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**SO SHALL WE REAP  
By Remiss Rehfeldt**

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## **PREFACE**

**Here is a rich and romantic review of the missionary commission of the Church. It is resplendent with the burning heart and intense urge of missions held by its author. Comprehensive, challenging, and methodically consistent, it portrays Christ reaching for the "untold millions dying untold."**

**You will want to read this book; you will get a new appreciation of missions, a deeper application of its sacrificial formulas, a closer attention to your own personal responsibility, and a fresh breath of missionary atmosphere.**

The author is well qualified for this task. His life services presently cover almost the whole gamut of our church experience and for several years now, as secretary of foreign missions, he has been at the heart of our expanding missionary enterprise. His wise counsel has played a major part in formulating policy, fostering the expanding role of personnel, and featuring an all-out pressing of the missionary drive.

His style is warm, plain, and direct. Many sentences are so meaningfully phrased you will want to underscore them. His appeal is to every type of potential laborer for the world's harvest. The material, organized within the unique, strategic strength of the Christian forces, portrays the progress and place of a dynamic love, "So Shall We Reap."

Paul C. Updike  
Chairman, Department Of Foreign Missions

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## 01 -- WORLD EVANGELISM: THE TASK OF THE CHRISTIAN CHURCH

The Church of Jesus Christ has never fully caught the vision of missions. There have been times of increased activity, but the Great Commission has ever called for a depth of consecration yet unsounded by the Church. Even the Church of the first century had to be thrust out by severe persecution rather than being solely motivated by the pure impulses of divine love.

To be sure, individuals have at various times caught step with Christ in His world-saving mission. When the vast majority of the Christians of Britain were indifferent to the challenge which their growing empire presented to them, William Carey, an obscure, self-educated pastor in an inland town, had the vision, the courage, and the faith which, used by God, were a creative impulse in what eventually was one of the mightiest missionary advances in history, and in India. He set in motion currents of life which are still mounting.

When the only crack in the door which closed China to Protestant missionaries was purely commercial establishments at Canton, one man, Robert Morrison, had the courage and insight to take advantage of it. When the shipmaster from whom he obtained passage to Canton cynically remarked, "And so, Mr. Morrison, you really expect to make an impression on the idolatry of the Chinese Empire," Morrison replied, "No, sir, I expect God will." Future events proved Morrison to be right.

When one of our church officials endeavored to face the fact of physical frailty in a missionary candidate by suggesting that missionary work would be too strenuous for one who had undergone seven abdominal operations, Paul Schmelzenbach said, "All I ask is a chance to die in the will of God." How like his

**father's statement some twelve years earlier when he returned from Africa after twenty years without a furlough, ill with fever and weak from overwork! Said Dr. J. G. Morrison, foreign missions secretary, "You must remain in the homeland, where care can be given and your strength regained," to which Harmon Schmelzenbach replied, "Must I remain in America and die of a broken heart?" He went again to Africa and died one year later a happy soldier of the Cross.**

**Nothing is more heartening than to see a Christian who has breadth of vision. Such a person scans the horizons of life and concludes that the church with its distant goal of the Eternal City and the fadeless crown offers more than an ordinary opportunity.**

**Why did Adoniram Judson and his devoted wife suffer physically, mentally, and spiritually in Burma? They saw their children die with plague. They were persecuted and imprisoned. Were they not gazing on a far horizon?**

**Alone and in prison the Apostle Paul thought not of surrender but of world conquest. Believing that Christ was sufficient for all the world's desperate ills, he felt the urgency of his task and, in prison or out, kept the faith. It was the glow on a distant horizon which sustained him.**

**God the Father, in sending His only begotten Son, had ever before Him a far horizon. The verse which has been called the golden text of the Bible, John 3:16, clearly indicates the breadth of His purpose.**

**Someone has suggested that taking missions from this verse would require the omission of the words "world" and "whosoever." What have you left when this is done? "Only a partial God, loving a part of the world with a partial love and making a partial gift of a partial Savior that a part of humanity might have a partial salvation!"**

**Such was not God's plan, not Christ's program. The "world" is included, and "whosoever" includes all men.**

**Is our view limited? Do we have a narrow horizon? Are we interested only in our personal affairs? Is there a "slump" in faith? Have we lost in intensity? God forbid! Our faith is strong! Our program is extensive! Our gospel is powerful! We will make haste to carry to all men the news of salvation!**

**With a vision of God's desire for man, can we be content to lay up "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal"? The earthly house of our tabernacle will dissolve. What will there be if we should gain the whole world and lose our souls? Ever keep the vision of the distant horizon to safeguard your own soul. Include the salvation of men in your thoughts and activities.**

## **A Spiritual Enterprise**

The Apostle John saw the world as a ripened harvest field. In the Revelation of Jesus Christ, the Master is shown thrusting in a sickle to reap earth's harvest of redeemed souls (Rev. 14:15). This indicates that a harvest day is coming. Christ will gather those whose robes have been made white through the blood of the Lamb (Rev. 7:9). Until that time, whether distant or near we know not, the Church is commissioned to make possible the harvest.

God never commands without empowering nor enjoins without enabling. He has given the Church a power in the gospel which is unequalled. In the natural harvest field there is no method of changing tares into wheat, but in the spiritual harvest this is gloriously possible. If the gospel is faithfully presented, sinners will become saints and heathen will become Christians.

The Church is engaged in big business. A spiritual dynamic and a world enterprise have been delivered to her care. The gospel is "the power of God unto salvation." It is marvelous grace freely bestowed. It constitutes the unlimited capital with which we have to work.

In circles of commerce it is well known that the more capital, with proper care, the more prosperity because of greater facilities for making gain.

Just so is it in the spiritual realm. The more grace we have, the more we get, because our income of grace comes by use of what we have.

Capital must be wisely invested. Divine grace must be used or we lose the grace given, be it little or much.

This power goes into disuse and utter loss when we have any aim other than soul saving. It is conferred in the commission to "go... into all the world, and preach the gospel to every creature." It is enjoyed in connection with implicit obedience which results in a full-scale investment of our time, talents, and treasures to promote this great program of salvation.

When God's children have been obedient, they have been victorious -- a wonderfully led, strangely provided for, miraculously sustained, and gloriously triumphant people. The secret was their obedience.

The story was different when rebellion gripped their hearts. Captivity, weakness, and despair were always the result, Disobedience robbed them of God's presence and power.

When the Early Church decided to go to the Gentiles, it voted to save its own soul. In addition to Christ's command, the experiences of Philip with the eunuch,

**Peter with Cornelius, and Paul's direct commission were necessary to bring forth this decision.**

**That it is the task of the Church to spread the gospel to all nations no one can deny. "The New Testament is a missionary book; the story of the Acts is a missionary story; the church is a missionary organization. We must never lose sight of that fact." No institution can repudiate its main purpose and live.**

**What does the Master think as He looks upon the pleasure-loving, self-satisfied, complacent Church of our day? With a heart of compassion He said to the disciples, "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). The Church has the resources, the organization, the young people, and unprecedented opportunities. The Master said, "Go." Obedience to this command tests our love for Him and measures our success. The colossal demands of the task are such that the Church is thrown back upon Him for divine aid. In surrendering to His plan and program we find His power.**

**Power is not made. It is released. Both in the material and spiritual realm man's primary concern in this world is with the discovery and application of the laws which release power. The man who comes into possession of these secrets and runs his life in accordance with them is the possessor of power in abundance and profusion.**

**The modern automobile engine, contrary to popular supposition, does not create power from gasoline. It merely releases power that has been there for millions of years -- power originally resident in the sun and long since stored within the earth. When we go rolling down the highway at 60 miles per hour, we are told that the engine is turning over at the rate of 3,600 revolutions per minute. At that rate, each valve must open and close 1,800 times per minute, 30 times a second, and exactly on time. If the engine has 6 cylinders traveling at that speed, the breaker points must open and close 6 times for each 2 revolutions of the crankshaft, or 10,800 times a minute, 180 times a second, and exactly on time. When gasoline in rigidly regulated amounts enters the cylinders and proper contact between fuel and engine is made through a live electric spark, pent-up power is released and the car is forced down the highway.**

**It has been said that one out of seven Americans has a job in the field of highway transportation. Three out of every four families own an automobile. One well-known manufacturer has built more than 35,000,000 cars. There are 3,322,000 miles of hard roads in the country at the present time. Those who are engaged in this enterprise would tell us that the American road has no end.**

**How important is this as compared with preparing the way of the Lord? What about the enterprise of the narrow way that leadeth unto life? Are we vitally interested in seeing that men travel the highway of holiness? In the field of world evangelism how much are we willing to invest and how anxious are we to send**

representatives down the long road of human need with this gospel message? For so great an enterprise, the number of workers and the extent of operation are far from sufficient.

Especially is this true in a time when mankind is confused and bewildered. George M. Trevelyan, the eminent historian, has said that "man has changed more in the last hundred years than in the previous thousand." These changes have brought frustrated hopes, disagreements, dangers, and fears. All agree that basically there is a profound moral problem that can be solved only by a spiritual awakening which will cause men to "seek... first the kingdom of God, and his righteousness."

Yet there is a stalemate in the spiritual harvest field of the world. The Church is tragically behind schedule in sowing the seed. It will take every member of the family of God doing his best to redeem the time if we are to have sheaves for the Master.

Since world evangelism is a spiritual enterprise, it is definitely a task for the Christian Church. No other institution, however worthwhile, has what the Church possesses. There is divine power in the saving truth which has been entrusted to her care. God has made His Church His depository through which He deigns to channel an adequate supply of power to save all who hear and will accept His salvation.

### **A Scriptural Assignment**

The Bible is the Christian's Guide. It is the Textbook of the Church and the only clear fountain of spiritual wisdom the world has ever known.

The teachings of God's Word indicate that the subject of world evangelism is not new. "The Bible is inspired with a world vision, energized with a world purpose, and marches toward a world goal."

To Abraham, the father of all nations, God said, "In thy seed shall all the nations of the earth be blessed." This is world evangelism in Old Testament days.

One of the Major Prophets said, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22), and a Minor Prophet picked up the message by announcing, "Behold, thy King cometh unto thee: he is just, and having salvation... He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:9-10).

The New Testament breaks forth with world evangelism in the announcement of Christ's birth, "... good tidings of great joy, which shall be to all people." "A light to lighten the Gentiles," said Simeon, the prophet. And Jesus cried out in the

temple, "My house shall be called of all nations the house of prayer." To His disciples, He said, "The field is the world," and, "Ye are the light of the world."

The gospel of Jesus Christ is a universal light. The Bible is bathed in light. The idea of light is on every page. The word "light" glows everywhere. At the opening of Genesis we find God saying, "Let there be light," the word being used in the literal sense. Afterward it is used in its symbolic sense continuously and exhaustively. The Psalmist says, "Send out thy light and thy truth," "For with thee is the fountain of life: in thy light shall we see light." Isaiah loves the word, using it a score of times. "Then shall thy light break forth as the morning." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." It is a word never long absent from the lips of Jesus. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Paul speaks often in terms of light. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." "God... hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Peter writes, "Ye are... a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." John, the author of Revelation, records a promise concerning the holy city, "For the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."

In addition to the Great Commission and other well-known Biblical passages which clearly state the task of world evangelism, there are numerous scriptural incentives to missionary work. These are scattered throughout the entire Bible.

### **Five Incentives From The Old Testament**

#### **1. Throw down their altars (Judg. 2:2).**

True Christianity is militant. Sin and idolatry cannot stand before it. If they stand long, it is an indication of a weak Christianity.

Weak faith produces a low aim, an overestimation of difficulties, a disposition to compromise, and an underrating of the power of God.

The children of Israel were obedient during the days of Joshua. A conquering generation was succeeded by people who were content with a partial possession. Difficulties seemed insuperable. The fashions and customs of the people about them, fear of adverse opinions and possible losses in worldly advantage led them to compromise. They would not yield a bold, wholehearted obedience at any cost, but went halfway and stopped. When they were able to obey God's direction, they

set it aside in favor of a policy of their own. Though the worship of false gods abounded on every hand, they would not "throw down their altars." Thinking of their own interests and convenience, they neglected the honor of God. Showing themselves to be greedy and carnal, they were forgetful of Him from whom they had all. They used the gift of Canaan, not for God's purposes, but for their own. God's purpose was the expiration of idolatry; theirs was enjoyment of vineyards.

Is there not a present-day application? The idolatry of Latin America, the false gods of the world, the heathenism and paganism of millions, and the coldness and indifference about us! Is it not possible to render a halfhearted obedience? Curb the flesh, but not crucify it; check, "but not destroy, the body of sin; and follow Christ's directions partially, but not wholly? Want of thoroughness is as fatal now as it was in Israel's history.

An open acceptance of God's free mercy, an unreserved surrender to God's unerring will, a wholehearted return to the path of obedience, and a courageous fulfillment of God's commandments will keep the Church "strong in the Lord, and in the power of his might." Let us "throw down their altars" and honor our great God by heeding Christ's command, "Go ye into all the world, and preach the gospel to every creature."

2. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord... (II Kings 17:17).

This verse with one stroke pictures a backslidden church and the deplorable plight of the heathen. Israel had forsaken God. It is certainly tragic when God's people have gone so far down the road of worldly attractions and alliances that they adopt the customs of the heathen. The absurdity and uselessness of a mixed religion which cause people to fear the Lord and serve their own gods (II Kings 17:33), and render a lip service while their hearts are unmoved, is immediately apparent. When first principles are contradictory, how can there be union? It is God or mammon; Christ or Belial! There is no halfway Christianity.

It is possible for the citizens of a "Christian" nation to be theoretical theists but practical atheists. If we ignore the Almighty and put Him out of our thoughts, are we less wicked than Israel in the time of King Hoshea?

