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An Analytical Examination of Contemporary Missionary Motives Objectives and Methods

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AN ANALYTICAL EXAMINATION OF CONTEMPORARY
MISSIONARY MOTIVES OBJECTIVES AND METHODS

by

Donald L. Jeter

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CHAPTER ONE

CHAPTER I

INTRODUCTION

Christianity has been a missionary religion from New Testament times. It has claimed to be a religion unique from all other religions of the world because it has God's only revelation of the answer to the spiritual needs of mankind, and because of this claim to uniqueness it has been a proselyting religion. In recent years there have been some from within the ranks of Christianity who have not been too sure whether the missionary imperative is valid today. They feel that missions should be curtailed if not discarded because of the lack of a motive that is unique. Not only is there a question of the value of missions but there is a divergence of opinion as to what missions should be trying to do and how it should be doing it. Each of these problems determines the next; the motives of missions will determine the objective that is to be attained and the objective will determine the method best suited to its attainment.

A. STATEMENT OF THE PROBLEM

The problem of this study was to determine: 1, the unique motives of Christianity for missionary endeavor which cannot be claimed by any other religion or social institution, which motivate the expenditure of time, manpower, and money for the purpose of evangelization; 2, the claimed objectives for missionary endeavor which are in agreement with these motives; and 3, the proper and adequate methods which may be used to attain these objectives.

B. JUSTIFICATION OF THE PROBLEM

This problem is one with which the author has been concerned personally. A number of years ago he felt the call of God upon his heart to give himself to the work of foreign missions. As the author counted the cost to both him and his family he realized that there needs be a very strong motive and objective in view to justify giving himself to this call. Several factors contribute to the value of this study: (1) a great deal of money is spent each year on missions;¹ In 1958 about \$138,857,422 were spent on missions; There are many expenses involved in getting there and the cost of living is high in most foreign lands; After the missionary arrives on the field he usually spends a year or two in language study which does not allow him to become immediately productive; In some fields very few results are attained after years of work; This great expenditure of money needs be justified as being absolutely necessary; (2) In addition to the justification of this expenditure of money there is the calling of valuable manpower to the work; Is this warranted? Missionaries often must leave the comforts and friendships of home and go to a land of a different race, live under difficult conditions and face early death by disease or martyrdom. Considering the high cost of missions in lives and money, missions must either be justifiable or they should be discontinued.

C. LIMITATIONS OF THE STUDY

The area of home missions is important and in some respects

¹J. O. Percy, Ivan Allbutt, and Douglas C. Percy, Missions Annual--1959, p. 65.

the methods used on all the missionary fields. Each individual field has its own methods adapted to its particular situation so it would be beyond the scope of this study to consider them all. This study intends to discover basic objectives and apply them to the most widely used methods.

D. DEFINITION OF TERMS

For the purpose of this study the following definitions comprise the meanings of these terms.

Missions: Missions is the Christian Church trying to win others to the Christian faith, especially through a group of selected workers called missionaries. In this study missions will refer exclusively to foreign missions as opposed to home missions in this country.

Motive: Motive in missions refers to reason why missions are considered a necessary part of the work of the Christian Church.

Objective: The method of missions is the means by which the objectives are carried out.

Indigenous Church: The Christian church which, though introduced by foreigners, has become native to that country and is self-governing, self-propagating and self-supporting.

Heathen: Any person who is unconverted and does not acknowledge the God of the Bible.

Non-Christian religion: Any religion which does not acknowledge Christ as the only and sufficient means of salvation.

E. METHOD OF PROCEDURE

The procedure of this study was by way of research into some of the available works on the problems, a study of the periodicals of a number of missionary societies, brochures and literature from various

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F. STATEMENT OF ORGANIZATION

The study begins, in chapter two, with a report of the motives to see why missions should exist at all. On the basis of these motives the objectives of missions were examined in chapter three to learn if specific objectives could be discovered. These objectives were used to determine proper methods in chapter four.

Thus there are three steps progressing from a questioning of the very right of missions to exist to a discovery of proper methods.

CHAPTER TWO

CHAPTER II

THE MOTIVES FOR MISSIONS

A. INTRODUCTION

The motives for missions are a very important consideration. The motives need to be worthy and they ought to be extremely strong motives because thousands spend their lives among uncongenial people in unpleasant conditions far from home, family and friends doing missionary work. In addition to this manpower, millions of dollars are spent on missions each year. People are asked to give of themselves and their hard-earned money to missions and there should be a good justification for this.

The problem of missionary motives is important to the local pastor. He is called upon from time to time to allow missionary speakers to take a service of the church and even to take an offering. The budget of the church usually contains provision for missionary support. Few local churches have excess funds to give to a cause that is not absolutely necessary. The question of "why missions" must be answered first before any other questions of objective or method may be considered. The question of why missions are opposed was taken up first then an examination of several types of motives was made.

B. WHY MISSIONS ARE OPPOSED

It is taken for granted that people who are not Christians will probably oppose missions. People are not going to want to propagate what they do not believe. This type of opposition is to be expected and is not under consideration in this study. What this study is con-

cerned with is the opposition which comes from Christians. They claim to believe in Christianity but yet do not believe in propagating this belief through missions.

1. The lack of a personal experience with Christ. The first reason people oppose missions is the lack of a personal and vital experience with Christ. ¹ They have been born and raised in a church and when they were old enough joined the church as a matter of course or family tradition. They approve of the church as a fine institution but they cannot get too excited about its beliefs. They do not feel that religion is anything to get wrought up about so they cannot comprehend how young men and women could want to spend their lives in out-of-the-way places to win others for Christ. H. R. Cook suggests,

But the measure of Christ's importance to us is the extent to which we will go to make Him known to others, So we can say that many are not interested in missions because their own faith doesn't mean much to them, and of course it wouldn't be worth much to others.²

2. Preoccupation with self. A second reason that people oppose missions is a preoccupation with self.³ These people are more than just nominal Christians. They have had a religious experience and are very concerned with spiritual things. They are interested in spiritual needs that touch them and their church and community but cannot see beyond this. They lack vision.

¹H. R. Cook, Introduction to the Study of Christian Missions, p. 14.

²Ibid., p. 15.

³Raymond B. Buker, The Place, The Goal, The Method of Christian Missions, p. 4.

3. Ignorance of the actual conditions. A third reason is ignorance of the actual conditions on the mission field.¹ Much misinformation comes from films and books about missionary lands. These are either fiction or are produced from so little background that they do not give accurate information. It is difficult after a two week trip in a land where the author does not even speak the language to come home and write a two hundred page book and get all the facts straight. This is what is frequently done and people get false notions.²

The work of the foreign missionary is pictured in two ways. The first is that the missionary is harmful. They say that natives live a carefree life free from sorrow and sin. Then the missionary comes, changes his way of living and spoils the paradise.

The second false impression that people get is that the natives are hopeless and the missionaries are useless. The only converts are scoundrels who get on the good side of the gullible missionary for what they can get out of him.

4. Theological reasons. The fourth reason people oppose missions is theological. There are two types of theology which have no place for missions. The first type is called hyper-Calvinism which stresses the sovereignty of God so much that man can do nothing. It says, "When God wants to convert the heathen, He'll do it without your help or mine!"³

The other theological view that opposes missions is the liberal. It does not consider Christianity unique. It is not the true religion,

¹H. R. Cook, Introduction to the Study of Christian Missions, p. 15.

²Ibid., p. 16.

³Ibid., p. 17.

but one of the many true religions. All religions lead to the same place. The religions of other people may not fit us but they fit them, so leave them alone. We should not confuse them by giving them a foreign religion.

These are some of the main reasons why missions are opposed; now the reasons why missions do exist should be examined.

C. SECONDARY MOTIVES

Before discussing the primary motives for missions the secondary motives must be considered. Secondary and primary motives have often been confused; therefore, in order that the majority of consideration might be given the primary motives, the secondary motives were discussed first and primary motives last.

Secondary motives are being exalted more and more by some missionary statesmen because the idea of saving men for this present age appeals to men more than the idea of saving them for the next world. It is legitimate and Christian to seek the earthly welfare of men and to widen the earth's knowledge, but these motives are secondary because they are the effects of the missionary enterprise rather than its cause. Even if these motives did not exist missions would still be necessary. In consideration of the primary motives of missions these secondary motives become relatively unimportant. These motives could be cared for by any socially minded, philanthropic organization. The primary motives can be motives only of the church.

The secondary motives include the intellectual motive, the commercial motive, the socializing motive, the statistical motive, the betterment of the spiritual life of the missionary and the philanthropic

motive which is concerned with the physical, intellectual, and moral needs of the heathen world.

1. The intellectual motive. The first of these secondary motives is the intellectual motive.¹ Missionaries have increased the knowledge of the world a great deal. In many cases, they have often done more than anyone else to extend the knowledge of the earth's surface and its inhabitants. Missionaries have been among the great explorers and geographers. They have made contributions in ethnology, entomology, zoology, botany, language and many other areas of study.

2. The commercial motive. A second motive is the commercial motive.² The missionary is a representative of a higher civilization. They are generally the first representatives of Western civilization into a country. American missionaries have often preceded diplomats and consuls into many lands and have thus opened the countries for trade. As a representative of a higher civilization, the missionary uses a gasoline lantern or perhaps generates his own electricity, he rides a bicycle or drives an automobile. His home has windows and a floor and his clothes are of a better quality. The native observes all of these things which the missionary has and then begins to desire them for himself and his family. A demand is created which the foreign trader may fill. The missionary is not sent out to prepare the way for the merchant, this an effect of his work and is purely incidental to his plans.

¹Ibid., p. 22.

²James L. Barton, The Unfinished Task of the Christian Church, p. 21.

3. The third motive is the civilizing motive.¹ The missionary is the advance agent of civilization. As a product of a civilization built on thousands of years of Christian customs and ideals the missionary opposes slavery, polygamy, cannibalism and infanticide. He teaches honesty, sobriety, thrift, purity and industriousness. He believes in wearing clothes, building houses and tilling the soil. He treats his wife and daughters with respect and kindness. His life is an example of what a Christian civilization is. As he wins converts to Christianity he teaches them the ideals of Christian living and seeks to have them live after his example. The missionary is not trying to Westernize the natives, but as they follow his example of Christian living they emerge into a new and higher civilization.

The native also tends to connect the missionaries higher standard of living with his culture and in his desire for the things of the West he also accepts to some extent the culture of the west. This civilizing effect of missions protects our own civilization from the evil influences of the non-Christian world.² The great development of communications has made the world small and brought nations and races into close relations with each other. We cannot withdraw from the world but are involved in it. When one part of world has a famine frequently the whole world feels the impact of it and when one section is at war the rest is affected. When one part of the world lies in darkness and moral degradation the rest of the world is darkened. Communism threatens to take over in unenlightened countries. The social, Moral, and intellectual condition of the world must be improved if our

¹ Arthur J. Brown, The Foreign Missionary, p. 23.

² James L. Barton, The Unfinished Task of the Christian Church, p. 22.

Christian civilization is to be saved. The missionary does civilize wherever he goes.

This again is a secondary motive of missions, important as it is, for the primary motive of missions is not the changing of civilizations and the propagation of Western ideas.

4. The statistical motive. A fourth secondary motive of missions is the statistical motive.¹ Many people, who want to get the most for their money, scan reports to see how many converts were made in a given time, how many pupils are enrolled in schools and how many patients are taken care of in the hospitals. If they feel that the greatest results per dollar have been achieved by missions they give to missions. Many fields have been able to secure good results and make a good showing and some people have supported their missions for this reason.

5. The spiritual growth motive. As a fifth motive; missionary life begets in the worker the highest type of spiritual life.² Missionary life is a life of self giving. It involves loyalty to Christ and love for mankind. Only the highest type of motives can sustain a missionary on the field. The missionary life should make the best kind of a Christian out of a person.

6. The philanthropic motive. The sixth type of secondary motive comes from the philanthropic motive.³ This motive is stirred by a consciousness of human brotherhood and a desire to relieve the desperate

¹Arthur J. Brown, The Foreign Missionary, p. 24.

²James L. Barton, The Unfinished Task of the Christian Church, p. 23.

³Arthur J. Brown, The Foreign Missionary, p. 22.

need of mankind which is prevalent throughout the world. Medical and educational missions make a special appeal to this motive.

a. Physical needs. One of the needs of mankind that becomes a secondary motive for missions is the physical needs of men in heathen lands. Conditions of gross uncleanness and lack of sanitation are prevalent to a large degree in most heathen lands. In many cases ceremonial cleanliness replaces mechanical or chemical purity. In India the offal of cattle is more pure than distilled water upon which the shadow of a low caste man has fallen.¹ Many are ignorant of the basic laws of sanitation. James Barton describes the situation;

Just one sight of the Ganges River in India will illustrate this point. In a short distance of a mile, one can behold multitudes of Indians bathing in the river, washing their clothes in the same river, drinking of the water of that river, dumping into it their sewage, burning on the shore the bodies of the dead and performing their religious rites of cleansing in the waters.²

Poverty is appalling. There are millions who have never had their hunger really satisfied even after a meal. There are many who are starving or on the verge of starvation. Poverty produces malnutrition which produces bodily conditions conducive to contracting diseases which are rapidly spread by the unsanitary conditions. The great steps that modern medical science has made in the cure and treatment of disease are entirely unknown to them. No drugs or medical aid is available to them and the death rate is very high among all ages. In addition there are religious customs that not only make

¹James L. Barton, The Unfinished Task of the Christian Church, p. 25.

²Harold Lindsell, Missionary Principles and Practice, p. 48.

the suppression of contagious diseases impossible but directly promote their extension.

