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THE WATCHWORD FOR WORLD EVANGELIZATION

'The Evangelization of the World in this Generation'

INTRODUCTION

When the Baptist World Alliance was founded in 1905, 85% of the Christian world lived in Europe and North America. In 1991 more than 55% of Christians live in the two-thirds world. This amazing growth of the church overseas was the result of the intense missionary work of what K. S. Latourette called 'The Great Century'. Nevertheless, in spite of this impressive world missionary movement, the percentage of Christians to the total population of the world is less now than in 1900. Then 34.4% of the world was Christian, and today 33.3% is Christian. Just to maintain this percentage until 2000 A.D. will take a major effort in this decade (it is interesting to note that in 1900 34% of the world was Muslim and in 1991 18%). We are indebted to David B. Barrett for his monumental work in gathering these statistics. He makes some shocking observations:

97% of all Christians are out of contact with non-Christians.

90% of all evangelism is not directed at non-Christians but Christians.

99% of all Christian discussion and existing material addresses only Christian interests.

And, finally, what is most disturbing and which we experience in our BWA appeals, 99% of the Christian world's income is spent on itself.¹

The missiologists state that the last decade of a century is significant for determining the course of missions for the next century. If Baptists are going to be significantly a part of the continual call for world evangelization, we must develop a new vision and new strategies, goals and leadership. History provides helpful models for such a new vision. At the turn of the century, under the watchword of 'The Evangelization of the World in this Generation', thousands of students joined the new army of Christian missionaries for world evangelization. A cursory review of this movement might help Baptists participate in and lead such a new movement in our day!

1. THE ORIGINS OF THE WATCHWORD

'The Evangelization of the World in this Generation' was the watchword which summed up the hope, zeal, breadth and urgency of the nineteenth-century missionary movement, 'The Great Century'. It was the motivating spirit and dynamic expression of the greatest surge of student commitment to missions in the history of the Church.

Watchwords rise and fall with the movements they represent. Some are born out of the movement and others are assigned to movements by historians. This watchword was formed on the anvil of experience and hope. It permeated the thinking of thousands and caught the optimistic spirit of the age. Consequently, it is not easy to name the originator of this watchword. As will be seen, this missionary idea of world evangelization grew out of student interest, culminating in the founding of the Student Volunteer Movement for Foreign Missions. The beginnings of this movement can be traced to the student conference at Mt Hermon in 1886. Of all the names associated with this conference, that of Arthur T. Pierson claims pre-eminence in being the inspirator of the watchword.

Arthur T. Pierson: Inspirator of the Watchword

As the long-time editor of the *Missionary Review*, Pierson was a strong advocate of

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world evangelization. In 1885 in this periodical he wrote, 'A Plan to Evangelize the World'.² He concluded his appeal with a call for an international council to plan for this, saying, 'Is it not high time that we, who look for, should also hasten the coming of the Lord . . . by speedily preaching the Gospel, as a witness in all the world to every living creature?'.³ This plan was given further impetus in Pierson's book of 1886, *The Crisis of Missions*, where he pleaded, 'The logic of the Scripture argument for a worldwide evangelism is itself overwhelming.'⁴ In his history of the YMCA, Hopkins also acknowledges Pierson's role as originator of the watchword. He reports,

In this sermon [Mt Hermon, 1886] Pierson expressed the germ of the idea that later crystallized as the watchword of the Student Volunteer Movement - 'The Evangelization of the World in this Generation', and was subsequently recognized as its originator.⁵

The difficulty in assigning credit for the watchword to any one person is shown in John R. Mott's defence of it against those who thought it merely fantastic and visionary:

And yet was it not Gordon Hall and Samuel Newell who, in 1818, issued an appeal to Christians to evangelize the world within a generation? Did not the missionaries of the Sandwich Islands, in 1836, write a most impressive appeal to the Church to preach the Gospel to every creature within their generation? Did not the Shanghai Missionary Conference of 1887 express its desire to have China emancipated from the thraldom of sin in this generation, and its belief that it might be done? An increasing number of the most eminent and experienced missionaries of the world have expressed their strong belief in the possibility of the realization of this watchword.⁶

It immediately became the external expression of the university students' vision and the hope of many missionaries at the turn of the century.

