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FOREWORD

It is peculiarly fitting that the theme for the Abilene Christian College Lectureship for 1937 should be "THE CHURCH AND ITS GREAT MISSION: TO PREACH THE GOSPEL TO THE WHOLE CREATION." Previous lectureships have dealt with: The Church, Its Nature, Its History, Its Work, and Its Book, the Bible. Hence it is most natural that we should study how to bring the Church and its Book to the whole world.

To bring the glorious Gospel to a needy world, to extend Christ's church and its blessings to every nook and corner of the globe, to save hundreds of millions of precious souls for whom Christ died,—all this must be of vital concern to every Christian. We urge you, therefore, to read thoughtfully and prayerfully every article in this collection. May God bless you and make you a blessing!

We believe that these lectures and reports, together with the questions that have been provided for them, will make this a valuable text-book that may be used profitably for the study of mission fields, for Bible classes, prayer meetings and elsewhere in order to extend the kingdom of God and prepare for more effective service in the church.

We wish to express our hearty and sincere thanks to each of the lecturers and discussion leaders and to the editors of *World Vision* for their constructive fellowship in the program, to our students and the hundreds of visitors during the Lecture Week for making it a success. And to you, readers of these pages, may this book be of aid in reading God's Word and serving the church of His Son. May your reading lead to the salvation of many through Christ and to a great extension of His church.

Yours in Christ,

JAMES F. COX
HOWARD L. SCHUG

J. M. McCaleb

68 Zoshigaya, Tokyo, Japan—Born September 25, 1861.

Write him a letter of appreciation on his birthday!
(Use five cents postage.)

DEDICATION

To Brother J. M. McCaleb, a faithful, earnest worker on "harvest fields" of Japan forty-six years, laboring in places where Christ has not been preached, this volume is affectionately dedicated in grateful appreciation of his services in spreading the Kingdom of our Lord.

B. D. MOREHEAD.

CLASS WORK

We suggest that classes buy these books for group study. Several classes may use the same books. You might lend them to a neighbor congregation.

Why not send your books with a good teacher to a church which is not doing mission work?

Mission work is not optional as many churches practice.

The Perfected Church --- for What Purpose?

C. A. NORRED

The full statement of the question as originally assigned to me was, "The Perfected Church—For What Purpose? Does it exist to save itself?—or to save others?" All this reveals that the question is specific in that it presents the church to our view for the purpose of inquiring if the church should be satisfied with its own existence or should endeavor to save others.

With any Bible student the answer to the question embraced in this query is obvious. Manifestly, therefore, the purpose of the inquiry is not to elicit the correct reply but to direct attention to the solid reasons upon which that reply rests. Hence I shall merely present some solid reasons why the church should be active in saving others.

1. The duty of the church to save others grows out of the second great commandment of the law, and the cardinal principle of human relations, "Thou shalt love thy neighbor as thyself." Why should we have compassion on the unfortunate? Because He who shaped us, so made us that our hearts will go out to those who are in distress. I once read a lecture in which the speaker was picturing a man who owned a lumberyard on the flood-swollen river in which his neighbors were drowning and who was unwilling to cast in a board for their succor until he was paid for his material. Surely such a thing is unthinkable. In this present year, as great floods have swept parts of our country, our hearts have been made to rejoice in seeing how the hearts of the people responded to the call of distress. Even so should our hearts go out to those who are being swept away by the flood of sin. Even the Golden Rule requires it.

This kindly impulse to help those who are lost in sin will all the more express itself in efforts toward salvation as we discern that those outside Christ are *lost*. They are lost—lost now, and to the future. I mean by this that they are now under condemnation and separated from the consolations and delights of true religion, and furthermore, they have no assurance of the salvation ready to be revealed at the last time. I am afraid we just fail to realize what it means to be lost. And I am constrained to believe that just in proportion as we realize the horrors of damnation we shall find ourselves driven to save the lost.

2. And this impulse will be given impetus as we realize that in this particular we are under divine command. The language of the Lord is, "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 have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20.) And we shall catch the significance of this command when we discern that the gospel is the only thing which can save the lost. Jesus declared, "No man can come unto me except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Everyone that hath heard from the Father, and hath learned, cometh unto me." This expressly teaches that men can not be saved except as they receive the gospel. It is understandable then why we are commanded to give the gospel to the lost. Just in proportion as we withhold the gospel from the lost we make it impossible for them to be saved.

3. And the duty of the church to save others is impressed upon us in the example of the church of the Apostolic age.

First, this activity of the early church is set forth in the labors of the individual members of the body of Christ. (Acts 8:4.) Then again I read of this individual activity in Acts 18:26. And still again I read of it in 1 Peter 3:1, 2.

Second, I find this activity set forth in the labors of a congregation. (Philippians 4:15.)

In individual activity and in congregational capacity the church of the New Testament times binds upon us the work of saving the Lost.

Hence, the duty of the church today to engage in the work of saving the lost is bound upon us by considerations we shall surely find ourselves unable to ignore: it is impressed upon us by the example of the church of the New Testament times; it is bound upon us by divine command; and it is the natural expression of an impulse divinely created within our hearts. Surely then if we stand idly by while others go down to everlasting death we sacrifice even the attributes of humanity and certainly forfeit the right to think of ourselves as members of His Body.

QUESTIONS FOR DISCUSSION

1. Give the full meaning of the subject of this address.
2. Just how is the 2nd great commandment a reason for a Christian desiring the salvation of others?
3. Show the importance of our realizing the terrible plight of the *lost.*
4. Discuss the Christian's obligation to the lost.
5. Prove that the early church was active in seeking to save the lost.

How They Went in the First Century

HOMER HAILEY
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Brethren and Friends, I would like for my first word upon this occasion to be one of appreciation to Brother Cox for the theme of this Lectureship. Its urgency and importance cannot be overestimated, and I feel sure that much good is going to result from it.

The "how" is as important to the success of a venture as the "what," if God has revealed anything on it. The preachers of the brotherhood have faithfully emphasized the "what" of the great commission, but possibly we have been negligent in stressing the "how" of carrying it out. I consider, therefore, the subject to be discussed tonight an important one, "How They Went in the First Century."

THEY WENT SPORADICALLY, AS INDIVIDUAL CHRISTIANS

The plan of Jesus for the disciples was made known to them just time restore the kingdom to Israel? And he said unto them, It is not before his ascension, when they asked him, "Lord, dost thou at this for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." (Acts 1:6-8.) According to Brother McGarvey, the disciples continued in Jerusalem for about two and a half years after the establishment of the church, before they were scattered abroad, which carried them into "Judaea and Samaria."

When the "great persecution" arose, upon the death of Stephen, of which Saul of Tarsus was the leading spirit, the church was "scattered abroad throughout the regions of Judaea and Samaria, except the apostles." (Acts 8:1-3.) "They therefore that were scattered abroad went about preaching the word." (Acts 8:4.) Every Christian was a "missionary" carrying the message to others. We ask ourselves the question, "how was it possible for all of them to have been teachers?" To which the answer is simply this, "they had been taught"; they were prepared to DO something when they moved from one place to another.

The commission given by Jesus, as recorded in Matthew 28:18-20 makes the obligation of evangelizing the world binding upon every Christian. Jesus told the disciples to "Go . . . teach all nations, baptizing them . . . teaching them (the ones baptized) to observe all things whatsoever I commanded you." Whatever, therefore, he taught the apostles to do, they were to teach others; and since he

taught them to evangelize, they were to teach others to do the same thing. These early Christians were carrying out this divine commission of their Lord.

This should be a challenge to the church, and to every member of it. When Christians move from one place to another, they should go determined that a church shall be planted in that place, if there is none there, just as soon as they arrive. One does not have to be a "pulpit preacher" to do this, but he has to love the Lord and the Lord's church. If he does this, he will see that through his influence and effort a church has its beginning in that city the moment he arrives in it. Too many are like a young man who moved from Abilene into a western town, where he and his wife were successful in starting a flourishing young business. The elders of the congregation here wrote him about sending the preacher from the College church to hold a meeting there, with no expense whatever to them, only they should have a place ready for the meeting, and care for the preacher. The young man did not even answer the letter; but later one of the elders learned that they did not want a meeting there for fear it would hurt their business and social standing for them to take an active part in a gospel meeting. Such an attitude is not peculiar to this young couple alone.

This example of New Testament "going" should be a challenge to the church today to have such a system of teaching in the congregation, that when the members move away, they will be qualified to teach the word. Many go from good flourishing congregations to communities where there is either no church, or it is so weak from lack of leaders as to be helpless, only to realize that they are not qualified to teach or lead. The local congregations need to awaken to their lack just here, and train young members that they might "grow in the grace and knowledge of our Lord and Saviour Jesus Christ," becoming efficient leaders and teachers.

THEY WENT SYSTEMATICALLY

While the work was still growing in Judaea and Samaria, Barnabas and Saul were selected from the church at Antioch, and sent to a definite field with a specific aim and purpose, that of being the Lord's witnesses "to the uttermost part of the earth." (Acts 13:1-3.)

It is strikingly noticeable that the Holy Spirit here selects the best men in the congregation to send to this work. Work in a new field demands the best qualified men for it; but here we often make a mistake, that of sending young, inexperienced preachers into such new places. This is no reflection on the young men who go; they are to be commended for their zeal and courage in going; but it is a reflection on the church for keeping the best "at home," and sending out the young "to get experience." It is strange the Lord did not say "send out the young men to get experience," but it remains that he did not. The best place for young men to get training is under the

supervision of an older man who has been over the ground many times; as the young men under Paul. We find him taking young men with him, training them in the work and word of the Lord, that they might be prepared to carry on the work after he should go on to other fields.

In considering their method, we learn they would go into a city, and there be governed by conditions and opportunities. When possible, they would go to a synagogue, where they would expect to find a class that believed in God, and begin with them. If this were not possible, they would preach to whatever gathering would give them audience, as did Paul in Athens. But they did not restrict their preaching to large audiences, or publicly, but were also found testifying to both Jews and Greeks "from house to house." (Acts 20:20, 21.) In this way they would establish a congregation in places where the Name had never been heard.

This work would be followed later by appointing leaders in the various congregations, as such were qualified, either by the apostles themselves, Acts 14:23, or by one of the younger men whom they would leave in a place for that purpose, as when Titus was left in Crete, Titus 1:5. A plurality of these men was always appointed over a local congregation, whose duty was to oversee the work of the congregation, 1 Peter 5:1-5. Leaving the church under the supervision of such men, whom they had commended "unto God, and to the word of his grace" (Acts 20:32), the preachers would move on to new fields.

But would they forget these infant congregations? By no means! These newly planted churches were supplied with the very best literature in the world, letters from the inspired apostles, which letters would be read, copied, and preserved; sometimes being exchanged with letters to other congregations, Col. 4:16. Certainly it is true that evangelists and "missionaries" of today cannot write inspired letters to the congregations they establish, but they can profit by the example left them, and supply them with letters of encouragement, and good literature printed by other brethren, which will edify and assist them in their study of the Bible.

Neither did these men stop with this, but we find in their epistles repeated mention of prayers offered on behalf of these Christians; praying for them and exhorting them to pray. Younger men were sent to these congregations to assist them, while the older and more experienced men invaded new fields, to gain new laurels of victory for their Lord and Captain.

THEY WENT BELIEVING THEIR MESSAGE AND THE PROMISES OF GOD

When we consider the political, moral, and religious degeneracy of the heathen of that time, as so graphically described by Paul in the first chapter of the Roman letter, and the bigotry, jealousy, and preju-

dice of the Jews, we cannot but marvel at the thought of two men attacking such a gigantic problem, with the story of a despised Jew, crucified on a Roman cross, as their weapon and power to change the world.

But they believed their message. And they believed in Him who had given it to them. They knew he was the Christ, the Saviour of the world, and were not ashamed of what they were charged to preach. (Rom. 1:16; 1 Cor. 1:18-25.) Here is found one of the absolute prerequisites of successful evangelism: faith in the word of God and in the power of the gospel to change and transform the lives of men.

These preachers of the first century recognized individual responsibility in the work of world evangelism, "I am a debtor . . . so as much as in me is, I am ready" (Rom. 1:14, 15), was their attitude. They had been crucified with Christ, they were alive with him, and now must live for him. (Gal. 2:20.) Can we do less? Can God be pleased with less from us? This realization of individual responsibility is of paramount importance today in carrying out the commission.

They went believing in the church as the divine institution, the fullness of Christ (Eph. 1:23), the domain in which God must be glorified. (Eph. 3:20, 21.) They realized it was the "pillar and ground of the truth" (1 Tim. 3:15), and if the church failed, where was the hope for the victory of the gospel? Being of divine origin, it could not fail, it must not, it should not. Such an idea as of a separate organization and institution for the promulgation of the gospel the very thought of which would insult God, never occurred to them. They had all that was needed; it is all that is needed today.

They went believing in the promise of Christ that their bodily needs would be provided, in the providence of God. The Saviour had said "But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) They did not expect it to be "dished out" to them on silver platters, nor at all times to be supplied by the brethren at home, but at times they must work with their own hands that the bodily needs might be supplied. At other times their needs were cared for by congregations whom they had inspired with the true mission spirit; but throughout it all, the needs were cared for t hrough God's providence. Having been sent out by a local congregation, they would return to it at the end of each preaching cycle, to report how God had used them in the work; not reporting "what we have done," but how "God hath used us" in the work.

THEY WENT SUFFERING MANY CRUEL REPROACHES FOR CHRIST

Time would not suffice to tell of the treatment of these early pioneers of the faith, as they went suffering many cruel reproaches for the Name of Christ: Paul's treatment in Antioch, in Iconium, in

Lystra, in Derbe, on the first journey; at Philippi, at Ephesus and other places on the second; finally being imprisoned in Jerusalem and sent to Rome, all because of what he preached. Our hearts are wrung as we appreciate the sufferings of the early saints, but they show us the power of the word, as it pierces the hearts of sinners against God.

The imprisonments, mobbings, stripes, dangers, and such like, are revealed to us by the apostle in 2 Cor. 11:22-29. As chief of missionaries, this great servant of God and Jesus Christ stands head and shoulders above all men. He is the missionary's inspiration, and the preacher's ideal; he is the sufferer's example of what a Christian can endure, and an example of God's constant grace and care.

What were the results of such a program? Did it accomplish the end of Christ's aim when he gave the commission? When Paul returned to Jerusalem, James said unto him, "thou seest, brother, how many thousands there are among the Jews of them that have believed." (Acts 21:20.) When they went from one place to another the report would precede them, till it would be said of them "These that have turned the world upside down are come hither also." (Acts 17:6.) It must have been succeeding. The Apostle was then able to write in one of his last letters, while in the prison at Rome, concerning the gospel, "which was preached in all creation under heaven; whereof I Paul was made a minister." (Col. 1:23.)

Such was the power of the gospel, and result of the method pursued by the early preachers, that in less than three hundred years after the commission had been given by Jesus to "go into all the world and preach the gospel to the whole creation," Christianity had become the national religion of the Roman Empire, and the emperor himself had nominally accepted it.

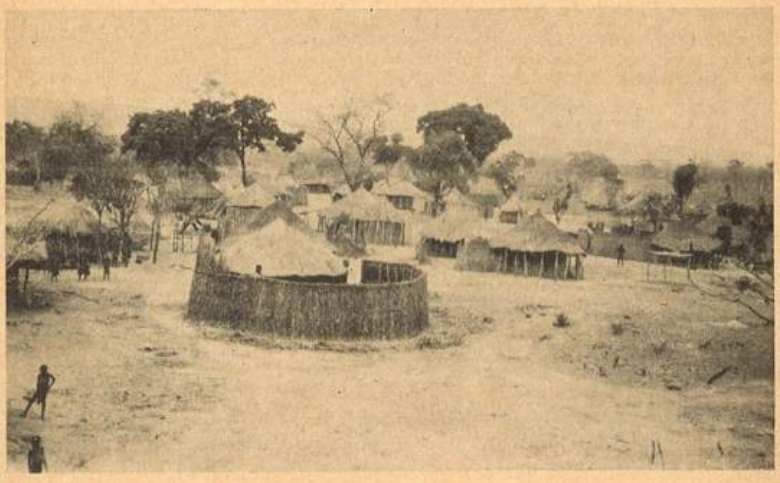
CONCLUSION

This method was simple, but effective. Individuals went as "missionaries" when they moved from one place to another; they went systematically from a congregation; they went believing their message as the power of God to save; they went trusting Christ to keep them and care for them; they went provided for by labor of their own hands, and by congregations; they went suffering for the name of Christ and enduring many cruel reproaches; but they WENT! Men believed the message, the world was evangelized.

What is wrong with this method? Will it work today? There is nothing wrong with it, the trouble is not to be found in the plan of God for the evangelizing of the world; but in the failure of the church to work the plan. May the members of the church awaken, and rally to the charge of God to "Go . . . preach . . . teach . . . baptize . . . teaching them to observe all things whatsoever I command you," and leave the results with God, for they will be all that he desires.

QUESTIONS FOR DISCUSSION

1. What is there in the commission given by Jesus, recorded by Matthew, that makes it binding upon Christians today?
2. What is the responsibility of individual Christians in world evangelization?
3. What is the responsibility of the church in training and teaching its members?
4. What would God expect of you if you moved into a community where there was no church? What would you be able to do with your present preparation? What are you doing to remedy the condition, or prepare yourself?
5. What church was the first mentioned in the Bible to send out "missionaries"? Who selected them? What type of men were selected?
6. How did these men go about their work when they arrived in cities where the gospel had never been heard? Did they confine their preaching to large audiences only? Why doesn't the church do more of this kind of work today?
7. What was the attitude of these men toward their message? What did they believe as to its power? How were they provided for materially? What promise did Jesus make concerning such? Upon what condition? Is this promise still held out to Christians?
8. To whom did these preachers report at the end of each cycle of preaching? What was their attitude toward what they had done?
9. Be able to thoroughly explain the method followed by these early preachers. What was the result of their preaching? Do you think the method followed by them sufficient for today? Could you suggest a better way? Following the method they followed, to what extent did the gospel finally reach even in Paul's day?



A Native Village Near Sinde Mission, Africa.

Motives for Missionaries

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INTRODUCTION

Christianity is not conservative, but liberal—even extravagant. It is not mechanical and perfunctory, but warm and enthusiastic. It is not cold and calculating as if it were fearful of doing too much. It is not afraid of going to excess. Its cry is, "On, on, ever on; to the limit and beyond, with God's aid."

Probably no one questions that apostle Paul is the strongest, biggest, and most useful Christian that has ever lived. He was as ambitious as Alexander the Great, who, after conquering the world, wept, we are told, because there were not other worlds to conquer. As ambitious and dynamic as Caesar, Napoleon, Mussolini, Hitler, or any other man who has ever trod this planet. Paul dreamed of conquering a world, too, and of building a world-wide empire. Unlike these other men, however, he spent himself not for the great god Self and earthly things, but for "one Jesus" and for the kingdom of the one God.

Now, what made Paul do diligent, earnest, and urgent? What so animated and electrified him? What drove him so unceasingly over land and sea; a homeless wanderer, a pilgrim of eternity? Answers to these questions yield the motives not only for his urgency, but also motives for the urgency which the church of our Lord lacks, but needs so much today.

FOR GOD'S SAKE

In the first place, Paul preached and labored because he was jealous of God's interests and honor. We are told that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." But this, though most certainly true, is not all the truth. There is something back of John 3:16. There is an additional and a deeper motive beneath the Cross than God's love for man. It is God's love for Himself. If this blunt statement seems objectionable, at first, suspend judgment till after a little study of the matter.

Have you never wondered why God so loved the world of evil men that He gave His only Son to die for it? Never wondered why God manifested His grace and did such wonderful things for a totally unworthy race? The answer is found in Paul's letter to the Ephesians,

where the motive of God and the deepest things in religion stand revealed. In the first chapter it is said that, in saving sinners, God worked "unto the praise of His glory"; and again said, more fully, "to the praise of the glory of His grace, which He freely bestowed on us in the Beloved, in whom we have our redemption in His blood, the forgiveness of our trespasses according to the riches of His grace." (Eph. 1:6, 7.) Therefore, God's wondrous love terminates on Himself rather than upon man. All things revert to Him. It glorifies Him so to act toward us in Christ Jesus. Ultimately, He does everything for His own name's sake. And we instinctively feel that this is right, would not have it different, and that here is a motive wholly worthy of such an unspeakably great, but otherwise inexplicable gift to the world. Does it humble us to know that we do not have the first place in God's thought? Why should we have? "Blessed are the poor in spirit." Then, consider the sense of security and the comfort we may get from the fact that His own eternal praise and glory are involved in His work of grace for us.

Furthermore, it seems that during the centuries before the cross God neither forgave nor punished sin completely, so that there was danger of His holiness and intolerance of sin being misunderstood. May we not say there was danger of God's name being scandalized? and that the cross prevented this? Certainly, the cross is a demonstration of God's righteousness as well as a propitiation for man's unrighteousness. The cross secures the honor of God and at the same time recovers fallen man. (Romans 3:25, 26.) Therefore, both God and man are served by Christ's death. God found something for the "praise of His glory," and man something for the atonement of his sin. Suns and stars could not adequately set God forth; in addition to them, He needed sons and saints. And indeed He is enriched by possessing the church, for Paul prays that Christians might know, "what is the riches of the glory of His inheritance in the saints." (Eph. 1:18.) God gains nothing in essential grace and glory by "His inheritance in the saints," but He gains a medium through which to manifest His grace and a people through whom His glory may best be revealed. Calvary certainly vindicates God, for a God who uses the way of the cross in dealing with sin cannot be indifferent to sin.

And both men and angels needed this demonstration of God's character, for Paul says that he preached the "unsearchable riches of Christ to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things, to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." (Eph. 3:10.) Is it not arresting and stimulating to know that God cares for other worlds as well as ours? That we are linked to other beings in such a way that what happens to us has bearings upon them? That man's world is a school for angels in which

they watch the unfolding of God's redemptive plans and learn of the excellencies of their Maker? And how encouraging to know that angels "do service for the sake of them that shall inherit salvation." (Hebrews 1:14.) What human heart does not beat a little faster, beat a little warmer to learn reliably that in this big, mysterious universe of our God's, angelic and human interests and services are mutual!

Hence, the church is the medium through which God chose to manifest His wisdom, grace, and glory to the moral universe, both human and divine. And we know that angels were interested in Christ and His kingdom, both as a matter of prophecy and as history, for Peter, speaking of these things long after Christ's life on earth ended said, "which things angels *desire* to look into." (1 Peter 1:12.) Good angels hovered about at His birth and during His infancy. They ministered to Him after His temptation in the wilderness, strengthened Him in the garden, and visited His tomb. They are not omniscient, for they are only creatures, as men are, and learn God's wisdom and goodness as these are unfolded in Christ and His church. They, like men, are students of church history. And may it not be possible that they still have problems, as good and smart men have, about His second coming? If they do, surely they do not become opinionated, contentious and unbrotherly concerning things about which there is a chance of their being mistaken until more is revealed. Surely they can be tolerant, humble students of the great subject and not know (?) things which may not be true. Surely they, in their partial knowledge, can fellowship each other, awaiting in "faith, hope, love, these three," a time when all shall be "fully known"; for surely they realize that the unknown part of things imperfectly revealed as yet, should not be the occasion of disrupting the fellowship of brethren, divine or human, any more than partial knowledge—nay, even erroneous views —concerning the nature of the kingdom they were expecting broke, either with their Lord or with each other, the fellowship and comradeship of the hundred and twenty brethren in Jerusalem just before Pentecost.

Not only is the church God's medium for manifesting His manifold wisdom, grace, and glory to men and angels of this age, but whatever ages are still hidden in God's scroll of the future may learn of God through the church, for Paul says that sinners are saved by grace, "that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus." (Eph. 2:7.)

Here is to be found the deepest thing in redemption and the prime motive for all Christian work of every kind. Every man who is converted and is loyal to God, who appreciates and loves God is jealous of all His interests and rights. Paul was this kind of Christian and, therefore, could not bear to see God suffer loss of any kind. When he considered the unspeakably great price God paid for enslaved man's redemption, he knew that God valued man highly and had a keen

sense of loss when even a single individual got away from Him. Paul was so devoted to God's cause that when he saw the Lord of the harvest losing souls to Satan, he was outraged at the robbery and moved to the quick. If a sheep was getting away from the great Shepherd, Paul's heart burned within him, and no danger or sacrifice was sufficient to prevent his taking the Owner's part against all comers. Though surpassingly content and restful in Christ as to personal disposition, he was exceedingly active and restless in his official work as ambassador for the King. Every man Paul baptized into Christ or every Christian he moved to greater zeal was, to him, but enlarging the instrument through which God's many excellencies were made known to men and angels. This was the first cause of Paul's mighty and peerlessly fruitful life. It was his meat and very life and made him the most efficient and dynamic Christian of the centuries.

Does not this explanation of Paul's urgency, zeal, and success also explain, at least in part, our task of these things today? Are we so thoroughly converted to God that we put His interest and pleasure before our own? Are we jealous of His honor, glory, and name as Paul was? How much are we interested in His harvest and His flock? Do we care when He is robbed and abused by open enemy or false friend? God is grieved at the loss of one soul, but are we concerned about His grief? It moves us not! Is this loyalty and love? The nature of love is such that it must always work for the pleasure and profit of the one loved. A lover is very jealous of his beloved. The mother tongue of love is, "Thou are mine and I am thine." Are we really in love with God? Paul was.

FOR MAN'S SAKE

In the second place, Paul preached and labored because the world of men in which he lived was separated from God by sin and consequently doomed to misery in time and in eternity. An eternal hell of fire for impenitent sinners was as real to him as the vice and wretchedness in the Godless civilization of Pagan Rome around him. He knew the nature of sin too well to think that men ruined by it in time could be blessed in eternity unless the practice and love of sin were destroyed. He knew that a religion which could not save from sin now could not save from hell after a while. He knew nothing of the shallow doctrine that sinners, who never hear the Gospel will not be condemned in the next world. He never thought that ignorance could save anybody. He understood rather that sin was a deep, fatal disease which would ruin men forever unless a remedy were found; that *dis-ease* had to be cured before *ease* could be had. As a man in water does not drown because he fails to get into a life boat, but because he is in the water, so sinners die the second death, not because they fail to accept Christ, but because they are sinners. It is sin that separates from God and life. Christ is the only remedy for sin, and sinners who never come to Him just remain condemned here and hereafter.

Christ does not cause sin. He removes it. Nor does Christianity cause suffering. The greatest sufferers on earth today are Christless peoples. Rather, Christianity explains suffering (as far as mortals may understand it) by revealing that it is not always punitive, but that the wise Father oftentimes uses it, in love, as a tool to chisel His children into forms of beauty and to further His own ends and glory. Paul believed and taught all this.

No man knew better than Paul the dark depths of man's sad failure and his dire need. In the last half of the first chapter of Romans, he tears the rags from the Black Death of Pagan morals and indelibly brands the brow of heathenism with the stigma of her vices. He knew, too, the cause of all the crime and suffering during the long, cruel centuries. Idolatry was not the primeval religion. Men in the beginning knew God, but when "they refused to have God in their knowledge, He gave them up to a reprobate mind to do those things which are not fitting." (Rom. 1:28.) Only after men abandoned God did He give "them up unto vile passions," and unto unnamable vices and shames. Idolatry, sensuality, and then all manner of immoralities is the order. A moral society without God is as impossible as an irrigated garden without water. This is the teaching of both the Bible and secular history. A doctrine that does not begin with man's sin, need, and failure is not from God. "If we say we have no sin . . . we make Him a liar." (1 John 1:2-10.) That is, man belies God when he says he needs no blood atonement, for all God's ways and works manward assume that man is a helpless sinner. The Bible is the only book that dares paint the picture of sin in all its horrors and blank despair, for it alone has an adequate remedy for sin as it is.

Another thing that influenced Paul much in his missionary activities is the nature and intrinsic value of man. Paul knew that man's true place is higher than he occupies in this world, and that his reach exceeds his grasp. As the ruins of a massive castle or elaborate temple afford a glimpse of former grandeur, so the men whom Paul met in Jerusalem, Athens, or Rome seemed to him mere ruins of what man was before he fell and was capable of being again by the grace and help of God. This contradiction between man as he is and as he feels he should be has always challenged thinkers. It is unique; no other creature of earth feels it. To Paul, man, though fallen and terribly damaged by sin, was a noble, God-like being, who could be restored, at least, to his primitive condition in Eden, and was probably capable of advancement far beyond that status. As we have seen, the price a wise buyer gives for a thing indicates its value, and the inestimably great ransom God gave for fallen man's restoration helped Paul to a proper estimation of human nature. He knew that God was a close economist and would not use greater means to accomplish a desired end than real values justified. He saw what God thought of mankind as a whole, and that He was no respecter of races or individuals, no matter what man thought, taught, or practiced concerning

such. Man is a moral being, made in the image and likeness of God. He is not a mere animal, incapable of a revelation from God, but he is a deathless spirit whom mere things can never satisfy; he has insatiable yearnings for higher and finer things than earth affords and can grow and ripen indefinitely (perhaps endlessly; who knows?); a being to whom, no matter to what depths fallen, a revelation and an uplift from God are possible.

