Article

The Ultimate Contribution
(A Life that Counts)

by
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ii

This article was originally written in 1990. It was revised as the present position paper in 2009. This article is available from my web site, resource page, BobbyClinton.com. I mention in this paper several of my other works such as articles, papers, manuals, booklets and leadership commentaries, etc. They too are available at the web site. Where ever I mention something available from Barnabas Publishers (my printing business) you may assume it is available at my website.

Abstract

From time to time, I collect all the material I have amassed on a topic and do a position paper, that is, a paper summarizing what I know about the subject. That is what I have done about modeling in this paper. In the late 1980s I did research on numerous well-known Christian leaders who were known for leaving behind lasting achievements—legacies. I later gave the name of ultimate contributions to these lasting achievements.

In my earlier research, I was able to identify 5 major categories of ultimate contributions: Character; Ministry; Catalytic; Organizational; Ideation. And under those 5 categories were labeled 12 prime types: Saint, Stylistic Practitioner; Mentor, Public Rhetorician, Pioneer, Change Person, Artist, Founder, Stabilizer, Researcher, writer, promoter, Later research added a thirteen—Family.

This paper explains these five categories and their underlying prime types. It looks at the nature of these ultimate contributions. It also sets out some of the patterns whereby leaders move toward these ultimate contributions.

This paper gives this information with expectations that leaders learning of these findings can proactively move toward foci leading to more effective realization of the contributions.

The appendices give added information clarifying similarities and differences of some of the more complex prime types as well as expanding the notion of modeling seen in the Stylistic Practitioner. Finally, I close with the notion of the Ultimate Contribution set and Venn diagrams which pictorially represent the set.

Table of Contents

Topic

What to Look For

This is a major paper dealing with Ultimate Contributions. Part of Afterglow ministry is the strengthening of Ultimate Contributions. This paper defines thirteen Ultimate Contributions. A thorough understanding of the 13 prime types will allow you to identify the 4 or 5 prime times which make up your Ultimate Contribution set. You will then have a better focus for strengthening these legacies in your Afterglow ministry.

Exercises

1. Examine carefully 13 prime types listed in Table 1.

2. Identify which of the prime types you know will never be yours. Usually 7, or 8, or 9 are immediately eliminated. The remaining prime types are potentially those that make up your Ultimate Contribution types.

3. Go to appendix C and construct a Venn diagram of your Ultimate Contribution set.

The Ultimate Contribution—A Life that Counts
By Dr. J. Robert Clinton

Introduction

"Fame! I want to live for ever!" These striking words come from the theme song of the TV series, "Fame," that my wife Marilyn and I use to watch regularly. The setting was a unique Brooklyn high school with a special training focus. The school tailored its training to artistic talent. Dancers, musicians, and other creative artist longed to make it big someday--and ultimately be remembered as outstanding in their fields. they wanted their lives to count. Is that so wrong? I don't think so! While not agreeing with those budding artist's self-serving motives I like their desire to have a life that counts. A life that flows out of who they are. If the motive were to turn upward instead of inward, that is, if they were intent on seeking and accomplishing God's purposes for God's glory instead of self-seeking for one's own glory then I could wholeheartedly applaud the effort. In fact, my research has led me to see that effective leaders increasingly do view ministry in terms of a lifetime perspective, one that relates to serving God and accomplishing things for God.[1]

Moses seemed to believe that life should count. He certainly admonishes toward this direction in Psalm 90, one of the oldest writings in the Psalter.   The psalm is evidently written toward the end of his life. Looking back over life, Moses reflects on just how short life is, especially when viewed from God's eternal vantage point. He is concerned with having a life that counts. Verses 12 and 17 carry this thrust. I like to paraphrase verse 12 this way, "teach us to wisely apply ourselves so that our lives count." Moses' heart cry in verse 17 is that God "will establish" his work, that is, make the efforts of his lifetime count. Moses was the greatest Old Testament leader. He wasn't perfect. But he didn't want his life wasted. He wanted it to count in spite of the mistakes that limited his final accomplishment.

The most celebrated leader in the New Testament church, Paul the Apostle, closes his life with a challenging evaluation. In some of his final remarks to Timothy, Paul recognizes that his end is near. He has no regrets for how his life has been lived. In II Timothy 4:7,8 he reflects triumphantly on his accomplishments. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing." Early on Paul knew that God had a special destiny for him (Acts 26:16-19). Throughout his life Paul was careful to discipline himself so that he could accomplish that destiny and finish well (I Corinthians 9:24, II Timothy 4:7,8). Paul knew that his life was a model for other leaders. His final words suggest that finishing well is a worthwhile goal for any leader who is "occupying till He comes."

Can we learn anything from studying lives? I believe so. Hebrews 13:7,8, the leadership mandate, commands us to do so.   Studying lives that counted can impact on our present lives. My paraphrase captures the thrust of this mandate.

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[1] As leaders are processed by God in their development two things concerning perspective happen. One, they begin to broaden their perspective to recognize the importance of the present moment in terms of their whole life framework. That is, they begin to see issues as long-term implications for personal development as well as the short-term situational aspects. A second thing happens as they mature and age. They begin to think of long lasting contribution—the ultimate worth of what they are giving their life to.

> Remember your former leaders. Imitate those qualities and achievements that were God-honoring for the source of their leadership still lives—Jesus. He, too, can inspire your own leadership today. (Hebrews 13:7,8 Clinton paraphrase)

I have taken this mandate seriously during the last eight years.[2]   I have studied leader's lives and compared them for lessons that can help me and the students I train.[3]

One special focus of the research involved evaluation of lifetime achievements. That's one reason when I reach for my latest International Bulletin of Missionary Research I look first of all in the table of contents for one entry—"The Legacy of ..." A close second is the continuing series, "My Pilgrimage." Both of these series of articles provides data that I think can help us as leaders gain perspective on finishing well.[4] In fact, I want to suggest that understanding about ultimate contributions of those who have finished well can serve two important functions. It can enhance present day perceptive leaders to view their ministry in terms of a whole life perspective. It can also bring focus on their own ultimate contributions. To know what one is shooting for is a major step forward toward deliberate effort to achieve it.[5]

I. Research on Legacy Stalwarts—The Data Base

The legacy series in the **International Bulletin of Missionary Research** provides ample ammunition for research on ultimate contributions. These articles are written essentially to show just that, unique accomplishments. The persons studied include an impressive array of missionary types: Roman Catholics, protestants, men, women, westerners and non-westerners, scholars, social workers, church planters, evangelists, founders of institutions and movements.

