

As Western mission agencies retool, as hundreds of Third World agencies harness their vibrant new manpower, and harbingers of a new student movement raise their voices, the battle cry "A Church for Every People by the Year 2000" has yet to be sounded on a neglected front line of the mission movement—the millions of Christians and churches worldwide who comprise the "home base" of the mission enterprise. In the spirit of the massive united missionary education campaigns in North America in the early part of this century, is it possible that the time has now come for church and mission leaders to unite in promoting a cooperative mission renewal movement embracing the entire home base of the Protestant mission movement, and the rebuilding of pioneer mission perspective within it?

In the thirty-five year period 1885-1920, at least five major missionary movements arose which expressed the heartbeat of a "crusading American Protestantism" (Ernst, 1972:1-32), and which provide positive models for us today. These movements mobilized and aroused the passions and resources of a generation of churches and campuses alike for the fulfillment of the Great Commission.

The first of these, the Student Volunteer Movement for Foreign Missions, was officially organized in 1888 around a fivefold purpose:

The fivefold purpose of the Student Volunteer Movement is to lead students to a thorough consideration of the claims of foreign missions upon them personally as lifework; to foster this purpose by guiding students who become volunteers in their study and activity for missions until they come under the immediate direction of the Mission Boards; to unite all volunteers in a common, organized, aggressive movement; to secure a sufficient number of well-qualified volunteers to meet the demands of the various Mission Boards; and to create and maintain an intelligent sympathetic and active interest in foreign missions on the part of students who are to remain at home in order to ensure the strong backing of the missionary enterprise by their advocacy, their gifts and their prayers. (Howard 1979:94)

The SVM watchword, "The evangelization of the world in this generation," and pledge, "It is my purpose, if God permit, to become a foreign missionary," were a call to world Christian discipleship for a genera-

A CALL FOR A MISSION RENEWAL MOVEMENT



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**United Missionary
Campaigns,
1885-1920**

tion of Christian students. Years later, a student leader of another generation and missionary martyr, Jim Elliot, expressed their spirit as he prayed, "Father, make of me a crisis man. Bring those I contact to decision. Let me not be a milepost on a single road; make me a fork, that men must turn one way or another on facing Christ in me" (Elliot 1958:59). Through 1945, the "crisis men" of the SVM turned over 20,000 students toward the foreign frontier fields.

But, perhaps just as significantly, over 80,000 pledged "crisis men", also a part of the "movement", remained at home and became the lawyers, doctors, businessmen whose avowed purpose, in line with their SVM commitment, was to "ensure the strong backing of the missionary enterprise by their advocacy, their gifts and their prayers." They realized that a student movement aimed solely at the "foreign field" could not remain viable any more than a plant could grow and produce fruit apart from a nourished and expanding root system. The passion of those who stay must match that of those who go.

In 1902, a similar but more denominationally controlled SVM-type movement was founded (by 15 denominational boards, the SVM, and the YMCA), originally called the Young People's Missionary Education Movement. Its purpose was to educate and enlist young people not touched by the SVM, those outside of colleges and universities (Rabe, 1978:25; Ernst, 1972:19). In 1911, "Young People's" was dropped from the name, and its mandate enlarged to include adults, and home as well as foreign missions. The MEM communicated its mission vision through pamphlets, mission course outlines and study texts, slides, films, educational and inspirational conferences, and served as a clearing house for mission education materials.

With comprehensive vision to bring the mission message into every area of religious education, the Missionary Education Movement provided the lesson plans, posters, and literature to plant mission study in Sunday School curricula, and to introduce it into the programs of youth organizations, such as the Epworth League, a combined audience of nearly 20 million (Rabe 1978:25). Robert E. Speer, head of the Presbyterian mission

board, could observe, "The authorities in the Sunday-school movement are coming more and more to recognize their obligations to connecting their movement with the work of world evangelization," and the influential *Sunday School Time* published scores of articles on foreign missions topics under the editorship of Speer's friend, Charles G. Trumbull (Ibid: 228,84). The Missionary Education Movement also provided plans and supervision for efforts to train mission leaders for local congregations, and a creative campaign to establish a "School of Missions in each Church on the Pacific Coast (Ibid: 25, 84).

