

The Final Era of World Missions

Ralph Winter

The following remarks were given as an address on October 7, 1986 to the triennial convention of the Asia Missions Association in Pasadena, California. The theme of the convention: "Thy Will Be Done on Earth, On Earth Peace Among Men."



Ralph Winter is the General Director of the U.S. Center for World Mission.

As I have been in prayer about this convention and about my words at this moment, something has come to me very forcefully. I will put it this way: this week is not merely a meeting with men. This is an encounter with God. We are here ultimately at His invitation. We are here ultimately to discover His plans, not to create our own.

We must be sure to hear what His word is telling us and what His works around the world are telling us. We must be ready to hear His Voice among us. It is not His business to bless our plans; it is our business to fit in with His. If this is to be the Final Era of World Missions, it will not be because we plan it so, but because it is His plan.

If, as we sit here, we are in the final era of history, what is the most crucial issue? Is it statistics and charts? Is it education or planning? Is it a spiritual revival that does not issue in global responsibility?

As I have prayed and searched the Scriptures, it has suddenly appeared to me that in this meeting this week we are in an unusual position—one very similar to the one in which Caleb and Joshua were outvoted ten to two. They said, "We can do it!" The others said, "It can't be done!"

Ah, how often the Jews would regret this indecision at Kadesh Barnea (Numbers 13,14; Deuteronomy 1), this

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purposes.*

rejection of God's highest will for them. The whole Old Testament cries out with pain due to this lapse of faith.

Over a thousand years later, the author of the Epistle to the Hebrews rehearses this ghastly failure. Quoting from the Psalms, he fairly shouts out three times, "Today, if you hear His voice, do not harden your hearts" (Heb. 3:7,15; 4:7). He points out that back then they had missed their chance to be on schedule with God. Would they miss it again?

But the Calebs and Joshuas in both periods were outnumbered. In each, even as now, God had great plans for His people, but because their hearts had become hardened, His plans had become a mystery. Even when Jesus came into the picture, they missed it. Yet the good news then and now is the same. God is calling us to be blessed and to be a blessing to the whole world. This *is* the Good News. The author of Hebrews says, "For we also have had the gospel (the good news) preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith" (Heb. 4:2). As a result, they exchanged the Good News for bad news: the fall of Jerusalem was the next thing that happened. God had offered Peace on Earth.

Today, as God is speaking to us, we must listen with hearts full of faith. Woe if we harden our hearts when God wants to move forward.

No doubt, at many pivotal points in history, man's faithlessness has again and again delayed God's purposes. Let's look at two major examples in fairly recent history.

In 1790 William Carey stood forth to say that Englishmen could go to the ends of the earth. But his fellow ministers said it couldn't be done, and William Carey went out to India in a lonesome, almost totally unsupported quest. He believed the Good News. His Bible said that Englishmen were blessed in order to be a blessing—to all the peoples of the earth.

The impact of Carey's prodigious efforts was exceeded only by the impact of his example, as God attracted a handful of American college students, praying outdoors due to anti-Christian sentiments of their Christian-college classmates. They emerged from their prayers with the ringing statement, "We can do it if we will!" Again, their elders said, "It can't be

done! There is much need for you to stay home." But a tiny trickle of Americans joined the Englishmen and the Germans, the Moravians and others who were not disobedient to the heavenly call.

The key point for us at this meeting is not how much they accomplished, but how *small* their following was in terms of all the Christians who *could* have joined them and who *could* have better supported them. We will never know how much *could* have been done had Western Christians mixed with faith the call of these Calebs and Joshuas.

But the most stunning parallel to what we face in 1986 is what happened exactly a hundred years ago, in 1886, when a large group of students stood forth to agree with God and to say, "It can be done!" They would soon find out that parents, elders, and denominational officials were decidedly unenthusiastic about their hopeless ideas. But they did not invent these ideas.

One year before, in a large meeting sponsored by the evangelist D. L. Moody, A. T. Pierson had explained that it was perfectly possible to evangelize the world within 15 years—that is, by the year 1900. (In appendix B I enclose the entire statement.) His plan was sound. It was far more believable than the plan God had proposed at the time of the original Caleb and Joshua. But did America respond? Limplly.

The Student Volunteer Movement that followed 1886 has often been referred to as a wonderful and monumental effort. And so it was! But most Americans could not "mix with faith" the voice of God encouraging them with a gospel for all the peoples of the earth. What followed was what historians call "the Gay Nineties," when super-wealthy Christians displayed their wealth extravagantly and when relatively few took seriously "An Appeal to Disciples Everywhere."

The President of the United States interpreted God's voice to mean the physical acquisition of the Philippines and Western Somoa. Others interpreted it as the conquest of Cuba and the extension of the boundaries of the United States through to the Northwest Pacific. Shortly after the Student Volunteer Movement began, North Dakota, Wyoming, Montana and Washington were, within a single month, hastily voted in as states.