Many heathen lands are so thickly populated that the land is not able to supply all the physical needs and the industrial life is so limited that not all people can be taken care of with the available work and food. In some cases the soil may be fertile enough but the people do not possess the knowledge or equipment with which to increase the crop. The same problem is present in regard to natural resources which may be available. They frequently know so little about the potentials of these resources that they could not make use of them even if they had the financial backing to get started.

Wars also add to the great need of mankind. They destroy property and life and it takes time, energy and money to rebuild and readjust the economic life.

Christianity can and does something about these conditions. The improvement of these conditions is one of the most important by-products of missions. Harold Lindsell concluded that;

Many conditions can never be corrected without the help of regeneration which first cuts through the binding cards of superstition, ignorance, and human credulity.¹

b. Intellectual need. Another need in heathen lands is the intellectual need. This does not mean just the inability to read and write for even the greatest scholars of some lands are ignorant of the practical facts of life. Their learning draws them from reality, discourages logical thinking and does not stimulate growth or progress.

¹Ibid., p. 48.

Of course these scholars number but a minute proportion of the masses who are far more ignorant. James Barton noted that;

One is often astounded at the depths of ignorance into which the human intellect can sink and wonders if some of the beings in human form, whom he meets in the East, are endowed with that intellect which is common to man.¹

From these conditions come witchcraft and demonology and all their degrading and appalling beliefs and practices. Quackery comes from witchcraft and demonology and is used in the hope of curing diseases. With ignorance comes poverty because they do not know how to create new opportunities or seize those that are available. Because of ignorance the poor and sick are neglected and are left to suffer and die. Evil customs are obeyed slavishly and bad conditions cannot be changed because of dependence upon their false religious customs. Women are ill-treated because it is believed that they are of an inferior race and not worthy of respect.

In India, for example, people starve to death every day in the streets while there are plenty of cattle running loose everywhere making a nuisance of themselves and actually competing with mankind for food. Yet the cow cannot be killed and eaten because it is the object of religious worship.

c. Moral needs. The moral needs of the heathen world challenge Christian action too. Whenever Jesus Christ is ignored, society becomes plagued with all kinds of unmentionable immoral conditions. All forms of cruelties and crime are indulged in and permitted. The position of women, child marriage, slavery, witchcraft, polygamy, prostitution, lying, treachery and about every other moral evil is seen on every

¹James L. Barton, The Unfinished Task of the Christian Church, p. 26.

side in heathen lands. They are tolerated either because of ignorance or superstition, or because of indifference toward sin and its results. Immorality even forms a part of the degraded religion of many people. Swami Vivekananda told the people of Madras that Buddhism and its practices became in India:

The most hideous ceremonies, the most horrible, the most obscene book that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion, have been the creation of degraded Buddhism.¹

Moral crimes in many lands do not merely come in waves but are constant, producing a most terrible blight upon the whole life of the people. However, even the moral condition of the heathen must remain a secondary motive because it is not primarily the purpose of missions to reform morals.

D. PRIMARY MOTIVES

The primary motive of missions is that which is distinctive to the church alone and can be the motive of no other organization. This motive alone makes up sufficient reason for the missionary enterprise. The primary motive is the combination of three motives: the spiritual needs of the non-Christian world, the command of Christ, and the vital relationship of the Christian to Christ.

1. The spiritual need of the heathen world. The spiritual need of the heathen world is the first part of the motive for Christian missions. Discussed under this topic were several of the common misconceptions as to the spiritual condition of the heathen, the

¹Robert E. Speer, *Missionary Principles and Practices*, p. 22.

Biblical picture of the heathen's spiritual condition, and the inability of their own religions to meet these needs.

a. Misconceptions. There are a number of misconceptions as to spiritual conditions of the heathen. The first of these is that God cannot possibly allow such vast numbers to perish. We are not qualified as finite beings to say what the infinite God can and cannot do. Christ has said in Matthew 7:13,

Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

This is what Christ had in mind when He made this statement. More people will be lost than saved. It is not a matter of numbers anyway for if it could be proved that it would be unjust for God to allow multitudes of heathen to perish, then it could also be proved that it would be unjust to allow even one to perish. The truth is that "except a man be born again he cannot see the kingdom of God".¹

Another mistaken idea is that God is love, and he will provide a way of escape for the heathen. In spite of the fact that God is love He allows many unlovely things in the world. He allows sin and its terrible consequences to run rampant everywhere. Wrong triumphs over right. We might say that since God is love He will not let people suffer and yet suffering and pain are everywhere. The phrase "God is love" is not the only description we have of God. God is also holy and righteousness and these must determine the expression of his love. God has made a loving provision for the heathen through His Son.

¹John 3:3

John declares,

For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life; for God sent not His Son into the world to condemn the world, but that the world through Him might be saved.¹

Some people say that the heathen are living up to the light which they have, therefore, they will be saved. There is no doubt but that the heathen have spiritual light. Paul says in Romans 2:14;

For where the Gentiles which have not the law do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

This is the law of conscience imparted by the Spirit. It is, in substance, the same Law as given to Moses since both are given by the same spirit. The conscience of the heathen is their light but it seems that very few if any ever live up to that light. Paul says,¹ "we have before proved both Jew and Gentiles, that they are all under sin". Reverend J. Hudson Taylor said that after nearly fifty years of dealing with heathen in China, that he had never met a Chinese who would claim that he had lived up to the light which he had possessed.² Because divine light is so universally rejected we find these words written in one of the ancient Sacred Books of the Hindus: "I am sin, my work is sin; my spirit is sin; in sin I was conceived".³

Another misconception concerning the spiritual condition of the heathen is that men in Christian lands are lost because they have heard

¹John 3:16, 17.

²Henry W. Frost, The Spiritual Condition of the Heathen, p. 7.

³Ibid., p. 7.

the Gospel and have rejected it. The heathen have not heard the Gospel and have not rejected it; therefore, they are not lost. If it were true that men in Christian lands are lost because they reject the gospel then it would also be true that the heathen are not lost because they have not had a chance to reject the gospel. The truth of the matter is that men in Christian lands were lost already and that is why the gospel was sent to them. The reason men are lost is because they are the inheritors of Adam's sin, and because, as sinners, they have sinned personally. This is true not only of Christian lands but of all men in all lands. All men are the sons of Adam and they themselves are sinners. Dr. Kellogg says, in his Handbook of Comparative Religion:

We doubtless find among them all, here and there, men who may be rightly described as brave, or generous, or ¹ benevolent or moral. But for holiness we look in vain.

Other people say that we need not trouble ourselves about the heathen, but can leave them in the hands of God. The Judge of all the earth will do the right thing. The problem here is that people would like to have one sit back and leave everything to God. But one should not do this because one ought to trouble himself about anything that troubles God. The problem of sin did and does trouble God. It troubled Him enough that He sent His only Son to live, suffer and die for the heathen. The apostles and Paul were troubled about the lost too for they and thousands of people down to the present day have given up much that by all means some might be saved.

The question, "Shall not the judge of the earth do right?" was

¹Ibid., p. 8.

first asked by Abraham concerning the cities of Sodom and Gomorrah.

And this was God's reply:

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.¹

Gods doing right concerning wicked people may mean a more terrible thing than some people think.

Another misconception concerning the spiritual condition of the heathen is that the heathen will not be punished as those who have rejected Christ will be. There is no scriptural basis for this statement. Christ's teaching concerning the matter is this:

The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.²

And that servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.³

These passages indicate that God, the righteous and just judge, will take into account the opportunity and responsibility of the individual, and will give judgment accordingly. These passages do not, however, even hint that anyone who is involved in the judgment will escape it. The most that they teach is that exact justice will be done. The Bible plainly declares that justice to the heathen will mean death in hell:

But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.⁴

¹Genesis 20:24, 25.

²Matthew 16:27

³Luke 12:47, 48.

⁴Revelation 2:16.

Some people agree that the heathen are lost and that they will be judged. But it is their belief that God will give those who have never heard the Gospel in this world a chance to hear it in the other world, and thus they will have the opportunity of being saved. There is no scriptural basis for this notion. In fact the opposite appears to be true. Christ urged His disciples to preach the gospel in this life and with haste throughout the world to every creature as though this was the only chance they would have. If the work could have been done in another life there would not have been such urgency expressed. Paul, who gave himself to winning his generation, told the Corinthians: "Now is the accepted time, behold now is the day of salvation".¹ This was written to people who had been heathen and were tempted to go back into heathen practices. It seems as though he is warning them that there will be no other chance if it is missed now. This world is the only place for the display of God's grace in the saving of souls.

A question raised concerning the spiritual condition of heathen is this: Are there not men who have raised themselves above their heathen practices, come to believe in one God, and thus found salvation? Men like Socrates, Seneca and Marcus Aurelius did, to a certain extent, break through their heathen polytheistic superstitions and come to speak of one Supreme Being.² God has revealed himself down through the ages in two ways besides the written Word. First, He gave a direct revelation to Adam and this has been preserved by memory and witnessing of those who followed them. Second, He gives a constant revelation in nature. His creation speaks of the creator. Everyone should be able

¹II Corinthians 6:2

²Henry W. Frost, The Spiritual Condition of the Heathen, p. 14.

to see that there is one God. The reason that they have not perceived God is because in their pride they have deliberately refused to know Him.

Simply believing that there is one God will not save the soul, anyway. The demons believe and tremble. If believing in one true God were all that were necessary then there would be no need for salvation through Christ for nearly all men believe in some Supreme Being.

Another problem concerning the spiritual condition of the heathen is this: is not God able, in the case of an honest heathen who has not heard the Gospel, to make Christ known to him by dream, vision, or direct revelation and through this experience cause him to come to believe in Christ and be saved? In some cases God has spoken to the hearts and minds of men, especially heathen, as testified to by scriptural instances and by many missionaries of recent times. There always seems to be limitations to such experience, however. Cornelius had a revelation to send for Peter. It took the presence and testimony of Peter to make the revelation complete and bring salvation to the hearers. Men and women in heathendom have at night seen "white men" who have told them to go to certain cities or chapels and to believe the doctrine they might hear there.¹ They had to go hear the preacher before they could fully understand the meaning of the vision and be saved.

God might have ordained to preach the Gospel to men directly through dreams and visions but He has not. Instead He has committed the preaching and witnessing to men who are to go and teach all nations.

¹Ibid., p. 16.

Paul makes this clear:

Whosoever shall call upon the name of the Lord shall be saved: how then shall they call upon him in whom they have not believed: and how shall they believe in Him of whom they have not heard: and how shall they hear without a preacher?¹

The doctrine of divine election may not be depended upon for the salvation of the heathen. Those who follow Calvin's teachings believe that God has predestined certain individuals to be saved and that they will be saved in spite of the circumstances in which they find themselves. Calvin says:

Predestination, we call the eternal decree of God, by which He has determined in Himself what He would have become of every individual of mankind, for they are not all created with a similar destiny; but eternal life is fore-ordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is predestined either to life or to death---In conformity, therefore, to the clear doctrine of scripture, we assert that, by an eternal and immutable counsel God has once for all determined both whom He would admit to salvation and whom He would condemn to destruction.²

If this doctrine were true it would still not detract from the missionary motive or decrease human responsibility. Henry W. Frost affirms:

There is not a single instance recorded in the New Testament where God's elective grace finds and saves a man except as the knowledge of Christ is brought to that person by someone who believed him to be lost and who was thus constrained to preach the gospel to him; nor is there a single promise in the whole Bible to the effect that this order of things will ever be changed.³

Scripture seems to point to the fact that men are not predestined either to heaven or hell but predestination is the purpose of God to save all mankind from sin. It includes all men instead of an arbitrarily

¹Romans 10:14.

²Henry W. Frost, The Spiritual Condition of the Heathen, p. 19.

³Ibid.

limited number. It is conditioned on faith in Jesus Christ alone.

Paul stated:

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will.¹

Predestination is the general plan of God in saving men.

Election has to do with those who are saved. The elect are chosen, not by absolute decree, but by accepting Christ as Savior. Thus the election of particular individuals to be the children of God and heirs of salvation is conditional upon faith in Christ and includes all who believe. God has predestined that every individual should become one of the elect.

It cannot be argued, then, that God will save whom he will without the help of witnessing Christians. God has willed that all men should be saved by accepting the conditions of salvation, and these conditions of salvation need to be proclaimed by men to men.

b. The Biblical picture of the heathen. The Bible gives the true picture of the heathen without Christ.

The Apostle Paul in his letter to the Romans presents a dark picture of a pagan people without the gospel:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; Because that, when they knew God, they glorified him not as God, neither were they

¹Ephesians 1:4.

thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.¹

Paul says that God has made Himself known through His own creation. His power and glory are visible everywhere. There is then no excuse for men holding to unrighteousness. The pagans had this revelation, but instead of worshiping God and giving Him the glory and thanksgiving for all His provision for them in His creation they became vain in their imaginations. They thought they were wise but became foolish as their hearts were darkened by sin and unbelief. Instead of worshiping the eternal creator they made idols for themselves in the fashion of men, birds, animals and snakes.

Wherefore God also gave them up to uncleanness through the lust of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.²

Because these people turned from worshiping the creator who was revealed to them and worshiped idols of their own making, God gave them up to sin of the most unnatural and abominable nature.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers,

¹Romans 1:18-23.

²Romans 1:24-27.

without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.¹

These pagans would not even remember God but put Him completely out of their minds. The simple, pure worship of God is not suited to the proud, sensual, carnal heart of fallen man. Their wickedness became so great that, although they knew of the terrible guilt of their sins, they not only committed these sins themselves but even approved of them in others. This is a picture of people without God and without a saving knowledge of Christ. This is the condition of the heathen in non-Christian lands. They are alienated from God, "without Christ, having no hope, and without God in the world".²

c. The inadequacy of non-Christian religion. A misconception that is held by some people is that within the great heathen religions there is opportunity for salvation for those honestly and fully following their teachings. This is a vital problem for it acknowledges the existence of the heathen religions which make the spread of Christianity much more difficult. Some of these religions are fully developed and formulated and contain much that is good. The sacred books of India and China as well as the Koran of the Mohammedans contain much that is true, uplifting and even inspiring but these few grains of truth are lost in a mass of worthless chaff, or even that which is actually evil. The people do not feed upon the good but upon the evil. Henry W. Frost in "The Spiritual Condition of the Heathen" quotes an authority on such literature as saying:

The classic, philosophical and religious books of the

¹Romans 1:28-32.

