special divine sanction, without an unusual sort of divine leading different from the kind of which we would be satisfied to enter upon any other branch of service." What is there in the Rio Grande to compel a man to have one kind of assurance that it is the will of God that he should preach on the south side of it, and another kind that he should preach on the north side of it? Is this world so different in different parts of it that I should be willing to work in Texas on grounds that I should not regard as sufficient to allow me to work in Mexico? What is there in the oceans that warrants a man demanding evidence that it is the will of God that he should work on one side of them that he does not demand as

justifying his working on the other? This conception of distinction in the sacredness of spheres of life is pagan. Christianity contends that the whole life and all service are to be consecrated, and that no man dare do anything but the will of God and can know nothing less or more than it is God's will that he should adopt any course. And there can be no more than this either required or possible in the case of foreign missions.

Suppose I were a slave owned by a master, and cotton was ready to be picked, and the order had gone out from my master that the cotton must be picked at all hazards all over the plantation, because he had not come personally to me to speak to me, might I plead, "In the absence of any specific call from my master to pick cotton, I will go a-fishing, or I will do some business of my own?" Is it a fair analogy? You and I stand in a world where the Master's work needs to be done. He has told us to go out into this world and do His work. Because He has not come and spoken individually to us and said, "This work is your individual work," are we therefore free to go about our business?

And if men are going to draw lines of division between different departments of service, what preposterous reasoning leads them to think that it requires less divine sanction for a man to spend his life easily among Christian people than it requires for him to go out as a missionary to the heathen? If men are to have special calls for anything, they ought to have special calls to go about their own business, to have a nice time all their lives, to choose the soft places, and to make money, and to gratify their own ambitions. How can any honest Christian man demand a call not to do that sort of thing, and say that unless he gets some specific call of God to preach the Gospel to the heathen, he has a perfect right to spend his life lining his pockets with money? Is it not absurd to allege that a special missionary call is necessary, while a man may go on any pretext into any work that means simply the gratification of his own will or personal ambitions?

There is a dilemma involved in this erroneous conception of the missionary call. We believe surely that God has an interest in the evangelization of the world. If He has an interest in the evangelization of the world -- I mean any particular interest in it that leads Him to desire to have it done -- He must have "called" enough men, on the theory that He does call men in that special way, to evangelize the world. Well, it has not been evangelized. So either God has not called them, or else He has called them and they have not gone. You who believe that this kind of a special call is necessary have to believe in consequence that there are a lot of men around this country who have been called in this supernatural way to the mission work and have not gone, or else God has no particular interest in the present evangelization of the world, or else you have to abandon this notion of special missionary calls.

After all, what do men mean when they speak of the necessity of a special missionary call? Do they mean that a man has to have some supernatural kind of mechanical indication of the divine will? "A call," men say, "for example, like that that came to the apostle Paul; I would be satisfied with that. Or the kind of a call I have heard Bishop Thoburn speak of; I would be satisfied with that." I believe they had these experiences, but I do not believe it is necessary that every one should have them. David Livingstone had no such call. He says himself that he went simply out of a sense of duty. William Goodell had no such call. He consecrated himself behind an old tree stump at Andover over his Bible and the last command of Jesus Christ. Henry

Martyn, William Carey, Keith-Falconer, nine-tenths of the great missionaries of the world never had any such calls. Now if a call like this is necessary before a man may be sure that it is his duty to go out to the mission field, did these men do wrong in going? Do you say that the noblest men that ever served God in the world flew in the face of Providence because they did not have the particular sort of call you are asking for?

Or a man says he wants a dream. The other night I dreamed that I went trout fishing, and I met a lady, and she asked me for my rod, and I loaned it to her, and she cast the fly through a window of a grain elevator and caught a little black puppy. Now do you mean to tell me that was a divine indication of what my duty was to be on the following day? And yet there are scores of men who would laugh at this illustration who have hid behind the pitiful evasion that they lack a nocturnal missionary call, who have alleged if only some divine leading might come to them of the kind that came to Paul, they would go. Dreams do not exempt men from the use of reason. God does not call men in absurd and frivolous ways. If God is going to have dealings with you, He will have them in broad daylight. That was the time of all but one of Paul's missionary visions. It is not necessary for Him to go about in the night when our wits are asleep to show us what His will for us in the world is. He is going to deal with us as men, and expects us to judge as we judge between our dreams as to what ones of them are nonsense and what ones of them fall in line with the rational purpose of God for us revealed in the facts of the world and of our own lives.

Or a man says that he does not feel specially called. Well, feeling are often a matter of health; more often they are a matter of other things. They are not lawless and unordered. You and I do not regulate our lives by mere feelings in other regards. Feelings spring from the stock of information in our intellects, from the attitude of our wills, from the bearing of our hearts toward God and toward the world. If we do not "feel called," the most natural explanation is not that we are not called, but that our feelings spring from uninformed minds, from careless hearts, from unsundered wills. This is the explanation of the absence of calls which Dean Vaughan suggested: "Know, and you will feel; know, and you will pray; know, and you will help. You will be ashamed of the sluggishness, of the isolation, of the selfishness which has made you think only of your own people and your father's house." Men cannot define what they mean by the "missionary call" without getting into difficulty, and in the case of all men who are really called convincing their own minds, if they are honest and fair men, that they must go, while if they have been selfish and insincere, they will discover that they have not been open to any such missionary call as they allege they believe to be necessary to warrant a man's going out into the foreign mission field.

I believe that a great deal of the confusion that surrounds this subject -- and there is much of it -- springs from the failure to discriminate between two clearly different things: one, the will of God for me; and the other, the method of the manifestation of that will to me. It is a matter of no consequence to me how God reveals His will to me; what I want to know is what that will is. It may come in some mysterious way; it may come from the voice of a friend; it may come through the influence of some address or book. I care not; the supreme thing is that God has a will for every man of us, and that no man of us has any right to specify one way, and one way alone, in which that will may be revealed to him, or to discriminate against any one work in life by conditioning God and requiring of Him some peculiar mode of procedure in summoning him to that work.

The whole thing reduces itself to this simple proposition. There is a general obligation resting upon Christian men to see that the gospel of Jesus Christ is preached to the world. You and I need no special call to apply to that general call of God to our lives. We do need a special call to exempt us from its application to our lives. In other words, the presumption under which we are living may be held to be the presumption that the great will of God desired beyond the peradventure of a mistake that the gospel of His Son Jesus Christ, the only Savior, should be made known to the whole world, should be carried to every creature in the world. You and I need no special divine revelation to our own personal lives to indicate that we fall under that general duty. What we need is a special call to assure us that we are exempt from personal obedience to that presumptive and general duty.

But there are men who say, "I deny that there is such a presumption. The presumption is in favor of a man's staying just where he was born." Well, then, if there is such a presumption as that, it is overcome by the greater need of the world. When a man stands face to face with such a need as that which exists here, and then contrasts it with the need that exists over there, I believe he must see that that need overcomes any mere presumption, if such did exist, in behalf of man's staying here. But I deny that there is any such presumption. You cannot defend the presumption that every man ought to stay in the condition in which he was born. If I am born in a deadly, unhealthy region, is there a presumption that I should stay there? If I am born a kleptomaniac, is there presumption in favor of my continuing so all my life? It is nonsense for men to allege that the mere fact of having been born in such a condition puts them under a presumption of duty to remain there. The fact that you are born in a Christian land creates just the contrary presumption, the presumption, namely, that you are able to carry what exists here to the lands where it does not exist.

There are men who say, "No, you are unfair in that. We hold that there is no presumption either way, that every man ought to stand with a perfectly open and impartial mind before the question of the duty of his life to the world, not casting the weight on either side of the scale." That would be all right if you and I were living in little boats out in the middle of the Pacific Ocean, but it is impossible so long as we are here. No presumption! Why, the atmosphere in which we live coerces and shapes us in spite of ourselves and creates a powerful actual presumption. All those tentacles that every day are clinging closer and closer to us are setting the prejudice the interests of the other half of the world. We do not live where it is possible for any of us to say, "I will just move along steadily, no presumption on either side, until some special indication of duty comes to me." I believe that Keith-Falconer was expressing the truth when he closed those last addresses of his to the students of Edinburgh and Glasgow with the sentence: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field." In other words, every man of us stands under a presumptive obligation to give his life to the world unless we have some special exemption granted personally to us that excuses us from the weight of this general and presumptive obligation.

I am willing to go further than that. If I were standing by the bank of a stream, and some little children were drowning in the stream, I would not need any officer of the law to come along and serve on me some legal paper, in

which my name was definitely entered, commanding me under such and such a penalties to rescue those drowning children. I should despise myself if I should stand there, with the possibility of saving those little lives, waiting until by some legal proceeding I was personally designated to rescue them. Or, if you do not like that figure, I can suggest another. I have some neighbors who are starving, and I have bread in abundance, and I stand and watch them day by day, with pinched faces, ravenous, suffering agonies, while I have bread in abundance and to spare. I do not need anybody to come with any court order specifying me as an individual bound to feed those hungry souls. You would not either. Why do we apply, in a matter of infinitely more consequence, principles that we would loathe and abhor if anybody should suggest that we should apply them in the practical affairs of our daily life? Listen for a moment to the wail of the hungry world, feel for one hour its sufferings, sympathize for one moment with its woes, and then regard it just as you would regard human want in your neighbor, or the want that you meet as you pass down the street, or anywhere in life. Every one of us rests under a sort of general obligation to give life and time and possession to the evangelization of the souls everywhere that have never heard of Jesus Christ, and we are bound to go, unless we can offer some sure ground of exemption which we could with a clear conscience present to Jesus Christ, and be sure of His approval upon it.

Now what grounds of exemption are just? A man says, "Well, the inability to learn a language constitutes a ground of exemption." Yes, if it is real; but is there any man who will allege that as a disability? Most of you talk one language already. I could imagine a mute allowing that excuse, but not an adult man who has managed to get into college. We have learned one language. There are a few millions babies in this country learning a language now, and they haven't nearly as good a start at learning a language as you and I have. There is a multitude of ignorant people coming over here from the slums of Europe, and before very long many of them, with dull and undisciplined minds, will be speaking our language fluently. The brain is not the only faculty used in the acquisition of a new language. A man who mingles among the people takes the language in through his pores. And after all, the great faculty is the will. If a man wills to learn and goes out among the people, he will learn. Any man who has a jaw can learn a second language, just as he learned a first, if he wills to do it and sinks himself among the people to whom he goes. It is a very different thing learning the language on the other side of the world from trying to pick it up here. As Mr. Wilder used to put it, learning a language here is just like pouring water in the little interstices of a sponge for a day or two until you get it full, while learning a language over there is sousing your sponge in the water and letting it penetrate every pore. Every man of us who has learned one language is able to learn another if we want to and will put our lives into it.

Someone says, "Isn't want of health a sufficient excuse?" Yes, but you are not always a trustworthy judge. In our Board we distrust a man's judgment on this point unless we know what his own personal attitude is toward the missionary enterprise. We want men to judge the physical capacities of candidates who have a heart for the evangelization of the world as well. I urge freely that a man who has no proper physical qualifications ought not to go, but I fear that few men are competent to say for themselves whether they are thus qualified or not. I remember a story that Mr. Forman used to tell of an interview he had with a student in the State of Iowa, who alleged as a reason for not going as a missionary to India that he had had a sunstroke. He proposed accordingly to spend his life in Iowa. "Well, my friend," said Mr.

Forman, "where did you have that sunstroke?" "I had it here in this State." "Now, look here," said Mr. Forman, "I have lived most of my life in India, and I have never had a sunstroke, and you propose to spend your life where you have already had one sunstroke and for all you know you may have another."

Now Mission Boards are not looking for men liable to sunstroke. They purpose to act with good sense, and, because they do not act so, they know that often a man who is not perfect physically will be as well in Chile or Korea or China or India as he will be here at home, and that it is worth while running a little risk for the sake of the good work that he will be likely to do. It is exceedingly easy for the man who wants to, to find some subterfuge by which he can escape from the grip of duty and the privilege of glorious sacrifice in his life.

Or a man says, "Is not the want of spiritual qualifications an adequate exemption?" Never. No self-created excuse can keep a man out of the mission field. Every man of us may have all the spiritual qualifications necessary for missionary work, and if we do not have them, it is a difficulty which springs from our own moral delinquency and not from any of those circumstances beyond our control in which alone can lie an adequate exemption. A man not spiritually fitted ought not to go, but neither is he fit to stay. His immediate duty is to clean up and empower his life.

Or a man says, "Is not the great need here at home an adequate excuse?" Where? Where? What great need do you mean here in the United States? Do you mean the great need out in the western States? I could name half a dozen on the moment whose combined population is less than the population of the city of New York, and they are the great home mission fields in the West, and they have a Protestant evangelistic agency at work in them immensely greater than that employed in the whole city of New York. Besides, are you going there? As for the cities, there are in New York below Fourteenth Street for about half a million people more than one hundred Protestant chapels and churches. And are you going there? A man is something beneath contempt who alleges as a reason for not going to the foreign mission field the existence of a need at home to which he has not the slightest intention of devoting his life. He may pass for a very religious man, he may be waiting piously for a call, but he is a dishonest man, and there is a core of insincerity in his heart. No, the need here in the United States constitutes no adequate exemption from the missionary call. If a man has got a special call to some definite work here at home, I grant that that may constitute an exemption. I believe there are men who are exempt from the general call because of the manifestly definite and special divine work that is laid upon their shoulders here, but no man dare allege a mere general need existing here at home, least of all a general need which he intends subsequently to ignore, and under the cover of that slip out from the grip of the missionary obligation. No man has a right to settle in a little country town in Ohio and practice law, on the ground that there is so much greater need for Christian work in the slums of New York than in central Africa. No man has a right to go into business in Montreal under the pretext that the vast West is so much more needy than China. If I refuse to preach the gospel in India because it needs to be preached in Arizona or Assiniboia, what relevancy does that argument have to my preaching the gospel nowhere, but subsequently settling down to an easy and selfish life in Savannah or Halifax? Or what consistency is there in refusing to go to Siam because the need of Christian work in the rural districts of America is so great, and then settling down to preach the gospel in some city or large town? The fundamental necessity of life and character is veracity, and such a course is the

antithesis of veracity.

Or a man says, "I have already started to prepare for some work here at home. I am on my medical course, or my law course, or my course in pedagogy. Do you mean I am to throw up all I have gained and go out to the mission field?" I do not say so. I do say that the fact that you have got so far does not constitute a presumption that you are exempt. All that special training may have been given you for some specific purpose; no knowledge is lost out on the mission field. Besides, I ask you just to stop and think a moment. You men have already got your professions chosen and are headed toward them, and many of you have only considered the necessity of a call as a sort of after-thought when forced to face foreign missions; you never thought of it when you were making your choice of profession, but only now when the missionary claim is pressing a little uneasily upon your consciences. But are you sure that God wants you to be a doctor or a teacher? Ought you not to have as much assurance that it is God's will that you should, as you think is needed in the case of the foreign missionary? As a Christian man, your life belongs to Christ and your business is to do the will of God. Are you convinced that it is the will of God that you should go on with your appropriation for some secular work at home? If not, have you a right to go on with it? If you think you have, you will not admit the legitimacy of the same element of possible uncertainty in the missionary call?

What profession is it that you believe warrants you in giving your life to it instead of to the missionary enterprise? Is it law? I have no word to say against the practice of law. But I remind you, as Mr. Depew is reported to have stated to the graduating class in the Yale Law School some years ago, that there were then more than 60,000 lawyers in this land; and, as Justice Brewer has said to have declared at the meeting of the American Bar Association, in St. Louis, that not much more than one-half of that number could find legitimate business to do. The rest had to do other things or manufacture illegitimate business on which to live. The number of lawyers has since doubled.

Is it medicine that you are going to take up? There are more than 150,000 doctors in this country already, one to about every six hundred of the population. You well know that there is not enough real sickness and disease among that many people to maintain a doctor, and that is one reason why there are so many quacks and corrupt and unworthy men in the profession. The New York Sun some years ago reported Dr. Billings as complaining, at the meeting of the American Medical Association in session in New Orleans, of the excess of medical colleges. The country needed about 2,500 medical graduates annually, he said, and it graduated 10,000 to 12,500.

Do you intend to teach? There are more than 600,000 teachers in this land now, and you very well know that every time an attractive opportunity presents itself there are scores of applicants.

I present to you an opening in which we cannot find enough men, doctors, teachers, ministers, workers of all sorts, all over the mission field; a thousand million sinning and suffering men and women, and only a little handful of men and women giving the gospel to them. I do not understand the moral constitution of the man who can deliberately face that comparison and then set up the claim that he feels that he is chosen to practice medicine or law or teaching here in this country unless he has a special call designating him as one of the men to go out to the immensely greater need, and such a call as he

has not regarded as necessary to his practice of medicine or law or to teaching.

Or a man says, yet once more, "Is not the love of home an exemption?" Let Jesus Christ reply. "He that loveth father or mother more than me is not worthy of me." Or a man says, "Is not the love of life, the desire to spend it richly here, an exemption?" Let Jesus Christ answer again. "He that hateth not his father and his mother, and his brother and his sister, yea, and his own life also, he cannot be my disciple." Life an exemption! Life was given us on such terms as to constitute a presumption for its expenditure, not to be spent in personal enjoyment but to be poured out in the richness of great sacrifice.

Every time I go down South and the train stops long enough in Salisbury, I go out to the little graveyard in the middle of the town and walk to a grave in the center of the yard that I found many years ago when I was wandering through the cemetery between trains. I remember still the first summer day when I came upon that grave. Something on the stone caught my eye from a distance. I came up and read upon it the inscription which stated that there lay the body of F. M. Kent, Lieutenant Colonel of the First Louisiana Regulars, who died in 1864, in the month of April, and underneath were these words: "He gave his life for the cause that he loved." Nearby was the grave of John R. Pearson, First Lieutenant of the Seventh Regiment of North Carolina, who was shot at Petersburg, at the age of eighteen, and beneath the name in simple record were the words, "I look for the resurrection of the dead." And I took off my hat and stood beside the graves of the eighteen-year-old lieutenant and the older colonel who had given their lives for the cause that they loved. Did they wait, do you suppose, until Jefferson Davis had served a personal summons upon them? Was that the way men did in those days? Did they refuse to volunteer in 1861 until they had, each man of them, a personal call with his own name filled in, signed by the hand of Abraham Lincoln or Jefferson Davis? Men then despised the spirit that would have prompted such an attitude. Shall men do less than despise it now?

This whole business of asking for special calls missionary work does violence to the Bible. No man thinks of interpreting his Bible so in other matters. There is the command, "Go ye into all the world, and preach the Gospel to every creature." You say, "That means other men." There is the promise, "Come unto me all ye that labor and are heavy laden and I will give you rest." You say, "That means me." You must have a special divine indication that you fall under the command; you do not ask any special divine indication that you fall under the blessing. By what right do we draw this line of distinction between the obligations of Christianity and its privileges, and accept the privileges as applying to every Christian and relegate its obligations to the conscience of the few?

It does violence to the working of the spirit of God. He does not work over men's faculties; He works through them. In every other department of life He does it; He will do it in this department, or He will not work at all.

It does violence to the ordinary canons of common sense and honest judgment. We do not think of ordering other departments of our life on this basis. By what right do we single out this department and apply it to these exceptional canons? I think ex-President Patton, of Princeton, was representing the situation truthfully when he used the illustration: that if he was employed by the owner of a grape vineyard to gather grapes in the vineyard,

and the general instructions were that as many grapes as possible should be gathered, and he came down to the gate of the vineyard and found there around the walls well plucked and the ground covered with pickers, and away off in the distance no pickers at all and the vines loaded to the ground, he would not need any special visit and order from the owner of the vineyard to instruct him as to what his duty was. Do we?

There is something wonderfully misleading, full of hallucination and delusion in this business of missionary calls. With many of us it is not missionary call at all that we are looking for; it is a shove, that is all. There are a great many of us who would never hear a call if it came; somebody must come and coerce us before we will go into the missionary work. There are men who say they would go if they were called, but they would not go. Back in Jesus' day men thought they would do things if they only had certain evidence, but when the evidence came, they would not do them. We think we would believe on Christ if we saw Him. Most of the men who saw Him did not believe on Him. It is the old rebuke of Abraham over again. "Father Abraham," said the out-cast, "will you not send some special messenger to warn my brothers?" Said Abraham, "They have Moses and the prophets; if they will not hear them, neither will they be persuaded, though one rose from the dead." There are many men who say they would believe in Christianity if they had a miracle. They would not believe in Christianity if they had a miracle. The men who will not go out to the mission field, as a rule, without this specified method of being called would not recognize it if it came. It is just a matter of the whole bias and bent of a man's character, whether he is one of these reluctant, stagnant men, the men who will stand until they are pushed, or one of these aggressive, eager men, the men who move until they are stopped. I like to go back and read over and over the life of the Apostle Paul as illustrative of the right of man. He never sat down and waited for a dream to come and guide him, he never waited for any external mechanical directions to shape his course. He was working through what we now call Asia Minor, and his path was determined by indications of the Spirit, not as to what he should do but as to what he should not do. The Spirit forbade work in Asia. He tried Bithynia, and again was blocked. So he came down to Troas through walls of negative guidance (Acts xvi:6-8). Paul did not say, "I will wait till I feel a call." He pressed ahead until he was obstructed. There is a deal too much lethargy waiting for divine guidance, when what God is wanting is to see some sign of life and movement to guide. You can steer a moving but not a motionless ship. Doubtless a man may bustle about so in his own fussy plans as to be in no fit condition to hear divine counsel or to seek it; but there is no warrant in Paul's method for the course of those who dislike to move toward the foreign field unless compelled from without.

At the end of this hedging in and hedging off, Paul got some positive leading; but even then his conclusion of duty was an inference. He interpreted his dream in the spirit of his life. He was a going man and he was looking for beckonings. It was the man, not the dream, that led to his crossing into Europe. Some modern evader would have called it a mere dream, and would have pronounced it an utterly insufficient reason for any such serious forward step.

Ramsay thinks the Macedonian whom Paul saw was Luke. How otherwise could Paul know it was a Macedonian than by recognizing a Macedonian acquaintance? There was nothing peculiar in the dress of the Macedonians, and Luke was probably the only Macedonian he knew. "We can imagine," says Ramsay, "how Paul came to Troas in doubt as to what should be done. As a harbor it formed the

link between Asia and Macedonia. Here he met the Macedonian Luke; and with his view turned onwards he slept, and beheld in a vision his Macedonian acquaintance beckoning him onward to his own country."

Possibly Paul and Luke had been sitting up late that night talking about Macedonia, and Luke had urged arguments by which he would persuade Paul to come over there, and when Paul went to sleep, he was full of Luke's arguments, and at last had his dream, and there was Luke again appealing to him to go over to Macedonia. It was not the dream that took Paul over. It was the last confirmation, but Paul would have got to Macedonia without any such dream. The dream was not the call. The facts of the world and of Paul's own life were shaping his course according to the will of God. He was the sort of man who did not wait for external guidance, who sat down until somebody came, upset him and made him go; he was the type of man who fixed his eyes on a great goal and moved toward it. "Yea," he says, "so I have been ambitious." What for? A special call? "Yea, so I have been ambitious to preach the gospel, not where Christ has already been named, lest I should build upon another man's foundation; but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand." (Rom. xv:20,21.)

Well, you ask, do I mean that you should take your lives in your own hands in this matter? That is precisely what I am protesting against. That is exactly what we have done. We have taken our lives in our own hands and proposed to go our own way unless God compels us to go some other way. What I ask is that we should give our lives over into Christ's hands, to go Christ's way until God shall reveal to us some special individual path on either side of that great general way which Jesus Christ has marked out before His church and for which He is calling everywhere for men. But you say, "Do you mean that everyone is to go or to try to go?" No, I do not. I am not trying to specify any course of duty for any man, or any method of the revelation of duty to life. God has His own way of guiding every life. I believe He wants men as Christian lawyers, doctors, teachers, businessmen, ministers, artisans at home. And I believe that if we neglect our own house or nation, we are worse than infidels. What I am trying to do is to cut out some of those quibbles and sophistries and self-deceptions by which men satisfy themselves in the evasion of missionary duty and to correct honest misconceptions which confuse and mislead men. I plead that the missionary duty be given its fair consideration in the investment and use of life.

I want to say three last things.

In the first place, God does not want any conscripts. If that is what you are waiting for -- to be conscripted -- I do not believe that call will come. What He wants is volunteers, men who will give themselves in the spirit of Isaiah, "Here am I, Lord; send me."

In the second place, for each true Christian the post of sacrifice and of difficulty is the post of presumptive duty. I do not understand how a man can turn aside to make a fortune here, to gratify an ambition here, without a special call. I do understand how a man can feel that without such a call it is his duty to give himself to the post of greatest toil and earthly loss and danger. I remember one of the illustrations that Mr. Charles Studd used when he was here, of the appeal that was made for volunteers before the Ashanti expedition went some years ago to Africa. They called out at Windsor the Scots Guards, and the colonel commanding made a frank statement of just what the expedition was and what was involved, and then he called for volunteers, and

he turned away for a moment, and when he turned back, the whole line was standing, apparently just as it had been before. He looked up and down the line for a moment in indignation, and then he said, "What! The Scots Guards, and no volunteers!" And one of the officers standing by said, "Colonel, the whole line stepped forward." They were not waiting for any specific personal injunction. Every man jumped at the chance of sacrifice, recognizing in the call to hardship and danger the glorious call, and would only be turned back when specially exempted by the elimination of God.

And, last of all, I think love will hear calls where the loveless heart will not know that they are sounding. Will you look in your own heart again and make sure whether or not the call has been there all the time? Have you been near enough to Jesus Christ to hear Him speak? Has your heart been open enough to the world in sympathy and love to hear the wail of its woe? If there were a hundred little children crying, a mother would be able to pick out the voices of her own, especially if they were voices of pain and suffering. There is a mighty keenness in the ears of love, and I wonder whether, after all, that may not explain a great deal that one is perplexed over in this matter of special missionary calls, whether after all it is not often just a matter of a callous heart, of reluctant will, of sealed mind.

God so loved the world that He gave. It was need in the world plus love in God that constituted a call to Christ. Do we need more than sufficed for Him? If they were our own, would we hesitate and hold back?

"What if your own were starving,
Fainting with famine pain,
And yet you knew where golden grew
Rich fruit and ripened grain,
Would you turn aside while they gasped and died,
And leave them to their pain?"

Let us lay aside all double-dealing, all moral subterfuge, all those shuffling evasions by which the devil is attempting to persuade us to escape from our duty, and let us get up like men and look at it and do it. Students are old enough to decide to do their duty. They are old enough to decide to go to college, they are old enough to decide for law and medicine and other professions; they are old enough, too, to decide this question also. God forbid that we should try behind any kind of pretext to hide from the solemn personal consideration of our vital duty. "Go ye out into the ignorant and sinful world and preach the gospel to the lost." Have you any reason for not going that you could give to Jesus Christ? That is the real question for every man of us.

Some thoughts for prayer:

How will I feel on the Judgment Day to see the lost souls to whom I could have imparted the Gospel of Salvation but did not? How can I ignore those millions (billions) in the world about me who starve for want of the Bread of Life? "Seekest thou great things for thyself? Seek them not!" "Seek ye first the Kingdom of God and His righteousness!"

Chapter 14: "What Constitutes A Call" pp. 196-214.

Begins with classic passage: Isa. 6:1-9c. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips..." And one of the seraphim, a live coal in his hands, laid it on Isaiah's mouth and said, "... Thine iniquity is taken away, and thy sin purged." "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said Go."

All the prophets of the OT and the apostles of the NT were deeply conscious of their call, says Zwemer, p. 197. "They were called of God; separated for a special task or mission; they were conscious of divine authority in their message. Abraham (Gen. 12:1); Moses (Ex. 3:2), Gideon (Judg. 6:11), Samuel (I Sam. 3:4) Isaiah (6), Jeremiah, Ezekiel, Amos (7:14).

Paul "the called" - as he begins his letters (Rom 1:1, I Cor. 1:1, II Cor. 1:1, Eph. 1:1, Col. 1:1, I Tim 1:1, II Tim 1:1). Add Peter 1:1; II Peter 1:1).

Zwemer sends questionnaires to PTS students. Of 50 replies - ~~all~~ were sure that a special call of God to the ministry; none implied that service abroad required no



An Introduction By Melody Green

I want to encourage you to read the following article by Keith with an open heart. It was completed only a few days before Keith and our two children, Josiah and Bethany, went home to be with Jesus in a fatal plane crash. The following message was a real expression of the fresh burden the Lord had put on his heart. As Keith explains, this is so much more than "just another article." It was something that the Lord had put burning in Keith's heart and was to be his new emphasis of message to Christians—especially those Christians in America.

I know that most of you are aware of the fact that Keith's message almost from the start of his ministry, has been "**get right with God!**" He wasn't very shy about preaching it, and I know that because of his boldness many hearts opened up to the Holy Spirit's conviction and the reality of God. Keith so wanted to see every Christian totally sold out to the Lord—not lukewarm or half-hearted—but as he put it in a recent concert, **bananas for Jesus!**

I believe the new vision for missions is a completion of Keith's message for Christians to really be right with God. The question is this, once you **are** right . . . **then what?** Do you just sit around in your "rightness," or do you seek God's direction to see how and where you can be used most effectively for the Kingdom of God? What the world is dying for is hundreds and thousands of believers who are determined to see the lost find out who their Creator is **before** they stand before Him on that great and awesome day.

I know it would be Keith's greatest desire (aside from the salvation of the lost) for you to take this matter seriously before the throne of God. If you will lay all your personal goals at the foot of the cross, and ask Jesus what **He** wants you to do with your life, then I know Keith's burden from the Lord will be borne in the hearts of many of you—and carried to the ends of the earth!

—Melody

Part I: The Call Of The Lord A Biblical Look At The Missions Call

I recently returned from visiting some overseas missionary bases, and I must say that since returning, my life has not been quite the same. The vision and goals of our ministry have suddenly changed. The Lord definitely did something to my heart on that trip. Besides showing me how small my vision had been, He began to give me a great burden to see the ranks of His army in the field swell!

One of the greatest things God opened my eyes to was how tremendously evangelized my own country was, while the rest of the world was barely being reached. As I traveled from country to country, I thought of the millions of people I was passing through who needed to have the Gospel of Jesus shown to them in a real way—and yet, there was hardly anyone there to reach them.

As I visited each mission base, I spoke with different missionaries, and picked up various pieces of literature that told the story of what was being done in different parts of the world to expand the Kingdom of God. As I read the statistics, I was shocked—I really had never known how little the need was being met!

When I returned home I got hold of some of the leaders of different missionary organizations and set up some meetings to find out more about what was being done to fill the need. After these meetings, I decided to do a study of God's Word (to see what He had to say about reaching the lost in other countries), and I also read through some more of the missions literature I had been given.

This article is the result of that study, and also a burning desire in my heart to see **100,000** young people released to the mission field over the next five years!

So . . . why should **you** go to the mission field?

1) Because Jesus has told you to go.

"Go into **all** the world and preach the Gospel to **all** creation."
(Mark 16:15)

With these words, Jesus made it clear **exactly** what His disciples were to do—they were to spread His teachings in His name, preaching salvation unto the ends of the earth. (Rom. 10:18) If you consider yourself a "believer," then you **must** consider yourself a "disciple" of Jesus—no less called and chosen than the very first 12 apostles. There is no such thing as "1st class" Christians and "2nd class" Christians—**every** believer is called to spread the Good News about Jesus to those who have not yet heard. Jesus' command is definite and clear—it is His great mandate, His "Great Commission" to the soldiers in His holy army. We **must** go, because our great General has commanded us to go.

