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1959: Abilene Christian College Bible Lectures - Full Text

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"UNTO ALL THE WORLD"

Being the

**Abilene Christian College
Annual Bible Lectures**

1959

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PREFACE

The lectures contained in this book are those which were given at the forty-first annual Bible Lectureship at Abilene Christian College during the fifty-third year of the college's operation. These lectures on the main theme of mission work are among the finest things in print as far as a discussion of the problems and underlying philosophy of our approach to mission work are concerned. All of the speeches and panel discussions this year tell of various phases of mission work.

The primary purpose of the Annual Bible Lectureship is to further the kingdom of the Lord Jesus Christ. The particular primary purpose for this year's program is to inspire people to do more mission work but also to give them valuable information and suggestions so that they can do this mission work intelligently and wisely.

We in the brotherhood have been admittedly remiss in taking the Gospel into all the world. We have been growing tremendously within the United States but percentage-wise have failed to heed the "Macedonian calls" that have come to us, and those in charge of planning this year's program hope that the Lectureship and the book will be effective through years to come in enlarging the horizons of Christian activity in taking the Gospel "unto all the world".

We will dedicate this book to all who have "gone" into the world with the saving message at one time or another in their lives. We pray God's blessings upon them and those who will "go" in the future.

J. D. Thomas, Director
The Annual Bible Lectureship

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Section I

Theme Speeches

THE WORLD'S NEED FOR CHRIST

By Stanley Lockhart

Born: September 30, 1927

Place: Parkersburg, W. Va.

Wife: Carolyn (Randolph) Lockhart

Began preaching: 1943.

Children: Lyndolyn (six years old); Sherry (three years old)

Education: Graduated from Parkersburg High School (1945); completed two years at Freed-Hardeman (1945-1947); Graduated from A.C.C. in 1949, with major in Bible. Received my M.A. degree from Eastern New Mexico University, with major in Religion.



Churches served: First located work was with the church in Texline, 1949-1950; Friona, 1950 - 1953; Levelland, 1953-1956; Harris and Irving, San Angelo, 1956—

My father passed away in 1935; mother in 1943. (Incidentally brother R. S. Bell of Dallas helped me financially in my Jr. year at A.C.C. — if it had not been for him I am not sure I would have been able to attend more than two years at Freed-Hardeman.)

Two of the finest meetings I have preached in, as far as responses, were this past summer. There were 53 additions in this week's meeting at Cole-

man (34 baptized); 55 additions in Abernathy meeting, which was about three weeks later.

The Harris and Irving Church of Christ, with the leadership and vision of its elders help support: Gottfried Reichel, Munich, Germany; Numa Crowder, Macomb, Illinois; Press Higginbotham, State College, Pa.; and Carl Frazier, Wausaw, Wisconsin.

The attempt to discuss the world's indispensable need for Christ makes us conscious of our inability to comprehend Him, because the finite is endeavoring to probe into the infinite. As Lavater said, "Who can paint the glory of the rising sun with charcoal?"

Man is limited in his capabilities and one of his greatest limitations is his inability to comprehend a situation in which he is not involved, or one in which, being involved, he is unable to put himself in another's place and therefore does not feel the requisites of the situation. Thus we remain inactive because we do not see the need; or seeing the need do not feel the urgency of the situation. It is then easy to lose the genuine love for lost souls and the real depth of Christianity that was exhibited by so many Christians in the first century. To read that nearly a million persons die each week without Christ has become almost a mere banality. It is like the study told about Charlie Peace. Charlie was a criminal who lived in England. He cared little or nothing about the laws of God or man. Finally the law caught him and sentenced him to death. As Charlie was being led down the corridor on his death walk, the prison chaplain routinely read some passages from the Bible. Charlie Peace was shocked at the perfunctory manner in which the chaplain was reading passages that described heaven and hell. There were no tears, no expressions of regret for a lost soul, and no

strain that could be seen on the face of the chaplain. Charlie wondered if this man believed what he was reading. Here was a man destined to lift up his eyes in hell and the chaplain methodically read the verses. He turned to the preacher and said: "Sir, if I believed what you and the church of God *say* that you believe, even if England were covered with broken glass from coast to coast, I would walk over it if needs be on hands and knees, and think it worth while living, if I could but save one soul from an eternal hell like that!" We have heard so often that the world needs Christ that we find it difficult to put ourselves in the place of those who are dying without hearing one sermon on the unsearchable riches of Christ Jesus. Those millions who are dying out of Christ — what will happen to them? We sit back and without too much trouble say the Bible assigns them to hell? But what of us who are doing so little to bring them to Christ? Ezekiel gives us the answer: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand" (Ezekiel 3:18).

The word "world" is found only fifteen times in the first three gospels, but seventy-seven times in the gospel of John. It is used in various ways in the Bible. In some places "world" means God's creation: "According as he hath chosen us in him before the foundation of the world. . ." (Ephesians 1:4). It sometimes refers to what the world has to offer with all of its gold, honor and prestige: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?" (Matthew 16:26). Frequently the word refers to unbelievers. For

instance: “. . . For this cause the world knoweth us not, because it knew him not” (I John 3:11). It is also used in the restricted sense referring to the world of believers. Arthur Pink says, “When something is predicated of ‘the world’ which is true of the redeemed, then we know it is only *the world of believers* which is in view: for instance, Christ giving . . . life — here *eternal* life as the context shows — unto the world (John 6:33).”¹ In this discussion the “world” is used to include all men.

Man's Dilemma

After God had created all things He looked upon it and pronounced it “good.” From the inanimate to the animate; the least to the greatest — all was “good.” Man, bearing the image of God, was given the privilege of ruling over the earth. The world was truly a paradise. There were no heartaches, sickness nor death. But when man betrayed God and succumbed to evil, the whole world changed from a garden of beauty, peace and love to a wilderness of heartaches, pain, toil and death. Adam became a sinner. As David Lipscomb states, “Man was helpless under this bondage to sin and continually sank in helpless ruin down to deeper depths of woe.” The whole world was blighted: “. . . in Adam all die. . .” (I Corinthians 15:22). Man was a sinner and separated from God: “but your iniquities have separated between you and your God, and your sins have hid his face from you. . .” (Isaiah 59:2). Immediately his supreme need was the forgiveness of sins. He offered sacrifices but these could not expiate sin. Throughout the ages man was unable to solve his problem. Paul clearly informed

¹Pink, Arthur W., *Exposition of the Gospel of John*, Zondervan Publishing House, Grand Rapids, Michigan, 1956, Vol. II, p. 26.

the Romans that although the Jews had been entrusted with the oracles of God in times past they were still sinners just like the Gentiles. "What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written, There is none righteous, no, not one" (Romans 3:9,10). The writer of Ecclesiastes recognized this problem. "Surely there is not a righteous man upon earth, that doeth good, and sinneth not" (Ecclesiastes 7:20).

Since Adam the fact of sin has been axiomatic. If one denies that there is sin then he must of necessity affirm that there is no condemnation. If this were so then the drunkard who swerves from side to side as he drives down the highway and then suddenly turns his automobile in front of an on-coming car, killing a father, mother and their children, has no guilt. But there *is* guilt! There is also a chasm in every life that has reached an accountable age — and that chasm cannot be bridged by man's own works of righteousness.

But having a knowledge of our sin is not enough. It only leaves us in despair. Modern theology, in its shallow liberalism, may awaken the world's need for Christ but it does not break the shackles of sin. The world needs to hear the gospel of redemption.

Christ — The Answer

God gave men ample opportunities to find a way of escape from their sins. However, instead of finding that way of escape as the years passed by they sank deeper into the mire, until Paul wrote, "Knowing God, they glorified him not as God. . . but became vain in their reason-

ings, and their senseless heart was darkened. . . they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator. . ." (Romans 1:21,25). Everybody was looking for something but nothing satisfied. The religious people began looking for the Messiah. The Pharisees were looking for a Messiah who would be a great prophet (John 6:14) but at the same time they desired a Messiah who would be a king and who could, with inexorable power, subjugate all other kingdoms and thus relieve the physical yoke from their own necks. What they seemingly did not know was that their greatest need was a *Saviour* and not a king! John the Baptist, however, was aware of this need of a Saviour and exclaimed as he saw Christ, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29). Isaiah had prophesied of the Messiah, "He hath borne our griefs (the Septuagint reads, "beareth our sins") and carried our sorrows" (Isaiah 53:4). The apostle John, in the seventy-seven times he uses the word "world," was striving to show that men needed a Saviour. He therefore depicts what Christ is *essentially* — the Saviour of the world! For example, "For God sent not the Son into the world to judge the world; but that the world should be saved through him" (John 3:17).

An episode in the life of Jesus shows clearly that the Jews did not realize that Christ was the answer to the world's needs. Jesus came into Capernaum (Mark 2:1-12) and great throngs of people surrounded Him as He began to teach. Among the number were "Pharisees and doctors of the law . . . who were come out of every village of Galilee and Judaea and Jerusalem," apparently to see what this new teacher who had startled so many had to

say. People crowded around Jesus so much that one man who was sick of the palsy had to have four men take him up on the housetop and let him down through the roof. To the amazement of many Jesus turned to the man and said, "Thy sins be forgiven thee." The Pharisees recoiled at Jesus's pronouncement. "This man blasphemeth," they said. They were right — unless Christ was truly the Son of God! Only God *could* forgive sins. But Christ proved His power to forgive by saying to the palsied man, "Arise and walk."

Christ, then, is the answer to our problems because:

First, "God was in Christ reconciling the world unto himself. . ." (II Corinthians 5:19).

Second, He was able to save and He alone was appointed to do so by the Heavenly Father: "For I am come down from heaven, not to do mine own will, but the will of him that sent me" (John 6:36).

Third, He had the right to forgive and "was declared to be the Son of God with power. . ." (Romans 1:4).

Fourth, His blood was shed for the remission of sins: "In whom we have redemption through his blood, the forgiveness of sins. . ." (Ephesians 1:7).

Even among the faithful disciples there were many misconceptions of the true mission of their Lord. However, as the Lord continued to teach them it dawned upon the disciples that Jesus Christ as the preincarnate "Logos" was not only the source of life to the universe but also the means of spiritual life for the soul.

Jesus taught this lesson by saying, "I am the bread of

life" (John 6:35). Many did not understand Him, either because they could not or would not. They began to ask: "How can this man give us his flesh to eat?" (John 6:52). They understood that life depended upon bread. Jesus, however, knowing that man longed for something besides that which nourished his body, was teaching, "Man shall not live by bread alone" (Matthew 4:4). He knew that a person craved something more than just what it took to sustain physical life. If it were possible for our society to give every family a decent house, and every child the necessities of life, there would still be something lacking — man's spiritual needs. These needs must be met. Oscar Wilde could not live by bread alone, try as he did, and he at last had to say,

"Come down, O Christ, and help me! reach thy hand,
For I am drowning in a stormier sea
Than Simon on the Lake of Galilee:
The wine of life is spilt upon the sand,
My heart is as some famine-murdered land
Whence all good things have perished utterly,
And well I know my soul in Hell must lie
If I this night before God's throne should stand."²

Christ was able to deal with man's needs. He knew how to interpret these needs and more than that He knew how to satisfy them. The magnitude of Christ is seen in that He challenges all hearts, in every age, throughout all lands! One may take isolated passages of scripture and study them under the microscope of Greek knowledge, Biblical background and New Testament theology. One may scrutinize and magnify every facet of scripture and

²Clark, Thomas Curtis, *The Master of Men* (Quotable Poems About Jesus), Richard R. Smith, Inc., New York, 1930, p. 135.

become a recognized authority in the field of Biblical criticism (all of which is good and not to be discredited), but we must not forget the over-all picture that is so simple, yet so basic and that is that man is a sinner and Christ is his only Saviour. This is the message we must take to the world, and this is the message the world needs to hear. The disciples of the first century saw this and it caused them to believe that a new era had dawned; it led them to call Jesus, "Lord," "Messiah," "Lamb of God," "King of Kings." When we see Christ through the eyes of New Testament writers we see in almost every line that describes Him a racy, graphic description of the world's need for Christ.

The Problem Today

Multitudes were lost in Christ's time, but the religious leaders did not seem to be overly disturbed about them. In fact they criticized Jesus for associating with publicans and sinners, saying, "Behold a man gluttonous, and a winebibber, a *friend* of publicans and sinners. . ." (Matthew 11:19). It was true, Jesus was a friend to sinners; He did have compassion for lost people: "And Jesus, when he came out, saw much people and was moved with compassion toward them, because they were as sheep not having a shepherd. . ." (Mark 6:34).

There are millions lost today; how disturbed are we about them? *Where* are these lost people? Everywhere! Take a look in our own cities: the village shopping center where we buy our groceries and clothes; walk down Main Street and you will pass many of them; look at your next door neighbor. How much sleep have we lost over this problem? *Who* are these people? Your friends, relatives,

acquaintances — and mine. They are the prominent and the obscure; the gay and the sad; the known and the unknown. But each one has a soul more valuable than all the world.

Then as we widen our scope and see conditions as they exist in other places it makes us even more conscious of the prodigious task before us. For instance, the present population of Germany is sixteen million in Eastern Germany. In the Ruhr-Valley, 20% of the whole population of Western Germany live within an area of a thirty-one mile radius. Brother Gottfried Reichel says that he does not know of one church in that area. In Germany there are fifty cities with more than one hundred thousand population that do not have a single church.

There are fifty churches of Christ in Germany at the present time: twenty-eight are German speaking churches, and twenty-two are English speaking churches. The present membership in the Lord's church in Germany is 917. There are twenty-three preachers in Germany: seven Americans and sixteen Germans. This simply means that there is one preacher for 2,335,643 people. Looking at it another way, there is one member per 100 people in the United States as compared to one member per 690,240 people in Western Germany.

The situation is even worse in other lands. Russia, with its population of over 200,000,000 people, has only about five thousand members of the church, according to the best information we can find. Take a look at Asia with its population of over *one billion* people and yet hardly a handful of Christians. Asia is a world lost in darkness and sick unto death. But the darkness is spiritual and

the sickness is sin! These people stand as living monuments attesting to the fact that we have failed so many of them. Many of these people desire to hear about Christ but are simply ignorant of His teaching. Brother Parker Henderson reports that in Bangkok, Thailand, much interest was manifested in the building of a baptistry and one teacher who visited the services asked a friend that was with her how long they held a person in the water and the friend replied that she understood that a person had to stay in *all night*. In Sicily, Brother Salvoni preached to more than 2,000 people who were willing to stand five hours to hear the gospel preached!

When we realize there are fifteen million Jews, three hundred fifteen million Mohammedans, one hundred seventy million Buddhists, three hundred fifty million Confucianists and millions of others for whom Christ died who are without the gospel — *is it nothing to us?* If the doctrine of hell has not been completely removed from our vocabulary this should shake us. We believe, in an abstract way, that something should be done about this, but for the most part it never goes deep enough. In reminding the brethren to supplement faith with other graces necessary to a spiritual life, Peter gave a thought that is fitting to this situation: "Therefore I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder. . ." (II Peter 1:12,13).

In her book, *Through Gates of Splendor*, Elizabeth Elliott quotes one of the missionary's reactions in seeing a young man in Ecuador, South Africa die without Christ:

"I stood by the bed of an eighteen-year old Indian boy in the eastern jungle. I watched him vomit blood and in a few minutes I watched him die. In that hour, as I stood looking at his lifeless form lying on bamboo sticks on the dirt floor of the hut, I was to realize more fully what Paul meant in I Thessalonians 4, 'Ye sorrow not, even as others which have no hope.' I will not soon forget the screaming — chanting wail of these heathen folk as they beat their breasts and mourned for two days and nights. It was a pathetic picture of "no hope'."²

The Need of Empathy

The word "Pharisee" is almost an ugly word to us today because it denotes hypocrisy. However, the Pharisee in Christ's time was a respectable person and one who was acclaimed by the people as devoted to God. He had a rigid orthodoxy but his spirituality was gone. His religion had degenerated into meaningless words, like clashing cymbals; a talking *about* religion but never getting around to doing much of it. Take for instance the attitude of the lawyer when he came to Jesus to make trial of Him. He asked Jesus what he should do to inherit eternal life. The Lord answered his question by saying unto him, "What is written in the law?" (Luke 10:26). The lawyer responded with the correct answer when he said that it was to love God with all the heart, soul, and mind. Jesus astonished the lawyer by simply replying, "This *do*" (Luke 10:28). The Pharisees and Sadducees had theorized on the law, taught it to their children, argued

²Elliot, Elisabeth, *Through Gates of Splendor*, Harper and Brothers Publishers, New York, 1957, pages 48, 49.

about it, debated it — but who ever thought about *doing* it! It seemed never to have occurred to the lawyer to *do* all that he knew was right. The story of the good Samaritan, which follows this conversation, needs to be emulated more than interpreted. You and I need this lesson. We stand on the outside and condemn the Pharisees who have been dead nearly two thousand years, but their spirit can be seen today. The one thing they lacked was "empathy."

Empathy is a word psychologists use that is much needed in the church. This word means more than sympathizing with an individual when he suffers, or rejoicing with him when he is happy. H. A. Overstreet defined it this way: "Empathy. . . signifies the imaginative projection of one's own consciousness into an object or person outside oneself. We sympathize with another being when we suffer *with* him; when we feel *with* him. But an empathic relationship is closer: we then enter imaginatively *into* his life and feel it as if it were our own. Though our bodily separateness remains, we effect a psychic identification. We stop being an outsider and become an insider."⁴ Empathy is what one sees in a group of people who are watching their favorite runner as they strain to the tape with him.

Has it become easy for us to forget that today there are four hundred million Chinese who live in single-room huts with dirt floors; people who hardly know where their next meal is coming from; people who have souls but yet have never heard of Christ? A Scots preacher told the story of a blind boy flying his kite in a park. One day

⁴Overstreet, H. A., *The Mature Mind*, W. W. Norton & Company, Inc., New York, 1949, p. 65.

his preacher was passing by and said, "Jimmy, what fun do you get out of flying that kite? I thought the fun in kite flying was to watch it climb higher and higher, but you being blind can't see this." "No, I cannot see it. But I can feel the *tug* of it," the boy responded. Man is the summit of God's creation. He is endowed not only with life but with an immortal soul. When that soul is lost we should "feel the *tug* of it" in our hearts.

We, Too, Are Debtors

Men whom Christ sent out to preach the word were filled with zeal and love. Jesus sent them out to preach the gospel: "And as you go, *preach*, saying, the kingdom of heaven is at hand" (Matthew 10:7). Paul affords us a wonderful example of this. He said to the Romans, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Romans 1:14).

Why did Paul feel this debt so acutely? From Romans 1:11 it seems almost certain that he had never been to Rome. He had neither founded this church nor visited it. Why then was he a debtor to them? Various reasons may be given: he realized that this was a strategic city; he knew that from the city of Rome highways were stretching out all over the world. But these were not the real reasons he felt a debtor: Paul realized that this priceless treasure, the gospel, had been entrusted to him and as long as there was a soul who had not heard it, he was in debt. He knew that it was vital for the world to know Christ. This realization gave him his terrific drive. This "apostle to the Gentiles" was sensible to the opposing exclusiveness between the Jews and Gentiles. He knew they were at opposite poles of racial distinction.

Yet he saw the need of taking the gospel to the privileged and the underprivileged. He worked harder than most preachers in order to accomplish this. He said:

"I have served more prison sentences!
I have been beaten times without number.
I have faced death again and again.
I have been beaten the regulation thirty-nine stripes by the Jews five times. . .
I have known exhaustion, pain, long vigils, hunger and thirst, doing without meals, cold and lack of clothing."

(II Corinthians 11:23-27 — J. B. Phillips translation)

Why this vehement enthusiasm: the world needed Christ! Paul had the gospel and it was his duty to tell the world about it. It was this dogged determination to bring the world to Christ that caused the church to grow. One person expressed it in these words, "As he lay in a Roman dungeon awaiting his martyrdom, Paul passed to Timothy the torch that is still aflame: II Timothy 2:2." One is stirred upon reading the book of Acts because there he is seeing real Christianity in action. He sees the church in its pristine purity; its dynamic power; its overflowing love. He sees the Christian in his readiness to believe; willingness to suffer; enthusiasm in taking Christ to the world.

That attitude — that sense of responsibility — should likewise be keenly felt in our own hearts. Those millions of unsaved souls are our creditors; we, too, are debtors. It is highly possible for us to become so lethargic to their

needs that our vision becomes blurred, our sensibilities dulled, and our hearts fossilized.

We need more than a casual acquaintance with Christ. Our lives need to be saturated with Him and then the emulation of His way of thinking and living will be seen in our way of life. Charles Kingsley put it this way: "What I want is, not to possess religion, but to have a religion that shall possess me."

Let us take the Christ who is portrayed in the Bible and reflect His attitude and person in our own lives. Then Christ will be so attractive and desirable as He is portrayed in us that our neighbors will want Jesus.

If we continue to keep this religion of Christ *confined* to "other places," or "other countries," we will continue to have no compunction of conscience. We can give a dollar (or twenty) and feel that we have discharged our responsibility. "Somebody must tell the world about Christ," we say, "And I am going to help pay for somebody to go." That is part of the responsibility, but only part of it. The world's need for Christ is not just "over there somewhere," but the need is also in the community where you and I live.

Men have taken advantage of the blessings God has given us and made great strides in making the world a better place in which to live. The world has been blessed because of the people who have given it a vaccine to help stamp out poliomyelitis, or a poem that encourages us to greater heights. We owe much to the philosophers, poets and scientists. They have illuminated our way of life but they are unable to furnish the true light. Christ

has given the world that light; the world can only reflect His glory. Nearly two thousand years passed since Christ gave His soul-saving message to the world. It cheapens His message even to speak of His words of life as dynamic. In the twentieth century, no one can truly say, "Christ erred here," or "Science has proved Him wrong on this point," or "Jesus failed in this concept." The world is in need of Him as much today as it was in the first century. "He is the Savior of men, the declarer of the Kingdom, the seer of the centuries, the guide of the human soul, and is now the final hope of a discouraged, brutalized, ashamed, aspiring, and yearning world."⁵

⁵Clarke, James W., *The Interpreter's Bible*. George Arthur Buttrick, Commentary Editor, Abingdon-Cokesbury Press, New York, Nashville, 1957, Vol. II, p. 333.

THE POWERFUL GOSPEL

By Ray F. Chester

Ray F. Chester was born October 13, 1925 at Dalton, Arkansas. Upon graduation from High School in 1943 he entered the Armed Forces and served in France and Germany during World War II. He was awarded the Bronze Star for heroic action. Since early youth he had wanted to be a preacher but had planned to make Accounting his principal vocation. While in the Army he decided to give himself completely to preaching upon his separation from the service. In 1946 he enrolled in Freed-Hardeman College and was graduated from that institution in 1948. He served as President of the graduating class. He transferred to Abilene Christian College in 1948 and received the B.S. degree in 1950. In the fall of 1950 he entered Eastern New Mexico University, Portales, New Mexico, and received the M.A. degree in 1952.



In 1952 he was married to the former Fern Carver and they now have two sons—Paul Douglas, age three and one-half and Philip Ray, age 2.

The Chesters have worked with the Paradise Street church in Vernon, Texas, and the Sixth and Arlington church in Lawton, Oklahoma. At present he is preaching for the Sixteenth and Decatur church in Washington, D. C.

The most wonderful thing has happened! God has finally showed man the way out of his troubles

by sending His Son in the fullness of time to save us from our sins. You may have a tendency to settle back, stifle a yawn and say, "I've heard all this before." A little girl came home from Sunday school one day and her mother asked what she had learned. She said, "Oh, the same old stuff — God loves all us kids." But if we really get hold of this tremendous fact and if it gets hold of us, this is wonderfully good news. It is thrilling to know that God is so concerned about *us* that He ordered all history to point toward the coming of His Son as *our* Savior from sin.

It is altogether fitting that this lecture program on the theme, "Unto All the World," should include a discussion of that which we are to take into all the world. We are not going with a culture, nor a philosophy as such, but with a proclamation. The best picture of proclaiming the glad tidings is seen in the town crier as he is still seen in the East today. The town crier goes along beating his drum and the people run out to ask him what the news is. The early Christians called their preaching the Kerygma — the proclamation of a town crier: news every citizen must know, news every citizen must reckon with, news that concerns every citizen and concerns him vitally.

That which was proclaimed was the "euangelion" — the good news. This word occurs seventy-two times in the Bible, fifty-four times in Paul. It is significant that to the world's greatest missionary Christianity was essentially "good news." Our English word "gospel" is from the Anglo-Saxon word "godspell." Heathen peoples of the Middle Ages, noting the change that came across a sinner's life, thought of that as being the spell of the gods

upon him. Noting the Christian message that produced it, they were inclined to call that the "godspell."

What Is the Gospel

There has been a great deal of discussion in some circles as to just what the message of the gospel really is. Paul said, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith to faith: as it is written, But the righteous shall live by faith" (Romans 1:16,17). Paul says that in the gospel is revealed a righteousness of God — not righteousness as an attribute of God because that was already known, but the righteousness which comes from God as the source. The starting point of Paul's thinking was the conviction that the true end of man was in enjoying the favor of God. This was attained through righteousness. But man had failed to attain it and God has made provisions for man in Christ. "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe" (Romans 3:21, 22). Paul further says, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Cor. 5:21). What man could not attain through his own efforts God has provided for him in Christ. "Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

For Christ is the end of the law unto righteousness to every one that believeth" (Romans 10:1-4). The gospel then, is what God has done for us in Christ. This suggests its power — it gives man right standing with God and nothing else could do that.

On the day of Pentecost Peter proclaimed the good news. His argument was that Jesus is Lord. He started by saying, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it" (Acts 2:22-24). He then proceeded to give evidence for the resurrection and he reached the climax in verse 36: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." Something has happened to the very structure of history. The deed of God, toward which all history moved, has changed the whole potential of human living. "Jesus Christ is Lord." It is not that man must make Him Lord, but that He is Lord whether they recognize Him as Lord or not. Of course, the difference this will make to any individual depends on his acceptance of Jesus as Lord. Evangelism stems from the fact that God has done His part to change the context of living and now it is up to us to do our part. To the question "What shall we do?" Peter replied, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy

Spirit." You must change your allegiance and pledge loyalty to your rightful Lord. You must enter into that territory of life where His Lordship is acknowledged.

Just what is involved in the fact that Jesus is Lord, that God has made Him both Lord and Christ? Jesus gives us something of the answer, "No one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house . . . Now is the judgment of this world, now shall the ruler of this world be cast out" (Mark 3:27; John 12:31). Before Jesus entered upon His public ministry He was invited by the ruler of this world to come to terms with him. "Again, the devil taketh him into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me" (Matthew 4:8,9). But Jesus had come to do battle, not to make terms. He had come to exercise authority on behalf of those whom the strong man kept in bondage. Paul speaks of the "dethroned powers who rule this world" (I Cor. 2:6—Moffatt). They are dethroned and yet they rule; but, having been dethroned, not only is their ultimate destruction certain but also their present power is circumscribed.

Jesus Christ is Lord, and those who enter into living relationship with Him enter into an experience of freedom and victory in their conflict with evil. The gospel is a call to a battle whose final victory is already won. The strength of evil lies in its deceptive power. The conflict between good and evil is an age-long conflict, but it was never decisive until the cross, because good was

always mixed with partial evil, and evil always mixed with partial good. Jesus, by His perfect goodness, forced evil out into the open. He held to His own ground and made evil come out to meet Him, until in the glare of His glory evil stood exposed. Jesus was crucified by men who started out to be good but were brought under the control of evil. The power of evil lies in its ability to use good and to appear good. The drama of the cross exposed this nature of evil and how it works. At the cross evil stood exposed, its incognito shattered, its power gone, its face unmasked. "Jesus made an open show of them," says Paul. "He disarmed the principalities and powers and made a public example of them" (Col. 2:15). Now we are able to walk in the light He shed; and, walking in the light, stumble not.

As we said, the gospel is a call to a battle that is already won. It has been made possible for us to fight our battle with sin where it can be worsted, to choose as our battleground the light of the life of Christ. It is necessary that we understand correctly the nature of this victorious relationship to sin. It is not that we shall not sin but that we shall recognize sin for what it is; and walking in the light as He is in the light we shall have access to the blood which cleanses us from all sin. The seed of sin which consists of a disobedient will is removed. "No one born of God commits sin; for God's nature abides in him . . ." (I John 3:9). The actual sins that such a person commits will no more be an expression of what that person is. Sin is no more his motivation. The victorious relationship with sin, of which we have spoken, means that in the actual conflict, whatever blow sin inflicts, sin is recognized as sin; it is seen in the light of the cross and

therefore to it there is always opposed a will that is truly repentant. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (I John 1:8,9). The missionary task of the Christian is to lead men and women in their contest with sin into this experience of victory which is available to them in Jesus Christ. This also suggests something of the power of the gospel. Only by recognizing Jesus as Lord and relying on His forgiveness can we be victorious in our conflict with sin. To rely on our own strength, our own works, our own merit is to fail.

What Is Power?

Now that we have talked briefly of the good news of what God has done in Christ; i.e., He has provided the sacrifice for sin and enables us to live in a relationship to His Son whereby we have continual cleansing from sin; let us now consider the matter of power. Our subject is "The Powerful Gospel." What mental picture comes onto the screen of your imagination when you hear the word "power"? Is it an atomic bomb with mushroom clouds? a jet plane going 600 miles per hour? great machinery turning out products? Is it the authority of kings or the reign of law? Paul challenges us to rethink our ideas of power. He spoke of Christ crucified as the power of God. "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, And the discernment of the discerning will I bring to nought. Where is the wise? where is the scribe? where is the disputer of this world? hath

not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Cor. 1:18-25). With just a superficial view of the cross it would appear that this is utter weakness, a defenseless man dying at the hands of his enemies. If He wanted to show His power why didn't He call the angels to rescue Him as He could have done? As we said, Paul's referring to Christ crucified as the power of God calls us to re-think our conception of power. A noted British theologian, Herbert H. Farmer of Cambridge, discusses this question in his book, *Things Not Seen*; and he points out the truth that power means ability to achieve purpose. If you have the ability to do what you want to do, what you intend to do, what it is your purpose to do, then you have all power. If you do not have the ability to achieve what it is your purpose to achieve, even though you have at your disposal a million horsepower of force, then you lack power. For example, a bull is a powerful animal for plowing a field, but for the purpose of preserving delicate antiques in a china shop he is not powerful at all. A locomotive engine is powerful for the purpose of pulling a train, but not for the purpose of teaching a child arithmetic. A gun is a powerful instrument for the killing of an enemy, but for

the purpose of making a friend of an enemy it has no power at all. Power is the ability to achieve purpose.

What Is God's Purpose?

Since power is the ability to achieve purpose we must understand the purpose of God. His purpose is to establish His reign in the hearts of men. His purpose is to have men accept a position of sonship in His family by the exercise of their will. He wants us to live as sons and daughters of His and as brothers and sisters of one another. In carrying out that purpose God has imposed limitations upon Himself. He wants us to serve Him as persons, not as puppets. He has allowed us to exercise our wills by choosing to serve Him or reject Him because He wants men, not machines. His purpose is to win men's hearts; His kingdom is nothing if it is not within. If He wins within, He wins everywhere; if He does not, He wins nowhere. The "big stick" as a weapon in spiritual warfare is never any good. Force is not power; it is weakness. If force is ruled out as a means of accomplishing God's purpose, the only method of winning the victory that remains is to love so passionately, so utterly, that even the most brutal and seemingly triumphant violence of sin leaves it still love, unchanged, except in the increasing agony of its disappointed desire to bless and to redeem.

Christ Crucified . . . The Power of God

Paul tells us, "God commends his own love toward us in that while we were yet sinners Christ died for us" (Romans 5:8). John says, "God so loved the world that he gave his only begotten son" (John 3:16). So in the same sentence in which He speaks of the cross He speaks

of the power of God. "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God."

But how can this which looks so weak be powerful? Sin had done its worst. It had beaten Him, bruised Him, battered Him, murdered Him. What more can it do? Nothing. "You cannot defeat defeat" is another statement of H. H. Farmer. Let men take every advantage of the seeming weakness of love; but let it still remain love, and still remain love, and in the end they will have to break down in its presence. Love that continues to love can haunt the minds and consciences of men ever after. Christ can meet them in their thoughts, where no army can drive Him out. He can lay hold on them in those moments when even sin and selfishness let down their guard, and confront them with the picture of one who prayed, "Father, forgive them for they know not what they do." He can get into the citadel of their being and find hidden allies there which will betray them into remorse, and send them out seeking for God, and falling on their knees before Him praying, "God be merciful to me a sinner." Yes, Paul is right as he points to the naked body of a deserted Christ hanging on a cross, and says, "Christ crucified . . . the power of God."

Not very long ago in "Dear Abbey" there was a letter from a woman telling of her husband spending a lost week-end with some other woman. She was asking what she should do. Abbey replied that she should forgive him, really forgive him, and let him know by her actions that she forgave him. She said, "It will drive him crazy." This in a small way illustrates what we are talking about

when we speak of the love God manifested on the cross. If the suffering love of God as seen in the cross will not tender the heart, there is nothing that will.

Jesus said, "If I be lifted up from the earth, I will draw all men unto me" (John 12:32). He referred to His being lifted up on the cross. He made that statement on the occasion when some Greeks came seeking Him. He wanted His disciples and all present to know that His death on the cross was going to be the means of reconciling the difference between Jew and Gentile and of attracting men of every nation, kindred, tribe and tongue to Him. Where is there any power comparable to this? What power is there on earth that can reconcile men who are steeped in the deepest racial prejudice? Paratroopers with fixed bayonets cannot accomplish this. It can be accomplished only as each is drawn by the love shown in the cross into a relationship with God which makes him share the same kind of love toward his fellows.

As we read history and current affairs we are impressed with the sheer incapacity of those who are counted as leaders to lead us anywhere worth going. "History," someone said, "is the record of the littleness of great men." Men who are influential are ineffective nobodies. This is not cynicism, nor is it spoken with any lack of good will. It is simply the truth and suggests again the importance of our task of proclaiming the good news which alone is powerful to change the world we live in.

It may be surprising to some to learn that Napoleon supports this idea. In his younger days he was the apostle of force. He thought that God was always on the side of the biggest battalions. But having grown older and

wiser he said, "Caesar, Charlemagne, and I have founded empires. Upon what were these empires founded? Upon force, and they have crumbled into dust. Jesus alone founded His Kingdom upon love, and there are millions upon the earth today who do Him honor."

The Transforming Power of the Gospel

After one has surrendered to Christ there is power to change the life as one continues in an intimate relationship with Christ. Jesus said that He came that men might have life and have it to the full (Luke 19:9,10). He further said, "I am the way, the truth and the life. No man cometh unto the Father but by me." Some have thought that the Sermon on the Mount contains the teaching of what a man must do in order to become a follower of Christ. The Beatitudes do describe the attitudes of one who seeks Jesus as well as the rewards of him who finds Him. Actually the Sermon on the Mount is more of a statement of what will happen to a man when he allows Jesus to get hold of him. When one really surrenders to the Christ who died for him, he will be made poor in spirit, meek, pure in heart, the salt of the earth and the light of the world. Man cannot become all of that by his own efforts. It comes through his relationship to Jesus Christ.

We are often perplexed as we struggle with someone whose life has been thrown away. There is no more difficult task than that of taking someone who has been ruined and making that person over into the kind of being God wants him to be. Paul tells us how it can be done. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the image

from glory to glory, even from the Lord the Spirit" (II Cor. 3:18). This profound idea simply says that if we mortals here on earth live close enough to Jesus, think about Him enough, meditate on what He taught enough, study how He lived enough, after a while it will begin to take hold of us in such a way that the word "transformed" is the only word that is fitting. Nathaniel Hawthorne uses this theme for his famous *Great Stone Face*. He tells the story of the little village in the White Mountains of New England which had the tradition that some day there would come a man from among them that would lead them into great prosperity and success. He would be a man that would look like the great stone face on the side of the mountain. Various men came — first a wealthy man. At first they thought he looked like the great stone face, but upon closer examination their hopes faded. Then there was a great military man and later a statesman. Again and again the villagers were disappointed. Finally, the great story reaches its climax as Hawthorne tells of a little boy named Ernest who had grown up in the valley, who day after day had looked on the great stone face. He had dreamed of some great one who would come, but instead of the great one coming, the great one was made by looking on the stone face. When a man looks on the ideal of Christ long enough, he begins to look like Christ in the way he thinks and the way he speaks and the way he goes about life. This friendship with Christ has power to transform the life. The gospel calls us into this transforming friendship.

The gospel as it centers in Jesus Christ is powerful for living. It gives us a philosophy of life which makes meaningful the experiences of living. Life sometimes seems

like a treadmill. One gets up, goes to work, comes home tired, eats, goes to bed, only to go through the same monotonous procedure tomorrow and tomorrow and tomorrow. We get married, have children and find pleasure in holding them on our knee for a time, only to find that soon they grow up and enter into the same round of duties that wearies us. What does life mean? Is it as someone has said, an incurable disease? or as another has said, mucos in misery?

God tells us that we are to glorify Him. Every task, regardless of how menial, should be regarded as service to God. Modern man often feels like an extension of a machine. He looks upon his work as unimportant. The gospel of Christ tells us that honest work is service to God.

“Isn't it strange that princes and kings,
And clowns that caper in sawdust rings,
And common folks like you and me,
Are builders for eternity?

Each is given a bag of tools,
A shapeless mass, a book of rules;
And each must make, ere life is flown,
A stumbling-block or a stepping-stone.”

R. L. Sharpe

Yes, we do have something important to do when we have been called by the gospel. The gospel is powerful to give meaning to life.

The gospel is powerful because it gives us someone to stand by us. David said, “The Lord is the strength of my life” (Psalms 127:1). A little girl was in the hospital.

She was awakened during the night and in a strange place was afraid. She could not go back to sleep. She said, "I decided to talk to God and all of a sudden it was morning." If we really know how to talk to God it will always be morning.

Jesus told His disciples that He was going away in the sense that they wouldn't see Him any more, but in reality He was never going away. "I'll be with you always." We see the difference this presence made on every page of the book of Acts. We can have the presence with us. As He becomes real to us, we begin to talk as the great apostle, "I can do all things through Christ, who strengtheneth me." "Unto him who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us. . ."

Parables Illustrate the Power

There are times, however, when we get discouraged. It may seem to us that our work is so ineffective. We may even lose faith in the power of the gospel. We need to go back and read the parables of Jesus. He probably was answering objections to His work, in Matthew 13. They were saying, "You can't do any good just going around teaching, just telling stories. You will have to organize an army." But He told them about a sower who went forth to sow. True, some of the seed did not produce. Not because the seed was faulty but because of the soil in which it was planted. But some of it did produce. It fell into good soil and brought forth thirty, sixty, and one-hundred fold. There is still the good soil of good and honest hearts, and the gospel planted in such soil does tremendous things. Let us not lose heart but continue to sow.

Some probably offered the objection, "Your movement is so small it can never make much of an impact on the world." He then told about a mustard seed which grew into a tree. Following that He said, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened" (Matthew 13:33). This gospel works quietly but effectively.

Another thing which should encourage us is that Jesus said to His disciples, "Ye are the salt of the earth." This is really an amazing statement. What Jesus said is that the world is to be saved from decay by a particular kind of penetration. In the days of Christ the only way to preserve meat was by salt. By this means meat could be preserved a long time. Christ began with the recognition that human civilization is always in danger of decay. Christ calmly asserted that the tiny group of disciples on the mountainside were the ones to preserve the world. Superficially this was laughable. The disciples of Christ were in a remote part of the Empire, having no standing, no money, no prestige, no worldly power, no education. From the human point of view they had a small chance of surviving, much less preserving the world. But in spite of all such considerations, Jesus made this tremendous prediction. Most of the things on which men depended did actually decay. The Roman Empire came to an end; Plato's Academy finally closed; the great library in Alexandria was burned; the legions were scattered; the schools of the Stoics and the Epicureans faded out. But the little "called out," redemptive fellowship continued. It entrenched itself in the Greco-Roman world; it penetrated Caesar's household; it turned the world up-side-down. Two little girls were arguing about which was the last

book in the Bible. One was heard to say, "Barbara, the Bible does not end in Timothy; it ends in Revolutions." History has validated this truth unwittingly spoken. The gospel transforms people and in so doing transforms society. There is no more thrilling story than the spread of early Christianity. Faced by fire and sword the early Christians remained true to their calling and have given a magnificent demonstration of the power of the gospel. Gibbon in *The Rise and Fall of the Roman Empire* gives a considerable amount of space in an effort to explain the growth of Christianity. It cannot be explained except that it was from God.

Human Instrumentality

The powerful gospel must be proclaimed. "For we have this treasure in earthen vessels" (II Cor. 4:7). We speak of the power of God, but there is a sense in which we may speak of the helplessness of God. He is dependent on human instrumentality. If He wants something done, He has to get a man to do it. The difference between the first century Christianity and that of the Middle Ages was a difference between the people who carried the gospel. Bearing witness to the saving activity of God is not merely an adjunct, even an indispensable adjunct to, but an indispensable part of the saving activity itself. Good news is not good news until it is told. To be silent about it is to bury it. It lives in the process of telling and receiving, receiving and telling, in untiring repetition from person to person, from generation to generation.

Every Christian must be willing to do his share in living and telling this powerful gospel. The matter of spreading it is not a job for professionals. The church

must realize that the proclamation of the evangel is not a spasmodic activity and the special province of a few, but the responsibility of *all* Christians at *all* times.

Proper Balance

If we properly appreciate the powerful gospel, we will keep our emphasis at the right place. There is a danger of Hellenizing the gospel — attempting to communicate it by logic rather than by proclamation. Some seem to feel the gospel is too weak by itself and therefore add some acid to it. The cutting edge of the sword of the Spirit is sharp enough. We must make it known rather than try to embellish it with adjectives. Others of us may think we are dependent upon a nice building to draw people. A building can be of wonderful assistance, but the gospel is our strength. There is a tendency to feel that important people are our hope. I'm grateful that there are men who, because of their excellence in various fields, have become famous and are lending their influence for Christ; but let us not forget that it is the powerful gospel that has made them the kind of men who are an honor to His cause.

We hate to be ridiculed and scorned. We have taken great pride in the fact that we have moved from across the tracks and have gained a degree of prominence. All of this is well and good, but let us not forget that our convincing the world that we are a cultured, respectable people — as though the proof of piety is dignified sobriety — will not save us nor the world. There is still an offense to the cross. It is still foolishness to many. In a very real sense the powerful gospel will make us fools for Christ. The world is still made up of Jews and Greeks

— religious traditionalists to whom the purity of the gospel is a stumblingblock, and worldly wise, who have no time for the foolishness of the gospel. It is possible to overemphasize numbers to the extent that we substitute technique for compassion and seek to manipulate human personality to serve egotistical ends, rather than being content to plant and water and look to God for the increase. There is no spiritual security in the presence of the crowd; but, on the other hand, there is none in smallness either. Some churches are small because they are dull and lifeless. Some, who make disparaging remarks about the ability of others to draw large numbers, are merely jealous, and would have them if only they could. The church will go forward, not because of bigness and not because of smallness, but by the reality of the new life which is demonstrated. Somebody said once of Matthew Arnold that he was a melancholy preacher who mislaid his gospel. It is possible for us to do the same. The proper appreciation of the powerful gospel will keep our emphasis at the right place.

Courage to Proclaim

The proper concept of the powerful gospel will give us greater courage in proclaiming it. We often are too timid. We frequently comport ourselves like one seeking to please and mollify. We convey the impression that persons of note in a community are conferring a favor upon God and the church by attending the worship or by becoming a member of the church. Early Christianity stepped from the soil of Palestine on its westward march with the tread of a conqueror. It did obeisance to no man. It feared neither the wrath nor the wisdom of men. It worshiped neither the emperor nor the scholar. It did not sit at

philosophy's feet; philosophy was soon sitting at its feet. For all its humble origin among Galilean peasants and working-men — poor and unschooled — it became the teacher of Greece and the ruler of Rome. They held their heads high and spoke with a clear voice, whether in a Philippian jail or in the Areopagus of Athens.

If we understand the implications of the powerful gospel, we will have a sense of mission which will make us powerful proclaimers. On his way to preach or teach the gospel the most modest man may whisper to himself: "Nothing more important will happen in this town this week than the work I am doing now." I do not believe there is anything that goes on in Washington, our Nation's capital, that compares in importance with what those of us who spread the gospel are doing.

Unto us has been committed the saving power of God. The hope of our nation does not lie in our possession of the atomic bomb, a large army and navy, great wealth, nor a high educational standard. It lies in the character of our people. The only thing that can make the character of the people what it ought to be is the powerful gospel.

Margaret Slattery, the famous social worker, spoke to a graduating class in Kansas City one time. She told of watching a game of sandlot baseball in the slums of New York. There was one little boy in a wheel chair that caught her interest. He was just as much involved in the game as the others. He would help the batter and then his little body would wiggle from side to side as he helped the runner to the base. She started a conversation with him, and found that for \$1,000.00 he could have an operation that would make him walk. She knew ten

business men who would be glad to help. She wrote them and promptly received the money for the operation. She said to that class, "I wish I could tell you he is preaching the gospel, serving men's souls; or I wish I could tell you that he is a doctor, serving men's bodies; oh, I just wish I could tell you he is doing anything honorable. But he is in Sing Sing Prison, on death row, and he dies at midnight tonight." Then, as her voice choked with emotion she said, "Ten men could make him walk but only God could show him where to walk." We have the mission of showing the world where and how to walk.

Let us not be timid about telling others of the good news. It is powerful to change their lives. Augustine said, "Thou has made us for Thyself and we cannot rest until we rest in Thee." Man cannot find the ends of life except through Him who said, "I am the way, the truth and the life. No man cometh to the Father but by me." We should have the attitude of Jesus as He faced the abruptness of the woman at the well. He said, "If you only knew . . ." When people reject the gospel we should feel, "But if you only knew. . . . If you only knew its power to set you right at the very center of your being."

As we spread the good news we should have an air of expectancy. Where there is no expectation there is no realization. When William Taylor went to San Francisco during the gold rush days, he preached on the streets. He would yell out, "What's the news?" When a group would gather around, he would say in a low voice, "Thank God, I've got some good news for you this morning." That is the way we should feel about every opportunity to tell it.

I shall never forget an experience I had when I first

started preaching. I had preached in a country church in Kentucky and was riding back to school that evening with out of my teachers, Brother W. Claude Hall. We had had a baptism that day, which was probably my first one. Naturally I was thrilled about it, and was eager to talk about it. Brother Hall asked, "Were you surprised when the person responded to the invitation?" I replied, "Well, yes I was." I shall not soon forget his statement, "Son, don't ever be surprised when people obey the gospel." We should rather be surprised when they do not.

Opportunity and Challenge

The church of our Lord seems to face the greatest opportunity of our history. Our resources are many: a hard core of dedicated people whose hearts, hands and minds have been given to the Christian cause, an expanding concern for world-wide evangelism, an enormous good will born of benevolence, and a resolve to keep the church true to the pure and powerful gospel.

The soil in which we must plant the seed of the gospel is encouraging. There is widespread hunger for spiritual certainty. More and more people have, as the writer of Ecclesiastes, so indulged themselves in the pleasures, vanities, hopes and despairs of mankind, that they are now ready to hear the conclusion of the whole matter. The world has come to the realization that science cannot save us. We sit in fear because man was smart enough to unleash the power of the atom; but he is not good enough to be trusted with it. As Rome prepared the world for the spreading of the gospel, so commerce has done in our time. Once again there is a lingua franca (English, in this instance) which enables us to sound out the message

in every part of the globe. The opportunities were never greater for the spreading of the powerful gospel.

How shall we respond to the challenge? We might withdraw into a kind of isolationism as did the priests who said to Judas, "What is that to us? See *thou* to that"; or, bewildered by the enormity of the task, say with Hamlet, "The time is out of joint"; or shall we respond as did Rupert Brooke in another time of challenge, "Now God be thanked who matched us with this hour!"

WHITE UNTO HARVEST

By Otis Gatewood

During the lectureship here at A.C.C. one year ago I mentioned that there were still 83 nations of the world in which no churches of Christ have been established. Since that time, so far as I have been able to determine, congregations have been established in only two new nations. So there are still eighty-one nations in which we have failed to establish the church of our Lord! If we do not increase this speed of growth, it will be forty years before we will have succeeded in establishing the church in every nation under heaven. This is entirely too slow. Half of the population that is now living will have died if we wait that long. What can we do to radically speed up the spread of the gospel of Christ into all the nations of the world so that those now living may have an opportunity to hear?

Since the lectureship here a year ago I have secured the names and addresses of 254 young men and women who have expressed a willingness within the next three years to go into these 81 remaining nations with the gospel of Christ. Some of those who expressed a willingness to go have very little or no experience, so they need some specialized concentrated training before they go into the mission field. Such training is not now available in most of our Christian colleges. A few special mission study classes as extra-curricular activities are being given, but very few courses of study are being offered in any of our Christian colleges that will help students in the specialized

training they need to prepare them for the mission field. We need a strong school of missions with designated courses of study in mission methods, with at least one year of specialized courses before the missionary goes to the mission field. We believe that soon such specialized courses will be provided.

Some fields are whiter to harvest than others and our Lord tells us to lift up our eyes and look to the fields that are white unto harvest. Even though we are to go to all the world, such fields white to harvest should take precedence, by command of our Lord, over other fields. I have been asked in this lecture to describe some fields white to harvest.

Servicemen Abroad

One of the whitest fields ripe to harvest, that we have shamefully neglected, is work with our servicemen who are stationed abroad. I hope today to try to call this to our attention so forcefully that we cannot with clear consciences ignore them longer. They have pleaded for help once, twice, ten, a hundred times; but we have ignored their cry. They have been wounded and left to die on foreign soil, not by bullets from our enemies, but by our shameful neglect and indifference! They have gone abroad in behalf of our liberties and in order to try to defend our freedom, but they have been deserted, not by their countrymen, but by their brethren in the church of our Lord.

Military bases have been established abroad by our government in almost every nation of the western world. Members of the Lord's church, more than five thousand of them, have been sent to these bases at the expense of

our government. Each one of these five thousand members of the church could be a potential missionary if we but took advantage of the opportunity. All of these five thousand potential missionaries, supported by our government, are stationed in many of the nations our Lord has told us to go to with the gospel of Christ. These men are not specifically trained as missionaries so that they can preach to the natives of the lands in which they are stationed, but they are able and willing to give help and encouragement in many ways to full-time missionaries if we but send them.

In fact, these servicemen are able to make work possible, to get visas and permits, to purchase property and to do many other things that would be impossible without them. Let us take Libya as an example. The constitution in Libya guarantees religious freedom, but no permits can be secured for Christian missionaries to go into that nation to teach the native Arabs, who are Mohammedans. But permission has been secured by servicemen who are stationed there for a gospel preacher to enter Tripoli to teach the servicemen. Many natives are attending the services being conducted for the servicemen, and are learning the truth. Brother C. M. Rhodes labored there for several years and Brother W. Ray Duncan is now in Tripoli, and they have taught many native Arabs because servicemen made an otherwise impossible task possible. A very fine place of worship, the only one owned by members of the churches of Christ in the Mohammedan world, is owned and operated in Tripoli. We were able to purchase the property only because of the presence of servicemen. The Central Church of Christ in Tuscaloosa, Ala. saw this opportunity and sent a gospel preach-

er there to work full time. He is able to continue to preach in English and work with the servicemen while at the same time he is better preparing himself to teach and preach in the Arabian language.

A similar work is being done in Morocco. The servicemen themselves are supporting Brother Alan Foster to work full time among the Arabs. How do they get away with it? Because of the presence of servicemen. Those servicemen who are rotated ever so often have been pleading for several years for some church in America to take the support of Brother Foster and keep him in that field indefinitely. Those servicemen know that within a few years they may all be transferred out of there and then the work must be discontinued. Now is the time for some church in America to step in and take up the work of supporting Brother Foster, so that this work may be continued after the servicemen are gone. Brother Foster baptized six Arabs last year. More converts have been made there than in any place in the Mohammedan world, but our brethren are asleep! We don't see the opportunity! May our eyes be opened some way before the opportunity and challenge passes!

At the present time about three families are meeting for worship in Dharan, Saudi Arabia in spite of the fact that such worship is legally forbidden. If such worship services were held primarily for the natives in Saudi Arabia someone would be killed, but since services are held for and by the servicemen, no harm is inflicted. If there were a preacher there he could preach for the servicemen and indirectly reach the natives. Unless this opportunity is taken advantage of while the servicemen are

there it will never be possible to send preachers to Saudi Arabia.

Servicemen are stationed all over the Middle East just now in the Mohammedan world. They are teaching as many natives as they can reach in their spare time, but we need to put full strength behind this work. We need to scatter gospel preachers from the shores of Tripoli to the wilderness of Pakistan all over the Mohammedan world while this field is white unto harvest! And why is the field white? Because the Arabs would be particularly receptive? No, for the officials of the country would very likely make as many difficulties as possible, but because this is our only opportunity in our lifetime to get into those nations with the gospel of Christ. If we do not go now while our troops are stationed there we very likely will never go. Brethren, we cannot afford not to go now! The Middle East is the key to world peace. The Arabs desire the friendship of the western world and they will make concessions now that they have never before made. They are willing to listen to us and will even tolerate Christianity in order to have closer relationship with America and Americans. Their souls are lost. They do not even believe in Christ. We send missionaries into Africa among the heathen, but these people are heathen in that they do not believe in Christ. Lebanon, Morocco, Algiers, Saudi Arabia, Libya, Iran, Iraq, and even Egypt will allow gospel preachers into their lands — something they have never done before. This is truly one of the great white fields, rich unto harvest, and we cannot afford to close our eyes or fail to go!