The Student Volunteer Movement in America and the Watchword

The American scene, from its early vision of the New World as the 'Promised Land' to its push westward understood as 'manifest destiny', has always had a tendency towards the messianic in its understanding of its role in world history.⁷ Theological and political slogans were intertwined and interchangeable. Perhaps it is not surprising then that the watchword, 'The Evangelization of the World in this Generation', was first officially adopted in America by the Student Volunteer Movement.⁸

The Student Volunteer Movement (SVM) was formally organized in 1888, at which time the watchword was officially adopted.⁹ The Student Volunteer Missionary Union of Great Britain adopted the motto at the Liverpool Conference of 1896. This was the institutionalization of the earlier movement of individual young men, such as William Carey or the students at Williams College at the turn of the eighteenth century, to evangelize the world. It was an attempt to move beyond scattered individual commitment and to create a mass movement of students for missions.

William Carey would have been heartened at the response. As a young Baptist minister, he stood up at a Ministers' Fraternal in 1785 and proposed his plan for founding a society to evangelize the heathen. He was sternly rebuked by an older minister, 'Sit down, young man; when God wants to convert the heathen, He'll do it without your help or mine'.¹⁰ Carey's enthusiasm is today taken for granted among

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many church members. It might surprise some to learn that he met such stiff resistance that his plan, expressed in a pamphlet, *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen*, was launched by those of 'radical political and religious sympathies'.¹¹

One hundred years later on 16 July 1886, two hundred and fifty-one students from eighty-seven colleges, called to Mt Hermon, Massachusetts, by evangelist Dwight L. Moody for Bible study, were being addressed by Arthur T. Pierson on the proposition, 'All should go, and go to all'.¹² By the time the conference was over one hundred students had volunteered to go as missionaries. This was the actual beginning of the Student Volunteer Movement for Foreign Missions, of which Ruth Rouse judged, 'No voluntary movement has been more powerful in its effects in drawing the churches together than the Student Volunteer Movement for Foreign Missions'.¹³ After the conference at Mt Hermon, Robert P. Wilder and John H. Forman of Princeton were sent as a deputation team to one hundred and seventy-six institutions. By the end of 1887 there were 2,200 volunteers from the colleges and universities.¹⁴ Part of the significance of the movement is that it brought missions into the university world, and thus, at the proper time, missions became a serious subject for study and action among much of the younger generation.

The watchword, through the Student Volunteer Movement, played an important role in the founding of new international student movements and particularly in the founding of the World Student Christian Federation (WSCF).¹⁵ Young men, later to become leaders of the ecumenical movement, were brought into the movement by this missionary appeal. Many of the early pioneers of the ecumenical movement came from the new student movements. WSCF names include: John R. Mott, Robert Wilder, Nathan Söderblom, W. A. Visser't Hooft, William Temple, and Hanns Lilje.¹⁶ It was an appeal from one student to another. For example, Robert Speer (himself brought into the movement in 1887 at Princeton) was speaking at the Second Student Volunteer Conference in 1894 at Keswick in Britain. One of the students, Temple Gairdner, reports in his diary, 'Speer simply God inspired . . . Never heard anything like it. Joe Oldham and I (close friends at Oxford) walk up the road, and give ourselves to God'.¹⁷ Oldham became the first secretary of the International Missionary Council (IMC), which played a significant role in the emerging ecumenical movement.

