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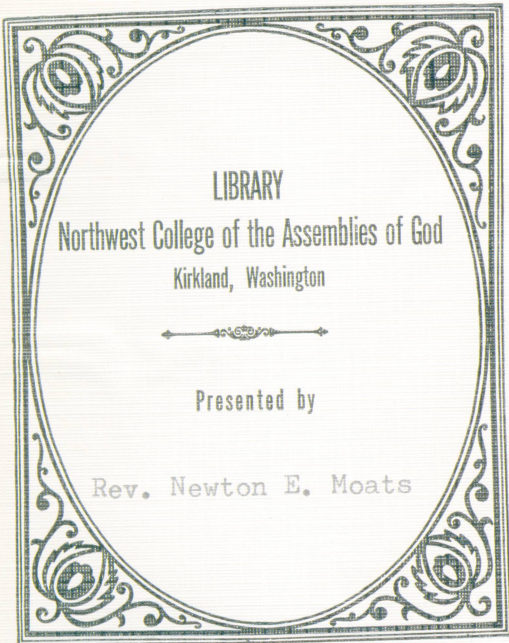
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COOPER - Nothing to win but the
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NOTHING TO WIN BUT THE WORLD

NOTHING TO WIN BUT THE WORLD

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Presented by

Rev. Newton E. Moats

NOTHING TO WIN BUT THE WORLD

missions at the crossroad

By

nic
CLAY COOPER

President, Vision, Incorporated
Spokane, Washington

Foreword by

MARK O. HATFIELD

United States Senator, Oregon

ZONDERVAN PUBLISHING HOUSE

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NOTHING TO WIN BUT THE WORLD

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Printed in the United States of America

DEDICATION

To the three ladies in my life:

MY MARY HELEN . . .

. . . whose empathy for world missions, and helpful critique of this work more than merit this tribute by her devoted and appreciative husband;

SOON JA . . .

. . . our lovely "adopted" daughter in Korea, who wooed our hearts toward the needy children of the world;

MY PETITE MOTHER . . .

. . . who is, and will always be, a part of any helpful thing I may ever do for the Saviour and for mankind.

ABOUT THE BOOK

THE READER will note that the twenty-seven chapters of this volume are inspired by specific incidents and situations recorded in the New Testament's twenty-seven books, each having relevance to foreign missions.

Tracing the missions theme through the Bible consecutively, book-by-book, produces a modern cosmorama of revelation bearing on twentieth-century crises and solutions.

The author fervently hopes that these thoughts on the various phases of the subject of missions will provoke a ready response.

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FOREWORD

SOUND THE BUGLE! Roll the drums! Charge!

Are we immune to these clarion calls? Has lethargy and apathy deadened the ears of would-be warriors?

Concerning our political institutions and other facets of our society, the indictments are often heard, "We are big and soft; we are rich and destitute." The author of *Nothing to Win But the World* has not excluded the Church from these indictments. The shoe may fit many *comfortable* Christians. One cannot but become agitated by these chapters.

Here, perhaps with a slightly different flavor, is a classical Christian call to evangelize the earth. The reader will know that action is overdue for Christ's followers to take seriously His admonition, "Go ye into all the world."

The author eloquently states his thesis: Communism is an enemy of both the political systems of the free world and Christianity alike. Therefore, to evangelize not only produces citizens for the kingdom of Heaven but guarantees freedom for citizens of this world.

The secular mind will see the church as an ally in the battle for freedom, and the missionary as a spiritual Peace Corpsman. The reader with "the mind of Christ" will see anew his personal responsibility to support the men and the women at the front, pushing past the frontiers of ignorance for the Lord. Each will ask himself, "What have I done to fill the need through giving, praying, going?"

This book will bring many Christians to their knees before God, for rededication to the spread of His Gospel, and will make the remaining Christians very uncomfortable.

MARK O. HATFIELD

Governor, State of Oregon

CHALLENGE

*Your rice-bowl is empty, little brother;
Your hands are blue from the cold;
Your face is a map of terror and pain,
Old as mankind is old.*

*Men try to reach the moon, little brother,
To lasso outer space,
But would they not come closer to God
If they wiped the pain from your face?*

*Men launch their miracles, little brother,
They send their rockets up;
But should it not be their first concern
To fill your empty cup?*

— LUCIA TRENT

PREFACE

Excerpt from
United States of America *Congressional Record*
Proceedings and debates of the 86th Congress

Extension of Remarks
of
HONORABLE WALT HORAN
of Washington
in the
HOUSE OF REPRESENTATIVES

MR. HORAN. Mr. Speaker, under permission granted to me to extend my own remarks in the *Record*, I would like to include an article written by Clay Cooper of Spokane, Washington. I think Mr. Cooper has pointed out some things that are well worth our heeding. His statement is as follows:

MISSIONS OR MISSILES — THIS WORLD OR THE MOON

*The heaven, even the heavens, are the Lord's:
but the earth hath He given to the children of men.*

Psalm 115:16

What a lot of talk about getting a man to the moon! Had you taken the scissors to the morning paper and clipped every article having to do with moonshots, satellites, and the communist implications, you could have had shredded newsprint for breakfast.

We are in the grip of lunarmania. Getting to the moon all but obsesses the imagination of tens of millions of people. Unless the spectacular feat is achieved soon there are going to be many, many disappointed scientists and multiplied millions of dissipated dollars squandered as well.

Perhaps we need to be reminded, in our marathon race with the Reds, of the pitfalls that lie dead ahead. We are so all-fired concerned that the Russians will out-distance us we are stampeding into a crash-spending program which could help satellite us into bankruptcy. However, this is not our most crucial concern. What is of much greater moment is that while we are striving to gain the moon, we might be losing the earth. Could not this be the Commies' fond dream?

This world is the one the Communists want. This world right down here, every hemisphere of it and every acre of it. They do not want the moon half as much as they would have us think. Why are we falling so completely for their "other world" diversionary tactics? Have we forgotten how they focused our attention elsewhere while they were carving up Korea? While we were intently parleying at Geneva, they were parceling out Viet Nam. When our eyes were glued on their created crisis in Lebanon, they were blasting away at Matsu and Quemoy, and while we were digging out from under the rubble there, the Russians were opening the Berlin front. Now they draw our attention to *worlds above* as a feint to decoy us away from this *world below* which is the real focal point of their ambition, their prime and ultimate goal.

Only God can jar us from our trance. Only He can save us from the profound state of abstraction which is causing us to follow the siren notes of Red Pied Piperism. For us to act from panic impulse is exactly what the Russians want. If they can keep us engrossed with the moon, they will have less trouble engulfing the earth. Unless we awaken to their strategy of diverting our attention from their real prize, it will be another case of "while we were busy here and there, it was gone."

Bear in mind it is not something we shoot from earth into the heavens that is going to save the world. Rather it is that Someone who came down from heaven to earth one starlit night in the long ago. Tidings of landing a man on the moon would leave two-thirds of the people of the world cold. The Good News, first told by the Judean shepherds, can charm the ears of waiting mankind. As a symbol of hope, the fiery launching pad pales in comparison with Bethlehem's manger.

It is cause for amazement to many thinking people that a nominally Christian society should frantically compete with avowed atheists in the moon-race. Let the Reds be first to reach unknown worlds. Let the known world with its known peoples and their known problems be our first concern. Why bankrupt the nation so as to plant the Stars and Stripes on the pock-marked Sea of Tranquility? The Blood-Stained Banner has yet to be lifted over more than half of terra firma! Falling victim to a celestial megalomania under the planned prodding of the Reds, while oblivious to our terrestrial mission, could prove to be a fatal mistake.

There is no Divine Commission ordering men to go to some other world. There are multiplied commands instructing us to shadow this world with the Cross. Pointing a needle-nosed Saturn into the azure holds no fulfillment for a crippled Asian leper, or for a syphilitic-blinded child in Africa, when contrasted with the needle on the end of a syringe in the missionary doctor's hand. We must be wary of frustrating the purposes of Providence by concentrating on the space

race at the expense of the "race" race. I leave to the theologians and to the politicians the moral and political issues involved. But as to the necessity of ministering to the world's needs, there can be no argument.

The crux of the matter is no petition to scrap every reasonable security measure. It lies in the answer to the following questions. Shall we major in missiles and minor in missions? Shall we invest trillions for one and trifles for the other? Shall we put a man on the moon or a missionary in Martinique? Shall we waken, too late, and realize that while we were trying to gain the moon we lost the earth?

(Abridged from the *Congressional Record*, February 11, 1959)

“And *I was afraid*, and went
and hid thy talent in the
earth . . .”

Matthew 25:25

SABOTEUR

*Perhaps it is time for some lyricist to parody
the nursery rhyme and start everyone singing,
“Who’s afraid of the big, bad Bear.”*

WHEN NIKITA KHRUSHCHEV ribbed a group of Westerners, “You are as afraid of communism as you are of the devil himself,” he was much too near the truth, even for a communist. Far, far too many people in the free world are becoming victims of “redphobia.” Unfortunately this malady has been carried over into the Christian world.

Jesus Christ formulated His plan for world evangelization, committing Himself to provide His followers with the necessary means to the end. They were expected to be fearless in the discharge of their duties. He cautioned them to resist the single enemy agent which could partially defeat His purpose. The saboteur was *fear*.

The Saviour dramatized this point in the parable of the *talented servant* whose phobia drove him to do the queerest thing imaginable. He pictured him as a man of considerable ability, and adequately endowed to accomplish his assigned task (Matthew 25:15). Yet a baseless foreboding impelled the fellow to dig a hole in the ground where he buried his entrusted talent. Later, when faced with default his only defense was, “I was afraid.” Involuntary as his fear may have seemed to him, his excuse was not valid, nor his fear forgivable. He was castigated as an *unprofitable servant*. His privileges as

a bona fide broker were immediately withdrawn.

The man in the parable was meant to stand as a prototype of all future servants to whom the Lord would "deliver His goods" to advance the kingdom, and who, without prostituting them to unworthy uses, would simply do *nothing* because of some phobia. *Phobia* is defined as an irrational and persistent fear of something. It may cause one to react abnormally or ridiculously, and without reason. Claustrophobia's victims fear safe but confining places. Persons having hydrophobia dread water; those with acrophobia, heights. Medical dictionaries list 277 other phobias.

"Fear has torment," says the Scripture. Fear is a demoralizing cyclops of a monster whose eye is out, who cripples and paralyzes. Who among us has not been tongue-tied by simple stage fright? Researchers report ninety-four percent of those who first stand to speak in public wrestle with this chimerical foe. Some never conquer him completely. Fear of harmless nighttime noises can nail one as securely to his bed as if he wakened to find a burglar in the room. It may be nothing more than the rolling up of a window shade, discharged by a faulty spring. The results may be cold sweat, a quickened pulse, goose pimples, physical incapacitation. In the dark every bush can become a bear.

A competent scientist proved this in a series of tests with men in the British army. Three soldiers were asked to submit themselves to a test designed to measure the effect of their mental attitude on their physical strength. A simple gripping device was used. In their normal state, the average grip was one hundred one pounds. Under hypnosis, when told they were very *weak*, their utmost efforts registered only twenty-nine pounds. Still under hypnosis, and told they were very, very *strong*, the average jumped back to the normal one hundred one pounds, and then rose to one hundred forty-two pounds. They were actually forty percent stronger when they believed they were strong, and seventy percent weaker when they believed they were weak.

This principle holds on the higher plane. To think defeat is to know defeat. To think down is to go down. Even an apostle (Peter) began to sink when fright seized him as he walked on water. But he walked again, demonstrating that what fear can do, faith can undo. Still, here is proof that "fear brings a snare."

Christ's parable of the man with "missionphobia" is but one of the many Bible references where fear is shown to be a deterrent to the performance of the divine will in the world. Consider what it

did to Israel's conquest of Canaan. Consternation took over after the ten spies returned to camp with fantastically blown-up reports. They saw enemy giants so big that ordinary Israelites appeared as mere grasshoppers. Their fears magnified the obstacles out of all proportion to reality. The chosen people, believing the "evil report," refused to advance toward the promised land. A stalemate resulted. Forty years passed before the campaign was resumed.

God spent considerable time with Israel figuratively on the psychiatric couch. The nation had to lose its phobias, or by them set back the timetable for their entry into the promised land. Jehovah reasoned with them:

"If thou shalt say in thine heart [a silent admission],
These nations are more than I; how can I dispossess
them? Thou shalt not be afraid of them . . ." (Deu-
teronomy 7:17, 18).

The thundering of prophets' voices were heard in other eras:

"Do not call out 'Danger!'
when this people calls out 'Danger!'
Have no fear of what they fear,
never dread it.

"Put heart into the listless,
and brace all weak-kneed souls,
tell men with fluttering hearts,
'Have courage, never fear;
here comes your God . . .'"

(Isaiah 8:12; 35:3, 4, Moffatt)

". . . What man is there that is fearful and faint-
hearted? let him go and return unto his house, lest
his brethren's heart faint as well as his . . ." (Deu-
teronomy 20:8).

This brings us to an interesting way station. Shakespeare said, "Hang those who talk fear." Strong language to be sure, but perhaps not too strong when it is realized that one of the most devastating by-products of fear is its own contagion. No one has a right to infect others with his unreasoning alarm and dismay.

One can get a good case of the jitters just reading the religious editorials devoted to nationalism, communism and the like. Frequently the situation is viewed with alarm. Evil circumstances are portrayed as having a strangle hold on the Church. Only a short time is allotted to complete her work of redemption before the sky falls.

Who said so? Where is it written? A decade ago, *reliable sources* were predicting that anti-Western nationalism in India would put an end to foreign missionary work in the country within a year. Eighteen months would be the outside limit. This has proved untrue. Yet for a time and to a degree this jaundiced opinion helped retard foreign mission endeavor on the Indian sub-continent. Timid soldier-saints are ever of dubious value in the Lord's brigade.

Count devils and they seem to multiply. The time is always ideal to disregard the odds stacked against whatever is divinely willed and ordered. As long as the Prophet Elisha's frightened servant kept his eyes on the array of Syrian hordes, terror possessed him. When he caught sight of celestial combatants "round about Elisha," then it was that his master's words became meaningful:

"Fear not: for they that be with us are more than they that be with them" (II Kings 6:16).

His faith enlivened, his phobia dissipated!

The Apostle Paul counseled people facing the tyrannies of their time, as we do ours:

"Never be scared for a second by your opponents; your fearlessness is a clear omen of ruin for them and of your own salvation — at the hands of God" (Philippians 1:28, Moffatt).

Admittedly the night is dark and there are weird noises, strange ones, unaccustomed ones. But our mission is not to lie down and shake but to stand up and "shine as lights in the world" (Philippians 2:15, 16).

The interval between Christ's ascent into heaven and His return to earth to reign is to be devoted to faithful stewardship by intrepid disciples. The Master made this crystal clear in parable:

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, 'Occupy till I come'" (Luke 19: 12, 13).

He let them know that "I was afraid" would prove a poor excuse for failure to do so.

They did not let Him down, these first century zealots. When threatened, they neither panicked nor froze from fright, but went right on speaking "the things which we have seen and heard" (Acts

5:20). The world was a mart, and they were willing to trade lives for souls. The "might of Hades" did not prevail.

The world is always being claimed for Christ by fearless men. John Wesley's recruiting call was, "Give me a hundred men who . . . fear nothing but God, and I will change the world." Historians agree that he did.

This generation needs only another John Wesley and his centurion band.

“And he called unto him the twelve and began to send them forth.”

Mark 6:7

2

LET GEORGIA DO IT

The way men let women tackle the job of rescuing the race from Eden's ruin, indicates they have forgotten that Adam ate the apple too.

IN EVERY HEMISPHERE communism is peeking over the ramparts and it is little wonder. There are hardly enough men (males) stationed on foreign mission outposts of the world to man two aircraft carriers with a wartime complement.

Christ initiated His program for world conquest by hand-picking the Twelve: Simon, James and John; Andrew, Philip and Bartholomew; Matthew, Thomas and James the son of Alphaeus; Thaddaeus, Judas and Simon; all strong masculine names. Soon seventy others were recruited, making eighty-two. After Pentecost they numbered thousands. The rank and file grew. Some were seamen, others were horny-handed tillers of the soil. A physician forsook his practice, one the toll booth, another the halls of learning to enlist.

This predominant masculinity in missions was no first-century quirk. It was in line with all scriptural precedent. Men have always been God's *method*. Moses led the children of Israel out of Egypt. He was succeeded by the *man* Joshua, who employed twelve *men* to survey the promised land. The march around Jericho was made

by *men*. God's instrument in Samson's day was Samson. It was Gideon who marshalled 300 *men* to defeat the Midianites. The women remained in their tents.

God requisitioned the first-born sons of Israel's households with:

"You must give me your eldest *sons*. . . . Three times a year must all your *males* appear in presence of the Lord, the God of Israel" (Exodus 22:29; 34:23, Moffatt).

No such instructions were ever given concerning the women.

Who penned the Scriptures?

". . . holy *men* of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

Only two books in the sacred canon bear the names of women: Esther (she didn't write it), and Ruth (a beautiful foreign missionary narrative, probably written by the prophet Samuel).

It would only be expected that Christ would rest upon the broader shoulders of *men* the greater responsibility of penetrating the pagan world with His Gospel. It would have been surprising had He not assigned the job primarily to them.

The ideal supporting role of the female may be dramatically illustrated by a thirteenth-century B.C. incident, when God's program called for the conquest of Canaan. Deborah, the only woman ever to judge Israel, recruited Barak to champion the cause (Judges 4:4-9). Refusing to head the campaign, she declared her willingness to go with him into battle, but only *with* him, not *instead* of him, or *ahead* of him.

Today it is different. Women frequently lead the way. However we have reason to believe they prefer the scriptural pattern, and resort to a leadership role with great reluctance.

Mission statistics reveal an astonishing outnumbering of males by modern Joan of Arcs who don male battle dress and march in the vanguard. On some fields the ratio may be six to one. The average bulletin listing foreign appointees is telltale. The following male to female ratio of personnel (unmarried), under foreign appointment, represents three well-known independent mission boards:

The first brochure shows *twenty-six* single women to *three* single men. The second names *forty-one* American women, with *no* male representation; and *twenty-two* to *one*, Canadian. The third paper, issued by one of the larger mission bodies in the world, pictures *forty-eight* single women and *not one* unmarried man.

It is understandable that pagan peoples should inquire of Christian missionaries, "Is your God a female god?"

Olive Howard, missionary to Ivory Coast, wrote the editor of *Floodtide* (March-April, 1963):

"Recently, we had two new missionaries join us here—both women. When one of the national believers heard that it was two more mademoiselles we were meeting at the ship at Abidjan, he asked, 'Are there only women in God's affair in your village?'"

All too often His only representatives whom countless non-Christians observe are consecrated women. The female image is so stamped on modern missions.

No one knows where the idea ever came from, but the notion that foreign missions is a woman's domain practically permeates Christendom. Men let the women tackle the job of rescuing the fallen race as if they were unaware that Adam ate the apple too! When the issue of foreign missions is raised, seldom does the idea crease the brain of the average male that this is his area of responsibility also. To him, foreign missions is for the girls. It has something to do with lace and pink teas.

Where does one ever find a *Men's* Missionary Fellowship in the home church? On just how many foreign mission stations do men outnumber the women? Most men are merely touching this matter with the tips of their fingers. Many are not touching it at all.

American colleges and universities field more *men* on the grid-iron on a given Saturday afternoon, than the American church can boast serving in Christ's foreign legion. Perhaps not more than twenty thousand Protestant missionaries are actually at their foreign posts at any one time. The male head count among these is so disproportionate as to be absurd.

Because so few see masculinity and missions at the same glance, women are obliged to serve as stand-ins and attempt the impossible . . . fill men's shoes. A classic illustration comes from the steaming jungles of Malaya. A young woman, manning a remote station alone, farewelled the visiting mission director with: "God has called a *man* to do this job out here. So far, he hasn't responded. But, until he does, I will stick here for Jesus' sake."

She recognized herself as only a willing substitute for God's plan . . . a *man!*

An English proverb bears on this point: "It's a sad house when

the hen crows louder than the cock." What is sad for a house, is sad for a world. But it would be sadder still were it not for the Dorcas Societies, Ladies Aids, Martha-Mary Sewing Circles, and Women's Missionary Groups. Without them, the whole venture would be in *real* trouble.

Much of mankind's dilemma will be solved by lifting the load of world evangelization off the burdened shoulders of women and placing it back where it belongs. There are some prerogatives for which the male alone was endowed and one of them is leadership in God's army. Whenever earth's redemption goes forward apace, a predominant masculine element is in the forefront.

Today's world issues call for re-masculinizing missions. To continue the present trend becomes as ludicrous as sending a preponderately female expeditionary force in wartime, or manning subs, ships and planes with them . . . and still expecting to win. A tightly packed he-man phalanx forging ahead, making missionary plans, thinking missionary thoughts and embracing missionary problems will provide much of the solution to the present mid-century crises.

Of a perilous time in the dim past, it was recorded: "I sought for a *man* among them, that should make up the hedge, and stand in the gap . . ." (Ezekiel 22:30). Without question, this is the call of the Almighty again.

Christ is going about looking for *men* who will relate themselves to His world objectives. Those who listen can hear Him saying:

"Bring me *men* to match my mountains,
Bring me *men* to match my plains,
Men with empires in their purpose,
And new *men* with eras in their brains."

— Sam Walter Foss

“But tarry ye in the city of Jerusalem, until ye be *endued with power* from on high.”

Luke 24:49

3

BLAST-OFF

No favorable orbit is achieved until there has been a count-down and a release of power . . . the similarity in the spiritual realm is striking.

THE YEAR was approximately A.D. 30. Ten days would be required from the beginning of the countdown to blast-off. The launching pad was an upper room in the city of Jerusalem, and the orbit was the then-known world. The missiles were men, and the solid fuel propellant was the dynamics of God Himself.

“When the day of Pentecost was fully come . . . suddenly there came a sound from heaven as of a rushing mighty wind . . . and they were all filled with the Holy Ghost” (Acts 2:1-4).

That upper room abruptly took on immense proportions as a vital, intermediate point between Calvary’s atonement for the world, and ultimate “redemption of the purchased possession, unto the praise of his glory” (Ephesians 1:14).

The Christian pilgrim travels from the cross, via the empty tomb, to the Mount of Ascension. He hears the Saviour’s very last command returning him to Jerusalem to “tarry . . . until ye be endued with power from on high” (Luke 24:49). When he obeys that

command and has received the power, he rushes from that sanctum a man with a *world* objective. Celestial City is his eventual destination, but the earth is his present arena. Paradise can wait! He is as the soldier who is eager to exchange his sleeping bag of today for laundered sheets tomorrow, but meanwhile there is a job to be done.

The Saviour took this into account when He prayed the Father *not* to take His followers out of the world (John 17:15), while also expressing the desire that ultimately they “be with me, where I am, that they may behold my glory” (John 17:24). Then He dispatched them, not to a blissful heaven, but an unblissful earth. His command:

“Preach the gospel to every creature . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Mark 16:15; Matthew 28:19).

This Great Commission provided sufficient authority. It lacked adequate motivation. Deprived of Pentecost, world evangelization would never have gotten off the launching pad. The immense task called for infusion of divine power. This, and this only, brought the first disciples from behind barricaded doors where they huddled in fear following Good Friday. The enduement sent them out across land and sea to turn the world upside down (Acts 17:6).

The foundling Church cowering somewhere between Easter and Pentecost could never have successfully contested the Roman sway of the ancient world. Minus the descended Spirit, there could have been no extended kingdom. No unction, no function. It was as simple as that. The Commission necessitated Pentecost. Together, they formed a compelling combination to make men invincible. The Book of Acts is proof enough.

The sacred record tells how the infant Church was empowered to the accompaniment of a sound like a violent blast of wind. Men began to witness of Christ in foreign languages they had never learned, saying whatever the Spirit prompted. Superior enablings gave them power over all foes. They are portrayed as unconquerable in every theater of operation. Unseen strength attends them. Skeptics are swayed and hard put to account for the dominion of these “unlearned and ignorant men.”

What was their recourse when the movement faced stiffened resistance? They merely applied for greater resources. Luke gives the following illustration:

“When they [the disciples] had prayed, the place was shaken where they were assembled together [as at Pentecost]; and they were all filled with the Holy Ghost [again] and they spake the Word of God with boldness. And the multitudes . . . believed . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all” (Acts 4:31-33).

In all adverse circumstances, first century missionaries simply tapped the “power from on high.” It was always available.