But servicemen are not stationed in the Middle East only. They are in many other nations of the world and

the islands of the oceans. Does their presence make the natives of these nations more receptive? Not necessarily, but they can secure for the missionaries, wherever they are, many privileges and permissions that they would not have otherwise. Then too we must remember that these boys who are being sent abroad are our own flesh and blood. We are help accountable for them in a special way. But records show that so far almost 75% of those who go abroad lose their faith. This is due to the fact that there are no churches where they go and no gospel preachers there to help keep them faithful. We should put gospel preachers at every military base overseas immediately. Preachers who go there would not have to wait until they learn a new language before they go, but could begin immediately to preach in English to the servicemen and at the same time they can learn the language of natives, while they are learning their customs. A more ideal arrangement could not be found for the spread of the gospel of Christ into most of the nations of the earth.

I know one place where the servicemen saved enough money to buy a place of worship and to purchase an apartment for a preacher. They pleaded for three years for a preacher to come to them, but they could get no response. They finally used the money for other purposes. I know of another city of half a million where the servicemen have gone ahead without a preacher and established a church among the natives. They have paid all the costs, and have been pleading in vain for a preacher to come and help them — they have been pleading for two years, and so far no one has answered the plea. I know of another city where the servicemen have enough money in the bank to pay the travel fund to the foreign field for a

preacher and can help substantially on the preacher's salary. But has anyone gone? No one, even though they have pleaded for many, many months. Why don't we go? Can't we hear their plea? Aren't we going to answer? Have our hearts turned to stone and are our ears dull of hearing?

How Can We Get the Support?

I mentioned at the beginning of this lecture that 254 young men and women are now preparing themselves to go to the 81 nations where the church of our Lord has not been established. Some are already prepared and ready to go. Why don't they go? It is a matter of finance. They are willing to go, but they do not have funds of their own with which to travel and so far churches have not been willing to send them. We have pleaded long and hard for churches to answer these pleas to send prepared men to the mission field. Some churches are responding, but all too slowly.

What can we do to speed up the rate at which we can put missionaries into all the nations of the earth. I believe we must begin appealing for individuals to support gospel preachers and not wait alone for the churches to send them. There are many of you who today sit underneath the sound of my voice that make enough to support two families if it were correctly administered. Did you know that most of us who are here today could give at least half of our income and still have more left to live on than the citizens of any other land except perhaps Canada? Why do we need so much more than peoples of other lands? Are we greedy or selfish? Or are we hoarding for the future? But why hoard? Don't we know

that covetousness and greed are classed by our Lord alongside of murder and adultery? Do we love lands, homes, cars, and possessions more than we love the Lord and lost souls? Are we laying up for ourselves treasures on earth where moth and rust doth corrupt and where thieves steal?

You know, I believe, that there are at least eighty of you here today who could support a gospel preacher by yourself if you just really were not too selfish to do so. Aren't there eighty here who are making at least a thousand dollars per month — or almost that much? Couldn't we live on as little as \$500.00 per month or less if it were really necessary? Many of us who are making that much now lived on far less than half that much during the depression. Have our living needs increased more than a half, or are we just selfish and determined to keep all of our income for ourselves?

If only eighty who are in this audience who have incomes in the neighborhood of one thousand dollars per month would be willing to live on the same living standard as the missionaries, we who are here today could put the gospel preachers who are ready to go into every nation of the world immediately! I am just almost tempted to stop now and ask and see who would be the first individual here to volunteer to put a gospel preacher into some new nation of the earth. Wouldn't it be a joy to you to know that you individually put the first gospel preacher in a certain nation? What better way could you use your money? Where could you get a greater return on your investment? Where could you do more for the one who died for you than to put His name and His church for the first time in a new nation of this world? Oh what a

great reward you would receive in heaven and how much joy and happiness you would bring to the angels of heaven and to the lost souls of that nation!

I know one lady — a widow — who is doing just that! By herself she is supporting a gospel preacher and his family in a foreign land. She is not quite sure that she can continue to do that as long as she lives, but she has made a beginning and she believes that she will be blessed by the Lord in a special way for having done so. I know a young man and his wife who have just got married. They have as their aim in life to support a preacher all by themselves in just a few years. Won't that be wonderful when they are far enough along that they can do so? The young man said, "I can't preach myself, but I do have a talent to make money. I can make enough for two families and one of those families is going to be a gospel preacher in a foreign land."

Even though I do not stop here to ask for volunteers, I would like to plead for you to let some of us know who are acquainted with the 254 who are willing to go. If you will do this I believe we can find others who will follow your example. If you could just be the first volunteer and let us use you as an example, I believe we could find seventy-nine more, and maybe before this lectureship comes to an end have enough support to put gospel preacher in all of the eighty-one remaining nations where there are no churches of Christ!

THAT NONE SHOULD PERISH

By A. R. Holton

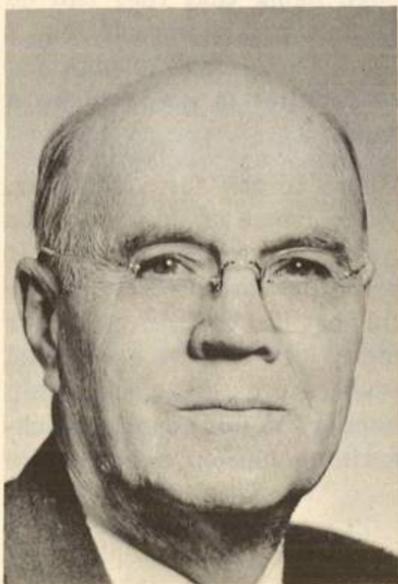
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(Texts: II Peter 3:9; I Timothy 2:4)

These two texts give a clear representation of the emphasis that the early church placed on the great task of reaching every man. This emphasis on every man grew out of the great statement of our Lord to His disciples in what we know as the Great Commission. Jesus had said. "Preach the gospel to every creature." There are indications that this great lesson of our Lord was not easily accepted. Even the disciples found it hard to accept it. The first great concern of the early church was over this question as to whether or not the gospel was for everybody. It is surprising to find the number of verses in Paul's letters that are devoted to this question. In fact, most of the letters of Paul have to do one way or another with this issue. There are many attempts to compromise. We are indebted to the loyalty and devotion of the Apostle Paul to the Great Commission of our Lord.

There are at least three implications in these verses of scripture. One is that this great task of reaching all men with the gospel is God's work. It is His plan. It is not some missionary scheme presented by a group of men. It is a divine undertaking. The second implication is that He has committed to us this task of reaching every heart. God sent Jesus into the world. Jesus sent the twelve into the world. Those who heard them considered themselves apostolic in that they too were to be scattered

abroad and were to go everywhere preaching the word. The third implication is that there is power available to carry out this work. Under these three headings we wish to present some thoughts that we know are elementary but we believe are fundamental to the whole idea of reaching the whole world.

This Is God's Task

Perhaps the most important lesson that can be learned by any person who undertakes to carry out the Great Commission is the lesson that this is God's work. Looking at it from a purely human side, God's great program for mankind on this earth has never been one where men could ever get any glory for themselves in carrying out the will of God. The movement of Abraham in the long ago was to leave his land and to go into a land that God would show him, and in this new land his posterity was to be as numberless as the stars. There was never a time when Abraham was not aware that this was God's plan and not his, and not that of any man. Abraham becomes the great example of faith, and certainly if you had asked any wise man of earth about this program that Abraham was undertaking, you would have been told that it was sheer foolishness. The idea that there was one God was preposterous in a world of paganism and the idea that one man, in being faithful to Him, could be the father of a nation was also a foolish undertaking. This work of Abraham was a work of God. It was a great missionary movement that carries with it the three ideas that we have mentioned. God was behind it; He committed it to Abraham; and there was power to carry it through.

Coming to another stage in the history of God's deal-

ings with men, the period of Moses is a further illustration of these three great principles. Four hundred fifty years of slavery in Egypt that came very near obliterating the very name of God from the minds of men was considered to be a tragic blow to any idea that these people may have had that they could be a great and useful people. The care of Moses as a child was providential. The Egyptian leaders never forgot that this movement was founded in the will of God. Certainly the task was committed to Moses and certainly there was power to carry it through.

This great movement of the purpose of God across the centuries was not without its tragedy. Yes, there was tragedy in the beginning in Egypt, and there was further tragedy when this nation was carried into captivity to Babylon. If you had asked men about what had happened when Babylon invaded Palestine and took its main people back to Babylon, any historian of that time would have told you that this movement that began with Abraham and was carried forward by Moses was now about to be destroyed in one of the world's great attempts to smother and drown a great idea in the multitudes of people who opposed it. There were men in Palestine and in Babylon who said: "No, this is not the end. This is but a milestone, tragic to be sure, but a milestone nevertheless in the great purpose of God. This is God's work, and the Babylonian captivity will not destroy it. He has committed it to men and there will be power to carry it through." Years later, on the memorable day of Pentecost, men looked back and said: "This day is what the prophets were talking about. This day is but the beginning of something new and great that fulfills the dreams and hopes

of the peoples of former centuries." The church began that day. The new Israel was launched. The final purpose of God and the call of Abraham to bless all humanity was now being fulfilled. And once again on this day of Pentecost, men realized that God is behind this task. Men could not see it. It was a divine providence that had prepared the world for that day. The Romans had organized a unit of government and had built roads and had forced a peace that was the admiration of all mankind. In this great united empire the church had its beginning and the final purpose of God was aided by the Roman organization and Roman culture, because it was over these roads and over these trade routes built by the Romans that the first preachers of the gospel went out. The communications of the Roman Empire was a communications system unequaled up to that time. It was this that enabled the church to make its first great advance in the First Century.

Strangely enough, the Greeks with their proud claims for wisdom were also instrumental in achieving the purpose of God. The Greeks had provided a universal language which these first Christians could use in reaching everyone. The world was made ready for the spread of the gospel by the proud wisdom and intellectual greatness of the Greek people.

The Jews, with their idea of one God and with a great body of literature that we know as the Old Testament, and with their system of teaching in the synagogues, enabled the Jewish religion to make a great contribution to the advance of Christianity. The first preaching was done in the synagogues. The Jews then had provided the idea of one god and a day of worship and a place of worship.

The early Christians took advantage of these great opportunities to see that Christianity was the fulfillment of all that the Jews had hoped and if they wanted to be faithful to their prophets and to their leaders, they would have to accept Jesus Christ as the greatest of them all. This idea of fulfillment was applied to the old culture of all nations of peoples of that day. They said there is to be a universal kingdom of peace, greater than the Roman government. There is to be a fellowship based on Christ that is greater than the unity that comes to the world through mere language. The early church then saw these three truths. God was with them, and God had committed to them the task, and God had assured them that there was power to preach the gospel to every creature. God was drawing upon the whole human race in order that people might see that this was God's work, and not the work of men, and in order that men might be impressed that the task is ours and that they might be further impressed that since God is behind it and since He had committed this task to us there will be power to carry it through. The world looks back on no greater achievement than the achievement of the church in the First Century. There certainly was power to carry through the will of God, and it is clearly seen that every great movement of God's purpose on this earth was a clear demonstration of the fact that it was a divine purpose. The wisdom of man thought to the very last that it was folly. There is perhaps no greater lesson to be learned on the mission field than this one lesson, that whatever else mission work is, it is God's work and as I have been able to observe it, nowhere in the last few years has the church ever begun a work that it did not have to begin it on faith and carry

it through on faith. The spread of the gospel in our day is a clear demonstration that this work is still the work of God. A growing and developing brotherhood in many parts of the world is a testimony to the fact that we have been successful in reaching many people, and as we carry the gospel to everyone, we shall but strengthen the work that has begun.

God Has Committed the Task to Us

This idea is fundamental in this whole plan of thinking about the work and purpose of God. The Old Testament has no meaning, as we call the names of the faithful, unless this idea is true that God has committed the task to His people. The New Testament even renews and deepens this great thought. The fundamental idea in the coming of Jesus was that He was a man and at the same time He was the Son of God, and that He was sent from God into this world. He associated with men in their poverty and in their sorrow. He had part in their tears and joys of the human heart. He was tired. He was weary. His life was cut short after a very brief period on the earth, but within these few years came an accomplishment that only proves again that this is God's thinking. According to His own illustration, He was but planting seed which would bring forth a beautiful harvest, a harvest which pleases God; a harvest that is to go on until the end of time. Jesus was on a mission from God to this earth. This mission was a mission that the centuries had been preparing for. It was a mission that Jesus was to give to others when He ascended to the Father. It was to be a mission by others, guided by the Holy Spirit. This is exactly what we see taking place in Jerusalem, in Antioch, in Corinth, and in many cities of the Roman Empire, a

group of men and women banded together under the leadership of Jesus Christ who was at God's right hand and who had sent the Holy Spirit. These churches felt that they were the human instruments through which God was carrying out His plan. These churches found that there were many people who even yet had not understood that the gospel was for everybody. There were those who did not understand that God had committed to men the great task of reaching everybody. Men were to appeal to men. Peter to three thousand on the day of Pentecost, Ananias to Saul after Saul's great experience on the Damascus Road, Philip to the Ethiopian officer, Stephen in his great speech to his fellow countrymen, Paul as he preached to his fellow Romans. The church in Antioch felt the impact of these great truths. You cannot explain the success of the gospel in the First Century except on the basis of the three great facts that we are now considering. No one can explain the work of Jesus and the work of the apostles and the work of the early church except on the basis that it was a divine work. It was in this period of divine work that our New Testament was given to us, and nowhere have men felt greater responsibility than did this early church when they realized that God had committed this task to men. They did not shirk this task; they did not deny this task. They felt that they had a real place in the world and that human life was significant because God was undertaking something, that they were working with God and that they were partners with God and with each other.

Men must accept this responsibility that God has committed the task to us. No greater lesson is ever learned on the mission field than the lesson that if one is to be

effective in carrying out the will of God, there must be a clear understanding of the doctrine. On the day of Pentecost, Peter answered the question "What must we do?" with a clear definite statement, "Repent and be baptized." Philip, in his relationship with the Ethiopian officer, came to very definite words, words that could be understood, words that made clear that baptism was preceded by faith. Ananias had a definite word for Saul of Tarsus, "Arise and be baptized."

In this same connection, the growth of Christians is a marvelous feature of the story of the New Testament. If God had committed such a task unto men, then men would have to live and grow and expand to be worthy of the task. This is exactly what happened. Saul of Tarsus responded to the responsibility. Saul of Tarsus was the wonder and admiration of all mankind. Here is a clear example of how a man can grow who will accept the responsibility that God has placed upon him. All over the land we have witnessed businessmen who have become elders in the church and who, under responsibility, have grown and matured. We have seen young men enter the ministry and accept its full responsibility and grow into the strength of manhood.

The Book of Revelation is the story of seven churches over against the might of an empire that had turned to persecution. The fate of these churches involves our three great implications. God was behind the work of these seven churches; He had committed the task unto men; and certainly there was power to carry it through. Historians now thumb through the pages of this wonderful story and they are asking what was it that turned back the tide of paganism? What was it that gave men a new

lease on life? What was it that lived when the Roman Empire was shattered and destroyed? What was it that gave the world a new basis for life? Historians now tell us that it was Christianity that enabled the world to have a new day and enabled the world to get a new grip on life. It was the power of God committed to men and carried out through men.

That God has committed this great task unto men is one of the great goals for unity among believers. Certainly this great task cannot be wrecked and ruined by division among people who have assumed this responsibility. We destroy ourselves, we destroy the purpose of God, we fail to live up to the responsibility of our task when discord and disunity enter in. We appeal to our brethren everywhere to think again and know that this purpose of God on this earth is a divine purpose and that He has committed the task of its carrying out unto men. One never sees the real need for unity except as he visits the places where the church is weak. I am preparing this speech in Korea, and have the memory of sixteen months in Korea still fresh in my mind. As I visited in many places in the Far East I saw the overwhelming populations that remain unreached. The need for unity among God's people is easily demonstrated on this mission field.

This human participation in God's program brings to our attention the interdependence of people upon one another. As the Roman Empire in the First Century helped with the spread of the gospel, so will this idea of interdependence of people in our day help spread the gospel. No nation can live to itself. The United States of America with all of her power and her greatness could be greatly embarrassed within forty-eight hours if sud-

denly we found ourselves trying to go it alone in a world where we depend so much upon each other. No, the answer to man's problems is not the answer of the savage or the lion who fights for his existence. Jesus, in His prayer for the church and for His people, sensed all of this when He prayed that they might be one. Yes, God has committed this task to His people and it demands unified action.

If men are to assume this task and responsibility, then they certainly need a world leader. We have such a leader. No other leader, ancient or modern, is like unto our Christ, and over the strife and noise and the turmoil of our day we can still hear His voice "Follow me." Yes, God has committed unto us this task under a great Leader. If we accept the leadership of Christ, we can be better, we can be wiser than we know, and we can be stronger than we dream.

This task also assumes a brotherhood working together. This, too, is a reality in our day. Much of our confusion and weakness is due to the fact that we have not obeyed the Apostle Peter when he said, "Love the brotherhood." It was the Prophet Elijah who made the great mistake of thinking he was alone. After his heart-breaking encounter with Jezebel, he felt that he was too weak for further endeavor and that there was no heart to carry on because no one stood with him. In this he was mistaken. The Lord tells him to look about and to see that there are thousands who have not bowed their knees to Baal. It is heartening indeed to look about and see the brotherhood that today is engaged in this task of reaching every man. This brotherhood is becoming aware more and more every day of its possibilities. Our leaders are beginning to see

that tragic indeed will be the day if this brotherhood is weakened by division. Yes, a great task has been committed to us and like Paul we are to feel the responsibility and we are to respond as he did when he said: I am debtor and I am ready and I am not ashamed. No man need work today in any lonely outpost of this world and feel that he is forgotten and forsaken by his brethren. This brotherhood is to be commended for all the great tasks that it has undertaken in the way of reaching the whole world for Christ. By standing together, we can encourage one another.

There Is Power to See It Through

There has developed upon the part of many the thought that the account we have in the New Testament is for a period a long time ago and for men who were especially endowed of God and that somehow it does not apply to us today. But we should never forget that the promise is: "I will be with you always, even to the end of the world." Men lose heart and men come to despair because they have forgotten that there is power to carry through. This church of Jesus Christ was not intended to die with the First Century. It was intended to live and to be the leaven that would leaven the whole lump. It was to be the light that would penetrate every darkness. It was to be the salt of the earth. Is there any need for power in a world where we are working with God's purpose and in a world where He has committed that purpose unto men? Yes, I think you can see at once that we need to believe that there is power to sustain and carry through, because we must remember that we live in a dangerous world, a world that is becoming more dangerous day by day, a world where men in every invention create a dan-

ger. This has been true of all inventions and discoveries. We can use the discoveries of our age for peaceful purposes or we can use them for our utter destruction. God works through men and it is God's purpose that is working and the power to carry this through is available, and over against a dangerous world we need to present the cause of Christ, and we too should remember as we talk about the power that we are but human. There is no place for human glory in this great task. Whatever achievement men have been able to make in this field of expansion of Christianity has been by the power of God. Men who work in the mission field are aware that above everything else the power belongs to God. We are but human and we should further remember that God wants to help us. A world with its many problems is a world that can be used that men may achieve happiness. Every movement of God's people demonstrates the great fact that God wants to help us.

Men today are feverishly seeking a solution to world problems. Let us believe that God is just as anxious to help us and that we sometimes stand in our own light because we will not work with Him. That none should perish is a great task. God wants to help us to accomplish this task. Never forget the love of God and the goodness of God. The one lesson that we need to burn deep into our lives is the lesson that however much we would desire to see the purpose of God fulfilled, God desires it much greater and in a fuller way than we could ever do. This power then can be available if we will let God work through us. We have His promise. The coal, the oil, the iron, the steel, the atomic energy are all available, and men have to but work with the plan and purpose of God.

Men need above everything else to learn how to live together in order that this power may not be destroyed by their own disunity. We need to learn how to work together in order that we may add each to the other's day of labor. The early church was a church living together. It was a church working together. It was a church working with God. If we live together and work together, then we can be assured that we will reap together. God's good harvest, God's great goal for human rest can be achieved. Yes, we read about it in the Bible. It is called heaven. It is where God is. It is where Christ is. It is where multitudes who have gone through great tribulations are at peace with God. Yes, it is the everlasting kingdom. It is the goal of human existence. It is the purpose of God. It has been committed to human hands, and there is power to carry it through. That none should perish is within reach of this generation. Never was there more money and more men and more opportunity to preach the gospel than today. This generation should recognize this as never before. Each is to be faithful in his own way. Each is to work out his own salvation to the glory of God. Men will write the history of our day in the church and they will read with shame the lack of unity that we have displayed on many occasions because men will see that God could not make available His power because we would not let Him. There is power, brethren, that none should perish if we will but work with God.

The most amazing feature of the Book of Acts is the record of how the church developed its leadership. To be sure many of the first Christians were drawn from the Jewish religion and from paganism where men were accustomed to be in public positions. But this natural lead-

ership was developed by the great interest of the early church in developing men who would assume responsibility and who would let God work through them, giving the whole movement a power that was a divine power. The selection and development of the first evangelists Stephen and Philip are examples of this developing leadership. They were first appointed to serve tables and then became evangelists. Barnabas was wise enough to go to Tarsus and seek Saul when the expanding church demanded the great leadership of Saul of Tarsus. These early men and early leaders demonstrated the power of God as it worked through men. Looking at our day it is amazing to see the wonderful power God has brought together in the world of nature and in the world of invention and discovery. We have the means of transportation. We have the money. We need the men who will use these resources to the glory of God. Somehow men of the church are beginning to assume this responsibility. Yes, somehow we believe that the members of the church in this day realize that this thing of reaching every man is God's divine work and that He intends to do it through us and that He has assured us that if we will undertake it there will be power to carry it through. Oh for a generation of men who will undertake to do what God has said to do, trusting in Him that there will be power available! The achievements of the past few years is a demonstration of this. Let us be faithful and at last when we are called from this earth we can look up to the great white throne and see our Lord and Master, and hear Him say, "Well done, good and faithful servant."

A. R. HOLTON

PREACHING AT HOME AND AFAR

By H. I. Taylor

Born January 10, 1915 in Beaumont, Texas. He was graduated from Beaumont High School and Lamar College. For several years after graduation he served in a supervisory capacity for a large public utility company while preaching in the various areas where he lived. Over fifteen years ago he began full-time preaching, spending most of the next ten years in mission work in East Texas. He preached at the Northside church in Austin for more than five years. During these years he has conducted from twelve to twenty-five meetings a year in several states. He was chosen to be the evangelist in the Nolanville Encampment for the past four years. This Encampment has been conducted annually for the past seventy-one years. At present he is serving the Gulf Street church in

Beaumont, Texas. His lovely wife and six children have served with him.



We treasure opportunities as these because of the appreciative audience and favorable circumstances that make it possible. The privilege to stand before you and talk about a subject that has been very near and dear to me for years gives me an unutterable sense of gratitude to our Heavenly Father who has given to us the deposit of the gospel to be made known to all His creatures.

The Restoration Movement will never be completed until we catch the spirit of preaching the gospel to every creature together with the sacrifice and dedication that will be required. All Christians rejoice at the progress that is being made by devoted Christian families in various places in spite of the hindrances erected by those at home out of a misguided sense of loyalty to the New Testament pattern. The world has the greatest population since the creation. We have the most marvelous facilities the world has ever known. The United States has the highest standard of living in the history of the world. Our generation has seen the advent of television, atomic power and jet transportation. God has given us every advantage and opportunity to evangelize the world. The desperate need of the hour, then, is not another invention that would make our responsibility easier but dedicated, decided, and devoted servants of God at home who will have the courage to thunder in tones of love the truth about this business of saving souls here and afar. We have some who are doing an outstanding job but many more of us preachers must courageously take the ax of God's truth and hew away the false doctrines that threaten. We speak expressly concerning the false doctrines of jealousy, littleness, envy, prejudice, and malice. These are only a few of the real issues that face us. They are destroying the spirit of Christ and when that is gone, we are lost.

My topic deals with preaching at home and afar. Preaching is the proclaiming the good news of Christ. We must never be side-tracked from the first and great responsibility of preaching, namely: the need of man. Human need forms the background of every gospel sermon. The needs of the race are anticipated in the gospel

of Christ. All our sins, sorrow and perplexity are dealt with when we faithfully preach the gospel. A faithful gospel preacher stands between two things as he preaches: human need and divine grace. To successfully preach in God's sight is to merge these two things together and have a good understanding of them. It means that we are to declare the gospel of Christ to human need on the authority of God Himself. It means that those who hear are to show obedience to that which is declared. We are servants with a message that is vital and needed. Beloved, hear me: if the message is needful then the messenger is also. The messenger is as important as the message. Human need and divine grace will never merge and be solved without the preaching of the gospel. May God bless every faithful preacher of His precious truth.

No church will be stronger than the preaching it hears. It will not meet the challenge of the day unless it is taught correctly. We are what we have been taught to be. Brethren, we are to follow the example of our Savior in preaching as we should in every respect. In Matthew 9:35-38, "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest!"

In these verses of Scripture we find the basis of preaching at home and afar as outlined by the Master in precept

and example. He never preached anything He didn't practice. His preaching and practice went along together. Mission work at home and afar will be stimulated by three things mentioned here. They are Vision, Emotion, and Action. Let us put our subject to the test of these three vital themes.

Mission Opportunities at Home

1. Vision. "He saw the multitudes." What do we see? What are we looking at? Matthew was speaking of himself when he wrote, "And Jesus saw a man" (Matt. 9:9). We look at many things we never see. We may notice the sex, the clothes, the color of skin of a person and never see the person. We may look upon a person as a prospective client, a statistic, but do we see them as Christ did? Every person you see has a problem that is important to him. Everyone you see has a soul that is precious. Jesus saw their needs and ministered to them. He exposed Himself so that He could see. Sometimes we see things that we shouldn't see. We may allow the sex or the color of skin or the clothes to distract our sight so that we do not see a soul. Our vision is impaired because we cannot see. "Lord open our eyes" is the language of David. Let us apply that to our present needs. May we see what Jesus saw when He lived and worked on earth. May we cause elders and deacons and members of the church to open their eyes and see the multitudes that surround us and to see ourselves as instruments of God to minister to their needs. May we see the sick in the hospitals, the old people sitting in their loneliness, the children playing in the streets, the parents beset with the problems that face them in rearing their families, the young people as they face life. "Lord open our eyes."

2. Emotion. "He was moved with compassion." Beloved, it is not enough to see but we must be moved by what we see. A man was telling of the coldness and disinterest of people in another city by recalling that he and a friend left his office together to go to lunch and they noticed a man lying in the gutter in obvious distress. They remarked that he needed help, but they were busy and went on to lunch. As they were returning he was still lying there and that led them to draw the conclusion that people there were cold and heartless. It probably never occurred to them that they stood condemned. Christ was living His sermon, He was moved with compassion. He saw the need and responded. When we see people dead in their trespasses and sins, estranged from God, alienated from the church, are we moved by compassion? The term compassion means to suffer with someone, to sympathize, to pity them. Where this emotion exists, it moves. Christ was moved with compassion. The Good Samaritan was moved with compassion. The Father of the Prodigal was moved with compassion. This movement led them to service, to comfort, to help. It may be explained and understood by the term love. Christ loved, He moved. Brethren, do we love the souls of those that surround us? Then let us move! What are the mission opportunities around us? How can we measure them? The movement of our love caused by what we see provides the answer. This is what we need to preach on, and by our lives and examples lead God's people into realms of service they never thought possible.

3. Action. "He went about all the cities and the villages, teaching in their synagogues." We have studied the emotion that leads to action, now we look at Christ

in action. He saw, He loved, He went. This may be the hardest of the three. It takes discipline, self-control, prompted by love and desire to move. Christ went, we are to go. We must get out among the people in order to help, in order to serve. We must open our eyes to see, we are to love what we see, we must act to help in order to follow the example of Jesus.

The Local Church and Mission Work

In general terms we have sought to point out mission opportunities at home as we take the life of Christ as our example. We have been thinking in terms of the person next to us, our neighbor. Then, we raise our vision somewhat to see those in our city and county. It is appalling what we are able to see at such close range. This challenge of an unevangelized community and world is staggering. It will never be solved accidentally nor can we expect anyone else to take the pure gospel of Christ to the lost. It is the responsibility of the church. Many congregations are meeting the challenge with success and reaping many blessings from God as the result. Time and space will forbid naming all the churches that bear witness to the wonderful change that missionary activities bring to them. Their growth in spirituality, in financial strength, in numbers, and zeal from a living testimony to the power of a Living God to bless those who serve Him in reality. Among all the churches past and present that attest to this wonderful truth, there is one that should be singled out and used as an example for every generation. This one is the church at Thessalonica. Before we tell of this local church, have any of you ever wondered why so many churches are not prospering and growing spiritually? The answer to that will be found in this very

study. The spirituality and growth of the church is commensurate to its interest and devotion to the saving of souls and their willingness to sacrifice to do so.

The story has been told that a famous painter was commissioned to paint the picture of a dead church. At first he was dismayed as to how this could be done. He thought and thought of how to put on canvas a dead church. Have you ever thought how you might do this? This painter solved the problem after several months of concentration. He put on canvas the picture of a fine church building costing many dollars. It was very expensive and elaborate. It had tall spires and beautiful stained glass windows. The setting was in a fine neighborhood and the parking lot was full of new automobiles. He also painted many people coming out of the building dressed in the latest fashions. You may say, that isn't the picture of a dead church, is it? A new and fine church building in a wonderful location with a large crowd attending isn't the ordinary conception of a dead church. The painter had one more small item that ruined the picture. In order to show that the church was a dead one, he painted a small box at the door on which was written "Mission Work." Cobwebs were draped over the opening where money could be placed in it. Many people were going by it dressed nicely, but no money was being placed in the box for mission work. No one apparently thought enough of it to even dust it off. Many churches may have a name that they are alive, but in the eyes of God they are dead or dying. The truths recorded in the second and third chapters of Revelation should open our eyes to the fact that Jesus knows the truth about us and what we really are. We are saying that the church that has

no interest in mission opportunities at home and afar is in danger of having its candlestick removed. In our generation when so much talk is going on about following the pattern of the New Testament, which is right, why not follow it in every respect? In speaking of the church at Thessalonica we are speaking of the New Testament pattern. The Thessalonian letters of Paul are his earliest. They are very revealing concerning the work of the church.

All we know of God's will for us is found in the New Testament. It is our pattern for every generation. All we know of His will concerning mission work is that we read of in the New Testament. We read very little of *how* they accomplished these things, but we do read of *what* they did. Changing times may bring changes in the *how* but never in the *what*. Improvements in transportation and communication may change the *how* of the work of the church but not the *what*. Beloved, when we have an understanding and love for the *what*, the *how* will take care of itself. Many are arguing over the *how* who apparently have no interest in the *what*. To some the *how* is everything and the *what* is nothing. We are not saying that the *how* makes no difference, it certainly does. But let's start at the beginning, at the *what*. What does God want us to do; did He tell us how? If so, then we want to do it that way. If not, then let us *do* His will in harmony with New Testament principles. In too many instances, though, the argument over the *how* has stifled the *what*, so that nothing is done.

We are living in a world of 2,500,000,000 souls that God has told us to evangelize. The present birth rate in the world is 233,000 daily, or 84,000,000 a year; sub-

tracting the 40,000,000 deaths a year, the world population is increasing 44,000,000 every twelve months. During the last thirty years, more than 1,000,000,000 souls have gone into eternity, of whom at least 750,000,000 were never reached by the semblance of the gospel. There are 400,000,000 more unevangelized people in the world today than a generation ago. While the world has increased 32 per cent in population, Protestantism has increased only 19 per cent in membership. (We can say with gratitude that the New Testament Church has a better record than that.) Tremendous revivals of ancient idolatrous religions are in progress today, as in Buddhism and Shintoism. It is said that Communism has been adding 9,000,000 followers a year, not including those absorbed as complete countries, as China with 400,000,000 population. Nine per cent of the world's population is English speaking, but 90 per cent or more of the world's Christians are to be found among that nine per cent.

What can the local church do? The task is so great, we are so few, where are we to start? As promised, let us observe some of the characteristics of the church at Thessalonica. They faced the same task, the same responsibility as we. They did not have many of our conveniences and advantages but they successfully evangelized at home and afar. I Thessalonians 1:6, "And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit." In verse three he mentions their work of faith, their labor of love, their patience of hope. Therefore, in verse six he speaks of the vitality of faith, that it produces the right kind of life. They imitated Paul, receiving the word in much affliction but with joy. What it really means

is that they were imitating Christ as He was revealed to them in the life of Paul. Beloved, it would well be worth pondering whether our lives reveal Christ in any such manner to the people around us.

We must be tested and trained before we can be used. God has always trained for greater service those whom He loves. The afflictions and persecutions mentioned here was the training they received for greater service. The greater service was the evangelizing of the gospel that we read about a little later on. Some respond to the persecutions with joy, while others respond with sorrow. Those who cheerfully accept persecutions are then fitted for more noble service. They "became an ensample to all that believe in Macedonia and in Achaia." This shows, that in the very nature of the new life, we touch others. The vital faith in Christ is living and real. It cannot be hid.

Mission work is not done in a church building. It is a life that is lived before others, a sermon that is preached by dedicated and devoted children of God. Mission work reflects the love of the souls of the unsaved by the church of Christ and each member. It reveals the concern the church has for the unsaved as it sends and encourages its members to teach and preach the gospel to those at home and afar. It is the life of the church. Preaching at home and afar is the very spirit of New Testament Christianity. We not only become examples to other believers, but by our lives and the message we preach, do we become examples to the unbelievers as well. Verse eight, "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we

need not to speak anything." The word translated "sounded forth" has the meaning that their conversion and its circumstances were so noted that they carried the gospel through the province as if by the ringing peal of a trumpet. This was accomplished by a group of Christians who had been converted to Christ for a short time, possibly a year. It is the nature of living Christianity to be missionary. That church is dead which is not anxious to preach the gospel to every creature. The local church is built up faster by its working for the salvation of others. We are to begin at home and finish somewhere else. We cannot begin and end at home. We fervently pray for leadership that is seeking and searching for opportunities to spread the gospel. It causes others to be saved; it causes our own salvation.

Hindrances

It may seem strange that in such a discussion the subject of hindrances is injected. However, it is true that Satan is always present to hinder the work of God upon the earth. We should sincerely examine ourselves to determine whether or not Satan is using us to defeat the command of Christ to evangelize the world. Preachers and elders alike need to consider their motives and attitudes with respect to mission work. Many times plain old common garden variety of jealousy creeps into our lives to embitter and influence us. The main point of emphasis is that we should not allow jealousy to influence us in one field of work or another. There must not be any tension between the fields of work — local and distant. Furthermore, many congregations are robbing themselves of untold blessings because of a feeling of littleness or inferiority. Since they feel too weak and small, they

are content to sit idly by and do nothing. This is a grave hindrance. I once heard a prayer that has meant so very much to me. The brother, while praying, said, "Lord, forgive us of our littleness." How wonderfully put and how descriptive of the jealousy that fastens a death grip on brethren and causes them to actually fight God.

Many of our fine brethren who would joyfully go to the mission field have been seriously delayed and others have had to change their plans and stay home, because of these and other hindrances. Elders of many congregations are developing an antipathy to hearing about mission opportunities. Many reasons or excuses may be given but basically the fault lies in a failure to believe that missionary work pays rather than costing. In believing this, our vision is not centered on an unsaved world. There are other people on this globe!!!! The church of the Lord Jesus Christ stands between God and the unevangelized world. It is the instrument or medium through which God reaches and blesses mankind. It is, therefore, important that the church be pure and clean and free from all defilement in order to do the work that God intended. The church, of course, is made up of baptized, penitent believers. They may be men and women, boys and girls. The church will be as pure and clean as its members. Thus when we speak of hindrances in evangelizing, such as jealousy and indifference, we speak of those in the church who have these characteristics. Living plants keep pure by their living, the running water is the pure water. So Christians, filled with the life of Christ, keep themselves pure, unspotted by living the Christian life, by activity in doing good. Only working Christians and working churches can keep themselves un-

spotted from the world and fit themselves to do the work of the Lord. We should not allow a drop or stain of worldly influence, not a spatter of its mud, not a particle of its corruption, not a breath of its spirit to defile us.

What does it cost to do mission work? Do we figure the cost only in terms of money spent in support of a preacher? What does it cost *not* to be engaged in mission work; preaching the gospel at home and afar? It costs far more not to engage in mission work than it does not to. I am speaking of hindrances when we tell you that money and its proper use lies at the bottom of this issue. Do we really believe Jesus when He spoke of the value of one soul? On one side of the picture we see souls saved, churches established, Christians strengthened and edified, churches receiving God's wonderful blessings, and the spirit of Christ alive within us. On the other hand, we see no souls being saved, churches that already exist dwindling, members quitting, leadership failing, and God displeased. Which costs more? The Bible abundantly teaches that when we use what we have, God gives us more and supplies our every need. It also teaches that when we fail to use what we have, He will take away from us what He has already given. Brethren, we have to evangelize to stay alive. The very soul of the religion of Christ is missionary, progressive, world-embracing. Religion would not exist if it ceased to be missionary, if it disregarded the parting words of its Founder. It is a command of Christ to preach the gospel. We cannot be obedient and let one nation be without the gospel. This duty is obligatory not only to preachers alone, but to the whole church. That church, then, is dead and a hindrance which is not anxious to preach the gospel to every crea-

ture. The local church does not really live and become a blessing to the world that hasn't any active interest in mission work. We wish to emphasize how each is dependent on the other. It is like a one-legged man trying to run a race, or a bird with one wing trying to fly. One could not follow Jesus two steps without being engaged in mission work. If the love of truth and love for souls exists it must manifest itself, it must plead, it must persuade, it must convince and convert. We would like to sum up a few truths at this point concerning the matter at hand. All churches and Christians should seek to preach the gospel to all nations because: (1) it is commanded, (2) it is the nature and spirit of the religion of Jesus Christ, (3) those afar need the gospel as much as we, (4) the purity of the church depends upon it, (5) each individual needs to work, (6) churches and Christians will die spiritually unless they participate in this great work, (7) it pays to do the will of God, (8) it is a great privilege.

Our Vision — The Entire Unsaved World

First, we would like to call your attention to some Old Testament teachings that surely indicate that God wants His religion to be world-wide. "God be merciful unto us, and bless us, and cause his face to shine upon us; (Shelah) that thy way may be known upon the earth, thy salvation among all nations. Let the peoples praise thee, O God; let all the peoples praise thee" (Psalm 67:1-3). Let us learn a few lessons from the above verses. God had already been very gracious and merciful and had greatly blessed the Jews by sending them home from captivity in Babylon. God anointed Cyrus for the purpose of freeing the Jews. Cyrus was called God's "shepherd." In

like manner God has been exceedingly gracious to us in bringing us from the captivity of sin and bondage through Jesus Christ, God's Anointed for this very purpose. Soon after the Jews returned home they uttered this prayer for mercy and guidance. At home with so much work to do, under such great and grave responsibilities, and opposed by many and bitter enemies, it was natural and right for these Jews to still plead for God's mercy, blessings, and guidance. They needed both material and spiritual blessings, both physical and spiritual strength. In like manner, we who have been saved are to be strengthened for the tasks that are ahead in which we desperately need the mercy, blessings, and guidance of our heavenly Father.

The Jews prayed, "that thy way may be known upon earth, thy salvation among all nations." Many today are looking for excuses to keep from doing God's will in this respect. The writer here is praying that it will be done. We should be spending anxious hours trying to find more preachers to send out into the world to make God's way known. God's way is spoken of in two senses: (1) His way of wisdom and mercy and justice in dealing with men; (2) His way in which He directs men to walk, that is, to live in obedience to Him. There are many ways spoken of in the Bible: the way of folly and the way of wisdom; the way that is not good and right; the way of the wicked and the way of the righteous; and the way of man and the way of God. The highway of holiness (Isa. 35:8), the way of salvation (Acts 16:7), and "the way" (Acts 24:14, 22:4) embraces the whole plan of salvation through the gospel. Now the Jews prayed God to bless and guide them so that His way of salvation may be known "among all nations." Brethren, that should and must be

our prayer; that His way of salvation be known among all nations. Is it possible to pray an acceptable prayer in which we ask God for His favors and blessings and our desires if we have no thought of doing all we can? How can we keep on praying such prayers with no thought of working with God as He answers us?

In the New Testament we learn more of the universal nature of God's kingdom. Jesus is the greatest of all missionaries because His mission is inestimably greater than that of all others God sent. God sent Jesus into the world (John 17:18), from heaven to the sin-cursed earth to become a servant in the form of man, to be tempted as men are tempted, to suffer, to shed His blood, to die, to conquer death, to destroy Satan, to return to heaven as "King of Kings, and Lord of Lords," to ever live to make intercession for all who obey Him, and to return for the eternal salvation of all who wait for Him. Hence, He is the only Savior of the world. Not to just a part of the world or a few persons, but to everyone. Will we deny all the world the right to be saved because of our lack of interest and desire to sacrifice all in order to carry the gospel to them?

He came of His own accord to do God's will and not His own. He came the farthest and gave up the most in order to save the world. He sought not His own pleasure but did always that which pleased God (John 8:29). The Master, Himself prayed "The Lord of the harvest, that he send forth laborers into his harvest." The laborers were few, because there were not enough ready and willing to go. The great need today is self-sacrificing, consecrated, unselfish, untiring laborers in the field. The field is the world. Christians today are expected to do

the same work that Jesus did when He was alive. They are expected to do the same work that the Apostles did when they were alive. Christians today are to follow the example of the early Christians. The Bible was written as our example and pattern. We stand before Jesus Christ in all humility confessing our sin of lukewarmness in this respect.

“God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life” (John 3:16). This verse declares the great love of God through His Son for the world which was under the great burden and condemnation of sin. This verse sets forth: (1) what God has done to save the world, (2) what Christ has done to save the world, (3) what the world must do to be saved. What are we doing to save the world? God so loved the world that He gave His only begotten Son and the Son so loved the world that He came to save it. How much, then, do we love the world?

“Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world” (Matt. 28: 19,20). These familiar words form the concluding remarks of this sermon. We are emphasizing the vision of the entire unsaved world in forming our plans to preach. We must see the picture as God sees it. The entire unsaved world must ever be before us. We believe that such a vision will be the solvent that will dissolve our doubts, our wrangling, our indecision, our lack of faith. “Go” implies an aggressive warfare. The Gospel Army

must move upon the nations. Every church and every disciple must understand that they have marching orders. Any congregation that is content to enjoy past conquests and sits down to rest in complacency, or is existing only for its own benefit, has shut its ear to the command of the Master. Christ came to be the Savior of the world and to give light and life to humanity. Our Master asks us to live that we may give life to those who are in darkness.

Finally, the great work of the church is to preach the gospel to those that are near at hand and to those afar and to kindred and to all nations. The church must be a *going* one. It must go to sinners near by and to other lands. We have the assurance of Christ's presence and help. Is there any doubt about the outcome based on that assurance?

Members of the body of Christ: support and encourage and pray for those who are willing to preach the gospel at home and afar. Write letters to those across the sea and let them know of your concern and love. Give generously of your money that they may be provided for in their everyday needs as well as the needs for the furtherance of the gospel. Remember that they have families from whom they may be separated; that they have children to be educated; that they get lonely and homesick; that they yearn for the love of their brethren. May God help us to see how little this world really is as far as distance is concerned; yet, how big we are going to have to become in order to do His will.

Preachers: your problems are many and your work is hard but the reward will be sweet and glorious. Let us

go back in spirit to the example of our Master and with patience and love keep pressing forward to victory. Let us walk in the victorious steps of Him who died for us. May we lose ourselves in His glorious service.

Elders: you are very important to this work. No church can arise above its leadership as you well know. May you spend many anxious and tearful hours planning the work over which the Holy Spirit has placed you. So many preachers want to do a great work for the Master and they need your help, support and encouragement. Why not decide right now to send one or more preachers out into the field to preach the gospel? In conclusion, I want to tell you a true story about leadership.

There was a good church here in Texas that was fully supporting several preachers. One day the treasurer came to the elders saying that the contributions were falling off and it looked as if one or more of the preachers in the field would have to be cut off. After much discussion one of the godly elders spoke up and said that they couldn't afford to cut any preacher off. His conclusion was to start supporting another preacher right away and the congregation would give more. They began right then to find another preacher to put in the field. They found him. The contribution came up, the Lord blessed them. I was the preacher selected. Brethren, it is easy to do nothing or a very little. If you want God to really bless you, then step out and boldly go forward in preaching the gospel at home and afar.

THE MISSIONARY'S SPIRITUAL LIFE
OR
THE WORLD HEART

By E. W. McMillan

E. W. McMillan:

Native Texas

Education:

Gunter Bible College

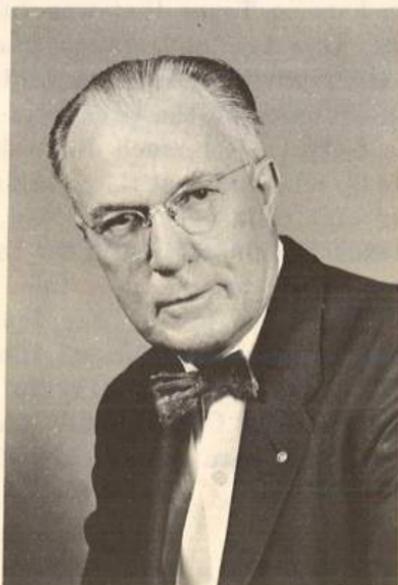
Austin College

Baylor University — A.B. and M.A.

Southwestern Theological Seminary, most residence work off
for Th.D.

Preaching:

Now in fiftieth year as a preacher



Churches worked with:

Columbus Avenue, Waco,
Texas

Central Church,
Cleburne, Texas

Central Church, Nash-
ville, Tennessee; more
than 3000 radio ser-
mons there, 1935-1941

Union Avenue church,
Memphis, 1941-1959

Whittier, California,
1953-1956

Santa Ana, California
now.

Teaching:

Abilene Christian Col-
lege, 1929-1934; 1956-
1958.

Southwestern Christian
College, 1950-1953

Connected with mission and education work in Japan, 1947 to the present.

Under the caption, "If I Were 16 Again", published in *The Rotarian* of December, 1957, the famous counselor of fifty years on family problems, Dr. Angelo Patri said, "If I were sixteen years of age again, I would strive with might and main to build a sturdy character that knew the difference between right and wrong and to be steered by it. I would know the necessity of cultivating my spiritual life and adopt a personal creed to support it. I would search for all that is beautiful in the world of people and in nature and would treasure it reverently. I would try to share what strength I had with any who needed it, and so call myself twice blessed."

The purpose of this lecture is three-fold: To establish the knowledge that spirituality is something real, not just an appealing word; to gain some clear insight into what it is; and to inspire all of us to attain some appreciable measure of this grace in ourselves.

The transfer of ethical values from the words we use to qualities of character in ourselves is always a most difficult task. Being able to live the things we know is not easy; and being sure that we know enough is never quite possible. Somebody well said: "We need to add life to years, not years to life." After a thorough acquaintance with the quarrels which the enemies of Christ picked with Him, one is forced either to grow a bit cooled in concern about them or to go deeper into the basic reasons for them. And this deeper search brings a dawning light. These attacks were produced by dwarfed religious statures in people who esteemed themselves as giants in

righteousness. The boy who believes he is almost grown already does not take well to talk about his need to grow up; an egotist who believes he already is highly educated disdains all thought of his going away to gain an education. Christ faced that type of life situation all His life on earth; often He referred to it. Once He said plainly, to His disciples, "I have many things to say unto you but you are not able to receive them." More bluntly He called the Pharisees "Blind guides" who had stopped their own ears of understanding, to avoid learning.

It is recognized universally that some distinct quality in Christ gave Him a superior pinnacle of glory through all history. Christ wrote in deeds His life's history of three and a half years, and it stands today the most loved and trusted life in all time, because He was the incarnation of love and dedication to unselfish service. When we have examined all His miracles and given them the credit which they deserve; when we have reflected much and pondered long on all His great sayings, the most impressive thing about Christ still is the life He lived. His life guarantees that all He did was genuine and all He said was true. No life lived so well could be false in one respect.

We in the 20th century may never be able to see Christ as His disciples saw Him in person; for meeting a person in books is not quite the same as meeting him in person. The Holy Spirit saw to it that the gospel records are accurate; our faith in Him, gained through these accounts, is no less genuine or firm for gaining it that way; but we still miss the value of personal contact with Him, through which those early disciples caught certain magic qualities as they watched His life in action. Next to that

personal contact, our best course is a more devout searching in the gospel records, and in the writings of the apostles, in the hope of richer insight.

This quality in Jesus Christ gave Him a charming, captivating power over those early disciples. He could tell them of their worst faults without losing their admiration. They seem to have been drawn closer to Him by His criticisms of them at times. To us, His criticisms were unpolished and definitely sharp; but this magic quality in Him apparently polished these corrections for those close friends.

When the citizens of a certain Samaritan village were inhospitable to Christ, John and Peter wanted to call down fire from heaven on them; but the Lord's reply contained no softening prelude; neither did He criticise the Samaritans. He "Rebuked them" (Peter and John) and said, "You do not know the spirit that you are of." Or again, imagine the humiliation which all the twelve felt when two got into an argument over which of them would become more prominent in the Lord's kingdom, and the other ten hearing the argument "Began to become indignant"; then Christ took a little child up and said in substance, "You have to be as far from that kind of spirit as this child is before you can even enter my kingdom, not to say grow prominent in it." This humiliating lesson, however, had no alienating results on them. And again, when Peter could listen no longer to the story about a sacrificial death by Christ, he pledged himself to see to it that such a thing would never happen. To us, that was loyalty of a fine quality, but Christ connected it with the spirit of hell. "Get yourself behind me, Satan," he said, "For you are not on my side, you are on the side of men." Was

there some special greatness in Peter that enabled him to absorb this rebuke with grace? Not in the least. That very special something in Christ held Peter and drew him even closer.

Or yet once more, you may recall that it was a very few hours later when Peter boldly said, "I can not speak for these other apostles but *I* will die for you," only to be rebuffed with the prophecy that he would deny his Lord three times that very night. Then Christ told him, "When you are converted strengthen your brethren." Peter could have thought: "What is this all about? I am ready to die for him, yet he says I am not even converted." None of this, however, was in Peter's feelings, as far as we can see. Then, a very few hours later, beyond Gethsemane, the mob led by Judas Iscariot came to arrest Christ. Apparently Peter considered this his golden opportunity for proving all he had claimed. He drew his sword and aimed at a young man's head but got only an ear. Likely his next aim would have been more accurate: but he was stopped by his Lord and told to put up his sword. Then he watched Christ pick up the boy's ear, put it in place and heal the wound. Still Peter went along, Why? That extra something above anything Peter had ever known before held him. Those disciples all saw it and admired it; they wanted so much to be loyal to Him but knew so little of exactly how.

This basic something is inestimably and inexpressibly important in the lives of us all. We may never have an English word with the captivating magic to comprehend all that this quality contains; but its conduct and its fruits can be intimated by descriptions.

Ministers of the gospel and missionaries today stand where Christ stood beseeching lost and blind humanity, "Be ye reconciled to God." I hold the firm conviction that my brethren have searched the four Gospels with sufficient diligence to understand and repeat the worded doctrines with reasonable accuracy. We also have developed a devotion to those doctrines which knows no retreat in the presence of sectarian or modernistic compromises. There sometimes arises, however, a serious question about whether or not we have developed that basic quality which stood so tall and grand in the Lord Jesus, of which I have spoken. Have we, in reading the four Gospels, traced mainly the geographic steps of the Lord? Have we learned mainly the verbal accuracy in what He said without drinking deeply of that spiritual fountain in Him which was so loyal to God, so useful to mankind, so compassionate to lost people, and so noble in basic character?

If the rebukes of Christ had been based on the strategy of how to win, or on other human opinions, they would have alienated His disciples from Him; but His spiritual dedications so softened His rebukes and so far outweighed the best qualities in His disciples that they lost their sting. There is not a true gospel preacher or true hearted missionary in the world who would not trade gladly his most treasured attainment for that quality now.

Those twelve apostles felt the tremendous impact of His life on their own, not as some great authority whose cold commands they must obey, but as a friendship that warmed them through and through. They served Him gladly and felt themselves honored for the privilege; but Christ would not let this impact stop at servanthood. He

told them, "No longer do I call you servants I regard you as my friends." And this impact was not restricted to their personal friendship; they saw it extend to others as well. There was no limit to it; for the larger it extended to others, the more they felt it flow over to themselves. His healing of the sick and many other manners of showing this friendship spread so widely that it was said once, "Everybody is searching for you." This friendship became so intimate that we come upon such statements as these: "He appointed the twelve to be with him"; . . . when life became overtaxing, He took the twelve "to a lonely place"; where they "could rest." On one occasion He told Peter, "I have been praying for you," and that seems to have been typical of His life toward all the disciples.

Of course, these twelve men at first followed Christ largely from curiosity and His popularity, for it was so great that multitudes trod one upon another; and typical of many who wanted to be near Him, one man "begged him that he might go with him." Christ had so captured these disciples' loyalties within a few months, though, that they went on with Him when this popularity changed into disrepute, and the best men in the Old Testament faith were seeking Him for murder.