Instead of becoming like the heathen, the ultimate logic of which includes child sacrifices, divination, and superstitions, the Church is to be a separated people. Conformity to the world will lead to spiritual captivity. Faithfulness to God and His program will win the world to Christ.

3. The king's garden... (Neh. 3:15).



**Mention of the King's garden to Nehemiah brings to mind the King's garden of the Church.**

**"O Lord, send prosperity unto it. Rebuild her walls, nourish her plants, ripen her fruits, and from the huge wilderness, reclaim the barren waste, and make thereof 'a King's garden.'" -- Spurgeon.**

**As He walks through His Church, does He find the fruits of the Spirit, fruits of intense evangelism, fruits of entire devotion to His will?**

**The barren wastes will be changed only as He walks into them through His Church, to transform and reclaim. The beauty of holiness can come only as the Holy Spirit is given a place of leadership and the seeds are sown. The garden will be beautified and extended only by carrying out His command. There is no other method.**

**The truth must be carried into other places and new life must be produced. Jesus said to His disciples, "The field is the world." It may be His garden!**

**The joyful flourishing of Christ's kingdom is foretold by the prophet Isaiah. "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water..." (Isa. 35:6-7).**

**Transformation accompanies the preaching of the gospel. This is the logic of missions. The message must reach every creature. It is life-giving. It is soul-satisfying. "Whoever is thirsty," said Jesus, "Let him come unto me and drink. He who believes in me, from within him -- as the Scripture has said -- rivers of living water shall flow" (John 7:37-38, Weymouth).**

**With such a message, the first duty of the Church is to let the world know. Let it be translated into every language. It must be spoken in every tongue. Put it within reach of every human being. Then shall the barren waste be reclaimed and the huge wilderness shall be "the king's garden."**

**Lord, by Thy power make Thy people willing, and by Thy presence give them courage to obey Thy precepts, so that Thy glory may fill the earth!**

**4. And<sup>1</sup> the residue thereof he maketh a god... (Isa. 44:17).**

**Isaiah refers to a man who cut from the forest a beautiful piece of cedar, used part of it to warm himself, part of it to cook his food, and with "the residue thereof he maketh a god... he falleth down unto it, and worshippeth it... and saith, Deliver me; for thou art my god."**

The tree had no innate virtue for its own protection. It was as capable of being burned as any other. It had no more value than any other tree, for there was no difficulty in throwing it into the fire as common rubbish. Yet of "the residue thereof he maketh a god."

The forty-fourth chapter of Isaiah has been called the most pungent and effective sarcasm in Holy Writ. Nothing can be more irrational than the conduct here described and satirized. In a few vigorous touches the prophet sketches the utter folly of idolatry. The heathen are relying on that which will miserably disappoint them. They are misled not only into grievous error but into terrible condemnation. Idolatry is more than a supreme mistake; it is a most heinous sin.

The situation is most serious. Their only hope is in the gospel of Jesus Christ. Preached in its simplicity and received in sincerity, this gospel will effect a powerful change. Convincing proofs argue for immediate action. The Church cannot withhold that which will turn the heathen from idols to the living God.

Don David Ramirez, who was delivered from idol worship in San Jorge, Nicaragua, represented the one hundred and fifty millions in Latin America when he called for representatives of the gospel. His blinded eyes have opened in a land that is fairer than day, but the call still comes and for many it is yet unanswered. The pleas from Kitagawa and Kida of Japan cannot go unheeded. Jeremiah of Nyasaland in Africa represents his land in an urgent and recent challenge. The need and their calls constitute an incentive which should move every Christian to intensify his efforts for world evangelism. Complacency is unbecoming when it can be said of millions, "And the residue thereof he maketh a god..."

5. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession (Ps. 2:8).

The second psalm presents a fourfold picture. It is a four stanza poem, with three verses to each stanza. The tense changes with each succeeding scene or stanza. The first two scenes show Satan's diabolic hold upon the heathen world and God's quiet dignity, sore displeasure, and complete certainty in the face of Satan's atheistic planning, insane raging, and vain imaginations.

In the third stanza Christ speaks. The picture is of the seat of Christ at the right hand of the throne of God. He steps forth to make a statement in which He tells what His Father has promised. The three verses indicate absolute assurance of His Sonship, universal possession, and almighty power. The heathen have been given to Him as an inheritance.

The last scene presents the Spirit-filled Church of Christ. Its voice is lifted in instruction, invitation, and admonition. The message is to all nations, "Blessed are all they that put their trust in him" (verse 12).

**This psalm is prophetic. It proves beyond any doubt that the Church is engaged in fulfilling the promise of God by making possible Christ's inheritance. This is the Church's supreme objective.**

#### **Five Incentives From The New Testament**

##### **1. And he... began to send them forth... (Mark 6:7).**

**The Great Commission has for its object the removal of the evils of human life. Its foulness, its suffering, its error, its subjugation to evil are all to be confronted.**

**For this task, "he gave them power over unclean spirits." Attention is here fastened upon the central object of Christ's mission -- to contend against evil in every form, and especially to grapple with Satan in his stronghold in the hearts of men. This indicates that they were to attack evil at its strongest point. A depraved nature (inbred sin in the heart) is Satan's great ally. Christ commissions His representatives to cast out the Sin which makes human spirits unclean. This is the basis of holiness evangelism.**

**Jesus sent forth His disciples with instructions for their mission. They were to depend upon God and the people. Charged with the welfare of mankind, they must contest the power of evil in its most malignant manifestations. Dependence upon God was therefore their chief asset. Concern over food, money, or clothing was not to hinder them in their work. Luxuries and superfluities of life these workers could not expect, but the necessities of life were provided by the people.**

**This work is to be done in the spirit of those who are in the world but not of the world, who are not entangled in its snares, and who mind heavenly things. The real equipment for this task is spiritual, not material; divine, not human. Detachment from this world is essential that each worker might with better grace call the people from it to another world. They were to exercise self-denial and cheerful trust in God. One writer says, "When the Church has their spirit, she will win their results."**

**Few and simple are the words which describe the success of the missionary enterprise (Mark 6:12-13); yet do they declare conquests greater than armies could gain, and works of service to man that lift these laborers to a plane of unapproachable honor. When the world bows to true wisdom, these men and their works are magnified above every other; and when the Church comprehends her true mission, she sees that herein is the pattern by which the kingdom of God is to be extended in the earth.**

##### **2. The gospel must first be published among all nations (Mark 13:10).**

**Christ was speaking to His disciples about the last days. Troublous time would come when wars and famines and earthquakes would make men's hearts fail**

for fear. In the midst of this prophecy He told them, "The gospel must first be published among all nations" (Mark 13:10).

The world has no other basis for hope. The gospel of Christ is its only means of salvation. If this be true, all other things are secondary. The perplexing questions, problems of history, chaos, and commotion throughout the world are secondary. The supreme task is to take the gospel to every land and every people.

When the disciples were so interested in the future and earnestly asked, "When shall these things be?" Jesus gave them a few indications of conditions which would prevail at the time of His coming, but told them not to be overanxious about the fulfillment of prophecy. Their business was to extend the message of the Kingdom to all peoples.

There are many things which are interesting and profitable in life, but they must not interfere with the performance of our primary task. Secondary things shall take a secondary place in our thoughts and activities. Missions first is God's order.

That there is need for concern is beyond question. Neglect at this point eventually brings spiritual collapse. Inactivity indicates an absence of vital religion. A gradual loss of desire to spread the glad tidings of salvation will ultimately lead to a lack of faith in the higher values that make life worth living. When the foundations of real belief have been shattered and sneered out of existence, what have we left? Deep integrity will then be replaced by the shallow cynicism and a spirit of mockery.

There is a safeguard! Keep Christ's kingdom first. This is a sure protection against spiritual decline. This will keep the Christian prepared for His second coming.

The Church must continually stir itself in this regard. Complacency in a spiritually confused and hungry world is out of harmony with Christ's command. The call for a spiritual truth must be met by an aggressive program of world evangelism.

Recent word from one of the workers will illustrate the need. "It is sometime between midnight and dawn. I am on a tropical isle. I haven't slept. I can't sleep. It is insufferably hot, but that is not the reason for my insomnia... These people have written repeatedly for spiritual help. Their letters constituted a Macedonian call. Our hands were more than full, so we were forced to let them wait. Finally I made a hurried trip. I have now been here three days and I can't sleep. My visit is a surprise, as I gave them no advance warning. On seeing me their leader cried, 'I knew you could come. Praise God! I knew you would come!' Then he added, 'It's a lesson to us all. That's the way the Lord's coming will be. He is surely coming too, just when we have about given up and are not expecting Him!' I can't forget what the people have said to me. That is why I can't sleep."

**Urgent needs can be met only when each member accepts full responsibility. Amid all the calls for financial aid, military assistance, social improvement, and economic security, we must listen for the voice of the Master, and He always has the same message -- "The gospel... first."**

**3. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached (Luke 7:22).**

**John the Baptist had his conflicts with doubt. He could not see with his own eyes, hear Jesus with his own ears, or touch Christ with his hands. Imprisonment brought temptation. The inquiry made by the Baptist through two of his disciples was perfectly legitimate.**

**Many doubts still arise over Kingdom work and there is no direct answer given. The Word of the Lord stands firm and the work goes on. Is it not enough that the missionaries return with thrilling stories and the general church leaders report with burning passion after having visited the fields?**

**Just as truth was never afraid of the light, so His kingdom interests today welcome sincere inquiry. Look at the program from whatever vantage you may desire, but do not doubt its worth if you cannot see.**

**It is the privilege of relatively few to view the work on the field. Nor should there be mere pleasure trips for this purpose. The costs involved would constitute a serious drain on the very program you seek to promote. Your money could more wisely be invested in the sending of permanent recruits than in financing casual visits.**

**The results of true missionary work justify the program and qualify the missionary to report as did the disciples of the Baptist. Faith when we cannot see is most difficult, but in the case of world evangelism it is most practical. Maintain your faith through hearing frequent reports and make investments in this Kingdom enterprise without hesitation.**

**4. I have glorified thee... I have finished the work... (John 17:4).**

**To glorify God is to finish the work He has given for Christ and for us. To leave the task unfinished reflects no glory to Him. This is the true motive for missions.**

**A passion for God's glory should characterize all our activities. We contribute, not to a budget, but to our Saviour. Every Alabaster box and offering plate bears the print of the nails like the open hand of the risen Redeemer. Who can put a mean or paltry offering into such hands? Our per capita giving shrinks into insignificance when we think of His "per capita."**

We go and we give with eager passion because His glory is at stake. "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11), was the motive for Paul's endeavor. Out he went to the nations. Non-Christian religions were not only inadequate but they were intruding usurpers. His Lord was a jealous Lord. Idolatry, superstition, falsehood, and impurity grieved his Lord. Therefore he preached Christ, in whom are hid, not some, but "all the treasures of wisdom and knowledge."

Missionary work is not easy. In fact, no task is more difficult. But God has designed the plan for His glory. We have only to wait on God. His power is infinite. "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:28-31). If we would glorify God, let us finish the work He has given us to do. His power is back of this enterprise.

May we join in the prayer of Ignatius Loyola, a missionary with a passion for Christ. "Teach us, good Lord, to serve Thee as Thou deservest; to give and not count the cost; to fight and not heed our wounds; to toil and not ask for any reward save that of knowing that we do Thy will."

##### **5. There appeared unto them cloven tongues (Acts 2:3).**

God's hour came at the Feast of Pentecost. The Holy Spirit fell upon the waiting disciples, purifying their hearts and empowering them for service. It is fitting indeed that the Feast of Pentecost, which was kept in remembrance of the giving of the law upon Mount Sinai, should be the day for the beginning of the new era. The promulgation of the evangelical law to every creature is to supplement the idea of the law given to one nation.

Speaking with other tongues on the Day of Pentecost signified the fulfilling of the Great Commission. The disciples were to preach the gospel to every creature, to disciple all nations. However, there was an insuperable difficulty at the very threshold. They could not speak the various languages of the people represented. To prove that Christ could give authority to preach to all nations, He gave ability on this occasion to preach to the various peoples in their own language.

The cloven tongues which appeared unto them in the Upper Room were given to signify that God would through them divide unto all nations the knowledge of His grace. They also indicate the large place which human speech must occupy in the dispensation of the gospel. Dr. J. W. Goodwin said, "When the heart has been made

free through this fiery baptism, the symbol of tongues aflame with holy fire to carry the glad news seems most striking."

May the prayer of Bishop Spangenberg, Wesley's first Moravian teacher, yet become a reality.

O Spirit of the Lord, all life is Thine;  
Now fill Thy Church with life and power divine,  
That many children may be born to Thee,  
And spread Thy knowledge like the boundless sea,  
To Christ's great praise.

It is the unmistakable task of the Church to carry forward the program of world evangelism which is clearly outlined in the Book of the ages. This holy Book is timeless and eternal. Its truths are as living today as when they were written and will ever be as applicable to human life. It will never be outmoded or obsolete. It stands alone, unapproachable and solitary, high above all other books. It is a priceless treasure. Great men of every land and millions of common people look to the Church for its saving truth through consecrated representatives.

That it is the task of the Church to take the Bible and its message of full redemption to all men cannot be denied. That the Bible specifically assigns this task to the Church is beyond dispute. That it is the highest compliment God could bestow upon His people is a well-established and truly significant fact. The Church has a scriptural assignment.

### **A Universal Obligation**

If we believe that in Christ alone is found the truth that satisfies the intellect, the power that regenerates the life, and the hope that illuminates the future.

If we believe that to man's need of Christ there is no exception, and to His power to save there is no limit;

If we believe that He is the gift of the Father to all, that He died to make atonement for the sins of all, that He has been lifted up to draw all men unto Him -- then we must believe that our first duty is to give the knowledge of this Saviour to all mankind.