With an understanding, therefore, of God's design for His noble creature, man, and with a compassion for poor, wrecked man similar to Christ's even, Paul became "all things to all men," and with unsurpassed energy and zeal took upon himself the life task to retrieve man's error by persuading every man he could to accept God's proffered aid. His love for man was passing strange. He could wish himself anathema from Christ for Israel, and he loved Gentiles no less. Behold his love, labor, and suffering for men! Love is a self-emptying grace. Its language is sacrifice. Its motto, "I give thee myself." "Love feels no load." How easily we can do things for one we love. Things that cost, too. How much a wife can do and endure for the husband she loves. Do we love people or do we just pretend that we do? Bible love is not a mere feeling, but a life. It is a controlling life-principle which leads to right thinking and right doing. Love needs no "publicity man" to advertise itself. It, like murder, "will out." If I have it, you can tell it on me. What do we care if people, after living miserably all their lives on earth, die and go to perdition? Do we truly care? Paul truly did care. He understood that man had marred in the making, that his career had been temporarily arrested, but, that in Christ, past mistakes could be corrected and man yet reach his Maker's original design. This was Paul's second big motive for world-wide evangelism, and without faith in man's possibilities who could find sufficient inspiration for the huge undertaking? Pure love for man, growing out of a sympathetic understanding of him, led Paul on.

FOR HIS OWN SAKE

In the third place, Paul preached and labored because he wanted, after life on earth was over, to go to heaven himself. He puts it this way: "And I do all things for the gospel's sake, that I may be a joint partaker thereof." (1 Cor. 9:23.) A preacher finds much in his experience to operate against personal consecration. As a lens, though it focus rays of the sun to kindle a fire, remains cold itself, so a preacher, though he convey light and heat to others, may drift into mere formalism and professionalism and be cold and dark himself. He, after preaching to others, may himself be lost. Paul realized this, for he wrote: "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." (1 Cor. 9:27.) Moreover, he knew that the great blessings and hopes of the gospel carried correspondingly great obligations;

that a Christian owed a desperate debt to all unsaved men and must, as an honorable man, pay his debt. And Paul knew that, since the gospel was a trust committed to him for others, he must deliver it lest he prove to be a faithless steward. "For woe is unto me, if I preach not the gospel." (1 Cor. 9:16.) He saw the naked bones of the terrible truth that even he might be eternally lost, took warning, and bestirred himself. This third motive, obviously, contributed to the making of the great worker among the Gentiles.

But did Paul have to work and suffer as he did in order to go to heaven? If he did, what chance is there for the most of us, do you suppose? In the back of Paul's head may have been the desire to have "authority over ten cities" in heaven rather over only five or fewer. Desire for personal reward in heaven is commendable and Scriptural. This kind of selfishness is all right. But it is not the loftiest or the most powerful incentive to human activity. If this had been Paul's sole or even his main interest, the sum of his life-work would have been much decreased, you may be sure. He did not work merely to escape the lake of fire either. It takes something more potent than fear to produce such a life. Paul was so glad and appreciative because God in love and grace had pardoned him and thousands of other Christians, none of whom had merit or desert, that he could not help loving Him back. He was not working so much for future salvation, it seems, as he was because of past salvation. Furthermore, when he thought about the millions more of lost souls whom God could justify through faith in Christ as soon as they learned of Christ, he just could not be still or keep quiet. He had to show his compassion for ruined men and his gratitude to God in such a handsome way that he could not begin to do half enough to satisfy his own happy, adoring soul. His love so constrained him that, had he been ten men, his service would have been increased tenfold. It drove him, blazing and flaming, up and down the world. This is the way of the Gospel with a big, tender, generous man. Indeed, Christianity is not cold and calculating and conservative. Indeed, its motto is ,"On, on, ever on; to the limit and beyond."

Devotion to a noble cause is the secret of a happy life. Paul was a hopeful, happy man. His ship tossed and pitched in the storm of life, but he knew that it would not capsize. No catastrophe could befall him, for he knew whom he had believed. If it were God's way, likely, he would be glad to leave heaven for a while, come back to earth, and live his life all over again, as he lived it so many centuries ago, just for the privilege—not duty—of preaching the Gospel once more. And yet some of us preachers whine and complain about our hardships and sacrifices. May not a preacher get his weight and size along here somewhere? Christians should be weighed as well as counted. Paul, in God's balances, may outweigh the three thousand baptized on Pentecost. What mortal man has outworked, outfought, outlived, or outdied apostle Paul!

Observe that when Christ first put to sea and Paul and Barnabas, beginning the great Christian odyssey which has not yet ended, sailed away from Antioch to Cyprus there was but one congregation involved. It is significant that the church, during the most fruitful era it has experienced, had little organization and executive machinery. The simplicity of Christ's methods is what puzzled John the Baptist. Christ had not met his expectations. No ax had been used and there had been no baptism of fire. After eighteen months, John was amazed at what Christ was *not* doing. He had no political program, and He cared so little for organization that John thought He never could get His kingdom under way. Surely His methods were wrong! To him, in prison, it looked as though Herod, not Jesus, was king. Nevertheless, Christ's simple way was carried over into His church. His church is not so much an organized institution as it is a living organism. Like the human body, it is animated by one Spirit and instinct with one Life and, consequently, needs no mechanical organization to assure unity and efficiency. The very simplicity of the executive machinery of the New Testament church has continued to puzzle men until now, and they still think it is wrong in method and try to improve upon it. Will men ever learn to trust God and be wise enough to believe that human mechanics can never take the place of divine dynamics?

Observe further, that Paul did not wait about starting until the one congregation concerned promised to support him. He went to the Gentile nations, "sent forth by the Holy Spirit." (Acts 13:4.) The preceding verse says the church sent him, but this means that the church at Antioch merely released him from local duties that he might obey the Spirit, and it is not recorded that it ever gave him a cent. He sallied forth on his high crusade against the mighty kingdom of Satan, as was fitting the need, under greater authority and with better support than any church or missionary society could give. May we never forget that the church of our Lord is a living body instinct with one life and controlled and actuated, immediately, by one Head; and that each member, preacher included, is directly accountable, as in the human body, to that Head. As the eye must continue to see, even though the ear fails to hear, so the preacher must continue to go, even though the church can not or will not send. Of course, the ideal would be for every branch, to use another Bible figure, to bear its fruit, but, if some branches fail to do so, the only obedient, loyal, and loving thing to do is for other branches to try to make up for the deficiency by bearing more fruit themselves. Do you suppose Paul ever thought of this?

CONCLUSION

This sermon-lecture has tried to emphasize three motives that combined to make Paul the greatest servant of God which Christianity has produced. First, he was jealous of God's rights and interests with

a selfish, holy jealousy; second, he was truly an understanding, sympathetic lover of men; and third, he was determined, regardless of cost, to take no chances and make sure of eternal life for himself. These motives made Paul a very big man, towering above others. He was great and influential during his life among men, and, since his "departure," he "yet speaketh" in a still louder voice and will never cease to challenge and inspire men to lofty living and lofty dying. In an unbodied state, apparently, he has been with Christ these many centuries, conscious and happy, but he has not yet entered into his final and full reward. He will receive this when he comes back with his Lord, who will "fashion anew the body of his humiliation that it may be conformed to the body of His glory," and Paul himself will again live in his very own body, made spiritual and immortal, throughout eternity. Thus Paul, "spirit and soul and body, will be preserved entire, without blame at the coming of our Lord Jesus Christ," as he prayed the Thessalonians might be. (1 Thess. 5:23.) If these same motives leaven our lives, we also will rise to the same glorious consummation.

QUESTIONS FOR DISCUSSION

1. Why is it appropriate for a missionary study to center about the apostle Paul?
2. What was Paul's great ambition in life?
3. In what way did his ambition resemble Napoleon's? In what way did it differ from Napoleon's?
4. In this address, what three motives are used in an effort to account for Paul's work and life?
5. Which one of the three contributed the least to his making?
6. In what sense was Paul selfish?
7. How does the sentence, "Love God and do as you please," help to explain Paul's life?
8. How do you account for the fact that Paul lived a contented, happy life?
9. Did Paul draw a salary? Would it have been wrong for a church to pay him a salary?
10. What will the second coming of Christ mean to Paul?
11. What view of the nature and worth of mankind does this address set forth?

Ripened Fields

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My dear brethren and Christian friends: It is a privilege to speak to this splendid audience upon the subject of Ripened Fields. The subject at once suggests to our minds a number of passages from the Scriptures. To Israel at Kadesh-Barnea God said, "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be dismayed." After Lot separated from Abram, God said to him, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever." Jesus said to his disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest." He also said, "The field is the world."

Long ago when we had the old plantations in the South, when harvest time came the owner would saddle up his riding horse and ride out over the fields to see whether or not the crops were ready to be harvested. I have not had the privilege of going out into the highways and byways of the world to see a very large portion of the ripened fields, but I know that the Lord of the harvest has said that they are white unto reaping.

So broad are the fields, so gigantic is the task of reaping, that in any approach to it we must remember that the power on which we depend does not emanate from men nor is it founded in the intelligence of men, for "The gospel is the power of God unto salvation unto every one that believes." We must remember that our weapons "are not carnal, but mighty before God to the casting down of strongholds," and that "faith is the victory that overcomes the world."

I am glad that our general theme contemplates not only those fields where our brethren have gone proclaiming the gospel, but also those to which we have not gone, and those countries which have never had the privilege of hearing the message of salvation. Therefore, tonight, let us lift up our eyes and look on the fields. Let us believe that wherever we find human souls separated from God through ignorance and sin, whether they be Shintoists of Japan, Buddhists of China, Hindus of India, or the devotees of Animism in darkest Africa; wherever there are people perishing without God and without hope, there are people for whom Christ died. There is our field. There is the grain waiting for the harvesting sickle. There are

men and women in need of the gospel to lift them out of shame and degradation and darkness and death to the high planes of life and truth and love and hope and glory that is in Christ Jesus, and to prepare them for those mansions not made with hands, eternal in the heavens.

First, then, let us start with the lands farthest from home and consider the Far East. The East with her shame, her poverty, and her filth; her idolatrous religions with their pagan temples and the empty sham of their priesthood. So great is the need in those eastern lands that the people have almost made a religion of their very need.

Let us first think of Japan, an Empire of 62,000,000 people. Perhaps no other nation in the East has been so profoundly influenced by western civilization. The whole world knows that during the last fifty years Japan has undergone an entire transformation in her industrial life, her commercial life, her educational system and many other things that concern vitally her existence as a nation and an Empire. And still for all of that, Japan is still enmeshed in idolotry. Millions still worship at pagan shrines. Millions have never heard the gospel of our Lord and Saviour Jesus Christ.

Japan is a land of suicides. Figures compiled by the Metropolitan Police Board show that during 1933 in Tokyo alone there were 2,551 suicides. Of these 498 were under 20 years of age. Cause—no hope, no anchor for the soul. In Japan, less than one-half of one per cent of the people are nominal Christians. This means that 259 out of every 260 people in the nation need Christ. They have never heard the gospel. Japan, with all her modern ways, is still a land of spiritual poverty.

The Japanese people are inquisitive, alert, aggressive. They are also adaptable, ready and willing to learn, and they are still searching for the best things western civilization has to offer them. What is the conclusion? Give them the gospel. Prove to them that it is the only power that can truly transform, that it is the greatest adornment of western civilization, the greatest gift in our power to bestow, that it can be made the very joy and crown of their newly realized national life. Japan, standing at the gateway of the East, the land of the rising sun, is one of the great ripened fields of the world. We need to send more missionaries to Japan that the Sun of Righteousness may arise with healing in his wings, to heal that great nation of her ignorance, poverty, misery and black despair and in very truth set her in the sun as a great Christian nation.

Let us pass over to China. China, with her poverty, her banditry and her civil strife. Long before the dawn of our modern civilization, China had achieved the most successful political system ever known to man, which for two thousand years held her people together. She had brought forth a noble philosophy; she had produced an abundant literature, and had made notable achievements in the realms of art and architecture. And yet China has been called the great, sleeping giant.

Having accomplished so many fine things back in the twilight period of the world, it seems that she became content, with no ability or desire to make further progress. Yet China today is no longer asleep. The giant has awakened out of her dream and China, too, is going through a transformation. She, too, has felt the impact of the western nations. She is building roads and railways, steamships and airplanes. Mr. Latourette says, "For sheer magnitude the changes experienced by China have never quite been equaled in any other portion of the world, not even in our age of revolutions."

Yet China is still a pagan nation. The land is filled with idols and with all manner of superstitions. Multiplied millions know nothing of the God of the Bible nor of the Christ who died for them. Of her 450,000,000 of people, only between one-half and three-fourths of one per cent are professed Christians.

Yet Christianity has made a very vital impress upon the national life of China. Unlike the progress of Christianity in Japan, where most of the converts are drawn from the urban middle class, or in India where they have been drawn mostly from the outcasts or untouchables, those in China have been drawn from every stratum of society. Among prominent Chinese who have professed a faith in Christ we find such leaders as Dr. Sun Yat Sen, the most beloved man in China up to the time of his death and the most remembered since. Chiang Kai-Shek, most powerful figure in the present China and leader in the reconstruction of his country, is a believer in Christ. H. H. King, who has served at the head of more than one national ministry at Nanking, has been a professed Christian from childhood. Also on the list are Wang Chung-Hue, who has been minister of justice and a member of the World Court, C. T. Wang, for several years minister of foreign affairs, and W. W. Yen, prominent in diplomacy and in national politics. In the educational field are Chang Po-Ling, the distinguished head of Nanking University, and James Yet, organizer of the mass education movement. Such names among the professing Christians of China serve to demonstrate that the ideals of the Christian religion have already touched very vitally the life of that great country. That there are challenging opportunities for making Christians in China no one denies. China is another ripened field. China needs the gospel. Our duty is to arouse her to a greater realization of that need, and to point out to her that One who said, "I am the Way, the Truth, and the Life."

From this glimpse of China we pass to a consideration of that small country of Korea set strategically in the midst of three great Empires—China, Japan, and Russia. Korea has been called the ripest mission field in the world, and the facts seem to demonstrate that her people are the most responsive to the gospel of all the peoples of the East.

The Koreans are a literary people, not a military, nor a commercial people, but a people given to exalt books and the learning derived

from books. The missionary comes to them as the man with The Book, and for him is reserved a place of special honor. He is the teacher, the spiritual guide and leader come to show them the way of truth.

Korean customs have served, in a very peculiar way, to prepare Korea to receive the gospel. Many of these customs are strikingly similar to the customs of Bible lands and times. Sackcloth is worn by the people in times of mourning and distress, recalling a Bible practice. At the time of a wedding ceremony the bridegroom comes forth, riding a splendid white steed preceded by attendants who shout, "Make way for the bridegroom!" An easy approach is here afforded the missionary to one of the great parables of the Master. From time immemorial the Koreans have offered animal sacrifice for their sins. This provides another rich opportunity for the messenger of the cross. In fact, the parallels are so numerous between prevalent customs in Korea today and those described in the Bible that the missionary has no difficulty in finding in the lives of the people a basis for the gospel teaching. As one missionary to Korea has said, "God doesn't often give men such rich opportunities."

"From practically the beginning," says Mr. Latourette in his recent survey, "Protestantism in Korea has emphasized self support and has been vigorously evangelistic. Out of their poverty, Korean Christians have cared for their own pastors and have paid their own church expenses. They have also been zealous in spreading their faith. Singly and in bands they have gone out, New Testament and hymn-book in hand, to tell the gospel story. Not only have they done this among their own countrymen at home and in the regions to which they have migrated, but they have established a mission in China. From time to time revivals have swept thousands into the church. With all of their vigor, however, the Protestant churches in Korea still embrace considerably less than two per cent of the population. Yet their proportional increase has been much more rapid than that of the population as a whole. Denominational differences, too, are less numerous than in other regions." Regarding denominationalism in Korea, the Tokyo Christian has this to say: "Here is a new development of that interesting situation in Korea. Many groups are demanding Scriptural baptism, and are receiving it at the hands of their sectarian ministers rather than allow them to secede as others are doing. Having won in this point they are certain to demand further concessions until denominationalism will cease to be. Because of the discontent with denominationalism in Korea, this is a very opportune time to push New Testament teaching in that country."

Korean Christians are said to be very much given to prayer. It is not unusual for a man to engage one or two whole hours in private prayer, while prayer-meetings have been known to last all night. Of this praying, fervent people much may be expected. As God chose little Judaea to be his seedbed to disseminate his truth in ancient times,

so may he not have chosen Korea to be his seedbed for the gospel in the East? Korea, that has been called God's House of Prayer in the East, is certainly a field ripe unto the harvest. Let us pray the Lord of Harvest that he send more reapers into this great field.

Let us next take a brief glance at India with her teeming millions, oppressed by a system of caste that holds them in the bondage of ignorance and poverty. Of her 250,000,000 population, a large majority are Hindus, one-fifth are Moslem, and one and one-half per cent or over 3,000,000 are professed Christians.

Regarding the progress of Christianity in India the Missionary Review of the World gives the following report: "The encouraging fact is that the knowledge of Christ and His teachings has permeated India and the general attitude of the people has changed from one of bitter hostility to one of respect and inquiry. Great mass movements toward Christ have been reported in many places during the last five years, with whole villages of the depressed classes ready to come under Christian instruction." One worker reports 800,000 people in Travancore moving Christward. The leaders express a desire to see their whole community embrace Christianity, and a large body of Indian Christians have offered to give their services as volunteer evangelists and teachers for this ingathering. Hundreds of villages are crying out for teachers and tens of thousands are seeking Christ. The opportunity and challenge is likely to grow during the coming months as the disillusioned Untouchables seek some escape from the oppressive bonds of Hinduism. Already they are turning to Christ and asking for baptism at the rate of 15,000 every month. This is influencing the caste Hindus also as they see the new birth and new life of those whom they have despised. The awakening is also reported in the Punjab, the United Provinces, and elsewhere."

The fact that so many of India's outcasts are turning to the gospel, while it illustrates beautifully the power of the message to lift and transform, supplies us with a grave problem and a grave responsibility. The task is to supply missionaries and teachers to care for these thousands who are knocking at the gate of the Kingdom. Untaught and unprepared they often come asking for baptism and it is our responsibility and privilege to prepare them to render a true and faithful obedience to that Saviour to whom they are turning in their distress.

From India we will journey to what is known as the Near East, embracing Turkey, Syria, and Egypt. Here the missionary encounters the Moslem world, the followers of the false prophet, fanatical in their allegiance to Mohammed. Into this field the church of Christ has not gone. For seventy-five years Protestant missionaries have been at work in Egypt, with the result that the sects now number 21,000 members in that country. There are, we are told, 143 organized congregations and 201 unorganized circles. Of these, 114 have their own ministers and 59 are self supporting. These converts are drawn

largely from the ancient Coptic race who mingle with the 13,000,000 Moslems in the valley of the Nile.

From the reports of missionaries in the Near East are many encouraging statements. Kamil Effendi Mansour of Cairo, Egypt, after calling attention to Egypt's progress in the field of education, writes: "It is impossible to advance in education and in social life while religious attitudes remain static and the religious life stagnant. The number of people going to Christian religious meetings this year is far greater than in former years. Every Sunday morning you will find evangelical churches, whether in town or in country districts, crowded with Moslem attendants. These multitudes who come ask many questions about Christian morality. It has also become easy to preach to Moslems, and a preacher can speak about Christ's salvation in the midst of the most fanatical Moslem districts today without being opposed. I myself have visited most of the mosques, have spoken about Jesus in many of them, and have distributed pamphlets and gospels to those who have asked for them. Even the Mosque Azhar, where I was brought up and where many of its teachers know me, I have often gone, alone or with others, and many a time we have spoken and prayed with the students there. Many Moslems have come to enjoy reading the Bible, and reports from Bible agencies tell us that the number of Moslems who buy the Bible has increased greatly. Last year I was invited to forty different churches to preach to Moslems who had come with gladness to listen to what I had to say. I was also invited to Palestine, where I preached about twenty times in Jerusalem, especially to Moslems. Many would stay after the meeting to discuss further the points which I had stressed. Many Christians in Syria have turned their attention to preaching to Moslems. We have circles also for studying the Bible, in which Moslems who are anxious and zealous to get more knowledge of the Christian truth have enrolled. Yearly many of these Moslems ask to be baptized. Observing the situation from the negative viewpoint we find that Moslems are in great uproar against their own religion, against their beliefs, against the dormant state of their society, against the old fanatical spirit, against old customs, against the old forms of worship. The Turkish government has opposed the Islamic religion and its teachers, and this fact has become known throughout the world." Effendi Mansour closes his article with these statements: "Islam nowadays is in a condition which was never dreamed of formerly, and in almost every city in Egypt there is a native group enlightening the minds of their fellow-men and exhorting them to leave the past. Who ever expected to see what Turkey has done?—she who was thought to be the foundation stone in Islam. Or who ever dreamed that the Moslems in Egypt, Syria and Hedjaz would rise with one mind to fight old beliefs and customs long considered to be holy? Can it be that one of the learned Moslem men should himself publish a book dealing with the false and evil phases in his religion?

Who ever expected that progress in ideals would one day demand a change in marriage regulations and divorce customs? Yet all these have come to pass."

After speaking of Turkey's revolt against her old customs and ideals, and of her almost feverish desire to take up the ideas and life of the western nations, one writer says: "In spite of the announced religious liberty, I know that preaching to Moslems in Turkey is still practically prohibited. That at least is now the unwritten law of the country." He suggests some missionary activities that could and should be pursued: 1. The opening of mission schools and hospitals. 2. Commercial and mechanical training schools for boys and girls. 3. Publication work, especially publication and distribution of Bibles. 4. A disinterested and devoted life of service and love on the part of missionaries. Concluding, he says, "Religiously, Turkey is now in a critical condition. The former allegiance to Islam, especially among the educated youth and ruling classes, is broken. Many are becoming agnostic or indifferent. Others are in unsettled and hesitating mood. Some are really groping about to find the truth. Who knows, perhaps the time is not far off when Turkey may awaken to discover the fact that western Christian civilization is impossible without Christ. Now is the time for the western churches to help Turkey find Him who is the Light of the world."

Leaving the Near East, we next call your attention to Central Africa. Between the Moslems of north Africa and the European population of South Africa are approximately 100,000,000 negro Africans. Considering the extent of the land, the population is sparse, and the people are still in the tribal stage of development. Their social and economic life is of a very primitive nature, they have no written language except where missionaries have supplied them with one, and their religion is chiefly animistic. It is said that the greatest single obstacle to the gospel in Africa is polygamy. Yet with all the hindrances there is in Central Africa a great opportunity for spreading the gospel. I shall take one example of what others have done and are doing among the tribes of that country. I quote again from the Missionary Review of the World: "Thirty-one years ago an early missionary of the Disciples of Christ mission, who was leaving Congo to go on furlough left one mission station, Bolenge, and about 200 Christians. Today there are six stations and over 42,000 Christians. In the whole of the Congo the Protestant Christians and adherents number more than a million, all of these of whatever mission belong to one church, The Church of Christ of the Congo." Of the church at Coquilhatville, one of the provincial capitals of the Congo, one writer says: "To attend the Sunday morning service at this church is a real experience; for the pastor, the choir of ten male voices and the audience join together to make a truly inspiring and reverent period of worship of which the celebration of the Lord's

Supper is made the climax. Churches like this one are being duplicated by the score in many outstations throughout the Congo."

Africa, too, is a great ripened field. We ought to be sending more missionaries there to strengthen the hands of the brethren already on the field, and establish missions in other parts of that great continent.

In this brief survey I have not tried to describe the extent of the work being done by our brethren who are already on the field. Their work I have purposely omitted because several of them are present and will themselves tell of their work later on in this program. There is not now time to speak even briefly of the many ripened fields the world over. I pass by the nations of Europe where the gospel might well be established in its purity with the right kind of effort, and the British Dominions such as Canada, Australia, and South Africa which are indeed fertile fields, to call your attention to the country and the people to which it has been my lot to go.

Mexico is a country of 17,000,000 people. Four centuries ago the Roman Catholic religion was imposed on the Mexican Indians by the conquering Spaniards. For four long centuries the Mexicans, of whom 30% are now pure Indians and 60% Mestizos or of mixed Spanish and Indian blood, have borne the yoke of Rome. Naturally of a passive, religious disposition, the Mexicans exercised patience to a point almost beyond belief. But at last the long oppression, founded in a system of ignorance, superstition and prejudice, bore fruit in a revolution against the old order. The leaders of Mexico have recognized in the Roman church one of the chief obstacles to her progress. As a result the Mexican government has closed a large majority of the Catholic churches, exiled hundreds of priests, and wrested from the church the control of the schools. Thousands of people are turning away from the Catholic fold to become agnostics or atheists, or to enter one of the sects of Protestantism. The movement is strongest in southern Mexico, but even along the northern border the effects of the religious controversy are being felt. The Mexican people, after centuries of bondage to Rome are breaking their fetters, seeking for something better and more satisfying, and therein is our opportunity.

In seeking to spread the gospel among the Mexicans, a number of advantages are on our side. These people already believe in God and in the divinity of Jesus Christ. They already accept the Bible as an inspired message from God. That that message has been obscured from them is not their fault. The proximity of the field is another great advantage. It costs less to send a missionary to Mexico than to any other foreign country. And even of greater value is the close contact and communion that churches in Mexico may always have with our own churches of America. Preaching the gospel in Mexico will be but an extension of the work in our own country.

That the Mexican people are responsive to the gospel message when it is properly presented to them I can testify from my own ex-

perience. Not only do the young respond to the teaching of the gospel, but I have frequently seen old, gray haired men and women, cradled in the Catholic church from infancy, leave their old traditions and being buried with their Lord in baptism, rise to walk the new life.

Mexico is ready for the gospel. "Come over and help us" is the Macedonian call that rings out from our southern neighbors. "Why sit ye here all the day idle?" is the question that should be borne in upon us when we consider this great open door.

My brethren, let us not tarry. In truth, the fields are white unto the harvest. Let us press the battle, and God will be with us and lead us on to victory in Christ Jesus.

QUESTIONS FOR DISCUSSION

1. Where are the Ripened Fields?
2. Describe religious conditions in Japan?
3. What opportunities await the Christian missionary in Japan?
4. Why does China offer such an open door for Christianity today?
5. Describe conditions in Korea.
6. What are the conditions in India?
7. Just why should special efforts just now be made in the Near East to Christianize the Moslems?
8. Describe the animistic religion of the negroes of Central Africa.
9. What has been done in Africa toward introducing Christianity?
10. Relate the religious history of the Mexican people.
11. Why is it at this time a really "ripened field"?

Missionary families assembled at Sinde Mission, Africa, to visit with Brother and Sister Short on their return from the United States. The missionary men, from left to right are: Brothers Sherriff, Reese, Brown, Scott, Merritt, and Short.

The Responsibility of the Local Congregation in Preaching the Gospel

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The responsibility of preaching the gospel rests upon the church. In discussing this subject Paul said in Eph. 3:10, "To the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God."

"These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. (1 Tim. 3:14, 15.) If we can get the exact idea the writer had in mind, it will help to understand not only this passage but the entire subject before us. The words pillar and ground are similar in meaning in that both are the support of the truth, but the word ground in this instance refers to the base or foundation while the word pillar refers to a column on which the roof rests. The roof represents the truth or the gospel.

Since the church is the pillar and the ground of the truth, all societies and man-made agencies are excluded. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever." (Eph. 3:20, 21.) This passage states as clearly as it is possible to state anything that we are to glorify God in the church. If we are to glorify him in the church, then we are not to glorify him in some other institution. But how are we to glorify God? Jesus glorified him by keeping his commandments. "I glorified thee on the earth, having accomplished the work which thou hast given me to do." (Jno. 17:4.) Since Jesus glorified God by doing the work that was given him to do, I conclude that we are to glorify God by doing the work

which he has given us to do. Then the work which he has given us to do must be done through the church.

Once more: "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3:17.). To do anything in the name of the Lord Jesus is to do it by his authority. Also to obey Christ is to obey the Father, but this must be done in the church.

Neither does the responsibility rest upon the preachers as a separate class of workers in the Lord's vineyard. The passage under discussion does not merely imply, but plainly states that the church, not preachers, is the pillar and the ground of the truth. We usually think of the church as being divided into two classes of people. We think it is the preacher's responsibility to preach the gospel while the members may make all the money they can, occasionally give a little of their loose change, and attend the services if convenient. "This delusion in spite of its popularity was born in coveteousness and cradled in ignorance."