2) You should go because the need is so great.

"The harvest is plentiful, but the workers are few. Therefore, beseech the Lord of the harvest to send out workers into His harvest."
(Matt. 9:37-38)

Ever since Jesus first spoke these compassionate words, the supply of workers in the fields of soul-harvest has always been horribly low. But today, the need is the greatest it has ever been in the history of mankind. **Remember, Hell is not just for the weekend!** More people are alive today, and more souls are at

stake, than the total number of people who have ever lived on the face of the earth in all of human history! This simply means that we can populate either Heaven or Hell by our obedience or our laziness. There are over 2,700,000,000 people who have **never heard the Gospel** at all, and there are only 5,000 to 7,000 missionaries worldwide, working directly with these totally unreached groups of people.¹ That means there is approximately **one** missionary for every 450,000 people! There are over 16,000 different and distinct cultures and people-groups—even whole countries where not **one single church** is in existence.² There are 7,010 distinct living languages and 5,199 of them still have no Bible or scripture translations available in their own language!³ Do these figures move you at all? Does it matter to you that an estimated 80,000 unsaved people die every day (approximately 3,333 every hour . . . 55 people **every single minute!**) to face the judgment seat of Christ?⁴

3) You should go because so few Christians are obeying the call, making the need even greater!

"Faith comes from hearing, and hearing by the word of Christ . . . how shall they hear without a preacher?" (Rom. 10:17, 14)

Right now **worldwide** there are only 85,000 workers on the mission field—working mainly among those who have heard the Gospel before.⁵ This figure includes missionaries from all over the world of every nationality. When you compare this number with the amount of Americans selling Avon or Amway products it is staggering. Just in America alone there are 435,000 Avon sales-people⁶ (with 1,280,000 worldwide) and over 750,000 Amway products distributors⁷ (with over a million worldwide)! Do you realize that these two companies combined have 14 times more representatives in the United States alone than the Church of Jesus Christ has in the whole world outside of America?

And what about the Christian representatives we do have in the world? Only 9% of the world's population speaks English, and yet 94% of **all ordained preachers** in the whole world minister to the 9% who speak English. And 96% of **all** Christian finances are spent in the United States on 6% of the world's population. Only 4% of all Christian money is spent on missionary efforts to reach the other 94% of the world's population! There are over 1,000,000 full-time Christian workers in the United States; while one half of the world's population (3 major groups—Moslem, Hindu, and Chinese), 2,200,000,000 people, have only 2,417 full-time Christian workers.⁸ As you can see by

1) *Once Around Jericho* by Roberta Winter; William Carey Library Publishing.

2) *Ibid.*

3) *World Christian Encyclopedia* by David Barrett.

4) *In The Gap, What It Means To Be A World Christian* by Dave Bryant; pg. 121.

5) U.S. Center for World Missions (USCWM), Pasadena, CA.

6) Avon Annual Report © 1981.

7) Amway Corporate Compendium © 1982.

8) USCWM, Pasadena, CA.

What Is A Missionary?

A Christian missionary is a person whose passion is to make the Lord Jesus known to the whole world. They are completely under the command of King Jesus, and they will go anywhere, under any circumstances, for no pay, with poor living conditions and food, even though no one ever notices. They know that their Sovereign is watching every minute, and that is the only reward and joy they seek.

We see in the Bible that all Christians should continually be seeking every opportunity to lead the unsaved to Christ no matter where they are, for this is the privilege of every believer. But I believe that too many people use the word "missionary" too lightly—it's a term that has become misused in our everyday "Christian vocabulary." Too many justify their not obeying the call of the Lord to go to the front lines of the battlefield, by saying they are "missionaries where they are." I believe that "being a missionary" in the truest sense of the word is taking the Gospel **where it has never been before**, or at least to a different culture or a different language group. A true missionary is someone who will risk **everything** for the sake of the lost of this world.

Of course, as in every battle, not everyone can be on the front lines, for there are many things that are needed to aid those that are. But you must be clearly called by the Lord to stay away from those front lines before you can be assured that you are in the will of God. It is obviously true that many Christians are called to reach out to the lost in the ghettos, redlight districts and homosexual communities in their own areas. And there are always those faithful wives and mothers who diligently let Christ be known to their doctors, plumbers, and P.T.A. groups. These things bless God's heart, there's no doubt about it. For, someone who loves Jesus should always be ministering His love no matter where they are. But every Christian should always be willing, ready, and "on-call" to leave everything at the command of their General, and go to a different "battlefield" to war against the King of Darkness, bringing healing and light to "free the captives."

The goal of a true missionary is to please and glorify their God by delivering the whole world into His hands and under His rule. It doesn't matter where they are stationed, for they are always at home in their Father's arms, no matter what the landscape or the language may be. They are only "aliens and strangers" (1 Pet. 2:11), and they are not concerned with trivial things like location or comfort. They are God's soldiers, perhaps hidden to our eyes, but always evident to His. Please, seek Him to see if you might be privileged to take the Gospel to those who have never heard it.

these figures, something is definitely wrong. While we in America have approximately one worker for every 230 people—those who have never heard the Gospel even once have one worker for every 450,000 souls! **Please forgive us, Jesus, for being too timid to obey You and reach out into all the world like You have commanded us to!**

4) You should go because God gives special anointing and grace to those who leave their own land, people and culture to do God's will and spread the Gospel.

"And the Lord said to Abram, 'Go forth from your country and from your relatives, and from your father's house. . . and I will bless you and make your name great; and so you shall also be a blessing; and I will bless those that bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed.'" (Gen. 12:1-3)

Abram (later to be renamed Abraham by God) is only one of the many people in the Bible who God used mightily only **after** he left his own people, his own land, and his own culture. Look at the travels and ministries of people like Jacob and Moses—both of whom had to go into other lands to learn from God and be used by Him.

No matter where you look in the Bible, God always gave a great anointing and blessing to those who served Him in a foreign land. Look at Joseph and Daniel. They were the only two men in the Bible who God raised up as successful, secular officials **In foreign and heathen cultures**—and they remained faithful witnesses and servants of God to the very end, and often at the risk of their very lives!

What about Jonah? He was a good example of someone who didn't want to go to the mission field and preach to heathens! Stubborn, rebellious and selfish—and yet God "made him an offer he couldn't refuse." (I pray that God would freely move like that in all our lives, "helping" us to make the right decisions about **going**.)

And then there's the apostle Paul—who had such a burden for his own people and country, Israel. Oh, how he would have loved a ministry among the Jews! But what did God say? *"Go! For I will send you far away to the Gentiles."* (Acts 22:21) That's what God commanded, and "go" he did. Never was there a missionary like Paul. Take a look at 2 Corinthians 11 if you'd like to see a list of his qualifications: beatings, imprisonments, stonings, mobs, shipwrecks, the list goes on and on—and so did Paul, obeying his Master who bought him.

From Noah to Abraham, from Moses to Jonah, from Daniel to Paul, God has always given special blessing to those who, leaving the comforts of home and relatives, cross the boundaries of their little worlds to bring God's message and blessing to the nations.

Remember Jesus' words about this subject, *"A prophet is not without honor except in his home town."* (Matt. 13:57)

5) You should go because America (and some other western nations) is literally drenched with the Gospel, while most other countries and cultures of the world do not have any continual, relevant witness at all.

"And thus I aspired to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written, 'They that had no news of Him shall see, and they who have not heard shall understand.'" (Rom. 15:20-21)

It is so true that we here in America are continually bombarded with Christian witness and ministry. Almost at every turn there's a billboard or a bumpersticker proclaiming something about Jesus. Turn the dial on your radio at any time of the day or night, and you've got non-stop preaching. There are several Christian satellite and cable networks. And there are over 250 different Christian magazines and publications. In most cities there's a church on almost every corner. I am not trying to say that this is all bad—a lot of it is good, winning many souls to Jesus—but as I've traveled overseas, it is hard for me to believe that it is God's will for there to be so much gospel preaching and literature available here, while there is comparatively little or even **none** in many places outside of this country.

The world is going to Hell on every continent! **Is It God's fault that so few are hearing the Gospel—or is it the Church's?** Aren't we who love Jesus accountable to reach our generation with the Gospel? A friend of mine has written, "This generation of Christians is responsible for this generation of sinners." If this is true, then each of us must take a good, long look at our lives and priorities—finding out where God would have us begin to get ready to go!

6) You should go because, as Oswald J. Smlth said, "No one has the right to hear the Gospel twice, while there remains someone who has not heard it once."

"But if our Gospel be hidden, it is hidden to them that are lost: in whom the god of this world has blinded the minds of them which believe not, that they might not see the light of the Gospel of the glory of Christ, who is the image of God." (2 Cor. 4:3-4)

Has it occurred to you that Jesus wants **every creature** to hear the Gospel? If you had 20 children to feed and plenty of food to feed them all with, do you think it would be right to give 3 of the children 10 meals, 7 children only 1 meal, and the remaining nothing—causing them to die of starvation? That's exactly what we're doing with the Gospel in the world today!

Because we believers are so deaf to God's call to go into all nations, we keep most of God's resources to ourselves! We keep feeding and reaching the **same people** over and over again. I am not saying there should be no Gospel preached in America, I am saying that there needs to be a spreading out of the soldiers of God, to fight the enemy where his **greatest** strongholds are—"where Christ is not already named"!

7) You should go because the time is short. More and more countries are closing their doors to missionaries and the Gospel, and we must go now.

"We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work." (John 9:4)

I constantly hear of country after country where missionaries used to be welcome, but now the doors are closed to them entering. Though it is true that many Christians can still go to be subtle witnesses as doctors, teachers, engineers, etc., the Gospel can no longer be openly preached in many lands.

Although there are still vast areas of the world wide open for foreign evangelism, such as western Europe, parts of Asia, and most of the Pacific (Japan, South Korea, Singapore, etc.), there are many other countries where it is illegal to hold a street meeting or pass out gospel literature. We need to sense the urgency of this hour, and obey God by reaching out to those lost in the darkness "while it is still day."

8) You should go because the Holy Spirit is speaking to Christian leadership all over the world that it is God's desire for there to be a great final missionary thrust with the Gospel before the end of the age. It is His desire that every people should have the Gospel preached to them, and that the Gospel should be published in every nation and in every language. And unless YOU get involved personally, there is no hope of that ever happening in our generation!

"... And you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." (Acts 1:8) *"And this Gospel of the Kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come."* (Matt. 24:14) *"The Lord is . . . patient toward you, not wishing for any to perish but for all to come to repentance."* (2 Pet. 3:9)

Is there any doubt in your mind that God wants everyone to be saved? If you believe this, and you really love Jesus, then WHY are you so timid about getting involved in this great thrust to bring the Gospel to **all** the nations? Do you think that while you're reading this, God isn't grieved that His Church is being so lazy and disobedient about fulfilling His commission? He knows that **you** agree with the Scriptures, and He's listening to every excuse you're turning over in your mind like, "Yes, I know that more people need to go . . . but He just couldn't mean **ME!** I'm . . . I'm just not the 'missionary-type' . . ."

In Part 2 of "Why You Should Go To The Mission Field," we will see what "type" of Christian you really are . . .



Part II: The Most Commonly Heard Excuses

The following objections are just a few of the many that Christian groups and missionary societies constantly hear from prospective recruits for the mission field. Although many may merely be excuses, we have heard them spoken so many times as serious statements from well-meaning Christians in response to the question, "Why don't you get trained to go into full-time Christian service in a foreign country?"

1) "But I'm not called."

You don't know how many people I've met who have said to me, "Keith, I agree that more people need to go to the mission field, but I've never heard God tell **me** to go."

Well, the truth is that God has **already** told you to go in His Word. In fact, He **commands** you to go . . . "Go **ye** into **all** the world, and preach the Gospel to **every** creature." (Mark 16:15) That's right . . . YOU ARE CALLED!

In fact, if you don't go, you need a specific calling from God to stay home. Has God definitely told you **not** to "go" somewhere outside your country to preach the Gospel? If He hasn't, then you'd better start praying WHERE to go, instead of IF you should go—for again, **you're already called!**

2) "But God needs people to stay here to be a witness to those lost in America. There's enough need right here!"

It **is** true that God has called some people to stay right where they are to be witnesses for Jesus in their daily lives and professions. But again, God is merciful **and** just. Since America has only about 5% of the world's population, then only about 5% of the believers would really be called to stay in this country as a witness (that's only about 1 out of 20) while the rest of us should go into the parts of the world where there are almost 0% believers. (In Albania, for instance, there are only "a handful" of known believers in the whole country of 2.7 million people—less than 1/2 of 1/1,000th percent!!!)⁹

3) "But God needs people to stay home and financially support those ministries and missionaries who are already all over the world. In fact, my church is already supporting some missionaries with my tithes and offerings."

You should never have to worry about there not being enough Christians staying home to support missionaries! There will always be enough people around who will not answer the call to go—who will stay home and gladly just send a check (instead of themselves) to reach the lost. After all, nothing is easier to give than money (except nothing!).

This does not mean that everyone who stays home is selfish and disobedient. As I've already said, there are some who know they are definitely called to stay, and they are doing exactly what God would have them do here, while they greatly support other ministries. I'm just saying that there will always be plenty of people around to financially support the pitifully few who answer the call and obey God.

4) "But my family and friends would frown upon me going."

"He who loves father or mother more than Me is not worthy of Me . . ." (Matt. 10:37)

God is very clear about whose approval we should seek. It's shocking to me how even Christian parents react when their children say that they'd like to go for training as a full-time Christian worker. "A missionary! Are you crazy?!" It's as if they've announced they'd like to be a thief or a prostitute.

It is true that God wants us to honor our parents and love our friends, but He has also made it clear in His Word that this honor and love must not exceed our love and obedience to Him and His calling on our lives. We should always try our best to explain God's call to our families, lovingly and patiently, but the bottom line must be that we will obey Christ **no matter what the cost**. We should always try to get our family's understanding and blessing when God makes our ministry clear to us, but we must also always be ready to leave "houses or brothers or sisters or father or mother or children or farms" for His sake "and for the Gospel's sake." (Mark 10:29)

5) "But I need to stay here and lead my relatives to the Lord first. If I go somewhere else, how can they get saved?"

There once was a man who wanted to follow and obey Jesus, but he said to Him, "Lord, permit me first to go and bury my father." Jesus' answer to him was, "Follow Me; and allow the dead to bury their own dead." (Matt. 8:21-22)

This may sound cruel of Jesus not to allow the man to have a funeral for his dead father—but most likely, the man's father had not died yet. The phrase "wait until I bury my father" was sometimes used to say "wait until my father has died." What he was really saying was, "I'd like to follow You now, but You see, my parents wouldn't understand. Please wait until after they've died, and then I'll be more than glad to follow You!"

Jesus' answer was appropriate . . . "allow the dead to bury their own dead." In other words, "allow the unbelievers to take care of themselves, and **follow Me!**" Jesus doesn't want us to throw our usefulness away because our relatives are not yet saved. The greatest witness they can see is you fully obeying the call of God on your life. Jesus didn't want this man's father to be buried—He wanted the young man to follow Him, and then maybe even the man's father would come to know Him too. Obedience is truly greater than sacrifice (1 Sam. 15:22)—when we obey God, **He** takes care of **all** our other obligations. (Matt. 6:33)

6) "But I need to get an education first."

I don't believe that God wants every Christian to go to college just because, "Well, **everyone** goes to college now, unless they're too dumb!" You shouldn't go to college unless God has definitely called you to go. Just like everything else in our Christian lives, **He's** the Master, we're the servants. **He's** the General, we're the soldiers. If you're

really a Christian, you're at the beckoned command of the King. If you're not at His command, then you're **really not** a Christian.

Yes, God **does** call some people to go to college. Sometimes it's to get training for a ministry calling He's made clear to them. For instance, if you know what country you're called to, perhaps God would lead you to learn the language and culture somewhat before you go (although the very best place to learn is within the country itself—it's a definite "crash course"!).

Of course, another reason God might lead you to college is to minister to people right there on the campus—as well as to mature emotionally and spiritually. But be careful! Make sure you're there in direct obedience to God, or else you're wasting your time—and His.

7) "But I need to get married first, and then maybe my mate will want to serve God full-time on the field, rather than me going alone."

Nothing could be a more foolish reason for putting off obeying God now. God does not want you to look for a husband or wife, He wants you to be married to **Him**, and trust Him for any mate He may bring into your life. I know of many single Christians serving Jesus overseas who are trusting Him for everything. And some of the most beautiful stories of God's grace I've ever heard are told by couples who went to the mission field single, and then God led them to marry another whose heart was also fully devoted to serving Him there. Remember, "Your Father knows what you need **before** you ask Him." (Matt. 6:8) Trust Him!

8) "But I have a family to support. God doesn't want me to neglect them, does He?"

The Word of God says, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added to you." (Matt. 6:33) If you can trust God for your needs, you can certainly trust Him for your family's needs. You would never be foolishly "neglecting" your family's needs by obeying God's call to go. God will show you the way. I know of so many families—some with many children—who are on the field right now, trusting God for their needs while they minister in His name. I have never heard of ONE occurrence where God didn't meet the needs of one of His servants and their families. As King David said . . .

"I have been young, and now I am old; yet I have not seen the righteous forsaken, or his descendants begging bread. All day long he is gracious and lends; and his descendants are a blessing." (Psalm 37:25-26)

9) "But the mission field is dangerous. God would not have me put myself or my family in danger of disease or native hostilities, would He?"

"Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?" (Num. 14:3)

It is all a matter of our priorities—do we look at the temporary or the eternal in making our choices? It's true that you will probably be in more physical danger on the mission field than you would be in the suburbs of America, but that is part of the cost that we need to count when it comes to serving God. The question should not be, "Will I be kept safe wherever I go?" but rather, "What is on the Lord's heart for me to do?"

If Jesus decided to go the way of least pain, He would have never gone to the cross. There is no place of greater blessing for you than in the center of God's will. You must stop to count the cost, but remember one thing—the **privilege** of serving God always outweighs the **price!** "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever wishes to save his life shall lose it; **but whoever loses his life for My sake and the Gospel's shall save it.**" (Mark 8:34-35)

10) "Although in the past most countries freely allowed foreign missionaries to come, most people in other lands now resent them. Why should I go where I'm not welcomed?"

Did **you** welcome the Gospel before you were saved? The Word says that we should save some, "snatching them out of the fire." (Jude 23) Some people just don't want to be saved! That's exactly why we need to go to them. The more unwelcomed, the better. If they resent Americans, then you have an opportunity to show them that Christian Americans can be humble with the love of Jesus in their hearts. For the Word says, "He who is wise wins souls." (Prov. 11:30)

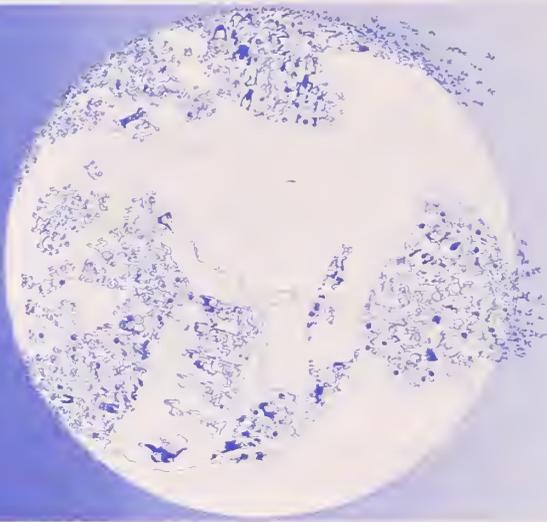
11) "But I could not afford to get the training, and raise the necessary finances to place myself (or my family) on the field."

Don't worry, God'll help raise the money you need. Wherever God guides, He supplies—even if it means helping you get a job! Problems and worries about finances are usually only a surface excuse when it comes to obeying God to go. In your heart you **know** He'll make a way for you!

12) "But I don't have any special talents or abilities that would qualify me to be a missionary."

Then you're **just the person** God is looking for! Sure God can use nurses, teachers, accountants, and mechanics on the field, but it always blesses God to greatly use the one who seemingly

Why YOU Should Go To The MISSION FIELD



By Keith Green

has nothing to offer. It is **this** person who has the opportunity of purely representing Jesus in the endless "common" tasks that are part of the daily life of a missionary. "When I am weak, **then** I am strong." (2 Cor. 12:10; also see 1 Cor. 1:26-31)

13) "But how could I commit myself for years and years to go to the field without having a chance to see what it would be like?"

It is true that in past generations, a foreign missionary had to make almost a lifetime commitment before he could go to the field. Then in most cases, he had to go to college for at least four years, and then seminary for two to four years **before** he could even begin his missions training and service. But today there are missionary organizations that have short-term programs for people who want to receive training and find out what serving God in other countries is like. These programs last from a few weeks to a few years in length. So now there is an opportunity to "take a look" before making a much longer commitment.

14) "But God wants me to stay in this country and prosper. The reason the rest of the world is so poor and unconverted is because their heathen religions and idolatry have caused them to live in ignorance and poverty, without God's blessing."

This has to be **THE** most selfish reasoning I've ever heard for not going—and I've heard it! **Of course** they live in ignorance and poverty, that's just the very reason you **should** go—to bring the **enlightenment** that comes from knowing the truth about Jesus, and to bring them the **true riches** of knowing Christ. If you don't believe that the reason God has blessed you with abundance in this country is so you can be a blessing to others—then you have never understood the Gospel of Jesus Christ! "Freely you received, freely **give**." (Matt. 10:8)

15) "I'm just not ready to make that kind of a sacrifice and commitment."

Ah! That's just the point. That's probably the underlying reason for almost every one of the above objections. In fact, you might just as well have said, "I'm not **willing**." You need to decide whether or not you are a disciple of Jesus—that is the question. If you **are** His disciple, then "you are **not your own** . . . you have been bought with a price." (1 Cor. 6:19-20) And if you truly love Him, then you will not feel bondage, you will feel incredible excitement at being chosen to represent Him in the world! To be a servant of Jesus Christ, an ambassador, a missionary, is the **highest** calling a man or woman can attain to!

Now what are you waiting for??

WHAT SHALL I DO?

BE AVAILABLE—Abandon yourself to God and to **His** call on your life. Tell Him you will go anywhere and do anything that He shows you as His will for you.

BE INFORMED—Don't hide behind ignorance. Gather all the information you can so you can pray and seek the Lord intelligently. Subscribe to missions publications and make it a priority to know what's going on in the world. If you know where the needs are, it will be easier for you to meet some of them.

BE INSPIRED—Check out our booklist and get hold of some inspiring biographies of Christian missionaries. You'll find out that most "missionary greats" are just common people who decided to let their love for God and their love for the lost overrule their own desires in life—allowing God to use them in bold and wonderful ways.

EXPECT AN OPEN DOOR—Expect God to give you an opportunity to fully serve Him through this new information you are exposing yourself to. Then when He opens the door—walk through it!

If you would like a list of Christian organizations with short-term missionary programs, just write us and we will be glad to send it to you. (Please enclose a self-addressed, stamped envelope if possible.)

MISSIONS BOOKLIST

The following is a suggested list of excellent books that will help you to learn more about missions—the need, the burden, the lifestyle and the ministry. These books are not available through our ministry. Check with your local bookstore—they will order them for you if they don't have them in stock.

ANointed FOR BURIAL—The story of a young American couple from Dallas that the Lord sent to Phnom Penh, Cambodia, while the city was falling to the communist forces of Pol Pot. They held crusades while the city was being bombed and shelled and experienced a remarkable revival among the Christians of the fledgling Church in Cambodia. They miraculously escaped on the very last plane out of the country just before the terrible persecution that was to follow.
—by **Todd and DeAnn Burke; Logos.**

BRUCHKO—The remarkable story of Bruce Olson, a 19-year-old American boy who, against incredible odds, followed the call of the Lord into the jungles of Venezuela. Near death after being shot with an arrow, he recovered, and all alone, without the help of any missionary society, he evangelized the savage Motilone Indians.
—by **Bruce Olson; Creation House.**

PEACE CHILD—The contemporary story of a man who went into a tribe of stone-age cannibals whose source of tribal pride was seeing "who could be the most treacherous." Don Richardson and his family lived an incredible adventure among these people and brought them to know and love the **true** Peace Child.
—by **Don Richardson; Regal.**

OPERATION WORLD—A Handbook For World Intercession—As well as describing the economic and religious status of each nation, this book tells you what is currently being done to bring these people to Christ. It is an effective prayer tool since it is full of statistics and specific prayer requests for each nation.
—by **P. J. Johnstone; Send The Light Publications.**

THE GENERAL NEXT TO GOD—The moving and exciting story of William and Catherine Booth and the founding of the Salvation Army in the slums of England.
—by **Richard Collier; Fontana.**

THROUGH GATES OF SPLENDOR—The story of Jim Elliot from Portland, Oregon, who was one of the five martyrs killed by the Auca Indians (1956) in the jungles of Ecuador. This story will grip your heart and change the way you personally live.
—by **Elisabeth Elliot; Spire.**

ETERNITY IN THEIR HEARTS—This book gives a remarkable insight into the vast opportunities of world evangelism. It shows many factual instances of groups of people who, through their ancient folklore, are totally prepared to receive the Gospel. They are literally waiting for and expecting God to show up. All they need is someone to take them the truth.
—by **Don Richardson; Regal.**

HUDSON AND MARIA TAYLOR—Hudson Taylor was the pioneer of modern faith missions. His life is an incredible adventure as we follow the story of the founding of the China Inland Mission in the 1800's.
—by **J. C. Pollack; Zondervan.**

KEY TO THE MISSIONARY PROBLEM—Although written as a response to the Missions Conference of 1901, this summons to action for missions is as burning and contemporary as when first issued. This is a book of great intensity, which sounds forth a rousing and solemn call to new activity, fresh consecration, and more abundant prayer for the cause of missions.
—by **Andrew Murray; Christian Literature Crusade.**

If you would like additional copies of this tract, then order EG#7. A complete list of available tracts, and a suggested bulk-price list can be obtained by sending a self-addressed, stamped envelope to: **Last Days Ministries, Box 40, Lindale, TX 75771.** If you would like to receive the Last Days Newsletter, send request to above address.

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Dissertation Proposal
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Working Title: John Calvin on Vocation: Toward a Theology
for the Volunteer Ministry of the Congregation

Background:

Since the Protestant Reformation, the church has witnessed periods of great vitality and vision among its volunteer leaders. But this is not entirely the case today. Volunteer leaders are often frustrated, demoralized, or "burned out," and new leaders are frequently difficult to secure. Recognition of this situation in the contemporary church has generated a growing body of literature on the subject of religious volunteering. (Note: a "volunteer," as I am using the term, and as generally defined in this literature, is a leader, ordinarily a member of a local church, who serves without expectation of remuneration). This body of literature is based chiefly on the emerging field of volunteer management, which has applied insights from motivational psychology and management theory to the needs of non-profit voluntary associations, such as finding, training, and motivating volunteer leaders. Many church professionals, concerned that traditional methods and assumptions about volunteer leadership in the church seem inadequate, have turned to the field of

volunteer management for guidance.

Problem:

While the insights of volunteer management deserve careful attention, it must be noted that theological reflection in the literature on religious volunteering has been neglected or limited to a series of preliminary statements. It appears that the demand for effective techniques and principles has eclipsed concern for understanding what is happening from a theological perspective. Few attempts, if any, have been made to test the assumptions on which religious volunteering is based, or to look to theology for solutions to such problems as motivating volunteers or easing tensions between professional and volunteer leadership. The research problem I am addressing is the lack of an adequate theology of volunteer ministry in the contemporary church. The hypothesis I propose to test is that Calvin's doctrine of vocation offers a constructive and, in fact, vital perspective for interpreting theologically what Christians do as volunteers in the life and mission of the church. The volunteer in Christian education, while a special case of volunteering in the church, is of particular interest to me. One of the chief aims of this study is to draw implications for the theory and practice of volunteering in Christian education.

Calvin's view of vocation is radically different from the modern usage, not only in religious content, but also in scope. For Calvin, as for Luther, vocation is a powerful theological

reality that belongs to all Christians and embraces all of life's activities. Luther's thought on vocation has been well-documented (i.e., Karl Holl, R. L. Calhoun, Gustaf Wingren). But the distinctiveness of Calvin's thought on vocation has been virtually overlooked. On one hand, Calvin's concept of vocation has been overshadowed by Luther's, perhaps because of the essential similarity in their views and Luther's more easily accessible treatment of the subject. (Except for a concise statement in Book III, Chapter 10:6, Calvin's thoughts on vocation are scattered throughout his Institutes, commentaries, and sermons). On the other hand, since Weber's The Protestant Ethic and the Spirit of Capitalism, virtually all discussion of Calvin on vocation has focused on the socio-economic dimension of his thought, and this despite the fact that Weber's hypothesis was based on the concept of vocation in later Calvinism, not in Calvin.

What has been neglected is the distinctive socio-theological dimension of Calvin's concept of vocation. For Luther the relationship between Berufung, the call to every Christian, and Beruf, the calling which marks a person's class or occupation, is ethical. That is, to what extent is a particular calling in the world consonant with the Christian's calling to a life of faith and obedience? Luther's primary concern is the individual's conscience before God. For Calvin the relationship between calling in the general sense and a particular calling is theological, and according to one authority (Biéler), Calvin is the first theologian to make a connection between the spiritual and material realms

in theological terms. Calvin's primary concern is how the calling of the Christian is expressed in the corporate life of the community. His view that all of life is lived unto the Lord enables him to maintain a more dynamic tension that Luther does between divine calling and everyday life.

A computer search for dissertations on the subject of volunteers and the church has indicated that research has been limited to motivational studies. A similar search on Calvin and/or Luther on vocation has turned up no dissertations on this subject. In a search of Calvin bibliographies I did discover a dissertation that examines Calvin's concept of vocation as part of an historical study, The Protestant Doctrine of Vocation in the Presbyterian Thought of Nineteenth-Century America, (Ruth Douglas See, N.Y.U., 1952). This dissertation serves two purposes: 1) it provides a valuable resource on Calvin's thought concerning vocation, and 2) it clarifies the fact that what makes my research proposal distinctive is the kind of questions I bring to the study of Calvin's doctrine of vocation. Of special note, I am presently auditing HD22 (Calvin's Institutes) and plan to enroll in DS22 (Reformation Research: Problems of Structure in Calvin's Theology) with Professor Dowe during Spring semester.

Method:

After defining religious volunteering in its historical and contemporary context, and identifying the present need for

theological reflection on the volunteer ministry of the congregation, I will review the literature concerning Calvin on vocation to indicate both the scope of previous research and the questions that have shaped the discussion. Next, in preparation for the study of Calvin, the history of the doctrine of vocation will be considered from the biblical context to the early Reformation including Luther. Then, Calvin's concept of vocation will be examined drawing on his Institutes, commentaries, and sermons. It is anticipated that the sermons may prove especially illuminating because of the purpose of this research and because Calvin's sermons have been the object of less intensive research than his better-known works. Based on this research Calvin's concept of vocation will be critiqued and evaluated to determine if and how it might be constructive for contemporary theological reflection. One possibility for making this bridge between Calvin's thought and contemporary experience in the church is with the concept of vision. Contemporary Christian education theorists (e.g. Groome, Dykstra) have stressed the need for God's people to maintain a vision which interprets present experience in light of the Christian heritage and hope. I intend to show that Calvin's concept of vocation offers such a vision, which is especially needed in the church's ministry with volunteers. Finally, the implications of Calvin's thought on vocation for the church's educational ministry in particular will be considered. Theological statements in the literature

on religious volunteering will be examined in light of my research on Calvin and implications for a theology of volunteer ministry will be suggested. As a Christian educator I am also concerned with how such a concept as vocation can be taught and appropriated so as to transform both the individual and the community of faith. A final chapter will summarize my research, present my conclusions, and offer possible directions for further research or implementation.

quote regarding the "call" raises some questions as to whether or not the call to mission is any different than the call to follow Christ.