Vital faith makes it impossible to be complacent over the fact that half of the earth's population remains unevangelized. The light of the gospel has not yet penetrated many tribes nor has the Bible been translated in all of earth's languages and dialects. There are 1,700 languages without any portion of the Word of God. One billion one hundred and fifty million people have never heard the name of Jesus. It is so staggering a task that purely human thinking would look upon the Great Commission as the great absurdity.

Added to the magnitude of the task is the astounding fact that not one lone soul could be saved by human effort alone. Just as Moses stood in utter helplessness before the task of delivering the children of Israel from Egyptian bondage, so human wisdom and ingenuity stand in confusion and despair in the face of world redemption. The human "Am I?" must be supplemented by the divine "I Am." Schemes of a clever head and the sympathy of a burning heart may be used but the people will still be in bondage. The great "I Am" must bring about the deliverance. Conditions in God's world indicate that the superhuman factor is a necessity.

Eight hundred million people are now under the domination of an atheistic system called communism. Add to this the distressing situation in the holy land. The very country that cradled Christianity has been overrun by a false religion whose followers deny the deity of Christ and expect to gain heaven by killing His followers. There are 270,000,000 members of pagan Mohammedanism in the Middle East. They are training one thousand zealous young men in Alexandria, Egypt, to win Africa to the cause of Mohammed.

Africa's darkness is indescribable. Not only is this true from a physical standpoint, but the intellectual, moral, and spiritual darkness is appalling. The night is filled with many voices. There are eight hundred and fifty languages representing hundreds of tribes. Portions of the Bible have been translated into approximately three hundred of these languages and it has been estimated that two hundred and fifty tribes are yet untouched by the gospel. The darkness is deep where the devil is worshiped and his power unchallenged. As the heathen walk the veld paths they feel there are evil spirits about them everywhere. Evil spirits are in the air they breathe, in the people they meet, in the rocks of the brooks, and in the leaves of the trees -- evil spirits everywhere! Gigantic evil spirits walk the trails to harm them, wait to push them over precipices or into the waters, and peek through the cracks in their huts. These very real specters must be driven off. Therefore the people wear charms and medicines which they have obtained from the witch doctor.

Latin America desperately needs the gospel. Leaders of the established religion have kept the Bible from the people and in some countries have incited fanatics to persecute and kill evangelicals. Economic conditions give communism a tremendous advantage. Two-thirds of the people are ill fed, ill clothed, and ill housed. But above all else Latin America needs a faith by which to live, a power which will bring spiritual liberty and an incentive for personal initiative.

A missionary tells of traveling through a town in South America called "First Person of the Trinity." Saloons are called by the name of the Holy Spirit and drugstores by the name of Jesus Christ. He said, "If only this familiarity with Christian terminology produced Christian faith and Christian living! As a matter of fact it does quite the opposite."



**We could also speak of India with its four hundred eighty million precious souls, the Orient with its teeming millions, the Pacific area and all the islands of the sea with their limitless possibilities.**

**World evangelism appears to be an impossible task. Yet to this undertaking the Church has committed herself. Why? The one answer is Christ. The Authority for world evangelism is Christ. The power in world evangelism is Christ.**

**The missions enterprise is the Church's supreme exhibition of her obedience to Christ's command, her sympathy with Christ's spirit, her loyalty to Christ's purpose, and her faith in Christ's power and promise.**

**\* \* \* \* \***

## **02 -- MISSIONS: THE TASK-MASTER OF CHRISTIAN PROGRESS**

**The very life of the Church is nourished by Christ's universal mission. It is this which gives meaning to the existence of the Church in the world. The one great purpose of the Church is to preach the gospel to the ends of the earth and to the end of time. We live by the Word we give.**

**Dr. W. M. Taylor declared: "I say without hesitation that when missionary interest is maintained in a church to a normal point, all other activities and agencies at home will go of themselves and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success."**

**Brunner's simile, "The Church exists by missions as fire exists by burning," is applicable and pungent. Who can escape the tremendous implication? The Church must be missionary-minded! If it would be Christ-minded, there is no other view. If it would save itself, there is no alternative.**

**Should the vision of world need be bartered away, we would no longer be true followers of Christ. Any conception of discipleship which does not march in step with world redemption is defective and dull. It would lead one in the footsteps of Esau, who was given the epitaph of a "profane person" (Heb. 12:16). Profanity is not careless, crude speech, but the spirit which is easily trodden underfoot by the things which are near at the expense of the things which are far away.**

**John Wesley was right when he echoed Augustine's conviction:**

**I must have a whole Christ for my salvation;  
I must have a whole Bible for my staff,  
I must have a whole Church for my fellowship;  
I must have the whole world for my parish.**

**Any local body called "church" is digging its own sepulcher if it lacks this vision of the unfinished task. Without the missionary enterprise the Church would cease to be.**

### **A Balanced Program**

**By "missionary enterprise" it must not be thought that foreign missions constitute the whole program. The Church must not lose the view of our Captain, who said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Home and foreign missions are alternate beats of the same heart. The one who loves Christ will love missions, at home and abroad.**

**The religion of Jesus Christ is a begin-at-home religion, but it is by no means a stay-at-home religion. Nor should we think that all must be won "in Jerusalem" before the message is taken abroad. Jesus did not win all the people in one city before going to another. The same principle applies to various countries. It is very questionable just who the home folk are in our present generation. God looks down upon His world and, wherever we may live, we are either Christians or non-Christians. People are just as pagan if they know not Christ wherever they may live. Christianity is not civilization; it is salvation. It is most certainly true that "home missions" work must be done in every country where the Church is established.**

**"The light that shines the farthest shines the brightest close to home," is a well-known missionary phrase. In fact, if the light does not shine brightly at home, the foreign program will be in jeopardy.**

**The history of the International Holiness Mission of Great Britain, which united with the Church of the Nazarene in the fall of 1952, illustrates this truth. Their missionary work in Africa enjoyed such a measure of success as to make it extremely difficult for the home church to maintain it. There was a missionary in Africa for every thirty-three church members in Great Britain. It was becoming an impossible situation. Therefore it must be noted that home and foreign missions are inseparably connected. Neither can be neglected without serious consequences to the Church.**

**Foreign missions saves the home church from being narrow in its sympathies and restricted in its outreach. The Church must choose between living unto herself and living as a mission in the world. While the Church is called to nobility in the world, it is also summoned to mobility. The Church must never appear to have settled down. Christians must live as those who have no continuing city. What result would it have in the life of the Church and in the effective fulfillment of world evangelism if that were accepted? Is it not true of the Church that its apostles appear to be pretty firmly settled? They do not always give the impression of a Church militant and mobile, "wholly geared to conquest." If the**

**Church really did move "like a mighty army" there would be some interesting changes in the use of our total resources.**

**The Church is also summoned to encounter with the world. It cannot fulfill its mission by proxy. An awakened and "wholly geared" Church would witness a transformation in its own life which would, in turn, revolutionize the work of missions.**

**The fiery words of Rev. J. O. McClurkan pinpoint a tragic possibility and sound a solid warning. "Covetousness, like the dry rot, has eaten out our very souls. Granaries full, banks running over with money, land flowing with plenty, but too self-centered to even hear the piteous cry of agony coming up from pagan lands. No wonder that all throughout the Church, with only here and there exception, death stares us in the face-paralyzed with worldliness. The garden is turned into a desert and what was once a victorious army has become a valley of dry bones."**

**When there are evidences of spiritual blessing and definite advances in the work of the Church, the statement of Dr. J. G. Morrison is appropriate. "With increased membership and great revivals in the homeland, one of the natural consequences is that we must take a renewed and deeper interest in the work done in foreign lands. As fast as the tree shoots up into the air, its roots must thrust out into the soil about it, or soon it will be unable to sustain itself. With every advance we must take on greater responsibility, or we cannot survive. The law of God for religious movements is, 'Carry responsibilities or die.'"**

**When Alexander Duff returned from India and traveled among the Scottish churches, he concluded there was money in abundance but it did not find its way into the Lord's treasury. "It is invested," he said, "in stately mansions, splendid equipages, extravagant furniture, costly entertainments, and idle useless luxuries. The churches are treating the cause of Christ as Dives treated Lazarus."**

**The strength of the Church is in the realm of faith and practice and in the vigor of her missionary outreach. It is possible to exist as a local unit for the encouragement of individual members. This sense of mutual helpfulness is commendable, but it is not enough. Such a program may be carried on when spiritual life is at low ebb, and when there is absent a true missionary spirit. A form may be perpetuated after the vital reason for it has been forgotten.**

**Think of Hebrew prophecy, world-visioned in Isaiah, yet degenerating, through ingrowing selfishness, into the religion of the scribes and Pharisees of Jesus' day.**

**Think of primitive Christianity, for the first three centuries ruled by our Lord's missionary spirit and spreading from city to city, from country to country, then**

becoming static and worldly, lavishing its means on itself, and lapsing into the religion of the Dark Ages.

Think of English Protestantism. In its hands were the pure gospel and the newly opened Bible. Before its eyes was a vastly enlarged world with new regions and peoples brought to light by great explorers. Yet it had no world vision and no sense of missionary obligation. Its heart became cold, its spiritual life stagnant.

History's testimony on this subject is unbroken. As long as there are a living God and a moral order, no Church and no individual can stand face to face with plain duty and habitually ignore it without certain and progressive demoralization.

The secret of maintaining proper balance is wholehearted obedience to the leadership of the Holy Spirit. Pentecost has everything to do with the evangelization of the world. The fullness of the Spirit always breaks forth in wondrous action. On the Day of Pentecost the words of eternal life, through Spirit-filled Christians, began an unrelenting journey around the world. This program must be continued at any cost.

In July of 1952, the International Missionary Council at Willingen, Germany, said, "Our churches are sick. The sickness is shown in their being at home in the world and conformed to the world's standards. At the same time the churches are sick in that they are isolated from the world and failing to speak to it... The worldliness of the Church and its isolation from the world are two manifestations of the same sickness.

"For why would the world listen to a Church so much like itself, which yet claims, as the body of Christ, to be the hope of the world?"

It is evident that holiness is a prerequisite to a genuine spiritual advance. The Upper Room of tarrying and the Pentecostal experience of heart purity are essential. Shallow purposes and selfish desires have no place in this mighty advance for Christ. Conformity to the world will never win it. The result is always a powerless church which is filled with the spirit of the world. "Be not conformed to this world," wrote the missionary apostle.

There must be separation, but not isolation. The Spirit-filled Christian has a message for the world. Every other interest is secondary. His chief desire and his burning passion is the extension of Christ's kingdom in men's hearts everywhere. Since Christ was crucified for the world, the delight of the Spirit-filled Christian is to keep himself constantly on the stretch to hasten the fulfillment of Christ's purpose.

A young man once asked Bishop Selwyn, "What shall I do for Christ?" And the bishop replied, "Go where He is not, and take Him with you."

**This is holy living. It is simple, but powerful. It will include the non-Christian home across the street and the non-Christian nation across the sea. Where the Spirit-filled Christian cannot go in person, he will help send someone specifically called to the task he would like to accomplish himself.**

**But if there is a dearth of holy living it is tragic. Then self-indulgence replaces self-discipline, and a multiplication of principles results in no practice. Ease and comfort become the controlling desire and the work of the Church is thrown out of balance.**

### **A Powerful Example**

**Under the caption "Why Christianity Was Overthrown," Cornelius H. Patton outlines the most outstanding failure the Church has ever witnessed. It was a tragic hour from which recovery has been extremely difficult. In his book *The Lure of Africa*, the situation is graphically described.**

**"The plain fact is that Christianity was wiped out in North Africa, and in the Nile valley remained only in two struggling and degenerate branches of the church. Islam glories in this fact today and is not averse to throwing it in the face of the Christian who seeks to maintain the superiority of his religion. As Christians we should have a clear philosophy of the failure of the North African branch of Christianity, so that we may help save our religion from similar calamities in the future. Probably the lesson had to be demonstrated at some time, in some place, for the benefit of the church universal, and especially for those sections of the church which are emerging out of paganism.**

**"A diagnosis of the situation reveals four fatal defects in North African Christianity. In the first place the North African church was a disputing church. A large part of its time was taken up with squabbles over doctrinal matters of a more or less technical nature. Its leaders were more given to intellectual pride than to humble-mindedness. In those days what an African bishop didn't know about the nature of the Supreme Being an angel wouldn't care to inquire into. Christianity was, in the main, an intellectual proposition.**

**"In the second place, the church was a divided church. This was an inevitable outcome of the bitter controversies. Parties sprang up like weeds, each one calling the other heretics. The dominant faction would brutally persecute its fellow Christians. As early as Augustine's time the impression made upon the world was of a split Christianity, since nearly half of the 500 bishops who met at Carthage were in the opposition (being known as Donatists). Thus the church was hopelessly weakened, its energies being dissipated in factional strife rather than against the common foe.**

**"The North African church, furthermore, was a formal rather than a vital church. The glorious soul-life, the personal connection with God through prayer,**

and with man through service, so characteristic of the early Christians, became buried under an elaborate system of rites and ceremonies. Christianity was a performance, not a life.

"It goes without saying, as our fourth count, that this church was a non-missionary church. Back from the coast lived native tribes steeped in idolatry and given over to all the base practices of paganism. Yet the African Christians cared not. Their interest was in orthodoxy, not in men. Their thought was turned in upon themselves. The church had ceased to be an army for spiritual conquest, and had become a debating society.

"Such is our diagnosis. Intellectual pride, strife, formalism, self-engrossment -- these all spell death to organized religion in any age. History contains no greater lesson than this."