²Ephesians 2:12.

East are filled with obscenity. Translations have to be edited and expurgated by a free hand to avoid shocking the Christian reader.¹

(1.) Three views concerning non-Christian religions. There are three views taken concerning the adequacy or inadequacy of non-Christian religions. The first view is represented by the theory expressed by Professor Hocking of Harvard. He believes that within the heart of every creed and religion is a bit of spiritual truth. In spite of all else that might accompany it he says,

There is this germ, the inalienable religious intuition of the human soul. The God of this intuition is the true God: to this extent universal religion has not to be established, it exists.²

If what Professor Hocking says is true there are serious consequences for missions. If all religions disclose the same God but just offer different approaches to Him then it is possible for all to reach God and have fellowship with Him. The non-Christian people have all that they need in their own religions and there is no need to spend lives, time and money to do what is already done.

The second view taken concerning non-Christian religions is a middle of the road position. It says that Christianity has in it a peculiar quality which distinguishes it from other religions. These other religions have bits of truth in them and many of these truths are similar to bits of truth found in Christianity.

The third view is that non-Christian religions are evil and that God has not revealed Himself to or through the ideal representatives of these religions even to a limited degree.

(2.) Criteria for judging non-Christian religions. First,

¹Henry W. Frost, The Spiritual Condition of the Heathen, p. 12.

²Harold Lindsell, Christian Philosophy of Missions, p. 92.

"Christianity is a religion of revelation received; all other faiths are religions of revelation denied".¹ Christianity is a religion of faith in a special revelation from God showing the nature of God, the sinfulness of man, and the way of salvation from the guilt of sin. As such, Christianity represents a unique religion that is absolute or final. By it all other religions must be judged. Every religion must harmonize with the Christian religion and the doctrines of God, man, and salvation in order to be a valid religion.

(3.) Teaching Concerning sin. The similarities that exist between Christianity and non-Christian religions are all superficial similarities. One of these is that there is something wrong with man. This recognition does not mean that there is any likeness between religions. The test of likeness comes in determining what is wrong with man. Several religions can be compared to see what they teach concerning sin.

In Hinduism there is no real sin. Philosophic ignorance or violation against the cast rules are the only sins. There is no concept of morality. Punishment for sin is through Karma. Karma is the endless transmigration of souls from one life to another in this world.

In Buddhism sin is recognized and a high moral standard is set. It can truthfully assert that it has high ethical standards, such as honesty, sexual morality, and sobriety.² This religion, however, offers no hope of ever being free of evil deeds.

Confucianism is not truly a religion but it is claimed by millions of people in China today. Its view of sin is as far removed from the Biblical view as it can be. It assumes that human nature has a funda-

¹James A. Packer, "Christian and Non-Christian Religions", Christianity Today, December 21, 1959, p. 4.

²Luther E. Copeland, "Buddhism and the Christian Faith", Christianity Today, p. 14.

mental divine goodness. Man is not born in sin but is born sinless.¹

Shintoism's view of sin is far from the Biblical view also. Here sin or defilement or disease or guilt are contagious. They are physically transmissible and physically removable. In Japan, sex gratification is normal and prostitution is legal. Purity is ritualistic. The only virtue known to Shinto is loyalty.²

In animism there is no sense of sin as a transgression against a personal God. There are only good and evil spirits to which must be made sacrifices. It is said that there are three great I's in animism: infidelity, insanity, and immorality.³

Islam has an inadequate idea of sin and human depravity. It has no doctrine of original sin and regards man as weak and liable to sin rather than fallen and inherently sinful. Man is a sinner because he sins, he does sin because he is a sinner. The only real sin is the association of anyone else with the Deity or the denial of his law. Social and moral sins are insignificant next to them.⁴

It is clear from the investigation of these religions that sin is not the same as sin in Christianity. The name may be the same but the meaning is not the same. The question is not whether Christianity is more advanced than non-Christian religions. The question is whether they can be considered to be on the same road. Harold Lindsell avers,

¹Harold Lindsell, Christian Philosophy of Missions, p. 99.

²Howard F. Vos, Religions in a Changing World, p. 99.

³Ibid., p. 27.

⁴J. N. D. Anderson, "The Christian Message to Islam", Christianity Today, p. 10.

Unequivacally the revelationist must insist that the concept of sin is not a difference in degree, but a difference in kind and that¹ there is no sameness of Christianity with other religions.

(4). Teaching concerning God. Christianity teaches that God discloses Himself through His revelation, the Bible. He is a holy, righteous, personal God. All religions have deities in their structures but as with sin we find that what is meant by deity is not always the same as in the Christian revelation.

Hinduism's god in no way resembles the Christian God. It is an impersonal philosophical absolute. It is without qualities and unknowable.²

Buddhism also denies a personal God. Morality and God are not connected. Dr. Caird says:

It reasserts the negative element involved in pantheism, and exaggerates it till not only every finite and anthropomorphic ingredient, but vestige of positive thought, vanishes from the idea of God, and we seem to be left in the absolute negation of atheism.³

Confucianism goes about the same direction as the other religions mentioned. Confucius did mention the supreme being once. He tried to depersonalize faith but among common people polytheism and ancestral worship is common. The forces of nature, plus mythical Chinese figures constitute their concept of God.⁴

Shintoism has no unifying force or being in the universe. They have a vague uncertain polytheism based on a series of unbelievable

¹Harold Lindsell, Christian Philosophy of Missions, p. 100.

²Howard F. Vos, Religions in a Changing World, p. 197.

³David James Burrell, The Religions of the World, p. 136.

⁴Harold Lindsell, Christian Philosophy of Missions, p. 102.

myths. They worship a number of deities who have no ethical or even moral ideal. Howard Vos explains,

The Japanese word for god is Kami. It baffles definition. It is applied to the sun, to mythological creatures, to men, birds, beasts, plants, and trees. Indeed, anyone real or imaginary, and anything true or false, possessing extraordinary power can be Kami. Soldiers who died in World War II became Kami; large lakes and rocks were already Kami. When so much can be included in the term, it is not surprising that the total number of Gods is estimated at either 80 or 800 myriads. The only limitation to Kami is that all must be of Japanese origin.

The "god" of Shintoism cannot be compared with the true revealed God of Christianity.

The animist believes in a God who is the creator and giver of all things. He takes notice of the behavior of people, not as individuals, but as a village or race. He lives in the sky but sometimes comes to mountain tops to rest. The people live in terror of him for fear they will somehow displease him and he will cause trouble for them.²

The Mohamedan has one God who is the creator of the world and outwardly seems to be the God of Christian revelation. However Islam denies the triune nature of God. William Anderson notes that other inconsistencies are as follows:

But the concept of his sovereignty and omnipotence has been allowed to overshadow his holiness and moral purity, and the concept of his transcendence and self-sufficiency has obscured his self-giving and his love. The Muslim God, in the dominant doctrine, need not act according to moral principles: he is sovereign, and who call upon him to account? Also he cannot be made glad by men's elevation, nor sad by their rebellion: he is utterly self-sufficient, so how can he be affected by his creatures?³

¹Howard F. Vos, Religions in a Changing World, p. 98.

²Ibid., p. 98.

³William K. Anderson, Christian World Mission, p. 8.

It is easy to see that there is no agreement between Christianity and non-Christian religions concerning the principles of sin nor the question of deity. Now, if non-Christian religions do not agree with the revelation of Christianity in their ideas of salvation there will be no need to look further.

(5). Teachings concerning salvation. In Hinduism salvation may be obtained in one of these three general ways. The intellectual way of knowledge, the emotional way of devotion to a particular god, or through works as prescribed by the ceremonial law. The way of knowledge is largely philosophical and centers in grasping the principles of Vedant, especially its view of the nature of god and our being part of him, so that eventually this knowledge turns into a mystical insight. It involves great concentration of mind. The way of works becomes hedged about by rules of conduct, not moral conduct, but the renunciation of the fruits of action. In the way of devotion the person hopes to come to realization by song, meditation, and worship.¹

Buddhism also has renunciation as the basis for its salvation. It is really self-suppression of the desires. The emphasis of the teaching is placed on the perfecting of the inward man by sacrificing all but the barest necessities of life.²

In Confucianism salvation is a matter of social relationships that center around the idea of doing good. The Silver Rule of Confucianism is, "Do not unto others what you would not have them to do unto you." Its salvation is excessively self-centered and operates on a

¹Howard F. Vos, Religions in a Changing World, p. 198.

²David James Burrell, The Religions of the World, p. 133.

homocentric framework. Confucianism does not actually offer salvation. It is more of a philosophical system putting forth ethical advice.¹

In Shintoism, works of righteousness as centered in forms, ceremonies and sacrifices make for whatever salvation the faith has to offer. Shintoism is just nature worship and lacks enough teaching about salvation to be worthy of mention.²

Islam teaches that after the coming of the twelfth Imam, everyone on earth will die. Then the trumpet will sound and everyone will be raised to life. God will weigh men's deeds in a pair of balances to determine whether the good deeds outweigh the evil deeds. It is important that one perform many good deeds in this life to balance off the evil deeds at the day of judgement. Fifty-one percent good deeds is enough to get one into heaven.³

There are several criticisms that can be made concerning the methods of salvation in the non-Christian religions. First, none of them agrees with the Christian revelation. There are some outward instances that seem to resemble the Bible account such as stories of a virgin birth, stories of miracles, and ideas that look like incarnations. Most of the similarities have to do with other than salvation.

The second argument against these doctrines of salvation is that none of these religions have in their pattern of salvation the person of Jesus Christ. No matter what good may be introduced in favor of these religions the absence of the Person of Jesus Christ as central stamps them as false. They become man-made inventions.

¹Howard F. Vos, Religions in a Changing World, p. 125.

²Edmund D. Soper, The Philosophy of the Christian World Mission, p. 190.

³Howard F. Vos, Religions in a Changing World, p. 73.

Third, it can be said that the best which has been produced in any non-Christian religion is generally far worse than the worst in Christianity. This is shown in the lives of most of the people who practice the faith. This proves again that Christianity does not differ from non-Christian religions, but in kind. In all the non-Christian world Christ is the only force preaching righteousness, teaching purity, creating love, and drawing men to God.

Robert Hall Glover describes the heathens spiritual condition:

They indulge in what they know is wrong and expect punishment for it and live in abject fear of it. They worship idols and evil spirits in a desperate but vain attempt to atone for their sin and ward off its punishment. But they testify again and again that they do not thereby obtain peace of heart or any assurance of sins forgiven.

Christianity, with its offer of salvation is a life and death matter. The Christian experience is something not only distinct but unique in the full meaning of the word. It offers the possibility of a life which cannot be had elsewhere. Robert Speer declared:

If Christ is our life, and we have been able to find life, full and abundant, only in Him; if there is no other name given under heaven among men whereby they must be saved; if, as Kieth Falconer said, "most continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism or Islam"; if the Savior of the world included these millions in the sweep of His love and sacrifice; if they are the children of the Father who would not that they perish, but that all should enter into life, and for that end has made us the stewards of the mission; and if life is to us not a play and a trifle, but the solemn doing of our Father's business, then I ask, in the Master's name, is there not need that we give ourselves to the mission of the world's redemption?

2. The explicit command of Christ. The spiritual condition of

¹Robert Hall Glover, Why World-Wide Missions, p. 4.

²Robert E. Speer, Missionary Principles and Practices, p. 25.

the heathen is grave and there is no hope for him outside of Christ. The evangelization of the world was the main purpose of Christ. He came into the world to save it. To be more precise, the Bible says that he came into the world to save all men. His command, as found in Matthew 28:19-20, says,

Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all thing whatsoever I have commanded you and lo I am with you alway, even unto the end of the world.

Jesus himself was a missionary. His earthly life was confined to Palestine but His scope was world-wide. Jesus taught that he was the good shepherd who layed down His life for His sheep and that He knew His sheep because of His great love for them. He went on to say in John 10:16:

And other sheep I have, which are not of this fold; Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

This verse from the Bible shows that Christ was not concerned with saving the people of Palistine only. His coming was to the whole world and not just to the people at home. This is also shown in John 3:16;

For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.

The whole purpose of Christ's birth was to redeem the whole world and this worldwide vision and purpose was also the objective of His death. When discussing the manner of His death, He stated, in John 12:32,

And I, if I be lifted up from the earth, will draw all men unto me.

The parable of the ninety and nine shows that Christ was more concerned about the one outside the fold than those in their comfortable

gospel-lighted homes. It is to the one who is in danger of darkness that Christ bids us go. There are many other verses in the Bible that show the missionary purpose of Christ.

He has commanded that the gospel go forth into all the world therefore people and churches who call themselves Christian are obliged to carry out His purpose and plan. The great commission is the object for which the church exists on earth. To fail to obey it is disloyalty to Christ and His cause.

Arthur T. Pierson avers, "There is no justification for missions that is either possible or needful, except the explicit repeated command of Christ".¹ The command of Christ alone does not seem to be sufficient reason to assent to the missionary enterprise for it raises the question as to why Christ commanded it. Christ does not give arbitrary orders. There must be a justifying reason for them. Robert Speer alleged,

Men who assent to the Missionary enterprise on the strength of the last command of Christ alone, or primarily, will give it little support, and their interest in it will soon become as formal as the ground on which it rests. The Spirit of Christianity is higher than legalism and it is the spirit of legalism to press injunction of courses of action where underlying principles of action are unseen or unfelt.²

Because of his view Pierson's objective for missions is effected which in turn effects the method he would recommend. This is further discussed in Chapters Three and Four.