Beyond all the mixed emotions which often moved them to think and act, and beyond all that puzzled them about Christ, they felt that they *belonged* to Him. He had captured their loyalties and harnessed their allegiance. They felt honored at being trusted by Him, and they wanted to be true to Him. They trusted Him implicitly and they loved Him ardently. The bewildering authority with which He at first spoke, and the mystic magic which often

caused them from curiosity to follow Him had changed by the end of three years to a mystic grandeur of commanding goodness, to which they were devoted with no intentions of forsaking. Others may grow cold and "turn back"; but asked of their intentions, these men replied, "To whom shall we go? Thou hast the words of eternal life." Though utterly unable to understand or approach a comprehension of Him, they still believed Him and loved Him.

There were certain other very close friends who also caught much of that goodness as they associated with Christ. The Marys and the Bethany family are among them. We can understand their love for Him in no other way.

We live in an age of intense preaching, with the standards of good preaching rising all the time. Preachers and other leaders in "the faith" today can not live as leaders unless they study constantly and keep abreast with the most effective means of getting their lessons over.

All this is good to a point; but it is possible under excess demands of this nature for a preacher to become chiefly an intellectual machine which grinds out thoughts according to the best rules, with little personal feeling. A missionary can become only a repeater of truth, whereas, what he says should carry the weight of his soul straight to the souls of others if he is to do his best service. That weight is carried best when the speaker feels personally responsible for the souls who listen, and he can feel that personal responsibility best when his heart is warm with personal devotions for them. A missionary does himself an injustice as a missionary when he allows

himself to become so engaged with much speaking that he is not felt as a spiritual power personally in the lives of his hearers. His lessons and he can register so intensely in the realm of intellectuality and of best techniques that his soul never comes through to the hearer with moving power, because the listener feels himself at such distance psychologically from the speaker. The Gospels reveal much more of that dynamic soul power in Christ than of His attempts at what we today call great preaching.

It was a supreme desire of our Lord to furnish and equip His chosen friends with that inner depth which would survive all persecutions. He pictured often for them a life of thorns, privations, being forsaken by loved ones, and even death for their faith; but He also succeeded in leaving them with inward strength which would survive these times. This He did much more by what they saw in Him than by what He said to them. The gospel minister in the local church or in a mission field, today occupies the same position with those who hear him that Christ occupied with His closest disciples. It may be that we as preachers have more responsibility than we have admitted when people who have heard us often move to other communities and lose their faith, or religious fervor. Possibly we have tried to feed their souls too much on warnings *against doctrinal* departures; not enough on things which will hold allegiance; maybe we have assumed that their spiritual needs can thrive on lessons which belong to lost sinners on how to become Christians; we may have pointed our sermons almost entirely toward some religious issue of the day, never asking ourselves if we may be starving the spiritual needs of the church by failing to give them those great assuring lessons about

God's loving care, bountiful grace, and hours of intimate communion with Him in prayer. And possibly the reason why we do all this is the sad fact that we ourselves may not have experienced the deep, satiating drink from this living fountain of strength. It remains still for us to read the Gospels and see in them the Person, tall, strong, dynamic, great and good, who so gloriously captured the lives, loyalties, and love of His close friends.

Reference has been made to that very great extra in Jesus Christ, and to the grandeur which overflowed in such abundance into other lives and completely captivated them. Possibly a closer look at some specifics will illuminate this thought.

The apostles had grown up in praying homes; they were themselves praying men. Prayer with them was familiar as both a doctrine and an experience. On one occasion, however, after they had heard their Lord pray, they asked with childlike innocence, "Lord, teach us to pray." Evidently they had caught something from His praying which they had never observed before, and they wanted that personal experience themselves. Luke reminds us that the Transfiguration scenes began with a "change in the countenance of Jesus," and that this change came over Him "as he was praying." Prayer in the life of our Lord consumed whole nights; it spoke from depths which overcome agonies of soul, and it brought angels from heaven to give strength. Prayer was never an experiment with Christ; it was always an experience. With Him, the asking and knocking must be accompanied by the seeking. He tried with divine loyalty to convey this great heritage over to His apostles. The lines which, in Matthew 6, have been lowered by well-meaning religious groups to the level

of mere form and called, inappropriately, "The Lord's prayer," were spoken by Him in response to the request on "*How to pray.*" "How" is known to be an adverb of manner. Granting that request, Christ began by saying "Do not pray as the Gentiles do, for they think they will be heard because they speak much," and they also "Pray to gain the praises of men." That was wrong in both understanding and motive, therefore, unavailing with God. The correct *manner*, Christ taught, follows these spiritual paths:

1. "Our Father, who art in heaven, hallowed be thy name." The manner in this line unveils a soul which almost speaks with stammering lips, because its own unworthiness is such that it almost fears it might defame God's name by calling it; but it also is so conscious of His goodness and love that it moves closer to Him and speaks because He is "Our Father." And this manner will run on through all of prayer while this praying life also includes the other right manners.

2. The second line of right manner is, "Thy kingdom come; thy will be done on earth as it is done in heaven." The first day that the kingdom of Christ existed in fact on earth was the first Pentecost after Christ arose from the dead. It began by miraculous outpouring of the Holy Spirit that day. To this miraculous beginning, the apostle Paul referred in First Corinthians 12:28, when he said, "God *set* some in the church." They were not born into it of water and the Spirit; which is experienced in water baptism. They were "set in" it by miracle. But the manner of acceptable prayer which says, "Thy kingdom come," was not a request for outward organization or for what we now know to have been Pentecost as a date. Christ

was not teaching the apostles to pray for God to remember or hasten Pentecost or to be sure of beginning His kingdom on that day. The manner here intended has exclusive reference to the surrender of lives on the earth to God's will, as completely as the spirits in heaven are surrendered. This portion of prayer anticipates that sincerity of heart in the praying person which will be willing to be used wherever and however God may desire in the answer to one's own prayer. The right manner of any prayer involves the willingness to pay the same price for an answer that Christ paid for the answers to His prayers. For, prayer is never an assignment to God or a mere reminder, lest God forget. Prayer includes a yielded and surrendered life, supplicating for more capacity to yield and for strength to do well all that is involved. Prayer knows no retreat from personal duty; it tries first that which it asks God to help it do later. Christ said "Pray ye after this manner."

3. The third principle in this right manner of prayer is: "Give us this day our daily bread." This is both a petition and an evidence. Several times the Lord had taught that God's providence is all-sufficient and reliable. Once He pointed to a flock of birds and said that they have no storehouses or barns; but they get along well because "God feeds them." He had said that God's children should not be vexed by anxieties over tomorrow's needs, because "The very hairs of your head are all numbered." The never failing certainty of this providing goodness in God makes prayer more than experiment; much more than a sort of anxious desire which makes agonizing requests that are accompanied by fear that they may not be granted. It gives to prayer a wisdom greater

than wits, a force greater than form, a foresight which can drive out fear. This implicit trust that all things will work together for good in our daily lives is the *manner* of prayer required.

4. The fourth element of manner is: "Forgive us our sins as we forgive those who sin against us." Much has been said by scholars and others on whether or not this means that the praying person is acknowledging to God that he is willing for God to gauge His mercy in reply by the amount of mercy that has been shown others by the praying person. The two things which require neither scholarship nor great genius to see are that the great and perfect God does grant mercy to us in our sins *without fail*, and that we are obligated to grant others the same favor from ourselves. The required manner of prayer here is: *That we shall trust and grant with all our being.*

5. The fifth characteristic quality in correct praying is, "Lead us not into temptation, but deliver us from evil." This manner in our praying recognizes that the gift for meeting life's greatest needs, and for making life's wisest decisions, and for pursuing life's safest courses, and coming nearest succeeding in all undertakings does not lie within man's own wisdom or power; but it does lie within God's power and goodness; and these all-sufficient adequacies stand ready to help us. Prayer as a form or a ritual can never touch this manner of praying; only implicit faith can do so.

These lofty viewpoints, understandings, and attainments in ourselves before, and as we approach God in prayer, Christ made no attempt to convey unto the masses. His chosen ministers were specially trained in them, in the

hope that they in turn would transfer them by example and experience over into other lives.

The gospel missionary today, by the very nature of his life's work and by the extra amount of trust placed in him has in fact a double portion of responsibility for maturing in these qualities, and he should hold himself responsible to do so. Our sermons may fail to gain the expected response at times because they seemed to come more from intellectual sources than from mellowed souls. We may try at times to be effective by good memories more than with sacrificing, dedicated, loving hearts.

We have been thinking about Christ, the power of His life on His apostles and a few other close friends; we now shall look briefly at a further expansion of this power in Christ. His life cast a bright light across the path of His enemies. Shrewd detectives from enemy sects were assigned to catch flaws in Him, then arrest Him for trial, but they listened until their discouragements sent them home confessing, "Never man so spake." Christ had no special training in logic, or debating, to produce this superior gift. His own spiritual endowments, possessed from the first and strengthened through whole nights in prayer, enabled Him to recognize instantaneously the hypocrisy in those men and match the genuineness in Himself against it, with withering results.

This genuineness in Him, so true to God at all times, is what the audience recognized in the sermon on the mount, which led them in Matthew's version of their thoughts, to go away saying, "He taught them as one having authority, and not as the scribes." This authority was not quoted from books; it was felt from the weight with which His great life endowed what He said.

This same greatness in Christ, which so mastered His friends and so bewildered His enemies, was the power which drew foreigners, sinners and outcasts to Him.

A woman who had never met Him pressed through a jammed crowd on a highway telling herself all the way, "If I can but touch his garment I shall be healed," and her disease of twelve years was healed by this touch of faith.

A Roman officer, on being acquainted with Christ's reputation, developed the confidence that He had the power, willingness and goodness to heal the officer's servant and he was correct.

Blind men by the roadside had heard about Him so much that when He was passing them the multitude was unable to silence them, for they were crying aloud, "Jesus, thou son of David, have mercy on us"; and He did.

A tax collector, distrusted by almost every other Jew for his supposed dishonesty, welcomed the perfect Son of God into his home and felt at ease with Him. He was led voluntarily to raise the subject of his supposed dishonesty and offer to correct every past mistake with multiplied amount if any one would call his attention to those mistakes.

A woman who once was a sinner, possessed by seven demons, and was labeled "a sinner" remained with Him until He cast those demons out of her, then she continued with Him unembarrassed. She is the Mary to whom He appeared on the resurrection morning.

Lepers believed the reports when they heard of His

greatness. They, too, called from their isolation post far from the road, "Lord, have mercy on us," and He did.

Mothers so much trusted the reports which they heard of Him that they brought their little children to Him for His hands to rest on them.

This unmatched spiritual power carried over into the apostolic period, after the apostles no longer had Christ with them in person. The Corinthian church, split four ways over the personalities of men, bogged down in a case of sordid adultery beneath respect among Gentile people, wrangling in the courts because they were so destitute of spiritual understanding. Mixed up on and abusing marriage laws, some of them accusing Paul of hypocrisy in claiming he was an apostle, still observing some of their former heathen rights, desecrating the Lord's supper to the level of a gluttonous and drunken human feast, jealous over spiritual gifts, barren of love, abusing the rights of women in the church, some of them denying the resurrection of the dead, and all of them lacking in relief work outside their own group, received one day a letter written by Paul, the man whose preaching three years before converted them; and this letter corrected all their sins. Be it remembered, however, that Paul told them: their conversion did not result from his eloquence, or from wisdom in men; for he, "Determined not to know anything among you except Jesus Christ and him crucified." The giant greatness in Christ and His sacrificial death for the world is what brought them low, ashamed of their sins; but Paul's clinching argument with them is in chapter 2, verses 11-16. There he draws their attention to their use of worldly standards in reaching their decisions. He says

men can not understand God by that standard; for the will of God, "is *spiritually* discerned."

Paul's doctrine of grace versus works in the book of Romans is based entirely on the concept of Christianity as a spiritual thing. When he said that "Mercy rejoices over judgment," he was thinking of what spirituality will do in men who live according to God's will. His outline of Christ's mind in Philippians 2 is a description of the road a mind always travels when it is spiritual. Christ emptied Himself of all glory and power in heaven in order to help helpless mankind; He took man's nature, became man's servant, then died in man's stead, because He loved man so much He did not want him to suffer for his own sins. That was the acme of spiritual manifestations. Paul's outline of great thinking in Philippians 4 is the blueprint for pure spirituality. Its standards are Truth, Honor, Justice, Purity, Beauty, and topics of uplifting quality as opposed to idle gossip. He says:

"Whatsoever things are true;
Whatsoever things are honest (or honorable),
Whatsoever things are pure,
Whatsoever things are lovely:
Whatsoever things are of good report,
If there be any virtue,
If there be any praise,

Think on these things." When we recall that God said through the old prophets that, "As a man thinketh in his heart, so is he," it becomes unmistakably clear that these lines from the apostle Paul construct a wall through which there is no gate between the spiritual and the unspiritual minds in religious people. He who would live within those

spheres of experience which set our Lord on such exalted pinnacles of glory while at the same time living among the most lowly of mankind, must discipline his own mind constantly. For, great spiritual attainments, approaching the full measure of the stature in Christ, so earnestly prayed for by Paul in Ephesians 4, come as a child of one's own thinking. We build the spiritual houses in which we live as really as we build houses of clay.

Years have a way of their own in telling how serious these lessons are. We learned in college English the *fact* that:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest
Was not spoken of the soul."

But the sins, sorrows, sufferings, and (be it hoped) some measure of spiritual growth through a long span of years, write these same facts upon us with deeper meaning. So, if I were asked to write one short rule for gospel ministers or missionaries to memorize and follow, it would be: "Know Thou Thyself."

As intended in the parlance of today, what is the difference between a statesman and a typical politician? To me, the difference is this:

A politician is a person who sits in a statesman's chair, but whose personal and political interests dominate him more than his duty to public welfare does. Whereas, a statesman is one who occupies a political position in life, but whose personal and political fortunes always are subjected by him to the position of unimportance in his service to the interests of the public.

This same difference can exist between a preacher of Christian truth and a spiritual gospel preacher. We may word that difference this way:

A preacher is a man who stands in a pulpit and preaches the truth, always conscious of his own future fortunes on earth, including the facets of popularity, ambition, prominence, financial support, etc., which feed those fortunes. But

a spiritual gospel preacher is a man who stands in that same pulpit and may utter the same truths, but with a broken heart for his own sins, with living compassion for others who also are sinners, with the urgency of one rescuing people from a fire, and with the love of Christ, who died to save all of us. *Are we sure, brethren, that we know ourselves?*

Before passing into an effort to discover how we may develop in ourselves these fine qualities, let there be one more brief reflection settled in our understandings about the Christ. Thomas Dekker, the English dramatist of the seventeenth century sentimentally said of Christ:

“A soft, patient, humble, tranquil spirit,
The first true gentleman that ever breathed.”

And these qualities Christ possessed in supreme measure; but they do not exhaust an understanding of His spiritual qualities. His righteous indignations flashed with deep emotional evidence, as evidently as His tender compassions extended to Mary and Martha at the tomb of Lazarus. He told the Pharisees, who esteemed themselves as specialists in God's truth, that they knew about as much about gems of divine truth as a bunch of hungry

hogs knew about priceless pearls, that they were always straining out wrongs the size of gnats then joyfully gulping down wrongs the size of camels. He drew a word-picture of these men's spiritual stature in the hyperbole of a man forgiven of a debt of twelve million dollars then refusing to forgive a debt of seventeen dollars. The glaring sham in these men was depicted by pointing to a fig tree which was covered in green foliage but had not one fig on it for food. He was not being the traditional "soft, meek, patient personality," when He said to these men, "You are like graves that are full of decaying bodies, the outside of which is painted white to draw the minds of people away from the corruptions inside. Woe unto you, scribes, Pharisees, hypocrites, for you devour widows' houses, and for pretense make long and loud prayers; therefore you shall reap the greater damnation." Pure spirituality is as vicious on sin as it is kind toward the sinner. The beloved John, in one phase of his spirituality, could say, "Little children, let us love one another"; but as a "Son of thunder," he could say of those who denied the virgin birth of Christ, "They are liars." The length, breadth, height and depth of spirituality comprehends all that has any right to claim place in the Christian; it is all-possessing; all-directing; and all-inspiring.

In closing, you may be asking, "How can we as gospel ministers and missionaries develop these unspeakably wonderful graces, and how can we gauge ourselves while in the arduous task of trying?"

Spirituality sometimes is seen in conduct and heard in words; but it is more than these. It is what we did or did not do; what we said or did not say; but it also is what we might have done or said if we had been in given

tests which we fortunately did not experience. It works in five areas of experience: Improvement of the hidden self; Friends; Enemies; God; and Duty toward the concept of human redemption. These will be scanned as one over-all duty of the gospel minister, as well as of the missionary.

If our entreaties to others always are "In the meekness of Christ," as Paul's were; if we are among those strong ones who always "bear the infirmities of the weak"; if we do not try mainly to "please ourselves, because Christ pleased not himself"; if we all "with unveiled faces beholding as in a mirror the character of the Lord, are changed into the same image, from character to character"; if we believe and practice the doctrine, "He that exalts himself shall be abased, but he that humbles himself shall be exalted"; if we are "never haughty, but associate with the lowly"; and are never conceited; if we feel weak through sympathy for all those who are weak; if we can live without anxiety, believing that through prayer God will give us a peace which passes all our understanding, and in this faith are happy to suffer for righteousness' sake; if we can observe well the law of Christ which says, "Do not pass judgment on others"; if we can believe that "Love is the fulfilment of the law," then fulfill that law in our own lives; if we can "do nothing from selfishness or conceit, but in humility count others better than ourselves"; if we can go far from home, look upon the diseased and cancerous bodies of mankind, then approach the wish, as Paul did, of being the lost ones in order that those we see might be the saved; if we can earn through good living a reputation which will bring others across racial and territorial boundaries to us for

help, believing that crumbs of help from us will be better than abundance from others; if we can look at traitors across our own tables of hospitality and worship without bitterness for their treachery; if we can come into Gethsemanes of experience where agony of heart almost kills the body but sincerely pray to escape this smaller cup of death in order to go on and endure the larger cup of death from both agony and pain of body, in order to relieve those who sinned from having to suffer for their own sins; if we can be lost at sea for days and nights in the storm and still live under a faith which hears voices say, "Be not afraid, I am with thee"; if we can become aware that physical strength has diminished permanently through hard work but not develop self-pity; if we can go on seeing far ahead and planning with those who trust us to spend the winter with them, then through their help in the spring carry "the gospel into Spain"; if we can forget about trying to develop a great reputation and being invited into the most prominent church roles; but be willing instead to drive the first covered wagon across the hot deserts to preach Christ where He has never been preached; if we can expend our last energies serving God because we desire so much to be loyal to Him, then weep because we have no more to give Him; if we can be banished to some lonely isle where the outlaws of mankind are, but still retain an ardent devotion to God that will cause Him as we sit in a worshipful spirit on the Lord's day to reward us with rapturous visions of the celestial realms, where the saints from all the centuries sing with angels the songs of Moses and the Lamb — If we can be all this and do all this, the records in heaven will credit us with spirituality. As we become and develop all these

across the years we live, we shall be growing in spirituality and developing The World Heart.

PREPARING THE MISSIONARY

By Frank Pack

Frank Pack was born in Memphis, Tennessee and received his elementary and secondary education in its public school system. He was baptized into Christ at Union Ave. Church of Christ, and grew to young manhood under the preaching of the late G. C. Brewer. He was educated further at David Lipscomb College, University of Chattanooga, Vanderbilt University and received his Ph.D. degree in New Testament studies from the University of Southern California. He has taught at David Lipscomb, Pepperdine, University of Southern California, and is now professor of Bible at ACC, where he has been teaching since 1949. He has preached extensively in meetings as well as in located work in a number of places. He is a staff writer for the Gospel Advocate, and the 20th Century Christian.



He edited the recent book, *Our Bible*, and holds membership in Phi Beta Kappa, Society of Biblical Literature and Exegesis, and National Association of Biblical Instructors. He was awarded the scroll for meritorious service as a teacher by the Board of Trustees of ACC at the 1958 commencement exercises.

“Go ye therefore and make disciples of all the nations.” In these ringing, authoritative words our Lord gave to His church its world-wide mission. Straight from the lips of Christ, the head of the church, its *continuous*

task in every age is to "preach the gospel to every creature," "to make disciples of all the nations." What an *international* task this is, breaking through all racial, political and social barriers. In reality "the field is the world" (Matt. 13:38). From Jerusalem to Judea, to Samaria, and to the uttermost parts of the earth Jesus bade His disciples to go, endued with power from on high, and spread the good tidings of redemption to all men (Acts 1:8).

What a *huge* task confronted these eleven men! How few in number and insufficient they were to accomplish such a mission! Their task was to go out into an unfriendly, legalistic, Jewish world and also to a Gentile world filled with paganism, materialistic and pagan philosophies, emperor worship, and the glorification of the all-encompassing State, to preach the cross of Christ which was folly to Greeks and a stumbling-block to Jews, but to those who believed the power and the wisdom of God (I Cor. 1:23, 24). Yet their task was no greater than the enormous responsibility the Lord has placed upon His church in this 20th century. Conquering the world for Christ is the work of Christ's church. Confronting her today are the tremendous forces of secularism and worldly preoccupation with material things. She is opposed by Communism and other materialistic philosophies. She is confronted with the virulent religions of the pagan world that have been re-awakened to their own sense of importance for their cultures. She must fight against varied powerful ecclesiasticisms and aggregations of religions in our modern world. Battling such opposition the church of our Lord in this century has a mission that is as ambitious as any she has ever confronted. Such an ambitious

program requires the most capable workers and demands their proper preparation. That is why we are thinking on the theme, "Preparing the Missionary."

What is a missionary? Literally he is "one sent out." In the religious context, he is one sent out for his Lord with the message of redemption from God to men lost in sin. Primarily we use this term of those who are going forth to new fields to take Christ's gospel and convert men and to establish churches of Christ. Jesus said to His apostles in John 20:21, "As the Father has sent me, so send I you." Repeatedly in John's gospel Jesus is spoken of as the One sent by God into this world. With this same sense of mission to His disciples, the Lord says, "So send I you" into a world of sin where men need to know the saving truth and to obey it.

One of the greatest mistakes we are making today is that of thinking that people can be sent out into difficult fields who are unprepared because they are immature, lacking in experience, in knowledge and in proper judgment. The mission field is not a place for pale enthusiasts; it is not a place for the weakling or the romantic person who thinks of it as something of a lark to go to a distant field. Instead it requires the stern practical individual who is able to face daily the realities and the discouragements of the greatest of all work. To carry out the Great Commission in each generation, preachers and workers must be trained that can adequately serve their own generation.

The Importance of Proper Preparation

It seems almost trite to emphasize the fact that proper preparation is very important; trite until one actually confronts individuals who are ill-prepared for the chal-

lenges which our modern world places before the church. Then the importance of proper preparation becomes so great that it towers like a mountain before us. The New Testament gives repeated evidence of the importance God places on preparing for His work. Our Lord came into this world to do the great work of saving the world through His sufferings and death upon the cross and His resurrection. The greatest part of His life was spent in preparation. In Luke 2:52 we read of that well-rounded preparation, as He grew in wisdom, and in stature, and in favor with God and man. Those 18 years commonly described as His years of silent development were really not silent, for the Lord was making in them the full preparation necessary to carry on His tremendous public ministry. Jesus knew His God and Father through devoted worship and meditation. He knew the will of God; He knew what was in man for He needed no one to tell Him what man was. He knew how to lead and direct those that should be committed to His care to the extent that He would give to them what the Father wanted them to have. He knew how to consummate the work of God. He was prepared and thus could say at the close of His saving activity, "It is finished," for the work that God had given Him to do was completed.

With this same care, Jesus prepared His apostles for the work that they must do when He should be taken from their midst. For three and one-half years approximately they were enrolled in the school of Christ. By precept, by object lesson, and by life they were daily taught by the Master Teacher. In addition to this teaching, Jesus sent out the twelve on a limited commission after they had been with Him for some time. He gave them their

message and detailed instructions about what they were to do and how they were to go. This enabled them to have experience in dealing with men and women who were lost and a foretaste of what they were going to face later as they should go and carry out the Great Commission. However, under the limited commission they were under the personal guidance and direction as well as inspiration of the Lord Himself. They were, in other words, facing problems of evangelism with Christ's help. All of the varied experiences, the intimate conversations, and the instructions that they received from Christ helped to prepare them for the great task of preaching the gospel to all men.

The Bible emphasizes further the careful preparation of Paul, the great apostle to the Gentiles. He was trained in all of the traditions and laws of the Jewish people. He was well acquainted with the customs of the pagan world having lived in the great city of Tarsus, and with the learning of the pagan philosophers among whom he was to travel and with whom he would so often discuss and defend Christianity. Paul was a learned man in every sense of the word, imbibing the traditions of the Greeks as well as of the Jews. He was serious and dedicated. He not only knew his message but also he had a burning love for those to whom he preached. It was under Paul's guidance that Timothy was likewise trained to carry on the ministry of the word. Timothy was commanded to prepare others after him in these words, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (II Tim. 2:2). Thus through the schooling and discipline of one who learned

obedience through the things which He suffered and through the careful preparation that He gave the twelve in His school, and through the careful preparation of Paul as the great apostle to the Gentiles, we have some indication of the importance that God places upon being well trained for the great work of preaching the unsearchable riches of Christ to lost men. Do we today place the same importance upon training and proper preparation that our Lord does? Are we giving it the same consideration and thought in making ourselves good workmen of Christ Jesus that need not to be ashamed, handling aright the word of truth?

What the Home Can Do in Preparing the Missionary

As is true of any person, the shaping and molding influences of the home very early make their contribution to the preparation of the missionary, for the home is the matrix of the child's moral and religious character. There are those who think that a small child cannot be taught anything about God or things religious. Yet some of the most formative years of any person's life are the first few years in the child's life. The shaping influences upon that child begin in the home very much earlier than many people suppose. Here through the influence of parents, the attitudes of the child are formed. The home often gives the child its earliest conception of God. Reverence for the Bible as His word is implanted early in the life of the child, and the importance of the Lord's church is fixed in his mind. Thus we say that the home has a tremendous part to play in molding the future full-time worker for Christ. How religion is conceived in that home, how genuine and real the religious devotions of the parents are and how consecrated are their lives will have

great bearing upon the future religious life of their children. Sometimes we become concerned because children are indifferent to religion. It may be that they have seen through the insincerity and sham of many of our religious but hypocritical lives and recognized the lack of reality. Perhaps they have beheld the kind of righteous pride evident in the attitudes of some of their parents toward others. Maybe they have witnessed the carping criticism as sharp tongues have torn to pieces others who were members of the church. The emotional stability of persons is largely shaped in home experiences. Then it is right for us to say that the home has much to do with preparing the missionary to be an emotionally mature and stable person. Such questions as these are appropriate to ask: In growing up did the person have the proper love and care in his home? Was there intelligent Christian discipline? Or did the individual feel emotionally insecure because of a lack of love? Does he exhibit characteristics of instability because he has not learned to get along with other people? Did he learn through childhood experiences to live with and share in the give and take of a normal family life? All of these things are so very important to the future worker for his success because he is going to be working constantly with others. He must learn to be part of a team. As a missionary, he must learn to work with other missionaries on the field. He must learn to work closely with the home congregation. He must learn to see the opportunities that are before him in his particular field and be interested in training those already there. He must learn to work harmoniously with the people among whom he is to labor in building up the cause of Christ, not having an emo-

tional tantrum every time that his own way is not carried out. Many individuals who are thinking about going abroad to work in difficult fields are too emotionally immature to do a successful work in such an area. In fact, many of them are so unstable that they would be unsuccessful in any work in this country. In the home there is implanted deep within the child at a tender age a love for and interest in serving others. In Christian homes appreciation for older people and an interest in their welfare form an important part of the growth of the child. Children learn to sacrificially give from their allowances week by week and thus are trained to understand the meaning of unselfish service to others, and of a genuine interest for those that are lost. Possibly there is not enough concern in our homes for those who have not surrendered to Christ's gospel. Perhaps we do not mention often enough in our family prayers those who are lost and those who are wayward. How can we have a group of young people to grow up who are interested in serving others if there is not implanted within them early in their lives an interest in others and a desire to share the rich spiritual heritage which is ours as Christians with those who do not know the Lord?

The home is making its contribution in preparing the missionary further by taking the right attitude toward his full-time service for the Lord. So often parents are bitterly opposed to the desire of consecrated young Christians to serve the Lord in some new and challenging, though hard, field. Often one of the biggest battles that young people have is the battle of convincing the parents that they ought to serve the Lord in this way. Parents are often immersed in the standards of our secular cul-

ture. They selfishly desire to have their children close to them, thinking only of themselves and their own welfare. They are more interested in the material advancement and prosperity of their children than they are in rejoicing in the unselfish interest that they may have in taking the gospel to the lost. Yet many of the same people feel highly honored that they have had a son who has gone abroad to some foreign battleground and laid down his life for the cause of freedom. Those gold-star mothers exhibit a pride in the patriotism and sacrifice of their sons, and rightly so. But strangely enough, those same mothers at times are quite selfish in opposing other sons and daughters who desire to go to these same lands abroad and carry the only message of peace that can assure man's cessation from the horrible business of war. It is a tragedy that parents should be so short-sighted and selfish in this particular and at the same time call themselves Christians. On more than one occasion I have known sincere and earnest young Christians who have been quite deeply concerned because of bitter opposition of their parents to their work in a difficult and hard place. We are so worldly minded, even in the church of our Lord, that our standards of success are made in terms of the world rather in terms of Jesus Christ and of the growth of His kingdom. To be sure, it does take faith to see those who are our loved ones go out from us and work in lands far removed. It takes faith on the part of parents to bid them adieu and to know that they are miles away. Yet modern means of transportation have so shortened distances in the world that in cases of emergency loved ones can be rapidly transported to their homes. Our desire should be to share the gospel lovingly and gra-

ciously with those who are less fortunate than are we in spiritual things. We, as parents, should rejoice in the fact that the Lord has blessed us with the kind of children that want to spend themselves in His service and use their time and talents for the advancement of His kingdom. What a great contribution the Christian home makes to the future success of the missionary.

*What the Local Church Can Do in
Preparing the Missionary*

Too often we have been willing to leave entirely to the Christian home and to the Christian school or college the proper preparation of full-time workers. Congregations are happy to use the talents and abilities of men already prepared but many of them feel little responsibility to encourage young men and women in their own fellowship to enter into the labor of preaching and teaching God's word here or abroad. How many congregations do you know of that have never sent from their number, even one, into the full-time work of preaching and teaching God's word? They are parasites using what others provide and are shirking their responsibility. Many gospel preachers and foreign workers have received some of their greatest inspiration to enter full-time service for Christ through preachers and elders of their home church. Christianity is made vital to young people through the home congregation. Here religious interest is nurtured and opportunities are given for the development of their abilities. What a great responsibility the local church has in preparing the missionary! Every congregation should be Great-Commission minded, filled with a reverence for and a burning desire to carry out the Lord's great marching orders. It should not be interested sim-

ply in the primary commands of obedience to the gospel. It should be also concerned with the total mission that Christ has committed to His church. This total mission should be kept constantly before the entire congregation. The right kind of class teaching can give great help in keeping before young people from their earliest days the importance of this Great Commission, and helping them to appreciate the work of the missionary. As we formerly had Bible school lessons once a quarter on temperance, it has been suggested that we ought regularly to have Bible school lessons that will stir up interest in spreading the gospel where Christ is not known. The teaching program of the local church can be one of the most effective means in concentrating the minds of talented youth on full-time work in the church.

In addition, the local congregation can make a great contribution to missionary preparation through powerful preaching from the pulpit on the importance of the gospel and the need of all men for the saving gospel. One of the reasons why some congregations are so limited in their missionary zeal is because the local preachers have been too narrowly interested in their local scene, and have even opposed the support of and emphasis upon missionary activity. Jesus said, "The field is the world." Let us never lose sight of this fact. When the church in Jerusalem was in danger of settling down within its own narrow limits and was failing to carry out the Lord's command, God used the instrumentality of persecution to scatter them abroad that they might go everywhere preaching the word. A careful study of the book of Acts will show how many missionary activities had their origin in the persecution that arose after the stoning of Stephen.

When any congregation concentrates its attention and efforts, its money and time only upon itself, it will not long experience the joys of growth and spiritual enrichment that the Lord desires for His church. It is too self-centered. It is not Christ-centered, and thus not interested in the lost everywhere. One of the marks of the vigorous local church is that it is as interested in seeing the work grow everywhere as it is at home, and supports and encourages the outreach of the gospel to those in the hard places here and abroad.

The local congregation, as well, has the responsibility of shaping the right attitudes among all Christians toward service for the Lord Jesus Christ. Challenges should be placed before our young people. Young men should be encouraged to consider preaching God's word. They should be encouraged to prepare themselves for elders and deacons. The greatness of preaching the gospel of Christ ought to be emphasized. The high and holy responsibility of being workers in Christ's service, of carrying the truth of the Lord to those that need to know it ought constantly to present itself in preaching and teaching before the bright young minds of every congregation. Young ladies should be encouraged to prepare themselves for teaching the word of the Lord. Much depends on the proper attitudes of preachers, elders, Bible class teachers, and the members of the local church as to whether a local congregation meets its responsibility in being Great-Commission minded. If there is little or no zeal to save the lost then little enthusiasm will be generated among the young.

The local congregation further can provide the proper basic training in God's word through its teaching program. The educational program of the church is not

confined to Sunday morning but includes all of the multiplied opportunities for learning God's word through public preaching and teaching. It is the task of the local church to see that the members know the sacred writings that are able to make wise unto salvation through faith in Christ Jesus. It should encourage a deep reverence for the authority of the Bible and point out its power to shape men's lives. It can make the truths of God's word vital and real in the lives of all its members through proper teaching.

The local church, in addition, should encourage contact with missionaries on the various fields of the world, and provide information concerning their work for all to know. How often do you publish the report from some worker on the field in your church bulletin? Very rarely are these letters ever seen by many of the people who should be most interested in their contents. Too little attention is given in churches to publicizing the work and problems of those in hard fields. There is such limited information that people do not know what the opportunities are or the needs may be. Only as people are better informed will they do more for the Lord. We can recall with what shock many of our GI's in the last war discovered the fact that there were vast areas of the world where teeming millions had never heard the pure and simple gospel of Christ. This discovery has meant more to mission work than almost any other one thing in recent history. Another way in which the local church can foster the spirit of mission work is to receive the workers who return home to give reports of their activities and rejoice in their accomplishments. We have New Testament authority for this practice. After Paul and Barnabas had

returned from their first missionary journey, Acts 15:3 records, "They therefore being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren."

If there is a shortage of well-prepared gospel preachers and missionaries the blame falls ultimately upon the local church. It has failed to encourage and inspire enough young people to seek such service for Christ. It has failed to basically train them for this great work. What are you doing at your home congregation to send out laborers into these fields white unto harvest?

How Proper Education Can Prepare

Having sketched out the place of the home and the local church in preparing the missionary, we come to consider the sphere of formal education. The question of the content of this education must rest for specific details on the particular country or field where the work is to be done, for different fields present peculiar problems. Therefore part of what shall be said may not be relevant to every field.

Much of missionary work is intellectual. Therefore a good, well-trained mind is necessary. The missionary should possess good common sense and a balanced sense of judgment. He must know how to think and work out problems without having to depend too much on others because they will not be near to advise him. His wisdom needs to be practical and not visionary. He should have some acquaintance with the major philosophies and religious ideas that he will encounter in his work. That is

the reason that the missionary should have a well-rounded education.

He should know the word of the Lord well. Careful study of the Bible is so important if one is to preach and to teach it. If at all possible, he should know it in its original languages. Every gospel preacher would be greatly helped by knowing Greek and Hebrew but the missionary will have special need for this knowledge. Further he should be familiar with the Bible in the language of the country where he is planning to work. He must bring to bear upon God's word all the help and guidance which he can receive that he may properly preach and teach the truth and correctly answer the questions which non-believers may ask. These questions differ widely from field to field due to the various religions and philosophies of various cultures. The missionary will need a good working knowledge of *all* of God's will and he must know how to bring its message to bear upon the manifold needs of those about him. It is a life-time task to know the will of God, but proper preparation to this end can be greatly assisted through the Bible courses of Christian colleges. As much Bible study as possible with as many courses in related fields will be of great help to him in his future labors.

The missionary needs to know how to preach and to teach, and should be trained in good methods of both. The old idea that merely factual knowledge accumulated within one's mind was all that was needed to do a good job in preaching and teaching is fallacious. To know facts does not imply that one can adequately communicate them. We have all known smart people who could not effectively teach or preach. The missionary must

know how to make the truth clear to others and to be interesting and persuasive in its presentation. The man who cannot preach acceptably in this country is not apt to do much of a job overseas. Effective evangelism means reaching outside the church to bring people to obedience to Christ and membership in His church. To accomplish this task we need to make use of the very best methods of preaching and teaching. Courses of study that provide the accumulated thinking and best insights of a multitude of scholars in the field of methods will aid greatly in improving the missionary in one of his most important responsibilities.

“I am become all things to all men that I might by all means save some. And I do all things for the gospel’s sake that I might be a joint partaker thereof” (I Cor. 9:22,23). This language of the apostle Paul emphasizes the importance of knowing how to adjust ourselves to the different backgrounds and social customs of the people to whom we may bring the gospel. If men are to be taught and reached for the Lord, there must be points of contact made with them, and in doing so in foreign lands we must cross ideological and cultural barriers as well as political and geographical boundary lines. Jesus illustrated such procedures in overcoming the barriers that separated Him from the Samaritan woman at Jacob’s well and speaking to her spiritual needs. The missionary must know the social customs and habits of the people. He should be acquainted with their heritage, their history and their culture. He should know something of their social problems and their unvoiced aspirations as a people as well as their family traditions and attitudes. The goal in becoming all things to all men is that by all means

we may save some. I remember with what interest I listened some years ago to President Logan Fox of Ibaraki Christian College explain to one of my classes the differences between Japanese customs and ways of thinking and our Western habits of thought. These differences are vast and missionaries coming from Western lands who do not understand the Oriental mind can make some grievous and costly errors. The worker must be closely related to the total environment in which he is working, not as a stranger and pilgrim, but as an integral part of the country. The ability to adjust to different customs means that one must desire to know as much as he can about the people to whom he shall preach. He must be able to use that knowledge in making the necessary contacts in teaching them. Men are not going to come to us, we must reach out to them. Special training will also be of help in determining the different methods of approach which various lands demand. It is fallacious to think that the same method will work equally well everywhere. There are some methods of approaching people that would be good in one country but would not work well in another. The insights of sociological research into communities and community life will provide guidance as to where one might locate and what would be the most valuable point of entry into a new country. Many a work has been seriously hampered and even killed by a poor beginning place.

One of the important ways in which proper education can contribute to effective mission work is through language training. The language barrier stands between the worker and those whom he desires to reach and that barrier must be overcome through learning to speak and to

write well the language of the country. Words are the missionary's tools and if he is a poor workman he will be ineffective in his work for Christ. He may feel that the time spent in language preparation is wasted but he cannot communicate with others unless he has the medium of communication mastered. I think one of the mistaken ideas on the part of many brethren has been that it is best to wait until the worker gets on the field and then get his language start. A number of missionaries have pointed out the mistake of this procedure. The first year on the new field far away from friends and loved ones in a strange land is terrifically lonely and discouraging in itself and becomes almost unbearable when one is unable to communicate with the people around him through language. Here are people that he would like to teach the truth but the missionary is without proper tools. There is no encouraging report of his work he can send home because he is not able to contact his prospects. What a frustrating experience! Even if he had an interpreter through whom to speak he is still at the mercy of this person who may misunderstand what he has to say and therefore convey the wrong idea. To have to speak through an interpreter is not a very effective way of teaching people. Knowledge of the language will give one an immediate entrance to the people. There are those who contend that by waiting until one gets to the foreign country for his language training he can learn the proper pronunciation much better, but any improper pronunciation that needs to be corrected can be easily done after one is regularly using the language. There are so many means of gaining proper language skills available today to the prospective missionary that there is little excuse

for improper training. Language courses in some of the principal languages of the world are offered in our Christian colleges. In special language schools in some of our larger cities a great number of foreign languages can be studied under competent teachers. The hiring of a special tutor in certain cases where one is preparing at home for future work can be very helpful. There is, in addition, a number of high quality recordings available with lessons in which one can follow a master teacher's use of the language. I cannot emphasize too strongly the need to get your language training well begun before you go to a foreign field of work.

The missionary's use of language is not limited to the spoken word, for he will need to use the written word extensively. Works should be translated that will help in nurturing young Christians. Tracts must be written and materials must be published that will teach the fundamentals of the gospel.

Just as we have provided special training for song-leaders, for young men planning to preach, for Bible-class teachers, and classes in church leadership for future elders and deacons, in the curriculum of our Christian colleges some training for the prospective mission worker ought to have a place. A small start has already been made and this is encouraging, but much more needs to be done. Courses in supplying general background information as well as specialized courses in missions taught by persons with wide experience in such work can be of great help to those who plan to do work in new and difficult fields. As more young people express an interest in such training and more congregations encourage them

in mission endeavor there will be an expansion of such work in our colleges for the benefit of future workers.

The Missionary's Personal Qualifications

Our discussion would not be complete without a brief notice of some personal qualities the successful missionary should have. Because the physical demands of mission work are great he must be a person who has good health and is able to stand up under the hardships and privations that some of the fields of the world present. His wife should be in general good health. There is a considerable waste of money and consequent discouragement that can come from sending a person who is in poor health to a foreign field and having to remove him after a short time.

Yet far more important than any physical well-being is the spiritual side of his life. Since his task is to preach Christ, to live Christ and to lead men to Christ he must be a truly converted person dedicated to the Lord. He must be on fire with enthusiasm for the cause of Christ. He must have a great personal faith in God and rely upon Him for there will be many dark and difficult days when his faith will stand him in good stead.

“O for a faith that will not shrink
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.”

It was Thomas Carlyle, the great English writer, who said to the new minister at the little town of Craigenputtock, “What this church needs is somebody who knows God otherwise than by hearsay.” Yes, the missionary

must know God otherwise than by hearsay. He must be a person of prayer — of persistent, prevailing prayer. He must have “a goodly portion of God’s own loving yearning over the souls of the heathen.” He must not be shy and retiring, nor difficult to get acquainted with but he must love people. No Christian can bring men to God by whistling to them from a distance. He must go to meet them as God comes and meets us. The missionary must be humble and exhibit no attitudes of pride and superiority if he would point men to the Lamb of God. Like his Lord he comes “not to be ministered unto but to minister,” not to live as a master waited upon by many native servants just because their labor is cheap, but to be one like those to whom he will preach. He must be a man of God.

What a moving sight confronts us in earth’s teeming millions lost in sin, hungering for something to satisfy their spiritual starvation, and not knowing how to satisfy that hunger and find the God who fills all human need! How few are the workers and how feeble the efforts to reach these millions who are lost! If a group of modern scientists should discover a cure for cancer and fail to share it with the rest of the world, but use it simply on their own immediate families when needed they would violate every standard of humanitarian scientific research, and their conduct would bring down upon them the censure of the entire civilized world. Yet there is only one cure for the cancer of sin in human hearts and the Great Physician has committed to His disciples the responsibility of sharing this cure with all men. We need dedicated men and women, willing to be living sacrifices for Christ. We need well-prepared, talented and capable men

and women who will spread the knowledge of Christ's saving gospel that all men may know Him as Lord and King. We need them *today!*

"Rise up, O men of God,
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of Kings."

EXCEPT THEY BE SENT

By Leon C. Burns

Born in Decatur, Alabama, October 27, 1907. Received education David Lipscomb College and Abilene Christian College. Began preaching in 1926. Churches served: Portland, Tenn., 1932-33, Poplar Street, Florence, Ala., 1933-41; West Seventh Street, Columbia, Tenn., 1941-58. Now preaching for the Walnut Street congregation in Sherman, Texas.

The story of Christian missions is one of the most fascinating chapters of world history. To follow it is to follow the path of civilization throughout the world. One does not read world history without being impressed with the profound influence Christianity has had upon the pro-

gress of man. Even those who care not that Christianity is of divine origin are forced to admit that the dawn of the Christian era was the most far-reaching event ever to occur in the history of civilization.



Standing almost two thousand years this side of the birth of Christ, we can but be amazed that Christianity was able to spread throughout the then known world within a few years, and number its followers at more than one half mil-

lion souls before the close of the first century. It is all but fantastic that a small group of men, without wealth or prominence, could lead a movement that would carry the gospel into every nation under heaven in their own lifetime.

In an effort to explain this phenomenal growth of Christianity, some have suggested that the apostolic world was very small as compared to the world of today. It is true that the then known world consisted largely of the Roman Empire. It extended north into Britannia, south to cover the most of North Africa, eastward to points on the Black Sea, and west into Spain. For the world of that day this was a vast area, requiring many months to cover by the then slow means of travel, but there is little doubt that this area was covered by the Apostles and those who followed them.

Peter preached in Jerusalem, Lydda, Joppa, Antioch in Syria, Babylon, and Asia Minor. John had preached in Jerusalem, Asia Minor, and from there was exiled on the Isle of Patmos. Some historians point out that Thomas went into India, and seem convinced that the Mar Thoma Church of India can be traced to his influence.

Paul, of course, was the greatest missionary of them all. He carried the name of Jesus to more distant points, and proclaimed the gospel to more people than the rest of the Apostles combined. In three missionary journeys he carried the gospel of salvation into Asia Minor, Greece, and finally to Rome. If we are to interpret Romans 15: 24 to mean that Paul was liberated from his Roman prison for a while, we may be assured that he carried the gospel into Spain also.

Knowing the zeal of the Apostles, and even allowing for the fact that they may have preached in a few places not mentioned in the New Testament, it is still hard to believe that they could have carried the gospel to the then known world in so short a period of time. The only explanation for this lies in the simple fact that missionary zeal was not confined to the Apostles; but that early Christians, inspired by the spirit of those in Jerusalem who "went every where preaching the word," considered themselves missionaries and gladly told the story of Jesus wherever they chanced to go.

Even after the great apostasy set in, soon after the turn of the second century, and many strange doctrines and customs had become identified with Christianity, missionary zeal continued. With the passing of a few more years, true Christianity was all but lost. As Catholicism spread rapidly throughout the countries of Europe, it owed its strength not to the soundness of its teaching, or the reasonableness of its customs, but to the burning zeal of its missionaries to plant the cross in the soil of every nation on earth. Catholic missionaries followed closely on the heels of the great explorers as a new era of discovery and exploration dawned. As new continents were discovered, and new nations were born, Catholicism, little by little, gained such control of the minds of the people that the world was thrown into spiritual, literary, and moral darkness for hundreds of years.

This pall of darkness was finally pierced by the great Reformation which had its beginning near the turn of the sixteenth century and proved to be the greatest thing that had happened in the world since the dawn of Christianity.

With the impact of the Reformation upon the minds of the people, we are made to wonder why this movement did not sweep Catholicism from the earth within a few years, but this did not happen. The attempt is made to explain this obvious failure by the fact that these reformers did not proclaim the whole truth, and that they soon fell to fighting among themselves. This, of course, is true, but the real reason for their failure lies much deeper than this.

In reading the wealth of Reformation literature, it is easy to see that these early reformers were more concerned with a few points of Christian doctrine than with the spirit of Christ, and, having not this spirit, they were not missionaries at heart. The general belief of these reformers was that the world was soon to come to an end; that they did not have time to evangelize the world, so what was the use in trying. To justify themselves in this belief, they stoutly proclaimed that the Lord's command to go into all the world was confined to the original Apostles, and was not binding upon them. It is sad, but true, that our attitude today seems to be influenced more by these reformers than by the spirit of Christ and the Apostles.

Out of this great Reformation movement came the denominational world as we now know it with nearly three hundred separate and distinct religious groups, all erroneously claiming to stand upon the New Testament. The most of them have long since turned from the views of their founders, as to evangelistic zeal, and have sent their missionaries into every corner of the world, whereas the true followers of Christ have made no effort to reach more than half the nations of earth.

It was little more than one hundred years ago that true Christianity emerged from this maze of denominationalism in the great Restoration movement launched by James O'Kelley, Barton W. Stone, John Smith, Alexander Campbell, and others. We hail the efforts of these men to lead the world back to apostolic Christianity, and rejoice that we now number 1,750,000 souls worshipping after the New Testament pattern. We are proud to announce that the true church is growing as never before in history, but an honest look at a few facts will convince us that this is not justifiable pride.

It has already been suggested that the world of Paul's day was very small, but in a very real sense, the world of our day is many times smaller. As small as Paul's world may have been, it would take him several months to travel from Antioch to Spain. With our present rapid means of travel, one man could preach the gospel in every capital city on earth and be back home in less than one month. We can now make several trips around the world in less time than it took Paul to travel from Jerusalem to Antioch. With this great advantage in travel, plus radio, television, the printed page, and the material wealth of our brethren, one might reasonably expect that our number would be one hundred million instead of the little more than one and one-half million of which we now boast.

When the Lord gave the commission to go into all the world, He not only knew just how big the world was, but He knew just how big it would some day be, and gave to His followers a simple pattern that would take the gospel into every nation in every age. Paul gives us this pattern in Romans 10:13-15. In verse 13 he clearly states the condition of salvation to all men, but realizing that

this truth cannot save the world unless the world hears it, he then states in verse 14, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" This clearly implies that someone must be willing to go into all the world if the world is ever led to call upon the Lord. Realizing that every Christian cannot go into all the world, and anticipating that some might seek to evade their responsibility, for this very reason Paul then states, "And how shall they preach, except they be sent?" In one statement, which cannot be misunderstood, Paul not only places upon every Christian the responsibility of world evangelism, but shows us how we must go about it.

In the latter part of verse 14, Paul brings to mind a beautiful passage from Isaiah 52:7: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" In quoting this passage, Paul takes the matter of world evangelism out of the realm of duty alone, and places it in the realm of Christian love and service. How beautiful, indeed, how wonderful, how completely Christian it is that every child of God should desire a part in sending the gospel into every nation under heaven!

In the light of these truths, we are made to wonder why the gospel has not been carried into all the world. Surely it could not be that none are willing to go. Schools like Abilene Christian College are doing more to create missionary zeal in the hearts of young men and young women than any of us thought possible a few years ago. Hundreds of fine young men and women stand ready to give their very lives in preaching the gospel to destitute

souls in the most remote corners of the earth, and are literally begging us to send them.

The big question then is, why have these missionaries not been sent? To answer this question would entail a list of faults too numerous to mention here, but they would all add up to one colossal failure: that of not realizing that the same God who tells us to repent and be baptized, also tells us that we must carry the story of salvation into all the world.

Many suggestions as to how we may best go about this matter of evangelizing the world will be made in the lectures presented here this week, but whatever plans may evolve from these suggestions, they will depend for success upon an aroused membership in all of our churches. We must find some way to experience a revival of Christian zeal, greater than anything the world has ever seen, if we can ever hope to take the world for Christ. We must find some way to shock our brethren out of their complacent and indifferent attitude toward mission work. We must find some way to impress upon our people that interest in the souls of others is just as essential to our own salvation as faith, repentance, and baptism. Missionaries now on foreign fields are proving every day that it is no great task to preach the gospel in these strange lands where souls are hungry for God's truth. Those here at home who have already expressed their willingness to go are proving that the task of finding workers is no longer a difficult one. The one big job that remains is that of persuading us to send them. We may dream all we please of crossing distant horizons with the gospel of Christ, and we may continue to create missionary zeal in the hearts of young men and women, but until we are

able to train congregations here at home to send them into the foreign lands, our cause is lost.

The first great step in arousing the churches to greater missionary zeal lies with the preachers themselves. Whether it should be so or not is no question here, but the fact remains that as go the preachers, so will go the churches. When those of us who are gospel preachers fully realize our responsibility, and try to instill in the hearts of our hearers a greater desire to send the gospel into all the world, then, and only then, will we see an ever increasing missionary zeal within the churches. If we fail in this task, great will be our condemnation.

In considering those attitudes and concepts which we must overcome, I would place them all under three heads: indifference, selfishness, and fear. Indifference closes the mind, selfishness closes the heart, and fear is the fruit of little faith; all are unchristian, and may be credited with every failure we have experienced in our efforts to evangelize the world.

How often have we seen the door all but slammed in the face of some missionary with these cold and indifferent words: "We are doing all we can. Our people are poor, and we cannot afford to burden them unduly. And, anyway, we can't convert the whole world, it is too big. We feel that if we can manage to keep the doors of the church open here at home, we are doing pretty well." We recognize that in some instances any, or all, of these statements may be true, but such instances are so rare as not to merit mention here. In most instances such expressions indicate a heart that is indifferent to the cry of lost souls, selfishly concerned with its own convenience

or pleasure, or so void of faith that it will not accept the challenge God has placed before His people.

As these statements are somewhat typical of a general attitude in the brotherhood, it might be well to have a closer look at each of them. The statement "We are doing all we can" usually indicates a lack of leadership in the congregation. It is a proven fact that no congregation will do more than its elders plan for it to do, and will not rise to meet a challenge that is never placed before it. Elders who will not keep a challenge constantly before their congregation are ignorant of their responsibility, or they are indifferent to it.