"As a technical theological term the word "calling" came into use in Reformation theology for the Divine act whereby those destined for salvation are persuaded to accept the Gospel. In much Evangelical Christianity of more recent times the Call of God takes a very important place in the immediate and conscious conversion which is considered normal and necessary in the religious life of every Christian."³

DEFINITION OF 'MISSION'

In the course entitled Modern Mission and Ecumenics taught by Dr. Samuel Moffett, in the Fall of 1985, we learned that the root meaning of the word "mission" is "to send", Webster's Dictionary agrees! "Mission" also includes what the individual is sent to do. Throughout history the church has used a "classical" definition of mission to mean foreign mission. The most clear example of sending has been in overseas ministries. One may raise the question as to why this became the most clear example and find that along with the obvious preparation there was, and often still is, a "commissioning" service for those setting out on a "mission". Perhaps there is a relationship between the clarity of the sending and the formality of the commissioning.

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~~10/20/85~~?

In light of these definitions the term "call to mission" has already become a great deal more complex. The call seems to be between God and an individual, or between a group (church) and an individual. The mission is a sending from one place, or one people, to another, in order to accomplish a certain task. Let us now look to the Bible to see what clarity can be gained through examination of the examples contained therein.

China that Hudson Taylor eventually took on was one of the most difficult. He chose to adopt native Chinese garment, underwent years of loneliness before finding a woman who shared his vision and came into a great deal of financial difficulties with the mission.

At the age of seventeen Hudson Taylor had an enlightening experience reading a tract. He suddenly realized "that Christ by His death upon the cross had already discharged this debt of sins'. And with this dawned the joyful conviction, as light was flashed into my soul by the Holy Spirit, that there was nothing in the world to be done but to fall down on one's knees and accepting this Savior and His Salvation, to praise Him forevermore."⁸ This was in June of 1849, by December of that year he felt he was terrifically disobedient and begged the Lord to save him from falling.

"He made a fresh dedication of himself to God, and such an awful sense of divine presence came upon him as he could not describe it. He felt the offering was accepted; and as distinctly as if a voice had uttered it, 'Then go to China,' was spoken to his soul. From that hour his mind was made up."⁹

This call, coming from the deep sense of the divine presence, never left Hudson, although life threatening and alarming situations abounded throughout his mission. So, Hudson Taylor became a Christian and was then given a mission that was consistent with his dreams as a young boy. This mission meets the classical definition, it involves being sent to a foreign land to accomplish a purpose. We have not spent much time discussing the proportion of evangelism and service that are involved in "mission", but we must be aware that for Hudson there arose many issues of politics and patriotism. Still, his faithfulness showed his dedication to the one who sent him.

International Missionary Council Study
of the Missionary Obligation of the Church

THE UNIQUENESS OF THE FOREIGN MISSIONARY VOCATION

by
Charles H. Long, Jr.

On this paper we shall try to determine whether there is really anything unique about the location of the foreign missionary. Is there anything that can be said about this vocation which is not true of the vocation of the so-called "home missionary" or that of any other Christian person?

The distinction between "foreign" and "native" belongs to the categories of this world rather than to the Kingdom of God or to the Church which is the One Body of Christ. Yet, there have been those consciously set aside by the Church as "foreign missionaries" from the beginning. Always, these men and women were sent to bring within the Christian Church precisely those people who, from the point of view of the world, were most clearly outside of the earthly community in which the Church was established. When the Church was centered in the intensely self-conscious society of Judaism, Paul was separated to preach the gospel among the Gentiles. When Christianity had become an established faith of the Roman Empire, missionaries were sent to the very barbarians whom the Roman Empire most despised and most desperately opposed. With the coming of the Age of Discovery, "Christendom" was set in men's minds as against the world of "heathen" and "infidel", the Old World over against the New. Nonetheless, missionaries set forth to the Americas, down the coasts of Africa and into Asia, with a love out-reaching prejudice and piercing walls of ignorance. So, too, the meaning of the word, "foreign" for us has been colored by the special sociology of the last age. The missionary movement as we know it has grown up as the response of the gospel to the rise of modern national states and the emergence of 19th century colonial empires. The era of white supremacy was matched by the greatest effort in history to bring the colored and colonial peoples of the world in the faith and fellowship of "the white man's Church"! Where the world has drawn a line, the Church has regularly crossed it. Those sent to do the crossing are the missionaries. All through history the foreign missionary enterprise has faced an everchanging task, but it has always represented the Church breaking out of the shells of limitation and restraint which contemporary social institutions would impose on it. When the Church itself becomes too much a part of the world, too much of a social institution in its own right, the prophetic function of the foreign missionary vocation is even more clear. Thus, the first great evidence of Counter-Reformation in the Church of Rome was a markedly expanded foreign missionary activity.

If this line of thought is correct then, the foreign missionary is one who seeks to be a minister of reconciliation across the ultimate sociological boundaries of his age. Every Christian shares in the ministry

of reconciliation on a spiritual and personal level. "Home" missionaries share in it as it involves the reconciliation with God and with each other of manifold groups and divisions in the community. But only the foreign missionary devotes his whole life to the challenge of the ultimate divisions of his age. This is part of the uniqueness of his vocation. He devotes his life in the faith that God loves as His children precisely those whom society considers to be less than men, or the actual enemies of humanity - i.e. barbarians, heathen, foreigners, or now, perhaps, Communists. With the passing of the age of colonial empire and rigidly independent national states there arises the need to define the word foreign anew. What are the ultimate sociological boundaries of our age? Will the "foreign missionary" of the future be he who in any place seeks to cross the boundaries of economic class and penetrate the political iron curtains, convinced that those whom our society regards beyond the pale of Christian concern are in fact in need of God's redeeming love? This in no way reduces the challenge of older, still uncompleted tasks of crossing boundaries of geography, nationality, culture or race, any more than the sending of a missionary overseas reduces the task and challenge for missionaries at home. And it must be recognized that there already are Christian groups within every economic class and on both sides of every political battlefield. Crossing the boundary does not necessarily involve pioneering a new church in the apostolic sense. Yet the task of the foreign missionary is to bear witness that the love of God and the fellowship of the Church is truly universal, transcending even the ultimate barriers which can be erected by the sin of men. Wherever the barriers appear to be raised in our day, there is the front line for the foreign missionary movement. If we are not engaged in the struggle there, however noble our works may be elsewhere, it seems to me that we have missed the point and the battle has passed us by. To deny this essential obligation is to deny the catholicity of the Church.

The word "foreign" then, when we seek to re-define the "foreign missionary vocation", must be interpreted in the widest possible sense and not merely with reference to 19th century political economy. Otherwise the churches will continue to think and work as in the 19th century, while Jesus Christ is at work in the 20th; then the foreign missionary movement will be truly an anachronism. A missionary is one who takes the faith as he has received it out of the group which has molded his life into some other environment which is foreign to him and within which he is looked upon as a foreigner. In the last analysis this is the experience of any Christian who is "in the world but not of the world". It is uniquely manifest in the vocation of those called by us "foreign missionaries", and is one more example of the way in which every specialized vocation in the Church can be referred back to something in the common vocation of all Christian people. If this is true it follows that while there may be a hierarchy of functions in some forms of the Church there can never be a hierarchy of vocations. So foreign missionaries would be the first to deny that they have in any sense a higher calling than other Christian men. They would agree that every Christian has an obligation to be a foreign missionary in the broadest sense of the word. They would also insist that their specialized vocation is distinctly different from any other form of Christian

service. It is not that the missionary is either a different kind of Christian or that he is willing to be more fully Christian than his fellows. It is not a distinction of either degree or of kind, to the extent that the vocation of every Christian is essentially the same. The distinction lies rather in (a) the particular task God has set before him, as this is related to (b) that particular aspect of the total task of the Church which the last generation knew as a foreign missionary movement. The definition of these two particularities, in terms of our contemporary experience, should enable us to articulate what is unique in the foreign missionary vocation. The distinction lies, then, not so much in the area of vocation itself, but in the particular gifts of the Spirit which qualify one man and not another to be a foreign missionary and in the unique nature of the foreign missionary task itself.

II

The word "vocation" as the word "foreign" can be used in a great many different ways and may be interpreted either broadly or narrowly. It has been used with widely different meanings in the history of the Church. (1) We can speak of our "sense of vocation" by which we mean that the whole of life has been made meaningful, through a personal re-orientation. The problem of Christian vocation here means the degree to which we are able to appropriate for ourselves the gospel of Jesus Christ. (2) Vocation may refer to a profession or professional group. Thus a missionary is simply part of a distinct professional group making its particular contribution to the total society of mankind today. (3) We may speak of the 'vocation of God' in answer to the question "Who calls us?" In this sense the word refers to anything God says to us, through the Bible, Church history, the disciplines of science, theology, as well as through personal prayer and mystical experience. (4) So it follows that vocation may be something God asks not only of individuals but of the whole group; an obligation of the Church. (5) Or we may use the word "vocation" to refer strictly to our inner response to the will of God, the discerning of our destiny in humble obedience seeking participation with God in the redemption of the world. (6) Finally vocation means action: doing whatever is the will of God for me.

(1) The foreign missionary enterprise still represents the chief opportunity for full time Christian service on the part of lay people; a means whereby the exercise of their professional talents and training take on the fullest dimensions of meaning as Christian vocations. Per Charles says that lay missionaries are a necessary part of any foreign mission program since they help establish the "pre-conditions of the Church": literacy, a certain degree of civilization, etc. If this is all there is to the function of lay missionaries, then they need not even be Christian, but only professionally competent teachers, doctors, or bookkeepers. They must be Christian and in every sense of the word missionaries, however, because one of the pre-conditions of the Church is that the ordinary lives and occupations of the people must be infused with Christian meaning before truly worshipping communities of Christians can emerge.

(2) The missionary is part of a professional group, sociologically speaking, because whether he is a layman or ordained he is employed by other men and women to perform a special task, in the performance of which all the various types of missionaries are united. They are employed by the Church in its established centers to plant the Church where it does not yet exist, or where it exists only weakly or incompletely. The mission of the Church (that is, the vocation of all Christians) is to evangelize the world. It is in this sense that many "home" missions and chaplaincies to labor unions or universities can be said to be missionary activities. But in a strict professional sense, missionaries are those employed not only to communicate the gospel, but to plant the Church where it does not exist. At home the Church is already established, and in general is everywhere available; although we are only beginning to discover how much remains to be done to communicate the gospel adequately to those who remain outside of the Church. In areas where foreign missionaries are at work the gospel is neither adequately communicated nor is the Church at all firmly established and generally available. The foreign missionary is called to this special task of establishing the Church, which is only part of the general evangelistic mission of the Church. It is not the responsibility of the missionary to convert every Chinese; rather once the work of the missionary is done and the Church is established, the evangelization of the whole country becomes the responsibility primarily of Chinese Christians. Thus while missionaries as a professional group are withdrawn from Communist China, the mission of the Church (evangelism) definitely continues in the witness of Chinese Christians. If this line of reasoning be true, not everyone who preaches the gospel, even overseas, can claim to be a missionary, but only those are members of this profession whose evangelism contributes directly to the establishment of what, by some definition, can be called the Church.

When the Church has been established in every part of the world is there then no further call for missionaries? In the first place, this may be a purely rhetorical question. We have little assurance that there will ever be a time when the Church (whatever we mean by the Church) will be found in every part of the world and available to all men. It is not something static, founded and built once and for all like a skyscraper or a bridge, so that a day comes when the workmen see that their task is done, gather up their tools and depart. The classic analogy of the Church is the human body, which goes through processes of decay as well as growth. We have reason to expect that there will probably always be parts of the world where men must be sent to re-establish the Church. Secondly, "establishing the Church" means at least to make the Gospel of Jesus Christ available to people who would not otherwise have it. It may be necessary in many poor, isolated or sparsely populated places to continue to send professional missionaries in order that the Church may continue to be in any sense "established". Where there is none to minister unto "them", "we" must send missionaries to provide that ministry.

Finally, while a profession may change its methods and approach to given problems it does not cease as a profession. Those who were the witch doctors of a former age are the skilled surgeons of today, united

by a common concern for the healing of the sick. Thus there will always be a missionary vocation even if the work of missionaries changes in many ways. Even if churches exist in every land there will be need for missionaries to be sent as from one church to another. This does not mean missionary work will become liaison work. Rather it means that in planting the Church we are not concerned just with planting a branch of our denomination or even with Pan-Protestantism as a goal. As doctors exist because of sickness, so missionaries as a professional group exist because the one Holy Catholic and Apostolic Church has not yet been realized in the world. This Church cannot be established anywhere in the world unless it is established everywhere. Until it is established there will be a foreign missionary vocation--and that means until the end of history.

Because missionaries are representative of one church sent to another church they participate uniquely in the ecumenical life of the church and thus in themselves represent a fore-shadowing of the reunited church to be. Until the Church is one, missionaries will be needed to bear witness to its unity and to seek it. The Church is not yet holy because the acids of secularism separate some aspects of life even for Christians from the sanctification of the Spirit. Until secularism is completely eradicated missionaries will be needed, especially lay missionaries, to bear witness to the Christian meaning and responsibility in every appropriate human activity. While this is a responsibility of every Christian, it is, in a particular sense the professional task of foreign missionaries. Against the catholicity of the Church to which we bear witness we must set the reality of many churches, basic disagreements about the Christian faith and a tragic nationalism or provincialism even in those churches which claim to be in the Catholic tradition. Moreover, Christianity by any definition is far from universally established, either intensively or extensively in human society. The sending of foreign missionaries is one way in which a church shows its unwillingness to be less than Catholic. Either by some sort of ecclesiastical imperialism or through the ministry of reconciliation, missionaries seek out and break down the walls of separation, bearing witness by their very existence as a profession that "they without us shall not be made perfect." So, too, the church which is Apostolic is literally manifest in the sending forth of foreign missionaries and it is a question whether a church can claim to be Apostolic at all without giving priority to its extension and establishment everywhere. Foreign missionaries on their part have the continual experience of recovering for the church which sends them, something of the Apostolic faith. As they participate in the life of tiny Christian minorities in completely pagan cultures they tell again and again how they discover and are inspired by the "first century faith" of younger churches.

Thus, the foreign missionary is called to witness in a unique way to the one Holy Catholic and Apostolic Church. This is more than a vague participation in ecumenical fellowship. For missionaries as a professional group are concerned with flesh and blood, with the visible establishment of the Church wherever they are sent. It is inherent in their vocation that they bear witness to unity while they themselves

participate in separation. The realization of the Holy Catholic Church, then, since it lies beyond history, means that there will always be a foreign missionary vocation within history. In principle the Church is already established everywhere and for all men, because the incarnation of Christ, who "holds all things together", has taken place and because the death on the cross was for the sins of all men. Between these two poles, the cross and the consummation, the vocation of foreign missionaries is played out, witnessing to a reconciliation of all things in Christ, while at the same time, participating in the separation in the world caused by sin. Thus, the foreign missionary is called to a unique homelessness. He is not completely at home either in a land from which he is sent or in a land to which he is sent. Nor is he completely at home in the denominational church of which he is a member. The missionary is called to take upon himself and to live out in his daily life part of the tragedy of separation. But, in so doing, he points to the essential need and possibility of fulfillment in the life of the churches. Within this eschatological framework the missionary's vocation is uniquely one of "proclaiming the Lord's death till He come". The Church as a whole is called to proclaim the Lord's death by word and sacrament. In a special way the missionary is called to proclaim this by his life.

(3) Is there anything unique in the call of God to foreign missionaries or in the way this call comes to them? The vocation of God does not have to refer only to some inner mystical experience. It does refer to anything God says to us--through the Bible, Church history, discipline of science, theology, or the mind of the Church, itself. The initial vocation, to be a totally committed Christian, comes to all alike. Church history also seems to indicate that some men feel impelled by the Spirit to be foreign missionaries and that no other call seems more clear to them. But God speaks to us where we are and in terms that we can understand. Here the motivation for foreign missionaries arises. We may offer ourselves for foreign missions for a variety of relatively bad reasons. But wrong motivation can lead to the right visions. Many a man has not discovered the full implications of what God is calling him to become until he has been at work for some time and with many experiences of failure and frustration in the professional context where God wants him to be. We may go to Japan, drawn by the glamour of the East, but in Japan discover the more profound implications of foreign missionary vocation. The gifts of the Spirit which qualify a man to be a missionary, represent the call of God, but they vary from generation to generation and even from place to place. In one time and place the rugged individualist, the creative pioneer, seems to be called forth. In another time and place it is the man of humility, technical skill, and deep sympathy, who is needed. The important thing is that missionaries face their motivation for what it is, seeking always the larger reason for being where they are.

Secondly, it must be remembered that ultimately each missionary is called by God and not by his own estimate of the world and its needs, not by the princes and exalted committees of the church which sends him, and not by the leadership of younger churches who invite him.

(4) But the call of God comes not only to the individual but to the Church, an obligation on the part of each fragment of the Church universal to bear witness to and seek the realization of the one body of Christ. Because the vocation comes not only to individuals but to the worshipping community as a whole, the Church must exercise its responsibility in the discerning of "spirits". But this does not mean the responsibility of candidate secretaries only, to choose those who seem to be genuinely called as missionaries. It means the obligation of every congregation to recruit candidates from its own members and to discourage those whose vocations seem to be mistaken. Where God has given a man wider vision of the Church universal and deeper concern for those areas of the world without churches, than is given to other members of the congregation--that man can be said to have been separated by God for the foreign missionary work of the Church whether the man, himself, becomes a professional missionary or a supporter of missions at home.

Finally, it must be recognized that there are individuals who have genuine vocation to foreign missions but also have genuine impediments to the fulfillment of this vocation. It is not wise for the individual to bear the responsibility of deciding whether his impediment (whether it be a health factor, dependents at home, or another problem) excludes him from consideration as a missionary candidate. It is the obligation of the church to make this decision, and to relate rejected candidates creatively to the foreign missionary enterprise. The obligation resting upon Christian individuals concerned about foreign missions is not to determine why they should offer themselves as foreign missionaries, but to determine why they should not offer themselves.

(5) One's inner response to the will of God can also be called vocation. A unique element in the vocation of foreign missionaries is their response to the call of martyrdom. We do not become missionaries in order to be martyrs. This is a most common false motivation against which the Church in its "discerning of spirits" must take every precaution. But a missionary has discovered the uniqueness of his vocation when he has made an ultimate decision with regard to the martyrdom that is implicit in his vocation. The missionary is no more humbly obedient to the will of God in his vocation than are other Christians. But the consequences of his obedience are often different. His is a ministry of frustration and failure. The capacity for good or for evil in the missionary life is of greater dimension than for most other Christians, for their lives will have an effect for good or for evil on generations of Christians which come after them. Not least of the evil effects is the lukewarmness of Christian living and witness on the part of the majority of missionaries. A missionary is called to the martyrdom of staking his life. A martyr is one who bears witness, not so much by his death as by the use of his life. It must be clear that foreign missionaries are called upon to gamble for higher stakes than many other Christians. This is the consequence: a church member may fail and it requires the general confession. A priest may fail and it is a scandal. A missionary fails and it is devastating, not only for himself but perhaps for generations yet to come. So a communicant

may be faithful to his calling in Christ and he and his family will be the better for it. A priest may be in all things faithful to his orders; his parish and the whole community may be radically changed. But through one faithful and obedient missionary the Kingdom of God may be set forth in an entire nation and the history of the Church will remember with praise what God has done through him.

We cannot treat this too literally, of course. In principle, all men, whatever their place in life, may be used for infinite good by God or else may work havoc in the world. Yet the missionary is specially representative of all Christians in that he presents in a very vivid way the fearful potentiality for good or evil that is given everyone who dares call himself an Ambassador for Christ.

Now martyrdom is a word that has become almost meaningless for American Christians, in their position of relative safety and religious freedom. But for the missionary it may indeed mean literal martyrdom --as it has come to many missionaries and Christians throughout the world in our time. Or it may demand willingness to be "expendable shock troops", as Canon Milford calls them, "willing if necessary to give themselves completely to the country of their adoption...living out perhaps in poverty and small communities an intensely Christian and atoning life,...hedge-hogs of the Christian way in heathen and hostile surroundings." Perhaps it will demand celibacy or long separation from families. Certainly it should mean some measure of social martyrdom--not only the parting with friends to go to a far-off place, but the stigma that attaches to these "religious fanatics" who would "force their religion on others".

Because it is pride to seek martyrdom, pride is by far the missionary's most dangerous temptation. It is in a special way his besetting sin. Nothing is more destructive and tragic in his life. True, the missionary is called to martyrdom, but there is always danger that he may give his body to be burned and have it profit nothing, always danger that great talent and self-sacrifice may be cancelled out by pride and self-sufficiency. Formerly a few proud and arrogant folk could be tolerated in mission fields because of their unusual contributions of talent or leadership. Today humility is more than an admirable virtue. For the missionaries of 1950 it is an essential. When they are not expected to be leaders but assistants, when they must work on an equal or even subordinate basis with native Christian leaders, when jealous national or cultural pride is reawakened wherever they work, the least thoughtless arrogance by a missionary may cause infinite harm.

We may look for pride to take many forms in this vocation. A missionary may be defeated by unconscious pride in his own conception of the Church, or by pride in his own culture or political way of life. A Chinese Communist was asked what sort of missionaries would be able to continue work in China. The Communist had been an active Christian and was still sympathetic to the Church. He answered, "Why, we will welcome any genuine missionary. But remember, a genuine missionary cannot be too anti-Communist. We do not expect them to be 100% pro-

Communist, but if they are really anti-Communist they will not be happy here. If a missionary is filled with hatred of the government and society within which he works, his life cannot radiate the joy and peace which alone wins men to Christ." What a missionary does, how far away he goes, ultimately matters nothing. All that matters is whether our lives do or do not radiate love, joy, and peace "which alone win men to Christ".

Finally, the missionary life demands an acceptance of martyrdom, because the missionary can never be, in any sense, a success. He is unable to measure up to the total demand that God makes of him in his vocation. He must sometimes sacrifice many of the standards relating to his technical skill in medicine, education, or even the ministry. He will often be called upon to work all of his life with few visible results to show at the end of it, or only to have a social revolution destroy the institutions which he has given his life to create. He may be an ordained man who, because he is working as a stranger in a strange land, finds no real outlet for his vocation as a pastor, no congregation committed to his care. He may be in despair for the first years because in his ignorance of the language he goes to church and does not understand what is going on. And he may be an American and frustrated in the mission field by his loyalty to democracy, capitalism, or Western institutions. But his martyrdom is made meaningful by his vision of the end and by his restlessness in any Christian life which is satisfied with less than the perfection of all things in Christ. More clearly than other Christian workers, he is forced to "hold to Christ and for the rest be totally uncommitted." This means death. It also means death with the hope of resurrection.

(6) Vocation, finally is to do the will of God. This is true of all Christian vocation. What is unique about what the foreign missionary does? It seems to consist chiefly in where he does it. There is great need for Christian action at home. A foreign missionary responds with Christian action where it is even more needed. It is difficult to do the Christian thing at many times under one's own government, although that government may be greatly influenced by the Christian tradition of the country. The foreign missionary may be forced to work as a Christian completely under "another Caesar", and against the massed opposition, perhaps, of a totally pagan society. While there may be concern for worldwide human need on the part of churches at home, they are not necessarily able to do anything about this need. The foreign missionary vocation is unique in its opportunity to act personally in regard to human need wherever the Church is established or wherever it is unable to meet the need with its own resources. At the same time the obligation of such activity on the part of foreign missionaries is secondary to their activity in planting the Church. Finally, missionaries in their vocation often discover that the most important actions may be what they do not do. This is especially true in our day where initiative and responsibility are being shifted to younger church leadership. Missionaries are called often to do nothing. The pressure of tradition and emergency is always to place the missionary back in the position of leadership and authority. His resistance to this and his encouragement of initiative and action on the part of younger churches may often prove to be his most important contribution.

CONCLUSION

All specialized vocations within the Church taken together can be said to represent the fulfillment of the Church's vocation to be the Church. The foreign missionary represents one of these vocations. Without him the ministry of other Christians is incomplete. Nor can he exist without them. This is recognized by the parish clergy, for when a foreign missionary attends their conventions he is always regarded as a kind of fifth wheel, along with other ordained men not in charge of congregations but doing specialized work in the Church. Yet, such specialized workers are admitted to conventions because they, in some way, help complete the total vocation of the parish minister. In other words the foreign missionary vocation viewed from the standpoint of the Church is not unique; it is co-terminous with the vocation of all Christian people.

Viewed from the standpoint of the individual, every foreign missionary's vocation is unique, in the same way that there is uniqueness in every Christian's vocation. God has called him, in terms which each individual will articulate differently, to do this work. This is the particular task above all others in which he finds meaning for his life and a sense of participation in the work of God in the world. He will be able to fulfill his vocation to the extent that the Church confirms it and is sufficiently aware of its mission to support him.

There is probably no easy rule to define the spiritual gifts which indicate the foreign missionary. Most important is his own conviction of God's call to him, and the demonstration in his life at home of those virtues of love, joy, and peace which win men to Christ. Beyond this, the Church will select those with the particular traits of character, talent, training, experience, age, marital status, health, etc, suitable to the particular task to which the candidate will be assigned.

What we have concentrated on in this paper are those arguments which indicate a uniqueness in the foreign missionary vocation as it applies to missionaries as a group. There is nothing unique in their evangelistic task.

They are, first, a unique professional group within the Church, in its established centers, sent to plant the Church where it does not yet exist and to make available to all men the means of salvation.

Second, they are unique in that as a group and a movement they are called in each generation to face the challenge of ultimate sociological divisions. While this is true of, say, labor chaplaincies at home, even the labor chaplain can be considered a foreign missionary only when he is sent by one church to work in areas of human society where no church exists or in fellowship with a totally different church than his own.

Third, the missionary is uniquely called to bear witness to the one Holy Catholic and Apostolic Church even while he, himself, participates in the divisions and incompleteness of the churches.

Fourth, the foreign missionary vocation is unique in its consequences for those who are in it. While the full implications of these consequences do not appear in the life of every missionary, nor always at the beginning of the practice of his vocation, he must ultimately come to terms with the call to martyrdom. While this is implicit in all Christian vocations, it arises in a special and inescapable form in the specialized vocation of foreign missionaries.

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AIM II

INTERNATIONAL MISSIONARY COUNCIL STUDY
OF THE MISSIONARY OBLIGATION OF THE CHURCH

THE UNIQUENESS OF THE MISSIONARY CALL
by

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A statement attributed to William Carey, "I cobble to pay expenses, my business is the Kingdom of God" has recently been misquoted in one of the religious periodicals as, "My business is saving souls; I fix shoes to earn a living." This morning I heard a sermon wherein that misquotation was cited in a development of the thesis that a shoemaker's business is making the best shoes he can at a fair and reasonable price. That, it was maintained, is a shoemaker's God-given work, and by doing it well he performs a true service to society and fulfills his Christian obligation. Now the preacher was obviously as unaware of the author of the above statement as he was of its accurate formulation.

It is not my purpose, nor would it represent my conviction, to declare that an honest shoemaker is not serving God through his work. I should even want to add that some shoemakers are called of God to their work and, further, that much of Christian witness can be done better by Christian shoemakers than by professional religionists.

An important consideration is, however, that William Carey spoke those words after he felt called to missionary service--even after he had been serving as regular preacher for some English Baptist congregations. He felt the necessity of meeting daily expenses until provision should be made for him to go to Tahiti, as he thought to do, or to India as he subsequently did. Now let it be clearly understood that Carey was not distinguishing between "common labor" and "respectable vocation." That he never lost a sense of the dignity of labor, and that he was never ashamed of shoemaking, is abundantly evident from records of his long life in India. The point is that he could not be satisfied with anything short of becoming a foreign missionary, although he had been engaged in definite religious work in England most of the time he was mending shoes. It was not even primarily that he felt better prepared or more fully trained to be a missionary than a shoemaker. His specific missionary training began late and continued until the time of his death at a venerable age. In brief, his feeling was a sense of "call" to a specific missionary service in a particular geographic area, albeit circumstances forced a revision of the area--but not of the work.

I. Is there a distinctive missionary vocation
apart from Christian vocation in general?

That there is a general obligation upon the entire Church to minister to the entire world in Christ's Name cannot be denied. Neither can it be denied that an important part--perhaps the major part--of Christian witness is performed by "non-professionals." That has always been the

case. Even in the first centuries the countless men and women, whose names will never be known, who scattered throughout the Roman Empire for every secular reason, but were not commissioned by any ecclesiastical body, did far more to propagate the Faith than the concerted efforts of those we usually regard as missionaries of the apostolic period. Yet those duly commissioned missionaries performed an inestimably important function, and the "separate unto me Paul and Barnabas for the work whereunto I have called them" is an ordination which continues valid.

A missionary call is more than a "need known and a capacity to meet that need." Needs are usually quite obvious to any who bother to inform themselves. Moreover, few missionaries are really aware of their capacities until God uses them, and often the most capable people feel under no missionary obligation whatever. Certainly, when the knowledge of the need is sub specie aeternitatis, "in perspective of eternity", we are getting remarkably nearer to what is meant by missionary service in contrast to mere do-good-ism. Yet many, even of those who see human need--away from home--in God's perspective, may conceivably be unqualified to do anything about it. This is not to say that a man can't be a missionary "at home." Frontiers are social as well as geographical, and being a missionary is an attitude of heart which is not dependent upon a particular geographical location. But the fact remains that some do go away from home, and that many of these have always felt specifically "called" to go to very specific places. That call has not depended upon circumstances altogether, because even more favorable circumstances have often obtained among those who didn't leave home at all.

In summary, the function of the Holy Spirit in calling certain men to do certain jobs has not been modified by the last nineteen centuries. Wherever the sense of special divine call is lost, the sense of urgency in the Church's world mission suffers.

II. Is there given to that vocation a special charisma?

To be sure, a missionary call is not to be equated with the "gifts of the Spirit" which are listed in Ephesians 4:11-13. Therein are given some extremely useful missionary attributes and avenues of approach. But there are not "missionaries" as distinguished from "evangelists", "teachers", etc. There are missionary teachers and missionary evangelists.

If by charisma is meant some necessarily dramatic visitation, like a nocturnal vision, such is not the usual missionary commission. (Even so, one should be careful about saying it never happens that way, because surely the Spirit of God is not bound to act according to the patterns men call regular. Yet most of us have what is probably a well-grounded suspicion of people who "see visions" in the sky.)

Yet charisma there is, indeed. Royce's definition of duty as simply "my own will brought to my own clear self-consciousness" is less than Christian. To begin with, Christian duty is not primarily my will at

all, but God's, and it is to be presumed that God makes provision for His purposes. James A. Robertson, in his book, Divine Vocation in Human Life, says with real Christian validity:

"Thus, in vocation, God's unveiling of His own will to us, His summoning us to effect part of His purpose, is not a relentless act of sovereignty, it is a condescending act of Grace."

By that, I take it, Robertson means any vocation which is commissioned of God is a gracious unveiling of His will to us. The call to what we mean usually by missionary service is assuredly included.

A recent publication of the Student Volunteer Movement, on the subject of the missionary call, says:

"A call is in my seeing a need in God's perspective, and realizing God has equipped me to meet it."