3. A valid personal Christian experience. Christ commanded the church to evangelize the world because He wished it to be evangelized

¹Arthur T. Pierson, God and Missions Today, p. 75.

²Robert E. Speer, Missionary Principles and Practices, p. 10.

and because He knew it needed to be evangelized, but the constant repeating of the command itself will never produce the result. "Whether men obey the command of the Head of the Church will depend on their personal relationship to Him."¹ The personal relationship of the believer may be determined by the answer to the question, "Does Christ mean anything to me?" If He means nothing then a believer need not feel constrained to obey His command.

If Christ is of worth He is of worth to all men and must be made known to all men. Christianity not only declares that Christ is of worth, it declares that He is indispensable. The more Christ is worth and the deeper the Christian experience the greater the desire to communicate it. Propagation is the law of the spiritual life; grow or die. Foreign missions is not a side issue or the object of an occasional collection it is one of the supreme duties of the church.

According to George H. Mennenga the believers relation toward Christ should include four attitudes.² The first attitude is one of obedience. Jesus has commanded us to go into all the world to preach the gospel and He is in a position of authority. A Christian in a proper relationship to Christ will obey, and obedience becomes a primary motive.

The second attitude is one of love which is associated with obedience. Paul says: "For the love of Christ constraineth us".³ Paul so keenly felt the love of Christ in his own life that he desired

¹ Harold Lindsell, Missionary Principles and Practices, p. 43.

² George H. Mennenga, All the Families of the Earth, p. 29.

³ II Corinthians 5:19.

to share it with others. It was love that contrained him to give his life as a missionary. Arthur J. Brown in speaking of a "Valid Christian Experience" as a motive notes, "In proportion as this is genuine and deep, will we desire to communicate it to others?"¹ In George Mennenga's words,

A keen interest in the outreach of the church is evidence of a vital and valid experience of the love and the transforming power of the Christ in the life of the individual and of the church; a lack of this interest is evidence of a shallow Christian experience without much vitality.²

The third attitude which George Mennenga suggests is the glory of God. To glorify God is the chief end for which man was created. The Heidelberg Catechism says, in answer to the question as to the purpose of man, "That he might rightly know God his Creator, heartily love Him, and live with him in eternal happiness, to glorify and praise Him." George Mennenga declares,

Obedience and love and gratitude to God will cause men to want to glorify him, and make it possible that others too will be able to achieve life's greatest purpose--to glorify and praise Him forever.³

The fourth attitude toward Christ is eternal Salvation. Man was created to live forever. He will spend eternity in glory with Christ or in eternal darkness in hell. This thought motivates believers to win the lost to Christ.

It is the combination of these three motives that makes up the motive for missions. The spiritual need for the heathen is great and he had no way out within himself. Christ has commanded that the church go into all the world and preach the gospel to every creature, and

¹Arthur J. Brown, The Foreign Missionary, p. 13.

²George H. Mennenga, All the Families of the Earth, p. 29.

³Ibid., p. 30.

with this command has supplied the cure for the spiritual needs of the world. The command of Christ alone is not enough because alone it issues into legalism. The valid experience of the believer in Christ makes the command vital and living to the church.

SUMMARY

It has been found that missions are opposed by Christians for various reasons. Missions are opposed because people do not think that Christ is worthwhile due to a lack of personal experience with Him; people are narrow in their Christian outreach and vision; because people do not know what the missionaries are actually doing; and because they feel either that man has no part in the winning of the lost to Christ or that Christianity is not unique from non-Christian religions and has nothing to offer in addition to them.

There are, however, two classes of motives for approving of missions: secondary motives and primary motives. The secondary motives include the intellectual motive, the commercial motive, the socializing motive, the statistical motive and the betterment of the spiritual life of the one who goes. The physical, intellectual and moral needs of the heathen world must also be considered as secondary motives. These motives, though good motives cannot be considered as primary motives because they are motives which can be cared for by any philanthropic organization with a desire toward the social betterment of the world.

The primary motive of missions consists of a combination of the spiritual need of the non-Christian world; the command of Christ to meet that need, and His provision for meeting it; and the valid

personal experience of the Christian which makes the command vital.

This is the motive of missions and is the sufficient reason for prompting missions today.

CHAPTER THREE

CHAPTER III

THE OBJECTIVES OF MISSIONS

A. INTRODUCTION

The objective of foreign missions is very important. The motives of missions determine the objectives. Not all motives can become objectives in light of the revealed purpose of God and in the experience of missionaries of the past and present. Clear objectives are important because people have wanted to do something for God but they did not know clearly what they were trying to do. The statement of the objectives of missions answers the question of the "what" of missionary strategy.

Other missionaries have been less successful than they might have been because of a defective and faulty understanding of the objective of their missionary calling. Lopsided or incomplete concepts of the whole nature of the job have kept some missionaries from obtaining the greatest results from their work. Faulty or partial concepts have caused missionaries to use wrong methods, and wrong methods have resulted in meager yields.

B. THE CHARACTER OF THE OBJECTIVE: SPIRITUAL

1. A spiritual business. In determining the specific objectives of missions we must consider the main characteristic of the missionary enterprise. The primary business of the missionary is a spiritual business. The primary motive of missions is the fact that mankind is lost in sin and that Christianity has the only answer to his condition. It is the belief that Christianity is the divine life in man, and that

a Christian differs from other men not in certain external things, such as his manner of worship or his beliefs, but in the fact that he is alive and men are dead. To deny this supernatural power in the Christian man is to deny the clear teaching of the New Testament;

And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life!¹

This is the purpose of missions; to give life to men.

2. Objectives vs. methods. In dealing with the objectives of missions, care must be exercised lest the aim of missions be confused with the methods of missions. There are many methods used by missions; direct evangelism, education, medicine, literature, radio, recordings, and many others. Arthur J. Brown observed, that,

The boards do not send out mere physicians or school-teachers or business men, but missionaries, and those who are engaged in healing or translating or printing should take special care to keep the spiritual objective uppermost, so that they may be as distinctively missionaries as the ordained ministers of the Word.²

A missionary may do much in healing, translating, teaching, adding to the worlds store of knowledge and many other things, but he should never forget the supreme need of men is the knowledge of Jesus Christ and that he goes as a bearer of that knowledge. Every missionary, whatever his special department, should make a direct effort to lead souls to Christ. It is dangerous to confuse aim with method because it is easy to select a method with the view of accomplishing some end, and then, because it is difficult to accomplish the end, and because

¹John I, 5:11, 12, K.J.V.

²Arthur J. Brown, The Foreign Missionary, p. 32.

the method is easy to operate and it gives results that are useful in themselves, to make the method the aim.¹ As an example, most missions use medical work as a means of reaching people with the Gospel. If the people do not respond to the message the medical missionary may continue healing the people's bodies without caring for their souls. Thus, the means becomes the end.

3. Objectives vs. Results. Missions must not confuse the results of mission work with its aims, either. There are many results that come from missionary work. Robert E. Speer affirmed,

There is no force in the world so powerful to accomplish accessory results as the work of missions. Wherever it goes it plants in the hearts of men forces that produce new lives; it plants among communities of men, forces that create new social combinations.²

Some of these results are social betterment, political reform, industrial reform and moral reform. Results are the by-products of Christianity. Missions are not primarily interested in trying to get the heathen to adopt western ideas. It is sometimes easy to forget the difference between Westernizing and evangelizing and to think that introducing Christianity means also to introduce Western ways of life. Missions aim is not to try to reform politics, even though there are times when some improvements could be made, but to speak out against evil and seek redress of grievances within the pattern and framework of its major task. A missionary is not sent to cloth the heathen or change the style of their dress. In some places, such as China, women dress more modestly than Christians do in America. Elsewhere improvement is needed and improvement has resulted from

¹Robert E. Speer, Missionary Principles and Practices, p. 35.

²Ibid., p. 34.

missionary influence however they did not go as dress reformers.

Missionaries are not sent to improve industrial conditions in heathen lands, either, except when it will hasten the spread of the gospel. Agricultural missions and industrial missions have been carried on by some missions as the best means of getting out the gospel.

Missionaries are not even sent out to reform morals even though there is plenty of room for such work. Heathen lands are very low morally. Polygomy, easy divorce, and a general moral rottenness is found on every side. Robert Speer believes that,

Morality is merely the product of the inner life, and missionaries do not go to heathen lands to try to amend behavior, any more than a husbandman regards it sane horticulture to go out and tie fruit on the limbs of his trees. His aim is to make the trees produce fruit.¹

To say that the aim of missions is not social and moral reform is not to say that missions is not interested in it. Philanthropic and educational work are worthwhile as they help plant deep in the life of individuals and nations the supernatural life of Christianity. If they merely ripple the surface of social life or just end in comfort, clothes or cleanliness, then they have no useful missionary purpose and are not in line with the real purpose of missions. Harold Lindsell states,

Interest in and concern for the physical condition of the nationals is imperative. The improvement of industrial conditions, moral, and of agricultural production is legitimate. But these all flow out of prior existing condition and are the results of or fruits of the gospel in the lives of men. They occur subsequent to and are

¹Ibid., p. 31.

neither antecedent to nor the concomitant of the spiritual objectives and labors of missionaries. When they fall into the category of means, the problem is entirely different, and they may then be concomitants justly related to spiritual or religious goals and objectives. But even here they must be within the boundaries of means and not confused with ends or objectives.¹

4. Reasons for a spiritual objective. There are two reasons why missions must make the religious objective their only objective. The first reason is that the church has never had time, money, or manpower enough to accomplish the Great Commission alone. The second is that missionaries cannot now do all that they would like to do when they devote themselves to the spiritual task alone. They cannot spend time on secondary things without hampering the work.

C. THE SOURCE OF THE OBJECTIVE: THE GREAT COMMISSION

The basis for determining the objective of missions is the Great Commission:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.²

The Great Commission, as the last instructions of Jesus to His disciples, gives us the objective that Jesus had in mind for the church that He left behind. The Great Commission is the real center of the New Testament, to which everything before leads up, and from which everything after leads on.³

Robert Hall Glover affirms,

¹Harold Lindsell, Missionary Principles and Practice, p. 164.

²Matthew 28:19 & 20, K.J.V.

³Robert Hall Glover, Why World-Wide Missions?, p. 25.

Nothing is more deeply imbedded in Christianity than its universality.—The Great Commission contemplates the evangelization of the whole wide world. Nothing short of this answers to the sublime conceptions and aims of its author.¹

This Commission was the one thing uppermost in the mind of Christ during His last days on earth. It is the charter upon which the church is founded. From this Great Commission we have three directives: Preach the gospel, make disciples, teach them all things.

1. To make Christ Known. The objective of missions, first of all, is to make Jesus Christ known to the whole world. This means to evangelize the world or preach the gospel to the whole world. Almost any method and almost any agency may be used to reach this objective so long as it subjects its self to this objective.²

a. The message. There are a number of ramifications to this aim that must be considered to find the correct meaning of the Great Commission. From the day of Jesus and the first Christian century until relatively recently there was no question as to the message. It was taken for granted. It was taken from the words of Jesus,

"...that Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name..."³

Repentance is the message that is to be preached. It was not until the twentieth Century that there was any doubt that this was the message. At the Jerusalem Conference held in 1928 this came up.⁴ Many missionary leaders felt that missions had not been making enough

¹Ibid.

²Robert E. Speer, Missionary Principles and Practices, p. 39.

³Luke 24:47, K.J.V.

⁴George H. Mennenga, All the Families of the Earth, p. 37.

progress and that perhaps the message was too exclusive. Some felt that more emphasis upon the purely moral and ethical teaching of Jesus might appeal to non-Christians more and allow missions to advance more rapidly. Others thought that the missionary program ought to consist of a transplanting of Western civilization to the continents of Asia and Africa. Still others thought that since the heathen already have their own religions and gods, that Christianity should combine the best in each of them and come up with something better but not too different from that which they were accustomed. None of these three points of view anywhere near approximates the teaching of the Bible which states that there is no means for salvation outside of Christ.

The message of repentance is the message that Christ has ordained for the salvation of mankind. John the Baptist preached, "Repent ye, for the kingdom of God is at hand".¹

This is the same message that was preached by Peter at Pentecost:

Ye men of Israel hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up having loosed the pains of death: because it was not possible that he should be holden of it.²

Peter's answer to the question, "What shall we do?" was this. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."³

¹Matthew 2:2, K.J.V.

²Acts 2:22-24, K.J.V.

³Acts 2:37, 38, K.J.V.

Peter preached on another occasion. He had just healed a lame man at the gate of the temple and people were standing about him in amazement and Peter said to them:

Ye men of Israel, why marvel at this? or why look ye so earnestly on us, as though by our own power or holiness we has made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up,...and killed the Prince of life, whom God hath raised from the dead;...the faith which is by him hath given him this perfect soundness in the presence of you all. ---- Repent ye therefore, and be converted, that your sins may be blotted out.¹

The message that Peter preached was the message of repentance. This is the same message that the other apostles preached as Christ had instructed them and this is the message that the missionary must deliver to the heathen today.

b. The results. Another question concerning the Great Commission is, "are missions responsible for results or is it just the spreading of the gospel for which it is responsible". Arthur T. Pierson notes:

We are to aim at nothing less than this: to make every nation and every creature in every nation acquainted with the Gospel tidings.²

He goes on to say:

But we are not to wait for results; we are to regard our duty as never done, while any region beyond is without the gospel. Let all men have a hearing of the Gospel at least; then, when evangelization is worldwide, we may bend our energies to deepening the impression which was first made.³

He concludes that "it is for duty, not for results, that we are held

¹Acts 3:11-19, K. J. V.