God was speaking, but this was not what He meant. Americans responded, but most of them did not respond to the right thing nor in the right way. And even those who did respond to what God was saying did not fully respond. As a result, when the year 1900 approached, a dateless goal had to be substituted: the phrase "by the year 1900" was replaced by "the evangelization of the world in our generation." The Biblical way of putting it would be that, although much good was accomplished, the people in the churches in their "today" to a considerable extent hardened their hearts. Despite the mission enthusiasm of the great 1910 gathering at Edinburgh, the same Western world would soon be abandoning gospel outreach in the orgy of the First World War.

But in our *today*, where do we stand? If we review the statistics of the feasibility of evangelizing the world and see how much more possible it is today than ever, will our generation respond? This is the big decision for our people today. I hesitate to make this observation, but is it possible that *Peace on Earth* is what God will maintain *only if* our generation is willing to obey His call to go to the ends of the earth?

Thus, this week is very crucial. We are a tiny minority of the church. Missions has always been at the margin. As Lincoln put it, "The world will little know nor long remember what we say here." Will that be true?

First of all, let us remember we're not working in our own strength. We are a small group of people. Our interests are minority interests in every country from which we come. Not even the Western missionary tradition has made a major effort to encourage Third World missions. In the decade that I worked among American Indians in the mountains of Guatemala, this was my concern on only two occasions. Most of you are not here because of the initiative of Western missionaries. All mission forces put together today are still no great company. Missions are on the margin. Mission people are outnumbered, like Caleb and Joshua.

However, there are some significant differences between 1886 and 1986. Thanks to what was done by the Student Volunteers of a hundred years ago and other missionaries since

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then, we are, first of all, closer to completing the task than we have ever been. This we will see in diagrams in a minute.

Secondly, never before—never in my lifetime, surely—have the Christians of the world been so sensitive to the call of the gospel for the whole world.

Thirdly, we are realizing that there is no other gospel. The gospel has always been for the whole world. The gospel has never been merely about how we, individually, can be saved. The gospel has always been the good news that God wants *all* the peoples of the earth to be confronted with His grace and authority. The spring of living water is available to us personally and nationally only if, as Philip Teng has told us, we dig two ditches—one to bring the water to us and one to carry it beyond us.

Thus, as we quickly scan the remaining task, we must ask ourselves at every moment, "Can we believe that this is the *final era of missions*? Is it possible that deliberate efforts employing a small portion of the whole church to reach the whole world can do that by the year 2000?"

We must not *predict* the return of Christ, but we must *prepare* for his return. He may come at any time. And we must be busy about His business. We must not accept other alternatives. We must know the terror of the Lord if we turn back in unbelief. As Paul put it, "Knowing therefore the terror of the Lord, we persuade men." We must also operate in the grace and the love of Christ. We are constrained by love to share the good news.

In a word, we must "no longer live unto ourselves but unto Him who died for us and rose again." This is the only way to seek Peace on Earth.

Let us turn quickly, then, to a few observations.

I have tried for years to figure out the best way to paint the picture of the progress of the gospel. I hope you will be patient for a few moments as I expose you to my most recent attempts.

First of all, let's look at the whole world at once. In Diagram 1 you see two large circles: roughly half the world is on each side of the dividing line. The most crucial thing about this diagram is the meaning of that line. If you understand this diagram, all my other diagrams will be clear.

We must not predict the return of Christ, but we must prepare for his return.

On the right-hand side, you see the half of the world that is walled off by ethnic and social distinctives. This half of the world lives within roughly 17,000 unreached people groups, my estimate of the number of groups in unreached categories. The actual number is not as important as to realize that *there exist human beings who are effectively walled off from the gospel by the absence in their society of a vital, evangelizing indigenous church movement.* On the left, you see half of the world, where the gospel is well established.

Many of the unreached groups on the right are very similar to groups on the left (where there is already a church), and such groups can be penetrated by relatively easy E-2 missionary work. There are other groups that are a little more different and are in the more difficult E-2.5 category. And, finally, the darkest and most perplexing situations can only be reached by E-3 mission work. But note how small the completely black portion now is!

Thus, only half the world today is still walled off. This is not anything like a truly hopeless picture.

Let's take a closer look at the situation on the left—where every human being belongs to a group where the church is already well established. The pure white represents evangelizing Christians. The next larger circle, with slanted lines, represents the rest of those who call themselves Christians, whether they truly know the Lord or not. The additional space in the outer circle represents those who are not Christians, but whose social sphere has been penetrated by a vital Christian church. (The actual numbers are in the table in Diagram 5.)

Having simply identified these different categories, we can stand back and reflect for a moment. If you spend a few minutes looking at Diagram 4, you will note that the vast majority of all evangelizing and mission efforts are focused on the nominal Christians and the E-1 non-Christians who live within the range of the church.