As to the statement "Our people are poor, and we cannot afford to burden them unduly," it is my observation that for years we have all labored under a poverty complex. We have felt that we were too small to attract world attention, and too poor to meet the challenge of world evangelism. If this were ever true, it is certainly not true now. The church can now demand recognition and respect throughout the world, and we are certainly not poor. If we could know the combined wealth of the members of the Lord's church it would be a staggering figure. One dollar per month from every member of the church in Texas alone would establish the cause of Christ in every major city of the world within twelve months. God has blessed us beyond our greatest dreams, and with these blessings has come an added responsibility which, if we do not accept, will lay up for us all damnation against the day of judgment.

If I may be allowed a personal reference just here: I was working with a certain congregation a few years ago

in an effort to enlarge their program of work, and was repeatedly told by the elders that the congregation could not afford it. After much pleading and praying, I persuaded them to present the program to the people and let them decide whether or not they could afford it. When this was done, one of the members came forward with the statement "I like that program and will be glad to give ten thousand dollars toward its completion." The elders were amazed that this member had that much money, to say nothing about being willing to give it to the Lord's work. All of which proves that many members are not giving as they could simply because the elders have not placed before them a real challenge.

In answer to the statement, or excuse, that the world is so big that we cannot hope to convert it, we should remember that God will not hold us responsible for what other generations may do, or fail to do, but He will certainly hold us responsible for what we do in our day. It has been pointed out that if the Apostles could carry the gospel throughout the world in a few years, we, with our many advantages, can certainly evangelize the world of our day in two generations.

Any congregation that is content to do no more than keeps its doors open is completely void of leadership and unworthy of the name of Christ. Any congregation that can do no more than pull its own weight (unless it be a mission point itself) is not a New Testament church, and members of such a congregation who are content to do no more than this can hardly be called Christians.

In the closing moments of this address, and with the hope that we have been able to inspire some of you to

launch out upon a more active program of mission work, let us now call attention to a few facts that would greatly assist you in planning such a program.

We are now beginning to realize that it is folly to scatter our funds over a wide area with never enough in any one place to accomplish lasting good. Such efforts have been largely motivated by fear on the part of elders to accept full responsibility for work in any particular place. It seems we have felt that by sending a small amount to many places, we would be justified in pulling out any time we pleased. Such fear is unworthy of officers in the Lord's church, and is a constant hindrance to the cause of Christ.

Many congregations are now proving the wisdom of sponsoring missionary work in a particular city, or country. In doing this they not only realize the greatest possible results from the money spent, but are able to arouse greater missionary zeal within the home congregation. The extent to which we see more of these sponsoring congregations will determine just how rapidly we see the cause of Christ sweep across the borders of every nation on earth. I feel certain it is the prayer of every one here at Abilene Christian College that, as a result of these lectures, many of you will return to your homes with the burning desire to create greater missionary zeal within your own congregation, and, if possible, become a sponsoring church.

The first step for any group of elders desiring to enter into a broader program of mission work should be to carry the congregation with them into a session of earnest and

sincere prayer that God may give them the wisdom, faith, and the courage needed to meet their full responsibility.

The next step would be to decide upon a field of labor, and then make a thorough study of this field as to its possibilities, its needs, and the type of work required; anticipating, if possible, the difficulties that might arise, and the amount of money needed to do an effective work. To send a capable man into this field to gather this information would be time and money well spent.

Having decided upon a place, or field of labor, it is then necessary to select a man well qualified for the work required. This man should then be brought before the congregation that they might know him and thus feel a personal interest in his welfare and the success of his work. It is also important to present to the congregation all the information available on the work to be done. Elders often make the mistake of simply announcing to the congregation that we are going to support so and so in such and such a place. It should be remembered that people are naturally reluctant to support a man whom they do not know, and they will not become interested in a field of work concerning which they know nothing. It is also important that the congregation be continually informed as progress is made in the field.

At this point, let me emphasize the importance of adequate support for our missionaries. Many sad failures of our missionary efforts can be written in the often quoted words — "Too late with too little." Not only should the missionary have his personal needs adequately supplied, but he should have money with which to take advantage of every opportunity which might appear to

advance his work. We must remember that we cannot advance the cause of Christ on a bargain hunting basis, and that there is no cheap way to save the souls of men.

Let us be reminded again that ours is a soul-saving mission; that every word in the Bible, every command, every example, every admonition, and every promise given is to the end that souls may be saved. We should keep in mind that every dollar we spend; whether it be for Christian education, maintaining benevolent institutions, building church houses, the teaching program of the church, sending missionaries into other fields, or giving a cup of cold water in the Master's name is all to the end that souls may be saved.

In the moments that remain, let us visualize the day of judgment. In that great day some will want to say: "Lord, we have truly glorified Thy name among men. We were recognized in the halls of learning, and were not looked upon as a small group of ignorant fanatics. We stood with pride before the most learned of earth." I would be the last to underestimate the value of these accomplishments, and certainly would not criticize our efforts in this respect, but I am sure the Lord's reply to all of this would be: "Yes, my son, this is well and good, but how many souls did you bring?" Many would want to say: "Lord, we have been careful guardians of the treasury, and have carried on Thy work with strict economy. We have not burdened the church unduly, and have even laid substantial sums in banks, or in bonds, against a possible depression." To this, I am sure the Lord would reply: "Yes, my son, but how many souls did you bring?" Others would want to say: "Lord, we have erected magnificent buildings to honor Thy cause and show to the

world that we love Thee. We have written Thy name on spires that pierce the very heavens. Truly, Lord, we have glorified Thy church." I would be the last to criticize the erection of adequate and attractive places of worship; but in answer to all of this, I am sure the Lord would reply: "Yes, yes, my son, but how many souls did you bring?"

CO-ORDINATING OUR EFFORTS

By Truman E. Spring

He was born in Arkansas in 1917, graduated from High School in 1936. He was unable to make financial arrangements to go to law school so as second choice he chose the field of selling. He was engaged in selling from 1936 until 1950. During the last four years of supervisory work in selling he equipped himself to be capable of doing fill-in preaching. In August 1950 he accepted his first full time work with the Hillcrest congregation in Corpus Christi. He was there from 1950 until accepting the work in Amarillo in 1955. During the five years stay at Hillcrest the contribution tripled and a 250% growth in membership was seen. Likewise, since Spring accepted the position at Central congregation in Amarillo the growth

has been steady and the contributions have practically doubled. In addition to doing local work, he conducts six or seven evangelistic campaigns each year.

He is married to the former Evelyn Wasson and they have five children.

Winning the World for Christ. Is it a dream? Is it a fantasy? Or are we just talking to be heard? Do we really want to win the world for Christ? We sing "Christ for the World," but do we plan Christ for the world? The secret of success in any worthwhile endeavor is ac-



complished by and through the co-ordinated efforts and energies put forth by those engaged in the effort. This rule is apparent in everyday life. Surely the lesson of co-ordinated effort is divinely taught.

In the beginning when God created man, we read of a council that took place in heaven. The decision reached was a result of the combined thinking of the Godhead, "let us make man." Man that occupies the place called earth is the result of the combined and co-ordinated thinking of heaven. We know that the religion of Christ was unfolded by stages and degrees, and after many centuries, God permitted the king of Israel to erect a house of God. No one would deny the co-ordinated effort put forth in the building of this wonderful temple, the masterpiece of man's creative art under the guiding hand of Almighty God. When the results of the burden bearers, laborers of the forests, the stone-cutters in the quarries, and the skilled men at their particular talents were put together the great edifice was accepted and approved of God.

Yes, we even observe the co-ordinated effort in the plan of salvation, realizing first, Jesus Christ died, was buried and rose again in order to give to the world a message of redemption. Christ ascended after His resurrection to heaven to send the Holy Spirit to guide and direct the apostles in the proclamation of the gospel of Jesus Christ. The apostles working with the abiding presence of the Holy Spirit and Comforter spread the message of Christ throughout the world. We can see immediately the co-ordinated efforts reflected in the plan of salvation as being planned by God Almighty, executed by Christ, revealed by the Holy Spirit, and preached by the apostles.

As we observe the book we cherish and love and call the Bible, it too reflects co-ordinated effort. God in a language we could understand communicated His thoughts to us. Thus we have the working of God, we have the working of the Holy Spirit, we have the writers of the New Testament, and by the co-ordinated efforts of prophets, the Holy Spirit, and God, we find now that we are able to open up the pages of the Bible and there read of accounts written by men centuries ago.

If this would not be enough to convince one of the necessity of co-ordinated effort, then I believe that the very fact that in the organization and make-up of the church that when God decreed that there should be a plurality of elders in every congregation, He was setting forth that the church of our Lord must always have combined thinking in order to effect co-ordinated plans to effectively preach the gospel of Christ.

We affirm then that scripture supports co-ordinated effort. The principle of co-ordinated effort and co-operation have accomplished great achievements and will continue to perform wonders. Behind every great university, behind every great charitable institution, behind every big public construction we have co-ordinated effort and team work that bring the completion of these great undertakings. We might say then that all great projects are products produced on the principle of co-ordinated effort.

In the New Testament we have the great project of the first century church. In Gal. 2:9-10, "And when James, Cephas, and John who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship that we should go

unto the heathen and then unto the circumcision, only they would that we should remember the poor, the same which I also was forward to do." We find in this particular scripture a decision reached among the leaders of the church where in order to expedite the commission of the Lord certain ones would expend their efforts in conversion, in teaching and converting the Jews, while others would divert their attention to the Gentile world and yet both would be bound together in demonstrating Christianity by remembering the poor, as the apostle Paul confirmed: "This I was forward to do." It is a known fact that in the writings of the apostle Paul we find his constant urgings upon the churches throughout Europe and Asia to make up this bounty for the relief of the destitute in Jerusalem and Judea. This was accomplished by co-ordinated effort and as we become wiser and more consecrated, yea, and let me say more converted we will co-ordinate our efforts to win the world for Christ.

We might ask, "What is the aim of co-ordinated effort?" The aim of co-ordinated effort and co-operation is first to overcome sin and to alleviate misery among mankind; second, to promote righteousness and happiness for ourselves; and third, to expand the borders of the kingdom of God.

THE DUAL PURPOSE OF THE CHURCH. The primary purpose, teaching the word, is set forth very clearly in the Roman letter as the responsibility of preaching and sending preachers. Paul in writing to one of the congregations contributing to his work, the church in Philippi, stated that he had received of them support, not that he especially desired a gift from them, but by the very fact that through their support, through their encouragement,

and by their mutual assistance they would have fruit to offer unto God. We know therefore that we must proclaim the message of God.

The other purpose of the church is demonstrating Christianity as a reality by expressions of love for God and for our fellow man. With these assignments carried out in teaching His word and by demonstrating Christianity as followers of Christ, we glorify God and the church. Oh what a wonderful thing it is that the church that was designed in the infinite mind of God was so designed that finite men could glorify the God of heaven and the creator of all! It is within this institution that man has the prerogative and choice of glorifying our Creator. It is when together we carry out the purpose of the church that we glorify the omnipotent God.

The revelation of God has revealed very clearly and distinctly to us this great lesson, that *opportunity* plus *ability* equals *responsibility*. I need not elaborate upon the teachings of our Master found in the 25th chapter of Matthew, for we have a scene of the judgment, a rewarding of eternal life to those that performed their duties in the spirit of love and providing for the needs of their fellow man, while others were rejected for their failures. This clearly shows that as opportunity exists we therefore will be held accountable as stewards of God. If we have failed in our responsibility we have the clear and concise teaching carried in Luke 16 of the rich man and Lazarus. This man who neglected rendering a service to one whom he was capable of helping was banished from God.

We as children of God need to co-operate in order to accept the responsibility placed upon us by opportunity.

Those without prejudice, those not bigoted in their thinking know that Christians should work together. Though there is a negative school of thinking being promoted by a few that denounce and reject the co-operative efforts of the children of God, I stand before you firmly convinced that as long as the autonomous feature of the congregation of the Lord's people is respected and is advanced that people from various congregations can and should work together in the proclamation of the gospel of Christ and providing for those less fortunate than ourselves. When money is taken from a church treasury to help the indigent the church does not surrender its authority to the impoverished recipients.

There is not a one within the sound of my voice that will uphold any more diligently or any more zealously than I the autonomous feature of a congregation and will die defending the privilege of a local congregation. On the other hand, if we were able to eliminate jealousy and envy and to have common goals to work together and be bound in love and purity we could accomplish so much for the Lord. There is no greater work than preaching the gospel of Christ to the lost and providing for the needy. As we join our hands together co-operating in the great work that our Master has given us to do, rising above petty and little things, the church of God will be victorious in inflicting a blow to all her enemies. Thank God that the church today, like the church in Paul's day, is on the march. Of course, there will be some in our day, as there were in Paul's day, who will try to stand in the way of the church to forbid this forward march. Our attitude must be the very same as the attitude of the apostle Paul who said "Of these opposers to whom we gave place in

the way of subjection, no not for an hour, that the truth of the gospel might continue with you" (Gal. 2:5).

Why should there be co-ordinated effort among the children of God? Because the cause is one, the extension of the kingdom by the proclamation of truth. Christians are under the same commands in the same army — a brotherhood engaged in fighting the same enemy. The need is urgent and to hold back because the need arises in some other congregation rather than in our own is to betray the Christ that died for us. To spurn a brother in need is to be unfaithful in discharging duties given by Almighty God.

Many times the reason that we have failed, the reason that we have not joined our hands together is because we have failed to realize that God is our partner, and that we are fellow workers of God. God should be in us, working to do His will. I'm afraid that many of us are guilty of not contemplating upon the profound beauty of this statement that we are "co-workers with God." God will accomplish His will in time, but how humbled we ought to be and how honored that we as members of His body in giving the church our talents, and expending our energies, that we together accomplish the glorious plan of God.

Apart from God, man can do nothing. In opposition to God, man is defeated and crushed. Only through co-operating with God can anything be accomplished that is either great or good. We ought to have the attitude of Nehemiah who against all odds took a small straggling group of people back to Israel to rebuild the walls of the city and to prepare a habitation for the people of God.

Yes, if Nehemiah had taken time to consider all the odds that were against him, if he had listened to all of the defeatist language which was heaped upon him, I'm sure that he would have thrown his hands up in disgust, but this did not characterize the thinking of Nehemiah, for he said "the God of heaven — He will prosper us." So, we have Nehemiah and this small band of people rebuilding that which they said could not be rebuilt because Nehemiah knew that God was working with them to accomplish His will, and in things that are right and holy and pure, with God working with us we can and will accomplish great goals and achieve great things. Yes, we find in Nehemiah co-ordinated effort in rebuilding the walls of Jerusalem.

There should be co-ordinated effort among us in spreading the gospel of Jesus Christ. Brethren, having set these things before you, let me now advance practical and logical suggestions for co-ordinated effort in winning the world for Christ. I believe that the first thing that we need to do in order to be more effective in carrying out the Great Commission of our Lord Jesus Christ is to reduce the casualties among us. It is a known fact that in every census or any information of censuses we have had, it has been discovered that we have as many people out of duty as we have actively engaged in the work of the church. Fifty percent casualty rate is tremendous and is robbing the church today of fifty percent of its potential. Wherein lies the answer to combat the casualty rate? There needs to be co-ordinated effort in the shepherding of the flock, and I know that every preacher and elder within the sound of my voice knows and endorses the statement that we are not properly shepherding the flock. We

lack planning, and we lack co-ordination of our efforts in accomplishing this. I firmly believe that the Lord was seeking to show us the way when He speaks of a "fold" of a hundred people. I believe that we should have at least one elder on the average for every hundred people that are members of the body of Christ. If we have not sufficient elders, one of our objectives should be to qualify an average of one elders to every hundred members of the church, and two deacons. A congregation could be divided with a shepherd and two deacons looking after each one hundred people, which in most cases would be thirty to forty families, and I assure you that if this flock of one hundred people consisting of thirty or forty families were looked after, were encouraged, yea, and disciplined if necessary that the casualties of the church would be reduced drastically and there would be granted unto the congregation additional manpower and additional dollars so vital to the spreading of the gospel of Christ. By rotation in a few years the shepherds would know their sheep. So, in my first practical and logical suggestion I plead with those of you here to consider the proper shepherding of the flock in reducing the casualties of the congregation.

Secondly, there should be better planning by the leadership of the church. Again, since it has been suggested that in this talk suggestions could be made, I believe that we ought to have some rule or some goal or some aim to go by, and I am firmly convinced that if we work together toward this end it can be accomplished. That is that every 250 people should have two full-time workers in the proclamation of the gospel which simply means that a congregation of 500 people should be supporting four full-

time workers. If such a congregation is not supporting four men then the congregation needs to be taught its duty in giving, its duty in evangelizing the world, and its duty in caring for the needy. Sometimes, however, this cannot be realized because rather than sitting down and thinking and meditating on the Commission of our Lord and the charge to the church, elders and leaders, more vitally concerned in erecting a new building strictly motivated by ostentation and comfort and thinking more of themselves than others, sit down and build a great edifice, air-condition it and provide every modern convenience but deny the gospel to the sin-sick and starving millions of this earth. I am not against attractive and commodious facilities. The church needs proper facilities but there are extremes. For instance, did you know there exist congregations in \$200,000 buildings burdened down with building notes and doing \$10.00 a month benevolent work and \$25.00 a month missionary work? We'll never take the world for Christ with this kind of erroneous thinking and selfish management.

Every elder should seriously consider the charge from His Lord in preaching and in teaching and in aiding. So I say that there needs to be better planning among the eldership and I am offering this as a suggestion to you. I say that any congregation that falls short of this is falling short of the work designed for the church of the Lord.

Let us consider the man-power problem. We know that man-power presents a problem for industry and business. It also presents a problem in the church. There is a need for qualified men. There are places begging for public proclaimers, and none to fill the bill. On the other hand, we are having young men go into hard and difficult places

without any previous experience with a local congregation and without this experience, because of the problems and the discouragements, the young man gives up that for which he trained himself and enters the business world. I am confident that you recognize this problem, but I wonder what we are doing about it. I firmly believe many of these young men have great promise and abundant talent, but they need to be under a fine dedicated eldership, co-laboring with men of greater and wider experiences. I think that many of our young men coming out of college should be considered by the elderships of the larger congregations who have in mind increasing their missionary work. Why not train the man at home in the congregation? Observe his character and his habits; train by proper working habits. Then when both the congregation and the young man are ready to do greater work, you have your man. You know the kind of man you are sending. I believe that we can help cure a certain ill among us by properly training the young men out of college, placing them as associates and co-workers in the large and strong congregations rather than sending inexperienced men to difficult fields. It is absolutely ridiculous to think some great business firm would take an inexperienced man to open up new territory. Until we recognize the need of training, the need of supervision in molding the character and the work habits of young preachers, we will not have success in these fields that we could have if we trained and supervised more closely.

Let us now consider missionary work. True we have made great strides in mission work, and yet we are so pathetically small in numbers overseas as compared to even smaller religious organizations than ourselves. This

indicates a lack of planning and a lack of co-ordination. Many times congregations say, "Well, let's do some mission work." Because Sister So and So has a brother in a difficult field and Sister So and So's relative is in need, without any investigation congregations set aside \$50 - \$100 a month. I'm telling you brethren, I've observed that kind of work, and every cent spent is almost sent down the drain.

Some think because one has a relative somewhere in a mission field, without investigating the situation because of that tie, we'll send him so much a month and that will carry out the Commission of our Lord. Brethren, there is something wrong in our planning and in our organization when a man is supported for years in a place without any measurable accomplishments. There is only one thing — we've got the wrong man in the wrong place. Elders should investigate every field of labor; there should be planning. Not only should there be planning. What would be wrong with the church in Amarillo or the church in Corpus Christi or the church in Abilene getting together and deciding to make an invasion of the country with the gospel of Christ? No, I know there are those who will exclaim "organizing a missionary society," but I know that matters related to the church can be discussed in a public gathering of interested parties. In Acts 15 where we have the problem of circumcision arising in the Gentile churches, a meeting and a co-ordinating of minds of men resulted in the decision that was carried out. Saying that you cannot meet outside the eldership; that is not consistent with the New Testament teachings. You recall that in the earlier part of this message I said that I upheld that autonomous feature of the church and

would die upholding it, I still want to impress you with that fact. There are enough congregations in several of our cities to properly invade a foreign nation with the gospel of Christ. Too many times there has not been planning; we haven't investigated. A man comes along, he wants to go somewhere — O.K., we raise \$400 a month to send him. Then when he gets over to the country he realizes that he needs tracts, a hall, Bibles, material and so forth. His appeals to his congregation at home usually fall on a deaf ear because "after all, we are doing all we can to keep him over there." There are many things to understand in accomplishing mission work. Would our army, if it were so minded, invade a country without any planning, without any strategy, and without any advance information enter a country? — No, they would not because their success would be jeopardized. Would a business firm do business as we do in sending missionaries without any investigation, without looking into and gathering information about the receptivity of the people, the conditions? Here of late we have observed the Scandinavian work which was surveyed by men of God. The facts were gathered and information assimilated and with this knowledge and with these facts a proper plan was negotiated for men to enter into the Scandinavian countries. We need more planning and co-operation among churches doing mission work. I am not advocating a missionary society by any means, but I am pleading with brethren to give more consideration to the work that they want to be engaged in.

Let's go back to the idea. We say we want to carry the gospel to country A and there are three principal cities in country A. That would involve sending so many men.

It would be wonderful to send three families to each town. After gathering information or maybe someone going — an elder going into this country to bring back the information that is needed. Nine men, nine families are needed. By meeting occasionally with our brethren to plan to provide things that are needed and by a co-ordination of minds these nine families going into the country have at their disposal the things they need and the information they need in order to effectively reach the people. Until we co-ordinate our efforts, until we work more closely together, until we realize that preaching the gospel of Christ is the greatest business in the world, and that soldiers of Christ have the greatest charge in the world, we are not going to accomplish much until by that realization we co-ordinate our efforts in taking the world for Christ. We talked about mission work because we have suddenly realized that we are just now beginning to get into the work. Oh how it is the desire of so many that we do a better job and a bigger job! We need to send teachers, provide facilities to reach the 10-15 year old bracket. These are the decisive years and I firmly believe the long range objective will multiply with greater rapidity if we reach this age group as well as just the adult approach.

Now let us go back to the idea of co-ordinated effort in the local congregation. We have mentioned the shepherding of the flock which would reduce casualties, but converts must be won to the cause of Christ. Effort must be put forth in order to proclaim the gospel in our neighborhood and in our community and here again by organization and co-ordination we can organize visitation teams that can do so much in bringing souls to Christ. I believe that one of the most effective works in personal work

is cottage meeting work. Personal evangelism is being conducted by the 10th & Utica Streets church in Plainview where Brethren Mid McKnight and Paul Epps are the faithful evangelists. They organized such a class with ninety-five adults participating, designed to teach how to be effective in personal work and in the conducting of cottage meetings. These ninety-five people are well informed and better instructed in approaching people about the gospel and about the church. Out of these ninety-five people, seventeen teachers evolved as a result of this class and these seventeen people were conducting as many as twenty-three cottage meetings a week. Now, brethren, does it pay? The first eight months of 1958, as a result of this personal evangelism, the co-ordinating of efforts and the co-operating together, sixty-five people were baptized in eight months. Yes, we need to organize visitation teams, cottage meetings, teachers; we need at all times to be carrying on an active program that includes the planning with the elders and the preachers and the teachers. So much can be accomplished through your classes. To give classes the type of calls that would fit into their particular group. Let them screen the names that you gather together and then have an experienced and fervent team to go out and teach them the word of God. I will say that if a church is not engaged in some form of personal work, personal evangelism or personal visitation, that congregation is not making any progress.

There needs to be better planning in public relations. Men, elders, preachers, teachers, and deacons should make every attempt to serve their fellowman and to serve the community in which they live. Let the world know that we are interested in glorifying God and helping our fel-

lowman. There should be some positive thinking along the line of promoting relations. Always in order to know people and to have available prospects at all times, there should be a subscription to the Hostess Service. Any census you should participate in. Garner any information you can that gives you names of people once members, those interested, those with no religious preference, for it gives you a great source of prospects.

In the classes we have a great dynamo of power at our disposal. They can help you carry out any campaign that you want to carry out. If it is a teacher training series, if it is a gospel meeting, if it is a visitation campaign, organize by working with your educational director or the one in charge of the educational program or with your teachers. Lay the plan out there, perfect the plan, give it to the classes and watch the classes go to work. I find that the classes are the best in the world to carry out an advertising program of special events. Think of the impact of one generation of teaching beginning with the earliest age by indoctrinating the responsibility of bringing a soul to Christ. Begin this campaign today in every Bible study class asking and exhorting each student with the idea of bringing a lost soul to Christ. Let it be constantly asked, "Have you brought one to Jesus?"

Well, these are suggestions to which I trust you will give consideration; I trust that you will receive all these suggestions in the spirit that they are given and that of an earnest and sincere desire to expand the borders of the glorious kingdom of God. It can be done. I asked in the beginning, "Is it a fantasy; is it a dream?" But, I do know that the early church, the New Testament church of the first century, carried the gospel to the world.

They won the world for Christ and, brethren, you know as we study the facts, we see that they were joined together in prayer. Paul continually urged the churches to pray for him as they, the apostles, prayed for them. It is when we learn the value and the power of prayer that we can bow our heads together across this nation praying God to give us wisdom and increase our courage and strength so that we will launch out and do things for God. He will abundantly bless us; therefore, we need to resolve in our hearts that we will pray every day for the advance of the cause of Christ. Not only did the first century church co-ordinate their efforts by praying together but they demonstrated Christianity together. Brethren, if there was ever a need of co-ordinated effort among us it is the need of co-ordinated Christian living, demonstrating the principles of the truths of the New Testament. It is when we love the brethren as we ought to love them, when we are as conscious of our neighbor as we ought to be, when we demonstrate the reality of Christianity in our lives, that we have the magnetic appeal and the influence to draw people to Christ.

So we find that the early church took the world for Christ by demonstration and prayer and the same God that blessed them will bless us in the twentieth century if we are joined together in prayer and demonstration. Oh brethren, let me urge you, let me plead with you, that we as brethren have the same common goal and objective! Let us have a pooling of minds together in accepting the charge and responsibility that the Lord gave to the church and let us be filled with a burning love to snatch men from the pits of hell, recognizing the value of a soul and doing everything within our power to save that God-given

soul for a habitation with God. Thus with a burning zeal and desire, a pooling of minds, the linking of arms and a unity of the spirit characterized by co-ordinated thinking and effort, let us win the world for Christ.

METHODS FOR MISSIONS

By Don Gardner

Born at Marmaduke, Arkansas April 8, 1927. Started preaching while still in High School. Graduated from Freed-Hardeman College, Abilene Christian College and Hardin-Simmons University (obtaining M.A. there in 1950).

Preached for 12th and Chestnut street church in Abilene, Texas in first local work. Spent four years (1950-54) planting Lord's church in South Africa, working at Pretoria and East London. Preached three years in Jackson, Tennessee. Now preaching for Fifth and Beechwood church in Pittsburgh, Pa.

Married Audrey Pettry. Have three children: Susan, 9, Mark, 7, and Linda, 5. Mark and Linda were born in Africa.



Has appeared as guest speaker on Herald of Truth radio and TV programs. Taught at Freed-Hardeman. Author of a Bible correspondence course (written originally in Africa) which is gaining wide usage by churches. Two brothers preach: Claude and Albert.

I am highly honored but deeply humbled to have been invited to participate on this historic lectureship. It is refreshing after eight years to return to a lectureship of Abilene Christian College, my alma mater. The constant stim-

ulus of Bible classes here and the inspiration of the yearly lectureship were prime influences which took me to Africa for four years and which have led me to Pittsburgh, a neglected mission field in our own country. We now turn to another phase of "World Wide Evangelism" in a lectureship calculated to take dozens of preachers across the oceans, heathen lands to explore.

Introduction

In the parable of the sower Jesus represents the work of soul-saving under the figure of a field into which seed is sown by the farmer (Luke 8:4-15). From this well-known story we perceive the scope of our present study. We are not now to consider the world's mission fields which are yet untouched by primitive Christianity, the powerful gospel seed, the gospel sower, nor are we to deal with the cooperation in which gospel sowers may engage. Others have handled these matters splendidly. We are here alerted to the task of setting out the best methods of planting the seed, God's word, into human hearts.

We have discovered no model whose methods of missionary activity are more worthy of imitation than Paul, the pioneer missionary. This earnest exponent of Christ traveled approximately 10,000 miles on his preaching tours, in a day when travel was slow and hazardous. His journeys took him into many nations. It was largely through his own spirit of evangelism that no frontier was left untouched in the first century (Col. 1:23). Paul was a spiritual imperialist — determined to lay the world at the feet of his Master.

What was the missionary strategy of Paul? What method did he follow to win the people of the world to

his Christ quickly and permanently? One insurance company advertises its agents as "the man with a plan." Paul was such a man. His work was not haphazard. It is his technique of evangelism which we desire to unfold with illustrations of how it may be utilized today.

Discussion

A Junior High School student can easily trace the steps of Paul during his travels with the aid of the book of Acts. We seek to do more than this. It is our purpose to delve deeper and unearth the principles which governed his evangelism.

1. *Paul sought to establish a chain of churches in the great metropolitan areas; in short, he was a city preacher.*

Paul's aim appears to have been the capture of the Roman Empire for Christ. Win the cities and the Empire is won. He knew the value of cities. Hence, he preached in Jerusalem, the heart of the Jewish world; at Antioch, the heart of Syria; at Ephesus, the heart of Asia Minor; at Rome, the heart of the Roman Empire.

He expected churches in great cities to evangelize the surrounding territory. In Greece, Paul chose to preach in Corinth. He could have gone to Cenchrea, a smaller city. Instead he fixed his choice on Corinth which resulted in the establishment of the church not only in Corinth but doubtless in Cenchrea as well, since we later read of the existence of a church in this small town (Rom. 16:1).

Recently, the church I serve adopted a program called "Operation Pittsburgh." It is based on this principle which we are discussing. In brief, this plan which we have shaped calls for the establishment of one new con-

gregation in the Pittsburgh area each year for the next ten years. Unaided we could not hope to realize such a dream but God will help us. Realizing that God works through people who work we are asking churches, better positioned as to finance, to help us materialize this dynamic project of evangelism. These churches are urged to send a preacher and supply a modest building. We propose to furnish a small corps of members each year upon which a new work can be built. The state government of Pennsylvania has a program which aims to put a state park within 25 miles of every Pennsylvanian; surely the Lord's church can do better respecting the location of congregations!

Admittedly, this is a bold, daring venture of faith for God. It will not appeal to men with limited vision. But we think it will capture the imagination and support of our great brotherhood. Preachers with a Daniel Boone disposition will find plenty of elbow room in Greater Pittsburgh. Churches capable of being deeply challenged to do a magnificent piece of work for God will cast their eyes Pittsburgh way. The unsaved citizenry of Pittsburgh who may be turned to the way of God through this program will sing their praises in eternity for yielding a listening ear and a helping hand.

In order to materialize congregations in the great cities of the world Paul worked primarily in virgin territory. In explaining his reason for delaying a visit to Rome (Rom. 1:13), he said it was because of his established policy of not building on another man's foundation (Rom. 15:18-22). Paul was a pioneer who delighted to invade unconquered frontiers and firmly set the banner of Prince Emmanuel.

Every preacher should taste this experience at least once in his life. Go where Christ has not been before preached and stay until a church of the Lord is permanently planted. Were every one of our American preachers to do this just once world evangelism would leap several decades ahead measured in terms of past accomplishments. There is no sweeter, more satisfying or inspirational task to which your hand could be turned than that of harvesting in golden grain yet untouched by the gospel scythe.

In saying that Paul was a city preacher we do not mean to imply that he was not effective in smaller communities. He was, as testify his labors in such towns as Lystra and Derbe. The point is clear: begin where you are and get as far as you can.

Let churches of Christ chase away the inferiority complex which has kept us from mighty evangelistic efforts in the great cities. Let us concentrate on establishing a string of New Testament churches in every metropolitan area in the world. Let these churches become focal points from which, like Thessalonica (I Thess. 1:8), the word of the Lord may be sounded forth into every hamlet in their environs.

2. Even in great cities Paul was not defeated by small beginnings.

Paul despised not "the day of small things" though his goal was lofty. He began with a street crowd in Lystra, with a few women by a river bank in Philippi, and with a married couple — Priscilla and Aquila — in wicked Corinth.

This principle should be clearly appreciated by the mis-

sionary today. Jesus said, "One soweth, and another reapeth" (John 4:37). The sower and the reaper perform essential work. However, in the eyes of men the reaper is doing the greater work; but often a few days of successful reaping is the result of a long period of sowing. Hence, it requires more patience to reap than to sow. A clear persuasion on this point is vital to the successful worker on new frontiers. Other burdens, besides that of intangible results, will plague him. There is no comfortable building in a mission field nor a devoted group of elders into whose laps many perplexing problems can be cast. He will be lonely; his family will become both sick and homesick; he will have to whip a language barrier and adopt local customs. If results therefore are seemingly meager let him remember Paul.

If the missionary should be prepared for small beginnings, the sending church by all means should accept this possibility. You may know of cases where churches, becoming discouraged with the snail pace of a new work, have pulled their preacher back home leaving the fruit on the vine. To overcome this serious blunder in mission work the church who sends a man should take these precautions:

First, let the church count the cost of seeing a work to fruition. Jesus strongly urged men to count the cost before attempting any program (Luke 14:28-32). Let the church realize that if the work succeeds the man they send must be given tools. Give him money with which to preach in the newspaper, to conduct a Bible correspondence course and to use the television to reach millions. How short sighted have been our efforts. We have sent brave pioneers to the untilled soil of lost souls expecting

them to wrest from the field a church with their bare hands. One can dig a ditch with a spade but he can do it much faster and more efficiently if he uses a power shovel. Let elders pick a town without the Lord's church and determine to stay with it until a strong, self-supporting congregation is established.

And surely churches founded through our missionary activity should aim to become self-supporting as quickly as possible. Push the new congregations out of the nest and make them fly. Paul did not plant colonies, always to be dependent on some mother church.

Second, let elders assume the leadership in mission work. Generally a preacher, whose heart feels the tug of lost souls, picks out a field and then begs a church to send him. When a congregation agrees to support him, too often it feels that it has done the would-be missionary a personal favor. Now it is not wrong for a preacher to stimulate interest in mission work by telling a church, "Here am I, send me!" However, it would be refreshing to see elders selecting a field and then searching for a man to go for them. Not having been "oversold" on a program, their willingness to keep a vow to plant New Testament truth in virgin soil will not be as easily broken.

Third, if elders would make personal visits to the mission field regularly the flame for the work would not flicker and die.

If both preacher and church were aware that the beginning might be slow it would operate to keep the missionary from ever feeling compelled to "pad" a report to retain his support. The faithful missionary should not be

forced constantly to mend fences back home. Too often the missionary resembles a district attorney who is up for re-election. Feeling that his record is at stake he must make so many converts, no matter how. The British attitude toward the public prosecutor's work is better. Say they, "The Crown cannot win and the Crown cannot lose." The public prosecutor does not seek to get convictions but to see that justice prevails; he does not publicly announce the convictions credited to him. Similarly, the missionary, while not insensitive to the number of converts made, should faithfully preach Christ leaving the results in God's hand.

3. Paul enlisted the aid of talented Christians.

On his first tour John Mark was an "assistant" preacher (Acts 13:5, Goodspeed). Timothy, "well reported of by the brethren," joined Paul's second crusade for Christ. Luke, the beloved physician, was associated with the preaching tours of the apostle. Here is the first medical missionary. What better recommendation is needed for seeking to induce a Christian doctor to join a campaign for Christ, say in the Congo? Doctor Marjorie Sewell has utilized her services to the Lord's advantage for several years in Africa.

There is wisdom in taking a party when opening a new field. First, in order to prevent discouragement. When circumstances forced Paul to enter Corinth alone he became so despondent that the Lord reassured him in a vision, saying, "I have much people in this city" (Acts 18:10). My family and I spent two and a half years in East London, South Africa without a fellow American. From experience we know the value of marching at least two

deep. Also, such a policy makes possible a division of labor. No one person can do everything well nor does he own sufficient time to meet all the demands of a new work. Men with varied abilities should be recruited. Rooted in my experience in Africa I have said many times that I would not go anywhere without a song leader.

Once on the field Paul enlisted the converts in the work. He believed that converts should also be converters, bringing others into the kingdom. The missionary today should train local men to become effective teachers and preachers. This poses no little problem. Should potential preachers be trained on the field or sent back to one of our Christian colleges? From experience with one mission field for several years I would advise against sending many back to this country for training. Only the most stable can weather the storm of goodness he meets on this side of the ocean. Furthermore, I would advise that only those who are married ever be sent back here. The proportion of those single men coming, marrying here and never returning to the mission field is too high. It is my judgment that greater good will result in training men on the field — with but few exceptions.

When a sizable number embark together on a program of church-planting, conflicts are certain to arise. Differences arose between good brethren in the first century — between hard hitting Paul and generous Barnabas (Acts 15:36-41). But significantly enough they did not permit these differences to thwart their goal of world conquest for Christ, and neither should we. The world is on fire and we have the only water which will put it out, yet we often sit back arguing about how to apply the water.

4. *Paul began where he thought the opportunity was the ripest.*

He visited religious services, made contacts, and secured invitations to preach. On reaching Philippi he went to the service of a group of women meeting on a river bank which resulted in the first members of the church there. It was his "custom" to first visit the Jewish synagogue of a town for it promised the most immediate results. Here the true God was worshiped, the Scriptures were read and believed, and the Messiah was expected. Thus, Paul worked first on religious people. Sometimes we let the fact that people are religious discourage us.

When synagogue preaching failed, Paul, without wasting time, turned from a hopeless situation to the Gentiles. In the missionary one skill demanding constant practice is the ability to determine when he has reached the point with a person that further teaching effort is futile.

If this Pauline rule of missionary action is followed today it will find us doing several important things.

First, we must concentrate much of our fire on young people from whom most converts are made. This fact is easily proved by asking a show of hands in any audience of those who were baptized prior to age twenty-one. Since the youth of a city represent a fertile field much energetic action should be channeled into Bible camps, Sunday morning Bible classes, day nursery schools, neighborhood children's classes, and vacation Bible schools. Incidentally, the vacation Bible school is called the "Holiday Bible School" in South Africa. South Africans take holidays, not vacations. Hence, here is an example of the

necessity of bowing to local, harmless customs in evangelizing a nation.

Second, the fertile field provided through friendship and kinship should demand much time. Friends and relatives may be strongly influenced Christward by "conversational advertising" of those already His followers.

Third, visitors should be visited. He who is sufficiently interested to look in on a service of those who keep house for the Lord are ripe for personal attention.

Fourth, the harvest from mass evangelism should be reaped. Graduates of a Bible correspondence course and readers of newspaper sermons are interested prospects, partially taught. These are devices which screen the population, unearthing for the missionary the people most likely to be converted. In Pittsburgh we have enrolled near 7,000 in our correspondence course in just over two years; for the past year we have received hundreds of requests for additional literature from our newspaper preaching program. Prospects for personal teaching are everywhere.

5. *Paul made the pulpit an effective tool of evangelism.*

Paul once referred to his evangelistic technique by saying that he taught "publicly and from house to house" (Acts 20:20). His public preaching included town square preaching (Acts 17:17).

Public preaching — including Sunday sermons, gospel meetings, radio and television — is not outdated. A planter of churches will seek to do effective pulpit work today. He knows that if you fill the pulpit you fill the pew.

Perhaps one reason public preaching has fallen into disrepute is because it has become to many a synonym for dullness. We must put meat on our sermon skeletons and make them living things. There is no excuse for dull preaching by the messenger of good news. Spurgeon remarked that one of his contemporary preachers would make a good martyr since he was so dry.

6. *Paul was a powerful, persistent, personal teacher.*

He who would imitate the most successful of all missionaries must balance public and private teaching (Acts 20:20). Paul knew that to reach the lost man, the least man, and the last man personal work was necessary. This master soul winner did not allow imprisonment to keep him from private teaching (Acts 28:30,31). You might say Paul "gossiped Christianity." Today we should not allow enforced inactivity to curtail our soul-winning efforts. John Manape, great native preacher of Pretoria, South Africa, lay in a hospital bed with a broken leg; while there he taught the young man in the next bed the truth.

Personal evangelism must characterize the missionary today. There is no short-cut which by-passes it. The secret to successful evangelism is the wearing out of much shoe leather and many rubber tires. As Henry Ward Beecher once remarked, "The longer I live, the more confidence I have in those sermons where one man is the minister and one man the congregation."

A few months ago I opened a checking account with the Brookline Savings Bank in Pittsburgh. When I was asked how I learned of them I replied, "Through your newspaper notices." Then I inquired, "What is your most

frequent answer to your question. The man replied, "Somebody likes our service and tells somebody else." They have built a thirty-two million dollar bank that way. And did you know, that is exactly the way the Lord's church will be built. Those of us who like the service of Christ must tell others of it.

There is a tendency on our part to give up too easily on a prospect. Persistence in personal work is essential. A survey made by the National Retail Dry Goods Association found that of a group of salesmen 25% were making one call and quitting, 48% were making two calls and quitting but that 85% of the business was placed after the fifth call. This is a sufficient hint to the would-be successful gospel salesman.

7. Some practical suggestions.

And now I would like to offer four concluding suggestions concerning the methods we use in evangelizing the world.

First, methods will vary with circumstances. Saul's armor was fine for Saul but it was wholly unsatisfactory for David, the giant killer. A method which works well in one nation may not succeed as well elsewhere. In Jackson, Tennessee we used yard signs to advertise our gospel meetings with much favorable comment; in Pittsburgh such a method would be hopelessly futile.

Second, selectivity must characterize your work. Stan Musial cannot use two bats at one time. A preacher cannot possibly tell all he knows in one sermon. Hence, a selection must be made. There are many excellent methods of evangelism but not all can be used. Lack of energy,

time and money will prevent it. Hence, a choice of methods to be employed must be made on the basis of those calculated to win the most souls in the shortest time.

Third, whatever method you choose prosecute it with vigor. Werhner Von Braun, our top rocket expert, as a young man wanted to become the assistant of professor Hermann Obert. He told Obert, "I'm still in technical school and can't offer you anything more than spare time and enthusiasm, but isn't there something I can do to help?" Like Von Braun we must have plenty of enthusiasm in the Lord's work. It is said that wherever Paul went he started either a riot or a revival but he started something. Paul was a hard hitter at anything he did. So whatever you do — do something.

There is a church in Chattanooga called "The Green Light Church." It features a green traffic signal on its building. The church of the Lord is a green light church if you mean that we must go, go, go!

Fourth, lean heavily on the arm of God. No method without the Lord works. Pray much; be prayed for much!

Conclusion

Paul's success was not wholly due to his inspiration or miracles. Let us not mistakenly take refuge in these things to excuse our failures. Paul, with a burning passion for souls, followed a plan. His strategy should be our strategy. Let us adopt the spirit of the ancient Chinese prayer:

Lord, revitalize China.

And, Lord, begin with me.

Daniel Webster was once seen to tip his hat to a young boy. When asked why, Webster said, "I did so when I thought of the wonderful possibilities wrapped up in that little brain and what it might unfold in its generation." In tribute to the church of Christ and with anticipation of its mighty strides in my own day, I tip my hat!

BASIC THINKING FOR SOUL WINNING

By Fausto Salvoni

Fausto Salvoni was born the 12th of October, 1907 at Rudiano (Brescia), Italy. When only 13 years of age he was sent to a seminary to become a Catholic priest. He received his doctorate in Theology when barely 21 years old, and was sent to Rome where he dedicated himself to the study of the Bible under the guidance of the Jesuits at the Pontifical Biblical Institute. After three years he obtained his degree in Holy Scripture, and was sent to Milano, where he taught Theology, Bible and Hebrew in the Seminaries.

While in Milano he collaborated with various Theological reviews and Ecclesiastical Encyclopedias, including the Vatican edition of the Catholic Encyclopedia. He published also various books, among which was a **Pedagogy of the Gospel**, a Bible Dictionary, and a Commentary of the Books of the Kings.



As a result of his teaching, which conformed to the Bible and thus was often in contrast with Catholic tradition, he was removed from his teaching position in 1937, promoted to a Theological Canon Priest, and transferred to the city of Treviglio. There, after a period of spiritual crises together with a complete systematic study of the New Testament, he made the decision that he must follow Christ and not men. In February of 1950, after having advised Cardinal Schuster of Milan by letter, he finally left the Catholic Church. He then began an isolated life, resisted

by friends and relatives alike, who were so desirous that he return to the priesthood that they refused even to give him food.

In March of 1951, by chance, he came into contact with the church of Christ. Upon finding that the plea of the church corresponded to the faith which he had attained through his study of the Bible, he immediately was baptized into Christ. Among the members of the church in Milan he met his future wife, and in 1954 was married to Enrica Piergiorgi. To them were subsequently born Mark and Daniel.

Since 1951 he has labored in the preaching of the gospel, among both Catholics and Protestants. He has held meetings in various nations and tongues, including France, Belgium, Austria, Germany and Switzerland. In Italy he has held numerous public debates with Catholic priests in various cities where the church of Christ exists. Also his publications, both in Italian and in French, have helped to lead many to Christ. His latest publication in French is "Pourquoi j'ai quitte ma soutaine" (Why I Abandoned My Priestly Robes), Paris, 1957. Brother Salvoni contributes to one American publication, "The Restoration Quarterly." At present he is preparing a comparative study between Catholicism and the true religion of Christ, which will soon be ready for publication in the United States.

Especially in the past ten years the churches of Christ of America have been working hard throughout the whole world in their efforts for the salvation of souls. The last war took away the precedent isolation of the American people, and brought them into contact with families and nations of every country. Christian soldiers had the opportunity of knowing the incredulity, the paganism and the superstition of other peoples. Many felt the obligation of leaving their homes to become preachers of the Lord. God who can produce good even out of evil, used the war to awaken Christian people to their missionary duty.

The churches of Christ with great sacrifices are today sending missionaries among the unbelievers, supporting native preachers and collecting money in order to sustain the work and to deal with the missionary problems. We are very grateful to our American brethren for this great help. However, a question in the minds of many is: "Will American congregations tire of making these great sacrifices before the churches in Italy and other nations can become self-supporting?" Many European Protestants seem to think so.

"Why do you not come over to the Baptist Church?" a Baptist clergyman asked me a few years ago. "We can better assure your future. The Christian brethren of America, seeing your work is not so fruitful as they like, will suddenly forsake you. Therefore all your work will crumble away."

"I will only preach the gospel of God and His truth," I answered. "My hope is grounded only in God and not in men. Christ will give us the necessary power of overcoming all difficulties."

In this study it is my purpose to encourage you not only to continue but to increase your present missionary activity. This may best be accomplished by studying the attitude of Jesus and the apostles toward their mission, in order that their example may be the guide and pattern of our work.

A. Jesus Continues Today His Great Mission Through His Disciples

"Mission" is a word of Latin origin (*missio*) signifying "sending forth." Specifically it is a sending forth with

authority to preach the gospel which converts souls. Missionaries are the persons sent to enlighten the unbelievers.

The first missionary, the first person sent forth to redeem man, was Jesus Christ. The mission of Jesus was and is the foundation of God's plan for saving souls. The God of the Bible is not a resting, but an active God, who continually tries to draw nearer to lost man. Jesus Christ is the means used by God for the salvation of mankind. Jesus is therefore the "apostle" (apostolos, Hebr. 3.1), that is, the man sent from God to the earth to save that which was lost. "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (John 3:17).¹

The work of Christ is carried onward through the mission of the apostles and of the church. Before ascending to heaven, He gave His Great Commission to the apostles in words which have the marks of the enthronement hymns of the Old Testament²: Jesus first asserts His greatness: "All authority in heaven and on earth has been given to me" (Matt. 2:18). Then He sends His messengers to proclaim the kingdom: "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (v 19). At last He affirms that He, as the enthroned Son of God, will help

¹All citations from the New Testament in this article are translations made directly from the New Testament Greek into English by Brother Salvoni. Accordingly at times they may vary somewhat from the customary wording of the King James' or Revised Versions.

²It was Otto Michel, who in his study, *Der Abschluss des Mathaeus Evangeliums*, printed in *Evangelische Theologie* 10 (1950), pp. 16-26, found in these words of Jesus the usual stages of the enthronement hymns, that is: elevation, proclamation of the kingdom, enthronement. For enthronement hymns, compare Psalms 2, 20, 21, 22, 31, 45, 69, 72, 110.

His messengers: "I am with you always, to the close of the age" (v. 20).³

In these few words we find the essential qualifications of a true missionary work, that is, the responsibility of preaching among non-Christian peoples. It must reach without limitations "all nations." It is the means by which Jesus Christ overcomes the Devil. The gospel prepares men for the glorious return of Christ at the end of the world.

The originator of missionary work is therefore God. Our Father, through the immensity of His love, sent His Son to redeem souls; the Son of God sent His ambassadors to proclaim "the good message of salvation" through faith in Jesus and obedience to His will. Missionaries are not therefore wonderworkers, nor teachers of human wisdom nor are they such as seek to charm people by their voice or by their eloquence. They are only the heralds of God through whom He will continue His work of salvation. "We are fellow workmen for God," wrote the apostle Paul (I Cor. 3:9).

God could have chosen many other ways to save man. But in His wisdom He preferred the means of preaching. "For since, in the wisdom of God the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. . . . we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God

³The sentence "I am with you" is often used in the Bible to assure the providence of God: Gen. 28:15; Judg. 6:12; Acts 18:10.

is stronger than men" (I Cor. 1:21-25). But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? . . . So faith comes from what is heard, and what is heard comes by the preaching of Christ" (Rom. 10:14, 17).

Today it is no longer Jesus personally who teaches men, for He speaks through the mouths of His missionaries. Today it is no longer Jesus who travels earthly roads, but through His servants He is now searching for sinners. "So we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God" (II Cor. 5:20). Woe to the Christian who forgets his missionary duty. Woe to him who, by his silence and ease, leaves peoples to eternal ruin. "Lift up your eyes, and look on the fields; for they are white already to harvest," said Jesus to the apostles (John 4:35). Woe unto us, if our inactivity should lead God to repeat the words of Isaiah (56:10)!

His watchmen are blind,
they are without knowledge;
they are all dumb dogs,
they cannot bark;
dreaming, lying down,
loving to slumber.

Christians must be like the watchmen set upon the walls of Jerusalem:

All the day and all the night
they shall never be silent (Isaiah 62:6).

It is certainly a wonderful gift of heavenly grace that God can use our feeble hands and hearts for the salvation

of souls. We cannot ourselves be saved unless we are willing to lend ourselves for the salvation of others. God said to Ezekiel: "I have made you a watchman. . . . if you do not speak to warn the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand. But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die in his iniquity; but you will have saved your life" (Ezek. 3:17-19).

II. *The Attitude of Jesus Toward His Great Mission*

At first glance it would seem that there is a contradiction in the attitude of Jesus toward His mission. There is no doubt but that His purpose in coming into the world was to offer salvation to all men, yet He limits His preaching to the Jews alone.

A. *Jesus the Light of the World*

The time of Jesus was one of great Jewish missionary activity. Many Scribes and Pharisees traversed sea and land to make a single proselyte (Matthew 23:15). But the majority of the Jews maintained their old hatred against the Gentiles. "Not a heathen will take part in the future kingdom," said Rabbi Eliezer⁴. In the Essenian monastery of Qumran, near the Dead Sea, the "brethren of the New Covenant" delighted themselves in preparing the holy war of the "sons of light" against the "sons of darkness," that is the Gentiles.⁵

⁴Rabbi Eliezer ben Hyrkanos lived about 90 A.D. The quotation is to be found in Tos. Sanh. 13,2. Other quotations are in H. L. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrash*, Munich 1922-1928, Vol. III, 63.154 f.; IV. 1116f.

⁵*Sefer Milhamah*, found in the fourth cave by Qumran. Compare Jean Carmignac, *La regle de la Guerre des fils de lumiere contre les fils de tenebre*, Paris 1858.

Jesus Christ, on the contrary, did not hate the non-Jews. He sometimes noted a faith and spirituality among the Gentiles even higher than that of the Jews. He proposed as the best example of love, the hated Samaritan who, forgetting racial prejudice, had pity for the Jew who had been stripped and beaten by the robbers (Luke 10:25-37). Jesus praised the Samaritan who alone, among the ten lepers, turned back to Him, fell at His feet and thanked Him (Luke 17:11-19). "Truly, I say to you, not even in Israel I found such faith," said Jesus, praising the centurion of Capernaum (Matthew 8:10)

Jesus in the last day will judge all the nations (Matthew 25:31,32). In that moment many "will come from the east and west and sit down at the table with Abraham, Isaac and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into outer darkness" (Matthew 8:11,12, cf. 22:9f; Luke 13:28). It was natural that these words should incite the boasting nationalism of the Jews. They therefore often tried to kill the prophet of Nazareth, friends of sinners and Gentiles.⁶

B. *Jesus the Servant to the Circumcised*

Jesus will save all men, but notwithstanding, He limited His preaching to the Jews. Therefore Paul calls Him "the servant to the circumcision."⁷ When a Greek woman, a Syrophenician by birth, begged Him to cast the demon out of her daughter, Jesus said to her: "Let the children first

⁶Compare Luke 4:16-29, where the hearers, without apparent reason, begin by praising Jesus, but at the end reject Him. "They first wondered at the gracious words." But Jesus reproved them, and the men of the synagogue "put him out of the city and led him to the brow of the hill, that they might throw him down headlong" (verses 22ff, 29). Cf. Jeremias, *Jesus et les payens*, Neuchatel 1956, pp. 39-40.