²Arthur T. Pierson, God and Missions Today, p. 48.

³Ibid., p. 49.

accountable."¹

The commission is explicit in that missionaries are not simply to preach the gospel. This could be accomplished without bringing men into salvation. Harold Lindsell states that,

The preaching of the gospel has for its aim not only the fulfillment of the Commission but also the winning of individuals to a personal attachment to Jesus Christ. They are to make disciples.²

2. To make disciples. This is the second directive of the Great Commission; to make disciples. This makes the preaching of the Gospel a dynamic thing. The preaching of the gospel has for its real objective the making of disciples. Arthur J. Brown says: "We cannot agree with those who urge that the worker has no responsibility for results."³ It is true that the Holy Spirit is the one who does the work of regeneration and that the number of converts is not necessarily a safe criterion of the faithfulness of the missionary. Often in spite of prayerful, diligent work small results are seen.

It cannot be said that one has done his duty when he has spoken Christ's name to the world; neither, on the other hand is he to struggle hopelessly under the burden of the world's conversion.⁴

The definition of the objective of missions may now be expanded. The objective of missions is to make Jesus Christ known to the whole world, with a view to the salvation of men.

3. Teach disciples. The third directive of the Great Commission is: "Teaching them to observe all things whatsoever I have commanded

¹ Ibid., p. 43.

² Harold Lindsell, Missionary Principles and Practice, p. 168.

³ Arthur J. Brown, The Foreign Missionary, p. 31.

⁴ Ibid.

you:... This teaching no doubt included baptism, the Lord's supper, and teaching in Christian living over and beyond the teaching necessary for salvation. It is essential for broadening and deepening of the Christian experience so the new Christian will grow in grace and in the knowledge of the Lord. The new believer will also have to be instructed in the New Testament teaching concerning the church. This teaching is vital to the further expansion of the objective of missions.

D. THE OBJECTIVE: THE INDIGENOUS CHURCH

The complete objective of missions is not only to make Christ known to the world and to seek its redemption but these disciples are to be incorporated into visible churches. The complete definition of missions is as follows:

The aim of foreign missions is to make Jesus Christ known to the world, with the view to the full salvation of men, and their gathering into true and living churches in the fields to which we go.

This is the supreme objective of missions. Its aim is not to change customs or improve social or moral conditions. The supreme aim is to make Christ known for the establishing of churches and through the establishing of churches. It is also its determining aim which decides the methods to be used by missions.

1. The doctrine of the Church. The word church as found in the New Testament is from the greek word ἐκκλησία (Ecclesia) and means an assembly or body of called out ones. The church was founded by Jesus Christ and is a divinely created and God willed organization and organism. It is not a human organization. It is made up of the divinely adopted sons of God and has Christ as its head. He is its

Lord and King and His authority and power is above all other authority. From Him it receives life through the Holy Spirit. The church does not have life within itself but feeds and continues through the power of the Holy Spirit. It has a twofold function; it is an institute of worship, and it is a depository of the faith.¹

The church is the Body of Christ and is a mystical extension of the nature of Christ and is made up of those who have become partakers of that nature. The relation between Christ and the Church is organic. The Church is both visible and invisible. The invisible church comprises all believers everywhere regardless of sect or differences. In it are all those who have been redeemed by Jesus Christ and it is called the bride of Christ. The visible churches are the outward concrete organization of the believers on earth. The visible church, like its individual members, is in the world but not of the world; it exists in the world for the benefit of the world.²

In the visible church there may be included those who are not a part of the invisible church. There are pseudo-Christians who have joined the outward church but have never joined the invisible church through redemption. It is possible for a person to be a member of the invisible church without having identified himself with any outward church fellowship. The thief on the cross would be an example of this. The visible church is not a building nor a priest. To be a church, two or three must be gathered together about Christ, their head.

¹Orton H. Wiley, ~~Christian Theology~~, III, 103.

²Harold Lindsell, Christian Philosophy of Missions, p. 119.

The church is the means by which the Holy Spirit extends to men the redemptive work of Christ. Dr. Wiley describes the function of the Church:

The function of the church, considered as the body of Christ, is that of a missionary institute, or more properly an "Institute of Evangelism". As Christ assumed a body and came into the world, to reveal God and redeem men, so the church as His₁ body exists in the world for the spread of the gospel.

Missions exist to operate along the principle of cell division of biology. New cells grow out of the older ones, and these new ones reproduce themselves. All the cells throughout the world are linked together to form the visible body of Christ.

According to Harold Lindsell the organization of the visible church is necessary for the following reason:

(1) The admission of new members to the fellowship demands standards of belief and experience which must be administered organizationally.

(2) Standards of conduct must be decided upon for the body.

(3) The members must be developed spiritually through instruction.

(4) Discipline must be administered, and the procedures for its exercise and use must be developed.

(5) Church governments itself must be formulated and the church administered.

(6) The extension of the church through the witnessing of new members required organization.²

2. The qualities of the church. As soon as possible the presentation of Christ must issue into the organization of converts into

¹Wiley, op. cit., III, 126.

²Harold Lindsell, Missionary Principles and Practice, p. 298.

churches. These churches should be indigenous.

Webster's Dictionary defines indigenous as "produced, growing, or living naturally in a country or climate; native." A church that is indigenous is one which is native to the country and grows there naturally, as part of the people among whom it has been planted, Melvin Hodges states,

We believe that the gospel is universal; that the divine seed will take root and prosper in any land. The gospel meets the need of every man, everywhere. It is adapted to every type of humanity and to every social climate. It is a universal gospel.¹

The form of government of the church will vary depending upon the connections of those who form the church, but indigenization is more of a cultural matter than an organizational one. When a church is indigenous, it has been adapted to the culture and environment of the race or land and becomes so natural that non-Christians will see that it belongs to their own people. Harold Lindsell describes the indigenous Church;

A national church influenced by the soil in which it grows will reflect the land and the people. It will have ties with the church universal, but it will express itself in a way which will mark it off from all other churches. It will not be an appendage to something else nor a carbon copy of its planters and their culture, but it will develop its own traditions, forms, and outward adornments.²

There are three marks that define a church as indigenous. It should be self-governing, self-supporting, and self-propagating.³ The mission is a temporary and decreasingly authoritative body and the

¹Melvin L. Hodges, On the Mission Field, p. 8.

²Lindsell, loc. cit.

³Arthur J. Brown, The Foreign Missionary, p. 33.

native church is a permanent and increasingly authoritative body. A policy which builds a big all powerful foreign mission is unsound.¹

a. Self-governing. First of all the church must become self-governing. Self-government refers to the administration and governing of the church by its own members. Care should be taken by the missionaries organizing the churches that two widely differing tendencies be guarded against. The first of these is the tendency of some denominational missionaries to establish a church that is an exact replica of the church at home.² Just because a particular form of organization was successful at home does not mean that it will work in some other land. Because of this the work in some places has been over-organized and the organization has become burdensome to the people. The other extreme has been a tendency of inter-denominational missions. Coming from various denominational backgrounds, they sometimes underestimate the necessity and value of Church organization.³

Education is an important factor that dare not be over-looked if the native church is to become indigenous. The future leaders of the church need to be trained in church organization.

b. Self-supporting. Self-support is the second mark of an indigenous church. In planting churches it is necessary to keep it inexpensive. It must be remembered that one of the goals of missions is that the church will support itself as soon as possible. If the mission builds elaborate churches and sets up expensive institutions

¹Ibid.

²T. S. Soltau, Missions at the Crossroads, p. 21.

³Ibid.

with foreign money they are prolonging the time when the national can take over. All permanent work that is done should be done with the financial ability of the native in mind.

There are three responsibilities which the people, regardless of social or economic standards, are able to bear from the beginning. They are: the salaries and support of the national workers, the erection and maintenance of church buildings and property, and the expenses involved in carrying on the essential activities of the church.¹

The amount of the salaries of native pastors should be determined by the infant church. Native pastors are often half-hearted about self-support because missionary support is more regular and more easily secured and it gives them independence of restless church members.² Native preachers must work and live on the salaries which the people can pay. Even though the people are very poor they must support their own pastors though it may mean sacrifice. In some countries money is too scarce and the people must pay in some other manner. Grains and other foods, or even parcels of land for cultivation can be set aside for the support of the pastor or church leader.

The New Testament does not say anything about the church building constituting the church; it is the people. The people are the important thing and they can meet in a home or other building until they themselves can raise a church building.

The expenses involved in carrying on the activities of the

¹Ibid., p. 23, 22.

²Ibid.

church include light, heat, janitor service, evangelism of all kinds and the Sunday School.¹ As long as a church is dependent upon the mission for any support it is not self-supporting. The church should be self-supporting from the beginning. Arthur J. Brown notes,

Experience has shown that a church that is chiefly built on foreign money is built on sand, and that when the storms come, it does not endure.²

Generally, foreign money should be used to support the work of the foreign missionary and native money the native work.³

c. Self-propagating. The third mark of an indigenous church is self-propagation. Self-propagation should be insisted upon as soon as converts appear. They must understand that they are under obligation to witness to others. Rev. Brown observes that,

The missionaries who have most clearly discerned and effectively acted upon this principle have witnessed the most gratifying progress of the work.⁴

3. The missionaries place in the church. The ultimate aim of the missionary is actually to make himself superfluous. Rev. Brown, further declares,

Our duty is to start Christianity in Asia, not run it, to give the gospel, to found its institutions, to aid them so far as necessary in their infancy, but to insist that as soon as practicable they shall stand on their own feet. ...Strength comes with independence, and we must not pauperize the Christians of Asia by an indiscriminate and unnecessary charity.⁵

This being true, the missionary should withdraw from all of the following phases of the work:⁶

¹Arthur J. Brown, The Foreign Missionary, p. 36.

²Ibid., p. 59.

³Ibid.

⁴Ibid.

⁵Ibid.

⁶T. S. Soltan, Missions at the Crossroads, p. 111.

Work which the nationals are ready to assume.

They should be willing to take it over and able to administer it.

They may not do as well as the missionary but he can give advice when it is needed.

Positions of Church Authority unless chosen by the nationals themselves. He may be asked to take over in less evangelized areas, to serve where a church is so small it cannot support a pastor, or in unorganized groups. In the co-pastor relationship, which has been successful, the missionary gives advice and preaches when asked.

Established work in order to undertake new activities. This frees the missionary to do pioneer work and to establish new churches. The organizing of new churches among people who have just emerged from heathenism is a great responsibility. The first impressions they have of the church will depend upon this first church. It is easy for the missionary to make mistakes in setting up precedents that will play a part in the future of the church.¹ Care should be taken that the responsibility be placed upon the new church from the beginning. They should conduct their own services instead of the missionary always conducting it or serving as the evangelist.² Clear cut standards of Christian conduct must be set from the beginning, too.³ Instruction should be given and the necessity for maintaining them at all cost must be stressed.

4. Establishing the church. Dr. Nevius of the Presbyterian Mission

¹Ibid.

²Arthur J. Brown, The Foreign Missionary, p. 39.

³Ibid., p. 42.

in Shantung inaugurated these principles which have greatly affected the establishment of missionary work.

(1) High standards of Christian conduct from the start and a complete break with heathen customs should be required before granting church membership.

(2) Self-support from the beginning.

(3) Thorough scriptural indoctrination.¹

This plan for the establishment of the indigenous church in Brazil is taken from the Planning Manual prepared by the Conservative Baptist Foreign Missionary Society. It shows how a church can be made self-governing, self-supporting and self-propagating.

A. Self-Propagation...the main method is to teach the churches the necessary steps in founding a new church.

1. Training every Christian to become a soul-winner.

- a. Bible study.
- b. Studies in Evangelism.
- c. Directed Personal work.

2. Choosing Christian Leaders.

- a. All-church Institutes (discover talent).
- b. Teacher training courses.
- c. Workers' Institute.
- d. Seminary.

3. Every church sending out regularly evangelistic teams with a trained leader to each locality.

4. Organizing S. S. and Children's works in these strategic localities.

5. Train each believer in his responsibility for church membership.

¹Ibid., p. 54.

6. Organize congregations.

B. Self-governing.

1. Studies in church business.

- a. Church organization and responsibility of officers.
- b. Parliamentary procedure.
- c. Biblical ethics in Lord's business.
- d. Responsibility to sister churches.

2. Counseling service to churches...Organization and self-governing; periodic checking will be necessary.

3. Train church officers by classes, correspondence courses, individual instruction, workers' institute.

C. Self-support---that the individual church learn faithfulness to the Lord in material things.

- 1. Missionary example in stewardship.
- 2. Teach tithing and stewardship.
- 3. Maintain a constant flow of stewardship literature.
- 4. Constant exhortation and counseling of churches---at least 4 times a year.¹

The establishment of an indigenous church is not the same in any two environments and each situation must be met according to its own particular needs. There is a general way in which church planting is accomplished. The following is a suggested procedure from a brochure presented to the Conservative Baptist Foreign Mission Society entitled "A Study of Indigenous Policies and Procedures".

- 1. The foreign missionary comes with the Gospel. He plants a Gospel in the hearts and lives of men and women.

¹Planning Manual "Over-all Planning", Conservative Baptist Foreign Missionary Society, p. 36.

2. This Gospel, if it grows and bears fruit, will normally induce Christians anywhere to gather together in what is known as the New Testament church with a simple organization. The material needs of the church will be met by the members. The government and organization of the church will be by the national membership. The spread of the church after the first initial efforts of the missionary will be almost wholly the result of the local church members. If the Gospel has done its work in the life and heart of an individual, that one will be pressing forward to witness to and to evangelize those who have not accepted Christ in the immediate locality. This will be the source of growth for the local church.

3. When this stage has been reached the missionary changes from being primarily an evangelist to being a teacher who instructs the babes in Christ.