### **A Striking Parallel**

When a comparison is made between north Africa and North America, the parallel in trends is very striking. It is not too comforting a study, but it may be beneficial.

We are not thinking of any particular denomination in North America but of Christendom as a whole. However much we may rationalize and present the advantages of various denominational groups, we are forced to admit trends toward the first two accusations brought against the church of north Africa.

The third and fourth are much more devastating. A formal Church with little or no evangelistic fervor will certainly fail its Lord. A non-missionary Church cannot maintain its vitality. Though there are evidences that expectant faith is lacking in the Sunday evening evangelistic services, for our present purpose we will examine only the fourth injunction.

Can it be true that the Christian church of North America is non-missionary? This could hardly be said when the various Protestant denominations have sent thousands of missionaries around the world. But is the church sufficiently missionary? When the average gift from each church member was only \$1.91 last year, a fraction more than eleven cents per member each month, it cannot be said that the North American Christians took the Great Commission seriously.

There is certainly a parallel in opportunity. Just to the south of them -- just to the south of us. Their opportunity was tremendous; ours is no less challenging. Africa has approximately 150,000,000 natives; Latin America contains about 125,000,000 people. The latter are held in poverty and it is their religion which thus binds them. They are told that their prayers are unanswered because they did not bring large enough gifts. As a result one sees poor homes but magnificent cathedrals. These people are surrounded by disease. No systems of sanitation are

known outside the capital cities and a few other centers of population. Far worse than this is the fact that the people are bound by idolatry. The message of heart holiness alone will meet their needs. It should be added that these people are eager for the truth.

The Church must not be content to be a debating society; it must be an evangelistic force in the world. When the Church is strong, she will be missionary; when she ceases to be missionary-minded, she will fail. Missions is the task-master of Christian progress; it will motivate and encourage every area of church activity.

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### **03 -- MISSION ADVOCATES: THE TASK-MEN OF CHRISTIAN STRATEGY**

Those who will plead the cause of world evangelism are especially needed today. We know that in this generation we are at one of the turning points of history. But there are many things that we do not and cannot know. If we ask, "Lord, wilt thou at this time restore again the kingdom to Israel?" the answer is still, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall... be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." To the question, "What is the meaning of the present time?" there is only one answer. It is that this is the time given the Church for the prosecution of its apostolic mission to the world.

A true advocate can influence thousands of people. Forty years ago a revolution took place in the cigarette industry. The February, 1955, issue of Consumer Reports says that two fundamental changes are responsible: first, a great increase in smoking, especially among women, as the social pressures against it were relaxed; and second, a switch to the use of cigarettes which resulted in the sale of 395,000,000,000 in the United States in 1952, an average of 187 packs for every American over fifteen years of age, at a total expenditure of \$4,300,000,000. Between 1932 and 1952 the number sold almost quadrupled. But along came advocates of public health with reports indicating that there is a significant association between the rising incidence of lung cancer and the smoking of cigarettes. The result was a significant drop in the number of cigarettes sold in 1953 and a much larger decline in 1954.

During this same generation a group of men vowed to promote a godless system called communism. It is incredible that 800,000,000 people are now under the domination of this atheistic system. The secret of their advance was illustrated recently in a statement made by a Communist. "Hungry? Of course I'm hungry! I have not had a full meal in three days. I'm a Communist, and we must have literature." Defying the very name of the God we claim, this satanic force challenges the Church of Jesus Christ. The time has come for advocates of spiritual well-being to intensify their crusade. The cause of missions must look to the ministers of the Church for both leadership and example.

## **THE MINISTER AND MISSIONS**

**The Master Preacher is our example. He was always the embodiment of what He advocated. Heeding the call, "Follow me," will either make missionaries of us or mission advocates who will share with those who go forth.**

**We see him amid the glory of His Father's house, the Center of heaven's life and joy. But He is not content. We see Him listening; listening to what? To the praises of heaven? No, He is listening to the cry of our little, faraway, foreign planet in its sin and misery and want. His great heart responded to our need. And the first ship that ever bore a missionary away from the love and light of home to a foreign shore sailed from the port of heaven, and it bore our Lord Jesus Christ. And when the hour came for His return, and the ascension cloud was waiting for Him, He was still thinking of the unreached. The last words to His disciples, "unto the uttermost part," indicate His uppermost thought and desire.**

**Without doubt the supreme responsibility for the missions enterprise is upon the minister. He is the one who must give account if the people are at ease in Zion. It is his to give the vision, voice the cry, and raise the funds. The furtherance of the gospel is his great objective, and not visionary but missionary is the status of the preacher who is gripped by the vision of the unfinished task.**

**Only missions can redeem your intercessions and activities from insincerity. It is here that the minister is in deadly peril. He may be engrossed with a round of committees, organizations, and other necessary things, but if he has not the spell of the world vision in his heart, how can he lead his people to the heights? "As thy servant was busy here and there, he was gone" (I Kings 20:40). This verse from the story of Ahab and Ben-hadad depicts the undoing of a man who was committed to a certain task but who was so busy doing many things that the one thing was not done. If we are not careful the local church will become cursed with parasite growths, drawing us away from our supreme duty. How can we be sincere in praying, Thy kingdom come. Thy will be done," if we do not have the world vision? How can we sincerely study the Bible and fail to be convinced of the urgency and exclusiveness of our message? Missions is not an extra, but the heart of our prayers, study, and work. Other interests, however legitimate, must take a secondary place.**

**Missionary apathy may be caused by a number Of things, but the chief cause is the lack of vision on the part of the Christian leader. Well may Abraham Lincoln's immortal words at Gettysburg be applied in this context: "It is for us, the living, rather to be dedicated here to the unfinished work... It is rather for us to be here dedicated to the great task remaining before us..." The minister must lead the way in such a dedication and, in so doing, follow the Captain of our salvation, who "saw the multitudes... as sheep having no shepherd" (Matt. 9:36).**



Jesus felt himself under moral compulsion. There is abundant evidence in His earthly ministry that a sense of oughtness held Him with a vise-like grip. The "must" spoken to His mother in the Temple, "Wist ye not that I must be about my Father's business?" (Luke 2:49) was an indication of that moral imperative which was the rule of His life. "Must" was the flange holding His wheel of life to a straight track. He "must" needs go into Samaria. He "must" preach the kingdom of God. He "must" abide in Zachaeus' house. He "must" work the works of Him who sent Him. The Son of Man "must" suffer many things and be killed. He "must" be lifted up. There was a forthright, unswerving, purposive quality marking every hour of His life. He believed that light must conquer darkness and He believed that the fight was worth making. Because He was undeviatingly purposive He exercised a quality of leadership which drew men into the wake of His unresting, unhasting program. Catching step with the Master in His unswerving march is a rich experience.

It was to make world redemption possible that Christ died. He so clearly visualized salvation for all men and purposed to do His Father's will so tenaciously, so passionately, and with such utter certainty that no other task had any place within His mind, not even for an hour.

No man can tarry with the Christ of purpose and fail to envision the sanctity and privilege of moral obligation. It is our duty to reach all men with saving truth. To accomplish this tremendous achievement, it is necessary that the most humble tasks be considered a part of the Father's plan.

Christ spent all but three years of His adult life in a carpenter shop, working with tools so crude that a modern artisan would scorn them. Nagged by poverty, bereft of culture, His whole environment was uncongenial, mean, and trivial, a drab and hopeless thing where His divine powers were employed in the humblest tasks for thirty years. Later His energies were concentrated upon a handful of peasants and fishermen. He found them too limited to grasp more than a tithe of His teaching. Yet He never faltered in the path of duty, He fixed his eyes upon the goals God bade Him reach. Christ has given us this example by which we may carry on. Otherwise our hearts would fail, our wills would revolt, and the task would not be accomplished. He put this work on a personal basis.

### **Cultivating Mission-Consciousness**

If a local pastor is indifferent or actively opposes missions, it is unreasonable to expect much giving, praying, or volunteering for missions from his people.

Many of the local pastors have recognized this leadership responsibility and are putting forth every effort to help their people understand what the church is doing in its world-wide program and how the local member can help in that program. However, we continue to run across much lack of knowledge, even among pastors, about what the total church program really is and how we are organized to carry out our world-wide witness.

In an endeavor to increase the tempo of our world evangelism program, thus carrying out to a greater degree the command of our Lord and showing ourselves alive unto Christ, the General Board launched the 10 per cent plan. Proportionate sharing is so reasonable and has so solid a foundation in God's Word that it was recommended to the churches without hesitation. There was no question but what there would soon be many 10 per cent districts. The increase has been steady and heartening, but not sufficient to permit the kind of missionary advance the church would like to make for Christ.

After eight years, in the January board meeting of 1957, it was noted that there were only six 10 per cent districts, and just six in the 9 per cent group. Several districts were still in the 4 and 5 per cent areas. Many were below the average of 7.75 per cent. January, 1958, found us with six 10 per cent districts and an average of only 8.14 per cent.

Lest it may seem that this is a matter of small consequence, let it be remembered that there would have been \$740,000 more for world evangelism than was received last year if every local church had reached the minimum goal of 10 per cent for missions. This amount of money would have opened several of the pressing fields now waiting and challenging us to bring them the gospel. It would have substantially increased the limited budgets in present fields of operation where missionaries are depending upon the church for financial assistance. Even though the native peoples are taught the basic principles of stewardship, the responsibility to help them provide and operate modest chapels, pastors' homes, dispensaries, and schools cannot be escaped.

Can it be denied that the measure of success which has been attained is tremendously worthwhile? Between 1948 and 1958, 186 new missionaries have been placed under appointment by the General Board for service in various mission fields operated by the Church of the Nazarene. Since the launching of the 10 per cent program, many new areas in already existing mission fields have been entered and new tribes reached with the gospel. Bible schools have been opened and the staff of national preachers has greatly increased.

Every Church of the Nazarene can be a 10 per cent church this year. Perhaps your regular channels of missionary giving have not been sufficient to bring your church to this minimum goal. Should this be the case, there are two ways to remedy the situation. Either increase the total missionary giving through regular channels (monthly missionary offerings, Prayer and Fasting, Thanksgiving and Easter offerings, birthday offerings, approved specials, and Alabaster box giving) or add another channel to the General Budget. This channel is "a tithe of the tithes and offerings of the local church." It is a most logical way of promoting regular, systematic giving. Not only would it bring a church up in its total giving for missions, but it would greatly increase the income of the general church and put it on a regular, stable basis.

Said the pastor of the Winfield, Kansas, Church of the Nazarene, "We shall continue to push the Easter and Thanksgiving offerings, along with the other channels of missionary giving, and send our church 'tithe of the tithes' to Kansas City weekly."

It is a universal testimony that the local church secures more tithers and thus has more money left for other purposes after it has been announced that the "tithe of the tithes" will be sent to headquarters for missions.

Whatever may be the method, for the sake of reaching the heathen and for Christ's glory, every church is urged to invest a minimum of 10 per cent of its total expenditures through the General Budget and mission specials for the evangelization of the world.

Local leaders will need to help their people to understand what the church is doing in the various mission fields. This can be done by keeping informed well enough themselves to answer any questions which arise and to use illustrations and give information in the pulpit. Materials such as the Other Sheep and the annual missionary study and reading course books should be read without fail. The pastor should by all means lead his people week by week in the knowledge of missionary work through sifted reports of the world enterprise. This is the fuel and stimulus to pray. The death knell of missionary interest is sounded when everything depends upon an annual or semiannual reference to the need.

A wise pastor will see to it that any missionary leaving for a foreign field does not go out "by the back door." Let there be a whole service (not a week night) given to this event, with missionary testimony and challenge and the laying on of hands by the pastor and people. Otherwise the Church misses an occasion of enrichment of vision.

It was a generation ago that Robert F. Horton blessed England with his ministry. His "Missionary Conversion" appeared in the Missionary Review of the World as follows:

"I entered the ministry with a strong purpose to win souls, and with the passion for social and industrial reform, which I had caught from Professor T. H. Green and Arnold Toynbee. But the foreign missionary work seemed distant and impracticable. I am not sure that I even prayed for it; if I had prayed for it interest would have been excited. When the annual Sunday for the Missionary appeal came around, I accepted the service of a missionary offered by the Society, and I myself went away for the Sunday. I fear, therefore, that I must have been one of those pastors who are the despair of our missionary societies... My conversion came about in the following way: A Scotchman named James Malcolm, who had been brought up in the United Presbyterian Church, came under my ministry. No doubt he quickly noted the great defect; but he had too much tact and wisdom to make a

frontal attack. The method he adopted was to send me, month by month, the **Missionary Review of the World**. Dr. A. T. Pierson had just brought the magazine to a level of fascinating efficiency. It caught my attention; I read it through, and looked forward to its arrival. I bound the numbers each year, until four or five stout volumes stood on my shelves, the monument of a conversion!

"The effect of this study, extended over a few years, was to work in me a clear conviction, which now seems to me a truism, but never had even dawned on me when I was called to the ministry, the conviction that the first object of the Church is to push to the regions beyond, to extend the reign of the Redeemer where he is not yet known. The obvious corollary was that every church must put this first thing first, and must make the missionary work the first charge on its interest, its resources, its members.

"Soon after this conviction was reached, it was subjected to a severe trial. We were, as a church, working in the poor district of Kentish Town; and after using for some years temporary premises we found it necessary to build a hall and clubrooms of our own. The cost would be Six Thousand Pounds, and Mr. Malcolm was made the treasurer of the fund. Strange to say, he proposed to me that we should put this fund first, and let the missionary appeal slide until our new buildings were paid for. 'No,' I said, 'you have taught me as a matter of principle that the missionary work comes first, and I cannot allow our own claims for work close at home to supersede the first duty of the church.' He reluctantly assented. I made the strongest appeal I could for increased missionary contributions. The event taught me a lesson which I can never forget. When the year was over the whole sum of Six Thousand Pounds had been raised, so that the buildings were opened free of debt, and the missionary gifts for the year were about one fifth larger than they had been the year before.