The Apostle Paul attributed the phenomenal success of his ministry to this endowment. He wrote the Corinthians,

“. . . my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the *power* of God” (I Corinthians 2:4, 5).

It can be logically assumed that the authority experienced by the Apostle Paul, and recommended to the church at Corinth, was intended by the Lord as the essential element to successful spiritual warfare for all time. The unique dynamic factor which made the first-century Church triumphant would naturally be indispensable to the twentieth-century Church.

If in our confrontation with the godless we are under-powered, we are compelled to admit the Prime Mover is not decadent. A missile may sputter and fizzle out on the launching pad, but this is no argument against the power of jet propulsion. It follows by analogy that if the contemporary Church is too weak to project the gospel light, even through the Iron Curtain, such failure is no proof against the existence of the generating Source.

One of the really significant needs of our time is the renewed awareness that the Spirit of God remains the only convicting, converting agent in the universe. He is the answer to mediocrity in missions. Satanic forces are too well entrenched and too strong to be routed with anything less potent. Our best individual and combined efforts to liberate mankind may pester and bother His Infernal Majesty, but will never devastate him. A renewal of pentecostal power will.

The ministry of evangelist Dwight L. Moody in the last century illustrates what can be done by a man filled with the Holy Spirit.

One of Moody's many biographers, Richard Ellsworth Day, sums up the evangelist's life in the words "My human best, filled with the Holy Spirit."¹ Moody began to long for the feeling of the Spirit in a measure to which he had been a stranger. There came a day in 1871 when he began praying that he might know it in full personal equation.

It was during an evangelistic crusade in Brooklyn. The campaign was poorly attended and the results small. Disappointed, Mr. Moody desperately sought God. The spare room of some friends became his "upper room" of prayer where the Holy Spirit came upon him as he gave himself completely to God. Like his apostolic predecessors, he hastened from that trysting place to lead his generation to Christ.

His personal ministry now took on gigantic proportions. Its impact made history on both sides of the Atlantic. Eventually it climaxed in Chicago when he vied successfully with the 1893 World's Fair for attendance at his evangelistic campaign. Posthumously, his influence is still molding the world. Moody Bible Institute's alumni by the thousands are contesting enemy-held ground on five continents. Much of this can be traced to an upper room in Brooklyn.

It can be regarded as axiomatic that no genuinely spiritual, progressive missionary stride has been made in the last twenty centuries apart from the "endowment of power from on high." When the Church has been inhibited by weakness and is unequal to her task of global conquest, a Voice can be heard saying, "Not by might, nor by power, but by my spirit, saith the Lord" (Zechariah 4:6). When earnest men have taken themselves to upper rooms, a resurgent Church has marched majestically forward.

In space technology, no favorable orbit is achieved until there has been a count-down and a release of power. The similarity in the spiritual realm is striking. An "A-OK" launching of the transforming Gospel to the regions beyond — hinges upon the waiting-igniting-empowering prerequisites.

The twentieth-century Church must rediscover Pentecost experimentally. To know it not merely as an event of time but as a continuing principle is, without doubt, to be imbued with sufficient reinforcement to engage the godless forces of the times, and win.

¹ *Bush Aglow* (Philadelphia: The Judson Press, 1936), pp. 2, 276, 279, 287.

“The woman then left her waterpot, and went her way into the city, and saith to the men, *Come, see a man, which told me all things that ever I did: is not this the Christ?*”

John 4:28, 29

4

SPONTANEOUS CHRISTIANITY

It is accepted with all credulity, this insidious “call” philosophy, as men once swallowed the theory that the world was flat.

SUBVERSIVE AGENTS continue to infiltrate unwary mankind, assisted by some accepted hallucinations which hamper the forces of good. One of the more popular notions, which accounts partially for communism’s fleet-footedness compared to the snail-paced foreign missionary movement, is the whim which says, “Missionaries are a special breed. Theirs is a singular call.” This is one shackle that needs to be chiseled from the Church’s ankles if harassed humanity is to ever lift its eyes from its own chains and see her coming, bearing the Truth that makes men free.

Let us go back in history. See the fatigued Saviour (blessed paradox) sitting on a well curb at the end of a day’s travel. No mere accident had brought Him along this route. A meeting with the woman of Sychar had been predetermined before He left Judea to come into Galilee. She was part of the reason why He had said, “I must needs go through Samaria.” Geographic necessity had not dictated this routing. Customarily the Jews traveled a different way. Traditionally they had “no dealings with the Samaritans.” But here Christ was to meet and impart life to one of the unlikeliest of them.

The woman was a member of a mongrel race standing somewhere between Jews and heathens. He would first win her and through her many more of her kind, laying the foundations of a significant soul-saving work in all Samaria. Climaxing their dialogue the woman (a water carrier) "left her waterpot," walking right away from her prized vase to carry to those yet unaware the tidings of the newly arrived Saviour.

How exquisitely natural. No one told her to go. There is no record that Christ commissioned her. She had met the Master face to face, and the living water He came to give was already springing up within her unto everlasting life. Without specific command she commenced inviting others to come and drink.

A large-scale awakening followed, remarkable for its rarity in the Lord's personal ministry. Nearly the whole city responded to the woman's invitation, "Come, see a man who told me all that I ever did." They came, they saw, He conquered their hearts. Urging Him to remain in their town He stayed for two days. Before He left, the citizenry was heard testifying to the woman,

"Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42).

What happened that day foreshadowed the gathering of the Gentile world into the Church. The ripeness of the Sycharites for spiritual harvest betokened the greater ingathering of heathen hearts into His garner. The woman's motivation provided the key which would open the door to missionary service in every age.

This returns us to the unnamed woman who left her waterpot to become a missionary without special authorization and apparently on her own initiative. Her heart told her what to do. She had come to know something of Christ, and to know Him at all was to enlist under the missionary banner. No coaxing, no cajoling was needed to forsake her waterpot and become His emissary. She became instrumental at once in bringing outcasts to the Saviour. What she then did, why she did it, and what came of it, present in microcosm the whole gamut of missions.

No one seems to know where the idea originated, but somehow an insidious suggestion has crept into mission philosophy which has come to be known as "the call." It is accepted with all credulity, talked about, taught and believed as men once seriously agreed that the world was flat. It holds that without a special, sensational revela-

tion, dream, vision or voice which can be equated with *the call*, a rank and file Christian would be guilty of rank presumption should he dare become a missionary.

Today it is openly alleged by some, tacitly assumed by many more, that any attempt to engage in foreign missions without something equivalent to a *Macedonian call* is brashness. Because of this illusion many earnest but badly informed disciples are hesitant about deliberately taking part in the global task assigned by Christ. This woman-at-the-well story helps take some of the mysticism out of missions by placing the whole matter on a sensible, reasonable, simple and operational platform.

Relating Paul's "Macedonian call," or Isaiah's "vision," or Gideon's "fleece" (Acts 16:9; Isaiah 6; Judges 6:36-40) to the Christian credential gives it a hazy incongruity. Paul's Macedonian experience was no call to *become* a missionary. It was merely a new directive to one who was *already* a missionary, involving a change of *location*, not of vocation. Certainly Isaiah's vision cannot be construed as a personal call to the foreign ministry. To lift Gideon's fleece out of its purely local setting and give it modern missionary application seems ridiculous in the extreme. Yet this is common. The woman at the well needed none of this!

It may well be asked why Luke and others accompanied Paul from Asia to Europe. They did not see the vision he saw, or hear the voice he heard. Yet this was no deterring factor. Luke wrote of it: "After *he* [Paul] had seen the vision, immediately *we* endeavoured to go" (Acts 16:10). Here is a clear-cut case of some going to a foreign country on the strength of the vision of someone else. It was reason enough to do so then. Is it not ample now?

He needs no *call* who has a *command*. Why should he wait for a *voice* who already has a *verse* indubitably involving him? It may be relevant to even ask, who needs the Great Commission? When communism drove Arthur Nyhus out of China, he took up missionary work in Japan. When the door to Free China opened, he proceeded to Taiwan. What was his motivation?

"Even if Jesus Christ had not given us the Great Commission, commanding us to 'Go into all the world and preach the Gospel to every creature,' we would go anyway. Because when we are saved, we want others to hear what we have heard. That's the motive we call gratitude."

The unnamed woman of Samaria had that, and required nothing more.

James Gilmour, missionary to Mongolia, saw the issue in this light:

“Even on the low ground of *common sense*, I seem to be called to be a missionary. Is the kingdom a harvest field? Then I thought it reasonable that I should seek to work where the work was most abundant and the workers fewest.”¹

Debate or rationalization should be unnecessary. An up-to-date account of just how natural missions is to redeemed man, even to Stone Age peoples (Irian Barat — West New Guinea), is offered by the late Reverend Ebenezer G. Vine. Twenty years ago, the cannibalistic tribes of New Guinea were unknown to civilization. They were locked behind high mountain ranges unaware of the outside world. It took the crash of an American Army transport plane into one of their valleys, “Shangri-La,” during World War II, to catapult the savages from the Stone Age into the twentieth century. Search for crash survivors resulted in their discovery.

The introduction of Christianity to the Swart Valley by a primitive tribesman is described by Mr. Vine for the readers of this book.

Take a look at that fearsome-appearing fellow. His name is Jibitu. His wardrobe is limited to the long, yellow gourd, but remember, he has but recently emerged from Savage Stoneagedom, with its cannibal culture. Shocked at first, you'll probably see that the gourd is similar to a pair of trousers in your own culture; thus it will be bereft of offense. Even the pig tusk through his nose will be more readily understood.

Just recently, after years of evangelizing with seemingly little result, suddenly the power of God was manifested in redemption. The change was profound and far reaching. Fears of the spirit world were challenged. Old taboos lost their influence and power. A new way of life took shape.

Dramatically peace pervaded the hitherto warring tribes. Weapons of war were destroyed. Many had quietly believed the “Jesus words” the white man had shared with them. Their hearts had become possessed of a strange and unknown, settled peace. The Gospel of Christ was yielding its fruit at last.

The little Piper MAF (Missionary Aviation Fellowship) plane had just arrived at the mission station with supplies, mail, et cetera. The pilot stood by his craft chatting with the local missionary, when one of the tribesmen with his Stone Age gear strode over. He addressed the two: “White men, those people many days over the mountains, talk as we do.” How he knew this, remains something of a mystery, for he was clearly indicating tribal

¹ Richard Lovett, *James Gilmour of Mongolia*.

groups 150-200 miles to the East. He continued: "Since we have understood and believed the *Jesus words*, such a wonderful change has come. We have happiness and peace we never knew before. My heart tells me to go and tell those people these same *Jesus words* that have changed us. I want to go, but it too far and too dangerous to walk. I would be killed and eaten on the way."

He was remembering the cannibal area through which he must pass to reach people of his same tongue, and he knew he would never get through. "Since I cannot walk to these people," he reasoned, "won't you take me over the high mountains . . . let me go and tell them." His wish was granted. In an hour the drone of the plane's engine was heard over the distant valley. Tribes people hurried down the trails to be at the airstrip in time to see the new visitors.

Coming to a halt at the station, the pilot is greeted by the missionaries. But see, the man from afar with the pig tusk in his nose! He appears apprehensive as he gazes upon the hordes of tribesmen! Will they welcome him — or will they prove hostile?

Look! The local Chief Tibelak strides over to the plane and extends his hand. Jibitu alights from the plane, and the Danis [primitives] swarm around him! The people listen as he speaks their own tongue. Within a quarter of an hour, hundreds of people are squatting around him. He is telling them what the "Jesus words" in his own district have done for him and many others, of the great changes wrought.

They are deeply interested, for they see in this man, one just like themselves. They come back the next night; many of them stay up through the whole night listening in rapt astonishment to the very strange news he has to tell.

Among the first to receive the Glad Tidings was Tibelak, the Chief. Deeply did he ponder these strange matters — and then, clearly demonstrating his interest and his belief in that which he had heard, he called his people together. Jibitu had been taken back to his people but the effect of his visit and of his words was profound for the transforming power had touched many. Said Tibelak, "You have heard from that man what has happened in their village and all around. They fight no more! They have peace among them. In their hearts they believe the *Jesus words* and have happiness."

With that, he issued a tribal order: "We will fight one another no more! We will be friends with the other tribes, and will not kill one another again. Bring all your spears, bows and arrows. Stack them here."

The tribal order must be obeyed. The weapons are brought in, a great armory. As darkness falls a tribal dance of gladness is staged in simple evidence of their happiness. The torches are applied to the many stacks of wooden weapons, and a vast conflagration ensues, lighting up the jungle night. Intertribal warfare is banished, and peace, hitherto unknown, begins.

A new day dawns in the Swart Valley, and it has come to stay . . . because of one aboriginal convert who, knowing nothing at all of the Great Commission, dared a flight over treacherous mountain

ranges to take the Light to fellow-tribesmen "sitting in the regions of the shadow of death."

Reduced to its simplest definition, the missionary call consists of but the *need*, the *knowledge* of the need, and the *ability* to meet the need. These were the only letters credential of the unnamed woman at Sychar's well who forsook her waterpot to run and bid men "come, see the Christ." It was all the accreditation required by Jibitu, the *enlightened* New Guinea savage. Need *we* more?

“Now while Peter doubted . . .
the men stood before the gate.”
Acts 10:17

5

THOSE RACIAL BARRIERS

The subtle assumption that God speaks English with an American accent, or in the Cockney dialect, or that He has a Scotch burr on His tongue, is devastating.

PREJUDICE AND INDIFFERENCE have been said to be the greatest enemies of foreign missions, and ignorance has been named as the mother of them both.

The racially prejudiced Christian is an enigma. It is not too surprising to find worldlings afflicted with this malady, but the believer has a Book which reveals that God “. . . hath made of *one blood* all nations of men” (Acts 17:26). We are all actually blood-relatives.

Prejudicial views along these lines are not new and are often coupled with doubts. Our text portrays a prejudiced Peter as a doubting Thomas. The complete story of his misgivings makes one of the most fascinating dramas recorded in the New Testament and is charged with present day application.

It was noon in the little Mediterranean town of Joppa. The Apostle had gone to the roof-top to pray. While praying he became hungry and contemplated the approaching dinner hour. A trance came over him. He saw the heavens open and a sheet descending, lowered by its four corners. In it were all kinds of quadrupeds, creeping things, and wild birds. He heard a Voice saying, “Rise,

Peter, kill and eat." Peter remonstrated, "No, no, Lord; for I have never eaten anything common or unclean." A second time the Voice came to him, this time saying, "What God has cleansed, you must not count common." Peter was not easily convinced, so the visionary sequence was repeated two more times. It was just not kosher. The animals in the vision — the quadrupeds, wild beasts, and creeping things were forbidden to him by Mosaic law as ceremonially unclean. And he was a conscientious and obedient Jew. Ham hocks and bacon would be as unwelcome to the orthodox Jew of today.

This series of revelations was God's unique way of convincing a religiously and racially biased man of his obligations to his foreign neighbors whom he downgraded and regarded generally as outcasts. They were supernaturally timed to coincide with the arrival of three Romans (one of whom at least was perhaps a Jewish proselyte) who stood waiting before his gate. The Roman captain Cornelius had dispatched them from Caesarea with the order to escort the Apostle to his own headquarters that he might learn from him the Way of life (Acts 11:14).

It is amazing to find Peter, a confidant of Christ, continuing to doubt under such circumstances. Descending from the roof-top he did not, even now, fully grasp the scope of Jehovah's beneficence to a race not his own. His discrimination had yet to be dissipated.

Three days later Peter found himself in Caesarea preaching Christ to the Romans, a thing he never expected to be doing. Witnessing their conversion he was amazed to discover that Jews had no exclusive claim upon Christ. How slow he had been to fully grasp the latitude and longitude of love.

Peter was not alone in this limited vision. His Jewish colleagues who accompanied him to Caesarea "were astonished . . . because . . . that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:45). Even more surprising, the church leaders summoned Peter back to Jerusalem and piously rebuked him for going on the mission. Given opportunity to explain his unconventional actions, the account he gave is replete with stimulating and provoking suggestions for modern missions.

He commenced by putting the facts before them. "I was in the town of Joppa in prayer." This was a tacit admission that one could be prayerful and still not be attuned to the Lord's desire toward the unsaved. On the other hand it suggests that a praying posture is the most receptive attitude for the racially bigoted. Even more,

it conveys the idea that for one to *remain* in a secluded prayer sanctum, while hungry-hearted men of other races wait at his door, is the wrong thing to do.

“I thought I heard the voice of God
And climbed the highest steeple.
God said, ‘Go down again;
I dwell among the people.’”

Facing the investigating council in Jerusalem, Peter maintained his ground. “I saw a vision,” he declared. He told his interrogators in detail what he had seen and heard and how nonplussed he had been at the strange goings-on. He reminded the pillars of the church how, after arriving in Caesarea, he was still asking, “Why am I here?” They listened to the Roman captain’s part of the dialogue, how an angel had appeared to him saying: “Send men to Joppa, and call for Simon whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved.”

Peter summed up his foreign mission apologetics with this: “As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord. . . .” Recognizing that further religious discrimination on racial grounds would be an overt attempt to thwart the divine plan, he simply asked his examiners, “What was I, that I could withstand God?” Their scruples took wings. “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life” (Acts 11:13-18).

The logical conclusions Peter arrived at were these: God is “no respecter of persons” but Lord of *all* people (Acts 10:34, 36). Earthly distinctions were now seen to be of no account to God and further vacillation by them would mean “withstanding God.” Divine favoritism was recognized as nonexistent.

The slowly learned lessons of the first Christian era seem to need rediscovery in every succeeding period. Each generation assumes varying degrees of bias. The British ecclesiastics of the nineteenth century charged William Carey with rank presumption when he insisted that the Gospel be sent to the unenlightened Hindu. They contended that if and when God chose to convert the brown-skinned heathen, He would do so without the shoe-cobbler’s meddlesomeness. This did not prevent Carey from devoting years of distinguished service in India or hinder him from earning the title, “the father of modern missions.”

Unfortunately, there is evidence of more than a mere trace of this same antipathy among us today. It may take a more subtle form: the assumption that God speaks English with an American accent, or a Cockney dialect, or that He has a Scotch burr on His tongue. This is devastating to God's redemptive plan for man. The bias that causes Christians to overlook fraternal love and responsibility can only spell ruin to the race. Many of us could well inquire what is going to shake us loose from our predilections.

Cannot we learn from Peter's experience? Will not his roof-top vision do for us all? Shall alien men stand pounding on our door to rouse us from our highly self-satisfied, ivory-tower spirituality before we awake to the raceless scope of saving grace? We need no miracle revelation who are already under verbal injunction to make all peoples our parish.

Uninhibited childhood often teaches the prepossessed among us our best lessons. A discerning cartoonist pictures two youngsters of different color walking arm-in-arm in mutual delight, one asking and the other replying:

"What is this Brotherhood Week?"

"I don't know. It has something to do with *big people*."

The time has come to remove every vestige of racism from our hearts. Commissioned and endowed as every disciple of Christ is, he can find no justifiable reason for contentedly loitering about in his own little national or ecclesiastical market place on the pretext ". . . no man hath hired me" (Matthew 20:1-16). The command of the Lord of the harvest is complete and final.

Go work in my vineyard today! Glean men for the Kingdom from every kindred, tribe and nation!

"I am debtor both to the Greeks, and to the Barbarians; . . . I am ready to preach the gospel to you that are at Rome also."

Romans 1:14, 15

6

BALANCING ACCOUNTS

It would be morally wrong to hug to one's bosom what is meant to be shared by all . . . a violation of the law of Universal Love.

COMMUNISM's pretended altruism, "To have is to *owe*, not to *own*" and its materialistic appeal to the poorer classes is altering the course of history for the worse. But the face of the world will be changed for the better when Christians recognize how much they owe the spiritually destitute and commence matching awareness with action. Bringing the sacred rights and privileges of the down-trodden up to parity with our own becomes a Christian obligation of the first magnitude.

At first glance, the acknowledgment by a refined Jewish aristocrat that "I am a debtor" may seem a little surprising. One can hardly conceive of such a highly cultivated gentleman admitting he owed *anything* to Greeks or barbarians or much less to Romans. The highbred Saul of Tarsus was a self-confessed Pharisee of the Pharisees.

The turning point came one day on the Damascus Road during a soul-transforming encounter with Christ. At once his mind embraced the truth that Christ was indeed the long-expected Messiah.

Simultaneously he saw Him as the Saviour of *all* men. "Straightway he preached Christ . . . that he is the Son of God" (Acts 9:20). For this new champion of redeeming grace the Gospel could be nothing less than a universal message. The day he was converted he began paying the debt of love to mankind and he continued every instalment until it was fully met.

Paul was filled with desire for his own race, the Jews. He professed: "I have great heaviness and continual sorrow in my heart. My heart's desire and prayer to God for Israel is, that they might be saved" (Romans 9:2; 10:1). He owed it to his kinsmen to be so concerned no less than to the heathen and barbarian. This sense of debt pervaded his every thought and action, all he did and was. He was a man in possession of the only reprieve for a condemned race, and his solemn responsibility was to deliver it. "Woe is unto me if I preach not," he cried.

Ashael Grant felt something of Paul's apprehension: "I dare not go up to the judgment till I have done my best to diffuse His glory throughout the world."

Paul sought continually to preach the Gospel where Christ was not already named (Romans 15:20). In one city, for a three months' period, he spoke boldly in a local synagogue, "disputing and persuading the things concerning the kingdom of God." When he was no longer welcome in the sanctuary, he occupied the rostrum of a public forum and for two years carried on disputations five hours a day (Acts 19:8, 10; Moffatt).

An iconoclast of the first order, wherever the Apostle to the Gentiles found people bowing down to sticks and stones, he cried out against the practice: "An idol is nothing. Christ is all, and in all." Usurpers had to be deposed and Christ enthroned in the spirit of man. Dampen his ardor? Never! His motivation? "I am a debtor."

But Paul saw this indebtedness as not only his. It was something owed by the whole Church and he devoted a good deal of his time packing her collective brain with the strong conviction. Arguing that Christendom had built-in obligations to rescue fallen man, he made sure its blood stream was enriched with missionary corpuscles. He dispatched at least thirteen epistles to Christians, persistently directing their attentions to their responsibilities, encouraging them to take up the cause of benighted men by sending, giving, going.

Three times Paul covered much of the then-known world to

demonstrate and plead the case. He saw the grace of God as bestowed upon the Church to the end that everyone might experience the hope of God's calling. Simply stated, the Christian's responsibility was to make all men know the unsearchable riches of Christ (Ephesians 3:8, 9). Missions was not an elective but an imperative, not an option but an obligation — a privilege and a responsibility. To direct the worshipful eyes of the world upon Christ was the goal.

Paul wrote the Thessalonians reminding them he was holding the Gospel in trust and that they were to be imitators of him (I Thessalonians 2:4; 1:6). They were more than beneficiaries. They were executors. His prayer for the Philippians, whom he hoped to find always striving for the Gospel, was that they might have a sense of what was vital and "be without offense till the day of Christ" (Philippians 1:27, 10). He reprimanded others whose missionary zeal had dwindled: "It is good to be zealously affected always in a good thing" (Galatians 4:18).

God's gifts are tools not prizes. The reconciled are to be reconcilers. The comforted are to comfort (II Corinthians 4:6; 5:18). To regard anything in one's possessions as something owned rather than loaned, is to widely miss the apostolic idea of stewardship. In whatever kind and to whatever degree given, the Spirit's gifts to the individual become the common property of all. For the Christian to have is to share. Let him confess "I ought" and he is obliged to say "I will."

Illustrations of the spiritual principle may be found in nature. Huber, the great naturalist, notes that when a wasp finds a deposit of honey it returns to the nest to impart the good news. All then sally forth to partake of the fare discovered for them. The lesson is too obvious to belabor. J. G. Holland puts it simply:

"Open your hands, you whose hands are full. The hungry world is waiting for you. The whole machinery of Divine Beneficence is clogged by your closed hand and rigid fingers. Give and spend, and be sure that God will send. For only in the giving and spending do you fulfill the object of God's giving and sending."

The eighteen centuries separating the first and the twentieth have not altered the rudimentary precept, "I am debtor."

"I have more than I can wear,
Their feet and hands and heads are bare;
I have more than I can eat,

They die with hunger in the street;
My life knows love of noble souls,
Their hearts are thirsty empty bowls;
I worship Jesus, risen Lord,
But they have never heard His Word.
These things let me remember when
Cries of the needy rise again."

— *Anonymous*

“On the first day of the week, let each of you *put aside a sum* from his weekly gains . . .”

