

✓ **Six Essential Components of
World Evangelization:
Goals for 1984**



Ralph D. Winter

This paper constitutes the final address presented at the Continuing Consultation On Future Evangelical Concerns held at the TWA Breech Training Academy in Kansas City, December 11-14, 1978. All of the papers presented grappled with five-year goals. In this instance, goals are considered for six different essential factors in the task of world evangelization. It is reprinted by permission of the Billy Graham Center from the book An Evangelical Agenda: Goals for 1984 (William Carey Library, 1979) which is a compendium of the addresses at that conference.

Six Essential Components of World Evangelization: Goals for 1984

Ralph D. Winter

I've been reading the book of Mark recently and have been struck by the fact that both the disciples and Jesus were very interested in the future, but that they had distinctly different agendas. Probably the most shocking collision of concerns was when James and John waited impatiently for Jesus to finish his awesome paragraph detailing his arrest, torture, and execution a few hours hence, and immediately popped the burning question deriving from their own agenda, expressing their strong concern for their own security. Their small, reasonable, but very human request to sit on His right hand and His left hand totally ignored what Jesus had just told them. Nowhere in the world's literature can you point out so stunning a non sequitur.

The discrepancy between the disciples' perspective on the future and that of our Lord is also seen in their final gathering together with Him in an upper room before His death. With one accord they all vowed that they would remain true to Him. But when the going got rough only a few hours later, with equal unanimity they all turned tail and fled. Even after the resurrection and following His impressive reiteration of the Great Commission to them, which laid on them an obligation reaching to the ends of

the earth, their agenda was still significantly different. In Acts 1:6 their own agenda again surfaces: "Lord, are you *now* going to free Israel from Rome and restore our country as an independent nation?" Jesus in His reply in Acts 1:8 sidestepped their patriotic concern, their nationalism, their basically self-directed thinking by simply restating once more God's unchanging and decisively larger concern for all other human societies, and explaining that the coming of the Holy Spirit would endue them with a new and different power, and evidently a new and different perspective to go with it.

The remainder of the book of Acts and the following 1,946 years that bring us to the threshold of 1979 bear out this prediction in a mixed pattern. The disciples had to be driven out of Jerusalem by persecution. The Gothic tribal peoples—called *Barbarians* by the Romans—heard the gospel not from deliberately commissioned missionaries but from exiled bishops who had a defective Christology. Later the people still further north, the Vikings, yielded to the gospel to a great extent through the witness of Christian girls they took captive on their murderous raids into a by-then settled, complacent, wealthy Christendom in the British Isles and Southern Europe. Still later considerable numbers of both Barbarians and Vikings pulled clear from the yoke of Rome in what we fondly call the *Reformation*, but patriotic and nationalistic preoccupations busied the Protestants for over two hundred years before even a tiny trickle of them rediscovered the Great Commission in their treasured vernacular Bibles and yielded to God's supra-national agenda. *It was not until the evangelicals appeared in the Protestant stream (200 years after Luther) that any serious attention by Protestants was given to the most prominent mandate in the Bible.* Even then, when William Carey published a little book which was to become probably the most influential document outside of the Bible itself leading to the fulfillment of the Great Commission, he represented a very distinct minority. In view of the typical divergence between even the Evangelical agenda and the Biblical agenda, it is not surprising that you can visit 5,000 Christian bookstores in the U.S. and not find a single copy of that strategic work available for sale.

These hints from Biblical and historical sources must surely lead us to certain monumental cautions as we look into the future. It is a tribute to the organizing committee of this conference that world evangelization even comes into the agenda. But as we consider the future of the church, we may do well to recognize what seems to be the consistent thrust of the whole Bible — that *unless and until, in faith, the future of the world becomes more important than the future of the church, the church has no future.* As Jesus put it, the most dangerous thing you can do is to seek to save your life. It is not merely a curiosity, noted by Archbishop Temple (who in his youth was one of the ushers at the 1910 World Missionary Conference) that the Christian church is the only human society that exists exclusively for the purpose of benefitting those outside its membership. This fact is not a curiosity but a way of life that is a way *to* life, for others and for us.

Thus, to turn it around backwards, world evangelization is the *only* future of the church. Every church in history that has not reached out has gone down. Couple this fact with the logical statement that "unto whomsoever much is given, of him shall much be required" and world evangelization is no longer an option in which the super-zealous can gain extra brownie points. It suddenly appears to be (and must actually become) the central and fundamental concern of the evangelical movement if there is any future for that movement.

Only twice in this century have the people of our country been faced with an overwhelming, emergency call — upon our manhood, our resources, and our civilian population. The First World War drew in my father. My older brother and I got caught in the latter stages of the Second. My children barely missed out on the Viet Nam war, but only a relatively small part of our population (one out of 400 at the peak) ever participated in that war, and my own college young people live and move in a generation that is for the most part open, eager, willing to be useful.

Let me return to my own generation. My father is now long retired, out of power. My children do not yet control major social forces. It is my generation that followed men like Patton, Eisenhower, McArthur, Nimitz, to the ends of the earth, and then came back and in just 20 years jerked this nation from a post-depression poverty gulch into what is still (well, barely) the world's most greedy and powerful and benevolent nation. At this conference I am mainly addressing my own generation. It is the one I know best. *It is the generation that now still clearly controls America and will still be in control until about 1984.* Harry Truman was the last of the First World War presidents. From then on all are World War II veterans — Eisenhower, Kennedy, Johnson, Nixon, Ford, and Carter. The presidential election of 1984 may well be the watershed of power of the Second World War generation.

In these terms, the mood, the perspective, the brains, the hopes of my generation have only one more full presidential term to run. In this sense this group here assembled has just five more years to exert its primary leadership. We can talk all we want about what others ought to do, who are older or younger. We cannot, we must not avoid the tough questions that face us and our immediate followers.

When our time of direct, decision-making leadership runs out, will the decisions we make now commend themselves to the younger generation? Will the lifestyle we have created and enjoyed be good enough, or perhaps too good, for those that follow us? Will our vision be profound enough to attract the backing and enable the continuity that only a next generation can provide? Will the deeds we do measure up at least to God's expectation of us? Note, if somehow we cannot count on our undertaking to carry over to our children, the resulting hiatus will be a grave discontinuity, the breaking of the backbone, if you wish, in the body of our nation's long term potential in God's purposes.

Now, as I see it, the crux of the matter is in evangelical hands, and the very edge of the edge is the matter of how we evangelicals will respond to

the clearest and most central mandate of the Bible: the Great Commission.