Dare I say it? What if 700,000 Italian university students are non-believers? They all have the Bible in their language. Any of them truly seeking God could find Him very shortly, *compared to a person in whose social sphere there is no Bible, no church, no gospel.* I do not say that no one should reach

(text concludes on p. 230)

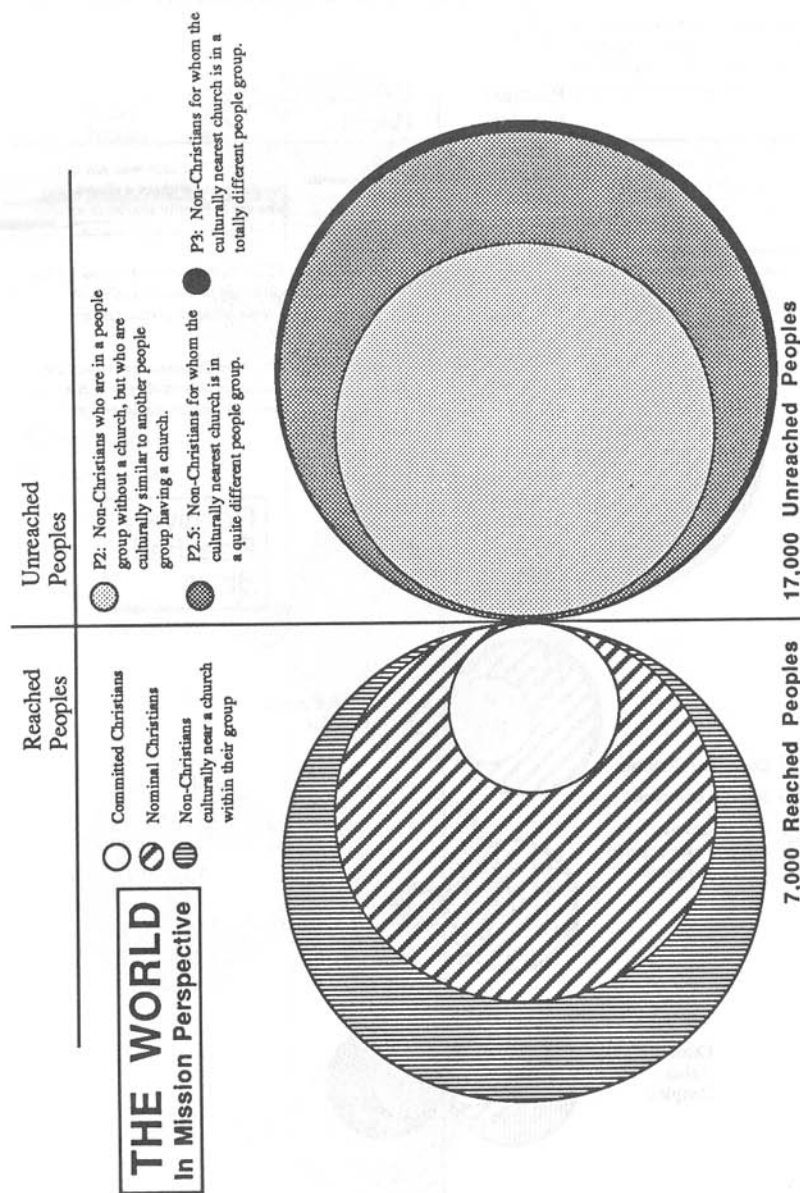


Diagram 1

Ralph Winter
The Final Era of World Missions

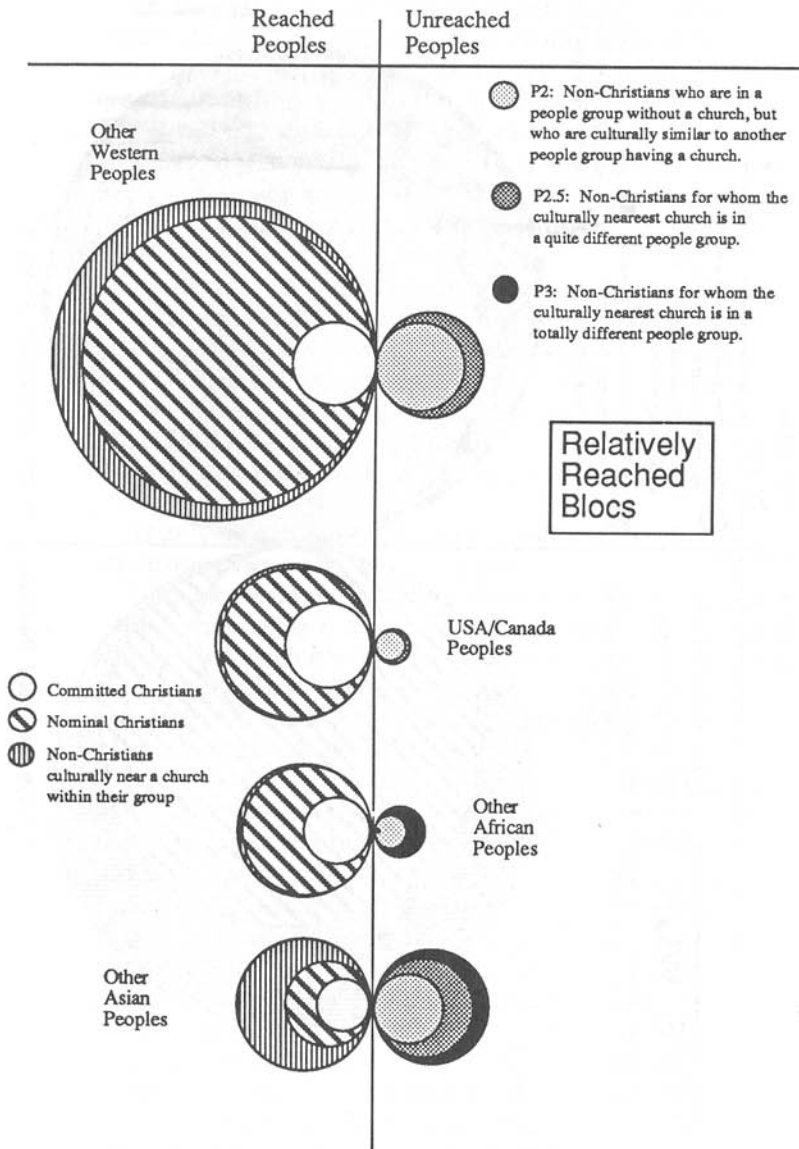


Diagram 2

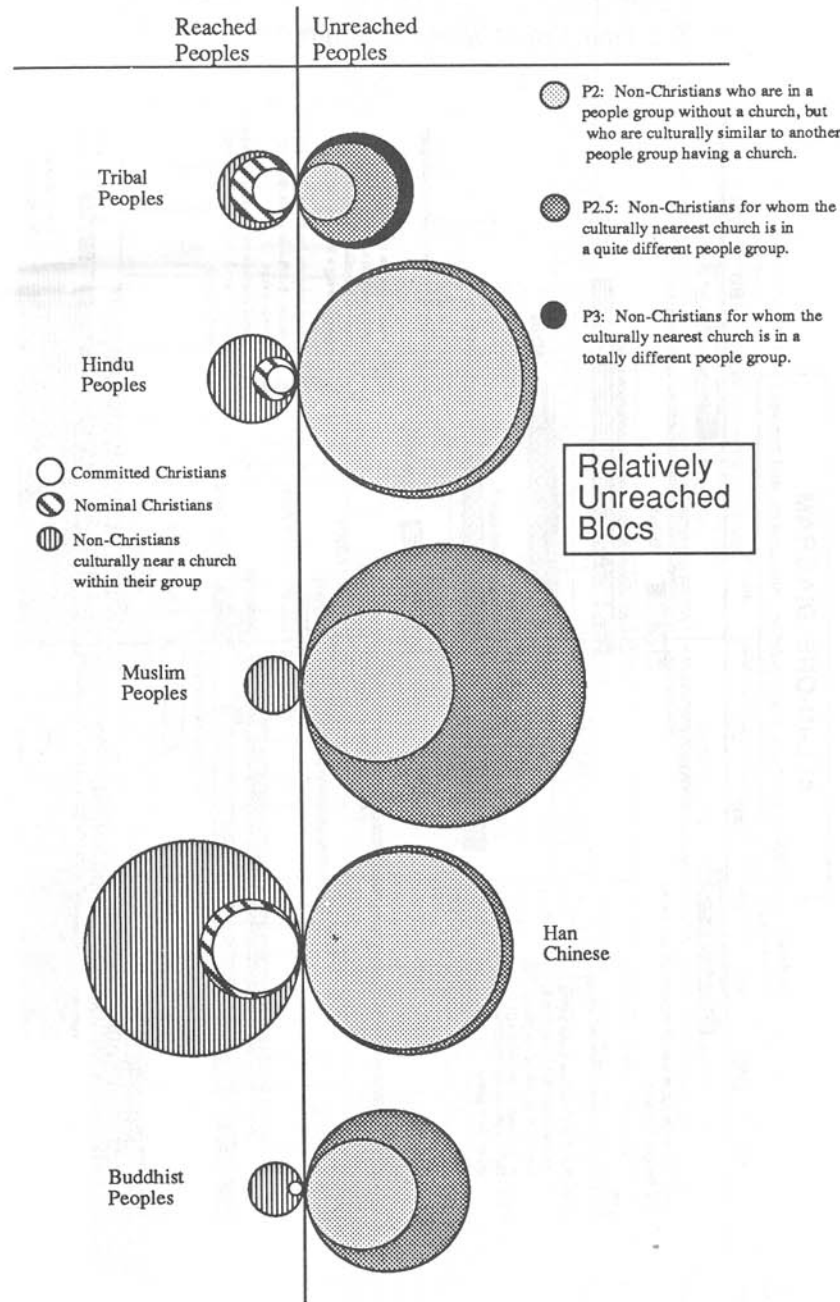


Diagram 3

Ralph Winter
The Final Era of World Missions

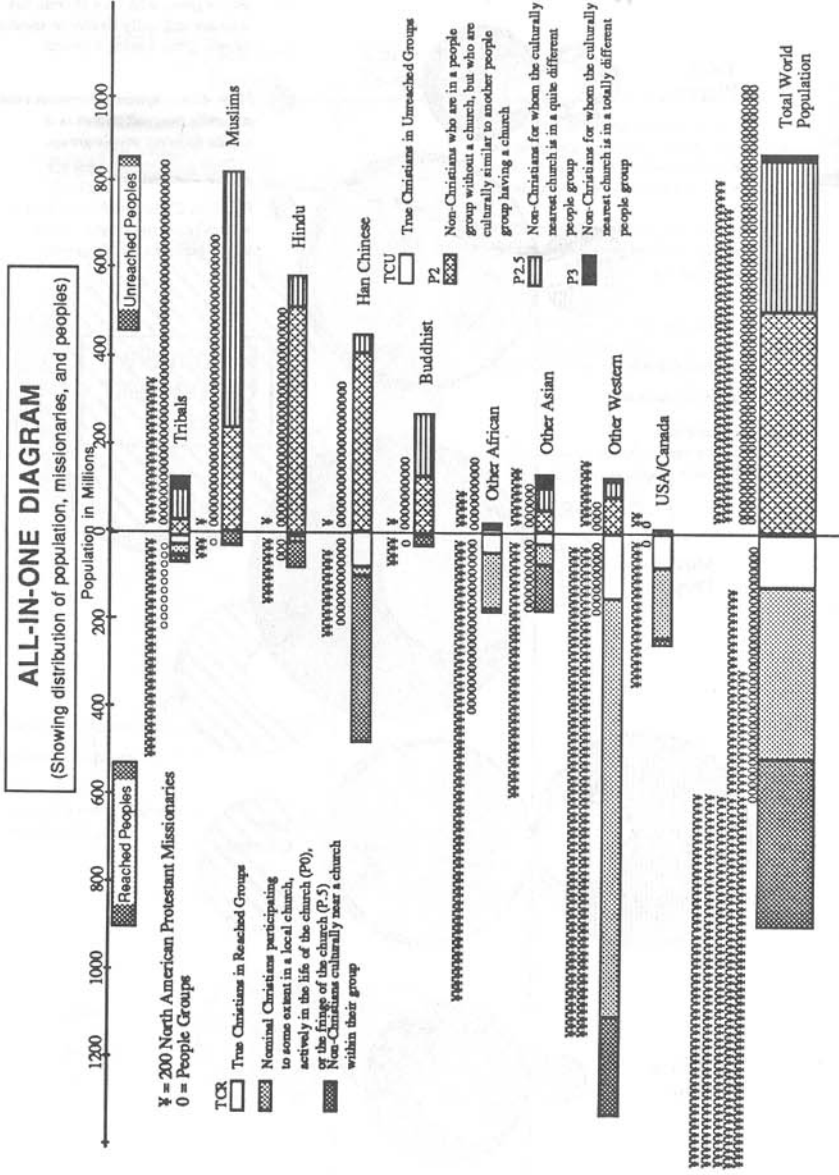


Diagram 4

The Basic Guesswork
(Underlying the Circle/Bar Diagrams)

People Groups	A. Reached People Groups individuals (millions)					B. Unreached People Groups individuals (millions)					World Totals										
	Totals					Totals					World Totals										