I Corinthians 16:2
(Moffatt’s Translation)

7

WEEKLY PAY ENVELOPE

Nowhere but in the budgeting of disciples of Christ will be found the solution to under-financed foreign missions, except it first be discovered in their hearts.

THE KEY to the locked door behind which the world’s *have-little* people squat in destitution and hunger is in the hands of the *have-much* Christian community. It is called benevolence.

We are startled when we discover how great a part the believer’s weekly envelope can play in “winning friends and influencing people” of alien extraction; winning them from communism’s allurements (always promising yet never producing) to godliness which holds the “promise of life both for the present and for the future” (I Timothy 4:8, Moffatt).

The Apostle Paul’s counsel on money-raising to help alleviate human suffering in other lands is classic. It recommends itself as a pattern to the churches of all nations of all time.

Palestine faced another of its oft-recurring famines. The Jews were in dire straits. The apostle devised an arrangement by which Gentile converts in Corinth and all of Macedonia and Achaia would rally to provide overseas relief. He wrote about it in substantial length, calling attention to the marked social disparity between the

haves and the *have-nots*, contrasting the poverty of the Judeans with the prosperous lot of the people of Achaia.

Paul made it clear he was not advocating that Jews be relieved by burdening Greeks (II Corinthians 8:13). He pled only for an equalized status. The luxuries of one should yield to the needs of another. Or lacking luxuries they would help meet their foreign neighbor's famine-created necessities from a modest store.

Paul's scheme was simple and spiritually discerning. It was voluntary too, since he merely offered it as his own counsel and not something of divine command. But it carried the assurance, "He that soweth bountifully shall reap bountifully" (II Corinthians 9:6).

Certain guidelines for giving toward the overseas fund were laid down. The contributions were *planned* and *personal*, and *proportionate* with earnings. They were also *promissory*, since the Corinthians had pledged themselves to the undertaking (II Corinthians 8:11). It was a *prudent* plan as well. To open one's hand to the needy abroad was to be loved and prayed for by grateful foreigners, a no small reward to wise investors. And from the *practical* viewpoint the project demonstrated the Christian's professed subjection to Christ. It served as *outward* proof of *inner* righteousness (II Corinthians 8:8).

The recommended program, if widely embraced and implemented today, would soon solve all the fiscal problems of the Christian enterprise. Its adoption would inject new life into the blood stream of the whole missionary venture in every economically depressed and underprivileged country on earth. It could only result in untold international good will, a major ingredient in the doing of God's will on earth.

The plan was simple. It was customary on the "first day of the week" to set aside a gift for this specific purpose. Sunday was missions day. This practice eliminated the need of special appeals for large sums periodically. Having to make do with small offerings caused by irregular, spasmodic giving was unknown.

Mission-giving was *personal* giving. Paul advised, "Let every one of you lay by him in store" (I Corinthians 16:2). Persons in limited circumstances as well as those in higher income brackets were expected to share. Everyone was a member of the Church's quartermaster supply.

Donations were *proportionate*. Presumably the sliding scale was used in establishing percentages for missions. The instructions were, "Give as God has prospered." Those of lesser means were not ex-

pected to share beyond their ability. Greater prosperity would mean a higher proportion to the cause. But everyone helped alleviate his foreign brother's hunger.

Giving by faith (pledging something not already possessed) made this *promissory* giving. The scriptural context would lead us to believe the Corinthians had taken the step in faith the year before, pledging if not in amount at least in intent to foreign aid. Paul wrote commendingly of their thoughtful foresight (II Corinthians 8: 10).

The *prudence* of the plan is revealed in that the fund not only fed hungry Palestinians. It occasioned many a thanksgiving to God by the receivers, and brought the Lord's bounty upon the givers (II Corinthians 9:11, 12).

It is not surprising that a method which worked so efficiently in the first century is equally effective in the twentieth. Each succeeding year finds a small but growing number of churches calling upon the membership to make "faith promises for missions." And they testify to the utilitarianism of the first-century pattern.

Following this course enabled a newly-founded, fifty-six member church in Nova Scotia (its sanctuary as yet without a permanent roof) to contribute \$20,000 during one year. Some congregations aim at the \$100,000 goal (and usually oversubscribe), and a few exceed a quarter of a million.

More often than not, munificence in missions contributes to success all around. It becomes a rule of thumb that the more given to missions abroad, the more prosperity is enjoyed at home; the greater prosperity at home, the greater percentage is devoted to missions abroad. It is an ever-widening circle of benefit.

What happens to the church happens to the man. In the day of meager wages, a laborer employed at \$10.00 a week commenced tithing, putting aside one dollar each Sunday. His income increased to fifteen and he said: "I have been living on nine, surely I can now get by on thirteen." Soon his earnings increased to \$20.00. Again he reasoned, "If before, I gave two out of fifteen, I can now give four out of twenty." On and on it snowballed until he was contributing thousands of dollars annually by using the sliding scale.

The devotee of foreign missions gives not from the motive of greater gain. Nevertheless, he cannot avoid it. He is as the benefactor described by Bunyan:

"There was a man and some did count him mad;
The more he gave away, the more he always had."

It is ironic that affluence within the average present day church should not accrue more significantly to overseas charities. Statistics are surprising. One of the smaller denominations, the Evangelical Free Church (50,000 members) tops the list in per capita giving averaging \$36.40 per year. The two largest communions, each crowding a ten million membership, report an astonishing low. Recent published figures (*American Year Book of Churches*, 1962) reveal the Methodist Church averaging \$1.13 and the Southern Baptist Convention, \$1.90 per member per year.

Trifling as these contributions may seem, they are liberal when compared to Catholic response. Bishop Fulton Sheen laments the *twenty-seven cents* per year per Catholic in offerings for "the Holy Father's missions" overseas. A satirical cartoon in the Bishop's magazine, *Missions*, shows a plump, over-dressed dowager generously covering a soda fountain stool, and ordering: "I'll have the Double Trouble marshmallow butterscotch sundae, with whipped cream and banana on the side, and that peach syrup. But leave the pecans off . . . *I'm sacrificing them for missions.*"

The persuasiveness of precedents did much to enhance foreign missions giving in the first century. With typical resourcefulness, Paul set off the chain reaction. He wrote the Corinthians, "I have boasted of you to the Macedonians: . . . *your zeal has been a stimulus to the majority of them*" (II Corinthians 9:2, Moffatt). He also proposed the charities of the Galatians as examples to the Corinthians, those of the Macedonians to the Corinthians, and the benevolences of both to the Romans.

Perhaps the following contemporary example from the Orient will stir up favorable response in the Occident. Dr. Edwin Kilbourne of the Oriental Mission Society described (in a personal interview) the missionary enthusiasm of Korean believers.

I have seen our Korean Christians weep because they had nothing more to give. They came forward, emptied their pocketbooks, then placed their pocketbooks in the offering. Taking their glasses from their eyes, rings from their fingers, clothing from their backs, shoes from their feet, they placed them on the altar and then cried because they had nothing more to give. I have known some to leave the meeting, go to their homes, get their bedding and the remainder of their clothing and bring these, saying, "Sell them for the offering." I have seen our pre-

*"I will very gladly spend and
be spent . . ."*

II Corinthians 12:15

8

FOR HEAVEN'S SAKE

*Christ warned there would be losses and
crosses, but the dangers were not to deter
His followers from invading the hostile,
pagan world.*

UNDER THE HEADLINE, "Moon Race Casualties Foreseen," the Associated Press quoted an expert in the field of astronautics as saying, "We are going to kill a lot of men in our race to the moon, but I am sure we can beat the Communists there." He called for a multi-billion dollar outlay and for men who would be willing to lay their lives on the line. He warned there would be no bargain rates.

It is fascinating to compare the price tag attached to getting men to heaven. Willingness to pay and to die have always been necessary requisites. Paul did not shrink from this degree of expendability. He wrote, "I will gladly spend (all that I have), and be spent (all that I am) for you." He meant it with all his being.

The analogies are apt. Getting men to the moon is costly. Getting men to heaven is also expensive and if the price were even higher, there should be no complaint, for the superiority of the issue is obvious. There is no shortage of men offering to risk their all that the moon may be inhabited. There should be no deficit of dedicated persons willing to hold themselves expendable that heaven may be populated.

The term *expendability* has come to carry a military connotation. It speaks of "equipment and supplies to be used up or de-

stroyed . . . most usually men" to gain an objective. In the spiritual realm this may seem a high price for fitting earth-dwellers as inhabitants of heaven. However, critics of the cost are not the missionaries, nor their supporters, nor the foreigners to whom they go, nor the appreciative government observers of the expenditure. Fault-finders are those who have never seen the benefits to be gained.

At the outset of the world-evangelizing venture, Christ warned there would be losses and crosses, but these dangers were not to deter His followers from invading the hostile world with celestial hope. Perils which Christ foretold soon came to them. Stephen, a layman, was stoned to death. James was killed by Herod. Peter was crucified upside down. Paul was decapitated. Thomas was thrust through with a spear. John was the only apostle who escaped violent death. It is affirmed he was cast into a cauldron of boiling oil but escaped by miracle without injury. Exiled to Patmos, he lived out his days under unfavorable circumstances. All held their lives to be expendable when they remembered the objectives to be gained. They "loved not their lives unto the death" (Revelation 12:11).

It was an enigma to the disciples when Christ began to teach the doctrine of expendability. Privately and patiently He explained that even He must "suffer many things and be killed and raised again the third day." From their point of view it was unthinkable! Peter rebuked Him (affectionately, no doubt), "Be it far from thee, Lord. This shall not happen unto thee." Recognizing in Peter's remonstrance a Satanic lure, Christ replied, ". . . thou savourest not the things that be of God. . . ." He then declared His followers' expendability to the cause, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever . . . will lose his life . . . shall find it" (Matthew 16:21-25).

Our modern unfamiliarity with this qualification of discipleship is betrayed in the following bit of fantasy carried in the January, 1954, issue of *Brown Gold*:

I dreamed that I was in Celestial City — though when and how I got there, I could not tell. I was one of a great multitude . . . from all countries and peoples and times and ages. Somehow, I found that the one next to me had been there more than 1800 years.

"Who are you?" I asked.

"I was a Roman Christian," said he, "and I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch and fastened to a stake and set on fire to illuminate the Emperor's garden."

"How awful!" I exclaimed.

"No," he answered, "I was glad to do something for Him Who died on the Cross for me."

The man on the other side of me then spoke: "I have been in heaven only a few hundred years. I came from an island in the South Seas, Eromanga. John Williams, a missionary, came and told me of Christ, and I, too, learned to love Him. My fellow-countrymen killed the missionary, and they caught and bound me. I was beaten until I fainted, and they thought I was dead; but I revived. The next day they cooked and ate me."

"How terrible," I said.

"No," he replied. "I was glad to die as a Christian. You see, the missionaries had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money which sent men like John Williams to tell the heathen about the Saviour?"

I was speechless. And while they were both looking at me with sorrowful eyes, I awoke. It was a dream!

Losing lives, giving all (for heaven's sake) — these extremes have always appeared to some as a strange sort of squander-mania. Cynics have been known to ask in sarcasm, and sincere Christians in bewilderment, "Why this waste?" But letting go of one's self, willingness to sacrifice both person and possessions, counting gain but loss have always been considered the hallmarks of Christian soldiery.

C. Taylor Smith, missionary to Africa, was a classical example. He professed: "If I had ten lives, I would gladly lay them down in a white man's grave, to gain by the grace of God the black man's resurrection." Henry Martyn was another. Debarking the ship that brought him to the shores of India, he knelt on the sands and cried, "Here let me burn out for God."

Paul testified to having "suffered the loss of all things," having endured all things that others might "obtain the salvation which is in Christ Jesus with eternal glory" (Philippians 3:8; II Timothy 2:10). If it would have helped, he would have risked his own soul (Romans 9:3). He was willing to endure anything, to go anywhere, to pay any price for the eternal salvation of Gentile and Jew. The apostle sank his possessions and his interests in peopling heaven. "I seek not my own profit," he declared, "but the profit of many, that they might be saved." With the next breath he pleaded, "Be ye followers of me . . ." (I Corinthians 10:33; 11:1).

The record of Paul's third and final missionary journey is full of touching scenes. At Ephesus his friends wept when he told them of the hazards ahead, but they could not dissuade him from continuing

on. His response to the prediction of violent death has become the credo on expendability for missionaries of all time.

“None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24).

This seemed to satisfy his friends. Their good-bys were mingled with tears as they accompanied him to the ship.

The resumption of his journey brought him to Tyre. In vain the disciples here tried to warn him. Following him down to the beach they knelt on the sands and prayed. At Caesarea it was a repetition of the same. Perils were prophesied and the Christians begged him to go no farther. Unyielding he maintained, “I am ready . . . to die . . . for the name of the Lord Jesus” (Acts 21:13).

When Paul wrote that he was “in deaths oft” (II Corinthians 11:23), he was not using poetic license. His “I die daily” (I Corinthians 15:31) was no reference to the constant subjugating of his lower nature as is commonly supposed. Actually he stood in jeopardy every hour but he testified, “None of these things move me” (Acts 20:24). The big issue with him was, “Christ shall be magnified in my body, whether it be by life, or by death” (Philippians 1:20).

The question is whether we believe that today’s Christians are expendable. The communists charge that we do not. They boast, “We are willing to die for our cause, but you Christians are afraid to soil your hands. This is why we are going to win the world.”¹ How wrong they are!

Our generation is being repeatedly stained with martyr blood. In widely scattered places — Ecuador, Bolivia, Viet Nam and lesser known areas — devoted people are “hazarding their lives for the name of the Lord Jesus Christ.” It is only that the world needs more Nate Saints, more Cecil Dyes, more Paul Johnsons, more John and Betty Stams. Nine years before the Stams were martyred by the Chinese communists on December 8, 1934, Betty penciled on the flyleaf of her Bible:

┌ “Lord, I give up my own purposes and plans, and all my desires, hopes and ambitions . . . and accept Thy will for my life. I give myself, my life, my all, utterly

¹ Quoted in *The Prairie Overcomer*, June, 1954.

to Thee to be Thine forever . . . work out Thy will in my life at any cost, now and forever.”²

Every Christian a missionary, and every missionary a potential martyr. With this as our motto, the communist-threatened earth will experience a spiritual renaissance bringing heaven within the reach of every man.

² Provided by Mrs. C. E. Scott, mother of Betty Scott Stam. Published in tract form, *My Covenant With God*, by Blue Valley Blade, Seward, Nebraska.

“If any man preach *any other gospel*
. . . let him be accursed.”

Galatians 1:9

9

HAVE WE A CHOICE?

*In the spiritual world, all roads do not
lead to Rome. . . . Except for one, they
all come to a dead end . . . an impasse.*

MANY “GOSPELS” are abroad, all claiming to offer a panacea for the world’s plight.

On the religious side, resurgent Shintoism and reactivated Mohammedanism zealously contend for exclusive roles, while Buddhism’s increasing followers aggressively recommend his *Eightfold Path*:

Right Belief; Right Resolve; Right Act; Right Word;
Right Life; Right Effort; Right Thinking; Right Meditation.

Not all philosophies competing for the world’s acceptance are religious in nature. Communism preaches a materialistic transformation of society through socialism toward a classless utopia. Militarism exalts the virtues of aggressive arms preparedness. Pacifism advocates total demilitarization and the settlement of the world’s strifes by arbitration and appeasement. The Black Muslims cry out for Negro supremacy over the white race.

In the middle of claims and counterclaims, baffled mankind is asked to make a choice. The very complexity of each option, even if it were simply a matter of electing one from among equals, would

make a preference difficult at best. But does the world have a choice?

Actually humanity has no option for there is no alternative to the Gospel of Jesus Christ. Whittier wrote, "Solution there is none, save in the heart of Christ alone." Scripture agrees. It does not hold that the message of Christianity is superior to that of other gospels. It unqualifiedly rejects the idea that there is any other. This element of exclusivism was what offended in apostolic times and sent Peter and John to jail. Commanded by the authorities "not to speak or teach another sentence about the name of Jesus," they found themselves unable to obey. They contended: "There is no salvation by anyone else, nor even a second Name under heaven appointed for us men and our salvation" (Acts 4:12, Moffatt). Christ was the only Saviour, so they actively proselytized.

Christianity's claim to its unique role in the world called for the Apostle Paul's letter to the Galatians. When some of these former barbarians began defecting to certain teachers who were proclaiming a mixture of Judaism and Christianity, the apostle took up the quill in reprimand: "I am surprised how soon you have turned to another Gospel . . . a Gospel which does not exist" (Galatians 1:6, 7, Aramaic translation).

In his argument Paul drew upon his own former way of life. He maintained that in religious scrupulosity he ranked beyond his countrymen: he was "more exceedingly zealous of the traditions . . ." (Galatians 1:14) — a Pharisee of the Pharisees. He reasoned that it took divine grace to redeem him, and that a Judaism which could not spell out salvation for a Jew could do no more for Gentile Gauls. Writing to others who seemed to be wavering in their unqualified allegiance, he pleaded with impassioned tone, "My little children . . . I travail in birth again . . . until Christ be formed in you" (Galatians 4:19). He desired them to be shut up to Christ alone, to glory in nothing but Him.

The usually tender-hearted Paul became polemical when reputed leaders dared to offer alternate hopes to sinful mankind. He took the hard line: "If any man preach any other gospel . . . let him be accursed" (Galatians 1:9). Denouncing those who were adulterating Christianity by traditional circumcision, Paul was vehement. He employed a startling image to invoke censure: "O that those . . . would get themselves castrated" (Galatians 5:12, Moffatt). He pleaded with other converts, ". . . be not moved away from the hope of the Gospel . . ." (Colossians 1:23). There was no place to move.

Salvation inhered in Christ. In Him was life, and the life was the light of men (John 1:4).

After Mahatma Gandhi died, his Hindu followers enshrined their esteem for him in the epitaph, "He Showed Us The Way." Great men through the ages have been *way-showers*, but who can compete, who else can qualify, for the distinctive claim made by Christ:

"I *am* the way, the truth and the life. No man cometh unto the Father *but by me*" (John 14:6).

The celebrated German author, Thomas a Kempis, owes his renown of the last five centuries to his treatise, *De Imitatione Christi*. In the volume is found a spiritual axiom demanding universal acceptance:

"Without the Way, there is no going;
Without the Truth, there is no knowing;
Without the Life, there is no living."

In the spiritual world, all roads do *not* lead to Rome. They do not have the same destination. Except for one, they all come to a dead end . . . an impasse. This is dramatically illustrated in missionary Lillie Mae Gunnerman's account of an old African chief steeped in tribal beliefs. Confronted with the Gospel of Christ, he confessed: "The Jesus way is good, but I have followed the African road so long that I will follow it to the end." Later, however, as he lay dying he inquired, "Can I turn to the Jesus way now? My road stops here. It has no way through the valley."

A firm conviction that Christ was the world's only hope made missionaries out of the first disciples. Their impelling persuasion was, "He that hath not the Son of God hath not life" (I John 5:12). Life and immortality had been brought to light through the Gospel. There was no modifying this contention, no compromising this truth. Christ was, or He was not, man's Redeemer. They were certain that He was. They believed what they heard when He said: "If ye believe not that I am He [the Christ] ye shall die in your sins" (John 8:24).

On this unique plane, missions holds its great philosophical imperative. Christianity, being exclusive, must be propagated. All nations must be discipled. The "truth that makes men free" must be proclaimed to "every creature." All men must find their place in the Son.

Debating their respective religions, a Christian is supposed to have asked the Brahman priest, "Can you say, 'I am the resurrection and the life?'" The high caste Hindu's affirmative reply prompted the second query, "But can you make anybody believe it?" The disciple of Christ points to an empty tomb, an Easter morning, a risen Saviour. His religion is the only one which bases its claims to acceptance upon the resurrection of its Founder.

It must be conceded as historically true that Buddha was born, that he lived, that he taught (and taught well), and that he died. Mohammed, the father of Islam, and Zoroaster, the founder of the religion of the Parsees, lived, taught and died. All three remain dead. Jesus Christ not only was born, lived, taught and died, but He rose from the dead and is alive today.

While attending an international youth conference in New York some time back, a young American inquired of a cultured Burmese girl concerning the predominant religion in her homeland. When told, he casually remarked, "O well, that doesn't matter. All religions are the same anyway." Her kind but startling rebuff was:

"If you had lived in my country, you would not say that. I have seen what centuries of superstition, fear and indifference to social problems have done to my people. We need the truth, the uplift of Christianity. My country needs Christ."¹

When voices are heard declaiming against missionary endeavor, the expressed convictions of respected foreign leaders offset and overshadow all carping. Calling on Christian missionaries to intensify their efforts, S. L. Akintola, Chief Premier of Western Nigeria, has declared: "Africans can do without imperialism and all its implications but they cannot do without God and His all-embracing love and grace"²

Ethiopian Minister of Public Health (one time Ambassador to Great Britain and former U.N. Member) Ato Abebba Retta, agrees in essence: "I must say that the work of missionaries has not failed to gain more and more appreciation in Ethiopia, beginning with His Imperial Majesty Haile Selassie I; the Ethiopian Government, and the people."³

¹ *The Prairie Overcomer*.

² *Japan Harvest*, 1963.

³ *Africa Now*, April-June, 1963.

Princess Wilhelmina of the Netherlands once addressed an international religious gathering: "Mankind is yearning to experience a Christianity that is real . . . it is the only true remedy that can cure the world of the spiritual, moral and social ills bringing it to ruin. All followers of Christ should join in bringing it to our world."

There is only one true and perfect religion. The Apostle Paul contended, "For other foundation can no man lay, than that is laid, which is Jesus Christ" (I Corinthians 3:11). For him, as for its present-day advocates, the Gospel was the one proven panacea for man's maladies. He spent his life spreading it and urging others to do the same.

“. . . *without Christ* . . .
in the world.”

Ephesians 2:12

10

COMMUNISM'S UTOPIA

They may well hesitate who seek to rob humanity of its faith . . . these men who are dependent upon the very religion they would discard for every blessing they know.

THE UTOPIA promised by communists is a world minus Christ. They parody a well-known hymn:

“Once I was blind but now I can see:
The *blight* of the world is Jesus.”

The truth is that a world without the Saviour would be a world without hope. This is clearly indicated in the scriptural pronouncement: “At that time ye were *without Christ* . . . having *no hope* . . . in the world” (Ephesians 2:12). We need only consider the despairing state of people in areas where Christ is not known, to prove the fallacy of communism’s promised social bliss without Him.

A foreign missionary has written:

A great “without” has been written on heathenism. Men and women are toiling without a Bible, without a Sunday, without prayer, without songs of praise. They have rulers without justice and without righteousness; homes without peace; marriage without sanctity; young men and girls without ideals and enthusiasm; little children without purity, without innocence; mothers without wisdom or self-control; poverty without relief or sympathy;

sickness without skillful help or tender care; sorrow and crime without a remedy; and worst of all, death without hope.¹

This is the nature of a world envisioned in the goal of communism which promises to "deGod" the world in our time.

The American poet-educator-ambassador-philosopher, James Russell Lowell, wrote of the kind of men who would advocate such a destiny!

As long as these men are dependent upon the religion, which they would discard, for every blessing they enjoy, they may well hesitate a little before they seek to rob . . . humanity of its faith in the Saviour who has alone given to man the hope of life eternal, which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.

The lot of mankind in a culture minus Christ can be inexpressibly bad. Particularly is this true for childhood and womanhood. The needless suffering of children is sometimes appalling. Weird superstitions and evil customs call for cruel rites. The evil practices of witch doctors and medicine men add a wretchedness which, early in life, is accepted as normal.

In Africa there is to be found among certain tribes the belief that "the first-born is a thing of shame." The first baby is often ignored by parents and relatives alike and left to die. In other parts of pagandom, multiple births are an evil omen. One or more of the newborn infants must be destroyed, in spite of the natural instincts of the broken-hearted mother. Fingers may be severed from a well child because of the death of another. Puberty rites are bestial. No explanations provide answers to the superstitions perpetuated by these practices.

Where the uplift of Christianity is not known, seven- and eight-year-old girls may be sold on the wife market for a few goats or pigs. The groom may be a polygamous old leper owning many goats and pigs, and consequently many wives. It is all too common for mere youngsters to be taught unchastity. Parents instruct them in the misuse of their bodies. Sexual promiscuity is frequently one of their earliest remembrances.