You'll say, "Aren't we doing OK?" Frankly, however, world evangelization as a practical, feasible goal is now only a marginal concern among American evangelicals of my generation. It wouldn't have to be. It ought not to be. But it is! *Last year at this time we were all so scared out of our wits by future talk that our scenarios barely stuttered out a few brave words about world evangelism.* This year we can very easily succumb for various reasons to a marginalized concept of world evangelization, giving lip-service to what we no longer believe. Oh, no one here would deny the validity of the Great Commission. It is just that our youthful recklessness in the Second World War is a long way back of us. Our derring-do in science and industry is now jaded by the environmental and energy crises. We are now getting what rest we can, on our laurels. Candidly, we are not at this point prepared psychologically, intellectually, or spiritually for any kind of a major new forward move across a needy and tumultuous world. What relative security we have makes all dangers look larger. Our young people, much more eager to go than we are, await our leadership. Can we let them down? Can we in our last five years in control ask God to give us new and final resolve so that we can go on into our sixties and seventies satisfied that we did not give up too soon?

I do believe God is leading us, *our generation*, to new hope, new faith, to attempt great new things for God and to expect great new things from God. He is certainly working among our children, by a major, unprecedented moving of God's Spirit, highlighted in Lausanne, reflected by the bright new bravery of the Urbana youth — 8% in 1970, 28% in 1977 and 51% in 1976 — who signed those cards laying their lives in God's hands. Can we betray and defeat this as yet undaunted courage? Yes, we can. Easily! So easily! All we have to do is glance away from the heavenly vision, lose our nerve *now* after all we've done. Shift our feet instead of boldly striding forward. We can at this point much more easily abdicate than lead. But if we do, we will desperately, desperately regret it.

Other men, at other times, have given every ounce of their energies not only to do battle with the forces of evil but also to strain forward to fulfill God's highest with their utmost. The list in Hebrews, chapter eleven, no longer need stop there. The early Christians gave up their lives in the arenas of Rome. The converted Germanic tribal peoples gave over their faith to the savage, invading Vikings. Those Vikings, once converted, have been ambassadors to the ends of the earth.

But reaching out has not been automatic nor easily achieved. Protestants, with their newly translated vernacular Bibles, took over 200 years before the Great Commission began to peak through to them. Finally in 1792 William Carey published something like a lawyer's brief, insisting on the authority and significance of the Great Commission. Thanks to the Evangelical Awakening, which brought a greening spring to all England for the previous quarter of a century, and thanks to Captain Cook, who proved literally that Britain's newly won freedom of the seas would readily allow English speaking missionaries to go to the ends of the

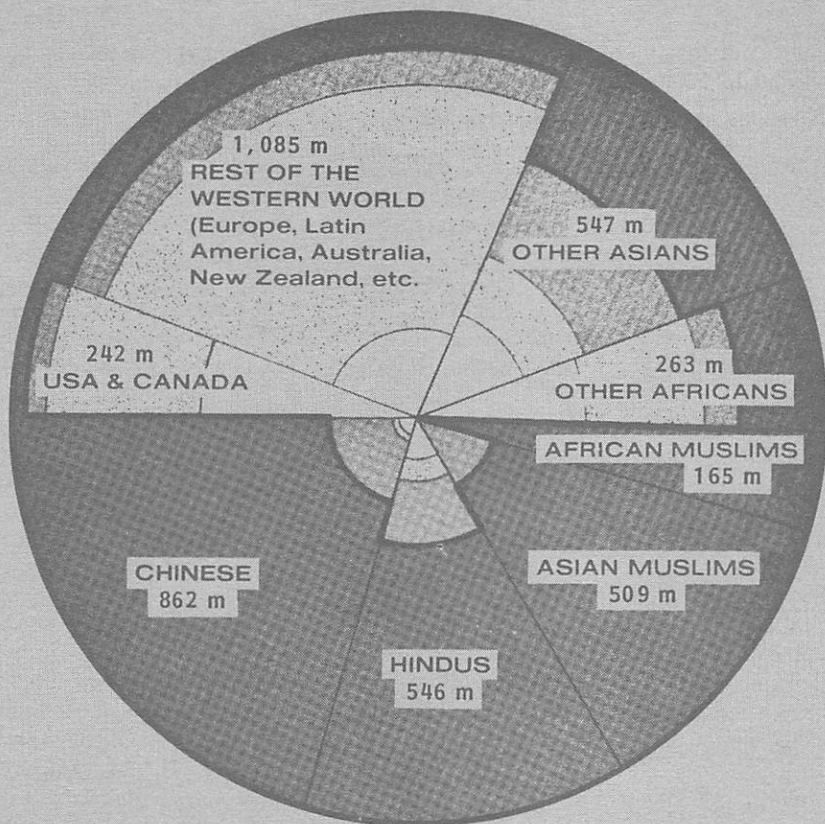
earth, Protestants could begin to claim that they were giving at least minor attention to the Great Commission by, say, 1825. Those first efforts were immeasurably strengthened and expanded due to the revival period ranging from Finney to Moody, and a second major force then emerged in the form of the faith mission movement, sparked now not by William Carey, but by J. Hudson Taylor, for whom the left-out peoples were preeminent. His China Inland Mission was joined by the Sudan Interior Mission, the African Inland Mission, the Heart of Africa Mission, the Unevangelized Fields Mission, the Regions Beyond Missionary Union and a whole new breed of missions characterized in part by the faith principle but even more significantly by their yearning to go to the frontiers: they were not just "Faith Missions," they were "Frontier Missions."

It is our task today to reestablish that challenge, to take stock of our situation just as William Carey did in his day and Hudson Taylor did in his day through the use of maps and charts and statistics. If I were to choose one drawing which would capitulate the present task of world evangelization, it would be the one following. This graphic device divides the world first of all into eight pieces of pie according to major cultural traditions, highlighting those three traditions which number more than 500 million people — the Chinese, the Hindus and the Muslims.

Next, you'll note that each piece of pie is divided into four parts indicating the degree of penetration of the gospel. Closest to the center are two varieties of Christians. Reaching out to the circumference are two varieties of non-Christians. The crucial distinction in this chart is between those areas representing non-Christians directly evangelizable by existing churches or by presently deployed mission efforts, and those areas which represent peoples who may or may not be near Christian churches but at any rate are culturally distant and thus reachable only by special cross-cultural evangelistic techniques, not normal back-fence evangelism. The outer periphery, representing the second variety of non-Christians, I have chosen to label *the Hidden Peoples*. These people are those within whose midst there is no culturally indigenous Christian church. They are the ones Paul sought especially to reach and for whose benefit his missionary career was focused. Note that three out of four of the categories are *Unreached Peoples* while only the fourth are *Hidden Peoples*.