I have italicized realizing because therein is the charisma. Not just the need, not just the ability, but the realization is the gift of the Holy Spirit to a missionary's life. Just how that realization comes to him is unimportant. The fact that it does come is supremely important. It is the special work of the Holy Spirit, just as is conviction about any other great religious verity, and to disregard it will just as surely issue in frustration.

Now in all probability (but here again I must speak with caution) that realization usually comes to those who are already "in action" at some Christian pursuit. Dr. Robert E. Speer's analogy was that you can't steer a ship while it is standing in port. Christ's statement that "if any man will to do my will, he shall know of the doctrine" is pertinent here and may conceivably be paraphrased to include the doctrine of my proper Christian vocation, so long as we insist that the steering of the moving ship and the granting of special knowledge to the earnest seeker, are special acts of God's Spirit and not merely "my own will brought to my own clear self-consciousness."

The fact that the missionary call is a special one does not release any Christian from the responsibility of considering prayerfully whether it be his call. Since the working of the Holy Spirit in the human heart is usually subtle, and since any Christian's presumptive duty is where he is most needed, none should easily dismiss the possibility of his summons to special missionary service. Yet a part of the high mortality rate among many junior missionaries in our generation is the fact that so many begin their work on a "trial marriage" basis with no clear-cut conviction about a call. On the other hand, it is common knowledge that some who have begun work with little more than an attitude of "I'll-try-it-and-see" have come gradually under full conviction of a call to life service.

With the rapid development of indigenous churches, a feeling has grown up among some of the Boards that only specialists are needed any longer for missionary service. Nothing, I think, is more erroneous, and nothing could be more disastrous to the future of the Church's world mission than to make specialized knowledge the chief criterion of missionary usefulness. Mr. Charles Long's recent article in the International Review of Missions, "Christian Vocation and the Missionary Call" has this excellent observation:

"It is not the most successful Christians who respond to the missionary call, but those most acutely aware of human failure, including their own failure."

Those who are acutely aware of human failure have by virtue of that awareness become partially qualified already for missionary service. This does not gainsay the value of specialized training. But such training--whether it be in medicine, agriculture, or theology--has a missionary contribution only in proportion to the spiritual endowment of the missionaries with the training.

III. Is there a double standard in Christian vocation whereby the missionary vocation could emerge as a separate order of the Church?

In the light of the special, God-given call I have been speaking about, assuredly there are standards--not double, but multiple--in Christian vocation. In practice, missionaries are a special order. But the missionary concern of the Church must never be considered a departmentalized interest. Historically it has become unfortunately, and artificially, departmentalized. But it is of the essence of the Gospel that the entire Church is by nature a Missionary Society.

The term "double standard" as here used is not to be confused with the distinction men usually make between laymen and the ordained. This latter has become a practical distinction, even in the modern church, whereby people indicate that they expect something extra of their ordained ministers as leaders. So long as this feeling does not absolve laymen from the responsibilities all Christians share in common, it is probably not vicious, and it simply recognizes the validity of a special call. By the same token, ordinary Christians expect something extra of their missionaries (here they do not usually distinguish between ordained and unordained). The extra is at the point of total dedication to a specific job.

I am not convinced of Mr. Long's analysis that:

"While others may avoid the full consequences for good and evil in their own lives by not risking too much, a missionary cannot avoid the gamble."

Missionaries don't necessarily "gamble" any more than other Christians do. It is not the risk which differentiates them--not even their sacrifice, necessarily--but their particular kind of service.

It is no longer a question of whether missionary vocation could emerge as a separate order. Manifestly it has in the eyes of most people. The unfortunate thing is that there have arisen sub-orders, whereby "home missionaries" are distinguished from "foreign missionaries." As a foreign missionary, I can perhaps risk a statement of regret that so often foreign missionaries are considered heroic by the same churches who may subconsciously think of home missionaries as people who drifted into their work for want of ability to serve big churches or to enter city medical practice. It is unfair to think of any honest missionary in terms either of special heroism or of scorn. His "order" has little to do with social prestige. He wants nothing more than to be considered on an equality with other Christian witnesses, but he will never cease to think of his job as one which is under special appointment of God, and the Church at large should not regard it otherwise.

Missionaries often, but not always, manifest a willingness to "go anywhere." While in Protestant practice this seldom approaches the mobility of the Jesuit Order, nevertheless it has been important to the world expansion of Christianity. It may be called a characteristic of the "order" from apostolic days, and those who are not so willingly mobile should be humbly grateful for the service of those who have been and those who are.

IV. Should the missionary movement be considered as a modern form of monasticism?

If the definition of monasticism is indeed "seclusion from temporal affairs and devoted to religion"--which in any case I think to be a contradiction in terms--it is not a description of true missionary life. A part of the genius of the modern missionary movement is that the unordained and the ordained have been commissioned together and have been considered to the same missionary category. It is also common knowledge that the ordained missionary seldom has any more leisure to repair to his study than does the doctor or teacher or agriculturalist. Indeed he may find that preaching and the administration of the churches occupy less of his time than he spends in supervising building projects or arbitrating labor disputes.

Dr. Alexander Miller has called attention to a pernicious danger in his book, Christian Faith and My Job:

"The ministry...offers a professional security and a freedom from perplexing moral decisions that is pretty well unique in our day...it seems... to be the only way a man can make a living and still keep a consistent course."

There is constant danger that the same thing may be said of missionary life, and where it has become true it is to be deeply regretted. Not only does it tend to widen the gulf between missionaries and nationals, but it reproduces itself in the relationship between native employees and all their people. Perhaps in the missionary situation there is the most hope of remedy. The remarkable variety of work within the accepted concept of what a missionary may do without sacrificing his dignity permits him to live much closer to the work-a-day world. May God preserve us from ever sacrificing that liberty to any form of monasticism.

Whether a missionary can rightly earn his living at other work is a question complicated by more factors than the scope of this paper allows for study. Suffice it to say, one may be assured of provision for his daily needs and still protest, by his manner of life, that he is in no sense a monastic.

Although celibacy is not necessarily a part of monasticism, it is usually so considered. Most of the Protestant Boards neither advocate nor encourage celibacy, even though there is always a useful place for unmarried missionaries. The present insistence on the value of the Christian home as a teaching method is altogether desirable and should be encouraged.

V. Does "missionary" represent a ministry that cannot be represented by a member of the congregation? What is the relation of ordination to being a missionary?

Ordination is to missionary service exactly what it is to the total program of the Church. Whatever it may represent of historical continuity, few Protestant groups think of ordination in terms of a magic formula. It is, however, a set-apartness to specific functions in church organization and the administration of the Sacraments. Short of establishing indigenous churches in every missionary area, we have not completed our missionary task. Therefore, ordained missionaries are essential, first to the initial organization of the younger churches, later to collaboration with the ordained nationals. But they should not be considered any more truly missionaries than their colleagues, simply by virtue of their ordination. The services of doctors, teachers, agriculturalists and others who for the most part are unordained, will contribute equal, and perhaps even greater, influences toward the gathering and building of those churches.

One thing ought, however, to be remembered. Conscientious Mission Boards do not commission just doctors or just teachers. They commission missionary doctors and missionary teachers. By the same token, they do not send just ordained ministers. They send missionary ministers.

What proportion there shall be of ordained to unordained missionaries, in any given area, is a matter to be determined entirely by the needs of that area. Where a strong national clergy has developed, conceivably the missionary ratio might be weighted on the unordained side. Even the political situation may become a determining factor. Present conditions in China, for example, make it extremely unlikely that ordination alone will be considered valid reason for entrance permission to missionary service in the predictable future. Yet these factors offer no reason whatever to suppose that any conditions make the establishment of the Church a secondary concern. Only as those who go anywhere, under the name "missionary", contribute to the edification of the Church have they fulfilled their missionary function.

International Missionary Council Study
of the Missionary Obligation of the Church

THE GENERAL HISTORY OF THE "VOCATION" DOCTRINE

by
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I am not able to examine the history of missionary motivation from within, as it were, the missionary movement. That would have to be done by those who are directly involved in the missionary enterprise, or by someone who had made a special study of that specific history. But there are elements in the general history of the doctrine of vocation which relate to the missionary history to some extent. At any rate they must be taken account of when we try to think about missionary vocation in the context of the 20th century Church, and about the 20th century Church in the context of 20th century society.

In the kind of short study you want, it is not possible to set out any scholarly material (and in any case some of my generalizations would need to be checked and re-checked) but as far as I can make out this is roughly what has happened to the doctrine since it originated (?) with Luther.

I. Luther's was an originating contribution, not in the sense that the idea of vocation had never been heard of before him (that would be obvious nonsense), but because he gave Biblical and Apocryphal material a new emphasis, a new slant, almost a new meaning-- and that in two ways:

Luther - calling
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a. By introducing the word Beruf (calling) to translate Greek words in the Bible and Apocrypha which meant simply task or the work that lies to hand, he called the whole monastic standard into question, elevated secular work to the level of a divine commission, and made the sphere of home and field and trade the place where we "work out our salvation." Secular life is the service of God--it is not the place where we win our salvation (that would deny his central emphasis on salvation by grace through faith), but it is the place where we "make our calling and election sure" by showing the fruits of that faith toward God which is the earnest of our election.

b. The New Testament is well aware of the need that we show our faith by our works, and that this requires of the Christian a high integrity and responsibility in all social dealings. But Luther narrowed this to an attention to the particular work of our craft, and construed it in such a way that it meant docility and conformity to the conditions of the work which God puts into our hands.

This double emphasis had fateful consequences both good and bad. As the doctrine came through Calvinism into Puritanism it at once

a. Put a new dynamism, in the sense of religious responsibility, into the dominantly commercial relationships of the expanding finance-capitalist society of the 16th-17th centuries.

b. Inhibited criticism of these new relationships, by the implication that what mattered was the strict and diligent performance of the duties of one's station, and not the scrutiny and criticism of the social setting in which those duties were carried out.

II. The doctrine was given its normative form in Puritanism, which was a patriarchal society in which the proprietor (of wool-warehouse or counting-house) had taken the place of the feudal lord of medieval society. He ruled his household and his place of business was an extension of his household--as a benevolent autocrat. His service of God was to accomplish the prosperity and tranquility of his establishment. The Puritan doctrine of the calling--which is the form of it which is still influential in so far as any doctrine of secular vocation is influential--was formulated by this class of proprietors, or by the ministers who were socially allied to this class. Inevitably therefore they wrote their own class interests into their theology, specifically into their theology of vocation.

The proprietor's service of God was commercial diligence--the sign of the blessing of God was commercial success. The worker's service of God was obedience to his master, for he himself had no commercial responsibility. His reward was the favor of his master, and in the end of the blessing of God on those who work "not as men-pleasers." On both master and servant, the Church laid the exhortation to hard work. The difference was that the harder the employer worked the richer he got--the harder the worker worked, the richer the employer got!

In this form the doctrine of vocation was incorporated in the ideology of a stable and expanding society. There were always blind spots in it and in later Puritanism it was seriously perverted to the purposes of money-getting. But broadly speaking the doctrine was forcefully taught and widely utilized for the guidance of Christians through the 17th and into the early 18th century.

III. The Industrial Revolution made havoc of it. From about the middle of the 18th century (or even earlier) the doctrine ceases to be influential in Protestantism and virtually passes into oblivion. Where the patriarchal society survives it tends to be governed by the old mores, but in the wide reaches of industrial society it is neither known nor regarded, and there are strong indications that the preachers and theologians had abandoned responsibility for expounding it. Why had a doctrine once so crucial ceased to be utilized for the guidance of Christian men? The fact is, I think, that industrialism produced new forms of property, and consequently new property- and work-relations, to which the old formulations simply did not apply, and for which no new formulations

could be devised. It was impossible on the one hand to deal with the employer's responsibility in patriarchal terms, for he was no longer in personal relations with a small group of workers. It was still more impossible to make the worker understand his responsibility to God in terms of obedience. The attempt was made, sometimes in a half-hearted, sometimes in an angry way (and still is made). But to preach docility to workers subject to in justice is to lose all social relevance. And precisely this became the situation. "The Church ceased to be relevant," as Tawney says in effect, "because the Church ceased to think."

Someone might usefully study the coincidence in time between this abdication of the Church from the guidance of secular life in terms of vocation, and the inception of the modern missionary movement. Karl Marx was a young man when William Carey died, but there is a connection between them in terms of socio-religious dynamics, and it needs to be traced. What is clear is that at the time when secular and industrial life was being shorn of (Christian) meaning for the workers (a tragedy which Marx diagnosed in economic terms) the Christian impulse which had been directed by the Reformation and Puritanism into secular life, was re-directed into the specific evangelical enterprise. So, as we know, the idea of vocation was restricted, in the generations immediately preceding ours, not to the cloisters as it was before Luther, but to spiritual occupations and specifically to foreign missions.

IV. In the very broadest terms, we can say that the Reformation tradition too readily sanctified the common life. When the common life became so corrupt and unjust that there could be no pretence of sanctifying it, the spiritual impulse found expression in evangelicalism. The 20th century problem is to achieve, or to find, the synthesis in which this thesis and antithesis is overcome. Our present business I take it is to spell this out.

A Study of the Missionary Obligation of the Church
Under the direction of the Research Committee
of the Foreign Division of the N.C.C.C.

AN ATTEMPT AT A THEOLOGICAL ANALYSIS OF MISSIONARY MOTIVATION
by
H. Richard Niebuhr

I

In this attempt at a theological analysis of missionary motivation I shall try to use theology as method, not as object; that is to say, I shall not endeavor to analyze the theology of men and movements engaged in missionary activity but approach their motivation from a theological standpoint. By missionary motivation I shall understand the impulsions and attractions which prompt us to participate directly or indirectly in the work of the churches in reaching out to non-members of the church for the sake of affecting them in some way. It represents the polar opposite to the work of the churches in seeking to affect themselves and their members. I shall bear in mind, but not emphasize, a distinction between that kind of missionary work which is directed toward non-church members who live in societies which have been historically conditioned by Christianity (home-missions) and that kind which is directed toward men and societies which have so far in history been relatively unconditioned by Christianity (foreign missions).

The theological standpoint from which I shall endeavor to view these motives is Trinitarian, that is to say it is neither Christocentric, nor spiritualistic nor creativistic but all of these at once. In this sense it seeks to be theocentric. I seek to understand as one who believes in God, the Father, Almighty Creator of heaven and earth and in Jesus Christ his Son, who for us men and our salvation was incarnate, was crucified, raised from the dead and reigns with the Father as one God, and in the Holy Spirit who proceeds from the Father and the Son, (from the Father as much as from the Son) and who is the immanent divine principle not only in the church but in the world created and governed by God. On the basis of this faith I approach missionary activation with the theological hypothesis that all human motives are from God, the Creator, and insofar good; that they are all corrupted and insofar evil; that they are all subject to redemption and insofar may appear in converted forms and directions. On the basis of these convictions, as set forth in this hypothesis, I seek to avoid two temptations: that of defensiveness which makes me desire to see in myself and my religion only "good" motives and tends to make me discount the motives of others as corrupted or evil; that of neutrality, which tempt me to think that I can sit in judgment on human motives, as though faith in God permitted me to take a divine point of view and judge between sheeps and goats. Theological analysis must be confessional, I think; I can analyze missionary motivation only insofar as I participate in it though I am not confined to the position of an atomistic individual but as member of the Christian church can try to confess our sins as well as the grace which God manifests to us.

There is one other presupposition with which I approach this task. It is perhaps more psychological than theological though I think that it is intimately connected with our understanding of ourselves in the light of the knowledge of God. This is the presupposition that we act as whole though complex selves in everything that we do, or, stated

negatively, that no one act can ever be traced back to a single motive. It is an act of a self which moves as a whole self, an act which is always highly complex, having matter, form, and ends, complex sources and complex consequences. I cannot, for instance, understand a simple act like that of prayer, as the product of a single motive. There is a manifold motivation and a single self behind the complex what, how, where, when, for whom and to whom I pray. When Pharisee and publican both pray, they do quite different acts, each of them highly complex in motivation.

II

Creata
Out-going
1.
2.
When I try to regard, from the point of view of faith in the Creator, the missionary movement in my community, in its explicitly missionary representatives and in myself, so far as I participate in it, it seems to me that I discern there the full and manifold motivation of human nature. The basis of this movement is not something specifically Christian though Christian faith has liberated and given direction to many impulses that apart from it were inhibited or perverted. There is the motive of curiosity which is present in many a missionary meeting called to hear reports about activities in far off places and also present in the one who goes to the far off place. There is the motive of adventuresomeness which impels men to climb Everest, sledge through Arctic wastes, seeks for something lost behind the ranges. Stanley and Livingstone, Columbus and the Jesuit missionaries to Canada, explorers of the Gobi Desert and evangelists in Sin-Kiang share the same spirit. When we shall make our first rocket-ship flights toward the new horizons missionaries will accompany or precede or follow the New World travelers and similar motivation will be in both. The rest of us will take, as we have taken, a vicarious delight in their boldness and will indulge our taste for adventure in the safety of our parish churches and of our imagination while we hear the stirring call to Adventure in the Name of the Lord. Only one who cannot take delight in that fearfully and wonderfully made work of the Lord--the human spirit--will deny the presence of this grand impulsion in the missionary movement and will fearfully defend himself by trying to repress in himself so common and "secular" a drive. Doubtless this inner movement toward adventure is variously distributed among men; it may be subject to various stimulations under the conditions of changing times. Yet it seems well represented in missionaries as individuals and in those times of the Church's life when the missionary movement has been most active.

3
Another, perhaps constituent, phase of this expansive endowment of man the creature is found in his love of the distant which may be contrasted with his love of the near. If this manifests itself on the one hand in the striving after remote ideals it appears on the other hand in the quest of far countries, strange experiences, foreign faces. This too is good. It was not the desire of the younger son to go to a far country which made him a prodigal as it was not the love of the immediate which made his brother a prig. From the Creator also man receives many other abilities and drives which play their part in his movements: love of activity, of creativeness, of communication, of companionship, tendencies to flight and to aggression, impulses of sex-love and of hunger, needs for recognition and for the expression of loyalty.

All these are present, I believe, in the missionary movement whether it be the social movement of the Church or the movement of an individual. On the whole it represents the expansive and out-going tendencies of man the creature rather than the contracting and in-going movements. It manifests the extroversion rather than the introversion of man, though there is no value-judgment implied in this, since both movements are necessary to the rhythm of personal and social existence and both seem part of man's nature, whether he be pagan or Jew or Christian. He is as much the creature of God when he retires into the monastery with Benedict as when he takes to the highways with Francis, when he turns to the study of his hidden interior world as when he moves toward the lure of unknown continents and planets.

III

In the light of that faith by which theology seeks to understand man and God it appears that all this created active nature is infected and warped by sin. The fundamental perversion of the movement of the self toward the Transcendent One has issued and issues in the misdirection, the twisting, the mark-missing of its manifold movements toward the finite. It is attracted in its religious motivation toward gods that are not good; it inverts upon itself the love that is true when it moves toward the neighbor; it moves in flight from that which does not threaten and is aggressive toward that which it ought to love. The fear of death inhibits it in its activity on the one hand, and on the other gives unnatural urgency to its desire for recognition and to its need for self-assurance.

What shall we say of the motivations of the missionary movement from this point of view? We cannot sit in judgment on individuals or groups to say that their missionary activity is motivated by flight from immediate responsibilities, by the desire for fame or special recognition on the part of their fellows, by their uncertainty about their own faith which requires them to make other men believe as they do in order that they may have assurance in themselves. Yet we know enough about ourselves and our neighbors to have more than the suspicion that these things are as present in the missionary as in any other man.

Though we cannot speak of missionaries we can speak of our church and confess not only that we have sinned but that we do sin in our missionary action. Not that sin is itself a motivation toward this or any other kind of activity, but that it is the perversion of activity, the mark-missing tendency which, while it does not speed the arrow on its way, does direct it away from its target. The religious motivation of our missionary work is often idolatrous; not (contra Barth) because it is religious, for to love God is our created nature; it is idolatrous because the created drive is misdirected toward false gods. This idolatry may even supply an apparently larger measure of urgency and vigor to religious action than is natural, so that only in our idolatry can we be fanatical enough to compass heaven and hell for the sake of making proselytes. The history of our missionary movement as a church is full of manifestations of our perverted religiosity. The Judaizers in the early church but also the spiritualizers have had their later

counterparts in the exponents of the one true religion, Roman Catholicism, in dogmatic zealots for sectarianisms, and proclaimers of the saving power of the Christian religion. In all these instances we worship as Lord and Savior not Father-Son-Holy Spirit, the one God, but some man-made system of religious laws, religious institutions, religious beliefs or a religious movement. This is the incurvatus a se, the turning in upon the self, which demonstrates its destructiveness in the fact that we make our proselytes seven-fold more children of hell than we are. This is not strange since we have asked them to accept us, our Christianity, our kind of life, instead of God in Christ and have directed their attention to the pale reflection in our lives and thoughts of the Transcendent One. A copy of a copy is bound to be pretty bad, especially if the copies copy is a reflection in a distorting mirror. Other forms of our religious perversion appear, of course, in the twisting of our communication of our love of God or the gods so that our culture or our denomination, or our nation are associated with these images of the Eternal One in the mixed pantheon of a Christianity which is always at strife within itself between its monotheism and polytheism.

All of this religious sinfulness is complicated by the warping influence of our fear of death which makes us use our out-going missionary activity for the sake of stopping the victory of communism over Christianity or of postponing the "decline of Western civilization." It is complicated, too, by our thralldom to the law which we have erected as a defensive barrier against sin and which has become a new occasion of sin for us, so that we seek to defend ourselves and others against sin by meticulous observances of law and so fall into self-righteousness. The manner in which we sometimes deal in our missionary movement with dress, drink, Sabbath-observance, even with marriage, indicates no small tendency to substitute the law for Christ as Savior and no small measure of self-defensiveness on our part.

Power is doubtless good, but does it exist apart from the egoistic perversion of the will-to-power? And has not our missionary movement its own due amount of this sin, as indeed the whole Church in all its ministry has? How quickly we can turn from thanksgiving for the power of God made manifest in our weakness to the use of our weakness as an instrument of our own will-to-power. How easily we can make our own individual resignation of the will-to-power a screen behind which we carry on our social will-to-power, as nameless and obedient monks magnified the power of the Roman Church, as self-sacrificing servants of Western civilization extended the sway of that civilization over less advanced peoples.

There is no need to count up in detail the general and particular sins manifest in our missionary movement. One thinks of the feeling and practice of white superiority, of the hypocrisies associated with the raising of funds, of the self-deceits to which it, like every movement in church and society, is subject. But a Protestant Christian at least will not be able to deal with these matters in the fashion of casuistry, enumerating and classifying the genera and species of sin; he will be unable to judge between the venial and the mortal transgres-

sions; he will rather try to bring his total depravity to the illumination of the cross, saying, "Search me, O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting." A theological analysis of missionary motivation cannot leave the sinfulness of motivation out of account; but it cannot deal with this sinfulness otherwise than in the spirit of confession. It cannot undertake to make the final judgment between tares and wheat or between big and little tares.

IV

Redemption
A Christian theology begins to feel at ease when it turns from the analysis of motivation from the points of view of creation and fall to understanding from the point of view of redemption. To be sure reconciliation to the Creator and confession of sin are part of redemption and it is an error so to deal with motivation that the work of Creator and of Judge are separated from the work of Redeemer, as if Christ supplied motives which the Almighty Creator did not supply or as if sin supplied an independent motivation rather than a corruption of the good motives granted by the Creator. Yet a theology which cannot think of God apart from Christ thinks of the work of God in man fundamentally from the point of view of liberation.

What one sees in part and believes in more as one regards the missionary movement and seeks to trace its inner, invisible sources in the hearts of faithful men and communities is the release and redirection of the good motives of men by the spirit of Jesus Christ. In the missionary movement, as in many another activity of the body of Christ, there is manifest to believing sight and seeing faith the miracle of that deliverance from the fear of death and concern for the self which allows it to turn from self-defense to service of the neighbors, since it is persuaded that its security and more than its security is being provided by the Faithful One.

The redemption of man's manifold internal activity appears in the redirection of remorse so that it becomes repentance and restitution. Under the sway of sin our relations to those neighbors whom we, as members of our society at least, have harmed are either characterized by further exploitation lest they rise against us in vengeance or by masochism in which we inflict punishment upon ourselves. The bad conscience of the slave-holder results in harsh measure against the slave; the bad conscience of the imperialist results in further suppression of those whom he has wronged and to whom, at least unconsciously, he ascribes motives of vengeance. He lives in fear of the other and therefore injures him further. Or he turns upon himself, isolates himself from the injured neighbor and in endless remorse seeks to appease his conscience or his God. The forgiveness of sin mediated through Christ does not take away remorse but releases and redirects it. What Schweitzer magnificently illustrates in his mission of restitution to the Africans is demonstrated also in many another missionary individual and movement. The missionary can accompany the conquistador, slave trader, the industrial exploiter, the imperialist general, as one whose repentance has been released and whose remorse has been redirected into constructive channels of restitution and help of the injured neighbors by the knowledge of forgiveness of his sins.

Redemption means the release and redirection of the vast resources of love which the Creator has put into his creature and which sinfulness thwarts and inhibits by creating internal conflict between many loves and by twisting love back upon the self. And the redemption of the motivation of love appears in the way a missionary movement, like any other genuine Christian service, finds neighbors everywhere and all of them lovable in God, discovers God's love for the self everywhere in the ministrations of all the neighbors, and--in the measure in which this life between the times allows--can pour out the abundant interest man has in man in every sort of constructive service for the neighbor.

The highest constructive service we know in the Christian community is that of mediating to others, as best we can, this liberation which comes to us in Christ, but ultimately the differences with which we are concerned in our missionary activity do not come from the fact that some are liberated to love of neighbor in works of mercy to the body or the temporal mind and others to the work of mercy in the communication of the gospel itself. The differences lie between works done in the freedom of love of neighbor and those which are done in love of self.

The redemption of human motivation from the reign of sin means the release and redirection of our human movement toward the future. We live toward the future inevitably; but our striving toward it is inhibited and warped by the fear of death, so that we turn back to the past, try to hold fast to the present, venture toward the future under compulsion only. Redemption means the substitution of the assurance of eternal life for the certainty of death--whether this be realized as the certainty of personal death, of the end of our religion or the decay of our civilization. The missionary movement reflects in its expansiveness not only the sway of that sin which makes us want to dominate the earth in order that we may postpone death but also the liberty of that faith which moves toward temporal and spatial horizons with the conviction of eternal life, not as a gift to the person only but to the race.

All the released motivations intertwine in one activity. Though in one person or in one movement we may be more aware of the release of repentance, in another of the release of love of neighbor, in another of the release from death to life, yet the renewal of life is a single thing. What is explicit in one case is implicit in the others, however unaware a missionary who is making restitution for the sins of his society may be of the fact that he has been released and is releasing men from the power of death.

We are doubtless conscious of the fact that we can easily over-emphasize the redeemed nature of Christian motivation, ascribing to our community and its ministers a perfection of liberty which is unreal in this life of ours "between the times." It has been said that Luther wrote beautifully, far too beautifully, of the liberty of the Christian man. But others have written sadly, far too sadly, of the sin to which man is subject. Christian society will seek to avoid the boastful self-

deception of those who believe they have attained and been made perfect; Christian joy will rejoice in the manifestations of the spirit which are real first-fruits of the liberty that is to be ours. "Our stability is but balance" and in this matter of motivation we seek the balance proper to those who know that redemption is neither accomplished fact nor yet a purely eschatological hope.

5. 11. 1952

THE MISSIONARY OBLIGATION OF THE CHURCH

CHRISTIAN MISSIONS: WHENCE AND WHITHER?

(A new investigation into the biblical and theological basis of the missionary enterprise. Where does the missionary obligation come from? Who or what obliges the missionary -- and to do what? Why Missions?)

by

Theodore Gill

This pamphlet is a popular interpretation of "Why Missions?"-- the report of Commission I on the Biblical and Theological Basis of the Mission. Both of these documents constitute North American contributions to the Study of the Missionary Obligation sponsored by the International Missionary Council.

Committee on Research in Foreign Missions
of the
Division of Foreign Missions
and the
Central Department of Research and Survey

The National Council of the Churches of the Christ in the U.S.A.

March 7, 1952

N O T E

This paper is a study of the work and report of North American Commission I on the "Biblical and Theological Basis of the Missionary Obligation of the Church" a part of a world-wide study project sponsored by the International Missionary Council. The present writer here presents an interpretation of the Commission's deliberations and results. While he must be responsible for the slant and statement given the whole, he hopes that the main points are faithful reproductions of the Commission's conclusions. The direct quotations which are not credited are from the Commission's general report "Why Missions?" When reused here, this writer's own contributions to that report are not set down as quotations. He will repeat himself but he will not quote himself!

Copies of the Commission's Report, "Why Missions?" may be obtained at 50¢ each from the Missionary Research Library, 3041 Broadway, New York 27, New York

THE APPROACH IN OUTLINE

I. How This All Came About

Introduction: biblical-theological developments and current events conduce to a reexamination of the missionary obligation.

II. The Missionary Reflex

The missionary urge and urgency interpreted as the Christian's response to his Lord and to His story.

III. Of All Christians

This reflex is common to all who have met their Lord and heard the story. It is not a response of some Christians.

IV. Of All of Every Christian

The whole person is involved in the missionary reflex. All of each of us is implicated.

V. To All of God

The total response to our recreating Lord is a response at the same time to the creator God and the creating Spirit. The missionary reflex, therefore, involves us in the whole work of God in the world.

VI. To All That God Is Doing

In which we locate the places where God is most obviously at work, and consider what God's current action means for the Christian missionary church,--the only kind of Christian Church there is.

This, then is an account of the missionary reflex of all Christians and of all of every Christian, to all of God and to all that God is doing.

I. "How This All Came About"

Two documents lie behind the new effort to understand the missionary obligation. One is the New Testament; the other, your morning newspaper. Developments in the best Christian thinking direct searching questions toward earlier answers given our question, "Why missions?" And jarring current events, involving some of our largest and proudest missionary projects have forced the question on their own level: why missions? what ought we to have done? what should we, can we do now? why missions, anyway?

The New Testament has prompted this study by challenging the adequacy of some earlier formulation of the biblical and theological basis for missionary endeavor. As we increase our knowledge of biblical backgrounds and listen with growing discernment and discrimination for the Word of God, we cannot but realize that some of the older pillars the Church put under its missionary wing just will not longer bear the weight. For instance, without questioning the continuing significance of some of the gospel verses used to explain the Christian mission, most Christians have an attitude toward the Bible which seeks to hear the Word and will of God through the whole book, but no longer looks to justify thoughts and actions simply by reference to particular texts.

Again, New Testament studies are revealing the inadequacy of popular theologies which accent too exclusively the Priestliness of Jesus Christ, and of those which picture Him too simply as Prophet. His Kingship, so long under-valued, is now re-affirmed, and this makes important changes in the reason for missions as well as the ways of missionaries. If Christ is mostly Priest, then, of course, missions are meant for building altars, sprinkling baptismal water, and sharing the sacraments. If Christ is mostly Prophet, our missions are naturally an extension of His teaching, training, exhorting career. But if He is King as well - and perhaps above all, if Christ is Lord, then we are involved in a new kind of obedience and bidden to a wider activity. The progress of Christian theology requires the reorientation of Christian missions.

But the thinking about the offices of Christ is not the only part of theology in motion. His relation to the Trinity is once more under discussion. The overwhelming missionary emphasis upon the Person and work of Jesus Christ, the almost exclusive preoccupation of some missionaries with the Revealer and Reconciler, left out or at least underrated Him Who was revealed and with Whom men are reconciled, as well as ignoring the revealing, reconciling Spirit. The "Jesus mysticism," the "Jesus pietism," the "Jesus legalisms" which have emerged in mission fields are indications of how far a too narrowly focused theology has gone toward producing blinkered Christians, and how urgently necessary it is for a renewed Trinitarianism to work out its missionary implications and corrections.