	True Christians (TCR)	Christians (P0,P5)	Non-Christians (P1)	Non-Christians (P2)	Non-Christians (P2.5)	Non-Christians (P3)	North American Protestant Missionaries	Languages	Individuals (millions)	North American Protestant Missionaries	Third World Missionaries	Other Western Missionaries	People Groups	Individuals (millions)	North American Protestant Missionaries	Third World Missionaries	Other Western Missionaries				
Tribal	1,000	20	25	20	65	6,000	5,000	0.001	0.21	11	5	10	26	950	300	3,450	206	13,450	6,000	5,000	2,000
Muslim	30	0.2	0	34	34	600	4,000	0.01	235	587	0	822	250	580	4,030	856	850	500	2,000	2,000	4,000
Hindu	300	8	12	60	80	1,800	3,000	0.52	514	73	0	588	100	500	3,300	668	1,900	2,000	4,000	4,000	4,000
Han Chinese	1,200	80	22	379	481	2,400	2,000	0.02	407	44	0	451	200	200	3,200	932	2,600	1,500	200	200	200
Buddhists	20	2	1	27	30	800	1,000	0.01	129	146	0	275	200	100	1,020	305	1,000	2,000	1,000	1,200	1,200
Subtotal	4,450	220	1,126	346	1,692	47,500	15,000	0.561	1,320	920	30	2,271	4,750	4,380	17,550	2,961	16,350	8,000	9,400	8,000	9,400
Other African	2,450	45	124	11	180	12,500	1,000	0.21	11	11	5	10	26	950	300	3,450	206	13,450	6,000	5,000	2,000
Other Asian	1,000	28	47	106	181	7,000	600	0.21	50	51	33	134	1,650	700	1,600	315	8,650	5,000	4,000	4,000	4,000
Other Western	1,000	147	955	229	1,331	28,000	400	0.01	82	36	11	129	1,850	130	1,400	1,460	29,850	3,000	1,600	1,600	1,600
USA/Canada	500	76	161	18	255	4,000	2,000	0.001	9	3	1	13	500	30	600	268	4,500	300	600	600	600
Subtotal	4,450	220	1,126	346	1,692	47,500	2,000	0.43	143	92	54	289	4,450	1,130	6,450	1,981	51,950	14,000	10,600	10,600	10,600
Grand Total	7,000	330	1,186	866	2,382	59,100	17,000	0.991	1,463	1,012	84	2,560	9,200	5,510	24,000	4,942	68,300	22,000	20,000	20,000	20,000
Evangelism within the same cultural group.					Evangelism and "Domestic" Missions Among Reached Peoples					Frontier Missions Among Unreached Peoples					World Totals						

