

The Grounds for a New Thrust in World Mission



RALPH D. WINTER

*Copyright © 1977 by the Evangelical Foreign
Missions Association*

All rights reserved.

No part of this book may be used or reproduced
in any manner whatsoever without written per-
mission, except in the case of brief quotations
embodied in critical articles and reviews.

Reprinted 1977 from Chapter 1 of *Evangelical
Missions Tomorrow*, edited by Wade T. Coggins
and Edwin L. Frizen, Jr., published 1977 by the
William Carey Library.

Published by the William Carey Library
533 Hermosa Street
South Pasadena, Ca. 91030
Telephone 213-798-0819

PRINTED IN THE UNITED STATES OF AMERICA

1

THE GROUNDS FOR A NEW THRUST IN WORLD MISSION

by Ralph D. Winter

As we prepare to confront the future, no matter what else we do we must 1) sum up our progress to the present, and 2) evaluate our program in the present. The first leads us to an awesome awareness of the task as yet unfinished, that is, the NEED. The second leads us to an impressive list of OBSTACLES to the meeting of that need. These two together--the massive NEED and the momentous OBSTACLES--constitute, in my opinion, the grounds for a major and imperative new thrust in missions, something we must immediately plan and pray for. Meanwhile, let us be asking ourselves whether what we are now doing is remotely close to what God can legitimately expect of evangelical forces in America today. Having just gone through all this material myself, I am deeply moved by the conviction that we must begin to talk in terms of actually doubling all that we are doing now. Nothing less will suffice. Let me try to show the basis on which I speak.

I will begin by pointing out the need--the unfulfilled dimensions of our task. This is the most important ground upon which to base a new thrust forward in world missions--I am a firm believer that the need as defined by the Great Commission is the call. But then secondly, I will hurry on to a series of twelve deadly obstacles that stand in our way in the reaching of that need. By acknowledging these obstacles, we will extend the grounds upon which we build our thesis--namely, that the agencies of mission--whether old or new--must now take the lead in a new forward thrust in world missions. First the NEED and then the OBSTACLES.

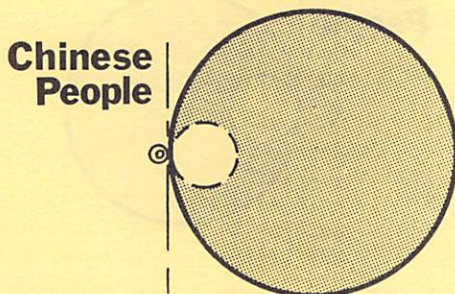
Ralph D. Winter, presently endeavoring to establish the "major mission center" to which this paper refers, was for ten years a field missionary in Guatemala and for another ten years on the faculty of the School of World Mission at Fuller Theological Seminary. He holds a Ph.D. from Cornell University and a B.S. in engineering from the California Institute of Technology. He is the editor of *Theological Education by Extension* and author of *The Twenty-Five Unbelievable Years*.

THE NEED

For me, the Great Commission is most significantly stated in three key texts: in Genesis 12:2,3; Isaiah 49:6, and Matthew 28:19,20. In all three cases the entire world, all the families of mankind--whether you call them nations, tribes, tongues, peoples, or whatever--are clearly in the picture. Two years ago at the International Congress on World Evangelization at Lausanne, I gave an address, the central thesis of which can be summed up in a single sentence: while there are 2.7 billion people who do not even call themselves Christians, over 3/4 of them are beyond the range of any kind of normal (or "cultural-near-neighbor") evangelization by existing churches. By "normal evangelism" I do not mean what is normally now being done; I refer as well to all of those various kinds of evangelism which believers in presently existing congregations would be capable of launching without surmounting unusual barriers of language and social structure. This "normal" evangelism has also been called "cultural-near-neighbor", as above, or mono-cultural evangelization, or E-0 and E-1 evangelism, and surely must continue and must even be vastly expanded. Let us distinguish, however, between E-0 evangelism (winning nominal Christians to Christ) and E-1 evangelism (winning people who do not call themselves Christians but who are in the same secular sphere as the church). Don't look now, but most evangelism is not even E-1, it is only E-0 evangelism among nominal Christians. The regional committees of the Lausanne Congress are hoping valiantly to expand at least E-0 and E-1 evangelism. But according to the analysis I presented two years ago, even assuming a great spiritual evangelizing revival were to sweep every existing congregation in the world, those congregations reaching out in normal evangelism could win all nominal Christians plus all people in their cultural sphere, but still be stopped short by culture barriers before reaching 3/4 of the non-Christians in the world today: from that point on, cross-cultural, E-2 and E-3 mission agencies would still be necessary.¹ This awesome fact was the main point I was attempting to communicate two years ago.²

But the particular relevance of this fact to a gathering of mission executives is that in the providence of God the mission society, let me repeat, (whether denominational or interdenominational) is the only kind of organization which 2000 years of Christian experience assures us is able effectively to go beyond normal, E-0 or E-1, mono-cultural evangelism³ and reach cross-culturally, by E-2 and E-3 methods, to the vast proportion of those who do not yet know Jesus Christ as Lord and Saviour.

The first diagram is a fairly exact scale drawing⁴ representing the largest racial and cultural bloc of humanity--the Chinese. The large circle represents those Chinese who do not consider themselves Christians. The small circle outside the large circle represents the number of Chinese who do consider

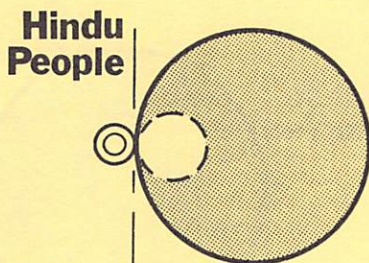


themselves Christians. The sphere within the small circle represents an estimate of the number of truly committed Chinese Christians--by this I do not mean, for example, all who call themselves evangelicals, but rather truly committed believers, specifically those Christians on whom we may count to help finish the task. (In passing, I might observe that a nominal evangelical is probably not much more likely to be of help in world evangelization than any other kind of nominal Christian, and all around the world it seems there are more nominal evangelicals every day.)

The first impression this diagram of the Chinese gives us is the vastness of the unfinished task. But a startling second message comes through to us when we note that the dotted circle within the large circle represents the limited number of Chinese whom even cross-cultural evangelists are able to get at during this present epoch of history. That is, the dotted circle represents the 40 million "overseas" Chinese, outside mainland China. But even if China were open, there is in Chinese society an amazing mosaic of sub-cultural barriers which would put most Chinese beyond the reach of normal evangelism as we have defined it.

Another large bloc of non-Christians is the Hindu. In this next diagram the large circle again represents non-Christians, this time the number of Hindus who do not consider themselves Christians. Note that here as in the case of the Chinese I am

referring to a culturally, not racially or religiously, defined group. Thus we may say that the small circle outside the large circle represents the number of people of Hindu cultural background who consider themselves Christians. Note carefully that



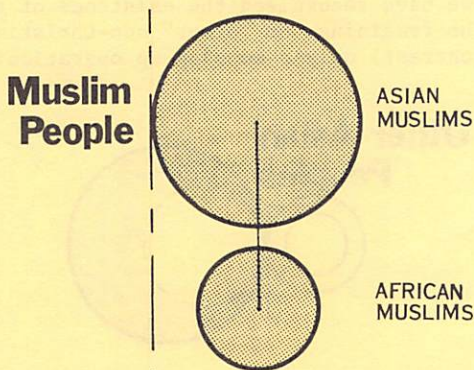
this Christian circle is proportionately larger than in the case of the Chinese. The sphere within the small circle (the committed Christians) is larger too, yet it is smaller relative to the total number of Christians, that is, there are more nominal Christians of Hindu background both absolutely and relatively.