So the recovery of depth and breadth in our biblical understanding and in our theology demands a reconsideration of the biblical and theological basis for Christian missions. But even if the new scholarship did not require such reconsideration, the hard thrust of current events would force this investigation into the roots and the meaning of the missionary obligation. There are plain facts that ask plain questions. The boundaries of world missions have now coincided. The mission field is coterminous with the world. The new work must be intensive then, instead of extensive. What will that mean, exactly? In Asia, one of the oldest and supposedly healthiest missionary developments has been cut off from the churches concerned for its nurture. A great part of that continent is closed to the churches here wanting to extend their mission across the sea. Even where missions continue to be welcomed or tolerated,

But now the very variety of these accounts, and their variability suggests that they have none of them hit upon the real reason for a Christian's missionary concern. Looking back, it seems clear that all these formulations leave out the very thing, the very One they are reaching for. All Christians have always known that it was their allegiance to their Lord which was the original motivation for all their life and action. The only trouble with our traditional accounts of missionary motivation is that none has made sufficiently clear that even missions arise directly and only from our relationship with Him. The Church has been too clever in its analyses of missionary obligation - too smart for its own good. Instead of talking simply about their Lord, the missionary analysts have tried to deduce their obligation from some other conception or analysis. The missionary impulse has been traced to an attitude toward the Bible, or the Church, or church history, or Last Things. Missionary obligation has been drawn from a verse or a hope or a fear.

And all the while, whatever the reason given, missions were being established and missionaries going out because the Missionary impulse is born with the New Man, because to be a Christian is to be a missionary in some regard, because when one is known by his Lord, he must make his Lord known. The Missionary obligation never has been a derivative of some other conviction or analysis; it is an immediate reaction to the Lord we meet in faith. Missions are man's inevitable response to the whole revelation of God in Christ. Missionary obligation is not a deduction, but a reflex of faith. It is spontaneous, not studied; primary, not secondary; prior, not subsequent; reflexive, not derivative. It packs an urgency which no other formulation of missionary motivation or obligation can approach. For this is no formulation but a relation.

This response comes out of the faith, belief, love we have in our Lord. If you have heard the news, you must proclaim it! If you have met the Lord, you must introduce Him! If you have been missionized, you must missionize! If you have been revived, you will make yourself an agent of revival! In fact, if we were pure, redeemed, persons - obligation would not be the word we want at all. To the "New Man," this missionary reaction is the joyous seizing of opportunity to respond to a missionary God. But, of course, in so far as the "Old Man" hangs on, that opportunity must be translated as obligation. Even so, Christians are not so much obligated to missions; they are caught up in Christ's struggle, reaching out through missions to communicate that life of faith which He would share and which we cannot even be said to have known until we have participated in passing it on. We are compelled to witness by love for a witnessing Lord.

He who came to seek and save the lost, He whose Lordship has been revealed over the whole life, continues His work through the testimony and life of the witnessing community. And we who testify and witness, do it, not because of some mandate from Him, but simply because He is who He is, and what He is to us. It may be questioned whether missions could be commanded any more than love can be. There is a commandment to love; but that order does not create love. Neither could the Dominical command create witness, however authentic the text might be proven to be. If it were heard as effectual command, it would be because the hearer was already "next to" Christ and so responding to Him. The Great Commission is therefore better understood as a description of Christian response than as a directive for Christian action.

The missionary motive, therefore, is not obligation to something (Bible, Church or Spirit) but response to Someone. Why do we witness at home and abroad? Because we are bound to Someone, in Him we have covenanted with our God, been covenanted with by God; we have entered into, and been entered into; and reaching out is the reflex to all that.

changed conditions require changes in our conceptions of the missionary intent and rationale. The colonial era is being closed out, and with it goes that comfortable reliance Christian missions have had upon the prestige of mission-sending nations and cultures. The West, once hailed for its promise, is now resented for its performance. Nationalisms find new energy in the foreign field, and so old religions get a new lease on life. Population growth continues to challenge missionary outreach. New political agencies do much of the welfare job the missions once had to do. Militant materialisms crush out religious freedoms. Political power in many places reaches out to dominate life and thought.

The field which once looked so ripe and open and ready for the harvest, now lies behind more and more fences, and though as ripe as ever is far less ready. So the course of events has brought us up short, face to face with the question: What are missions all about, anyway? Even if we wanted to be quiet, to let it go by, history badgers the church with queries: What have you been after all these years? What did you want, hope, expect? What did you think you had to contribute? What moved your missionaries to head for these frontiers? What will keep them going? What ought they to say, to do in the field now? Why missions?

This study, then, stands at the confluence of two critical currents: one, in the swift stream of biblical and theological development, the other in the strong sweep of contemporary history. Each brings its own questions to existing accounts for Christian missions. Together, the questions are such as to require answers... or at least, such an effort after answers as is hereafter reported.

II. The Missionary Reflex

The history of Christian missions is a criss-crossed tissue of explanations and justifications for the missionary enterprise. Sometimes one account of what was behind the whole endeavor prevailed, sometimes another account; and sometimes several at one time were entertained by a missionary or by a board, to the confusion of the missionary's practice or the embarrassment of the board's policy.

There have always been Christians who trace the whole Christian outreach to an unquestioning obedience to a chapter and verse in the Bible. "We go because it says so." Others head for far fields in compassionate zeal to save the souls of the unconverted, otherwise doomed and dammed eternally. Some interpreted the Christian mission as the construction company of the Kingdom. What the missionary did depended upon the kind of Kingdom he looked for. If he thought of himself as in service to an improved earthly society, he might drive a tractor; if he watched for a world-size Church, he organized congregations; if he counted on a conflagration of the Spirit, he sought to ignite heathen hearts from his own flames.

As a matter of fact, the Spirit was widely invoked as sufficient explanation of the missionary push. The possibilities here range all the way from the sober, reflective, serious response of the Moravians, to the ecstatic, spontaneous, unconsolidated efforts born in the maloseismic souls of the Pentacostals.

Churchmanship has already been mentioned as a basis for missions. Some missionaries build churches because of the obligation they feel to cooperate with God's plan for bringing salvation to all men through the instrumentality of His Church. History has often been cited, too, as an explanation for the missionary drive. We have the example of an outreaching Christ and His forthgoing Apostles. Obviously, then, we ought to be faithful enough to our missionary origins to propagate missions.

And just see who this God is to whom, when we meet Him in Jesus Christ, we react in loving concern and missionary zeal. He is the God whose own loving concern and missionary zeal are the history of the world. We see that in the biblical story, of which Jesus Christ is the climax, and in which alone we come up against our Lord and know Him in all His triumphant significance.

The biblical story traces the activity of God from the beginning before all beginnings. Our fellowship, our love, our communion with Him is involved in the very creation. It is for this togetherness that we are made. The history of God's dealings with a nation is the history of His concern for the world and of that love for men which kept Him going out to them, continuing His activity among them. The Covenant, the Exodus, the prophets' ministry, the Remnants' return from exile - all these were evidences of His presence and signs of His loving, saving intent. His people should have known His character, should have seen what He was up to, should have realized the service this required from them, should have been established in their hope. Instead, with the silencing of prophetic voices, came confusion and uncertainty. How would He save, what could His people hope?

The answer came in the life and death of Jesus. There God came over so He and we might live in that fellowship for which we were made. He gave Himself, so that this could be. No difficulty that we or the world contrived could stop Him. He put a period to our frantic and fruitless search for Him and for His intentions and for His will. He turned the whole process obsolete by coming into human life Himself, showing us Himself and His intent and His will. "In Jesus of Nazareth, God is with men as the light of their darkness, the One who alone forgives their sins, the Companion of their loneliness, the Bearer of new and fulfilling possibilities and power for personal and social life."

In Jesus on the Cross we see most unmistakably, most compellingly who this God is whom we meet in faith and serve in imitative action. There He is seen as the loving God who having come into the world penetrates into every last pocket of darkness and sin and loneliness and futility. This is a love which did not even balk at rejection. Humiliated, "its only reply was to hang upon a Cross, holding out the reconciling declaration of forgiveness. Jesus of Nazareth upon the Cross - this is the transforming act whereby the love of God covers the frontal rejection of men and redeems them. 'Whoever believes in him should not perish but have eternal life' (John 3:16b). Men, who will let go of their rebellion against the God who will not let them go, are made new in motive, capacity, and action by the same love whereby God has become one of them and has redeemed them. Men are actually transformed from self-seeking and self-justification to the bearing of one another's burdens in humility and gratitude for the new possibilities of human fulfillment and for the prospect of a continuing series of events that will bring increasing realization of the good."

This "continuing series of events" has been and will continue to be the successful, the constructive and recreative side of the struggle which began when the arrival

3.

of the King brought in the Kingdom of God. For this Jesus Christ is not only Revealer and Reconciler, but is the Lord who witnesses and forgives, the Lord whose principal-ity is here, and is in conflict with old powers and authorities.

The Christian story is often misunderstood at this point. Always we are tempted to think that it is by our dedicated efforts that Christ is to be made King in this world, and that it is by our consecrated endeavor that the Kingdom of God will be brought to earth. We imagine ourselves as front-line soldiers of the Cross, trying to make Christ King. Every day in every way we think to spread His Kingdom a little farther on the earth. If we witness well, by our words and our deeds, with our lips and our lives, we shall do something to bring closer that day when He will be King of all. We work, then, we struggle in order to bring in the Kingdom of God.

Oh, what a different story the New Testament tells us. How can you work and plan to make Christ King here on earth? Haven't you heard? Don't you know? He is the King. When He came to earth, so did the Kingdom of God. It is here, everywhere. It isn't waiting for us to establish it. Instead, the King has come and the Kingdom is established. It is here, calling all men to its side, to its support. Jesus Christ is not just a propogandist who came to tell us all about a Kingdom of God which will come if we put our back into it and try hard enough to bring it in. No, in Jesus Christ we see the Lord who is already Lord. The Kingdom in which He reigns arrived with Him, and has moved in on the old kingdom where hatred and sin and temptation still operate. Of course, the old world has not moved out just because the new world moved in with Christ. The two worlds overlap. We who are Christians live in both worlds at once; we have a foot in each camp. The battle between the two kingdoms is fierce; it runs through our groups, it runs right through each of us. We are caught up in the struggle. That is why we work and plan as Christians. Not in order to bring in the Kingdom of God, but because the Kingdom of God is here and has a fight on its hands. Each choice we make is a blow in that battle. If it is a selfish, destructive choice then we have struck a blow for the old world of selfishness and alienation. If it is a loving, creative choice then we have struck a blow for the new world of love and reconciliation. Which way we throw our weight depends upon the decisions we make, the acts we perform.

That is the New Testament picture. That is why we speak of the Christian gospel. This is the good news: that the Kingdom of God is present. God is King, is not going to be King. His victory is assured, though the rear guard action of the old kingdom, the old age, is fierce. The Lord is Lord; He need not wait for us to crown Him, but only to serve Him. What terrible news, what awful news it would be if anything else were told us. What if all this depended completely upon us... upon our poor, stumbling, on-and-off efforts. Why Christ would never be King, and the Kingdom would never come in, and the new life of fellowship with God and each other in Christ would never, never be! And we would be in a constant panic, a frenzy, because we would see this Kingdom we ought to be bringing in, staying remote, and this Lord we ought to be crowning, everlastingly uncrowned and this glorious life of fellowship with Him always tantalizingly beyond us. That would be horrible news, if we had to believe that we work in order to make Christ King. The earnest Christian would then be bound to be the busily frustrated, the neurotic, the psychotic drudge. But thanks be to God, that is not the picture, that is not the news. The gospel is the good news that Christ is King and the Kingdom is in. Not in order to effect this do we labor, but because this is, we dig in, we knuckle down, we do our part to consolidate this Kingdom and to spread the word about this King.

See what develops when this particular twist in the truth is unraveled. The whole atmosphere of the Christian life is altered. The grimness, the clinched-jaw,

the grit-teeth aspect of it all is away. Now we are not fighting desperately for a cause that might be lost. We are caught up in the struggle of a King who is triumphing. The Christian life is not lived narrowly, calculatingly in order to establish His Kingdom. No, it is lived with joy and abandon because His Kingdom is here.

The biblical story, then, shows us the Person and will of the God to whom we respond in Jesus Christ. The story is first of the history-long process of God's revelation and redemption. The Christian is the man who has chosen to be part of that process, from now on to be part of that story. In the story he hears not only an account of what has happened for him, but a description of what is happening in him and what can happen through him... and it all comes upon him as an assignment, an obligation to live and tell that story, assured of the Spirit which empowered those who lived and told it first.

The biblical story is also the story of a fight in which we who say "Yes" to Jesus Christ are forthwith involved. The Christian, as a matter of fact, is the man who has decided to be part of that fight, the battle between the New Age and the Old. He is the man whose response to the story and to its Victim-Victor Hero enlists him in a struggle on all fronts and in every field.

III. Of All Christians

If this be accepted as a statement of the origins of Christian missions, or as an account of missionary motivation, it must be noted at once what this does to the relations of Church and Mission. What was described above may be useful in accounting for missions, but the description was more than an analysis of what has moved our missionaries. It was, or was meant to be, an account of what happens whenever and wherever a man encounters, recognizes, and throws in his lot with the God met in Jesus Christ. Christian mission is the reflex of Christian faith, and not just in missionaries, not just in Christians who leave home. All Christians are missionaries or they are not Christians. The only kind of Christian there is, is missionary. A missionary is not a selected Christian; every Christian is by virtue of his selection a missionary. We all are caught up in Christ's struggle; we all respond to a missionary God; we all witness to a witnessing Lord. And all this is Christian mission. The missionary is not only a part of the body of Christians; he is a part of everybody Christian, an aspect of every responsive Christian.

Now for some, the mission may be accomplished at home, in a parish, on a campus. Others will be called by equipment, preparation, interest and the challenge of the Church to those farther fields which we denominate with the word "Mission" in technical, professional sense... to the City, to the Nation, to Foreign Fields. But all are being Christian in their own areas; that is missionary where they are. And only insofar as they are, are they being Christian.

Practically, and by way of illustration, this attitude encourages the Church through its responsible boards to seek out the particular Christians best suited to particular posts along the various missionary frontiers. The Church is urged to put its claim boldly upon Christians, all of whom are missionaries, and any one of whom ought to be given his chance to do the job which sensitive Christian experts judge him especially qualified to do. When all Christians understand the expansiveness and

extensiveness of their whole response, then the requirements of special missionary services become the first consideration. Measured against them, every Christian can be considered a candidate, and the call which may follow must be prayerfully considered by every Christian.

What this whole analysis of the Christian response does is to turn the whole Church membership into a missionary (in the professional sense) reservoir because it is a missionary (in the personal sense) fellowship. We have looked too long and too wistfully at the sects and splinters with their inexhaustible missionary zeal and supply. We have in our faith, fully appreciated, the source of even more zeal and supply than they. We need neither coerce nor cajole if we will only be aware of our whole Christian response and remind each other of it. The dynamic is in our relation, our reaction to Christ. As we preach and teach and elucidate that, we shall uncover among us such missionary resources as are not yet even hinted. The force and the compulsion which help some groups keep over-stuffed can be abandoned. Neither the biblical whip nor the theological carrot is needed or necessary. A positive elucidation of positive Christian experience will make our missionary supply co-extensive with the community of Christians.

This prompts another reflection slanted in practical directions. If missionary concern is not an option for some Christians, but the very character of faith and so a property of all Christians, then the Church does not have missions, but is Mission. The Church does not just have a missionary wing. The Church, insofar as it is Church, is missionary. It is the witnessing fellowship of those who have been witnessed unto, the reaching body of those who have been reached, the forgiving fellowship of the forgiven, the redemptive society of the redeemed, the out-going family of those who have been gathered in. This sense of the essentially missionary character of the Church, if it can be generalized and if we will act on it, can reorient most of our parish activity on behalf of organized missions. The Christian will be called upon to give generously of his substance, not to support something he ought to be interested in, but to express himself as a Christian, to realize himself as a Christian,-- somehow, in his subscription, to be most the Christian he is. The Church's appeal for mission funds may not be made in terms of supplying a vital department of the Church, but must be promoted as providing the Church's best chance to be its truest, most essential self. If the Church is Mission, then the annual call for missionary support is not a call to the support of a valuable service of the Church, but is an appeal to "let the Church be the Church."

IV. Of All of Every Christian

There is an old-fashioned atomistic psychology which is invoked both by the critics of Christian missions and by missionary apologists. The critics suggest that missions are created and missionaries are moved by accidents of temperament, character, and personality. Some Christians are just naturally inquisitive, some adventurous, some aggressive, some afraid, some looking for authority, some seeking recognition, some on the prowl for physical satisfactions, some looking for a compelling loyalty,--so they become missionaries, or sponsor missions. St. Paul was a Christian with gypsy-foot; St. Francis was a lonesome Christian looking for fellowship; Loyola had to find a place to be boss. It is not the will of God or the Christian life which spark Christian missions, but one's enzymes, one's psychic history, the flukes of psycho-somatic happenstance. Missions are glandular!

All too much missionary thinking within the Church has over-simply rejected the critical insights contained in this unfriendly analysis, preferring to trace the missionary motivation and obligation to a claim of God upon the "heart" or "will" of particular believers. They would have done better to have examined honestly the physical and temperamental stimulants to their missionary decision. If they had evaluated right the relation of their own personally expansive, out-going tendencies to their missionary motivation, and recognized in them God's own work and will, more missionaries might have been less inhibited in the field, more inventive, adventurous and creative, improvising more freely. If fewer missionaries had interpreted their missionary call as somehow a critical challenge to their natural extroversion, if more missionaries had understood that God's claim was upon all of every man, his most expansive "physical" tendencies as well as his most interior "spirituality," then we might have had fewer missions where a pinched-up, parched-out piety was mistaken for and propagated as the Christian life.

What the Christian must beware in his missionary enterprise is not the unbaptizable influence of some part of his make-up. After all, his physique, his character, temperament, personality, are part of his creation, his created active nature. God addresses these and uses these in His service. In service, they give missions their motion, drive, excitement and color. No, what the Christian must beware in his missionary enterprise is not the non-spiritual influence of some elements in his person, but rather the distortion and perversion of the whole person which we call sin,--the mis-use and mis-direction of all our faculties.

The men we are made to be, meant to be, have the full complement of interests and affections for enthusiastic, compelling witness, at home or abroad, here and everywhere. It is in our uncertainty of God that we set up our own gods; it is in our own "panic before the closed door" of death that we seek security in our own recognition and power; it is in pride that we identify the Gospel with our own versions of it and the Kingdom with our own culture and the will of God with our own wisdom; it is the timid limitations we put upon love which keeps it at home instead of sending it to every neighbor's door.

It was not hard for Christians to mistake their own institutions, laws and creeds for the Christian faith when it was assumed that the missionary claim of God was upon a purer, more receptive and responsive part of a man than the obviously selfish and sinful whole. It is not to be wondered at that men who trusted the converted "spirit" which was under orders to God, however piously they recognized the sin in "the rest" of themselves, were betrayed into becoming propagators of sects and sectarianism, and salesmen of a certain civilization. This is what always must happen when the facultative approach is taken to the Christian life. God simply does not grasp a certain faculty, redeem it, and push it into His mission, where it can then be trusted. No, it is the whole sinful self upon which God makes His claim, and which responds to Him in what we have called the missionary reflex.

If Christians will be perfectly honest about all the elements involved in the missionary motive, we will be on guard against the perversions of the Christian gospel and mission which appear when all the aspects of our motivation are not noticed. It is just when we ignore the busyness of our sinful self even in our Christian missionizing that tragic aberrations of Church and Gospel appear. A part (the "heart", say) of some men (the "missionaries") is not claimed by God for His mission, but all of all men: their psycho-physico-socio-sexual completeness, in all its sin and with all its potentialities in His service.

With this in mind, we shall be on the look-out for manifestations of our sin in the work we do for Him. Because we recognize our proneness to twist the order of truth, we shall watch critically for twists as they appear in our missionary evangelization. Because we know that all of each of us is claimed for this service, and because all of us are known to prefer our own goals, identify God's will with ours, and swing the love we ought to have for neighbors around to ourselves,---because in our perfect Lord we see this about ourselves, we shall be alert for the distortions which have appeared wherever Christians have supposed God's missionary claim to be upon a pure part of some of them and not upon the sinfulness and the promise of all of us.

And because it is God's claim upon all of each of us, we not only watch critically for the twisting which we may introduce in our missionizing, but also wait hopefully, expectantly for the liberation which God will work in all of each of us. "What one sees in part and believes in as one regards the missionary movement and seeks to trace its inner, invisible sources in the hearts of faithful men and communities is the release and redirection of the good motives of men by the spirit of Jesus Christ. In the missionary movement, as in many another activity of the body of Christ, there is manifest to believing sight and seeing faith the miracle of that deliverance from the fear of death and concern for the self which allows the believer to turn from self-defense to service of the neighbors, since he is persuaded that his security and more than his security is being provided by the Faithful One."

"Redemption means the release and redirection of the vast resources of love which the Creator has put into his creature and which sinfulness thwarts and inhibits by creating internal conflict between many loves and by twisting love back upon the self. And the redemption of the motivation of love appears in the way a missionary movement, like any other genuine Christian service, finds neighbors everywhere and all of them loveable in God, discovers God's love for the self everywhere in the ministrations of all the neighbors, and--in the measure in which this life between the times allows--can pour out the abundant interest man has in man in every sort of constructive service for the neighbor.

"The highest constructive service we know in the Christian community is that of mediating to others, as best we can, this liberation which comes to us in Christ. The differences with which we are concerned in our missionary activity do not come from the fact that some are liberated to love of neighbor in works of mercy to the body or the temporal mind and others to the work of mercy in the communication of the gospel itself. The differences lie between works done in the freedom of love of neighbor and those which are done in love of self."

V. To All of God

So the response of faith, which is the source of missions and which "obligates" missions--the missionary reflex--is common to all Christians, and is a response (in principle) of everything in every Christian. It is, furthermore, a response to all of God.

From the beginning we have been concerned to clarify the relation of Jesus Christ to Christian missions. He is the source of motivation: it is in meeting Him that we are claimed for God; it is in response to Him that Christians move out to make God's claim. It is our Lord's cause into which we are caught up, it is His fight in which we are enlisted; it is His victory which we consolidate. It is His story which we tell and His good news which we proclaim. It is He whom we seek to follow, seek to

"keep up with" as He keeps ahead of us and the Church and the world. It is His active, agitating, creative will which we seek to learn and do, shifting our emphases and strategies as His constant, loving intent moves through changing circumstances, varying resistance. He is our Lord; in Him is the meaning of our lives and the assurance of our destinies. Our love and our obedience are for Him.

All this is a description of Christian experience and the point of Christian missions. We go out to tell this, and to summon others to this commitment and fulfillment. Jesus Christ, or our relationship to Him, originates and dominates the Christian mission. "The lordship of the living Christ is thus the point of departure for the missionary activity of the Church whose Head Christ is."

But our eyes must never become so fixed upon Christ as to be blind to the whole God revealed in Him. There is a kind of Christ-hypnosis, a "unitarianism of the Son," Dr. Richard Niebuhr's "Christ-ianity," which forgets that at the encounter with Christ all men, and all of each man, meet all of God. The Great Commission makes a direct and unmistakable coupling of the mandate of the Lord Jesus and the triune name of God. In Christ we see and are related to God the Creator and God the Preserver, as well as to God the Saviour. In Him we are put next to our whole God, One who is concerned for our salvation because He is at work in His world, sustaining and redeeming His whole creation. We who ordinarily meet God in Jesus Christ (or at least discover in Jesus Christ the redemptive intent of God whom some may have approached in His majesty and others in the intimate immediacy of His Spirit) are a part of the whole God's whole purpose for the whole world. We who are enlightened and liberated in Christ are not just "saved" thereby to worship our Lord, but we are thus prepared to work for that light and freedom of the world which is the will of God, the Father-Son-and-Holy-Spirit God. The liberation in a compelling loyalty to Christ, the integration in a profound commitment to Him, equips the faithful to "outthink and outlive their contemporaries in giving meaning and motivation to culture," --which is the manifest will of the triune God who is concerned to reconcile to Himself "everything on earth and everything in heaven."

Missionary activity, then, which is rooted and grounded in the recreative, reconciling activity of the triune God, will be "a creative enterprise of word and deed in the formation and transformation of individual lives and of cultural and social patterns." The Christian will have to be sensitive and alert to what the triune God has done and is doing in the world. He cannot be satisfied with "saving souls," though he will often begin there. He has not done his duty when he has cut another notch in his Bible. Too often have Church missions been cursed with the diversive, self-righteous consequences of such an approach. Sectarianism, statisticism, spiritual arrogance are the crabbed fruits of single-minded efforts to bring isolated individuals to a Christ who revealed only Himself. It is not enough to "be saved," to be enrolled, to make the appropriate responses to traditional questions. Yes, we must be concerned for individuals and address separate persons, especially the last and the least and the lost. But we must not isolate them from their society and culture in so doing, for it is not just the person but all his connections, "everything on earth and everything in heaven" which the triune God would restore and reconcile. Our concern for individuals is just a part of God's concern for all that He creates and sustains and would redeem. It is therefore just a part as well of our Christian obligation. The Christian must be sensitive and alert to all that the triune God has done and is doing in the world.

VI. And To All That God Is Doing

And where shall we look to see what God is doing except to those places where the boundary between the Ages seems most clearly defined, where the sounds are loud of God's breaking up the old in order to consolidate the new. We who have heard the biblical story know something of what the triune God is doing, we have seen how He works. We, so enlightened, ought to be able to tell the world something of what each present situation may mean in terms of God at work in His world here and now.

The sound of fury and a sense of divine strategy are clearest now, of course, when Communism makes its mighty bid. There the boundary line between the two ages is seen in its sharpest definition, there "where old ways of thinking and living, long insensitive in their self-justification to God's purposes and men's living needs, are being overtaken by the force of new ideas and new patterns of life. Communism is the burning fire of judgment and the consuming fire of a fresh idolatry. And the missionary obligation of the Church compels the Church to announce this judgment and to contend against this idolatry in the name of the triune God. The lightning comes in very truth from the east and shines as far as the west; and the two will never meet until both are cleansed and reconciled to God in Christ.

There is no understanding of our time without recognition that we do live in the tension and turmoil of a revolution, "the bearer of which is the Communist movement. This does not mean that Communism is the cause of the revolution. And if there were no Communist movement, we should still be in the tension and turmoil of deep-going social change. Communism is the bearer of the revolution of our time because Communism is the focal point of the power struggle, of the decisive ideological and political conflicts upon the outcome of which depends the shape of things to come. It is idle and irresponsible before the triune God to wish that such a movement had never emerged, or that one had been born in quieter times; to be misled by the obvious and inevitable idolatry of the revolution (no revolution redeems; this is Christ's work!), or to suppose that the revolution can be disposed of by crushing its bearer by the sheer force of might. This is not to say that the power and strategy of resistance are to be abandoned." The point is that resistance -- no matter how strong -- is futile unless it recognizes that God is somehow in action just at this point, moving that something be done about the conditions which precipitate and perpetuate the crisis.

What will such recognition mean practically in the work and witness of the missionary Church? How shall we relate our action to God in action? First, by taking the success of Communism upon ourselves as in a special sense "a judgment on the Christian Church, on the things left undone: protection for the helpless and the exploited, food for the hungry, rest and recreation for the toil-worn." We have let a totalitarianism wrest from us our own word, Communion, and misapply it to itself.

There is a "new hope" abroad in the world, a scientifically substantiated hope for new conditions of physical security. "The 'new hope' must be met, not ignored or belittled. 'No gospel which does not proclaim the fulfillment of this hope will be heard by the peoples of today or tomorrow' for 'God Almighty has put this new hope into the hearts of men. The missionary spirit today means to care that multitudes ... have a new expectation of deliverance from their multiple misery. It means to remove this misery with all available means, scientific, economic, political.' The Church must give bread, we owe our superfluity in service. But there is a further--not an alternate--obligation. Point IV aims to give bread to stop Communism-- and

Communism gives bread to stop 'Christian imperialism.' The Church cannot substitute bread for (although it cannot omit bread from) its mission.

"The Church knows that 'the hope of finding shalom through the abundance of things possessed is superstition...that the expectation of the good through the possession of goods is the most...perilous hoax ever perpetrated upon the human race...that no power man has, no goods, no medicine, no freedom shall change his insecurity and take from him the dread of the day when he shall lose his life.' 'Since God has made freedom from want and fear of want possible, it is our duty to seek it for all. There is nothing better we can offer to the poor of the earth. But it is our duty to see and to bring men to see that the power of death working in us shall turn our bread into stone and our freedom into bondage unless we confess this power and the folly of living as though we did not die... The cross of Christ at once unveiled the power of death and broke it.'" (Hartounian)

Second, the missionary Church will relate its action to a God in action at this point by realizing that the urgencies of the situation admit no excuses for inaction or delay. The whole situation will have spoken effectively to the Church when the Church realizes the demand it puts upon every Christian to be "all there all the time." The job of the Church is to face the present situation and get busy.

"In this small and swiftly changing world, doors are opening and closing. Turkey and China are now closed, but behind the door in China a strong Christian church is carrying on its work. Thailand, with its only theological seminary established three years ago, is still open. If that door closes, how strong a Christian group will it enclose? The ferment in Asia is both threat and opportunity; and for the ferment the Church is largely responsible. The Church is under clear obligation to meet the needs, which the Church itself made manifest. The greatness of the need rather than the shortness of the time is the first consideration, the urgent compulsion of action."

And, third, the Church must plead guilty to the charge that it has confused a particular culture with the universal gospel. We may deplore but we cannot deny that western Christianity has too often been the tool of imperialism. And now the Church must repent of this sin in the past and guard against it for the future. In our carelessness at this point we have been false to the witness committed to us, and have left ourselves vulnerable to the powerful aggressions now besieging us.

We must disabuse ourselves even of unspoken attitudes which equate our own culture with "Christian civilization" or the Christian way. "There has never been a Christian culture." There have been more or less Christianized cultures as well as cultures falling away from Christianity" (Richard Niebuhr). The attempt to identify western culture, "either western democracy, or codes of conduct and manners, or intellectual and aesthetic standard...even the 'Graeco-Judean synthesis'...with Christianity is idolatry." "But we cannot abstract ourselves from our culture. We take it with us wherever we go, whatever we do. This cultural baggage is most in evidence when we go from a complex civilization to a simpler agrarian group. Here the Christian must strive and must watch continuously that he takes his culture to men as a gift, a service -- never as a command or requirement. Western medicine and agricultural techniques, for instance, are obviously services which the Church owes, but even Gothic architecture and California dress fashions can be serviceable. There is no definite rule; each specific offering must be appraised in each specific situation."

"Thus, the global mission of the Church, reporting from its front-line position, having abandoned every desire 'to be saviours rather than saved, possessors of true religion rather than dependent on a Lord who possesses us... trying to assure ourselves that we are on God's side facing the world, not with the world, facing God...in infinite dependence,' will draw this present situation (and every present situation) into the orbit of the strategy of God's contemporaneity. It will move forward in hope, not fear, as a joy, not as a duty ('too much stress on obligation makes a law out of the gospel'). Caught up in the moving strength of the triune God, the Church can act in hope and joy, facing the future 'in the certainty that God is in every future, with His judgment and His redemption, knowing that God who has guided it in the long past is equally to be trusted in the future'" (concluding paragraph of "Why Missions?")