The legacy articles were done by historians, missiologists, fellow missionaries, professors, other academic people, mission administrators, and other full time christian workers. Apparently no standardized criteria were given these writers. They assessed the person they wrote on in terms of that person's unique contributions. Many of the writers were "experts" on the person for whom they wrote the legacy article.

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[2]At the time of the first writing of this paper, I had for eight years studied life histories of leaders. Approximately 600 cases have been compared to date. About 100 of these include Bible leaders and Historical leaders. The large majority are of contemporary leaders. These case studies orient the leader's development around a time-line and significant development phases along that time-line. Now (2009) the number of case studies nears 4,000.

[3] The end result of a leadership case study is an evaluation of the leader's development over the lifetime. One of the major evaluation concerns contribution or achievements for furthering Christianity. That is the thrust of this article. Seven major leadership lessons have emerged. One of those seven is this observation that effective leaders increasingly view ministry in terms of a lifetime perspective—an underlying theme of this article.

[4] Finishing well, in my opinion based on comparative research, involves three things: Walking with God in a vibrant personal relationship at the end of one's life, developing the potential God has given to its appropriate capacity, and leaving behind an ultimate contribution that is both pleasing to God and established by Him. The foregoing lessons have been added to. I now have 7. See Article, **Leadership Lessons— Seven Major Lessons Identified**.

[5] A major observation on Bible leaders serves as a strong warning. Few Bible leaders finished well. Comparative study of Bible leaders suggests some reasons for that. For many leaders there were critical times in their lives in which decisions were made that affected all of the rest of their lives and ministries. I call these times pivotal points. A pivotal point in a leader's life is a critical time of God's dealing with that leader. The leader's response to God's processing will carry significant implications for the rest of the leadership. A study of these pivotal points suggests five weaknesses or problems detrimental to on-going effective leadership: abuse of power, pride in accomplishment, sex related problems, financial problems, and family problems. We can learn from these insights. By way of contrast we can also learn from those who finished well. One aspect of finishing well involves achievements, which I call ultimate contributions, the thrust of this article.

Because of the wide perspectives used to evaluate and lack of a fixed criteria for identifying achievement, one could assume that a comparative analysis would most likely result in identification of generic levels and would establish some general guidelines for approaching evaluation of the "ultimate contribution" of a leader. And that was the case.

In two separate research projects[6] missiological leaders[7] were studied comparatively. Results of the research included,

1. identification of categories of ultimate contributions,
2. characteristics describing the nature of ultimate
        contributions,
3. fundamental patterns leading to ultimate contributions, and
4. contributor types.

In addition to the above essentials of "ultimate contributions" there was the practical value of identifying many illustrations from life for these abstract categories. It is the real life illustrations that motivate others not the conceptualizations. Helpful conceptions need to be wrapped up in people if they are to sell well. The research also suggested some practical hints for finishing well.

II. Categories of Ultimate Contributions

Whitworth's analysis yielded some general categories of accomplishment.[8] I simplified her research findings as follows. Legacies, something precious left behind by these leaders for future leaders, included five broad categories: character, direct ministry, catalytic ministry, organizational, ideation. Some of these were broken down further into sub-categories. Table 1

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[6] In 1988 I did preliminary research on legacy articles in order to confirm concepts dealing with leadership emergence theory (particularly dealing with convergence—the latter portion of very effective ministry that a few leaders achieve). This led me to identify the concept of direct and indirect achievement and to form a tentative typology of ultimate contributions. In 1989 I supervised a research project by M. Whitworth. She did a comparative study of 42 legacy articles in order to verify or alter the tentative typology and to illustrate in the lives of these legacy people.

[7] Whitworth's comparative study included Florence Allshorn, Rufus Anderson, C.F. Andrews, V.S. Azariah, J.H. Bavinck, H.R. Boer, A.J. Brown, T.C. Chao, Pierre Charles, P.D. Devanandan, A. Duff, J.N. Farquhar, W. Freytag, A.J. Gordon, Bruno Gutmann, W.W. Harris, Barbara Hendricks, A.G. Hogg, E. Stanley Jones, J. Herbert Kane, H. Kraemer, K.S. Latourette, F.C. Laubach, D. Livingstone, D.B. Macdonald, John R. Mott, Stephen Neill, D.T. Niles, W. Paton, Joseph Schmidlin, Wilhelm Schmidt, Ida S. Scudder, Robert E. Speer, R. Kenneth Strachan, R. Streit, Johannes Dindinger, Johannes Rommerskirchen, J. Hudson Taylor, Henry Venn, Warneck Gustav, Max Warren and Samuel M. Zwemer.

[8] Whitworth's comparative analysis used 14 categories. Nine of these categories were focused on direct achievements, that is, time bound accomplishments, which were primarily for the days in which the leader operated. These nine included: 1. Demonstration of an effective ministry model, 2. Personally touched or changed lives—strong ministry to individuals, 3. Changed a social structure or situation, 4. Changed a religious structure or institution, 5. Created a religious structure or institution, 6. Leader of a new movement (or generated seeds of one), 7. Strong influence in an organization(s), 8. Written materials appropriate primarily for days in which written, 9. Immediate ideation, that is, ideas useful especially in the day in which they were generated. Five of the fourteen categories focused on indirect achievements, that is, non-time bound achievements, which not only had effect during the leader's life but continued to have influence on succeeding generations. I call her first category, direct achievements "contemporary contributions;" the second, indirect achievements, I call "classic contributions."

displays these ultimate contribution prime types, examples of people[9] who exemplified the ultimate contribution and the core ideas of the categories.

TABLE 1
5 CATEGORIES (And 13 Prime Types) **OF ULTIMATE CONTRIBUTIONS**

Type	Examples	Basic Notion

CHARACTER:

Type	Examples	Basic Notion
1. SAINT	Hudson Taylor, Sam Brengle, Jim Elliot	A Model life, not a perfect one, but a life others want to emulate. A Person who lived an exemplary life. Such a person is thought of as a saint or model for others to emulate. The person is usually thought of as having a very intimate relationship with God. Frequently mystical experiences occur. He or she demonstrates the fruit of the spirit. There is a zealousness for God that is beyond the ordinary. The thrust of this accomplishment is vertical, upward, toward God.
2. STYLISTIC PRACTITIONER	Stanley Jones, A. J. Gordon	A Model ministry style which sets the pace for others and which other ministries seek to emulate. Person exemplified an important or unique ministry model. A ministry model considered worthy of emulation is the ultimate contribution.
3. FAMILY	A. J. Gordon	Promote a God-fearing family, leaving behind children who walk with God carrying on that Godly-heritage.