The responsibility of the local congregation in preaching the gospel may also be learned by the example of some of the congregations of the New Testament. The church at Antioch is a classic example. "And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." These preachers were not only sent out by the local church, but on their return they gathered the church together, and rehearsed all things that God had done with them. (Acts 14:27.) It seems that all the New Testament churches were missionary. The Philippian church sent once and again unto Paul while he was preaching in other fields. The Thessalonian church sounded out the word.

If a church wants to send a missionary to preach the gospel and is not financially able to do so alone, it may enlist the cooperation of one or more churches. "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only." (Phil. 4:15.)

Having seen that it is the church's responsibility to preach the gospel, now let us emphasize the necessity of preaching it. Too many times in the past we have been satisfied to guard, protect, and defend the gospel. "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith." (1 Tim. 6:20, 21.) As a rule the church has done its full duty in guarding, protecting, and defending the gospel, but it has not at all times been faithful in delivering the message. Too many times we have treated the gospel in about the same manner many a man has when he accepted the responsibility of be-

coming a messenger for his wife. If necessary he would guard and defend the letter even at the cost of his life, yet through negligence he may forget to mail the letter. He has the letter unsoiled or unadulterated with any other message, but it has not been delivered. It is not enough simply to be a convert to Christianity; we must be an advocate of it. Unless an idea seizes us, takes possession of us and sends us into the arena to fight for it, neither we nor our fellowmen will be benefitted by it.

We have always contended, and rightly so, that the Holy Spirit does not work a miracle on the human heart in conversion. We have repeatedly emphasized the fact that the Holy Spirit works through the word. Knowing this as we do, it certainly is our business to preach the gospel to the full extent of our ability.

In harmony with the teaching of the Bible we have taught that salvation is not by faith only, but also by works, yet it is no uncommon thing to see the advocates of the faith only theory doing more work than we.

Preaching the gospel is the primary mission of the church. It is true that there are other things the church must do. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (Jas. 1:27.) "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4:28.) This phase of the church's work might be over emphasized forgetting that Jesus said, "Go ye into all the world, and preach the gospel to the whole creation."

In emphasizing the importance of going and preaching, let us not forget our message. The church is the pillar and the ground of the truth. But what is the truth? Jesus answers this question in clear and unmistakable language when he says, "Sanctify them in the truth; thy word is truth" (Jno. 17:17.) The word of God is not only the truth, but it is also the gospel. "Now I make known to you the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word I preached unto you, except ye believed in vain." (I Cor. 15:1, 2.) Paul included this in his charge to Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." (2 Tim. 4:1, 2.) Luke informs us that Philip went down to the city of Samaria and proclaimed unto them the Christ, and when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. While sitting with the eunuch in the chariot, Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. It is necessary to preach the gospel because it is

the power of God unto salvation. This is not always remembered. There is no more need for one to run today without tidings than there was in the early days of the church.

The gospel should be preached today without any compromise or without being adulterated with the doctrines and commandments of men. Jesus warned the people of his day of the danger of following men. "Ye hypocrites, well did Isaiah prophesy of you, saying:

This people honoreth me with their lips;
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts of men. (Matt. 15:7-9.)

Paul waged a long and bitter fight with false teachers. He said to the elders of the church at Ephesus, "Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified." (Acts 20:26-32.) Since Paul thought it necessary to admonish them for the space of three years, night and day, with tears, we should be vitally concerned about what we preach, and as far as we are able, about what we allow to be preached. Paul commended them to God, and to the word of his grace, which is able to build them up, and to give them the inheritance among all them that are sanctified. Even in this enlightened age the word of his grace is the only message that can either build us up, or give us the inheritance.

Like the poor we have the false teachers with us always. In one respect at least, preachers should be like the little boy who ran two blocks to the grocery. He arrived exhausted and out of breath. The groceryman asked, "What is it?" The little boy looked dumb for a minute and finally said, "I don't know; I will have to go back home and find out." Many people in our own fair land as well as some in other places have forgotten the message, but unlike the little boy, they have not gone home nor any other place to get it.

Where shall the gospel be preached? First, it shall be preached to the church. It was necessary to preach the gospel to establish the church. One reason why we are correct in saying the church was built on the first Pentecost after the resurrection of Christ is because the gospel for the first time was preached, and the people heard it, believed it, and obeyed it. When a church is established, it should

not be left alone, as it not only fails to grow, but more often falls an easy victim to false teachers. When Paul established a church in a community, he left some of his faithful helpers to water what he had planted.

This is plainly taught in Matthew's account of the Great Commission. In the first part Jesus says, "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." When this is done the church is established at that place, but we are not to cease our teaching then. Jesus continues by saying, "Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." If this is not preaching the gospel to the church, I have failed to fully understand this passage. Paul addressed his Roman letter, "To all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ." (Rom. 1:7.) Yet in the fifteenth verse of the same chapter he says, "So, as much as in me is, I am ready to preach the gospel to you also that are in Rome."

But a church has not fulfilled her mission when she has edified herself. It should be the center from which the gospel should be preached to the surrounding communities. It is absolutely inexcusable on the part of any congregation to be self-satisfied and make no effort to preach the gospel to others. Even in its infancy the church at Philippi helped Paul preach the gospel to others. It is true that Paul reasoned daily in the school of Tyrannus for the space of two years, but it is also true that all they that dwelt in Asia heard the word of the Lord. It seems to be a common failing of too many of us that we are too much like sponges; we take in all we can get, but we give out nothing. We grow by exercise. If a congregation is weak, it should take exercise. Preaching the gospel to others is one of the best ways to build ourselves up. No church, however weak or poor, ever died because it faithfully tried to carry out the Lord's program. After the gospel has been preached at Jerusalem, it should then be preached in all Judea.

When Judea has been evangelized, it should then be Samaria, and unto the uttermost part of the earth. Jesus said, "Go ye into all the world, and preach the gospel to the whole creation." The command is to make disciples of all the nations. Fortunately those who believe the gospel should not be preached to foreign countries until every one at home is converted, are being converted on this point. If we can not send missionaries to foreign countries until everybody at home is converted, then no church can secure a preacher from another community for a series of meetings until he has converted everybody in his home community. It seems that Jonah was at first opposed to foreign missions, but later he had a complete change of heart.

We frequently discuss this subject in a very loose manner. We speak of missionaries as if they were a separate and distinct class of

Christians. All Christians are missionaries unless they fail miserably in their high calling. One is a missionary whether he is sent across the street or ocean. The distance has absolutely nothing to do with it. We should not single out a few individual Christians that are willing to make a sacrifice to preach the gospel and expect them to evangelize the world while we stay at home and are at ease in Zion. It is the duty of each individual Christian to be a missionary, or as we sometimes call them, personal workers.

Christ was the greatest personal worker the world has ever seen. He usually delivered his greatest sermons to only a few people. When Nicodemus came to him, he preached one of his greatest sermons revealing to Nicodemus how he could become a citizen of the kingdom of heaven. As he sat by the well, he preached another great sermon to the woman, revealing to her his identity.

The early church was very proficient in this fine art. "They therefore that were scattered abroad went about preaching the word." There was no exception as to age, sex, education, or wealth. Even Paul taught the people from house to house. One reason why public preaching today apparently fails is because the way has not been prepared by private testimony. We understand only a part of the Great Commission. We preach faith, repentance, and baptism exactly as they are taught in the Bible, but that is as far as many of us go. We seem to think that the other part of the Commission is this: "Come ye out from all the community and hear the gospel preached." Let it be remembered that an alien sinner is nowhere commanded to go to church. The world is not to come to Christ. We are to take Christ to the world. Our version of the parable of the sower is to bring the field to the barn and then sow the seed. We seem to forget that the sower went forth to sow the seed. Our idea of fishing is to bring the fish to the lawn and then get the net and catch them. We are fishers of men, and we must go where the men are and not expect them to come to us. It is useless to expect the dead to come for the bread of life.

One of the greatest sins of today is spiritual contentment. Many seem to think that because they have obeyed the commands to alien sinners they are yet saved. Business six days a week and no religion in it, and then religion one day a week and no business in it will never evangelize the world. It may be true that many are idle because no man hath hired them, but it is also true that many are idle because they simply refuse to work. We argue long and loud for our political tenets notwithstanding the fact that over one hundred and fifty years of history shows that it makes but little, if any, difference which party is in power. The greatest difference between a Democrat and a Republican is one is in and the other is out. We might learn a lesson from the Socialist who was discharged from his place for Socialistic propaganda. When one of his friends began to express sympathy

with him, he replied, "Oh, it was all right. I had just won the last man in the shop and there was not anything left for me to do."

When a few bold spirits do venture forth to interview the lost, they talk to them about the fine preaching, the good singing, the comfortable house, and a friendly church. These things are fine as far as they go, but they will never save any man from his sins. We have junked the program of the Lord, and substituted one of our own that will not work. Jesus' program worked 1900 years ago and it will work now. "No wholesale house could ever be run on such a program, and no more can the church of the living God! Suppose it should be considered the duty of the sales manager, in harmony with that program, to go out and do all the selling, with a little help, perhaps, from a few officers of the company or members of the firm, while the salesmen support him by their encouragement and their faithful attendance on his weekly lectures on the quality and value of their goods. And suppose the salesmen simply go out into the territory through the week to try to persuade a few prospective customers to come to those weekly lectures in the hope that they will decide to buy, while they themselves make little or no attempt to sell any goods, but simply seek to interest possible customers in the fine lectures of the sales manager. How long do you think that house would last? Just about long enough to exhaust the capital!" The people of the world are reaching their prospective customers with their goods, and the church of the Lord Jesus Christ can reach the world with the gospel when it decides to go out into the highways and hedges and compel them to come in.

QUESTIONS FOR DISCUSSION

1. Prove by the Bible that the responsibility of spreading the Gospel rests upon the church.
2. May two or more congregations put their funds together or cooperate for purposes of holding meetings in destitute places?
3. Distinguish clearly between guarding, defending, and protecting the gospel and proclaiming the gospel. Show the importance of each.
4. Which is more important, ministering to the sick and the needy or preaching the Gospel?
5. What should be preached? Explain fully.
6. Why should the message be preached to the church?
7. How long must it be preached at home or to the church before the church sends it into foreign territory?
8. Emphasize the importance of each Christian being a missionary.
9. Discuss the dangers of the sin of contentment.
10. Compare the programs of the church today with that of the Christ.

Responsibility of Each Preacher in Carrying the Gospel to the Whole Creation

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INTRODUCTION

The Great Commission of our Saviour is universal in reach, "all the world," and cosmopolitan in import, "every creature." Christ put "mission" in the commission and human beings should be afraid and ashamed to remove or mutilate. The vision of some may have been blurred by geographical and national lines. We rejoice to know, however, that many maintain an eye "single" for the commission as given by our Redeemer. Let us hope and pray for the recovery of those afflicted, and humbly endeavor to preclude future blindness. Commendation for those who prepared the present program is in order. Our general theme is the living message of our Lord; and the assigned subjects are momentous. May the blessings of heaven be added to our humble efforts.

DEFINITION OF TERMS

(1) *Preacher:* One who proclaims, without fear or favor, the unadulterated gospel of Christ. In evaluating pulpit requisites character must not be overlooked: "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4:12.)

(2) *Gospel:* Heaven's message of redemption for a lost and ruined world. (1 Cor. 15:1-4.)

(3) *Whole Creation:* Responsible individuals capable of believing and obeying.

(4) *Responsibility:* The noun "response" and the verb "respond" come from two words meaning "promise again." The word for our consideration is defined: (a) State of being responsible or accountable; (b) That for which one is answerable—duty or trust; (c) Ability to meet obligations.

A "GOOD MINISTER"

All who aspire to preach the gospel of Christ should sincerely determine to be nothing short of a "good minister." (1 Tim. 4:6.) In fact, honest persons would be ashamed of being any other kind. To be worthy of this encomium one should memorize the entire chapter (1 Tim. 4) and study every requirement carefully and prayer-

fully. The continuity of this busy program is summed up in verse 16: "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." Removing and precluding the partisan spirit is a solemn duty discharged by every soul-winner who believes the Lord's prayer for unity. (John 17.) The courageous Paul set a worthy precedent in his rebuke to the Corinthians. (1 Cor. 1:10.) He did not single out the groups preferring other preachers; he challenged those who would have made him a "ring-leader" of one schism among many schisms: "Was Paul crucified for you? or were ye baptized into the name of Paul?" Love and courage are required to imitate. Who will qualify?

AVENUES OF ACTIVITY

There is a continual demand for "trail-blazers" of the Pauline type; and a constant need of "home-makers" of the James type. The "little world" of every congregation should be thoroughly developed. Three sub-headings have been suggested for our consideration: (1) The conversion of sinners; (2) Education of Christians as to individual responsibilities and liabilities; (3) Congregational instructions designed to maintain an active program. Pioneer gospel preachers were living demonstrations, and early Christians were "walking advertisements" for the Lord. They set a record for all time in leading others to Christ by personal efforts. The community life of pioneer converts was filled with interest and concern one for another; they were encouraged to seek for the things which would edify. (Rom. 14:19.) The grave demand of this age is a revival of the apostolic spirit.

CONVERSION OF SINNERS

The world-wide and age-lasting commission of our Lord calls for Christian activity as long as humanity stands in need of salvation from sin. Had Christ demanded the "conversion of every creature" his disciples would have been burdened with an impossible task. The Lord's requirements are within the pale of human possibility: Go ye into all the world; preach the gospel; disciple the nations; baptize believers; and, teach the new converts to observe—fulfill all things commanded. (Matt. 28; Mark 16; Luke 24.)

Inventory: The preacher must do considerable introspecting; and, then strive to acquire and classify righteous information. One must anticipate many groups of unbelievers: atheists, infidels, agnostics, doubters, skeptics, and the uninformed; some are honest, some otherwise. Christian evidences should be ready for use "in season and out of season." Blessed is the individual who sees and admits religious problems; more blessed is the person who is capable of offering a solution; while the most blessed is the qualified individual who actually solves the problems. Unbelievers entertain question marks about di-

vinity and inspiration; the preacher's humble duty is to try to transform into an exclamation mark!

Confession of Faith: Peter's confession (Matt. 16:16) was not the result of coercion, nor the product of mechanical rote. He saw and heard enough to be convinced that Jesus was the Christ of God; from the abundance of his heart came the noble confession. Doubting Thomas (John 20:28-29) was honest enough to accept the demanded evidence and confess: "My Lord and my God." For the benefit of those who are denied a physical demonstration, Christ pronounced a beatitude: "Blessed are they that have not seen, and yet have believed." The sinner is not required to come knowing (physically) God, but he "must come believing." This transcends the plane of guess-work.

Genuine repentance: The necessity of this theme will be in demand as long as frail humanity (saint and sinner) is susceptible to temptation. One may define and be able to quote many passages requiring repentance and not be induced to actually repent. An inspired penman (Rom. 2:4) affirmed that the "goodness of God" leads to repentance. A general lamentation because of a lack of compunction may be turned to rejoicing by giving more attention to God's goodness. For baptized (?) persons to continue in sin is most shameful. (Rom. 6.) Fearless preachers of the New Testament impressed hearers with the importance of bringing forth "fruit worthy of repentance."

Baptismal demarcation: One may possess a correct understanding of the form and mode of baptism and fail miserably to "obey from the heart." Sincere hearts must be impressed with the importance of being saved from sin and the love of sin; the putting off of the old man and the putting on of the new man; that the service of unrighteousness has given place for service of righteousness. The grave significance of baptism's retrospection (Rom. 6:1-4), and prospection (1 Cor. 15:28), should not be overlooked. Have you ever witnessed a baptized believer kneeling in silent prayer? Have you ever witnessed a mature person lift his eyes and thank God for redemption immediately after being baptized? What do you think about the statement "calling on his name" as commanded by Ananias of Saul? (Acts 22:16.)

EDUCATION OF CHRISTIANS

Christian progress has been seriously impaired by three groups: The untaught; the mistaught, and the indfferent. The word educate suggests two important duties: Lead converts out of darkness into light; and, arouse from a state of lethargy to the plane of Christian service. To create and maintain interest, is a sacred responsibility recognized by earnest soul-winners. Reckless preaching has brought about horrible deformity, and the task of reformation is most difficult. Receptive hearts of new converts should be impressed with fundamental principles of Christianity and thus preclude hobbyism and po-

litical factions. Designing individuals should not aspire to occupy pulpits; and those afflicted should evacuate for the safe construction of characters.

Fundamental: Instrumental music is but a symptom of the fundamental ailment of human hearts. The same is true regarding all innovations and inner-organizations. Lack of respect for divine authority in all matters religious is the unfortunate disease. It is possible to eliminate all innovations and demolish human organizations and still suffer from this fundamental defect! The new born babe believes in the personality of God; his faith must be enlarged to embrace unbounded confidence in divine authority. The heart that is filled with love divine finds such a vast field of operation that little time is wasted seeking for the specific danger sign: "Thou shalt not." The limit is readily recognized with the liberty.

Organization and government: Leaders and followers are always in demand. To speak of the need of leaders without recognizing the need of true followers does not coincide with Sacred Writ. Qualified overseers presuppose the need of some being overseen. Scriptural rulers would be empty handed without the respect and esteem of the obedients. Potential material should be observed and developed to function in some capacity, be it ever so humble. Havoc has been wrought by neglecting the apostolic practice of leaving efficient ministers with new groups for the purpose of "setting in order the things wanting" and "ordaining elders." In these last days, the order has been reversed: Hasty appointment of unqualified material has resulted in throwing things into disorder. When qualified elders and deacons function scripturally, and all the members realize that God's will is being done among men, an active interest in every good work is certain to follow. Result: A living organism.

CONGREGATIONAL ACTIVITY

Is the preacher responsible for certain definite instructions designed to maintain congregational activity? Some one has insisted that the "local" preacher should be "sent out" each Lord's day so the "insistent one" might occupy the home pulpit regularly. Another brother denounced, to the bitter end, the "located preacher." It seemed that he wanted to make annual circuits with plenty empty and inviting pulpits! The non-partisan and self-forgetful student of the apostolic practices does not find fault with the "trail-blazing" and "home-making" demonstrations of the pioneer preachers. The record of Acts is self-explanatory. No apology is offered for "job-seekers" and "position-promoters" with self-centered interests. (2 Cor. 4:2.)

Objective: The divine system provides for a definite objective for every group of Christians. (a) The reformation of deformed characters; (b) The correct formation of immature characters; (c) The community life of sharing, jointly, joys and sorrows; (d) Sympathetic interest of general welfare of other congregations; (e) Willingness

to hear every worthy appeal and the alertness to investigate to prevent ungodly impositions; (f) Substantial fellowship, as far as humanly possible, in every good work. (Phil. 4:14-17.)

Educational program: Daily additions (Acts 2:47) among the early disciples is better understood when certain passages are considered: "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." (Acts 5:42.) The first persecution was overruled for good: "They therefore that were scattered abroad went about preaching the word." (Acts 8:4.) After years of theory and practice of advertising methods, one concludes that the precedent set by these early disciples is the best. Individual evangelism must be prefaced by a healthy teaching schedule. (a) Every member should learn how to worship in spirit and truth; (b) The development of youth for future service; (c) Teachers training class; (d) Critical study of every phase of the Lord's government as revealed; (e) The plan of the ages should keep hearts overflowing with love for God and man.

Apostolic example: A few congregations boast of having existed seventy-five or one hundred years; nothing has been accomplished worth while to mention. Far better to be spiritually alive and righteously active during a very short existence among men. Some one has called the church at Antioch (Syria) the "Second capital of the Christian world." The sacred record is a challenge: (a) Establishment. Out of the Jerusalem persecution came a blessing; dispersed disciples travelled as far as Antioch preaching Jesus, first to the Jews then to the Gentiles. The Lord was with them: "a great number believed, and turned unto the Lord." When the good news reached the remaining Jerusalem saints, the leaders were generous enough to send one of their ablest preachers, Barnabas. This man of God exhorted the new converts that with "purpose of heart they would cleave unto the Lord." Congregations should plan their work; and then work their plans! As a result of the gospel in sermon and service "much people was added unto the Lord." Barnabas did not cater to the reputation of "building up the biggest church among us"; he quietly visited Tarsus seeking Saul to assist him.

(b) Efficiency. The continued efforts of Barnabas and Saul brought forth fruit, and soon three other capable teachers were assisting in the great work: Simeon, Lucius and Manaen. If such a monster as so-called preacher jealousy ever existed it must have been unknown among these godly men. The adage "the more we are taught the more we will do" was true with this congregation. They soon became alert to, and active in, every good work.

(c) Charity. When informed by the prophet Agabus that a famine was to sweep the country, they were self-forgetful—thinking of others. Every one determined, according to ability, to send relief to the Judean brethren. (Acts 11:29-30.)

(d) Missionary. These gospel preachers evidently remained true to the mission which Christ placed in the great commission. Interest in the salvation of other nations was manifest in sending and encouraging capable preachers; repeated trips were made, and joyous reports followed. (Acts 13 and 14.)

Human ingenuity has been unable to "devise means" of surpassing this wonderful record. Negative preaching will never encourage congregations to equal. What group is really worthy of the name Christians? (Acts 11:26.)

CONCLUSION

Finally, my fellow-laborers in the vineyard of the Lord, I would be an ungrateful wretch to ignore the inspiration received from godly gospel preachers, directly and indirectly. The privilege of sitting at the feet of able and sacrificing preachers and teachers in the Christian colleges has not been mine to enjoy; my limited training came otherwise. However, the Sacred Volume brought to me the best sermons from the best preachers; and scores of volumes from the pens of scholarly brethren presented a "secondary" opportunity. In spite of physical disabilities and circumscribed opportunities no blame can be placed upon God or man for my inefficiency. My heart and hand are extended the excellent group of young men who aspire to carry on gospel preaching for the purpose of saving souls from sin and constructing characters for this life and that to come. Do not hesitate to command me for service at any time. Resolve to "walk worthily of the vocation" and do not prostitute the pulpit. Do your best, but do not expect to be a "cure-all"; each generation brings forth some "born in the objective case, fussative mood, and kickative gender." Some word or deed might start a revolution of righteous thought and action; you may be the "starter." Use pen and pulpit; radio and reason; tongue and tract. Preach the gospel in song, sermon and service. There is joy in service now, and a crown after while.

Father, may our hearts be opened to receive and understand thy will. May our eyes be enlarged to see the many opportunities on every hand; and, may we have sufficient courage to enter therein, to the extent of our ability.

QUESTIONS FOR DISCUSSION

1. Clearly define the terms in the subject of this lecture.
2. What are the qualifications or characteristics of a good minister?
3. Show the grave responsibility of the preacher toward the sinner.
4. Just how may the preacher meet this responsibility?
5. Why should the preacher continue to teach those who have been baptized?
6. Why must there be *followers* as well as leaders in a congregation? How should the leader be selected?
7. What should be the regular work of every local congregation? What part should the preacher play in this?
8. Describe the work of preachers in the congregation at Antioch.

"They All With One Consent Began to Make Excuse"

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"And they all with one consent began to make excuse." (Lk. 14:18.) The tendency to make excuses is an inherent characteristic of mankind. It is not exclusively indigenous to any one soil; neither is it confined to any one age. In fact, it has no geographical or chronological limitations. Since the inception of sin back in the very morning of time, man has been making excuses for his transgressions and disobedience. Thus Eve sought to justify her eating of the forbidden fruit on the ground that "the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise," and when God asked what she had done she said: "The serpent beguiled me, and I did eat." (Gen. 3:6, 13.) And Adam was like a good many of the modern excuse-makers who go around with open mouths swallowing everything that comes along. His frivolous excuse was that "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Gen. 3:12.) Sin is a malicious brat which nobody is willing to own; therefore man tries to justify his negligence with flimsy excuses.

When Moses was called upon to deliver Israel from Egyptian bondage, he made several excuses before accepting the responsibility. "Who am I, that I should go unto Pharoah, and that I should bring forth the children of Israel out of Egypt?" he asked. (Ex. 3:11.) "They will not believe me, nor hearken unto my voice," for I am not an eloquent man. (Ex. 4:1, 10.) By the same weakness, Aaron tried to extenuate the sin of worshiping the golden calf at the foot of Mount Sinai. To Moses he said: "Thou knowest the people, that they are set on evil. For they said unto me, Make us gods, which shall go before us." (Ex. 32:22, 23.) The Israelites clamored for a king. Their excuse was that Samuel's sons were inefficient judges, but the real reason was that they wanted to be like the nations around them. (1 Sam. 8:4, 5.) Saul was once commissioned by Jehovah to destroy the Amalekites, together with Agag the king and all the cattle. His excuse for failing to fulfill the command was that "the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah." But in the language of the prophet Samuel: "to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 21, 22.)

During the time of our Lord, the burning tendency to make excuses flared in open flame. In the parable of the Great Supper, a gracious invitation was extended to many to come to the feast. "And they all with one consent began to make excuse." One had bought a piece of land which he wanted to go and see. Another had bought five yoke of oxen that should be proved. The third had married a wife, therefore he could not come. Thus they betrayed their gross ingratitude and lack of interest in the feast.

Since excuse-making is a universal and perpetual propensity of mankind, we are not surprised to observe that it continues unabated today. In its essential characteristics, human nature is always and in every place the same. Consequently, we have disciples within the Lord's church who make excuses for our puny evangelistic program. It shall be the purpose of this study to review some of these excuses.

That the religion of our Lord is universal in its application, international in its scope, is a divine truth impressed throughout the New Testament. Having tasted death for every man (Heb. 2:9), Jesus became "the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2:2.) In the great commission He said: "Go ye into all the world, and preach the gospel to the whole creation." (Mark 16:15.) His final message to the apostles from the hillside of Bethany, just before His ascension, was: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." (Acts 1:8.) The responsibility of propagating the gospel story has been delivered to the church of the living God, which is "the pillar and ground of the truth." (1 Tim. 3:14, 15.)

What are we doing about it? I am not a morbid pessimist; neither am I a blind optimist. And I would not minimize the great work which has been and is being done by the Lord's people. At the same time, a casual glance at our evangelistic program shows that lethargy reigns. The fact that we have the truth seems to be a spiritual sedative. Too many Christians have hidden behind the tree of excuses and "are at ease in Zion." "Why stand ye here all the day idle?" (Matt. 20:6) is a searching question which should pierce the heart of every disciple.

In answer to the question we hear one group of brethren say that the ignorant heathens are not responsible for their conduct. This is a very wholesome doctrine and full of comfort for indolent Christians. Hence they excuse their spiritual laziness on the pretext that God will take care of the heathens. If the doctrine is true, there is so such thing as an alien sinner, and Peter did not know what he was talking about when he said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38.) What makes a man a sinner anyway? Are the heathens in a state of safety until they hear and disobey the gospel? If so, we must

conclude that the gospel makes sinners instead of saving them. It is impossible to save that which is already safe. The truth of the matter is that the heathens are lost because they are in sin, and not because they have not been baptized. Jesus did not come into the world to make sinners, but "to seek and to save that which was lost." (Luke 19:10.) The gospel of Christ is not just an agency of destruction, but "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) It is God's lifeline which must be thrown out to a world sinking in the stormy sea of sin. If men refuse to take hold of it, they die in their sins and are lost eternally because they are sinners. Refusing to obey the gospel only intensifies their guilt, for they have spurned God's proffered mercy and have trampled under foot the blood of Christ. But the heathens are sinners already. They have a "law written in their hearts" which they fail to keep. (Rom. 2:14, 15.) Without the gospel, they have no hope and are without God in the world. (Eph. 2:12.) When Jesus comes, he will render "vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." (2 Thess. 1:8.) What a challenge they present to the church of the Lord! From Greenland's icy mountains to India's coral strand I can see the smoke of thousands of villages without a Saviour. Will Jehovah hold us guiltless if we allow them to go to the judgment unprepared to meet their God?

We have some very indefinite brethren who are hard to reach. With one blanket excuse they say they do not believe in foreign evangelistic work. Such an admission is tantamount to saying that they do not believe the gospel. Jesus clearly taught that "the field is the world." (Matt. 13:38.) Furthermore, he said, "Ye are the light of the world" (Matt. 5:14), and He commands that we evangelize the whole creation. (Mark 16:15.) At the household of Cornelius, Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10:34, 35.) Must we, like Peter, go up on the housetop and see a great sheet let down out of heaven, wherein is all manner of four-footed beasts and creeping things, in order to convince us that the gospel is addressed to every creature? Must we hear the Lord say: "Rise, Peter; kill and eat"? In Jehovah's sight, there is no such thing as home missions and foreign missions. Distance means nothing to the God of all nations, and every race is precious in his sight, "for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring." (Acts 17:28.) Our marching orders insist that we go to the uttermost part of the earth, and break the bread of life in regions beyond. A diagnosis of this excuse shows that the trouble is not opposition to foreign evangelism, but a lack of spiritual life. Suppose that the churches of Judaea had been opposed to foreign evangelistic work. The gospel would never have been preached in "the land of the free

and the home of the brave." Fortunately for us the primitive church believed in world-wide evangelism. I am thankful for their unselfish devotion, and with Paul want to say: "I am a debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome." (Rom. 1:14, 15.)