In November 1906, on the centenary of the Haystack Prayer Meeting which had launched North American participation in the global missions cause, another powerful auxiliary agency called the Laymen's Missionary Movement sprang into being. The vision of the Laymen's Missionary Movement was conceived in the womb of the burgeoning SVM. At the March 1906 quadrennial SVM convention in Nashville, Tennessee, John B. Sleman watched 100 men and women give their lives for missions, and was moved by the inability of the mission boards to support financially the increasing number of students desiring to become missionaries (Ernst 1972:19-20).

Sleman and 75 founding laymen developed a proposal for "a campaign of education among laymen to interest them more largely in the cause of missions" and presented it to the annual conference of North American mission boards in January, 1907. It was unanimously and enthusiastically endorsed by this group composed of representatives of all Protestant denominations in North America.

One notes the close cooperation between the Movement and missionary agencies. From the very beginning of the LMM, it was clearly understood that the plan was not to send out missionaries or to administer mission funds, but to cooperate in the enlargement of the work carried on by the various churches through their own mission organizations. Loyalty to the church and to its regularly appointed leaders always characterized the work. The LMM had an efficient official liaison with

some seventeen denominations (Rabe 1978:28), and as much as possible worked through existing denominational staffs and structures.

By publishing charts, books, tracts, and monthly magazines, and encouraging laymen to visit the foreign field, the LMM confronted the lethargy and missiological illiteracy of the churches. Challenging Christians with the discrepancy between money spent by the churches at home and the comparatively small amount given to missions, the LMM set forth, with sanctified business sense, financial policy guidelines to increase the mission giving of their churches: 1) a separate special "Foreign Missions Budget" for pledges and contributions; 2) a definite house-to-house "every member canvass" to solicit missions pledges (a practice so successful it was taken over by churches to generate general budget funds); 3) weekly offerings for missions in local churches (Ibid: 158-163).

At that time the support base for foreign missions was so small that nine-tenths of the contributions came from one-tenth of Protestant communicants, and these were people of moderate and perhaps unstable income (Ibid: 129). The LMM dramatized the situation at the turn of the century this way:

About two out of three in the United States and Canada are outside the membership of all Christian churches. Two out of three people in the world live in non-Christian nations. Two out of three people in these non-Christian nations are beyond the reach of the present combined missionary agencies of Christendom (note the awareness of frontiers). And, in spite of these appalling needs, about two out of three church members of North America are contributing nothing toward the aggressive missionary work of the church at home and abroad. Manifestly our first business is *the enlistment of the other two-thirds of the members of the church as intelligent, systematic missionary supporters and workers* (quoted in Rabe 1978: 109-110, emphasis mine).

These men directed their major efforts toward a massive campaign of education in the churches at home through a series of city-wide transdenominational missionary banquets and conventions aimed particularly at businessmen, so as to increase interest and giving to the support of their church's own missionaries.

During the season of 1908-09, a National Missionary Campaign was conducted by the LMM in Canada—

four conventions in 24 leading cities, concluding with a Canadian Missionary Congress in Toronto, attended by over 4,000 representatives from all Protestant churches.

National or local efforts were also organized in England, Scotland, Australia, Ceylon, Germany, Holland, Sweden, Denmark, South Africa, and New Zealand (Millar 1916).

The first National Missionary Campaign in the U.S. was conducted in 1909-10 with 70 city-wide conventions and businessmen's banquets, closing with a National Missionary Congress in Chicago, May 3-6, 1910.

In partnership with the Foreign Missions Conference of North America and the Home Missions Council of the U.S., the Laymen's Missionary Movement organized and directed United Missionary Campaigns during the years 1913-14, 1914-15 (695 interdenominational conferences), and in 1915-16, the latter in spite of the outbreak of World War I in Europe. Leaders declared "a moral equivalent for war" and noted a 43% increase in conference attendance in 1915-16 over 1910.