The Missionary Obligation of the Church

THE MISSIONARY VOCATION

REPORT OF COMMISSION II

This document constitutes the North American report on Aim II of the Study of the Missionary Obligation of the Church undertaken by the International Missionary Council.

Committee on Research in Foreign Missions
of the
Division of Foreign Missions
and the
Central Department of Research and Survey

The National Council of the Churches of Christ in the U.S.A.

March 7, 1952

To be a be carpenter is good; to be a be mason is holy, to be a be missionary is holier than them!" - p. 3

INTRODUCTION

The Commission was asked to study the problem of Missionary Vocation. Among the particular questions before us were these:

Within a general vocation to Christian service and witness is there still a distinctive missionary vocation, thrusting men forth even from within a context of immediate need and making "overseas" or "frontier" service imperative? Within the special vocation to the ministry or the priesthood is there still manifest a particular compulsion and separation for missionary service? What are its distinctive characteristics and demands? Is there given to it a special charisma? How can this calling and its demands be reformulated with equal recognition of the manifest urgency of the "home" missionary work of the Church?

In what follows some tentative lines of consensus are developed -- tentative because always hidden in our arguments there seemed to be a principal issue of difference, of which more will be said later.

The structure of our thinking may be sketched in five propositions:

1. The Church, both one and missionary, is the instrument of God's redemptive purpose for the world.
2. The missionary call is given to every member of the Church.
3. The missionary's witness is, therefore, beyond the frontier.
4. All are called and some are sent.
5. The character of the missionary's vocation is radically costly.

The essential concepts are: "The Church" -- our starting point, "The Call," "The Frontier," "Sentness," "The Individual," and "Costly Witness." And, it may be added, it is in the peculiar inter-relation of these points that we feel we have been given something worth saying to any who love the Church and serve in its mission.

Two facts have persistently interrupted the course of thinking which underlies this report. One is what we are tempted to call the "vacuum of theology" in American thinking about Missionary vocation. The second follows from the first; we have confronted at every turn of this report a fundamentally theological question: Is there a categorical uniqueness about the missionary vocation?

The "Vacuum of Theology"

From the beginning most of us realized that we would never be able to rethink missionary vocation without dipping deep into the studies of Aim I: the theological study of the missionary obligation of the Church. All of our great debates -- what is the missionary frontier? what is the relation of discipleship to missionary vocation? what is the ecclesiological significance of a mission board? in what way can missionary vocation be seen in the context of the Mission of the Church? and very simply, what is a missionary? -- all these debates forced us to search for a basis for our studies in missionary vocation. Again and again we had to say that past American thought about missionary vocation lacks clarity -- fails to convince us -- today. This does not mean it lacked content, integrity, and authority for the former generations of missionary recruits to which it spoke. It was thinking relevant to its situation. But this thinking by and large has not developed in relation

to the radically changed situation. And the plain fact is that traditional appeals for missionary service do not speak to the present generation of students. How hard it is to conceive of missionary vocation as a "reflex of faith" when the call is still addressed to the mind and heart of another generation! Our obligation as a Commission was to find a way of describing the missionary call which would be faithful both to the Bible and to the situation and thinking of the present generation of young people.

As we pressed deeper, we saw that our problem was not merely how to communicate, but what to communicate. The problem was the theology of the Call far more than the right language or metaphors. How does it come about that we have moved from a situation in which God's Call to the Church's Mission was clearly heard and understood into a situation in which that Call is heard as an uncertain sound?

Briefly, thought on missionary vocation has passed through several stages in the past seventy-five years. And, it is necessary to add, each stage has been accompanied by its particular caricature.

There was the period of the missionary uprising, centering around the emergence of the Student Volunteer Movement in 1888. The call to this generation was strong, clear, and manifestly compelling. Its content might be sketched as follows: Christ died for all; the heathen are unaware of this good news; Christians have the task to proclaim the message; why shouldn't you go? Its most frequently asked question — "Why shouldn't you go?" — gives an insight into the burning personal relevance of this call for each potential candidate. It also attests to the existence of a community in which it was possible in such a way to throw the burden of proof on the individual. It would be tempting to say that this community was the Church. We are persuaded it was both the Church and something else — Christendom, an amalgam of Christianity and culture. And if the missionary frontier could be indicated by black areas on a map, it was because the categories of missionary understanding were fully as much "Christendom" and "heathendom" as "Church" and "world." That the extension of "Christendom" was sometimes described as "the extension of the Kingdom" did not make things any clearer. American "manifest destiny" was breathed in with the Christian atmosphere of the age. It was a time when things "held together" in a way unknown to the modern student. This age manned the modern missionary expansion.

However, this age also produced its caricature, whom we have called the "bourgeois missionary." If it seems true that the institutionalized mission is all too prone to perpetuate him — with his special privileges, his securities, his political short-sightedness — then we must say that in some very practical ways our institutionalized mission must, with courage, expect to use men and women in radically more daring lives of witness. It is our observation that most of the vacancies for which mission boards seek recruits occur in institutional situations which oblige the missionary to defend certain set patterns — cultural patterns — in addition to representing the Gospel. These patterns, with their accompanying privileges and economic advantages (and sometimes with tragically limited conservatism) shape what we call the "bourgeois missionary."

The haste with which the student Christian movement, after World War I, began to ask "what about our own back yard?" may be some indication of the degree of "American manifest destiny" which had been mixed into the understanding of missionary obligation. It was almost as if these young people, in discovering racial injustices in America, were saying: Give us again a Christian culture so that we can go abroad and evangelize! But the post-war disillusionment had undermined too

much for a return to the past. Yet, if disillusionment was eating away the cultural base, there was something authentically Christian in the student movement's discovery of humanitarianism. Modern American idealism, in supplying the "myth" for World War I, also supplied the basis for disillusionment with the suffering during and after that war. Yet, in facing suffering, scandal, and injustice, Christian young people were somehow moved to help. The element of saving souls receded. The element of humanitarianism came to the fore, practical humanitarianism — the kind that gets its hands dirty with the work of the world. And with adaptation of its methods, the institutionalized mission of the Church could provide those jobs. The call to missionary service became more and more a list of several thousand vocational openings in several score of mission boards. It was a marvellous outpouring of compassion. However, this period, also, had its caricature, the "missionary bureaucrat."

If these caricatures sound harsh, we must insist, without any unkindness intended, that they live in the minds of the generation of young people among whom we are seeking to recruit today. Therefore, they must be dealt with. Their lack of appeal has been demonstrated in the way in which we have floundered about trying to find a new terminology which would communicate the deep appeal of missionary service. For a time during World War II, the metaphor of Reconstruction was borrowed, and the mission was described in terms of the Church's task of reconstruction. Shortly after World War II, the concept of Frontiers was used with some success, although it broadened the appeal beyond the capacity of the mission boards to canalize the response. (It was during this period that one embarrassed committee almost found itself reduced to defining a missionary "as someone who is employed by a mission board!") More recently the appeal has been couched in terms of finding significant work in a world in revolution.

It is in some such way as this that we would describe the movement from a situation where the call was clearly understood to a situation where the call is uncertainly heard. We emphasize that we regard the problem as a theological one, and not as only a problem of language. It is in this context — a theological context — that we want our report judged.

"Categorical Uniqueness"

After the "theological vacuum" the single issue which challenged us most often was: is there a categorical uniqueness about the missionary vocation? Certainly this can be said: decades gone by have bequeathed us not only caricatures of missionary vocation, but a "pedestal" on which to put the missionary. As someone put it: To be a Christian carpenter is good; to be a Christian minister is holy; to be a Christian missionary is holier than thou! Of course, we disposed of this pedestal by common consent. But we soon realized that we had not disposed of the issue! And we found ourselves devoting almost half of our time to the recurring debate between those who granted that evangelism was the task of every Christian, but nevertheless could not escape saying that there was a certain almost categorical uniqueness about the missionary vocation in the Plan of God, and those who saw the missionary vocation as a universal calling for every Christian, but readily granted certain particularities — as they would to any specific work — to what has in the past been known as "the missionary vocation." Moreover, our bewilderment in this debate was not diminished when we realized that the defenders of "uniqueness" were the men who had just returned from their first terms in the mission field, while the defenders of "particularity" were their contemporaries who had found their fields of Christian service elsewhere than in the institutionalized mission of the Church.

This unresolved question proved to be an unusually fruitful one for our thinking, as the report will show. Some tried to describe the uniqueness in terms of which unique frontiers were crossed, and this was no sooner asserted than others discerned the radical theological frontier which is present everywhere, in every place, in every church, in every Christian. Some tried to describe uniqueness in terms of the extreme limits of witness (using the term "martyrdom" to express this concept), only to be reminded by others of the Christian calling to "die daily" in the service of Jesus Christ. Some tried to describe uniqueness in terms of the unique humiliations of missionary life today (and it should be said that a unique contribution was made to our thought by the several members who had just returned from China, after facing there the early frustration of their missionary vocation, humanly understood), and were immediately faced with those who spoke of the frustrations of ministry in industrial life, in slums, in large universities.

A word might be added about the underlying motives in this debate. It would be easy to say that one party was simply expressing the long smouldering jealousy of the stay-at-homes in the face of the pretensions and possessiveness of the expeditionary forces of the Church! (It was noted, for example, that the problem of "uniqueness" seemed more urgent to the "non-missionaries" than it did to the "missionaries.") We think that much more was involved here than was clearly apparent. Those struggling to defend the uniqueness of the missionary vocation were positively concerned to safeguard the Biblical rigor of the life of witness and were not willing to allow all things to be made grey by the comfortable assertion that any calling can be a missionary calling. There was also a certain impatience expressed over the shallowness of content in much contemporary thought about "general Christian vocation." On the other hand, those struggling to defend the universality of the missionary vocation were not simply anxious to tear down the "pedestal." They were also positively concerned to underline the missionary obligation of the congregation and its members. They did not wish to water down the missionary vocation so much as they wished to claim its rigor and its perspective for the calling of every Christian.

Our report will reflect throughout the uneasy tension between these two points of view.

When Is a Church the Church?

One other problem troubled us, and deserves note here, although it did not interrupt our work as the other two problems did. Several times we had to ask: is the missionary task ever done? When may the Church be considered as established? We found readily at hand the historic formula: when it is "self-governing, self-supporting, and self-propagating." To us this was inadequate as a definition of the Church and, indeed, we suspect it was never intended to be one. So we were thrown constantly into the midst of the Faith and Order controversies over the nature of the Church. We even began to wish we might take part in them! We can only note here the profound relevance of these studies for missionary theology and the practical urgency that these problems be faced and resolved.

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Two other brief introductory notes need to be made: 1) Obviously, many portions of this report can only sketch the outlines of our meaning, made necessary because of demands of time in drafting this report; 2) It may also be obvious that certain terms are redefined, such as "Call" and "missionary." It is hoped that the report itself makes clear the grounds for these redefinitions in the interest of a clearer grasp of the missionary calling of the Church.

I. OUR STARTING POINT

The starting-point of our thinking about missionary vocation is our understanding of God's redemptive activity in the world as it relates to the Church. The God of our Lord Jesus Christ, Lord of all creation, wills to enter into fellowship with all men. "Through Christ, God planned to reconcile in His own person, as it were, everything on earth and everything in heaven" (Col. 1:19, Phillips). This redemptive purpose which was clearly manifested in Jesus Christ at a particular moment in history, and a particular place in the world, is to be made known for all times and to all places and moves to a final consummation.

The instrument of this witness, in the time between Christ's coming and the final consummation, is the Church. It exists for one supreme purpose: to keep up with what God is doing, to be completely obedient to its Lord, to carry out His work in the world. This implies that its all-consuming purpose must be to bring all men to believe in Jesus Christ and serve Him as their Lord. The Church is the instrument of the global thrust of God. The world-wide Mission is the whole reason for the Church's existence.

The Mission is given to the whole Church. No part of its life can escape the missionary obligation and no part of the Church can undertake this universal Mission in isolation from the rest of the Church. No one of the three words, "Church," "unity," and "mission," can be understood without the other two.

The Mission is to the whole world. All men are part of God's creation and all are included in the great purpose effected on Calvary. The Church cannot rest in its global task until its witness has been carried to the uttermost part, and to all in every part.

It is within this Mission of the Church that we see the missionary call to the individual. Fundamentally, the missionary is a member of the corpus Christi, the fellowship of those through whom God is working out his redemptive purpose for all mankind. Therefore, he is thrust into the world to serve there the purposes of his Lord.

II. THE MISSIONARY CALL TO EVERY CHRISTIAN

The missionary call comes to every Christian. It is nothing else than the call to acknowledge Christ and join the fellowship of His Church. To this Church and all its members the Mission is given to tell every man that "the God of our Lord, Jesus Christ, wills to enter into fellowship with all men and be Lord over all Creation. Through Christ, God planned to reconcile in His own person, as it were, everything on earth and everything in heaven" (Col. 1:19, Phillips). This fundamental Christian Call is the missionary call. There is no other and it comes from God.

If the Christian's answer to God's Call is obedience, then obedience is the missionary motivation. When an individual becomes a Christian, he is overcome by this God who seeks him. He is forgiven, renewed, and won to obedience. But this obedience requires a word of clarification. It is not obedience in general to some generalized Call. The Call of God always comes in particular. Peter is called to

leave his nets and follow the Master. And "although Peter cannot achieve his own conversion, he can leave his father's nets" (Bonhoeffer). Because the Call is spoken by God Incarnate, it is particular, and the obedience it invites is particular obedience. This means that when a man is called to become a Christian, he is at the same time called to a particular service in the Mission of the Church.

Both the missionary call and the response of obedience have meaning only in relation to the Church. Obedience brings the individual into the corpus Christi, into the fellowship of those through whom God is working out His redemptive purpose in the world. Therefore, he is thrust into the world to serve his Lord there. At every moment he is attentive to what God is doing around him and is at His disposal for that work.

The Christian is, therefore, called to obey his Lord in his daily work, which he receives as that specific task in the world where God has put him and asks obedient service of him. In that unique place in which God has set him, he is awake to every opportunity to proclaim Jesus Christ and be a minister of His reconciliation.

Yet, a warning needs to be made against any too easy acceptance of one's work as that work to which God calls. There is a kind of understanding of Christian vocation which simply tries to attach the adjective "Christian" to all jobs. Once a man comes to terms with Christ, he is free to question everything, even his job, and to question it daily. Only as it is offered up and received back daily can it become a Christian vocation.

God's power is always breaking out beyond the frontiers. This is why the Christian's Calling is never static. The Christian is free to follow his Lord. The fact that God has put a man in a specific situation does not necessarily mean that it is God's will that he should permanently remain there. He must be constantly open to God's will, a pilgrim on this earth, free at any moment to leave what he is doing and serve his Lord on new frontiers.

Because God is always breaking out on new frontiers, because He always wills to manifest His Lordship in areas where He is not known, He calls His Church, at each moment in its history, to new missionary activity beyond its present reach. And that missionary call is laid on all its members.

III. THE CHURCH'S STRATEGY ON THE MISSIONARY FRONTIER

In order to speak further of the missionary vocation it will be necessary to make certain discriminations of meaning in the term "frontier." So far we have asserted that every Christian is called to be a missionary. Before we are through we shall also assert that, nevertheless, some are sent. The basis for the second assertion lies in our thought about the frontier. The missionary question for the Church is not "What is a missionary?" for the answer to that is, "A missionary is a Christian obedient to his Lord." The real question is: "What is the frontier to which God calls the Church at this moment in history."

(N.B.- We have been highly unsatisfied with the metaphor of the "frontier," and have found it extraordinarily difficult to discuss clearly. Some of us have pictured the metaphor in the American sense of a great newly opened area, under the law of a distant capital, into which settlers have moved, and in which one finds old and new mixed together. If this is the picture, the preferred language tends to be "the Church's mission on the frontier." Others of us have pictured the frontier in the continental sense of the boundary line between one country and another, and prefer the language, "the Church's mission beyond the frontier." Something more than language is involved: two views of the relation of Church and world are implied, and especially of the relation of Church to culture. We have found useful references in the Aim I report with its discussions of the old age and the new age and, also, its treatment of "the strategy of God's contemporaneity.")

Ultimate Relative and Strategic Frontiers

We have found it necessary to deal with three concepts as we have discussed the frontier:

- a) The Ultimate Frontier: That radical, theological frontier, which is present wherever men do not obey the call of God in Christ. It is found not only in the world but in the Church and in every Christian.
- b) The Relative Frontiers: Those concrete, visible points at which the Church confronts the world. For example, Shanghai was not a relative frontier for the first-century Church, while Rome was. However, relative frontiers are not confined to geographical areas.
- c) The Strategic Frontiers: Those relative frontiers to which, in the fullness of time (Kairos), the Church is led to send specially called, prepared, and commissioned persons to live out their missionary vocation. The intellectuals and the workers might be examples of strategic frontiers for this time, although geographical areas might also conceivably be strategic frontiers.

If the imperfect analogy of warfare can be used, the ultimate frontier is similar to what we call the "state of war"; the relative frontier represents the battle lines; the strategic frontier represents those portions of the front on which the offensive is being launched. In the following discussion, this discrimination of terms is of fundamental importance.

The Distinction and Relation Between Ultimate and Relative Frontiers

The word frontier, in common usage, denotes the limit of national expansion. It is a symbol for that which is unclaimed, unattained, unexplored or unsubdued. The frontier is a negation, a negation of every human claim to absolute or universal power, a negation of every claim of man to be God. The very existence of frontiers is, therefore, a reminder of our finiteness and a witness to that ultimate frontier which separates Man from God. The ultimate frontier exists because God is God and man is man. But it is not simply the mark of distinction between two categorically different beings. The frontier is a frontier because God is approaching man, because He wills to have fellowship with man. And it is the ultimate frontier because it is the frontier which no man, in self-assertion and aggressiveness, can cross. Only God can cross it and has crossed it. He has abolished it by His mighty acts in Christ Jesus. Henceforth we are not alienated from Him but called to be fellow citizens of God's kingdom, sons, fellow heirs with Christ.

The ultimate frontier is found, therefore, within ourselves. We are the barbarians, the outcast, the heathen, the uncivilized. We can do nothing to save ourselves but to wait every day for God's act of redemption in us. And it is precisely because we know that when we were alienated from Him, God so loved us, that we become aware of the need for our love among those who are strangers and enemies to us. When we were yet distant from Him He abolished the frontier. It is because we know this that we become concerned for those who are distant from us.

Every Christian is confronted by the ultimate frontier in his own finiteness. No Christian, whether he stays at home or goes far away, is able to reduce this limitation in his humanity. But every Christian as missionary is sent to bear witness to the abolition of the frontier of finiteness by Christ's death for all men. In Him, all places are made one place, the place where He is Lord. The expansion of the Church, even the universal preaching of the Gospel, does not of itself make all places one. (How easy it is for Christians as missionaries to be tempted to think this is their function!) It was accomplished by God in Christ, before the Church's Mission began. Human finiteness recognizes an ultimate frontier, and its abolition will not be fully realized until the Last Day, when the Lordship of Christ is universally disclosed.

Every Christian as missionary is confronted by the ultimate frontier not only in his finiteness but also in his sin. The fact that sent missionaries exist, as a professional group, is a confession of the disobedience of Christians in general who fail in their vocation to be witnesses "in all the world." At the same time, sent missionaries, in the exercise of their vocation, are equally frustrated by their own sin. The fact is that they do not undertake their tasks with unmixed motives of obedience or love. There are usually large elements of escapism and condescending pride involved. There are subtle temptations to self-assertion, rationalization of inefficiency, and unconscious identification of the Gospel with a particular culture. To some, indeed, the strategic missionary frontier represents an opportunity for the expansion of the self and of self-importance denied them in the home church. They seek the pioneering tasks but forget that Christ always has to pioneer in themselves. The ultimate frontier is always with them.

The Christian as a missionary, however, does not go because he is good, but because he is called. God has made sinful men His most glorious servants and witnesses. He has taken the wrong motives and, through them, led men to the right visions. God alone saves from sin. He only seeks out those who are lost behind

the frontier of sin and brings them out into their true home. God's abolition of this ultimate frontier is the heart of the good news which missionaries proclaim on the relative frontiers of history. The object of the Mission is not to make people "good," at least not as we understand the word. The Mission is not to be undertaken as a sure road to world peace or any other utopian hope. The Christian Mission is a call to repentance and a proclamation of the saving grace of Jesus Christ, which all men need daily, missionary and convert alike.

One other remark about the ultimate frontier may be made. This frontier exists even where the Church does not exist. God acts in the whole world, in the whole of history, in all men, even when he is not acknowledged. This point is dramatically clear in the Cross where it becomes an open secret that the event of Jesus Christ is for all men. Only if we grasp this astonishing universality of Christ's work, can we have any eyes for seeing "God's power breaking out beyond the frontiers and calling His Church at each moment in its history, to new missionary activity beyond its present reach."

When we come to speak of the frontier between the Church and the world, however, we have to deal with the ultimate frontier in history, i.e., what we have called the relative frontier. This community of those who are limited yet free, sinners yet justified, know God in a man, who see the New Age among the visible remains of the Old Age — this community has been given the high privilege of fighting for God's ultimate purpose in and among all the perplexing relativities of historical existence. Here we can speak of frontiers of race, geography, class, nation, for the Church confronts these and more. The baptism of every Christian signifies that he has been called out of the world into a new order of life, as a member of the body of Christ which, while it is in the world, is not of it. By the same act of God in baptism, one is turned about to confront as a member of the Church that which one has repudiated. He is set down on the ultimate frontier in history, commissioned to "fight manfully against the world, the flesh, and the devil." The command of Christ to the apostles, "Go ye into all the world," must be understood in a theological sense as well as in the ordinary geographical sense. Wherever the "world" impinges upon the Church or upon Christian people, there it is the mission of the Church to seek the world's redemption.

Nevertheless, we are reminded that the ultimate frontier "invades vertically" the relative frontier of the Church and the world, for man in himself cannot resolve the Church-world frontier nor will its abolition be realized within history. No matter how great the "expansion of the Church," in terms of statistics, geographical area, organizational magnitude, or political power — that is, as a social institution — still this frontier remains as it was before. The Church is always to some extent "of the world," and to that extent tragically not in opposition to it. The mission of the Church is not to expand its membership and influence, as such, in all the world (contemporary history has revealed as never before the peril of ecclesiastical imperialism!). The mission of the Church is to proclaim faithfully and without fear the victory of Christ who has already "overcome the world." Or to put it another way, the mission is to announce to the world its end in Christ.

Wherever the world is unchallenged and is secure in its own strength, it is the mission of the Church not only to make this proclamation verbally but to demonstrate it in the very existence and daily life of the Church. To the extent that the Church is the new community of the body of Christ, it is not of the world, and the expansion of the Church itself is rightly a goal of the mission. For this reason, we may still insist on the strategic priority of those areas where the

Church exists only weakly or not at all, and at the same time admit the great seriousness of the frontier between Church and world which exists even where the Church is well established.

At the Relative Frontier: Offensive or Defensive Action?

The concept of relative frontier means two things in the struggle between the Church and the world, depending on whether the emphasis is on offensive or defensive action in that struggle. The relative frontier may represent the ramparts or outposts, upon which the war of the spirit is waged and Christ is proclaimed to those who attack the Church from beyond. Or the relative frontier represents the boundary or barrier that is to be crossed by the Church if those who are outside the Church are to be won into its fellowship. In either case, there is a call to preach and spread the Christian faith by the conversion of individuals and also to preserve and confirm it by the establishment of the Church.

Increasingly, the Church is becoming concerned with its own defense and is describing the frontiers of missionary vocation in those terms. The churches of the East are fighting for their lives, as tiny minorities, facing overwhelming economic and political problems. In such circumstances one does not have to go far from the center of the congregation to find oneself holding an outpost, and the concept of "Foreign Missions" is ignored for the most part as an impossibility and as abstraction. Similarly, the churches of the West find the "world" pressing in upon them at every point. They have lost the initiative, both at home and abroad to rival forces: Communism, Nationalism, Socialism, Islam. They see as never before the need for the re-evangelization of their own lands, and they are infected by the anxieties and defense-mindedness of the whole post-war period. They have tended to lose confidence in themselves and, therefore, in their mission, as they have become aware of the widespread secularism, nominal faith, and social injustice in their own life and work. It is not surprising, therefore, that those who a generation ago would have recognized the priority of "Foreign Missionary" frontiers are today more concerned about new frontiers in urban evangelism, religious education, student work, and pastoral psychotherapy. Western Christians are more willing to commit men and resources to the strengthening and expansion of the Church they know, and whose weakness contemporary history has pitilessly revealed, than to send men and money to Churches they do not know and to missions which seem to be losing causes in distant places.

No one can deny the validity of these calls to rebuild the Church at its points of weakness in a hostile world, because they reflect the Church's rediscovery of its ultimate frontier. In the more aggressive days of the Great Century, there was perhaps too much self-righteousness on the part of Christendom as it sought to bring light to the heathen, perhaps too easy an identification of the Kingdom of God with western science and democracy and even an underestimation of strategic frontiers presented by growing, non-Christian masses at home. Furthermore, the new concepts of frontier, inasmuch as they reflect the ultimate frontier, do point the way to new tasks for overseas mission also. What we have learned in the last generation about rural work, the evangelization of university students, and the missions to labor and industry at home, has yet to be adopted on an adequate scale in our missions abroad. Finally, it has again been made clear that the traditional "sending" churches are themselves a mission field and that the mission of the Church is the mission of the whole Church.



For purposes of this study in missionary vocation, we do not intend to set forth any analysis here of the strategic frontiers for our time. That is better done in the work of other Commissions. We will confine our comments to the following general statements.

We are convinced that strategic missionary frontiers can no longer be adequately described in geographical terms. That does not mean that geography is irrelevant to thinking about the strategic frontier; taking geography seriously is, perhaps, the first requirement for strategic thinking. Rather, we mean that geography is not an adequate framework for our thinking about the strategic frontiers. The Church may be well established in one area, yet witness effectively only to the higher income groups of that area. In like manner, neither are the categories of nationalism and colonialism definitive. Because an indigenous Church can now be found in almost every nation, it is not true that the Gospel is preached to every creature or that no need exists for missionaries from other nations. In parts of West China, it is reported that there is only one minister of any kind for every one million of the population.

We discern strategic missionary frontiers when we recognize the need for the proclamation of the Gospel or the development of the Church at a specific stage in its growth within one of the following settings:

1. Demographic Areas: distinct groups of people to whom the Gospel is not available or, at least, among whom the Gospel is not proclaimed in such meaningful terms as to lead to the establishment of the Church. To think in terms of demography rather than geography would mean a radical re-organization of present mission board administration and a new relationship of the missionary to the Younger Church.
2. Sociological and Cultural Areas: social classes, racial, educational or political groups who have not been effectively reached by the Church or who have withdrawn from it. These are strategic missionary frontiers which cut across geographical boundaries as much as they represent problems within these boundaries. This would call not for a mission to Japan and a mission to Africa as much as a mission, for example, to rural people in Africa, Japan, Greece or wherever they may be. To discern strategic missionary frontiers in these terms would mean that the mission boards would lay less emphasis on "area committees" and more emphasis on the coordination of so-called "functional agencies" concerned with medicine, education, rural work, student evangelism, etc., as they relate to a world-wide responsibility.

IV. ALL ARE CALLED AND SOME ARE SENT

It may be useful to recapitulate here the main lines of our report so far. We began with the assertion that the Church -- the whole Church -- is the only missionary society there is. The next step concerned God's call to every member of His Church to be a missionary, i.e., to fulfill God's mission for that individual member within the redemptive purpose of God; and we noted that God's power is always break-out beyond the frontiers of the Church, calling its members to obey His call beyond the frontiers of the Church, calling its members to obey His call beyond the present reach of the Church. Then, we entered upon an analysis of the frontier and noted how the omnipresence of the ultimate frontier constantly challenges our understanding of the Church-world frontier and our attempt to formulate a strategy for the Church's Mission. So far, at any rate, we have spoken of the Mission as a mission in which every Church member is called to share. If we have used the term "missionary" as if it applied to every Christian, we meant it so. We have been trying to speak of the missionary vocation, or calling, of every Christian -- or, perhaps, better put, the missionary dimension of every Christian's calling or vocation. And, if this seems to be an unusual connotation for the term "missionary," we have also intended it so. We are firmly convinced that unless this, the true meaning of Christ membership, is recovered, any "professional" connotation of the term is also emptied of real meaning. The Mission is given to the Church.

If this is clear, then we may refer to our discussion of the strategic frontiers and say that at each moment of history the community of God's people, empowered and guided by the Holy Spirit, has a conviction that certain aspects of its mission are of strategic importance and, again, under the instruction of the Holy Spirit it sets aside and sends some of its members to these special strategic tasks. Every Christian is called to share in the Church's Mission on some strategic frontier and shares the responsibility of the whole Church to obey God's call to new strategic frontiers. But not every Christian is in a position, because of his circumstances or his qualifications, to serve on every frontier. And there are some frontiers for which, because of geographic remoteness or the peculiar nature of the work, no Christian is naturally available. Unless the Church were to set aside and send special missionaries, the gospel would not be proclaimed there.

Two concepts need to be properly understood and related here: "Call" and "Sentness." The essential missionary call of those sent is identical with the missionary call of those not sent. The missionary call is the fundamental call to every Church member to take up his personal mission in the Mission of the Church. "Sentness" -- that which distinguishes the missionary sent from the missionary not sent -- is the fact that his fellow Church members have shared with him their conviction, given under the inspiration of the Holy Spirit, that he must go to a particular strategic frontier and that they will support him in this special task with their prayer, their fellowship, their counsel, and their resources.

Here it may well be asked whether, when the Holy Spirit leads the Church to "send" a man, this is not a special missionary call. Traditionally, it has been so regarded and the distinction between "missionary" and "Church member" was, at least in part, based on this "special call." We believe it is not quibbling over words to seek a more rigorous content for both "call" and "missionary." In this report we have used "missionary call" to refer to the fundamental call to become a Christian, to take one's place as a member of the Body to which, as a whole, the Mission has been given. "Missionary" in this setting then comes to mean one in whom the world

mission of the Church is in some way carried out. "Missionary" thus used draws its meaning from the biblical concept of the Church's Mission and not from pragmatic usage. To make "missionary call" mean anything less than the fundamental Christian call seems to us to take Church membership and, therefore, the Church less seriously than the New Testament takes them.

Two qualifications, however, need to be made to this understanding of the Call:

- a) Though the Call is always given and heard in particular ("leave your boats"), it is never fully obeyed in any one set of particulars. This means that the same Call is apprehended and obeyed in various particular ways during the course of a Christian's lifetime. In a sense, a Christian's missionary obedience is always being fulfilled, and we have taken some pains to point out how its form will change from time to time. This fact underlies what should be the "absolute insecurity" of every Christian in the work which embodies his missionary obedience.
- b) The Call should be confirmed by the Church. Only through the Holy Spirit is the Call ever heard at all. It is right and proper to expect, therefore, that our Church life should provide the means whereby an individual's apprehension of his Call can be tested and disciplined. It may be that some kind of new understanding of confirmation is needed, especially as regards the fundamental decisions in a Christian's life (work, marriage, etc.)

Both the above qualifications amount to taking the Church seriously when thinking about missionary vocation. Precisely this same motive — taking the Church seriously — will then underlie the special seriousness with which an individual must listen when the Church tells him that he must be "sent." It makes no difference whether his "sentness" began in his own individual conviction that God wanted him to serve the Church's mission in India. That conviction should be submitted to the Church and tested in it, not because the Church is the sole repository of the Holy Spirit, but because the Christian knows that the Holy Spirit speaks through the Church.