Other excuse makers are more definite. They oppose foreign missions on the pretext which has been labeled "The Once-And-For-All Theory." The argument is that every nation under heaven was represented on Pentecost, and the gospel was taken to them. If they have neglected it, we are not obligated to take it to them now. Such a doctrine is but a sorry subterfuge of an impenitent heart. The apostles who were guided into all truth had no such perverted ideas. They continued preaching to the end of life, and their itinerary ever led them into regions beyond. Furthermore, the audience present on Pentecost did not include the Gentile nations. Those assembled there were all Jews who had come up to Jerusalem to observe a Jewish festival. It remained for Peter to evangelize the first Gentile convert when he took the gospel to Cornelius. (Acts 10:) But let us grant that all Gentiles heard the message during the apostolic times. Some of them must have failed to keep it, for several hundred years after Pentecost our Gentile ancestors were found in heathenism when the first missionaries from Italy reached the shores of England. If it is wrong to take the gospel to the heathens now, it was wrong then. By such reasoning, we have no right to try to be Christians. The fact that one generation spurns heaven's invitation is no reason why we should withhold the gospel from the next. Hundreds of thousands in Texas have turned a deaf ear to the gospel during the past few decades, yet we continue to preach the unsearchable riches of Christ in the Lone Star State.

We have among us some anti-missionary Christians who give a kind of patriotic excuse. They claim they believe in world-wide evangelism, but think that we must first begin at home. Such patriotism is admirable, if indeed it is sincere. Every Christian should be interested in his homeland. "Breathes there the man with soul so dead, Who never to himself hath said, This is my own, my native land!" The apostles were told to begin in Jerusalem, but their marching orders led to the uttermost part of the earth. (Acts 1:8.) If the devil can get us to camp at home until every heathen here has been converted, the world will never be evangelized. Too many churches keep a big supply of home work stored up as a kind of conscience easer. But the fallacy of such an argument lies in the fact that its exponents do very little anywhere. As a matter of fact, those who are doing the most at home are doing the most abroad. Excusing ourselves from doing foreign mission work on the ground that we have neglected the homeland is a poor means of carrying out the great commission. We shall never reduce the number of heathens at home by refusing assist-

ance to those farther away. At a time when idolatry was rampant in Israel, God dispatched Jonah to the heathen city of Nineveh to preach. Having passed through the region of Phrygia and Galatia, Paul assayed to preach the gospel in Bithynia, but the Holy Spirit led him across the restless waves into Europe. (Acts 16:6-10.)

Others view the great commission as an impossible duty. They say that the evangelization of the world can never be accomplished, because it is beyond our ability. Evidently there is a mistake somewhere. Jehovah has never commanded anyone to undertake an impossible task. When a duty is beyond human ability, God supplies the means of accomplishment. Jesus has promised to be with us always, "even unto the end of the world." (Matt. 28:20.) Hence I believe that we "can do all things in him that strengtheneth me." (Phil. 4:13.) We can discharge our obligations at home and abroad if Christians will support the work with prayer, purse and person.

It is useless to plead poverty as an excuse for the great dearth of missionary activity among us. If you think that we are so poverty stricken, take a look at the magnificent temples of worship some of our brethren have built, and to which they refer as "plants." We shall never have any money for evangelistic work so long as churches invest more in masonry than in gospel ministry. The religion of Christ consists of more than carpentry, costly carpets and cushioned chairs. And if you think that any appreciable number of our members are on starvation, just park near the theater entrance some night and count the Christians who enter. The average American family spent approximately $40 for moving pictures in 1936. The average cigarette smoker spends around $50 per year for cigarettes alone. Which do we love more: Jazz or Jesus? Cigarettes or Christ? Gas or gospel?

With reference to finances, we sometimes hear the excuse that our missionaries spend too much. Forsooth! We ought to be ashamed of the way we have treated some of them! We have some skinflints in the church who are so stingy they will skin a flea for its hide and tallow, and ruin a six-bit knife. Talking about church finance seems to nauseate them. It has been said that giving to the Lord is like learning to chew tobacco: it makes you sick at first, but you soon learn to like it. Some carping critics have even accused our missionaries of misappropriation of the brotherhood's funds. Others have said that Brother J. M. McCaleb became rich in Japan. Perhaps he has become rich, but his is an intangible wealth which cannot be measured in terms of silver and gold. The best cure for such unfounded criticism is for the critics to journey to some outpost of Christianity and see how economical our evangelists are forced to be.

In this age of mass production, there is a tendency to put religion on a competitive basis and demand so many visible results for so many dollars invested. But it is impossible to determine the cost per capita of converting heathens anywhere, and it is downright sinful to reduce Christianity to such statistical formulae. After all, one soul is worth

more than all the world. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16:26.) If all of our foreign evangelistic work saves only one soul, we still have a sizable balance to our credit on the financial ledger. During the year 1935, the churches in Japan alone reported 38 baptisms. This may sound meager when compared with some of our exaggerated field reports in the homeland, but we must remember that the Japanese are not so eager for non-sectarian religion as we first supposed. What with all the superstition, tradition, and denominational dogma, evangelistic work sails under adverse winds in any heathen country.

We are ashamed to admit it, but we have some church members who are opposed to any kind of evangelistic work. Their excuse is that the people will not hear us anyway. How do we know they will not hear until we try them? I am sure that some will listen if we give them a chance. But suppose that none will give heed. It still remains our duty to preach the gospel to everybody. Our responsibility does not end until we deliver the message. God will take care of the results. "Cast thy bread upon the waters; for thou shalt find it after many days." (Ecc. 11:1.) Some congregations seem to exist solely for the purpose of meeting on the Lord's day to tickle the vanity of a group of worldly members who have honeycombed the church. In the language of Brother J. D. Tant, "we order our religion in packages bound by the four walls of the church house, and if a man doesn't come inside these walls we don't go out to get him." Once I was talking with a church about holding a mission meeting. An elder of the congregation said he did not really see much need for it since we had preaching at the church house twice on Sunday and again on Wednesday night. But Christianity is a going religion, and the church is essentially a missionary institution. Too much regimentation is dangerous. We have too many rest camps already where only a few Christian soldiers are at work. If functioning properly, our religion insists upon scattering itself.

We often hear the excuse that some of our preachers have deserted the faith which was once for all delivered to the saints. We regret that there have been some traitors within the Lord's army. However, heresy in the church is nothing new under the sun. Beginning at Jerusalem, we find impostors all along the way. False teachers right there in Jerusalem tried to fasten Judaism on the church. Demas forsook the Lord's work, "having loved this present world." (2 Tim. 4:10.) Hymenaeus and Alexander made shipwreck of the faith. (1 Tim. 1:19, 20.) Paul warned the Galatians of "some that trouble you, and would pervert the gospel of Christ." (Gal. 1:7.) The church at Pergamum had some who held to the teaching of Balaam and some to the teaching of the Nicolaitans. (Rev. 2:12-17.) But the reverberant note throughout the New Testament is that the disciples went everywhere preaching the word.

We understand readily why a few missionaries have deserted to the denominations. In the first place, poor judgment was used in sending them out. Some were physical weaklings, some were professional beggars, and others were poisoned with doctrinal defections long before they left the shores of America. No person should be sent to another land until he has first proved himself at home. Furthermore, our responsibility does not end when the evangelist reaches his destination. Failing to support him financially and to look after him spiritually may be as big a sin as desertion. Unless they have repented, it is probable that some churches in America have the blood of a few missionaries on their hands. But the fact that some preachers have disappointed us only increases our responsibility. I am not going to quit feeding my child wholesome food simply because some human pigs have made hogs of themselves. Neither can the church afford to quit feeding the world the bread of life because some impostor has tried to garnish it with a deadly poison. Realizing the great hardships and temptations which confront the missionary on the foreign field, we should make it a practice to send some of the strongest men we have. Perhaps Paul is the most outstanding Christian of the centuries. And no doubt the church at Antioch felt the need of his services, but when the call came ringing they sent him across the restless waves. (Acts 13.)

And then the shout goes up from every camp that we must guard against unscriptural organization in our evangelistic work. We heartily agree. The New Testament teaches that we should not go beyond that which is written. (1 Cor. 4:6.) The center and authority of all religious activity, whether at home or abroad, is the church of which Jesus is the head. The Bible plan is for every Christian and every congregation to be missionaries. But it sometimes becomes expedient for congregations to cooperate in order to support a man while he is preaching in a virgin field. It was done during the apostolic age. We do it in the homeland and nothing is said about it. Why does it become sinful if ten or a thousand Christians pool their money and send it to the support of a laborer across the seas? If it is done in the name of the Lord and each church is its own missionary board, there is nothing wrong about it. In fact, the New Testament teaches that it is even permissible to go among the churches and stir up their minds in this respect. While we guard against an unscriptural plan on the one hand, we neglect to fulfill the great commission on the other. Which is the greatest sin: to refuse to do anything for fear of going beyond that which is written, or to let millions go to the judgment unprepared to meet their God? Tardiness in entering the harvest fields was responsible for the first missionary boards and societies of the digressive church. We can obviate this evil within our own ranks by rallying to the support of the work in a scriptural way.

We welcome the wholesome discussion of any Bible subject, for it is conducive to spiritual development. Indeed Jude tells us to "con-

tend earnestly for the faith which was once for all delivered unto the saints." (Judge 3.) But it seems to us that some brethren do nothing but wrangle over dry bones of contention with no issue involved. We are as argumentative as the proverbial Greeks who spent months at a time discussing how many angels could sit on the point of a needle. Fortunately, they did not wait until the moot question was settled to the satisfaction of all before they began to use the needle. Let us make another illustration anent this point. At midnight an alarm comes to the fire hall telling of a house which is going up in flames. The firemen rush away to the scene, only to find that the building is across the street and about a block removed from the nearest fire plug. Suppose that the fire chief calls his men together, and they open a discussion regarding the best means of getting the water from the plug to the fire. While they argue the question, pitiful wails go up from men, women and children trapped in that funeral pyre. No, that is not the way firemen do it, but that is the way some of our brethren act when we talk of pouring the water of life on a flaming world. From every quarter of the globe the alarm is coming—from across the streets, from across hills and valleys, from across state lines, from across international boundary lines, yea, from across the seas come pitiful wails from millions of burning souls, while we "with denial vain and coy excuse" argue over the best means of taking them the gospel waters. The fault, dear friends, is not in God's evangelistic program, but in ourselves that we are failures. It is a sad commentary upon the church of our Lord, and should challenge the loyalty of every disciple.

We come now to consider an excuse, the foundation for which perhaps has crippled our evangelistic program more than any other one thing in recent years. We refer to the matter of doctrinal differences. Many brethren maintain that we must settle our doctrinal differences at home before we attempt to do anything abroad. We readily admit that division is a barrier to Christian progress. Jesus realized that unity is one secret of rapid growth, so He prayed "that they may all be one." (John 17:21.) But like the proverbial poor, differences will always be with us. As long as we have no pope, and there is individual thought and action, there will be a diversity of private opinions among us. Such a condition is normal with human beings. Hobby riders have infested the church since the beginning of the Christian era. Judaistic teachers in Jerusalem tried to make every church of the first century bow to their interpretations. The Thessalonians were disturbed over a perversive doctrine which taught that the resurrection was already past. (1 Thess. 4:13-18.) In Corinth the disciples were divided into four warring camps, some of Paul, some of Apollos, some of Cephas, and some of Christ. (1 Cor. 1:13.) The Galatians tried to reach the benefits of the cross through circumcision. (Gal. 5:4-6.) The Colossians were poisoned with an Oriental doctrine known as Gnosticism which included vain philosophy, Ju-

daistic ritualism, angel worship, and ascetic practices. (Col. 2.) In post-apostolic times, one storm after another rocked the old ship of Zion and caused some members of the crew to mutiny. Paul warned the Ephesians of the time when "from among your own selves shall men arise, speaking perserve things, to draw away the disciples after them." (Acts 20:30.) To Timothy he said: "For the time will come when they will not endure sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4:3, 4.) Fortunately, Paul did not wait until all doctrinal differences were settled before he carried the message into regions beyond. "Determined not to know anything among you, save Jesus Christ, and him crucified," he said: "necessity is laid upon me; for woe is unto me, if I preach not the gospel." (1 Cor. 2:2; 9:16.) As a result of his undying zeal, and in spite of the prevailing schisms within the body, he was able to say that the gospel "was preached in all creation under heaven" during his generation. (Col. 1:23.)

In the language of a contemporary, some brethren today "are watchdogs of orthodoxy, but only stray hounds in putting it into practice." If they were as concerned about godly living as they are about pre-millenialism, unscriptural organizations, and Christian colleges, our doctrinal differences would soon appreciably decrease. What right has a person who will not pay his debts to jump on innocent Christian colleges and missionaries for things they are not guilty of? "He that is without sin among you, let him first cast a stone at her." (John 8:7.) It is a wonder some of our creed makers don't pass a manifesto demanding that we put pants on all the jack-rabbits in West Texas. If there be one among us who has been favored with a special revelation concerning the most effective means of settling our doctrinal differences permanently, and of evangelizing the world, let him step forth and show us. What the church needs today is fewer persons telling us what the church needs.

There remains one other phase of this subject which we should like to emphasize. Pleading inability as an excuse, many Christians attempt to shift the responsibility of evangelistic work to others. But the duty of preaching the gospel falls upon every member of the church without exception. Every disciple is a priest charged with the responsibility of personal evangelism. The first church met with astonishing results because, "They therefore that were scattered abroad went about preaching the word." (Acts 8:4.) The religion of our Lord will never permeate the modern world until each person does what he can. Many plead that they have not had suitable preparation, but such is a flimsy excuse. The Samaritan woman had known the Saviour for only a few minutes, but she rushed away into the city exclaiming that she had found the Christ. If a person knows enough to be a Christian, he knows enough to tell others the way of life. "Just a word or a song as we're passing along" will count in the

sweet bye and bye. You may never be a Campbell, a Lipscomb, or a Calhoun, but there is a work that you can do.

"If you cannot sing like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.

"If you cannot cross the ocean,
And the heathen land explore,
You can find a heathen nearer,
You can find one at your door."

The gates that stand ajar to the faithful will close their portals to selfish Christians who bury their talents and go to the judgment alone. "Wherefore thou art without excuse, O man." These are but mere pretexts which camouflage the real issue. If there is a dearth of missionary activity among us today, there is only one reason, namely: a lack of love for the Lord and His church. Jesus said: "If ye love me, ye will keep my commandments." (John 14:15.) Can we say that we have kept the faith as long as we try to jujstify our spiritual lethargy with petty excuses? The President of the United States calls for volunteers, and thousands march forth to defend their country on the field of battle. The King of Kings calls for volunteers, and just a handful respond. Is it true that the Kingdom of Zion has no more native sons who will carry the message of life into regions beyond?

The world's greatest need is salvation; hence we should dedicate ourselves to the work committed unto the apostles in the long ago. That sacred task is the completion of the great commission, "Go ye into all the world, and preach the gospel to the whole creation." (Mark 16:15.) We are living in a fast and reckless age, an opportune time for the accomplishment of great things in the Master's service. The army of the Lord needs reinforcements, and it is our duty to enlist under the banner of Prince Immanuel. Such an ideal of unselfish service for the Master is glorified. Having enlisted, let us answer the agonizing cry of the millions which is ringing in our ears. From every quarter of the globe we hear them say, "Come over into Macedonia, and help us." Their appeal comes down to us as a challenge of the unfinished world task.

In the early morning, a dawning light appears in the east and floods the world with lustrous glory. The king of day, the sun, in radiance clothed, comes forth to place a crown of gold upon the snow-capped peaks. The rays fill the valley, dispelling all gloom, until every nook and corner is flooded with light. Dewdrops are dried away, and flowers burst forth with new life. As we think of this picture, we wonder why the glorious light of Golgotha's cross has not shown around the world, dispelled the darkness of sin and placed a crown of glory upon the risen Lord. There is but one answer: too many professed Christians have lived for sensual pleasures, and have

not been moved by a vision of service to others. It is for us, and especially the young of today, to spread the blessed news of salvation. May the good Lord help us to break down every barrier, remove every excuse, and burn ourselves out in service. With such an ideal constantly before us, let us here and now rededicate ourselves to the Master's service, and carry the angel's message of peace and goodwill to all mankind.

Then when the purple mists settle on the graying hills, when the shadows lengthen eastward and the swallows take the westward way, we can lie down in full assurance of the fact that we shall spend eternity in the home of many mansions. The passing of such a character who has been led by the missionary mind of the Master will be as beautiful as a glorious sunset at the end of a perfect day. "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.) "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. 29:19, 20.)

QUESTIONS FOR DISCUSSION

1. Show that excuse making is rather natural and universal.
2. What is the duty of the church today relative to the truth?
3. What is the condition of the people in heathen lands? What is the responsibility of every Christian regarding the situation?
4. How answer the excuse: "I just don't believe in foreign missionary work"?
5. Discuss home *vs.* foreign missions.
6. Can we of this generation carry the gospel to every creature? Should we?
7. What is the financial problem that is hindering foreign missions?
8. What about the excuse: "No use to preach the gospel because the people will not hear"?
9. Should the faithlessness of some discourage us? Discuss.
10. Is congregational cooperation in missionary work scriptural and desirable?
11. What about settling our differences before doing missionary work?
12. Whose responsibility is it to do foreign missionary work?

Workable Plans

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It is my understanding that the discussion of this subject is to be limited to workable plans for sending out workers and supporting them while they labor in new fields, both at home and abroad. Tomorrow I shall discuss methods of work on Oriental fields.

The preaching of the Gospel should always be planned. Nothing of importance can ever be done well without a plan. The preaching of the Gospel is the greatest work ever intrusted into the hands of men. The work should, therefore, be very carefully planned and then the plans should be very carefully worked. The Gospel is a message of life to a lost world. Jesus came to seek and to save the lost. The great mass of humanity was without God and without hope in the world when Jesus came. Mankind was already under a sentence of condemnation because of sin. Jesus came to make possible man's redemption. He came to open a way of life—bringing hope to those who were sitting in darkness.

Jesus urged that his disciples carry this message of life to all the nations and preach it to every creature, continuing unto the end of the world. He thus gave a world-wide message fraught with eternal consequences, and age long in its duration.

God has also given a distinct *plan* for the evangelization of the world. It is the will of God that this plan should be worked, and that the Gospel should be preached to all nations during every generation.

God has always been practical in his dealing with man. With every work that God has given man to do he has always provided a method—a way by which this work might be accomplished. God has given a method by which the disciples of Jesus Christ might evangelize the world in each generation. But we have not been working God's plan. The result is that we have only seventeen men, fourteen

wives and six single ladies—thirty-seven in all—now working within the countries outside the limits of our own nation. While Jesus looked upon the entire world as the field, making no distinction between home field and foreign field, yet we have all made a great distinction. Even though we now have about 2,500 preachers of the church of Christ within the bounds of our own country, yet we have only seventeen preachers within the countries outside of the United States. This does not represent a balanced program. We have been making such a sharp distinction between the home field and foreign field that we have kept more than 99% of our preachers within the borders of our own country. We have also so ignored God's plan that even the limited number of preachers who have gone to foreign fields have continued to labor under unnecessary disadvantages.

There are three distinct steps in God's plan for evangelizing the world. The first step is found in Matthew 28:19, and is spelled with two letters—GO. This step represents individual responsibility. It is applicable to all those who become Christians. We are all debtors both to Greeks and Barbarians—both to the wise and the foolish. Every follower of Jesus Christ should feel the responsibility to GO. The apostle Paul said, "Woe is unto me if I preach not the Gospel." We should feel the same way today. The very fact that we have accepted the Gospel of Jesus Christ as a free gift from God makes us debtors to others for whom Jesus in like manner died, but who have not heard this great message of life. Perhaps some of us could go only to our next door neighbors, others could go a little farther. Some could go to an adjoining state for occasional work. Some could go to the extreme borders of our own country. A few could go into foreign fields. In this way the entire world would be included if we all felt the proper degree of responsibility in the matter of *going*.

The second step is to be found in Romans 10:13-15. The apostle said, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent?" So the second step is *sending*. This implies group responsibility. An entire congregation might send someone and sustain him while laboring in a new field. Sending also implies a willingness on the part of someone to be sent, and likewise a selection of the one to be sent. If we all felt the responsibility of going, of course, there would be plenty from whom to select. And if we would do sufficient teaching to cause the entire church to want to send we would at the same time create the desire to go in the hearts of many.

Then the very best men available should be selected for the most distant fields. Jesus selected fishermen, tax collectors, etc., to carry the Gospel to their own people in the land of Judea. But he selected a man of unusual ability, Saul of Tarsus, who had been educated at

the feet of that famous teacher, Gamaliel, to carry the Gospel unto foreign peoples—unto Gentiles. In Africa, India, China and Japan problems arise which are much more perplexing than the problems arising in our own country. Moreover, it is not possible there to constantly fall back upon our own familiar background for methods by which to solve all of our problems. Even the most capable workers will often be much perplexed and greatly confused with the new problems that will be ever occuring on foreign fields. Therefore, we should select and send the very best men we have. So long as we fail to select and fail to send we should not criticise those who volunteer and who go without having been sent. There is adequate scripture to justify one in going whether he be sent by a church or not, but there is no scripture to justify churches in so completely failing to send workers to foreign fields that almost our entire force of foreign workers have been compelled to voluntarily raise their own travel fund and seek their own support with very limited encouragement from the churches. They were doing their duty in going, but we have not done our duty in sending.

The third step in God's great plan for evangelizing the world is *giving*. In Ephesians 4:28 the apostle exhorted the brethren to labor, working with their hands that they might have whereof to give to those who were in need. We are also exhorted to be ready unto every good work. No one is in greater need than the evangelist going into new fields and particularly among foreign peoples. There is always the need for our giving to these workers. Moreover, there is no better work than sending the Gospel message of eternal life to lost men; therefore, we should give as unto a good work.

If we would properly apply these three steps in God's program—Go, Send, and Give—we would find ourselves able to evangelize the world in our own generation.

The *method* of evangelization among foreign peoples can be readily understood from the work of the apostle Paul. He succeeded in evangelizing four provinces—Asia, Galatia, Macedonia and Achaia—in some eight or ten years. The task was so fully completed that the apostle considered that he no longer had any place therein to preach the Gospel. (Rom. 15:23.) From the book of Acts we are able to trace the work which the apostle Paul did in these four provinces. We find that he did not attempt to go personally into every nook and corner. On the contrary he preached in the main centers. And having established churches in these main centers the responsibility of evangelizing in those regions naturally transferred itself to the churches which had been established there. The work of preaching was not finished but the work of the foreign missionary—Paul—was fully accomplished. He was ready to depart from those provinces, ready to go to distant Rome, and ready to go from Rome into Spain, another new field.

We should apply the same methods in our labor on foreign fields

today. When the Gospel has been preached and when churches have been established in the chief centers in any given region the duty of the foreign missionary has then been fulfilled and his work completed.

If we would work on this basis it would be altogether possible to evangelize the entire world in one generation. Our churches of Christ at the present time have a group of seven foreign missionaries in the city of Canton, South China. I believe that it will be entirely possible for this group to evangelize the whole of South China during their own life time, according to the Pauline method. The apostle carried with him in his own company certain ones like Timothy whom he had converted in Gentile territory. And with the help of some converts in South China I believe that our missionary group there can succeed in establishing churches in the main centers of South China during their own generation. With twenty additional couples entering Chinese territory we could establish five more such units as we have at Canton. Each such group of missionaries could, during their own life time, establish churches in the main cities of their own region. Thus in our own generation the debt which we owe to China could be paid. If twenty-five couples could evangelize China, with one-fourth of the population of the world, then one houndred couples should be able to evangelize the whole world after the Pauline method.

This puts the entire problem on a practical basis. It would not be difficult for our six thousand congregations of the church of Christ to support one hundred families on foreign fields. In fact, if we were giving an average of $5.00 a month from each congregation there would be sufficient money to furnish each family with $300.00 per month. One-half of this amount could be used for personal support and one-half could be used in the execution of an effective program of work on the field.

If it is possible for our congregations to give an average of $5.00 each for the evangelization of foreign countries then it is possible for us to accomplish the task which the Lord has given us to do. While some small congregations would find it difficult to give that amount for this work, yet I doubt if any would find it actually impossible. Moreover, there are some congregations which could give ten, fifteen, twenty or twenty-five dollars a month for this work. Therefore, it would certainly be possible to reach the average of $5.00 for each congregation. Hence, if we fail to evangelize the world in our own generation it is not because we are unable to do it, but simply because we do not have sufficient interest to do it.

The small group of missionaries which we now have on foreign fields have often suffered for sufficient funds to execute an effective program of work. They have usually received only a bare existence. This limits the activities and renders the labor far less effective than it should be. One of our missionaries in Africa found it necessary on one occasion to sell some of the family clothing in order to buy food for his children. Another in China for three years has scarcely

had sufficient to meet his barest needs. In attempting to eat a large amount of Chinese food his health has been seriously injured.

Our great need today is not for more ability to give and to send, but for a greater *urge* to work the plan which God has given. From what source shall this urge come? I believe that it should come first from a desire to obey God. "Obedience is better than sacrifice and to hearken than the fat of rams." Jesus became obedient even unto the cross—being rich he became poor for our sakes. If we have that same degree of the spirit of obedience we will recognize that we are responsible today to the full extent of our ability for the preaching of the Gospel to the whole world. We will go, we will send and we will give according to our ability. If we would feel keenly this responsibility as did the apostle Paul and if we would respond in sincere obedience to the Lord the entire world could be evangelized according to the Pauline method during our own generation.

We should also be urged forward in the exertion of our every effort through our love for lost souls. Every individual has a never dying spirit. Each one shall be judged according to the works done in the flesh. There are only two destinies for the souls of men. Only the Gospel can save and we are the sole stewards of the Gospel. Therefore, no one can be saved except in proportion as we respond to our duty in declaring the message of life. I feel confident that no one of us would sell our hope of eternal life for the wealth of the world. We value our hope of that inheritance, incorruptible, undefiled and that fadeth not away far more highly than we value all of the gold and silver in the world. We are anxious that our own souls should be saved, but Jesus has taught us to do unto others as we would that they should do unto us. Jesus has taught us to love our neighbor even as we love ourselves. Should not our love for lost souls urge us forward until we have done our utmost to save the lost?

In the third place our hearts are always touched with reports of human suffering. Our entire nation has lately responded in a very liberal way for the relief of flood sufferers throughout the Mississippi River valley. Could not our hearts in like manner be touched through our desire to relieve those who suffer in heathen countries. Where the Gospel has never gone, there are no homes for the aged, no homes for the orphan, no free clinics, no common sanitation, and no public schools. But wherever Christ has gone these blessings have always followed. One hundred years ago Canton, China, contained none of the things mentioned above, but today there is an asylum for the insane, a home for the aged, a home for orphan children, hospitals, free clinics, and many public schools in the city. I believe that these blessings have come because there are some praying people who faithfully serve God in that great city. You will remember that the entire city of Sodom might have been saved from destruction and that the entire population might have continued to enjoy all the blessings of life if there could have been found ten righteous people in Sodom. Shall

not the presence of righteous people in a city today likewise bring special blessings to that city?

It is certainly true that American people enjoy more of the blessings of life today than do any other people in the whole world. Electric lights, electric refrigerators, the radio, the automobile, etc., are enjoyed by the great mass of our people in America. Yet in heathen countries these accommodations are the rarest luxuries to be enjoyed only by a limited number of high officials and especially wealthy citizens. The great masses of the people in all heathen countries live in a degree of poverty unknown to Americans. Should we not find ourselves urged forward by a desire to relieve human suffering which would carry us forward in our great service of delivering the Gospel of Jesus Christ to all the nations?

My two children, ages 8 and 10, were born in China. They attended Chinese schools and mixed and mingled with the Chinese people almost entirely, speaking Chinese better than they spoke English. They saw little children whose hunger was never really satisfied, saw beggars in the parks and on the streets every time they went out, and were ever conscious of the great poverty of the people. On our way home to America last summer they observed similar conditions during our brief visit in India, and also observed great poverty among the people in the villages of Egypt. In Palestine they also saw a great measure of poverty among the Arabs. But upon arriving in New York on August 26, Ruth and Lois saw a new world. Brother Hastings took us in his car to Coney Island. Ruth and Lois were greatly delighted with the large number of happy children running, playing and shouting everywhere. There were no sad countenances, no ragged clothing, no hungry faces and no beggars. Lois was so moved that she came to me and cried out, "Daddy, I just hope that heaven will be this nice.