In its emphasis upon spiritual resources of faith and prayer, sacrificial giving, mission education, and business-like financial methods, the Laymen's Missionary Movement was, according to Valentin Rabe's detailed and extensive study, "the most significant new development during the pre-World War I period" (1978: 26). Though student and women's groups had formed in support of foreign missions, the Laymen's Missionary Movement was "the first men's body dedicated to the cause in the hundred-year history of the American movement" (Ibid.). Nearly one million men had attended some three thousand conferences by the end of the Movement's first decade (Ibid: 161). As a result of the LMM's "investigation, organization, and agitation" for foreign missions (White 1909), within seven years (between 1906 and 1914) mission giving in America was quadrupled (Winter 1979b: 11).

The fourth pre-World War I missionary education campaign was the men and Religion Forward Movement of 1910-12. It followed the LMM campaign pattern, but on a far grander scale. According to Ernst, "the crowning glory of the Men and Religion Forward

The Men and Religion Forward Movement



Movement, however, was its world vision which brought foreign missions into distinctly social gospel concerns" (1972: 23).

Its concerns, however, were so comprehensive as to include "every good thing" from evangelism, home and foreign missions to an especially strong social message, which was its greatest thrust. With revival-like fervor their "whole Gospel for the whole world" message was effectively communicated throughout North America.

Conversely, the Laymen's Missionary Movement's initial unwillingness to generalize "missions" to include home missions as well led to inner conflict and non-involvement by some denominations. Rabe reports this critical shift within the LMM:

With exclusivity threatening the movement's effectiveness, the leadership allowed the promotion of home missions for the first time in the form of a concerted effort to spread the adoption of the every member canvass through the Protestant denominations during the national campaign of 1913-14 . . . *The compelling reason for the belated policy shift was awareness that the movement had "lost business men because business men say it is not businesslike to divide Home and Foreign interests"* (1978: 28 and note 63, emphasis mine).

Debating the validity of a broad inclusive definition of "mission" is beyond the scope of this article, but the sober lesson for those concerned today about the need for that precisely defined activity called "frontier mission" (Winter 1983) is alarmingly clear: Though the magnitude and priority of the frontier mission challenge is apparent and widely embraced by serious church and mission leaders, any broad-based mission renewal movement may face intense pressure and temptations to soften a strategically focused mission vision, in favor of a more palatable and saleable generalized mission appeal. The centrifugal force is tremendous.

Today of course we are delighted to avoid the home/foreign tension through the distinction between those people groups (at home or abroad) where the church is now "domestic", and those people groups (at home or abroad) within which there is not yet a viable, internal witness, e.g. what have been defined as Unreached Peoples, Hidden Peoples or Frontier Peoples.

After World War I, a number of denominations initiated their own ambitious "Forward Movements" de-

signed to increase their resources and expand their overall programs. The most notable of these was the Methodist Centenary Movement which raised over \$166 million for Methodist work. These successful denominational forward movements became the acknowledged "prophetic forerunners" (Ernst, 1972: 56) of a campaign larger in scope and goals than anything ever attempted before or since, namely the Interchurch World Movement of 1918-20.

The Interchurch World Movement envisioned a massive united "forward movement" on a worldwide scale, utilizing the combined forces of American Protestantism. In a meeting called by the "father of the Interchurch World Movement," Southern Presbyterian mission leader James I. Vance, 135 representatives of American Protestant mission boards and related agencies inaugurated the movement on December 17, 1918. John R. Mott became chairman of the executive committee, and S. Earl Taylor, a United Methodist layman, became general secretary, commander-in-chief and the energetic personal force behind the movement.

The plan called for the organization of an Interchurch World Movement of North America "to present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and coordinated Christian effort in meeting the unique opportunities of the new era" (Ernst 1972: 52).