If he is "sent," he goes as one marked by the confirmation of the Holy Spirit, a confirmation that his Calling has been fitted to the right particular obedience. But his being "sent" does not make him a missionary. He is already a missionary. Both the general overseas and the company cook in boot camp are soldiers, and both are equally necessary to the success of the campaign. The basic call to which each responded was to enlist in the forces, and that required a break with civilian life for both.

Lest it be thought that this view waters down the missionary call, we return to our earlier assertion that only as one's work (one's career) is given up daily, and received back from God, can it be a Christian vocation. And there will be times when the Christian will not receive back what he gave up. This "absolute insecurity," this offense, is part of the character of the Christian life. The example of the Apostle Paul has often been taken as an example of the professional missionary. He is equally well the example of the non-professional missionary. From the world's viewpoint, Paul was a tentmaker. Paul takes some pride in not being dependent on the Churches for his support. The crucial point to note is this: Paul's movements were dictated by the exigencies of his missionary task, not

by the exigencies of the market for his tents, although he might have made a case for witnessing wherever his tentmaking took him. He did not, and it is something like this subordination of work to the missionary vocation of every Christian which is needed for the recovery of the missionary impact of the Church.

The fact that Paul, while a non-professional missionary, was also sent by the Church at Antioch leads us to question the vision of the Churches in not having more adequate ways of sending non-professional, lay missionaries in our day. From what was said above, it may be imagined that "sentness" is a mark of difference between the professional and the non-professional missionary. Whenever anything is used in "the missionary enterprise" to separate "missionaries" from "Christians," we may well question it! "Sentness" is a term which means that through the Church the Holy Spirit has fitted a man to the work for which he was created. We may well ask whether much wider and more imaginative use of "sentness" (or "commissioning," if the term were not restricted to a kind of worship service) is not a prerequisite for obeying God's call to the peculiar new strategic frontiers of our time — especially among workers and intellectuals. We have in mind "sending" non-professional missionaries.

How does the Church act in "sending" people? We have no doubt that in the New Testament Church the act took place in the fellowship of a living congregation — as at Antioch. And we think that the role of the congregation still ought to be paramount in this act. It is true that in our massive churches responsibility has been delegated to a group of responsible and qualified people for the actual selection of the field and the persons to be trained and sent. To the Church is given the Mission, but to a board is delegated the specific responsibility. What, then, is the ecclesiology of a board? On the other hand, there is the unhappy fact that numerous persons commissioned and sent out by congregations today flout the body of Christ and cause dissension among Christians.

We have not been able to study this question as we would have liked. But we are convinced that the role of the congregation in this act of "sending" must become very much more prominent.

If the Church is awake to God's activity in the world, its mission boards will be aware of the strategic frontiers. Unfortunately, the Church tends to become institutionalized, to be bound to its past strategies and, thus, to lack sensitivity to God's present activity. This does not necessarily mean that the Mission is unfulfilled. Often in the past, the vision for new strategies has come from small groups in the Church or to individuals, who have in turn passed along their vision to the organized Churches. And, where that has been impossible, men have been forced to carry on God's contemporary strategy completely outside the organized Church. This has occurred in the past; it is occurring today, and should be a motive for constant repentance and renewed obedience.

V. THE INDIVIDUAL AND THE CHURCH'S STRATEGY

How Does God Call Men to be Christians as Missionaries?

Across the centuries God has called men and women to be missionaries. He calls them today. But how is that call of God mediated? How does it break through to the individual Christian in his everyday life?

1) God calls men through his Word in Scripture in which He reveals what He is doing in the world. As we read the Bible, we become aware of God's purpose for the redemption of the world through Jesus Christ. We see that He calls His Church to participate in that work. We are called to be His ambassadors, ministers of His reconciliation of the world unto Himself.

2) God calls us through the power of the Holy Spirit working in His Church. To the degree that the fellowship of believers is guided by God's word and completely free to obey His commands, it is aware of those strategic frontiers of mission service most urgent at that moment and is used by the Holy Spirit to send men to that task.

3) God calls us in personal confrontation. The central Christian experience is a personal relationship to a personal God. By this we do not mean a mere emotional or mystical experience, but the realization that God Himself confronts us in the totality of our being and wills communion with us. To the degree that the Christian is aware of this confrontation by the living God, he makes a total response to Him and puts himself at God's orders to be used by His work in the world.

4) God calls us through the situation in which He has placed us and through the ordinary experiences of everyday life in which His Spirit is active.

How Does the Individual Become Aware of This Call?

There still remains the very important question: How do I personally know that God calls through a great variety of means? This question cannot be easily answered. We believe, however, that the following conclusions might be drawn:

1) The central thing is not a subjective experience but rather a decision which I must make when I see what God is doing in the world and what are the special abilities which He has given me. Where these two factors meet in the context of my personal confrontation by the Living God, there I must make a decision as to what God wants me to do.

2) The subjective experience of a call is of secondary importance. While we cannot doubt that God does make His call known to some men in very striking ways, it is also a fact that many of the greatest missionaries in the history of the Church were never aware of such a call. The decisive factor must be the objective reality of God's redemptive work in the world, not a mere subjective experience which may later prove not to have been the voice of God at all.

3) We should recognize that God does work through many "secondary motives." Often a Christian accepts his missionary vocation, quite certain of a definite call from God and later discovers that this call can be explained by purely human factors. When he makes this discovery, he may doubt if he is really called to missionary service. If, however, we recognize that God does work through the most ordinary events of life to call us, this discovery will not disconcert us. We will rather be amazed, as we look back, to see how, in the midst of daily-life experiences, God's hand was leading us to discover His will for our lives.

4) We must constantly keep before us the biblical reminder that God's call to us does not usually conform with our own desires nor our self-interest. The job to which Moses was called was so difficult that he asked the Lord to pass it on to his brother. Jeremiah did everything possible to escape from the call God presented to him. The prophets conceived of the work to which they were called as a "burden." There is no reason for us to believe that God calls us to an easier task nor that His call today is any more in accord with our desires or our ambitions. This fact must be faced constantly as we try to understand God's will for us.

5) Finally, we often become aware of God's call within the Christian fellowship. The time has, perhaps, come when much more importance must be given to the work of the Holy Spirit within the fellowship of believers and the decisive importance of this fact for the individual Christian's discovery of God's will for his life.

My Role on the Strategic Frontier?

If God's call is to every Christian for service in His Church's Mission, how do I discover that specific strategic frontier on which my mission lies? It seems to us that the individual's mission is discovered in the light of three things:

a) Who I am: my talents, training, degree of health, and spiritual condition. Is there any indication that God has prepared me for a certain task and, therefore, intends me to do it? To a degree, this test may also be applied to the direction of missionary effort my churches. God may have prepared certain churches to undertake certain tasks. The Episcopal Church seems to have been better prepared than others to establish a missionary relationship to the Philippine Independent Church. Conservative Protestant groups seem better adapted than others to certain Latin American frontiers. Churches dare not stand in judgment on the "aptitude" of one another, but the large response of a Church to the need of a specific frontier may indicate that God has prepared that group for just such a task.

b) Where I stand: my situation in relation to cultural, historical, and geographical factors may determine the urgency with which the need of any one frontier appeals to me and my ability to respond to it. Some of the points of reference in determining where an individual or a Church stands in relation to the vocation are as follows:

- 1) The ecumenical consensus: Priority must be given to those frontiers about whose strategic importance there is general agreement among Christians everywhere, i.e., the unreached nations of Afghanistan and Tibet, the unusual opportunities in Japan and West Africa.

- 2) Denominational (or mission board) setting. Each man bears a special obligation to that aspect and to those fields of the ecumenical missionary task for which his denomination has assumed responsibility. Furthermore, he bears a special responsibility to those frontiers where his Church has undertaken the task alone.

- 3) Historical setting: The social, economic, and political factors of one's historical setting not only limit the strategic frontiers to which one can respond but define frontiers of special urgency for each Christian and each Church. Churches in Communist lands may be prevented from responding to the frontier of West Africa, but they are confronted immediately by a political frontier as important to the development of world Christianity as any foreign mission. Conversely, churches in the west may be frustrated in their desire to proclaim the Gospel in meaningful terms within Communist societies. But just this fact has made them aware as never before of the strategic frontier presented by unchurched masses of workers in western society. There has been such emphasis in the past upon the significance of crossing geographical boundaries, of identifying oneself with people whose culture and language are alien to that of the missionary, that we have overlooked the challenge and the difficulty of crossing frontiers of class, ideology, and standard of living, which separate in very real ways those in the Churches from those who are outside. The social, political, and economic walls of partition, which immediately confront every Christian and every congregation, represent missionary frontiers of high priority.

- 4) Geographical setting: There is a tendency to underestimate the reality of geographical separation when one is aware of the need immediately at hand and when one is considering the world mission of the Church in centers of the most modern and most rapid communications. One's geographical setting is a valid point of reference in determining one's missionary vocation. On the one hand, we have a primary obligation to preach the Gospel to those who are our neighbors. All things being equal, the Church of any nation has an obligation to proclaim the Gospel first of all in areas near at hand where it is not preached. On the other hand, the geographical setting must be considered as a relative matter. Churches with larger resources are obliged to give priority to seeking the more distant frontiers. India may be "closer" to American Christians than it is to the much weaker and impoverished Church in Japan (although it may be asked why in the Church of Jesus Christ American resources should necessarily send Americans).

- c) The Will of God for me: the clarity with which an individual knows this depends in part on "where I stand" in relation to the Holy Spirit. It must be recognized that there is an element of mystery in every missionary vocation, and it is at this point that the primacy of the ultimate frontiers stands in judgment upon the wisest strategy determined by the human leadership of the churches. God does call individuals and Christian groups to missionary tasks which seem, from a human point of view, in contradiction to the best judgment of the churches. Organized mission boards have not always been responsive to clear vocations which fall outside their normal administrative patterns. Every missionary vocation is, in fact, a call to that which is beyond our strength and an apparent denial of tasks immediately at hand. The point to be emphasized, however, is that the definition of specific missionary frontier at this moment in history for any individual or group must finally rest upon a conviction that this is what God commands.

VI. THE CHARACTER OF THE MISSIONARY VOCATION

The Cross is normative for the missionary vocation; "martyrdom" is the character of the missionary vocation.

The Cross is, in one sense, God's proclamation. At the same time it reveals the cost of God's Word becoming flesh. In this Event, we see enacted the essentials of the missionary vocation, and any who accept God's call to this vocation must be prepared to find this Event normative for their life and work. Nothing else belongs to the missionary vocation "by right" than this: that sooner or later everything must be given up for the sake of proclaiming the good news about Jesus Christ.

It might be possible to name some of the sacrifices that are required in this vocation: giving up one's country, one's language and culture, one's friends and sometimes one's family; sometimes it means giving up, humanly speaking, one's talents and becoming the assistant rather than the leader; for others it has meant financial sacrifices, or sacrifices in the bringing up of children; and again for others it has meant illness, and for some death itself. Again, as we have heard from members of this Commission, it can mean in these times the heavy humiliation of giving up also, in the strength of youth, the mission field for which years of preparation had been given, language mastered, and in which are many whom God had given them to love. These sacrifices are normal in the life of any missionary, and are accepted undramatically by most as belonging to the vocation.

But there is a somewhat deeper sense in which we have felt that the Cross becomes normative for the missionary vocation. We have in mind not the cost which is made up of incidents (even the incident of death itself), but the cost which is made up of waking daily to work in a new dimension -- a dimension of freedom in Christian witness so radical that not only is death not foreign to it, but "dying daily" is the living character of it.

We have sought for a word to describe this permanent costly character of the missionary vocation, and, mindful of the danger of misunderstanding, we have nevertheless chosen the word "martyrdom." As we have studied its use in the New Testament, we have been struck by the secularized meaning which the word has come to have. For most of us it means simply, death. Shreds of its Biblical meaning still cling in the popular idea that "martyrdom" means being one of the unlucky ones who is caught in a situation where he has to die for a cause. But the humanizing of this connotation, also, appears in the 20th century notion that there is something psychologically queer about those who think they are or must become martyrs. And when the term is accordingly compounded into "martyr complex", with all that it suggests of self-pity, few would be naive enough to seek a positive meaning. (Is it possible that such a negative meaning for "martyr" can be found only in a culture so established that costly sacrifice is rarely demanded?)

We have been arrested by the New Testament meaning of the word. "Martyrdom" means there, essentially, "witness." In the Greek usage of the day, it apparently had legal connotations; "martyr" meant one who stood in the witness box, when the issue was his life or death, and gave his testimony.

We chose to use this harsher word (rather than the smoother "witness"), precisely because it will demand some adjustment in our thinking, and because it has the indispensable connotation of "witness, when the issue is life or death;" i.e., witness which has already faced the extremity of death and is free in the face of it.

We were immediately reminded of the several words of Paul, where the cost of his missionary vocation is described. Perhaps the most striking and appropriate is the sentence from I Corinthians 15:31-32: "Why am I in peril every hour? I protest, brethren, by my pride in you which I have in Christ Jesus our Lord, I die every day!" Paul speaks here of a dimension in his life: a living out of his vocation before the Cross where in the death of the Lord Jesus he saw his own death, and in the resurrection of the Lord Jesus, he saw his New Life, the power and strength of his witness. We cannot say otherwise, than that this daily Christian humiliation, so profound that it means the death of all that I am or hope or plan, -- is the indispensable inner content of the life of witness. In it freedom for simple, strong, plain witness becomes possible; - witness which has faced the cost and therefore can be imprudent about the human cost. And how the Church's Mission in decades to come needs to become careless about the human cost of witness!

Does such a description of the missionary vocation sound morbid? We believe it can sound morbid only to ears which have forgotten or have not heard of New Life, the eternal Life, the truly abundant life of which our Lord speaks - the same life of which He spoke when he said: "Whoever would save his life will lose it, and whoever loses his life for my sake will find it." Perhaps it is only Christians who can understand that "martyrdom" is a life, not simply a death. One of us has said: "A missionary is called to the martyrdom of staking his life. A martyr is one who bears witness, not so much by his death as by the use of his life."

To "die daily" is demanded of any who follow Christ. We must then emphasize that it is demanded - with no comfortable connotations - for the Christian as missionary. There can be no fundamental difference between the character of the life of the Christian and his life as a missionary. If we emphasize the point with respect to the missionary, it is because it needs emphasis with the disciple also.

Once it is accepted that in Christ the missionary is born daily to his vocation out of death, then it can be said that the particular sacrifices (the incidents of cost) are the marks of martyrdom (Gal. 6:17). Does the missionary have to die to his nation and his culture? (We remember the Chinese who said: We will welcome any genuine missionary. But remember, a genuine missionary cannot be too anti-Communist. We do not expect them to be 100% pro-Communist, but if they are really anti-Communist they will not be happy here. If a missionary is filled with hatred of the government and society within which he works, his life cannot radiate the joy and peace which alone wins men to Christ.") Then he may look upon the recurring sense of loss as ~~one~~ of the marks of the Lord Jesus upon him -- a mark of his martyrdom, a cost he may gladly pay for the sake of his freedom to witness to the One "who for the joy that was set before him endured the cross."

Does the missionary have to die to a career? We remember how impossible it has been for many of this generation to plan on a missionary life in which the future could be foreseen from one day to the next. Among members of our commission are some who have helped us understand that the whole vocation (with all that it includes of preparation, language study, affection, and especially future possibilities) must be offered up to God daily as a necessary sacrifice. And if the humanly visible part of that vocation is one day not given back for many returning from China, that may be accepted, too, as a mark of the Lord Jesus, and a sign that the vocation is a living one and that we are free to make our witness elsewhere. And we may remember One who "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the

likeness of men. And being found in human form he numbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him!"

Does the missionary sometimes have to die even to his sending Church? Does he have to die to his pride? or his sense of values? or his standards of good work? or to the flesh? Then in Christ he may bear these marks gladly as reminders of what God has gladly paid for him, and for all men. We do not advocate a return to the hair shirts of the monastery as daily reminders of the sufferings of Christ. We do not have to create hair shirts: God will give them to us. It is important that we learn how to bear them when they are given: not simply that we may attain unto perfection, but that we may be unhindered in our freedom to witness without fear to the Gospel of our Lord (Phil. 3:8).

One of us summarized it this way: "The missionary life demands an acceptance of martyrdom, because the missionary can never be, in any sense, a success. He is unable to measure up to the total demand that God makes of him in his vocation. He must sometimes sacrifice many of the standards relating to his technical skill in medicine, education, or even the ministry. He will often be called upon to work all of his life with few visible results to show at the end of it, or only to have a social revolution destroy the institutions which he has given his life to create. He may be an ordained man who, because he is working as a stranger in a strange land finds no real outlet for his vocation as a pastor, no congregation committed to his care. He may be in despair for the first years because in his ignorance of the language he goes to church and does not understand what is going on. And he may be an American and frustrated in the mission field by his loyalty to democracy, capitalism, or Western institutions. But his martyrdom is made meaningful by his vision of the end and by his restlessness in any Christian life which is satisfied with less than the perfection of all things in Christ. He is forced to hold to Christ and for the rest be totally uncommitted. This means death. It also means death with the hope of resurrection."

One word of warning needs to be said about all talk of "martyrdom." Unless it is understood and accepted in a Christian sense, it can be a terrible temptation. One of us has said: "Because it is pride to seek martyrdom, pride is by far the missionary's most dangerous temptation. It is in a special way besetting sin. Nothing is more destructive or tragic in his life. The missionary may be called to martyrdom, but there is always the danger that he may give his body to be burned and have it profit nothing, always danger that great talent and self-sacrifice may be cancelled out by pride and self-sufficiency." Nothing can be more poisonous to the Church's mission -- nor more repulsively obvious to the world -- than missionaries who go about seeking "martyrdom."

What then is the way out of this dilemma? We must count the cost: the cost is "martyrdom." Yet if we have our eyes fixed on "martyrdom" it is sure that the "sacrifice" will be no sacrifice, and that it will profit nothing.

The "martyr" is the one who stands in the witness box, when the issue is his own life or death, and gives his testimony. The Christian "martyr" knows that Another has died for him. And he knows that his life is already the Life of that Other. And so the "martyr" fixes his eyes on Christ, not on "martyrdom." He does not need to seek "martyrdom." He needs only be ready when its opportunity opens before him. For it is God who pays the cost of witness.

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Father Andrew

III

UNITY

THE VOICE

Can we not tread the road of life
Together, you and I?
Yea, friend, it may be for a while
We can keep company;
And yet perchance at yonder stile,
When we have scarcely gone a mile,
The Voice we hear and must obey
May bid me follow far away:
Then I must go, and you must stay
Still on the road through the long day.

There is one Voice, and one alone,
That calleth ever you and me,
And every soul must tread alone
The passage to Eternity.

Yet though we journey different ways
It is one Voice that calls us on,
As 'tis one Presence claims our praise,
And our obedience makes us one.

For some the way is dark and far,
For some nor difficult nor long:
So Love led sages by a star,
And shepherds by a song.

He speaks to some by children's ways
And simple service done;
Through toilsome nights, through duteous days,
His Voice still calls us on.

He calls us in a thousand ways
And yet the Voice is one,
For Love is but the end of praise
As Love is prayer begun.

POST COMMUNION

Glad in the glory of Thy revelation,
Strong in the strength of Thy mysterious Food,
One in the offering of Thy pure oblation,
Give we ourselves, our body and our blood.

Give we to Thee an offering unblain'd,
Life where each moment is an act of praise;
Give we to men, as workmen unasham'd,
Service that shall Thy Commonwealth upraise.

Keep we the vision in its undimmed splendour,
Live we as brothers in our Father's Home;
As Thou hast loved us, loyal, strong, and tender,
Love we and work we till Thy kingdom come.

So shall Thy travail have its perfect ending,
So shall the golden sheaves be gathered in,
While to earth's ends Thy clarion is sending
Heralds of hope and rescuers from sin.

Till at the last, as Love transfigures duty,
There, where the vision of Thy saints is sure,
We shall behold Thee, King in all Thy beauty,
Whose hearts have won the blessing of the pure.

CHAPTER V

MISSIONARY MOTIVATIONS

The Princeton Seminary professors and students joined other nineteenth-century Protestants in seeking to discover the reasons for missions.¹ A stream of sermons and articles presented a variety of statements, arguments, and illustrations concerning missionary motivation.²

¹The most complete study of this topic is Johannes Van Den Berg, Constrained by Jesus' Love: An Inquiry into the Motives of the Missionary Awakening in Great Britain in the Period between 1698 and 1815 (Kampen: J. K. Kok, 1956). For the history of missionary motivation in America see R. Pierce Beaver, "Missionary Motivation Through Three Centuries," in Reinterpretation of American Church History, ed. Jerald C. Brauer (Chicago: University of Chicago Press, 1968):113-151. See also R. Pierce Beaver, "American Missionary Motivation Before the Revolution," Church History 31 (June 1962): 216-226; R. Pierce Beaver, ed., Pioneers in Mission: The Early Missionary Ordination Sermons, Charges, and Instructions. A Source Book on the Rise of American Missions to the Heathen (Grand Rapids: William B. Eerdmans Publishing Co., 1966); Beaver, "Eschatology in American Missions"; Elsbree, "Rise of the Missionary Spirit"; and Charles W. Forman, "A History of Foreign Mission Theory in America," in American Missions in Bicentennial Perspective: papers presented at the fourth annual meeting of the American Society of Missiology at Trinity Evangelical Divinity School, Deerfield, Illinois, June 18-20, 1976, ed. R. Pierce Beaver (South Pasadena, California: William Carey Library, 1977):115-140.

²The following are lists of missionary motivations presented by representative Princetonians. Archibald

The primary motives for the American missions to the Indians during the Colonial period were "the glory of God" and "Christian compassion for the perishing souls of the Indians."³ These motivations persisted in nineteenth-century missionary thinking but with altered expression and emphasis.⁴

Alexander listed five motives: Christ's love for Christians, the terms of discipleship, the example of the apostles and early Christians, the Christian's own happiness, and God's plan of converting the world through human instrumentality. Archibald Alexander, The Duty of Christians in relation to the Conversion of the World (n.p., n.d.). William Hervey, student at Princeton from 1826 to 1829, listed the missionary motives as: the desire to glorify God, love for souls, the firm conviction of the efficacy of the gospel, gratitude to God, and regard for one's own happiness. William Hervey, The Spirit of Missions; A Sermon Preached in Williams-town, Dec. 13, 1829, and in Other Places (Ridley Bannister, 1831). In an 1854 Sunday conference Charles Hodge listed the following missionary motivations: the command of Christ, love to Christ and gratitude for the benefits of redemption, and the absolute necessity of the gospel for salvation. Hodge, Conference Papers, p. 329. John C. Lowrie gave eight reasons why the church must support the cause of missions: the eternal love and purpose of God, the commandment of Christ, the example of the early church, the benevolent nature of the Christian religion, the spiritual condition of people without the gospel, the events of providence, God's blessing on missions, and the certainty of final success. John C. Lowrie, A Manual of the Foreign Missions of the Presbyterian Church in the United States of America (New York: William Rankin, 1868), pp. 9-15.

³Beaver, "Missionary Motivation Through Three Centuries," p. 121. A third important motivation--the millennial expectation that through missions God was moving history toward its consummation--will be discussed in chapter six.

⁴Beaver states that American missions first arose in the seventeenth century "out of motives of gloria Dei, love of Christ, and compassion for the spiritual and

or as little as we like, then we are lords, and He is the indebted one, to be grateful for our dole, obliged by our compliance with His wishes: if on the other hand He is Lord let us treat Him as such; "Why call ye me Lord, Lord, and do not the things I say?" "If ye love Me keep My commandments." 34

The Lordship of Christ requires that Christians take the gospel to all the nations. He seems to say that to affirm in word and not in deed is to deny.

Yet one might argue in light of the above passages that Hudson Taylor clearly advocates the need for missionary effort on the part of the Church, but not that he calls for personal missionary service for every Christian for whom it is possible. It will be seen that Hudson Taylor made no distinction between the corporate and individual duty of the Church in regards to the Great Commission. He affirms quite plainly that the commands of Christ apply to each individual who calls Christ Lord.

In that same Mildmay Conference address cited above, Taylor concluded with a statement bridging the gap between corporate and individual responsibility for missions.

'Tell it among the heathen that the Lord is King.'
Do not sing, 'Waft, waft, ye winds, the story;' winds will not waft it, some of you will have to go and tell the story, and may God send you speedily. 35

Pure logical reasoning dictates that if people are the means of carrying the gospel, some individuals will have to go to those places without any Christian witness if the gospel is to be preached there. He uses the same reasoning in reference to Christ's mission in a teaching on the Nazarite vows of Numbers 6-7:

The highest service demands the greatest sacrifice, but it secures the fullest blessing and the greatest fruitfulness. Christ could not remain in His Father's bosom, and redeem the world; we cannot win the heathen,

and enjoy our home surroundings. You, dear reader, know His choice; what is Yours? ³⁶

His logic is irrefutable. If the group is to perform a task, someone must get his hands dirty.

But he gets more specific. In "China for Christ," an article in China's Millions, he states concisely a theme which often recurs elsewhere; that one should go if possible and, if not, support those who do go in every possible way: "If we may, let us go in person to the dark places of the earth, to testify of Him who we find so wonderfully 'able to save.' But if we cannot, let us go in spirit -- in prayer." ³⁷ The circumstances constituting personal exception will be examined more closely below. The point here is that those who are able should go, having no excuse for not obeying the Great Commission.

The aforementioned is, however, a weak example of Hudson Taylor's feelings on the matter of the mission mandate. Elsewhere he directly applies the words of Jesus to individuals. Two examples from China's Spiritual Need and Claims are especially brilliant on this point:

The Lord said, "Go ye." The Word still says, "Go ye." Christian brothers, Christian sisters, does not that "ye" mean you? -- you who are created in Christ Jesus unto good works -- a peculiar people zealous of good works? ³⁸

These two quotations by themselves demonstrate conclusively that Hudson Taylor believed that the command of Christ to "Go into all the world" extended individually to every believer in Christ.

Yet this discussion would be incomplete without considering two sources where Taylor speaks more directly to the nature of the call. The first of these, The Missionary Candidate, is worth quot-

ing at length, since it is the primary work which presents most clearly the question at hand.

I. The Call of God. It will be admitted by all that a missionary needs to be called of God; but widely different views exist with reference to the call, while many have not any clear view at all. A missionary who is not clear on this point will at times be almost at the mercy of the great Enemy. When difficulties arise, when in danger or sickness, he will be tempted to raise the question which should have been settled before he left his native land: Am I not in my wrong place? There are, therefore, few questions more important than the following:

1. How is a man to judge for himself that he has the call of God to devote his life to missionary service?

The operations of the Spirit of God are exceedingly varied. In some cases there is a deep inward sense of vocation, in others this is absent. In many cases there is a great longing for the spiritual enlightenment of the heathen and desire to engage in it, but at times there is as great a shrinking from it. It is no more safe to build on mere inward feelings (though these may be of great value) in the matter of the divine call than it would be to build on such feelings as a ground for assurance of salvation. The only safe ground in either case is the word of God. For salvation, all are called, but few are chosen; for few heed the call and obey it. For service, every child of God is called, but many heed not the call; and many who do, are so placed as to health, family, circumstances, etc., as to be free to consider home work only. Others, however, recognize God's call in the command, "Go ye," and find that no insuperable difficulties prevent them from leaving their previous vocations. As intelligent servants, knowing there are many witnesses at home and few, indeed, abroad, they have good grounds for believing that God would have them offer themselves for foreign service. They have fair health, have proved for themselves the power of Christ to conquer the love and power of sin, and have no claims upon them which preclude their going wherever the Lord may have need of workers. Indeed, they feel the call so strongly that conscience could not rest were they not to offer themselves to God for the needy heathen. Now in this call there is first the command of the Word, then the calm judgment of the intelligence, the conscious desire to obey, and to follow the example of the Lord Jesus. Not their own, they will go, if sent, as His servants. They know the service will be arduous, will often be painful, and perhaps apparently discouraging; but they will obey the call nevertheless. This is very different from mere feeling. That might change, but the call would remain. Many have a great desire, who are never permitted to enter the mission field. Some who go on the strength of feelings afterwards regret their mistake. Mere pity for the spiritual and temporal miseries of the heathen is not sufficient. God's command, brought home to the heart and conscience, God's love, the constraining power, and the God-given facilities which make foreign service possible,

are considerations of the highest moment, and, taken together, are not likely to mislead. 39

At first glance it may appear that Taylor is advocating a special call to missionary work in the first paragraph of this passage, but such is not the case. He merely points out that it is necessary for the missionary's peace of mind that he be firmly convinced that he is on the mission field out of obedience to Christ and not mere whim. He in no way implies that the call should be a special, mystical experience; he only states that the missionary must know that he is where God wants him.

After setting forth the question, he proceeds to describe some of the various ways in which people are led into missionary service. He says that "in some cases there is a deep inward sense of vocation, in others this absent." He clearly implies that some missionaries do not have this sense, so it is obviously something more than the knowledge that they are called, which he claims above is mandatory. Perhaps these words refer to those who receive some kind of supernatural, personal guidance. "In many cases there is a great longing for the spiritual enlightenment of the heathen" describes a person who is deeply impressed with the needs of those without any Christian witness and wishes to do something about it personally.

Yet he warns against moving forward on the basis of mere human emotion. The only safe, immovable ground is the Word of God. The Bible calls every Christian to be a servant of Christ, but many who respond to this call are not free to consider going overseas. Taylor's wording here suggests that those who "are so placed as to health, family, circumstances, etc." are the exception rather than the rule.

failed.

Upon his return to his father's shop his younger sister began to pray for his conversion three times a day. She prayed for little over a month when one evening, having little to do, he retired to his father's library to read whatever book he might find interesting. He found nothing and picked up instead a short tract, thinking quite casually that he would discard it as soon as it failed to hold his interest. He began reading, and, in his words:

"...was struck with the sentence, 'The finished work of Christ.' The thought passed through my mind, 'Why does the author use this expression? why not say the atoning or propitiatory work of Christ?' Immediately the words 'It is finished; suggested themselves to my mind. What was finished? And I at once replied, 'A full and perfect atonement and satisfaction for sin: the debt was paid by Substitute; Christ died for our sins, and not for ours only, but also for the sins of the whole world.' Then came the thought, 'If the whole work was finished and the whole debt paid, what is there left for me to do?' And with this dawned the joyful conviction, as light was flashed into my soul by the Holy Spirit, that there was nothing in the world to be done but to fall down on one's knees, and accepting this² Saviour and His salvation, to praise Him for evermore."

Thus for Hudson Taylor the way to peace with God was found not in striving to make himself into something, but in receiving the work of Christ. This emphasis on yielding as opposed to striving continued throughout his life.

Soon after this experience he recounts the story of his setting apart for China. It is well worth quoting at length since it is the only substantial primary material dealing with his personal call.

"Not many months after my conversion, having a leisure afternoon, I retired to my own chamber to spend it largely in communion with God. Well do I remember that occasion. How in the gladness of my heart I poured out my soul before God; and again and again confessing my grateful love

to Him who had done everything for me--who had saved me when I had given up all hope and even desire for salvation--I besought Him to give me some work to do for Him, as an outlet for love and gratitude; some self-denying service, no matter what it might be, however trying or however trivial; something with which He would be pleased, and that I might do for Him who had done so much for me. Well do I remember, as in unreserved consecration I put myself, my life, my friends, my all, upon the altar, the deep solemnity that came over my soul with the assurance that my offering was accepted. The presence of God became unutterably real and blessed; and though but a child under sixteen, I remember stretching myself on the ground, and lying there silent before Him with unspeakable awe and unspeakable joy.