Certainly God has wonderfully blessed us all in America. Comparatively speaking, we are rich. The evangelization of the world is within our power. God has given the plan. Jesus has given the command. And we have been supplied with every necessary facility, including financial ability.

In Ezekiel 3:17-19 we have these words: "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me. 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." Truly today we are the watchmen on the wall. God has spoken and has commanded men everywhere that they should all repent. Jesus said, "except ye believe that I am he, ye shall die in your sins." The apostle Paul said "whosoever shall call on the name of the Lord shall be saved." Jesus said: "Go preach the Gospel to the whole creation." "Go make disciples of all nations." Hence, God has spoken and has charged us to deliver the message. If men perish without having heard the Gospel message

they die in their sins, but it is possible that their blood will be required at our hands. Whosoever receives the Gospel today becomes a watchman on the wall. We are all under this great responsibility and some day we shall give an account unto the Lord regarding our faithfulness in delivering this message of life to those who sit in darkness.

I fear that the value which we place on the souls of men is quite like the Chinese people have placed upon human life. Nothing in China is cheaper than human life. One time a missionary was traveling on a motor boat ascending one of the swift streams in China. A Chinese passenger fell overboard. The missionary observed that the man could not swim and realized that he would soon perish in the water. Consequently, he called out to some fishermen who were nearby to come drag their nets through and save the man. The fishermen called back saying, "How much money will you give us?" The missionary answered, "It is not a question of money. A man is perishing. Come quickly. Row your boats along. Drag your nets through and save him." Again they called back, "How much money will you give us?" "All I have in my pockets," was the frantic reply. "How much do you have in your pockets?" the fishermen called. "Six or seven dollars," was the missionary's answer. Then the fishermen began to row, dragged their nets through and brought out the body of the man the first effort. However, they had already tarried too long. The spirit of the unfortunate man had already taken its departure while the fishermen were quibbling about money.

We today have adequate money to evangelize the world. We are the sole watchmen on the wall. The Lord is depending upon us alone to accomplish this great task. Let us go forward marching under the banner of the Lion of Judea, armed with the sword of the spirit, carrying this priceless message of pardon and eternal salvation to the multitudes who have never yet heard the name of Jesus Christ. Let us GO, SEND and GIVE according to our ability, that it may be said of us in that great day that we have done what we could.

QUESTIONS FOR DISCUSSION

1. What is the difference between an effort to save the world and an effort to evangelize the world? Which one is our duty, save the world or evangelize it?
2. Why is it important for the church to evangelize the world during each generation?
3. Does the fact that ninety-nine per cent of Gospel preachers are at work in the homeland and one per cent in other lands indicate a lack of planning? How does it? How would careful planning and unselfish service change this per centage?
4. In the three distinct steps in the plan for evangelizing the world which step do you consider the more important? Why?
5. Can a church be a New Testament church and not feel concerned in helping to extend the Gospel beyond its own community?
6. What plans could be made and executed in your congregation to help extend the kingdom of Jesus Christ?

Awakening the Churches

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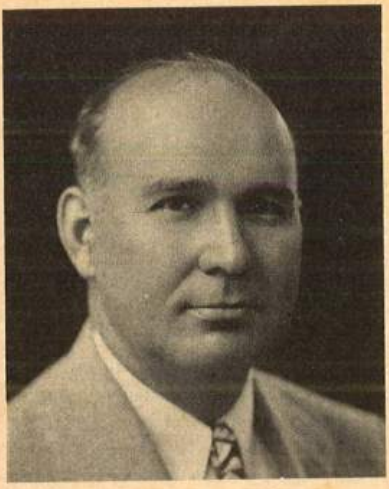

"Awake thou that sleepest and arise from the dead and Christ will shine upon thee." (Eph. 5:14.) A church cannot shine while asleep. It must be in harmony with the source of light, Christ the light of the world, whose mission was to seek and save the lost, in order to shine. It was necessary in the first century of the church for Paul to write letters and even go in person to encourage and stimulate the churches.

Unless one is constantly reminded of men in spiritual darkness, his interest wanes and his efforts to reach them with the gospel decrease.

Hear the request of Jesus, "Lift up your eyes and look on the fields." (John 4:35.) Consider the work I have given you to do. See for yourselves the spiritual needs of humanity, then "Pray ye the Lord of the harvest that he may send forth workers."

Why does the Lord not send more workers? Why more than one hundred countries in which not even one Church of Christ can be found? If the church, which is "pillar and ground of the truth," (1 Tim. 3:15) had a real compassion for souls, it could and would send men as "the salt of the earth," (Matt. 5:13) into every country. This is expected of the church. The Lord did not command the church to undertake an impossible task.

How can we make congregations mission conscious? Keep scriptural mottoes suggesting mission work constantly before the eyes of the people. A country home in which were seven little boys kept a picture of a battleship over the mantle. At times the boys talked about the picture and played they were sailors. As the boys began to become men, one by one they joined the navy until the last boy left home. The mother was heart-broken and called her minister, hoping to receive from him comfort. She said to the minister that she could not understand why all of her boys joined the navy. He asked her how long the picture of the battleship had been in her home. She replied, "Since the first boy was a baby." The minister then said, "You

have been teaching your boys to be sailors." She replied then, "I now recall the boys playing the navy and talking about the picture on various occasions." Thomas Edison said, "Eighty percent of what people do in life is because of some impression through the eye." Read letters from missionaries relating their experiences. Have the missionary describe conditions of the people before and after the gospel was preached in their community. Get the people to thinking about the missionaries, talking about them, and then the urge to do something for them will get into the hands; next the urge will be in the feet, and then people will "GO."

Men are moved by songs. About the time our country entered the World War, many songs suggesting war were composed and broadcast over the country. We all know the effect on the people. Thousands of our best young men left home for the Western front to die for democracy. Songs suggesting a forward movement on the part of the church, the joy of pioneer service and the fruits of such work, would move the hearts of men and women to say, "Here am I, send me."

"The pen is mightier than the sword." We cannot deny the influence of the press. Newspapers mold the sentiment of thousands prior to an election. Politicians know the power of the press and spend millions supporting their party by means of the newspapers. A Christian doctor of my town selected fifteen of his patients who were not Christians and sent them religious literature, seven have been baptized. He believes the literature did much toward converting them.

The fastest growing church in the United States spends more money printing and distributing religious literature than any other church. Almost every household of that faith constantly receives literature announcing their activities. Missionaries in one hundred and thirty-one countries, every nation of the world, is the result. This church supports a missionary to every thirty members.

Churches of Christ support a missionary abroad to about every ten thousand members. We have more truth, more members and more money than the above mentioned church and nothing in our way of evangelizing the world, if only we had a desire to do it. We would even accomplish more at home by "sounding out the word" in foreign countries. Experiences have proved that churches most interested abroad do more at home.

Let our religious journals keep mission work before their readers, let the editors point out fields in which the church is not preaching the gospel, and stress the importance of going with the message. Teach the churches that the sin of neglecting to break the "bread of life" to the untaught is as bad in the sight of God as failing to worship on the first day of the week.

Since less than ten percent of our members subscribe for religious papers, let the churches buy sufficient number of copies for each family in the congregation. I have met and talked with Sunday School

teachers who did not know that we have missionaries abroad. Awake, editors, and show by your writings that we believe in going to EVERY NATION, and urge the churches to GO. How many of our papers are really urging the churches to look out men of good report and send them to the fields of their own choice, and support them as they do their local preacher, sounding in the truth? Editors, encourage the churches to feel woe be unto us if we preach not the gospel in neglected fields. Where did Paul want to preach? Should not preachers prefer to preach in destitute places rather than established churches and leave the work of edifying the church to the elders? I believe God's plan, the church, "the pillar and ground of the truth," supporting the preacher preaching to the world, is workable and will build up the local congregation. A living, active thing bearing fruit grows; an inactive thing, always receiving, becomes stagnant.

A public school teacher, also a Sunday School teacher having worked in three communities, led all three of the congregations to doing regular definite mission work. Neither one of them had a definite program before he moved into the community. May the Lord give us more such teachers. Our twenty thousand Sunday School teachers can prepare the minds of our six hundred thousand members to do mission work and set at least one percent of them to active service within a generation and the whole world will hear the gospel.

The right type of Sunday School literature will work to this end. Since the purpose of the church as the "pillar and ground of the truth," is to evangelize the world, let each Sunday School lesson be material in the hands of the teacher which he can use in molding earthen vessels as the salt of the earth. The editors of our Sunday School literature would indirectly be the cause of many benighted souls coming to the light by writing inspirational lessons calculated to create a passion for souls.

"For what purpose is the church but to evangelize the world? For what purpose is education but to train the workers? For what purpose is commerce but to support the workers?"

THROUGH THE PROVING

Are we that city on a hill
Whom Christ hath called the Light,
While souls know nothing of his will
And wander in the night?

Are we indeed the salt of earth
With millions yet untaught?
Or has our savor lost its worth—
And thenceforth good for naught?

Are we cleansed branches bearing fruit
That God be glorified?
Or do we wither, lacking root?
We must in Christ abide.

Are we disciples of the Lord?
Christ said: "Come follow me—
To all the nations preach the word,
And lo, I am with thee."

"Awake thou that sleepest and arise from the dead and Christ will shine upon thee." (Eph. 5:14.)

QUESTIONS FOR DISCUSSION

1. Why awaken the churches?
2. Why did Jesus say, "Lift up your eyes and look on the fields?"
3. Why do not more men go to the fields?
4. How can we become mission conscious?
5. By what means will the urge to "GO" get into our feet?
6. By what means did a certain church develop missionaries for every nation?
7. How many members of the Church of Christ support a missionary abroad?
8. What per cent of talent and money should a church spend and use where the Gospel has already been preached?
9. Has anyone the right to hear the Gospel twice at the expense of someone who has not heard it once?
10. When is the time to begin teaching one to do mission work?

The Church in Sawara, Japan. Established by Otoshige Fujimori. This picture made May 3, 1936.

Characteristics of the Workers

J. Dow Merritt
Kalomo, Northern Rhodesia, South Africa

Down a path which winds through the long grass of Central Africa's great savannah country quickly walks a black man. He wears the red-trimmed blue cotton uniform of a messenger of the Northern Rhodesian government. The trousers of his uniform are of knee length. The long blouse is pulled in snugly at the waist with a broad leathern service belt. Under the belt is a long envelope, a message. This is a very odd sight! a messenger with a message! With red fez set squarely on his brow, with oiled shins glistening in the sunlight like the flashing of drilling cavalrymen's sabres, with bare feet, on he speeds down through the tall grass, this messenger with a message. He lives but to deliver it.

In the early nineties Cecil Rhodes, the Empire Builder, and Dr. Jammison, his right hand man, invaded Matebililand and after much bloodshed subdued the people, giving to the British South African Company the rich farming and mining lands now known as Southern Rhodesia. (The British South Africa Company had a charter very similar to that of the Hudson Bay Company.)

When things were quiet enough in the south to allow it, Mr. Rhodes with his men crossed the Zambezi River into the territory ruled by the Barotsi, a very warlike tribe living at the sources of the Zambezi, but demanding tribute from the timid tribes that lived on the plains, and if this tax were not forthcoming at the proper season, they would make raids on the villages, taking the cattle, killing the old men and women, taking the boys and girls as slaves and burning the villages.

Mr. Rhodes went to Chief Liwanyika telling him that he wanted the country ruled by the Barotsi and that he would have it. He pointed out to him that the Matebili, who were stronger than he, had had to submit; that the British arms were far superior to the clubs and spears of the people. He said that he wished to avoid war if possible for he did not wish to harm the black man, but wished that the European and African might prosper together.

This king of the Barotsi was a wise man and chose to rule his people in their own land, to receive an annual grant of about $35,000.00, and a trip to England to see Queen Victoria (she gave him some fine uniforms trimmed in gold lace while he was in England) in exchange for the right to rule the plains tribes. Thus Northern Rhodesia became a virtual protectorate.

A railroad soon followed Rhodes out of the Union of South Africa, then on north, crossing the Zambezi at Livingstone, then on farther north to the Congo border. This Cape to Cairo Line was never completed.

The B. S. A. Company opened up Northern Rhodesia to white settlers and to missionaries. They surveyed the land for fifteen miles on either side of the railway line, laying off farms of about four thousand acres each. These were sold to a great many cattlemen and farmers only to be soon abandoned by them because of the unhealthful climate and the lack of markets for their produce.

The project seemed to not be such a fine thing for the company as had at first been thought. Settlement of this country seemed to be a failure. So the Company willingly gave up its right to the land but retained the mienral rights, the British Government taking over the rule of the land and the protection of the people.

Do you know that when the Dutch whites began to move northward during and after the Great Trek, they actually considered the extermination of the blacks?

But the British accepted the responsibility of caring for these people, believing that God had placed it upon them. So a government was formed for Northern Rhodesia. A man of great experience, a knight, was chosen as governor. He likewise chose men of experience in ruling native people for his heads of departments. Then Provencial Commissioners, District Commissioners, District Officers and other officials were appointed because of their preparation and experience. And so English law was established. (The native people were ruled by English law in criminal cases, but marriage, divorce, property rights and inheritance were dealt with according to native tribal custom.) The men sent out to administer this law were not elected as we elect our officers in America, but were men trained from their early school days for this service, men loyal to Britain, whom she expected to carry out her wishes to the last letter.

In order to carry out this law properly and to see that justice was done everyone, these officers were put out amongst the people. The country was divided into districts, say, two hundred miles long and one hundred miles wide. A likely healthful spot was selected on which to build the "Boma" or office from which the officer would govern his district.

About the first thing a District Officer would do when going to occupy his new office would be to send out a call for native men to enlist in the messenger service. The men who responded to this call were tested first as to intelligence, then those passing this test were given a physical examination, only those of fine physical condition being accepted. The result is that the messenger force contains some of the finest specimens of native manhood in Africa.

The Boma consists of burned brick dwellings for the Commissioner

and his officers and families, a compound of native huts for the messengers and their families, storehouses, a courthouse and a jail.

The courthouse is a long flat brick building covered with corrugated iron roofing and situated in a clump of tall gum trees. On its sunnyside sit a group of native people, principals and witnesses waiting for their cases to be called. Some are laughing and talking. Some are sleeping. One is rubbing a small catskin between his hands to make it soft and usable. Another scrapes a stick with a sharpened piece of hoop-iron, smoothing it for a spear shaft. On the other side of the house sit the messengers on duty waiting for their turn to be called by the officer. Inside his office writing at his desk sits a middle-aged Englishman.

His writing finished the magistrate puts his letter into an envelope then calls:

"Messenger!"

The man next for duty jumps to his feet and on the double quick comes to within three paces of the officer, then coming to attention and saluting, answers:

"Mwami!"

"Carry this message to the missionary at Kabanga."

"Aye, Mwami."

"Make haste, the sun sinks."

"Aye, Mwami." Then again saluting and about-facing the messenger goes on his way. We have seen him going down through the long grass, him with the oiled shins.

Missionaries go to places where the people live. These may be very out-of-the-way locations. In Japan it may happen to be in a crowded city. In China it may be several hundred miles up West River. In our case Kabanga Mission was three days drive by ox-cart from the railway station and postoffice, a hundred thirty-five miles from a doctor. Our nearest white neighbor, a Dutchman, lived thirty-five miles away.

I think I can better tell you what is required in a special way of the workers in Africa by telling you of the nature of the work, by telling you of how we work, what we hope to gain, about the climate, and other things. As to what should be the characteristics of the workers to other fields I can only give what I believe to be the general qualifications of all missionaries. I am sure that each field has its own peculiarities. A condition found in Africa may not be seen in India.

But I do know this, that wherever he goes, North, South, East or West, the missionary must have a message. He might lose that message. It has been done. In such a case he ought to come home. He has no more business with the heathen.

Reading from the sixth chapter of Isaiah:

"I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered

his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips: and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

"Then flew one of the seraphim unto me having a live coal in his hand which he had taken with tongs from the altar: and he touched my mouth with it, and said, Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin is forgiven. And I heard the voice of the Lord, saying, Whom shall I send? and who will go for us? Then said I, Here am I; send me."

The prophet could never have volunteered to carry the message of God as long as he realized that his own righteousness was as filthy rags. But as soon as he had the assurance that his sins were forgiven he said, "Here am I; send me." He was a changed man. He was willing to go.

Likewise a missionary must be a converted man before he can go anywhere carrying the message of God. It would be hard to send a man who was not willing to go.

These seem to me to be the general qualifications of the missionary: General good health, a good lot of common sense, to have a message—and be full of it, and to be a converted man. But there are special conditions found on each field that the one sent should be fitted to meet or prepared to endure. Now I know that I am not specially qualified to tell you what should be required of one going to any other country than Africa, but I do want to tell you some stories about Africa so that you can see what is required there.

First, let me tell you about the health conditions under which we live in Rhodesia. A few years ago a committee of investigation sent out from England to tour the colonies of Africa wrote in their report that Northern Rhodesia was not a fit climate for European settlement, that it should be treated as purely a black man's country. The government, until quite recently, retired all of its servants after twenty years active service. This has increased now so that they retire the men only after age sixty. This shows that either the climate is getting better or that medical science has improved and is better able to advise and treat folk in these outlying places.

The railway company pays employes ordered to this northern colony an increase in salary to compensate for the climatic change. Their time in this territory also counts as time and a half on retirement.

In this climate one must not dare to go about with bared head during the hours from 10:00 a.m. to 4:00 p.m. or thereabouts, even when the temperature of the air is below body heat, nor when it is cloudy is he excused from this law.

Swimming is a dangerous sport. Yes, there is the crocodile, but

there is also an animal that would be a little difficult to see with the naked eye, the larva of which getting on the skin of the swimmer, goes by way of the blood stream to the liver to get its full growth, then migrates to some other part of the body where it lives on the blood of its host.

The mosquito has to be fenced out of the house. Very fine mosquito gauze is used for nets which are put down around the beds before sundown each evening. Quinine is taken daily as a prophylactic against malaria. The quinine bottle is put on the table at supper. The quinine course comes last.

Every bit of drinking water must be boiled. I remember having drunk unboiled water but twice in the ten years I was on the field.

This is one place where some of the common sense required of a missionary coming in, is taking care of his health. Brother Sherriff told me when I first landed in Africa that if I hoped to stay long in that country I would have to watch my health. A good bed to sleep in, and plenty of good food, he said, were required. But a person must have sense enough to listen to the medical men, even if they are not Americans.

Then another special thing of importance required of the worker to Africa is that of building. When Brother Ray Lawyer and I went nearly sixty miles out from the railway line into the bush to build up a mission station, neither of us knew much about building, yet we had to mould and burn nearly one hundred thousand bricks and get them into a half dozen buildings. We had to learn to use hammer and saw, plumb and level, trowel and straight-edge. Building a corner both plumb and square takes a bit of doing. To make a chimney that will keep the clouds out of the house is still beyond the limit of my ability.

Doors, windows, roofing, lumber, cement, lime, and hardware had to be ordered from a town four hundred miles away and carted out to Kabanga from the railway station.

Altogether we have two dwellings, a school house, a hospital, a shop, and a number of small houses in which school boys live. In building these, Lawyer, Short, Brown and I have each had a part.

In places where Christ has not gone, people of Christian lands are surprised to find almost total ignorance of the laws of hygiene and sanitation, and to find very sick folk without any care at all. So the missionary has to be able to care for the sick.

The native village consists, first of all, of a cattle corral, about which the people build their huts and out of which come numberless flies and June bugs. The native hut has a wall of small poles set vertically in a circular trench and plastered on the inside with mud. There are no windows. The diameter is about ten feet in length. The smoke finds its way out through the thatched roof somehow. Goats and calves are kept in or near the house. Chickens roost under the eaves. Dead people are buried just outside their own doors. The village has a very peculiar, unpleasant smell.

So the newcomer finds himself a practicing physician in short order. Malaria, scurvy, itch, sore eyes, dysentery, typhoid fever, yaws, syphilis, infected wounds, tropical ulcers, bites of snakes, lions, leopards, dogs and crocodiles; broken bones and dislocations; burns, poisons, gun-shot wounds, leprosy, obstetrical cases, and a number of other diseases, injuries and conditions must be cared for by him or they have no care at all.

Then there is the shop which every mission must have so as to repair the old plows, fix the handles and sharpen the shears, patch the mould board and straighten the standards. We mend the guns and old bicycles, and sometimes shorten a wagon tire or put in new felloes and spokes in the wheel. We count the forge a very useful tool to be employed in making contacts with the people.

Brother Garret, the last missionary to be sent to Africa, went out to that country seven years ago. There are a total of six missionary families in Africa. There are a number of counties perhaps in Texas that have not heard a gospel sermon. But there are sixteen hundred congregations of Christians in Texas. Africa is three times larger than the United States. No new workers have been added to our few on the field in the past seven years. We can not hope to evangelize Africa with American preachers. The work must be done by the native Christians. But these are very ignorant. Even the most zealous are full of superstition. They can not read. So we have a school, the main purpose of which is to develop Christian workers.

The school course covers a period of six years: two years in the native language, and four in English, giving the student about the same amount of work as would be required in our American schools to reach Seventh Grade. A few day-students attend, but we desire that all who come board on the place. The reason for this is to keep them away from the temptations of village life until they are firmly grounded in the faith. Every night in the village the drums are beating, the dance is in progress. And African dances are not nice. Then out at the side of a cluster of huts sit a group of men drinking beer and smoking hemp. There is apt to be a wailing for some dead person in which the boy is tempted to join. Every morning the mother requires that her son pour out water on either side of the door to the ancestors of her family and of his father's family. We want to keep the tender shoot from the scorching sun until it is strong. On each of our three missions we have from forty to sixty boarders in school.

Now perhaps you are thinking of the great cost of such a school. The expense of feeding the lot averages $11.00 per month. They have the same kind of food that they would get in the villages, except more of it. Thick cornmeal mush dipped in a kind of gravy made from meat, peanuts, pumpkin, sweet potatoes, beans, greens, or some other kind of vegetable. Two pounds of cornmeal is the daily ration. It does not require that we have a lot of silverware and table linens, for

the boys sit around a common dish in groups as they please, and, taking the bread in their hands dip it as deeply as they wish into the gravy bowl. This is not free to the school boys by any means. They work four and one-half hours per day for their board and schooling. Two native teachers cost $14.00 per month.

The bell, a large gas cylinder, is beaten at sun-up and the school day begins. At the sound of the bell all of the school boys run to the school grounds where they are given about twenty minutes of setting-up exercises, a native teacher doing a very good imitation of a drill sergeant. Then they go into the school house for chapel service. Songs are sung; there is a reading and a prayer; then the missionary makes a short talk. After this they go to their classes: Bible, arithmetic, reading, writing, singing, history, geography, hygiene and sanitation, animal husbandry, agriculture, these last four having only one period each per week.

At 1:30 p.m. the bell rings again, calling the boys to work after an hour of rest at noon. Carrying water for the house and for the gardens during the dry season, carrying poles from the veldt and cutting them into stove wood, hoeing in the fields, making roads, sweeping buildings and grounds, making bricks, repairing houses, working in the shop, burning charcoal for the forge, and herding the cattle, are some of the things that are done by the boys to repay the mission for food and fees.

We try to keep these boys for the full course, after which they are fairly well equipped to go out preaching and in many other ways be a real help to the community from which they have come. But many do not wait to "graduate" before going out with the gospel. Every Lord's Day morning we have boys coming in pairs asking permission to go to this village or that to preach. They get nothing for this work. One boy went home after only nine months of school, and, after three months at home came back asking Brother Brown and me to go to his village and preach the next Sunday afternoon. After the meeting, thirteen, I think it was, stood up and said that they wanted to be Christians. There is now a church of more than thirty members in that village. Another of our boys was too dull to be a good student. After about three years in school he went home, and we were glad he was gone for it was a burden to try to tell him anything about his lessons. Within three months he was back with a request that we write to the Boma asking permission for a meeting-house to be built in the village. When I asked him how many Christians were in the village he said that there were three, but that seventeen others wished to be baptized. We sent a native preacher there and he found that twenty-one, who knew the truth, wanted to become Christians. One boy came from far down in the Zambezi valley to school, but he wanted to study nothing but the Bible. After studying a few months he returned home to an almost inaccessible place for white men; then every few months thereafter he would bring some of his

fellow villagers to be taught more and to be baptized. When they came they brought a few pence with which to buy flour and wine for the communion. Siachibu went home during one vacation. Then, two weeks before the close of the next term, his mother and three sisters came to the mission, having walked eighty miles to get there, asking, "Are these things true that our brother has been telling us regarding the Kingdom of God?" and wanting to be taught more. We had special meetings for these and baptized them and two more before the close of school. I could tell you numbers of experiences that the workers have had, but these are enough to show you what the school means to the Cause in Africa.

During the three months when school is out of session the missionary visits the village churches and out-schools. He preaches every night, all day long he sits talking to old men, dressing sore toes and the like, having post-mortems over the carcass of an old plow or bicycle.

Back on the mission again the white man becomes adviser in cases of law, writes letters for the people, sends their tax money into the collector for them, and does any other thing that will promote good will and gain the confidence of the folk about him.

The native church is allowed to carry on its own affairs under the guidance of the European. This is a good exercise, looking forward to the time when the native church will be able to stand alone. The church at Kabanga finding that it had ten shillings in the treasury wished to use it to send an evangelist to the mountain people. There was a preacher, named Lezero, living in Munyama's village. This man wore a long gown-like shirt, that was white in its earlier days, walked solemnly, and could make the woods ring with his loud voice as he cried, "Lino nda lumba kuli Leza, tatesu uli mujulu, ku jana chindi sunu kukambauka makami mupia mubotu." He was willing to go out for a month for the ten shillings, but it was thought best to ask his home congregation what they thought of his going. The answer was "No!"

"Why?" we asked.

"Because he quarrels with his wife."

I wonder how many of us that would disqualify.

Now it is easily see that the worker to Africa is going to be more able to understand the nature of the native, his troubles and problems, and how to reach him with the gospel, if he can speak his language. None of the languages is so difficult but that a young person can learn it in a year, that is, he can converse and preach in it by that time, but a person past thirty, unless he be especially gifted as a linguist, will not be able to speak without an interpreter.

An Adventist preacher in Nyassaland was once talking to a crowd of native folk of Moses and the giving of the law. He said, "And after this he took scarlet wool and hyssop and sprinkled both the book and the people." The interpreter said, in the native language of

course, "I don't know what he said; if you are interested you will have to ask him." Of course the preacher heard the noise and supposed that what he said had been repeated. And this is by no means an isolated case.

Now let us see how far down the road we have got. A missionary to Africa must be a converted man, must have a message, must be willing to go. He ought to be not over thirty, a practical man, patient, apt to teach, kind, honest, apt to learn the language, and, let me add, not a user of tobacco.

Several people have said to me that they would like to know how to become a missionary. Now how would one become a missionary?

Let us assume that the leaders of the church, elders, deacons, preachers, teachers, are awake to the duties and responsibilities that they have and are teaching the young folk the word of God, pointing out His love for a lost and dying world, and encouraging them to preach the gospel to the whole creation, and that these young people are studying and working with all their might at the things their hands find to do. Then one morning an elder announces that word has come of need for workers in some mission point; the next day is to be set aside as a day for fasting and prayer; volunteers are to be asked for that field. Do you suppose that there would be a group of candidates to select from ,to send out? Or do you suppose that on the next day these leaders of the church would have to go away, shaking their heads, wondering why the young folk would not respond?

No! We have assumed too much! It is not done that way. There has not a missionary gone to the field but has had to beg the churches to send him, or else someone has done the begging for him. Then when he gets to the field he has to keep a continual fire of "pep letters" coming back home lest he and his work be forgotten. When he comes home he has to beg folks to let him tell them of the condition he has found and under which he has to do his work, and of the joys, sorrows, victories, and failures that have been his. (Thank God, that there are a goodly number of mission-minded churches.)

No! It took a scattering abroad of the self-feeding Jerusalem church to get the Word of Life to Judea and Samaria. It took a direct operation of the Holy Spirit to get the gentile church at Antioch to separate Barnabas and Saul and send them out.

Long ago the Lord spoke to the prophet Jonah:

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

But Jonah did not have a mind to do God's bidding. He hated the commandment of the Lord and was running away from it. He went down to Joppa and while walking along the waterfront slipped into a ticket office and paid cash for a passage to Tarshish. Then going around to the dock he went quickly on board and as soon as the purser had taken his ticket he went below and finding a good place, rolled up in his blanket and went to sleep.