"Here was the principle verified. I could not doubt but that I had been led to discover the true order in the spiritual world, and what was proved first by experience became clearer and clearer in theory as time went on. The first condition of health in a church, as in an individual, is that she should not be thinking of herself. While she is engaged only in her own work, work which promotes her own increase and prosperity, she has not yet caught the spirit of her Lord. She must lose herself to find herself."

I recall hearing Dr. R. T. Williams speak on the first psalm. Putting his statements in the positive, he said, "Blessed is the man who gets his counsel from God, his pleasure from promoting the kingdom of God, and his spirit or attitude from Christ." A sincere application of this formula will result in an all-out effort to seek the Salvation of the lost everywhere. Let us not be guilty of making void the counsel of God.

**Preaching Missionary Sermons**

When we hear any preacher for the first time, we do not listen solely to what he is saying as he opens his sermon. We listen to what he is. A great and utterly devout preacher may at once so interest us in his message that we forget the man himself. Usually, however, we must take a little time to determine whether we have confidence in his character and purpose. Satisfied of these, we listen carefully and reverently. Unsatisfied, we continue to analyze his personality before we can really give ear to his message. Until the analysis is done the message is secondary. All of this means that a congregation analyzes and feels the spirit of the preacher.

There may be much phrasing and little passion. We do not need to aspire to eloquence as if we sought to parade our gifts. We do not need to be clever, just clear. Today's need does not call for clever sermons, but messages from the heart of God. A man is eloquent when his heart is aflame, not by tricks of language, but by the appeal of sincerity and compassion. Passion is the proof of compassion. Therefore it is of utmost importance that we be thoroughly convinced of the urgency of missions. It is not a matter of "dragging in" foreign missions. If this be the case, our people will remain unmoved. Having the world-wide program "in" all the time by one means or another -- a sermon, an illustration, a prayer, a hymn, a special song, or a news report -- we keep this vision before our people. The divine enterprise will then become the warp and woof of our ministry. The congregation will learn that this is the settled conviction of the preacher. An annual sermon or an annual missionary deputation speaker will not be sufficient to produce a missionary-minded church.

There are hundreds of churches which do not average one missionary deputation speaker each year. During the past year our foreign missions office arranged for 1,700 missionary services on 60 districts. This averaged 28 meetings per district, which means according to our records that 2,300 churches had no missionary during the year. It is therefore even more urgent that missionary sermons be delivered by the pastors.

On numerous occasions pastors have indicated that they rarely preach on foreign missions and some have openly stated that they had not seen the value of such an emphasis. This situation is tragic if it is widespread.

Delivering messages on missions does not complete the pastor's responsibility. One of the deadly sins of our day has been described by the phrase "Principles Without Practice." To expound a theory and fail to carry through on it will damage, if it does not destroy, the cause for which you plead.

To illustrate this point may we relate an experience of one of our ministers when he pastored the church in Seattle, Washington. There was a large mortgage against the church property. Payments had been difficult and the banker advised the new minister to restrain from giving to missions until the local obligation had been released. This pastor responded by complimenting the man on his ability to successfully operate a large bank, but indicated that church finances were different.

He explained that selfishness would dry up the springs of giving and that their only hope of getting the bank's money was to preach missions. Sensing the earnestness of the minister, the banker agreed to leave the matter in the hands of the pastor. Of course they made their payments, but they also generously supported the cause of missions. This was wise leadership.

The experience of a Nazarene minister who spent six years in India will illustrate the need for missionary advocates. He had just arrived in that country of vast need and found himself the only man on the mission station. Feeling that he should relieve the ladies of some of the tremendous load of responsibility they had been carrying for so long a time, after a few days on the station he took charge of the situation early one morning. Among the many who crowded the doors of the mission station that morning were those who could not be accepted. It seemed heartless to hear the lady missionaries say, "Joa! Joa!" Their voices sounded so harsh as they demanded the people, "Go! Go!" Feeling a surge of compassion and having been sent to head the station, he took charge of the situation and took the people in. His discovery was soon made. Having received them, it was necessary to keep them and there was no place. The rooms were packed to overflowing already. He too had to learn to say, "Joa! Joa!" The reason? "If you receive \$50.00 you can do \$50.00 worth of good in providing meager housing, medicine, and food and then you must stop. The people will not go away unless you convince them that it is useless to remain." It is tragic, but our newest missionary doctor is undergoing this same experience at the present time. It is hard to say, "Go," when needs are great and people are eager.

The strategy of world evangelism outlined from year to year by the General Board is determined by the success of the church's missionary task-men. The pastors are the advocates before the people. Remembering that the boundaries of our possession will be determined by the limits of our vision, the importance of the work of these task-men cannot be overestimated.

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#### **04 -- MISSIONARY CHURCHES: THE TASK-UNITS OF CHRISTIAN STRENGTH**

The task of world evangelism starts from the vantage ground of a church which is well established. The significance of this fact is immense. Summoned to encounter with the world of non-Christian faith, Christianity must be strong. To maintain Christian witness in the midst of spiritual darkness, a network of intercessory prayer is required. The church abroad cannot be strong without the prayer support of its members in the home church. When this phase of mission-mindedness languishes, there are definite indications of the loss on the mission field.

The Church of the Nazarene has endeavored to be missionary in its outlook. In 1908 when the associations which formed the church were united, there were 4

mission fields with 12 missionaries. Today our foreign missionary work embraces 38 mission districts in 24 countries of the world where 368 missionaries are carrying forward a program of evangelism. It was Dr. J. B. Chapman's vision, as recorded in the Silver Anniversary issue of the Herald of Holiness, that the Church should have one thousand missionaries by 1958 when the Golden Anniversary of the church will be celebrated. On the basis of our present membership this would mean one missionary to 300 church members. We now have one missionary to approximately 800 members. It is impossible to say that the goal and vision of our sainted leader was unreasonable. It is altogether feasible if each local unit will be sufficiently missionary in its sympathies and support.

The magnitude of the task, in whatever terms we seek to measure it, can hardly be overrated. Despite the remarkable extension of the church for its brief history, there is still much to be desired from the missionary standpoint. Vast areas of the world where urgent appeals are challenging, where open doors and hearts are beckoning, and where there is no hindrance to the preaching of the gospel save the lack of messengers, should strengthen our missionary passion at home and our missionary outreach abroad. Measured in statistical terms the church has some occasion for rejoicing. She has doubled her missionary family and her giving for missions during the past two quadrenniums. However, we must face the fact that the work has only begun. The amazing realization that the hard core of ancient non-Christian tradition has not yet been deeply penetrated by Christian faith should awaken our interest both in sending missionaries and feeling a large share of responsibility to pray for the work.

It is our strong conviction that a missionary church will be a blessed church and that many such local units will produce a spiritually strong organization "wholly geared to conquest."

### **The Principle Of Spiritual Life**

"Where there is no vision, the people perish" (Prov. 29:18). This Old Testament principle is not always evidenced by deserted church buildings. There may be much activity with very little vision.

"An artist was engaged to paint the picture of a dying church. Those who commissioned him rather naturally expected that he would portray a ramshackle old structure set in the midst of a neglected yard overgrown with weeds, with broken windows, weather-beaten and unpainted walls, and surrounded by a general air of dilapidation. Instead, the artist painted the picture of a stately building with expensive art-glass windows, considerable expanse of richly carved wood, a high pulpit, and comfortable pews. In the foyer, on a conspicuous corner of the wall, a box was fitted across the front of which were the words, 'For Missions.' Over the little opening designed to receive the contribution there was a cobweb. There is a profound truth underneath the artistic satire! A church may be meeting in a glorious Gothic cathedral, and yet be in the throes of death. The actual life of a Christian

congregation cannot be measured by the building in which the people worship, but by their concern for the establishment of the Kingdom of God. The marks of death are upon a congregation of Christians who worship God on the Lord's Day in the midst of comfortable surroundings and who carry upon their souls no burden because of the world's need."

Some time ago I talked with a very successful pastor. He has preached for thirty years in the Midwest, and is so well liked by his members that only recently one of them reminded him of a long pastoral tenure in another city and suggested that it might be a good idea for this pastor, also, to remain with his present church until the close of his ministry.

This pastor's church joined the ranks of the tithing churches several years ago. In addition to a constant flow of missionary dollars through the well-established channels of the General Budget -- Prayer and Fasting, missionary dues, birthday offerings, Easter and Thanksgiving offerings -- the church board had voted to send a tithe of the regular tithes and offerings as a part of their total "10 per cent for world evangelism" giving. Is it a 10 per cent church?

Definitely so! They could hardly have failed, unless the regular channels had suffered from neglect. To add the tithe of regular tithes produces a substantial increase in missionary giving.

Have other worthwhile interests of the church suffered?

The pastor indicated that the monthly balances in their church treasury have steadily increased. The people have responded to his appeal that all their tithes be placed in the offering plates without designating where the money was to go. He assured them that a tithe of their tithes would go directly to headquarters for world evangelism. More regular tithers and fewer who "split their tithe" was the practical result.

This pastor was enthused. All other church budgets were paid and the thrill of missions had gripped his people. Only recently four new couples have started attending the church services, and they too are happy over the scope of the program.

I soon discovered that the pastor had been reading about a missionary-minded church -- a church so burdened for the spiritual needs of the world that the board refused to erect a new building because they could not spare the money even though their crowds necessitated larger facilities.

That church celebrated its one hundredth anniversary during 1954. Many people wanted to know why a new church had not been built, since the crowds often overflowed the present auditorium. This was the answer of the board: "The church cannot afford it. With nearly 350 missionaries to support, it must



**concentrate on the regions beyond, and be satisfied with an auditorium that was built one hundred years ago."**

**It is a striking phenomenon that those churches whose pastors have been missionary-minded and whose people have been led thus are alive with spiritual passion and power. Go to the missionary church whose pastor has led the congregation to the knowledge and need of the whole world and you will find that from these have gone out men and money and prayer, until the blessing overseas has been reflected in the work at the home base.**

**Giving does not impoverish; it enriches. One Sunday morning in Wichita, Kansas, I was invited to speak and to raise an offering for missions. The subject was "Living by Giving," and the text was Matt. 10:39 -- "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." That afternoon the district N.F.M.S. president wrote a poem as follows:**

**Living by giving -- what strange words, these,  
To those who strive but themselves to please,  
Who think by getting and keeping they'll find  
Happiness, pleasure, and peace of mind!**

**She could have hidden the ointment sweet  
And held back the tears that drenched His feet;  
But with lavish abandonment aflame,  
Drained the last drop -- undying, her fame.**

**He chose his great possessions to cherish  
And tightly held to the things that perish;  
And the rich young ruler, life scarce begun,  
Was quickly mired in oblivion.**

**The pitying Christ knew the awful span  
From worship of angels to hiss of man,  
But chose all heavenly ties to sever,  
And died -- but, lo, He lives forever!**

**This road of living by giving, you'll find,  
Is strewn with many who look behind;  
But each will find, as he nears the grave,  
That all he possesses is what he gave!**

**Our pastor in Atlanta, Georgia, said: "The monthly missionary meeting at Atlanta First Church is no longer just a ladies' meeting. It is for everyone -- men, women, young people, and even the small boys and girls.**

**"On the first Wednesday night of each month the Nazarene Foreign Missionary Society meets at the church and the attendance is consistently good, This plan, instituted more than a year ago, has proved highly successful. More than twice as many persons attend the meeting as was the case formerly. The success of the plan has been further demonstrated in greatly increased missionary giving.**

**"The procedure at these monthly meetings is quite simple. The entire group meets together at 7:45 p.m. for a devotional service directed by our general N.F.M.S. president. If there are special emphases, we often present them at this time. Following the devotional period, the various chapters go to their separate meeting places for the study of the lesson and the transaction of all chapter business. In our society, we have four chapters-the men's chapter, the Mary Scott, the Fanny Strickland, and the David Browning chapters. Each chapter is fully organized according to the recommendations of the N.F.M.S. Handbook. Each chapter keeps its own records, financial, reading, and so on, and each chapter treasurer turns over all monies to the general treasurer.**

**"In addition to our regular missionary chapters, we have a special group for the small children who come to church with their parents.**

**"At the conclusion of the chapter sessions we all return to the church sanctuary for a brief closing service.**

**"The advantages of this type of meeting are many:**

**"1. By meeting on a specified night we avoid conflicting with other meetings.**

**"2. By meeting at night we make it possible for men to attend as well as women.**

**"3. By everyone's meeting at the same time, it is possible to present special emphases more effectively.**

**"4. It is possible to bring in special speakers when there is opportunity,**

**"5. Experience has demonstrated that the attendance is much larger than it is when the various chapters meet at different times."**

**We have a congregation in Indiana which has an enviable record as a missionary church. One of their former pastors indicated to me something of his experience. When he accepted the pastorate the members of the church board said that they wanted to pay off a mortgage of \$6,680 on the church. The auditorium had been enlarged and redecorated. It was their desire to liquidate the indebtedness in one year. Realizing that this was very commendable, he congratulated them on their vision, but surprised them by inquiring about the size of their budget for missions. When informed that it was one thousand dollars, he asked if they planned to raise it**

to a higher figure. They were amazed! How can we give more to missions and at the same time pay off the mortgage? Their new pastor explained that the Lord would bless an unselfish people and that he would like them to undertake more for missions if they were going to attempt that much for themselves. He quoted Matt. 10:39, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." They assured him that they would follow his leadership.