Not only were students inspired by the watchword to become missionaries, but the conferences and study of missions organized by the newly formed student movements themselves became evangelizing conferences. Professor Karl Heim, at that time a student, wrote on 23 April 1907, after attending the First Quadrennial Missionary Conference of the German Student Movement at Halle:

The conference means progress of missionary interest among German students. More than that . . . the report of the facts of missionary work proved to be an evangelistic power, a means of convincing students of the reality of the living God.¹⁸

The movement did not remain with the students - and that was another contribution of the watchword's appeal for world evangelization - it spoke to laymen and churches alike. In America it literally caused a mass movement and brought missions down to the local level. 'In thousands of Churches it has appealed to the loyalty of Christians, and evoked a sympathetic response', reported John R. Mott.¹⁹

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2. THREE DEFENDERS OF THE WATCHWORD

Three men very much influenced the watchword: John R. Mott, Robert E. Speer, and Sherwood Eddy. Their lives and work are in themselves an expression of it. A short glimpse into their thought will put better into perspective what was actually meant by the watchword.²⁰

John R. Mott: The Watchword and the Unity of the World

John Raleigh Mott (1865-1955), more than any other man, became the defender and embodiment of the watchword.²¹ In 1924, at the Indianapolis Convention of the Student Volunteer Movement, he could declare, 'I can truthfully answer that next to the decision to take Christ as the Leader and Lord of my life, the watchword has had more influence than all other ideals and objectives combined to widen my horizon and enlarge my conception of the Kingdom of God.'²² His life was for more than sixty years intimately bound up with the work of the Young Men's Christian Association, Student Volunteer Movement, and the World Council of Churches, of which he was the first honorary President.²³

It is not surprising that the authoritative statement on the watchword should come from the pen of Mott.²⁴ In 1901 he published the classic defence, not surprisingly entitled, *The Evangelization of the World in this Generation*.²⁵ In reading this book, one is caught up with the enthusiasm and urgency with which Mott confronted the task of world mission. With simple logic he expounds on the watchword:

If the Gospel is to be preached to all men it obviously must be done while they are living. The evangelization of the world in this generation, therefore, means the preaching of the Gospel to those who are now living. To us who are responsible for preaching the Gospel it means in our lifetime . . . The phrase 'in this generation', therefore, strictly speaking has a different meaning for each person.²⁶

In order to confront the criticism which was made of the watchcry, Mott begins by declaring what the watchword does *not* mean:

It does not mean the conversion of the world within the generation . . .
It does not imply the hasty or superficial preaching of the Gospel . . .
It does not signify the Christianization of the world . . .
It does not involve the entertaining or supporting of any special theory of eschatology . . .
It is not to be regarded as a prophecy . . .
It does not minimize, but rather emphasizes, the importance of the regular forms of missionary work . . .
The evangelization of the world in this generation should not be regarded as an end in itself . . .²⁷

Mott confronts the criticism head-on and refuses to be moved into defending any of the mentioned objections. Because he regards this as a large vision, it could not possibly occur to Mott to make it visionary. This is the strength of the vision for Mott, to make it realistic and thus to prevent it from becoming visionary! He clearly impresses upon his readers the large view of his student generation:

It must ever be looked upon as but a means to the mighty and inspiring

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object of enthroning Christ in individual life, in family life, in social life, in national life, in international relations, in every relationship of mankind . . . of planting and developing . . . self-propagating churches.²⁸

In the chapter, 'The Obligation to Evangelize the World', Mott characteristically goes into no long theological treatise, but simply states, 'It is our duty . . . because all men need Christ.'²⁹ One is caught up in these chapters, again and again, with the combination of individual and social concern that comes from the preaching of the Gospel. Here are no imperialistic aims or desire to supplant native cultures. On the contrary, the missionary must be a counter-action to the evil influences that his own country is bringing to the so-called non-Christian countries:

The evangelization of the world in this generation is not, therefore, merely a matter of buying up the opportunity, but of helping to neutralize and supplant the effects of the sins of our own peoples.³⁰

John R. Mott spent the rest of his years in service to the ideal of the watchword, defending it when others had long abandoned its use.³¹ In 1944, at the Sam P. Jones Lectures at Emory University, he spoke on 'The Larger Evangelism', and devoted one chapter to the question, 'Is the Watchword of the Student Volunteer Movement still Valid?'.³² Unrelentingly, Mott defends the student movement and the watchword which sent nearly 18,000 to the mission fields.³³ Evangelization is the call of the church to make Jesus Christ known,³⁴ and it is a call to unity.³⁵ It is a call to the individual and to the community. The individuals are called to 'commit their lives to Christ as their Saviour and Lord'.³⁶ This is the pervading purpose of the Christian Church. That was merely the beginning. Evangelization was not an end in itself. In speaking of Moody and mass evangelism, he said:

All . . . regarded the evangelistic campaign not as an end but as a means to other significant ends, such as the uplift or transformation of the social and economic life of the entire community, the overcoming of great evils and alarming downgrade tendencies, the summoning of the Christian forces to a really great advance, and the affording of a contagious object lesson to other communities.³⁷

It is in this way that John R. Mott became the enthusiastic defender and crusader for world evangelization. It was a vision which did not spend itself in theorizing, but tackled the problems of the world with the love of God. He was awarded the Nobel Peace Prize in 1946, which was a witness and tribute to the largeness of Mott's vision of the church and her missionary task.³⁸

Robert E. Speer: The Watchword and the Individual

If Mott's life as an interpretation of the watchword showed itself as a great appeal for missions beyond denominationalism and thus was a spur to world unity as expressed in the ecumenical movement, the life of Robert E. Speer (1867-1947) is chosen as an example of the watchword because of his appeal to the individual and the local church. For forty-six years (1891-1937) Speer was Secretary of the Board of Foreign Missions of the Presbyterian Church in the USA, and 'will be remembered as one of the greatest advocates of foreign missions of all time in the history of the Church Universal'.³⁹

At Princeton, in his sophomore year, Speer, through the influence of John Forman

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and Robert P. Wilder, signed the declaration of the SVM, 'I am willing and desirous, God permitting, to become a foreign missionary'.⁴⁰ He reminisced about that time when there was among the men committed to missions in the new student movement a sense of urgency, and an awareness of the importance of decision and commitment:

We look back to that hour when perhaps for the first time in our lives there was a hand laid upon our shoulder that once was nailed to the cross, and there was lifted up before our eyes the vision of a new and larger life, and there came a New Heaven and a new earth for us.⁴¹

Here again we see the largeness of the call. The vision was not contained, but was of heaven and earth!

In 1902 in his book, *Missionary Principles and Practice*, Speer laid the groundwork for his defence of the task of world evangelization. He was more cautious than Mott and was forever warning, 'We must not confuse the aim of foreign missions with the results of foreign missions'.⁴² The aim of foreign missions is none other than 'to make Jesus Christ known to the world'.⁴³ To deny the world the knowledge of this Christ is the 'grossest form of cruelty and wrong'.⁴⁴

Speer, again like Mott, first defends the sending of missionaries for world evangelization by declaring what the watchword does *not* mean:

We do not send Christian Missionaries to clothe the heathen or to alter their style of dress . . .

We do not send missionaries to improve the industrial conditions of Asia and Africa . . .

Nor do the missionaries go out to reform politics . . .

We do not send missionaries to reform morals or check social abuses.⁴⁵

Mission was primarily a 'religious business'.⁴⁶ Speer was concerned about the individual and his personal response to the gospel:

I had rather plant one seed of the life of Christ under the heathen life, than cover that whole crust over with the veneer of our social habits, or the vestiture of Western Civilization. We go into the world not primarily as trustees of a better social life.⁴⁷

In reality, such appeals to the individual were coupled with a prophetic understanding of the danger of associating Christianity with the occidental way of life and, in this respect, were ahead of their time. He saw this danger which still today is a problem for the church in Africa and Asia, and which is often accused of being the forerunner of Western colonialism and imperialism.⁴⁸

With the same urgency the watchword was intended to call forth, Speer concludes his defence. This is no prediction, he affirms, but a belief that world evangelization is 'perfectly possible'.⁴⁹ It is no play-word, but a summons to bear the cross of Christ.⁵⁰ His passion for world evangelism could be summed up in this ruling principle, 'If I cannot live without Him, no other man can live without Him'.⁵¹

In writing and editing more than sixty-seven books,⁵² Robert E. Speer worked endlessly to instil in his church and in the world beyond this divine mission of the church to evangelize the world. The same idea of a large and new world permeated his thought as it did the other students at the turn of the century. The aim to evangelize the world resulted in the discovery of that larger world beyond the borders of one's own country.