MINISTRY:

Type	Examples	Basic Notion
4. MENTOR	A. G. Hogg Robert McQuilkin Dawson Trottman Florence Allshorn Rufus Anderson Paul Devanandan	A productive ministry with individuals, small groups, etc. This is a person who has impact on individuals. He or she relates ministry down to a personal level. They are thought of as mentors, disciplers, and people who have a network of close followers. They will spend time developing individuals. There is heavy intensive and comprehensive sphere of influence. The people developed are the ultimate contribution.
5. PUBLIC RHETORICIAN	D. L. Moody C. H. Spurgeon W. W. Harris D. T. Niles	A productive public ministry with large groups. This is a person who has public exposure and whose ministry is thought of as to the masses or large groups of people. They are usually mass communicators. They shine before large groups. They will motivate a large following. There is broad extensive sphere of influence though comprehensive and intensive influence may be nil. The changed lives are the ultimate contribution.

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[9] The names given as examples of the categories are taken from Whitworth's data as well as my own further research of historical and contemporary case studies. These leaders demonstrate at least a contribution in the category for which they are listed. These leaders may well have also exemplified other categories. However, I have chosen from a variety of people who were clear examples of each type.

CATALYTIC:

6. PIONEER	J. O. Fraser Robert Jaffray V. S. Azariah D. Livingstone F. C. Laubach	A person who starts apostolic ministries. This is a person who creates structure, new religious institution, new church or something like a new religious denomination or organization, or works in a place where no one has gone or sees a special need and finds a way to meet it or breaks new ground by showing some new way to do. The thing created or done is left behind as the legacy.
7. CHANGE PERSON	Mother Theresa Theresa of Avila John Woolman Ida S. Scudder C. F. Andrews Alexander Duff William Paton	A person who rights wrongs and injustices in society and in church and mission organizations. This is a person whose desire is to correct things. They see problems in society or the church or a Christian organization and set about to bring change. Some operate more from compassion for those in need than for motives to make things better. The people ministered to or the changed situation left behind comprises the legacy.
8. ARTIST	Philip Bliss Charles Wesley Eliza Hewitt	A person who has creative breakthroughs in life and ministry and introduces innovation. This is a person with creative talent who introduces new products of various kinds into Christianity. It may be art forms, new music, a new genre of writing or some other innovative creation. Frequently, people leaving this kind of contribution have a brilliant natural talent, which is the base of their giftedness set. The artistic product--hymn, new genre of writing, poetry, painting, drama, dance or whatever is the contribution.

ORGANIZATIONAL:

9. FOUNDER	Samuel Mills Barbara Hendricks	A person who starts a new organization to meet a need or capture the essence of some movement or the like. This person may not be able to stabilize the organization. A fledgling organization, which is meeting some need is the ultimate contribution.
10. STABILIZER	Rufus Anderson Henry Venn Max Warren A. J. Brown	A person who can help a fledgling organization develop or can help an older organization move toward efficiency and effectiveness. In other words, help solidify an organization so that it will survive and become an on-going institution. The organization itself is the ultimate contribution.

IDEATION:

11. RESEARCHER	Donald McGavran William Carey Roland Allen Pierre Charles H. Kraemer	Develops new ideation by studying various things. This is a person who sees a situation and seeks to understand it and comes up with a framework for understanding it. This framework is usually considered a break through which aids the Christian church as a whole. The research can focus on a contemporary issue and applies uniquely only to that time or it can deal with fundamental dynamics, which are more timeless in their application. The basic thrust of the contribution is conceptualization.
12. WRITER	K. S. Latourette John Bunyan Stephen Neill Wilhelm	Captures ideas and reproduces them in written format to help and inform others. This is a person who produces a body of literature that affects a significant portion of Christianity either in a time bound way or in a timeless way—it is continually read

	Schmidt	by later generations. Sometimes one single work—a book, a tract, a sermon, an article—is significant enough that it lives on as an ultimate contribution. The basic thrust of the contribution is the written product.
13. PROMOTER	John Mott Luis Bush S. Zwemer Robert Speer A. J. Gordon	Effectively distributes new ideas and/or other ministry related things. This is a person who may or may not have originated some conceptualization but who is adept at marketing it across the Christian market. The contribution then is the widespread acceptance and use of the ideation by Christians.

III. Explanation of the Chart Listing 13 Ultimate Contribution Types

Five major categories of ultimate contribution are given. Perhaps others could be generalized. But from the data available from the comparative study of 42 lives these were drawn. These lasting accomplishments involve:

1. example lives that set standards for others,
2. ministry focusing on development of individuals, or word ministries to the masses,
3. ministries that identify needs and find a way to meet them,
4. ministries that focus on organizations and institutions,
5. ministries involved in finding, communicating, and using ideas.

Some of these are more easily seen during the lifetime of the individual as they are before the public eye--ministry lifestyles that serve as examples for other ministries, word ministries to the masses, some artistic endeavors involving music, some of the ideation sub-categories such as writing and publicizing of ideas. Some may not be known till after the person's life is finished—such as meeting of social needs, changing of society or institutions, or starting a pioneering work. Some may never be known unless others (sometimes disciples or other followers) deliberately identify and publicize them—a holy life style, personal ministry to individuals, a founding work, an organizational stalwart, a researcher.

The categories are further broken down into sub-categories where distinctive differences emerge. Catalytic ministries, which comprise ministries that see needs and find ways to move people to meet them, and ideation, which involves ministries that identify, communicate, and promote ideas, each have significant variance in kinds of contributions. Both of these categories identify three essentially different sub-categories that seem to fill the main slot of contribution. The character contribution and direct ministry contribution likewise have differing sub-categories. Two kinds of character legacies are given. The purist involves a life lived according to ideals—the SAINT. The other—the STYLISTIC PRACTITIONER--depicts a life ministry, which sets standards for other workers. People whose lives focus on direct word ministries of one kind or another can be sub-classified as those most significantly involving few individuals in-depth over a prolonged time—the MENTOR—or those involving large masses for a short time—the PUBLIC RHETORICIAN. As more research is done these categories and sub-categories will most likely be expanded and sharpened.