⁷*diakonos tes peritomes*, Rom. 15:8.

be fed, for it is not right to take the children's bread and throw it to the dogs" (Mark 7:27). Jesus sent His disciples to preach to the Jews alone, but not to the Gentiles and Samaritans: "Go not to the heathen and enter not in the country of Samaritans, but go rather to the lost sheep of the house of Israel."⁸

C. The Two Conditions Necessary Before Preaching to the Gentiles

The initiating of missionary work among the heathen presupposed two essential conditions: the Jewish refusal of the salvation offered by Jesus and the death and resurrection of our Lord.

1. The Refusal of the Jews

"The kingdom of God will be taken away from you and given to a nation producing the fruit of it," said Jesus. But before this, the stone rejected by the builders, must become the head of the corner (Matthew 21:42-45). In other words Jesus must be crucified and rise again. Many Christians of Jerusalem forgot this fact, when they desired to so limit the mission of salvation to the Jews and to the heathen who first became Jews by circumcision. It is for this reason that Peter was criticized for having baptized the uncircumcised Cornelius (Acts 11:3; 15:1; Galatians 2:11). It was Paul who clearly taught that the "failure (of the Jews) means riches for the Gentiles" and that

⁸The Greek words "eis hodon" signify "toward" (the heathen, the lost sheep). The Greek word "polis" signifies not only "town" or "city" but also "country" in the New Testament, according to the original meaning of the Aramaic word "medinah." The meaning of "country" is necessary in Luke 1:39. (Compare M. Black: *An Aramaic Approach to the Gospels and Acts*, 2nd edition, Oxford 1945, p. 11.)

“for their trespasses salvation has come to the Gentiles”
(Rom. 11:11,12).

2. *The Death of Jesus*

The rejection of Jesus by Jews led to His crucifixion. Therefore all the teachings regarding the conversion of the Gentiles concern the historical age following the death of Jesus. When some Greeks wished to see Jesus, the Lord taught that the hour was come for His death and glorification. “The hour has come for the Son of Man to be glorified. Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies, it bears much fruit” (John 12:20-24). The apostles were to bear testimony before governors and kings, but “the gospel must first be preached to all nations” (Mark 13:10). The gospel is the preaching of the death and of the resurrection of Jesus (I Cor. 15:1-9).

A woman came to Jesus, broke a jar of pure nard and poured the ointment over His head. The Lord said: “Truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory or her.” This action was the anointing of Jesus’ body in preparation for His burial (Mark 14:8). Also the Great Commission was given by Jesus after His death and resurrection and immediately before His visible ascending into heaven (Matthew 28:18-20).

C. *Practical Conclusions for Missionary Work Today*

The attitude of Jesus reminds us of the necessity of avoiding two opposite dangers in undertaking missionary work: pride and discouragement.

a) *Pride*. Jesus not only preached for the salvation of

man, but also died for him. Missionaries with Jesus must die to their self-reliance, their selfishness, and pride. In missionary endeavor two forces are at work: God and man. The principal power is in God's hand. Paul wrote to the Corinthians: "I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth."⁹ It is not the preacher who saves man and convinces him to accept Jesus. Christians are ambassadors who present Jesus Christ and not themselves. Even those who are tourist missionaries can produce good fruits: "In every way, whether in pretence or in truth, Christ is proclaimed; and I rejoice" wrote Paul to the Philippians (1:18).

But when the whole life of the missionary is consecrated to God and he follows the example of Jesus dying daily to personal pride in order always to be more clothed in His likeness, then the preaching becomes more powerful and efficient. Then he preaches not only by words but first of all by acts (Acts 1:1). "I pommel my body and subdue it, lest after preaching to others I myself should be disqualified" wrote Paul to the Corinthians (I Cor. 9:27).

⁹I Cor. 3:6,7. The Apostle John seems even to forget the human element, in emphasizing the activity of God. Some mistakenly think that John held that it is useless to preach the gospel to sons of darkness (John 16:33; I John 2:13,14; I John 5:4). They say that only Jesus' sheep can accept His words: "My sheep hear my voice, and I know them, and they follow me" (John 10:27). These do not become His sheep through the preaching of Jesus, but they accept — according to this mistaken view — the preaching because they are already His sheep. "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice" (John 10:16). It is necessary, they falsely affirm, to be in the fold of Jesus before one can hear His voice.

On the contrary, the apostle desires to emphasize that only persons who are sincere and humble will accept the truth, while those whose minds are closed will contend against it.

Since there is no way to know the heart of man, then the gospel must be preached to all. Each may then make his own decision.

Men of today are tired of words, they wish to see work. They no longer desire to hear only the commandment of Jesus "Love each other." They want to see love put in practice. They do not wish to see a missionary acting as a tourist, but one who sacrifices himself for souls. They want a missionary who, forgetting the ease of his life, can repeat Paul's words "To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law — though not being under the law — that I might win those under the law. To those outside the law I became as one outside the law — not being without law toward God but under the law of Christ — that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it for the sake of the gospel, that I may share in its blessings" (I Cor. 9:20-23).

2. *Discouragement.* It is a natural thing for a man to become discouraged when he has worked a long time without seeing any fruits. At times when the missionary sees his long hard work crumbling away because of discord or perhaps because of false co-workers who have entered into the vineyard of the Lord, it is easy to lose heart. In these moments the missionary must look to Jesus, who carried onward His preaching even though He knew the almost uselessness of His work among the Jews.

Naturally it is useless to stay in an unfruitful place, when many other countries are open for God. "And if any will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town" (Matt. 10:14). Paul accepted every occasion offered for the preaching of the gospel. At Troas "a door was open-

ed (for him) in the Lord" (II Cor. 2:12). Paul stayed in Ephesus because "a wide door for effective work has opened (to him)" (I Cor. 16:8). The apostle asked continual prayers for this purpose. "Pray for us also, that God may open us a door for the word" (Colossians 4:2).

It is however necessary to remember that missionary work is a pioneer work. If the colonists who first founded America had not so thought the great American culture of today would be non-existent. One missionary must sow; another, perhaps many years afterwards, will reap. "For here the saying holds true: One sows and another reaps," said Jesus. "I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Missionaries and congregations must remember this fact. They must work, continually work, without regarding the fruits of today. Jesus did not command: "Go and reap." He said only: "Go and preach." The word of God is powerful. In the proper time His word will produce its fruits according to the will of God.¹⁰

III. *Missionary work in Paul's teaching*

The life of Paul was a powerful missionary life. Preach-

¹⁰In Italy we have many open doors, especially in Sicily and other zones. Many Italians are tired of the Catholic doctrine, its superficiality and its purely external nature. In Santo Stefano di Camastra, a little town of Sicily, about two thousand persons came to hear the gospel message when I preached there two years ago. Yet to this day we still do not have a preacher there. We need many, many preachers. Concerning Vicenza, a town near Venice and Padua, many said: "It is useless to go there, it is too Catholic! You will not reap any fruit there!"

On the contrary each day more than 100 persons were present in the little hall; many others were turned away. In the two months following the meeting we have already had more than twelve baptisms, and many others are ready to obey God. Really, Italy is a good place for the preaching of the gospel. We need many preachers; otherwise we cannot accomplish the work that could and should be done.

ing was for him a necessity. "For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel" (I Cor. 9:16). His life, as the life of any good missionary, was a life of sacrifice. "Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I have been stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren, in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And apart from other things, there is the daily pressure upon me of my anxiety for all the churches" (II Cor. 11:24-28).

The life of Paul teaches us also other views regarding missionary work. It shows that evangelizing in foreign fields is not only the work of the evangelist, but also the work of all the church. Furthermore, as a priest of God, it is necessary that every Christian feel a missionary responsibility.

1. *Missionary activity is a work of the church*

Often Paul wrote that he was sent to preach. In the first place he, as an apostle sent by Christ, had the mission of evangelizing: "For Christ did not send me to baptize but to preach the gospel" (I Cor. 1:17). But we must remember that he was sent also by the church: "While they were worshipping the Lord and fasting, the Holy Spirit said: Set apart for me Barnabas and Saul for the work to which I have called them. Then after fasting

and praying they laid their hands on them and sent them off" (Acts 13:2, 3). Paul was therefore sent, with Barnabas, also by the church. "And how can men preach unless they are sent?" asked Paul in Romans 10:15.

Each congregation has therefore the duty of evangelizing the world. This task is carried out by persons who go forth to preach Jesus and by churches which send them and support their work. The brethren must seek those who are yet outside the family of God. It is the church that must announce to mankind the way to God. The church, as the body of Jesus, must continue the missionary work, which He began among the unbelieving of the world, "that through the church the manifold wisdom of God might be made known" (Eph. 3:10).

2. *Missionary Work an Urgent Necessity of
All the Priests of God.*

Often the Bible speaks on the priestly duty of every Christian, whose purpose is that of "declaring the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2:9). The wonders of Jesus must be proclaimed not only among Christians but especially among unbelievers, in order to guide them to the light. For this reason Paul wrote that he is a "minister of Christ Jesus to the Gentiles." This is a sacred priestly service, as is taught in the following words, "In the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit" (Rom. 15:16).

Brethren who forget their missionary obligation, are priests who have forgotten their God-enjoined duty. They have no one to bring to God as an acceptable offering,

which is agreeable to Him. To these persons Paul repeats the words which he wrote to Timothy: "Fulfill your ministry" (II Tim. 4:5).

Conclusion

Dear brethren, God has relied on His sons and given them the grace of working with Him for the final triumph of the kingdom of God. We must therefore "preach the word, be urgent in season and out of season," as Paul wrote to Timothy (II Tim. 4:2). It is God's will that all men have the possibility of hearing the gospel. The Christian can show his appreciation of the grace of God only through his activity in the interest of the salvation of the souls of others. Every Christian must have his or her part in presenting Christ to the world. Certainly all cannot go, but all can and must fulfill their portion of Christ's Great Commission. All can pray for those presently engaged in missionary labors. All can pray the "Lord of the harvest" to send reapers. All can by word and letter encourage others who are willing to go. All can have a part, however small, in meeting the material needs of mission work; and many who are presently convinced that they cannot go into a foreign field, would find that they could do so with just a little increase in faith. We should constantly remind ourselves that the eternal heavenly blessing is reserved only for those who labor. As the voice from heaven spoke unto John, "Blessed are the dead who die in the Lord henceforth. Blessed indeed, says the Spirit, that they may rest from their labors, for their deeds follow them" (Revelation 14:13).

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THE EXPANSION OF CHRISTIANITY

By Pat E. Harrell

Pat E. Harrell was born in Lamesa, Texas in 1930. The youngest child of John Robert and Mary Medley Harrell, he was raised in Albuquerque, New Mexico. A graduate of Abilene Christian College ('52), he has done advanced study at Harvard University and Boston University. In 1952 he married Nancy Zenor and they have one daughter, Holly. For the past seven years he has preached for the church in Natick, Massachusetts. Natick, appropriately enough for the theme of the Lectureship, was the scene of the first Protestant mission in America and the first American translation of the Bible. He is co-publisher of the *Restoration Quarterly*, a journal dedicated to Christian scholarship.



The history of civilization, a scholar has said, can be written in terms of rivers. The history of Christian missions can be written in the terminology of the ocean. One has only to stand on some sandy beach and watch the incoming tide to see the appropriateness of the figure.. The great waves surging in upon the shore, spending themselves as they stretch out upon the sand, exhaustedly retreating back into the infinitesimal ocean that had spilled them forth, only to try

again. The mission work of Christendom has also had its ebb and flow. If there have been great expansions, there have also been violent contractions. It is our task to look at these pulsations through the centuries.

The Wondrous Wave and Its Withdrawal

The first historian of Christian missions, long before Harnack, Warneck, and Latourette, was the author of the book of Acts. Although Luke concludes his story when the church is only a minute organism in the fringe of civilization that surrounds the Mediterranean, he has set the stage for the coming clash between Christ and Caesar. Soon the Roman Empire, having grown senile, is to seek desperately to rejuvenate itself. Reminiscing about the days of old the Empire attributed its former greatness to its gods. Obviously its present infirmities must be caused by the influx of new religions, one of which was Christianity, that challenged these old loyalties. A remedy for such a religio-political malady would be to unite the peoples of the Empire in a common worship. The Emperor, who as the personification of the state had long been viewed as divine in Asia, was to be the object of universal worship. But the hoped-for spirit of togetherness was disrupted by a little group of maligned people, the followers of a crucified carpenter, who steadfastly refused to confess Caesar as Lord. The contempt with which these people were viewed was voiced by Celsus who complained that "Weavers, cobblers, and fullers, the most illiterate persons, preached the irrational faith." But this very irrational faith with a kind of effervescence permeated all of society until it was viewed by the Romans as a subversive movement. And so began the most uneven struggle in history — a contest between the naked power

of the Empire and the passive resistance of the Church. Property was confiscated, buildings destroyed, Bibles burned, Christians banished to the mines and thrown to the beasts. The blood of these martyrs merely enriched the ground for a great harvest. The time came when Tertullian could challenge the Emperor to "count your army in any province and the Christians there will outnumber it." Gradually the hands of prayer had defeated the mailed fists.

These ordinary Christians had already accomplished this extraordinary thing when an event pregnant with significance took place. A young army officer in the outpost of Britain, whose father previously had been Caesar of the West, was declared Emperor by his troops. In the ensuing civil war the crisis came at the Melvian bridge outside of Rome. The young officer, Constantine was his name, before the battle saw or thought he saw a cross of light in the sky with the inscription, "Conquer by this." Having placed the cross and the monogram of Christ upon his banners, he was victorious. Attributing his triumph to the efficacy of his faith in the cross, Constantine changed the Empire's role from that of persecutor to benefactor of the church. It was legalized, emancipated protected and enriched. From this embrace the Empire received the needed warmth for the prolongation of its life, but for the church it was a kiss of death. The hour of its greatest triumph became the hour of its greatest tragedy. Here commenced the first withdrawal of Christian missions.

The church before whom the Empire had capitulated had been forged in the furnace and fashioned on the anvil of adversity. It was totally unprepared for the ease and

luxury in which it found itself. The next years were destined to prove that nothing fails like success. It was almost as if the church were living in a house containing no windows, only mirrors. Wherever the church looked it saw its own image. The longer the introspection lasted, the more involved and intricate problems the church found to debate. In addition the Empire, with whom the church was united, increasingly felt the pressure of the barbarian tribes on its frontiers. Thus beset from perils within and without, the church, which originally grew from the yeastly agitation of its members, forgot the verb "go" in the Great Commission.

This is not to say that during the recession of the Christian mission there were no noble souls witnessing for Christ. Among the hostages the Goths sent to the Empire was a youth named Ulfilas. He was converted to Christianity and before he was thirty was back preaching to his people north of the Danube. A young pagan called Martin was in the Roman army stationed in northern Gaul. One cold, wintry day he saw a beggar shivering from exposure. With his sword he rent his military cloak in half, giving part to the destitute man. That night Martin dreamed he saw Christ wrapped in the half he had given to the beggar. This was the turning point in Martin's life. He became a Christian and preached with success to the people of Gaul. Another youth was captured at his home in Britain by Celts and carried to Ireland. Seizing an opportunity to escape this life of slavery, Patrick fled to Gaul only to return to preach to his former captors. His accomplishments in Ireland have become legendary. It is significant to note that these great missionaries did not come from the settled section of the Em-

pire where the church was numerically strong, but from the frontier, thus illustrating a point often seen in history — the vitality of the church is found frequently not in the center but on the growing edge.

The Second Surge and Its Secession

On the frontiers the barbarians, by a slow process of osmosis, were being absorbed into the civilized world. The time came when the soldiers who marched behind the Empire's eagles were not Romans, but Goths, Franks, and Germans. The title of Gibbon's famous work, *The Decline and Fall of the Roman Empire*, is in a sense a misnomer. While the Empire did decline, it never fell. It faded away. With the assimilation of a more virile people into the Empire there began the second swell of missionary activity. Fifty years after Benedict established his monastery in Italy similar institutions were spread over western Europe and Britain. Most important was the monastery on the rock-bound island of Iona off the coast of Scotland. It and other monasteries flooded Europe with monks. Illustrative of these men was Boniface who ranged far and wide over the Continent leaving a train of churches in his wake. When he was nearly eighty he resigned a comfortable bishopric to labor among the hostile pagans of the lowlands. There he died a martyr's death refusing to lift a hand in his defense. The last words upon his lips before he was dismembered and mutilated were, "Christians return good for evil." In the East, Nestorian Christians penetrated as far as China, exemplifying the vitality often characterizing the sects.

Whereas the dynamics of the first wave was provided by the witness of the average Christian, the thrust for

the second wave came from the monasteries and their swarming monks. The pronoun "ye" of the Great Commission was disregarded as individual responsibility was submerged in the hierarchical system of the Roman Church.

The Empire, as far as the West was concerned, was in reality dead although it was yet unburied. Before the church could become accustomed to her widowhood, she was faced with a great crisis. Blowing out of the desert the new faith of Islam swept over the East and covered what had once been Christian nations with Moslem rule. It drifted across Spain and into France before it was checked by Charles Martel. In the face of this new threat and before rising political powers the Christian mission slowly receded. To be sure, the losses suffered in the East were partially compensated by new gains in the West and North won by the cowed monks and the robed princes. But these gains were largely wrought through the use of force. The brightest work in this period of darkness was that of Ansgar who quietly labored in Scandinavia with his little school. Not that any great results were his, but his Scandinavian students were later to show the importance of a school in planting an indigenous church. Missions reached their ebb when Christian nations spawned the Crusades to kill the heathen rather than convert them. This era can be characterized as a time when Christendom misunderstood the words "make disciples" in the Commission. Volition was replaced by coercion.

The Third Tide and Its Turn

As a stream is colored by the soil over which it flows, Christian missions are continually influenced by secular

events. Of greatest consequence for the spread of Christianity was the discovery of 'the New World. The preaching orders of Francis and Dominic were already prepared to follow the conquerors and along with the new vigor of the Jesuits they proved an effective tool for evangelization. Through such men as Francis Xavier much of the new world was won nominally to Roman Catholicism within a century. It must be remembered that this expansion came at a time when the Roman Church was in desperate straits. The Reformation had torn from it its fairest possessions in Europe. It shows that living churches, like civilizations, have their greatest growth in periods of their greatest challenges.

To the retreat of this wave of missionary activity many factors contributed. First, the Catholic nations that had been instrumental in the discovery and exploration of the New World declined as political powers. Then the puzzling fact that Protestantism was indifferent to missions for nearly three hundred years. Luther believed the Great Commission applied only to the apostles who fulfilled it. Finally, just as Protestant missions were beginning to grow, the hoar frost of rationalism, which denied the Bible as God's word, was laid upon the first blossom. This was an age in which the Great Commission was entirely rejected, first by those who thought it no longer applicable and then by those who no longer thought it authentic.

The Fourth Flood

The present tide of expansion had its beginning in the great revivals of religion that swept over the English-speaking peoples. William Carney, a minister who supplemented his meager income by cobbling shoes, deserves

special mention. Rediscovering the Great Commission, he dedicated himself to preach the gospel in the Orient. When he appealed to his denomination to send him he was told, "Young man, when it pleases the Lord to convert the heathen, He will do it without your help or mine." His church, as a church, was not ready to make foreign mission work an integral part of its program. Carney turned to those who were interested. A missionary society was launched with a collection taken in a snuff box amounting to thirteen pounds, two shillings and sixpence. Thus with undaunted faith and thirty-six dollars a mission was started in India. One by one in the major denominations missionary societies were formed as the churches refused to acknowledge the Master's mandate. It seemed that Christ's command could not be thwarted even if an abortive means had to be found to fulfill it. It is a serious question to ask upon whom the greater blame rests, upon those who because of the impasse had to seek new channels or upon those who built the dam of disobedience. Since Carney, missionary activity has been slowly gaining momentum. The recent yearbooks of our religious neighbors reveal how much they are doing. The Southern Baptists have nearly 1,200 missionaries in foreign fields, 450 of whom are in Latin America. The American Baptists have 414 missionaries in the Orient alone. The Presbyterian Church U.S.A. has over 1,000 missionaries. The Seventh-day Adventists publish their literature in 197 languages and dialects. The Jehovah's Witnesses are active in 162 countries and island groups. The figures cease to be impressive when we look at our own statistics. Although this is perhaps the year of our highest crest, and we can be proud of what has been

achieved, we have barely over 100 missionaries outside our country. There is one independent church in Boston that supports by itself more missionaries than do all of the 17,000 congregations of the church of Christ combined.

The Relevancy of History

The fact that we have a saying that "History repeats itself" is in a sense a monument to our own stupidity. Although the past might not always be a guide for the future, it should at least save us from the blind alleys others have trod. And so the time has come to ask what meaning for us today has this ebb and flow of Christian missions.

It must first be noticed that some factors involved in the various retreats of Christian missions are still dangers today.

In the past the attitude of the church has been a negative one in which we have been overly concerned with what *not* to do. This historically can be explained but hardly excused. Too often in the past when we lighted the lamp of missions it was not to give light, but to fill the room with smoke. In this darkness we have stumbled where many others have fallen. We have failed to clearly see the relationship between the church and missions. By what diabolical turn have we come to think that missions are *a* task and not *the* task of the church? They are not an appendage. They are not something to be indulged in when a congregation, having satisfied its every whim, surprisingly discovers its treasury is not depleted. The Great Commission is the church's charter and missions are its reason for being. The argument for missions is exactly the same as the argument for Christianity.

When a congregation fails to do mission work, it is not simply failing to do another good work among many, it proves untrue to its nature, false to its origin, and has defaulted in its very essence.

Another factor contributing to the decline of mission work might be called the opiate of satisfaction. Believing as we do that the church should preach the gospel, the temptation is for a congregation to make a token contribution to some field to serve as a salve for its conscience. It also serves as a tactful way to reject all other calls for help. In short, it is the means by which we can congeal into a comfortable state of self-satisfaction. The ten dollars here or the twenty dollars there that should only be stepping stones to a greater work become pedestals which maroon us in the present state of mediocrity. We must be very careful that we are not inoculated with such a mild form of missions that we become immune from the real thing.

Also important in the wane of missions has been the loss of nerve on the part of church leaders. Although this has been expressed in different ways in the past, in our own times it most often pertains to financial matters and our willingness to make too high a correlation between wealth and achievement. The richest organization in Europe during the middle ages was the Roman church, but this was the time when the least mission work was done. The church's work today is often geared to the most pessimistic financial outlook possible. Why is it that we are always preparing for a rainy day? We should be preparing for a sunny one. Congregations say they cannot participate more in mission work because the present expenses exhaust the church's income. Of course it does.

Contributions, like water, seek their own level and will never increase until the challenge does. Few congregations are operating at anything near their capacity, although history clearly shows that the church runs best when its belts are tight and its bearings are hot.

Having looked at some of the elements involved in the recessions of Christian missions, we must not fail to notice the essential components in the great expansions of our faith.

There has never been an expansion without leaders who will lead. Missions are always ground to powder when they are caught between the upper millstone of inert elders and the nether millstone of the indifferent masses. Leadership especially involves being acutely sensitive to the opportunities provided by the forces that weave the web of human history. There must be an awareness, for example, of how successful Christianity has always been on the frontiers. Frontiers can not be discussed today purely in geographical terms. With two million university students, three-fourths of whom have no religious affiliation, there is an intellectual frontier. With forty percent of our population moving into new neighborhoods, there is the suburban frontier. Abroad there are frontiers provided by the shaping of new nations and the rise of dormant peoples. We need not think that these opportunities will always remain at flood, there will also be an ebb.

The most important factor in the expansion of Christianity, however, remains to be discussed. It is so easy for us to discuss the failure of the church without realizing that the church can only fail as we fail. In the last analysis whether or not the present mission wave moves

toward a crescendo depends upon those of us who sit in the pews. Our obligation to missions transcends the easy chair where we read about them in the religious papers. In addition to our own personal witness for Christ, it is ours to pray, give and encourage those works beyond our sphere of influence. We alone are the society of the concerned and already we have lived too long in the lee of the wind. Christ discussed discipleship in terms of carrying a cross and following Him. It is time for us to lay down the lotus blossom and pick up that cross if it is to be the whole gospel to the whole world by the whole church.

THE WELL ADJUSTED MISSIONARY

By Geo. S. Benson

Dr. Geo. S. Benson was elected president of Harding College while still in the Orient in 1936. He came home immediately to assume that responsibility.

Under his administration the college was soon out of debt and has since built one of the best college plants in the South, has become a member of the North Central Association and is now planning graduate work in several fields.

A native of Oklahoma, Dr. Benson grew up on the farm and worked his way through high school and college, graduated from Oklahoma A&M in 1924, from Harding College in 1925. He did graduate work in the University of Chicago and received an LL.D. Degree from Knox College in 1948.



Dr. Benson went as a missionary to China in 1925 and except for a short furlough in the homeland remained in the Orient until 1936. While there, he founded the Canton Bible School, the Canton English School, and also taught in the Sun Yat Sen Universtiy.

Dr. Benson's activities in the interest of the American republic and its private enterprise economy has been very evident since his return from the Orient. In 1949 General Eisenhower presented to him an award for work in the interest of the American way of life on behalf of the Freedoms Foundation, Inc., at Valley Forge, Pennsylvania. He has

been the winner of one or more similar awards each year since.

Dr. Benson is a member of: The National Policy Committee of FOR AMERICA; of the Academic Advisory Board of the United States Merchant Marine Academy at Kings Point, Long Island, New York; of the National Panel of Arbitrators of the American Arbitration Association; and of the Committee on CRUSADE FOR FREEDOM. He is a trustee for the National Council for Community Improvement; and a Director of the National Thrift Committee. He is President of the Arkansas Public Expenditure Council and was elected ARKANSAN OF THE YEAR for 1953-54. Dr. Benson also operates a boys' camp in the foothills of the Ozark mountains.

Dr. Benson writes a column entitled, "Looking Ahead," which is now appearing in more than 3000 county newspapers. He also does a radio program entitled, "Land of the Free," which is aired on some 360 radio stations weekly. He is in great demand as a lecturer and serves as Director of the National Education Program with its coast-to-coast campus.

Frank Hughes, outstanding reporter for the Chicago Tribune, after an interview with Dr. Benson, said: "Here is a man whose zeal for truth, justice, and humanity has made him one of the most powerful voices for Americanism in our nation today." Philip Rose, well-known writer for the Saturday Evening Post, said following an interview with Dr. Benson: "I came away from my visit with Dr. Benson feeling that here is a man who is sound and good to the core. He is basic American. He draws inspiration from the founding fathers of the Republic, for the truths of history, and from the Bible."

The Great Commission contained two assignments: first, to evangelize the world, making disciples; second, to teach the new disciples all things that Jesus had commanded, including the doctrines of the church and Christian living. The task of evangelizing the world and then properly teaching the converted is likewise the chief task confronting our generation of Christians. Since about 93% of the people of the world live outside our borders, the big part

of the task must be accomplished by what we call foreign missionary work and by those whom we call missionaries.

Due to the rapid increase of population in recent decades there are now more unevangelized than in any previous age. In view of the hugeness of the task and in view of the importance of the undertaking, it is evident that well-adjusted missionaries are of tremendous significance. In fact, ill-adjusted people do not usually accomplish very much anywhere. Particularly, is this true in missionary work. To be well adjusted on a foreign field requires much more skill, tact, knowledge, self-control and poise than is required to appear adjusted in one's home land and among one's own people. Once in Shanghai, while in conversation with a well trained Chinese gentleman — one who understood Chinese culture and who held a Ph.D. Degree from a well known American university, who was then serving as secretary to the YMCA in Shanghai and who served as interpreter for President Chiang Khai Shek when he addressed audiences of American people — I inquired, "What do you consider the most important qualification for an American missionary preparing to work in China?" His answer was immediate and spontaneous: "Ability to appreciate Chinese culture and civilization."

Churches of Christ in America are novices in missionary endeavor. Congregations as a general rule have no plan for carefully selecting missionaries, or for adequately training those who desire to be missionaries. Most congregations have done very little in studying missionary methods. The fruits of our labors are very meager in all foreign fields. We must expand greatly in this required field of endeavor — something we are abundantly able to do — if our responsibility to God is to be honorably dis-

charged. Nothing is more essential to this accomplishment than having well adjusted missionaries.

There are many qualifications of the well adjusted missionary. The speaker knows well that he has neither the ability nor the time to discuss all of these. A selected number, however, will be discussed briefly.

Physical Health

The physical health of the missionary is an important factor in his adjustment in a foreign field. In many countries the climate is much more taxing than in our own. Medical service is often much more difficult to obtain and sometimes very distant. Food is not always good. Any physical weakness may become much more troublesome under these conditions. Therefore, the prospective missionary should be in good, sound physical health. It is reported that about one-third of those who fail on mission fields fail because of health.

The age is also important. If one is too young there is danger of instability and indecision. If one is too advanced there is the danger of fixed ideas and inflexibility, as well as the difficulty of language. Those of more advanced years seldom become good in the language. Perhaps between 24 and 35 is a good general suggestion, but with plenty of flexibility, in keeping with other factors that may exist.

Emotional Stability

Wherever two or more missionaries are together, there are going to be differences of opinion. The number of American missionaries in any given locality will also be limited. The evangelistic efforts of the missionaries are

usually slow and difficult among foreign peoples. All of these things contribute to emotional strain. This strain is further aggravated by language difficulties and a sense of futility in the early years of one's missionary experience. Without a high degree of emotional stability the new missionary is liable to fall into conflict with other missionaries and with the nationals and also liable to give up the undertaking and return home in defeat.

*Ability to Adjust to a New Environment
and to New Problems*

The customs and manners of all foreign peoples differ, more or less, from our own. We dare not hope to quickly Americanize the foreign people in order that they may adjust to our customs and manners. On the contrary, we are the foreigners who must adjust to the customs and manners of the people we serve. We must be able to see the good in their civilization and be able to appreciate it. It is practically impossible to successfully teach people whom we do not appreciate and who can readily see that we do not appreciate them (and they always can).

Social conditions in all foreign countries are different from our own. The missionary must be able to adjust himself to the social conditions that prevail — conditions sometimes just as good as our own but always different.

Water often requires boiling before drinking. Food that has been out in the open and exposed to flies and dust is often unsafe to eat until cooked. In some foreign countries the people surviving are the ones who have developed an immunity to typhoid, to dysentery and malaria. While our American people have not developed those immunities, we must protect our own health without appearing to think

we are better than the people among whom we are living and thereby offend their sensitive feelings.

Common Sense

Plain, humble, common sense is a rare gift but an essential one for the foreign missionary, who must meet problems the like of which he has never met before, who must adjust himself to peoples with customs and manners he has never known before, and who must adjust himself to other foreign missionaries who are likewise acting under conditions that they have never experienced before. All of this calls for an abundance of common sense and good judgment.

Ability to Organize and Manage One's Own Affairs

The foreign missionary may find himself living on a lower salary than he has ever had before. It will be important that he understand how to manage his money matters on his own. Oftentimes one has had the advice of father or mother or older brother or sister at home and has never learned to manage his own money affairs, maybe he has never actually lived on his own income before setting out for the foreign field. One who has actually proved unable to manage his money matters at home would do well to master the art before accepting a foreign missionary assignment. One should also have the ability to control readily his own children without allowing them to take up the whole of his time or he won't be of much value as a missionary. Wives on the foreign field usually find it advisable to hire help to take care of their children, do their house work and do their cooking so that they likewise can be free to do missionary work. One also needs to be able to remain free from worry, even though far

from parents and relatives, any of whom might become ill and who could pass away while one is abroad.

Humility

Genuine humility is far more important on the foreign field than at home. The new missionary must be humble enough to learn both from older missionaries and also from the nationals of his chosen field. The people of some countries, especially China, Japan, and India are very humble. The missionary who isn't humble will tend to believe they think him superior. To *act* superior however, would ruin his influence for a long time to come. The humble people of the Orient expect to see their humility reflected in others. No qualification is more essential.

Marital Status

Neither a young man nor a young women should go to most foreign fields unmarried. Man is a social being, with social instincts. These instincts do not die because one goes to a foreign field. Seldom does the single missionary find a suitable mate of his own nationality on the foreign field, and seldom does a marriage contracted with a national work out well. One who continues single seldom adjusts well. It is also very important that both man and wife be seriously dedicated to missionary work. Just marrying a missionary doesn't necessarily make one a missionary.

A Thorough Knowledge of the Bible

The gospel is the power of God unto salvation. The word of God is the sword of the spirit. The foreign missionary will find it difficult enough to keep up his own spiritual zeal and will find it essential that he have a deep

abiding knowledge of the word of God, not just a superficial ability to quote it and argue it.

In his universal weakness man always seeks for the absolute. But man is human, and can't create any absolutes. Therefore the missionary's one hope for strength and courage lies in his faith in the Bible as the word of God. A changing faith cannot be the true faith.

The only gospel the missionary can know is found in the Bible. The Bible is a missionary book. One who doesn't know God can't reveal Him to others. One who doesn't know the Bible can't teach it to others.

*A Well Developed Spiritual Nature With Faith
in the Power and Presence of God*

The missionary will find so many trying and discouraging circumstances that he will need to draw comfort from his faith in the power and presence of God. He will often need to say with Paul, "I can do all things through Christ that strengtheneth me." The modernist who does not believe in the presence and power of the hand of God in the affairs of men has no business on the foreign mission field.

An Abiding Love for God and for Man

Jesus readily affirmed the greatest commandment to be *love for God* and the second to be *love for man*. The missionary who does not love God with all of his heart and with all his strength and with all his soul and who isn't ready to go anywhere that God wants him to go and to do anything that God wants him to do and who is not able to be steadfast even under trying and difficult circumstances should not go to a foreign field. Paul was

able to accept four years of imprisonment as being a part of the purpose of God for him. He was able to assure the Philippians that his imprisonment had fallen out rather unto the furtherance of the gospel. One must be able to endure all manner of hardships and still remain unshaken in his love for God.

The missionary's love for lost men must be so great that even though the lost man has a different colored skin, has different colored hair, wears different style clothes and has different customs and manners, he can still be recognized as God's creation and still loved because he is God's creation and in spite of the fact that everything about him is different from that to which the missionary is accustomed — love him and want to save him through the gospel, without trying to Americanize him.

*A Conviction That Man is Lost Without the Gospel
Regardless of the Country in Which He Lives and
Regardless of the Degree of His Knowledge*

There seems to be a feeling on the part of many that somehow the heathen are going to be saved without the gospel because they are living in ignorance of the gospel. Paul didn't see it that way. He declared that the Gentiles in his day were "without God and without hope in the world." They are today equally without hope wherever they are without God. The gospel is the power of God unto salvation. There is no other name given under heaven or among men whereby we must be saved. Those who hear, believe and obey the gospel shall be saved.

If this were not true, then the gospel would become a message of condemnation because if *any* heathen are saved without the gospel then *all* heathen are saved without it.

Since after we carry it to them only 5% or 10% receive it, then we would be condemning all the rest. This would make the gospel a message of condemnation rather than a message of salvation. Such a conclusion, however, is too absurd for consideration. We must recognize as the Bible teaches that the heathen are lost and that Jesus came with a message of life for lost men — not a message of condemnation for saved men.

Not A Seeker of Adventure

One who thinks of the missionary enterprise as a romantic, exciting adventure — a chance for a trip abroad and possibly around the world — is by no means fitted for the foreign field. The missionary's one mission is to seek, find and save the lost. He is an instrument of light in a dark place; a messenger of hope to lost men, not a tourist on a pleasure jaunt.

An Understanding of Bible Methods

Last of all, the well adjusted missionary must understand New Testament missionary methods. In America, our churches of Christ have done quite well restoring the New Testament pattern with regard to the terms of admission into the church, the organization of the church, the worship of the church, and the work of the church. It appears, however, that we have not made much of a study of New Testament missionary methods. On the contrary, we have a dearth of either preaching or writing on the subject. It would appear that we have been more or less pushed into following, to a greater or lesser degree, the missionary methods of the various denominations that have preceded us to most of the foreign fields by half a century or more.

To break away from this pattern on the foreign field and to restore New Testament missionary methods is just as essential and just as significant as breaking away from denominational patterns in our own country to restore the New Testament church. The new missionary who does not understand Paul's missionary methods and who is not firmly committed to following Paul's missionary methods will likely find himself much confused on the foreign field when his labors have failed to develop as he had hoped and when he begins to realize that his methods are probably one of the major weaknesses in his work.

The fact that missionaries are earnest and zealous and filled only with a desire to do good doesn't mean that they will automatically follow the best methods on the field. The right methods are more difficult than the wrong methods, and will probably result in a slower start.

Americans are always in a hurry. This is characteristic both of missionaries and of those who support missionaries. They all want quick results. It appears that missionary efforts have often been conducted along lines that would get the quickest apparent results without much study of New Testament missionary methods.

It is therefore imperative that the churches supporting missionaries understand New Testament missionary methods. It is important that the missionary himself understand Bible methods and that both the missionary and the supporting church recognize that the work may start off very slowly but that even so, it is much better to build on a sound, solid, scriptural foundation. Finally, in the end the results will undoubtedly be very far better. We have the Bible as a guide in missionary work. We also have 1900 years of missionary work to observe.

Paul is the great prince of Bible missionaries. He was called by Jesus Himself on the Damascus road. Then after some eight or ten years of seasoning and preparation he was sent forth from the church at Antioch by order of the Holy Spirit. In a period of ten or twelve years Paul then evangelized four provinces — Asia, Galatia, Macedonia and Achaia. He evangelized these four provinces to the extent that he declared, "I have no more any place in these parts." He not only was ready to leave there for Rome but had ambition to go on from Rome to Spain.

The missionary who does not understand Paul's methods is bound to be overwhelmed with the hugeness of the task of evangelizing the world. Churches in America, not understanding New Testament missionary methods, likewise can be so overwhelmed with the hugeness of the task that they will believe its achievement impossible. But when we understand Paul's missionary methods, we will understand that it is possible to evangelize the unevangelized of the world on a scriptural basis, in our generation.

If we have thought of Paul's missionary methods as being haphazard, then it is only because we have not thoroughly studied them. Paul worked according to a very definite pattern, a pattern that many believe should be our pattern today. While there is no command in the Bible to break bread every first day of the week, yet we properly accept apostolic example and therefore break bread steadfastly on the first day of the week. Why should not Paul's example in missionary work be followed with equal steadfastness? Why should we believe that *his* missionary methods are purely incidental and to be followed or not according to *our* wisdom when we believe that his example with regard to the Lord's Supper and with re-

gard to vocal music in the church must be followed steadfastly?

Paul was a man of great physical endurance — able to endure beatings, stonings, imprisonments and constant persecution. He was a well educated man — a student of the famed teacher, Gamaliel; a man who had advanced beyond many of his own age, becoming a member of the Sanhedrin while still quite young. He was a man of deep religious convictions, before and after becoming a Christian. He persecuted the church because he thought Jesus was an impostor and that the Christian movement should be destroyed. After becoming a Christian he endured persecution and hardships as a dedicated soldier of the cross. Paul, however, didn't rush into the work of preaching the gospel to Gentiles immediately after he was called on the Damascus road. In the providence of God some eight or ten years passed while he was evidently becoming seasoned and made ready for his tremendous undertaking as the prince of missionaries and as an example for all missionaries. The following points are outstanding in Paul's methods:

1. He traveled in a company, not alone. Jesus, you remember, sent out His disciples two and two in their own country. Paul, in a foreign country, traveled with a still larger company.
2. Paul went to the main cities and provincial centers in the areas he traversed. He never assumed the responsibility of going into all of the villages and hamlets. That was to become the task of the churches which he would establish. When he had established churches in the main centers, his work was finished.

3. Paul went to prominent people, among others. For instance, he had the practice of appearing in the Jewish synagogues, where he would find Jews who believed in God and where he would find Gentiles who had become proselytes and both of whom were influential in the community. That's perhaps the reason he was able to appoint elders in the different churches within a relatively short time. It is a reason that he could rely upon them to so soon become self-supporting, self-governing, and self-propagating.
4. Paul built churches. When groups of converts had been made, Paul went on to another city; then returned for further teaching and finally, to appoint elders in the different churches. These churches Paul did not commit to a succeeding missionary nor did he commit them to a young native whom he had taught and whom he had put on a foreign salary. He committed them to the Lord and went his way. A good example is his final message to the elders at Ephesus.
5. Paul didn't buy any land for the local churches in the different cities, and he didn't become a superintendent of real estate. Likewise, Paul did not hire native preachers in these different cities and put them on foreign salaries. These two things that Paul did *not* do are the thing that current missionaries nearly always do, and the things that appear to create the greatest obstacles to the actual development of indigenous churches and the long range progress of the gospel.

It was my privilege 30 years ago to observe in China the work of Methodist, Baptist, and Presbyterian mission-

aries who had worked for 50 years and who didn't have a single self-supporting church in that area. They had scores of missions but no churches. They owned the buildings or paid for rented halls; they paid salaries to all of the native preachers. These mission points had just continued to be mission points for half a century. I had opportunity in the Philippine Islands to observe the work of these same missionary groups and their similar results. Likewise, in India. I have talked with people who observed similar methods in Africa and similar results.

These denominational missionary groups today are re-evaluating their work and undertaking to change their methods. Read, for instance, "Missionary Methods And Practice" by Harold Lindsell, who describes the old methods and who appeals for change from the failing methods of the past century to the successful methods of Paul. Read also "Missions At The Crossroads" by T. Stanley Soltau, who describes as a failure the methods used in China, but shows how Presbyterian missionaries, profiting from that blunder, much more nearly followed Paul's missionary methods in Korea and with very much greater success. In fact, nearly all new books on missionary methods written by members of the major denominations are calling for adoption of Paul's methods.

After observing the efforts of these various missionary groups in China, efforts which they themselves considered to be a failure, it was my privilege to be the first non-Catholic missionary to live on Mindoro Island in the Philippines. There, at Pinamalayan and at Paclasan I tried to follow Paul's missionary methods. About 55 people were baptized at the former and about 25 at the latter place. They soon constructed their own church buildings,

studied and prepared to conduct their own services, and I was able to leave a church operating in each place and without having put any American money into either building, and without having employed anyone on American money to conduct services and direct the church work.

In Japan, our brethren having at the first followed the old method of paying native preachers, are in many cases now trying hard to get away from it. Brother George Gurganus made a bold change at the Yogi Yogi Hachiman church in Tokyo. The results have been extremely gratifying. The church is entirely self-supporting and after one year sent its own missionary to Okinawa. In some other parts of Japan the missionaries report that they are cutting off foreign support for Japanese preachers at the rate of 20% a year. In Nigeria our brethren rapidly employed about 100 native workers, most of whom came over from denominational churches and who were paid more than they had been receiving from the denominations. Now, the missionaries there are united in believing that paying them American money was a mistake and they are attempting to stop the support at the rate of 25% each six months and thus complete it in two years. Some native preachers in Nigeria, however, are quite angry about it. Some are working against the missionaries there, and even some are writing letters to America asking the churches here not to send back those same missionaries. This is unfortunate and of course, will do a certain amount of damage. Had that practice never been started, then the change would not need to be made and these hard feelings would not be developed.

In America, churches were built all the way across this continent by men who labored on their own farms, in

stores or a post office, and then preached on Sundays. We developed self-supporting, self-governing and self-propagating churches, which now support most of the foreign missionary work being done round the world.

This doesn't mean that we shouldn't extend help as was done in the case at Washington, D.C., at Chicago and other places. But we didn't go into Chicago or Washington and buy property in the name of a church elsewhere; develop a group of Christians there and then keep a paid preacher there until a local preacher there could be put on a salary from the sponsoring church. On the contrary, we simply helped as help was needed but developed a self-supporting, self-governing, self-propagating church. This is what we must do in foreign fields. Should we find it advisable to give a little help on a building or a little help otherwise in getting the church started, I think it wouldn't be wrong but when our support is overwhelming and when the local leader is on a foreign salary, then that is a totally different picture. Paul didn't work that way. He succeeded. We do work that way, and we haven't yet succeeded. Shall we not gladly exchange unscriptural failing methods for scriptural methods that we hope will succeed as they did in the days of the apostles?

I say again that the new missionary going to the field not understanding Paul's methods and not dedicated to them can never be a well adjusted missionary nor can he effectively build churches. He will simply transplant missions and then be frustrated because they stall. We have on foreign shores today some congregations where American money constructed the building and where for ten years American dollars have paid the foreign leader and where there has been little growth in those ten years and

where the same amount of help is now needed as was needed ten years ago. This limits the progress of the church to the available amount of American dollars. It also makes it practically impossible to develop real churches.

From reports available to me it would appear that Foy Short has set a good example at Bulawayo, Africa. It is reported that he and those associated with him have established twenty-four churches in the Bulawayo area, and that only one negro among the 24 churches is receiving a salary from the whites, and that more to assist in establishing new work, and encouraging various churches, rather than remaining steadily with any one of the twenty-four. The best informed denominational missionaries seem now to speak almost with one voice in saying "Put no foreign money into church buildings or into native salaries." After 100 years of experience they seem driven to Paul's methods. One of their writers points to the fact that the Christian missionary Society, in 1924-25 had 1,233 foreign missionaries and 15,183 natives on American pay, and baptized 1.9 adults for the year per paid worker, if the 603,000 native baptized believers did nothing, thus leaving a lot to be desired. Another makes the point that following the old method, the more successful the missionary the more expensive was the work, because a building and a paid preacher was required for each new congregation started. On this pattern any successful effort would soon bog down financially.

It is reported that very successful missionary results followed in Indonesia when some German missionaries got completely cut off from financial support during the war and worked without money.

Jehovah's Witnesses are reported to be doing very effective work in Nigeria, where they can stay only temporarily on a visitor's visa. Between visits the natives carry on alone, and without financial support.

The most successful work in Burma is reported to be under the direction of certain Baptist missionaries, using Paul's methods, with no American money for buildings or native salaries.

The eagerness of the new missionary to get a quick and impressive start, plus the low wages with which native workers can be employed make it appear so feasible to employ the more capable native converts as full-time workers.

The missionary's next desire is for a church building, somewhat like American church buildings. But to have such a building would require many years. So it is simpler for the missionary to go to America and raise the money for a building. He then hires the most capable native convert as the preacher — responsible to the missionary, who pays his salary.

Then sooner or later the native preacher becomes unhappy because of the discrepancy between the foreign missionary's pay and his own. He requests a greater measure of equality. Arguments and unhappiness follow.

Paul didn't go to Antioch or to Jerusalem to get money for buildings in any of the cities of those four provinces, nor to pay the native preachers. Each church he started could be an example, capable of being followed in any neighboring community.

A foreign style church building, erected with foreign

money and a native preacher paid with foreign money sets an example that can be followed by neighboring communities only if they too can be so fortunate as to get similar help from America. That is the difference between *planting* a church and *transplanting* one.

This attention given to Paul's missionary methods is not calculated to give one iota of comfort to those who oppose missionary work, or who wish to escape giving to its support. We need five times the number of missionaries we now have. We also need far more missionary dollars than we are now giving. I am arguing for Paul's methods in order that we may be scriptural, and in order that we may accomplish more on foreign fields.

The well adjusted missionary is the secret to successful missionary work. We will have them only when churches begin studying missionary endeavor more closely, and begin selecting and training missionaries with more care, and when churches begin working more intently with the missionaries on the field. Perhaps churches interested in foreign work would do well to name one of their elders chairman of a special committee to study missionary work thoroughly and to recommend to the full group of elders, and through them to the entire church a well defined missionary program.

In the selection and training of the well adjusted missionary it would be good to consider health, ability to adjust, common sense, ability to organize one's own affairs, humility, marriage, knowledge of the Bible, spiritual depth, love for God and man; and dedication to Paul's missionary methods.

KEEPING MISSIONS SCRIPTURAL

By J. W. Roberts

J. W. Roberts was born in Henderson County, Tennessee, August 28, 1918. He graduated from High School at Burkesville, Kentucky in 1936. He received his college training at Freed-Hardeman College 1936-38; Abilene Christian College (B.A. 1942); University of Wichita (M.A. 1945; Butler University (1945-46, '47) and The University of Texas (Ph.D. 1955). He has preached locally for churches at Iraan, Texas, 1938-40; Riverside Church, Wichita, Kansas, 1942-45; Brightwood, Indianapolis, 1945-46. He has preached in meetings in several states and has done appointment work in many places. Since 1946 he has been on the Bible faculty at Abilene Christian College. He served as staff writer on the *Christian Worker* (1943-1953) and at present is a staff writer for the *Firm Foundation* and

is on the editorial board of *Power For Today*. He is chairman of the editorial board of the *Restoration Quarterly*. His wife (the former Delno Wheeler) is secretary to the President at ACC. They have two children — Jay, 14 and Kathy Fae, 12.



The Restoration Movement by its very nature ought to be strongly evangelistic. But historically speaking one could not truthfully say that it has been, except at a few periods. The practical return to the preaching of the Ancient Order really

began with the dramatic evangelistic effort of Walter Scott on the Western Reserve of Ohio in 1826-27. His results made the early leaders envision the possibility of taking the world for Christ in a few short years. They believed that the earthly millennium, which they interpreted to be not premillennial but a universal spiritual reign of Christ, was about to begin. But their hopes were to dim soon in a conflict over the scriptural method of mission work. Throughout the whole of our existence as a people we have actually talked more about how to do the job than we have tried to do it.

Our difficulty has been one of hermeneutics — a difficulty of interpreting the Scriptures in the light of the principles of a return to Apostolic Christianity. First, the whole concept of New Testament Christianity rests upon the deep-seated conviction that the Bible is the Word of God — an all-sufficient rule of faith and practice. With this conviction it was inevitable that every doctrine, every practice, and every method of work (by some principle of hermeneutics) must be made to conform to the divine standard. Secondly, there was a firm belief that that divine standard included the autonomy or self-government of the local church. From this there arose a suspicion that any device of cooperation was a natural enemy of the independence of the local church. This factor at times has produced virtual isolation of congregations from the brotherhood.

Early in the history of the movement the conviction arose (believed by some to be axiomatic) that the job of preaching the gospel to the whole world would never be done unless there was some coordination of our efforts. Isolation of congregations, duplication of efforts, lack of

a sense of responsibility where several congregations were in a position to do the same work all were felt to demand cooperation. This led to many schemes and organizations to coordinate the efforts of churches in localities, districts, and larger territories such as states and nations.

But these efforts at cooperation were under suspicion from the first. It was feared that the efforts would result in denominational hierarchy and would rival and detract from the churches themselves. Furthermore, it was felt that whatever method was worked out must not only guarantee the freedom of the Lord's churches, but must be based upon the divine pattern. Of course the Restoration Movement has been concerned with hermeneutics and has understood that the pattern deals with essentials and matters of expediency and indifference. Efforts have always been made to place these in their proper relation to the pattern, but it has been difficult to distinguish the essential and the expedient.

From the early days tensions have existed over this matter. However they have been more intense at certain periods. The most difficult period was 1850-75, when the question of the Missionary Society was one of the principal issues involved in the separation of the Disciples of Christ from the Restoration Movement. After this the matter was relatively quiet until the increased activity following the late war brought the question to the forefront again along different lines. Recently cooperation and institutionalism as they relate to the preaching of the gospel and benevolent work have occupied much time and space in our papers and discussions.

Our task assigned in this address is to consider cur-

rent problems, particularly cooperation and present practices as opposed to the Missionary Society in the light of Restoration History, to point out danger areas, and to see if we can arrive at agreement on scriptural methods so that people will have more confidence and will be more willing to engage in mission activities with greater zeal. This is admittedly a big subject for one lecture.

Looking back to the history of the Restoration Movement in America, we find that it had scarcely begun when the discussion arose. It was generally conceded that the churches needed to cooperate and could do so. That there were cooperative efforts by New Testament churches seemed plain from I Cor. 16:1ff and II Cor. 8-9. But what should be the mechanics of that cooperation? Much of the complexity of the history may be simplified by saying that there were two main proposals: the committee-delegate idea, which resulted in the Missionary Society, and local church cooperation.¹ We will discuss each of these in turn.

The Delegate-Committee Arrangement

The first of the Campbell churches in America were independent churches, which for reasons of consultation and fellowship attached themselves to Baptist Associations — first the Redstone and then the Mahoning. When the Mahoning Association was dissolved by decision of the representatives of the churches in 1831, immediately the

¹A somewhat different approach is taken by Earl West in his series "Congregational Cooperation — A Historical Study" in the *Gospel Advocate*, Vol. XCV, 1953, pp. 230, 244, 259, 344, 414, 478. This speaker believes that a comparison of this paper with Brother West's study will reveal a lack of accuracy in his analysis of the facts about congregational cooperation in the history of the Restoration Movement.

question arose as to whether the churches would work together or isolate themselves. In the decade of 1830 Alexander Campbell began to give the question his attention. In a series of articles in the *Millennial Harbinger* of 1831 he laid the foundation for his idea. His frequent urgings for the next twenty years were to result in the formation of the American Christian Missionary Society in Cincinnati in the year 1849.

The first principle upon which Campbell proceeded was that whatever was done must be scriptural. He said concerning the urgency of cooperation:

Though reason and the nature of things make this apparent, it must pass for nothing as respects the conscience, if we cannot show that in the apostolic churches such co-operation existed, and that it was a part of the means adopted by the authority of the Lord for the furtherance of the Gospel.²

Campbell then developed two main points. The first was that in the apostolic churches there were frequent groupings of local churches in contingent areas. Here he pointed to the mention of the churches in a given district, region, or country as a unit in joint action in benevolent work (I Cor. 16:1; 8-9) and in evangelism (II Cor. 11:8). The second point was that there was in the early churches a delegation of power of action to "messengers" — either of one man to one church (Phil. 2:25) or of one man to several churches (II Cor. 8:19-23). Emphasizing the original meaning of the word messenger (*apostolos*) in such passages, he believed that here was authority for the churches in given areas to set up com-

²*Millennial Harbinger*, 1831, p. 238.

mittees of their representatives and to work jointly through these representatives. He argued that the mechanics of such joint workings were not spelled out in the New Testament because they were matters of expediency; e.g., the day of meeting, the hour, the place, as well as the selection of functionaries to carry out such details as who would receive and disburse the money. He urged that churches in given districts, valleys, counties, etc., adopt this system of cooperation and maintained that these "co-operations" were to act only in effecting the desires of the churches and were to avoid all appearance of legislation or dictation. There can be no doubt that Campbell and many others thought that II Cor. 8:23 provided a scriptural basis for the Society. There can be no doubt either that the Society was the offspring of these conceptions.