But when the ship had got clear of the land God sent a great storm upon the sea. The ship was about to capsize; it was being twisted this way and that. The captain saw that unless something was done quickly it would be broken to pieces. So he ordered first one thing then another to be cast into the sea. Finally the sails themselves were thrown overboard and the masts were hewn down. The freight had long before this been thrown out. Then going below to see how the hull was making it, through having a lighter load, the master of the ship came across Jonah sleeping away in his blanket. Perhaps he gave him a rough kick in the ribs, for sea captains have never had a reputation for gentleness; then said:

"What is the matter with you anyway, Sleepyhead? Do you not know that we are in a great storm and the ship is breaking to pieces? Get up and call on your God, perhaps God will think of us that we perish not."

So Jonah went up on deck and found the sailors rowing desperately, praying aloud as they labored trying to keep the ship's head into the seas. No hope! Yet Jonah did not pray, for he was deliberately running away from the commandment of the Lord and was not repenting, no, not yet.

The seamen then decided to draw straws to see for whose fault this great disaster was upon them. Jonah got the shortest straw, so they began to question him?

"What's your business? Where do you come from? Who are your people? What causes all of this trouble?"

Jonah said, "I am a Hebrew: I fear Jehovah who made the land and the sea."

Then the men were much afraid and said to him:

"What did you do?" for he had told them that he was running away from Jehovah. "What shall we do unto thee that the sea may be calm unto us?"

"Throw me overboard," said Jonah. ("I'll die before I obey God.")

Yet the sailors, not wishing to kill Jonah, tried hard to get to safety, but when they saw that all other hope had failed, they threw Jonah into the sea, asking God to forgive them for there was no other way. Immediately the sea was calm.

God had prepared a great fish to take care of Jonah. He does not say of what species it was. Maybe it was specially made; maybe it was a now extinct kind, maybe it was a whale. It makes no difference with God. Jonah went down to the bottom of the sea, with the undersea mountains all about him, and with the sea weed in the fish's stomach about his head. After three days of this Jonah repented and God caused the fish to vomit him up on the beach.

Then Jehovah spoke again to Jonah, and said: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

So Jonah arose and went to Nineveh and began to deliver his message: "Yet forty days and Nineveh shall be destroyed."

The people hearing, repented in sackcloth and ashes and were saved.

O church of God, awaken!

The British government found itself charged with the welfare of millions of blacks and did not shirk its responsibilities. The governor set about placing commissioners within easy reach of the people. The commissioners chose native runners to carry the word of the government to the people. These officers are faithful to their charge.

The church was born "sent." Before the day of Pentecost the Lord gave the commandment "Go ye into all the world, and preach the gospel to every creature."

Again Jesus says, "If ye love me ye will keep my commandments."

Let the church send out willing men and women, Christians, with the message of life. Let it select those who have a fair share of common sense. Thank you.

QUESTIONS FOR DISCUSSION

1. Give a brief account of the civilizing work of the British in Northern Rhodesia.
2. Describe the "Boma" and the messenger service.
3. What should be the general characteristics of the missionary?
4. Describe climactic and health conditions in Africa.
5. What are the difficulties in the way of erecting buildings?
6. Why should the missionary know something of sanitation and medicine?
7. Describe the schools in South Africa. Why are they needed?
8. Describe the work of the students.
9. Describe the teaching and preaching work of the natives.
10. Why should the worker know the language of the natives?
11. How does one become a missionary?

Training the Workers

JAMES F. COX
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My Brethren and Friends:

I am very thankful to Brother Burford for having selected that wonderful song, "Jesus, Savior, Pilot Me." I have often wished that that might be the *prayer* of every Christian. It should be. I deeply appreciate the honor of having an humble part in this important Lectureship. The greatest mission of the church needs to be stressed very definitely in every generation. I am grateful today to Brother H. L. Schug and to Brother R. B. Sweet for outlining and bringing to our attention this wonderful program. I am also very thankful for this wide-spread interest and enthusiasm in this effort of ours to arouse a greater zeal for carrying out our Savior's great command, "Go, ye, therefore, and make disciples of all of 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 have commanded you; and lo, I am with you always, even unto the end of the world."

So far, in this series of lectures Brother C. A. Norred has brought to us a wonderful message on the great mission of the church, "The Perfected Church. For What Purpose? To Save Others." Brother Hailey told us so well on Sunday evening "How the Church Went in the Frist Century." On yesterday at this hour Brother R. C. Bell warmed our hearts with that wonderful message on "The Urgency to Go Today." Last evening Brother John Wolfe pictured to us some of the "Ripened Fields" in this world today that are calling for workers in the vineyard of the Master. This particular lecture is not in its logical place in the program, but the things that have been said have certainly made us to realize that workers are needed. Everywhere in every land today the cry is going up from the high and the low, the rich and the poor, the good and the bad, for a better, a fuller, and a happier life. In a world that is torn with hatred and strife and war—in a world of disappointment and material disasters—the multitudes are stretching out their hands and pleading for a better life. Yes, my

friends, *workers* are needed in the vineyard of the Lord in order that the teeming multitudes of earth might know God as a *merciful, loving Heavenly Father,* and Jesus Christ whom he sent to redeem poor fallen man. It is written in the prophets, "And they shall be all taught of God." "He that hath heard and learned from the Father cometh unto me," and "without faith it is impossible to be well pleasing to God;" and "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek after him." "How can they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" The *teaching,* my friends, is *necessary,* and the teaching of *the message, God's gospel,* is necessary.

The subject today is "Preparing the Workers." I know of no greater example to call your attention to than Jesus of Nazareth, the Christ, the Son of the Living God. Christ has been acclaimed, not only by his followers and those who believe Him divine, but also by the great scholars and teachers of the world who deny his Sonship, to be the greatest teacher of all time. He is the greatest teacher because of the wonderful methods that he used. He is the greatest teacher because he had the hardest lesson that any individual has ever had to teach. And it seems that his students were the dullest.

Was the Savior *prepared?* God in his infinite wisdom knew that preparation was necessary, and so the Christ was both human and divine. That is part of the preparation of the Christ for His great work, that of teaching God to man. I said a moment ago that He had the hardest lesson to teach and that lesson was to make known to mortal man the great God of the universe, who is a spirit and not material; and it is difficult for us who are in the flesh to comprehend and understand the spiritual, and so Christ came to let us know of God—to reveal God to us as a merciful, loving Heavenly Father who is kind and good, who rewards and punishes. Yes, the Christ had a difficult lesson to teach, and He came as human as well as the Son of God, born of a woman. He grew up as a boy in a little town in Palestine. He had in the home the good influence of a mother. He worked, He played, He learned. Someone may say, "Well, the Bible said He never learned: 'How knoweth this man letters, having never learned'?" Well, that is a true statement. I mean by that, that statement was made; but the Christ had learned much. The Christ "increased in wisdom," or advanced in wisdom, "and stature, and favor with God and men." And so we think of the Christ as growing up. A part of His preparation for the great work that He had to do was to get acquainted with this world in somewhat the same way that human beings with us to-day get acquainted with it. He worked; He suffered; He grew; He played; and certainly He obeyed. In the second chapter of Luke it is said, "The child grew and was filled with wisdom," or as the marginal reading gives it, "became filled with wisdom; and the grace of God was upon Him." And the 51st verse of

this chapter says that "He went down with them, and came to Nazareth; and he was subject unto them." Learning obedience is a very necessary thing for one who is preparing to be a missionary. He needs to know how to obey. And the Savior remained in the little home and was subject to them, his parents. An important consideration in the growth and development and education and training of any child, any boy, any girl, any man or woman, is to learn humility, and obedience to those in authority. Yes, the Christ grew, increased, and the 52nd verse of the second chapter of Luke gives that ideal education, to my way of thinking, that everyone could well follow: "And Jesus advanced in wisdom and stature and in favor with God and men."

It is a fine thing, my brethren, if our children can grow mentally and grow and increase physically and at the same time grow and increase in favor with the God of the universe. That can't be done without teaching, without training, without direction. And I am glad that the inspired writer has said that Jesus increased in favor with men. I think we ought to know how to get along with our fellow men. I think we ought to be taught how to live among people so that our influence will be for good and so that people will think well of us, especially good people. I have often thought that I should be sad indeed, if, when I should leave my home community and be gone for several weeks that the good people of the community would say, "Well, I am glad he is gone." On the other hand, how happy it makes me when I am gone for a while and come back and the good people of the community say, "Brother Cox, we missed you while you were gone." We ought to live in such a way that we will be missed by the good people when we go away and that they will be glad when we come back. Somehow the Christ has left to us the perfect example here. He increased in favor with people, humanity. When he came to be about thirty years of age, of course you know he appeared and asked John the Baptist to baptize him. And he was baptized, and the Holy Ghost came down from heaven in the form of a dove and God speaking said, "This is my beloved Son, in whom I am well pleased." He had lived in such a way up to this time, had so developed himself and had so grown, so acted, so lived that as he was coming forth from the watery grave the God of the universe speaks and says, "I am well pleased with Him." He wasn't ready yet to start this great work which he had come into the world to do. It seems that he needed further preparation, and so he goes into the wilderness, led of the Spirit, and there for forty days he fasted and then He was tempted. He was being tried, my friends. He was having a trial such as he hadn't had before, and he proved himself equal to the great task and came out a victorious conqueror over his arch enemy. And when he had come down he began his public work, and for three years and a half Jesus of Nazareth, who was now *prepared* to do the great work that the God of Heaven had set for him to do,

went about over the hills and vales of Galilee and other parts of the world and preached and told of the coming kingdom It was a difficult task.

We see after he had been teaching for a while one of the great scholars of the world who had observed his teaching and observed his miracles, coming to him one time by night and saying, "Now, good Master, we know you are a teacher come from God, because no man can do the miracles that you do unless God be with him." Nicodemus had learned that much by his observation and by the lessons that the Christ had taught, but the Master realized that Nicodemus was in the dark yet on the great truth that he had come to proclaim to the world, so he said to Nicodemus, "A man must be born again before he can see the kingdom of heaven. He must be born of the water and the Spirit or he can not enter the kingdom of heaven." But Nicodemus marveled. He did not understand the spiritual birth. That great truth had not yet dawned upon his benighted mind. And then on another occasion in conversation with his disciples Thomas said, "Lord, we know not wither thou goest; how know we the way?" But the Lord said, "I am the way, the truth, and the life. No man cometh unto the Father, but by me." And then, you know, Philip said, "Lord, show us the Father and it sufficeth us." And then the Christ said, "Philip, have I been so long time with you and hast thou not known me? He that hath seen me hath seen the Father." He was teaching His disciples of the great spiritual being, God, revealing Him to them through Himself, and they had not yet realized it. There are thousands and multiplied thousands of people in the world to-day, my friends, who do not know God and who refuse to see him through Jesus Christ who is God manifest in the flesh. And then there are multiplied millions who have no opportunity to know God through Jesus Christ because we have not carried the message to them.

And so, my friends, for three years and a half the Christ went about performing miracles here and there, doing mighty works, until at last he made the supreme sacrifice that some few folks in the world are making today in a way, and that is to give one's life for his pupils. The Christ gave his life finally to prove and to teach the great truth, that He was from God. And as we to-day look back through the centuries and review the startling, miraculous events of those brief years, that public life of the great master teacher, we are made to exclaim, "Surely he is the Son of God and the greatest teacher of all time."

My Friends; the Christ realized of course that he would not remain in this world for long and that he must leave somebody behind to carry on the work of the kingdom of heaven, to do the great work that God had planned should be done for the human race, and so early in his public life he selected twelve men to be with him that they might see him do the wonderful miracles that he did, and that he might instruct them and help them so that they would be prepared to

be his ambassadors when he should leave this world. When they were first called and knew the Christ, in a measure they were ready then to begin their public life and their public work. When Jesus talked to them in the coasts of Caesarea Philippi and Peter answered that question, "Whom do you say that I am?" by saying, "Thou art the Christ, the Son of the living God," some would say surely these are prepared workers, yet Jesus said, at the close of that conversation, "See that you tell no man that I am the Christ." He was not yet ready for them to go. And then on other occasions, he said, "You are to be my ambassadors, but wait—tarry in the city of Jerusalem. Wait until you get the power before you go." In other words they were to be made ready first. They needed to have all of the instructions from the Christ that he was able to give them during that busy life; and then furthermore, they were to wait and pray in the city of Jerusalem until the Comforter, the Holy Ghost, should come that should guide them into all truth, so that they would make no errors in their teaching. This was all necessary as a part of their preparation, and it shows the care that the God of the universe has in having things done in the right way. The workers had to be properly and carefully prepared, before they were permitted to go out to do the great work that he had for them to do.

There were many things, of course, that happened during the life of Christ, and his public work especially, that are significant here. One story that illustrates how he taught them the importance of humility and what real greatness is, is that of the two brethren, James and John, who came and said, "Grant that we may sit, one on thy right hand, and the other on thy left hand, in thy kingdom." Jesus taught them that to be great means to be a servant, to deny one's self of the material blessings of this world and to be a servant; that we are not to be like the people of the world who want to have high positions and to be looked up to and called "rabbi" and great. But, if you would be great, learn to be a servant and to deny yourself, to lose your life for the sake of Christ—that is true greatness. In many other ways and in many other wonderful lessons, the Christ instructed his disciples and prepared them to be efficient workers in His Kingdom.

I want to call your attention, too, just for a moment to the *preparation* of the great apostle Paul. This great leader was held up to you on yesterday as possibly the greatest man, aside from the Christ, that has ever lived,—the greatest missionary of all times. Was it necessary for the apostle Paul to be prepared for his work? Was he prepared? Just what preparation did he have? It is generally known that Gamaliel, Paul's teacher, was one of the greatest teachers that the Jewish nation knew. And the Jewish people, I may say here, were a people that knew how to teach. They were great teachers. They had great schools at the time the Christ came into the world. Gamaliel was a doctor of the law and a great teacher. He was a learned man. He knew the Old Testament scriptures; he knew the prophecies con-

cerning the Messiah. He was well acquainted with the customs and traditions of the people, and furthermore he was acquainted with the learning of the pagan philosophers and others of his time. Paul was a learned man in law. Paul was a serious man; he was a good man. Paul believed his religion. He was well trained. And such a man was called by the God of heaven to be a missionary.

When he was called, as he was on his way to Damascus, and fell down and saw Jesus and heard Him talk, somebody might say, "Well, he is well prepared now to begin his work;"—but not so. The Lord said, "You go up to Damascus and there it will be told you what you must do. There is further preparation necessary for you yet," and there for three days and nights we have this great teacher, and scholar, humbling himself. That is a very necessary part of the preparation. Prayer—humility of heart—crying for help and for light. And it came —a very simple matter: "Paul, you will have to be baptized." And he arose and was baptized. Now the apostle Paul was *prepared*—mentally, spiritually, physically and socially—to do a great work; and he did it well. A thorough knowledge of God's eternal truth, and then the guidance of the Holy Spirit and the direction of the Christ, who said, "I will send you far hence unto the Gentiles. You shall be my witness." He goes forth a *prepared* man, a *prepared* worker in the vineyard of the Lord.

So, my friends, these are examples of preparation that God saw fit for people to make: preparation on the part of the Master; preparation on the part of the apostles; preparation on the part of the great missionary, Paul, the apostle. Now, we are to study for a few moments the matter of the preparation necessary for those who are to go into foreign fields to preach God's eternal truth.

What is it to teach? To teach is to lead people to know something, or to be able to do something, that they did not know how to do before. It is an art, and it is also a science—and a most difficult science. What is it that a teacher needs to know, anyway? A teacher who is to teach the Bible certainly ought to know it well and he should know God and Christ his Savior. He should *know* and have an *appreciation* of these wonderful things.

In addition to knowing the message, he should know his pupils. And that is one purpose of this Lectureship—for us to see the need, to see that there are people out there who need our help, need the Gospel; and you can't see that unless you know the people. You have to know their errors; you have to know their environment; you have to know something of their desires. You can't teach people whom you do not know. A preacher who stands before his audience and knows little about the people to whom he is preaching can't preach God's eternal truth to them as well as he could if he knew their needs; and he can't know their needs unless he knows the people. He must know something of their history, something of their background, something of their surroundings, training and learning. All

these things are necessary, and so if one goes out to be a missionary, before he goes he needs to learn something about the folks that he is going to teach. In addition to knowing *what* to teach, the *message*, he needs to know the *people* that he is going to teach.

A third thing he needs to know is how to teach—*How to Teach!* There is a way to teach—a *right* way to teach, a *good* way to teach; and then there are numbers of *sorry* ways to teach. When one knows *what* to teach and knows the *people* whom he is to teach and then knows *how* to teach, he is fairly well prepared to teach. But I want to say here that there ought to be in him also a desire and longing to teach, and he ought to love to teach and especially love to teach God's eternal truth. That part of the preparation certainly ought to be made. I want to say this: that one who is to go out to teach or preach God's eternal truth must *be* somebody. He must be what he claims to be—a Christian. The greatest characteristic (I say this reverently) that the Christ had as a teacher was that He *lived* what he taught. He was in earnest about his message. He believed that he had a religion that was superior to the religions of the world. He believed that He had a message that the world needed, and he lived it. If he said for people to be humble, he was humble. If he said people should be sinless, he was sinless. Yes, my friends, if you are going to be a teacher, then you must *live* what you teach; and if you don't, at least *half* of your work will be lost, and I believe *most* of it will be lost, because one teaches more by what *he is* than by what *he says*.

Yes, one who goes out to teach must *be* somebody; and I will say this: that the training that is necessary here starts in the home. It starts at the mother's knee, and it goes on through the home into the schools, the public schools, and on into the college. That is the way character is made—by the teaching that is received, and that teaching may come by word of mouth from the mother, the father, the teacher, the professor; or it may come through literature that is provided in the home, in the school, in the college and in the university; and it may come by the influence of associates, those with whom the individual comes in contact. After a while and as a result of these many influences, the character is formed. If he is trained properly, he will *be* what he claims to be—a Christian.

One must be humble. Of course one can not be a real Christian and not be humble. He must be Christ-like. He must be kind and tender-hearted and loving. He must love humanity—not just the good and the pure; not just those who are like-minded with himself—but he must love humanity and have a burning desire to help those who are in need and those who suffer. Yes, it is necessary for one who wants to go out to be a missionary to get ready, to make preparation. I should say that in this day and age of the world when learning is prevalent, much more so than it used to be, that it is necessary for one to have at least a high school education and preferably a college education—I mean in the learning of this world—and then one

ought to have training in how to teach. I believe that in our colleges and universities such a person should be trained under teachers who know how to teach, so that they, the missionaries, will be prepared to teach. I believe that they ought to know something of psychology—book psychology, if you please—as well as that psychology one learns from associating with people. One needs to know something of this world, this material world; and certainly above all things else he needs to know, God's eternal truth.

Yes, one should be trained. He should be trained academically; he should be trained spiritually. One should be a scholar. Someone may say, "I have known good teachers and preachers who never did go to college." I grant that, but I want to say that that same individual, if he had had college training, might have been a much better preacher. Sometimes a little learning is a dangerous thing, but ordinarily in this world today we need people who are trained in the learning of this world as well as in spiritual matters. I believe this training can be got in the home, the church, public schools, and in the colleges, but I do believe that the Christian colleges offer better opportunities today for the training of those who would go out to be missionaries than any other kind of institution that we have in the country. Can it be done in the local congregation? It is possible, and it is being done in some places, but usually it is not done there because it is too expensive for the local congregation to furnish the necessary teachers and equipment. The Christian college offers a larger opportunity at less expense for the individual to receive the sort of training that he needs before going out as a missionary.

In concluding my remarks today I am going to read a passage of scripture that I believe most of you are familiar with, and I shall make some comments. It is from the 6th chapter of Isaiah:

This was a wonderful vision, one being permitted to see the Lord on his throne. This was Isaiah's privilege. I wish you might listen to what effect it had on him. I am sure that we will never be permitted in this world to see Jehovah on his throne except as we see Him there by faith, but we can see Him there by faith. Let us now note the effect that this vision had on Isaiah:

"Then I said, 'Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.' "

If we could see God in all his glory and power and majesty and love and kindness and goodness, we, too, would be willing to exclaim with Isaiah, "Oh, woe is me, because I am a man of unclean lips." Oh, we would see our need of something better. We would see how low and despicable we are. It is a wonderful thing that happens here. It ought to happen to everyone of us. I mean a similar thing: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, 'Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged.' "

Yes, we see our terrible state of sin and degradation, but there is the Christ that has arisen with healing in his wings; and when we come to him, our sins, though they be many, are taken away in the blood of the Lamb. Then, my friends, listen: when our sins have been taken away we are able to *hear* the call of duty and service. This was true of Isaiah, for he says, "And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' " My friends, if we have been properly prepared by sitting at the feet of the great master teacher and learning of Him, then we *can* hear and *will* hear that same voice that Isaiah heard: "Who will go for us? And whom can we send?" "Then I said, 'Here am I; send me.' And he said, 'Go—go and tell this people.' " (Isa. 6:8.) Today those who have been born from above, have been cleansed, can hear and should obey that command of our Savior: "Go, preach the Gospel to every creature." May many *hear* and answer as did Isaiah of old, "Here am I; send me."

QUESTIONS FOR DISCUSSION

1. What is the difference between a *trained* worker and *just* a worker?
2. Show the nature and extent of the preparation of the Christ for His work.
3. Show the importance of the social training as a preparation to be a missionary.
4. Show how well prepared spiritually was the Christ for His work.
5. What was the great and difficult work of the Christ?
6. How did He teach us of the Father?
7. Briefly tell of the preparation of the apostles for their great work.
8. Show how carefully and thoroughly the apostle Paul was prepared for his work.
9. What three things should one know to do the best missionary work? Discuss fully.
10. Why is it necessary for one to be a real humble Christian to be a good missionary?
11. How much academic training should one have to be a missionary?
12. What lessons may we learn from Isaiah's vision?

Qualifications of Workers and Methods of Work in Oriental Fields

GEORGE S. BENSON

This is really a double subject. We shall discuss the qualifications of workers first and the methods of work on the Oriental fields second.

In the first place I wish to emphasize the fact that the Oriental field is a hard one. There are many discouragements and the evangelist who enters any part of the Orient will find plenty of difficulties.

In the beginning I wish to name two general qualifications for workers in the Orient which would also be applicable elsewhere. The first is a deep concern for the salvation of souls.

No one who is not deeply concerned about the salvation of the lost would desire to remain long as a missionary in the Orient. The apostle Paul said, "Woe is unto me if I preach not the Gospel." Again I hear him saying, "I am debtor to all men." He was so deeply concerned regarding the salvation of the lost that he believed he could not be saved himself if he did not labor through the Gospel to save others. We need to feel that same concern today.

It was in the summer of 1925 that Mrs. Benson and I first sailed for China. I felt convinced in my own heart at that time that it would not be right for me to remain in America. We had then about 2,500 preachers of the church of Christ in the United States, but not a single one in China. It was very clear to me that someone should go to China, for Jesus made no distinction between the different nations. We were making a great distinction, retaining the whole of our preaching force within the bounds of our own country. It was clear to me that someone should go to China at once, and I could think of no reason why I should urge others to go and should not go myself. This burden became so keen that I could no longer conscientiously remain in America. Consequently on August 18, 1925, Mrs. Benson and I sailed from San Francisco as the first missionaries of the church of Christ to China. I wish we had a hundred young preachers in America today who were so deeply concerned about the lost souls in the Orient that they could no longer remain in America.

Second, the missionary to the Orient should possess the ability to rely upon God in difficult and trying times. Once on the field he will find himself overwhelmed with the hugeness of the task before him; will find himself in the midst of a people satisfied with their own religions and with no knowledge of the value of the Gospel of Jesus Christ; will find it difficult to establish contacts, to make friendships and to lead people to believe in Jesus Christ. He will also find trying health conditions, physical dangers and may sometimes find himself with insufficient support upon which to live. He will also be faced

with many perplexing problems and may be faced with sickness or death in his own family. He may have no one nearby who will understand his difficulties or know how to sympathize with him. In such times one will find it necessary to take comfort through reliance upon God. The apostle Paul said, "All things work together for good to those who love the Lord." The apostle found good in all of his persecution and in all of his imprisonments. In Philippians 1:12-14 we find him saying that *most* of the brethren in the Lord, being confident through his bonds, had become more abundantly bold to speak the word of God without fear. The apostle was apparently convinced that through this boldness on the part of the brethren the Gospel was being more extensively preached than if he had been enjoying his own liberty and thereby had been enabled to travel and preach as he had done in former years. Again Paul said, "I can do all things through him that strengtheneth me."

If the missionary to the Orient can rely upon God to supply all of his needs, to comfort his heart in all trying hours, and to make all things work together for his good, and if he is filled with a deep concern for the salvation of lost souls he should be able to accomplish much good in the name of the Lord.

Now there are some special qualifications particularly peculiar to the Orient which I must mention. The first is physical. The climate is very trying. In many places the humidity is great, insects are numerous, food is different, housing is strange, etc. All of this brings a special trial upon the physical endurance of the new worker who is not acclimated and who is not accustomed to such conditions. Any physical weakness will become more serious in the Orient.

In the second place, the missionary to the Orient must have unusual ability to adjust himself to new circumstances. The customs and manners of the people are very different from our own. Yet it is essential that one adjust himself to the customs and manners of the people among whom he labors. The apostle Paul said, "I am become all things to all men." This is strictly essential, of course, where the people are proud of their own culture, proud of their own customs and manners. Truly there are many remarkable features in Oriental civilization. The missionary should be able to appreciate these remarkable features and should be able to adjust himself to the customs and manners of the people. One who has been unable to adjust himself to his own people among whom he was born and reared will find it even more difficult to adjust himself to a foreign people after he is already matured.

In the third place, the missionary to the Orient must have unfailing courage. Hhe will find his work slow. He will find the people oftentimes unfriendly. He will probably find his support sometimes inadequate. If he could be discouraged he will find himself losing his grip.

In the fourth place, the missionary to the Orient should have some

knowledge of the particular part of the country to which he is going. He should understand the climate, the housing conditions, the food which will be available, the dangers to health, etc. He should also understand the religions of the people. It is very difficult to approach people with the purpose of leading them out of their old religion if one does not understand the origin and doctrine of these religions. Therefore, one should make opportunity to study the religions of the people among whom he expects to work. It is also important that the missionary to the Orient understand the attitude of the people toward the foreigner and toward the Gospel of Jesus Christ. Many of the Chinese people believe that one of the most important qualifications of a missionary to that field is his ability to appreciate Chinese culture. The attitude of the Oriental people toward the foreigner will be largely determined by his attitude toward them and by his ability to appreciate the good things in their civilization. The Oriental people do not look up to foreigners (and you will realize that when we reach the Orient we are the foreigners).

It is true at the present time that Oriental people are turning away from their old religions. This is particularly true of China and India. However, this does not mean that they are seeking after Christianity—they are merely coming to realize that their own religions are based upon superstition. They consequently decided that all religions are based upon superstition. The new missionary who is not aware of the attitude of the Oriental people toward the foreigner and toward the Gospel may find it difficult to make his adjustments after reaching the field. While if he understands these things beforehand it will be comparatively easy for him to make his adjustments.

Some knowledge of the language should also be obtained before one sets out for his chosen field. For instance the Chinese language is tonal. But many people have no sense of tones, and therefore, find the Chinese language exceedingly difficult. Not having expected this feature in the language one has not fortified himself at this point and may tend to become discouraged. In Chinese the same phonetic sound may have as many as nine different meanings, depending upon the tone in which the word is spoken.

It is also an advantage to the missionary to understand something about the history of the country to which he is going, as he must become a teacher among the people with whom he works. Suppose there should be a teacher among our own people who was totally ignorant of the history of George Washingtn, of the Furth of July, of Abraham Lincoln, of the Civil War, ignorant of our institutions, etc. He would find great difficulty in gaining the respect of our people and in becoming a leader in whom we would have implicit confidence. The Chinese people have 4,000 years of consecutive history—a history of which they are exceedingly proud. The missionary who knows nothing of Chinese history will find himself greatly handicapped and often tremendously embarrassed.

Now I wish to take up the methods of work on the Oriental field. Jesus has given an example of how a foreign missionary should labor. He left his abode with the Father, came to this distant globe and lived as a man among men. He lived on the level of the people among whom he labored. He sought not his own welfare. I believe that Jesus understood every principle of nature, for he was with the Father when the world was created and without him was not anything made that was made. Therefore, I feel confident that he could have invented the aeroplane, the radio, the steam engine, the railroad, the automobile, etc. He could have ushered in the great machine age in which we live today. He might have become wealthy and famous, but he chose the part of service and suffered hardship as a good soldier of the cross. He did not come to usher in a new social, political or economical era. He came to seek and to save the souls of lost men. In like manner the missionary should go to the foreign fields to seek and save the souls of the lost—not to devote his time and energy to the creation of a new social or political order. One time a missionary to a certain tribe in Africa was commenting upon the influence he had had upon a certain band of cannibals. When asked if this particular tribe still ate human flesh, he replied, "Oh yes, they still eat human flesh, but they now take their meat with forks." This worker had the wrong message.