For what service I was accepted I knew not; but a deep consciousness that I was no longer my own took possession of me, which has never since been effaced.

Within a few months of this time of consecration the impression was wrought into my soul that it was in China the Lord wanted me. It seemed to me highly probable that the work to which I was thus called might cost my life; for China was not then open as it is now. But few missionary societies had at that time workers in China, and but few books on the subject of China missions were accessible to me."³

An analysis of this experience will follow the account of the remainder of his life and work.

Preparation and early missions experience

The young Taylor immediately began to prepare himself in every way for the work he intended. He began learning Chinese and corresponded with a mission agency working in China. He started to toughen his body for the rigors of life on the field.

Soon after this he fell in love with a young woman who was an acquaintance of the family. Unfortunately, she did not share his burden for China and although she was a devoted Christian, she was unwilling to go to so dark a place. Eventually the intending missionary had to choose between China and the longing of his heart. He chose the way of obedience, trusting that God would

HIS CALL

No one can dispute that Hudson Taylor did a tremendous work for the kingdom of God, nor that his life stands as a testimony to the faithfulness of God to answer faith-filled prayer. But such is not the point here. Having established the facts of his life, it is time to turn to the events surrounding his decision that God was directing him to China.

There is little here with which to work, yet there is such an abundance compared to so many other missionaries, since the subject himself has left a record. There are also some secondary sources and one other primary tidbit, but it will be seen that they are not very trustworthy. An honest and careful analysis of the principal primary text will show that Hudson Taylor received no special revelatory experience leading him to service in China, although later commentary attempted to attribute such a special call to him. Rather than quoting again the passage from A Retrospect, the reader is referred to its previous quotation on page 26.

The other sources

Dr. Howard F. and Mrs. Geraldine Taylor have written a very moving and informative biography of their father; unfortunately for present purposes, it is aimed at stirring the reader to action rather than a clear presentation of the facts. Any analysis of their record must bear their bias in mind.

The Taylors' description of the event waxes poetic, following in the tradition of the mystical missionary call. After building up to a climax in their account of his struggle as he gave

himself over to complete consecration, they stop, and the following ensues:

Instinctively we pause and turn aside from a scene so sacred. The place is holy ground. Of what transpired further we know no more, save for a few lines written when occasion required it in the following year. For he rarely referred to this experience, though all life lived it out.

'Never shall I forget,' he wrote, 'the feeling that came over me then. Words can never describe it. I felt I was in the presence of God, entering into covenant with the Almighty. I felt as though I wished to withdraw my promise, but could not. Something seemed to say "Your prayer is answered, your conditions are accepted." And from that time the conviction never left me that I was called to China.'

For distinctly, as if a voice had spoken it, the command was given: 'Then go for Me to China.'

This last quote, "Then go for me to China," they footnote as having come from "his mother's written recollections."¹⁸

In examining this passage, it is essential to keep in mind that it was felt at that time (and generally is today) that one should not become a foreign missionary without specific, supernatural guidance to do so. The more mystical the call, the better. Furthermore, such a call was mandatory for one to assume legendary status, at which the Taylors are clearly aiming. No unveracity of character on their part is meant to be implied here in any way. Their motives are pure, but their history is not quite so unblemished.

There appears to be a discrepancy between the quotation of Hudson Taylor here and his account in the Retrospect in regard to the time lapse between his prayer of consecration and subsequent leading to China. One implies simultaneity of the two events while the other implies a definite time lapse. The exact occurrence of events here is crucial in resolving the question at hand.

It is unfortunate that the biographers do not cite the source of the quote on Taylor's call. However, the information given that the account was "written when occasion required it in the following year," is highly suggestive. It appears quite logical that these lines might have been written to a mission board in response to a question concerning the certainty of his being called to work in China. The language used, "when occasion required it," rules out a journal entry or even a letter as the original location of the passage.

Hudson Taylor encountered a great amount of opposition to his plans for work in China right from the start. With all other voices crying against him, it was all the more necessary that he emphasize and believe in the certainty of his call. He can in no way be blamed if he emphasized the closeness of the relationship between his prayer of consecration and later conviction that he should go to China. He was convinced that he was called to the work, but still needed to convince others. But such an account is rather sketchy and too wrapped up in other motives to deserve equal consideration with the longer account from the Retrospect.

The Retrospect Account

The purpose in examining Hudson Taylor's account of the events leading him to work in China is to establish that his direction to China came as a result of personal initiative on his part and that his call to service was separate from, although closely related to, his direction to the specific area of China. An honest appraisal of the facts will show that he had no personal, revelatory mystical call to service in China.

8. Walker, Carey, p. 79.
9. Carey in ibid., p. 82.
10. Minutes of the Baptist Ministers Association, Northamptonshire, October 2, 1792 as quoted in George Smith, The Life of William Carey: Shoemaker and Missionary (London: J.M. Dent & Co., 1911?), p. 37.
11. Ibid.
12. Carey in Walker, Carey, p. 49.
13. Carey, Enquiry, p. 36.
14. Walker, Carey, p. 53.
15. Ibid.
16. S. Pearce Carey, William Carey (London: The Carey Press, 1923), p. 54.
17. Polly Carey in Walker, Carey, p. 55.
18. Carey, Enquiry, p.81.
19. Ibid., pp. 9-10.
20. Matthew 16:25 (NASB).
21. As quoted in John B. Meyers, William Carey (New York: Fleming H. Revell Company, 1887), p. 34.

Hudson Taylor

1. Dr. Howard F. and Mrs. Geraldine Taylor, Hudson Taylor in Early Years: the Growth of a Soul (New York: Hodder & Stoughton, 1912), p. 37. This quotation probably came from his sister Amelia, who outlived him.
2. J. Hudson Taylor, A Retrospect (Germantown, PA: The China Inland Mission, 1913), p. 5. This article was originally printed in China's Millions, London, Morgan and Scott, 1886, p. 53ff.
3. Ibid., pp. 7-8.
4. Malachi 3:10.
5. Taylor, Retrospect, p. 16.
6. Ibid., p. 17.
7. Ibid., p. 18.

8. George Müller and his faith-operated orphanages in Bristol were the inspiration for Hudson Taylor's decision to rely totally upon God for financial provision. Müller later became a major supporter of Taylor and the China Inland Mission. For a good account of Müller's life and work, see Müller, George, The Life of Trust (New York: Thomas Y. Crowell and Co., 1877).
9. Taylor, Retrospect, p. 22.
10. Ibid., p. 27.
11. Ibid.
12. They were becalmed and being driven toward a reef, so he agreed with the other three Christians aboard to pray for a breeze to deliver them, which they received immediately.
13. Taylor, Retrospect, pp. 94-5.
14. January 20, 1858.
15. For an account of this beautiful love story, see Pollock, J.C., Hudson Taylor and Maria (Grand Rapids, MI: Zondervan Publishing House, 1962).
16. The Cambridge Seven were seven young men, most of them famous athletes, from that famed university, who volunteered for missionary service, drawing much attention to China and inspiring many of their peers to join them.
17. He did not ask that they all work with the CIM, nor pray to this end.
18. Taylor and Taylor, In Early Years, p. 78.
19. Retrospect, p. 7.
20. Ibid.
21. Ibid., p. 8.
22. J. Hudson Taylor, China's Spiritual Need and Claims (London: Morgan & Scott), seventh ed., 1887.
23. J. Hudson Taylor, address to the Second International Convention of the Student Volunteer Movement for Foreign Missions, held at Detroit, Michigan, February 28 and March 1-4, 1894. Published in Max Wood Moorhead, ed., The Student Missionary Enterprise (Boston: T.O. Metcalf & Co., 1894), pp. 46-54.
24. J. Hudson Taylor, The Missionary Candidate (n.p., n.d.).

25. Mark 16:15 (author's translation).
26. Taylor, Need and Claims, p. 11.
27. Ibid., p. 12.
28. Ibid., p. 39.
29. Taylor, address to Student Volunteer Movement Convention, in The Student Missionary Enterprise, p. 53.
30. Matthew 28:19.
31. Matthew 28:18-19.
32. J.H. Taylor, impromptu address to Mildmay Conference, 1878, published in China's Millions, 1881, pp. 57-8.
33. J.H. Taylor, "The Will of God," article in China's Millions, November, 1884, pp. 135-7. Scripture quoted is Proverbs 24: 11-12.
34. J.H. Taylor, "To Every Creature," article in China's Millions, December, 1889, pp. 171-3.
35. Taylor, Mildmay, p. 58.
36. J.H. Taylor, "Separation, Blessing, and Service," China's Millions, 1893, p. 16.
37. J.H. Taylor, "China for Christ," China's Millions, 1875, p. 41.
38. Taylor, Need and Claims, pp. 28, 37.
39. Taylor, The Missionary Candidate, pp. 5-7.
40. Needs and Claims, p. 42.
41. Matthew 28:19.
42. Needs and Claims, pp. 37-8.
43. Taylor, "The Reigning One," China's Millions, December, 1884, pp. 149-50.
44. Mark 16:15 (author's translation).

Amy Carmichael

1. Isaiah 53:3.
2. Frank L. Houghton, Amy Carmichael of Dohnavur (London: Society



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JULY . PRAYER UPDATE

 * But you, beloved, building yourselves up on your most holy *
 * faith; praying in the Holy Spirit; keep yourselves in the *
 * love of God, waiting anxiously for the mercy of our Lord *
 * Jesus Christ to eternal life. *
 * Jude 20,21 *

Dear Prayer Warriors,

As we continue in prayer for this work which the Lord has set before us, let us remember that God is willing and able. Let us not limit God in our prayer but truly expect great things.

"Let nothing be too great to ask, for of course it is only the really impossible things that can give proper glory to Jesus."

DELEGATES

 * Those that God used in the past were just ordinary people with an extraordinary *
 * Master. They were not all champions of great faith, but little people who saw *
 * their own great need, and put their own small faith in a great God. The driv- *
 * ing force in their lives was the sure conviction that God had called them to His *
 * work - and that as long as they were faithful to that call, He would work with *
 * them and through them against impossible odds to victory. They KNEW His will! *
 * Living in His purpose, they could be natural and let Him be supernatural. *
 * Scripture is a record of common people who found the will of God. Jacob met an *
 * angel. Joseph with his multi-coloured coat had a dream. Paul saw a blinding *
 * light. Samuel heard a voice. John had a vision. God is wholly involved with *
 * us as human beings! He spoke to men then, and He has not changed. At every *
 * point of history, He waits to show the way. *
 * God is looking for willing hearts - those who whole-heartedly decide to do the *
 * will of God. Winkie Pratney -- "Knowing God's Will" *

Pray for the students and young people in Southern Ontario - ordinary people with whom God longs to work.

at McMaster University, Hamilton, Ont., Oct.15 1983

Dr. Samuel Hugh Moffett, missionary to China under the Presbyterian Church in the U. S. A., was on the faculty of Nanking Theological Seminary and is currently at Princeton University.

This speech is one of a series delivered at the Division Assembly held at the Royal York Hotel, Toronto, Canada, January 3-6, 1952, by the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A. and its related boards in Canada.

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THERE was a time when Christians didn't feel the need to re-examine the Christian Mission. They didn't need to ask why they had missionaries, and what missionaries were supposed to do. It was almost axiomatic. It was simple, and dangerous, and overwhelmingly urgent. It was as simple as the command of Christ, and as urgent as life and death. For millions upon millions were dying without Christ. Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told them that they could live forever in Christ. Faced with a challenge as simple as that, the Church exploded into the modern missionary movement, a race against time and against the devil for the greatest of all prizes, the eternal salvation of the human soul.

If you are expecting me to ridicule that challenge, I am going to disappoint you. It has never seemed ridiculous to me. As a matter of fact, in large measure it was the challenge which sent me to the mission field. But you know as well as I that there came a day of the shaking of the foundations. The old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more.

So the challenge changed. The Jerusalem Conference of the International Missionary Council said: "Our fathers were impressed with horror that men should die without Christ; we are equally impressed with horror that they should live without Christ." It was a shift of balance, really, more than a denial—a strategic withdrawal to what was considered firmer ground. Millions upon millions are living in misery and in filth. No one can deny that. No one has ever given them a chance. No one has ever helped them to the life abundant that Jesus came to give them. It was a challenge to a future in history—a future without hunger and without hate, without sickness and without tears, where all men are brothers and the nations shall study war no more. So the Church went forth to build the Kingdom.

I do not intend to ridicule this view either. It has never seemed ridiculous to me to feed the hungry and heal the sick and work for peace. But again you know as well as I how the paralysis of doubt struck once more. The foundations shook and the roof fell

in. Wars, depressions, brutalities, corruptions in a disheartening crescendo of defeat—and all this within what too many had believed *was* the Kingdom, western civilization. The Kingdom refused to stay built, and the builders began to lose hope.

Those have been the two familiar symbols of the missionary: the savior of souls, and the builder of the Kingdom. The problem of our time is that neither is quite able to carry all Christendom with him to the Mission.

Actually, in basic motivation, there is not much difference between the savior of souls and the builder of the Kingdom. In both the motive is love. But I am beginning to question just how far love is the motive of the Christian Mission. Was it the motive in the original mission of the Church?

Of course, love is fundamental. It was love that started the mission. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." But that was the love of God, the Father. The missionary was God the Son.

Of course, I am not preparing to deny that it was love that brought Christ into the world on His mission of reconciliation. However, it may be worth noting that the Bible does not say so. It is full of His love for men, a compassion that knows no bounds, but where are we told that He came to the world because He loved it? Insofar as the Bible distinguishes between the Son and the Father in reference to the mission, it tells us that the Father founds the mission because He loves, the Son goes on the mission because He is sent. The motive of the Son, the missionary, is *obedience*.

Look at the glimpse Paul gives us into the mind of Christ before the mission. The lesson is not love, but humility and obedience, "even unto the death of the cross." (Phil. 2:5-8). He loves the world, of course, but He goes because He is sent. He loves the whole world, but He goes to the Jews because He is sent. That is the only explanation He gives of the narrowness of His mission: "I am not sent but to the lost sheep in Israel." He loves the world enough to die for it, but He goes to the cross because He is sent: "Not my will, but thine, be done." The insistent, compelling motive of the mission is

obedience. God is love, but it is obedience that forges and focusses and incarnates that love into a mission.

The lesson is absolutely the same when we turn to the apostles, the first missionaries of the Church. Was it love for a despised and rejected race that sent Philip to the Ethiopians? Not according to the record. "The angel of the Lord spake unto Philip, 'Arise and go.'" And he went. Was it love that sent Peter to the proud and unclean, to the centurion? Not according to the record. "The spirit said unto him, 'Arise and go' . . ." And he went.

Was it a passion for millions of lost Gentile souls, dying without hope and without Christ, that made Paul the apostle to the Gentiles? He loved his own people too much for that. But obedience made him a missionary. "Separate me Barnabas and Saul," says the Spirit, and obedience sent him, almost reluctantly, to the Gentiles. "The Lord commanded me, saying, 'I have set thee to be a light of the Gentiles.'" In the strange new world of the Bible, apostles and missionaries are made not by looking at the world in love, but by listening to God in obedience. They go in love, but they go because they obey.

At this point most of us are inclined to change the subject in embarrassment and go on to more practical things like techniques and methods, and campaigns and appeals. How can we wait around for missionaries to listen to the voice of God? I remember a girl in college who was earnest and intense and desperately wanted to go as a missionary to Africa. But God had not called her. There were no voices, no visions, and this inexplicable silence on the part of God was making her almost ill with anxiety. So one night, a tough-minded, realistic friend of mine stepped in to take a hand. She gathered a group of girls together, robed them all in white sheets, and at midnight stole into the troubled girl's room, moaning in hollow tones, "Come to Africa. Come to Africa."

Don't laugh at the poor girl, waiting for the voice of God. She was as much right as wrong: wrong in her stereotyped ideas of how God speaks, but completely right in believing that without the positive assurance of God's leading she would never be a missionary, even if she did go to Africa. In a

sense, we are only dressing ourselves up in white sheets and stealing upon the unwary, when we settle for the presentation of a lesser motive...

Weigh carefully all the hundreds of other factors: Christian love, desperate need, health, talent, strategy, Scripture itself. I would not dare to minimize their importance. But not all of them together can properly send the Christian to his mission until he can gather from them, as did Paul from the vision at Troas, the assurance that the Lord has called him to preach the gospel, not where he is, but *there* where God sends him.

[Last week] I heard a very great missionary speak movingly of the Christian mission as "a war of amazing kindness." As I read the book of the Acts of the Apostles, another phrase comes to mind. It is also "a war of amazing assurance," the assurance that God has spoken, and we obey. The motive is obedience.

And what is the task? What does the missionary do over there? Well, he'd better do what God tells him to do. I am beginning to think that at least one reason why I was thrown out of China as an embezzler was for doing what God did *not* tell me to do. Let me hasten to add that I didn't really embezzle. All I did was keep the books as treasurer for mission and presbytery, but I was an American with financial responsibilities, and that is all the Communists needed to slap an embezzlement charge on me. I can tell you now with all the great clarity of hindsight that God had not called me to keep financial records. It was the best lesson I have ever had on the urgency of the need for transfer of authority to the younger Church.

After all that is what God sends us to do. The task is to build up the Church. It is the essential task that sets apart the missionary from all other callings. He goes from a church that is able to send, like Antioch, to a land that has no church, or to a church that is not yet able to take its full place in the mission. I still like the classical definition of the full church: self-governing, self-propagating and self-supporting. And what church is a *to*

The crucial question is: How do we build such a church? I don't want to be trapped here on the horns of the usual dilemma: How are you going to

build that church; by saving souls, or by saving society? When did God tell us to do either one? I can't save souls. Souls are saved by the Holy Spirit. And I can't save society. Society will be saved, and the Kingdom built, only by the Triumphant Christ. The missionary is not sent out to be God. He is sent out only to obey Him. And I think God sends us, as He sent his first missionaries, to *witness* and to *serve*. It is as simple—and as difficult—as that. First, witness. Tell the good news. That is something, God says, that you can do about saving souls, and He will do the rest. And second, serve. Help others in love, as you are able. That is something you can do for society, and He will do the rest. The saver of souls and the builder of the Kingdom must learn obedience in these two simple tasks. That is the way the Church is built.

The first task is witness. Tell the good news. That is the useless side of Christianity, our Communist friends liked to tell us. "Look at us," they said. "We get results: land reform, economic justice, and an end to feudalism. What does the Church do for the people? It talks!" I have just seen a new release from the Far Eastern Joint Office of the Division of Foreign Missions quoting a Chinese Communist listing of the order of importance of various occupations. It begins with soldiers, then moves on through a long list of professions in a descending order of usefulness, until it comes to a dismal end with "prostitutes and missionaries."

The Christian must reply that in the sense those Communists understood "usefulness," our main task is not to be useful at all. They were interested in the Church only as a tool in building up a new China. But the Church belongs to God and not to man, and it is not intended to become the tool of any social order—imperialist, or capitalist, or communist. You remember how the Jews wanted to use Jesus as a tool in building up a new Israel. They wanted to make Him king, and He would have made a very good king. But He refused. He said, "I came into the world to bear witness to the truth."

We are simply not sent to build the Church into a useful tool for society. We are sent to tell the truth. I don't base my answer to the question, "Do we need the Church?" on any long list of Chris-

tianity's contributions to civilization. I am a Christian, not because the Church brought schools and education to England, or the eight-hour working day to America, or ploughs to India, or modern medicine to China. All that is true, but that is not why I am a Christian. I am a Christian, and I belong to the Church, because from the days of the apostles men have been proclaiming a truth that changed history and that changed my life: that Jesus Christ lived and died and rose again. How is the Church built but by Christians? And how are Christians made but by Jesus Christ? And how can they know Him if they are not told of Him? There is no greater mission than to bear witness to the saving, liberating gospel of the truth in Jesus Christ. But Jesus also said, "I came not to be ministered unto, but to minister." The second task is service. It is not quite right to say that the missionary's main task is just to tell the truth. His task is to win men to the truth, in Christ, which is something far harder and more important. It is the beauty of Christian service that it makes Christian truth easier to believe. *Service, the essence, is a witness*

Hu Shih once said that China has five great enemies; "poverty, disease, ignorance, greed, and disorder." A witness to truth that has no relevance to "poverty, disease, ignorance, greed, and disorder" will never win China for Christ, and it is no more a Christian witness than a Christ who scorned the poor and ignored the sick and refused to teach the ignorant is the Christ of the New Testament. The Church in China has been truer to its Lord than that, and I am proud of its record in leading the way in the struggle against these enemies.

Take the evil of poverty. It was a Christian who first directed the use of modern methods to combat the age-old curse of the river floods which sweep away every year thousands of tons of China's precious land. It was a Christian who first developed drought-resistant grain for North China to lift its farmers from the gnawing hunger of their uncertain struggle for existence.

Or take the fight against disease. Was it only coincidence that in 1945 all of Free China had only 130 civilian hospitals with over 20 beds, and of these 130 hospitals, 113 were Christian hospitals! And the

war against ignorance. Up until the war with Japan, one out of every four of China's college students was in a Christian college. I am proud that the Christian Church in China has made China's fight against these enemies a Christian fight.

And yet, from the Christian viewpoint, there is something wrong in saying that China's greatest enemies are poverty, disease, ignorance, greed, and disorder. Some years ago I read an account in *Newsweek* of three doctors, specialists at a medical school, who went into the hospital wards for some case illustrations for their lectures. One was a psychiatrist, and he found a patient suffering from a severe nervous breakdown. One was a skin specialist. He found a woman suffering from a bad skin disease. One was an expert on the stomach and digestive troubles. He found a patient with persistent diarrhea. No one noticed that the object lesson used by all three of the great specialists was the same woman, until an old country doctor, a general practitioner, glanced at her case history and cried: "Dem-mentia, dermatitis, diarrhea! Why, this woman has pellagra!" And he was right. The others saw the symptoms. He knew the disease.

Perhaps we have done too much specializing in our diagnosis of the ills of the world. "Poverty, disease, ignorance, greed, and disorder"—all that is true. But there is a deeper ill than these, a sickness unto death which will never be cured by surface attacks on the lesser evils, any more than that woman's pellagra could have been cured by individual treatment for nervousness, skin disease, and diarrhea. The real disease, the disease that troubles the whole world, is sin. Ultimately, the trouble is not with the world, with our environment—that is the Communist diagnosis, and it is wrong. Ultimately, the trouble is with ourselves.

Here is the field of greatest service the missionary can render to the world. Here both sides of his great task become one. Here witness to truth becomes service, and the Church is built as weary sin-sick people turn to Jesus, our Lord and Saviour, who takes away the sin of the world.

But there is one hard fact that we had better face at this point, in conclusion. More people have turned to Communism in my lifetime than have

turned to Jesus Christ. There are as many people asking, Why is the Mission a failure?—as, What is its motive and task? Is the mission a failure? We have obeyed and gone out. We have witnessed and we have served. Why don't the people follow us?

Well, why should the people follow us? I am wondering if there is not still another final lesson in obedience that we must learn. Not long ago I heard a young pastor speak of the story of doubting Thomas. Why did the disciple insist on seeing the print of the nails; why did he thrust his hands into the wound in the side? It was more than simply to identify the Risen Lord. He wanted to be sure that the Lord who was asking him to follow was indeed the same Lord who had suffered for him. Only then did he follow.

Perhaps our trouble is that most of the world no longer identifies us with ^{our} Christ. To most of the world, the symbol of the missionary is not even the saver of souls, or the builder of the Kingdom. It may be unjust, but to most of the world the symbol of the Christian missionary is a soft, white, rich Westerner. And why should the people follow that? They look at the Communist— and whatever else you say about the Communist, you must credit him with this—that he is ready to sacrifice and to suffer and die. Then people look at us who have lost the marks of suffering of our Lord. *What marks will the Disciple who ^{you} misceane bear?*

Do not misunderstand me. ^{you} I do not ask to suffer. It is our Lord's suffering, not ^{our} mine, that saves. But how can we ask the world to follow us to Jesus Christ until we are ready ourselves to follow Him? And He still says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." What have I really denied myself? What real cross do I bear?

It is "a war of amazing assurance," this mission of ours, but only in the obedience of suffering.

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NEWS AND COMMENT FROM REV. MATTHEW J. WELDE
EXECUTIVE DIRECTOR, PRESBYTERIANS UNITED FOR BIBLICAL CONCERNS

JANUARY 1987

TO: PUBC BOARD OF DIRECTORS AND ADVISORS
FROM: MATT WELDE

Your feedback of the December 1986 PUBC UPDATE was much appreciated. Thank you for taking the time to comment on the new monthly format. Julian Alexander, who is assisting in getting this project off the ground by using his own computer, is trying out another printer on this issue. Is the type more legible?

INSPIRATIONAL THOUGHT

In her address to the United Nations recently, Mother Teresa was introduced by the secretary General as the "most powerful woman in the world." This diminutive woman is truly remarkable. When she was 38 years old, she started the Missionaries of Charity in Calcutta to help the poorest of the poor and the dying. There are now 1650 sisters in 230 houses in 60 countries embracing all six continents of the world. Through the missionary order, she has helped more than 42,000 persons in Calcutta alone. She commented with her simple faith, "If I had not picked up the first one who was sick and dying, I would not have picked up the 42,000 others." Many of life's most prolific spiritual ministries began in a humble way.

Mother Teresa says her call came from Jesus not merely from the human misery lying on the streets of India. As pastors and church leaders, it is important for us to remember that our call is not so much grounded in spiritual need as rooted in a divine call. Addressing her ministry of compassion, Mother Teresa says "it's not how much we do; it's how much love we put into doing it. To God there is nothing small. The moment we give it to God it becomes infinite." She herself incarnates the joy of loving by ministering to the poorest of the poor - feeding them, clothing them, medicating them, touching them with deep empathy.

She has her theology straight when she says that the joy of loving is rooted in the crucifixion of our Lord. "Without Him we could not do it. With Him we can do all things." Spiritual energy flows from the daily communion of the sisters before they go out to minister in Jesus' name. Is there not a lesson here for us busy pastors and church leaders? Paul said in 1 Cor. 1:27,29: "... God has chosen the weak things of the world to shame the things that are strong ... that no man should boast before God."

GALLUP POLL: 11% READ THE BIBLE DAILY

A new Gallup Poll shows that 89% of professing Christians won't read the Bible today. Gallup says "Our frequency of Bible reading has remained virtually unchanged over the years ... (11% today, 15% in 1982, 10% in 1844) ... people revere the Bible, but they don't read it - that is what it comes down to."

Essay

The Rugged Individual Rides Again

If you would win over a crowd of Americans, use the term rugged individualism; they will salute it like the flag. Why not? Everyone always says that rugged individualism is the backbone, and the jawbone, of America; that a country as grand and sturdy as this could only have been built by the self-propelled and self-interested strivings of wild-eyed nonconformists, each fur-laden Daniel Boone pursuing his independent errand into the wilderness. The term is fairly precise. More aggressive than mere individuality, less narcissistic than the "me" decade, it does not refer to people who live in health clubs or on roller skates, or to the hotly cultivated yuppies who have come to mean so much to themselves. The "rugged" saves "rugged individualism" from shabbiness by implying not merely solitary but courageous action. Look. Here comes America. Davy Crockett, Thomas Edison, Teddy Roosevelt, Henry Ford. Those fellows built a nation with their hands.

Of course, the picture is pure hokum, and everybody knows it. The West was won by wagon trains, the East by sailing ships, and they all had plenty of passengers aboard, by necessity working together. "In history," Librarian of Congress Daniel Boorstin explained, "even the great explorer had been the man who drew others to a common purpose." Try to imagine an individual so rugged he could raise a roof beam on his own.

In the matter of the nation's soul, the impulse was collective from the start. Our so-called Protestant ethic would appear to endorse rugged individualism as the engine of hard work, but in fact the Puritan fathers were mainly concerned with individuals as contributors to a social compact. From John Cotton's *The Way of Life* (1641): "If thou beest a man that lives without a calling, though thou hast two thousands to spend, yet if thou hast no calling, tending to publique good, thou art an unclean beast." From John Winthrop (1630), the first American to see the new land as a "City upon a Hill": "If thy brother be in want and thou canst help him, thou needst not make doubt what thou shouldst do; if thou lovest God thou must help him."

Such sentiments cannot surprise modern Americans who see in their own lifetimes far more evidence of a tame, cooperative society than an open zoo of unclean beasts. For all its apostrophizing of the open road, most of the nation dutifully drives at 55 m.p.h., willingly undergoes searches before boarding planes, humbly douses cigarettes from time to time. Even those who storm against gun control require the collectivism of lobbies to make their individual stands. The term rugged individualism was coined by Herbert Hoover only a decade before the onset of Big Government and of a war where victory depended on America's sense of belonging to the world. Behold two rugged individuals of popular culture, the Lone Ranger and Sam Spade, helping the weak and troubled, and keeping communities stable and intact by enforcing the law. How rugged can you get?

So why the pretense—why the evident pleasure—in seeing the country as a collection of loners? It may just be a game, a casually preferred national image requiring no analysis, like English gentlemen or Latin lovers. It may be a holdover from the country's beginnings. Any institution that starts out with a Declaration of Independence may feel obliged to uphold the

standard. The myth may also arise from a logical contradiction in a revolutionary society; that once the revolution is done, every rugged individual must be whittled down to a mere citizen for the revolutionized society to function. Thinking of oneself as a rugged individual may preserve the revolution as we cross at the green.

Or it may be part of an effort to keep life simple, especially when simplicity swims increasingly out of reach. The simple life, too, is a basic American myth, but it was a lot closer to being realized before the age of genetic finagling, test-tube babies and nuclear arms. Complex social problems do not harry pioneers. The constant conflict between capitalism and Christianity, for example, could be resolved, at least in words, by the figure of the rugged individual who gives to charity of his free will, not by paying his taxes. No socialists here. Perhaps we just seek to preserve our distinctiveness from the Old World. The American Dream, the American Novel, the rugged American Self. Perhaps the Pilgrim nation has run out of places to wander to, and thus clings to a term that implies a perpetual future.

The fact is that the country has consistently shown its best face and best strength when it has defined rugged individuals as those people rugged enough to come to the aid of their fellows, and intelligent enough to recognize when they need such aid in return. Could there be some national embarrassment in that, a Wallace Beery blush suggesting that Americans risk becoming sissified when they acknowledge normal human dependencies? Who should be called a rugged individual these days? Lee Iacocca? All Iacocca needed was a billion dollars from the Government, and he was ready to stand alone.

It must be said that people like Iacocca add nerve to circumstances, and that it helps to work in a country where individuals have room to stretch. But standing alone often means mere hollow defiance. Do we preserve the loner ideal as an act of national defensiveness, to protect the country from conceding that it is too much alone in the world? Before the Second World War, a great many Americans sought international isolation. Once the nation became a superpower it achieved more isolation than anyone ever dreamed of; in a bipolar world, both poles are alone. The individualist Henry David Thoreau called America "The Great Western Pioneer whom the nations follow." Do they indeed? All right, then, says the proud country: If we would be left alone, let us be alone gloriously, ruggedly. And by extension: Let every individual be alone. Prop him in front of his Apple II, and point him toward the prairie.

It's an odd country that likes to say such things, yet knows, and believes in, the opposite. One of America's saving graces has been its ability to live comfortably with certain forms of hypocrisy; essentially we are no different today from our forebears who gave their lusty solo king-of-the-hill yells while helping the people across town to fight a fire and demanding that the central government provide roads, protection, cheap land and transportation. Not that the country ever claimed not to be odd. Inscrutable West. Why does America prefer to wear a fiction when the facts show the nation in a better light? Who was that masked man?

—By Roger Rosenblatt



ILLUSTRATION BY FRANK F. FOSTER