Once more, if we are sensitive at all to the heart of God, we must be stunned and crushed by the vastness of the unreached populations within this major bloc of mankind. But the second message is still more shocking: it is the stubborn fact not often recognized that a relatively small number of people in India are reachable by normal evangelistic efforts on the part of even the Christians in India. These reachable people, represented by the dotted circle, are the Harijans--the remaining non-Christians peoples in the formerly "untouchable" category.

Here especially let me emphasize once more that by normal I do not mean what is now normally being done. A reliable--but staggering--report indicates that 98% of all current evangelistic efforts in India, whether missionary or national, are not even focused on non-Christians, but (as is true in the USA) are attempts of believing Christians to reach nominal Christians and bring them back into the vital fellowship of the church--that is, Christians of the solid sphere reaching nominal Christians in the doughnut-shaped space around them. These are specifically not efforts to reach even the people in the dotted circle. But what a shame, because the dotted circle represents the number of non-Christians of Hindu culture who are culturally approachable by Christians, people with the same cultural traditions--shall we say caste? On the one hand, then, Christians in India are not (with only rare exceptions) even attempting to

win totally non-Christian people. But on the other hand, if the Christians of India did suddenly and strenuously reach out to every last person within their various cultural traditions, they would not even in that hypothetical case be able to win anyone outside of the circle with the dotted line unless, note, unless they made new beachheads by the utilization of what would substantially be traditional missionary techniques (involving the establishment of the kind of professional agencies capable of crossing seriously high cultural barriers).

At the risk of elaborating this point unnecessarily, let me be very sure what I am saying is clear. All countries have their caste systems. Sometimes the barriers are linguistic differences, economic differences or other types of cultural differences. The barriers of this type are almost always socially describable. They are not spiritual barriers. While the spiritual barriers are the same whether a nominal Christian becomes committed to Christ or a total non-Christian becomes committed to Christ, the cultural barriers, where they exist, are always a stubborn technical problem in addition. In India, as in many other countries, the vast bulk of Christians are found in a relatively small number of social groupings, and it is always a problem for them to cross the culture barriers into other groups. For example, the most integrated of all Indian churches may well be the Church of South India, which embraces 100 different castes. Yet to this day 95 percent of its members derive from only five castes, all of which represent the Harijan or formerly "untouchable" category. This, then, is why we must urgently face the fact that special types of E-2 and E-3 cross-cultural evangelistic efforts (well known in this gathering) will be necessary if any significant proportion of the middle and higher castes are ever to be reached. This is why the dotted circle is dismayingly small in the case of India. Thus something different, decisively different, urgently more, must be done to reach the vast bulk of the Indians for Christ.

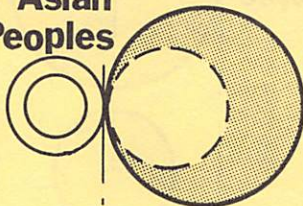


The third large non-Christian cultural tradition of mankind is pictured in this next diagram. Since there are huge numbers of Muslims both in Africa and Asia, we have used two circles to depict the non-Christians of Muslim cultural background. In this case a curious and tragic fact appears: there are not enough Christians of Muslim extraction that we can even depict them in a small circle as we did for the Chinese and the Hindus. For one thing, a highly disturbing fact is that up to now in mission history we have either not known how or have not been able to achieve the development of a "Muslims for Jesus" movement, anywhere, with one or two possible exceptions. On the one hand, we have all become accustomed to hearing about Jews for Jesus, and there are from 10 to 30 thousand such people in the United States--this despite the fact that they were brought up from infancy to react against the name of Jesus Christ. The amazing difference on the other hand is that Muslims are brought up to revere Jesus highly. Their holy book, the Koran, technical scholars today point out actually elevates Jesus above Mohammed. But to date there are very few Muslims for Jesus. How tempted I am to throw away the rest of my notes and just tell about some of the possibilities in this area. But that will have to wait.

We have now seen three major blocs of non-Christians, and in each case only a tiny proportion of the people in these blocs represent people whose social groupings would allow them easily to become part of (and also attract their friends to) any existing congregation of believers in Christ on the face of the earth. To sum up, normal evangelism, even if effectively and fully launched from all present congregations, is totally inadequate to grapple with this major part of the unfinished task. A group of mission executives must surely be the group which God expects to take this fact most seriously.

Now, once we have recognized the existence of these three major groups, the remaining, or "other" non-Christians in Asia represent (by contrast) only a mopping-up operation.

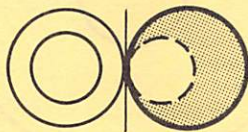
Other Asian Peoples



The astonishing novelty in this diagram is the large number of Christians culturally related to the remaining non-Christians. The number of Christians is of a totally different magnitude and proportion than in the previous diagrams. As before the sphere within the circle of Christians represents an estimate of the number of committed believers. This group also is vastly larger. Who are the peoples in this catch-all group of "other" non-Christian Asians? There are, for example, 100 million Japanese. Are they all reachable by "normal" evangelism? Lest we exaggerate the number requiring cross-cultural evangelism, let us recall that while there are some fairly momentous cultural barriers to be crossed in the winning of all Japanese into the present variety of existing Japanese churches, such cultural barriers are in no way comparable to the barriers that prevent normal evangelism from even touching the vast bulk of the Hindus or the Muslims. Thus the dotted circle--people who can (even conceivably) be reached by normal evangelism--is very much larger and includes not only many Japanese but also many Buddhists for whom there are in fact viable Christian traditions nearby that do not present a major social obstacle to their affiliation. In this estimate we are certainly not over but under estimating the proportions of those who cannot be reached by normal (E-0 or E-1) evangelism.

Let us now move on to the last bloc of non-Christians outside of the Western world. We have already mentioned the non-Christian Muslims of Africa. This diagram shows the non-Christians of Africa who are not Muslims. Recalling that Africa was only 3% Christian in 1900, we stand amazed and pleased that the