Prior to the annual Thanksgiving Offering he preached a short series of messages on missions. In the offering was a check in the amount of one thousand dollars along with other smaller contributions. Going to the office of the businessman the next morning, this pastor listened as one of his faithful tithers made the following statement: "Pastor, you have been preaching on missions and the Holy Spirit has been talking to me. One morning I was sitting here at the desk when the Lord impressed me with this thought: 'Son, I've blessed you.' 'Yes, Lord, I know You've blessed me.' 'Son, do you remember when you started this business?' 'Yes, Lord, I recall the day we decided to mortgage our home to begin, thinking it might prove to be a serious mistake.' 'Son, do you remember when you made the decision to expand into two units?' 'Yes, Lord, I can never forget when we decided to mortgage both our home and our little business in order to build a new unit.' 'Son, I've blessed you since that day.' 'Yes, Lord, I know You've blessed me.' 'Son, do you remember the day you decided that one truck was not sufficient to carry on the business? There had to be a fleet of trucks.' 'Yes, Lord, I haven't forgotten the day we went to the bank and placed a second mortgage on the business.' 'Son, I've blessed you.' 'Yes, Lord, I acknowledge Thy blessing.' 'Son, you've never mortgaged one thing for My kingdom!'"

The tears flowed down the layman's cheeks as he told his pastor of going to the bank and signing a note for one thousand dollars in order to give that amount in the Thanksgiving Offering.

So much blessing came to the local church that a board member remarked to the pastor as Easter approached, "We hope you will preach another series of messages on missions." He did, and that year the church gave six thousand dollars for world evangelism. And did they pay off their local mortgage? Definitely so! In a glorious mortgage-burning service they celebrated the liquidation of the debt.

And the pastor added, "It was one of the greatest years of my ministry. There were more people at the altar during those twelve months than I had ever experienced in pastoral work."

### **What The Home Church Produces**

The total world evangelism program is dependent upon the missionary might of each local church. There is definitely a local obligation without which there could be no extensive march of evangelism. The light of Christ will pierce the darkness in proportion to our desire to share the gospel.

## **Missionary Fervor**

Fervor comes from seeing and understanding. The author of the Epistle to the Hebrews wrote, "Wherefore seeing we also are compassed about with so great a cloud of witnesses." Like Napoleon, who called to his army, "Forty centuries are looking down upon you," this ancient saint created in his fellow Christians a sense of their own spiritual insight as related to those of the past.

Experiences of the past teach us that people with "seeing eyes" will look beyond the immediate object. The woman with the alabaster box of ointment could look ahead, for Jesus said of her, "She is come aforehand to anoint my body to the burying." St. Clement walked many miles with rabbit's fur in his sandals. Stopping to bathe his feet he observed that the fur had become matted. Observing further he inferred that under still greater pressure a blanket might be produced. Out of the good saint's eye for possibilities has come the whole felt industry, which has a valuation of fifty million dollars a year in the United States alone.

Seeing eyes explain many things. Stephen saw the heavens open and One waiting there to receive him and he became insensible to his suffering. Timid women and slaves saw something which pagan philosophers did not and could not see, which enabled them to die rather than renounce their Christian faith.

The people in the average church membership who have a part in the missionary society and who contribute to the world evangelism program of the church see something which those who contribute nothing at all in service and silver evidently have not yet seen. They have some information which all ought to have who are now victims of misinformation or no information at all on this great business of Kingdom-building.

Some years ago the Seventy-fourth Regiment of the New York National Guard was passing in review before the colonel and his staff. The command rang out, "Eyes right!" Then the group faced the commander and saw something of his approval or disapproval in the lines of his face. When they had passed the reviewing stand, the command was given, "Eyes front! Forward march!"

Ours is not a parade but a campaign. However, a glimpse at our Master's face and the remembrance that His command is, "Go ye into all the world, and preach the gospel to every creature," will make it natural for us to turn our eyes front and to move forward.

To be world-minded is an achievement and not a natural gift. It does not depend on wide travel and personal experience in many countries. Immanuel Kant, the celebrated philosopher, never left the vicinity of his native area. He read books on travel and had a world-horizon despite his stay-at-home habits. We cannot be world-minded unless we keep our minds filled with world facts. It is the task of the

missionary church to produce this world-mindedness. In this we come close to the very heart of Christianity. For us to be Christian in any real sense is to feel a responsibility for the redemption of the world. A church which is not a missionary church, which is not world-minded, has lost its connection with the eternal Christ, the universal Christ, the Christ that is the Saviour of all men everywhere. Whatever else the Church may do, it misses the mark if it does not produce a world-mindedness in the midst. There must be "congregations that see" in the homeland if there is to be Christian strength abroad.

A pastor in the Southwest expressed himself as follows: "We like the church missionary plan, for we feel that we are getting the cause of missions over to the whole of our church instead of just a small number of the women.

"Our meeting day is the first Wednesday night of each month. We sing missionary songs. Then we have a twenty-minute message on missions by the pastor or visiting minister. After the message each group retires to a classroom, where a twenty-minute study period is conducted. Each group has its own Prayer and Fasting League and is organized with a chairman and secretary.

"We have over one hundred members, but can remember when fifteen or twenty of our ladies carried the load of missions. Today the entire church and many friends of the church have missions on their hearts."

### **Missionary Funds**

The General Board usually feels the sense of urgency because desperate needs are presented in its annual sessions. Open doors which should be entered, and challenging situations which conscience cannot easily pass by, prove the necessity of a missionary advance, while insufficient income prohibits such a program. The only solution to this problem is more money and more enthusiasm. If compassion is not exercised in the homeland, self-indulgence will replace self-sacrifice. The trend is quite naturally in this direction.

An important factor in combating this trend and in raising missionary funds is the presentation of the facts. People must understand before they will "see and give." In a program which is world-wide this cannot be done in a single service. There must be a background of information. A wise pastor will encourage every member of his church to join the missionary society and participate actively in the monthly missionary study and reading program. It will take more than a mere announcement, "I have been requested to state that those who wish to join the missionary society may do so this morning by placing their names in the offering plate as it is passed." The pastor must furnish sincere leadership in this respect if the church is to be strongly missionary in its outlook.

In addition to boosting the missionary society in its work, the pastor must from time to time show an interest in meeting the questions which naturally arise

about so extensive a program. The following questions and answers are samples of what you may meet.

1. Since there are plenty of heathen at home, can we not best serve the world by concentrating all our forces on making our country a sample Christian nation?

While it is true that there is much to do at home, we cannot escape our world responsibility by such an attitude.

If a state wished to educate all its citizens, would anyone urge that every person in the capital city should first be thoroughly educated to make a "sample city," or that the capital's county should be educated to serve as a "sample county"? How selfish would be the people of the capital! The common-sense way is to plant centers of learning all over the state.

We must send the light. Jacob Riis declared that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home." Christianity, selfishly kept, spoils.

2. Are not the religions of other races suited to the heathen and good enough for them?

The Scriptures say concerning Christ, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

The evils of other races are rooted in their religions. That which should lift them the highest plunges them the deepest into sin. There is much evil even in Christian nations, but it is prohibited; there it is condoned.

Their religions are not good enough for them because they cannot offer eternal salvation nor do they lift the people to a proper plane of living. The gospel of Christ is the world's only hope.

3. Does the foreign mission enterprise require too much money as compared with the other church causes?

Such an inquirer overlooks the fact that foreign missions: is not one cause but all causes in one. It must make provision for the following:

Missionaries' homes, salaries, and travel

All forms of home mission and evangelistic work on the field

Sunday school work in foreign lands

Christian educational work in day schools and Bible training schools

Translation and publication work for sowing the truth broadcast

Medical and nursing work

**Erection and maintenance of mission schools, chapels, and dispensaries  
Pensions of retired missionaries**

**A fair appraisal will cause one to know that the foreign mission enterprise cannot be reasonably compared with any single cause in church activity.**

#### **4. How are missionaries' salaries and bonuses determined?**

**The salary committee of the Department of Foreign Missions meets each year in January. Its purpose is to recommend to the department a cost-of-living bonus for the workers on each mission field to supplement the basic salary of \$50.00 per month which each married missionary (\$100.00 per couple) receives and the \$60.00 per month allowed each single missionary.**

**Every field council, composed of all the missionaries, states in its annual "asking budget" whether or not the cost-of-living bonus is sufficient to enable its missionaries to live modestly but comfortably. These askings are, of course, very important to the committee.**

**Along with the requests from the fields there is presented to the committee members a statement showing the salaries and living-cost bonuses of other denominations working in a given area. With this record of what other churches are allowing and the statement of need from the field council, the committee is ready to consider the final factor in determining the bonus.**

**Living conditions and the rate of currency exchange in the country under consideration must be included in the discussion. If a missionary receives an exchange of twenty-to-one, he does not need as many dollars as the worker in a country which affords only a five-to-one exchange. Comparative costs of food and other necessities enter into the decision. All such items are essential.**

**Here is the reaction of one of the new members of the salary committee: "I am surprised to find that our church is so near the older denominations in its allowances to its missionaries." To this was added the statement: "And our missionaries receive some considerations which many denominations have ceased to give, such as deputation offerings for equipment, and box work from the missionary societies."**

**It all adds up to the fact that your missionaries say that the Church of the Nazarene does care for its workers. Of this we may be justly proud. May it ever be thus.**

#### **5. What does the church do toward the education of missionaries' children?**

**In addition to the monthly children's allowance of \$10.00 per month if the child is under twelve years of age, or \$15.00 per month for a child between twelve**

and eighteen, the General Board provides for an annual educational allowance until the missionary's child is eighteen. This annual educational allowance begins when the child enters school or begins to study the Calvert Course at home. The grants range from \$100 to \$250 annually depending upon the age and needs of each child.

After age eighteen the board loans the child \$250 (upon request of his parents) for two additional years. This loan becomes a grant of \$500 if and when the young person graduates from a Nazarene college or a college approved by the board.

**6. Is it possible to give directly to missionary work with all of the money designated for a given mission field or a certain missionary project?**

We were shocked some time ago to learn that a member of one of our own churches invested five thousand dollars in a missionary project of another mission because it was thought to be impossible to make such a designated investment in our church. This is certainly not the case. The Foreign Missions Office is prepared to furnish to districts, churches, or individuals specific and appealing as well as desperately needed projects. Every penny of the money received goes into the project and the General Board pays the cost of getting it to the mission field and into the hands of the missionary involved.

It is possible to have a project of your own choosing and in whatever field you may select. There are projects of all sizes available, ranging from bicycles and musical instruments for missionaries and national pastors to automobiles and buildings.

**7. How should money be sent to missionaries?**

All money should be sent through the Foreign Missions Office. It is the safest method because the channel for regular monthly checks to the fields is safeguarded since the check is insured. A special gift does not affect the amount of money the missionary receives from the general church nor will the gift be "lost in the stuff." Vouchers are attached to the monthly checks showing the various individuals or groups sending money. The missionary will know the donor and his address. There is one other advantage: the special gift will show in the total giving of the church for missions.

**8. Should national workers be supported directly?**

Place yourself on a mission field for one council meeting and the answer to this question will be easily understood. Looking from here, it is a bit difficult to see the complications, but there are some very real dangers. Direct support makes for independence and in a few instances even defiance of the mission council. The very thing the church gives its money to build up is thereby broken down. Direct support also contributes to inequality among workers. A man less faithful and



capable may be faring well while others more worthy and cooperative suffer, and the mission council can do nothing about it because funds will not permit the lifting of the salaries of all workers to the level of "the favored one." Hence there is a real problem. Then, direct support does not help the council promote national support. It is thrilling to be able to write to some national, but it is not practical on the other end of the line. If a national worker is supported, this should always be done through the missionary in charge.

**9. What becomes of deputation money received by missionaries while they are on furlough?**

It belongs to the missionary to whom the offerings are given and is used solely for his own equipment needs, unless he requests a portion for extra living costs while he is on furlough.

In addition to the furlough salary of \$150.00 per month for a missionary couple, and a rental allowance of \$50.00 per month, plus children's allowances (all paid by the General Board), most missionaries draw \$100.00 per month from their deputation funds to supplement their salaries and allowances. The balance in the fund is for equipment, including clothing, personal effects, household furnishings, or other items they may need in their work.

There is no restriction upon any missionary regarding what he may take back to the field, unless it is a large item of equipment. In such a case the field council, made up of his fellow missionaries, must give its approval before purchases are made.

Travel expenses while in the homeland are paid from the deputation offerings, and the balance is sent to the Foreign Missions Office at the end of each month. The money still belongs to the missionary for his equipment needs. If he does not return to the mission field, the money is used at his direction for equipment on the field which he represented in deputation work. The money is thus used for the purpose for which it was given.

Equipment means so much to the missionary and needs along this line are so great that we should be embarrassed to give only an expense offering to our missionary speakers. They need our help and they are worthy of every dollar we give.

### **Missionary Fiber**

It is the task of the home church to produce qualified workers for this enterprise. They will reflect the collective character of the church. The caliber of missionaries sent out will be exactly what the home church produces. In this respect a local church should be highly honored if its young people feel an urge to

represent Christ in the far places of the earth and should maintain such a missionary atmosphere that it will be easy to heed God's call.

Recruits for missionary service quite naturally come from the churches. There are some churches that have produced a number of fine young people for this work. There are others, however, that have never given a single recruit. Every church should be a recruiting agency. It is from just the kind of young people in the average church that recruits for the mission field come. The need should be continually held before the entire church and it should be considered a high honor to the local church when God calls and the General Board sends its young people.

However, it takes real spiritual strength, unusual ability, and rugged health to meet the demands of foreign service. The church must therefore produce spiritual stalwarts, train able leaders, and pray the Lord to grant a large degree of physical health to the missionary candidates. This is definitely a part of the church's responsibility.