In line with the trend noted above, the scope of the movement was dangerously broad in comparison with the SVM and the early MEM and LMM, thus the latter two were broadened to include home missions concerns after 1910. The Interchurch World Movement's scope would cover not only foreign missions, but "all those interests . . . outside of the local church budget which are naturally related to the missionary enterprise", which apparently could be interpreted to include almost any church-related activity (Ernst 1972: 52). Organization included a General Committee of over 135 members, a small executive committee, and a Cabinet on the national level, as well as inter-church committees or

The Interchurch World Movement



John R. Mott

federations on state and local levels.

The methods of the Interchurch World Movement are also instructive. Significantly, its starting point was "a thorough united survey of the home and foreign fields of the world for the purpose of securing accurate and complete data as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years" (Ibid.). This massive two-volume survey, completed in 1919, was one of the most stunning achievements of the Interchurch World Movement. This survey was followed-up with "a thoroughgoing educational publicity campaign to carry the facts of the survey to the entire Protestant church constituency in America and to every mission station where the churches of North America are at work" (Ibid). The campaign was then geared to stimulate the churches to provide the resources of men and money which, on the basis of the surveys, were proved to be necessary to meet the world's needs, culminating in a great united financial drive in the spring of 1920 (Ibid).

In the most complete study of the Interchurch World Movement, Eldon Ernst observes:

During this period (the year 1919), the Interchurch World Movement developed from the rudimentary organization formed in New York on February 6 to a highly complex, nation-wide Protestant machine of many departments and divisions, with working parts operating even in local churches. Its scope and goals mushroomed to enormous proportions, including practically every aspect of American Protestant activity in the world from revival meetings to investigations of social and industrial conditions, and seeking "nothing less than complete evangelization of all of life." In a phrase, the objective (and motto) became "the giving of the whole Gospel to the whole world by the whole church." (1972: 53-54)

The unanimous endorsements and broad-based cooperation in the movement stagger the imagination. At a two-day Pastors' Conference in April, 1919, 115 outstanding pastors nominated by their denominations examined the movement with a fine-tooth comb, voted unanimous approval, and sent a letter to every Protestant pastor in the country. Lay people were trained to lead the educational, evangelistic, recruitment, stewardship, and financial campaigns on regional, state and local levels through a series of Leader's Training Conferences, leading up to and culminating in the Atlantic

City World Survey Conference of January 7-10, 1920. The World Survey Conference brought together 1,700 people, "the controlling forces of American Protestantism," to consider the results of the Interchurch World Movement's World Survey of needs at home and abroad (Ibid: 55, 57).

By the time of the Atlantic City World Survey Conference of 1920, 140 different mission boards representing 34 Protestant denominations, covering the entire range of Christian activity and representing 80-90% of all American Protestant missions, had affiliated themselves with the movement. Twenty major interdenominational and nondenominational agencies had likewise given their endorsement (Ibid: 58). A consensus emerged that this was "one of the most glorious achievements in the history of the church, the proper and inevitable response of God's people to the appalling needs of our age." In truth, nothing of its kind has been seen since.

Beginning with a month of prayer (January), month of stewardship (February), month of missionary recruitment (March), and month of evangelism (April), the campaign was to lead to a great month of financial ingathering, with an immediate first-year goal of \$336 million, and a five-year goal of \$1.3 billion! (Hopkins 1979: 572; Ernst 1972: 58).

Imbued with the victorious military spirit of the First World War, the churches mobilized their own moral forces through the Interchurch World Movement, each fighting under their own (denominational) banner and leaders, moving forward in a single campaign under a unified command (Ernst 1972: 60).

However, within 18 months, this grandiose scheme became, according to John R. Mott's biographer, a grand "fiasco." Though a thoroughgoing analysis of the causes of the ICWM's demise is beyond the scope of this article (see however Ernst 1972, especially 137-179) two of the contemporary appraisals made are worth noting.