Other African Peoples

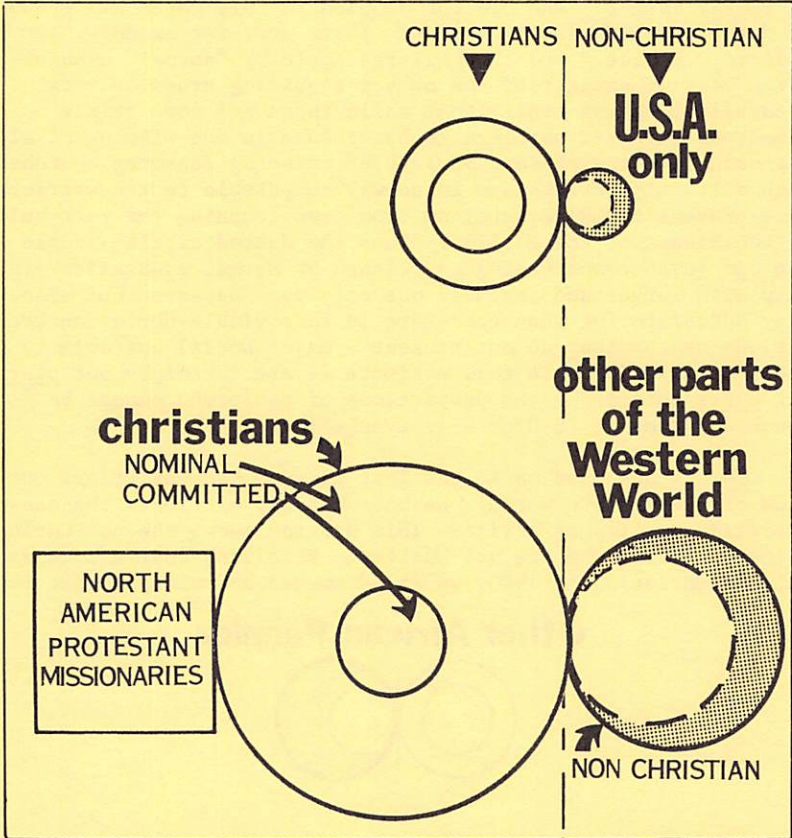


number of Christians is getting close to being equal to the number of non-Christians who are not Muslims! The number of committed Christians is large too.

In view of these general contours for Asia and Africa, let us put them in a single chart and note the amazingly different proportions in the Western world. Page 8 breaks the Western world down by isolating the population of the USA into a separate diagram. Since these circles are drawn on the same scale as

WESTERN WORLD

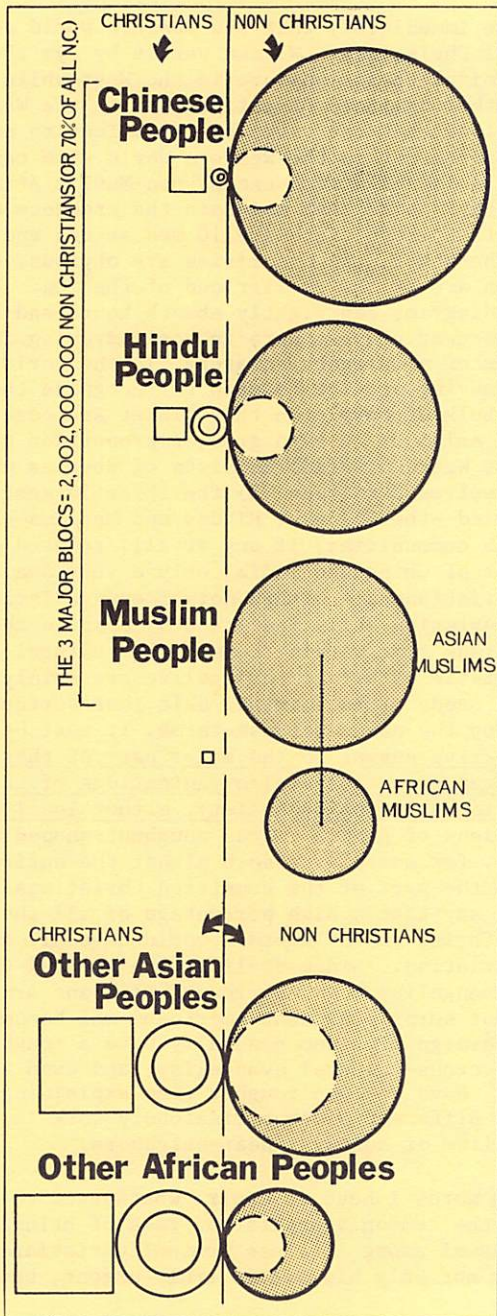
(EUROPE, RUSSIA, AMERICAS, AUSTRALIA, NEW ZEALAND)



Numerical data from which these drawings are made is found on page 25.

NON-WESTERN WORLD

(= ASIA, AFRICA)



before, we see immediately that the Western world contains most of the nominal Christians. We can verify by eye the fact that 85% of the nominal Christians are in the West while only a little over half of the committed Christians are in the West. It is even more obvious that the ratio of Christians to non-Christians is radically different in the Western world when compared to every area of Asia and Africa except non-Muslim Africa. Here then are the hard facts that maintain the credence of that long useful adage that where there are 10 men at one end of a log and only one at the other, the priorities are obvious, especially if the ten men are at the smaller end of the log. Fully to digest these diagrams can rightly absorb hours and hours of deep thought and earnest prayer. Here in scale drawing is the primary need, in terms of missionary strategy, in the world today. However, before moving on, let us stop to recognize the following: 1) the great bulk of people on this planet are concentrated in Africa and Asia; 2) an even greater proportion of Africa and Asia (than the Western world) consists of peoples who do not consider themselves Christian; 3) the three largest cultural blocs of mankind--the Chinese, Hindus and Muslims--have only tiny Christian communities, if any at all, related to them; 4) in the case of China and India, only a very small proportion of the non-Christians are within normal evangelistic striking range of the existing Christians: and 5) despite the small number of Christians from within these large cultural traditions, their evangelistic efforts to evangelize are mainly soaked up by the spiritual needs of the nominal belt that surrounds them. Once we size up the need in these terms, it must be clear that the only effective answer to the major part of this need can come from specialized cross-cultural organizations of the type represented by a standard mission society, either local or foreign. The vast millions of people in the doughnut-shaped areas of the Western world, for example, absorb almost the entire energies of evangelism on the part of the committed Christians in those areas. It is safe to say that a high percentage of all the people being converted to Christ in the Western world have all along considered themselves Christian. Since dealing with nominal Christians is the kind of evangelism most American Christians are acquainted with, it is not surprising that Americans who become involved in traditional foreign missions generally have a tough time figuring out how to do cross-cultural evangelism, and even if they do figure it out, have an even tougher time explaining to people back home how different pioneer missionary work is from the normal evangelism of cultural near-neighbors.

In these words I have no desire whatsoever to belittle the immensity of the commonly understood task of bringing about spiritual renewal among lifeless nominal Christians. This task of renewal is not only big, it is truly urgent, because world-

wide outreach to non-Christians is considerably blunted by the scandalous behaviour of nominal Christians back home in the Western world. Such reasoning helps understand the similar nominal gap in the Christian churches in Africa and Asia. Nominal Christians emerge automatically in the second generation and seem everywhere eventually to ring the Christian church around like a soft doughnut, which then in turn prevents the committed Christians from even getting out beyond that doughnut to the non-Christian world. This is again the reason why we have suggested that unless something specific is done on the order of special organizations of the type represented by the mission societies, no truly effective outreach to totally non-Christian people is likely to be significantly strong. Christian groups, even those which are relatively highly committed, often tend to be so cozy that it takes special organizations for renewal even to shake them up and get them to witness to the nearby nominal Christians.

Thus the blunt truth is that if you had to guess at the proportion of all the evangelizing energies of evangelicals around the world expended on the renewing of nominal Christians you would probably come up with something like 97%. Yet, nominal Christians, though numerous, are only about one-fourth as numerous as the total of nominal Christians and non-Christians. Why should the nominal one-fourth receive 97% of all evangelizing energies? Furthermore, it is incomparably more difficult to work cross-culturally: the larger job is not only larger but harder--unimaginably more difficult in regard to the prerequisites of special training and preparation required for any real success.