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Again, it was a call from the small town of the nineteenth century to the metropolis of the twentieth century. For Speer, this was a call, above all, to individuals - a social message would result, but Speer could never proclaim that message as the Gospel,⁵³ and thus became the spokesman in this movement for individual conversion.

C. Sherwood Eddy: The Watchword and Social Transformation

The next representative of the watchword is perhaps the most colourful, most daring, and at the same time most quickly forgotten of the evangelists for world evangelization. He is not remembered as a statesman for unity like Mott (though he believed in unity), nor as a spokesman for mission societies and individual conversion like Speer (though he was that too), but he is remembered above all as a ubiquitous, world-wandering, social gospel evangelist to students. The story of his life brings back memories of the 'circuit rider' travelling through the world calling men and societies to Christ. In short, Sherwood Eddy was a student evangelist preaching for the transformation of men in their social structures. Eddy brought again to evangelism the needed dimension of social concern, which had been inherent in the understanding of most nineteenth-century mass evangelists, though not always consciously expounded.⁵⁴ Of this dimension of his life Reinhold Niebuhr wrote:

It is also a reminder that the evangelical experience, cultivated by the pietistic movement of which Sherwood's life was a fruit, need not result in purely individualistic goodness . . . Mr Eddy is a vivid reminder that evangelical experience and social passion can be united.⁵⁵

In reminiscing about his dedication to the watchword, Eddy is probably the most honest. He confesses quite candidly, ' . . . I honestly expected that the whole world would be Christianized, at least nominally, as Europe and America had been.'⁵⁶ As noted above, Mott and Speer were careful in denying to the end that they thought the world would be Christianized or converted - evangelized, yes, but that was something different! For this evangelist, whose role as Christian persuader caused him not to hesitate in calling individuals to personal commitment in Christ, the great challenge of world evangelization was viewed in an astoundingly wide perspective. The remarkable aspect is the social dimension of his missionary appeal:

We went out with a ministry of healing, of education, of scientific agriculture, of better living conditions; we went to relieve misery, want and famine. We went to heal broken bodies, dwarfed minds, and wounded spirits.⁵⁷

He saw the task of evangelization in its communal and social aspects. A comparison with Speer, whom Eddy admired greatly and called the 'prophetic voice' of the movement,⁵⁸ provides an example of the variety of thought within the movement for world evangelization. Eddy, unlike Speer, preached a social gospel:

Our task, then, was not only to win or change individuals, all-important as that was, but to build a new social order and to Christianize the whole of life and all its relations, industrial, social, racial, and international. We had not only to pluck brands from the burning but to put out the fire. We had not only to relieve poverty and misery, but to remove their causes.⁵⁹

Having lived a long life, a life which entered a new generation which had generally

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disavowed the optimism of the watchword, Eddy himself never repudiated it and still considered the missionary movement equally imperative for today as for the first century. In 1955 he could still declare, 'Never in my life have I believed more firmly in missions than I do today.'⁶⁰

Summary

The lives of these three men are only part of the early story of the students' movement for world evangelization.⁶¹ Their lives are unusual, extroverted, above average, and contain the heroism called for by the watchword. However, particularly in their being famous, they are not representative of the movement summed up in the cry for world evangelization. There are countless thousands, inspired by the watchword, who left home to become forgotten names in the long list of unsung missionaries of the history of Christian missions. An interpretation of what the watchword meant to those thousands would bring as varied an answer as the lives these three men portray. However, there is something characteristic about all of them - and it is this that these three represent.

First - as depicted in Mott, there was a discovery of the larger world. This world was seen as one world and a world which should be one. Thus the watchword implied a call for unity beyond a stifling nationalism, or a restricted denominationalism. It was a call for unity, the response to which eventually expressed itself in the ecumenical movement. Hoekendijk observed the originality in this aspect of Mott's contribution: that the world for the first time was accepted horizontally, that is, in its totality and world encompassing dimensions.⁶²

Second - as seen in the life of Speer, the call of the gospel was a call for individual conversion. The cross of Christ and his leadership must be proclaimed to the ends of this earth as a call to individual discipleship. Men and women were called to 'Make Jesus King' in their personal lives, as the Liverpool Conference of students in 1896 declared.