In yet a larger sense the church must provide missionary fiber. The quality of spirit and vision of the home church vitally affects the mission fields. If the spirit of the age does no more than to cause us to hold with a slackened grasp the great truth which is the foundation of our missionary work, it will be tragic. Missionaries on furlough, though not critical, have been concerned over the absorbing pursuit of material things, love of ease, spiritual complacency, and comfortable living, which undermine spiritual tone and make self-denial impossible. Because they are relatively free from modern luxuries, missionaries are qualified to speak at this point. If we place anything ahead of the progress of the kingdom of God, defeat will inevitably follow. Machinery does not stop all at once when the steam is shut off, nor do missionary societies; but they will stop, nevertheless. Only the power which comes from a burning spiritual desire and deep religious conviction will be strong enough to drive the wheels of the mighty work of world evangelism.

### **Both Sides Of The Great Commission**

For the past decade we have had an European work in South Africa. The superintendent of this district is able to see missionary work at close range. From these years of frequent contacts he observed recently: "I have learned, with conviction and regret, that I could have done more for missions as a pastor. Viewed in the light I possessed at that time, I thought I was doing well along this line. However, as I view those days and look at my efforts from this 'other side,' I could have done better. I could have preached more earnestly on missions; I could have challenged my people more; I could have lived on less and given more of my money to missions; I could have prayed harder for the missionaries. Yes, the view from the 'other side' will cause all of us to feel that we can and must do more for world evangelism."

Our missionary nurse in Nicaragua wrote as follows: "Walking along the dusty road one day, I saw something that caused my heart to race. Could it be? I asked over and over again. Francisco was marching in front of a gun and a guard. My throat was paralyzed. I could barely swallow. I meditated.

"Last February he sat in final examinations for grade two in our Buenos Aires day school. Last April, because funds would not reach far enough, our Educational Committee decided to close two schools. Buenos Aires was one of them. In December, Francisco was in jail -- a lad of fourteen or fifteen years.

"The school was closed, so he went to work with men of various types. In a rage he slashed one of them with his machete. Out from the influence of a humble little school he committed a crime.

"Was I responsible as director of day schools? Was the committee responsible? Was anyone responsible?"

Bishop Benton Badley tells that during his visit in India he met a young Indian while doing village-to-village work. The touring party was a bit slow, so he rode a bicycle up the road to a large tree and stopped to read in its shade. Presently he heard a voice saying, "Siab, why do you Christians obey only half of Christ's command?" The young man introduced himself as Gungadas and asked his question again.

"I don't understand," said the bishop. "What do you mean by both sides of the Great Commission?" "Come with me and I'll show you."

They went a short distance across a rice field and came to a place where there had been a large encampment. Gungadas explained that the heads of his tribe, representing 15,000 people, had met there some months before.

"Siab, these men represented 50 villages. They met here to discuss becoming Christians. Having heard your national preachers and being impressed by the message, they waited until we could accept Christ as a group to keep from starving by becoming outcasts. A favorable decision was made and they went back to their villages singing the songs the Christians had taught them and as they went the village people joined in the singing. It was wonderful! The people destroyed their idols and asked for the Christian message. Then we called for the missionary and requested Christian baptism to give evidence of our separation from our old worship and our acceptance of Christ. Siab," he shook his head and said, "we have received word from America not to expand. Intrench and if necessary retrench. There is no increase of money. Our people, Siab, who have been taught to read say America is in war and that the cost of one ship would maintain many preachers. Our people were saddened. They said, 'If this is Christianity, we don't want it.' They have gone back to their idols."

**"Gungadas," said Bishop Badley, "tell your people to be patient. I'm going back to America. I'll tell our people about your tribe."**

**"No, Siab, it's too late. We are the pushed-back ones."**

**As he went back to the tree and looked down the road for his companions and then back across the rice field where Gungadas had slipped away, a mental picture began to form in his mind. He saw 15,000 pairs of outstretched hands, dark hands, emaciated hands, pleading hands lifted up for help. And not only these, but 150,000 pairs which had been lifted to his church that year! Then he saw from the light side of the horizon a million pairs of white hands outstretched, but not to help, to lift, but to push back. They were soft, luxurious, jeweled, manicured hands. Then he could hear their voices, "No, we can't give up our luxuries, our pleasures, our ease. Don't ask us to deny ourselves. We can't be expected to make such sacrifices."**

**There are definitely two sides to this missionary enterprise. The Great Commission says, "Teach all nations." To receive 15,000 people means to send teachers and preachers to instruct them in the way of the Lord. The missionary knew that the administering of Christian baptism involved obligations on the part of the mission. More workers would have to be sent among these people. He did not have them and word had been received from the home board that no increases could be expected on current income.**

**This very message has been sent to our field superintendents on various occasions. The answer to this problem is missionary-minded churches which will furnish the backing for a strong, world-wide Christian advance.**

**When doors are open and people are calling for the gospel; when in India with 450,000,000 people we have only 27 missionaries; when Latin America with its 125,000,000 has a total of only 79 missionaries, and Japan with 80,000,000 has only twelve, not to mention our other fields and numerous new opportunities; when there are 3,000,000 Christians in Africa as compared with 147,000,000 remaining to be won; when children in some parts of the world are gathering leaves and roots to stay the pangs of hunger, and millions of people die each year from starvation; when spiritual thirsts remain unquenched and the world, disillusioned and weary, but awakened, stands like the woman of Samaria crying, "Give me this water, that I thirst not"; when atheistic communism stalks the world like bold Goliath challenging the God of high heaven, we cannot stand back in complacency.**

**If the burden of a thousand million heathen marching toward the judgment should suddenly grip the consciousness of the church, the result would be astounding. If beyond the horizon every Christian could see millions of pairs of hands stretched forth for help, we would not be able to live in comparative ease while the world pleads for assistance. If the holding of luxuries causes the withholding of the gospel, we will forego them. Our generation must hear the gospel!**

**Our missionaries must have support! New recruits must be sent! Our God must be exalted!**

**The accomplishment of this task requires strong units of missionary support. Missionary-minded churches are indeed the task-units of Christian strength abroad.**

**\* \* \* \* \***

## **05 -- MISSIONARIES: THE TASK-FORCE OF CHRISTIAN LOVE**

**"I have no use for missionaries and I don't believe in your job." This was the blunt statement of a young doctor, a table-mate to a missionary on an ocean steamer. He wanted to clear the atmosphere so the table conversation would be on a basis of understanding.**

**He is not alone in such an attitude. There are far too many who do not believe in the work of world evangelism in any practical sense. We recognize their right to join the young doctor in expressing their convictions and even their prejudices. However, we claim the same rights.**

**"I do believe in the world mission of Christianity," said the missionary. "I have deep admiration for my fellow missionaries. And I do believe in our job. I firmly believe that this work is as fundamental and as integral to Christianity as it was when the first missionary started from an insignificant land at the edge of Asia and began to turn the world upside down.**

**"I conceive of our mission as obedience to an inner compulsion, to a 'woe is me' conviction. I conceive of it as an experience of a changed life in me which demands an outlet as intense as my inner experience and as wide as the very limits of mankind."**

**This explains why missionaries have penetrated jungles, crossed rivers, and groped their way over mountains. Many slain by hostile natives, uncounted numbers falling prey to disease or malnutrition and other hardships, these partners in God's world task have moved forward, falling, rising again, working, suffering, rejoicing. They have written the continuing chapters of the Book of Acts. Concerning many of these, one could truly write, "Of whom the world was not worthy."**

**In his tribute to the defenders of Bataan during the last war, General Douglas MacArthur, as supreme commander and hero of Bataan's defense, said: "No army has ever done so much with so little."**

**Those who serve as front-line soldiers of the Cross, who in the name of our God match swords with Satan in his strongholds of superstition and witchcraft, have earned a tribute no less glowing. They have done, under God, so much with so**

little of equipment and material advantages that honest men are constrained to pay tribute.

A task-force must have the backing of the entire nation it represents. It would certainly have been impossible for six men to plant Old Glory atop Suribachi on the island of Iwo Jima in 1945 had it not been for the co-operation of fellow marines as well as the backing of all the armed forces of the United States.

When this was accomplished on the fourth day after the invasion of Iwo Jima, some of the men at the base of the mountain stood up in their foxholes and wept. In taking the island 20,000 out of 60,000 men were lost. Seizure of Iwo Jima was a step in the sequence of doom for Japan. It was later learned that this island was the most heavily fortified island in the world. The battle proved that the best the Japanese had to offer was not good enough to win the war.

There is a definite sense in which every citizen of the country assisted those six men, since it was a total effort.

Miss Mary Scott, interned in a prison camp in China and held prisoner by the Japanese, tells of her liberation. After three years and eight months of imprisonment, the rumors of peace sounded good, but they were unconfirmed. However, one Friday morning a United States B-47 came over their camp at Weihsien, about one hundred miles from the coast. It circled several times, coming nearer each moment. Then it leveled and started toward the sea, but presently a parachute appeared and then another was followed by a third and fourth, Provisions were drifting down to fourteen hundred anxious prisoners. But the fifth parachute held a paratrooper. Six others followed in rapid succession. Since there was no military unit at Weihsien Camp, the few guards who were keeping the prison camp dared not open fire. The prisoners, unable to contain themselves longer, rushed to the gates and brought the seven paratroopers into the camp on their shoulders. It was liberation day and these seven volunteer paratroopers were their deliverers. Though victory had been won and the war was over, unless some outside force came in, the prisoners were powerless. Theirs could have become an annihilation camp. Those seven men represented the whole Allied force. More than that, they represented the Allied nations. What would the armed forces be without the people back home? Seven men liberated those fourteen hundred prisoners as a special task-force for the citizens of the Allied nations of the world. All seven of these men were volunteers and two of them were making their first official parachute jumps.

Our missionaries are waging a different type of warfare. They "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). They are a task-force of Christian love, taking the message of light and salvation to the farthest and most depraved corners of the earth to liberate those who are held in chains of spiritual darkness.

## **The Heart Of One Called**

**The following parody on the twenty-third psalm, written by a missionary candidate, Katherine E. Ward, of Evansville, Indiana, speaks eloquently regarding the feelings of applicants who are ready and waiting:**

**When we honestly appraise their work we are sharply reminded of three facts:**

**1. There is a drive -- an almost irresistible urge -- in these men and women all too often lacking in the home church. They express it as a "call," and it is just that, a Pauline call. They are true volunteers.**

**2. The majority of the missionaries live sacrificially, some of them dangerously. They count not their lives dear unto themselves. Some men and women known to you and me are right now at posts of danger and hardship. The missionary enterprise is recognized as dangerous, and young people volunteer with a sense of commitment to sacrifice.**

**3. The missionaries are doing a tremendous task. They build more solidly and broadly than they know. They plant education in areas of illiteracy. They heal physical disease. They minister to human need. They evangelize the heathen.**

**It is because the foreign missionary at his best so genuinely takes up his cross -- identifying himself with the needs and sufferings of a people, and if need be life itself -- that he has acquired such a powerful hold on mankind.**

**With all the courage of a soldier he performs a redemptive work that no soldier can imitate, because military force at best holds evil in check, while true missionary service actually breaks the grip of evil upon men's souls.**

**Into the making of a missionary go many influences: oftentimes a Christian home, occasional missionaries in that home, the hearing of missionary speakers in church, and classmates who are children of missionaries. These and many other factors help to mold the young missionary.**

**"Africa is the field of my labors; I shall desire no other.**

**"It burdeneth my heart with great burdens: it keepeth me awake in the night seasons.**

**"It pulleth my heartstrings: it calleth me to long seasons of prayer for its people's sake.**

**"Yea, though I engage in much other service of the Lord, I cannot escape it: for it is ever with me; its sufferings and its needs they haunt me.**

**"It filleth the page before me in my effort to read fiction: it speaketh through any part of the Scriptures; my heart crieth out.**

**"Surely health and opportunity shall be given me to spend and be spent for Africa the rest of my life: and I shall serve the cause of God in Africa the remainder of my days."**

**A glimpse into the heart of one who is called was given to me some weeks ago while I visited with one of our workers. He had served a term in the Andes Mountains of Peru, but because of a family circumstance was prevented from returning. His adjustment has not been without its struggle as his response to a clause in the song "I'll Go Where You Want Me to Go" indicates. The particular statement he is answering reads, "It may not be on the mountain height." His poem is as follows:**

**Not mine to scale the mountain height,  
As I've done in years now past;  
Not mine to carry the gospel light  
Where the Andes their shadows cast;  
Not mine to cross the rolling foam,  
With a message from the King.  
While others go I must stay home.  
But still by His grace I'll sing:**

**"There's surely somewhere a lowly place,"  
By the Lord of the harvest ordained,  
Where I may tell of God's wonderful grace,  
'Til a crown of life I've gained.  
To the Christless millions I still may go,  
In response to the King's command.  
'Tis His voice that calls and He bids me go,  
North and south of the Rio Grande.**

**"I must go to Spain," hear the apostle cry;  
"Tis the Master who bids me go!"  
Were he here today could he deny  
To the millions of Mexico  
The gospel of God's redeeming love,  
The message of grace divine,  
The blessed hope of a home above,  
That will even the sun outshine?**

**He could not refuse the stirring call**



**Of this land of a Christless cross;  
He would give his life, his love, his all,  
Counting everything earthly but loss.  
And no more can I to Mexico  
The bread of life deny.  
When the Master calls, "Who then will go?"  
My heart cries, "Here am I!"**

**It is a high honor to be called as a missionary. To have the God of high heaven lay His hand upon you for special service in relation to His world kingdom is no light matter.**