As a final element in this presentation of the need, let us consider the number of full-time missionaries who are working in the various areas of the world. I have useable data⁵ only for North American missionaries. (See rectangles on pp. 8 and 9.) If we were to use the same scale I have already used, the number of missionaries could not even be seen. Thus, while the family of circles on all these charts represents masses of people, the squares, on a completely different scale,⁶ represent proportionate numbers of North American missionaries. This adds a whole new dimension requiring earnest and urgent prayer and reflection. Notice the relatively small number of missionaries at work with the Chinese and the Hindus, the almost microscopic number who are working with Muslims, and the relatively huge numbers of missionaries working with "other Asians" and in non-Muslim Africa--exactly where most of the national Christians already are. As a result, it is not difficult to understand how it may be claimed that the average missionary today is no more likely to be fulfilling a ministry directly among non-Christians

than are his supporters back home. You will quibble about this statement. You will say, "But they are at least back-stopping nationals who are on the evangelistic cutting edge." (But we have already noted that the nationals are working mainly with nominal Christians.) You will say it is not true of your mission. But I humbly ask you to wrestle with these claims-- that most missionaries are first of all located where there are by now many, many Christians, and secondly, that most of them are working most of their time with the Christians rather than devoting their primary attention to scaling the barriers defending the non-Christian world. This is by no means the fault merely of the mission agencies, much less of the missionaries, since national Christians often try desperately to keep missionary aid to themselves. But it is undeniable that some of the most pervasive trends in the past 50 years have been 1) the successful and impressive development of the national churches, 2) the waning percentage of pioneer-type missionary recruits, and 3) the increasing demands by the national churches for missionary specialists to work in the area of nurture. As a result, the front line evangelical missionary today may not be as extinct as the dodo, but is far less visible than the general practitioner in medicine. It is eminently fair to say that most present-day missionaries are specialists working in tasks other than cross-cultural evangelism among totally non-Christian people. We do well not to assume that this ought to be the case. This may be the welcome "new day" in relation to national churches, but it represents a massive, mainly tragic swerving away from the straightforward requirements of the unfulfilled task in regard to the 2.8 billion non-Christians.

These diagrams thus depict the stark reality of the unfinished task. The root problem is not as likely to be too many missionaries in any one place as it is to be too few in others. I am not here questioning the validity or strategic value of what most missionaries are doing. My purpose in this first heading is simply to point out that in relation to the major bastions of the need, we are only touching the hem of the garment.

Finally, what these diagrams do not show is the vast number of organizations that are focusing on nominal Christians in the United States. The squares we have drawn only show the number of North American missionaries working outside of North America. There are perhaps 300 or 400,000 full-time Christian workers within the United States, and of the estimated 60 million committed Christians, perhaps 2 million highly evangelistic individual Christians, but out of all of this evangelizing energy virtually none is focused upon people who are totally non-Christian. Indeed, if I were to guess, I would have to say

that even the number of EFMA/IFMA missionaries overseas who are effectively dealing with totally non-Christian populations would be less than one out of 15, or about 1,000, while the number of full-time Christian workers in the U.S. deriving from the same evangelical constituency but who are focusing on Christian nurture or evangelism of nominal Christians at home would number 30,000, perhaps twice that. That is, at least 80 times as many people. But what does all this mean? It means that even though, as we have seen, the unfinished task of reaching the totally non-Christian people of the world is both immensely larger and immensely harder, we in the U.S. are devoting to it only 1/80th of our specifically Evangelical full-time task force.

All of this then sums up the nature and the scope of the need. But notice, if the need is the call, then it is our bounden duty to ask an additional question: why in this hour of great challenge and opportunity are we American Christians not heeding the call? Why are we doing less in proportion to our available potential than at any time in the last hundred years? It is time to bestir ourselves anew. It is time for a whole new, doubling thrust forward.

If we respond to the call, we will then eagerly and zealously scrutinize the obstacles between us and the meeting of this need.

THE OBSTACLES

There are many obstacles; there always have been. I have selected a deadly dozen which confront Evangelical missions today and which Evangelical mission agencies must do something about if there is going to be a major new successful thrust in world missions. I have called these obstacles or problems, but some of them are simply closed doors that we must merely reach out and open. Not all of these problems can be solved directly by the agencies or by the agencies alone, but in all cases, I believe, the mission agency and what it does is the most strategic source of the larger solution.

1. The Bare-Handed Missionary. This problem can involve the mission agency, the home church, and the missionary on the field. How does it happen? In many circles the number of missionaries sent out controls the amount of money that can be raised. Personalized giving is not only a healthy, but a relatively easy way to raise money. But when some churches refuse to give money to anything but people, and never to projects, and when field budgets are chronically limited and missionaries have barely enough for their own support, this easy road will actually be the hardest of all in terms of field accomplishments. Some people may even feel that their mission giving is simply

for the purpose of paying unfortunate missionaries to flail against impossible odds, and the resulting vicarious sense of suffering becomes merely a bizarre therapy to the guilt-ridden, affluent society that provides the funds. But if every mission-minded church supported just people, it would wreck the cause of missions. Thus, a significant obstacle to the fulfillment of the Great Commission is the continuing unwillingness of many churches to acknowledge that while they may well be missionary minded, they are not yet mission minded. They care about the missionary, for various reasons, but they do not yet properly care about his work or his true success. I feel the mission agencies must take the lead, working both directly with the churches and also indirectly through the Association of Church Missions Committees⁷, to do everything in their power to re-educate the churches in regard to work budgets and other projects.

2. The Self-Managing Missionary. A second obstacle to a great new thrust is the desperate inefficiency of the daily work of the average missionary. After many years of thinking about this and interviewing missionaries in different parts of the world, I believe this sort of inefficiency is far more likely to be a major obstacle to real accomplishment than any spiritual factor. The lack of vital supervision overseas continues partly because of the desire of every mission agency to avoid unnecessary administrative staff and to put as many missionaries on the front line as possible, which in part is bowing to the romantic expectations of the churches. Thus, some missions unconsciously compete with one another in seeing how low a percentage their administrative overhead can be. However, it is a simple fact of human nature that practically no one can do his best if he is completely his own boss. This is the chief reason, we are told, why three out of four small businesses fail in the U.S.: people, most people, cannot effectively self-manage. Pity the poor missionary reading a book on self-management! I believe that one-half of all missionaries are seriously failing to live the ordered, disciplined and efficient lives that they themselves would like to live. The average missionary's desk is a shambles. As a result he lives in a constant spiritual battle between what he is and what he knows he could be. Spiritual problems are, as I have already suggested, more often effects than causes. No commercial firm would let a man work with so little supervision and it is not a matter of trust, but support.

There are many reasons for this phenomenon. One is the extreme individualism of the American culture. Another is the extended period of student experience (running through a quarter of a century for many) during which a student never works under or over anyone. Perhaps as a result a great emphasis has

gradually developed on individual guidance. Eventually such students often go out as missionaries with the idea that God only guides people and not organizations, and yet in truth it may be more often the other way around. We might even define the "prayer closet junky" as the student who doesn't avail himself of any other person's influence or judgment and ends up on the field totally unprepared to obey an organization. The kind of supervision I am saying is needed doesn't have to be paternalistic, nor complicated, nor expensive. Many a missionary would be able to straighten out his life if there were only someone to whom he could report monthly--someone who would not tell him what to do but would simply and firmly help him keep track of his own acknowledged priorities and objectives. What a tragedy that so relatively simple a problem to remedy could continue to be such a major obstacle to spiritual health as well as a major block to significant accomplishment in missions today.