IV. The Nature of Ultimate Contributions

Three factors help determine the essential nature of an ultimate contribution. These deal with how long it lasts, whether it is readily perceived or not, and who was influenced to what depth by it.

As to time, ultimate contributions can be contemporary or classic. **Contemporary** simply means its major contribution was to the people and the time in which the leader lived. **Classic** means that the contribution was not time bound and lived on beyond the individual. Both contemporary and classic are important. The contemporary or classic notion is particularly helpful in assessing ideation or catalytic or organizational contributions. Table 2 points out an initial assessment of contributions as to impact over time.

Table 2. Classic or Contemporary Contributions

Classic	Contemporary
Holy Life Style	Ministry Lifestyle
Personal Ministry	Public Ministry
Founding Work	Creative Introduction[10]
Corrective	Ideation--Research
Organization	Ideation--Writing
Ideation--Research	Ideation--Promoting
Ideation--Writing	

Some contributions are products, which can be seen. Others involve processes with people, which are not so readily perceived. The **nature** of the contribution can be a **tangible product** such as a book, or a theory, or an organization, or a changed institution or it may be an **intangible product** such as a model life or unknown numbers of people that came to know God. The tangible or intangible factors separate the character and direct ministry legacies from the catalytic, organizational, and ideation categories. Works, institutions, organizations, or movements which are founded are left behind as tangible evidence. The same occurs for ideation contributions. They usually exist and are captured in written article, books, and editorials, which live on and can be identified readily. On the other hand, a model life or model ministry may not be identified precisely nor its impact ever correctly assessed. Nor can direct ministry, whether personal or to the masses always be assessed. Sometimes the intangible product becomes tangible when a disciple or follower in turn becomes prominent and can be traced as a product of the original contributor. Table 3 suggests which contributions tend to be tangible or intangible.

Table 3. Contributions as Products--Tangible or Intangible

Tangible	Intangible
Founding Work	Holy Life Style
Corrective Work	Ministry Life Style
Creative Writing	Personal Ministry
Organization	Public Ministry
Research	Promoter

Sphere of influence, the people who were influenced by the contribution and the depth to which they were influenced can also serve as a means for understanding the nature of the contribution. Some contributions result in thousands of lives changed. Many public ministries do this. Others affect key individuals. This would be the personal ministry. Some changes are intensive and go to the very heart of an individual. Personal ministries do this. Others are more surface-like in their impact. Some changes in lives affect a limited perspective. Others are comprehensive and affect a broad array of factors that affect daily life and thinking. Ideation achievements can cover the whole gamut of sphere of influence including large or small numbers affected. Ideation can also affect a whole range of depth from surface to intensive. In summary, contributions may also be judged in terms of **sphere of influence factors** direct, indirect, or organizational and levels within those factors of extensive, intensive or comprehensive

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[10] Artistic creations can be either classic or contemporary. Many tend to be faddish and apply to the present generation. But others become classic and start a new genre which may last for years. In the mid-1800s much of the music, which used contemporary tunes became classic hymns, which are still used today.

V. Fundamental Patterns Leading to Ultimate Contributions

I have tentatively identified four recurring patterns that explain how different people begin to focus on their ultimate contribution. Table 4 lists these patterns, suggests some who illustrate the patterns, and gives a brief description of the pattern.

Table 4. Ultimate Contribution Discovery Patterns

Pattern	Example	Description
1. Destiny	Paul the Apostle Samuel Brengle	A person has a mystical experience with God in which direction for all of life is given. That direction will naturally lead into what must be accomplished. This is a divine-centered pattern.
2. Deliberate	Rufus Anderson Henry Venn R. C. McQuilkin	As a person grows they begin to understand more about themselves and That person begins to deliberately move toward training or roles that will enhance development and focus efforts. In the focusing of efforts, the ultimate contribution(s) become clear. This is an analytical, logical pattern centering on assessment of a person and a meaningful life that will contribute.
3. Discovery	Frank Laubach C. F. Andrews Alexander Duff	A person happens on an important need gives his/her life to meet that need. This is a need-centered motivational pattern. A person is drawn to a cause and gives his/her life to do something about that cause.
4. Drift	Kenneth Strachan Hudson Taylor A. J. Gordon	A person is led in a step-by-step guidance fashion. There is no purposeful deliberate attempt to have an ultimate contribution. The person simply follows what he/she thinks is God's guidance. Each major guidance decision will probably lead to some new accomplishment that will be the focus of efforts until God gives guidance for the next phase.

These categories are not necessarily exclusive. That is, a number of the leaders studied moved toward their ultimate contributions due to a combination of patterns given above. Some followed the "Drift" pattern until there was a "Discovery" which led them to give themselves to a cause. A number followed the "Drift" pattern until they learned things about themselves. They then began to "Deliberately" move toward further development and focusing on their potential.

Of these patterns, the "Destiny" pattern is the one over which a leader seemingly has less control. The "Drift" pattern will depend on the leader's sensitivity to God's means of guidance. In retrospect, the "Discovery" pattern can also be seen as a providential leading of God to the need or cause and a challenge by God to take up that cause. Depending on the perception (analytical, intuitive, or mystical) this "Discovery" pattern can also be a "Destiny" pattern.

Why even mention these patterns? Because I believe that leaders can indeed more deliberately focus on an ultimate contribution. Recognizing their normal pattern and also recognizing that God frequently uses combinations of patterns to lead to an ultimate contribution gives hope to leaders that they can in fact move in a "Deliberate" pattern toward their ultimate contribution. I believe that once a "Destiny" or "Discovery" or "Drift" pattern can be identified, a leader can begin to move in a "Deliberate" pattern. An understanding of kinds of ultimate categories and patterns of discovering them can be prompts for a younger leader to more quickly identify his/her own areas of ultimate contribution. Deliberate steps can then be taken to focus in these areas and the ultimate contribution will become clearer.

