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good of the work and the individual. (3) It should always be in a spirit of genuine love, and conducted in the most considerate manner. (4) It should always be with the spiritual help and restoration of the offender in view. (5) It should be done only with much prayer.

TO GUIDE is a third responsibility. The spiritual leader must know where he is going and, like the Eastern shepherd, go ahead of his flock. This was the method of the chief Shepherd. "When he putteth forth his own sheep, he goeth before them, and the sheep follow him" (John 10:4). "The ideal leader," said A. W. Tozer, "is one who hears the voice of God, and beckons on as the voice calls him and them." Paul gave this challenge to the Corinthian Christians: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). He knew who he was following and where he was going, and was therefore able to challenge them to follow him.

But it is not always a simple task to guide people who, though godly, have strong opinions of their own. The leader must not ruthlessly assert his will. D. E. Hoste emphasized this fact:

In a mission like ours, those guiding its affairs must be prepared to put up with waywardness and opposition, and be able to desist from courses of action which, though they may be intrinsically sound and beneficial, are not approved by some of those affected. Hudson Taylor again and again was obliged either to greatly modify, or lay aside projects which were sound and helpful, but met with determined opposition, and so tended to create greater evils than those which might have been removed or mitigated by the changes in question. Later on, in answer to patient continuance in prayer, many of such projects were given effect to.³

TO INITIATE is an important function of the office of a leader. Some have more gift for conserving gains than for initiating new ventures; more gift for achieving order than for generating ardor. The true leader must have venturesomeness as well as vision. He

³ *Ibid.*, p. 158.

must be an initiator rather than a mere conservator. Most of us prefer to play safe, but Paul did not play safe. He constantly took carefully and prayerfully calculated risks.

Robert Louis Stevenson indicated the attitude of safety, security and prudence as "that dismal fungus."³ Hudson Taylor did not play safe. The tremendous steps of faith which he took with monotonous regularity were denounced as wildcat schemes. But that did not deter him, and today history is on his side. The greatest achievements in the history of the church and of missions have been the outcome of some leader in touch with God taking courageous, carefully calculated risks.

A great deal more failure is the result of an excess of caution than of bold experimentation with new ideas. A friend who has filled with distinction an important post with global outreach in the Christian world recently remarked to the author that, in reviewing his life, he was surprised to discover that most of his failures were because he had not been sufficiently daring. "The frontiers of the kingdom of God were never advanced by men and women of caution," said Mrs. H. W. K. Mowll.⁴

A leader cannot afford to ignore the counsel of cautious men around him. They will often save him from unnecessary mistakes. But he must beware of allowing their excess of caution to curb his initiative, if he feels his vision is of God. Nor must he allow them to restrain him from taking daring steps of faith to which God is calling both him and them.

TO UNDERTAKE RESPONSIBILITY and to do it willingly is a necessary mark of a leader. If he is not prepared for this, he disqualifies himself for office. One who evades the more onerous and difficult involvements incidental to his position limits his influence to that extent.

Joshua demonstrated his leadership quality in accepting without hesitation the awesome responsibility of following in the steps of the great leader Moses. Joshua had far greater reason to plead his

³ *The Reeper*, May, 1961, p. 89.

⁴ *Archbishop Mowll*, p. 249.