Paul is our outstanding example in actual methods of evangelizing among Gentile peoples. He went to the main cities and chief centers in the provinces of Asia, Galatia, Macedonia and Achaia. He introduced the Gospel into these four provinces—established churches there, trained native workers there and wrote letters of instruction. This represents three distinct phases of work—first, preaching publicly and from house to house; second, teaching faithful disciples in such a manner that they should be able to teach others also. (2 Tim. 2:2.) Third, he wrote letters of instruction in order that the written pages might remain in the hands of those concerned.

I believe that our work on foreign fields today should follow these same three lines. We should preach publicly and from house to house both day and night, with tears. We should provide regular daily Bible classes in order that faithful disciples may be so thoroughly taught the word of the Lord that they would be able to safely teach others. We should also provide Christian literature in the native language of the people among whom we labor. They need tracts, booklets, books, and if possible, magazines in their own language.

At Canton, China, we have adopted and have as nearly as possible followed out just such a three-fold program. We have preached on the streets, in rented halls, and in homes. We have established the Canton Bible School in which there are now forty-nine students studying the Bible daily and also taking such other courses as are calculated to make them most effective in the service of Jesus Christ. Some of our young men are already going out and doing effective work as

teachers of the word of the Lord. We have published a series of more than twenty tracts, a series of a dozen booklets, and several books in the Chinese language. Our largest book is McGarvey's "New Commentary on Acts of Apostles." We also publish a quarterly magazine in Chinese.

It is my opinion that missionaries with the qualifications already suggested and using the methods which have just been described could succeed in doing an effective work in any part of the Oriental field. The great Yangtze River Valley with 150,000,000 people and without a single missionary from our churches of Christ and with multitudes of people who have never heard the name of Jesus Christ stands as a great challenge to our churches of Christ today. Shanghai, Nanking, or Hankow would be a suitable city in which work might immediately be opened. One or more Chinese helpers from the Canton Bible School could be furnished to help a new missionary in opening work in either one of these places. It is my prayer that the Lord may inspire our hearts to respond according to our ability in entering into these great open doors, and in preaching the unsearchable riches of Christ Jesus to those who sit in darkness. The apostle Paul said, "Whoever shall call upon the name of the Lord shall be saved. How then 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, and how shall they preach except they be sent?" If we all preach and teach on this subject as we should there will be plenty of young people who will want to go. There will be plenty of churches who will be anxious to send out missionaries, and there will be plenty of additional people who will want to give to help supply every need of those who go. Let us do what we can now while we have time and opportunity that it may be said of us in that great day that we have done what we could.

QUESTIONS FOR DISCUSSION

1. How is the church's possibilities to send workers limited?
2. What is the greatest hindrance now to the churches' sending the one hundred families needed to evangelize the world? Are the churches unwilling to send the hundred families? Why don't they send the hundred at once?
3. To what extent may we apply Paul's missionary methods on foreign fields today?
4. To what extent did Paul's ability to perform miracles give him an advantage over foreign missionaries of today?
5. What would be the strongest incentive to get your congregation to want to help in more distant work?
6. Could your congregation help in some expansion program without decreasing its present program of work? If so, can you meet God's approval and fail to do it?

The Message for the Workers

B. L. DOUTHITT
Wingo, Ky.

Tonight marks the closing service of this great feast of good things. We believe that it is through the good providence of God that we are here. It is my greatest pleasure to have a place on this program and discuss "The Message for the Workers."

I want to read one paragraph from Matt. 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." Jesus was moved with compassion for the multitudes, because they were distressed and scattered.

In John, chapter six, Jesus discourses on the Bread of Life. He announces to the multitude that he is the living bread which came down out of heaven and he that eateth this bread shall live forever. Many of his disciples, when they heard him say this, murmured at the saying, and said, "This is a hard saying; who can hear it?" This seems to be a common sin of many of his disciples now. In verse 66, John says, many of his disciples went back, and walked no more with him. As the disciples went back, Jesus turned to the twelve and said, "Would ye also go away?" Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life." Christ has the *words* of eternal life. Messengers of Christ should rejoice that they have the privilege of preaching the *words* of eternal life to a troubled and distressed world.

The brethren before me have given some splendid lessons on the *characteristics, training,* and *qualifications* of the workers. In presenting this lesson: "The Message for the Workers"—it is my purpose to

bring a message on (1) The Messenger. (2) The Message. (3) The Joy of the Harvest.

I. THE MESSENGER

1. The successful worker must have sincere conviction and retain a vital faith in God. There is a message for the messenger. That message produces faith and it is the duty of the preacher of the gospel of Christ to retain a vital faith in all of his labor of love. What is a vital faith? It is faith in a person—in Christ. A person who loves, forgives, and saves. It is a growing faith. It is an obedient faith—a child-like faith. With this vital faith we can say with Paul: "I can do all things in him that strengtheneth me."

2. The messenger has the promise of the abiding presence of God. When Jesus gave his marching orders, he said: "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." *I am with you always.* We do not go alone, but in the strength of his might, and led by his precious truth revealed in the Bible. We are workers together with him.

One of the most preachable texts in all of the word of God is in 2 Corinthians the first chapter. "Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God . . . For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf."

Brother George S. Benson this afternoon mentioned the ability of the missionary to rely on God in trying times for a qualification of workers. Workers in the Lord's vineyard should be prepared when pressed, perplexed, pursued, and smitten down to say with Paul: "God will deliver." Persecutions, trials, and disappointments will serve a holy purpose if we keep our hope set on him with the assurance that our God will deliver. I read one time of a little girl that asked a man to write his autograph in her book. The man wrote these words: "My little girl, may you have just enough clouds in life to make a glorious sunset." In trying times may we have the faith to say: "For our light affliction, which is for the moment, worketh for us more and more exceeedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things

which are seen are temporal; but the things which are not seen are eternal." I am grateful for the abiding presence of God.

II. THE MESSAGE FOR THE WORKERS

"Preach the gospel to the whole creation." Paul charged young Timothy to: "Preach the word." In 2 Timothy the worker has the *doctrine* and *discipline* of the church. "Every scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (1) Profitable for teaching—doctrine. (2) Profitable for reproof, correction, instruction—discipline. *That* the man of God may be complete, furnished completely unto every good work. This is a balanced gospel. Preach it without addition, subtraction, or modification.

God commanded Jonah: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jonah 3:2.) This is a timely lesson for all of God's preachers. Preach the *preaching* that I bid thee. It is one thing to preach and another to preach the *preaching* that God commands. The preaching that God bids is what we need in Texas—in Japan—everywhere.

WHY PREACH THE GOSPEL?

Brother Coffman said: "The brethren will do more when they are taught more." Our responsibility is to show the brethren the need of the unsearchable riches of Christ. Therefore, the question, why preach the gospel? The dire need of the gospel of Christ is seen in the answer to this question.

1. Because of its power to save. Paul said: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." In this brief passage the apostle gives us the person, power, and purpose of the gospel. Paul was not ashamed of the person of the gospel, the power of the gospel, or the purpose of the gospel of Christ. Preach it to save lost souls.

2. To edify the church. "So then let us follow after things which make for peace, and things whereby we may edify one another." (Rom. 14:19.) In Colossians 3 we have a list of things to follow with the assurance they will maintain peace and edify one another. Put on a heart of compassion, kindness, meekness, long-suffering, forgiveness, and love. Preach the gospel that brethren may know to adorn the life with these holy virtues.

3. To destroy all barriers. "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." (Rom. 1:14.) Just so long as there are barriers in the world we will need the gospel to bring them to destruction. With one stroke of the pen the apostle Paul destroys four barriers among brethren. "Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian,

bondman, freeman: but Christ in all, and in all." (Col. 3:11.) There cannot be Greek and Jew—no barrier of race; there cannot be circumcision and uncircumcision—no barrier of creed; there cannot be barbarian and Scythian—no barrier of culture; there cannot be bondman and freeman—no barrier of class. "Ye are all one man in Christ Jesus." I read the report of a meeting in which a Jew and his wife obeyed the gospel. After they were baptized the Jew went to the preacher and said: "Brother, before our baptism, I was a Jew and my wife was a Gentile, now we are Christians." There is salvation for both Jew and Gentile in Christ upon the terms of the gospel of Christ. Let all the workers preach in such a way that we sing with Brother M. C. Kurfees:

"Let party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ, their head.

"Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance,
With mutual blessings crowned.

"Thus will the Church below
Resemble that above,
Where streams of pleasure ever flow,
And every heart is love."

4. Because of sorrow in the world. "Wherefore comfort one another with these words." The word of God is a source of comfort. Messengers of the Cross have a comforting message for persons when they cry unto Jehovah in their trouble, for there is the redeeming love of Christ with the divine assurance that he will bring them out of their distresses. They need the comfort of the Psalmist, who said: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; Thy rod and thy staff, they comfort me." No wonder Paul said, "Preach the word."

5. Because it reveals the Christian's view of death. The message of Christ reveals the proper attitude toward death in four verses expressed in four words. It is an *appointment*—"Appointed unto men once to die." It is the Christian's pleasure to meet the appointments of God in life, and in death the child of God meets one of the outstanding appointments of God. It is a *departure*—"The time of my departure is come." It is a *rest*—'Blessed are the dead who die in the Lord . . . that they may rest from their labors." It is an *entrance*—"For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

6. Because it sets forth the best life. The Christian life is the best life. To live the Christian life we must "Rejoice with them that rejoice; weep with them that weep." "All things therefore whatsoever

ye would that men should do unto you, even so do ye also unto them." It is that beautiful life of faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love.

III. THE JOY OF THE HARVEST

The harvest period is reached in the salvation of individuals. Preach the gospel to every creature. There is the joy of the person saved from sin—the Ethiopian Eunuch "went on his way rejoicing." Philippian Jailor "rejoiced greatly, with all his house, having believed in God." There is the joy of the worker—"Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved." There is the joy of the angels—"There is joy in the presence of the angels of God over one sinner that repenteth." Oh, the joy of bringing persons from darkness to light! Let us declare his precious truth with rejoicing.

"No longer of him be it said,
'He hath no place to lay His head'.
In every land a constant lamp
Flames by His small and mighty camp.

"There is no strange and distant place
That is not gladdened by His face,
And every nation kneels to hail
The splendour shining through its veil.

"Imprisoned for His love of me,
He makes my spirit greatly free;
And through my lips that uttered sin
The King of Glory enters in."

—*Joyce Kilmer.*

"Go ye into all the world, and preach the gospel to the whole creation."

QUESTIONS FOR DISCUSSION

1. Show the importance of the vital faith to the messenger.
2. What great promise has the messenger to strengthen him?
3. Why should we preach the *gospel?* Give six good reasons.
4. Do you know reasons why anything else should be preached?
5. Give examples of joys that are incident to "the harvest."

The Geography of the Mission Field

"THE FIELD IS THE WORLD", CHRIST THE GREAT MISSIONARY

During the Lecture Week there were Round Table Discussions held about the principal fields where churches of Christ were already working or ought to be. The following articles seek to give a summary, incomplete though it must needs be, of those discussions and studies. And the *geography* should be studied. Jesus studied it. (Acts 1:8.) There may be many efforts wasted at present, too many workers in one field and too few in others. One time my father had me sow some turnip seed in the garden. One corner of the garden got too much seed, three corners didn't get any. As foolish as I was, aren't some churches and some preachers doing worse? Paul strove to preach Christ where He had not yet been named (Rom. 15:20) and not to build upon another man's foundation; too many preachers are content to build upon another's foundation and labors (II Cor. 10:15, 16; I Cor. 3:10), too many churches are sowing again seed where the field is already overseeded instead of going out into virgin soil.

Again, what would you think of a wholesale house that would not sell any products outside its own city or county until every store in its city had put in exclusively its wares? We need to send out our Gospel salesmen wherever there is good sales territory. Brother Hockaday asks: "What would you think of the man who paints each year the front of his barn and never paints any other part of the barn?" Are the well established churches in such places as Tennessee and Texas, where there are capable elders that could easily dispense with a preacher altogether, still "painting the front of the barn", still paying a big salary to *our* preacher and only sending five or ten percent of our support (our "paint") out where there is *no* church established, *no* elders and where we expect someone on $25 to $50 per month to do more than our high paid preacher? Such procedure is not scriptural. Paul was the most powerful and capable preacher among the disciples, but he was not kept at Jerusalem.

In arranging the Round Table Discussions, or geographical studies, we studied: I. The Orient, where there is hardly one worker to ONE HUNDRED MILLION heathen. II. Africa, with its broad expanse and great need of the "Light of the World". III. The populous Northeast (of our own United States) which is a "great open door" to millions who never heard of the simple New Testament church in our own nation and our good neighbor on the North. IV. The extensive Northwest, with its sturdy but untaught

population. V. The religious Southeast, with its great victories of the past, but with fields still unsown such as Virginia, and the great numbers of colored folk for whom Christ died also. VI. The great Southwest with many new fields among the Americans (such as Utah) and still greater opportunities among the Mexicans and other Spanish-Americans. We did not even get to mention Europe with its enlightened millions—such an opportunity for profitable missionary investment. Surely we should sow more seed in sparsely seeded regions.

With such broad fields to plant, such good and plenteous seed but such shortage of sowers and of interest in sowing in sparsely seeded fields, surely there should be no jealousy between fields or workers. Mexican workers, for instance, should not try to discourage those fellowshiping the South Africa work; workers in China should not criticize workers of Japan before the sponsoring church, etc. But above all, our religious papers should not criticize the "errors" of missionary workers anywhere. *All* workers are fallible, to be sure, for "we have this treasure in earthen vessels". But no Christian can read 1 Cor. 13 and then drag out to public gossip reports that may or may not be true, but are sure to bring great hindrance to the cause everywhere. Of course, any mistake should be reported and corrected, but it should be reported privately in love to the elders of the sponsoring congregation. They will be able to investigate thoroughly and bring about the correction. In fact, they are the only ones authorized by the New Testament; any other person or agency is setting himself up as "pope". May we all work together for the evangelization of the whole world!

QUESTIONS FOR DISCUSSION

1. Give as many reasons as you can for studying the geography of the mission field. (You can find many more reasons than this article had space for.)
2. What lessons may be learned from garden sowing? From barn painting? From the business world?
3. What examples did Paul give for all workers in this field? (Here, too, many other teachings may be found by studying the New Testament with this in view.)
4. Name the principal fields that should be worked. What are the opportunities and responsibilities of our churches in each of these?
5. What can we and our local congregation do to help or hinder in sowing the seed of the kingdom in these fields? (Think in terms of some definite field and some definite real work.)

"The Orient"

The work of the church is well begun in four parts of the Orient: Japan, China, Korea and the Philippines.

While Korea is a part of Japan its customs and language are so different from the Japanese it is better classed as a separate field.

The Japan field was opened some forty years ago by Brother J. M. McCaleb. Brother McCaleb is yet an active and able worker in Japan. The greatest number of American missionaries in Japan at one time was sixteen, during the years of 1930-1933. At present there are eleven, including those on furlough to return to their work this year. However, two of these, Brother and Sister Elbridge Linn, are new workers going out for the beginning of their work this year. The other nine are Mr. J. M. McCaleb of Tokyo, Miss Lillie Cypert of Tokyo, Mr. and Mrs. E. A. Rhodes of Yokohama, Mr. and Mrs. Orville D. Bixler, and Mr. and Mrs. Harry Fox of Ibaraki Ken, and Miss Hettie Lee Ewing of Shizuoka City, Japan. Other recent workers of Japan who are temporarily retired from the field are Mr. and Mrs. Herman Fox of Ibaraki Ken, and Miss Sarah Andrews of Shizuoka City.

There are about sixteen congregations of the church in Japan, some thirty gospel preachers among the natives and a good number of Bible teachers. The membership of the church of Christ in Japan or of any of the Oriental fields is hard to know because of their being converted often while attending colleges in the big centers and going out to their scattered homes. We can safely say there are one thousand members in the empire, however.

In China the work was begun in Canton where Brother and Sister George S. Benson began in 1925. Today as a result of their work together with other workers who later joined them, we have a splendid Bible school, and church work. The missionaries who have gone out to China since 1925 are Mr. and Mrs. Lewis T. Oldham, Mr. and Mrs. Emmett Broaddus, Miss Ethel Mattley, Miss Elizabeth Bernard, Mr. and Mrs. Lowell B. Davis, and Mr. and Mrs. Roy Whitfield. The church work has centered around Canton, Hongkong, and Peiping in North China. Several churches are established and a goodly number of preachers and teachers are trained for work among the natives.

For about eight years efficient work has been done in the Philippines by Brother H. G. Cassell and wife, and Brother Orville T. Rodman and wife. Though we have somewhat different conditions on the Philippine Islands from those of the Chinese and Japanese, yet the natives are oriental in disposition and the work of converting them goes along the same lines. There are today some three or four centers of work, with practically the same amount of progress

as is seen in China and Japan for the period of time spent in that field.

In Korea there are no American workers of the church of Christ. Brother Dong, a native Korean, was converted in the States and returned to his native land in 1930. His work has been observed by Brother McCaleb and is well reported of. He centered his efforts near the capital and has done much evangelistic work in the surrounding territory. There is a great demand for an American man in Korea to join Brother Dong in that needed field.

The problems confronting missionaries in these various fields are numerous but much the same in all. We find difficulty in reaching the very poor and uneducated. Making the work self-supporting is one of the biggest problems but some headway is being made in all the fields. We could name any number of the problems which are hard to meet, but it is not necessary to look at these and sigh with discouragement. We know that the gospel of Christ is for all and that we will overcome all difficulties if we press on in this good work which is essential both for them and for us. There is a great and effectual door open in the Orient and a tremendous responsibility resting upon us to give them the gospel.

QUESTIONS FOR DISCUSSION

1. What is the population of China? Japan? Korea? The Philippines?
2. What is the approximate number of members of the churches of Christ in each of these fields?
3. Name the missionaries on the field already and those who will be in the near future.
4. Give a brief history of the evangelization of each field.
5. Has the entire lump been leavened in the Orient, or have we just begun? Compare the numbers of unconverted with that of the converted in these fields. Have the farmers and laboring classes heard the simple message of Christ, or just of the better classes?
6. What are some of the greatest problems of these fields? What are your congregation and mine doing to help solve these problems? What are you and I doing? What opportunities and rewards lie out before us?

The African Work

J. Dow Merritt

Suppose we draw an outline map of Africa, the length and breadth of it five feet each and place in it the thirty or more states into which that continent is divided, Egypt, The Congo, The Union of South Africa, etc. Africa is five thousand miles long and as wide. A line one foot in length represents one thousand miles on this map. Its population is about one hundred and thirteen million.

To represent our missionary activities in Africa, let us draw a line an eighth of an inch wide and an inch long. Now let us cut this line in eight parts, one part for each of the missionaries gone to that field, and after taking away one part, for Brother Lawyer is dead and his wife and children have returned to the United States, let us put these square in that space called Rhodesia on our map. Near Kalomo in Northern Rhodesia let us place Scott, Brown and Merritt. At Sinde Mission, near Livinstone is Reese's location. Forest Vale Mission at Bulawayo, Southern Rhodesia, is where Brother Sherriff is buried and where his wife carries on the work they started years ago. Brother Garrett is at Salisbury and Brother Short at Macheke in Southern Rhodesia.

What a sight! Fourteen square feet of darkness, seven dots of light!

But we have been twenty years getting those dots there. No new worker has been sent out to reenforce the field staff since 1929. Does it seem likely that we are going to do a great work there at the rate we have been going? Are we going to convert Africa merely by sending 'white Christians to preach to the native people? Certainly not! What can we do about it?

If we turn our map and dots into living things and see the conditions of the country, how the natives live and think, the way the missionaries undertake their work, what their hopes are and what their problems are, it may be that we can find a way to help.

The people of the villages of Rhodesia cannot read or write. Half the children born never reach the age of one year. A quarter of the women die prematurely. Many folk die or are crippled for the lack of aid in sickness or injury which might be successfully treated by one of little knowledge. They worship their ancestors, and appease evil spirits; recognizing a Great Spirit they pray for rain and blessings. They are a very superstitious people.

The missionary located in the midst of a dozen or more of these villages, visiting them and preaching to them day by day soon learned that he must teach these people to read the Bible for themselves so that they could help him in carrying the Gospel to the community. So he built a school house near to teach the native boys who came to

read and write their own language, giving them Bible lessons every day. They could soon read the English Bible. The villages then began to call for these boys to come and teach the children. To get boys fitted for teaching he had to send them away to a government normal school where education and financial success is stressed and not Christianity. These boys returned home and married girls who taught their children the heathen ways. If there were only a Christian normal school for boys and a school where girls could be taught useful arts while they learned to read the Bible! After school days then they could marry Christian boys and teach their children in the right way.

The missionary in his rounds amongst the villages saw that those who could read hoarded the printed matter that fell into their hands and read it over and over to himself and all who would listen. Why not give him something to read that would tell him and others of God?

But let us go back to our map. At the southern point and on the western coast is Cape Town, a city of three hundred thousand souls. It is the Legislative Capitol of The Union of South Africa and is a university city. In the middle of the Transvaal is Johannesburg, a city whose suburbs and other environs have a population of about 500,000, the business center of Africa. Then there is Port Elizabeth, East London, Durban, and Pretoria, all cities of over 75,000 people.

For many years there have been several churches of Christ in Cape Town. Due to silly quarrels these churches became inactive. One of the brethren wrote to the editor of one of our American church papers asking that a capable American preacher be sent over to help them. Nothing practical was done about it. But Dr. Kellems of the Christian Church did go and now, with the exception of two or three congregations, all of the churches of Christ have gone over to the Christian Church.

Why not send young men to South Africa to convert the white people there and teach them to take the responsibility of carrying the gospel to the heathen of their own country?

The minimum need at present on the Rhodesian field appears to be:

A NORMAL SCHOOL. Two qualified young men to teach graduates from our mission schools so that as they learn to teach they may be kept under Bible teachers and out of schools that tend to break down all that we have been building up for years.

A GIRL'S SCHOOL. Two young women, one a trained teacher and the other a nurse, to teach the girls how to live better in their villages and to get them away from the heathen teachings which regard personal habits and children, and to make them fit wives for Christian men.

A PRINTING PRESS. A press to have readable tracts on hand to distribute to the book-reading native in the village so that he may know the truth and may be used to get the truth to others.

A PREACHER TO THE WHITES. Paul went to the trade centers of Europe and Asia and preached to the better classes of people who in turn took the Gospel throughout their countries so that within thirty years the whole world had heard the Word. We need at least one young man to go to one of the cities of South Africa and spy out the ground.

A SUGGESTION. There are bright young people who want to serve their Lord and humanity. Study medicine, surgery, dentistry, etc., with the idea of going to some out-of-the way place as a missionary of the Lord Jesus Christ.

It is a great encouragement to the workers in Africa to have $428.21 for the printing press which wasgiven by Abilene Christian College and the Christian people who attended the Lectureship.

Also it is a great pleasure to state here that *J. D. Bales*, a graduate of Harding College and a young preacher of excellent qualifications, has volunteered for work in the cities of South Africa. *Myrtle Rowe*, who has been a teacher in Harding College for several years, goes next year to Africa in connection with the girl's school. *Alvin Hobby* and *Carroll Cannon* mean to take over the normal school work. For all of which "we thank God and take courage."

QUESTIONS FOR DISCUSSION

1. How large is Africa? Compare it with the United States in size, population, education, and living conditions.
2. Who are the workers there of the churches of Christ? When did the last new missionary go to Rhodesia? When are more expected? How many more are needed?
3. What can be done to use the converted "boys" there, the white population, and the opportunities already at hand?
4. What are the immediate needs of the present field in Africa?
5. What can our church and our elders do about it? What can our young people do to train for such service?

The Populous Northeast

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The New Testament is a missionary book, breathing that spirit on every page. It is saturated and honeycombed from the song of the Angels on the Judean Hills to the last pages of Revelation. (See Luke 2:10f; John 10:16; Matt. 28:18ff; Mark 16:15, 16; Acts 1:8f; 8:1, etc.) The missionary spirit is germane to the life of any church, of any individual; it is the militant, conquering spirit of each. It is the essential function and life of the church. These are beautiful platitudes and easily said, but a statement by our Lord adds zest and inspiration to the hearts of men when they read, ". . . Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.) There is something about a seething, congested, metropolitan area that makes one feel the words of our Master when it was said, "He had compassion on the multitudes." (Matt. 14:14.) For all practical purposes we shall think of the "Populous Northeast" under three captions, namely, The Scope, The Obstacles, and The Methods of Approach.

I. THE SCOPE

It is almost beyond the imagination of any one to conceive just how many of the polyglot population of the world have never heard of primitive Christianity in our own nation. The Northeastern part of the United States is that portion of the world. If one should define a line from the city of Chicago to the southeast to Cincinnati, thence to Richmond, Virginia, and on to the Atlantic seaboard, one would begin to visualize the immensity of this particular field. In this section are such cities as Detroit, Chicago, Washington, Baltimore, Philadelphia, New York City, Boston, and many other smaller cities too numerous to mention. But in the aforenamed cities we have very few churches. Detroit has more than any of them, Chicago ranking next, and Washington, D. C., next. There are a few disciples meeting in Baltimore, Philadelphia, and Boston. New York City has a

congregation of less than a hundred meeting in Manhattan. In the entire state of New York there is not a single congregation strong enough to support a minister for full time. There is not a single building in all the city of New York that churches of Christ can call their own. In New Jersey the case is still more acute. There is a small building (paid for) in Tabernacle, New Jersey, a small rural village. So far as this scribe is informed, this is the only church building in all of New Jersey. There are a few groups meeting in the states of New Jersey, New York, Maine, and eastern Pennsylvania. Ohio, West Virginia, eastern Pennsylvania, and adjacent communities to Detroit, Chicago, and the southern states are not quite so virgin. All of this represents a population of possibly one-fourth to one-third the entire population of the United States. We have barely touched this on the outer edges, and have made little or no indenture on the fields already white unto the harvest.

II. THE OBSTACLES

Many and varied are the difficulties attending work in a virgin field such as this. Distances present a very pronounced problem in such places as New York, Chicago, Detroit, Philadelphia and other cities of even less population. At present the nucleus of a new work may be scattered for miles and in different directions to the central place of worship. This at least provides a fruitful field for cottage prayer meetings or Bible classes. Indifference is another obstacle, peculiar to every field, but especially to those areas where the lust for pleasures, and love of money have become the propelling attitudes. Modernism has played its part, and is one of the Devil's most subtle weapons. Preachers in the denominational world have taught their followers to believe the Bible in "spots," and so those tainted with that germ accept or reject the Bible at random. This is modern infidelity. Another very grave difficulty is the lack of places to meet for worship. Although a house of worship is not essential to worship, a *place* is. We read with delight of the church which met in the house of Caesar, or Aquilla and Priscilla, but they never grew much until they had permanent places of worship, and neither do we. The place of worship need not be extravagant or gaudy, but at least in keeping with the surrounding community. Possibly one of the greatest difficulties of our modern day is the lack of zeal to prosecute the Lord's command to "GO."

III. THE METHODS

Methods in this section will vary. What will work in one place will not necessarily work in another. The methods used by our Master will adapt themselves at almost any place tried. Personal Work was his primary method. He taught much, but seldom preached. It was not by accident that he was addressed, respected, and revered as a teacher. This method can be used very effectively. Those in va-

rious walks of life who come to sections where the church is weak, or is not established, can begin at once to build up a congregation. This may be slow at first, but it can be done. One of the best methods is for one, two, or three congregations to select a field where there is a possibility of a work, select a man, send him for a period of years, until a definite task is completed, and then give publicity to it. It is the firm conviction of this scribe that no work can be of much permanent value, or attract many outsiders without a building. Tracts, letters, periodicals, books, and materials designed for the untaught can be distributed. Above all else there must be that determination and zeal to see the Lord's work prosper and grow before we will conquer this field. It will be slow and take many years, but let us not "grow weary in well doing."

QUESTIONS FOR DISCUSSION

1. Give the approximate population of seven great cities of the Northeast.
2. What is the approximate area of the Northeast? Compare it with Texas, Colorado, and California.
3. Describe the people that form this population.
4. What are their activities and interests? What is their attitude toward religion and the church?
5. What per cent of the population are members of churches of Christ (New Testament type of the church)?
6. What difficulties are there for evangelizing the populous Northeast? What encouragements? What ways and means do you suggest for its evangelization?
7. What can your congregation do about it? What can you do?