The striking fact today, as in Hudson Taylor's day, is the discovery that well over 90% of all mission efforts are focused on the first three categories. A very small proportion of mission effort today is aimed at the Hidden People. This is primarily an inadvertence. Mission efforts have been so busy and successfully and determinedly at work in the second and third categories that in many cases simple exhaustion and preoccupation account for the massive omission constituted by the mere existence of the Hidden Peoples, who number five out of six non-Christians!

In order to look forward into the next five years seriously and effectively, we need a check list of the essential components of world evangelization and to set feasible targets in the case of each one. For some years I have used a sixfold check list. Let us turn now to a brief survey of each



THE WORLD IN MISSIONARY PERSPECTIVE

□ Committed Christians

▨ Nominal Christians

▩ NonChristians within Cultural reach

■ NonChristians Beyond the Range of Normal Types of Evangelism--Needing Missionary Methods

m = 1 million

Each of the above pieces of pie is divided into 4 categories. Each piece of pie represents a major cultural sector of the human family. The upper 4 sectors are the *spiritual haves* while the lower 4 are the *spiritual have nots* who have no real chance to accept Christ.

point and take note of the goals for 1984 which seem reasonably to be related to each one.

COMPONENT ONE: MISSIOLOGY

Before he died, Dr. Charles E. Fuller made an all-out effort to found a specialized school focusing on world missions. Dr. Donald A. McGavran, the most widely known mission strategist in our time, consented to head it up. In the next ten years, during which time I was one of the professors, that school drew a thousand missionaries and hundreds of overseas national church leaders, giving new visibility to formal, systematic, disciplined, academic study of the cause of missions. That school today is still a fairly small school. But in the cause of world evangelization it has, relatively speaking, been very large. Dozens of missions professors and mission executives today are the direct result of its emphasis. At the Lausanne International Congress on World Evangelization, the School of World Mission at Fuller Seminary could claim a direct imprint on one out of ten people who attended and, outside of the Billy Graham Association itself, had perhaps a greater influence on the rest of the participants than any other single force. Two of the plenary speakers and several workshop leaders were from its staff.

A number of other schools have now instituted departments of missiology — Trinity Evangelical Divinity School and Dallas Seminary, for example. Gordon Conwell now has at least one full-time professor of missions. The Southern Baptist Seminary at Ft. Worth has big new plans, and so do a number of other schools. All this is a necessary step in the right direction if we are to become serious again about fulfilling the Great Commission. No one could be happier than Dr. McGavran, who has often observed that with at least 7,000 furloughing missionaries in the U.S. at any time, there could well be 10 such Schools of World Mission, with seven fulltime professors in each of them without exaggerating the need for missiology — the disciplined study of the Christian mission movement.

Growing out of efforts by the School of World Mission faculty is the American Society of Missiology, the world's largest scholarly society for the study of missions, having 600 members, and producing the scholarly journal on the subject of missions, *Missiology*, which has the largest circulation in the world of any such journal.

By 1984, in the component of missiology, it seems clear that certain new steps must be taken.

1) We can already see that an extremely significant impact has come from even a modest amount of disciplined evaluation and review of the mission movement. But by 1984 we need more schools of mission, more centers of missiological research. Every seminary must do its share. Each Christian college must make sure that all its students graduate with a solid grasp not just of the secular facts of our world, but also of the patterns and content of God's relentless, redemptive efforts across today's world.

2) Right now the American evangelical public is donating to mission research only 1/10 of 1% of the money given to missions. Yet mission

researchers are struggling with impossible burdens of data collecting and processing. There are still at least 16,750 human sub-societies without a Christian church of any sort. By 1984 every single one of these must be encompassed by at least prayerful research and planning by missiologists in cooperation with mission agencies.

3) By 1984 the entire Yale Divinity School Day Missions Library, the best in the English speaking world, should be available in the form of two file cabinets of microfiche cards, and it should be available in at least 50 strategic locations around the world. This is under study at the moment. It will take twenty customers at \$30,000 each to put this \$2 million library into that form. A research tool of this sort is of inestimable value to missiologists.

4) By 1984 evangelicals must have a greatly heightened sensitivity for the fascinating cultural differences represented by the various peoples of the world. The recent Consultation on Muslim Evangelism emphasized the impossibility of simply trying to win "Muslims" as a bloc — Muslims who speak close to a thousand different languages and who are no more similar to each other than American Pentecostals are similar to Ethiopian Orthodox Christians. The same principle holds for the people of every religion and country of the world. We must reach them in their own language, their own culture, their own social class. Missiologists must recognize as one of their primary tasks the dissemination of such missiological insights. Like John R. Stott in his recent article about Islam (*Christianity Today*, Nov. 1978), we must speak and write so as to capture the American evangelical public with the insights God has given so that the church will stand behind their missionaries who try to put such principles into practice. Missiologists have a responsible role to play in the next five years. But theirs is only one facet of the task that must be done.

COMPONENT TWO: IMPLEMENTATION

Coming back from Lausanne in 1974, it became increasingly clear to me that there was something desperately lacking. Missiology was not enough. As scholars and researchers, we had sat in our famous "ivory towers", but someone would have to put legs on the ideas being born. We desperately needed an implementing organization designed to implement the birth of other organizations.

Thus, arose the William Carey Institute for Evangelism and Church Growth. Its first organizational "baby" was the Association of Church Missions Committees. Just what its name implies, the A.C.M.C.'s members are not individuals but mission committees represented by delegates who attend the annual A.C.M.C. conference. By 1984 this organization may well be sponsoring annually the largest meeting on the subject of missions in the United States, and by then its membership could easily be 10,000 churches, but should be 50,000. Now, since the time when the A.C.M.C. was implemented into existence, at least six other organizations have gained corporate status through the help of the William Carey Institute, and the

WCI will no doubt go on serving in this highly specialized "implementing" function.

The U.S. Center for World Mission is itself one of the organizations helped into existence by the WCI. During the last 24 months, it has gained tax exempt status and raised \$1½ million toward a \$15 million founding budget. Its purpose is to be a servant to all evangelical mission agencies in locating and describing the 16,750 unpenetrated populations of this planet and in broadening the base of mission support in the U.S. Its exclusive focus is upon the 2.5 billion "hidden" people — those populations beyond the outreach of any existing mission or church.

Because the task is so large, the USCWM is seeking the implementation of 60 other sister centers in key spots around the world. One which is not totally independent but has almost identical vision is the Scottish Mission Center, founded by WEC in Glasgow in June, 1977. We are in close cooperation with this center. Other beginnings have been made in India, Hong Kong and Korea. But it is an especially delicate task to implement the formation of an *overseas* organization. It is no longer possible to go around the world telling people what to do. Therefore the approach of the USCWM has been to answer inquiries from national leadership in other countries and as tactfully as possible encourage parallel efforts.