3. The Untrained Missionary. While we're talking about missionaries, a third obstacle is the missionary who feels and knows he is untrained. I am not thinking so much now about inadequate pre-field training as I am about the general absence of long-term in-service training. Missionary Internship and the Toronto Institute of Linguistics are excellent examples of pre-or mid-service agencies. But missionaries are virtually abandoned the rest of the time. I am involved in a program called the Church Growth Book Club that each year sends out to missionaries around the world a quarter of a million dollars worth of books on mission strategy. However, I know that, circumstances being what they are, these books are rarely read. Thus these purchases represent the pathetic reaching out of missionaries who have rising expectations about their own need for special education. But for most of them their own mission has no policy that approves or supports their effective use of this vast new flood of superb materials, and in some cases it may in fact be the overworked, harassed executive back home who is furthest behind in this area. Some U.S. schools are offering the opportunity for credit-bearing courses to be done in-service. Personnel secretaries are aware that recent recruits have a whole new set of career and educational expectations that are unprecedented. Unless agencies rise to meet these new expectations, we may allow serious damage to take place.

4. The Rise of the Questioning Layman. The very appearance of an unprecedented but surely welcome flood of specialized literature on missions relates to another problem area which urgently requires attention if there is to be a correspondingly unprecedented new thrust in missions. It is the rise of the questioning layman. Some of these people actually get and read the books I've just mentioned before the missionaries do. They

may not entirely understand them but they begin asking questions which are not easily or quickly answered. In this regard the Association of Church Missions Committees⁷ has suddenly risen out of nowhere and is now an unstoppable major force. Many church mission committees are now sending out questionnaires to missionaries and mission boards that take days to fill out. If every church did this, the entire mission movement around the world would stop dead in its tracks. Wesley Duewel of OMS International has written what I consider to be the classical answer to the wrong kind of investigation on the part of the local church. But his letter by itself is merely the answer, not the solution to the problem. Local church people are at this moment tramping around the world as tourists, poking their noses in everywhere not often fully understanding what they see, and we live in the age of Ralph Nader! This looming obstacle to harmony and teamwork between churches and missions is not going to blow away like a fad. Agencies must face this squarely. They must ultimately welcome the new depth of knowledge in many lay circles. They must recognize and support the ACMC as a means of strengthening lay people's grasp of the real problems, and deepening their confidence in the professional agencies whose work is so essential to the task.

5. Failure to Harness Vital New Forces. This leads to a fifth obstacle, for which there are divergent examples. It is in part the failure to hand leadership down to a younger generation. Many of us in this room were already adults in the Second World War. Many missions today are top heavy with older missionaries, if you would diagram their age structure in one large denominational board, 90% are over 45 years old. Yet God in the past two decades has been raising up thousands of young people who could and should have become dynamic missionaries today and tomorrow, most of whom have been shunted off elsewhere or perhaps reluctantly dealt with in low priority, ineffective short term programs. One result is a whole new type of mission like Operation Mobilization and Youth with a Mission, and you name it. People sent out each year by such agencies already virtually outnumber the tally of all traditional missionaries under EFMA or IFMA, especially if you subtract the short termers now within the EFMA/IFMA spheres.

Why has this happened? For one thing, many a traditional agency is having a tough time in its transition from older to younger leadership. This task of successful leadership succession is somewhat parallel to the delicate task of turning things over to the nationals on the field. But in regard to absorbing the young people of today, I sincerely believe that the ordinary church-planting mission agency would not be wise to move

forward into the future without at least developing a junior division which could work alongside of the present framework without being totally submerged. But this is a big subject.

Any list of vital forces to be harnessed should also include the inability of Third World young people to find experienced Third World mission structures to supervise them, not just support them on the field. Only a few days ago an Asian mission leader who has tried to solve this problem told me that he had visited around at several veteran mission headquarters in the States, asking in vain if a Korean division could be added to their ranks, supported by Korean churches, but supervised and coordinated in the field by the older and experienced Western agency. This sort of thing would, of course, be a transitional arrangement. But I am desperately convinced that great resources of Third World youth, as well as American youth, will be lost if the veteran agencies cannot allow them to collaborate in new ways in subordinate, semi-autonomous divisions. Charlie Mellis's new book, Committed Communities, Fresh Streams for World Missions sheds a lot of light in this area. (William Carey Library, South Pasadena, CA, 1976).

Failure to harness new forces is reflected in part in the breaking forth of a new category of non-professional mission agencies--that is to say, agencies that do not employ veteran missionaries in their leadership or field force. In this category fall such activities as World Vision, which started out in areas supplementary to traditional work. Or the John Haggai Institute in Singapore, which seeks to supplement traditional mission work. Or take new recent approaches like the new worldwide network of Lausanne Committees on Evangelism. Or what about the Agape Program of Campus Crusade, or the World Literature Crusade, or Christian Aid Mission in Washington? All such agencies to one extent or another bypass intentionally or unintentionally the traditional missionary apparatus--sometimes with good reason. But the nearly total absence of their leadership in IFMA/EFMA circles does not auger well for a massive new thrust in missions. There must somehow be a period of romance, courtship and marriage between these two streams.

6. The Need for Dual-Board Non-Western Missions. We stand at the threshold of a new era which either will or will not harness the vast resources of the mission lands themselves in cross-cultural mission outreach. If we fail to make sure this will happen, that failure may constitute a truly unsurmountable obstacle to the great new thrust that must be launched. The general subject of Third World Missions is well known, and there are two new books on the subject--one written and the other edited by Marlin Nelson.⁸ To the current perceptions you

all have, let me add just one observation: I have myself long thought of Western missions and non-Western missions as being essentially parts of two separate worlds. But I have recently noticed that from almost every mission land you can name there are now many thousands of people in the United States, more of them more often in Southern California than in any other place.

There are for example more Filipino medical doctors in the U.S. than in the Philippines. It seems perfectly logical that the Evangelicals among the thousands of Filipinos in the U. S. should not only volunteer for and support missions to and from their own people, but should form in this country one side of a dual-board relationship. For a long time there has been a mission board operated by Japanese in Los Angeles coordinated with efforts to and from Japan. There is more recently the China Graduate School of Theology with both a U.S. and a Hong Kong board, both predominantly Chinese.

Perhaps this is a new and fertile pattern which, with the friendly cooperation of the veteran agencies, can be advanced and enhanced far more than at present. We seem to hear constantly about the non-Christian foreign students in our midst, and we are increasingly aware of thousands of wonderful Christians in the mission lands. What about the wonderful foreign Christians who are no longer over there but right here? Somehow American evangelicals haven't adjusted in a friendly way to the fact that the percentage of Christians among the foreigners who are eagerly invading America for permanent residence is far higher than the percentage of Christians in the lands they come from. Instead of frowning on them for leaving their countries, let us work and pray for their active involvement at least in supporting Third World missions of their own kind through an American dual board, or perhaps joining in the task themselves as full-fledged missionaries with a new self-respect we now tend to deny them.

We already all know that mission agencies must be sure churches are planted on the field. We are now realizing that missions must also be planted on the field. But is your agency prepared to help a new American board into existence to coordinate itself with a Third World mission? Be careful you do not think I am referring here to what is also happening--Third World agencies establishing U.S. offices to raise money from Anglo-Americans.