VI. Contributor Types

In Table 1, you will have noticed that for each sub-category of ultimate contribution, I listed a popular name which attempts to describe or capture the major characteristic of a person who exemplifies the sub-category. The leaders researched contributed in more than one area. The number of areas of ultimate contribution per individual studied ranged from two to ten. I call the collection of ultimate contributions of a leader the contribution set. But usually one of those contributions is more focal than others. That focal contribution is called the prime type. It denotes the most important contribution of that leader. I have listed 13 prime types: SAINT, STYLISTIC PRACTITIONER, FAMILY, MENTOR, PUBLIC RHETORICIAN, PIONEER, CRUSADER, ARTIST, FOUNDER, STABILIZER, RESEARCHER, WRITER, AND PROMOTER.

One prime type is not necessarily more important than another; all have their place and are needed in the on-going drama of redemption. SAINTS and STYLISTIC PRACTITIONERS and FAMILY give us models that inspire us. MENTORS and PUBLIC RHETORICIANS show us the power of spiritually focused ministries. PIONEERS and FOUNDERS show us that God still challenges us to identify needs and create works of God to meet them. CRUSADERS carry on the prophetic function that interweaves across Old and New Testaments. They try to correct situations that are oppressive in a fallen world. ARTISTS break old patterns and show the importance of diversity and creativity to leadership. STABILIZERS give themselves to preserving and improving organizations, institutions, and movements so that they can be channels for God's further working. In a time of vast numbers of changes, there is a need for demonstration of stability. Organizations do that. STABILIZERS seek to develop organizations so that they remain faithful and effective over their lifetimes. They seek to overcome the degenerative tendencies of organizations, institutions and movements. RESEARCHERS show us the importance of assessment of situations and development of ideas that help us understand them. Christian leaders need perspectives based on facts as well as feelings. WRITERS disseminate needed information. RESEARCHERS discover. Writers communicate those discoveries to others in ways that make them useful. PROMOTERS take the best of ideas that are being researched and communicated and recruit followings to these ideas. All prime types have their place. All are needed.

Conclusions

I have been talking about a life that counts. I am suggesting that a life that counts will result in achievements that can be noted. Further, I am implying that knowledge of past achievements can enable present leaders to lead more effective lives. I have talked about the ultimate contribution and described its categories. But I have not yet formally defined it. Let me do so now.

definition   An <u>ultimate</u> <u>contribution</u> is a lasting legacy of a Christian worker for which he/she is remembered and which furthers the cause of Christianity by one or more of the following:

- setting standards for life and ministry,
- impacting lives by enfolding them in God's Kingdom or developing them once in the Kingdom,
- serving as a stimulus for change which betters the world,
- leaving behind an organization, institution, or movement that can serve as a channel for God to work through, or
- the discovery of ideas, communication of them, or promotion of them so that they further God's work.

The value of the study of past categories of ultimate contribution lies in the suggestive power to bring focus to a present life or ministry that is already contributing. Such futuristic thinking can help a leader to mold an ideal role and to focus more deliberately on that which God wants to accomplish through the leader.

Some might object that thinking about ultimate contributions could lead to egotistical and self-serving ministries. There is a danger there I admit. They would say simply obey God and leave the results to Him. I would counter that we must not neglect a truth simply because it has potential for being abused. But I would hasten to add an exhortation and two cautions to counter this objection. One, the use of an informed perspective on how some effective leaders have been used of God, with a view to more effective ministry today is certainly, in my opinion, a natural application of the Hebrews 13:7,8 leadership mandate.

> Remember your former leaders. Imitate those qualities and achievements that were God-honoring, for the source of their leadership still lives—Jesus. He, too, can inspire and enable your own leadership today. (Hebrews 13:7,8 Clinton paraphrase)

So I would exhort leaders to think about the end results of their lives and to focus on making their lives count by isolating specific achievements unique to their giftedness and destinies.

Two cautions make me more comfortable in giving this exhortation. I don't believe it is wise to consider ultimate contributions apart from the under girding of two New Testament Philosophical Leadership Models: the Stewardship Model and the Servant Leader Model.

The stewardship model is a philosophical model, which is founded on the central thrust of several accountability passages. The heart of the model is that a leader must give an account of his/her ministry to God. Several values knit the model together. God holds a leader accountable for leadership influence and for growth and conduct of followers. There will be an ultimate accounting of a leader to God in eternity for one's performance in leadership. Leaders will receive rewards for faithfulness to their ministry in terms of abilities, skills, gifts, and opportunities. Leaders are expected to build upon abilities, skills, and gifts so as to maximize potential and use them for God. Leaders will be uniquely gifted both as to gifts and the degree to which the gift can be used effectively. Leaders will receive rewards for their productivity in terms of zealously using abilities, skills, gifts, and opportunities for God. The accountability parables, the general judgment passages, and other passages pointing out special leadership responsibility give the foundational teaching from which these values are drawn.[11] The implications and responsibilities of the stewardship model naturally lead us to want to achieve that which God wants. We naturally want to be faithful to that

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[11] The accountability parables include Matthew 20, The Laborers in the Vineyard; Matthew 24, The Waiting Servants; Matthew 25, The Ten Virgins; Matthew 25, The Ten Talents; Luke 16, The Worldly Wise Steward; Luke 19, the Pounds. The general judgment passages include: Romans 14:11,12; I Corinthians 3:5-9, 12-15; Philippians 2:10,11; Hebrews 9:27. Passages indicating special leadership responsibility include: James 3:1; Daniel 12:1-3; Hebrews 13:17. Other passages indicating accountability or rewards: I Corinthians 4:1-5; II Corinthians 4:1-6; Acts 20:17-38; I Peter 5:1-4. The values under girding the Stewardship Model flow from a study of these passages.

which he has entrusted to us and to use it fully for God's glory. Yet, our drive to accomplish can become a goal in itself and we can easily be led astray if we don't remember another New Testament philosophical model which serves to put a check on a stewardship model that could go astray.

The servant leader model is a New Testament philosophical model which is founded on the central thrust of Jesus' teaching[12] on the major quality of great Kingdom leaders. That is, a leader uses leadership to serve followers. This, of course, is demonstrated in Jesus' own ministry. Several values outline this model. Leadership is exercised primarily as service first of all to God and secondarily as service to God's people. Service will require sacrifice on the leader's part. Servant leadership is dominated by an imitation modeling leadership style. That is, the dominant form of influence is modeling for the followers and setting expectancies for them to do the same. Abuse of authority, "Lording it over followers" in order to demonstrate one's importance, is incompatible with servant leadership. A major motivational issue for servant leadership is anticipation of the Lord's return. One ministers as a duty expected because of giftedness. Hence, there is no expectancy or demand or coercion for remuneration—no demanding one's due. These values serve to check an egotistical tendency that could arise from an over use of the stewardship model for personal benefit.