One of Africa's missionaries included this entry in his diary:

I was visiting in the blind section of Kano. The conditions were terrible. I found little children having nothing but holes in

¹ Mrs. Whitfield Guinness, quoted in *Goforth of China*, by Rosalind Goforth (Grand Rapids, Mich.: Zondervan Publishing House, 1937), p. 68.

their heads where eyes had been; with flies, and sometimes maggots, in them. I saw Moslem men herding little girls, ages nine to twelve, for illicit purposes. They cried to me but I could not help them.

In more sophisticated areas of the world (not primitive but still not Christian), childhood suffering may be different only in kind. A comparatively recent issue of one of India's metropolitan dailies tells a graphic story under the headline: "*Child Sacrificed Before Devi.*" A two-and-one-half year old allegedly was offered to the imagined deity by tossing it alive into a pot of boiling oil. To the Christian mind such an act is uncomprehensible. Nonetheless, it shows the degree of the depravity possible in a society where Christ is not known, nor embraced as a compassionate Friend.

The lot of women is beyond telling in such circumstances. Non-Christian religions contribute much to the misery. One of the major ones excludes the female from prayer. Another teaches, "The sins of three thousand men do not equal the sins of one woman." Still another regards women as beings without souls. Probably the saddest stories have not been told, but from what is common knowledge it may be said that the plight of womankind in a civilization without the true God is wretched.

A Reuter's News Agency story under the caption, "*Indian Widow Dies on Pyre,*" tells of a young Bombay woman who committed the state-banned suicide ritual called "suttee" by throwing herself on the funeral pyre of her late husband. Clad in a yellow sari and with garlands around her neck, she threw herself into the flames to the clash of symbols, recitations by priests and the drum roll. *The Times of India* editorialized: "Suttee is believed by some Hindus to free the souls of both husband and wife from further transmigration and to be the noblest act a widow can perform."

It must be admitted that when men do wrong in a Christian community, they do it in spite of religion. In other communities it may be *because* of their religion. Heathen deities are often vulgar, obscene, revolting, and absurd. They can smile down on licentiousness, promising a heaven in the next world where unbridled lust may be indulged without penalties. Debauched childhood, debased womanhood, slavery and human sacrifice become the way of life where there is no diffusion of Christianity.

Mark Hopkins, the early American educator who presided over Williams College (the cradle of foreign missions), expressed this supporting conviction:

There is nothing on the face of the earth that can, for a moment, bear a comparison with Christianity as a religion for man. Upon this, the hope of the race hangs. From the very first it took its position as the pillar of fire to lead the race onward. The intelligence and power of the race are with those who have embraced it. And now, if this, instead of proving indeed to be the pillar of fire from God, should be found a delusive meteor, then nothing will be left to the race but to go back to a darkness that may be felt and to a worse than Egyptian bondage.

It should be a foregone conclusion, needing no argument or examination, that Christlessness as advocated by the communists is totally incompatible with the world's basic needs. Man's inborn capacity cries out for fulfillment. An aged African mother, who had but faintly heard the Gospel of hope, expressed this longing:

Dear white brother: my people wait a long time for the white man's God. Why do you not come and save? My tired hand will not lift up to God alone. I need help to save my people from the fire country. Soon will the earth swallow them up. Our hands hang down, our hearts are heavy. Your God is very good . . . He makes the heart beat fast like the war drum. Hope is like that. *Bring us hope.*

As long as hope remains dim anywhere in the world, the enlightened may not stand idly by, trusting that communism's announced plot to "deGod" the world will collapse under its own weight. The Apostle Paul explained his evangelizing ardor on the basis that mankind needed Christ, and that it would go hard with him if he failed to preach the Gospel (I Corinthians 9:16). The same applies to all of us.

“. . . *God shall supply all your need . . .*”

Philippians 4:19

||

SOCIAL SECURITY OVERTONES

The Philippians were not like some who thumb through Holy Writ, select this verse from all the rest, and then rashly insist that God make good. . . . They qualified!

THE LATE Franklin Delano Roosevelt in his Second Inaugural address reminded the listening nation: “We have always known that heedless self-interest was bad morals; we now know that it is bad economics.” Unselfish concern for the welfare of less fortunate lands becomes the best guarantee of health and prosperity for our own country.

This principle is equally significant when applied on the individual and group level. “Those who plan the good of others prosper,” is one of Solomon’s timeless axioms (Proverbs 12:20, Moffatt).

Support for this statement is found in the oft-quoted, remarkable, promise-verse:

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19).

The context furnishes Biblical evidence on why the foreign-missionary-hearted become the objects of God’s special provision to a degree exclusively theirs.

The pledge was given initially to Christians residing in Philippi, a colony of Rome. They enjoyed the distinction of having a series of "firsts" to their credit. Missionary initiative was among these. Theirs was not only the *first* church established in Europe; it became the first *missionary* church by allying itself to Paul's early foreign endeavors. Participation seems to have been the key.

The historical background is clear enough. The missionary journeys of Paul and his colleagues had brought them to Philippi (Acts 16:12). Here was planted the seed of the Kingdom. In spite of organized resistance, physical abuse and legal blocks, a thriving church sprang into being.

After the truth had taken firm root, Paul, true to pattern, pressed onward to the next towns without the Gospel. Keeping the supply lines open, the lately-converted Philippians provided funds and material for soldiers at the front in such quantities that Paul wrote back: "I have all and abound . . . I am full" (Philippians 4:18).

It is noteworthy that the infant church embraced the missionary responsibility immediately. Paul dated their "first day" participation from "the beginning of the gospel" among them. It is doubtful whether they had built their own sanctuary before underwriting the foreign missionary attack. Consequently Paul said they would merit special providential supply for all their future needs.

We should remind ourselves that the promise-verse begins with "But." The conjunction is a pivotal word connecting the promise with the proviso. The Philippians were not like some who thumb through Holy Writ, select this verse from all the rest, and then rashly insist that God make good. The almost-too-good-to-be-true-pledge was relevant to their case. They qualified.

God's promises are not like bank drafts which read, "Pay on demand of the bearer." Eternal vaults do not yield much to the casual comer, but will swing open to those with approved credentials. The Philippians were accredited. Their certification was that their care for Paul and his team of workers "had flourished."

Paul assured the European church that the fulfillment of this inclusive pledge was in reality but the dividend on their own investment. A paraphrase of his statement (Philippians 4:15-19), would be: "You helped me, and my God, before whom your gift is the odor of a sweet smell, will help you." (The figure is drawn from the aromatic incense burnt with the sacrifices in that old time.) Their

overseas charities so pleased the Lord that they were now the beneficiaries of His bounties in return. All who met the criteria would come under the broad provisions of divine subsidy.

Giving to foreign missions has its own intrinsic value. It is necessary if the cause is to flourish. Yet beyond that the acts of the generous-hearted result in the compounding of spiritual blessings and temporal supplies to the donor. It has been said that one of the most beautiful compensations of life is that no one can sincerely try to help another without being blessed in return. It is a law of the Kingdom.

The practical question is: Can twentieth-century Christians claim the comprehensive coverage, the supply of all needs, offered by the Apostle Paul to the ancient Philippians? Yes, if they fall into the category of "fellow-laborers and true yoke-fellows" of those who are breaching the enemies' lines in faraway lands.

In assessing our position it may help to personalize the issue. Are we making it possible for missionaries to write back, as Paul did, "You have more than met my needs . . ." ? Today's communications from mission fields are often appeals for more help and further reinforcement. In this light is it not reasonable to assume that our failure to meet needs abroad might be the very reason why the Lord does not supply some of our own here at home?

Foreign missionary investments are investments with guaranteed dividends. Many Christians will testify to increased prosperity in proportion to expanded missionary vision and enlarged contributions. The same assertion can be made for churches. Some about ready to close, impoverished and in debt, others with no missionary budget at all and with the pastor's salary in arrears have leaped to life on the heels of their first major missionary efforts. Once barren altars become crowded, prayer meetings gather momentum, finances cease to be a problem, and congregations grow to a size requiring larger sanctuaries. At the same time the ranks are not weakened or depleted by the departure of members leaving the home church to serve on mission fields across the world.

Americana abounds with expressions by leaders supporting the belief that the Church's vitality and her foreign outreach are inseparably joined. Philips Brooks, Protestant Episcopal Bishop of the nineteenth century, prescribed in this manner for an ailing church: "The best remedy for a sick church is to put it on a missionary diet."

George Frederick Pentecost linked the prosperity of the Church to missionary extension.

“As the commercial and political life of modern nations depends upon the extent and persistency of their foreign trade, so does the life and prosperity of the home church depend upon the extent and energy with which she prosecutes her foreign missionary enterprise.”

Today’s Arthur Mouw, veteran missionary to Borneo’s wild men, believes that missions do not depend upon the Church [for survival]; the Church depends upon missions.

A Seattle parishioner candidly volunteered what would seem proof of this:

“Our church used to give a lot to missions, but with all the building expenses, we no longer give as much, and we are not prospering. Our church attendance has fallen off, and our Sunday School enrollment, too. We are not winning as many to Christ. . . .

The symbol of a dying church has been depicted by a discerning artist. He painted a stately edifice, with high pulpit and altar, an ornate organ and stained window. In the vestibule hangs a small box with the words above it, “Collection for Missions.” Just where the contributions should go, the slit is blocked by a cobweb.

No one who has tried it can deny that to engage in that which is so near the Saviour’s heart is to share the same preferred status enjoyed by the Philippians of old. They invested well, if we may judge the matter on the dividends returned to them on the purely horizontal plane.

In the Sermon on the Mount, Jesus pointed out that to make His Kingdom our greatest care, would be to have food, clothing, and accouterments provided.

“But seek ye first the kingdom of God, and his righteousness, and *all these things* shall be added unto you” (Matthew 6:33).

The Kingdom which He is building in this fallen world is to be made up of every kindred, tongue, tribe and nation. Making this enterprise our prime concern puts us in league with God who guarantees to “supply all our need according to his riches in glory by Christ Jesus.” The Christian does not coldly calculate benefits to

be received on the basis of beneficiaries bestowed. But no matter, the dividends follow his devotion as surely as the day creeps over the night skyline. The hand that gives, gathers!

“There is a destiny that makes us brothers;
None goes his way alone.
All that we send into the lives of others
Comes back into our own.”

— Edwin Markham

“The gospel . . . was preached
to every creature . . . under
heaven . . .”

Colossians 1:23

12

MISSION ACCOMPLISHED

*Taking their credentials seriously, they
plunged into the seemingly hopeless task
of evangelizing the then-known world
. . . and notably succeeded.*

THE LATE John Foster Dulles, after years of confrontation with militant, communistic elements of leadership throughout the earth, concluded that “the greatest need today is the vision and the spirit of the nineteenth-century missionary.” He was referring to men of the stature of C. T. Studd, pioneer leader, who, when he issued a call for colleagues to reinforce the thin missionary ranks in Africa, made one stipulation: “None but forked-lightning Christians need apply.”

It would seem that if the Red tide now surging over the earth is ever to ebb significantly, the Church will be forced to fight fire with fire, match zeal with zeal, sacrifice with sacrifice.

The price communists seem ready to pay for world-communization is reflected in a letter written by a former Eastern university student who went to Mexico and there became a communist. A copy of the letter to his fiancée, breaking their engagement, came into the hands of Billy Graham, who read it at the Inter-Varsity Missionary Conference on the campus of the University of Illinois:

We Communists have a high casualty rate. We are the ones who get shot, hung, lynched, tarred and feathered, jailed, slandered, fired from our jobs, and in every other way made as uncomfortable as possible. A certain percentage of us get killed or imprisoned. We live in virtual poverty. We turn back to the party every penny we make above what is absolutely necessary to keep alive.

We don't have the time or the money for many movies or concerts or T-bone steaks or decent homes or new cars. We've been described as fanatics. We are fanatics. Our lives are dominated by one great overshadowing factor—the struggle for world communism. We Communists have a philosophy of life which no amount of money can buy.

We have a cause to fight for, a definite purpose in life. We subordinate our petty personal selves into a great movement of humanity. If our personal lives seem hard or our egos appear to suffer through subordination to the party, then we are adequately compensated by the thought that each of us in his small way is contributing to something new and true and better for mankind.

There is one thing in which I am in dead earnest and that is the Communist cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, my bread and my meat. I work at it in the daytime and dream of it at night. Its hold on me grows not lessens as time goes on. Therefore I cannot carry on a friendship, a love affair or even a conversation without relating it to this force which both drives and guides my life. I evaluate people, books, ideas and actions according to how they affect the Communist cause and by their attitude toward it. I've already been in jail because of my ideas, and, if necessary, I'm ready to go before a firing squad.¹

Paul and his associates were men of this stamp. They were bent on "preaching the gospel to every creature under heaven," and plunged with abandon into the seemingly hopeless task of evangelizing the whole world. And they succeeded! In less than one generation, the apostle from his Roman dungeon affirmed that the mission had been accomplished. The Gospel had penetrated the nooks and crannies of the known earth.

From the purely human standpoint, the first-century crusade was foredoomed to failure. Innumerable hosts, seen and unseen, physical and spiritual, were entrenched all over the world and arrayed against the first missionaries. Dungeons, stripes, crosses, imprisonments, boiling caldrons, and the headsman's block awaited those who dared defy the opposing forces.

¹ First printed in February, 1961, *Presbyterian Survey*.

But it was fruitless to harass these men of faith — nothing daunted them. They challenged tyrants to their faces, and when imprisoned, prayed jail doors off their hinges and returned again into the busy marts of life to preach as though they had never been away. Most of them died rather than defect! They took their vows and credentials seriously.

Beginning in Jerusalem, an isolated and despised part of the world, this nondescript band soon carried the transforming message across land and sea. Heathen by the scores were converted. The town squares of capital cities provided the setting for huge bonfires into which erstwhile pagans tossed their fetishes. Idols fell from their exalted thrones.

The newly converted were immediately enlisted in the forward spiritual thrust, and not many years had gone by when the ring-leaders were dubbed in faraway Thessalonica, “upsetters of the whole world” (Acts 17:6, Moffatt). Quite so; they had turned the world right side up.

In jail, aboard ship, in synagogues and homes they witnessed. On the streets, by the river’s edge, among learned, ignorant, Scythian, bond and free; “in all the palace, and in all other places,” Christ was manifested (Philippians 1:13)! By A.D. 60, less than a generation since their Commander-in-Chief had outlined their assignment, the job left to them was done.

Looking back over the first three decades of the new missionary movement, the Apostle Paul described the triumphant crusade in his letter to the people of Colossae. The Gospel *was preached* all over the world, he wrote (Colossians 1:23). By “was preached,” he meant not merely “is being preached,” but that it had been preached — an accomplished fact. This accorded with the command and the prophecy of Christ. The assignment had been fulfilled according to the Saviour’s foretelling, and the cost was high as He predicted (Matthew 24:9). This is confirmed in the famous letter of Pliny, the Roman author, to the Emperor Trajan. Pliny wrote: “Many of every age, rank and sex are being brought to trial. For the contagion of that superstition [Christianity], has spread not only over cities, but village and country.” So the scriptural record, “they that were scattered abroad went every where preaching the word” (Acts 8:4), is documented by profane history. The might of Hades did *not* prevail against them!

First-century Christians knew what they were about. They were not common traders in a common market, babbling about

common wares. Their occupation was one of high specialization. Paul defined his mission: "I determined not to know anything among you [Corinthians], save Jesus Christ, and him crucified" (I Corinthians 2:2).

There was no doubt among the disciples as to what they were doing, or why they were doing it! Again and again they had heard Christ involve them in the discipling of nations. There could be no mistaking His intention to set them to the task of world-evangelization.

It is their sense of commission that is most needed today. Perhaps the Church is becoming oblivious to her standing orders. This could account for so much socializing and institutionalizing at the center, and so little evangelizing at the circumference. Within the framework of her charter, the Church is something more than a soup kitchen, a sewing circle, a billiard parlor or a men's club. The Ecclesia is a body of dedicated followers of Christ whose prime business is preaching and teaching the Gospel throughout the entire world. This the first disciples never forgot and went about evangelizing their world with all their power. Believers of each succeeding age would logically be expected to follow in their train.

Sacred history is studded with "forked-lightning Christians" who acted on the premise that what God had commanded it was possible to fulfill. Pessimism was not allowed to retard their forward movements. They were optimists almost to a fault. They treated as non-existent all man-made barriers. In their own time they penetrated the most forbidding doors. The whole world was their parish and they did not negotiate for something less. Their missionary maneuvers were always magnificent.

Are we able to match them? Are the obstacles in our communist-threatened world so formidable as to utterly prevent us from literally obeying the Lord's command, "Preach the gospel to every creature"? We do not face impossible odds. Fulfillment may appear impossible to the human eye, yet, if men are acting under a divine directive, God will make a way even where there is no way.

Christ appeared to be talking in riddles when He directed His disciples to feed the hungry masses with next to nothing. "What are they [five loaves and two small fishes] among so many?" they asked (Luke 9:13; John 6:9). It proved enough! When He ordered a man with a withered arm, "Stretch forth thine hand" (Matthew 12:13), it looked impossible. But it wasn't! And when He charged a cripple who couldn't even stand on his feet, "Get up . . . and

walk" (John 5:8, Moffatt), execution seemed remote indeed. But it wasn't!

Let the record show that first-generation Christians succeeded in "preaching the Gospel to every creature under heaven," and that they did it without many of the facilities and technologies that make the task easier in our day. We must confess they accomplished, without such advantages, what we are not achieving with them. They were *forked-lightning Christians*. They achieved what was expected of them. They completed what had been given them to do. They reclaimed their generation for God. They could truly say, "Mission Accomplished." So may we!

“From you sounded out the word
of the Lord . . . your faith . . .
is spread abroad.”

I Thessalonians 1:8

13

CHAIN REACTION

What happened in ancient Greece is to be regarded as a precedent, with believing nationals pulsatingly aware that the Great Commission includes them, too.

PROPHESYING VICTORY for world communism, Nikita Khrushchev justified his optimism by philosophizing: “We are as sure of this as we are the sun will rise tomorrow. The bacilli of communism may enter the brains of your grandchildren. Nothing can stop it now.”¹

There are many who will agree with the reference to the *bacilli* of communism. The accepted definition of *bacillus* is: “Any of the bacteria, especially if *disease-producing*.”

How suitable was Mr. K’s choice of words. However, his prediction will fail as others have failed before it because of a potent antibiotic introduced into the world — *Christianity!* As vaccine protects the body from disease, injecting the Gospel into society overcomes all plagues which would destroy the spiritual man.

A humanity-redeeming chain reaction was set off in the streets of Jerusalem one Pentecost morning, yielding energy causing further reactions for the blessing of mankind to this day. One significant

¹ Associated Press, May 20, 1959.

successive stage was demonstrated in Thessalonica, the capital city of Macedonia. Here the Apostle Paul paused briefly and sowed the seeds from which sprang a great multitude of believers. Immediately, the new converts became propagandists of the Gospel and "their faith was spread abroad . . . they sounded out the Word." One more national church in still another land had become a missionary hub with spokes leading in all directions: "to Achaia, and also to every place."

Because of their missionary energies, Paul held up these Greeks as a pattern for all believers. Failure to match their kind of zeal is to fall far below the expected apostolic standard. To interrupt the chain reaction is to short-circuit God's regenerating power and sabotage His saving design for errant mankind.

What happened in Greece is to be regarded as a precedent for every other land to which the light has come. History reveals that each freshly evangelized nation has received the Good News at the hands of aliens. Paul, a Jew, carried the Gospel to the Roman world. The Romans brought the message to Britain. A British Christian evangelized Ireland; Ireland sent missionaries to Scotland. This kind of chain reaction seems to be the divine order.

Christians of today need to see their faith as an expansive thing designed for export, and to understand that when it is not sent abroad it deteriorates at home. "Export or die," is a common slogan applied to the national economy, but it holds true for our Christian faith as well. Historically, the healthy church has been the missionary church. The more vigorous its outreach, the more robust it becomes.

It should be noted that the Thessalonians launched their missionary thrust at a time of formidable resistance from their own countrymen (Acts 17). But their sufferings did not prevent them from becoming the pace-setters for all others.

This early Greek church did not regard missions as a work for Jewish converts only. They joined with them in the venture. Christianity was not a *foreign* religion they would merely *adapt* to or *adopt*. They embraced it, nationalized it, and from that point on it was as much theirs as anybody's, as truly Western as Eastern, as integrally Macedonian as Palestinian. All were under the equally binding constraint to propagandize the world with the Truth.

Equal rights spell equal responsibilities. And neither race, nor culture, nor color can excuse an evasion of responsibility to preach the Gospel. The Japanese and the Sudanese, the Scot and the Hot-

tentot, the American and the Brazilian — whoever has received the Truth is obligated to disseminate it, within the limits of his God-given talents and capabilities.

Gentile converts could not assume missions to be a Jewish monopoly. Orientals may not regard evangelism as an occidental task. The white man who leaves the evangelization of Africa to the Africans is not obeying the Great Commission. The Negro who sees missions as his white brother's responsibility is mistaken. There are no ethnic requirements, exemptions, or exceptions; no built-in national preferments, qualifications, or disqualifications. None of these are mentioned in the Church's marching orders. Out of each individual who has come to Christ for the satisfying draft are to flow the "rivers of living water," said Jesus. The evangelized are to evangelize; and when this is not done, God's race-redeeming plan is betrayed.

A hopeful trickle is at last beginning to flow from some lands other than the traditional missionizing peoples of the West, and please God, may it become Niagara-like in its proportions. Nationals are starting to leave their homelands and filter into other nations as Kingdom representatives.

A Viet Nam missions organ, *Jungle Frontiers* (1963), carries the story of the Reverend and Mrs. Nguyen-hau-Nhuong, who left their native land for neighboring Laos to take up ministry among the Black Thai Tribe.

Evangelical churches in Japan recently commissioned two missionaries to Laos. During a farewell ceremony at the pier, the father of one of the recruits made some significant comments:

When we sent our sons to war . . . we did not expect to see them again. We did not want to see them again . . . we told them, "Do not return. Give your lives for your country." Now I am sending this young man of mine across the seas to another and more glorious conflict . . . into the service of the King of kings. Should I hope to see him again on the shores of Japan? No! I give him gladly to the service in Laos, and I do not expect to see him again on this earth.

Kenny Joseph, editor of the Tokyo publication *Japan Harvest* (1963), reports on these latest foreign missionary departures, "This raises to forty-two the number of Japanese foreign missionaries."

It would be difficult to measure the effect for good among the people of India if Japan's Christians were to commence carrying the Message to the subcontinent's four hundred million Hindus. This

neutralist country has eyed with misgivings the militarism of Japan. To come to know its citizens as representatives of the Prince of Peace could have sensational results. We can only imagine what might be their achievements should Korean missionaries go to Kashmir, or Filipinos to the Muslims of Pakistan. If we are to win the world, this must become the modern trend.

Keeping the whole issue in perspective, however, it must be said that missions is more a matter of the heart than of geography. One can live for the world objective without ever crossing an international boundary. Some of the Thessalonians (of our text) were merchants on the Aegean Sea who "sounded out the word of the Lord" to those they met in their travels. The majority of them were the ordinary citizens of their town. But these too were included in Paul's favorable commendation. They fulfilled the requirements of a missionary honor society.

Our generation is studded with noble successors to the illustrious Greeks. Providentially hindered from crossing oceans, they have long arms — long enough to reach around the world. They have big hearts . . . big enough to encompass all of mankind. They make their influence felt to the earth's far end.

We are forced to one conclusion. The Christian of America to America . . . *and beyond!* The Asian to Asia . . . *and beyond!* The African to Africa . . . *and beyond!* Just let him follow the example of the Thessalonian, and Christendom will take a great leap forward toward the goal of winning the world.

“. . . brethren, pray . . .”
II Thessalonians 3:1

14

NO IRON CEILING

*There may be an iron curtain,
but there is no iron ceiling.*

IT IS ARGUED that the ultimate weapon will never be invented. For every offense, there will be found a defense; for every action, a counteraction.

Perhaps we need a new look at the philosophy of prayer and what it can do to wrest half of the world from atheistic communism which has it barricaded behind ideological ramparts and literal barbed wire.

One of the most astute observations of our time is this: “There may be an iron curtain, but there is no iron ceiling.” The answer to a closed society is an open heaven. Prayer becomes the ultimate power against which there is no defense; prayer is the final force in blasting open that half of the world where a billion souls lie sealed off from the missionary advance.

Christianity made its debut in a hostile world. Its propagators faced not one, but several iron curtains, including the Roman one ringing the Mediterranean. Despotism, paganism, and idolatry were only a few of the barriers.