7. The Decline of Women's Involvement. Another obstacle to the highest achievement of a major thrust in missions is surely the continued decline of women's involvement. Don't look now, but women in mission leadership are virtually gone

from the picture compared to their active presence a half century ago. I don't mean to ignore all the valiant missionary wives, but I am talking about a much more prominent level of initiative. Except for Beaver's book, All Loves Excelling,⁹ the rise of American women in missions beginning in 1850 and ending in 1950 is virtually an untold story. Absolutely nothing in the world of missions today is likely to produce another 8,000 student women's university such as the one in Seoul, Korea. Why should women's initiative, women's vitality, women's leadership so spectacular a half century ago be virtually absent from missions today? Even pastors' and missionaries' wives are less involved in the work. In 1910 there were 40 evangelical boards of missions operated totally by single women. Today there is not one. Perhaps only the mission historians recall that single women were once actively successful in many situations where married people simply cannot do the job. But the phenomenon is not a case of single women alone. Protestant missions in recent years have made little or no effective use of single people in general, especially single men, even though we might have noticed that single people have a higher percentage of disposable income! Is it not curious that Roman Catholics think they can do almost entirely without married people while Protestants think they can do almost entirely without single people? In three out of four open doors in missions today unentangled single people could more readily than married people be the first and best to penetrate. I don't mean going out alone. But I'm sorry there is not time here to explore just how we might surmount this obstacle.

8. "Every Organization for Itself". Another major obstacle is the syndrome of every-organization-for-itself. We all have the right theology of the church; we believe in the body of Christ and that one member cannot say to the other, "I have no need of thee"; but we sometimes act as if each agency is a self-sufficient body of its own. True, mission agencies need autonomy and mobility; they need to mind their own business, or no one else will. But they do in fact live and move in a larger whirl of other missions, other churches, and other organizations of all kinds, all of which together constitute the body of Christ--the church. I have spent great effort in trying to clarify in my writings that the word church rightly understood includes all Christian organizations, not just those that (often with a tinge of presumption) call themselves churches. But what is the use of agencies finally achieving theological legitimacy as a regular part of the church if they then accept no responsibility beyond their own activity?

We have referred already to those churches which pursue the highest of mission budgets, but raise money only for

individuals. Well, what about mission agencies that have no history of lending anybody to any other cause? The CBFMS has lent more people than any other mission I know of, lent them to causes that vitally affect many missions but that otherwise fall between the cracks. And we must salute those service agencies like Overseas Crusades that have an excellent record of working in cross-pollenization as servants among missions and churches. Or how about the Christian and Missionary Alliance church-planting youth movement in the Philippines that plants churches for several different denominations? And, since I'm not in the pay of IFMA or EFMA, let me say frankly that I can see no particular value whatsoever in the member agencies of IFMA and EFMA keeping these associations so poor. What thrilling possibilities there are in the many existing joint committees (and others that need to be established) if they just had a little more muscle. We are all limping in ways we could be leaping if only we could cooperate more effectively in a number of ways. Would your agency lend a full-time missionary to a joint IFMA-EFMA committee? I had a vision or a dream a few days ago, as I was mulling over this subject. I imagined a soldier moving past a wounded buddy, saying, "Sorry, I can't stop to help you--I'm trying for a silver medal." Surely what Jesus said to individuals applies to agencies: "if an agency seeks to save its own life, it shall lose it, but if any agency shall lend its people or give its funds to causes beyond its immediate needs, it shall grow and abound." Can we believe and act on this?

9. The Lack of a Major Mission Center. This leads me to a project very close to my own heart. I am not sure that there is anything I am presently doing that would be so great a contribution to the Great Commission if I could only get support to work full time in this new project. I speak of the need for the establishment of a major mission center, the primary purpose of which would be to focus new, major attention on the Chinese, Muslim and Hindu groups. If every mission agency represented here were to lend one key person, such a center could jump into being. The idea to which I refer has been talked about now for two years, and an open discussion tomorrow noon will take it further. It involves the availability of a major former college campus in Pasadena, and would be in no way bound to any denomination, school, or mission structure. I would hope that it might beautifully complement, in the area of the work of the world's mission agencies, the emphases of the Billy Graham center on the evangelistic outreach of the world's churches. I hope when you get a chance to read the tentative description of this center¹⁰, you will think seriously

and urgently about your agency lending a key person and thus be in on the ground floor. One of the novel aspects of the center will be its avowed attempt to bring about a wedding between the professional missionary tradition and the university tradition within which more and more missionaries are being processed and formed. But with that hint let me rush on to the tenth obstacle.

10. The Absence of Economically Indigenized Projects. Both foreign governments and national churches are getting more and more demanding in regard to just who it is that comes to work among them. Secular missionaries emanating from American universities nowadays far outnumber the spiritual missionaries in most places around the world. It is said that all Americans other than missionaries outnumber missionaries 105 to 1 in the non-Western world. Some governments want to be very sure that a foreign worker brings something that will not displace national workers. Such governments may in some ways appreciate, but at the same time suspect, the people whose work is supported from a foreign country with who-knows-what purposes lurking behind it. For example, a missionary radio station receiving all its support from home can go on broadcasting forever without listening to its listeners. But the same is true for any other kind of service. There is something intrinsically cumbersome about a service that is paid for by someone other than those being served. A delightful book that rocks the perspectives of the average American mission leader is called Profit For The Lord.¹¹ It describes the work of two European missions that have planted not only churches but economic enterprises designed from the start to be turned over. Thus they do not take jobs away from nationals but create jobs for them. The American missionary tradition has been curiously reluctant to found anything but projects like schools, hospitals, and radio stations, which are, in fact, the most difficult of all to turn over as self-supporting enterprises. A missionary nurse (in a field where I did not work) once told me that "you cannot mix love and business." But where did she study missions? It has been done and it must be done. The Apostle Paul did it; William Carey did it; all the early Moravian missionaries did it--they founded whole cities like Bethlehem, Pennsylvania. Where have we been? If we cannot get in and master this dimension it will remain a major obstacle to the development of sufficient muscle in the massive thrust that is necessary. The hundreds of thousands of Americans that outnumber us overseas today are virtually all supported directly by the work they do. Note well that I am not really talking about non-professional missionaries tying in with secular companies. I am referring to what Interlink in Wheaton is trying to do--mainly unnoticed and unaided or at least unparalleled by the veteran agencies. This goes far beyond tent-making. In a word: we need to help

into being thousands of companies owned and operated by national believers. If nothing else, Third World missions will depend on, and wait for this kind of development for their life blood in the future. This explains why affluent Korean and Hong Kong Christians are now able to send their own missionaries.