With these two cautions in mind, that stewardship values and servant leader values should inform our efforts toward ultimate contribution, let me give some suggestions that can be applied both individually and to corporate situations. As an effective leader you should seek to:

1. tentatively identify your contribution set. Analysis of giftedness, destiny processing,[13] and contemporary contributions already accomplished will point you toward your ultimate contribution.
2. get confirmation from God about these insights into your contribution set. External confirmation from God can do much to reassure you that you are moving in the right direction.
3. study others who have gone before you and have a similar contribution set. This will give you further perspective as well as ideas that will challenge you to stretch out in faith to accomplish what God may want for you.
4. deliberately move toward a ministry or new role or adaptation of your present role so as to focus on elements of your contribution set. In my opinion, the drift pattern is all right for those who do not know better. But once you are informed about ultimate contributions I believe it is your responsibility to move toward a deliberate pattern of development.

The above suggestions are for individual leaders to consider for their own lives and as guidelines to give to those emerging leaders that they influence. I also have two suggestions that apply more to corporate situations—organizations, movements, denominations, and individual churches. In light of the fact that some ultimate contributions by nature remain hidden it behooves leaders who have responsibility for corporate situations to seek to highlight those who have ultimately contributed to their situation. For the various reasons I discussed earlier, all prime types are needed. Recognition of the various contributions serve to fulfill those functions. Ways that we can apply this situation include: celebrations that key on these accomplishments; naming of buildings, scholarships, Professorial Chairs in Seminaries and Bible Schools, and lectures series; writing of legacy articles about them; making sure that denominational histories capture and promulgate this information.

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[12] Matthew 20:20-28 and Mark 1):35-45, the parallel account, are the primary passages behind this model. Secondary passages include: the Parable of the Waiting Servant, Matthew 24:42-51; Luke 12:35-40, 41-48; the parable of the Unprofitable Servant, Luke 17:7-10; Isaiah's Suffering Servant in Isaiah 52:13-53:12 also sheds light on this model.

[13] Destiny processing refers to those direct interventions of God in a leader's life, which lead one to an inner conviction and awareness that God has His hand on that life in a special way for His purposes. The conviction that this is so is referred to as a "Sense of Destiny."

If it is true that many prime types are needed to give healthy balance to a tradition, then I also suggest that you study the contribution mix, that is the various kinds of ultimate contributions that you presently highlight. Where imbalance occurs do two things. Study your history to see if you are overlooking any contributions in these missing areas. If so, highlight them. If there are none, then ask God in the years to come to raise up leaders who will contribute to the needed emphases to bring balance.

I have been weaving my thesis throughout this article. "Effective leaders view their ministry in terms of a lifetime perspective. An informed perspective includes knowledge about ultimate contributions. Such knowledge increases the likelihood of a leader finishing well. A life that counts is the ultimate contribution." As a leadership theorist and leadership trainer I would love to see many more leaders finishing well and leaving behind legacies of lives that count.

Appendix A. Comparison/ Contrasts—
Catalysts, Pioneers, Founders, Stabilizers, Artists

Category	Major thrust	Similarities	Differences	Examples
Catalyst	**corrects things**; stirs up people and situation to bring about change in social and church situations which are wrong.	like a pioneer the changes sought may break new ground; like the stabilizer the changes brought may help the organization; like an artist the solution may be very creative and new	not concerned with founding or stabilizing directly; not opening a new field.	Amy Carmichael in India; Viv Greg working among poor. Mother Theresa Theresa of Avila John Woolman Alexander Duff William Paton
Pioneer	**breaks open new ground for the Gospel**; most apostolic types would be here such as planting new churches; opening up a new country; reaching an unreached people group;	like a catalyst concerned with changing people with the Gospel; like a founder they want a pre-church group or church group to continue; like a stabilizer they are concerned with the leadership of these groups	unlike a founder or stabilizer they don't think organizationally; unlike a catalyst they usually are not aware of change dynamics; they do not think of creative solutions like an artist; they just do	Apostle Paul Robert Jaffray V. S. Azariah J. O. Fraser F. C. Laubach D. Livingstone
Founder	starts new organizations; sees need for on-going operation and turns a movement or new ministry thrust into an organization which can continue to propagate the new thrust.	both founders and stabilizers are concerned with organizations; a catalyst may be in an organizations and trying to reform it.	founders begin organizations but may not be able to help them survive; stabilizers can help them survive; catalysts are not concerned with founding or stabilizing but want to change to correct wrongs	Samuel Mills (early stimulator of missions in U.S. in 1800s) William Booth D.L. Moody
Stabilizer	helps already established organizations to operate better; brings leadership solutions to the organizations needs if it is to survive and produce	like a pioneer they want the organization to last; like a catalyzer they may have to bring change to get the organization stabilized	unlike a founder it is not the starting that counts but the on-going that is in focus	Henry Venn Rufus Anderson Max Warren A.J. Gordon
Artist	brings creative solutions into being whether as a researcher, writer, catalyst, stabilizer, founder or what; usually a person with natural abilities being the focal element of their giftedness set;	they minister out of being no matter what arena they operate in, whether organizations, churches, society, research or writing; they are innovators	unlike stabilizers, founders, pioneers or catalysts, the artist is concerned with producing something unique whether it focuses on the major thrusts of the other types or not	C.S. Lewis; Charles Wesley; Isaac Watts; Philip Bliss; Eliza Hewitt;

Appendix B. Stylistic Practitioner—Further Explained

1. Definition
A <u>stylistic practitioner</u> is a person who Models a ministry style which sets the pace for others and which other ministries seek to emulate. A practitioner—one who practices a profession. Stylistic-pertaining to style; in this case a master model. Stylistic practitioner-one who sets the style as a master model for how to do ministry.

2.   **Illustrations of people** doing this ultimate contribution
A. Historical Models
    (1) A. J. Gordon modeled a ministry lifestyle. A senior pastor, influence well beyond the local church, excellent pulpiteer, conference speaker, evangelism on campus, delegated ministry oversight in the flagship church to a capable administrator, freed up people to do things, changed a church from very traditional to an effective church reaching out.