1) By 1984, then, we would hope that every major region of the world can boast of a center of the genre which focuses on the "least reached" people of the world — the Hidden People — giving special emphasis to those within its own boundaries and providing Christians within those countries missiological insight on how to reach them.

2) With IBM and now Xerox vying with AT&T for the routine use of satellites for document transmission, we may hope to see by 1984 some exciting new possibilities for effective communication between the various points of initiative in the Christian world mission. Both sister centers focusing on the frontiers, and more generalized schools of missions must be able to exchange data rapidly, mobilizing for a cause rather than just for the fun of research.

3) By 1984 we must have a popular magazine reporting on the entire spectrum of the cause of missions, treating what is being done by all mission agencies around the world. It is desperately important for there to be a rapid flow of information from one point to another on the vast worldwide cutting edge of the Christian world mission. There is not now a single periodical in the English language which attempts to give this whole picture.

4) Another equally important magazine is one which will report on what missions are *not now doing*. This could be a monthly picture magazine that will describe, issue by issue, an unreached people of the Hidden variety, and describe them from God's own perspective. It should be as graphic, popular in style and as high quality as the *National Geographic*, but editorially should be openly aware of the problems and spiritual darkness which a truly awakened evangelical conscience will perceive.

5) By 1984 there absolutely must be, under God, a recrudescence of the

Student Volunteer Movement for Foreign Missions, and the Laymen's Missionary Movement. People do not act individually despite Americanistic cultural assumptions. Only if all of us can go out of our way to nurture, sponsor, and support a new student-led missionary movement will we surmount the great barriers to appropriate expansion of missionary muscle in this and other countries. The Student Volunteer Movement for Foreign Missions, at a time when college enrollments were 1/37th their present size, swept everything before it, launched 20,000 people overseas with 80,000 highly committed and extensively educated mission supporters left behind to hold the ropes. While there is nothing remotely comparable to it today, there is nothing preventing the reemergence of that kind of movement if men in leadership positions today will lend their weight to the extent that D. L. Moody did back then.

The Laymen's Missionary Movement, for example, virtually unknown today, was the inevitable reverberation as the SVM college students hit their thirties and forties and began to take over businesses, banks, etc. In their after hours they met for prayer and study about missions and organized themselves into the Laymen's Missionary Movement with 3,500 offices across the nation. During the course of a single year, missions banquets for its members were held in 75 cities across this nation, averaging more than a thousand businessmen per banquet. It is no wonder that within seven years (between 1906 and 1914) mission giving in America was quadrupled. Could it happen again? It happened then because not only those who went as missionaries, *but also those who stayed home had been caught up in a movement and highly educated on missions while still in college.* Those who stayed did not forget those who went.

We would hope that by 1984 we would have at least a 50% increase — an additional \$350 million per year — for missions. These things do not just happen. Our implementing agencies must work and pray toward such specific ends before God will bring it to pass.

COMPONENT THREE: RECRUITS

Some of what we have already mentioned under *Implementation* broaches the subject of recruits. One of the most notable phenomena relating to this subject is the once-every-three-years Urbana Missionary Convention. This was created to carry forward the tradition of the Student Volunteer conventions and as a convention it does so admirably. The convention hall at the University of Illinois campus at Urbana simply cannot accommodate more than 18,000 people. The need for many small rooms in addition makes it difficult to find a better location. However, if the growth rate between 1973 and 1976 were projected, the meeting that could presumably be held in 1985 would have 65,000 students. (In 1976, five thousand were turned away.)

The difference between the Urbana series of meetings and those of the Student Volunteer Movement, however, is the fact that the latter was an all-year "missions only" student movement. InterVarsity has very effectively stressed generalized Christian discipleship.

Both InterVarsity and Campus Crusade function in the campus world something like military chaplaincies, reaching where churches at a distance from any campus cannot easily reach. They are crucially valuable and are as broad-spectrum as are the denominations in their function.

InterVarsity Press, serving as it does the entire spectrum of student needs and interests, has out of something like 200 books and 60 booklets, only a handful of which touch upon the subject of missions. By contrast, the SVM established a literature base which boasted over 100 documents on nothing but different aspects of the cause of missions. In the days of the SVM, Sunday School literature was saturated with lessons and allusions to missions. And the burgeoning youth ministry of the Christian Endeavor Movement built into its program a missionary emphasis every month.

But we cannot gain all our cues from the past. We must analyze on its own merits the plight of the student today that goes to Urbana and makes a serious decision to become open to God's will for service abroad. Because of I.V.'s effective outreach on *secular* campuses, the vast majority of the Urbana students do not come from Christian colleges. Thus a few moments of inspiration and excitement at Urbana have to last many students for the remainder of their college careers. I have been involved for five years in an experiment related to this situation, and *I believe that much more than occasional conferences are necessary*. What is required (and highly possible) is nothing less than a significant mutation in higher education.

This will require a bit of explanation. At the Urbana Convention in 1970, 8% of the students signed the "available-for-overseas" cards. In December of 1973, the convention recorded an utterly unprecedented jump to 28% signing those cards. At that point I found it easy to gain broad backing for a specialized follow-through summer program that would offer signers college-credit courses undergirding them with Biblical, historical and international perspective on the Christian world mission. A single twenty-second reference by Leighton Ford on the Hour of Decision, for example, brought out four additional students at the last minute that first summer in 1974. Every summer since then and twice during the winter a similar specialized course has been set up with the collaboration of dozens of outstanding missions professors and executives. Several hundred students have now obtained credits which they can transfer back to the state universities and secular colleges from which they have come. This experiment seems to offer a prototype which with care can be greatly expanded.

In the early years this special transferable program took place on the Wheaton College campus. More recently it has been held at the University of Colorado, and this past summer on our campus in Pasadena. The campus in Pasadena is braced for 700 students who will come in and go out every single semester or quarter, a new group three or four times a year.