11. The Myth of Over-Missionizing. An eleventh obstacle is mainly psychological. It is the totally unsupported sensation that in general missionaries are somehow not wanted or are too numerous in the non-Western countries. In order to prove this myth, small incidents are sometimes blown all out of proportion. We must fight back with hard facts. Explain to me how a small Arab country bitterly revulsed by the drinking habits and sexual license rampant in the Western world would nevertheless willingly invite in and pay for the presence of so many Western technicians that its own citizens are literally outnumbered in their own country. The country I refer to is the United Arab Emirates, with only 225,000 citizens but which has now 235,000 Westerners working there as invited guests, paid for by oil income. If a country like that can stand for over 200,000 outsiders, would 100 specially trained missionaries be too many, missionaries who would understand and respect Muslim traditions and at least not drink and carouse? Be careful if you say yes, because by using the same ratio of missionaries to citizens (e.g., 100 per 200,000) we must conclude that there is room for 100,000 missionaries in North Africa and the Middle East. Again, there is not space to discuss the challenging implications of this potentiality. Thus, while there may be too many Westerners in some countries, the missionary is in fact comparatively rare, even though he is of all foreigners least likely to be resented across the board. Furthermore as we saw earlier, for most non-Christians of the world there is neither evangelistic nor missionary outreach.

12. The Massive Omission. The twelfth obstacle I shall refer to confronts us once again with the vast need with which we began. It is the simple fact that the existing apparatus of missions, whether Western or Third World, is mainly occupied with the nurture of Christians, with the winning to Christ of nominal Christians, or at best with outreach into nearby areas and culturally similar peoples which represent only a small percentage of the remaining need. Either major new mission agencies, many of them, must be founded, or major new emphases (or divisions) of existing agencies must soon be established if we are even going to begin to treat fairly the Chinese, Hindus, and Muslims. I'm sorry to have to return to stress this, but we could surmount every other obstacle I have mentioned and not have begun to sense the urgency of it all, unless we face the fact that although we are not doing more than we should where we

are already working, nevertheless at this time we are hardly even aiming at the major targets.¹² How tragic it is that there is no one place in the world where a number of people with missionary passion are studying in depth any one of the three major targets--the Chinese, the Hindus and the Muslims--much less are all three the focus of a major evangelical center. (This is one of the outstanding virtues of the major mission center I mentioned earlier. There for the first time will be a major focus on each of these three in a context in which comparisons in technique of approach can easily be made, rather than for these major target populations to be studied in isolation from each other.) Is it not time we got really serious about breaking through these remaining walls? The virile EFMA-IFMA constituency ought to have 1,000 people specializing in each of these three areas. Not handfuls. Not a furloughed missionary here or there on secular campuses. How can your specific agency respond specifically to this challenge? Where can you personally start?

These deadly dozen obstacles can and must be surmounted for the simple reason that if we continue with missions as usual, that is, missions of the kind and of the scale in which we are now involved, there is simply no possibility of a major new thrust in missions. We must choose this day whether we will hide our eyes from the need and close our ears to the call or whether we will tackle with new decisiveness, mixed with humility and devotion, the unchanging command of a faithful God whose searching heart is still seeking. To hold back now will lead to misery, guilt and failure; the other choice leads through new open doors into the most spectacular mission challenge that any generation in human history has ever faced. If we will awake to new, daring obedience, the future is as bright as the promises of God.

(Note: The author of this paper earnestly welcomes any comments whatsoever concerning the major or minor details of this presentation. Write to the address in Note #10, page 26.

NOTES FOR CHAPTER 1

1. E-2 evangelism is cross-cultural but is able to build on some significant point of contact, while E-3 evangelism is in a "totally other" situation where there is no overlap between the culture of the evangelist and that of the evangelized. An example of E-2 evangelism would be the attempt by Anglo-Americans to win French or Spanish peoples. E-3 evangelism would be their attempt to win, say, Navajo or Chinese or other peoples who have no significant awareness of or overlap with the Anglo cultural tradition. These categories emphasize going to a foreign culture not a foreign country.
2. Both the paper that was circulated in printed form to all the participants before the Congress and the paper that was given at the Congress are available in the printed compendium of the Congress, Let the Earth Hear His Voice (Worldwide Publications, 1975) or as a separate printed booklet with an introduction by Dr. Donald McGavran entitled The New Macedonia: A Revolutionary New Era in Missions Begins (South Pasadena, Calif.: William Carey Library, 1974).
3. It is all too often assumed that a congregation will of its own initiative develop efficient E-0 and E-1 outreach. The facts are otherwise. Congregations that do are almost always either new congregations, highly select in their first-generation membership (like the Coral Ridge church) or older congregations that have been stimulated from the outside by the example of other such churches, or, more often, churches that have been goaded and guided by some type of "parachurch" mission structure like the Campus Crusade Here's Life America program, the Evangelism Explosion organization established separately from the Coral Ridge church, or the Fuller Evangelistic Association's new Department of Church Growth, etc. Note then that even E-0 and E-1 success will likely depend heavily on the evangelistic sodality structures, to borrow a word from cultural anthropology.
4. In view of the slight spacial reduction involved in the photographic printing of this book, the resulting scale is 295 million per square inch or 261 million for a one-inch diameter circle. To draw circles using this particular scale you may multiply the square root of the population (in millions) by .052. The result will be the diameter of the desired circle, in decimal fractions of an inch. If you need to use a ruler measuring in 8ths or 16ths. In general, to reduce different-sized populations

to different-sized circles in a single scale you have to take the square root of the various population sizes and then divide by a sufficiently large number to get a convenient set of diameters (or radii). It is handiest of all to use a centimeter scale.

The original, estimated figures from which I have drawn all the diagrams in this paper are as follows. Other estimates will vary slightly but the overall dimensions are all that are crucial to the argument of this paper. See also footnote 5. All statistics are estimates for July, 1977.

World Pop. (in millions)	Committed Christians					
	Nominal Christians		Reachable by ordinary E-1 Evangelism			No. American Protestant Missionaries (actual count)
	CHRISTIANS	NON-CHRISTIANS	TOTALS	Reachable only by Cross-Cultural E-2, E-3 Evangelism		
WESTERN WORLD						
USA ONLY	62	130	15	11	218	
OTHER WESTERN	68	738	173	142	1121	16,118
NON-WESTERN WORLD						
CHINESE	2	1	38	803	844	1,317
HINDUS	5	10	42	524	581	1,000
MUSLIMS -Asia	.11	.05	15	434	449	100
-Africa	--	--	--	146	146	36
OTHER ASIANS	38	56	142	252	488	8,677
OTHER AFRICANS	47	88	42	99	276	9,838
TOTALS	222	1023	467	2411	4123	36,950
			<div style="border-top: 1px solid black; width: 100%;"></div> 16% 84%			

5. The best illustration of the need to make estimates is in regard to the number of missionaries working in the different areas of the world. The eleventh edition of the Mission Handbook reports the distribution of North American missionaries by continent, but there are estimated to be 7,277 missionaries that were reported in by their boards without a location being given. Thus the figures we have used are the exact number reported in for a given area plus a prorated addition coming from the 7,277. It is not likely that the unknown distribution of the 7,277 is the same as the known distribution of the 29,673 or so properly reported. However a worse error would probably result if the 7,277 were not allocated at all. Thus there are times when any rational estimate is better than none at all. This is the case for many of the numbers in the table above.