    (2) G. Campbell Morgan modelled a parachurch ministry which was international (two countries) in scope, itinerant, self-funded by the people benefiting from it, was Bible centered, excited people about studying and using the Bible, used a large seminar ministry format, could do one day, two day, three day, up to several weeks.

B. Contemporary Models: Jack Hayford, Bill Hybels, Rick Warren, Howie Hendricks, John Maxwell, C. Peter Wagner, Cindy Jacobs, Bob Buford

3. **Actual things** left behind. Basically the stylistic practitioner leaves behind:
    A. a **contemporary model** by which something can be done effectively in ministry/ this may be written/ described/ and captured for history or die as the model itself dies
    B. **hope/ inspiration**
    C. **challenge** to ministry
    D. **people** who pick up on the model in whole or part and actually practice it themselves

4. **kinds of things** left behind
    A. a **conceptual model** about how ministry can be done/ this is usually implicit (except for those who now take it on the road and teach about it/ or bring in folks for conferences to pass on the stuff—Hayford's annual pastoral conference, Maxwell's seminars, Hybel's leadership
    B. **values** about effective ministry
    C. a **living testimony** that says Effective ministry can be done and looks like . . .

5. Ideas to **motivate** those people in the class who are drawn to this type.
    This is one of my own ultimate contribution categories. I am seeking to model a seminary professor lifestyle which,   -is directed toward changing the lives of students: inner character/ ministry skills, ministry perspectives; -is directed toward ministry/ training and developing leaders for leader roles they will actually do; -is practical; -is sound in its academic quality; backed by research; -is personal/ caring/ for individuals; -is effective; -which sees classes as a place where students and teachers worship God, minister to each other, reflect on ideas, generate ideas,; -which recognizes adult learning theory as well as pedagogical theory; -involves personal mentoring; -uses varying designs for classes; design fit kind of material and people studying; -shows the importance of materials in learning; -gives a model for developing materials and funding them; -which trains other stylistic practitioners with an on-the-job training model.
    Now we need models of bi-vocational ministries; lay people effectively solving the schizophrenic problem of living in two worlds and integrating; we need some campus models of effective ministry to the new generation; we need some models of older leaders in parachurch organizations modeling how to finish well and opening up various career tracks; we need singles models both men and women;

6.   **further study** and inspiration of this type of ultimate contribution
    I think historical mentors is one place to go. Find the people who are most effective at doing what it is you want to do. Then learn all you can about how they do it. Take what you can from their models. Adapt other things. Create your own new things.

Appendix C. How To Do A Venn Diagram of Your Ultimate Contribution Set

Part A. Draw the Venn Diagram.
A simplified approach to do this is to consider the 13 ultimate contributions listed in the chart below. Check off those that you know for sure really are not part of who you are. Then treat the 4 or 5 left as potential ultimate contributions—that is, areas of possible legacy. Use ovals to represent each ultimate contribution. Make the ones you are more certain about bigger. Seek to see if there are overlaps between the various contribution items. If you are not sure about an ultimate contribution but feel led to want it even if it isn't true for now then put it on the diagram but use a dashed line.

Part B. **Write Up Each Item on the Venn Diagram**
Write up each of the ultimate contribution items you have on your Venn Diagram. Give a few sentences to describe why you suggested these items as part of your ultimate contribution set. You probably can point to some symptomatic indicators of those ultimate contribution items.
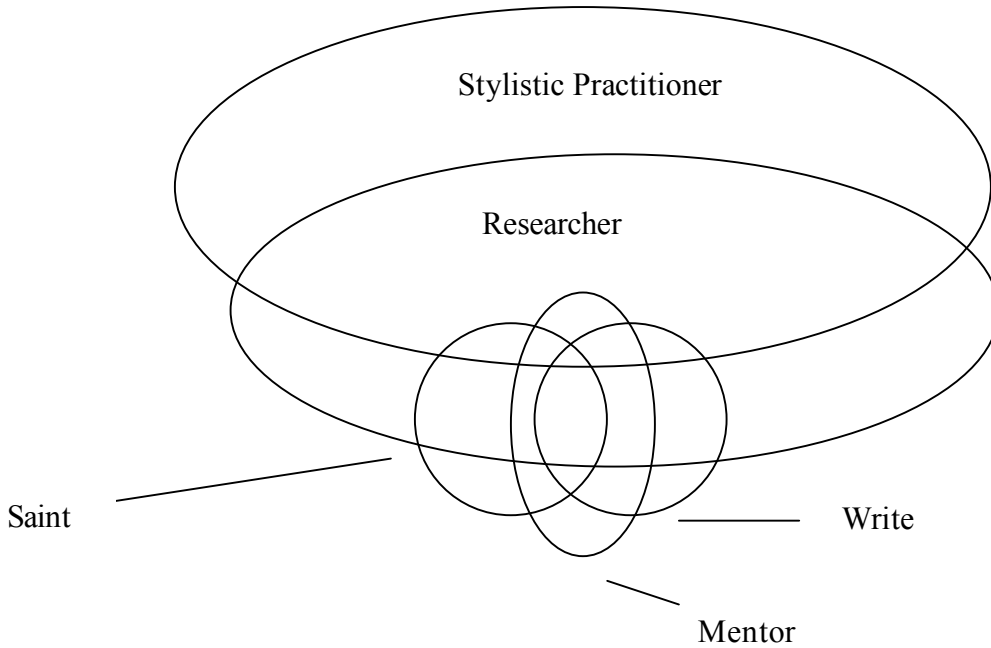
 Ultimate Contribution Types

Type	Basic Notion
CHARACTER:	
(SAINT)	A Model life, not a perfect one, but a life others want to emulate.
(STYLISTIC PRACTITIONER)	A Model ministry style which sets the pace for others and which other ministries seek to emulate.
(FAMILY)	Promote a God-fearing family, leaving behind children who walk with God carrying on that Godly-heritage.
MINISTRY:	
(MENTOR)	A productive ministry with individuals, small groups, etc.
(PUBLIC RHETORICIAN)	A productive public ministry with large groups.
CATALYTIC:	
(PIONEER)	A person who starts apostolic ministries.
(CHANGE PERSON)	A person who rights wrongs and injustices in society and in church and mission organizations.
(ARTIST)	A person who has creative breakthroughs in life and ministry and introduces innovation.
ORGANIZATIONAL:	
(FOUNDER)	A person who starts a new organization to meet a need or capture the essence of some movement or the like.
(STABILIZER)	A person who can help a fledgling organization develop or can help an older organization move toward efficiency and effectiveness. In other words, help solidify an organization.
IDEATION:	
(RESEARCHER)	Develops new ideation by studying various things.
(WRITER)	captures ideas and reproduces them in written format to help and inform others.
(PROMOTER)	Effectively distributes new ideas and/or other ministry related things.