The fact is that students need a special education just to know the uncensored facts of our world today. The cause of missions is not a simple

phenomenon. Common impressions are mainly wrong. Test yourself out! How many of you, drawing on conventional wisdom, would find it easy to believe that 5 out of 6 non-Christians in the world today are beyond the normal evangelistic range of any church or mission whatsoever? The cause of the Christian mission is the most sustained, consistent effort of its size in the annals of mankind, and absolutely nothing has ever had the degree of impact on the nations and peoples of the world in proportion to the effort invested. Nevertheless, no student, even if he assiduously follows the efforts of his own denomination overseas or of any three or five missions you can choose, would ever conclude that 85% of all the schools in Africa are there because of missions. What he knows is only a slice of the picture at best. Who will integrate for him the fact that most Christians in India live in South India, but that Northeast India is where you find in the total population the highest percentage of Christians? And in what course of the state university would he find out, even in general, how those Christians got there? *He may be able to get a course on the history of jazz, but very few state universities or secular colleges (or even Christian liberal arts colleges) offer a course precisely on the history of the Christian mission.*

But I am leading up to an even more serious proposal than our own transferable program on Christian missions. There is something basically and radically wrong with the state of affairs confronting the evangelical community in America as regards higher education. If 34% of Americans by George Gallup's poll consider themselves born again, then almost four million college students come from born again homes. But even if you estimate that there are only 1.4 million dedicated evangelical students in college at any given time, you discover that 90% of all such students have to be in secular colleges and universities, not in Christian schools. I ask you: is it reasonable that 90% of our best and most dedicated young people would never darken the door of a Christian college campus? Or to state it differently, that we would give four years of exclusive Christian college environment to just 10% of our evangelical young people?

I talked to a pastor recently who has 600 college students in his church every Sunday during the academic year. He says that he pours his heart and soul out for the benefit of those students Sunday after Sunday, and hopes at best to get them converted to Christ and into the Word. But he can't even wave at the much larger problem they face as they trudge back to their university classrooms, face courses in philosophy, literature, history and science that day after day raise horrendous issues with which the local church on Sunday cannot possibly cope.

Last year Leighton Ford made reference to a lawyer who felt it possible "to offer proof of the establishment of secular humanism in given public schools . . . (which) directly attacks Christian values." A great deal more could be said about that. But I am almost more concerned about what the schools do *not* teach rather than what they *do* teach. Attacks and criticisms we can grapple with, but the total absence of certain kinds of data is much more subtle and difficult to handle.

For example, I have a brand new Oxford University Press book entitled

A Concise History of the American People. Two of the three authors are well known, highly-respected scholars, and the book will no doubt find its place in many secular, perhaps even some Christian, schools. To an American college student I feel that what God has or has not done in American history is a watershed. This is the arena of the work of the Holy Spirit in a distinctive sense for those of us who are citizens of this country. From the time of Toqueville to the present, thinking Europeans have mused at the difference that is America. Yet even cursory research reveals we could have had a revolution of the French sort were it not for the great revivals which swept our country again and again, before and during the last century. These produced instead the basic social reforms that form the very underpinning of our modern sensibilities and give us the ethical fabric of our country. As a result, no country in the history of the world has given more to the cause of missions than the U. S. Virtually all of the elite women's colleges in the East (Vassar, Wellesley, Radcliffe, Smith, Mt. Holyoke, etc.) were originally founded to train women for missions. Yet in this book there is no reference to missions, nor to the great revivals. "Missions" is not even in the index once. The most powerful single organization in the promotion of the Great Commission in the entire history of man was the Student Volunteer Movement, born in America and over 100,000 strong. It is totally absent from this book. But not even the YMCA is mentioned here, perhaps because as an agent of reform today it is *sleeping*, and yesterday it was much too *evangelistic*. But hundreds of similar things are left out!

Thus when I see how extensively our secularized education has edited out the facts of God's work in our own immediate past, and I reflect upon the fact that most of our professors in our Christian schools come from just such secular university traditions, I wonder when we're going to arouse ourselves to turn back the creeping secularism that is sucking out our very life's blood. It is affecting not only our missionary candidates coming from secular backgrounds, who, when they come, are thereby ill-prepared and misinformed. It also increasingly affects those from our Christian schools because their professors have generally also come from such secular educational backgrounds.

Fortunately something fairly simple can actually be done right now about this monstrous situation. In Pasadena we have established what is perhaps the first one-semester college in the U.S. devoted exclusively to transfer education. With 700 going in and out each semester, it can only handle 2,100 students per year! We need not be alone. Any Christian college can set aside space for 100 students going in and coming out each semester, transferring back to the state universities and secular colleges from which they have come. A great deal of urgent scholarly effort will be necessary, however, to give the proper clues and cues necessary for a complete reeducation in one semester; to put back in what was consciously or unconsciously censored out. But it can and must be done.

There is no way that evangelicalism in America has any serious future if 90% of its younger generation is being undermined on a wholesale basis

year after year into the future. The campus organizations like Campus Crusade, InterVarsity and Navigators can play an important catalytic role in a massive transmigration of the sort we are talking about. Scholarly societies like the American Scientific Affiliation, Faith in History, the Evangelical Psychological Association, the Evangelical Theological Association, the American Society of Missiology, etc., must roll up their sleeves and provide the basic materials for a serious counter-education to take place. I'm not suggesting superficial or sensational "truth squads" that will barnstorm secular campuses on a hit and run basis, but rather serious scholarship that will supplement and complement long before it will attack.

What must we then do by 1984?

1) By then at least 20,000 annually of the estimated one million dedicated evangelical students in secular higher education must be involved in transfer programs of the type described. But if 20,000, why not 200,000? The latter figure is possible if only one-half of all the facilities now used exclusively for a four-year Christian higher education were made available to students who otherwise really have no chance. Why should some students get four years while others get none? Massive change is necessary, not just for the sake of the missionary movement, although *that is the litmus test*. No serious Christian should have to be exposed to an unrelieved four years of secular, humanistic (or worse) brainwashing.

2) By 1984 there must be the student movement we have already mentioned under our section entitled *Implementation*. If there is such a movement, it must be possible on 16-foot television screens and satellite communications to have simultaneous Urbana-type conventions in five or more locations around the U.S. Also similar structures must be possible for the Christian young people in the so-called "mission lands."

3) A vast new literature is necessary by 1984. College students have very little to read on the subject of the Christian world mission compared to what the Student Volunteer Movement offered. The TEAM missions periodical designed for college students, called *Wherever*, is a superb step in the right direction.

COMPONENT FOUR: FUNDS

Where there is a will there is a way. The necessary funds for the cause of missions are rarely the root problem. In the past and probably in the future, as young people head for the field, the funds follow. But it is necessary to give attention to the subject of funding if only because, like everything else, some approaches are more effective than others. The deterioration of vision on the subject of missions is reflected in the fall-off of effective giving. Forty years ago most Americans were really poor. Our affluence is distinctly a post Second World War phenomenon. *We once gave a great deal out of the little we had. Today we give very little out of the great deal we have.* Despite all the moaning and groaning about infla-

tion, the financial problems of today's evangelicals revolve around luxuries, not necessities.

It is probable that evangelicals spend twice as much on pet food as they do on missions. Donald Grey Barnhouse used to say that Americans give to missions the price of a hi fi record per year. That is still true. If we were all giving all we could, how is it that some churches give twenty times as much to missions as other equally affluent congregations? In the first two years of its operation, the Association of Church Missions Committees chewed through \$50,000 in its operational budget, but was able to measure the increase in giving as a direct result of its efforts to be \$1,665,000 per year. It is as though every dollar invested in the ACMC produced \$23 given to missions. If you want to really multiply your money, support the ACMC!