Charles F. Macfarland, General Secretary of the Federal Council of Churches, pointed to three basic failings— "a lack of common understanding of the nature and goals of the Interchurch World Movement, an imprecise plan for relating the Movement to the churches

(caused partly by a misjudgement of church unity in America), and poor financial procedure" (Ibid: 160). These failings brought criticism from Interchurch members.

An insider, Robert E. Speer, noted that the Movement suffered from a lack of clearly thought out "principles and province of the cooperation (it) proposed":

Some joined the Movement with the understanding that it was temporary; others with the view that it was a beginning which must be carried forward into a new, permanent form. Some joined on the condition that it would be promotive only and not administrative; others saw in it a chance to displace old, and as they deemed them, slow and inadequate administrative agencies. Some based their cooperation on the assurance that denominational interests and prerogatives would not be disturbed, and that the Movement could operate through denominational grooves; others deemed this an opportunity to transcend these. Sooner or later these and contrasted tendencies were sure to breed difficulty and misunderstandings. (Ibid: 160).

One of the most significant and immediate adverse factors was the failure to secure adequate funding for the Movement's central office. The denominations had taken out loans of \$8 million to launch the campaign. But of the projected \$40 million to be raised subsequently for the central expense fund only \$3 million in pledges was secured against early expenses (paid with borrowed money!) of nearly \$8 million. And ultimately only a little more than one million dollars was generated through the campaign for the central fund (Ernst 172: 145-147). In financial crisis, amid a growing clamor, and with the spectre of bankruptcy before them, the crucial, large, cooperating denominations simply jumped ship. All this in spite of the fact that the ICWM, on any objective measurement, could be considered an overwhelming success. Over \$200 million in pledges was secured through this vast campaign for the coffers of the participating groups, the largest sum ever raised interdenominationally (1979: 57).

It is well known that, as regards work on the field, mission boards have a long tradition of excellent cooperation. On the home front the Missionary Education Movement, Laymen's Missionary Movement, and Interchurch World Movement provide dramatic evidence of vast interdenominational cooperation in mission education and promotion as well. Denominational en-

dorsement, and even creation of, auxiliary organizations and movements designed to strengthen the hands of all was effected in spite of very real and endemic "inter-tribal" jealousies. This type of united mission mobilization directed toward the home front is an unclaimed jewel of the Protestant mission heritage.

The lessons which could be drawn from this peripatetic survey are many and varied, but one observation is obvious. Whether the initiative came from the mission boards themselves (MEM, MRFM, ICWM) or from a spontaneous grass roots movement (SVM, LMM), one sees a remarkable conscious and unified commitment to cooperatively mobilize and educate the home churches which formed the essential base for mission outreach. Motives included fundraising (these were, after all, practical businessmen), but went far beyond it in scope. The strengthening of missionary vision and commitment in the home churches was not a utilitarian venture so much as a vital part of the mission mandate itself.

Can it happen again? Since the collapse of the ICWM no united missionary campaigns of any comparable global vision or national magnitude have arisen. Ralph Winter reminds us, with particular reference to the SVM, that, "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 were highly educated on missions while still in college.* Those who stayed did not forget those who went . . . These things do not just happen. Our implementation agencies must work and pray toward such specific ends before God will bring it to pass" (Winter 1979b: 11).

Clearly, to fulfill the vision "A Church for Every People by the Year 2000," there must be a specific mission effort aimed at each of the 16,750 people groups within which there is no such church movement currently. Two points underscore both the need and value of a major *movement* to deal properly with this challenge:

On the one hand, the goal is eminently feasible. With 258 million Bible-believing Christian in the world, the thought of 16,750 new mission teams—or double that number—is quite believable. Each team could average 15,400 backers if all evangelicals were alerted!

Can It Happen Again?



Robert Speer

Foundational Commitments

On the other hand, the goal is also hopeless—without a significant renewal of prayer, education and cooperation to enrich the aspirations of the evangelical community worldwide. Ten year trends, if unchallenged, indicate something like 30,000 Protestant North American missionaries alone retiring within the next decade with only 5,000 replacing them. The estimated 18,000 Third World missionaries represent the first fruits of an increasingly muscular non-Western mission force (Keyes, 1983), but even that strength needs to be more clearly focused on unreached people groups (McGavran 1983). Right now the frontiers attract only 1% of the world's pastors and missionaries, only about 10% of North America's Protestant missionaries, and 5% of its mission money. To stay as we are is to lose ground, and to miss the challenge of the century.