"Canton, China, Bible School—Class of 1936-37"

The Extensive Northwest

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The Northwest includes the eight extensive states: Montana, Wyoming, Utah, Nevada, North and South Dakota, Minnesota and Wisconsin. Montana has nine small congregations with a total of about 171 members. These are mostly rural and scattered at different points. Wyoming has two small congregations. There are about forty members in these two congregations. Utah has no members, so far as I know. Since Brother J. E. Wainwright's visit to Reno, we have a small group, in Reno. So far as I know, this represents the state of Nevada. North Dakota is represented by a few members near Crosby. South Dakota has 15 or 20 members at Huron. Minnesota has three small congregations with a total of about 18 members. Wisconsin has six small congregations with a total of about 81 members. I had a letter several years ago from a sister saying that there was a large congregation at La-Crosse, Wisconsin, but Brother Ottinger, who has done a great deal of work in Wisconsin, did not seem to know about it.

The attitude of the people, as it appears to me, is illustrated by the two instances I will relate. During one meeting, I was holding, we had a 16-inch snow. I was talking to a man on the street about the snow and its benefits and he was especially friendly. I told him about the meeting and invited him to attend. He immediately seemed to me to freeze into stone. The other day, I was trying to get a lot on which to stretch our tent for the meeting soon to be held by Brother Roy Cogdill. I asked a lady, who owned a certain lot, and in the conversation told her what I wanted with it. She immediately said, "I can keep you from having it there if I want to." She also said that this was the attitude of the neighbors. Of course, there are noble exceptions to this, but this will give you an idea of the attitude toward the simple gospel of Christ.

It would be my suggestion that in this mission work we should build with an idea of permanence. I do not think that a man is apt to establish a congregation in a two- or three-weeks meetings that will remain. A congregation is established in these raw fields on the same principle that a woodpecker builds his nest. He keeps pecking in the same place until he has a nest and we must keep preaching in the same place until a church is established. When you select a field to fellowship in mission work, stay with that field and let the missionary know that you intend to stay with him with your prayers and fellow-

ship. When a man enters a field of this kind, one of his greatest difficulties is a place to meet. We should have as well equipped meeting houses as the sects. In driving to Sheridan, Wyoming, I passed through a little town where there were several Indians. There were several buildings, the sign was painted in front, "The Indian Mission." In Sheridan, a certain denomination had two preachers come here; they erected a temporary enclosed tabernacle. I did not go inside, but I am sure arrangements had been made for heat. They had leased ground for six months. A thirty-minute daily radio broadcast is held by these preachers. If a missionary could have a building belonging to the church to give the idea of permanence, it seems to me that it would be one of the greatest assets he could have. Then if he could have an operating fund, so that when he needed something badly, he would not have to send out an S.O.S. call and wait the good time of the churches to do what was needed to be done.

I wish I could draw a map to present the next idea. There is a main highway running across the state of Montana from east to west on the south side of the state. A main line of the railroad runs parallel to this highway. This highway and railroad run through Spokane, Washington. There is a good church there. Between there and Billings on this highway are the larger towns, Missoula, Butte, and Bozeman. Then southward, across the state of Wyoming is another highway. On this highway are the larger towns, Sheridan, Casper, Cheyenne, Wyoming, and then Denver. I am sure you see the picture connecting these larger towns. Brother Charles L. Johnson is soon to be in Sheridan for regular work. Brethren, why cannot this connecting link be made?

Cannot the home preacher select with the help of the elders a certain needy field and interest the home congregation in that field? May he not urge that that field be part of the regular budget of that church? Is not a budget that does not have a needy field as a part of that budget, lopsided, when the Lord says, "Go into all the world and preach the gospel to the whole creation?" During the late war the government filled the boys and the people at home with a tremendous enthusiasm to win the war. Cannot the home church become filled with enthusiasm to win the world for Christ? It has been said, "The flock at home must be fed and tended; the work at home must be vigorously prosecuted; but that is too small a thing to constitute the chief work of the church."

I wonder how much of the world could be evangelized with the money that we Christians waste? Should we not be willing to keep books with the Lord and spend more to reach after souls in regions that know not the true gospel than we waste? Question: Would not a little more plain living and large giving better become those whose first question is not, what shall we eat? what shall we drink? or wherewith shall we be clothed? but what can I do to best advance the kingdom of God?

QUESTIONS FOR DISCUSSION

1. Which states form the great Northwest?
2. Which state has no churches? Which ones have very few?
3. What is the attitude toward religion and the church on the part of those living in these states?
4. What opportunities and what difficulties do these states present?
5. What attitude and what help should churches and Christians outside these states show toward these states and the workers? What could even a little financial help and prayers accomplish for this territory?
6. What fellowship can I and my church have with this work? Which field should we choose? How much fellowship should we have in it? Whom should we train or choose as our messenger?

Canton, China, Bible School Girls—Fall of 1936.

The Great Southwest

J. Emmett Wainwright

Territory. The "Great Southwest" suggests to the mind California, Arizona and New Mexico. El Paso, Texas, occupies an extreme position in the "Lone Star" and is considered strategic when thinking about invasion of Southwest and Mexico. Classification of Nevada and Utah may be problematical, but the solution may be found by invasions from every direction! Conquered territory must be occupied—developed!

Population. Cosmopolitan indeed! In Southern California, the East has met the West; and, blending of Orientals and Occidentals have brought forth strange and peculiar customs. All states are represented along with representatives from both hemispheres. The Spanish-speaking people, along the border, run into the hundreds of thousands; most of them speak (Colloquially) Mexican and American.

Religious. Should our beloved Paul be permitted to return to this earth and appear in Los Angeles, he would likely repeat his "Mar's Hill" address, with an enlargement, because of many strange altars. No doubt, he would find it necessary to put extra emphasis on evidences: "God Is," in order to expose the atheist, the infidel and the agnostic. "Our own" came to the golden west looking for "apples of gold" but evidently brought along several "lemons" of preferred customs! Agitators were ever ready to magnify petty differences, draw imaginary lines, erect dinky standards, and demand that all others humbly bow at their sectarian feet! However, many honest hearts refused to suffer the "whiff."

Enlightenment. Through long-suffering and forbearance, demarcations caused by misunderstanding gradually crumbled. The uninformed have been schooled, and the misinformed have been corrected. A better understanding concerning law and custom, commands and circumstances, essentials and incidentals, has ushered into our midst enlightenment and happier days. Strong men are proclaiming the gospel publicly and privately; and efficient teachers are molding characters with sacred truths for time and eternity. Godly men, who have been successful business men, are liberal in their contributions to every good work.

Difficulties. As the program of "Christian Education" moves forward many difficulties disappear. Of course, progress incurs liabilities. Every generation must have the "old faith restated"; and, often, each generation should be retaught several times! Humble soul-winners, thoroughly rooted and grounded in the truth, willing to spend and be spent for the blessed Cause of Christ, self-forgetful with unbounded faith in the Lord's program and promises, may make invaluable contributions in precluding difficulties. Doubt and disbelief

are not confined to the Great Southwest; racketeers have invaded universities of every nation with their question-marks.

OPPORTUNITIES. Inviting doors, unusual and unique, may be observed on every hand. The wide-awake child of God does not always wait for some one to open a door, nor depend on some one to open his eyes in order to see an open door! When the heart is characterized by love divine, the "passion for souls" not only enables one to observe opportunities, but inspires to the point of "making new opportunities." Multiplied thousands of "strangers within our gates" can be reached and should be reached. Thank the Lord we are not required to "convert the world," but to preach the gospel, to every creature and in every nation, is a solemn duty and a sacred privilege! One hundred churches in the South could support one hundred men in barren fields of the Southwest until the work is well established. A commendable showing has been made in supporting work among the colored people; why exclude the white? It is possible that the cosmopolitan population of the Great Southwest has encouraged us to reconsider the breadth, height and strength of the world-wide age-lasting commission of our Lord. We feel near those who are laboring in foreign fields, and maintain an abiding interest in the workers among the sinners of our home country. Difficulties of the past were detrimental; present activities in many good works show improvement; the future will demand greater things for our God.

PRAYER. "Father, we are thankful for the great provisions for human salvation; may our hearts be alert to dangers which attach themselves to numerical and financial growth; may we be preserved in gospel simplicity unto thy heavenly kingdom, in Jesus' Name—Amen."

JUDEA AND SAMARIA

Jesus said: "Ye shall be my witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." To many of us neighbors the Great Southwest represents "all Judea," Mexico represents "Samaria" and all Spanish America represents "the uttermost part of the earth." A beginning has already been made in this respect. There are Mexican churches of Christ in Abilene, Texas, Sweetwater, El Paso, Dallas, Ft. Worth and San Antonio besides other members scattered in other places such as Sonora and Sinton. The brethren of Los Angeles—which has a greater Mexican population than any other city except Mexico City—are already making a beginning with the Mexican work. The brethren of Tampa, Fla., have sent a missionary to Cuba; the churches of the Southwest are debtors in a very special way to Mexico and all South America. Think of our opportunities there!

Missionary workers among the Mexicans include Brothers Jesse G. Gill, John F. Wolfe, H. R. Zamorano, Juan Longoria, Jose Dias, J. W. Treat, H. L. Schug. Brother Schug was the pioneer in this field and

all the workers have been fostered or inspired by Abilene Christian College. Likewise the marvelous development and growth of the church along the Pacific coast is largely due to the efforts of alumni of the college. The contributions of this college and Harding College and David Lipscomb College and other Christian schools and colleges to the foreign field and neglected fields at home have been so great that we can hardly imagine what the extent of the cause would be today without them. May these schools grow yearly in power and influence and consecration to the Lord! May they serve the church more faithfully from year to year!

QUESTIONS FOR DISCUSSION

1. Which states present excellent opportunities for evangelism in the great Southwest?
2. Of what peoples and customs are the population?
3. What is their religious condition?
4. What difficulties must workers overcome in this field?
5. What opportunities does this field offer?
6. What fellowship can I and my congregation have in this field?

A group of missionary workers and natives at the Forest Vale Mission, Africa. At the extreme left, standing, is Sister Sherriff, sitting, Sister Hinde. At the extreme right, standing, Brother Parkes, sitting, Brother Fred Claassen and Brother Hinde. The building is one of the stone houses erected by Brother Sherriff.

The Religious Southeast

H. L. SCHUG
Abilene Christian College, Abilene, Texas

There are some very interesting and commendable similarities between the history of the church in the Southeast and the account of the New Testament Church. The New Testament Church started in the East, in Jerusalem, moved North and West (through Galatia, Macedonia, Italy and on to the West); the Restoration movement started in the East, extended to the North and West. The early church had capable elders that could direct the work of the local congregations, thus allowing their best evangelists to go out to virgin territory and establish new churches; many of the churches of the Southeast are still following that excellent scriptural example,—may we all resolve to do so in the future.

There are still some sections not thoroughly evangelized, such as in Eastern Virginia (just as the New Testament Church apparently did not extend eastward), but the greatest opportunities of extending the church in the Southeast is "with the African at our door," as Brother McCaleb puts it. We read in the New Testament that the Jewish Christians aided the Grecian widows and then that the brethren in Greece and in Macedonia aided the brethren in Jerusalem. Our brethren in the Southeast likewise are following the scriptural model when the white and colored brethren help each other. Brother McCaleb writes:

"It is truly gratifying to see the lively interest many of the white brethren are taking in the African in their midst and to see the interest the colored people are taking in themselves. This is not only scriptural but according to common sense. If we send missionaries to Africa, which I most heartily approve, why not be equally zealous to preach to their brethren in our midst? Not only so but by the special advantages of the Africans in America they should soon be sending from their own numbers men full of faith and the Holy Spirit to enlighten their fellows in Africa. The only way we can keep the blessing of light and salvation is by passing it on to those who have it not." Two other great future fields for our colored brethren are the colored population of Cuba and Brazil, the majority population in each case.

Among the white brethren who have aided are Brothers B. C. Goodpasture, A. M. Burton and G. C. Brewer. Among the colored evangelists are Brothers Alexander Campbell, Marshall Keeble, A. L. Cassius, Luke Miller and W. M. Whitaker. A more extended account of this very important work can be read in the May, 1937, issue of *World Vision*. Brother Keeble reports that he himself has baptized more than 20,000 into Christ. There are one hundred and fifty-

seven colored churches in the United States of which he knows, and the work is growing to the glory of God and the blessing of mankind.

Brother Keeble has furnished the following list of colored churches:

Tennessee	36
Alabama	29
Florida	26
Texas	20
Georgia	14
Oklahoma	9
Kentucky	6
California	4
Missouri	4

Chicago, Colorado, Indiana, 2 each; Arizona, Kansas, New Mexico, one each.

The oldest church, according to Brother Keeble's report, was established in 1870 near Tuscumbia. The work still continued slowly through the '90's. Over one hundred churches have been established since 1920.

The progress alreadv made is great and commendable but the opportunities ahead are much greater yet, and so are our responsibilities. Think of the millions yet unconverted right at our door. Let us go on with the work!

QUESTIONS FOR DISCUSSION

1. What parallels can be drawn between the history of the church in the Southeast and the history of the New Testament church in the times of the apostles?
2. What are the greatest opportunities for the extension of the church in the Southeast?
3. What is, approximately, the negro population of the Southeast?
4. Name some of the negro evangelists.
5. Can your church cooperate in such a work? If so, in what way?
6. The Gospel went out from Jerusalem but did not stay there; the church was once very strong and active and pure at Rome, but is not so today. What may we do and must we do in order that the Southeast, where the Restoration movement first started, may not follow in the steps of Jerusalem and Rome?
7. What may your church and mine do, and what may we do individually, to keep the church in the Southeast and in our own home from becoming inactive and unscriptural?

Women Workers in Foreign Fields

HETTIE LEE EWING
Shizuoka, Japan

The fidelity of women to Jesus, their great benefactor and friend, during His three years' ministry and at the cross and sepulcher, should be enough to inspire women of all ages to give their hearts and lives in service to Him.

Not only while Christ lived upon the earth were women prominent in service for Him. The books of the New Testament give us many examples of their influence and of their work in the growth of the church.

Dorcas was a woman of good deeds. We do not know whether she was a widow or a single woman. It seems that in this revelation concerning her work God deemed it sufficient for us to know that her "good deeds" made her a woman greatly loved in her community. Lydia, the first convert to Christ on the European continent, asked the apostles to abide in her house if they judged her to be faithful. We know enough about this woman to understand that she obeyed God. It is likely that her house was the worship place for some time for the Christians of Philippi. Yet we do not know whether she had a husband, or whether or not she had children. The Word of God suggests to us no questions whatever as to whether or not she should be a Christian worker, or if her time was given too much to her own household to accomplish any good for the Master's cause. Yet today people who wish to drop whatever hint or suggestion they may to hinder the church from supporting missionaries on foreign soil, will say that married women have too much to do educating their own children, therefore cannot accomplish anything in aiding their husbands in church work.

Priscilla in her culture and ability was an expounder of the truth with her husband in correcting and guiding into all truth the gospel preacher, Apollos. What else did this woman have to do? Did she have a family? Did she aid her husband daily in teaching the gospel as they made tents and talked with those who came about? God tells us enough. By His word we know that she taught, not as a public

proclaimer of the gospel, but that she taught in a place and in a way that pleased God. Let's remember her as an example. Her record is not to emphasize that she was married, but that she taught.

When Paul commended to the Roman church his sister Phoebe he mentions no one with her. He does not suggest that this woman going to that great pagan city might be misjudged by the pagan minds of that land, as is sometimes suggested by some of our modern critics. Neither did Paul caution the leaders of the church in Rome to watch Phoebe and guard her lest she not knowing her sphere might go beyond and attempt to do the work not given for women to do. It seems that Paul knew her to be a true convert of Christ, well taught in gospel truth, and that she knew well what work was there for her to do, and that she could do "all things in Him who strengtheneth."

In such women as Philip's four virgin daughters who prophesied—"spoke for God"—and those women mentioned by Paul, Tryphena, Tryphosa, Persis, Julia and the sisters of Nereus, no time nor space is given to quibble about their state of life nor their right to do service. The Holy Spirit wrote by the pen of Paul only words of commendation for them.

Women today who go out to the far away fields to do gospel teaching do so with a clear understanding that their work out there is to be just what the woman's work is in the church in America, just what it was in Priscilla's day, in the time of Dorcas and others whom God has named for our examples. They go out to meet the needs of the people in those lands in certain "good works" where a woman's help is needed. Both the married woman and the single woman out there are doing what the woman should do and nothing more. God has not made any distinction between the "good works" a married woman can do and the "good works" a single woman can do. Many of them are aiding the sick both in ministering to their physical need and in telling the gospel story. Sister Bixler has done much in teaching Japanese women who needed her helping hand in their distress. Miss Sarah Andrews sat by the bedside of Mrs. Murakami and told her the blessed story just before her death, and she was blessed to see the little Japanese woman confess her Lord and be buried with Him in baptism before she passed into the great beyond. This is only one example of many, many who have hungered to know the truth and have in a quiet personal way been told it by a good woman.

The women on the foreign fields teach the native women how to better dress and feed themselves and their families. Especially is there a crying need among the Africans for such work. Without the work of the wives and daughters of our missionaries in Africa that work would not be done efficiently. Our women in Japan and other fields are conducting Sunday school classes for children, daily kindergartens where they supervise native Christian women as they teach the children. They also conduct Bible classes for native women and in their

personal teaching give much guidance which aids in the development of our Bible teachers among the natives.

The kindergarten offers great opportunities for both the training of children and the opening of doors to heathen homes where the gospel preacher may go in and teach. The most outstanding work of this type done by a woman is that of Miss Lillie Cypert. She has specialized in it for some fifteen years and her kindergartens meet government demands, and at the same time are being taught by Christian women whom Sister Cypert supervises. Her influence then is to see that the native teachers are able to teach the Bible daily to those children, and to meet the parents, help them in their problems and to gain their friendship in order that they will come to hear the gospel. The Japanese preacher of the gospel located in her town has the oversight of the church work, and he and other male members do all that should be done in public service, while she and the preacher's wife and women teachers do the work among the women and children.

In my own field in southern Japan the work has always been opened by a Japanese preacher and his wife, and I have joined them to do my part. Though I have not done kindergarten work, I aid them in Children's Bible classes in several localities. Sister Takaoka (wife of the preacher) joins me in teaching daily classes for women and girls. As there is a demand in Japan for teaching them how to make Western style clothing we devote some time to this as a channel for making contact, and with these classes we teach the Bible, give out tracts, and when a woman is interested enough we give her a Testament to take to her home for study. Together she and I visit the sick, help the needy when we can, and go to funerals to express our sympathy. Her husband joins us in this personal work when he is free from his own work of study and preaching and visiting.

One phase of the work which I have loved to do, although many of the missionaries drift away from it as they get more into the native language, is to conduct Bible classes in the English language. In my own house, seated at a table where a few young men and women of college age will come, eager to hear and speak English, which they study in school, together we read the Bible in English and exchange questions and answers. There is no public teaching here, but only a quiet study hour in a class room of my own home where a few sit in round-table discussion. Even in such a work as this the preacher and his wife are present, together with the elderly widow who lives with me. If prayer is offered before or after study, Brother Takaoka leads it for us, and when a question hard to answer arises, he explains it in the native language. The English Bible class thus becomes a channel through which souls are lead to hear the gospel.

Many examples might be given of woman's work as it is being done in the far mission fields today, but you would find them to be the same type of work which the women are doing in the homeland. If all of us would wish to get to work and do what we can for the

Master's Kingdom, we would soon cease to be critics, and would become zealous workers. We would soon see His kingdom, the Church of Christ, spreading surely and unitedly to "all the world." Then we might see the Prince of Peace ruling in the hearts of man. Then we could rejoice together and instead of always wishing to question a woman for doing her part, we would say with the Christ, "She hath done what she could."

QUESTIONS FOR DISCUSSION

1. What examples of women workers do we find in the New Testament? What work did they do?
2. Is woman's work in foreign lands essentially different from woman's work in the church in the homeland?
3. What work in foreign lands can women do under the supervision of the church, that would not and could not be done unless they did it?
4. Can you see how heathen women in foreign lands could not know of woman's place and responsibility in the church and Christian homes if there were not women workers, both married and unmarried, on the foreign field?
5. What women workers do you know of in the various fields?

Brother Sherriff near Sinde Mission, Africa, off on a preaching and inspection tour. The natives carry his food, bedding, cooking utensils, etc. Note how the legs of the black boys shine. They grease them—shine their shins instead of shoes.

Satan Is Anti-Missionary

R. C. Bell

No matter how Satan originated, he, throughout the entire Bible, is the powerful, perpetual enemy of God. And especially when God begins a new work is Satan, hoping to destroy it before it gains momentum, active against it. Witness the tragedy in Eden, the temptation of Christ in the wilderness, and, after he had failed with Christ personally, his unrelenting opposition to Christ's infant church. He bitterly contested every inch of ground the church gained from the very first. In Jerusalem, after failing to stop the preaching of the apostles by threats, imprisonment and by scourging, he changed his tactics and struck from within, filling the heart of Ananias to lie to God. (Acts 5:3.) When Christ overruled Stephen's martyrdom to Satan's confusion and started the church on its way to the uttermost parts of the earth, Satan followed to Samaria and found another human agent in Simon the sorcerer. (Acts 8.) When Christ put to sea and went to the island of Cyprus, the home of one of Satan's most efficient agents (Venus, whose worship was most wicked and licentious), Satan used his son, Bar-Jesus, to interfere. (Acts 13:10.) When Christ's church in her Christian Odyssey reached the shores of Europe, Satan, although fighting a consistently losing war, used the girl with a spirit of divination in a desperate effort to keep Christ out of Europe. (Acts 16.)

Satan, "the prince of this world," was defeated in the first Christian century; but he was not captured, and he has continued the struggle with Christ down through the centuries. He is sagacious and changes his weapons as occasion requires, even unto fashioning "himself into an angel of light." He learned long since a better way to make war on Christ and His saints than to use fire and sword. If in the twentieth century he can exceedingly curtail the missionary activity of the first century, not by bloody persecution, but by inducing Christians to be just selfishly indifferent about such work, it is all the same to him. Verily, "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6:2.) "Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom withstand steadfast in your faith." (1 Peter 5:8.) In this world-old controversy between God and Satan, whose side are we on? Neutrality is impossible. "He that is not with me is against me," saith the Lord.

The appalling neglect of missionary work, the chief purpose and end of the Church of Christ on earth, among us today surely is the result of Satan's doings. Can it be that he is blinding our eyes? He

cannot deceive us about baptism and the Lord's Supper, as he is doing the denominational world, but may it not suit his purpose just as well to deceive us about something else? If he can defeat the divine will and destroy human souls, what does he care about the way in which he does it? Of course he does not want Christ to start new work now in Mexico, the pagan Orient, or anywhere else. Indeed, nothing suits him better than to keep simple New Testament Christians (?) and their money within a comparatively small district of our South.

The church of God is now and always has been engaged in a desperate struggle for her very life with the Devil, and it helps her to prepare and to fight successfully to know who her enemy is. Moreover it helps in like manner to know the ways and means he uses in waging this war. Else she may fight as "beating the air."

THE HIRATSUKA FAMILY

Brother Hiratsuka is not so great a preacher as he is a teacher and just an all-round Christian. His greatest sermons are in his life. He was baptized by the writer more than forty years ago. His four boys are all grown, as also is his daughter and all are Christians. This makes a Christian family in a non-Christian country. All the children are well defined and their parentage well known. If I had never converted anyone else in Japan but Yunosuke Hiratsuka I would not feel that my labors were in vain.

J. M. McCALEB.

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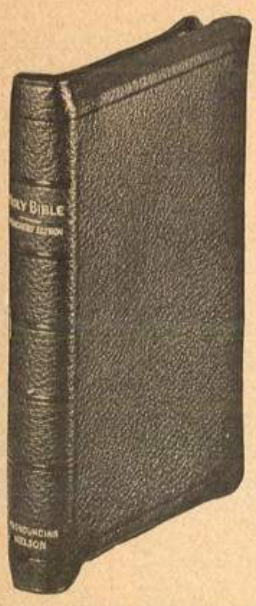

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27 For [r]was not Ĭṣ-ra̍-ĕl a derision unto thee? [s]was he found among thieves? for since thou spakest of him, thou [5]skippedst for joy.
28 O ye that dwell in Mō-ăb, leave the cities, and [x]dwell in the rock,

movedst thyself.
[t] Deut. 28. 49. Hab. 1. 8.
[u] Is. 8. 8.
[x] Ps. 55. 6, 7.

shall Mō-ăb be a
maying to all the
40 For thus sai
hold, [t]he shall fly
shall [u]spread his
41 [6]Kē-rĭ-ŏth i

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God, and turneth away from evil: and
he still *b*holdeth fast his integrity,
although thou movedst me against
him, [2]to destroy him [c]without cause.
4 And Satan answered Jĕ-hō'-văh, and
said, Skin for skin, yea, all that a man
[3]hath will he give for his life. 5 *d*But

h ch. 1. 22; Ps. 39. 1
i 1 Chr. 1. 45
k Gen. 25. 2; 1 Chr. 1. 32
l ch. 42. 11
m ch. 1. 20, ref.
n Josh. 7. 6.

Let it not come
the months.
7 Lo, let that nigh
Let no joyful v
8 Let them curs
day,
Who are [7]ready

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Prayer of a Missionary Heart

Lord, help me know the urgent need
For reapers in the field today,
To gather grain or sow the seed;
Lord, help me kneel and pray.

When others with thy word depart,
That dying souls may learn and live,
Help me with them to bear a part—
Lord, help me give and give.

And as I see with vision clear,
Where fields of white are bending low—
At home, abroad, or far or near,
Lord, help me rise and go.

O, touch my lips with cleansing flame,
And may my humbled heart reply
With faith and love in Jesus' name,
"O, Master, here am I."

—Chas. R. Brewer.

Through the Proving

Are we that city on a hill
Whom Christ hath called the Light,
While souls know nothing of his will
And wander in the night?

Are we indeed the salt of earth
With millions yet untaught?
Or has our savor losts its worth—
And thenceforth good for naught?

Are we cleansed branches bearing fruit
That God be glorified?
Or do we wither, lacking root?
We must in Christ abide.

Are we disciples of the Lord?
Christ said: "Come follow me—
To all the nations preach my word,
And lo, I am with thee."

—Nellie Hertzka Morehead.

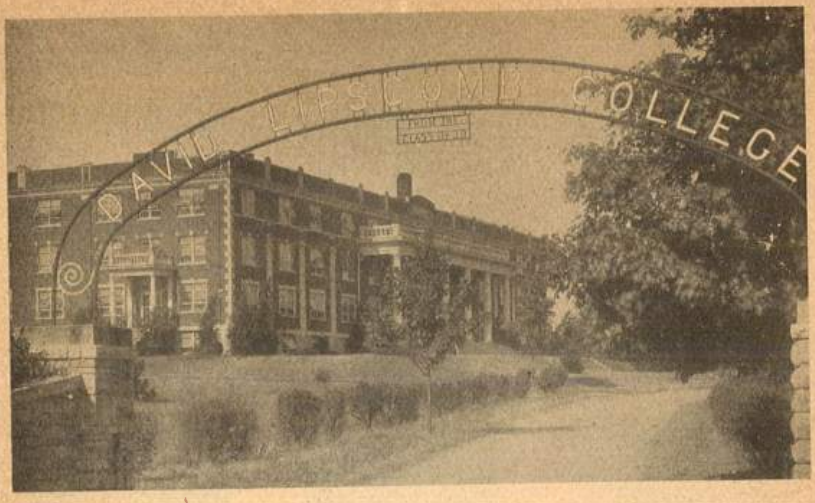
Abilene Christian College

STRESSES

Christian Living and The Teaching of God's Word

MICAH 6:8. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

JOHN 6:44, 45. "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one, that hath heard from the Father, and hath learned, cometh unto me."



How Is Christian Education *different?*

"Secular education" deals only with this world. It emphasizes knowledge, material research, profession, vocation—entirely separate from spiritual, religious values. The Bible is omitted from the curriculum. The professors may be even critical of Christian faith. In such atmosphere religion appears to be of no great consequence.

'Christian education" holds that a college must educate for eternity—that knowledge research, profession have permanent values because they project their shadows into the world beyond. "Secular" and "religious" are inseparable. Neither man nor the universe has any proper meaning except in the light of the spiritual. Education which omits the spiritual is pagan, destructive.

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Bible—The center of the curricula. Studied by every student every day. Taught without bias or "ism" for what it helps young people to become in attitude, "ideals," character, service.

Courses—Practically all basic ones offered in first two years at any college. Taught by large and highly trained faculty. Full credit in any senior college.

Location—ideal. Beautiful forty-acre campus. Half-million dollar plant. In great cultural and industrial center.

Features—Medical service. Athletics for all. Thirty-two kinds of activities, including journalism, academic and social clubs, forensics, radio, and orchestra. Special departments of art, speech arts, and music. Fifteen departments. High school. Training school.

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