Diagram 5

Evangelism within the same cultural group.

Evangelism external to one's own cultural group.

E0: Renewal evangelism of church members.
E1: Evangelism of non-Christians with no contact with the church.

E2: Evangelism of non-Christians in a similar, but different culture.
E2.5: Evangelism of non-Christians in a similar, but quite different culture.
E3: Evangelism in a completely different culture.

Certain statistics derived from The World Christian Encyclopedia by David C. Barrett, Oxford Press, N.Y., projected to 1986.

Data for third world missionaries taken from Lawrence Keyes The Last Age of Missions, William Cary Library, 1982, projected six years forward to 22,000.
Breakdown and projections consist of our estimates
Total world population from Population Reference Bureau, Inc. 1986.

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APPENDIX A: "1986: THRESHOLD TO THE YEAR 2000"

The "Coastlands" Era Begins

- 1792 William Carey founds the Baptist Missionary Society
- 1795 The London Missionary Society is founded "for all evangelicals"
- 1796 The Scottish Missionary Society is founded
- 1796 The Glasgow Missionary Society is founded
- 1797 The Netherlands Missionary Society is founded
- 1799 The Church Missionary Society is founded
(***** A Student Movement Explodes)
- 1806 The Haystack Prayer Meeting launches students into action
- 1810 American Board of Commissioners for Foreign Missions founded
- 1858 Awakening of 1858-9 (Fulton Street Prayer meeting)
- 1861 Women's Union Missionary Society formed, soon 40 others

The "Inland" Era Begins

- 1865 Founding of the China Inland Mission by J. Hudson Taylor
- 1875 Revival at Princeton, forms Princeton Foreign Mission Soc.
- 1878 *Missionary Review of the World* founded by Royal Wilder
- 1880 NJ: 250 stud. from 32 seminaries found Intersem. Miss. Alliance
- 1881 Founding of the Young People's Society of Christian Endeavor
- 1885 "Cambridge Seven" go to China under the China Inland Mission
- 1885 Northfield Conf adopts "An Appeal to Disc Everyw." & 1900 goal
(***** A Student Movement Explodes)
- 1886 D.L. Moody & 100 "Student Volunteers" at Mt. Hermon, Mass.
- 1886 A.T. Pierson's *Crisis of Missions* pub incl "Appeal" & 1900 goal
- 1888 London "Ecumenical Missionary Conference"—response to 1885
- 1890 Decade of the "Faith" Mission phenomenon
- 1891 First Nat'l Conf Stud. Volunteer Movement for Foreign Missions
- 1892 Foreign Mission Conference of North America founded
- 1900 Ecumenical Missionary Conference, New York
- 1906 Laymen's Missionary Movement
- 1910 World Missionary Conference, Edinburgh
- 1914 Beginning of the *International Review of Missions*
- 1917 Founding, Interdenominational Foreign Mission Association
- 1921 Lake Mohonk, formation of International Missionary Council
- 1922 Wm. Cameron Townsend and Donald A. McGavran join SVM
- 1928 Jerusalem meeting of the IMC 1932 Laymen's Foreign Mission Inquiry
- 1928 Mott pushes for study of Indian mass movements
- 1933 Pickett's *Christian Mass Movements in India*

The "Unreached Peoples" Era Begins

- 1935 Founding of the Wycliffe Bible Translators (Townsend)
- 1936 Pickett/McGavran's *Church Growth and Group Conversion*
- 1936 Latourette recognizes People Movement importance
- 1936 Founding, Student Foreign Miss. Fellowship (Col. Bible College)
- 1939 Founding, Gospel Recordings, Inc.
- 1941 WW II—11 million Americans study missions "on location"
- 1945 Founding of NAE & EFMA
- 1946 IVCF/SFMP Student Missionary Convention at Toronto (pre-Urbana)
- 1955 Publication of *The Bridges of God* by McGavran
- 1960 (IFMA) World Missionary Conference, New York
- 1964 (IFMA/EFMA) founding of *Evangelical Missions Quarterly*
- 1965 Founding of the Fuller School of World Mission
- 1966 Collapse of the Inter-Regional Coordinating Committee
- 1966 Wheaton (IFMA/EFMA) Conference on World Mission
- 1966 Berlin, World Congress on Evangelism, CT & BGEA
- 1969 Founding of the William Carey Library
- 1971 Greenlake, Congress on the Church's Worldwide Mission
- 1972 Founding of the American Society of Missiology
- 1972 Copeland's Proposal for a 1980 Conference like 1