Since it is true that "these things do not just happen," the evangelical community needs to make certain basic foundational commitments in order to begin to stimulate, guide, and shape an emerging mission renewal movement.

1. Rediscover the Bible as a missionary book. For too long the Church and the mission community itself have hung by the threads of certain standard missionary "proof texts," and these predominately in the New Testament. However, the Great Commission is not the last-minute afterthought of an exiting Messiah but, as Don Richardson affirms, the very "backbone of the Bible" (1981). In back of God's choice of a man, a family, a nation to be His servant for the world is the purpose to bring ever enlarging circles of blessing to "all the nations of the earth." (Gen. 12: 1-3). The evangelical community must be filled with that same spirit of wisdom and revelation which illumined the Apostle Paul, leading him to discover God's eternal purpose for "all peoples" (Gal. 4:8; Eph. 1-3) as revealed throughout the Book. One need only compare today's Christian literature with that of the above mentioned movements to discern a frightful modern conspiracy of silence regarding the Bible and missions, and a consequent erosion of the mission movement's authoritative Divine foundation in the Word of God—from Genesis to

Revelation.

2. Reawaken the Church to be a missionary people. Our personal needs and cultural dispositions have caused us to identify with certain Biblical "images" or picture words of the Church in the New Testament, to the exclusion of others. The "body of Christ" and "fellowship" of the Spirit are probably the most dominant of these images in the West. These dominant images shape the expectations, and aspirations, of the evangelical community. Yet the New Testament graphically reveals dozens of other neglected images of the Church, many portraying its true missionary nature: the Church as the new "people of God" in the world (I Peter), a "community of prophets" speaking the Word (of Jesus) to the world (Acts, Revelation), the "army of God" (Ephesians 6), or "the sending base" for new pioneer mission (Romans). Even the standard imagery of "body" and "community" must be reinterpreted in order to be faithful to the Jew-Gentile missionary context of the New Testament. Only as we "see" ourselves in a new way in the pages of Scripture will the missionary self-awareness of the evangelical community be re-shaped.

3. Reaffirm the priority of new frontier mission. Frontier mission is the cutting edge of the Christian world mission. To neglect its priority is to settle for a dull knife. This is not to suggest the exclusivity or superiority of frontier mission work, only its priority in the apostolic agenda of the Apostle Paul (Romans 15: 20,21). In view of the enormous numbers of unreached peoples we can do no less. Donald McGavran has appealed to mission agencies to "determine to enter new peoples—perhaps one new people a year for ten years" . . . Let us devote one-fifth of our resources to helping the churches we have fathered. Let us spend four-fifths (80%) out beyond existing churches—reaching the unreached—discipling some new ethnoses" (McGavran, 1980). This mandate of course applies to the national churches around the world which are now more and more themselves mission bases.

Local churches need to make a similar strategic commitment to match that of the agencies, "adopting" or "supporting", with long-range concern, (outreach to)

hidden people groups selected by agencies for penetration. Ralph Winter has observed that:

There is an innate sense among the people in the pew that alots higher priority to pioneer missions than to any other kind. This is not mere old-fashionedness, but may in good part be an awareness of the meaning of the lost coin, the lost sheep, and the lost son in the parables of Luke 15. How else can we account for the fact that the Wycliffe Bible Translators have grown enormously in the last 25 years while in the same period the established denominational and nondenominational missions that have not emphasized the penetration of new frontiers show no similar dynamism whatever? (1979a: 27)

The eventual demise of the large missionary education campaigns earlier in this century can be traced in part to their increasing tendency to paint "missions" in broad all-inclusive strokes, and consequently to be absorbed into all-inclusive denominational superstructures and programs. If "missions in general" becomes the mandate of a renewed mission movement in our day, such a movement may raise mission consciousness, but will largely fail to reach the Hidden Peoples.