Third - as Eddy explained it, world evangelization was also a call to social reform and to the transformation of communities and nations. Missions and world evangelization were the proclamation of Christ as a light in darkness, calling men and societies to reform in preparation for the Kingdom of God.⁶³

Of all the various ideals this missionary slogan - 'The Evangelization of the World in this Generation' - embodied, at least three cannot be denied. The global proclamation of Christ was a call for (a) *world unity*, (b) *individual conversion* and (c) *social transformation*. And just as Edinburgh 1910, on the eve of World War I, called for a rededication to the missionary task, so Tambaram 1938, on the eve of an even more global conflict, could pray and hope that the fires of world evangelization would burn anew:

God grant to His Church to take the story of His love to all mankind, till
that love surround the earth, binding the nations, the races and the classes
into a community of sympathy for one another, undergirded by a deathless
faith in Christ.⁶⁴

But the prayers and hope for a rekindling of the fire of world evangelization turned indeed into a conflagration from which the world has yet to recover.

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CONCLUSION

The end of World War II brought many changes. Not only did the cessation of the war bring a re-alignment of political powers, but it also brought a re-alignment of missionary forces. The torch of the missionary movement was passed from Europe and Great Britain to North America.⁶⁵ The unity which the missions movement brought the Church in the forming of the International Missionary Council and the World Council of Churches, brought also disunity to the American missions movement. Until World War II there was a semblance of unity in American missions. However, the theological struggles alluded to in the World Missionary Conference of Jerusalem 1928 were warning signs of a break coming into this semi-peaceful missionary unity. So far the train of world evangelization from Edinburgh to Tambaram had maintained its onward movement and had been a force for unity among the churches, but, with the onset of war, rumblings set in which caused part of the train to disconnect from the main movement and to take another track. The main movement which has issued eventually into the unity of the International Missionary Council and the World Council of Churches has received almost all the attention of the university study of missions.

It is necessary and proper that the other movement of missions, separate from the ecumenical movement, should receive our attention. No one name can adequately include all in this movement. However, in 'ecumenical' circles, the movement is generally referred to as that of the 'evangelicals'. It is to these 'evangelicals' and the resurgence of the missionary idea, the evangelization of the world in this generation, that the torch has been passed. Of the 50,000 missionaries from North America, at least 10,000 would be considered evangelicals. If the Student Christian Movement brought together students of yesterday, today there is no really great student movement. Campus Crusade and Intervarsity come closest to representing the new student movement for world evangelization. The World Missionary Conferences, from Edinburgh 1910 to Tambaram 1938, have been to a real degree replaced by the Lausanne Congress on World Evangelization, beginning in Berlin in 1966 and most recently in Manila in 1989. Baptistic missionary thought is predominant in much of the new movement for world evangelization. But there is no movement that holds us together, no motto that inspires us, no student surge for world missions. Perhaps it is to the Baptist World Alliance that Baptist youth and conventions and unions must look. But only if we catch the vision of world evangelization with a great sense of unity, personal conversion and social transformation will we succeed in winning a following of the youth of our generation - to inspire them to evangelize the world in their generation!

NOTES

- 1 David B. Barrett, 'The Status of the Christian World Mission in the 1990s', in *Missions in the 1990s*, Grand Rapids, 1991, p.72.
- 2 A. T. Pierson, 'A Plan to Evangelize the World', *The Missionary Review*, VIII, September-October 1885, pp.369-371.
- 3 *ibid.*, p.371.
- 4 Arthur T. Pierson, *The Crisis of Missions*, New York, 1886, p.5.
- 5 Howard Hopkins, *History of the YMCA in North America*, New York, 1951, p.297. See also B. Broomhall, *The Evangelization of the World*,