4. In due process of time, any local group will, through the New Testament teachings, absorb the knowledge which will enable the church to be not only a soul-winning church, but also an instructor of Christians in the walk of a Christian life.

5. When this stage No. 4 has been reached in the spiritual life of a church, the missionary will move on to repeat the same procedure, that is--to plant a church in another area.

6. Another stage will be reached when there will be enough unit local churches to care for this pushing-out, or spreading process. They will be sending their own folk out into the unevangelized areas to establish the new churches. At this period, the missionary's main function will be that of a Bible teacher in some Bible training institution.

7. When the local constituency has been trained sufficiently to take over the teaching function of the Bible training schools, then the work of the missionary in that field is finished.

8. Institutions will find their place in the church planting and growth as follows:

a. The institutions may be hospitals, clinics, dispensaries, leprosy colonies, sanatoriums, orphanages, hostels, old folks' homes, schools, agricultural projects, etc.

b. The more any institution is an outgrowth of the local church, the sounder will be its foundation.

c. The less foreign funds and staff are used, the sooner will be the institution stand without the aid of a foreign scaffold as an integral part of the church.

d. Wherever foreign staff and resources are used in establishing, promoting and continuing an institution, it should be the

avowed purpose to work toward a goal of making the institution independent of¹ all foreign support, financial, organization and incentive.

The establishment of the indigenous church is not only wise from the viewpoint of the success and permanency of the work, but it is absolutely necessary from the viewpoint of men and money that are available. It is impossible to send out and maintain enough missionaries to preach the gospel effectively.

6. Value of the church. One of the results of an indigenous church policy is a stronger and more aggressive church.² A church that has been established as an Indigenous Church from the beginning will learn to stand on its own feet, make its own decisions, and carry on an evangelistic program of its own which is adapted to the people. The leadership is developed, too, so that they learn how to exercise initiative and take responsibility.

Another result of the indigenous church policy is a more rapid growth after the church has been established.³ Laying the foundation may take longer for it may be more difficult to get people converted when it means that they will have to support a pastor. When money is supplied by the mission to support the church some people will gladly come for the physical benefits offered. The growth of the indigenous church is more rapid because each new convert becomes a worker to win others.

More wholesome relations between missionaries and nationals is

¹Raymond B. Buker, The Place, The Goal, The Method of Christian Missions, p. 27.

²T. S. Soltan, Missions at the Crossroads, p. 122.

³Ibid., p. 123.

another result of the indigenous church policy.¹ The missionary and the national are co-workers are equals. The nationals regard the church as their church and take more interest in it. There is less misunderstanding of the missionaries motives.

A more effective presentation of the gospel is another result.² Each race of people has its own national characteristics in the interpretation of the gospel and its application to life. Only as the gospel is presented in the language of the people and in their manner of thinking and living can it be really effective. The national can do this naturally where it is difficult for the missionary.

The native worker is better for direct evangelism because he can live more economically than the foreign missionary; he has a knowledge of native idioms, ways of thinking, and manners and customs; there is no gulf of race; and he understands the psychology of his own people. Dr. John Ross of Manchuria, reporting 1200 conversion, said that the first principles of Christian instruction were implanted by native workers and that he could not trace more than twenty-four converts who were directly converted by a foreign missionary.³

Another result of the indigenous church policy is a wider outreach for the missionary.⁴ He does not need to confine himself to the care of a comparatively small number of churches. He will be able, through the national leaders, to touch hundreds of churches.

¹Ibid., p. 124.

²Ibid.

³Arthur J. Brown, The Foreign Missionary, p. 36.

⁴T. S. Soltan, Missions at the Crossroads, p. 126.

This will result in opportunities for new types of work because he is not tied down to the routine care of local churches.¹

The objective of missions, is the establishment of the self-governing, self-supporting, and self-propagating indigenous church. In view of this definition the success of missions will not be measured by the number of converts made but by the degree to which that particular piece of work has become indigenous.² Some say that ordination, not baptisms, are the real gauge of mission.³

E. SUMMARY

In seeking the objectives of mission it is noted that missions is first of all a spiritual and religious business and as such any objectives which are not spiritual or religious must be ruled out. Objectives must not become confused with the methods used in missions or the results obtained by missions. The Great Commission is the basis for the objectives of missions and it teaches that missions are to make Christ known, to make disciples, and to "teach them all thing whatsoever I have commanded you." This is not the complete objective, however, for a study of the doctrine of the church shows that people are to be organized into visible churches. These churches are to be self-governing, self-supporting, and self-propagating indigenous churches. This then is the objective of missions: To make Jesus

¹Ibid., p. 127.

²Brown, loc. cit.

³James L. Barton, The Unfinished Task of the Christian Church, p. 17.

Christ known to the world, with the view to the full salvation of
men, and their gathering into self-governing, self-supporting, self-
propagating indigenous churches.

CHAPTER FOUR

CHAPTER IV

THE METHODS OF MISSIONS

A. INTRODUCTION

Just as the motives of missions determine the objectives of missions, so the objectives of missions determine the methods of missions. Motives determine the validity of the existence of missions. Objectives answer the question, "what is the task of missions?", and now the question for which an answer is sought is, "by what means is this task to be accomplished?" A statement of objective helps a missionary in keeping his goals in mind but the statement of an objective is not enough. It should be linked to the means by which the objective may be attained. Harold Linsell agrees that,

To know that the church ought to do but to not do it because it does not know how, invalidates the first. To know how to do it is virtually impossible without first knowing what it is to do.¹

B. GUIDING PRINCIPLES IN SELECTING METHODS

The Bible gives insight into the methods used in Jesus' and Paul's day but it does not limit the church to these methods. This is affirmed by Mr. Linsell:

Valid, determining, and ever true principles are laid down to undergird the work and within the boundaries of these principles there is room for creative impulses for every age.²

¹Harold Linsell, Missionary Principles and Practice, p. 161.

²Ibid., p. 189.

The Bible does not mention the use of radio, television, motion pictures, flannel-graphs, the jeep, airplanes or any of the many other modern methods used in mission work today. Within the principles it lays down, the use of these methods is legitimate.

There are two guiding principles underlying all missionary work. One is that the means should be in harmony with the end;¹ and the other is that the means should be valid pragmatically.²

1. Harmony of means and end. The means should be in harmony with the end because the concept that the end justifies the means is false. A wrong means never should be used to produce good ends by missions. Some people in the past have held the view that a sinful act could be used to promote a good objective. They have failed to realize that a sinful act will automatically invalidate any good that might have been in the objective.³ Any appropriate methods, therefore, may be used by missions which are in themselves biblically ethical and moral.

2. Workability of means. The second principle guiding the selection of methods in missionary work is that the method must work. They must actually bring about the object for which they are used. The method may not be immoral or unethical but nevertheless it will be ruled out because it does not work. What may be workable in one place may not work in another so the validity of a method will have to be judged in the light of the situation in which it is used. Methods must be both ethical and workable to be useful in carrying out the

¹Ibid.

²Ibid., p. 190.

³Ibid.

the objectives and realizing the motives of missions.

3. Adaptability of means. Missionaries must be adaptable in their use of methods. As conditions change so must the methods change. Missionary methods fluxuate according to two factors; the change in the conditions on the field,¹ and the development in the mission itself.²

The fields have changed more since World War I and World War II than in centuries previous. Western ideas have rushed in and attitudes concerning social customs have been changed. Industrial development has affected the living conditions of the people in both good and bad ways. Political changes have come bringing independence, nationalism, and many closed doors.

As the missions themselves develop from pioneer to established works the methods must change. Some missions have failed to develop from pioneer to established works because of the unwillingness of some missionaries to adapt their methods.³

C. EVANGELISM

Down through history various missionary methods have been tried. Some have proved to be unworkable and on them neither time nor money should be spent. Some are known to work from experience and can be expected to work now. One of these workable methods is evangelism.

¹Ibid.

²Ibid., p. 190.

³Ibid.

1. Definition of evangelism. Harold Lindsell gives this definition of evangelism;

Evangelism is the proclamation of the gospel of God's grace through personality to personality; it is the setting forth of God's message of love to men, the declaring of the truth concerning the Lord Jesus Christ that men may see in Him the revelation of God, and believing, repent and follow Him.¹

Evangelism is not just seed sowing, however.² Sown seeds sometimes become choked by weeds. Evangelism which only sows seed and does not follow-up is not evangelism properly carried forth. It involves, also, the building up and establishing of the souls that have been won to the Lord.³ Thus, evangelism means teaching, medical work, literature, and every other phase of missionary work. Evangelization is the heart of all methods and must be kept central in them. Reverend E. A. Shank, executive director of the South Africa General Mission, wrote:

-----we aim to make everything which we do contribute to general evangelization; even the establishing of the Indigenous Church is with a view to their becoming strong enough and well enough trained to do a good job in Evangelism. Except for evangelism, a Mission Society has no reason to exist.

.....
To fulfill the first command we do regular evangelistic preaching continually through our fields, and we carry on evangelism in our schools for children. We have a Literature Program which is also designed to bring souls to Christ. Furthermore, our Leper Work and Hospital Clinic Work are also established for this purpose. Likewise, even the teaching to establish the church is to give the Church the proper tools with which to carry forward Evangelism, for an Indigenous Church must also promulgate the Gospel.⁴

¹Harold Lindsell, Missionary Principles and Practice, p. 199.

²Newton, p. 1.

³Ibid.

⁴Personal correspondence of Reverend E. A. Shank, Brooklyn, New York, to the author, November 2, 1959.

All parts of missionary work are evangelistic but evangelism as a particular method has another meaning. It can also be considered as the department of the work which relies on no indirect method, but is concerned with the direct and simple oral presentation of the Gospel.¹

2. New Testament examples of evangelism. The New Testament gives some examples of the use of this method of evangelism from which some lesson can be learned. One example is the extent of the ground covered following Pentecost.² Hundreds of converts went back to their own provinces to spread the gospel. On one occasion three thousand converts were made.³

Another fact concerning evangelism found in the New Testament is that the converts came from all walks of life; from any social stratus or race, the wealthy and poor, both men and women.⁴

Christianity spread in spite of the persecution suffered by the converts.⁵ Everywhere the Christian was faced with the loss of social prestige and privileges. It frequently meant giving up his friends and relatives and his employment; yet the church continued to grow.

The secret of the early church was, first of all, the fact that the leadership of the church wanted to preach the gospel as widely as possible. There was a sense of responsibility that rested upon the hearts of all believers. Each person did something. The early Christians layed hold of every opportunity to witness that presented itself

¹Robert E. Speer, Missionary Principles and Practice, p. 51.

²Lindsell, loc. cit.

³Acts 2:41.

⁴Ibid.

⁵Ibid., p. 200.

and they were not inhibited nor apologetic. They constantly pressed into unreached territory, especially in key places such as great cities. The leaders themselves were strong spiritual men of prayer and filled with the Holy Spirit.¹

3. The plan for Evangelism. The plan for evangelism is two fold. It must be comprehensive and systematic. Comprehensive evangelism is a plan that will include all men everywhere. To be systematic evangelism it must see that money and man-power are utilized to the greatest advantage.² It will get the most from what is available and prevent over-lapping and duplication. This two fold plan keeps some fields from being over-manned while there are not enough workers on other.

4. Establishing an evangelistic work. In the pioneer stages of any missionary work evangelism is the most important method.³ To establish a work in a new field the whole area should be visited and the gospel proclaimed by means of tracts, personal contact, visiting officials, making friends and getting to know the field.⁴

The mission station should be in a trade center where people will gather and the gospel may go forth.⁵ It should also be in an area where there is good communication so contact may be kept with the home office.⁶ The station should be in an education center where contacts may be made with the future leaders of the country.⁷

¹Ibid., pp. 200-203.

²Ibid., p. 197.

³T. Stanley Soltan, Missions at the Crossroads, p. 46.

⁴Ibid.

⁵Ibid., p. 45.

⁶Harold Lindsay, Missionary Principles and Practice, p. 197.

⁷Ibid.

Most of all it should be located so as to be the future center of the work in the area for the conservation and spread of Christianity.¹

5. Types of evangelism. The leading form of Evangelism is itineration.² This is the method used by Paul. He traveled from place to place, preaching in each center, and if possible starting a church. On his first missionary journey Paul traveled about fourteen hundred miles during one and one-half years of work.³ This same method is used by missionaries today. Missionaries must get out into the field and preach the gospel by whatever means are at hand--walking, train, plane or horse. It is difficult and dangerous but this is the often only method of getting the message to people where they are.

After the church has been established organized evangelism will be carried on through it. This can be done by both organized personal evangelism and organized church evangelism.⁴ Personal evangelism should be regarded as an individual responsibility and normal activity of every Christian. Tract distribution is one of the most effective methods used by mission churches. Church evangelism includes evangelistic campaigns and outreach into unevangelized villages. Evangelism may be done in churches, chapels, or school-rooms, on boats, in the street, on trains, with crowds, families or individuals.⁵

Children's work is one of the important forms of evangelism. This is carried on through the Sunday School and in child evangelism

¹Ibid.

²H. R. Cook, Introduction to the Study of Christian Mission, p. 182.

³George Mennenga, All the Families of the Earth, p. 71.

⁴T. Stanley Soltan, Missions at the Crossroads, p. 82.

⁵Robert E. Speer, Missionary Principles and Practice, p. 52.

groups meeting in homes. The advantage of children's work is that they are more easily brought under the sound of the gospel than adults, they are more readily won for Christ, and they have a life-time of service to offer to the Lord.¹

6. Prerequisites of evangelism. In order for evangelism to be effective a missionary should have a knowledge of the people to whom he is to minister.² This should include a knowledge of the history, the customs and mores, and the religions of the people and their way of thinking. A knowledge of the scriptures is necessary for evangelism for the only message of the missionary is found in the Bible.³ A third pre-requisite is an experimental knowledge of Christ.⁴ Christ should be known by those who would make Him known. A control of the language spoken by the people who are to be evangelized is necessary, too.⁵ The people have to hear the gospel clearly in the tongue of their birth if it is to make an impression on them.