Examples of Part A. Clinton Ultimate Contribution Venn Diagram

I will present two Venn diagrams for Ultimate Contribution thinking. The first one represents the *1. Role in the Transitional Time to Afterglow* time. The second Venn diagram represents *2. Afterglow ministry.*

Ultimate Contributions Venn for Transitional Role

Stylistic Practitioner

Researcher

Saint

Write

Mentor

Ultimate Contributions Venn for Afterglow Role

Researcher

Write

Saint

Mentor
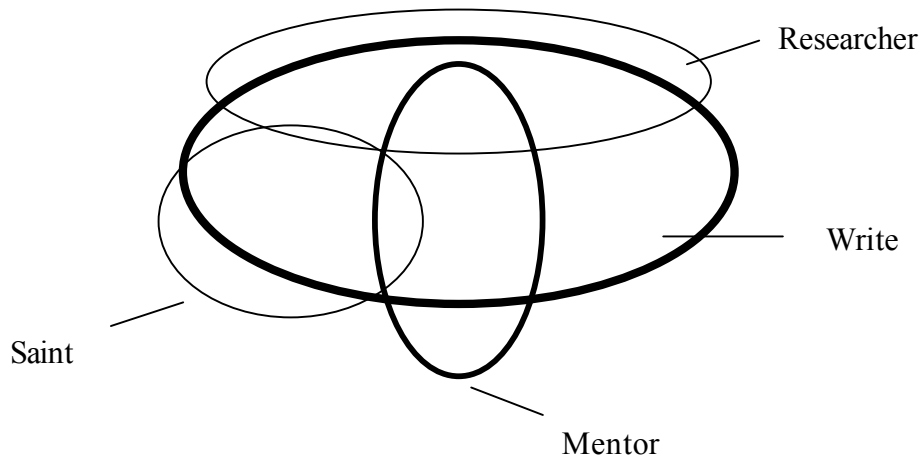
Proverbs 10:7 The memory of the righteous will be a blessing.

Examples of Part B. Explanation of Ultimate Contribution Venn Diagram

Note the order of explanation of Ultimate Contributions starts with most dominant and proceeds to less dominant.

<u>Pre-Afterglow Venn Diagram Explained</u>

<u>Stylistic Practitioner</u>—I have tried to model a teaching role that combines academic findings with applying them to students so as to transform their lives. It is the transformation of students via what they are learning that has characterized my teaching methodologies. See my **Teaching Manual**, which gives the fundamental values and practices of my teaching methodology. I have tried to model so that students are aware of the difference in my teaching methodology and a professor who is dominantly academic in nature. I have trained my doctoral students in teaching, effective methodologies so that they can present what they have researched so as to impact the hearers.

<u>Researcher</u>—   I have modeled grounded theory research, using my classes to get data to confirm, modify and/or expand my various leadership theories. Whenever I saw a need for more research in some area that was new, I designed a class around that subject and used the class to get more data for research. I have researched life long development of a leader, including how God develops his/her giftedness. I have researched mentoring relationships—that is, how an individual leader is relationally empowered by others. I have researched spiritual formation, ministerial formation, and strategic formation of leaders. This last research led to my formulating focused lives theory. I have researched how to study the Bible to have one's leadership informed from the Bible. Out of this research has come Bible Centered Leadership concepts.

<u>Mentor</u>—I have mentored many individuals to become better teachers—My Teaching Assistants have been recruited with a view to develop and sponsor them as teachers. I have applied what I have learned about mentoring to my own life. In my individual mentoring I have lifetime mentorees as well as short term in and out mentorees. I have also developed the notion of cluster groups for mentoring in which I group mentorees who have need of specialized subjects that I can give. I am always on the lookout for top students in my classes that I can recruit as mentorees. I have a well defined approach for selecting mentorees: Use of *ministry tasks* and *concentric circles of intimacy.*

<u>Writer</u>—I have modeled a write as you go technique, which feeds research findings right back into the classrooms and keeps advancing findings. My major texts include self-study texts for each course. I have developed my own publishing venture to make sure that I could produce all that I have written for others to use as well. I will not list all of my writings here—but they are numerous. On a scale of popular on the left to technical on the right, the large majority of my findings are in the middle—academic enough to have credibility and popular enough to beg application.

<u>Saint</u>—Since learning about Union Life in the mid-to-late sixties, I have sought to model and teach these concepts in all my ministry. I have sought to deal with all three formation areas in my classes: spiritual formation; ministerial formation; strategic formation. But I always make sure that my classes include as a priority, spiritual formation. I realize that my modeling of this prime type is one of the more effective transformational techniques I have for impacting students.

<u>Afterglow Venn Diagram, Differences, Explained</u>
     The major change is the dropping of the stylistic practitioner prime type. That was a prime type that basically applied to seminary formal teaching. That is a completed *lasting achievement.*

     Two other major changes are the expanding of the Writer contribution and the expanding of the Mentor Contribution. I have laid out writing goals for Afterglow time—goals that will build of previous work, especially in the area of developing Biblical Leadership Commentaries. By the time I move into full Afterglow ministry I will have completed 16 of the 25 leadership commentaries that I listed as I began to

write Biblical Leadership Commentaries. I also will begin to operate a wider mentoring ministry via a blog ministry.

The researcher category is lessened. I will be working to unearth Biblical leadership findings as I continue the Biblical Leadership Commentaries. But I will not be doing any more research on life long development, leadership giftedness, mentoring, or focused lives. All of these have been areas of continued research in my seminary role as a professor.

In Afterglow time, I will be working on consolidating my previous writing—including making up a DVD of all my materials which I will try to make available to Bible College and Seminary libraries (all items in PDF). I will mentor folks to carry on Bible Centered Leadership emphases. I will be concentrating on finishing the Biblical Leadership Commentaries. Of the 25 most important Bible books giving leadership information, I have completed 14. For the remaining 11, I will co-author them with some of my mentorees—training them in leadership commentary writing and hopefully impacted them with my Biblical leadership values.

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