In the vanguard were “unreasonable and wicked men . . . of no faith.” But these were recognized as only obstacles and not as impasses. As mere deterrents, they only called for heavier reinforcements to demolish all the impedimenta retarding the missionary advance, and to make it possible for the “Word of the Lord to run and

have free course." So argued the Apostle Paul, one of the most knowledgeable of men on the science of prayer.

Paul was a man with an urgent mission. Speed was of the essence and he knew of no faster way to get the Gospel through the enemy's lines than by recruiting Christian converts into the secret service of prayer. He wrote letters to people he knew, and to those he did not know, urging prayer support. It was his permanent request, and when complied with, it seems never to have failed. He depended on it as his basic weapon.

Twice the apostle asked the same group of Christians, "Brethren, pray for us" (I Thessalonians 5:25; II Thessalonians 3:1, 2). He fully believed that the prayers of these formerly heathen Thessalonians would deliver him from the presently heathen Corinthians, and consequently would secure free and glorious spread of the Lord's word in Corinth as in Thessalonica. And these prayers were answered, for Paul successfully founded a church at Corinth.

Leaving Corinth, he encountered stiffening resistance "in the regions [still] beyond," so he sent back the common appeal to the now enlisted Corinthians, "Ye *also* helping together by prayer for us" (II Corinthians 1:11). Needing to be rescued from his enemies' connivings in Judea, and hoping to proceed to Italy, Paul wrote the Roman Christians, "I beg you . . . join me in most earnest prayer to God for me" (Romans 15:30, Goodspeed).

When Paul reached Rome as a prisoner, from his cell he dispatched a letter back to the Colossians, pleading, "Pray for me too, that God may give me an opening for the message" (Colossians 4:3, Goodspeed). To the Ephesians went the appeal to devote themselves constantly to prayer that he might have utterance and courage (Ephesians 6:19, 20). To the Philippians he sent proof of how effective prayer had been: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the *furtherance of the gospel*" (Philippians 1:12). Prayer prevailed!

The Pauline pattern is obvious. As soon as one hostile area was successfully taken and an assembly constituted, it was instructed to pray that still another area would be evangelized and other churches established.

Apostolic resources, practices and devices characteristically employed to overcome barriers and speed the message on its way can be summed up in two words . . . *Prayer Partnership*. It was this which made the sensational advance of the infant church possible. United prayers combined to provide an unbeatable phalanx.

It is a reasonable conclusion that had not the early Christians responded to frequent rousing calls to prayer, the Word would not have had free course so superlatively. Apart from the intercessory efforts put forth in the cottage prayer meeting in Mary's house in Jerusalem, there is little doubt that Peter would have been executed that morning after Easter. A night of intercession delivered him from prison only hours before his scheduled execution at dawn.

Supplication freed Paul and Silas from the dungeon in Philippi so they could continue their daring exploits. It forced closed continents to admit them, moved stony hearts, and startled set minds. In short, prayer accomplished what no other single factor, or combination of factors, could do. Against it, the forces opposed to the spread of Christianity had no apparent defense. Prayer was the ultimate weapon against both the seen and the unseen enemies of the Truth.

This knowledge should encourage Christians who are over-inclined to the view that the seeming standstill of one missionary venture can be attributed to unprecedented problems such as bristling nationalism and encroaching communism. Problems or no problems, prayer can again prevail. No other pattern provides greater hopes or presumes to promise so much.

Prayer's time-tested potency is told by Hudson Taylor, founder of the China Inland Mission. A missionary couple in charge of ten stations felt constrained to write the Home Secretary confessing the lack of progress. Indifference, open opposition and ignorance prevented their making headway. The situation seemed hopeless.

The suggestion was made that the Secretary try to find ten persons, each of whom would make one station a special object of unceasing prayer. With the passing of time, events began to change in seven of the ten mission stations. Opposition melted, spiritual revival came, and significant numbers of persons were converted. On the other three fields, there was still no observable change.

Again the missionaries wrote the Secretary, telling him of the phenomenon and expressing concern and bewilderment over the stalemated three.

It was not difficult for the Secretary to clear up the mystery. He had succeeded in getting special intercessors for seven of the ten stations but not for the other three.¹

The late Dr. A. T. Pierson declared firmly: "Every step in the

¹"Seven Instead of Ten," *Triumphs of Faith*, Vol. 77, # 4, April 1958.

progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all success."

This should encourage those who lament their unavoidably meager contributions in money. It may also hearten those whose more sizable gifts did not seem to accomplish all they had hoped, when they understand that prayer spells the difference. This does not infer that money for missions is not *relatively* important. It is only to say that prayer for missions is *absolutely* important, and that he who prays most, helps most.

This is one field of human endeavor where the proportion of prayer to money is at least ten to one (if one can express a spiritual truth mathematically). Money by itself cannot buy world evangelization—not even lots of money. On the other hand, minimal funds will probably do very little to retard the great enterprise of mercy if there is no lack of intercession. It is almost axiomatic that where there is no want of prayer there will be no shortage of money—or materiel or personnel—to round out God's saving designs for the world.

Reverting to that which has always been the ultimate weapon of the militant church can only result in a greatly accelerated foreign missions pace in the twentieth century, notwithstanding all opposing -isms, -osophies, and -ologies. J. S. Swanger has said, "Even communism has no instrument, no ingenuity with which to combat the spiritual forces of prayer."

The world is not nearly as likely to be won or lost in outer space as it is in our prayer closets. With all the evidence available, we are compelled to state no successful substitute has even been found for redeeming a generation from its tyrannies. Men have their knees. Nothing remains but to use them.

*“Charge them that are rich . . .
that they be . . . ready to distrib-
ute, willing to communicate.”*

I Timothy 6:17, 18

15

CAPITALISM IS NO CRIME

*Said the Texas construction tycoon,
“When our hearts get as big as our
pocketbooks, this is going to be a
different world.”*

FOR A GENERATION communists have declaimed in tirade against capitalism and Christianity, equating them as twin evils and contemptuously depicting them as the embodiment of wickedness designed to keep mankind enslaved. To the Reds they are but systems of subterfuge to console the poor by promising a rich hereafter. Wars of liberation will be waged, they say, until these shackles are snapped from the ankles of the proletariat.

Long before Marx and Lenin were heard from, other voices were thundering such pronouncements as, “Go to now, ye rich men, weep and howl for your miseries that shall come upon you.” The complacently rich had allowed their hoarded treasures to rot instead of devoting them to the relief of the down-trodden and the glory of the Giver (James 5:1-5).

Unfortunately, ours is a day when not all capitalists are altruistically motivated. But they should be. By divine command men are to *bestow* their riches, not *bask* in them. Heaped-up abundance, like fertilizer, does no good until it is spread. In a pile it offends. Scattered abroad it makes the earth fruitful. Riches well-gotten and

well-given are a great boon to mankind. Humanitarianism in the name of Christ ought to be the rich man's trade-mark on all his doings.

In the face of the communists' depreciatory references, it is refreshing to learn of capitalists who are playing key roles in advancing God's will in the world. It is said that R. G. LeTourneau, earth-moving equipment magnate and millionaire, contributes nine-tenths of his income to Christian missions. His donations have launched immense missionary projects in Africa and South America. And why not? Is not the industrialist millionaire to live as responsibly for kingdom advance as the humblest of his plant mechanics?

Capitalists are not inherently evil, nor does money itself corrupt — only the *love* of it. Far from being intrinsically immoral, capitalism should be, it has been, and will yet be, a vital adjunct in implementing God's race-redeeming plans and purposes. Where capitalism is corrupt it is unchristian. If rich men are bad it is not because they are successful but because they are selfish. God expects men of means to be men of munificence. Whole chapters in the Bible are devoted to the accounts of nobles and princes dedicating lavish offerings to glorify God and succor men. The rich have a remarkable potential for good.

The Lord prospers some men more than others. This is as evident as it is scriptural. Honest success, prosperity and riches are gifts from God (Ecclesiastes 5:19) to be distributed and communicated, not "heaped together" (James 5:3) to make grist for the communists' propoganda mill. The divine plan has always included affluent men. The Father expects the same degree of stewardship responsibility from them as from His poorer children. He offers no dual standard of discipleship demanding less of the rich and more of the poor.

Something has been read into the narrative of the "widow's mite," and the contrasting gifts of her more prosperous neighbors, which is not there at all (Mark 12:41-44). The account has been construed erroneously to mean that God is pleased with pennies only. We can all but hear the Saviour commending the woman's sacrificial offering with "I accept not the money of the rich." It is not to be so understood.

The observation made by the Lord when He approved the widow's mite, was that the rich gave only out of their superfluity. He said nothing to indicate they could not have more acceptably worshiped with a greater portion of their wealth. The entire impression

was that they could have earned the same accreditation as the poor woman had they responded in her spirit. In fact they were expected to do so, if we understand the account fairly. Jesus brushed away all ambiguity when He said:

“He who has much given him
 will have much required from him,
 and he who has much entrusted to him
 will have all the more demanded of him.”
 (Luke 12:48, Moffatt)

Christ’s followers do the wealthy a great injustice when they shy away from calling on them to honor Him with their affluence. It is worthy of mention that among the first to kneel at the Bethlehem cradle were the rich Magi, who presented the Child with costly gifts of “gold, frankincense and myrrh.” From the homage at that secluded manger to the final chorus of worship in heaven, “Worthy is the Lamb . . . to receive power, and riches . . .” (Revelation 5:12), opulence is ever relevant to Christ and His cause.

Two words arrest our attention in this apostolic admonition to the rich — *ready* and *willing*.

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, *ready* to distribute, *willing* to communicate.”

Paul’s insistence that God has given men their wealth “richly to enjoy” infers that present enjoyment consists in *readiness* to give and *willingness* to communicate — *now*. Proof that many are not so inclined may be had by a trip to the county courthouse. Here may be found voluminous records listing the wills and bequests of persons now deceased. Astronomical sums earmarked for missions and other benevolent uses have never been touched. Attorney’s fees, legal loopholes, contested wills, and technical delays have defeated the desires of the well-intentioned bequeathers — a price too often paid for not being “*ready* to distribute” while still living.

Boldly, the apostle called upon the rich to lay up “in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (I Timothy 6:19). By judicious use of earthly gain, capitalists are to amass for themselves eternal dividends. Jesus instructed men to use mammon (money), to make for themselves friends who would welcome them to the eternal home

(Luke 16:9). It is possible to so distribute riches and communicate wealth that people from the four corners of the earth will meet and greet the donors in the Celestial City. Well may the modern Midas ask himself:

“Will anyone there, at the Beautiful Gate
Be waiting and watching for me?”

Perhaps nothing will match the disappointment of the sometime millionaire at the final balancing of books, when he reflects on how his earthly gains have no credit in the legal tender of eternal values. Moth and rust had corrupted all, and no deposits were made with the Banker whose institutions everlastingly remain when all others have gone to the wall. His riches had not been used to bring temporal and eternal benefit to mankind.

Marshall D. Barnett, Texan construction tycoon, awoke to opportunity while serving as an officer in the Seabees during World War II. After observing the Church's lagging overseas enterprises, he returned home following V-J Day to harness his successful operation to missions. He prodded other leaders in business and industry with these words: “When our hearts are stronger than the pocketbook, this is going to be a different world.”¹

The luster will never fade from the children's Sunday school “birthday offering for missions,” or from “widows' mites.” But not until more, and still more, monied men step forward to play the Good Steward, will the communist line be proved false. Failing here, an accounting lies ahead.

Truly, millions and missions, millionaires and missionaries, should be as one in the world-redeeming venture.

¹ *A Challenge to Christianity*, Missions Unlimited, Dallas, Texas.

“But the Lord supported me and gave me strength to make a full statement of *the gospel, for all the heathen to hear it. . . .*”

II Timothy 4:17
(Moffatt's Translation)

16

DEVOTED PROPAGANDIST

The Ayore Indians of Bolivia must hear the News even though it should cost these twentieth-century couriers their very lives. And it did!

COMMUNISTS are obsessed propagators. There seems to be no limit to their misguided, self-sacrificing efforts to bedevil the world with the blighting theories of Karl Marx. One of the phenomena of the century is their intoxicated abandon.

It is reported that a panhandler, working a Florida city, solicited money from a man on the street. The stranger offered a meal instead. This was the ungrateful retort:

“I asked for money — not for food. Of course I'm hungry. My last real meal was eaten three days ago. But we need money for literature. I am a communist and we've got to keep the presses rolling.”

One thing that makes a communist a communist is his fixed obedience to communism's *Fifth Commandment*: “Busy thyself with propaganda.” Passionate adherence borders on the fanatical. His message is not the best news that man has to hear, but there is much to be said in commendation of his determination in delivering it.

Missionary zeal of the Christian must come to match it if the race is to be won.

The Apostle Paul was a propagandist without peer. Persistently, inescapably, one great idea preoccupied him — the thought that all men ought to be favored with the opportunity of hearing the Good News. It got up with him in the morning and went to bed with him at night. He even dreamed it! In a vision, he saw a “man of Macedonia” (Acts 16:9) begging him to leave Asia and bring the Gospel to Europe. Because he did, the Western world has been largely a Christian world.

Paul refused to adjust to the idea that people should exist in an unchristian state simply because they had never been privileged to learn of God’s redeeming plan. Afoot, he carried the Message. Where he could not walk, he sailed, and even swam. When restricted in his movements — sometimes imprisoned, at other times under house arrest — he wrote letters to ecclesiastical leaders, to new converts, to proselytes and to indigenous churches, urging them to pick up where he had been forced to leave off and untiringly continue the mission of Christ to “the regions beyond” (II Corinthians 10:16).

One compelling motive drove Paul from town to town, across border after border, and from one continent to another with the message. It was that all men might come to the knowledge of the truth (I Timothy 2:4). He could do no less than maintain a “conscience void of offence toward God, and toward men” (Acts 24:16). A moral issue was involved: “As we were allowed of God to be *put in trust* with the gospel, even *so we speak*. . . .” (I Thessalonians 2:4). A trusteeship called for integrity.

In the “furtherance of the gospel,” as the apostle described his mission, nothing could daunt him. Not tribulation, distress, persecution, famine, nakedness, peril or sword (Romans 8:35). While “laboring abundantly” he underwent lashings and his prison records accumulated. He was often at the point of death. Five times the Jews beat him within an inch of his life, with thirty-nine lashes. Three times the Romans beat him, once they stoned him. Three times he was shipwrecked and adrift at sea. He went through privation in town and desert. He endured sleepless nights and knew the pangs of hunger and thirst together with the rigors of being ill-clad and cold (II Corinthians 11:23-28). He fled for his life from Damascus. Enraged citizens of Antioch forcibly expelled him from their city. Despitely used at Iconium he fled to Lystra where he

was stoned. At Philippi he was denuded and flogged. He was falsely accused in Corinth. Jerusalem cried for his blood and Rome beheaded him. All these were but the means to epoch-making achievements.

Every circumstance, every incident, Paul interpreted as a stepping stone toward acquainting the world with Christ. He even explained his birth on this basis:

“It pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen” (Galatians 1:15, 16).

Having preached over most of the world, Paul’s last, great missionizing thrust commenced when he announced to friends, “I must also see Rome” (Acts 19:21). Notwithstanding their prophecies of bondage and death should he go, Paul pressed forward toward the capital city of the world through alternating good and bad situations. How did he construe his trial before Nero’s court in Rome and the preservation of his life for a time?

“The Lord stood with me, and strengthened me; *that* by me the preaching might be fully known, and *that all the Gentiles* [present at his trial] *might hear*: and I was delivered out of the mouth of the lion” (II Timothy 4:17).

Letters from his prison cell sparkled with assurance. They dispelled the uneasiness of his friends who might have been tempted to call the providence of God into question. The untoward things which were happening (nothing ever just *happened*) had salutary purpose:

“. . . my bonds in Christ are manifest in all the *palace*, and in all other *places*” (Philippians 1:13).

Palaces and places were alike his parish, and dungeons his diocese. Throughout his life he refused to swerve from the task of proclaiming the Gospel “where Christ had not yet been named,” and he pled with all who would listen to follow his example (I Corinthians 11:1). He had fought a good fight and he had kept the faith (II Timothy 4:7). His one business in life was finished. What he had said to the Ephesians before commencing his journey to Italy was true. He was still “pure from the blood of all men” (Acts 20:26).

Christians of today must not merely admire Paul in his propagating zeal — they must imitate him. Never was the need greater

for holy enthusiasm than now. This is pointed up in C. T. Studd's bit of doggerel taunting us with our lack.

“We twentieth-century soldiers of Christ,
Are largely composed of sugar and spice;
Pretty and tasty and far too *nice*
To go in for genuine sacrifice.

“‘I'm a soldier of Christ,' says everyone;
But somehow we're deaf to the beat of the drum
Calling us out to take our stand
At the foot of the Cross in some Christless land.”¹

Our present generation needs more men of the nature of Alexander Duff, who, early in his Christian experience made this determination:

“Having set my hand to the plow, my resolution was peremptorily taken, the Lord helping me, never to look back any more, and never to make a half-hearted work of it. Having chosen missionary work (in India), I gave myself wholly to it in the destination of my own mind. I united, or wedded, myself to it in covenant, the ties of which should be severed only by death.”²

After a lifetime of conspicuous and selfless service abroad, Duff returned to his native Scotland to plead for reinforcements. An old man now, he stood in Edinburgh and for two and a half hours held his listeners spellbound with the story of hardship and conquest. Then he fainted and was carried from the hall. Regaining consciousness he asked, “Where am I? What was I doing? Oh, yes! Take me back and let me finish my speech.”

“You will die if you do,” exclaimed his friends. “I shall die if I do not,” he retorted. So they carried him back. The whole audience arose to honor him. Unable to stand, he sat down to continue:

“Fathers of Scotland, have you any more sons to send to India? I have spent my life there, and my life has gone; but if there are no young men to go, I will go back myself and lay my bones there and let the people know that there is one man in Britain who is ready to die for India.”³

¹ *Quaint Hymns for the Battlefield* (London: James Clark & Co., 1914), p. 75.

² Quoted in *Worldwide* (Worldwide Evangelization Crusade).

³ *Ibid.*

The *Statement of Consecration* adopted by the founders of the New Tribes Mission is classic, and deserves broad application:

“By His strength we take the challenge; by unflinching determination we hazard our lives and gamble all for Christ, until we have reached the last tribe regardless of where that last tribe might be, to fill in the gaps where the Gospel has not gone.”

Five of the mission's first contingent of eight men were assigned to Bolivia. When it was learned they would attempt to take the Gospel to the savage Ayore Indians, they were warned by some, “You won't come back alive.” But they were undismayed. Cecil Dye, spokesman for the stalwart group, wrote:

“I don't believe we care so much whether this expedition is a failure so far as our lives are concerned, but we want God to get the most possible glory from whatever happens.”

Should the venture result in martyrdom, this was their buoyant hope:

“Perhaps more Christians at home will become more aware of their responsibility to lost men, and become less concerned about the material things of life.”⁴

The seed of the Kingdom must be planted in hostile soil even if the achieving should spell massacre for the sowers. And it did! Cecil Dye and his brother Bob, Dave Bacon, George Hosback and Eldon Hunter suffered martyrdom during their first contact with the Ayores in the *Green Hell* of Bolivia. They were mercilessly clubbed to death. But what of the yield? From the blood-soaked soil of the jungle there is being reaped, even now, the first fruits of a bronze Ayore harvest.⁵

Almost as a prayer, could we recite the words: “For humanity's sake, may the propagating zeal of the Apostle Paul and the noble witnesses who have followed in his train, once again, become the dominant passion of us all.”

⁴ *Brown Gold* magazine, publication of New Tribes Mission, July, 1943.

⁵ For details see *Brown Gold*, August, 1959; February, 1960; July, 1961.

“ . . . see that *they want for nothing.*”

Titus 3:13

(Moffatt's Translation)

17

STRATEGY FOR WINNING

Campaigns are won or lost, depending on the quality, extent and transport of military stores provided by the Quartermaster Corps.

COMMUNISTS have shrewdly resorted to plagiarism. One suspects that they have transposed and taken out of context the scriptural admonition, “Let your abundance be a supply for their want . . . that there may be equality,” and revised it into their official motto, “From each according to his abilities, to each according to his needs.”

It is customary among communists for the wage earners at home to support the workers abroad who are engaged in spreading the Marx-Engles-Lenin *gospel*. Their *Ninth Commandment* urges, “Give generously . . . to carry on missionary work, especially outside the Soviet Union where the cause suffers underground.”¹

That this “commandment” is closely observed is vouched for by Herb Philbrick of *I Led Three Lives* fame. After nine years of posing as a full-fledged member of the Communist Party in America, while an informant for the Federal Bureau of Investigation, Philbrick testified:

“Communists support their convictions with their lives and with their substance. I frequently observed com-

¹ *Manual for Godless Youth*, revised edition, quoted in *The Evangelical Christian*.

rades in secret cell meetings making monthly contributions of sums much larger than the average Christian gives to his church in a year.”

Backing the Party's front men with a substantial portion of one's earning power is the thing to do. Without swagger, a communist in San Francisco testified:

“I work eight hours a day; eight hours I devote to sleep and personal affairs; eight hours I give to the Party. I give *half* of my income.”²

Is it any wonder that with this kind of grass roots support the hammer and sickle shadows half of the world?

Paul's instructions to first-century Christians living on Crete must be reinstated today if communism's goals are to be thwarted.

“Give a hearty send-off to Zenas the jurist, and Apollos; *see that they want for nothing*. Our people must really learn to practise honourable occupations, so as to be able to meet such special occasions” (Titus 3:13, 14, Moffatt).

These two laymen, one an attorney, had apparently forsaken lucrative vocations to become evangelists and were now without personal income. Fellow believers on the Mediterranean island were to join in meeting the bread-and-butter needs of the itinerating witnesses as they went from land to land propagating the Gospel.

This sender-goer relationship was more or less epitomized by the late Dr. T. J. Bach when he coined the little triad, “Some must go; some must let go; some must help go.” Dr. A. B. Simpson laid bare the whole issue when he stated:

“The work of missions should demand the largest sacrifice of our means, the best and ablest men and women that can be engaged in it, and the loftiest *devotion, sacrifice* and *enthusiasm* to sustain it.”

It should be difficult for any professing Christian to explain his do-nothing posture in the battle for mankind, or even to justify his existence. Bishop Fulton Sheen, in his magazine, *Missions*, reproaches non-mission-minded Catholics with the limerick:

“A lifeguard quite handsome named Fink
Asked a drowning young beauty in mink;

² Quoted in *World in Focus Letter* #7, Vision, Inc., Spokane, Washington.

'Sent the missions some dough?
 She gurgled a 'No!
 He snorted aloud, 'Let her sink.' ”³

The importance of the sender-supporter role is seen in Paul's classic statement to the Romans concerning God's design to extend His saving grace to all men. The problem of implementation lay not with potential hearers of the Good News nor with its willing bearers but with *senders*. Paul covered the issue's full sweep when he wrote:

“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 of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” (Romans 10:13-15).

If the keystone at the crown of redemption's arch is God's universal grace, the cornerstone is the one who *sends* the bearers of Good Tidings. The impossibility of a man's believing in One of whom he has not heard, creates the urgent necessity for messengers, which in turn produces the responsibility of others to *send* and *support* them. Very clearly, the redemption of the world hinges vitally upon the senders for practical implementation. Salvation's sequence rests here. As military campaigns are won or lost depending on the quality, extent, and transport of military stores provided by the Quartermaster Corps, so the success or failure of the Lord's army depends on those who man the missionary supply lines. Telltale statistics offer proof that here is missions' bottleneck.

Missionary dearth existing over much of the earth is fully attested with a world average of less than one Protestant missionary per hundred thousand persons. A missionary to Africa numbers his private parish at 150,000. Another estimates his at 800,000. In one Ivory Coast area a staff of fourteen workers ministers to more than half a million widely-scattered tribesmen. An aging husband-wife missionary team count their sole evangelistic responsibility in Viet Nam at a million souls. In India, 700,000 villages are without a Christian witness. One million towns and cities throughout the world have no resident Protestant missionary, according to Clyde Taylor, missions authority and statistician. Wherein lies the cause?

The ugly truth is that each year large numbers of qualified applicants are denied foreign appointments because of scanty finance.

³ *Missions*, July-August, 1957, p. 21.

Practically every mission agency bemoans this. One of the largest denominations over a one-year period received 2,000 offers from candidates anxious to serve in Christ's foreign legion. Only thirty-two were commissioned. Insufficient funds was given as the main reason for the low percentage.