4. Rebuild the home base of the mission movement. This again needs to be a conscious commitment, and requires nothing less than a top-to-bottom revamping of the Church and its peripheral institutions. Ralph Winter claims that "now in the 80's the most crucial 'front' in the final countdown of the Great Commission has become the knowledge gap and the commitment gap on the level of the local churches both at home and the new home front abroad. There, dangerously, is the Achilles heel of the whole movement. There, apart from a strikingly better understanding of the remaining task, and a virtual rebuilding at the local level of the missionary education movement that died by the 1930's, the opportunities before use will be tragically but decisively ignored. Of course, among the churches overseas much of this knowledge and commitment to further outreach must be created for the first time as the "younger churches" increase their role in missions in this final period . . . Finally mission mobilization must be elevated to the strategic level of going. We must begin to speak of "pray, give, rebuild, go." (Tucker, 1983: postscript).

All of the existing programs and institutions within evangelicalism from Sunday School, to Boy Scouts, to

the family, must be enriched with new global vision. In 1880, the American Board investigated the family background of 140 of their active missionaries and determined that 122 had "both a godly mother and father." Only six, on the other hand, were the product of families in which neither parent was a church member (Rabe 1979: 83). In our day we can no longer assume that missionary candidates will be the end product of a Christian education, and even that kind of education needs to be revamped to include a cross-cultural and global perspective.

5. Redirect spiritual resources to the unfinished task. In reading the literature of the Student Volunteer Movement, the Laymen's Missionary Movement, the Missionary Education Movement, and the Interchurch World Movement, one is struck not only by their grasp of world needs and the technological and financial resources available to the Church, but by their profound faith and optimism at that crisis point in history. They sincerely believed they could finish the job. A giddy optimism over the material, educational, technological, and financial, and personnel resources at our disposal must not deceive us into neglecting the supernatural resources needed to win what is essentially a spiritual battle. A commitment to mission mobilization must include a commitment to concerted and daily prayer for unreached peoples. On the other hand, a prayer movement, however intense, which is not informed by Biblical and global realities, will leave us "filled" but ineffectual in fulfilling the unfinished task.

Mission renewal movements, while deeply spiritual, are intensely practical campaigns. The U.S. branch of a loose international movement called the Frontier Fellowship, with expressions in Burma, North America, India, and South Africa, and with an eye to the mission movements of the past, has suggested ten components deemed essential to the resurgence of a major mission renewal movement in our day:

A. Prayer with Global Vision.

1. A Shared Daily Devotional Discipline. Probably the most important first step is to involve evangelicals

Ten Essential Components of a Mission Renewal Movement



around the world in shared daily prayer for the frontiers. Tribal Christians from Burma introduced to America the Asian practice of *daily active prayer*: prayer for missions accompanied by a small daily offering. The "handful of rice" offering at each meal, practiced from Kerala, South India to Indonesia and Korea, has been adapted to "loose-change" offerings in North America. As Christians pray actively each day and are exposed daily to high quality information, hearts will be turned to the still untouched frontiers. Even modest coin offerings from a million people will amount to \$100 million per year available for the new frontier work of existing agencies. This simple daily devotional discipline could quite easily be adapted to a variety of cultural expressions.

2. Monthly Concerts of Prayer. Historically, city-wide interdenominational gatherings, uniting in prayer around the vision of renewal of the Church for finishing the Great Commission, have produced powerful results. Such city-wide meetings must be developed in cities across the country and internationally. The foundation of a new mission movement must be such concerted prayer.

B. Information with Global Content:

3. Global Mapping Project. Like the "world survey" of 1920, detailed computer-stored global information on both the Unreached Peoples and the world's churches must be available on maps employing state-of-the-art computer graphics, portraying in any scale the worldwide progress of the completion of the Great Commission. Through a project, churches and agencies will then have the information they need to determine strategic participation in the completion of the task.