The literature of the period from 1830 to 1860 is full of references, announcements, and reports of actions of these "co-operations." They existed in valleys (Middle Fork Cooperation), in counties (The Rush County, Ill., Cooperation), and finally the states (The Illinois Annual Meeting, 1832; Kentucky State Meeting, 1832). This led to a call for a meeting of delegates, who in turn formed a missionary society on a national basis in 1849. The Society with its officers and bylaws represented the incorporation of the committee on evangelism as a part of and responsible to the general meeting of the delegates of the churches. Dr. A. E. Cory in the *Report of the Commission to Restudy the Disciples of Christ* admits that the foundation idea of the Missionary Society is that of the "delegate" and that that idea is a "matter of debate."³

³Shane Quarterly, Vol. II, No. 2-3, April-July (1941), p. 363.

It is a matter of record that this same conception of the committee idea, or the individual representative idea has been lately revived by some brethren who oppose the cooperation of churches who say it is the only way such cooperation may be scripturally carried on. We are told that a network radio program may not be carried on by one church's accepting it as a work to be done and having others to cooperate with it, but that it would be scriptural if a group of individual representatives got together and formed a committee to receive the money and carry on the work. We are told that an orphans' home may be run by the individual representatives of churches in this way, but that a church could not direct one with the cooperation of other churches. This idea incorporated on a large scale produced the Missionary Society; yet it is the key, we are told, of cooperation today.

The Missionary Society was to have a checkered career. It was attacked violently and defended with vigor. Its early efforts were limited and its results meager. It was superseded in 1869 by a committee plan of evangelism known as the Louisville Plan but revived in 1875 under the Foreign Christian Missionary Society. It is the predecessor of the present United Christian Missionary Society and the United Agencies of the Disciples of Christ Denomination and has been the real vehicle of the emergence of the denominational status of that body out of the non-denominational plea of the Restoration Movement.

A question of no little importance is: "What is wrong with the Missionary Society?"

The Society is not wrong because either of the principles Campbell laid down is wrong. The brethren are right in

saying that churches may work through their representatives either singularly or in groups as the apostolic churches did, though it might be possible to exploit the delegation idea too far by becoming an ecclesiasticism as it did in the case of the Society.

The Society is not wrong merely because it is an institution separate from the church. There are many organizations both within the congregation (e.g., a singing school, a Bible school) and outside the congregation (e.g., a home, an incorporated paper, or a committee to run a radio program or hold a "Music Hall" meeting) which are accepted and supported by churches without difficulty.

The Society is not wrong because it does work parallel to the work of the church, for the work of many of the above institutions not coequal with the church overlaps that of the church and causes no problem.

The reason the Missionary Society is wrong is the *kind* of institution it is. As we have said, we do not dispute that churches in a given locality having common interests may act in common through their representatives and that the details of their committee's work are matters of expediency. But the formation of the Society went beyond the realm of expediency and all the implications of the Scriptures involved. A true expedient is merely the application of a principle in terms of aptness or practicability; it is a utility which is not a matter of principle, but which expedites rather than contravenes the principle involved. The claim of expediency was here used to create an institution (not of the type described above, but an ecclesiasticism) — an official body representing the "brotherhood" —

a binding together of churches and individuals in a society that has its by-laws and constitution, its rules and regulations by which its leaders and officials are elected, and by which members are received into the society and remain in good standing. . . . that sells stocks and shares, and is governed by a directorate composed of stockholders, with each director given votes according to the number of shares he holds.⁴

The error in supposing that some of the institutions which we have mentioned above and which are accepted, such as orphans' homes and publishing concerns, are comparable to the Society has often been pointed out.⁵ Denominations with their central organizations, earthly governing heads, bylaws, individual sources of income, etc., are ecclesiasticisms that the Lord's church could never be, because it has no organization larger than the local church. When such institutions establish schools, orphanages, or publishing firms, no one thinks that the institutions are rivals of the agencies which established them and through which they work. In the same way, a state home for unfortunate girls is not considered a detraction or rival of the state because it is not coequal but categorically different from the state. When the United Agency of the Disciples of Christ Denomination sets up schools or orphanages, these are not rivals of the agency, but that Agency or Society is categorically the same as the church itself and violates the autonomy of the church. That this

⁴The definition is by Brother G. C. Brewer.

⁵Compare Brother Brewer's articles on "Institutionalism" in *Contending for the Faith* (Nashville, Gospel Advocate Co., 1941), pp. 199-238; also his review of the booklet "Childhaven"; and more recently his exchange with Brother West and Brother Dorris on "Direct and Indirect Support of Missionaries," *Gospel Advocate*, 1953, pp. 444, 490, 543, 578, 775.

is right is the verdict of history, just as Benjamin Franklin and Tolbert Fanning and David Lipscomb predicted. The Society violated the New Testament principle of congregational independence (1) by creating an ecclesiasticism, a super organization coequal with the church, which tied the churches together through their representatives, and (2) by virtue of its activity of deliberative directives, political and religious resolutions, and its meddling in the internal affairs of the churches.⁶

*Local Church Cooperation — The Alternative
to the Society*

Even in the early days of the Restoration Movement there was a second method of cooperation offered. It is a matter of historical record (which has not received the attention it deserves) that churches cooperating through an independent sister congregation which initiates and directs the work attempted was the *scriptural alternative* to the Missionary Society offered by those who understood the unscripturalness of the Society.⁷

The evidence for this is abundant. It is spread throughout the pages of our literature, but it has been strangely ignored by some who have tried to make use of this literature. Only a little of the history can be given here.

Brother T. M. Henley, one of the great early preachers of Virginia, responded to the original articles of Campbell in the following way:

⁶Brother J. D. Thomas in his recent book *We Be Brethren* (Abilene, Biblical Research Press, 1958) reaches the same conclusion: The society is wrong because it is excluded by the pattern of congregational autonomy, p. 35.

⁷The speaker made the same point in an article "Congregational Cooperation Versus the Society," *Firm Foundation*, July 17, 1956, p. 459.

I am for cooperation too; but cooperation, if I understand the term, implies *weakness*. When any one church wishes to send out an Evangelist, and is unable to sustain him in the field, she may invite her sister congregations to cooperate with her. If the invitation is accepted, when the members visit those inviting them on the set day, they ought to act as if in the *house of another family*.

The Elders of this congregation preside and state the object for which they were invited and their inability to perform the work themselves, and ask their assistance and the sum of money wanting. This being agreed on, then all concerned can unite in selecting their Evangelist either leaving the arrangement to the Evangelist or pointing out the most suitable ground to be occupied by him — for one year or the time agreed on. The congregation proposing to co-operate, appoints one of her members or elders to receive all monies and pay over quarterly to their Evangelist what they may judge necessary to sustain him in the field. This brother's account to be presented to the churches cooperating annually. Such is our course, and I think there is not the same danger of running into the popish principles and practices of the sects as when we have Presidents and Secretaries — with their anathemas following.⁸

This is the first condemnation of the Society that I have found, and we notice that the alternative offered is cooperation through churches!

Tolbert Fanning was another of the early preachers to

⁸*Millennial Harbinger*, Vol. 7, pp. 333f.

question the Society. It is well known that Fanning started the *Gospel Advocate* to give the subject of cooperation a full discussion. Brother Fanning delivered an address at the meeting of the American Christian Missionary Society in October 1850 in which he directed attention to the way he believed missionary work should be done. He cited the example of the church which met at Franklin College in Tennessee. They had sent out J. J. Trott as a missionary to the Cherokee Indians. Two or three congregations were assisting them in sustaining him in the field. This Fanning defended as being scriptural and right.⁹

David Lipscomb was a key man in the fight against the Society. That he endorsed congregational cooperation as represented by our radio programs, auditorium meetings, and orphans' homes is beyond question. Seemingly there has been a deliberate attempt to misrepresent his position. His endorsement does not prove it right; but the use made of his name, as well as the fact that his arguments are so logical, scriptural, and understandable, demands a thorough demonstration of his position.

In 1867 Lipscomb and Thomas Munnell had a discussion in the *Advocate* over cooperation. Munnell asked Lipscomb how churches might cooperate. He replied:

Two churches can cooperate, 1st. By one sending a messenger to the other, this is scriptural, and through a messenger conferring in reference to the work that is to be done. 2nd. They may co-operate in sustaining an individual, as the churches did Paul.

⁹Earl Irvin West, *The Search for the Ancient Order* (Nashville, Gospel Advocate Co., 1949), p. 210.

By that individual's communicating with each as to his necessities, and each supplying a portion of those necessities. 3rd. One church knowing a pressing want that she is not able to relieve, may send a messenger to any number of churches, to inform them of this want and ask them — not to meet together and form a society, and thus destroy the congregations, but to aid in this work, and they, as congregations of divine mould, each may aid by sending a preacher, money, means of any description that will aid in the desired work.¹⁰

Lipscomb asserted that many churches — as many as ten thousand — could cooperate in this manner, if necessary to accomplish their work. One preacher wondered how anyone could imagine that a church putting on a network radio program could with the help of so many churches be considered doing "its own work." Well, I doubt that they have ever approached Lipscomb's 10,000 churches cooperating through the eldership of one congregation!

Lipscomb's position was asserted hundreds of times in the pages of the paper he edited. When Munnell mentioned the consultation meeting called in Tennessee in the above manner which resulted in many churches cooperating to relieve the distress of the area and asserted that there was no difference between that and the Society, Lipscomb replied that if Munnell could not see the difference it would not be worth his while to point it out. He said,

The organization of that church ordained of God

¹⁰*Gospel Advocate*, 1867, p. 207.

is the only organization connected with our meetings. Neither you nor any Bible reader needs a reference to instances in the New Testament, where members from different congregations met with one to confer together and learn the will of the Lord. While with a church, worshipping with it, all Christians are, for the time being — if you please — members of it. The utter dissimilarity between the meetings in Tennessee and yours is seen, in the fact that the former are not self-perpetuating as distinct from the church. Have no existence separate from the church.¹¹

Someone will ask about Lipscomb's famous quotation which defines as cooperation the independent work of each church tending to its own affairs like two woodsmen chopping in the same forest independent of each other are cooperating to clear the forest. In the first place, his definition of "co-operation" in this instance is questionable. But Lipscomb went on in the same article to point out that by communicating with each other and remaining organically separate, as many churches as wanted to could cooperate in any good work with another congregation so long as they returned to their separate spheres when the work was completed. This is all anyone has ever claimed for congregational cooperation.

Let us take another illustration. Brother R. W. Officer was preaching for the church in Paris, Texas, when that church agreed to release him from his preaching and sponsor him for preaching among the Indians of the Indian Territory. In the *Firm Foundation* of January 1885 (p. 20) Brother Austin McGary, the editor, announced the

¹¹*Ibid.*, p. 364.

arrangement and pleaded for money to be sent to the Paris church to support him. Thus Brother McGary (hardly a supporter of the Society) endorsed the plan. In the February issue of the same paper (p. 11) Brother Officer said that the work among the Indians was "in the hands of the church here (Paris) and Elder W. H. Sluder receives all money sent here for it." This arrangement continued for years and Brother Lipscomb was the best helper in securing funds. Almost every issue of his paper carried a report, a list of donors, and an appeal for more help. Brother Lipscomb often commended the work and once in the midst of a discussion with McGarvey over the Society said,

Brother Officer is calling for help to preach the Gospel to one of the nations of earth — the Indian. . . . This work is done by co-operation with the Paris, Texas congregation and is certainly scriptural and a noble work. How long, oh how long will the cry for help be unheeded?¹²

One incident has been used to try to overthrow the weight of the clear testimony of the years of this noble man on the question of cooperation. That is the now-famous Henderson incident of 1910. This whole incident is a complex one, and I suggest that the interested student read the entire exchange between Brother West and Brother Brewer on the affair in the *Gospel Advocate* of 1953. Brother Brewer showed that what Brother Lipscomb objected to was not that it was proposed that churches cooperate through the Henderson church. His objection was that the meeting had been called not by the

¹²*Ibid.*, 1886, p. 20.

Henderson church to present what it could and wanted to do, but by a group of self-appointed preachers and that they had decided to "turn over" the oversight of the evangelistic work in West Tennessee to the eldership of the one church. It is quite decisive that in the same notice of the Henderson meeting Brother Lipscomb commended the plan of the churches in Obion County as a better plan of evangelization. That plan as is shown by the same volume was the sponsorship of the church in Rives, Tennessee, of Brother John R. Williams and his support by other churches of the county. Brother Williams reported in one statement that he didn't even know which churches his money came from.¹³

Brethren, there is a point of distinction here that might make a real contribution to the thinking on the question. Lipscomb endorsed the cooperation of churches through churches. There is no doubt about that. The impression, however, that there was a tacit agreement of surrender of liberty and the "turning over" to one eldership the *right* of other congregations to act on their own initiative made him react against other situations. He was suspicious of the Texas plan of doing the "Texas Evangelistic" work through one congregation, just as he seemed to think that there was an unwarranted agreement of surrender in the announcement that came out of the Henderson meeting. For myself, I do not think that there is a surrender of control involved in the network radio program. The congregation which puts it on makes no claim to be doing the work for the "whole brotherhood." Any contributing church is free to carry on another local program or another of the same scope or larger. We would object as

¹³*Ibid.*, 1910, pp. 69, 81.

strenuously as anyone over any plan to "turn over" all advertising work in one city to one church and make the elders of another church have to forego advertising or ask the one church for permission to run an ad. This is an important distinction and it might help in clarifying our difficulty.

This is only a tittle of the evidence which could be presented to show that the cooperation which has been the basis of our success in the last few years is the historic position of the valiant soldiers who fought the encroachment of the Missionary Society. This needs to be underscored and emphasized. You elders who are upholding the hands of our preachers and workers who are willing to go preach to the lost and are guaranteeing them their support are at least in good company in doing so. God bless you for your clear thinking and your determination not to yield to factionists and lead your people into the seat of do-nothing!

But we assert that the method is right not because Lipscomb, Hendley, Tant, and others endorsed it, but because it is (as they showed) scriptural. The men who have attacked it have tried to show these men wrong by setting forth a "pattern" of New Testament cooperation, which they say excludes such cooperation between congregations. They say that the pattern is

A church of abundant financial means sending to a church of lesser means in times of disaster only to promote the equality of the two churches.

Some of them are frank enough to add that the pattern demands that the cooperation be for benevolence only and that there can be no cooperation in evangelism, as

they can find no instance of cooperation for supporting a preacher.

Though these points cannot be discussed fully here, we would direct attention to treatment elsewhere of this claim.¹⁴ I contend that there is not one of the "component parts" of this proposition which can be sustained by a fair interpretation of the language of the New Testament. In II Cor. 8:1ff we find that churches gave out of their abject poverty, as an expression of the "grace of giving" and not out of abundance to a church of lesser means. The contribution came long after the famine of Acts 11 and as a result of a suggestion made years before it was taken up, so that there is no hint of emergency. There is no proof that it was sent directly. As a matter of fact, there is abundant evidence that both the contributions for the "brethren dwelling in Judaea" (Acts 11:26f) and the one by the Macedonian and Galatian and Achaian churches to the "nation" (Acts 24:17) were sent to the church in Jerusalem for distribution in a wider area.¹⁵ The contentions that the words "that there may be equality" (II Cor. 8:13) means a comparable lack of need between Macedonia and Jerusalem and that this establishes the only scriptural purpose of giving are not the interpretation of the best commentators and cannot be sustained by sound exegesis.¹⁶

What are the positive contributions of those who attack

¹⁴See the lecture by the speaker in the *Harding College Lectures* (1955), "The Message and Methods in the Great Commission."

¹⁵Compare the discussion on these points in the following articles: *Gospel Advocate* (1955), pp. 717, 765, 823, 962, 1077. Also 1956, p. 129.

¹⁶R. C. H. Lenski, *An Interpretation of the I and II Epistles of St. Paul to the Corinthians* (Columbus, Ohio, Wartburg Press, 1946, *in loco*).

the present method of cooperation? What do they offer instead?

Some say that there is no cooperation which is scriptural — that every church must do its own work and care for its own needy and that if it is not able to do a work it has no responsibility. These people use Brother Lipscomb's illustration of each man doing his own work independent of all others, but without completing his illustration to show that they may come together to cooperate as long as they do not destroy their ability to live alone. This view is not really cooperation. If, as someone has said, all the railroads in the United States run their own lines and will not allow any other system to use them, they are in competition and may not logically be said to be cooperating to move freight. Whether we agree on the definition or not, this much is certain: This was not the viewpoint of New Testament churches. If it had been, Antioch would never have helped Judea; and Maceconia, Galatia, and Achaia would never have aided the Jewish nation. They not only helped to take care of needs not their own, but the churches of Macedonia conferred together to appoint one man to administer the help which they sent to another church to be distributed (II Cor. 8:23).

Others argue that the only cooperation which can exist is for each church to send directly to the individual involved. It is argued that it is not scriptural to do it any other way because elders in one place may oversee or direct only the work of the flock "among them" (I Peter 5:1f; Acts 20:28). The truth is that the idea that the money sent (e.g.) to Paul at Corinth (II Cor. 11:8) by other churches was sent direct is a mere assumption.

Actually, there are points involved in the text of Phil. 4:15 which imply that it was not.¹⁷

It is admitted that elders cannot really oversee a work beyond their congregation. An elder is only an elder of the congregation which chooses him. But if the work of the church he oversees extends beyond the territory within which the members live, then the responsibility of his oversight extends beyond it also. If a church puts a thousand or ten thousand dollars of its money into the work of a new congregation where members are new and without leadership and experience in church work, would not the elders be unfaithful to the flock "over which they are overseers" not to see that that money is spent wisely and that decisions reached have the benefit of their experience? Paul felt some responsibility to the church at Antioch "from whence he had been commended to the work," for he returned with Barnabas and "reported to the church" what had taken place (Acts 14:27). Perhaps "oversee" in such instances is not really the word that ought to be used. The church sponsors¹⁸ (that is, it "pledges" the salary a year in advance, just as Corinth pledged their help a year in advance, II Cor. 9:2) so that the worker will be relieved of his worry. Also the elders serve as a group to which he may turn for advice in times of emergency or difficulty.

The truth is that the practice of everybody's sending directly to the individual in these days of free communication is an open temptation to the worker to play loose with those who are helping him. Read a recent report

¹⁷Cf. *Gospel Advocate* (1953), p. 446 and (1955), pp. 765ff.

¹⁸"sponsor" from the Latin *spondeo*, "I promise or pledge."

in one of our Gospel papers about a complaint of a congregation that there is no control or direction from the churches who send help and that money is sent directly to the preacher in such a way as to leave him independent of the group he is working with and free to hurt their cause in any way he may choose or his hobby may direct him.¹⁹

We have already mentioned another idea that the co-operation may be in the form of individual representatives of the churches acting as a committee of interested people, thus avoiding any appearance of working through a local church. We have already shown that this puts us right back where we started from on the affirmation of cooperation not through the churches and their elders, but through their representatives.

We have admitted that such committees working for congregations would be scriptural (so long as they do not become ecclesiasticisms) but deny that this is the only way it could be done. Further, if we believe in the all-sufficiency of the church as the pillar and ground of the truth, then may it not be inferred that the method of co-operation which places the work within the framework of the local congregation and in the church itself is to be preferred? As Lipscomb once said, "We only contend that work should be in God's church, by God's appointments, as God directed."²⁰

It is argued that such cooperation actually creates a super-organization by tying the churches together. One of my good friends contended that the whole controversy

¹⁹Reuel Lemmons, "They Sent It Direct to the Preacher," *Firm Foundation*, Oct. 14, 1958, p. 642.

²⁰*Ibid.*, 1867, p. 248.

over cooperation is a question of "organization" — that organizations larger than the local congregation are created by churches giving to other churches. I cannot possibly understand how this could be true and consequently do not know what to say. I know this for sure: I have given to many organizations which I did not "join." I cannot believe that all the churches that joined hands to help the "poor saints" mentioned in the New Testament by this act "created an unwarranted and unscriptural combination of churches." If it is contended that the money went no further than the church helped, it would make no difference if that were true. The argument made is that *sending* money ties a congregation together with the congregation it helps.

I cannot bring this lecture to a close without one other point. Whatever is scriptural about churches and church members preaching the gospel, it must be contended that to do it is scriptural and not to do it is not. For elders to take the course of least resistance and divert money which ought to be fulfilling the basic mission of the church into other projects or to fail to challenge the church because there is discussion as to how to do mission work is a sin of omission which will condemn us all. Brethren, I see millions of souls lost without the gospel of Christ. There but for the grace of God are we.

Shall we whose souls are lighted with wisdom from
on high

Shall we to men benighted the lamp of life deny?

Let every congregation be fully persuaded in its own mind, but let each prepare to give account of its stewardship to God.

Section II

Speeches on Expedient Missionary Methods

EXPEDIENT MISSIONARY METHODS

By Alvin Jennings

PERSONAL WORK

Born in Canyon, Texas, 1929 to Mr. and Mrs. R. H. Jennings. Graduated High School, president Student Council, 1946; graduate Abilene Christian College 1950, vice-president Student Council; graduate Butler University, M.A., Church History (Restoration Movement), 1951. Moved to Saskatoon, Saskatchewan, Canada, 1951 and started new work. Regular newspaper teaching maintained for five years; preached on weekly radio program for almost four years until pressure from Jews and Adventists forced us off the air — received 800 letters from listeners among whom four new congregations were developed in northern Saskatchewan. Church building

erected and paid for; seats 220. On Board of Directors, Western Christian College. Married Canadian, Ellen Kristianson; now have three children, Mark, Steve, and Bonnie Sue. Moved in 1956 to Montreal to establish first work in Quebec province, Catholic Stronghold. Editor and publisher of "The Star," monthly journal promoting interest in Eastern Canadian work. On board of directors, North Atlantic Christian, new monthly from New England. Meetings in public parks have been very effective. Prepared 1,000 Bibleverse slides in black and white to be ready by lectureship time at ACC, 1959. Twenty-six baptized in first two years in



Montreal. I need help in Quebec as there is no other preacher in this city or province — and 2,000 priests in the city, over 4,000 in province. Supported by Central Church, Tulia, Texas. Permanent address: R. H. Jennings, Tulia, Texas.

It is with great pleasure that I open this timely series of lectures on the general theme of "Expedient Missionary Methods," giving special emphasis in this study to Personal Work. If there is anything nearer my heart than talking about and encouraging others to do personal work, it is actually doing it. I am confident there is no field more neglected, nor yet one more rewarding if expediently and orderly carried out.

Inasmuch as this is the first address in this series, and as the words of the title assigned have been judiciously chosen, this study will simply be an endeavor to expand its title.

What Does "Expedient" Mean with Reference to Personal Work?

Personal work on the mission field or anywhere, if it is expedient, is "apt and suitable to the end in view." The end in view is twofold: the salvation of the soul of both the personal worker and the one being taught (I Timothy 4:16). Not just any method will accomplish this purpose; it must be expedient, "conducive to special advantage rather than to what is universally right."¹ We are not concerned here therefore with how personal work is being done universally (whether in or out of the Lord's church), but rather with the proposition of how it ought to be done in order to gain the special advantage of the sinner. Always this purpose must be the impelling mo-

¹All definitions unless otherwise indicated are from Webster.

tive — for if always we ponder in our heart the “why” of doing personal work, the “how” (the apt and suitable technique) will usually take care of itself. The prospect can usually perceive what has motivated our advance and when he is convinced of our genuine interest in behalf of his soul’s salvation, he can then be taught. The mere fact that we have taken the time and interest to approach him *personally* has made our purpose vivid in his mind from the very start. It made such a lasting impression upon the mind of the chiefest of sinners, Saul of Tarsus, for Jesus to approach him in person ~~that~~ he changed his thought, life, and religion. Jesus’ very appearance indicated a personal interest, but He also verbally proclaimed His interest and purpose when He said “For this purpose I appeared unto thee. . .” (Acts 26:16). The personal appearance and verbal proclamation of our sincere purpose in doing personal work will always help put the prospect in a frame of mind to receive “with meekness the implanted word which is able to save” his soul (James 1:21).

To gain this special advantage of the salvation of the soul of a man, we are ever seeking a “condition, a circumstance, an opportunity, or means particularly favorable to success” (definition of *advantage*). Since every person is in a different circumstance, condition of mind, etc., our method of reaching them must vary accordingly. What is expedient in reaching one person may not be favorable in succeeding with another. Or, what is expedient today in reaching a friend may not be expedient tomorrow. Then there is the possibility that after having made a favorable approach, we may lose all we have gained if we do not *leave* at the expedient time! This is

seen even in the case of our Lord; there came the time when it was expedient for the disciples that their Teacher leave them. He did not leave them, however, until He assured them the Holy Spirit would come and guide them into all truth (John 16:7,13). We learn from this that the personal worker dare not leave his prospect until he has given him enough of the Holy Spirit's words to guide him and feed him until the next appointment.

A great temptation in considering personal work is to think that the time is not yet ripe to make the approach. I would say the expedient time is always *today*, provided we approach with the right attitude and message. There may be no tomorrow as far as an opportunity to help a particular individual is concerned. Many souls are white already unto harvest and if neglected will be eternally lost.

Another temptation is to allow ourselves to think that we are not capable of teaching some particular friend, so we leave the job for some more "expedient" teacher. The peril of over-caution has kept the gospel away from many of our fellow men. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4). You will never improve your abilities in personal evangelism until you start exercising your talents in this respect. What farmer fails to reap his harvest because his neighbor has a better combine or tractor than he has? The personal worker even with a few talents can win a few souls for God . . . and he will not be judged according to his brother's talents, but according to his own.

Who Is a Missionary?

Just who is a missionary? "One sent forth . . . to pro-

pagate religion." Anyone whom God sends forth is a missionary. The word "missionary" does not appear in our popular English translations, but the idea is certainly there. No one can be a Christian, like Christ, unless he is a missionary. Jesus said He was a missionary (one sent, from Greek *apostello*, Matthew 10:40) and others considered Him to be a missionary from God (John 3:2). His purpose or mission was to "seek and save that which was lost" (Luke 19:10). Jesus had particular individuals in mind when He called His most enthusiastic workers and invited them to go fishing for men with Him (Matthew 4:18-20; 4:21,22; 9:9,10). Some of His greatest discourses were directed to individuals in a solitary place, such as His magnificent sermons on the new birth (John 3:1-13) and living water (John 4:5-26).

The early disciples were also missionaries, ones sent to propagate the faith. One found his brother first (John 1:40,41). Another, though an apostle of the highest academic attainments, pleaded with men and women from door-to-door in the privacy of their homes (Acts 20:20) without waiting for an accumulation of contacts which would have made the work much easier — he started out publicly and privately from the very first day he entered the city (Acts 20:18-20); two other disciples taught an erring preacher the way of the Lord more accurately, most likely in the privacy of their own home (Acts 18:24-26). Then there was the missionary who left the multitudes at the command of his Lord to seek out a lone man on a desert road and preach Christ to him (Acts 8:25-39). Matthew had many sinners in his house partaking of his hospitality in order that they might be associated with the One sent from God (Matthew 9:9,10). They were

evidently his closest friends before he became a disciple, and he now provides a favorable teaching environment for these particular persons of his intimate acquaintance.

Every person who follows in Jesus' steps must be a missionary . . . a missionary who teaches personally and privately, for Jesus did. The preacher who says he is simply "not cut out for personal work" cannot be a follower where Christ leads — for Christ leads in Personal Work! The Holy Spirit designated the twelve as "ones sent" when He called them "apostles." They were commanded to "Go into all the world, and preach the gospel to the whole creation," and they were to pass on to others whatsoever they had been commanded by the Lord (Mark 16:15; Matthew 28:18-20). So every person under the command of King Jesus is a missionary. "This is the marching order of our Commander and Chief. Therefore the Captain of our salvation has given a mandate to each Christian who is physically and mentally able. If we expect to escape spiritual death we must obey the Lord. The man who is trying to go to heaven alone is treading on dangerous ground. Just before our Lord died on the cross for our sins, He said to the Father, 'As thou hast sent me into the world, even so have I sent them into the world' (John 17:18). Through the prophet Ezekiel, God definitely says that when one neglects to warn the wicked from his way, that wicked man shall die in his iniquity; 'but his blood will I require at thine hand' (Ezekiel 33:1-11)."¹ These injunctions were not intended for just a few, but for all since our discipleship is dependent upon how much fruit is brought forth personally (John 15:8), *not congregationally.*

¹E. J. Summerlin, "*We are Won to Win Others,*" unpublished article.

All those scattered by persecution in Jerusalem "went everywhere preaching the word" (Acts 8:4), while the apostles stayed at home. Judging by the looks of the kingdom today we must have many who consider themselves successors to the apostles! We believe the basic description of mission work can be found in Acts 22:21: "'Go,' He replied; 'I will send (Greek, *exapostelo*) you to nations far away.'"² When we begin thinking of mission work in the *first* person rather than in the *third* person ("Send *them* now the sheaves to gather"), then we may see in our generation the whole world evangelized as it was in the first century!

Methods: Orderly, Habitual Procedures

A disciple may go into a far away country and still not do the bidding of the Lord. He may make no disciples for lack of any "orderly procedure, regularity, or habitual practice." Not only must the man on the mission field do the work of an evangelist, but he must also plan an orderly procedure for both himself and the infant church.

A definite time must be set aside for personal evangelism and then strict self-discipline must be exercised in conforming thereto, for this is the way above all others that increase is seen in new fields. In some places it is the only way, and at all places at some times personal work seems to be the only medium of contact. But as long as there are still doors to knock, the missionary need never feel a want for contacts. If he is diligent in making calls from house to house, there will be response just the same as in selling a material product from door to door — a certain percentage will always respond to the force of the

²R. F. Weymouth, *The New Testament in Modern Speech*.

personal appeal. It is true that the greater the experience and preparation, the greater will be the response percentage. Before the worker should proceed habitually in work, he should ask himself if he has prepared in (1) appreciation of personal responsibility, (2) love for people, (3) study of the Bible and people, (4) a transformed life, and (5) dependence upon God.¹ When such preparation is made, the worker must then adopt a regular, habitual schedule of practice, *then practice accordingly*.

It is contended by some preachers that the only thing necessary as far as personal work is concerned is to simply make calls where there is already a contact made or an invitation extended. When Paul said he taught "from house to house" (Acts 20:20), do we understand that he waited for invitations to enter homes? Hardly so when he started this *habit* from the very first day that he was among the Ephesians! "Be ye imitators of me, even as I also am of Christ," wrote the apostle; let us not forget his love for and pursuit of the individual alien.

Door to Door Canvassing Works Today

The effectiveness of personal door-to-door calling has been demonstrated to the world by a growing religious group which says "our main approach to the people has been the door to door ministry." They reported 41 became adherents each day during the year 1957; 98,000 copies of their denominational organ were distributed every day; and 135,022 regular studies were conducted each week in homes of people in the United States.¹

That the Lord approves the evangelizing of the masses

¹Homer Hailey, *Let's Go Fishing For Men*, pp. 23-29.

¹"Awake Magazine," June 8, 1958, pp. 27-28.

by *all* His people is proven by the fact that He permitted persecution to scatter the disciples who were in Jerusalem.

Must Go to the People Where They Are

Too often we have had the impression that the way to convert the lost is not to seek them out, but to rent a hall, put an announcement in the newspaper, and wait for the lost to flock to the place of assembly. But in mission fields, very few will venture out to such a meeting sponsored by total strangers. An experiment was conducted two years ago in Montreal, Canada, in going into a public park during the day to advertise meetings that were being conducted in a nearby YMCA in the evenings. The very first day an estimated 300 heard the gospel who had never heard of the church of Christ before, and one man was baptized. When time came to leave the park, a large audience was left behind, and how many did we find visiting the gospel meeting in the rented hall? About ten members and two visitors; both visitors came because they had been impressed by the teaching in the public square. Another similar case was experienced in Ottawa, Canada. When time for the series of meetings came, still no hall was available to be rented. The only thing left to do with three preaching brethren on hand (one from 2,000 miles away) was to start pounding doors. Again man's extremity proved to be God's opportunity, for Brother Merritt reported that through these personal calls, a cottage meeting was arranged for nearly every night and more people were taught than were likely to have attended the rented hall.

In a later meeting in Montreal, Farrell Till preached to more people in six days in a public square than he had

been able to teach in two years in France using conventional methods of advertising, etc.

So the lesson is: GO to the people where they are, and we will be able to bring them where we want them to be; talk to them on the level where you find them, and you can make them what you want them to become. Preach on the streets, on the train, on the bus, while working in your back yard. Preach to the hitch-hiker as you travel along; go meet contacts sent by Gospel Press and Herald of Truth *immediately*. When a man or woman is ready to receive the truth, strike before the fervor excited by the article or sermon wanes. Visit those newspaper correspondents in person, and don't wait too long. Answer letters of inquiry at once, but do not rely on your letter to "close the deal"; it takes personal work. Use the telephone for Christ; make an appointment for a home Bible study or the viewing of a gospel film. Every person you meet is a creature made in the very image and likeness of God, and he needs to know God more than anything else in the world. Personal work can be done any time, any place, with any one.

It Takes Work

Personal work requires the exertion of mental and moral strength, and constitutes God's greatest challenge to His children today. The evangelist on the field must (in most cases) rustle up his audience through his own personal efforts, rustle up the sermon, offer a taxi service personally to his prospect, and then try to preach! But this brings the worker the highest joys, the greatest thrills, the most lasting satisfactions of anything on earth. He

loses his life, but finds it (Matthew 10:39) by grappling day by day with *individuals'* souls.

How do you do personal work? That's easy. DO IT!

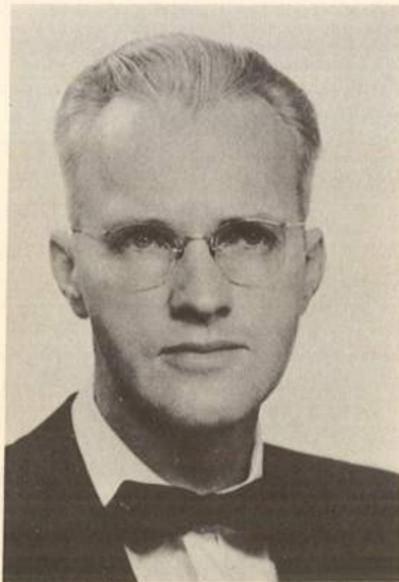
— Alvin Jennings

COTTAGE MEETINGS

By A. J. Kerr

A. J. Kerr is the only son of Mrs. Rena Kerr, Brookport, Illinois. He was born July 9, 1916 and was baptized by Brother Floyd Decker at the age of fourteen. While attending Freed-Hardeman College he met Vodie Nichols, a daughter of Brother Gus Nichols, and they were married in July 1939. The wedding ceremony was read by Brother H. Leo Boles. The Kerrs have an adopted daughter, Pamela Sue.

Congregations which he has served as local evangelist are: Sylacauga, Alabama; Lancaster, Kentucky; Danville, Illinois; Wyandotte, Michigan and Madison, Wisconsin. At the present he is preaching for the Livonia congregation in Detroit, Michigan, having moved there in November of 1958.



Not since the days of the Apostles, when Christians went from house to house proclaiming God's word, has there been a keener interest manifested in cottage meetings than today.

We are beginning to realize the great potentiality of the Home Bible Studies. This is evidenced by the large number of articles which have appeared in our religious journals in the past two

years. Also, there have been a number of series of slides and film strips made available to complement this type of Bible Study.

Many are converted through this medium whom we would never reach by pulpit teaching. However, I do not mean to suggest that public teaching has been outmoded; but we need to realize it is of more value when supplemented by private teaching. Jesus and the Apostles used both methods to reach the lost. Recently I invited a young gasoline station attendant to attend our gospel meeting. He explained that he was working two jobs and didn't have the time. But when I suggested showing some film strips he was ready to rearrange his busy schedule in order that I might give him five hours of Bible instruction in the privacy of his home.

Almost all Christians have the desire to be active in the working program of the church. Their problem is that they do not know what to do nor how to do it. An alert eldership realizes the importance of providing work for every member of the local congregation. Thus, the cottage meetings help to fulfill this need. For these courses can be taught by all who have an intense concern for the lost and are willing to prepare themselves for the task.

A lady called to inquire if we would send someone to conduct a Bible Study in her home. A member of the congregation at Madison, Wisconsin, where I was then laboring, was willing to make the call. The lady, who was Lutheran, had invited her brother who was a Catholic, and his fiancée, who was also Lutheran, to attend the study. It was my privilege to be present at the second

meeting with them. I was curious as to how she had happened to call us. Two women had stopped at her door asking if they might study the Bible with her. She informed them she was too busy that day but would be happy to grant their request if they would return another time. They had failed to come back and thinking they had said they were from the Church of God she had called us to see if we were of that group. This phone call may easily prove to be the turning point in her life.

The cottage studies provide a good follow-up for Vacation Bible Schools and Gospel Meetings. Last fall Brother James D. Willeford conducted a meeting in Madison. Two Lutheran families attended these services and later it was our privilege to have them in our home for an excellent series of Bible Studies, using the Jule Miller film strips. Many valuable contacts are lost by a failure on our part to follow-up while the interest is high. We need to strike while the "iron is hot."

Talents in the membership are developed and some have become very adept in private teaching. It is true that preparation of the material to be presented is of great importance, but we all improve by practice. Experience teaches us the do's and don'ts of successful teaching. The same type of approach is not suitable to all who teach nor to all being taught. Some will find slides, film strips and charts helpful, while others may be more successful by simply using the open Bible. Find the method best suited to you and pray for guidance from above as you seek to lead others to a fuller knowledge of heaven's message.

Cottage Meetings have played a big part in impressing

upon our minds the importance of showing Christian hospitality to our friends and neighbors. Those who open their homes to such gatherings feel they are a vital part of the work of the church. They get a thrill out of seeing the good accomplished in their own families as well as in the lives of their guests.

A father or two teen-age daughters planned cottage meetings for them and their friends. This very interesting class was composed of two Catholics, a Methodist, four Lutherans and the two Christian daughters. We had not been successful in getting them to attend our worship services but as a result of the class two of them attend, not only on Sunday but also come on Wednesday nights.

A large percentage of the children of God become delinquent. This would not be true if those who are "babes in Christ" received proper instructions and encouragement. So we suggest that cottage meetings are an excellent means of indoctrinating those who are new converts. Brother Jim Wilburn has just recently released a series of good film strips called, "*Now That I'm a Christian*," designed for this purpose.

I am convinced that smaller groups are much more effective. I would suggest not more than two or three families in a meeting. You will discover our reason for this when your class begins to ask questions. More direct teaching can be done in the smaller groups. It is very important that the first few lessons be on topics of agreement in order to prepare the minds for introduction of material over which there is controversy. Lessons should be kept on a positive basis when possible. Avoid the dogmatic, know-it-all approach. Be humble and avoid side

issues so as to present the lesson designed in a reasonable length of time . . . never close too soon nor linger too long. Make the meeting of such a nature that those in the class will want to come back again. It is our experience that people have a desire to study the word of God. It is easy, in most places, to arrange cottage meetings . . . our difficulty is finding the time to answer all the calls that come for them. And so it is important that all prepare to assist in this greatest of all works, that of saving souls. The value placed by God on the soul should spur us on to teach as many people as possible the truth, using every means at our disposal. We do not expect all of those whom we teach to obey the gospel, but no greater joy comes to any Christian than that of knowing he has been responsible for winning one soul to Christ. "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul" Matthew 16:26. The poet has beautifully expressed it in these few lines . . .

"Is there anything else that is better worth
As along life's way we plod,
Than to find some wandering soul of earth,
And bring him home to God?

I would rather find a soul that is lost
And bring him home again,
Than to own what all earth's acres cost,
Or all the wealth of men.

Wouldn't I be glad when the day is done;
In breathing my latest breath
To know some word of mine had won
And saved a soul from death?"

EXPEDIENT MISSIONARY METHODS: THE PRESS

By Alan M. Bryan

Alan Bryan: Born August 20, 1925, married to LaJuana Payne, 1949.

One son, Brant, two years old.

Education and Past History: Attended public schools Birmingham, Alabama.

Graduated Freed-Hardeman College, Henderson, Tennessee; George Pepperdine College (B.A.), Los Angeles, California; Texas Tech. (M.Ed.), Lubbock, Texas.

Writings: Two books: *Ideas for Bible School Growth* and *Talks to Teachers*.



Associate Editor, *Christian Bible Teacher*.

Editorial Staff — *Gospel Advocate*, *Twentieth Century Christian*, *Minister's Monthly*.

Positions Held: Formerly Educational Director, Broadway Church of Christ, Lubbock, Texas. Formerly, faculty, David Lipscomb College, Nashville, Tennessee. Formerly, Educational Director, West End Church of Christ, Nashville, Tennessee. Formerly, high school teacher (3 years) and junior college instructor (2 years) in Texas.

Positions Now Held: President, Gospel Press, Dallas, Texas. Secretary and Treasurer of Board of Milbryan Foundation, Dallas, Texas.

Vice-Chairman, Board, White Rock Christian School, Dallas, Texas.

Vice-President and Board member, Christian Family Book Club.

Vice-President and Board member, The Christian Teacher, Gadsden, Alabama. Associate Board, Freed-Hardeman College. Associate Board, Georgia Christian Institute. Deacon, Skillman Avenue Church of Christ, Dallas, Texas.

Speaking Engagements: Conducted meetings or teacher training series in twenty-seven states. Speaker on lectureship programs at:

Abilene Christian College, Abilene, Texas

David Lipscomb College, Nashville, Tennessee

Freed-Hardeman College, Henderson, Tennessee

Central Christian College, Bartlesville, Oklahoma

Florida Christian College, Tampa, Florida

George Pepperdine College, Los Angeles, California

Nashville Christian Institute, Nashville, Tennessee

A young prisoner less than thirty years of age sat across the table in the visiting room of the penitentiary and talked to two men who had come to talk with him. Harold told a few facts about various misfortunes in early life that had deprived him of proper guidance, the lack of which caused him to get into serious trouble early in life. He told of difficulties that finally caused him to commit armed robbery and how he was apprehended to serve a lengthy term in the penitentiary. After confessing his guilt, Harold told how almost by accident he found a copy of CORONET and saw an ad, telling of the church and God's plan for redeeming mankind. He clipped out a coupon, wrote the Gospel Press in Dallas, Texas and was put in touch with a gospel minister in a large city near by. Subsequent visits by the minister led finally to the baptism of Harold. Since that time he has completed several

correspondence courses furnished by several congregations. Then with tears flowing out of his eyes, Harold said, "You tell the people how thankful I am for their putting that ad in the magazine. It will mean my eternal salvation, if I live faithful to that which I have learned and obeyed so far in my life."

This is but another illustration of the power of the press, one of the oldest methods of communication which might be used in doing mission work. Millions upon millions of copies of daily and weekly newspapers are printed day by day throughout every section of not only this country, but every section of every civilized area known to man. Add to this the millions and millions of copies of magazines and other periodicals going into every home throughout the world and figures can be accumulated that would stagger the imagination of any thinking person.

These products of the press are used, not only to disseminate every idea and ideology known to man, but also to sell almost every product that man has attempted to merchandise. The advertising dollars spent by American corporations in American magazines alone, to provide client acceptance and purchase, would run into the billions of dollars.

One has but to consider the average American family and how many publications come into that home each year and how many are read and consumed by that family to realize the awe-inspiring power still held by the press. It is no wonder that such expressions as, "The pen is mightier than the sword" and "Let me write what the public reads and I will guide the fortunes of that public" have become proven so many times that now these expressions are commonplace if not trite.

The Catholic people years ago recognized this power and began to use even devious means to implant their doctrines into the products of the press, that now they maintain an increasingly strangle hold on the press. News services, reporting agencies, magazine staffs have been infiltrated with devout worshipers of "the man at Rome" so much so that millions have been swayed to accept the power of Rome. Still year by year the Catholic faith is pouring millions of dollars buying space after space in magazines and newspapers, and then proudly telling the world that in any given week in America alone over ten thousand people are reached and converted to the Roman Catholic faith by this method alone. No wonder the Master stated, "The children of this world are wiser in their generation than the sons of God."

One may ask: "Will people respond to the gospel through the power of the press?" An overwhelming "Yes" can now be proven over and over again. Several years ago the little church located at Fifth and Beechwood in Pittsburgh, Pennsylvania, decided to offer a free Bible correspondence course. A small ad was placed several times in the daily newspaper serving Greater Pittsburgh with a population of two and one-half million. In response to these little ads several thousand, all outside the church, wrote in and requested the course. The little congregation was so flooded with requests from people outside the church asking, now mind you, to take a Bible correspondence course that the ad had to be taken out of the paper, because funds were not available to even pay for giving the course to the several thousand, who had already responded. Only now, the ad is placed at various times as funds are still limited and the power of the press

reaching people outside the church has been far greater than our brethren even have been able to use.

Over three years ago a group of business men formed a nonprofit corporation, called the Gospel Press for the purpose of advertising the church through national advertising. These men filled with vision and courage had seen what national advertising had done for products of mere temporal worth and they determined to use this means to present the undenominational plea to the world. In the little over three years, ads or articles have been placed six times in CORONET, three times each in HARPER'S and ATLANTIC MONTHLY, two times in CAPPER'S WEEKLY, JOURNAL OF LIFETIME LIVING, and GRIT, and one time each in POPULAR SCIENCE and THE FARMER-STOCKMAN. This means that a total of over 23,000,000 individual magazines have contained an article telling readers about the church. Responses have come from almost every town and village in America and from scores of foreign nations. It is difficult to think of even a foreign nation where at least one response has not come. Baptisms have been reported from Florida to the state of Washington and California to Maine. Eternity alone can measure the impact these ads already placed have had on the millions who walk the face of this earth.

This year the Gospel Press is expanding its activities so that by the close of the year 1959, it is hoped that at least \$900,000 will be spent in this program of national advertising. The fondest optimist cannot imagine the results to be obtained as this next twelve months unfolds. We sincerely hope that every member of the body of Christ will help some in this program of national advertising.

How long the fields will remain white unto harvest yet remains to be seen, but we can thank God for the power of the press in helping to bring Christ to this world and this world to Christ Jesus.

RADIO AND TELEVISION

By James D. Willeford

James D. Willeford was born at Grayson, Texas April 13, 1916 to Cecil and Virgie Willeford. He is the oldest of four children.

When Brother Willeford was nine years of age his father was killed in an accident. For four years after this tragedy, he and his mother farmed a small tract of land in East Texas, using a hoe and a Georgia stock as their implements. When he was thirteen years of age, Brother Willeford's mother died of pneumonia.

Shortly after his mother's passing, James and his eight year old brother, Hubert, went to Boles Orphan Home at Quinlan, where they remained until graduation from high school.



In 1933 James finished high school and moved to Canyon, Texas to preach for the church and attend West Texas State Teachers College. In the autumn of 1934 Brother Willeford enrolled in Freed-Hardeman College, Henderson, Tennessee, and graduated in the spring of 1936. In 1935-36 he served as the regular preacher for the 19th and Broadway congregation in Paducah, Kentucky, commuting each weekend from Henderson, Tennessee.

Upon his graduation from Freed-Hardeman, he was asked by Brother John T. Hinds, who was at that time the editor of the Gospel Advocate, to attend

Penn State, and establish a congregation in State College, Pennsylvania. Brother Hinds raised his support for this endeavor.

In 1937, after one year at Penn State, Brother Willeford married Marguerite Perkins of Natchez, Mississippi, and he and his bride moved to Chattanooga, Tennessee where he served as the evangelist for the Brainerd congregation.

In 1939, the Willefords moved to Anson, Texas to labor with the church. During their three years sojourn in Anson, Brother Willeford attended Abilene Christian College, and received his BS degree in 1942.

James was on the debating teams of Boles Home High School, Freed-Hardeman College and Penn State University.

From 1942-47 the Willefords lived in Carlsbad, New Mexico and worked with the Fox and Lake church. They moved from Carlsbad to Madison, Wisconsin in 1947, and remained till 1953. During their stay in Madison, James did some graduate work at the University of Wisconsin.

In February of 1951, Brother Willeford was in a gospel meeting at Cedar Rapids, Iowa where Brother James W. Nichols was the local evangelist. It was during this meeting that these brethren worked out the plan for a network radio program. One year later, in February, 1952, the program became a reality.

Brother Willeford has spoken for nearly seven years on the American Broadcasting Network, and he has made a number of films in the Herald of Truth TV series.

James and Marguerite, and their four children, are now living in Abilene, Texas, where Brother Willeford is serving as the preacher for the Highland Church of Christ.

For a quarter of a century radio has been our main pastime. More than ninety per cent of American homes have at least one receiving set. Millions have several. The average man and woman spend more leisure hours in listening to the radio than in anything else — except sleeping. The poorer and the less educated we are, the more

we listen — and naturally so. For radio — cheap, accessible, and generous in its provision for popular tastes — has come to be the poor man's library and his entertainment. Never before has he met so many famous and interesting people, and never have these people been so friendly and so attentive to his wishes. Even a President has repeatedly addressed him as a friend!

Whether this miracle of electronics has been a blessing or a curse — a boon or a bane, depends upon the use made of it. Its power for the control and direction of human beings, and of nations, is perhaps greater than that of any weapon yet devised. Soon after the First World War radio invaded most homes in the Western world and quickly changed the tactics of domestic politics in many nations, for good or ill. On the debit side must be placed the role played by radio in the rise of men like Hitler and Mussolini and the consolidation of their countrymen under their iron fists.

And now, within a decade after the close of the Second World War, a new invasion has taken place in the form of television. TV antennas have changed the skyline of every American city and its environs. What do they portend for us and for our children? The answer depends upon the use we make of them.

One author has said, "Hitler did his job in Germany in the space of a few years because he had modern techniques and methods of communication at his disposal. Today, with television at hand, the time in which men's minds can be molded has been frightfully shortened. This is our age. Television is already a part of it. The church ought not to come too late with too little."

Our educators are coming to realize the tremendous possibilities of radio and television. Dr. Wm. B. Levenson, the Assistant Superintendent of the Cleveland Public Schools, says in speaking of these media that, "Neither one is a panacea, but there is ample evidence that, when used judiciously, each can be a dynamic force in teaching" (*Teaching Through Radio and Television*, p. 3).

The members of denominations have recognized the effectiveness of radio and television as teaching media. The sponsors of the Christian Church program, *The Christians' Hour*, say, "There is no other means comparable to radio for reaching the multitude in this land, or any other, for either business or religious purposes. There are no limitations for the radio. It is the most economical means for preaching His Word to the masses. There are more than sixty million radios and seven million television sets in the United States, many of them on from early in the morning until late at night. Radio has the unique ability to invade a man's most intimate thoughts, even right into the sanctity of his own home where the preachers, for various reasons, can not go.

"Radio reaches the airplane high in the heavens; the ships at sea. It reaches out into the most obscure places: tents, temporary houses, restaurants, cars, trucks, trains and barns. Radio takes the place of no other phase of church life, but encourages and implements them all."

Radio and television can be the handmaidens of Christianity, and the church of the Lord should use them to make known the manifold wisdom of God. The church exists to communicate the faith — the gospel — and its entire life is built around the concept of transmitting this

Good News to others. It is distinctively an evangelizing, testifying, communicating body in its genesis and genius, and this its primary function. Its mission is clearly set forth by the Lord in His orders to "preach the gospel to every creature," and to "teach all nations."

Radio and TV can overcome prejudice by opening the doors of the church to the world outside, and letting men see and hear "the simplicity that is in Christ." We have received countless letters from listeners who tell us that we have "set them straight" in regard to what we teach. They usually add that they have been woefully misinformed about the church, and our teaching.

By means of radio the church can challenge the dogmatic teaching of some denominational groups who speak as if they were handing down decrees they had received directly from on high. The Bible can be quoted in refutation of these bold assertions, and the rabid denominationalist can no longer prevent his people from hearing the truth. The American public will listen in and make up its own mind, and the rapid growth of the church indicates that it is listening.

Radio has conquered space, and its ability to transmit the spoken word with speed of light is of vital significance. The lonely fur trapper of the Far North and the isolated farmer in North Dakota can hear the Great Commission from a preacher's lips before his auditors in the back of a large auditorium can hear it. We have had letters from people who live on the fringes of the Arctic Circle, stating that they had heard the gospel via a Canadian station. Pilots have heard us while flying over the Andes Moun-

tains of South America, and many letters have come from seamen who heard us while they were aboard ship.

Radio and TV enable us to preach the gospel to people at the crossroads of America. Many who have heard the truth have obeyed it from the heart, and they in turn are now teaching it to others. We are thinking at the moment of a young girl in Pittsburg, Pennsylvania, who obeyed the gospel, and since her conversion she had been instrumental in leading her mother, her brother, a policeman, and relatives in another city to the Lord. Brother Frank Cawyer, one of our elders, was in California recently speaking in behalf of the Herald of Truth, and in the course of his tale he mentioned a man in Canada who, with his wife, drove four hours to the nearest church of Christ that they might be baptized. After the talk a man stepped up to Brother Cawyer, and said, "I am that man of whom you have just spoken." It turned out that he is now a gospel preacher, and the message he heard in Canada he is committing to others.