A moment's evaluation of this small portion of pertinent evidence should convince the open-minded Christian of the world's dire need for a greatly increased number of "hearty send-offs." And there can be no argument that Christians are derelict when they fail to respond to the all-time precept, "See that they want for nothing." Prosaic as a supporting role may seem when compared with work abroad, it is nonetheless crucial. Since it would seem that the only effectual preventive to world-wide communization is world-wide evangelization, the question arises, "How shall men preach except they be sent?" *Senders* perform a vital office in the strategy for winning the world.

“. . . prepare me . . . a lodging . . .”
Philemon 22

18

LOGISTICALLY SPEAKING

If Christ's Foreign Legion is to win in the world contest, the stay-at-home-missionaries are going to have to supplement their prayers with provisions.

IN THE WORLD struggle one vital factor is being greatly overlooked by the forces of right. It is the matter of *logistics*. Webster defines *logistics*:

“The branch of military art which embraces the details of moving, supplying and quartering troops.”

Logistics applied to foreign missions enterprises is most apropos. Transporting workers to distant outposts, housing them and providing their necessary equipment is of great importance. Unfortunately, foreign missionaries find themselves often subsisting on minimal requirements.

Here is an area where the modern Ecclesia is weak. The esthetic is permitted to obscure the practical. A recital of “Thees” and “Thous” is often substituted for down-to-earth duties. To supplicate, “Thy Kingdom come, Thy will be done on earth,” then to leave it all up to miracle is obviously to be irreverently presumptuous. Praying cream and practicing skim milk is not the way to win the world. If the Church is going to triumph in her battle for the souls and minds of this generation’s masses, she is going to have to supplement her prayers.

In his letter to Philemon, Paul writes of both prayer and provision as though they were components of vital worth. Gathering and forwarding material resources is an integral part of a spiritual work. Men should substantiate their supplications with sacrifices.

The provision of food, clothing and weapons for the soldier is the necessary prerequisite for his doing a creditable job of fighting. The same is true for those who do battle for Christ abroad. Failure to help materially is to hinder spiritually. Involuntary and unthinking though our omissions be, the end result may be as calamitous as if they were deliberate. An unknown author emphasizes this point:

Last month I voted to close all mission stations. Not intentionally or maliciously but carelessly and indifferently I voted. I voted to close all orphanages, schools and hospitals which faithful missionaries labored to build. I voted to recall all the men and women who are giving their lives to carry the Gospel light to those in darkness. I voted for every native worker to stop preaching. I voted for the darkness of superstition, the blight of ignorance and for the curse of greed to settle down on the shoulders of a burdened world. I voted for all this not because I am opposed to what missionaries are doing. Why, *I believe in Missions . . .* but I did nothing to further the cause last month; thus I cast my vote against all that missions stand for.

To care for the logistical requirements of the ambassadors of Christ is a thing divinely owned and appreciated. Jesus taught that to provide for a good man is to receive a good man's reward. To sustain a prophet for his office's sake is to gain the reward of a prophet. A mere cup of cold water bestowed in the name of a disciple is a meritorious deed. Providence invariably sees that such mindfulness is richly compensated.

“The food I share with others is the food that nourishes me;
 The freedom I seek for others makes me forever free.
 The load I lift for others makes my load disappear,
 The good I seek for others comes back my life to cheer.
 The thing I ask for others when God doth bid me pray
 Doth in that same act, commence to come my way.”¹

— *Author unknown*

The principle is universal. Elijah in his day was directed to accept help during the time of famine from the widow of Zarephath. “The word of the Lord came unto him, saying, I have commanded a widow to sustain thee.” Unaware of the unusual recompense which

¹ “Others,” *Log of the Good Ship Grace*, Vol. 6, # 23, 1930.

was to be hers, the nearly destitute widow became anxious at the prospect of sharing her meager store. She was down to her last handful of meal. Nevertheless her faith triumphed. She fed the prophet and a miracle supply lasted throughout the remaining lean years. Never again did she see the bottom of the barrel, nor did the cruse of oil fail (I Kings 17:10-16). It was a case of providing for a prophet and receiving a prophet's reward.

A second blessing was given the woman — then a third. Elijah saved her house from calamity by raising her dead son to life. And he supplied their spiritual needs. All this was consequential to feeding and housing one itinerant prophet.

Similar rewards came to the home of the Shunammite woman at the hands of Elisha. One of the best investments of their lives was made that day when she and her husband decided to build a "prophet's chamber" in the wall of their oriental home. During one of the periodic visits of Elisha, their only child suffered a fatal sunstroke. Elisha restored life to the lad (II Kings 4:8-37). Their hospitality was thus abundantly rewarded.

It was more than a coincidence that Peter's boat so overflowed with a great catch of fish that it almost sank *after* he had made it available to Christ for a pulpit from which He ministered to the throngs on the shore (Luke 5:1-11). It was *after* the Philippians had supplied Paul's needs many times that he assured them: "But [*in consequence*] my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). Obviously, these analogies apply to the present foreign missions picture.

Today, Christ's envoys too frequently have to make do with cast-offs from the proverbial "missionary barrel." They are obliged to walk where they should ride. They are forced to paddle a canoe when they might better travel by plane. In many areas they are still trying to carry out their twentieth-century mission with nineteenth- or even eighteenth-century methods and material.

Were we to visit the mission fields it would be incriminatingly obvious that certain working conditions approximate those of Hudson Taylor's era (1832-1905). He wrote of China's wintry blasts:

It's pretty cold to be living in a house without any windows and with very few walls and ceilings. There is a deficiency in the wall of my own bedroom, six feet by nine, closed in with a sheet so that ventilation is decidedly free. But we heed these

things very little. Around us are . . . large cities without any missionary; populous towns with no witnesses and villages without number, all destitute of the means of grace.²

Men of Taylor's generation were of pioneer stock and had no choice but to endure severe hardships and labor under adverse conditions. There was no way to circumvent their difficulties in their slow-paced world. But the sailing ship period gave way to the steamship era, and the steamship era to the jet age. Ours is a new day, one of technology, invention and prefabrication. In it we can find no excuse for a lag of logistics, no justifiable reason for the lack of a strong support program. Missionaries can be, should be, must be supplied with every needed comfort, implement, and facility for their global efforts. Instrumentation and resources should be mobilized and kept in instant readiness to assist their execution of the Great Commission.

In God's economy, the Church must now rise to every logistical exigency. Nothing is to be kept back which should be sent to the forefront of the battle. This may involve our equivalent of a fishing *skiff*, a prophet's *chamber*, a *meal barrel* or an *oil cruse*. Whatever is needed should be kept ready. The owners of the tethered ass conscripted by Christ for His triumphal Palm Sunday ride into the Holy City made no remonstrance when the disciples explained, "The Lord hath need of him." Apparently that was reason enough.

The renowned missionary of the nineteenth century, David Livingstone, very early in life formed a resolve which not only shaped his own illustrious career but helped mold his generation.

I will place no value on anything I have, or may possess, except in relation to the Kingdom of Christ. If anything will advance the interests of that Kingdom, it shall be given away, or kept, just as by the giving or keeping it shall most promote the glory of Him to whom I owe all my hopes for time and for eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution, be given me, so that not in name only, all my interests may be identified with His cause.

Updating this concept, Dr. A. T. Pierson arouses us to the challenge:

There is enough jewelry, gold and silver plate buried in Christian homes, to build a fleet of 50,000 vessels; ballast them with Bibles; crowd them with missionaries; build a church in every destitute hamlet in the world; and supply every living soul with

² Dr. and Mrs. Howard Taylor, *Hudson Taylor's Spiritual Secret* (Philadelphia: China Inland Mission), p. 94.

the Gospel in a score of years. Only let God take possession (of our possessions), and the Gospel will wing its way across the earth like the beams of the morning.

When at last we give an account of our stewardship, won't our disappointment and sense of loss be enormous should it be disclosed we did less than we might have done for our men who "hazarded their lives for Christ"? Especially will this be true if it be found that they suffered needlessly, that their useful lives were shortened, or their successes were few because they lacked the help we could have furnished. Suppose Timothy had failed to bring Paul the cloak he had left with Carpus at Troas (II Timothy 4:13)! Suppose for the want of that garment to warm him in the cold, dank Roman dungeon the apostle's earthly ministry had been shortened.

Knowing that things logistical can be turned to spiritual account, that what is done for missionaries in the temporal realm enables them to serve others in matters eternal — does not this provide a great incentive for faithful Christian stewardship? Harnessing the practical for the sake of the spiritual — this is the argument supreme in favor of keeping the supply lines open all the way from the home bases to the strategic posts on the front lines.

Pray for the bearers of the cross we shall, while never forgetting to provide for them logistically, lest the end result be irrecoverable spiritual loss to mankind.

“. . . Jesus also suffered *outside the gate . . .*”

Hebrews 13:12
(Moffatt's Translation)

19

BEYOND THE WALL

The Cross puts Bethlehem, Pennsylvania, as near God as Bethlehem, Judea; Nazareth, Texas, as Nazareth, Israel; Jerusalem, Ohio, as Jerusalem, Jordan.

THE WAY the world is being segmented geographically, politically and ideologically is unprecedented.

Today there is new talk of partitions. *Iron* and *bamboo* curtains separate Russians and Chinese from the rest of the world. Barbed wire barricades and stone walls divide East and West Berliners. Political and religious barriers plague the world.

But Christianity knows no walls and builds no barriers. It topples them! Jesus Christ by His atoning death “broke down the middle wall of partition” which for centuries had divided the human race into two distinct, hostile camps (Jewish and Gentile), bringing the hostility to an end (Ephesians 2:14-16).

It is fascinating to note that Jesus Christ was crucified *beyond the wall* of old Jerusalem. That the exact area where He died should engage the pen of the inspired writer is of great consequence.

The author of the epistle to the Hebrews (whoever he was — Paul, Barnabas, Luke, or Apollos — no one seems certain) reminded Christians with Judaizing tendencies that Christ died beyond Jerusalem's wall, thus locating Golgotha outside the legal religious polity

of Judaism. He called on them to break with the old parochial order and "go forth . . . unto Him without the camp, bearing His reproach." This proved to be sound advice. Soon all that had been "within the wall" was demolished by Titus when he sacked Jerusalem in A.D. 70.

By established custom, criminals were executed *outside* the Holy City. That the One hailed "King of the Jews" should also leave the Jewish capital to die and thus be divorced from insularism is one of the most significant facts recorded in Holy Writ. It proclaims His universality, obliterating all lines of demarcation which have separated people — Jews from Greeks, bond from free, male from female — in their approach to God (Galatians 3:28). The very moment He died, the Temple Curtain separating the common people from the Holy of Holies was torn from top to bottom — a divine act!

Not one drop of provincial blood stained the old rugged cross. It was not even pure Jewish blood. Interestingly, a glance at Jesus' genealogy reveals the entire human family represented. Moreover it includes some who were not "holy" as we commonly use the term.

Matthew's genealogy of Christ introduces four women besides Mary, two of them Gentiles by birth. Ruth, the Moabitess (not of Israel at all) was destined to be David's ancestor, and hence Christ's. Rahab, the harlot of Jericho, became a woman of faith (subsequently the wife of Salmon), and through her offspring a forebear of the Messiah. The other two women mentioned in Christ's family tree, Tamar and Bathsheba, have questionable moral records according to Old Testament evidence. Christ came *for* sinners and representatively *of* them and *by* them.

The Saviour identified with all men, Jewish and Gentile, even a race of people somewhere in between . . . Samaritans. The fourth gospel lends an exquisite touch here. The Saviour is shown deliberately taking a route of travel usually avoided by Jews. A long prejudices and hatreds had worn a different path, one which skirted Samaria. A wall had been erected between the two cultures which had to come down.

Jesus justified His break with tradition by saying to the wondering disciples, that he must go through Samaria (John 4:4). The reason, it proved, was a woman of sordid background and many lovers whom He would meet at the well of Sychar . . . and convert. Her first reaction was astonishment. "'What? You are a Jew, and you ask me for a drink — me, a Samaritan!'" (Jews do not associate with Samaritans.)" (John 4:9, Moffatt). But He was more than a

Jew, and the "living water" He came to give was offered her too. Immediately she raised a controversy over sacred places, whether His temple area inside the walls of Jerusalem, or her own Mount Gerazim beyond the walls was the proper spot to worship. He rejected both.

The hour was near when no one place would be *holier* than another. Christ's death "outside the gate" would put Bethlehem, Pennsylvania, as near the throne of mercy as Bethlehem, Judea; Nazareth, Texas, as near as Nazareth, Israel; Jerusalem, Ohio, as near as Jerusalem, Jordan. (It may be of more than political significance that when modern Palestine was divided, the Holy City fell into the hands of both Jews and Arabs.)

There are other facts which must be regarded as more than simple coincidences. Christ was stripped of the clothing that would have localized Him or given identification with a certain people. Both Jews and Gentiles were present, and accomplices in His execution. The former instigated it and the latter consummated it. Even the inscription on the cross is suggestive. It proclaimed His kingship in the languages of all three major civilizations: Hebrew (actually Aramaic), representing Jerusalem; Latin, representing Rome; and Greek, representing Athens (John 19:19-22). The placard in the chief languages of the earth made sure that all spectators would be able to read the title of the crucified One.

It was not by human whim or caprice that Christ's kingship should be thus universally noted. The conflicting passions of barrier-conscious men would have had it otherwise, had the matter been left to their devices. The Jews angrily demanded that the Romans take down the sign and the Romans peremptorily refused — with the result that the sovereignty of Christ was declared simultaneously in the chief tongues of mankind as an indication of His catholicity. (So at His birth His kingship was acknowledged by the Magi who came from Asia to worship "the King of the Jews" — and angels proclaimed from heaven news of great joy that is meant for all people.)

As at His birth and His death, persons of heterogeneous origin were present throughout His life. A woman of Canaan turned her alien status to advantage, receiving what she sought from Him, when she pled with Christ, ". . . the dogs eat of the crumbs which fall from their masters' table" (Matthew 15:27). Greeks came asking to see Him (John 12:20-22). An African carried the cross down the *Via Dolorosa* (Mark 15:21). A Roman, witnessing the crucifixion testified, "Truly this man was the Son of God" (Mark 15:39).

The conclusion may be drawn that since Christ came *of, by and for* sinners, the Gospel must be for all sinners. Iron and bamboo curtains must be rent, walls sundered and barriers breached for its entrance into every bustling city, every plague-stricken hamlet and every native kraal. In the accomplishment of this objective, the Christian cannot be less than a cosmopolitan to fulfill all that is required of him. Wherever the blood-stained banner of the cross needs to be carried, he will carry it. Wherever it needs to be lifted high, he will lift it. He is of the same spirit as the wealthy, dedicated Count Zinzendorf who, when observing the Moravians' missionary devotion, professed: "Henceforth, that shall be my country which most needs my Gospel."

That kind of Christianity is suspect which does not go *beyond the wall* bearing His reproach. "Going forth" is a fundamental plank in the Gospel platform. Christianity knows no walls and will recognize none.

“If ye fulfill the royal law . . .
Thou shalt love thy neighbour
. . . ye do well.”

James 2:8

20

SECRET FORMULA

*Love alone wins, survives and conquers,
and of this penetrating force, the Chris-
tian world may be said to have a near
monopoly.*

AN INCREASING NUMBER of discerning statesmen today are realizing that if the West does not soon discover something besides free enterprise to sell the world, the world will be lost to the Reds. A re-discovery and an application of the old prescript, “Love thy neighbor,” is what the war-convulsed earth needs most. The best commodity we have for export is good will. Dispense it openhandedly and efforts to gain the favor of people of other lands will take on a less frantic aspect. Today’s battle for men’s minds will be won by whoever is successful in the conquest of their hearts. He who loves most, wins most.

There are perhaps not two men in a million on either side of the iron curtain (perhaps not even a thousand in our world of billions) whose hearts are totally hardened against simple, honest-to-goodness love. If anything can move the world in the right direction, love can. It is the *never-failing* force (I Corinthians 13:8). It is so potent that God has reserved it to Himself as the only weapon to conquer rebel man. Love is the beginning, the middle, and the end of everything.

We call *love* the secret weapon in the world struggle because communists profess to know nothing about its strength. Some do not know it exists. Their credo is "To win we must hate," little realizing that hatred is an enervating madness in all who spawn it or spread it; it is weakness itself, able only to destroy. Love alone wins, survives, and conquers (and of this penetrating force, the Christian community may be said to have a near monopoly).

The Good Neighbor Policy predated the Roosevelt administration by centuries. Jesus Christ enunciated its importance when He reiterated the Old Testament command, "Thou shalt love thy neighbour" (Luke 10:25-37). In direct reply to a wily lawyer's query, "Who is my neighbour?" Christ identified him as a certain Samaritan who had compassion on a wounded, half-dead Jew. Here, one's neighbor is not the person next door from whom one may borrow a cup of sugar, or an egg or two, or the lawn mower. He is an alien, a person of another race, culture, or creed whose benefactions would not even be welcomed in ordinary circumstances. Christ named him as one who inconvenienced himself to lift up a fallen foreigner, who went the "second mile" by assuaging a stranger's wounds with his own oil and wine, who walked so the wounded could ride, who contributed of his means so the distressed traveler might be healed of his hurts, who filled the cup of love to overflowing by becoming a surety for the period of convalescence.

Jesus was illustrating a principle that had always been in force, though not always practiced. The earliest books (the Pentateuch) carried God's reminder to Israel warning them of the direst consequences of "tampering with the rights of an alien." The penalty, which all the people were obliged to endorse by answering, "So be it," was on a par with God's judgments upon offenders guilty of removing a neighbor's landmark, misleading a blind man on the road, or committing sexual irregularities (Deuteronomy 27:14-26, Moffatt). To have no love for a foreigner, or merely to disregard his rights, was as heinous a crime in the divine view. Israel was admonished:

"Devote your heart to Him. . . . For the Eternal your God is the supreme God, . . . never partial, . . . and He loves an alien, giving him food and clothing. Love the alien, then [*if you would be like God*]: for once you were aliens yourselves in the land of Egypt" (Deuteronomy 10:16-19, Moffatt).

Not only were maltreatment and oppression of the foreigner viewed as transgressions against God, but failure to love him was a sin also.

"If an alien settles . . . in your land, you must not injure him; the alien who settles beside you shall be treated like a native [one of you], and you must love him as you love yourself . . . I am the Eternal your God" (Leviticus 19:33, 34, Moffatt).

This was an order!

God's feeling for strangers is an ever-recurring theme in the Old Testament. He set up an agrarian program to cover their needs. The Jews were instructed to not discriminate against them simply because they were not of their own clan. The farmers of Israel were forbidden to pick every grape in their vineyards for their own use, or to glean every grain of wheat or barley from the field. The scriptural injunction on the subject was clear:

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field . . . ; thou shalt leave them for the poor and stranger" (Leviticus 19:9, 10).

Palestine's "cities of refuge," sanctuaries of immunity for the one who accidentally slew another, were always to remain open to resident aliens and foreigners (Numbers 35:15).

Charity can begin away from home. The narrow provincialism which disagrees knows nothing of the latitude and longitude of this love. The Apostle Paul wrote to aliens: ". . . you are in my very heart, and you will be there in death and life alike" (II Corinthians 7:3, Moffatt). To others he said in substance:

"I am a Jew . . . you are Gentiles, but Christ brought us together by destroying the racial barrier that kept us apart. You are strangers and foreigners no longer" (Ephesians 2:12, 13).

It is a sobering thought that one day all men will be judged according to their hearts' response toward the needy of other lands. Jesus' own words on this subject leave no room for quibbling. He identified Himself with the hungry foreigner when He said:

"I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a *stranger*, and ye took me in" (Matthew 25:35).

Stranger here is the Greek word *xenos* which literally means foreigner and alien. It is even more sobering to discover that to neglect *them* is to neglect *Him*. He who does not espouse their cause will

one day hear the Saviour say, "Inasmuch as ye did it not to one of the *least* of these, ye did it not to *me*" (Matthew 25:45).

The story is told of a well-to-do rancher who championed the "Help thy neighbor policy," but within certain geographical limits. He was noisily opposed to foreign missions. Charitable duty began and ended with his near neighbor, and he was quick to make it plain that his neighbors included only those whose land joined his.

When asked to contribute to foreign missions, by the late Dr. William Skinner, his reply was: "I don't believe in foreign missions. I won't give to anything except home missions. I want what I give to benefit my neighbors."

Not easily squelched, Dr. Skinner questioned him further:

"Whom do you regard as your neighbors?"

"Why, those around me."

"Do you mean those whose land joins yours?"

"Yes."

"Well, how much land do you own?"

"About 500 acres."

"How far *down* do you own it?"

"Why, I never thought of that before, but I suppose I own half way."

"Exactly," said Dr. Skinner, "and I want this money for the Chinese . . . the men whose land joins yours at the bottom."¹

If I am a human being, no one is really *foreign* to me. All men are my neighbors. My surplus food belongs to the hungry wherever they may be; my excess clothing, reserves, or hoarded wealth exist to help the poor of every degree north and south. No distance can weaken love's relationship. No ocean is broad enough to alter true affection. Said a native African child to a foreign missionary: "God sent you from America to Africa. You built a bridge of love from your heart to mine and Jesus walked across." Only let this kind of heart-to-heart affection enlarge in ever-widening circles over the world and down will come communism's colossus. Its doom is sure. Love in action will pull the pedestal from under its feet of clay.

¹ "Our Neighbors," *Prairie Overcomer*, March, 1961.

“... to the ... scattered ... grace
unto you, and peace ...”

I Peter 1:1, 2

21

PEACE CORPSMEN

*For the sake of Kingdom growth, we
ought to be willing and eager to be up-
rooted from accustomed environment
and transplanted in alien soil.*

IT IS REPORTED that within twenty-four hours after Sargent Shriver Jr. put out his call, the Peace Corps Director was besieged with nearly 5,000 applications. Persons representing a wide variety of skills, talents and ages were offering their services. Willingly, collegians interrupted their educations, business and professional people left their vocations and senior citizens postponed their retirement claims, in order that they might fill niches in newly developing countries.

These men and women (in ratio of sixty-two men to thirty-eight women, with the eldest nearly seventy) were willing to be uprooted, to give up their accustomed way of life and comforts, and to be transplanted in strange places, places sometimes inhospitable. They were willing to live on a monthly stipend of seventy-five dollars, to exchange inner spring mattresses for bamboo mats. Luxury items such as bath tubs, electric razors, and faucets yielding safe drinking water would soon be only memories. Amoebic dysentery could be the penalty for just one sip of water from the village well.

Patriotic Peace Corpsmen have become, unwittingly, the pace-makers for today's Christian community in all lands. Their freewill

enlistment for humanitarian service overseas in the name of Uncle Sam provides a standing challenge to the Church's rank and file, to match their strength in numbers and in dedication in the Name of Jesus Christ.

We need to search our souls. Perhaps we are too snug and too comfortable. Possibly we are unaware of the holding power of plush pews and worshipful sanctuaries. Maybe we are too busily absorbed trying to find the publicized but elusive peace of mind for ourselves to be bothered about the titanic battle being waged for other men's minds. A "Do Not Disturb" sign may be hanging outside our door. Perchance we are unwilling to be awakened, removed and resettled for the sake of the kingdom.

The nearly stationary number of foreign missionary personnel would seem to indicate this. Major organizations dedicated to world evangelism find recruitment a prime concern. Only a few are briskly moving ahead. Some are actually on the decline numerically, others are nearly static. A spokesman for one of the larger inter-denominational foreign missionary societies recently lamented, "Three years ago we had 816 missionaries. Today we have 817. A net gain of only *one*."

The Apostle Peter's appeal was addressed to Christian Jews scattered far from Zion's temple area. They were exiles of the dispersion living in such strange-sounding places as Pontus, Cappadocia, Bithynia, and Asia. The Apostle here dealt with salient truths relating to the ministry of those displaced persons.

It should be noted that some of these Jews might have been in Peter's audience on the Day of Pentecost. Acts chapter 2 indicates that dwellers from these very regions were present in Jerusalem on that occasion. Perhaps some of these "scattered saints" were among the several thousand converts made on Pentecost morning.

These were not, for the most part, professional missionaries. The epistle is addressed principally to the laity — ordinary Jewish believers now subject to the Parthians whose capital was Babylon. Probably some had resided for a long time in these areas as slaves (I Peter 2:18). Many others had doubtless found their way to these distant parts of the pagan world as a direct result of harassments and persecutions in Jerusalem. "They that were scattered abroad went every where preaching the word" (Acts 8:4).