4. Mass Media: Radio, TV, Film, Magazines, Journals. Christians must have access through the media to quality information about the Unreached Peoples, the strategies being developed to reach them, and how they may get involved. Existing media focused on Christian nurture need to be irradiated with "World Christian" perspective. A wide variety of new media tools are needed, from high quality magazines to films, radio and TV broadcasts.

5. A Student Mission Movement. As a constituent element in a larger mission renewal movement, it is essential that students carry the initiative in the large scale education and recruitment of other students. Followup support must be provided to give students ongoing information about other national or international potential mission team members, new updates about the area of the world they are interested in, location of furloughed missionaries as resources for mission education, etc. A sense must be developed of a global network of students committed to reaching the Unreached.

C. Enrichment of Lives with Global Purpose:

6. Enrichment of Existing Programs. Sunday School, the Boy Scouts, YMCA, family life, and secular college programs—all must be enriched with regular mission input. A missions merit badge, a 15 minute missions module for Sunday School, a credit-bearing college level course available at any secular college, and so on, will allow concern for the frontiers to penetrate and shape the daily lives of young Christians.

7. A New College Pattern. College-age Christians constitute the largest group making decisions about life directions. The four years of college are so important that evangelicals need for themselves a new college pattern which will involve the local church, include six months per year of international experience, and be mission-internship structured. Graduates will be both Biblically and internationally experienced—producing a large number of trained, competent World Christians.

8. A New Missionary Associate Lifestyle. The large block of Christians who are not missionaries need to discover their challenging role in reaching the final frontiers. If Christians at home join mission agencies as missionary associates, living at the same consumption level as missionaries on furlough, and make the rest of their income available to new mission work, literally billions of dollars will be freed up for new work.

D. Cooperation in the Global Task:

9. A Global Network of Mission Agency Cooperative Centers. Everywhere in the world where Christian resources are concentrated there must be a cooperative center where personnel from many mission agencies can



work together to lay plans and develop resources for frontier mission work—something which individual agencies cannot adequately do alone. Agencies can work synergistically to search out the Unreached Peoples of their country and other countries, provide training, and help each agency develop manpower and backing for new work.

10. A Promotional Coalition Unified in a Series of National Frontier Fellowship Offices. The many organizations now working to establish many of the above Ten Essential Components—Theological Students for Frontier Missions, the National Student Missions Coalition, Inter-Varsity, Caleb Project, the U.S. Center for World Mission, the Frontier Fellowship, the International Student Leaders Coalition for Frontier Missions, World Christian, and other mission agencies and denominations—are being aided by the formation of a unifying coalition. In this way, materials, Area Representatives, funding, Media Distribution Centers, etc. can be jointly shared. Similar coalitions, unified in national “movement” offices, will greatly aid each group’s contribution to mobilizing Christians for the Unreached Peoples. The U.S. office serves the growing number of denominations and organizations (now 26) officially sponsoring the Frontier Fellowship daily devotional program. This office receives a small participation fee from these cooperating organizations, based only on funds they themselves receive. That income will assist into being and full health the ten components listed here.

This brief historical survey of united missionary campaigns suggests positive patterns, new commitments, and essential components which together comprise a call for a massive new mission renewal movement focused on the final frontiers of the Gospel. Such an effort would involve intensive national campaigns of prayer, mission education, recruitment, and giving; working along denominational, confessional, and cultural lines, but organized collaboratively and promoted internationally, trans- and inter-denominationally; and focused specifically on the planting of a viable expression of the Church in the remaining unreached people groups around the world.

In words quoted elsewhere above, let us remind ourselves that “These things do not just happen. (We) must work and pray toward such specific ends before God will bring it to pass.”

An incoming tide lifts all the boats in the harbor. In the same way a mission renewal movement has the power, by God’s Spirit, to bring new vision and a silent, mighty lift to every dimension of God’s Church, until that Church be established among every people.

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