A woman in Seattle, Washington, invited the neighborhood women into her home for a Bible class which was conducted weekly. She heard the gospel via radio, obeyed it, and the last report I had brought the news that she had taught thirteen members of her class "the way of the Lord more perfectly."

An elderly man and his wife in one of the Carolinas heard the gospel by radio, took a taxi to a city some little distance away, and were baptized the same day. Afterward they led their grown sons into the kingdom, and many of their denominational friends likewise. These new converts built an assembly hall and class rooms, and now there is a thriving church in their community.

Through radio and TV the church has the opportunity of exalting the Bible, and of developing faith in it as the Book Divine. We are personally acquainted with numbers of people who have been added to the church because they heard the Bible honored as the book of God, and not as a book of man. They heard its truths expounded over the radio, and as a result they found their way out of the wilderness of sectarianism, and out of the morass of modernism.

By broadcasting the gospel across our land, the church can go far toward developing a nation-wide religious atmosphere in which local preaching and personal work will be more effective. In such a climate more congregations will spring up, and grow faster. There will be an almost universal awareness that the church exists and that it has a message which men need. Radio preaching can never take the place of pulpit preaching, or of personal teaching, but it can be a dynamic force in the church's effort to convert the world.

But if the church is to accomplish the maximum good through radio and TV, the men who proclaim the message must be thoroughly prepared. In spite of their many possible values, the use of radio and television in teaching does not imply the "nonsense spoken into the microphone will emerge as wisdom from a loudspeaker." As in all phases of human endeavor, the result of teaching with these media are dependent upon preliminary planning and preparation. But despite this evident truth, to "get on the air" has sometimes been regarded as more important than to get something worth while on the air. Consequently, harm has been done in some cases where help was intended.

The Speaker

For our presentation of the gospel on radio-TV to accomplish the optimum of good, the proclaimer must first be prepared in heart and life. The radio preacher must give himself, and in his voice there must be a note of urgency, and confidence. There must be a vitality and a person-to-person quality in his preaching. He must remember that the radio audience is always one person, never a crowd or a congregation in the sense of an audience in a church building. Even when radio programs have millions of listeners, the audience at whom the speaker must aim his message is one person, multiplied as many times as there are individuals tuned to the program.

The experienced broadcaster knows to whom he is talking! He is not speaking to an indefinable mass of people, or a crowd, or assembled audience. He is talking to one person — or, at most, two or three — sitting in a living room, a kitchen, an automobile. It is to this person, not to a mass audience, that the radio message must be beamed. And almost always, if the listener's interest is held, he has the sense that the broadcaster is speaking to him, and to him alone. This feeling of personal relationship must be felt; otherwise, a twist of the radio dial wipes the program out of existence.

Of a hundred and fifty-seven people converted by radio preaching, and contacted afterward by Dr. Lowell G. Perry, many stated that they continued to listen to the sermons because it seemed the preacher was speaking directly to them.

For our radio programs to be fully effective, the speaker must identify himself with his audience. We are hard-

ly persuaded by a stranger. But we are easily impressed by those with whom we are familiar and with whom we feel closely identified. This fact presents the radio preacher with a problem. How is he to overcome the two-fold obstacle of being generally unknown to the listeners as well as physically remote? Paradoxically, radio converts this seeming liability into an asset, lending itself to the creation of a sense of intimacy. Because the preacher can convey his personality, not only by his style but also by the tone and inflections of his voice, the discriminating listener can gather a fuller and fairer impression of him than can the reader of the author of a book or article. Thus the preacher's personal integrity — or lack of it — stands out, and the longer a good man stays on the air the more he can accomplish. This is why one speaker on a radio program is better for reaching the lost than a multitude of men, however gifted they may be.

It has been well stated that every radio broadcast is a "show," and must have the essential qualities of showmanship if it is to garner an audience. If the elements of showmanship are present in a program, if something catches the ear that sounds as if it will fill the need, or challenge the thinking of the listeners, they will stay with the program. People, by and large, will listen to something that sounds as if it were alive. This is why a gospel preacher who goes "on the air" must master his subject, and be captivated by it. He must have a keen interest in his message, and sincerely believe that the world needs it at the very moment of its delivery.

In preparing a radio sermon, the preacher should recognize that there is a difference between what we call the essay style and the speech style. A speech prepared

for oral delivery will differ in many respects from the paper prepared for publication. Lord Macaulay said of Sir James Mackintosh, "He tries to speak essays." On one occasion, when a speech was praised in the presence of an English statesman, he inquired, "Does it read well?" "Yes, grandly." "Then it was not a good speech," he replied. The phrase, "reading the speech," is misleading, for one should talk his speech — not read it. He should converse, not recite; communicate, not bombard his hearers with words.

The Message

There is no formula for successful sermon writing. This is a salutary fact. We should be grateful, sermon writers and sermon listeners alike, that all radio sermons are not written to one set of specifications or according to one set of talents, for they might become quite stale. However, there are certain principles of radio sermon writing that cannot be ignored if our programs are to have an influence on the audience.

The radio sermon that accomplishes the most good is one that has as its core something that is important to people now, i.e., it must meet a present need. Therefore, carefully avoid a static topic — one that is "good for any audience any time." There are a few subjects that have a universal appeal at all times, but even these themes should be dressed up a bit by fresh illustrations taken from current life. In a radio sermon we should speak to a single need and a single purpose, having in mind some particular segment of our audience.

The first step in preparing a message for radio is to select a topic that will catch the ear, and secure the at-

tention. With the topic selected, and one's precise aim defined, the next step is to outline the sermon. This is very important, for to make an outline precludes putting an idea into words before it has been carefully digested. An idea does most of its growing before it is confined by words. When we actually begin to write, our ideas begin to crystallize, and crystals, beautiful and perfect forms that they are, have reached the limit of their growth.

My own practice, in radio sermon preparation, has been to read everything possible on a subject, make extensive notes, and finally, after several days reflection, make an outline. The delay helps me to get a better perspective of my subject, and to formulate ideas of my own.

It is well to begin the sermon with an incident with which everyone is familiar, a question, or a challenging statement. One preacher began a sermon with a statement, "Let's be important!" These words appealed to a universal desire, and immediately gained the attention of his listeners. The introduction should be pointed and interesting, and not a paragraph summary of the entire sermon. Sometimes we make the mistake of coming to the conclusion in the first paragraph of the sermon instead of the last. In this case we have done an injustice to our listeners by giving them "the conclusion without the journey."

In radio we must write our sermons for the ear, not for the eye. Our words, our clauses, our sentences, our paragraphs must be clear at once, or they are lost. There is no second time: no opportunity, as in the printed word, to read it over again. It is a happy fact that speech can be both simple and effective. And in radio, this is a

particularly important fact. We should write as we would speak, in brief, colloquial sentences of familiar words. Let us borrow a device from the playwright and, as we compose, let us read sections of the script aloud to ourselves. This reading aloud should disclose the nonradiogenic words and phrases. Anything is classified as nonradiogenic that does not travel smoothly via microphone from the tongue of the speaker to the ear of the listener, whether because the word or phrase does not fit the rhythm of one individual's speech, or because the meaning is too obscure for the listener to grasp quickly.

In preparing a radio message, it is helpful to remember that, in essence, we are talking to a person who is blindfolded as he listens. The listener cannot directly see the preacher, or the situation he is discussing. Further, his words are heard but once. Therefore, the message of the radio evangelist should be full of visual imagery and action.

Because the radio listener cannot turn back a page or two to refresh his memory, it is important that we keep him reminded of what has been said and why these points were stated as they were. This means that a pivotal idea, i.e., an idea on which subsequent development depends, must be repeated. But don't repeat it in identical form or too often. We should give the idea differing emphasis each time, though always in harmony with our theme, so that the listener who did not understand our first statement may get it the second or third time. There is an old rule of playwriting which decrees that everything of importance must be said thrice, and this is not a bad rule in radio preaching if it is used wisely.

Apt illustrations can be very effective in radio preaching, but they must fit. We should examine critically any illustration we plan to use, and be sure that it is directly to the point. If it does not fit the point exactly, we should throw it out. Many a blunt-pointed illustration might better have been replaced by a direct, one-line statement from the speaker.

The time limitations of radio demand economy of expression in sermons. The radio preacher has not time to ramble around in his script hunting for the way he wants to say a thing, or repeating himself in the hope that three poor explanations will equal one good one. It is difficult to write with precision, but anyone who is not willing to do so had best leave radio preaching alone. A good rule is for one to write as much as he wants, then revise until he gets what he wants to say into the smallest possible compass. Brevity is the handmaiden of clarity. The preacher who thinks differently should remember that the Declaration of Independence covers only one page, and that the parable of the Good Samaritan is just one hundred and sixty-five words long.

By all means and at all times let us avoid hackneyed phrases and trite expressions. Let us not be too lazy to think out fresh phrases for ourselves. Let us put some sparkle into our radio messages, and people will listen to our preaching. Let us be well prepared, for the "magic" of radio and television is not the kind of magic that rubs off on the amateur performer.

Let us use logic in our preaching, but not all logic. There is place for an emotional appeal. People do not

act according to what they know but according to how they feel about what they know.

In the present clash of "faiths" out to capture the mind and will of the people of the world, we of the New Testament church dare not do less than enter vigorously the battle to gain the ear — and the heart — of the people for God. We must enter the arena of mass public opinion and stay there for a long time, if we are to influence over-all religious view-points and attitudes.

Brethren seem to be aware of this truth, for since the first broadcast of a gospel sermon on March 2, 1922 in Montgomery, Alabama, there have been more than two thousand programs and series of programs presented on a sustaining basis. During these thirty-six years the church has made its greatest strides since the first century. Let us pray for a continuation of this good work, for this is one way of sending laborers, not into one field, but into many fields that are "white unto harvest."

MISSIONARIES ON THEIR OWN

By A. R. Holton

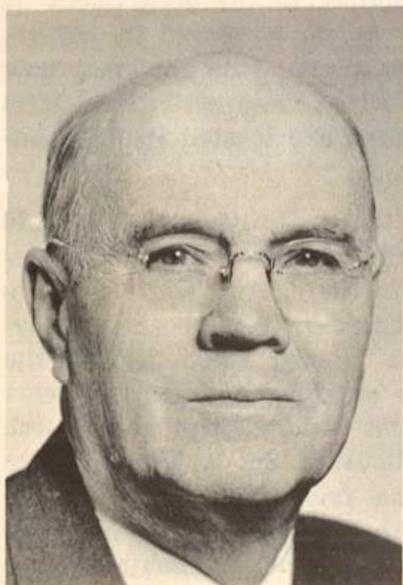
Born Headsville, Texas, Feb. 9, 1891.

Education

1. Ballinger, Texas Public Schools.
2. Sabinal Christian College, 1909.
3. Thorp Spring Christian College, A.B., 1915.
4. T. C. U., M.A., 1918.
5. S. M. U., B.D., 1931.

Churches and Work

1. Pres. Thorp Spring Christian College, 1921-29.
2. University of Oklahoma, School of Religion — Prof. N. T., 1929-1935.



3. Plum Street Church of Christ, Detroit, Michigan, 1935-1939.
4. Walnut Street, Sherman, Texas, 1939-42.
5. Central Church of Christ, Nashville, Tennessee, Radio WLAC, Daily, 1942-1954.
6. 16th Street, Washington, D. C., 1954-57.
7. In Korea, 15 months, 1957-58.
8. Liaison between Church of Christ Chaplains and the Armed Services.
9. Director, Church Camps.
10. Director, Training School for Church Leaders.
11. Recently completed trip around world visiting church of Christ personnel in the military.

12. Special lectures on World Missions.

Permanent Address:

c/o Church of Christ
4801 16th Street, N. W.
Washington, D. C.

(Delivered at Abilene Christian College
lecture week February 1959)

The purpose of this speech is to point out a very effective mission work that is being carried on today by individuals in all parts of the world who have their own living from salaries of the United States government or from business connections. These missionaries include church of Christ personnel in the Armed forces of our country, in the various Embassies, in the department of economic reconstruction, and people employed in private business and industrial organizations. I do not know how many people are involved in all of these activities. It is said that our military personnel are located in 72 countries.

Now I would like to call attention to what these people are doing and to what they can be encouraged to do further and what it will mean to the church when they return. Now as to what is being done, it has been my privilege during the past months to visit these boys in the armed forces in many parts of the world. Your heart would be warmed if you could see and hear the church services on our mission grounds in Seoul, Korea where the church of Christ personnel from the U.S. 8th Army meet together with our Korean brethren. These brethren have rendered great service to Brother Chesshir and all the missionaries. They have answered many calls of need. They have answered many calls from orphan children.

For instance, they have underwritten the salary of one of their number, Lt. William Richardson, for four months. Bro. Richardson got his discharge from the army on August 31. His wife and children from Culleoka, Tennessee have joined him. It was my privilege also in the Tokyo area to see a number of congregations composed of our military people. These congregations are very much interested in mission work. Their influence will be of untold value to the church. It was a great experience in Okinawa to see the church there composed of men and their families who work and serve in the Air Force. A beautiful building has been built on private ground and an effort is being made to strengthen the churches among the Nationals on Okinawa, so that when the Air Force is withdrawn the people of Okinawa can carry on.

On Formosa we found a group of brethren who were encouraging the Chinese brethren in their work. Brother Jordan Wen of A.C.C. is one of the preachers being greatly encouraged by these men stationed in Formosa. In Manila, we were encouraged to see the group in the City of Manila and at Clark Air Force Base greatly interested in encouraging the work of Brother Ralph Brashears and others. It is already known that the Military personnel has done a great thing for the church in Germany, in France, in England and in Spain, and in Tripoli and in other places in Northern Africa, and in Hawaii.

We believe that the influence of the personnel in our armed forces could be greatly increased if we could get all of them to working together and getting them inspired to inspire others on each base to work for the church. We found in every place where we visited that there were more men on each base who could have been working if

they could have been enlisted in the work. Chaplains tell me that ten percent of the armed forces would continue their work for the church without encouragement from anybody and then they tell us that there is another ten percent that you can not reach in any way. This leaves eighty percent of whom with the proper influence and guidance many might be brought to work for the Lord. One great thing that can be done in this matter is for the elders of congregations in the States to provide classes where teenage boys could be instructed as to the opportunities for service in the armed forces. The facts are that every teenage boy in the United States is going to be subject to military duty within the next few years. These boys could be much more effective if before they enter the services they could be given encouragement in working for the church while in service.

The churches at home would do well to keep in touch with these boys. They would also do well to encourage these young men as they return home. Many of these boys have seen opportunity for much mission work in all parts of the world and they will not be content to merely sit in church and do nothing. Our churches will do well then to use them in classes for the encouragement of others.

These people in foreign lands are not only members of the armed forces but there are many civilians in all parts of the world who draw salaries and support themselves who have a tremendous interest in the church. People who travel in foreign countries or who live in foreign countries should be reminded that they are ambassadors of good will. It is a great thing to know that our brethren are in all parts of the world and like Joseph many of

them hold prominent places of responsibility. I wonder if our churches realize what is happening in this area. Large colonies of American personnel are stationed in many parts of the world without cost to the churches. We are said to be a colony of heaven. It has been one of the greatest experiences of my life to visit and see first hand our people who live in foreign countries.

Let me say now a word about a group of men who have a peculiar relationship to the armed forces. I mean the Chaplaincy. There are gathered here during this lecture week a number of chaplains who served during the war of our armed forces. These men are filling some of the most important places of service in our brotherhood today. As a whole our brethren have not felt very kindly toward the Chaplaincy. We have had our suspicions about men as to their loyalty who serve as chaplains. This has been because we have not understood the Chaplaincy. There is a feeling that to be a chaplain one has to make compromises of his faith and his convictions. Let me assure you that the Chief of Chaplains of our armed forces tells us that if ever a chaplain gets to where he does not represent the faith of the church from which he comes that he will be asked to withdraw from the Chaplaincy. It is true that on account of our many divisions there are many complications, but the opportunities in the Chaplaincy far outweigh these complications. Where could you find as many young men gathered together as you can find in a Military installation? These young men far outnumber the men we have in our colleges and no question in my mind but that these young men will be a tremendous influence of the world tomorrow. Why not reach them then?

Let me urge the elders of our congregations to provide

special periods of emphasis on mission work. All the classes in the Bible school of every church could have certain times for special information regarding mission work at home and abroad. There is a great opportunity just now for periods of inspiration and instruction to the whole church regarding mission opportunities. We have a number of brethren each year in the States who are on furlough or who for other reasons could be engaged to give special lessons on mission work. This lecture week is a great example of what each congregation could do. I would be delighted to visit any church and share with them what I have gathered on this tour around the world, a tour for the purpose of becoming acquainted with our men and women who are doing mission work in all countries.

If this lecture week with its emphasis on missions could do nothing but give inspiration and encouragement it would be worth while. We are gathered here from all parts of the United States and of the world. The inspiration and encouragement of such a meeting is a great factor and would justify the lecture week. Jesus Christ is our great Leader. We have a great message, the gospel of Jesus Christ our Lord. We have a great brotherhood to stand in back of and encourage each missionary. Brethren, let us be aware of what is happening in this world of ours in this day when people are scattered abroad. Let us hope and pray that as a whole they will go everywhere preaching the word. I know of nothing that would mean more to the cause of Christ than for the churches to get an inspiration and stand behind these people who live abroad and who work for the church.

My home congregation, the Church of Christ, 4801 16th

Street, N.W., Washington 11, D. C. will do its best to furnish information from the United States government agencies who employ men and women for overseas work. The congregation is largely composed of men and women who work in various departments of the government. These people could be of great help in helping anyone secure information about opportunities for service. The congregation has a number of its own members who work overseas.



THE ESTABLISHED CONGREGATION AS AN EXPEDIENT MISSIONARY METHOD

By Burton Coffman

Burton Coffman was born in Taylor County, Texas, southeast of Abilene near the place where his parents, Mr. and Mrs. J. D. Coffman, still live. He attended the public schools and was graduated from Abilene Christian College in 1927. After a teaching career that lasted three years, he entered the ministry. He has served churches in Texas, Oklahoma, and Washington, D.C. before moving to New York City in 1954. He was editor of the Christian Leader for several years and has written several volumes of sermons. His most recent book is "The Gospel in Gotham." It is dedicated to his wife, formerly Miss Thelma Bradford, whom he married in 1931.



Coffman has preached extensively throughout the United States, having conducted revival meetings in 27 states. He is currently spear-heading a campaign to erect a meeting house on Madison Avenue in New York City where he has served the Manhattan congregation since 1954.

The congregation is the indispensable unit in effective mission work. God's church on this earth began with a powerful congregation. Man has never discovered anything that can take its place.

Many wonderful, posi-

tive forces for good are operative in the mission field today. Christian schools and colleges, summer camps, radio and television programs, brotherhood newspapers and magazines, the Herald of Truth, the Gospel Press, homes for orphans and the aged, Bible chairs, and other such endeavors are doing a world of good, but the one irreplaceable unit is the congregation itself.

We have seen summer camps baptize hundreds only to lose many of them in areas where there are no congregations capable of nurturing the babes in Christ and bringing them to strength in the Lord. We have seen hundreds, even thousands, of earnest inquiries brought in through advertising and radio programs lose much of their value in sections where there are no congregations capable of following up the leads and reaping down the fields that are white unto the harvest. We have even seen a college lost its effectiveness, or at least a portion of it, in an area where the congregations were not strong enough to provide a climate of support and encouragement. Not even the old fashioned revival meeting accomplishes very much lasting good in a section where there is no congregation to conserve that which is saved. The congregation is the key to world missions. No device was ever discovered that can by-pass this essential unit in saving the lost.

If we want a stronger mission program, then let us build stronger congregations. We must overcome the strong natural forces that operate against this ideal. Otis Gatewood once said in a lecture at David Lipscomb College that the tendency to expand infinitely the number of congregations in a given community can result in serious detriment to the world mission program. I believe this is profoundly true. Just when a congregation is begin-

ning to be strong enough to undertake a great mission project, "Susan" gets married and moves to the suburbs. Someone says, "My, but it is inconvenient for her to drive three or four miles to church; we shall build a congregation out there." Of course, this is done; and then, twenty years later, Susan's daughter gets married, and the process is repeated! There should be some intelligent restraint upon the endless multiplication of congregations in a local area. Unless restrained, this tendency infinitely multiplies the number of congregations, consequently weakening or even destroying their ability to carry the gospel "into all the world." Just how many churches, does one suppose, should be built in cities like Houston, Dallas, or Nashville before ONE is built in a city like New York or Montreal?

Another natural force that operates against the building of strong congregations is the human desire to rule in the church. It is no secret that many new congregations have been established not because of any clear need for another congregation in an area, but through the selfish desires of men who desire eminence or power in a church. This has, in some cases, actually resulted in the building of congregations practically adjacent to others in the same section of the community.

What can the established congregation do on the mission front?

- (1) It can use such devices as press, radio, T-V, and printing presses to deliver the message to the lost.
- (2) It can plan and carry forward sustained efforts like revival meetings. Manhattan congregation has had twelve revival meetings in four years.

- (3) It can teach thousands through correspondence courses by use of the mails.
- (4) It can, through sustained effort, achieve a "revival atmosphere" at every public service of the congregation. This cannot be done by any other unit or device except the congregation.
- (5) It can conserve, as nothing else can, those who are being won for Christ. If, through some world-wide influence, a million souls should be converted in a day, it is almost a certainty that most of them would be lost in areas where no established churches could feed the lambs and nurture the babes in Christ till they came to strength in the work of the Lord. Nothing, but nothing, can do this except the God-given, original unit, the congregation itself with its elders, ministers, deacons, and members.

The importance of the congregation in opening up new fields for the truth is seen in the fact that practically all the missionaries on the entire world field today are supported by *congregations*. I know of no exception to this. Therefore, anything that cuts down the strength of congregations making them unable to do this job, contravenes the whole mission program of the church.

Wonderful indeed is the job being done today by great congregations who are staying together, working together, and giving together for the purpose of saving the lost throughout the world. Those great congregations who have achieved such strength by avoiding the pitfalls of endless division are the backbone of the missionary program in this generation.

Anything that will improve the power of congregations in opening up new areas for the Restoration Gospel will be of universal advantage to the propagation of the faith once for all delivered to the saints. In this connection, we wish to make a concrete proposal. We need to establish strong congregations in the mission field instead of merely sending a man "into the field."

How does a congregation become strong at home? It does so by the employment of skilled personnel and by the use of adequate physical facilities such as buildings and equipment. The total investment is many times the annual salary of employees. Why then is not this same wisdom followed in the mission areas? The old concept that "a man in the field" will get the job done is disproved by the results. In areas where the man "in the field" is not provided basic necessary facilities, the work tends to be a permanent mission.

In an army, the effective unit is the company or the division. No military leader would think of sending captains or generals into combat without their supporting devices, supplies, and manpower. This is just another illustration of how "The children of this world are wiser in their generation than the children of light." Another example is that of the great chain grocery stores. When they seek to open up a new community, they do not rent a little converted residence on a back street, stock it with a few cans of tomatoes, and turn the job over to some rookie who would like to learn the grocery business. No, sir! They buy ten acres of land, build a \$300,000 plant, get the best manager in the whole division, provide a stock of half a million dollars worth, and staff the whole organization with the best trained employees, and then

spend a vast sum for advertising. No wonder they succeed from the very first day!

Congregations must begin to think bigger thoughts in their mission planning. That we have not always done so may be due in part to the inspiring example of the Apostle Paul who made tents with his own hands and struggled through innumerable sacrifices in his epic missionary activities. This thrilling example has probably blinded the eyes of some of us to the essential differences between Paul's status and that of the modern mission worker. Today, Paul could not make tents without belonging to the labor union. Another difference is that Paul, by reason of being a Jew, had available to him the physical facilities of Jewish synagogues then scattered throughout the earth. It was in these that he customarily began his work. In a similar way, many of the pioneer preachers began their efforts in school houses, dance halls, theaters, and denominational meeting houses. The social and religious climate of the age has changed. Such facilities are not now generally available to gospel preachers. The needed tools of evangelism must be supplied by congregations able to do so. No doubt, it is for this very reason that God has blessed His people with such vast monetary and material resources. God grant that we do not betray our trust.

There are countless ways in which this trust may be betrayed. One way is to pamper ourselves endlessly with greater and greater conveniences while neglecting the mission field. Very obviously, if every congregation in the brotherhood begins to think in terms of the luxuries they desire instead of the dying world about us, it will produce death not only for the world but for us as a re-

ligious power. It is a tragedy that a church which supports no missionary effort at all will mortgage its soul for more parking room and air-conditioning. Granted that these things are needed, there is the question of priority; *what comes first?*

A wonderfully powerful and new method of opening up new areas for the truth has been recently discovered. A very few years ago, churches desiring to establish new congregations did so on a very small scale. Sometimes, these feeble beginnings lasted for a generation before any real strength was achieved. Today, there are some thrilling examples of a better and more successful way to begin a new work. Congregations like Union Avenue in Memphis, Central in Houston, and the College Church in Abilene, have found that the best way to establish a new work is to do it on a grand scale. For example, Central Church of Christ in Houston recently established the Southwest congregation. They paid \$40,000 for a lot, provided the first unit of a building, employed a preacher, sent half a dozen of their own elders to the new work, and did the job in one day. The contribution the first Sunday was over \$800; and that church, not three years old, recently had nearly seven hundred in Bible school! They already have a successful mission program of their own and are helping the work all over the United States. Anyone can see that this saves at least a generation of time, to say nothing of the greater influence.

The College Church of Christ, right here in Abilene, recently did a wonderful job in one of the Carolinas. They bought a lot, built a building, hired a preacher, and *established the church, by establishing a congregation.*

The old concept of a man "in the field" has got to go. If a church cannot do more than send a man into the field, they should aid others or seek aid from others to the end that a successful work may be planted at once. In the long view, this is not only the quickest way, but the cheapest way.

The Ford Motor Company began in a bicycle shop. Many great American businesses had very humble beginnings. Many wonderful churches of Christ started in dance halls, school houses, theaters, and denominational meeting houses. These success stories are so exciting and thrilling that we tend to glamorize these small beginnings and attempt an endless repetition of them. However, the social and economic climate of the Twentieth Century is very different. This age responds most quickly to success. "Nothing succeeds like success!" A beginning that is too small stands a very good chance of remaining small.

Only an effective congregation can crack the center of a community. The history of the churches of Christ effectively demonstrates that this "cracking the center" is necessary for opening up a community for the gospel. In the great cities, like Nashville, Houston, Abilene, Memphis, Detroit and many others where the center was first "cracked" by a successful congregation, wonderful growth has invariably followed. In other cities where conditions are, in fact, no different, only weakness and frustration have resulted. New York City is a good example of this. For more than a hundred years, brethren have carried on what amounts to a holding operation, "keeping house for the Lord." Let there be built one powerful congregation in the center of that city and the result will undoubtedly be a hundred congregations in the Metropolitan

area within twenty years. It happened in Houston. It will happen in New York.

Speaking of New York City, the brethren throughout the nation have already sent almost a third of a million dollars toward the establishing of a strong work in the great city. Over five hundred congregations have had a part in this thrilling adventure of faith. The widespread interest in this project makes it appropriate to include a few facts about that program. Upon the specific invitation of Dr. J. D. Thomas who so graciously invited me to participate in this program, I am including some of the facts about the Manhattan project in this lecture.

Four years ago, brethren throughout the United States decided to "crack the center" in New York City. That happens to be Manhattan Island where two million people live and where churches of Christ have never erected a building. A plan was initiated to raise a "Million for Manhattan." Today, the project is one-third complete. Brethren have sent \$314,000 from all over the world. All this and much more has been spent in buying a building site for \$335,000, about one-third of a million dollars. The final two-thirds of the project are still before us; but, oh, what a difference!

Today, Manhattan has 225 members. There have been eighty additions in the last six months, twenty-five of these having been new converts baptized into Christ. Most of them are native New York stock. The congregation is raising \$40,000 a year from its own membership and is carrying on a splendid mission effort of its own in France and Italy. It conducts three revivals a year. As Doctor John Young of Dallas said to us, "You are self-supporting in every way except the building project."

In fact, the growth and power of the revived congregation are such that the congregation will very likely be able to provide a major share of the money needed for the new building. It is now believed that Manhattan will be able to provide perhaps half of the remaining funds needed. This means that the building (to cost approximately \$666,000) can be erected within three years if the brethren throughout the world will only give as much during that three years as they have in the last three.

An architect has been employed. Plans for the new structure are being formulated. They will soon be publicized. Churches throughout the nation will be invited to place the Manhattan work in their budgets for three more years, or take up special offerings for the Manhattan program, or make commitments to be paid when building actually begins. Every congregation in America should count it a privilege to aid in opening up to New Testament teaching the greatest city in North America where ten percent of the whole United States lives.

Much has already been done in New York. The wonderful congregation in Brooklyn recently broke ground and are erecting the first edifice ever constructed by churches of Christ in New York City. Queens congregation has new life and vigor. A beginning has been made on Staten Island. Manhattan is near a major breakthrough for the faith. Many factors have entered into this. The increasing strength in New England, New Jersey, Pennsylvania, Delaware, Maryland, and the Washington, D. C. area, the plans for a college in the Northeast (N.I.C.E.), the Herald of Truth, Gospel Press, and many other influences are aiding in this important part of the nation.

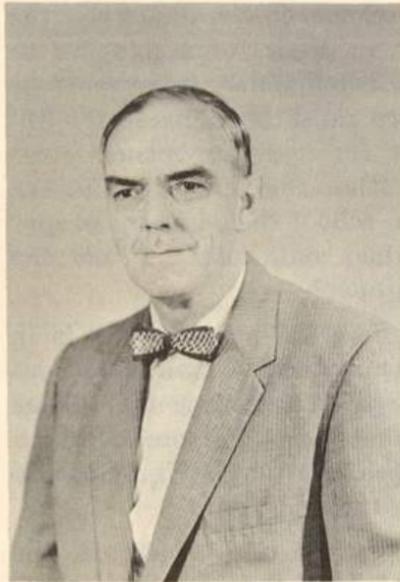
Brethren, you have already given \$314,000 to Manhattan. That much more, and a major achievement of the Twentieth Century will be history. In advertising value alone, this will be worth double its cost. Dick Merryman, religious editor of Life Magazine, was recently my guest for lunch. He was amazed that we are attempting what no church of any name has attempted since the Nineteenth Century; namely, the erection of a meeting house on Madison Avenue. A million people every week will pass the new structure. It will strike the whole world in its very eyeball. Help us to do it as soon as possible. In Jesus' Name, AMEN.

THE CHRISTIAN SCHOOL

By J. C. Bailey

John Carlos Bailey was born near Meaford, Ontario on September 13, 1903. His parents were both members of the church at the time of his birth. They are still living and his father is still an acceptable preacher of the gospel.

He first preached the gospel in his home congregation in the summer of 1921 and after attending the Carman, Manitoba, Bible School for two years he went to Montana to preach. His labors there continued for a little over two years. It was here that he met and married Myrtle Buckallew. They have seven children and eleven grandchildren. Brother and Sister Bailey are now raising two little girls in fulfilment of God's request to "visit the fatherless."



Brother Bailey is the only preacher of the gospel who has preached in every province in Canada. He has baptized hundreds of people, mostly in what is known as mission fields.

For years he was editor of the *Gospel Herald*. This paper has had a tremendous influence in and out of Canada. He also headed the Bible Department of what is now Western Christian College for a number of years. Brother Bailey has held a number of debates in Canada and in the United States. His debate with A. R. Scherlingon the "*Supremacy of Conscience*" has been printed. He is the author of a book of sermons, now out of print. He has put out

several booklets on doctrinal questions. A work on the *Nature of Christ*, a refutation of Jehovah's Witnesses doctrine, has just come from the press.

His preaching has extended into twenty States of the Union beside the work in Canada.

Until comparatively recent times all schools were private schools. I am old enough to remember brethren who opposed their children attending a public school. They claimed it was not "scriptural" to permit their child to be educated by the world. The pendulum has now swung far to the other extreme and some brethren are contending against the private school. To these brethren it seems, for some reason, to be a kind of disloyalty to Christ not to turn the secular education of our children over to the state. There were no public schools in the day when the New Testament was written. In order for a thing to be scriptural it must be expressly commanded, there must be an approved example, or there must be a necessary inference. None of these exist for a public school. Nor is there any scriptural suggestion that education is the duty of the state. The public school then is only proper as an adjunct to the home when man rules. Is not the Christian school the better adjunct?

I will show you just how recent the public school is in origin: "The idea of a free public school maintained entirely at municipal or State expense and altogether under state and secular control is a modern development which was not realized until the 19th century" (Encyclopedia Americana, page 774, Vol. 22, 1953 edition).

On the other hand there were private schools in the day of Christ and the apostles. Paul tells us what school he attended. Therefore whether we are on the mission

field, or on a field where the church is strong, we have the approved example of the great apostle for the private school. Not only so but he taught Bible in the school of Tyrannus. It is scriptural then to teach Bible in a private school. What kind of a school was this? We know nothing more than what is recorded in the nineteenth chapter of Acts. Was Tyrannus a Christian? Who knows? The point that I am making is this: It was expedient to teach the Word of God in a private school. We have then an approved example.

In most of Canada the public school system is as well developed as it is in the United States but in the province of Newfoundland there is no public school system. The schools are all private schools run by the churches. By churches I mean the denominations. Nor is there likely to be an immediate change for one of the solemn agreements made when Newfoundland came into confederation with Canada was that the school system would not be changed. Now if it is unscriptural and anti-scriptural for brethren to conduct schools, then it means that we would have to send our children to a denominational school or refuse them an education. Can you see the inconsistency of this? We would regard it as unscriptural to send our children to sectarians on Sunday to be taught but we would regard it as scriptural to send them to be taught by them on Monday through Friday. O consistency, thou art a jewel!

Nor is such a choice to be thought of as just belonging to Newfoundland. There are more countries in the world, and more people in the world who are either educated in a private school, or are illiterate, than attend a public school. Shall we have to withhold the gospel until such

time as these people, in these countries, start a public school system? Could we go there and teach these people and then fellowship them if they attended the private school?

It is hard for me to teach people the truth that do not have a little knowledge of the English language. One time I was talking to a Mormon elder and his father, and the son quoted Ephesians 4:11. I asked him if the verb "gave" was present, past, or future. The "elder" told me it was "present" but his father spoke up and said, "No, it is future, but what has that got to do with the discussion?" Would it be possible to teach such people the truth without teaching them first a lesson in English? If I have the right to teach English and Bible, would I not have the right to teach arithmetic and Bible? If not, why not?

Brethren in the United States have found that the Christian school and college are very expedient. Take a map and look over these United States and see where the church is strong. Then see where the schools and colleges are. You will find that they live side by side. Then do a little historic research and you will find that in the parts of the country where the church has opposed the use of the schools and colleges, operated by our brethren, that the church has not grown, and in many cases has retrogressed in the last generation. If this be true in the United States, and no one can contradict it, then how much more will it be needful to maintain schools where there is no public school system, or if there is one, it is entirely under heathen or sectarian jurisdiction. The schools of United States and Canada were once religious schools. They are controlled today by men, in the main, that are

not sympathetic to New Testament Christianity. In many textbooks rank modernism and evolution are taught. The result is that the loss among those who attend such schools through college level is disastrous. It runs about 50%. If this be true where the church is strong then think of the mission field. Here is a church in a city in Texas. It has a preacher that is well known for his faithfulness to the Word of God. It has well qualified elders. It has classes both on Sunday and Wednesday night for its young people. Young people have the association of other young people. Yet, present secular education has such an infidelic influence that there will be a tremendous loss among those who finish college under the influence of the secular school.

Let us look now at the mission field. The preacher may not have the wide experience of the first named preacher. There are no elders. There are no prospective elders for several years. The church may be meeting in a rented hall without proper class room facilities and often can not have the hall for two meetings on Sunday. There are no other associates for the young Christian except in the world. The school influence is just as strong. How expedient is the Christian school! Here he finds what his soul needs and desires by way of comradeship. He gets something of that which the strong church would have supplied.

In England the brethren have had an unfortunate experience with Overdale College. This college has not been true to New Testament principles. The result has been that the more loyal brethren there have opposed Christian schools. This may not be, and is not, the only contributing factor but in all England with a population of

about 45,000,000 people there are only a little more than 1000 Christians that are at all loyal to the old paths. In Saskatchewan and Manitoba, in Western Canada, with a population of about 1,700,000 there are about the same number of members. For years we have pushed our Christian School. Only a small part have availed themselves of its opportunities, as elsewhere, but results have been substantial. A fact that surrounds the world cannot be by chance. Let us go to Japan. There the picture is the same. In the province of Ibaraki, where a Christian school is being maintained the church has made by far its greatest growth.

Let us go to Nigeria. This has been one of the most wonderful stories written of the church in modern times. What need did God-fearing men see there? They saw a need for Christian schools. If the work there is ever going to be self-supporting, and self-edifying, there is a need for something more than a third grade education. God never does for a man what he can do for himself. He gave man a mind and He expects him to use it. Reason and revelation are not enemies. The power of reason came from God the same as revelation did. *Why should not that power be best developed under Christian teachers?*

In parts of the United States, and a few places in Canada, people are now members of the church of the fourth and fifth generation. Certain lessons are learned from the earliest childhood. The practice of the home is Christian but on the mission field we do not have that advantage. We must uproot sectarianism and implant the principles of a life that is new. If you can get young people in a Christian school where those lessons are taught every day for months then they become firmly entrenched.

If you have to depend on, many times, only Sunday meetings, and with people that have little secular knowledge with which to grasp it, the progress is slow at the best. After a generation look around Saskatchewan and see whether most of your leaders were those who went to our Christian school or the ones that did not go. The expediency of the school is maintained by such a test. We can go to Ontario and we shall see that the great part of those who are leaders are those who attended a Christian school.

The need for the Christian school whether in the mission field or where the church is strong is increasing rather than decreasing. Truth is stronger than error but we must know the truth in order to combat error. I want to say just here that I heartily concur with Alexander Campbell when he said, "Of all people in the world we ought then to be, according to our means, the greatest patrons of schools and colleges." If we are going to oppose error, all error, then we can only do it by a well developed mind whether on the mission field or at home. Some have contended that we only need to know the Bible. You can not know the Bible unless you can read the Bible. You cannot read it intelligently without a working knowledge of English. Nor is that all. How well we have learned as a preacher of the gospel, almost exclusively on the mission field, for well nigh forty years, that those who profess they know *only* the Bible, do not know the Bible. This is old, but as true as when it was penned nearly a century and a half ago: "Religious ideas, like others, can come only through the processes of clear thought working upon materials furnished by the senses" (Alexander Campbell, quoted in "A History of Colleges Established and Controlled by Members of Churches of Christ" by M. Nor-

vel Young, p. 25). Who can best furnish these, the teacher who doubts the divinity of Christ, and the inspiration of the Bible; or the teacher with childlike faith in Jesus as the Son of God and in the verbal inspiration of the Bible?

It should be worthy of note that the great men who were the leaders in the movement back to Jerusalem, and the ancient gospel, were educated men. They were educated in private schools. They were educated under men who believed the great cardinal truths of the divinity of Christ and the inspiration of the Bible. With a trained mind they went on from there to the great task of restoring the New Testament church.

I would like to issue a word of warning here. There is danger that with some little men education becomes a god and not a servant. This is dangerous. In modern times we have had a number of men go off into modernism. To my mind this is the cause. Education became their god and not their servant. But any good thing can be abused.

Many people believe that evolution is the result of much deep study. Do not the learned hold it as true? — so they think. It is easy to show how false this theory is but it can only be done by getting an education. Where is the best place to get that kind of an education? In the school where it is taught or in the Christian school? Yes, there are many places where people bow down to worship at the shrine they call "Science." They must be taught that as far as evolution is concerned their god is no god.

In our part of the country the people who call them-

selves Jehovah's Witnesses are a growing force. This is one of the most blasphemous doctrines of modern times but we must have men that can meet this doctrine and defeat it, or they will defeat us. Where is the logical place for such an education?

Last but not least there is the opportunity to meet a life's companion in the Christian high school. In the mission field, with its small congregations, there is often not an eligible young man or woman for a partner for life. But when these young people are brought together, in the Christian school, they later marry and only eternity can tell the far-reaching result of the Christian school in this way.

There is no mission field today where a Christian school, properly conducted, has not shown, and will not show great fruits for the future of the church.

If it be true, and true it is, that in Christ all the treasures of wisdom and knowledge are hidden (Colossians 2: 3), who can over-estimate the value of a secular education under Christian teachers? Then add to this the power of the gospel in the daily study of His Word.

EXPEDIENT MISSIONARY METHODS: THE CHRISTIAN COLLEGE

By Claude A. Guild

Born in Buffalo, Montana. Reared by Lutheran parents but later his whole family was baptized by Brother J. C. Bailey of Canada. Attended the College of Idaho and Abilene Christian College, B.A. degree. He has evangelized the past 22 years in Texas, Oregon, Canada and Alaska. For the past ten years he has done evangelistic work for the Riverside church in Fort Worth. Six of the years he worked locally with Riverside. He has also been Vice President of Columbia Christian College the past four years. He is married and has four children. He has published a book of sermons, "Soul Saving Sermons."



The subject of this assignment is very near my heart, and I am sure it is very near the hearts of others in various destitute sections of these United States and to many workers in distant lands. I can truthfully say, too, without prophesying, it will be nearer the hearts of many, many more in the very near future because more and more people are seeing the values of Christian schools at home and abroad.

When I point out the contributions of a Christian college in a mission field, it will be comparable to pointing out the contributions of a Christian family in a given mission field, yet you multiply it one hundred fold. You can be sure that when we show the influences of a Christian college in a mission field, we'll show you something comparable to Sunday schools conducted by churches of Christ in nearly any average community, and I will not hesitate to tell you it is at least seven times better than the average congregation's Sunday school. This is no reflection on the church of Jesus Christ or what congregations have done in teaching the Bible, but our Christian schools have taken advantage of time, talent, and facilities to offer daily work. Most churches have offered so little in Christian education they can hardly justify the expense for educational buildings. In today's lecture as I show you the contributions of a Christian college to a mission field, I hasten to say it is comparable to and surpasses the experiences of some communities where skilled workmen have moved to build business or governmental projects. Many of these communities, however, have done fine. The Atomic Energy Commission's installations in eastern Washington have meant the establishment of the church in Richland, Benton City, Pasco and Kennewick, Washington.

I. It builds the church in the school's community

It is the history of each Christian college in every mission field where they appear, that they help build the church. This is what happened in York, Nebraska. Roy H. Lanier, head of the Bible department, York College, writes, "I think the greatest contribution we have made to the cause of Christ is that we have built a church in

an area where there was none and likely would not have been for many years." George DeHoff, President, Magic Valley Christian College, Albion, Idaho, confirms this report in Idaho. Harry Fox tells the same story in Ibaraki, Japan. In the past five years the largest church in the state of Oregon has developed in the neighborhood of Columbia Christian College, while other congregations in the state are more than sixty years old.

II. *Reaching People with the Gospel We Otherwise Wouldn't Reach*

Conversions have been made that would never have been possible without our colleges. York College averages about fifty non-Christian students. During the 1956-57 session in Columbia Christian College we saw forty young people enroll who were out of Christ, but before the year was finished twenty-two of these fine young students obeyed the gospel. There are daily providential situations developing around our colleges that are turned into souls for Christ. Let me illustrate:

A nurseryman, Mr. Handy, gave the college enough shrubbery to landscape our plant. We figured if a man would give shrubbery he was interested in Christian education and could be reached with the gospel of Christ. We didn't convert Mr. Handy. When we went after him, he ran to his preacher for help. We converted his preacher, Mr. Ferd Powell. He is a wonderful asset to our work in Portland.

Mr. Claxton Welch volunteered his services in our classroom building as a cabinet-maker. We taught him the gospel, he obeyed it and we have none more faithful in

the Portland area than Brother Welch. These cases can be recited many fold.

III. *Preaching the Gospel over a Wide Area*

Our teachers and students are going out as far as 250 miles on Sunday preaching to small groups and helping establish congregations. Many small groups could not have preaching if the college were not in Portland. During the past summer our faculty and students preached in areas as far as Canada, Alaska, Japan, Tennessee and Texas.

We are training young preachers and encouraging them to stay in the area. This is true of all our schools. They may not all stay, but the chances are better for them to stay than to move workers in from other areas. Boys stay in the area where they are trained because the manna of the wilderness is more palatable where they have never tasted the milk and honey of the land of Canaan.

There has been a shortage of trained singers and song leaders throughout the Northwest. Through the good music department of Columbia Christian College we have developed some excellent song leaders and students of music. (Dan Danner, your own Abilene Christian College quartet member, is an example. He is one of our boys.) Members of our music department have been used for funerals and weddings as far as four hundred miles from Portland.

IV. *A Practical and Vivid Conception of Faith Is Conceived in Students*

A college in a mission field shares its pleasures and problems with administration, faculty and students. When

the first of the month is drawing near and salaries must be met, we have had our greatest prayer meetings. Students have rejoiced with us to see funds come from friends we have never met.

If we have a theme song in Columbia Christian College it is "Jesus Leads." We lay our problems before Him and let Him lead. It is a joy unspeakable to stand aside and watch the Lord work wonders. Last September we were painfully behind in funds. We shared our problem with faculty and students. All took an active interest in writing friends to join our National \$20 Boosters Club. We prepared an ad for the Gospel Advocate, published three thousand miles from us. We sent one hundred dollars to get the ad in the pages of this good journal. September 23, 1948, we shared this good letter with students and faculty: "Dear Brother Guild: I appreciate your good letter of September 18th and the check for \$100. Our space for back page advertising has been engaged for some time; however, we are running your ad on the inside back page and there will be no charge to the college for this ad. We understand your situation and are glad to help you in this way. It is our hope that the ad will be helpful to the college. We are returning the check. Yours fraternally, B. C. Goodpasture."

Last spring we made a week's tour with a 31-member chorus over more than a thousand miles on a twenty dollar bill. We boarded the bus Monday morning with twenty dollars and a statement from the insurance company that the insurance was due — \$156.00. We shared the problem with the Lord and the chorus. We made it very plain that if there were any faint-hearted as in the days of Gideon, get off now. All stayed with us. Where we

sang we didn't ask the brethren for collections. We didn't want the collections to interfere with pledges we would ask for later toward our expansion program. We did ask for gasoline money. We made the trip, bought wholesale gasoline, ate hamburgers, picnicked with the brethren, paid for the trip, insurance, and had \$250 left over for the general fund.

At the close of the tour, seeing we had fared well and the old bus had run with the endurance of the Israelites' shoes, one young lady remarked, "Brother Guild, I have read Hebrews 11:1 'Now faith is the substance of things hoped for, the evidence of things not seen' all my life, but not until we made this trip did I really know the meaning of the text."

Let these young ladies and young men grow up and become the leaders in the churches. A problem arises relative to a project that requires funds. Appeals from needy places and people come in. Demands will be made on the church for increased funds. They won't prepare soft answers in the negative case, marked with failure and fear, but will take these matters to God in prayer and find the answer in a challenging faith that finds the necessary funds.

V. Redemption and Christian Education Are One

God ordained before times eternal that the manifold wisdom of God should be made known through the church (Ephesians 3:10,11). Nevertheless, we encouraged Christian mothers and fathers to help in the institution called home, to help in this teaching program by teaching their children around a family altar. Where there is a Christian college, with Christian teachers, they are called on

to help our homes in their teaching program. Why? We call on every just and equitable medium at our command to teach our children. We know only the taught can be converted and redeemed. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45). Jesus said, "Go ye therefore, and teach all nations" (Matthew 28:19). It is necessary to the salvation of souls — teaching. It doesn't matter if it is being done by a Sunday school teacher, preacher in the pulpit, parent in the home or in a daily class in a Christian college. It is Christian education and souls are redeemed when they have been taught of God.

But, brethren, this word of alarm and warning! We wait too long to learn from children of darkness. "For the children of this world are in their generation wiser than the children of light" (Luke 16:18). We have waited in most fields to send missionaries. Some denominational churches are one hundred years or more ahead of us into certain specific fields. We waited twenty-five years to begin preaching the gospel by radio on a network basis. We are past due to take advantage of the medium of television for preaching the gospel. We are about as slow in the field of Christian education, and especially in establishing Christian colleges in fertile mission fields.

We have 5,000 members of the church in the state of Oregon now. We have reached ten percent of our Oregon constituency for financial support to Columbia Christian College. (I have learned this is average among our sister colleges.) Our brethren have learned slowly the values of investments in Christian education. They have perhaps copied their slow examples and practices of giving in the

churches. In the average congregation fifteen to twenty-five percent of the members carry seventy-five to eighty-five percent of the financial load.

When the faithful few have successfully carried the load through another school year, everybody comes to the commencement services and boasts in high sounding tones, "Look what we have done." Yes, we did it about like the flea and elephant that crossed the bridge. After they got across, the flea said, "Boy, we really shook that bridge, didn't we?"

There are fifteen thousand Seventh-day Adventists in Oregon. Among their projects of local and foreign missions, they maintain 52 elementary schools and four high schools in the state. If our neighbors, the Seventh-day Adventists, believe the future and fortunes of Seventh-day Adventism are in a daily educational process, and they do, to the tune of 56 to 1 compared to our efforts in Oregon, why can't we get a greater vision of the great contributions Columbia Christian and other Christian colleges are making to mission fields like the great Northwest and support them?

VI. *The College Inspires Cooperation*

We have learned in Oregon that a project of mutual interest and value has inspired the brethren to join hands in a cooperative way to make a given project succeed. In these days of suspicions and unfriendly frownings with regard to cooperative efforts in the church, it is refreshing to see a common project, a Christian college, inspire brethren to pull together toward a common goal.

A few generations past men challenged the elements of

our vast western wilderness to develop a wonderful frontier. Through blood, sweat, and tears our great country has been developed. In another western wilderness — unenlightenment with reference to New Testament Christianity and the church of Jesus Christ — we challenge the elements of unbelief in the world and apathy among brethren. We will give of our blood, sweat, and tears to develop the whole image of God in young men and young women who can in turn convert a faithless desert into a flowering oasis of Christian usefulness.

AMEN

Section III

Panel Discussions

WHO SHOULD GO? ZEAL PLUS KNOWLEDGE

By Howard Horton

Born August 4, 1917

Graduated: David Lipscomb College, George Pepperdine College
(B.A.), Vanderbilt Divinity School (B.D., June, 1959)

Preached: Bessemer, Ala., Baltimore, Md., Chattanooga and Nashville, Tenn., Nigeria, West Africa

Now teaching Bible at Central Christian College

Married Mildred Gladney, 1938; two daughters, 14 and 15 years old

On Editorial Council of Twentieth Century Christian



A certain woman had two small sons whom she sometimes sent to the neighborhood store for small items she needed from day to day. John, the older of the sons, was thoroughly dependable — he never forgot what his mother sent him to purchase. However, John had one fault — he could never resist the temptation to play with friends along the way. Frequently he returned from the store too late for his mother to use the items he bought. Jim,

the younger, was also thoroughly dependable — he never stopped to play when mother sent him to the store, but would run all the way there and back. However, Jim, too, had a serious fault — often he dashed headlong into the store, breathless from haste, but could not remember what he had gone for. The mother fervently prayed that her third son would somehow combine John's unflinching knowledge of her wishes and Jim's unflinching haste.

Do you suppose that God would like to pour into one skin the flaming zeal of one disciple and the sound wisdom of another of His children? Ideally the missionary should possess a burning zeal that never loses concern for the lost and that constantly drives the servant to new frontiers of service. He should likewise know everything about everything and everybody. In only one person has this goal been perfectly realized — Jesus Christ. Zeal and knowledge, like faith and works, balance and perfect one another. Without zeal one *will* not go; without knowledge one *should* not go.

Of the Jews Paul wrote, "They have a zeal for God, but not according to knowledge" (Rom. 10:2). Zeal without knowledge may be a very dangerous and cruel thing. Zeal without knowledge was responsible for Christ's death. Peter said, "Brethren, I know that in ignorance ye did it" (Acts 3:17). Zeal without knowledge caused Israel to be cut off as a fruitless branch, because "being ignorant . . . they did not subject themselves to the righteousness of God" (Romans 10:3). Zeal without knowledge turned one of Israel's noblest sons into "a blasphemer, and a persecutor and injurious." However, Paul received mercy, he says, because "I did it ignorantly in unbelief" (I Timothy 1:13). Zeal without knowledge created and

executed the Catholic Inquisitions and the early American "witch hunts" with their horrible murder of helpless unfortunates. Zeal without knowledge every year drives thousands of sincere laborers to the four corners of the earth with messages of error.

Knowledge without zeal is lifeless and worthless. Of the church at Laodicea God commanded John to write, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3:16). Knowledge without zeal has let generation after generation in nation upon nation go down to eternal ruin without knowledge of God. Knowledge without zeal sits by while apostles of error and ignorance spread false gospels far and wide. Knowledge without zeal can make only well-informed sinners, for "to him that knoweth to do good and doeth it not, to him it is sin" (James 4:17). Knowledge without zeal brings sorer punishment, as the "servant who knew his Lord's will . . . nor did according to the Lord's will shall be beaten with many stripes" (Luke 12:47).