Unfortunately for the world at large, the tendency of Christians has nearly always been to cluster instead of scatter, to stay instead of to go, to congregate instead of to disperse. The very words "con-

gregation" and "assembly" should be given some serious study in the light of Christ's implied command to separate and increase, to divide and by so doing to multiply. The Church is not monastic, but missionary.

Someone has imagined the scene when the Saviour arrived back in heaven after His thirty-three-year sojourn on earth. Gabriel met Him and the conversation went something like this:

"Master, what plan did you leave for carrying on your work on earth?"

"I have asked Peter, John, James and others to go into all the world and preach the Gospel to every creature."

"But, what if they fail? What alternate plan do you have?"

"I have no other plan!"

If the redeemed lapse in their task through preoccupation or lassitude, and fail to engage in world evangelization voluntarily, then the Lord creates situations and circumstances to cause them to do so involuntarily. The scattering-of-the-saints method has been standard procedure in the past. He may well use it again that the "seed of the Kingdom" may be strewn over the broad, fertile, virgin acres of the earth. The Gospel must be disseminated "unto the uttermost," and He will see to it at whatever cost to His disciples.

Christians ought to be willing, even eager, to be uprooted and then transplanted in alien soil. There should be no reluctance to break with accustomed environment and go to strange realms for the sake of the Gospel advance. This in fact is their commission.

The scattered church is the ideal church, ideal to itself and to the world. Concentrated Christianity is the bane of any generation. The comer-to-Christ becomes a goer-for-Christ. No cloister is to be built on the Mount of Transfiguration as long as there are people in the plain who need the healing touch (Matthew 17:1-21). Enslaved man can only suffer more if the *Go* is taken out of the *Gospel*.

Practical lessons may be drawn from Peter's instructions to the *scattered saints* of his time. Their first concern was to minister "the manifold grace of God" (I Peter 4:10) to foreigners among whom they resided (2:4-25; 3:8-17). As Christian slaves they were to be subject to their pagan masters for Jesus' sake. Nothing was to be done which would nullify their testimony before heathen lords. Possessing only the status of serfs, still, their main purpose was missions in the land of their adoption.

Today, nothing could be more beneficial than a widespread dispersal of Christians over the whole planet, for they are the "light of

the world . . . the salt of the earth" (Matthew 5:13, 14). As the farmer sows grain evenly over the field, so the seed of the Kingdom demands similar even distribution over the world.

It was this reasoning which impelled a former GI who had served overseas to offer his specialty to foreign missions. He heard that the presses in Madagascar were standing idle for lack of repairs, and that the printing of Bible literature, so badly needed, was being held up. He testified:

"It seemed that God was speaking: 'You are the man. Your hands are trained to do these things.' That is why I am going to Madagascar to set up lithographic equipment."

The present need for Peace-Corps-like volunteers from among the Church's rank and file is monumental. Mission societies are appealing for recruits who are willing to be reset in promising fields of productivity overseas. Bulletins are constantly issued calling for teachers, doctors, nurses, engineers, pilots, lab technicians, builders, and translators. Strategic niches where they can serve are crying for occupancy. Critical vacuums are begging to be filled.

One of the leading spokesmen of the Sudan Interior Mission has issued to Christians in his homeland the following appeal:

"Doctors, leave your offices; pastors, your pulpits; teachers, your classrooms. Come, help us gather in this harvest of souls. We will give you a dozen for each one you now have, whether patients, parishioners, or pupils."

Representatives of the Wycliffe Bible Translators are calling for 8,500 more linguists over the next fifteen-year period. With these added reinforcements they promise to translate Scriptures into all of the remaining 2,000 Bible-less languages and dialects. While Wycliffe has enjoyed better than average growth (compared to other mission organizations), it still does not have enough missionaries to meet expanding opportunities and requirements abroad.

Perhaps it is the element of personal sacrifice which attracts Peace Corps volunteers in such numbers . . . a factor that the Church may be underestimating in its appeal. Jesus spoke of denying self, of taking up the cross, of cutting off right hands, and the like. He did not gloss the hardships and inconveniences facing His followers. Far from deterring them, this frankness provided an incentive.

In mustering missionary recruits for Africa, C. T. Studd set forth the following stipulation:

“If any man counts his life of any account, dear unto himself or desires to live many years, he had better seek a softer job. But if he feels that for him, the world holds no greater honor or pleasure than to fight for Christ in the front line, except it be to die for Him in the hottest part of the field, then by all means let him come to the mission field.”¹

They came! And his era came to be known as the era of “wooden ships and iron men.”

¹ Quoted by permission of Norman P. Grubb.

"The Lord is . . . *not willing
that any should perish . . .*"

II Peter 3:9

22

DIVINE INTENTION

*The white missionary answered the troubled
Negro boy, "I think the color of His skin
must have been somewhere between yours
and mine."*

WHEN IT COMES to assessing the value of an individual human being and his highest role, the Christian and the communistic philosophies are poles apart. By the communists' own admission, a person is of no intrinsic worth whatsoever. He is but a physical animal to be destroyed when he ceases to serve or be of further value to the state. Nikolai Lenin was doubtlessly speaking for all his kind when he asserted that it does not matter one whit whether three-quarters of the people of the world perish in communism's struggle for conquest. "What matters," he said, "is that the remaining quarter are communists."

Judged by such tenets, communists' pretended proletarian concern for the colored races and the oppressed peoples of the earth becomes a ruse. What care they about even the temporal welfare of one Hottentot, one Italian, one Cambodian?

Christianity, on the other hand, says that man is not a clod. He is eternal beyond the stars. The loincloth savage is kin to the sophisticated New Yorker. He, too, is a creature of dignity and worth, with a capacity for eternity. "God . . . will have all men to be saved, and to come unto the knowledge of the truth" (I Timo-

thy 2:3, 4). It can be stated unequivocally that the Lord desires the temporal and eternal good of the whole human race from the most cultured to the most backward, downtrodden peoples.

This is illustrated in the salutation of Peter's second epistle. He invokes "grace and peace" on all who have obtained "faith of equal privilege . . . by the equity of our God" (II Peter 1:1, 2, Moffatt). Reemphasizing this toward the end of his letter, Peter cites certain corrupters who were attempting to pervert the Truth by scoffing at the concept of Christ's existence and His promised return to the world. Even the scorners, contended Peter, were the objects of divine forbearance since God was "not willing that *any* should perish, but that *all* should come to repentance" (II Peter 3:9). There must be no question that the Father's beneficent plan for man is an unbiased one.

Surprising as it may at first appear, the Redeemed are sometimes the most prejudiced in this matter. On occasion the "pure minds" of the first Christians needed to be stirred up "by way of remembrance" (II Peter 3:1) to the end that proper construction be put upon God's patience with pagans. Such a reminder seems superfluous. How can anything so important to the Father be forgotten by His sons?

When God's view of the equal worth of all men became a major issue in the parochially-minded early Church, the leaders at Jerusalem assembled to listen to whatever lame excuses Peter might offer for his fraternization with outcasts. He threw the whole matter over on the Lord by saying, "I could not withstand God." Then he submitted to the pillars of the Church irrefutable evidence of God's paternal solicitude. Only then did they accede.

"When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

And why shouldn't He have done so? His saving designs could extend to no fewer than *all* His creatures. All places are equidistant from heaven. When "God so loved the world" He loved it all.

Again in the first century a similar situation arose which disturbed the Church fathers. This time Peter stood up to explain why converts from heathenism should be considered on a par with converts from Judaism. His answer was substantially the same as at the first. He contended:

"God, which knoweth the hearts, bare them witness giving them the Holy Ghost, even as He did unto us;

and *put no difference* between us and them, purifying their hearts by faith" (Acts 15:8, 9).

This was admissable evidence. In the divine Lapidary's lexicon there were no *semiprecious* stones. The same Lord over all was rich unto all that called upon Him. Forgiveness was available for anyone. Jesus Christ was in the "public domain."

A missionary recounts a dialogue between herself and an African child who was greatly distressed with the notion that Jesus might be the Saviour of white people only. "What was the color of Jesus' skin?" he asked, hoping the answer would be "Black." The white missionary, knowing how the Eastern sunshine must have darkened the Saviour's features, gave this classic reply: "I think the color of His skin must have been somewhere between yours and mine." Delightedly the child exclaimed, "Then He belongs to *both* of us!"

It may be reverently said that when the Heavenly Father looked down upon the sacrifice of His only begotten Son, He was color blind. There could not be the slightest trace of partiality. Divine love embraced the whole erring race. Paul wrote of all men:

"... there is no discrimination: for all have sinned and are short of the glory of God: for they are freely bestowed righteousness by the grace of God through salvation which is in Christ Jesus" (Romans 3:22-24, Aramaic).

Translating Luke 3:6 from the Aramaic brings to light a fine shade of meaning. The King James version reads, "All flesh shall see the salvation of God," but the Aramaic says, "*Let* every flesh see the salvation of God." This agrees with Moffatt's translation of Titus 2:11 clarifying the King James' "The grace of God that bringeth salvation *hath appeared to all men . . .*" Moffatt puts it more understandably: "The grace of God has appeared *to save all men.*" It must be admitted that all men have not seen the salvation of the Lord. But grace has appeared in order that all men *might* see it. To help achieve universal application, believers are admonished:

"Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways shall be made smooth; . . . [so that] *all flesh* shall see the salvation of God" (Luke 3:4-6).

The text conveys the idea of vacuums and empty spaces being filled, of obstructions being removed to reveal salvation to the whole

world. The inference is that whatever stands between the sinful world and the sinless Saviour must be removed. Mountains of partiality must be leveled and valleys of prejudice filled if "the Eternal's glory shall be revealed before the eyes of *all*: such are the orders of the Eternal" (Isaiah 40:5, Moffatt). Some of the *valleys* to be filled are the minds and hearts which are void of the necessary information and inspiration to motivate disciples into immediate action "preparing the way of the Lord."

Spade work remains to be done if God's will for the world is to be implemented. This can be profusely illustrated. A wrinkled old Eskimo said to the Bishop of Selkirk: "You have been many moons in this land. Did you know the Good News then? Since you were a boy? Did your father know? Then why did you not come sooner?"

This indictment was echoed by a Peruvian living in the snowy heights of the Andes: "How is it that all the years of my life I have never heard that Jesus spoke those precious words?"

A Moor challenged a Bible-seller on the streets of Casablanca: "Why have you not run everywhere with this Book? Why do so many of my people not know the Jesus whom it proclaims? Shame on you! Why have you so hoarded it to yourself?"¹

Near a little town in India where outdoor billboards advertise Singer sewing machines, Coca-Cola and Standard Oil, an itinerating missionary inquired of certain peasants if they "knew Jesus." One answered flatly, "I never heard of Him." Another replied, "About two miles down the road, you will find a police station. They ought to be able to tell you." From a farmer and his son, who were busily irrigating their field by dipping water by hand from one level to another, the first inquiry got a simple "No." The man of God decided to ask again in another way. Without stopping the rhythm of their movements, the father, manifesting some degree of impatience, said, "I don't know him!" Once more, the missionary ventured the question in a different form. The man straightened up, as though to end the conversation. He answered sharply: "I don't know what he wears. I don't know what he eats. I don't know what his work is. I don't know where he lives. He never came to this village."

How irreconcilable this seems to the Father's determination that Christ be known and worshiped in every hemisphere and from pole to pole. How needless this widespread unawareness of His Saviour-Son.

¹ All three illustrations are from L. E. Maxwell, *Crowded to Christ* (Grand Rapids, Michigan, Eerdmans, 1950), p. 142.

There is no problem in maintaining the Father's willingness to extend every grace and redemption to His erring race. Heaven's last recorded message to earth's inhabitants was this invitation: "Who-soever will, let him take the water of life freely" (Revelation 22:17). The crux of the matter is to be found elsewhere. As we have already said (in Chapter 5), the two greatest obstacles standing in the way of world evangelization are prejudice and indifference, and ignorance is the mother of them both.

If missions languish, if the race exists half-slave, it cannot be charged to divine patronage or disinclination, but to ignorance, prejudice and indifference among Christians. These are the deterrents which must be removed. All that benighted humanity requires is for the Church to launch and sustain a twentieth-century missionary thrust to "cover the earth with the knowledge of the Lord as the waters cover the sea." This God has decreed for His world.

“Jesus Christ . . . the propitiation for our sins, though *not for ours alone* but also for the whole world.”

I John 2:2
(Moffatt's Translation)

23

NO FAVORED SONS

How much longer will it take for us to comprehend that the Heavenly Father has no favorite sons and no rejected Cinderellas.

THE MOST FELONIOUS CRIME of this generation was not committed at Pearl Harbor, not on the streets of Budapest, nor in the burning ovens of Dachau. History probably will record it as a crime of omission with Christendom charged as the transgressor. The offense — apathetic neglect of millions of human beings permitted to perish from spiritual thirst, while the Church slakes its own from inexhaustible fountains of “living water.”

It is said that early in the automobile era a wealthy couple was being driven across the desert. On the infrequently traveled road the limousine broke down and the chauffeur was unable to repair it. Hours lengthened into days. Now and again the driver checked under the hood. The passengers weakened and died. When authorities found the disabled car, the driver, who had periodically drunk from the radiator, was in good condition. It was discovered there was enough water still remaining to have sustained the lives of the other two until the rescue party came. The chauffeur was tried for murder.

An eminent religious critic acknowledges the “difficult and em-

barrassing" situation of his well-to-do denomination in relation to its unmet moral obligation to the thirsty world at large. He points out his church's claim to the Truth and its accountability in spreading it over the wide earth. Yet he draws a frank, incriminating picture.

We will not agree to a geographical division of territory on the basis that the work be limited to stipulated areas with agreements not to enter others. We assert we have a responsibility to the whole world, yet we devote ninety-seven percent of our total evangelistic and missionary effort to an area which represents but three percent of mankind.¹

Disparities of this magnitude are not confined to one group. Probably every church body finds far too much self-identity stamped on its activities.

Simultaneously with caring for our own comes the duty of sharing the "living water" with the *have-little* and *have-not* peoples of the earth. If their participation meant the impoverishment of ourselves, there might be some excuse for restricting the supply to a limited group. But the opposite is true. Dividing with others only tends to increase our own supply. It is a time-tested Bible truth.

“One gives away, and still he grows the richer:
another keeps what he should give, and is the poorer.”
(Proverbs 11:24, Moffatt)

The chief characteristic of Christianity is its unselfishness.

In the first Christian era certain Jewish disciples felt they had a monopoly on Christ. The Lord had to teach them that His love for "every creature" included more than merely *Jewish creatures*. Nor were the chosen people the only exclusionists of the time. That some of the Gentile believers were afflicted with egocentricity is evident from the Apostle John's "not for ours only" reminder.

The writers of the New Testament used a fair amount of parchment and ink convincing their readers that propitiation for sin was intended not for a few—even quite a few—but for all. The Heavenly Father has no favorite sons, no rejected Cinderellas. In one grand sweep His provision for pardon takes in "every creature . . . of all nations . . . for all time." Whoever was, or is, or will yet be a part of this planet, for him Christ bled and died.

The pinnacle verses of all Scripture draw no restrictive lines:

"God so loved the *world*, that he gave his only begotten

¹ M. Theron Rankin, *What Will You Say?* (Richmond, Va.: Baptist Foreign Mission Board).

Son, that *whosoever* believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the *world* through him might be saved" (John 3:16, 17).

Equitable distribution of the benefits of grace among the nations was something not even the cosmopolitan Paul had considered prior to his call to bypass Bythinia and proceed to Macedonia (Acts 16:6-40). Europe had no Gospel at all and he was contemplating another preaching circuit on a continent where the Light was already shining. True, not every dark nook and cranny of Asia had been brightly illuminated but not a single ray had yet penetrated Macedonia's night. So Paul went abroad. There must be fair play. No longer must there be a premium upon souls in Asia. Gone the day of a discount on souls in Europe.

We may be practically unaware of it and still degenerate into a religious clique. We can present to the world much the same image as did a wind-ripped convention motto hanging outside a sanctuary. In its original state the banner proclaimed to passers-by, *Jesus Only*. The tattered sign, minus the torn-away portion, simply read —*us Only*.

In far too many cases that bisected sign represents what the Church displays, if unintentionally, before the gaze of a bewildered, longing world. We are a minority engrossed in singing "Oh, How I Love Jesus," hugging Him to our bosoms, while the majority in our world community remain without this consolation. The few feast while the many famish.

If, with full knowledge of his plight, a man through sheer neglect permits his neighbor to starve, he stands condemned before the bar of social justice. The parent who fails to provide for a hungry child is guilty before the law. Remissness is as deserving of punishment as any sin of commission.

"When Jesus came to Birmingham
They simply passed Him by.
They never hurt a hair of Him,
They only let Him die."

— *Geoffrey Studdert-Kennedy*

Is it fair to stuff ourselves while others starve? Shall we surfeit while bony hands reach out for their fair share of the Bread of Life? Do we actually require another deeper life conference? Would additional sermons on the atoning death of Christ, or another study

on His deity or virgin birth be news? Delightful as discoursing on the Second Coming of Christ might be, it would lose something if, during the exposition, we couldn't get off our consciences the millions who still wait to hear about the *first coming of Christ*.

The favored minority have far more than their prorated share. They need not more for themselves but longer arms and swifter feet to expedite distribution of what is already a great surplus. Too many fit the picture of the oversized, overfed parishioner who met the new pastor in the vestry following his maiden sermon and offered a bit of advice. "All we ask of the pastor is that he feed the flock. Just feed us well and feed us plenty." The new clergyman, eyeing the enormous proportions of his parishioner, humorously replied: "Brother, what you need is not more food but more exercise." Apocryphal though the story may be, it forcefully illustrates the concept we need to understand.

Only hours away in our shrunken world, millions of people know the torment of inner hunger. At the same time segments of the Church may be found at home busily majoring on feeding the already fed and teaching the already taught, while minoring on quieting the hunger rumblings from abroad. A cry is heard from afar: "Be a saving church, not a satiated one."

Every congregation must inquire of itself whether it is guilty of usurping for its own use what is intended by God for all. Horatius Bonar declared: "We must begin at the inner circle but woe to us if we stop there. Woe to us if we do not take the Gospel to every creature."

If the religion one professes does not meet his own need, he should *give it up*. If it does meet his need he should *give it away*. Failing to do so, he will awaken one day to find himself an unwitting accomplice in crime against humanity — the crime of omission — as conveyed clearly in Christ's own words: "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matthew 25:45).

A good rule for immediate adoption and vigorous implementation has been articulated for all in the personal life-motto of Charles Wesley: "I must have the whole Christ for my salvation, the whole Church for my fellowship and the whole world for my parish."

“. . . *this is love, that we walk
after his commandments.*”

II John 6

24

IRONS IN THE FIRE

*True love wears the dust of the road
. . . it is feet on the ground . . . running
God's errands of saving mercy among
men.*

DON'T JUST SIT THERE; do something!

The Christianity that is going to put a soul under the ribs of today's humanistic civilization, and defeat communism's effort to enslave mankind, will not be the sedentary sort. It will not be confined to a cathedral, cloistered in an abbey, or secluded in a monastery. Nor will it substitute sanctimony for service, or apathy for action.

Those who suppose God cares for no other pursuits than reverie and worship are mistaken. Serenading the Saviour from under the church balcony on Sunday (if that is all one does), cannot compare with serving Him in the byways the remaining six days of the week. The pew-ridden are to be pitied.

Christ stressed the point that the Kingdom belonged not to the *hearers*, or to the *sayers*, but to the *doers*. They delude themselves who congregate, saying, "Come and let us hear what is the word from the Eternal today!" and having heard, ". . . will not obey" because "their minds are set upon their selfish ends" (Ezekiel 33: 30, 31, Moffatt). Jesus challenged, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). We could

argue effectively that this warped affection is not love in its true dimensions. To call our attitudes and emotions *love*, does not make them so. Testing, not claiming, will prove the genuine quality of anything.

Devotion is always dedication to *duty*. True love is peripatetic. It wears the dust of the road, the consequence of going about doing good. It is not an ethereal something floating around in the air; it is feet on the ground, going God's way and running His errands of mercy among men. Affection may be said to be ambulatory; it *walks* after His commandments.

Love constrains to action where other motives fail. The account of an Army nurse in Korea, reported by Charles S. Ryckman, is an example.

An American journalist, covering a particularly savage area of fighting, came upon an advanced medical post where a nurse was preparing a wounded man for surgery. He was bloody and filthy, but the nurse went about her errand of mercy swiftly and expertly.

The newspaperman, fascinated by the gruesome evidence of man's inhumanity, and at the same time marveling at the wonderful proof of human tenderness and skill, said softly, "Sister, I wouldn't do that for a million dollars."

The nurse, without staying the flying movements of her fingers, said in even a softer reply: "Brother, neither would I." ¹

It is axiomatic that one can *do* without *loving*, but he cannot *love* without *doing*.

John, the fisherman turned disciple, wrote his tiny second epistle (thirteen verses), to emphasize the fact that truth and love are joined together in pure Christianity, and are outwardly demonstrable. He championed the view that the only admissible evidence of a man's inner charity is his outer conduct. Anything less would be "loving in word and tongue," he said in his first epistle, "not in deed and truth."

"Hereby we do know that we know him, *if we keep* his commandments. . . . But whoso *keepeth* his word, in him verily is the love of God perfected . . ." (I John 2:3-5).

Christianity is comprised not merely of professions of love for Christ, but of deeds.

¹ Quoted in a sermon by C. Julian Bartlett, published in *Guideposts*, November, 1960.

The Apostle John was building on the Saviour's own words which he had recorded:

"Ye are my friends, *if ye do* whatsoever I command you" (John 15:14).

"He that hath my commandments, and *keepeth* them, he it is that loveth me . . ." (John 14:21).

One may sing ever so piously, "Oh, how I love Jesus," and yet provide no actual proof of the sentiment. Between a gratitude which sings hymns and a thankfulness which does something to lift up a fellowman in Christ's stead, there can be no question which is the better choice.

In his gospel, John records an illuminating dialogue he overheard between his colleague, Simon Peter, and the Saviour. (It took place only a few days after Peter had denied Christ on the eve of His crucifixion.) The highlight of the colloquy is that each of Peter's three reaffirmations of love for Christ was answered by a commission. To the first profession, "Thou knowest that I love Thee," came the reply, "Feed my male lambs"; to the second, "Feed my sheep"; to the third, "Feed my female lambs" (John 21:15-17, Aramaic). The lesson is easily understood.

Love has not one dimension, but two — vertical and horizontal. "Thou shalt love the Lord," is complemented by "Thou shalt love men." Avowals of love for Christ without deeds of love for His creatures is mere pretense. The first calls for putting mind and muscle to the second. Loving the Shepherd involves one spontaneously in the role of an undershepherd. Tending His sheep is the responsibility of every disciple. He cannot be devoted to Christ who is derelict toward men.

"Love has a hem to its garment
 That touches the very dust.
 It can reach the stains of the streets and lanes
 And because it can, it must.
 It dares not rest on the mountain,
 'Tis bound to come to the vale,
 For it cannot find its fullness of mind
 Till it falls on them who fail."

— *Source unknown*

Love for the Lord can be accurately measured by love for the lost. Little love for Him means little love for confused, straying, harassed

humanity. Much love for the Master, means much love for mankind.

"The closer we get to Christ," wrote Mrs. J. C. Mason, "the more intensely missionary we become." It is not surprising that those who have no love for God should have no love for His world-redeeming mission. A heart beating in rhythm with Christ's above, cannot be out of step with His work below.

Love has irons in the fire. Going places and doing things is its forte. Paul dazzled the world with his missionary feats and accounted for them on the basis that he was *controlled* by the love of Christ. Heart response made it impossible for him to do otherwise than help to liberate his generation from enslaving, devilish forces. God's will never fails to strike sympathetic vibrations from the devoted soul. When two hearts beat as one, fulfillment becomes spontaneous.

Love for their recently ascended Lord played a large part in the disciples' ready obedience to His last words delegating them to bring "other lost sheep" into the fold. Peter was soon found tending the flock. Love's persuasion overcame racial prejudices, causing him to walk all the way from Joppa to Caesarea where he opened the doors of the Kingdom to believing Romans. Philip left Jerusalem, traveling thirty miles to Samaria, to bring *others* into the fold. Paul's travels covered sizeable portions of Asia Minor and Europe. Thomas, according to legend, traversed Africa and India in search of souls. Loving Christ, as these men did, they could do no less than carry out His wishes. Can we?

The fate of humanity trembles on the brink. Hope hangs by a tenuous thread. One thing alone frightens the godless forces bent on enslaving the earth. It is the prospect that Christians might wake up and start acting their beliefs. Love in action would soon rivet the attention of the world upon Christ, and bring every eye to rest in adoration upon Him.