1889, and 'Study Papers' of World Congress on Evangelism, Berlin 1966, p.61, where Billy Graham speaks of Arthur T. Pierson's slogan. A most significant figure in the propagation of the watchword, and in bringing the Student Volunteer Movement to life, was Robert Wilder. In his book, celebrating the fiftieth anniversary of the SVM, *The Great Commission*, 1936, Wilder implies that this father, editor and founder of the *Missionary Review*, was influential in the origin of the watchword, already writing in its favour in

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1878. (p.84)
- 6 John R. Mott in *Ecumenical Missionary Conference*, New York, 1900, p.102.
- 7 For a more recent examination of an American theology of the Kingdom of God in this world, see H. W. Richardson, *Toward an American Theology*, New York, 1967, pp.108-160.
- 8 Robert Wilder commented upon the watchword: 'The Student Volunteer Movement did not so much produce the watchword, as the watchword - or rather the thought behind it - helped to bring into being the Student Volunteer Movement'. Wilder, *The Great Commission*, p.84.
- 9 John R. Mott, *Addresses and Papers of John R. Mott*, New York, 1947, I, 197.
- 10 John Collett Ryland, quoted in E. A. Payne's 'Introduction' to Carey's *Enquiry*, 1961, p.iii.
- 11 *ibid.*, p.vi.
- 12 Mott, *Addresses*, I, 4f.
- 13 Ruth Rouse and Stephen C. Neill (eds), *A History of the Ecumenical Movement, 1517-1948*, 1954, p.328.
- 14 Mott, *Addresses*, see esp. 'Early History of the Student Volunteer Movement', pp.3-19.
- 15 Ruth Rouse, *The World Student Christian Federation*, 1948, p.95.
- 16 Cf. Rouse and Neill, *op.cit.*, p.341.
- 17 Rouse, *WSCF*, p.96.
- 18 *ibid.*, p.93.
- 19 Mott, *Addresses*, I, 15.
- 20 For a Roman Catholic view of the watchword, see Fred. Schwager, 'Moderne Strömungen und Bestrebungen im Protestantischen Missionslegen', *Zeitschrift für Missionswissenschaft*, II, 1912, 65: 'Diese Parole . . . war für viele tausende ernster Protestanten wie eine Offenbarung, die ihnen die Tragweite, die Verpflichtung und Verantwortlichkeit des Missions Gedankens in einer bis dahin nicht gekannten Weise enthüllte.'
- 21 Resolutions of the Executive Committee of the Student Volunteer Movement in Appreciation of the Services of Dr John R. Mott as Chairman of the Executive Committee, Passed June 5, 1920, in Mott, *Addresses*, I, 375.
- 22 Report of the Ninth International Convention of the Student Volunteer Movement for Foreign Missions, Indianapolis, Indiana, 28 December 1923 to 1 January 1924, *Christian Students and World Problems*, New York.
- 23 The six volumes, cited above, *Addresses and Papers of John R. Mott*, are a rich source of information, showing Mott's work and influence.
- 24 Rouse, *WSCF*, p.95.
- 25 John R. Mott, *The Evangelization of the World in this Generation*, New York, 1901.
- 26 *ibid.*, p.6.
- 27 *ibid.*, *passim*, pp.7-15.
- 28 *ibid.*, p.16.
- 29 *ibid.*, p.17.
- 30 *ibid.*, p.28.
- 31 Rouse, *WSCF*, p.98.
- 32 John R. Mott, *The Larger Evangelism*, Nashville, 1944, pp.78-98.
- 33 *ibid.*, p.79.
- 34 *ibid.*, p.7.
- 35 *ibid.*, p.13.
- 36 *ibid.*, p.56.
- 37 *ibid.*, p.54. For a further defence of world evangelization and the watchword by Mott, see Foreword to A. McLeah, *Jesus Christ and World Evangelization*, 1934, pp.5-6.
- 38 The last thorough study of Mott's life was in 1934, in a book by Basil Mathews, *World Citizen*, New York, 1934. Smaller works have noted his contributions, but a further study is needed of the life of John R. Mott.
- 39 John A. Mackay in 'Introduction' to W. R. Wheeler, *A Man Sent from God*, New York, 1956, p.10. Wheeler's book is the authoritative biography of Robert E. Speer.
- 40 *ibid.*, p.53.
- 41 *ibid.*
- 42 Robert E. Speer, *Missionary Principles and Practice*, New York, 1902, p.34.
- 43 *ibid.*, p.37.
- 44 *ibid.*, p.18f.
- 45 *ibid.*, p.29.
- 46 *ibid.*, p.30.
- 47 *ibid.*, p.37.
- 48 See David Paton, *Christian Missions and the Judgement of God*, 1953.
- 49 *ibid.*, p.523.
- 50 *ibid.*, p.526.
- 51 *ibid.*, p.534.
- 52 Wheeler, *op.cit.*, p.283. For bibliography see pp.312-316.
- 53 G. Sherwood Eddy, *Eighty Adventurous Years*, New York, 1955, p.201.
- 54 Timothy L. Smith, *Revivalism and Social Reform*, New York, 1965.
- 55 Eddy, *op.cit.*, pp.11f.
- 56 *ibid.*, p.80.
- 57 *ibid.*, p.29. for further books by Eddy showing his philosophy see *A Pilgrimage of Ideas*, New York, 1934; *Religion and Social Justice*, New York, 1927; *Facing the Crisis*, New York, 1922.
- 58 Eddy, *Eighty Adventurous Years*, p.97.
- 59 *ibid.*, pp.118f.
- 60 *ibid.*, p.80.
- 61 Robert Wilder was also an important figure.