The lifestyle clause in the Lausanne Covenant is being increasingly discussed, but rarely in reference to the context in which it was first penned — that is, in relation to world evangelization. It is obvious that we must not discuss lifestyle as a mere ascetic ritual or even as a health trip which will benefit ourselves more than anybody else. But we are so glued to our possessions and our security that something truly mighty has to happen. Try yanking a pair of sharp scissors out of the hands of a small child. Offer the child an orange, and the scissors are automatically discarded. Try yanking a motorcycle out of the life of a teenage boy who lovingly dismantles and reassembles it in a glowing ritual. But then a girl appears! She is not quite so fascinated by the parts scattered on the garage floor, though she may survive one or two dates of that sort. It may soon be that dust will gather on the motorcycle, assembled or unassembled, as *the expulsive power of a new affection* rearranges priorities, and some things grow strangely dim in the light of others.

The expulsive power of a new affection was the phrase wielded by John Wesley to describe what was happening in the early days of the Evangelical Awakening in England. The rigor of many years of simple life and self-imposed austerities in his past was now suddenly made purposeful as the evangelical experience at Aldersgate replaced the legalism of the Holy Club at Oxford. But the exuberance and momentum of the Evangelical Awakening did not result in a John Wesley driving around in a Cadillac. When he died, his possessions could be lifted by one hand.

A few weeks ago *Time* magazine — give them credit — jerked us all up with an all-out story on the abandoned children of Brazil, so seriously divorced from proper food, clothing and family affection that experts say fourteen million of them can never become normal adults. The problem is not a lack of wealth in Brazil, but a lack of love. And yet to reach out with an evangelical message that can elicit that love in Brazil takes funds — cold, hard cash. The cause of the world's children and their need for love certainly merits sacrifice on our part. How, under heaven, can we live out our days in affluent isolation from these real problems both at home and abroad? How, under heaven, can we choose the welfare of a house cat over that of a Brazilian child?

There is no agency nor any combination of agencies on the face of the earth that can reach into Brazil and dole out the proper food, clothing and affection that these children need. Yet in actual fact, all of those resources are within the situation itself if only the hearts of the fathers in Brazil can be turned to the children in the way it happened when George Whitefield stormed the Atlantic seaboard in the 18th century in the Great Awakening of the Middle Colonies, when for the first time pictures of children began to appear on the mantles and dressers of American homes. There is no technological answer. But Christ has an answer! And it takes money!

In my opinion, the most trenchant proposal for massive but practical change in the use of money in the hands of evangelicals is for the mission agencies of America to allow and encourage lay supporters voluntarily to adopt the same level of support accorded the missionaries on furlough. Parkinson's Law says that "expenses always rise to meet income." But it seems to me there is another law that could be enunciated: "where available income falls, or is voluntarily decreased, expenses inevitably and naturally fall."

Picture a man and his wife, committed evangelicals, looking anxiously at each other, standing in front of the fireplace in a home in an affluent suburb. Their eighteen year old daughter, the hospital reports, has cancer. It will cost them \$18,000 to deal with the situation. Can they handle it? Will they think twice about the expense? How about all those other daughters around the world whom God equally loves?

We must ask God to lay on our hearts the real people of the real world. The best way a family can do that, I am convinced, is to affiliate itself with a mission agency that will treat it as a missionary family, but allow it to support itself, in effect, by channelling its normal income through the mission's financial office, the rest of its income stored up, being available to the family but saved up for the use of evangelism around the world. Most evangelical families will indeed have a surplus left over if they do that, which to properly use they will then have to pray new kinds of prayers and learn new kinds of things. By this method, assuming the average evangelical family will turn up at least \$2,000 per year (beyond the support level defined by the mission agency to which they are affiliated), 100,000 families could free up \$200 million per year for the cause of the gospel.

Thus, by 1984 there are certain goals we must surely aim for:

1) I believe it is reasonable to suggest that by then 100,000 evangelical family units (that's only one out of 160 of the estimated number in the U.S.) could become identified and economically associated with some specific mission agency. The resulting giving to missions would raise the total mission giving in America to an annual one billion dollars. If the new total sounds like a lot of money, it is far, far less than evangelicals right now pay for coffee.

2) Of this additional amount, I would devoutly hope that at least 25% will be designated specifically for new work among Hidden Peoples — the

five out of six non-Christians who are beyond the normal evangelistic outreach of any existing church or mission.

3) Indeed, by 1984 we could hope that at least 5,000 evangelical congregations would clearly distinguish between their "regular missions" and their "frontier missions" budgets.

COMPONENT FIVE: THE MISSION AGENCIES

We come now to our fifth category. Seven hundred mission agencies fueled by \$700 million a year is the rough picture for North America. This vast mechanism of human organizations represents almost two centuries of dedicated, prayerful development. Agencies which have been started more recently have profited both by the pattern of the past and the present favorable disposition of society, so that even the newer agencies are in effect part of a lengthy development in U.S. history.

It is curious that when most people think about missions, they think about mission agencies. They are immediately aware of the *structures* which collect money and people and send teams to foreign countries. At the same time, some of our people often reflect on the vast world yet to win and *forget all about these agencies in panicky thinking* which leads to all kinds of other alternatives. In fact I see five alternatives to conventional mission structures, all of which have their merits but none of which can really do the job without the traditional approach.

a. *The Renewers*

One alternative results from the success of some pastors in the United States in leading their churches to new life through a special type of renewal, small group fellowship, charismatic experience or discipleship program. These pastors sometimes conclude that missions can continue only if all churches everywhere, here and abroad, have that same experience. Thus they feel it doesn't do any good to send more missionaries unless the missionaries go out with the distinctive insights of a particular new renewal movement in the U.S. Their concerns are thus focused upon improving churches, whether they be U.S. churches or foreign churches. This is, of course, all to the good, but it will not in and of itself make sure that people who have never heard will soon hear. It is an insidious fact that all too often as we devote ourselves to the renewal of ourselves or our nation, we find, like Napoleon going into Russia, that we never achieve our ultimate objective.

b. *The Exposers*

A second approach is exemplified by the vast new development in the last twenty years of short-term work. Operation Mobilization people and Youth With a Mission have probably sent 100,000 young people out in short term evangelizing work over the last twenty years. And if you add the short term programs spawned in parallel by the traditional missions, we behold a veritable avalanche of young people who have gone overseas for at least a short period.