Zeal without knowledge can plunge men headlong into destruction in a fervent blaze of endeavor. Knowledge without zeal can slide men backward into destruction in a lifeless "blob" of unconcern. God prefers the zealous persecutor who may become an equally zealous servant above the lukewarm servant who will likely never awaken out of his listless stupor. God has mercy for one who in ignorant zeal and misguided love *does* what his love dictates. He has only contempt — even nausea — for the well-informed, orthodox Pharisee, who can see the world flying toward eternal loss and remain unmoved.

God's harvest field demands, not *either* zeal *or* knowl-

edge, but *both* zeal and knowledge — “*zeal plus knowledge.*” Zeal without knowledge fails fervently to work and tramples much of the harvest upon the ground or leaves it bruised upon the plant. Knowledge without zeal looks upon the harvest fields white unto harvest and, while dressing “proper plans” in sound platitudes, sits by until the rains come and ruin the harvest. Stirring lukewarm knowledge to action is much more difficult than instructing sincere, but uninformed, zeal. For a moment, therefore, let me flee the more difficult task and concentrate upon the more fruitful one.

Given a sincere Christian, full of zeal and love for God, what knowledge does he need before entering a mission field? Ideally he should know everything about everything and everybody. While this is an impossible goal for the *servant*, we may take courage in the fact that it is a reality in the *Master*. We may with confidence, therefore, place the sincere zeal under the leadership of Him who has perfect knowledge. This implies an intimate knowledge of and submission to the Word of God. One who is ignorant of the Bible must never enter a mission field until he has studied more.

Many mission efforts have failed, or have been hindered for years, because workers had no proper understanding of or sympathy for the people with whom they set out to work. Manners and customs vary from section to section within a nation and even more from nation to nation. Perhaps the most difficult problem for the “foreign” missionary is to accept the people as they are and to help them to where God wants them. Without some knowledge of the people one will judge them by American cultural standards rather than in terms of their own culture

and society. God can make Christians of Africans, Asiatics and Islanders without first transforming them into false imitations of Americans. Without understanding the people and their culture one may be overly compassionate and allow self-seekers to find personal advantage in the gospel. Another, seeking to avoid the first error, may become hard and untouched by the real infirmities and needs of men's souls. Missionaries need to know the people among whom they work, whether in a mission area of America or abroad.

One who would work most effectively in a mission field needs to know every factor that has entered into the making of the work to which he goes. He should know how and when the work began, and how it grew. He needs to know both the work and the aspirations of his predecessors, and why the work developed in the directions it did. A failure to learn these things about a work can lead to a failure to accept and build upon the good that others may have done. Seldom is a sincere Christian who seeks the Lord's guidance entirely wrong in everything he does. One who has the humility necessary for a servant of the Almighty can always find *something* good in what others do. No work can prosper as it should if each worker feels that he must start anew as if no one else had done anything. A knowledge of the roots of a work enables one to build upon (not deprecate and set aside) the work of others. Paul planted, Apollos watered. Both were laborers together with God, who gives the increase.

Above all other knowledge the missionary needs a knowledge of God. John assures us that one who keeps the commandments of God knows God. However, this is

only the beginning of an increasingly intimate personal acquaintance with the Master. The missionary, perhaps above all others, needs to walk and talk with God as friend with friend. Without this knowledge of God's presence and constant care neither zeal nor other knowledge can suffice to make a work successful.

REQUISITE QUALIFICATIONS

By Jack J. Nadeau

Jack Nadeau was born at Rosedale, Oklahoma April 17, 1920, into the family of Mr. and Mrs. John Joseph Nadeau. At the age of 18 he heard his first gospel sermon preached by R. N. Hogan and shortly thereafter was baptized into Christ. Afterwards he entered Harding College, where he graduated in 1943. The same year he was married to Kathryn Drake of Little Rock, Arkansas. Their first work for the Lord was in Reno, Nevada. Two years were spent there and two in Oregon City, Oregon and one year in Apache, Oklahoma. In 1948 they went to Germany where they spent nine years in mission work, returning to the States in September, 1957.

Five children have been born to them, three girls and two boys and they adopted one little German boy while in Germany.

They are now living and working with the Rosemont church in Fort Worth, Texas.

Text: *Acts 13:1, 2, 3*

I am deeply thankful that Abilene Christian College saw fit to devote the lectureship program this year to this great theme. For several years my prayer has been that in the near future all the world might have the privilege to hear the gospel. This year's lectureship theme is going to do much toward accomplishing this worthy aim.



My subject, "Requisite Qualifications," means the qualifications that are necessary or essential for a mission worker to possess in order to accomplish his job well and successfully. The suggested qualifications apply to both men and women, single or married. If the missionary is married, there is not one missionary, but two. When a church sends a married preacher to the mission field, it is really sending two missionaries. If the wife qualifies, too, as a good mission worker, the preacher will constantly be helped in his work; and the church is really supporting two missionaries.

The ability to do a thing should always be the first requisite in undertaking any project. If a person is going to invest money in the education of a son or a daughter at Abilene Christian College, he wants to know beforehand if that child is capable of learning, does he not? If a person undertakes to establish a business, he would ask himself, "Am I capable of operating a business of this kind?" would he not? How much more then should we consider the ability of those that we send into mission fields.

Before a Christian can succeed as a mission worker, he must have the ability. The ability comes through education, training and experience. In our text the Holy Spirit chose Barnabas and Saul. It says they were prophets and teachers, and indicates the church and the Holy Spirit recognized them as such. The mission field is a hard and difficult place; therefore, only men and women that are recognized as preachers and teachers by the church and the *Holy Spirit* should enter it. Barnabas and Saul demonstrated their ability in the church at Antioch. There they were found busy "ministering unto the Lord."

The ability to do the work of a missionary consists in (1) proper educational preparation, (2) practical experience, (3) physical health, and (4) emotional stability.

One of the highest hurdles to overcome in preaching the gospel to all nations is the learning of foreign languages. One must be able to preach God's word out of a Bible other than the King James version. Learning to preach and teach in a foreign tongue is a great challenge to every missionary, and I can assure you that it will take all of the above mentioned qualities to learn to work in a foreign language.

After one has the language well in hand, it helps tremendously if the missionary has had a good deal of practical experience in his own mother language. Naturally, the better one can preach and do personal work at home, the better he can do it in a foreign language and on the mission field. Those who choose to be missionaries should receive a few years of practical experience at home before being sent to the mission field. They should not get in too big a hurry to go before they have had some practical experience.

God schooled Moses for 40 years in the wilderness before He used him to deliver Israel. It was about 18 years after Paul's conversion before he began his first missionary tour. From two to five years of this practical experience will help young missionaries a great lot.

Physical health is of utmost importance. The missionary is likely to go to a field where the climate is very different from what he is used to. It will be either too hot or too cold, too dry or too rainy. His physical health will be impaired by the extreme change; however, if he

is physically strong, he can hold up to it and his work will be easier. If he is physically weak, he should not go. He may have to return sooner than he desires, and there may be extra expenses involved, and the brethren at home may become discouraged, and mission work generally will be retarded.

The person who desires to be a missionary may be physically strong, but emotionally weak. If this is true, he is not qualified for the stress and strain that he is sure to experience. There will be circumstances and situations arise on mission fields that will demand the healthiest emotional persons possible.

Elders and churches sending missionaries would do well to take thought about the ability of the persons they contemplate sending; thus the young missionary's ability in the realms of education, practical experience, physical health, and emotional stability should be carefully observed.

The second requisite qualification for a missionary is *consecration to God and Christ*. Just because one desires to be a missionary doesn't automatically make him a pious saint. Doing missionary work will not guarantee one against a breakdown in faith. There must be a complete surrender and dedication of the missionary's heart and life to the *God of heaven and the Prince of Peace*. There is no substitute for this Christ-centered life. From the very nature of his work, the missionary must depend on God and Christ for his strength and support; therefore, underlying all the natural and acquired ability of the missionary, there must be humble and sincere devotion to Christ. It seems to me that this includes the following:

(1) a real personal experience of God's help and care during difficult trials and tribulations, and (2) the inescapable conviction that God is leading the worker in this field of service. If this is a missionary's experience and conviction, come what may, he will succeed in that which God leads him to do. Contrarywise, if he depends upon his own ability and strength in mission work, his faith may weaken and crumble and his own soul may be lost. Therefore, the missionary should learn to depend more upon the Lord than he does upon his own ability and strength.

He should sincerely and genuinely know that Jesus is truly with him even unto the end of the world.

WHERE TO SEND MISSIONARIES

THE FIELD IS THE WORLD

By J. W. Treat

JASPER WILLIE TREAT — born in Haskell County, Texas, March 10, 1907. Moved to Troy, Bell County, Texas, in 1919. A 1924 graduate of Troy High School; B.A. degree from Abilene Christian College in 1928 with a Spanish major; National University of Mexico, Mexico City, the summer of 1929; M.A., The University of Texas, 1932; Ph.D., 1948. Teacher in Colorado City, Texas, High School 1928-29; Professor of Modern Languages (Spanish, English, French, Italian) in Abilene Christian College since the fall of 1929, except for time spent in graduate study. Member of the South-Central Modern Language Association and the American Association of Teachers of Spanish and Portuguese. Listed in *WHO'S WHO IN AMERICAN EDUCATION*. At Abilene

Christian College also Foreign Student Adviser and Fulbright and Rhodes Scholarships Adviser.



Preacher and Bible teacher in English and Spanish since 1929 in Abilene and other towns and cities in the U.S. and Mexico, helping establish congregations among the Mexican people of Texas; active in the "Gospel to Mexico" emphasis since the 1930's; for a number of years co-editor and editor of the Spanish monthly religious paper, *EL CAMINO (THE WAY)*; speaker, announcer, and tract and Bible distributor for the College Church of Christ, Abilene, Texas, on its Spanish Gospel

Radio Program to the Spanish-speaking countries of the Americas and throughout Southwest U.S.; compiler, editor and distributor of the Spanish hymnbook. *CANTOS ESPIRITUALES (SPIRITUAL SONGS)* which is now in its third printing (enlarged and revised); deacon of the College Church of Christ.

Home address: 825 E. N. 15th., Abilene, Texas; business address: Sta. A.C.C., Box 183, Abilene, Texas. Wife: Mildred Sellers Treat; children: David Wayne (a junior in Abilene Christian College) and Gloria Elaine (a senior in Abilene Christian High School — the Campus School); other member of household: father, S. W. Treat; nephew, Billy Joe Robinson (also a senior in A.C.H.S., Campus School).

On a certain occasion, it is told, an appeal was being made in an American community for contributions to send the gospel to the peoples of China. A farmer in the audience voiced the belief that we need to help our *neighbors*. The following conversation ensued:

Speaker: "What do you mean, sir, by your neighbors?"

Farmer: "I mean those whose land joins mine."

Speaker: "Do you own your farm?"

Farmer: "Yes, *sir!*"

Speaker: "How far down do you own the land?"

Farmer, somewhat perplexed: "I suppose I'm entitled to it half way through."

Speaker: "Exactly! I'm asking you to help your neighbors — the people of China — whose land joins your at the *bottom!*"

In considering the scope of the work of evangelism, some questions are in order, and those questions deserve *divine answers*.

1. What did the prophets see and foretell concerning God's plan?

Isaiah said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; *and all nations shall flow into it*" (Isaiah 2:2).

Daniel saw the Ancient of days and in the night visions of one "like the Son of man": "And there was given him dominion, and glory, and a kingdom, that *all people, nations, and languages* should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:14).

2. What was Peter's message?

Through divine guidance to the doorway of Cornelius, Peter was made to exclaim: "Of a truth I perceive that God is no respecter of persons: But in *every nation* he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34,35).

Peter's report of the conversion of Cornelius brought this reaction from the Jewish Christians in Jerusalem: "When they heard these things, they held their peace, and glorified God, saying, *then hath God also to the Gentiles granted repentance unto life*" (Acts 11:18).

3. What did Paul proclaim?

The great apostle to the Gentiles, feeling thus: "Woe is me if I preach not the gospel!" wrote to

those in Rome: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to *every one that believeth*; to the Jew first, and also to the Greek" (Romans 1:16).

Guided by the Holy Spirit, Paul also wrote: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: *for ye are all one in Christ Jesus*" (Gal. 3:28).

4. *What did Jesus Teach?*

"Go ye into *all the world*, and preach the gospel to *every creature*" (Mark 16:15).

"Go therefore and make disciples of *all nations*" (Matt. 28:19 — Revised Standard version).

"Go ye therefore, and teach *all nations*" (Matt. 28:19 — King James version).

"And that repentance and remission of sins should be preached in his name among *all nations*. . ." (Luke 24:47).

"For God so loved *the world*. . ." (John 3:16).

"Ye are *the light of the world*. . ." (Matt. 5:16).

When we ask, "Where shall we go, Lord, and to what sections shall we send?" He replies: "Lift up your eyes, and look on the fields; for they are white already unto harvest" (John 4:35). "What fields, Lord?" And again He replies:

"The Field Is The World."

The universality of the gospel of Christ and of the love

of God — the kingdom to be made up of all nations and tongues — the world-wide need of the redemption which is in Christ and in Him only — these all spell out just *one conclusion: Wherever man has gone* — every nook and corner, every isle, every mountain fastness, every rural area, every hamlet and village, every town, every city, every metropolitan area, within the Iron Curtain and outside the Iron Curtain, in enlightened lands and in countries still pagan, in every condition and clime — *There the glorious light of the gospel of Christ must go!*

Send the light! Take the light! "THE FIELD IS THE WORLD!"

DISTINGUISHING ADVANTAGEOUS AREAS

By Dr. L. M. Graves

A native of Mississippi, educated at Burritt College and Vanderbilt University from which he was graduated with the M.D. degree in 1921. After finishing his hospital training he entered the field of Public Health, serving for four years in Williamson County, Tennessee and for the last 32 years in Memphis and Shelby County, Tennessee. He is a member of national, state and local medical and Public Health associations and has served in many official capacities in these organizations. He is a diplomate of the American Board of Preventive Medicine and Public Health, an associate professor of Preventive Medicine and Public Health at the medical college of the University of Tennessee.



Dr. Graves obeyed the gospel at an early age and has been active in church work most of his life. He has been a member of the Board of Trustees of Harding College for 15 years and president of that board for the last four years. He has been an elder of the Union Avenue church in Memphis for more than 25 years.

Most congregations have many opportunities and urgent "Macedonian calls" to help carry the gospel into barren fields. Few if any can respond to all these calls, even though most of them may seem fully worthy. Therefore,

decisions must be made about the most fruitful areas in which to spend available resources. These decisions are difficult, and too often are made on inadequate information. Sometimes a devout individual or family, having always worked and worshiped with an active congregation, moves into an area where there are no other members of the church of the Lord. Spiritual loneliness becomes almost unbearable. Heart-wringing appeals are sent out for assistance in establishing a church in the area. Such appeals are touching and deserve careful consideration but must be evaluated on more than an emotional basis. Are social, economic, population and other factors favorable for the permanent establishment of the cause in the area? Is the person making the appeal permanently located, or is he soon likely to move to another field and suggest that the aid be transferred to the new location?

Appeals of this type coming to a congregation from an individual who is a former member and who has contributed liberally to the work of that congregation are especially difficult to handle without allowing sympathy to weigh too heavily in the decision.

When the soundest human judgment is used, mistakes are sometimes made. Paul and his company on the second missionary journey "assayed to go into Bithynia and the spirit of Jesus suffered them not" (Acts 16:7). A vision later directed him to Macedonia. Contrary to Paul's judgment the Lord had more fruitful fields for his efforts. The Lord certainly will not control our decisions today in as direct a manner as He guided the inspired apostle but He will aid those who earnestly and prayerfully seek His guidance in making these important decisions.

What for a season may seem to be a barren field some-

times proves later to be most fruitful. This fact was demonstrated in an experience that the Union Avenue church in Memphis had several years ago. A rather large city in a neighboring state had no church of the Lord in or near it. A state college was located there and it was a progressive and cultured city. About a dozen members of the church were found and it seemed from every standpoint that a church of the Lord should be established in that city. The simple New Testament church was unknown to most of the inhabitants, although it was a city of religious people and many churches.

A choice lot was purchased and a small frame building was constructed. Two revivals were conducted which resulted in a few additions. An evangelist was employed to work with the group. Prospects at first seemed encouraging but progress was slow and religious prejudice strong. Over a period of years several thousand dollars were spent with few visible results. With some disappointment and misgivings for the future the property was deeded to the local group with the hope that they could survive alone. Some years later the speaker picked up and casually opened an architectural magazine. To his surprise and delight the first thing to meet the eye was a picture of a beautiful, commodious new church of Christ building on the lot where the little frame building had stood. It had been built by an active, growing, self-supporting congregation which was being featured and commended by this professional magazine.

In selecting advantageous areas we should, (1) use the intelligence the Lord has given us, (2) follow the pattern He has set and (3) seek His guidance. Selecting such areas should receive the same type of intelligent discrimi-

nation exercised by commercial firms in selecting locations for new businesses. Careful consideration should be given to the long-range as well as the immediate prospects.

Every strong congregation should feel responsible for evangelizing contiguous areas and assisting in the establishment of neighboring congregations where indicated. It not only has knowledge of the needs and the possibilities of these neighboring areas, but, in addition to supplying financial aid, it is able to offer counsel and encouragement so often needed by young congregations.

While Paul was teaching in the school of Tyrannus in the city of Ephesus, as stated in Acts 19:10, "All they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." Evidently there was some systematic method of reaching the people in the areas around Ephesus. Later, on the shores of the Aegean Sea at Miletus where he met with the elders from the church at Ephesus, he said, "I shrank not from declaring unto you anything that was profitable, and teaching you publicly and from house to house" (Acts 20:20).

The great missionary apostle of the first century, under the guidance of the Holy Spirit, followed a pattern which is no less intelligent and effective today than it was in his day. He went first to the great centers of population. These were the cities of commerce and trade. It was in them that the masses of humanity could be reached; and from them that converts would carry the good news to other parts of the world, as they pursued their business, military and other missions. It was in these strategic centers that strong congregations were estab-

lished, that would continue indefinitely to send forth the truth to surrounding areas.

Opposition was strong and many discouraging obstacles were encountered but Paul and his co-workers never surrendered their objectives nor altered their plans. It was through this wise procedure that the gospel was carried to every part of the known world in one generation. May we not wisely emulate this divinely directed plan?

For practical purposes, modern transportation and communications have all but eliminated the distinctions formerly made between "home missions" and "foreign missions." A more practical concept would distinguish between areas immediately adjacent to a local congregation, to which it should feel a special obligation, and those more distant and larger centers where successful programs may require the cooperation of other congregations.

Mission programs of today should, therefore, include the selection of strategic points in contiguous areas, and also participation in the establishment of strong congregations in large population centers. Projects should not be selected exclusively on the basis of the most touching appeal. To do this is to follow the line of least resistance and may mean the wasting of resources. Some of the most fruitful fields send out the faintest calls. Often a representative of the congregation may profitably be sent to survey proposed fields and to appraise the prospects for both immediate and permanent success.

Mission programs of the churches today should include the establishment of strong congregations in every large metropolitan center in this country and in those cities abroad where missionaries are permitted to enter. This

would require large sums of money but could be done in a short time if every congregation would participate to the extent of its ability.

It would also require a much larger number of missionary minded evangelists than are now in the field. This would not present a serious problem. There are many devout, zealous young evangelists willing and ready to go if the churches will send them.

The program under way with the Manhattan Church in New York is a perfect example of what can be accomplished when brethren unite their efforts. Failure to establish a strong, self-supporting congregation in that great city long ago is a discredit to the brotherhood, of which the elders of all congregations might well be ashamed.

The Herald of Truth radio and television programs which carry the good news into millions of homes in cities where the simple gospel of Christ has never before been heard prepare the way for and lend tremendous support to missionaries who may be sent to work in these fields.

THE ELDER'S RESPONSIBILITY

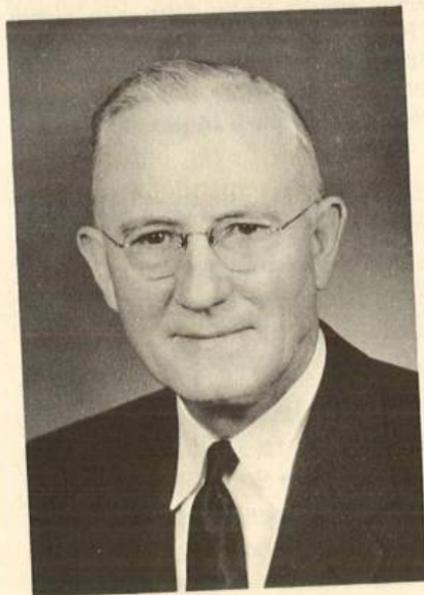
VISION IN MISSION

By Paul Sherrod

Biography By Herman O. Wilson

Paul Sherrod has served as Chairman of the Board of Trustees of Lubbock Christian College since its beginning in 1956. Brother Sherrod is one of the seventeen elders of the Broadway Church of Christ in Lubbock, a church which he has served in many capacities. He is perhaps best known for his leadership in the German mission work. When Otis Gatewood announced his intention of entering Germany as soon as possible after the Second World War and Broadway agreed to sponsor him in this mission work, Brother Sherrod took the lead in speaking and raising money for this extensive mission effort.

He not only traveled and spoke in churches and lectureships here at home, but he made three trips to Germany to help in organizing, oversight, and expansion of the work in Germany.



Through the concerted efforts of the Broadway church and many other contributors, the church was firmly established in Frankfurt and a number of other German cities. The vision, zeal, and indefatigable labors of men at home as well as missionaries on the field have made the church work in Germany one of the most successful mission works of the churches of Christ. To

Brother Paul Sherrod goes a major share of the credit for this outstanding achievement — for he was “more exceedingly zealous than many of his own age among his countrymen.”

In planning, organizing, and building of the Children's Home of Lubbock, Brother Sherrod also took an active part. As in the German work he traveled a great deal and make speeches in behalf of the Home.

For many years, both as deacon and more recently as an elder, he has been very active in the educational program of Broadway. Besides his teaching he has also served as Superintendent of the Bible school.

This brief sketch of the Christian labors of Brother Sherrod indicates the breadth of his interests. He is vitally connected with the missionary, benevolent, and educational activities of the Lord's church. He lives for others and gives most generously of his time, money, and energy. Brother Sherrod spends many days each month in broad activities and especially in raising money to meet the needs of this fast growing and expanding Lubbock Christian College. It should be stated here that no member of the college board receives any pay whatsoever for his services. Their work is purely a “labor of love.”

It is a sobering thought to realize that we elders will not only stand before God in the day of judgment to be judged by the deeds done in the body just as every other Christian is judged, but in addition we shall be judged as shepherds of the Lord's flock.

As the shepherds — as the leaders of God's people, it is of the utmost importance that we have a clear-cut picture of what our responsibilities are to God and to His people. We hear discussions and we read articles in regard to the work of elders, and the qualifications these men must have, but very little is said about the responsibility for each elder to have the vision of the work God intends for him to have.

Whether or not we have vision is not our choice to make. If we are to be well pleasing to God and serve Him as He desires then we absolutely *must* have vision. Solomon said (Prov. 29:18), "Where there is no vision the people perish." In Solomon's day just as today, the vision of a people is supplied by its leaders. We need men of vision in the eldership. No church can go beyond the vision of its leaders. There are few, if any instances where the churches are accomplishing as much as they could if only the leaders would lift up their eyes to the great potential strength and power that could be challenged to work for the Lord.

Of course we must have vision in every phase of the Lord's work, but our discussion at this time concerns only that phase pertaining to the mission work of the church. Christ has commanded, "Go teach every nation. . ." Every elder should believe it can be done — and having his consent it can be done — put himself wholly into the doing of it. The responsibility to evangelize the whole world in each generation falls upon the elders of the local churches. This is a terrific responsibility. From the human standpoint it seems that it cannot be done. But it can be done, for God has never required the impossible of man. It is impossible without the supreme love, dedication, sacrifice and vision of the Lord's shepherds. But why are we serving in such a responsible position if we are not trying to develop these very qualities? If we try to develop, there will be growth.

Vision in this particular phase is desperately needed because the great purpose of the church is the salvation of souls. It seems that the great purpose of the elders would be to promote God's purpose for the church. We

are leaders of the church and if we put other efforts above that of furthering the salvation of man, then we are not placing the emphasis upon the purpose of the church that God places upon it. But that is not our prerogative, if we are to be pleasing to Him. In other matters we all agree that man does not have the right to say what is acceptable to God and what is not acceptable to Him. For instance, in baptism we contend that man cannot substitute sprinkling for immersion. We properly say that when God speaks let man be silent and obey. In this matter of the salvation of souls we agree that is the great purpose of the church, but we are guilty, in our actions, of putting other phases of the work of the church first.

Elders often put saving of money above the saving of souls. I am reminded of the elder who suggested in a business meeting that one way the church could save money would be for them not to fill the cups so full of the fruit of the vine. Or, in another business meeting quite a little time was spent in discussing whether they should buy the next box of pencils from Blank & Co. where they had been buying them, or if they should change to Smith & Co. where one elder had just learned they could be bought for $\frac{1}{4}$ c per pencil less. During the discussion of these minor, trivial things for which one individual could have been responsible, hundreds of souls had gone into eternity unprepared. Such a waste of elders' time is because of a lack of vision.

Vision is needed in any worth while undertaking. It is needed:

1. In the cold hard business world. For example, a paper mill in Canada was planting forests of fir and pine,

which they did not expect to harvest for 75 years. Yet they were busy cutting other acres now.

2. In the educational field we see the need for a young man to determine what he wants and study to prepare himself for that particular thing.

Vision is no less needed in our mission work of the church. One problem is that too often a church will start a good work with a fine spirit, and go along for a short period of time. Then they will learn of another worthy cause and transfer their support to it before the first has had time to become established. Therefore, it is deserted and left to suffer greatly. Oh, the elders do not properly consider the cost of seeing it through to completion. They decide a new work in a mission field surely should be self-supporting in five or ten years, and will withdraw their support too soon. Starting a church in a place where the gospel has never been heard, where the people who will obey the gospel have to be found, taught, trained and developed, is not like going into another section of the same city and starting a new church where the nucleus of staunch Christians can be relied upon. Or even in another city of this country where Christians may, and likely will, move in. A new field takes much time, labor, prayers, patience and some disappointments.

Other needs in the mission field should be considered other than a meager living wage for the missionary. There will be additional expense for Bible class work, rent, advertising, etc., the same as in the church at home.

In one city there are three churches that have set a goal of adding one full-time missionary each year, until

they are supporting ten missionaries away from home, and two preachers at home. One of these churches started out four years ago, and they now have four men in the field. In a few years these three churches should be supporting 30 full-time missionaries. If we had 100 such churches we would soon have 1000 missionaries in the field, plus the number that others would be sending out. Such a plan would have to be supported by elders of vision, and would require constantly praying about it and talking about it.

Like the paper mill or the one in educational work, we need to have a long range goal, and an immediate objective. Just as surely as a man will accept the privilege of serving a church as an elder, just that surely must he accept the responsibility of catching a vision of the work of the church that the Lord Himself has, for it is He whom we are serving, and it is to Him that we shall answer for the way that we have led, inspired and directed the flock that was entrusted to our oversight. Unless one is capable of envisioning what could be done, he is not in a position to lead out in greater accomplishments.

I would like again to emphasize the scripture, "Where there is no vision the people perish." How can elders increase their vision?

1. Pray for wisdom and vision. We will find God pretty liberal. Christ prayed all night before selecting the disciples.
2. Attend lectureships, and get your fellow elders to do so, too. I doubt if any experience we may have will do more to lift our vision. It is very needful to get our co-workers to have these same experiences, else

their lack of vision will hold you and the whole church back.

3. Keep informed on what others are doing, and how they do it. Paul gave examples of what other churches were doing in order to lift vision and to encourage.
4. Visit brethren outside your own congregation. Be alert to suggestions and ideas. Associate with those of great vision.
5. Read good religious papers.
6. Put greater faith in God that He will help.
7. From the negative standpoint — if for reasons of lack of time, family responsibilities or otherwise, you have not been able to lift your own vision, then support the elders who have a vision of the possibilities. There are hundreds of churches that are being held back by one or two who have not been able to have vision. The whole church is held back to the level of their own vision. The least we can do is to encourage and support those who are pushing forward.

The elders also have a responsibility to lead the *church* out into greater fields of activity. How can they do this?

1. Have this preached on from the pulpit.
2. Lead out in some missionary activity, for nothing succeeds like success.
3. Let missionaries come and speak on different mission opportunities. Do not have the misguided notion that any contribution they may receive is that much taken from the local work. *It is not.* On the other hand

such inspirational talks will do more to lift the vision of the congregation, increase their love for the lost and increase their liberality than most anything. I could list dozens of examples of places where such is true. But not one where it has hurt the local work. Do not be guilty of restricting the members and of saying "no" for them. They have a right to this knowledge and inspiration, and an elder has no right to keep these from them.

The church in recent years is being aroused like a mighty, sleeping giant. However, it has not completely awakened to its potential strength and might. When that day comes it will be when the elders awaken to their responsibilities, their opportunities, and when their vision is synchronized with God's great purpose of the church, and that is the salvation of souls.

ADMINISTERING A MISSION PROGRAM

By Walter H. Adams

Born in Springtown, Texas, November 29, 1903. Graduated from Chickasha High School Chickasha, Oklahoma, 1921. Received B.A. Degree from Abilene Christian College 1925, M.A. from Stanford University 1927, and the Ph.D. Degree from Columbia University 1932.

Dean Adams has served as a member of the faculty of Abilene Christian College since 1925, was made Dean of Students in 1932 and served in this capacity until 1938 when he was made Dean of the College. He has been Dean of the College from that time until now.

Offices held: Past President of the Association of Texas Colleges, Association of Texas Graduate Schools, Texas Conference on Education, and of the Abilene Rotary Club. Chairman of the State Board of Examiners for Teacher Education.



Baptized by J. W. Chism of Springtown, Oklahoma in 1915. Member of the College congregation in Abilene, Texas since 1921; appointed a deacon in 1940 and an elder in 1952.

Married Louise Brown Harsh in September, 1927. Three children, Louise Newby, December 3, 1928; Nancy, December 23, 1932; and Walter Harris, November 1, 1938.

In discussing the subject, "Administering a Mission Program," I believe it will be most helpful if I tell you how one church, the College church, here in Abilene, administers its mission program. I am sure there are other churches that do a better job than we do, but possibly a description of how we operate will offer a suggestion or two to some of you.

First of all, in administering the program, there must be some sort of organization or plan through which the elders of the church operate in determining the scope of the mission program. This may be through the elders working as a group, through a committee, or through a combination of the two. The College church has a Mission Committee, which after much prayerful discussion of needs in many fields, makes recommendations to the elders who have the final decision in all matters.

The first step in determining our mission program is by the Finance Committee which is composed of some of the elders and deacons of the congregation. It is the responsibility of this committee to consider the over-all financial program of the church as it begins preparing the tentative budget for the following year. This is done in August or September for the year which begins the following January.

Based upon what is being done during the current year and taking into consideration such factors as increase in membership, salary increases, increased services, and allowing ample room for stimulation to increased giving on the part of all, the Finance Committee recommends the tentative amount that might be available for mission work.

The Mission Committee, composed of three elders, three

deacons, and three other members of the congregation, knowing the approximate total amount available for mission work for the next year, has several meetings to consider possibilities. We begin, naturally, with that which we have been doing to see whether to continue, discontinue, or change in any way. Before decision is made, we have available a detailed report from the mission point setting forth needs at that point for the ensuing year. The Mission Committee then discusses each item, and reaches a tentative decision as to what is to be recommended for the succeeding year. Having decided on that work which is to be continued, we are in position to know how much money we have left with which to do new work. We then discuss the calls we have had, requests from members of the College church in response to an announcement that such will be considered, and possibilities for additional programs.

Since we have so many calls during the year that may be classed as emergencies, we usually put a certain amount in what we designate as "Special Calls" so we can respond to as many of these emergencies as possible. For example, when we have a call from some church that is attempting to raise a travel fund to send a preacher and his family to a distant land, we are in position to answer the call by allocating a certain amount from this item in our budget without taking a special collection.

Usually, the Mission Committee in its recommendation exceeds the amount suggested by the Finance Committee and more often than not the Finance Committee finds the funds from some source to accept the recommendation of the Mission Committee.

After the budget, including the Mission program, is approved by the elders and deacons, it is presented to the congregation.

If a new work is to be begun, as was the case about eighteen months ago when we felt that we were in position to support another preacher full time, certain procedures are followed.

First, the elders selected the preacher who was to be supported in this new work. The Mission Committee considered a number of places where there was a great need and narrowed the list to three possibilities, one of which was a state but no certain place within that state.

The preacher who had been selected for the mission effort and one of the elders were sent to this state to look over several possible locations within the state. They had certain criteria in mind by which to make their recommendation to the elders. A location was agreed upon by the two men, it was recommended to the elders and approved by them. A detailed report by means of the opaque projector showing the location and map of the area, pictures that were made of places of interest in the town, and certain facts of interest, was made to the congregation to keep it interested in the work.

In any new work problems arise. It is of vital importance, if these problems are to receive the attention that they deserve, that the elders of the sponsoring congregation keep in close touch with the minister and the members of the church. We have found it advisable to have one member of the Mission Committee to be the correspondent for the committee and the elders and to keep in close touch with the missionary. Through this corres-

pendent, problems, as they arise, are passed on to the committee and the elders for review and decision. One person can better keep in close touch and have the "feel" of a particular work and can present its needs to the group.

The importance of keeping in close touch with the missionary effort cannot be emphasized too strongly. It should be remembered that the missionary is responsible to the elders and they must be willing to assume the responsibility that is theirs. They must also be ready to lend encouragement at all times. Too often a missionary is sent out to work in a new and difficult field and about the only contact made with him is through sending the monthly check.

I fear that our greatest weakness in administering the mission work is our failure to send one or more elders to *visit* regularly the places where we are assisting with the work. Possibly a reasonable investment here in both time and money would be the best we could make.

Regular reports are received from the places where we are supporting or helping to support the effort. These reports usually are passed on to the congregation through our Sunday bulletin. Occasionally, a special issue of the bulletin is devoted almost entirely to our mission program.

I hope this description of how we administer our mission program at the College church may offer some suggestion to you as all of us strive to do more and more to enlarge the borders of the kingdom of our Lord.

PROBLEMS IN MISSIONS

THE WISE USE OF MONEY

By Otis Gatewood

The apostle Paul said that the love of money is the root of all kinds of evil. But the proper use of money in the mission field can be a great blessing. Brethren who are willing to use money freely in their local programs become very much economy minded when the mission field is mentioned.

They often think that the man going to the foreign field should receive a smaller salary. They reason that since the income of the average laborer in other nations is much lower than in America, the missionary should be able to get by on much less than he would need in America. But often the expense of the missionary is much greater abroad.

Tax alone, for example, on the small German Volkswagen — one of the smallest European cars — runs about \$75.00 per year whereas registration on the average car in America runs little over \$15.00 or \$20.00 per year. Taxation on a Ford or Chevrolet abroad would run from \$250.00 to \$300.00 yearly. Purchase price on a small European car in England, France, or Germany (lands in which they were manufactured) runs somewhat cheaper, but in all other lands the prices are higher, for export and import taxes must be paid. These taxes increase the price of the car at least a third. For example, the Volkswagen in Germany sells for \$1,200.00. In America it sells for from \$1,750.00 to \$1,900.00. It costs about the same in other lands outside of Germany. If you buy an American car

abroad you must pay at least a third more than it costs here. If you take a car with you, you must pay about a fourth of the cost to import it into another nation in addition to ocean transportation.

Insurance premiums, which are required abroad, are at least a third more expensive than in America. Gasoline sells from sixty cents to ninety cents per gallon abroad. So from any standpoint, it costs from a third to a half more to own and operate a car abroad than in America.

Natives in other lands can rent at cheap rates because they come under the protection of the rent control office. But the missionary, who is looked upon as a foreigner (and often as a rich American, only because he is an American) must pay more. A three bedroom private home with a yard in which the children can play costs from \$100.00 to \$150.00 per month. Because of the cold climate in Europe, a person must add from \$50.00 to \$60.00 per month for heat. Often, in order to get such a place to rent, a person must make a deposit of from \$1,000.00 to \$3,000.00, in addition to his monthly rent.

Potatoes, milk, bread, and some fresh vegetables are some cheaper abroad; but meat, canned vegetables, fruits, and most other food items are higher. Coffee, for example, in Germany is \$4.00 per pound.

Some items such as cameras and watches are cheaper abroad in the lands in which they are manufactured. Clothing in some lands is cheaper, but cleaning costs and laundry, soap, washing machines, ranges, refrigerators, etc. are often a half to 100% higher than in America.

Income taxes that most foreign lands require of mis-

sionaries now, take from a fourth to a third of his salary. Property taxes are so high the missionary cannot possibly afford to own his home.

Natives in other nations have pensions, socialized medicine, hospitalization, rent controls, and many other protections and advantages as citizens that the American missionary does not have.

So one of the wisest uses to be made of money in the mission field is to pay the preacher who goes abroad an adequate salary. He should receive from a fourth to a third (and sometimes even a half) more than you would pay him if he were to remain in America. Remember that if he were to remain in America he could purchase a home with a small down payment for as little or sometimes less than it would cost him to rent. This is all a saving for him for future years, and he might even sell his home for a profit. The missionary abroad loses all this by rent, and within ten years will have paid and lost from \$8,000 to \$10,000 as rent that he would have saved in America by buying his home.

Even though it is unwise for the missionary to try to buy and own his home abroad, it is a very wise use of money for the church to purchase property from the very beginning. If property is not purchased it is often necessary to pay from \$10,000 to \$15,000 as deposit on places to rent in addition to high rates of rent.

I was recently in a mission field where three missionaries were working together. The rent they were paying for living quarters and the rent the church was paying for the place of worship totaled more than \$500.00 per

month. That meant a total expenditure per year of \$6,000 for rent. Within ten years \$60,000 will have been paid for rent with nothing to show for it in the end. I urged them and the churches supporting them to borrow the money to erect a place of worship downstairs, with living quarters upstairs for the missionaries that could be later converted to classrooms. The rent alone that the missionaries were paying would more than pay for the church property, within ten years, and if the missionaries and the churches supporting them decided to abandon the work after ten years, they could present the property to the native church as a gift for no more, and maybe less, than it would have cost them to rent property for ten years. The Bible tells us not to be slothful in business, and I believe that this command of the Lord will have been violated if those brethren continue to rent instead of purchasing property, even if they have to borrow the total purchase price.

I know that some may be ready to ask "Where do we find Scriptural authority for the purchase of real estate abroad?" But I reply, "Where do we find Scriptural authority for the purchase of real estate (meaning houses of worship) at home?" Some have argued from the silence of the Scriptures that we should provide no houses of worship abroad. The same silence of the Scriptures would eliminate the purchase and owning of real estate (houses of worship) at home. We are loud to say that we should speak where the Bible speaks, but we have not learned to be silent where the Bible is silent.

Some have stated that purchase of houses of worship in foreign lands with American dollars hinders rather than helps. There is such a possibility. If the house is built

so large that a small group looks lost in it, it can be a hindrance. Or if the small group can never hope to be able to pay for the operating costs, it can be a constant source of discouragement. If the building is finished entirely with American funds so that the native members are made to feel that this is an American project, it can be a definite hindrance. But if the building is left partly unfinished, if the native people are asked to help pay for building costs as they are able, and if they are consulted about how it should be finished and furnished — then, a building can be a blessing.

Some have argued, "Let the native members build their own places of worship." In Berlin and Stuttgart we have examples of this method. The small halls that were rented were filled to overflowing — to the extent that in times of gospel meetings many of the members had to stay at home because there was not enough room. Most of the converts were poor people. Now the question arose: "Is it wise to continue to pay the preacher over a long period of time and wait until the poor members finally saved enough money to build or rent larger quarters?" It would take that small, poor membership at least ten years to save enough money for a larger building. Let us say for example that the missionary was being paid \$400.00 per month. In ten years his salary would be \$48,000. Is it wise to tie down a talented preacher to preach to such a small group for ten years, with the possibility that he would get discouraged and quit, or would it be wiser for the church in America who is supporting the preacher to invest another \$48,000 and get a larger building earlier and let the preacher preach to twice or three times as many? The preachers in both Berlin and Stuttgart were

determined to build the church before erecting the place of worship. But now both the preachers have seen that it is unwise to wait until the poor members of their congregations could erect places of worship and have appealed to American brethren for help.

Rented halls give an unstability to the work of the missionary. People of other lands cannot understand why American churches would provide so well for the personal needs of the preacher but provide no money for the church. It makes it appear that they love their preacher more than they love the members of the church abroad. Rented halls say, "We are here today but we may be gone tomorrow. There is nothing permanent about this work. We don't want to help you, but we will help our preacher." Houses of worship paid for largely with American dollars say: "This church is here to stay. This is your building and no one can put you out. Even if we leave you can carry on for you have a place of your own in which to worship. We love you and trust you and want to have fellowship with you and help you."

All our America churches in mission fields have been helped to erect houses of worship. We have found them to be good investments to help the churches to get to be self-supporting more quickly. If it is good and wise to appeal to our brotherhood to help the brethren in New York to erect a building that costs more than they can pay, it is equally as good and wise to do so in Japan, Africa, or Europe even though miles of water instead of miles of land separate us.

The last wise investment of money in the mission field that I wish to mention is the training of native men to

be gospel preachers. From the very beginning of the work in Germany and Italy, American funds have been invested for such training and as a result 20 native preachers in Germany, Austria and Switzerland and 18 in Italy are now giving full time to the work of the Lord. Many of these men are serving in congregations alone and doing good work and have taken the place of American evangelists as they return to America. We look upon this as one of the best investments we have made. In other mission fields where no training programs were started, even to this day the American missionaries have no native preachers to take their places. The congregations in those nations are continually dependent on American preachers and no steps have been taken to help them get their own preachers. It is a poor investment of money to plan to keep American preachers indefinitely in foreign lands.

When Brother George Benson, President of Harding College, went to China, he traveled widely in America to raise funds for the Canton Bible school — a school in which native Chinese could be trained. That would have been a good investment of American funds. Ibaraki Christian College, sponsored by American funds, has done much to train native leaders of the church there and has therefore made a great contribution to getting self-supporting congregations started.

Who should support the students while they are training and who should support the young native preachers when they have finished training? They should be encouraged to work and pay their own expenses while training, but often they need help. If American brethren can help provide the funds, it is a good investment of money. Local churches in the mission field should support the young

preachers to the extent of their ability, but they are often weak and when this is true it is good for stronger churches in America to help. However, if American funds are used, care should be taken not to pay the native preachers more than he would be able to make at secular work or more than the local native churches would be able and willing to pay when they assume his full support.

Under whom should these young preachers work? Certainly under the direction of the churches or individuals who provide his support. If the local churches provide their support, they should counsel and advise with those brethren. If churches in America provide the funds, they should listen to the counsel and advice of the elders of the congregation providing the funds. But at the same time, the younger preacher in the mission field should also follow the counsel and advice of the older and more experienced American evangelist who taught him the truth (Heb. 13:7).

Where is the Scriptural example for such an arrangement? Timothy and Titus did not begin working on their own without first some very intensive training by the apostle Paul. Who supported them as they went with Paul? We do not know, but reason would lead us to believe that Paul did not depend on the converts in the mission churches where he worked for support. Paul worked hard even with his hands when necessary (Acts 20:33) in order to show the young converts that he did not want their money (Acts 20:33). In I Cor. 9 the apostle Paul made it clear that he preached the gospel without charge even though he had a right to demand that they support him (verses 7-12).

Who supported Barnabas when the church in Jerusalem sent him to Antioch? (Acts 11:22). Who supported Paul when Barnabas went to get him to come help? (Acts 11:25). The Scriptures do not say. Jerusalem could have supported them both, Barnabas could have given Paul funds provided him from Jeruslaem for this purpose, Paul could have provided his own funds, or the new church in Antioch could have paid them both. Those who say that the young preacher Paul could not have been supported by "foreign funds" from Jerusalem but must have been supported by Antioch, the place where he labored, are speaking where the Scripture is silent. Who supported the eight men going with Paul mentioned in Acts 20:4-6? We do not know but beyond doubt so called "foreign funds" were used. There were not enough converts in some of the areas where Paul went to support so many men. Did Paul demand that Crete, the place where things were not in order, support Titus (Titus 1:5)? No mention is made of such a demand and to insist that they did so entirely is to speak where the Scripture is silent.

DEVELOPING RIGHT ATTITUDES

By George Gurganus

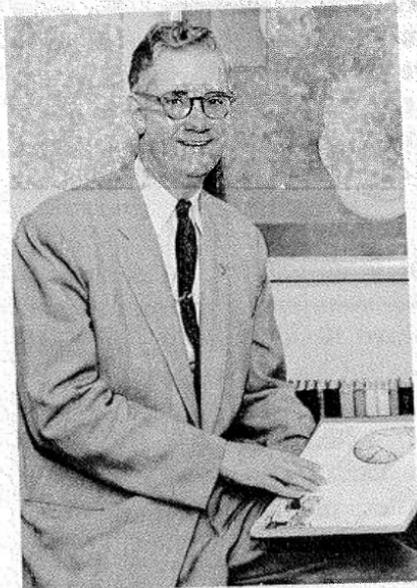
George Gurganus was born at Bankston, Alabama, July 21, 1916. His father, W. H. Gurganus, was a gospel preacher. George moved to Chicago at the age of eight and attended elementary and high school there. On July 19, 1931, he was baptized by W. S. Long.

In 1939-43 he was employed by American Airlines in Chicago, and Syracuse. Then in 1943 he began full time preaching. He taught at Colgate University and at the University of Maryland (Far East Program). He also served as Education Director, U. S. Air Force Base at Tokyo International Airport, 1955-57. He is the present Chairman of the Speech Department at Freed-Hardeman College. He served as a missionary in Tokyo 1949-57. He circled the globe in 1953 and again in 1957 studying the work of missionaries.

George Gurganus holds B.A. and M.A. degrees from Harding College and an M.A. degree in Speech from Syracuse University. He has also done work toward Ph.D. at Pennsylvania State University.

A pioneer in Christian camping, George Gurganus founded Camp Hunt, Hubbardsville, New York, in 1947 and directed it for three years. In cooperation with Edward M. Brown, he established Motosu Christian Camp in Japan in 1951 and served as director until 1957. He published a book entitled *Christian Camps*.

Silently crouching outside the darkened window



of a missionary home in a foreign field was a supposed native Christian with a long thin knife grasped nervously in his hand. Emotional conflicts boiled up within him and caused drops of sweat to form on his forehead and drop against his extended arm. Because of deep resentment caused by the domination and superiority attitude of this foreigner, he desired to slip into the house and plunge the knife into the heart of the missionary, but fear of the consequences kept him in check.

This incident appears to be rather shocking and extreme, but it is a true story, and it does reveal the extent of hostility that sometimes confronts the missionary. This hostility on the part of the natives is often a crushing blow to the morale of the self-sacrificing missionary. He cries out in anguish, "Have I not made a great sacrifice to come here in the first place? Have I not brought vast amounts of free medicine and relief clothes to help these people? Have I not used money raised at home to build a beautiful church building, school, and clinic for them? Then why are they so ungrateful?"

A parallel to this situation is found in the European colonization of underdeveloped countries. European nations moved in on some backward nations during the 18th and 19th centuries. They pushed back the jungle, built railroads, highways, and communication systems. Great material progress was made in education. Yet these native peoples did not love but rather became more and more hostile to their overlords. Many of them have revolted and have expelled the foreigners even at great material loss to themselves. The colonizers too were amazed. They couldn't understand why the natives did not appreciate

all of the progress and enlightenment that had been brought to them.

The modern mass attempt at world evangelism by Catholics, Protestants, and all others began at the time of the golden age of imperialism. Missionaries followed the occupation armies and set up camp to convert the heathen to Christianity and to civilize them. The missionary cooperated with the colonial powers in education and in other respects and to a great extent adopted the *superiority attitude* of the European overloads toward the natives. This system operated well, at least apparently so, until the natives began to call into question the difference between the ideals taught by the missionaries and their actions and the behavior of the European authorities and settlers. After all, were they not all Christians and from Christian lands?

The cry of the natives for freedom and equality in practically all colonies increased gradually to a disturbingly loud clamor prior to World War II and broke into open rebellion in many countries in the post war period. The Communists had fanned the flame of nationalistic fervor in the colonies, and the word "imperialist" became the most hated thing in the minds of the masses that had tasted the bitter pill of foreign domination. And to the dismay of the missionaries, the Christian missions in many of these countries were stigmatized as agents of the imperialists. This fact hurt the influence of the missionaries very much, because their program *was similar* in nature to that of the colonists. Foreign missionaries moved in, built permanent facilities, and dominated the scene completely. They talked of leaving the work to the native Christians some day but from observation from

the eyes of the natives it appeared that they had settled down for a long, long time. It seemed quite clear that the missionaries did not have confidence in the native workers but rather looked down on them as inferiors. Then too, if one missionary left for home, another foreign overseer always came to take his place.

This paternalistic attitude of the missionary is, in my judgment, one of the greatest hindrances to the spread of the gospel abroad. The missionary, as sort of a foreign bishop, dominates the native church or churches and supplies all of their needs. American money by way of continual subsidies from American Christians is the chain that enslaves the local native Christians and saps their spiritual vitality. Our American feeling of superiority manifests itself in this paternalistic approach to mission work.

The Apostle Paul had a fraternalistic attitude. His appeal was to brethren. He assumed that the native converts were his equals and capable of supporting and guiding their own programs of Christian service. He established indigenous churches. They were self-supporting, self-propagating, and self-governing from their beginning. But many will say "that was the work of the great Apostle Paul. He was inspired. We cannot hope to have the same success as he." Nevertheless, modern students of world evangelism can tell you that the paternalistic method of foreign evangelism has failed to produce encouraging results while the truly living and growing native churches are the ones that are functioning in accordance with the indigenous method of the Apostle Paul.

Let's look at the denominational missionary picture.

Hendrick Kraemer, in his book, *The Christian Message in a Non-Christian World* that keynoted a World Ecumenical Congress, says concerning this same problem:

Surveying this whole situation in the present missionary world, it is not to be marvelled at that many voices are heard affirming that, viewed on the whole, the progress of the colossal missionary effort of the last one hundred and fifty years is disappointing and that this is due to wrong methods and wrong purposes.

Notice that Dr. Kraemer stated that the results of the missionary effort of the past century and a half were meager because of wrong methods and wrong purposes. The same disappointing results have attended the labors of the missionaries sent out by the churches of Christ for nearly a century and no wonder as they have, to a large scale, followed the same methods of work on the foreign fields as the denominationalists. Wendell Broom, a missionary of the church of Christ now serving his second tour of duty in Nigeria, Africa, wrote a criticism of the different attitudes of American Christians that he considered to be handicapping foreign evangelism. The following is his statement of a wrong attitude and his comments regarding that attitude:

Attitude: "This foreign mission work is such an endless task. We've had missionaries in Africa and Japan for two generations, and what can we show? When they die, it takes someone else to replace them. We don't want to get involved in something that is as long an uphill pull as that." I strongly believe that this is the best and most reasonable excuse for not

doing missionary work, but one which is still not valid enough to stop our doing it — vital only to get us to change our method and outlook in how we do our work. In the past, our philosophy has been "We must do it for them"; it ought to be "God will do it through them." There is involved here the whole principle of indigenous church planting versus the old religious colony method.

Notice that here, too, methods are blamed for the apparent failure of the missionaries of the churches of Christ in their attempt to plant churches in other nations of the world, and Wendell indicated that past paternalistic attitudes have not been as productive as one would wish.

Churches of Christ must arise to the challenge of the Great Commission. Surely the Lord did not require of the church an impossible task. Under the paternalistic method, the task of world evangelism would be impossible as it would require missionary overseers in every village and town on the earth and the continual support of the native ministry and of schools, hospitals, etc. This method is self-defeating; it saps local initiative and creates local hostility. However, if two missionary families could be sent to each important population center of the world where they could establish an indigenous church that would assume the responsibility of evangelizing the surrounding areas, the task could be accomplished in one generation. This is the way the Apostle Paul evangelized.

Missionary programs developed under the paternalistic foreign support policy eventually bog down while programs developed both by members of churches of Christ and denominationalists which are carried on according to

the indigenous method of the Apostle Paul have been the most encouraging. While Presbyterians were making poor progress elsewhere, a group of their missionaries went into Korea and followed a strict policy of no foreign support for native preachers and no money from abroad for the construction of church buildings. In thirty years there were nearly half-a-million Korean Presbyterians. Korea became known as the Christian nation of the Orient. This was not an isolated instance but this policy was also followed by denominationalists in Peru, Indonesia, Fiji, Burma, and in other places, and in each case the growth was amazing. Effective methods will successfully propagate false doctrine as well as true; however, true doctrine will not be spread by ineffective methods. Foy Short and his colleagues in Bulawayo, Africa, are practicing sound principles of missionary work, and they are having great success. In addition to the strong white church in the city of Bulawayo, there are about twenty-four native churches in that area that are self-supporting. These native churches send their preachers in to Bulawayo for Bible training and pay their travel and living expenses while they are being taught. Notice that the ability to produce self-supporting churches has no relationship to the economic level of the people.

Brethren, we can evangelize the world in our lifetime. I pray that the Lord will permit me to see the gospel preached in every nation before I die. Our success will depend upon our developing right attitudes — right attitudes toward God and His word, right attitudes toward our brethren at home and abroad, and right attitudes toward the lost.

George Gurganus