- 1972 Copeland's Proposal for a 1980 Conference like 1910
- 1973 Founding of the Association of Church Missions Committees
- 1973 Founding of the Asia Missions Association
- 1973 Urbana Reversal: 8% in '70, now 28% of students sign cards, see '76
- 1973 "Seeing the Task Graphically"
- 1974 First Summer Institute of International Studies (IIS, a la SIL)
- 1974 The formal "Call" for a World Missionary Conference in 1980
- 1974 Lausanne, Switzerland, Int'l Congress on World Evangelization
- 1976 Kansas City, IFMA/EFMA Joint Executives Retreat, Coggins, Winter
- 1976 Founding of the USCWM 1976 Urbana, 50% response, see '79
- 1976 250 stud. in IIS studies (now "Perspectives" course), see '85
- 1977 First IIS (Perspectives course), on West Coast, at USCWM
- 1978 ISI loans Leiton Chin to manage WCFM/1980
- 1979 EFMA Exec Retreat on Unreached Peoples—5208 projected by 1990
- 1979 "A Church for Every People by the Year 2000", McGavran/Bliss/Gill
- 1979 Urbana, 75% response, see '81
- 1980 Melbourne, WCC/CWME Conf. on World Mission and Evangelism
- 1980 Pattaya, Thailand, Congress on World Evangelization
- 1980 Edinburgh, World Consultation on Frontier Missions
- 1980 International Student Consultation on Frontier Missions
- 1981 Frontier Fellowship begun, *Global Prayer Digest* follows
- 1981 IFMA Frontier Peoples Committee formed
- 1981 Urbana, 90% response, see '73
- 1982 March: Chicago agreement on def. of Un.R Peoples, Hidden Ppls
- 1982 Publication of monumental *World Christian Encyclopedia*
- 1983 Bryant/Concerts of Prayer confab, Chicago
- 1983 Amsterdam '83, 5,000 itinerant evangelists study evangelism
- 1983 "Wheaton '83" (World Ev. Fell.)—3rd track stresses frontiers
- 1983 Both IFMA and EFMA exec retreats emphasize the Unfinished Task
- 1984 IFMA/EFMA/AEPM retreat, at USCWM, confirms frontier interest
- 1984 Founding of the *International Journal of Frontier Missions*
- 1985 "Perspectives" course expands to 59 centers in U.S. and abroad
- 1985 First national-level, true mission conferences in Latin America
- 1985 Unprecedented "Explo '85" mtg by CCCI, with global satellite TV
- 1985 McGavran gathers missiologists/consider Giant Step/Mission 2000
(***** A Student Movement Explodes??)
- 1986 Mandate '86 (800 students in Illinois), nine other regionals
- 1986 Caleb Project meets 13,000 students, works with agencies
- 1986 Celebration of 1886 meeting: by Am Soc of Ch Hist, Fort Worth
- 1986 " by Inst. for the Study of the Am. Evangelicals, Wheaton
- 1986 " by Intervarsity, at Ben Lippen
- 1986 " by an ad hoc group at Mt. Hermon, MA (the original site)
- 1986 Amsterdam '86, 8,000 pastor/evangelists challenged
- 1986 Asia Missions Association meets on world level in USA
- 1986 Mission '87 (7000 TEMA students will meet at Amsterdam)
- 1987 ?IVCF,CCCL,Navs,So Bap,Chi Alpha back student mission consortium
- 1987 COMIBAM '87, First Latin American Congress on Missions
- 1987 ?1st world-level mtg of Global Network of Centers for W. Mission
- 1987 ?First world-level mtg Association of Third World Missions
- 1988 ?International Student Consultation on Frontier Missions, and
- 1988 ?2nd meeting: World Consultation on Frontier Missions
- 1988 ?First Intl mtg of Theological Students for Frontier Missions
- 1989 Lausanne: 2nd International Congress on World Evangelization
- 1990 ?Joint IFMA/EFMA meeting approves specific allotments for 1995
- 1995 ?All 17,000 people groups initially "engaged" by miss. outreach
- 1995 ?3rd mtg: World Cons. on Frontier Missions (mission executives)
- 1995 ?World-level Lausanne meeting rejoices in progress
- 1999 ?World-level meeting representing all people groups on earth

("This Gospel must be preached... as a testimony to all peoples, and then shall the end come.")

**APPENDIX B: "AN APPEAL TO
DISCIPLES EVERYWHERE" (1885)**

From *The Crisis of Missions*, A.T. Pierson (N.Y.:
Robert Carter & Bros., 1886), appendix, pp. 365-370.

AN APPEAL TO DISCIPLES EVERYWHERE.
Issued by the Northfield Convention.

*To fellow-believers of every name, scattered throughout the world,
Greeting:*

Assembled in the name of our Lord Jesus Christ, with one accord, in one place, we have continued for ten days in prayer and supplication, communing with one another about the common salvation, the blessed hope, and the duty of witnessing to a lost world.