**If a representative of International Petroleum Company should visit a local high school to interview the students with a view to selecting one to be trained as a representative of International Petroleum in Latin America, any student would be honored by being chosen. How much more exalted is the privilege of representing the King of Kings! What an honor to be selected! His special Agent, the Holy Spirit, makes these selections and calls the Church to send forth the laborers.**

**"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:2-3).**

**Those who are called to special foreign service need the backing of every member of the church. We cannot escape the fact that the Great Commission is for all the church in one manner or another. When Jesus said, "Come ye," we accept it as a universal invitation. All men are invited to "take the water of life freely." But when He said, "Go ye," we are inclined to apply it exclusively to a certain select few. The Great Commission is a personal obligation upon every Christian. There is no limitation or restriction to Mark 16:15, "Go ye into all the world, and preach the gospel to every creature." Each member of the church must face this task with obedience, or face his Lord with shame.**

**John Wesley's comment on this verse was as follows: "If, therefore, every creature in every age hath not heard it, either those who should have preached, or those who should have heard it, or both, made void the council of God herein."**

**There are so many who remain in the homeland as compared with the few who go that the church must be very careful in its selections. A missionary must be called, qualified, and commissioned. His spiritual condition, abilities, and reputation must be of the highest order.**

**In the process of selecting candidates there are many considerations. Months before a candidate is invited to meet with the Department of Foreign Missions and the Board of General Superintendents, there is a detailed program of screening which includes:**

**1. How long, how intimately, and under what circumstances the candidate has been known by the individual completing the reference questionnaire.**

**2. Information concerning home and family background which bears upon the candidate's suitability for missionary service.**

**3. Information concerning the candidate's care and efficiency in handling finances.**

**4. physical condition achievement responsiveness to the feelings and needs of others attractiveness leadership emotional stability intelligence teamwork willingness to serve religious experience.**

**5. Estimate of the candidate's ability in his profession, i.e., doctor, teacher, nurse, etc.**

**6. Estimate of candidate's all-round fitness for Christian service.**

**Recommendations from church leaders and acquaintances who intimately know the prospective missionary are very essential. It is imperative that the board should know "the heart of one called" before he is commissioned for this task. There is a tremendous price to be paid which requires strength of faith, experience, and endurance.**

**In the General Assembly of 1952 fifty new missionaries were commissioned and sent out. As they stood in a group before the assembled thousands they sang:**

**"Lord, I am willing to do my best for Thee;  
Lord, I am willing if Thou wilt go with me.  
I'll go where You send me; I'll do what you say.  
Lord, I am willing to go all the way."\***

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**In that group stood a young man from California who had sent the following verse along with his application for missionary service:**

**My Lord, here am I, without questioning why;  
In the land of Thy choice let me live, let me die.  
I have heard the great call;  
This my only reply,  
If Thou wilt go with me, my Lord, here am I.\***

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## **Who Pays The Price?**

**This business of rescuing men from the penalty of sin is costly. It cannot be done easily. To take it lightly is to fail. It costs to succeed.**

**The Son of God paid the price of man's redemption, Robbing himself of His eternal glory, He came to earth to save lost and fallen humanity. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through his poverty might be rich" (II Cor. 8:9). He endured hunger, cold, deprivation, and shame in this earthly life. Though being the Creator, He allowed His creature to apprehend Him, scourge Him, mock Him, and crucify Him. He paid a tremendous price, but won an eternal victory.**

**Emulating his Master's example, that mighty missionary, the Apostle Paul, said, "I... fill up, that which is behind of the afflictions of Christ" (Col. 1:23-24). The price had been paid and the sacrifice was complete but the Saviour needed colaborers; the atonement for lost men demanded witnesses. "How shall they believe in him of whom they have not heard?" reasoned this apostle. He went out and found it costly, but won the victor's crown.**

**Passing centuries have not changed this picture. It is still costly business. Missionaries find it so. In truth they suffer the loss of all things. Sacrifice is their lot. Like their Master, they endure. Their lives are being sacrificed on the altar of devoted service.**

**There is a sense in which others pay a tremendous price. This was brought home to me some time ago in a Sunday morning service. The local pastor pointed out a member of his congregation and said, "She has a son who is a famous athlete and a daughter in India." The well-poised lady to whom he referred was past middle life. The streaks of gray in her hair told their story, and a firm-set face indicated the fixed purpose by which she had lived. "Her daughter just returned to the mission field via Great Britain, where they visited other members of the family," continued the pastor. "Bidding the daughter farewell for another term, she returned to the States."**

**To suffer such a separation is not easy. We honor the parents of our missionaries. They have experienced the temporary loss of a fellowship far dearer than can be expressed.**

**When the service closed, however, I discovered that sympathy was not needed. A few minutes of conversation disclosed a wonderful secret. She was living in the life and ministry of her daughter. "I have many invitations," she said, "to accompany my son. I hear his name mentioned by hundreds of people, and thousands cheer him in the stadium; but the greatest thrill of my life is the work my daughter is doing."**

When John Wesley was called to missionary service he wrote his mother for advice. Learning of his interest in the American Indians, Susanna Wesley answered as follows: "Had I twenty sons, I should rejoice if they were all so employed."

There is no less devotion today. Consecrated mothers and fathers, whose investments in their children cannot be computed, have held the Master's commission supreme. With high hopes for these young people, intense interest in the Church and its program, and genuine love for Christ, they have entered into the experience of Susanna Wesley and thousands of other Kingdom-minded followers of Christ.

The children of missionaries pay a great price. I endeavored to comfort two daughters in their teens when their parents waved them good-bye for a period of five years. It was by no measurement an easy experience for them. They were remaining in the States for schooling.

On the field it is likewise oftentimes bitter in this respect. One missionary mother wrote of her son's reactions as follows: "When our baby was three days old, our oldest boy left for school after being home for one short month. He came early in the morning to say goodbye. I could not stop the tears. He loved his little brother so much and noticed every little detail about him. That morning he went to take a last peek. Having gotten better control of my emotions, I called him back, and had him sit on a chair by my bed, and said I had something more to tell him. The tears were still wet on his cheeks as I spoke of his place in my heart. He had remarked just before leaving that I wouldn't miss him too much. I said, 'Now Mummy has a big, big heart. There is a special place for you that no one else will ever take.' He looked so little to be leaving. Saturday will be his seventh birthday. I had him put his head on the bed and we prayed together. My heart was too full to say much, but somehow God took those unspoken words from my aching heart. What a comfort there is in prayer!"

Life for a missionary is rugged and difficult. The New Testament record of the Apostle Paul's hardships furnishes a close parallel.

Opposition to the gospel is not confined to one age. Our workers face a tremendous tide of nationalism on the one hand and paganism on the other. Spiritual darkness is dense. In some places bodily persecution is a constant threat. In others the opposition is very subtle, but none the less real.

For example, one of our missionary nurses is not permitted to enter government clinics, but writes, "Who cares? I have a back yard." Five hundred treatments were given in one month in that back yard. This is truly a heroic spirit, but the circumstance is difficult.

**One of our field superintendents wrote: "Two of our missionaries are suffering a lot of persecution. One of their out-stations was burned, together with the homes of two of the believers."**

**Another worker received a letter some time ago stating that only three months were allowed him in the country. He writes, "Just another way to frighten us. There is One above who guides, leads, and protects His own." Stones were hurled at this worker and a group of nationals, breaking the windshield of the car and wounding some of the occupants.**

**In referring to the fury of the nationals, a newspaper clipping from that country tells of the incident in the following manner: "After praying to the image, they flung themselves upon the defenseless preachers, who were unable to repress the attack with kind words. The image, which was purposely put on parade, was in that instant a symbol of terror, and in its name an attempted but unsuccessful homicide was committed."**

**Who pays the price of missions? Is it 300,000 Nazarenes in the homeland? No, no! The missionaries pay the price. They leave home, loved ones, and native land. They live in unhealthful climates. They live among the ignorant and often unfriendly people. They work like slaves. They rear their children in a strange land. They send them thousands of miles away to be educated. They expose themselves to conditions that are deplorable. They pay the price of missions.**

**After visiting Central and South America, Dr. G. B. Williamson delivered two brief messages over the radio under the caption which we have chosen for this section of our emphasis concerning the task-force of Christian love. When in Coban, Guatemala, he visited the grave of Rev. R. S. Anderson, our veteran missionary. In 1904, at the age of twenty-one, Brother Anderson and his young wife went to Guatemala. They rode to Coban on horseback. It took them four days to make the trip. They held their first gospel meeting in a room fourteen feet long and twelve feet wide. It had no windows.**

**Brother Anderson stayed on the job for forty years and six months. At the age of sixty-two he sickened and died. In respect for the man of God who had lived among them for so long, all the business houses in Coban, a city of 15,000 population, closed their doors for the funeral. Hundreds were in attendance.**

**Brother Anderson lived to see his work established and to gather the first fruits of his toil. He has earned his rich reward. "The investment in Guatemala is justified by the results. But who has paid the price? There is but one answer.**

**Let Me Go Back!**

**Investing one's life in Kingdom work requires constant faith and courage, but is accompanied by tremendous returns.**

The indwelling grace of God and His enabling power in the life of self-surrender and service, the advancement of His kingdom among men in whose lives sin and darkness have reigned unchallenged, the wonders that are wrought in the land to which God has called, these and a thousand more indications of His presence thrill the soul and encourage the heart.

When Bronell Greer and his wife heard that the board had voted an eighteen-month furlough for India missionaries instead of the regular twelve-month period due to the hot season in that country, he said, "Do we have to stay in America eighteen months?" They stayed nine months.

The desire on the part of a missionary to go back to his field of labor is by no means an indication of an easy task. In some sections of the world the missionaries face extreme national and racial upsurgings. On all fields they meet situations which call for radical adjustments. The enemies of Christ increase in their boldness and arrogance, their subtlety and deceit. The tribes and peoples of the earth are seeking to climb out of their abyss of ignorance and superstition, of poverty and oppression. It is a challenging task to assist them in this gigantic understanding.

It is a well-known fact that adjustments are necessary in the missionary family on every field. This is perfectly normal and must be expected. A field superintendent wrote as follows:

Lord, give us hearts united  
In the fellowship of prayer;  
Create a mutual longing  
Our spiritual needs to share.

Father, bless our spirits  
With a fresh influx of love  
Till fellowship be sweeter  
And indeed like that above.

Master, stamp our living  
With noble breadth of mind  
Till all our thoughts be generous  
And all our words be kind.

O Spirit, with winds of heaven  
Sweep clear the clouds that hide  
The smile of Thy approval,  
The peace, the calm inside.

Great God, forgive our impotence  
Before a world so lost;

**Revive, renew, refire us,  
Lord, at any cost!**

**From one of our faithful and true workers came the following:**

**"Whereas for three Januarys we have been asking for missionary reinforcements and as yet have none on the field;**

**"And whereas the missionary couple now on furlough was forced to shorten their term of service for reasons of health, leaving the field now in a critically short-handed condition;**

**"And whereas this field is showing phenomenal growth, is rapidly expanding, and has for two years successfully operated a Bible Training School under almost impossible conditions;**

**"And whereas the government encourages us to do medical work and the need for such is great in rural places and the doors of opportunity are wide open to this type of evangelism,**

**"And whereas the field has heretofore been a 'one couple field' a great part of the time -- such policy resulting in the breakdown of each missionary couple from overload.**

**"And whereas there are four main phases of the work: (1) Evangelism; (2) Day Schools; (3) Bible Schools; and (4) Medical, each needing a missionary couple;**

**"We therefore emphatically ask the General Board to immediately make us a 'four couple field.'"**

**Even though needs are great beyond their strength to supply and even if the backing in some places may be a bit halfhearted, the missionaries thrill at their opportunity and gladly serve Christ and the church even in isolated places of the earth.**

**We received a letter from one of our newer missionaries, serving in a jungle area of Central America. It read:**

**"The Lord has meted out to me such a blessing today that I wanted to share it with you. It has been a busy and hard day, but in many ways a day for rejoicing. I had the young people in last night for a time of fellowship. While the dance and brawl was going on down the street, we were having a time of good, clean fun. God has blessed Crooked Tree with some fine young people and I have felt a real burden to do all I could for them to keep them in the church. It was late when they left and I was tired from all the preparations for today. I was really looking forward to some sleep when a call came from a maternity patient. But God gave me strength and tho'**

it was an all-night job, almost, I felt like a new person as I hurried with the cleaning up to go to the sunrise service. God was so near and we had a wonderful time.

"But I think the thing that thrilled me most was the Easter offering -- the largest, they said, that the church had ever had. As I looked at the names on the envelopes I thought of the little girl who had sold her pig to pay her pledge, of the woman who had worked hard for several days to gather and break the cohune nuts and make oil to sell in order to meet her pledge, of the lady who was willing to sell all her chickens, if need be, to meet hers. But as I looked at their smiling and victorious faces, I realized it hadn't seemed a sacrifice to them-they were giving it out of a heart of love. And my heart was thrilled and stirred.

"It has been a good Easter Day. I hated to see it come to a close. But it has given me a fresh enthusiasm to present our living Christ to the multitudes who still don't know Him. He has become more precious to me as the days have flown by -- I have enjoyed these months here in so many ways. And I feel that I am closer to Him than I ever have been before -- that's where I always want to be."

This helps to explain their desire to go back to the field after their furlough year is over. One missionary penned it thus:

Let me go back!  
For these are my chosen people,  
And that is my place to fill,  
To spend the last of my life and strength  
In doing my Master's will.

Let me go back!  
'Tis nothing to go at His bidding  
To suffer and do and dare;  
For the Lord has faithfully kept His word,  
He is "with me always" there.\*

\*Author unknown

True Christian love will send out a strong task-force of missionaries. Their special assignment requires so much of faith and courage that the united backing in prayer and finance of all the church is absolutely essential. So shall we reap.

\* \* \* \* \*

THE END