“. . . we are bound to support such men, *to prove ourselves allies of the Truth.*”

III John 8
(Moffatt's Translation)

25

LOYALTY TEST

Christendom is widely populated with professors who have yet to demonstrate allegiance to Christ by a practical sharing with those who serve Him abroad.

A FRENCH NEWSPAPER has quoted a communist who conceded the Gospel to be a superior weapon to communism, psychologically, but then asked: “How can anyone believe in the supreme value of your Gospel if you do not practice it, and if you sacrifice neither time nor money to spread it?”

The editor of *Missions*, a Catholic publication, lends credence to the accusation when he asks:

Why do the enemies have so much fire, and we are but flickering candles? They sizzle, we stew; they burn, we smolder; they are forest fires, we are bonfires. There is more of the devil in Communists than there is of Christ in Christians. This is the answer to the world crises . . . for the last years we have written, begged, pleaded with the Catholic people to make sacrifices for the Holy Father, so that he could send missionaries to Africa and Asia . . . and how much do we receive . . . from each Catholic in a year? *Twenty-seven cents!*¹

¹ *Missions*, November-December, 1964.

Perhaps Protestantism can boast better than this, but its missionary investments are nothing in which to take great pride, nor evidence which could be used to refute innuendoes implying disloyalty to the Cause.

That communists should be justified in their charge ought to be a major concern, and we should be grateful for the nudge, even if given by a communist. A reminder from any quarter is good if it helps us to see more clearly that the momentous issues abroad can be resolved, with greatest blessing to mankind, when Christians in superior numbers get behind Foreign Missions with their time and money. Admittedly, between what is professed and what is practiced in this area lies a chasm greater than the Grand Canyon.

Half of John's minuscule letter is devoted to the subject of missionary partnership. It is addressed to one, Gaius, a man beloved by the writer as a person who demonstrated his loyalty to the Truth by rendering material assistance to those who were propagating it in a more itinerant fashion.

Certain traveling missionary-evangelists who had been entertained by Gaius had afterward mentioned to others the aid he had given them (verses 5-7). News of this generosity reached the Apostle, and he wrote Gaius assuring him of his prayers:

"That thou mayest prosper [temporally] and be in health [physically], even as thy soul prospereth [spiritually]" (verse 2).

John urged him to continue forwarding others on their journeys by giving them provisions for the way "after a godly sort" (verse 6). His request, "Pray speed them on their journey worthily of God" (Moffatt), infers that to honor God's missionary personnel in this manner is to honor God.

"We are bound to support such men," he wrote (verse 8, Moffatt), clearly defining whom he meant by "such men" as the ones who had gone abroad to witness, "taking nothing of the Gentiles" (verse 7). It was the apostolic expectation that local Christians would put themselves and their substance at the disposal of those who were doing the leg work. The services of both were equally acceptable and necessary in carrying out the provisions of the Great Commission: "Go ye . . ." (Mark 16:15).

It is a source of substantial satisfaction to the earnest-hearted who long to serve as foreign missionaries, and would if they could, to know that effective work can be theirs simply by joining hands across the seas with those who are so occupied.

The story is told of a young man who applied as a candidate for the foreign mission field. Illness in the family prevented the fulfillment of that wish, so his brother went in his place, supported by the business operation of the one who made the first attempt. When circumstances prevent the giving of literal interpretation to the command, "Go," many happily discover they may still "go" by proxy in underwriting others.

Corinthian believers received a gentle reminder of this principle from Paul. He wrote of his intentions to visit them that he might be sent on his way by them to Judea with an offering for the Christians in Jerusalem (I Corinthians 16:1-6; II Corinthians 1:16). The Macedonians he held up as their examples. They "first gave their own selves to the Lord, and [then] unto us by the will of God" (II Corinthians 8:1-5). Obviously, the illustration was given lest the wealthy Corinthians should allow themselves to be outdone by the poor Macedonians who had already made themselves partners with Paul's missionizing exploits.

The world would be markedly different if today's Christians would imitate their noble predecessors and make themselves available as aides to intrepid soldiers of the cross. This is "acting loyally." Such support backs up the Christian's claim to discipleship, proving him an ally of the Truth (III John 5, 8, Moffatt).

"How much do you work for the Lord?" he was asked,

"How many hours in a day?"

"From sun to sun," was the strange reply,

"Unceasingly, I work and pray."

"Why, friend, you are mad," the other said,

"We humans must rest now and then!"

"Ah, then, I will haste to explain my good plan

That makes me the happiest of men.

"My labor begins with the new morning dawn,

And then when day is done,

My substitute brave, in faraway land

Has only his work just begun.

"The money I earn, though not very much

Is divided between him and me.

So I work for the Lord twelve hours at home,

And twelve hours over the sea!"¹

— Opal P. Gibbs

¹ From *Cable*, Overseas Crusades, February, 1963.

A young man and his wife accepted for African missionary service reported in New York City for embarkation. Further medical examination revealed that she would not be able to pass the physical requirements. Heartbroken they returned home, determined to make all the money they could to extend the kingdom of God over the world.

The young man's father, a dentist, pursued the interesting avocation of making unfermented wine for the communion service. The dedicated couple fulfilled their world-missions dream in a unique way, by taking over and developing the business until it assumed vast proportions. Under their stewardship the industry has since contributed hundreds of thousands of dollars to missions. The grape juice still carries the family name, "Welch."

Following this principle, every labor can be a missionary work, as has been dramatically illustrated in every age. Barnabas, a first-century disciple, cared so much that he sold his farm to finance the Church's advance. Paul professed to have "suffered the loss of all things." An illustrious example in more modern times is the young British athlete-intellectual, C. T. Studd. Upon inheriting a large sum of money, he gave it all away to missions, impelled by the logic that "if Jesus Christ be God, and died for me, then no sacrifice is too great for me to make for Him."²

The record reveals how on January 13, 1887, Studd issued nine checks. One in the amount of \$25,000 went to D. L. Moody, the American evangelist through whom he and his father had been converted. Moody used this money to found Chicago's Moody Bible Institute, the cradle of much worthwhile modern missionary enterprise. The second check provided \$25,000 for George Mueller's missionary work; another \$25,000 went to the Salvation Army for missions in India; and \$45,000 was distributed to others.³

Not all contributions are so large, nor need they be. Partnership in missions, equally sacrificial, but on a more moderate level, is the lot of the majority.

Too much cannot be said to emphasize the extreme need of more workmen abroad, but their mission depends upon the quality and quantity of the resources at home. William Carey rallied the faithful to their supporting role with this call: "Yonder in India is

² Norman P. Grubb, *C. T. Studd* (London: Lutterworth Press; Ft. Washington, Pa.: Christian Literature Crusade), p. 65.

³ *Ibid.*, p. 141.

a gold mine. I will descend and dig, but you at home must hold the ropes." His analogy provided the inspiration for these lines:

"Those at home must hold the ropes;
The rope of faith, the rope of prayer,
The rope of gifts we give,
The rope of brotherhood we hold
To bid the nations live."

If we are to be frank, we must admit that the communist quoted in our opening remarks was partially right. Christendom is widely populated with professors who have yet to demonstrate allegiance to Christ by practical sharing with those who serve Him abroad. These have yet to prove themselves by scriptural measurements "allies of the Truth."

“I gave all diligence to write unto
you of *the common salvation* . . .”

Jude 3

26

SUPPLY AND DEMAND

*As admitted by its chief exponent, there is
no such thing as a congenital communist
. . . man is without the natural proclivities.
He must first be tampered with.*

ONE OF THE MOST revealing statements ever made by a communist luminary was Nikita Khrushchev's offhand admission "Men are not *born* communists." The world can be grateful for what may have been an unintentional confession of incompatibility. Apart from some such explanation, the fact that there are so few unadulterated communists in the world would be the enigma of this century.

The reason so few people are truly communistic is that the godless ideology does not meet the requirements of man's innate structure and capacity. It is not indigenous to his being. Man was not made for communism, and as it now turns out communism was not made for man.

Marxism is an inhuman, bloody, ferocious system, hostile to every inbred, virtuous affection, leaving nothing above us to excite awe, nor around us to awaken tenderness. The godless system wages war with both heaven and earth. Its first object is to dethrone the Almighty, its next is to destroy man. Yet it is propagated with as much fierceness and contention, wrath and indignation, as if the safety of the world depended upon it.

Not only are there not many communists now, there cannot

be many ever. Too few people qualify. Reason is out of its element. To have the inner fitness one must first be an atheist, and real atheists are rare.

But then, there need not be many. It is not even the Party's expectation that everyone in the world will be converted to communism, only that they will be controlled by an elite, hard-core minority. No illusions are harbored that the common man has an affinity for the doctrine. As admitted by its chief exponent there is no such person as a congenital communist. Man is born without the natural proclivities for it. He must first be tampered with.

Communism is not for the common man. But how different is Christianity. It is suitable to every being within the classification *homo sapiens*. Paraphrasing Chateaubriand we may say:

“Christianity assures men that afflictions can have an end. It dries our tears and promises us another life. On the contrary, in the abominable worship of communism, human woes are the incense, death is the priest, the altar, and the annihilation of deity.”

Anthropological proofs abound to support the affirmation that the “common salvation” is in agreement with, and answers to, the inner requirements of the rich and poor, the ignorant and the intellectual, the pygmy Gabonese and the hairy Ainu. The Gospel is not restricted in its application but is appropriate for world-wide acceptance by the totality of men — oriental or occidental, black-skinned or white, cultivated or savage.

Often it is from other than Christian sources that the best evidences are put forth, proving the inadequacy of other systems and religions to satisfy inborn longings and capacities. A missionary mother once said she did her best teaching when she dressed the body of her baby, just taken from her in death, putting on its prettiest frock, brushing back its hair, laying a rosebud in its waxen fingers, and then calling the heathen women to come and view her child. They sobbed out in their astonishment, “You’ve fixed up your baby to go to a lovely place, and you expect to see her again. When our babies die, we throw their bodies out for the dogs to eat. They have gone into darkness and we have no hope of ever seeing them again. We want to know about your Jesus.”¹

A medical missionary to China was asked by an eager woman, “Give me some of your medicine for cleansing mouths.” She told

¹ *Whitened Harvest*, West Indies Mission, April-June, 1955.

of her neighbor who had lately been in the mission hospital for a month. "Before she went there she would answer with the foulest language if she were crossed in any way. Now never a coarse word comes from her lips. I want my mouth to be clean like hers." Medicine for cleansing mouths! Artlessly but movingly she witnessed to an inner need, scripturally defined as, "the washing of regeneration." Here her own pagan religion failed her.

Christianity is as suited to every human being as the air he breathes. Station, social stratum, intelligence quotient make no difference. The Gospel's comprehensiveness distinguishes it from every competitor. It elevates each and all as the incoming tide lifts both yacht and garbage scow, luxury liner and flotsam. Obviously, if divine grace be not suitable *for all*, it is not suitable *at all*.

Jude (not an apostle, and one about whom little is known except that he was probably a younger brother of Jesus) wrote his short letter of exhortation to urge his readers to contend for the "common salvation." Here was something not to be compromised. Salvation was designed for all men, and all men require and are capable of receiving it.

God's inclusive designs are spoken of by almost every Bible author. Simon Peter amplified Jude's statement of *common salvation* by pointing it up as one of *equal privilege* manward and *equal provision* from God (II Peter 1:1, Moffatt). He spoke of Jesus as the "Lord of all" (Acts 10:36). John interpreted Christ's coming into the world as light for "every man" (John 1:9), and recorded the Saviour's promise to quench the thirst of all who would come to Him (John 7:37).

The Apostle Paul championed redemption as a free gift of life *upon all men* (Romans 5:15-18). He set forth Christ's atoning death as "a ransom *for all*" (I Timothy 2:6), and declared Him without reservation to be "the Saviour *of all*" (I Timothy 4:10). He reasoned that the grace of God, bringing salvation, had appeared to save every man (Titus 2:11) from sovereign to subject, and called for prayers to be offered toward this end (I Timothy 2:1-4).

As God's goal is man, so man's goal is God, and anything that leaves him short of this goal leaves him short of his destiny. He is more than a materialistic animal. He, of all creatures, "does not live by bread alone" His needs are deeper and his longings higher than can be met on the horizontal plane. God made him with upright posture and open countenance to survey the heavens and look toward the stars. His vital relations are to God and eternity.

Thomas Carlyle said:

“The older I grow – and now I stand upon the brink of eternity – the more comes back to me that sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: ‘What is the chief end of man? To glorify God and enjoy Him forever.’”

This explains why disciples of Christ sever their cherished home ties and migrate to bush veldt, arctic snow, humid jungle and arid desert.

Leaving their native America for a third term of missionary service in India, the Elmer Berthelsen family bade kindred and friends farewell.

“We go back because Christ is the answer to India’s need. The endless cycles of lives which a man must endure to atone for his sins (according to Hindu belief), becomes a burden too great for him to bear.”²

They felt morally obligated to cause the Indians to hear the voice of One, saying:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matthew 11:28-30).

Our “common salvation” is incomparable on the face of the earth. It meets the highest demands and the deepest needs of collective mankind. Where Christianity has sown its seed the results have in every case been the same, says J. H. Seelye:

“Virtue, social order, prosperity, blessedness; the elevation and improvement in all respects of human life, are the uniform and exclusive inheritance of those who receive the Gospel.”

Bringing supply and demand together, then, is the high duty of all Christians. When one experiences in Christ the complete fulfillment of the soul’s requisites, it becomes his sacred trust to do all in his power to see that “every creature” shall find his place in the Son. What Christ can mean to one, He can mean to everyone.

² *The Missionary Broadcaster*, The Evangelical Alliance Mission, January-February, 1961.

“Let us not be storehouses, but channels,
Let us not be cisterns, but springs,
Passing our benefits onward,
Fitting our blessings with wings;
Letting the water flow onward
To spread o’er the desert forlorn;
Sharing our bread with our brothers,
Our comfort with those who mourn.”

— *Author unknown*

“And *they sung a new song*, saying,
Thou . . . hast redeemed us to God
. . . out of every . . . people and
nation; . . . and we shall reign on
the earth.”

Revelation 5:9, 10

27

TO US THE VICTORY

The movement which began in a Bethlehem grotto 2,000 years ago, sweeps inexorably outward and upward toward its apogee, and nothing can stop it!

HANDEL'S MESSIAH reaches a climax with the rapturous “Hallelujah Chorus,” a paean of praise to the Redeemer who stands victorious at last over the allied forces of evil. Here is graphically portrayed the scriptural truth that Jesus Christ will never become ancient history (all communist prophecies to the contrary notwithstanding).

Russia's leaders expect that “all religions will die out within this generation.” They boast:

“We are pushing religion back. The chemical laboratory is militantly atheistic. So is the astronomical laboratory . . . it will banish God from the heavens. Because we have the ideological weapon we are as sure of victory as we are sure the sun will rise tomorrow morning.”

Their Chinese counterparts confidently predict the Christian religion will “soon be only a memory in China.”

Forecasts of a Red victory would be more realistic if the major

premises were true. Communists hold that Christ is the creature of the Christian imagination. The Gospel is a fairy tale about a non-existent Jesus. The Christian missionary society is a tool for aggression and the repression of the colored races. Missionaries are secret agents and saboteurs. Building on such hypotheses, the framers of communism's scheme for world conquest wrote this anti-Christian plank in their platform: "The struggle against the Christian legend must be conducted ruthlessly and with all means at our disposal."¹ There is no room for religious weeds in the socialistic garden.

The Russian textbook *Psychopolitics*, equates Christianity with dementia.

"You must work until religion is synonymous with insanity. You must work until officials of city, county and state governments will not think twice before they pounce upon religious groups as public enemies."

The Red line, voiced by American Communist Langston Hughes is reflected in his infamous writing, "Good-bye Christ." It is so ribald and offensive we prefer not to stain the pages of this last chapter with even an excerpt.

All this is strangely reminiscent of what has been said before by others who labored under similar illusions.

Toward the end of the third century, the Emperor Diocletian, who instituted massive persecutions of Christians, commissioned a monument to be set up in Rome with the inscription "Christianity is dead." It is noteworthy that soon after, at the beginning of the fourth century, the West Roman Empire was proclaimed nominally Christian by Constantine the Great, who later defeated Licinius, King of the East, thereby becoming Emperor of both East and West. He initiated broad reforms, and Christianity flourished throughout the Roman Empire; so was disproved the postulate of his infamous predecessor.

One of Constantine's successors, Julian the Apostate, in his time made a desperate effort to re-paganize the world. He turned violently against Christianity only to later confess the futility of his attempt in his dying moments. Mortally wounded in combat, Julian is said to have caught some of his own blood in his cupped hand, flung it heavenward and cried, "O Galilean, Thou hast conquered."

Scriptures prophesy that the day will come when every knee

¹ Chairman of the Soviet Society for Political and Scientific Research in a broadcast over "Leningrad Radio," quoted in the *European Bible Institute Bulletin*.

will bow . . . and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10, 11). The Apocalypse depicts an era when every creature in heaven, earth, and hell will unite in ascribing *blessing, honor, glory* and *power* to Christ forever (Revelation 5:13).

Bible scholars agree that some of the meanings of the Revelation of St. John are so veiled and obscure that it is presumptuous, from our present and restricted points of view, to give them positive interpretation. This poses no vital problem for us. That which *is* comprehensible, namely the eventual triumph of Christ, is so clearly stated that it should inspire all Christians to work toward the grand finale when Christ shall be "all and in all" (Colossians 3:11). Setting the stage for His universal acclaim (preceded by His second advent) is obviously to be the prime task of the Church.

The last book of the Bible proclaims Christ as Victor in the moral and spiritual conflict of the ages. Since it is the wrap-up of God's revelation to man, it naturally and necessarily sums up His redemptive plan. Genesis foretells the bruising of the serpent's (Satan's) head, the gospels and Acts reveal the plot's development, and the Book of Revelation affirms the final accomplishment. Christ is Victor supreme — "Lord of [all] lords, and King of [all] kings" (Revelation 17:14).

It is not straining the rules of interpretation to regard chapter fourteen of John's Patmos vision as a summary of the ages-long conflict. Two verses in the portion could easily apply to the opening of the missionary campaign which would result eventually in the overthrow of Babylon.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him" (verses 6, 7).

John received his apocalyptic vision while exiled to the Mediterranean island of Patmos "for the word of God and for the testimony of Jesus Christ" (1:9, 10). If we were to judge by the adversity of his time, nothing could appear more impossible of fulfillment than that which he was about to foretell. But his eye of faith saw the coming day when the kingdoms of the world would "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (11:15). The outward circumstances were delusive, not conclusive.

In our day too the odds still appear in favor of principalities and powers of evil. Obstacles facing the Church loom so large they seem to preclude forever the fulfillment of John's prophecy. Two out of every five persons in our world are controlled to some extent by one monolithic, atheistic system which promises to conquer the other three-fifths and to make the world over according to its own deadly design. Other godless *isms* domineer countless millions. Statistical evidence would seem to belie any hope of imminent, universal acknowledgment of Christ.

Far from breeding apathy and discouragement, the *status quo* only proves why the Church must increasingly give of her sons to bear the Message glorious, and give of her wealth to speed them on their way. The grip of evil only provides the greater incentive for believers to send their intercessions vertically and their ministrations horizontally, linking the beneficent Heavenly Father and the erring world in reconciliation at the foot of the cross.

Nothing should be allowed to interfere with the carrying out of the divine will to sow every acre of the inhabited earth with the seed of the Gospel. The Almighty is determined that His Son shall be known, loved, served and honored from hemisphere to hemisphere and from pole to pole. Whatever hinders this must become intolerable.

If our enemies prophesy twilight, darkness, and oblivion for Christianity; if atheism promises to make the Bible a forgotten Book; if the Russians warn, "Your grandchildren will live in a communist world," there is still no justification for pressing the panic button. We have only to remind ourselves of history's pages, secular and sacred.

"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs and becometh a tree . . ." (Matthew 13:31, 32).

In parable, Christ pictured kingdom growth in the world by showing a housewife adding a small amount of yeast to a dough mix, ". . . till the *whole* was leavened" (Matthew 13:33). The *transforming element* has been inserted and is even now permeating the earth. Evidence of this can be seen in miniature in the New Hebrides Islands. Armed only with the Gospel, Dr. John Geddie achieved so marvelous a success among the cannibals as to excite the wonder and admiration of Protestant Christianity. Still to be found on

the Island of Aneityum is a tablet raised by grateful natives to his memory. Inscribed in the Melanesian language, it reads:

*When he landed here
in 1848
there were no Christians;
when he left here
in 1872
there were no heathen.²*

Because of the "Truth that makes men free," the death knell of all despotism can be heard, if but faintly in the distance. Writes Edward Thompson:

Christianity is speaking languages more numerous, by tongues more eloquent, in nations more populous than ever before. It is shaking down philosophies that exalt themselves against God; it is making printing presses roll under the demand for Scriptures, giving godlike breadth, freedom and energy to the civilization that bears its name; elevating savage islands into Christian states; leading forth Christian martyrs from the mountains and plains of China; turning the clubs of cannibals into railings for altars before which Fiji savages call upon Jesus; repeating the Pentecost "by many an ancient river and many a palmy plain"; thundering at the seats of ancient paganism; sailing all waters; cabling all oceans; scaling all mountains in its march of might, and ever enlarging the diameter of those circles of light which it has kindled on earth, and which will one day meet in universal illumination, that "the knowledge of the Lord may cover the earth as the waters cover the sea."

The thrilling prospect of Kingdom triumph nerves Christian soldiers for battle. Their knowledge of certain, ultimate conquest is enough. Logically they are admonished:

"Put on the whole armour of God. . . . Stand . . . having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace" (Ephesians 6:11-15).

The movement which had its genesis in a Bethlehem grotto, 2,000 years ago sweeps inexorably outward and upward toward its apogee, taking with it the ransomed of all ages. Nothing can stop it. St. John envisioned its climax as though he were already an eye-witness:

² Arthur T. Pierson, *God and Missions Today* (Chicago: Moody Press), p. 114.

"I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God" (Revelation 19:1).

". . . *they sang new praise* saying, You are worthy . . . for you were slain, and have redeemed us to God by your blood, out of every tribe, and tongue, and people, and nation . . . and *they shall reign on earth*" (Revelation 5:9, 10, Aramaic).

James Mills Thoburn (1836-1922), trail blazing Methodist missionary to India, sounded a clarion call to his generation which becomes one to ours:

"The signs of the times, the lessons of the past, the indications of the future, the call of providence, the voices which come borne to us on every breeze and from every nation under heaven, all alike bid us lay our plans on a scale worthy of men who expect to *conquer the world.*"³

³ Quoted by Sherwood Eddy, *Pathfinders of the World Missionary Crusade* (New York-Nashville: Abingdon Press), p. 95.

EPILOGUE

RACE-REDEEMING THOUGHTS now motivating heart and mind, let us be no longer apathetic, but let us move forward and act in consonance with the Great Commission (see Addenda).

While the fate of mankind trembles in the balance, there seems no course left to loyal soldiers of the cross but to seize the initiative from the enemy and unite in mounting a world-wide, evangelical offensive, commensurate with the present challenge and opportunity.

Touching foreign missions with only the tips of our fingers will not overcome the menaces abroad. We must reach our arms around the world.

“Soldiers of Christ, Arise!
And put your armour on,
Strong in the strength which God supplies
Through His eternal Son;

.....
From strength to strength go on,
Wrestle and fight and pray;
Tread all the powers of darkness down,
And win the well-fought day.”

— *Charles Wesley*

ADDENDA

I

Interdenominationally constituted organizations comprise a vital segment of the Church's total foreign commitment. These represent strategic endeavors and key countries often beyond any one denominational sphere. Their reservoir of skilled and dedicated personnel eagerly respond to the local congregation's call for help to supplement its own program.

Two associations, serving 80 cooperating societies with a total complement of 14,000 missionaries in 110 nations, can supply you with further information. They are:

Interdenominational Foreign Mission Association
54 Bergen Avenue Ridgefield Park, N. J.

Evangelical Foreign Missions Association
1405 G Street, N.W. Washington, D.C.

II

Your Home Church and Its Foreign Mission (Moody Press Compact Book #40), by the author, offers practical guidance in Sunday school application; the church's annual conference, faith promise system, prayer program, mission covenant, *et cetera*. Available in book stores or by writing to Clay Cooper, P. O. Box 1, Spokane, Washington.



CLAY COOPER