It was near to our place of meeting that, in 1747, at Northampton, Jonathan Edwards sent forth his trumpet-peal, calling upon disciples everywhere to unite in prayer for an effusion of the Spirit upon the whole habitable globe. That summons to prayer marks a new era and epoch in the history of the church of God. Praying bands began to gather in this and other lands; mighty revivals of religion followed; immorality and infidelity were wonderfully checked; and, after more than fifteen hundred years of apathy and lethargy, the spirit of missions was reawakened. In 1784, the monthly concert was begun, and in 1792 the first missionary society formed in England; in 1793, William Carey, the pioneer missionary, sailed for India. Since then, one hundred missionary boards have been organized, and probably not less than one hundred thousand missionaries, including women, have gone forth into the harvest field. The Pillar has moved before these humble laborers, and the two-leaved gates have opened before them, until the whole world is now accessible. The ports and portals of Pagan, Moslem, and even Papal lands are now unsealed, and the last of the hermit nations welcomes the missionary. Results of missionary labor in the Hawaiian and Fiji Islands, in Madagascar, in Japan, probably have no parallel even in apostolic days; while even Pentecost is surpassed by the ingathering of ten thousand converts in one mission station in India within sixty days, in the year 1878. The missionary bands had scarce compassed the walls and sounded the gospel trumpet, when those walls fell, and we have but to march straight on and take possession of Satan's strongholds.

God has thus, in answer to prayer, opened the door of access to the nations. Out of the Pillar there comes once more a voice, "Speak unto the children of Israel, that they go forward." And yet the church of God is slow to move in response to the providence of God. Nearly a thousand millions of the human race are without the gospel; vast districts are wholly unoccupied. So few are the laborers that, if equally dividing responsibility, each must care for at least one hundred thousand souls. And yet there is abundance of both men and means in the church to give the gospel to every living soul before this century closes. If but ten millions, out of four hundred millions of nominal Christians, would undertake such systematic labor as that each one of that number should, in the course of the next fifteen years, reach one hundred other souls with the gospel message, the whole present population of the globe would have heard the good tidings by the year 1900!

Our Lord's own words are, "Go ye, therefore, and disciple all nations;" and, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Peter exhorts us both to "look for and hasten the coming of the day of God;" and what if our inactivity delays His coming? Christ is waiting to "see of the travail of His soul;" and we are impressed that two things are just now of great importance: first, the immediate occupation and evangelization of every destitute district of the earth's population; and, secondly, a new effusion of the Spirit in answer to united prayer.

If at some great centre like London or New York, a great council of evangelical believers could meet, to consider the wonder-working of God's providence and grace in mission fields, and how fields now unoccupied may be insured from further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among workmen, it might greatly further the glorious object of a world's evangelization; and we earnestly commend the suggestion to the prayerful consideration of the various bodies of Christian believers, and the various missionary organizations. What a spectacle it would present both to angels and men, could believers of every name, forgetting all things in which they differ, meet, by chosen representatives, to enter systematically and harmoniously upon the work of sending laborers into every part of the world-field!

But, above all else, our immediate and imperative need is a new spirit of earnest and prevailing prayer. The first Pentecost crowned ten days of united, continued supplication. Every subsequent advance may be directly traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all fellow-disciples to join us and each other in importunate daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers, and Christian workers, and upon the whole earth; that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord, that all true success must be secured. Let us call upon God till He answereth by fire! What we are to do for the salvation of the lost must be done quickly; for the generation is passing away, and we with it. Obedient to our marching orders, let us "go into all the world, and preach the gospel to every creature," while from our very hearts we pray, "Thy kingdom come."

Grace, mercy, and peace be with you all.

Done in convention at Northfield, Mass., August 14, 1885, D. L. Moody presiding.

Committee:

Arthur T. Pierson, Philadelphia, Presbyterian, *Chairman*.
A. J. Gordon, Boston, Baptist.
L. W. Munhall, Indianapolis, Methodist.
Geo. F. Pentecost, Brooklyn, N.Y., Congregationalist.
Wm. Ashmore, Missionary to Swatow, China, Baptist.
J. E. Studd, London, England, Church of England.
Miss E. Dryer, Chicago Avenue Church, Chicago.

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The Final Era of World Missions

(continued from p. 220)

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Mission agencies do not have to do everything. Most Christian money goes to thousands of pastoral and evangelistic ministries. Relatively little goes to mission agencies, and only mission agencies can successfully reach the least-reached peoples. Once a group has a well-established church movement, it ceases to be a mission field and ought to become a mission base! The ultimate test of success for a mission organization is to establish a church that is itself a mission sending church!

Like A.T. Pierson in 1885, we have a task before us that *can* be accomplished by the year 2000 if the Calebs and Joshuas prevail. Perhaps this time they may. If evangelicals around the world will not be busy in God's highest calling, the world may soon see a global war destroy all hope of Peace on Earth in our time and delay the Lord's return for another generation.