All effective missionary work should be evangelistic and evangelism is the primary method by which the gospel should be given to men. When evangelism dies, all other forms of missionary work die along with it but when evangelism is revived all other forms are energized and will take on new life. Every member of the church should remember that he is an evangelist in one form or another. When this happens

¹John Smart and R. E. Harlow, Missions, p. 44.

²Harold Lindsell, Missionary Principles and Practice, p. 191.

³Ibid., p. 194.

⁴Ibid.

⁵James L. Barton, The Unfinished Task of the Christian Church, p.2.

the present church will have the idea of what Christ intended that the church should be and what the apostolic church actually was.

D. EDUCATION

Christian education is the second method for reaching men with the gospel and establishing the indigenous church. Education cannot be separated from evangelism for it is a phase of getting the gospel to men.¹ If it is merely secular education it is not in line with the purposes of missions. True education is evangelistic for as Harold Lindsell notes,

"Education is the communication of truth and all truth is one truth, the truth of Him who is all and in all."²

Education must treat the soul as well as the mind.

1. Disadvantages of educational missions. Many missionary leaders are questioning the value of continuing educational missions. Educational missions are one of the most expensive forms of missionary work.³ National Christians are not always able to support the institutions created by missionary money and when they have taken them over the schools have had to become second or third rate and they have caused financial chaos to the native church.

Many educational missions have lost their relevancy to missionary work. They have become so secularized that their graduates are not Christians but sometimes actually opponents of the Christian faith.⁴

¹Arthur J. Brown, The Foreign Missionary, p. 38.

²Lindsell, op. cit., p. 205.

³T. Stanley Soltan, Missions at the Crossroads, p. 105.

⁴Lindsell, op. cit., p. 211.

The seizure of schools by hostile governments is another problem vexing missions. In China all schools have been taken over by the government and they are no longer Christian. The great investment of the mission is lost.¹ Even in non-communist lands the attitude of the government has affected the work of the schools. Because of self-consciousness and national suspicion the governments in many lands have put severe regulations on mission schools. They feel that they ought to be educating their own children and are suspicious of foreign schools, especially those of Christian missions whose purpose it is to make converts.² Some government regulations have cut schools down to where they are no longer Christian. Some of the schools who have refused to comply have been rated B grade and their graduates cannot enroll in higher schools.³ Where religion can not be taught, as was the case of Korea, where 80% of the students enrolled in Christian schools were non-Christians, the work of the schools is definitely not in line with missionary purposes.

2. The values of educational missions. There are nevertheless, values to missionary education. Educational missions have given access to people who could not have been reached in any other way. In some places it is the only way the gospel can be gotten into a land which is hostile to the entrance of evangelists. Education operates continuously rather than spasmodically like evangelism and has a more embracing and persuasive power. Education also provides an indirect

¹Ibid.

²Soltan, op. cit., p. 103.

³Lindsell, op. cit., p. 212.

attack whereas evangelism presents a frontal one. This often causes less suspicion and less trouble for the missions.¹

The mission school is necessary for the training of leadership in the indigenous church. Through the school the missionary can, with great rapidity, multiply himself in educated Christian workers. It is usually true that the native worker who is properly trained is better able to apply the gospel to the needs and hearts of his own people.² Education also helps conserve the fruits of evangelism and gives greater permanency to the work. According to John Smart, schools are conducted in many fields for several reasons, some of them being as follows:

- a. To attract native children under the sound of the gospel.
- b. To gain tolerance or acceptance with government, which is interested only in physical and social needs of the population.
- c. To provide education for those whose only alternative is to go to some school where false religion is taught.
- d. Mostly to enable the people to read Scripture for themselves. Every New Testament Church requires a few men at least who can read and explain God's Word to the rest.³

3. Two views of educational missions. Missionary education is directed according to two views.⁴ The first is the leavening of society with Christian ideals. This view holds that the purpose of Christian education is to take certain promising young people and flood their minds with Christian ideals which will so influence their thinking

¹Ibid., p. 209.

²Barton, op. cit., p. 4.

³John Smart and R. E. Harlow, Missions, p. 43.

⁴Soltan, op. cit., p. 99.

that whether they become Christians or not they will go out and seek to live according to what they have learned and thus raise the level of society. As a result of their influence, more and more people will be inclined toward Christianity and will become Christians.

The second view is the training of children from Christian homes to become Church leaders.¹ In this view the mission does not believe that it is responsible, except in a secondary way, for the leavening of society with Christian ideals. It feels that is responsible for preparation of leaders from among the people of the church.

Some missionary leaders feel that the two can be stressed together without harm to either. In actual practice this is not true because when one view is stressed the other becomes secondary. In recent years the leavening of society has become the main emphasis.² A choice must be made between the two and the choice should be made in favor of the second view. Some non-Christians may be taught but they will be in the minority. Instead of Christians being taught in a nominal Christian environment, non-Christians will be taught in a vital Christian environment.

4. Criteria for educational missions. At the Willigen meeting of the International Missionary Council in 1952, these criteria were recommended for determining the place and value of educational missions:

- a. Is the institution of first-rate quality professionally and spiritually? Has it such proportion of Christian staff or students as to ensure that its work can truly be called Christian?

¹Ibid.

²Harold Lindsell, Missionary Principles and Practice, p. 216.

b. Do staff and students participate in the life of the local church? Does it give training for Christian responsibility and service in the church and in the community? Is it of such a pattern that the church can take some responsibility for it and share in its management?

c. Does the institution make such a contribution to the total Christian cause that the continued use of Christian personnel and resources in this enterprise is justified as compared with use in alternative undertakings which may be more important?

d. Is it possible for the union of two or more institutions to give a more effective Christian witness and to serve the church and community better?¹

To live up to these criteria a mission school must have a faculty that is entirely Christian for the introduction of an unbeliever given an anti-Christian tone and brings an influence into the school that is directly opposed to the purpose of the school.²

The student body should be predominantly Christian. The atmosphere of a school is affected as much by the students as it is by the faculty. T. Stanley Soltan says that sixty-five to seventy-five per cent of the students should be professing Christians or at least from a Christian home.³ Harold Lindsell says that eighty-five per cent of the students should come from Christian sources.⁴

There should always be an atmosphere that is definitely and dynamically Christian. As a general rule, it is the responsibility of the principal to set the pace in maintaining a spiritual atmosphere.⁵ The Bible is the chief textbook, Jesus is the great teacher and prayer

¹International Missionary Council, Missions Under the Cross, pp. 221-2.

²T. Stanley Soltan, Missions at the Crossroads, p. 102.

³Ibid.

⁴Lindsell, op. cit., p. 217.

⁵Soltan, op. cit., p. 103.

is the atmosphere. It may mean that some students will stay away and the institution will be smaller. If government recognition must be given up to have a spiritual school then it should be. Missionary funds must not be used to give a secular education.¹

The institutions must be evangelistic in two senses. First, effort should be made to win the small portion of non-Christians in the student body and, second, the Christian students should be built up in the faith and their lives deepened.²

5. Educational missions and the indigenous church. Educational work is vital to the establishment of the indigenous church. If the church is to succeed it should have well-trained, consecrated leaders. The missions in each territory will have to see that Christian schools of good educational standards are established. Where this is not done the children from Christian homes will be forced to go to government schools or other non-Christian schools, which generally mean anti-Christian schools on the mission field.³

The degree of education that is provided will depend upon conditions and the extent of civilization of the people. At least one Christian school should be established with standards that are equal to those of the government or non-Christian schools in the area. If the leaders of the church are to have the respect of the people of their country, where educational standards are increasingly higher, this should be done. The school will probably include a high school and have plans for a college.⁴

¹Arthur J. Brown, The Foreign Missionary, p. 101.

²Lindsell, op. cit., p. 219.

³Soltan, op. cit., p. 101.

⁴Ibid.

Schools should be started and maintained by the national church from the beginning. Care should be taken in building and equipping the schools that they will not be too expensive for the nationals to maintain. The nationals should decide what style of buildings they want and can afford. If the academic standard of the schools suffer temporarily because of the lack of money, so long as a vital spiritual testimony is maintained, it does not matter.¹

Enrollments in missionary institutions should never exceed the capacities of the schools nor the abilities of the Christian teaching staffs. This will restrict the number of students but will produce a better product and will be profitable in the long run. The work should be thorough and adapted to the needs and characteristics of the particular field.²

The students should not be under-written by the missionary society. They should be sponsored by the local church or make their own arrangements. Many are attracted to the school for a free education and there are few real spiritual results for the money.³

Periodic surveys of the educational work should be made in order to determine what further support will be given. The survey should determine whether the original aims are being attained by the methods being used, and what changes could be made to make the work conform to the aims. If the work cannot be made to conform then the mission should decide whether support should be discontinued.⁴ Education should be so directed that the objectives of missions are met.

¹Harold Lindsell, Missionary Principles and Practice, p. 220.

²Ibid.

³Ibid., p. 118.

⁴Ibid., p. 221.

E. MEDICINE

1. The functions of medical missions. Medicine is the third means of attaining the objectives of missions. This is done in three ways. First, the object of medical missions is to make the love of God credible. By loving, personal care the medical missionary wins the native, first to himself, then to Christ.¹ As with education, medicine must be evangelistic. Robert Speer agrees that:

As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and influence.²

Jesus used healing as a means of gathering an audience and bringing into a saving relationship people who were first healed and who through this healing looked upon Him with gratitude and gladly heard what He had to say.³ George Mennenga states,

Jesus and His disciples healed to bring health for the sake of bringing health to the body; they also healed as a means of ministering to man's deepest spiritual needs.⁴

Medical missions is a means to an end and not an end in itself. The function of medical missions is evangelism. Some feel that is unethical to use medicine as a means to an end. Edmund D. Soper declares that Jesus:

...did not heal because it gave Him an opportunity to preach, but because men and women were in dire need. The motive in doing medical work on the mission field is not that it offers a wide-open door to evangelism

¹John Smart and R. E. Harlow, Missions, p. 42.

²Robert E. Speer, Missionary Principles and Practice, p. 60.

³Lindsell, op. cit., p. 224.

⁴George H. Mennenga, All the Families of the Earth, p. 75.

but that it meets a need and shows what the God we declare is like.¹

This point of view is held by William Ernest Hocking of Harvard in

Rethinking Missions. He wrote:

The use of medical skill for ulterior ends has been rightly challenged, in our judgment, by social and religious leaders in India and China, and a statement of objectives should meet this challenge fairly. The general aims of Christian work should include:...

Hocking then enumerates a list of objectives for medical missions which would make it a philanthropic and humanitarian enterprise divorced from evangelism.²

Missionary leaders have, in the main, not accepted this view point but have clung to the evangelistic function of medical missions. People who support medical missions do so with the idea that they are supporting people who are concerned with the spiritual welfare of men. When medical missions are reduced to a philanthropic enterprise they are not willing to make the sacrifice.³

Medical Missions must be a means to an end. It is not and never should be an end in itself. Medical Missions has never obscured its real purpose. If people will listen to the gospel while given a hypo then medicine will be used but if people want medicine under conditions which would not permit the gospel medicine must be withheld.⁴

The second function of missionary medicine is the care of the native Christians. Often the only medical help available for many

¹Edmund D. Soper, The Philosophy of the Christian World Mission, p. 243.

²Laymen's Foreign Mission Inquiry, Rethinking Missions, p. 137.

³Lindsell, op. cit., p. 227.

⁴Ibid., p. 228.

native Christians is the witch doctor. Because of his association with demons the native Christians are forbidden to go to him so the church must provide medical help.¹ A danger is that if the Christian community is large enough the missionary doctor will spend all of his time ministering to the needs of the Christians without reaching the lost.

The third function of missionary medicine is the care of other missionaries and their families who are frequently ill due to tropical climate of most mission fields. This, too, can take time away from the evangelistic work of the physician, but it is a necessary part of his work.²

Another thing that a medical missionary might do is to train the nationals for medical work and thus enlarge his present outreach.³

2. The value of medical missions. The medical missions can do some things in the course of evangelism that direct evangelism cannot do. Through medicine opposition is broken down, prejudices removed, and friendly relations established so the way is prepared for the preaching of the Gospel.⁴ Medical missions are able to gain entrance into a country and access to a people when direct evangelism can not. They are frequently permitted to remain when others have been forced out.

3. The approach of medical missions. The average medical

¹Smoot, op. cit., p. 42.

²Ibid.

³Harold Lindsell, Missionary Principles and Practices, p. 237.

⁴James L. Barton, The Unfinished Task of the Christian Church, p. 6.

missionary works in one of several ways. The itinerant physician travels from place to place on foot or in an automobile with as much or as little equipment as circumstances allow. He remains in one place for a while and then moves on to another. Other doctors work through a hospital-dispensary combination. These are usually found in a large city. This approach is more like that employed in the United States.¹

A physician must have at least one native evangelist for follow-up work. The physician should try to speak to each patient who comes to him and when a soul is won for Christ it becomes the job of the follow-up man to see that he is incorporated into a church.²

T. Stanley Soltau gives an example of the effectiveness of medical missions in Korea. He said that there were over seventy self-supporting, indigenous churches as the result of the work carried on by one hospital. On the staff were three ordained ministers and three Bible women. One pair of these workers spent a month doing personal work in the hospital and that was followed by two months out in the villages doing follow-up work and establishing believers into churches.³

The work of the medical missionary is important and should be a part of the missions as long as it contributes to the spiritual objectives of missions.

F. LITERATURE

¹Lindsell, op. cit., p. 236.

²Ibid., p. 234.

³T. Stanley Soltau, Missions at the Crossroads, p. 48-49.

