

CRUCIAL MISSION ISSUES IN THE SEVENTIES

"Mission" is defined as propagating the Gospel and multiplying ongoing churches in all ethne.

1. How secure correct emphasis on "eternal salvation" in the face of the numerous "temporal salvations" so attractive to secular man?
2. How make sure that great campaigns of evangelism transform "decisions for Christ" into "responsible members of His Body"?
3. How proportion effort in mission, so that three-fourths of it does not continue to be spent in good work whether the Church grows or not? How proportion effort so that a suitable proportion is spent so that Christ is known, loved and obeyed, His churches do multiply? (We assume that a suitable proportion will be spent so that a more Christian social order arises.)

or

What principles should guide missions in the allocating of their resources to - proclamation, church planting, relief of suffering, social justice, and the perfecting of ongoing denominations?

4. When should a missionary society and its missionaries by-pass a Church indifferent to great opportunities of discipling a new population, and evangelize the new population directly? And when should it confine its efforts to reviving the indifferent Church?
5. As the Church proclaims the Gospel to the two billion who have not yet believed, what irreducible essentials of the Christian faith must she require? What Western cultural accretions and Eastern cultural accretions can she announce as optional?
6. In view of great cultural diversity in the existing Churches, and the even greater diversity in Churches yet to be born, what is the unity which marks the Body? What are the inalienable marks of the Church?
7. In view of the rising tide of parochialism, American isolationism, religious relativism and the clamor of the underprivileged ten percent of American society, how can missions maintain a conscience concerning the spread of the Gospel in the enormously receptive parts of the world such as Latin America and Africa?
8. What is the best way to multiply darkskinned missionaries of the Gospel today. How can Africasian denominations be encouraged to multiply missions, to other than their own ethne and language units?

9. How can missionary candidates and career missionaries be trained to be more effective channels of God's grace to men and women of other languages, cultures, and economic levels? To be more effective church multipliers?
10. Is "Church Growth" a sound principle in determining mission policy? Are "great service of human need" or "proclamation of the Gospel whether men believe or not" sounder principles?
11. What biblical principles should guide missions in the seventies as they determine what proportion of their resources should go to "work among" the resistant and what to bringing the responsive to the obedience of faith?
12. What proportion of the mission budget should go to research in church growth and the training of missionaries and national ministers in the principles of church growth, the science of communication, and the riches of sociological and anthropological insights into how churches grow?
13. How can cities be effectively evangelized? By which we mean seeded to ongoing reproductive congregations? How avoid an increasing number of missionaries shut up to "city work" which wins few to Christ and ministers chiefly to sealed off, static congregations?
14. How train the real leaders of hundreds of thousands of small congregations of the masses, so that they will know the Bible, become increasingly faithful and skillful shepherds of the flock, and effective propagators of the Gospel to the two billion?
15. In view of the protection now offered by medicine and nutrition, can the missionaries of rich churches work out a standard of living which is less of a stumbling block to poor non-Christians, and more of a guiding light to Christians of rich nations as to how they should live?
16. Recognizing that God the Creator is continually at work both inside and outside the Church and that the Holy Spirit inscribes a law in the hearts of unbelieving Gentiles, to what extent should this lead Christian missions to decrease Great Commission evangelism and increase cooperation with men everywhere of all religions or of none in the achievements of good goals?
17. How can Protestant theology, formed so largely in those centuries in Europe when missionary passion was almost completely lacking, become both more missionarily adequate and more biblically correct? God, for example, is not only "the Father Almighty, Maker of Heaven and Earth." These eight words from the Apostles Creed do not reflect His passion for the salvation of men to which the entire Bible bears witness and for which the two billion plead. This doctrine should be upgraded in light of both Scripture and global need. So should all doctrines.

18. In the seventies, how can Younger Churches use properly trained missionaries more effectively in that further discipling of the nations so abundantly possible?
19. How can radio team up with new churches recently established on new ground so that sound churches may multiply with lightning speed through receptive populations? Need discipling any longer be a slow, partial, century-long process?
20. Where are the highly receptive segments of society likely to be found? Would it be desirable to chart them. How can an unhealthy rush of ill-prepared and competitive missionaries to such populations be prevented? How can receptive segments be best disciplined?
21. What differences in mission policies are likely to be caused by the tremendous possibilities of church growth in Africa, Latin America, and parts of Asia?
22. What are the administrative changes needed to enable missionary societies to disciple receptive populations in the seventies?
23. Should the Church consider short term missionaries the principal kind and gradually phase out life-term missionaries?
24. Are missions in the seventies going to increase or decrease? Should young Christians go into missions as a life-work?