It must be suggested, however, that good as short term service is, a short period does not allow systematic, thorough language study, nor the building up of long term confidences with the people to whom they go, both of which are really essential in order for the work of Christ to be rooted deeply in a strange country. But just as the Second World War hurled millions of young Americans out across the world and they came back with their eyes full of needs, challenges and opportunities, setting up a hundred new mission agencies, so these "exposure" organizations today are doing a tremendous amount of good in confronting other young people with the unreached peoples of the world.

c. *The Specializers and Emphasizers*

Many of the new organizations which came into existence after the Second World War were service agencies, serving existing mission agencies by emphasizing and assisting with some one aspect of existing work. This might be medical assistance, relief, literature or radio evangelism. Specialized agencies are needed in all such areas. Wycliffe Bible Translators, for example, is essentially a service mission providing the service of Bible translation and depending heavily on the continuation of existing missions to reach out and to enfold the converts which result. This vast plethora of specialized agencies is an absolute God-send, but it is true that such agencies alone cannot do the job. Child Evangelism Fellowship, for example, specializes in winning children to Christ and then through those children tries to reach whole families and bring them into the church. What church? Who will start churches?

Thus we see that the specializers and emphasizees in the long run have to depend on the existence of churches already planted by normal church-planting mission organizations if their work is to succeed.

d. *The Self-Supporters*

A fourth type of alternative approach is gaining a great deal of ground and needs to be emphasized even more than it is. We may call it the approach of the so-called "non-professional missionary," one who is essentially a layman working overseas for some foreign country or an American company and who, thus, has his way paid right into the foreign situation where the gospel needs to be preached. Business-related Americans overseas today out-number missionaries by 100 to 1, and it is folly if we fail to exploit more effectively this vast paid-for reservoir of talent. A fairly high percentage of these are devout Christians, and with a little bit of additional guidance and coordination, they could do far more than they are doing for the cause of the Great Commission. They are able not only to witness to the national leaders within the range of their activity, but they can also reach other Americans who are just as lost as any of the citizens of the countries in which they work.

Such people are not likely, however, to reach rural, village or common people since they are not within the range of their normal association. And insofar as their days are jammed with high pressures and responsibilities,

they are not much more likely to succeed in a cross-cultural missionary task by living overseas than is a busy layman in this country likely to be able to go out and plant in his own city a church composed of people who speak some other language. *The important thing to understand about this very worthwhile category is that it is not the same as the tent-making work which Paul did.* Paul's was a still more specialized form of non-professional work. First of all, Paul did not go primarily because of the job he had. His secular work was a stop-gap, employed only part of the time. Second, he was the absolute owner of his business, an entrepreneur. He was not subject to someone else's office hours, nor to the requirements of an organization in which he had no control. Third, his was a special kind of *portable* job; he could readily move from one place to another as the work of the gospel required. Non-professional Christians overseas, then, are not the wave of the future; they are *an* important wave of the *present*. Further utilization of their efforts is important, but this category is not a panacea for world evangelization.

e. "*Let the Overseas Churches (and Missions?) Do the Job*" Syndrome

A fifth alternative to traditional missions is the assumption that national church leadership overseas can and should pick up the slack of the remaining job. The so-called "third world missions" constitute a newly observed phenomenon which has been in existence for at least a hundred years or more in many parts of the globe and is surely a very vital and important thing to see flourish. In my estimation, the greatest single mistake in the past of the foreign mission movement was that there was no clearly developed planning whereby not only national *churches* were created overseas, but *national mission agency structures* were developed as well. This did happen in the celebrated case of the Evangelical Missionary Society of West Africa, which is associated with ECWA (the Evangelical Church of West Africa), the church established by the Sudan Interior Mission. It has 300 people doing home missions and in some cases cross-cultural missions in Nigeria and nearby countries, for the most part.

The Christian and Missionary Alliance, more than any other mission I know, has made sure its mission field churches get involved in missionary endeavors (not just evangelism among their own people).

Another celebrated example for which no mission agency can take credit, is the Friends Missionary Prayer Band of South India, which has 150 missionaries working cross-culturally, learning the foreign languages of Northern India. May this sort of thing increase!

However, it is probably true that almost all the agencies which are promoting the sending of funds directly overseas to "national missionaries" are sending such funds to people who will not really do *missionary* work as such, so much as reach out to their *own people* in normal evangelism. That is to say, they do a type of local evangelism within the culture where the church is already established. Yet, as we have already noted earlier, 5 out of 6 non-Christians do not live within the normal evangelistic range of any overseas church. Virtually all such "national mis-

sionaries" are more exactly categorized as "local evangelists", many of whom really ought to be supported by their own people. The tragedy is that most people in this country assume that all work overseas is "missions", and they do not make the distinction between local evangelists using their own language to win their own people (evangelism) and those rare nationals and expatriates who are penetrating cultures where there is no church at all (missions). The latter task is just as difficult for a person from South India going to Northern India as it is for a Korean going to North India or for an American going to North India.

But one difference is the fact that the American going to North India comes from a homeland with almost 200 years of disciplined background and experience in the tradition of language learning, anthropological studies and effective mission support structures. Sad to say, most overseas-born missions are still in their infancy. The third world missions of Asia and Africa are certainly one of the most important single elements in the picture, and we must do all we can possibly do to aid them without harming them. But we are grossly mistaken if we think we can at this point simply wash our hands of further mission work and let these overseas agencies do the rest of the job. *Thus, we must count as the most dangerous heresy in missions today the simplistic statement that the national can do the job. For most non-believers, as we have seen, there is no national Christian in the picture at all.* There is no church in that culture. Thus a Christian of any sort has to be an outsider, whether he is from the same country or from another. Furthermore, local prejudice barriers between two sub-cultures are often so high that nearby Christians of another tribe or culture may actually face far greater prejudices than would someone coming from another country entirely. In any case, this type of evangelism for both the Christians within that country and for us is a truly missionary task, not an easy bit of near-neighbor evangelism.

There is simply no substitute for the obligation for Christians everywhere to do what they can to send people to the 16,750 cultures which are not yet penetrated by the gospel. This is so big a task it would be foolhardy for Americans to feel it is no longer their job. The mission agencies in America today are human organizations. Their leadership grows old, younger leadership comes in, they have their ups and downs. But those agencies, their discipline, their dedication, their devotion, their supporters, their prayer structure and their fine root structure reaching out into America represents the very cream of devotion and spiritual resources in America today. We must not doubt this. We must not overlook this resource and bypass it in any way.