The final means by which the objectives of missions are achieved is literature. The aim of literary work is to bring to the nationals, in their own language, a body of literature comparable in scope to the literatures at home but suited to the level of the given culture.¹

1. The value and need of literary work. Literature is an important means in missionary work for several reasons. Literature is the fastest means of sharing the gospel with all men. Literature can also multiply the work of the regular missionary by a hundred or even a thousand fold. It can speak the Gospel message over and over in the language of the people and prepare the way for evangelism. It can help train the national leaders in the church. The mushrooming literacy rate has opened the door for the use of literature as a means of evangelism.²

The need for more literature is very great. The Communists, Roman Catholics, Jehovah's Witnesses and other sects are turning out more and better literature than is evangelical Christianity. In India seventy percent of all literature is Communistic. For every one dollar the church spends on literature the communists are spending forty dollars.³ Missions cannot provide and support enough regular missionaries and literature is a substitute for them.⁴

2. Problems of literary work. There are many difficulties involved in literary work. The first is money. Although more money

¹Harold Lindsell, Missionary Principles and Practices, p. 239.

²Literature, the Only Hope for World Evangelism", Conservative Baptist, p. 8.

³"Victory for Urundi Press", Call to Prayer, p. 6.

⁴"Literature, the Only Hope for World Evangelism", Conservative Baptist, p. 1.

is going into literature than ever before the demand is not being met. Money is needed to pay for professional writers, translators, printing, and distribution. The books cannot be sold for their full value because most people would not be able to buy them.¹

The second need is for trained personnel. It is hard to find well trained missionary journalists. The writer must have the ability to write in another language with the same fluency and skill that he does in English. He must also be able to train nationals in writing and be an open-minded student of the culture of the land so he can adapt his writing to the needs of the people.²

3. Forms of literary work: Bible translation. The first and foremost form of literary work is translation. It includes the translation of all or part of the Bible into the language of the people and the translation of Christian literature of all sorts.³

The translation of the Bible has, to a great extent been completed. About 90% of the people in the world have all or some part of the Bible in their own language.⁴ At least a portion of the scripture has been translated into 1109 languages, of which only seven-hundred are now in use. There are probably two-thousand dialects yet to translate. These are mostly small tribes.⁵ This ten percent

¹"Whats Wrong With Literature", Conservative Baptist, p. 1.

²Ibid., p. 2.

³Lindsell, op. cit., p. 240.

⁴Ibid.

⁵John Smart and R. E. Harlow, Missions, p. 46.

includes about two and one half billions who have no Bible portion in their language.

Language is always changing so the versions must be brought up to date. Missionaries are revising translations that are fifty or a hundred years old so the people may have them in their current language.¹

One translation or version of the Bible is not enough. Any version will have its strong points as well as its weak points. To be able to compare versions on difficult passages brings out the meaning of it.²

One of the largest agencies for the translation of the Bible is the Wycliffe Bible Translators who have about four-hundred workers translating the Bible into languages which have no Bible. They have a school which teaches missionaries how to learn languages which are not written, how to create language forms, and then how to teach the people to read their own written language.

The translation of the Bible into the language of the people is extremely important. The North African Church of the first century is a classic example of an extinct church. Perhaps one reason that the church disappeared before the persecution by the Moslems was because no one had translated the Scriptures into the Berber language. On the other hand, the persecution of 1835 in Madagascar failed because Jones and Griffiths gave to the Malagasy believers the entire Bible in their

¹Lindsell, op. cit., p. 242.

²Ibid.

own tongue. A total of 621 churches, ten-thousand communicants and an attendance of 165 thousand was the fruit of twenty-five years of persecution, without missionaries but the Word of God.¹

A missionary from Pakistan recently said,

A recent survey by a Muslim scholar reveals that the reading of the Bible has been the major means of bringing Muslims to Christ. The most outstanding convert in India is Bishop Subhan and he was a Muslim who came to Christ purely by reading the New Testament. Before his conversion, he had never met another Christian or a missionary.²

Bible translation is indispensable to the establishment and growth of the indigenous church. Without the Bible in the language of the people there would be little hope that the church would become truly indigenous. The Bible is the food of a church and the seed to produce a church.³

4. Forms of literary work: translation of Christian literature.

The other form of translation work is the translation of Christian literature of all kinds into the tongue of the people. They must have grammars, dictionaries, primers, and other literature. Many books and tracts must be prepared for most literature in heathen lands is unclean. There are some excellent writings in the sacred books of Hinduism, Buddhism and Confucianism but at best they are merely ethical and are intermingled with error and superstition. The books in common circulation are usually saturated with heathenism if not actually immoral.⁴

The people of Asia are not so accustomed to public discourse

¹An Introduction to the Policies of the Wycliffe Bible Translators, Inc., p. 10.

²"What's Wrong with Missionary Literature?", Conservative Baptist, p. 1.

³An Introduction to the Policies of the Wycliffe Bible Translators, Inc., p. 11.

⁴Arthur J. Brown, The Foreign Missionary, p. 103.

as are Americans and Europeans for their priests seldom preach. They are people of books. The essay, the pamphlet, the placard and newspaper are better ways of presenting the gospel.¹

There is a great need for Christian editors and authors to prepare simple commentaries, short stories, text books, periodicals, and tracts. If they are taken from the English they should be adapted rather than just translated.²

In order to have schools for the training of leaders for the indigenous church text books must be prepared. Sometimes suitable ones can be translated from English, but often the English textbook is not suited to the needs of the people and the missionaries must make textbooks of their own.³ Arthur J. Brown pointed out the value of the preparation of textbooks:

While the preparation of textbooks for use in schools may not at first appear to have a vital place in the work of evangelizing a people or nation, second or deeper thought makes it plain that Christianity can never become an established religion in any land until the people have intelligently grasped and accepted its principles and until all Christian institutions are under the leadership of trained and intelligent natives.⁴

Correspondence courses are being used by missionaries in the training of Christian leaders. A correspondence course is better than a booklet of the same size because it asks questions and gets answers, making the person think. These courses are being distri-

¹Ibid., p. 105.

²Smart, op. cit., p. 46.

³Brown, op. cit., p. 167.

⁴James L. Barton, The Unfinished Task of the Church, p. 7.

buted by the Light of Life, Navigators, the Emmaus Bible School, and other groups. The Emmaus program includes six gospel courses and thirty courses for believers. Before the end of 1958 over 800,000 courses had been sent out and over 150,000 students were enrolled. One course has been translated into fifty-six languages and about 950 million people can read these languages.¹

5. Forms of Literary work: Literacy. Closely associated with translation work is that of literacy. One of the great reasons why people do not get the Bible is that they cannot read. The translation of the Bible is worthless unless it can be read. Dr. Frank Laubach has pioneered in the field and has developed a system which greatly accelerates the rate of learning.²

People around the world are learning to read in great numbers. Schools, missions, governments, political groups such as Communists and the United Nations are all encouraging people to read. The United Nations Educational Committee estimates that twenty-five million people are learning to read each year. Dr. Frank Laubach believes that the number is closer to fifty million. About one-half of the world's population can read in their own language.³

Literacy is good because it allows the people to read the Bible for themselves but it also is dangerous because the new literate will read anything he can get his hands on and will probably believe

¹John Smart and R. E. Harlow, Missions, p. 46.

²Harold Lindsell, Missionary Principles and Practices, p. 243.

³Smart, op. cit., p. 45.

it without question. Many agencies, both religious and political, are siezing the opportunity for the spreading of their teachings. These include the Roman Catholic Church, the Communists, the Seventh Day Adventists and the Jehovah's Witnesses. The Christian Church must provide enough material and a variety of material that will keep people from reading material that is detrimental to the cause of Christ.

6. Forms of literary work: Printing and distribution. After the Bible and other literature has been translated and people have been taught to read, the material must be printed in great numbers or the work is not worthwhile. One of the supreme agents for the transmission of ideas is the printing press. With the printing press the values of translation can be conserved with exact copies of the work ad infinitum.¹

Having thousands of copies of the translation is not enough however for the materials must get into the hands of the people if they are to do the work for which they were intended. The literature must then be distributed. This is done through book stores, bookmobiles, by passing it out to people on the streets, by door to door distribution and by colportage.²

There are two modern methods of evangelizing the world that come under literary means because the problems involved are mainly literary. These are the radio and gospel recordings.

7. Forms of literary work: Radio. Missionary radio is an evangelistic arm whose major purpose is the outreach of the gospel.

¹Lindsell, op. cit., p. 247.

²Smart, op. cit., p. 46.

However the radio should not be and is not limited to preaching. One of the chief values of radio is the attraction which comes from other religious programs such as good music, well arranged dramatic or serial programs, newscasts and general interest features. These all give a listening pull. Religious themes worked into the total program probably accomplish more than exclusively religious broadcasting. The secular offerings are a means to get people to hear the gospel.¹

In civilized countries such as Latin America, Europe and the Far East millions of radio sets are in operation, each with a small audience. Gospel broadcasters loan out small sets tuned to receive only one wave length. With powerful transmitters radio evangelists reach millions with the gospel.²

Radio has many advantages. Men who would never enter a church might listen to a radio. It reaches places where missionaries could never gain entrance. It is less expensive than direct evangelism, and it breaks down prejudices making people willing to come to church.³

The chief weakness of radio is the divorce of voice from personal presence. Radio is no substitute for direct evangelism but contributes to it. Correspondence work is used to follow up those who have accepted Christ through radio.

8. Forms of literary work: Gospel recordings. A new method is that of gospel recordings. The group which is using this method is Gospel Recordings, Inc. The ideal behind gospel recording is that missionaries who do not know the language can still bring an evangel-

¹Lindsell, op. cit., p. 248.

²Smart, op. cit., p. 47.

³Lindsell, loc. cit.

istic message by carrying a small record player to a group of people and playing a record in their own dialect. They are also useful for illiterates so they can learn gospel portions without being able to read.¹

The recordings are made on field trips into areas where the need is great. They can also be made in the United States if there is someone available who can speak the language fluently.²

G. SUMMARY

The Bible gives guiding principles which govern the use of methods in the attainment of the objective of missions. The method used must be in harmony with the objective and it must also work. Any method that is in agreement with these two principles may be used. The four leading methods used are evangelism, education, medical work and literary work. Each of these are useful so long as they conform to the two guiding principles. When they do not they are no longer missionary methods.

¹Ibid., p. 150.

²Smart, John, and R. E. Harlow, Missions, p. 48.

CHAPTER FIVE

CHAPTER V

SUMMARY AND CONCLUSIONS

A. SUMMARY

The problem of this study was to determine: 1, the unique motive of Christianity for missionary endeavor which cannot be claimed by any other religion or social institution, which motivate the expenditure of time, manpower, and money for the purpose of evangelization; 2, the claimed objectives for missionary endeavor which are in agreement with motives; and 3, the proper and adequate methods which may be used to attain these objectives.

1. The motives of missions. Missions are opposed by those who claim to be Christians for several reasons; because of a lack of a personal experience with Christ, a preoccupation with self, ignorance of the actual conditions on the mission field, and for theological reasons.

Nevertheless, people support missions because of two classes of motives which have been classed as primary and secondary. The secondary motives include the intellectual motive, the commercial motive, the statistical motive, the spiritual betterment motive, and the philanthropic motive which concerns itself with the physical, intellectual, and moral needs of mankind. These are considered secondary motives because they are not uniquely Christian motives.

The primary motives, which are uniquely Christian, include the spiritual need of mankind, the command of Christ, and the personal experience of the believer with Christ.

2. The objectives of missions. Based upon these motives are the objectives of missions. The character of these objectives is spiritual and must not be confused with methods or results. The source of the objective is the Great Commission which commands the church to make Christ known, to make disciples, and to teach them all things.

A study of the doctrine of the Church shows that these are not all of the objectives of missions but the objectives of missions should include the establishment of the self-governing, self-supporting, and self-propagating indigenous church.

3. The methods of missions. The methods to be used in gaining these objectives are governed by two guiding principles: that the method be ethical and moral and that it work toward actually bringing about the objective for which it is used. The four basic methods used by modern missions are: evangelism, education, medical work and literary work.

B. CONCLUSIONS

The following general specific conclusions are listed as the results of this study.

1. General conclusions. The unique motives, claimed objectives, and proper and adequate methods of missions are interrelated; the unique motives determine the claimed objectives, and the claimed objectives determine the proper and adequate methods.

2. Specific conclusions.

a. The unique motives of missions

(1) There are adequate motives for the existence and

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continuation of the missionary enterprise.

(2) The unique motives for missions are the spiritual need of mankind which may only be met by Christ, the command of Christ to go into all the world with the Gospel, and a relationship to Christ by the Christian which gives the command of Christ vitality.

b. The Claimed objectives of Missions.

(1) The claimed objectives of missions should be a primarily spiritual objective and not humanitarian, social or philanthropic.

(2) The claimed objectives of missions are found in the great commission which commands that the church go into all the world preaching the gospel, making disciples, and teaching them all things.

(3) A study of the doctrine of the church directs this claimed objective to the gathering of the converts into indigenous churches.

c. The Proper and Adequate methods of Missions. Any proper and adequate method may be used to attain the objective of missions as long as it is ethical and moral; and as long as it works promati-cally and brings about the objective for which it was intended.

C. RECOMMENDATIONS FOR FURTHER STUDY

The following areas of study were not within the scope of this study but are areas that could be pursued in the further consideration of this study.

1. An examination of methods used throughout the history of missions would shed further light on methods that were successful in the situation in which they were used.

2. An examination of methods used at the present time and the situation in which they are used on the various mission fields would also give insight into proper methods.

3. A further study of indigenous church principles needs to be made to determine the proper methods to be used in establishing the church.

4. The proper qualifications for missionaries would also provide an area for further study in determining how the objectives of missions might best be met.

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