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- See his *The Great Commission*, 1936.
- 62 J. C. Hoekendijk, 'Die Welt als Horizont - im Schatten John Motts?', *Evangelische Theologie*, XXV, 1965, 478. Hoekendijk views the historical place of Mott's achievement in similar vein to the above sketched background of the origin of the watchword. He reports, 'Er [Mott] organisiert und radikalisiert nur, was schon lange im Gange war', p.477. This is a German translation from the Dutch, *Wereld als horizon*, Amsterdam, 1965.
- 63 Eddy, p.80.
- 64 Tambaran 1938, 'A Message to All Peoples', VII, p.178.
- 65 E. J. Bingle in *Renewal and Advance*, ed. C. W. Ranson, 1948, p.24.

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REVIEW

Neville Clark, *Preaching in Context: Word, worship and the people of God*, Kevin Mayhew, 1991.

If you want a DIY manual on how to construct and deliver sermons, this is not the book for you. A robust and complex reflection on the dynamics which affect preaching, it scrutinizes recent trends and their consequences. It analyses those factors which have created uncertainty for the contemporary preacher and those influences which have produced an identity crisis in ministry, deploying an intriguing paradigm of worship where he claims it can be seen as music hall or, in contrast, theatre: 'Music Hall is not to be despised. It is "of the people" and "of its time" . . . The worship variety bill offers release and participation, and encourages expectancy and surprise.' The sermon is seen as one ingredient amongst many and preparation for it primarily takes the form of the creation of a mood. The liturgical contrast is theatre: 'not variety but drama. What emerges is a directed pattern: a play with successive acts which depends for sense and meaning on the performance of those acts in given sequence . . . Corporate worship, thus understood, may typically be seen as a re-enactment of the drama of redemption.'

Midst these alternatives and the confusing collision of differing congregational expectations, Clark offers a central affirmation - Word and sacrament are given for the purpose of congregational formation, which is more than training or motivating. It is the creative pressure of God on the people of God. This will have practical implications for preaching which must be seen as not the offering of a prepackaged system where answers are given. There must be an open-endedness whereby the story of salvation is retold and then continues, contextualized in the life of the congregation.

This book offers many quotable insights and a review should not pick out the best ones, ripped out of context. It is a short book but a slow read, for the author's style is loaded with metaphor and qualification. Sometimes the prose is not only *allusive* but *elusive*. But it is worth the effort and a likely reaction on finishing the book is to go back to the beginning and try again. The overall impression is more of a critique of current practice than a systematic presentation of hermeneutical principles - but they are there for those with the will, and stamina, to seek.

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