On the other hand, severe stresses are to be found in the present picture. Galloping inflation both in this country and far worse in most mission lands has had the actual effect of substantially reducing the impact of American giving to missions in the last four years, despite the literal increase of giving in terms of the number of dollars. This is especially true in light of the shrinking value of the dollar. In fact, the dollar balance of payments is so serious a problem for Americans today that we must face

the possibility that within the time span between now and 1984 it will become literally impossible to send money out of this country. It may well be that the U.S. government will freeze the ceiling for mission agencies at existing rates of outflow, and then later on ask for a 10, 20, or 50% reduction down to zero. This will mean that self-supporting missions of all kinds with all their deficiencies will become more and more urgent and important, and all mission agencies must take this into account.

Holding in mind the distinction between Paul's work and the average overseas Christian professional in secular work, it is perfectly possible for agencies to begin to concentrate on the type of tent-making Paul did. For example, the teaching of English as a second language (TESL) is a skill in demand in every city of the world, even in the United States. The person who is skilled in this way can support himself, not only in the so-called open countries, but even in the closed countries. I would not doubt that within ten years it will be possible for 50,000 Americans to find employment teaching English in the People's Republic of China, if they really know what they are doing. Note that it is not good enough just to be able to speak English. This is why in Pasadena we have a specialized program in teaching TESL. It is a first-rate tent-making skill. Another tent-making skill is in the area of other kinds of education. There are at least a thousand jobs open in Africa today which used to be funded by missions but now are backed by low but adequate local government salaries. The same thing is true for nurses, but especially nurses with the new practitioner training. This is why in Pasadena we have established a nurse practitioner program. Yes, the dollar crunch will make all this sort of missions more urgent than ever.

Looking toward 1984, I feel there are a number of things mission agencies must pray for and work toward:

1) I would look for the "Renewers" to become conscious of the essential worldwide mission outworking of their efforts. I believe that no Christian family or church anywhere in the world can be completely healthy if it is not daily praying and working toward the reaching of those who sit in darkness beyond the outreach of any existing church or mission. *Renewal cannot precede outreach if outreach is a condition of renewal.*

2) By 1984 I would hope that the traditional missions would be much more closely and happily related to the "Exposure" mechanisms, both their own short-term programs and those of other groups. Let's see much more of the fabulous collusion between eight standard missions and Language Institutes for Evangelism (LIFE), that superb church-planting, short-term program working in Japan. Also, hopefully, almost every major mission will have carefully investigated the concept of a youth division by 1984.

3) I would hope that by 1984 the many relatively recent "Emphasizer" missions would be able to see themselves as normal, desirable, specialized service agencies, serving the larger Christian cause in which the church-planting agencies are more likely foundational. This would work out in part as such new organizations show up and participate (as for example,

the Agape Movement of Campus Crusade now does) at the annual EFMA or IFMA Executive Retreats.

4) A great deal of implementation is necessary among the vast numbers of potentially effective self-supporting believers working in mission lands. Every major city in the non-Western world needs at least one full-time person helping these self-supported evangelicals already there to be equipped and effective in a cutting-edge spiritual ministry among those with whom they alone are in contact. But we also need massive tooling up for true tent-making missions of the kind we have defined. Christian colleges need special programs, especially on the graduate level, in small-capital entrepreneur type activities suited to this type of ministry. Mission agencies must urgently move in this direction. Why not 5,000 of the true tent-making type of missionaries by 1984?

5) By 1984 there must be an international directory of cross-cultural, frontier mission agencies. Hopefully, the Missions Commission of the World Evangelical Fellowship will contribute to this. So also the Asia Missions Association, and the many new country-level associations of missions. The long-proposed World Consultation of Frontier Missions in 1980 will hopefully raise the visibility of this type of organization. Only as the real thing becomes visible and prominent will the other things now being confused for Frontier Missions be distinguished for the good but different things they are.

COMPONENT SIX: SYNTHESIS

We now come to the final and most important dimension of the necessary push forward to do everything within our power to complete the Great Commission for our generation by 1984.

I speak of the need for bringing the Great Commission back into the center of attention of the Christian movement. I'm calling this *synthesis*. It has been a long time since the Great Commission was central to the evangelical movement in America. But just because it has almost always been a marginal matter, except for a brief period during the peak of the Student Volunteer Movement, this does not mean God *intends* it to be marginal. Last year the number of lines on a page concerned with missions in the printed volume of the Futures Conference could almost be counted on the fingers of one hand. This year it would be very easy as we look into the future to have as the disciples did a different agenda from that of our Lord. Remember, they seemed to be just as interested in the future as He was.

But what specifically can we look for as a synthesis of God's will for the evangelical movement?

I want to say frankly that I believe the Billy Graham Association and Billy Graham personally constitutes the most likely human impetus in our world today for the achievement of the synthesis of which I speak. There is no question that in America today missions is at the margin. There must be a way forward so that world evangelization can become central to the evangelical movement. This is not an option. The whole of the Bible un-

derscores the cosmic paradox that if we seek our own survival, we will lose it. If we do not make central a new dynamic for the survival of the world's people, the little people God loves in the shadows of our own nation and in the dark corners of the earth, we have no reason to leave this room. There is no other viable mission to which we may return.

Synthesis takes place, in my definition here, when the whole Christian community centers its attention together on the highest priorities — which do not happen to include the survival of our nation or even of our evangelical movement. That is precisely *secondary*, if I read the Bible correctly: Billy Graham has brought together the committed Christian movement more than any other person in our time. He has done this by means of crusades, and he has dealt with leadership in Congresses, which he has sponsored indirectly. At the risk of seeming presumptuous, I am profoundly convinced that there need to be more than crusades here and there from time to time. Just as the nation of Israel in the Bible had its annual feast days, especially its annual Pentecost, I believe every major region of the world must exert the effort to develop annual evangelical festivals that will synthesize the forces of the gospel and bring them together as if to a county fair for a week during which a vast number of exhibits will acquaint believers in that region with what is going on. Dozens of workshops will instruct and equip people in many ministries, and nightly meetings of a crusade variety will galvanize their attention to the glory of God on the recognition of achievement and the subjection to the unfinished tasks of the future. In all of this I would think evangelism and mission outreach to the ends of the earth could be and must be central. Synthesizing without that evangelical centrality will not save us nor anyone else.

1) By 1984, then, I believe we ought to have at least five major regional *annual* festivals of this kind in the United States.

2) By then I believe we ought to pray and hope for at least ten regions across the non-Western world to be united in prayer and festival-type annual celebrations stressing worship and recognition of the full meaning of the Divine Mandate.

3) But most of all, I pray that by 1984 we'll have stood our ground in the face of the winds of change and uncertainty and that, as a movement, we will have escaped the present virtual imprisonment of evangelical forces in America behind the bars of the cares and riches and pleasures of this life. I simply pray that having received much, we will be willing for much to be required of us, and that we will have listened to the Lord of history and slowly replied, "Not my will, but thine be done" — not our human agendas, but yours, O God."