6. In a manner analogous to the circle scale, we took the square root of the number of missionaries in each category and divided by a number that would produce one side of a small square of the size desired for our diagram. Specifically, there are an estimated 16.965 (thousand) missionaries from North America working in the Western world outside of the U.S.A. The square root is about 4.12. If we want this group to be about 1" square, we can choose simply to divide all square roots by, say, 4. This we did. But with the additional reduction involved in printing, it is as if we were dividing (the square root) by 4.7.
7. The address of the APMC is Suite 202, 1021 E. Walnut, Pasadena, CA 91106.
8. The How and the Why of Third World Missions is a large scale analysis of the phenomenon. Readings in Third World Missions not only pulls together a wide variety of significant writings on the subject but annotates hundreds of other items. Both are published by the William Carey Library, 533 Hermosa St., South Pasadena, CA 91030.
9. This superb book is no longer in stock at the original publisher--Eerdmans--but is available from the Church Growth Book Club, 1705 N. Sierra Bonita, Pasadena, CA 91104.
10. For further information write to the United States Center for World Mission, 1605 E. Elizabeth St., Pasadena, CA, 91104, Phone (213) 681-7959.
11. Out of print with Eerdmans, available only from the Church Growth Book Club, see footnote #9.
12. The table in footnote #4 shows that only 2,575 out of 39,027 missionaries are associated in any way with the three major blocs--that is 6.6% focused on nearly 70% of the non-Christians in the whole world.

The exciting news on the following two pages is that the "Major Mission Center" referred to on page 20 is now in existence and is seeking to acquire an entire campus formerly occupied by a college that has now relocated.

The very urgency of the need described in the previous pages cries out for something large, real, and immediate. If you would like further information you may write to:

U.S. Center for World Mission
1605 E. Elizabeth Street
Pasadena, California 91104
(213) 681-7959

Ralph D. Winter
General Director

Harold L. Leaman
Associate General Director

Prudence D. Dancy
Associate, Personnel

Mary Frances Redding
Associate, Information Services

Robert H. Winter
Associate, Special Projects

MISSION STRATEGY

James Montgomery, *Associate Director*

Institute of Chinese Studies
(Institute of Hindu Studies)
(Institute of Muslim Studies)
(Institute for the Study of Tribal Peoples)
Institute of Native American Studies

MISSION RESOURCES

Walter W. Hannum, *Associate Director*

David S. Kolb, *Assistant Director*

Episcopal Church Missionary Community
Lutheran Institute of Mission Studies
Reformed Institute of Mission Studies
United Presbyterian Center for Mission Studies
The Order for World Evangelization
(Restoration Institute of Mission Studies)
(Baptist Institute of Mission Studies)

MISSION TRAINING

Morris Grant Watkins, *Associate Director*

Elizabeth A. Leaman, *Assistant Director*

All Nations Literacy Movement
Anglican Fellowship and Training Center
Department of Extension Studies
Evangelical Leadership International
Fellowship of Artists in Cultural Evangelism
Fellowship of World Christians
Haggai Community
Institute of International Studies
Mission SOS
Nurse Practitioner Training Program
United Presbyterian Order
for World Evangelization

MISSION SERVICES

Erik Soren Stadell, *Associate Director*

David G. Cashin, *Assistant Director*

Center Bookstore
Graphic Services
Global Church Growth Book Club
International Films
Providence Mission Homes
Publications Department
William Carey Institute
William Carey Library
Word Processing Center

WHAT IS THE UNITED STATES

Center for World Mission?

1605 E. ELIZABETH STREET
PASADENA, CA 91104
(213) 681-7959

The chart to the right diagrams the relationships of the organizations and projects at the left.

The first horizontal bar represents some 4,123,000,000 people in the world as of July 1, 1977:

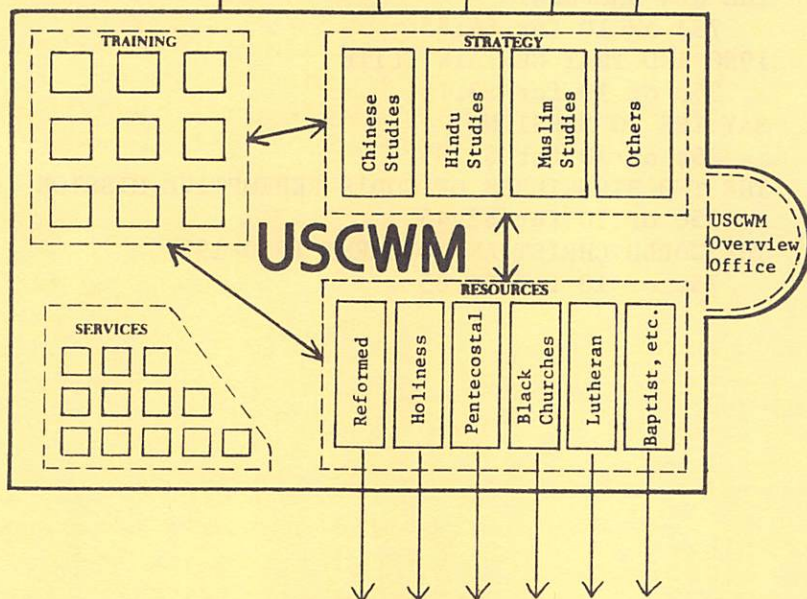
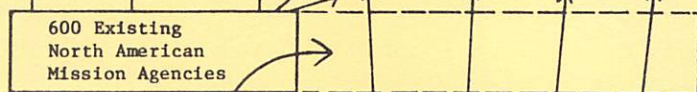
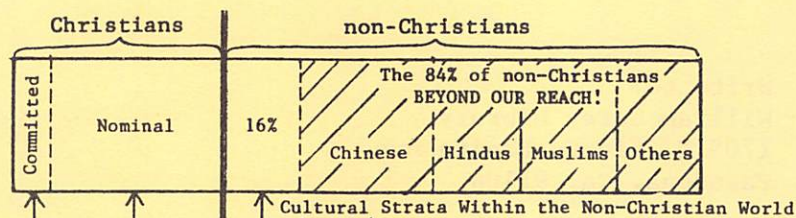
222 million committed Christians,
1023 million nominal Christians,
467 million non-Christians who are culturally near-neighbors of existing Christian churches,
2411 million (or 2.411 BILLION) non-Christians who are beyond the cultural or linguistic range of existing churches and 95% of all missionaries.

Those who are "beyond" constitute 84% of the total non-Christians.

The lower part of the diagram represents the USCWM, one of a series of sister centers sought across the world, which holds as its exclusive emphasis these 84% who are "beyond." This first priority falls upon the STRATEGY centers to pinpoint where these people are and how to reach them.

Next most urgent are the RESOURCE centers which are designed to explore and stimulate people and funds to flow to those missions ready to reach the 84%. The TRAINING and SERVICE organizations and projects are designed to promote the work of the STRATEGY and RESOURCE centers, working both with U.S. churches and missions. All the present and future leadership in the USCWM will be on loan from existing mission agencies.

THE WORLD



Cultural Strata Within U.S. Evangelicalism

THE CHURCH

Price 75¢

Pack of ten: \$4.85 postpaid

Write to:

William Carey Library
1705 N. Sierra Bonita Ave.
Pasadena, Ca. 91104

Other booklets by the same author:

THE NEW MACEDONIA

75¢ or 10 for \$4.85

1980 AND THAT CERTAIN ELITE

35¢ or 10 for \$3.15

SAY YES TO MISSION

25¢ or 10 for \$1.85

THE TWO STRUCTURES OF GOD'S REDEMPITIVE MISSION

35¢ or 10 for \$2.45

THE WORLD CHRISTIAN MOVEMENT 1950-1975

75¢ or 10 for \$4.85

William Carey Library

533 HERMOBA STREET • SOUTH PASADENA, CALIF. 91030

