



**THE CHALLENGE OF MISSIONS**

By

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#### FORWARD

I count it a great privilege to write the forward to Dr. Smith 's *The Challenge of Missions,* and am delight­ ed that this dynamic piece of Christian teaching is being re-issued. Icall it dynamic deliberately. This book has the power to change the lives and transform Churches.

In 1956Iwas a boarder at Monkton Combe School in my last year. During a short spell in the sick bay with "flu", someone gave me this book to read. Ihad been converted to Christ just a few weeks previously, and was earnestly seeking God as to what Ishoul d do on leaving school. God used the second chapter "What is the supreme task of the church" and Dr. Smith's expo­ sition of Ezekiel chapter three to call me to the ministry. Ordained in 1962 'ro the Anglican ministry Ifound myself at SS. Philip & Jacob church, Bristol, (affection­ ately known as Pip'n'Jay). It was a down town church with rising fabric bills and a dwindling congregation. It was scheduled for closure. At that time Dr. Smith's teaching in this book enabled us to accept the mission­ ary responsibility. Delivered from Parochial self-cen­ teredness the Church enjoyed renewal for 20 years. Numbers attending more than quadrupled. Missionary giving rose from less than $ I 00 in 1962 to over $62,000

in 1982.

Dr. Oswald Smith died in January 1986. I give hum­ ble thanks to God for his ministry, teaching, and famous People's Church in Toronto. Any Christian and any

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Church can prove the blessings of putting missions first on their programme. The experience of the man from Minneapolis in Chapter 7 can be theirs.

The teaching in this book written more than 30

years ago is relevant and vitally important for the Church of Jesus Christ today and indeed until He comes. Although not an itinerant Bible teacher I have had the good fortune to minister in America, Japan, Ireland, and in inany places in iny own country on the subject of Christian Stewardship. I always commend *The Challenge of Missions* as a vital reading to those interested and concerned about that subject. It is also a book that is compulsory reading for new members if our own Church.

May God bless and use every reader mightily in the

missionary task of the Church.

REV. MALCOLM WIDDECOMBE,

St. Philip and St. Jacob Church, Bristol,

England

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CHAPTER 1 SATAN'S DEFEAT

"Well, what news?" inquired Satan, looking up with an expression of inquiry on his face?

"Great! The very best!" responded the Prince of Alaska, who had just entered.

"Have any Eskimos heard yet?" questioned the eager leader, his eyes fastened on the fallen angel.

"Not one!" answered the Prince, bowing low. "No, indeed, not a single individual. I have seen to that;' he continued, as though gloating over a recent victory.

"Any attempts?" questioned his lord in a tone of authority. "Have any attempted to get in?"

"That they have,\_ but their efforts were foiled before they got a word of the language!" replied the Prince, a note of triumph in his voice.

"How? Tell me. How came it?" Satan was all atten­ tion now.

"Why," began the Prince, "I was roaming back and forth within domains, having penetrated far into the Arctic Circle in order to visit one of the most isolated tribes, when suddenly I was amazed to hear that two missionaries were on their way from across the water, that they landed, and with their dog sleighs were already well into the heart of my kingdom, Alaska, making for a large tribe of Eskimo just within the Arctic Circle."

"Yes and what didst thou do?" broke in Satan, impa­ tient to hear the climax.

"First of all, I gathered together the hosts of dark-

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ness under my command and held a counsil. Many sug­ gestions were made. Finally it was agreed that the easi­ est way was to freeze them to death.

"Finding that they were that day leaving for the dis­ tant tribe and that it would in all probability take them a full month to cross the frozen ice fields that lay inter­ vened, we at once began operations.

"With hearts burdened to make the inessage known, they started. Manfully they '1nushed ' along. But when about a week out, suddenly one day their food sleigh ran over thin ice, which broke beneath its weight, and was almost immediately lost.

"Weary and tired, they bravely plodded only to real­ ize that they were in a helpless condition, and still over three weeks from their destination. They were new to the great Northland, and were no match for it.

"Finally, when they were out of food, tired and weary in body, and almost ready to give up, I gave the word of command, and in a short time the wind began to blow a hurricane, the snow came down in a blinding blizzard, and before morning, thanks to the fact that thou, 0 iny lord, art the Prince of the Powers of the Air, they were cold and stiff in death."

"Excellent! Splendid! Thou didst serve me well," commented the fallen cherub, with a gratified expres­ sion on his once beautiful countenance.

"And what hast though to report?" he continued, turning to the Prince of Tibet, who had listened with evident satisfaction to the conversation.

"I, too, have a story that will fill Your Majesty with delight," responded the one addressed.

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"Ha! Has an attempt been n1ade to invade thy king­ dom as well, my Prince?" inquired Satan with growing interest.

"That there has," responded the Prince.

"How? Tell me about it," commanded Satan, instantly on the alert.

"I was attending to n1y duties in the heart of Tibet," explained the Prince, "when news reached me of a Society organized specially to get the Gospel to my kingdom. Thou'mayest well know, my lord, that I was at once on the alert.

I called iny forces together to discuss the whole sit­ uation, and we presently agreed on a plan that promised success.

"With great determination, two men sent out by the Society traveled across China and boldly passing over the border, entered the Forbidden Land. We allowed them to advance about tlrree days' journey, and then, just as it was growing dark, two savage dogs, such as are found all over the country, sprang up on them. Most desperately they fought for their lives, but finally one was dragged down and killed. The other, protected by invisible forces which we were unable to overcome, somehow escaped."

"Escaped!" cried Satan, making a hideous gesture. "Escaped! Did he get the Message to them?"

"No, my lord," responded the Prince of Tibet, in a tone of assurance. "He had no chance. Before he could learn a word of the language, our hosts had him set upon by the natives themselves. He was quickly tried and sentenced. Oh, it was a scene that would have filled

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your majesty with delight. They sewed him up with a wet yak skin and put him out in the sun to bake. For three days he remained there, his bones slowly cracking . as the skin shrank, until finally life ceased."

The room had been filling fast while the Prince of Tibet was speaking, and at the conclusion of his report a great cheer rose from the entire assembly, while all bowed to the majestic figure of Satan, still beautiful, in spite of ravages of sin.

But a moment later, the cheering subsided, hushed

by a wave of Satan's hand.

"And what hast thou to report?" he asked turning to another fallen angel. "Art thou still master of Afghanistan, my Prince?"

"That I am, your majesty," replied the one

addressed, " though were it not for my faithful follow­ ers, I doubt if it would be so."

"Ah! Has an attempt been made on thy domains also?" exclaimed Satan in a loud voice.

"Yes, my lord," responded the Prince. "But listen

and I will tell all."

With a wave of his hand for silence, he began: "We watched their advance; there were four of them -all zealous to make Him known.

"Thou knowest, my lord, of the sign that meets the

traveller just inside the border of my kingdom. It reads as follows: *"It is absolutelyforbidden to cross this bor­ der into Afghanistan territory.*

"Well, they knelt down around it and prayed, but, in

spite of this, our valiant forces prevailed. Fifty feet from the sign, on a pile of rocks, sits an Afghan guard, rifle

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in hand. After praying, the little co1npany stepped bold­ ly over the border and entered the Forbidden Land. The guard allowed them to advance twenty paces, then like a flash of lightning, three shots were fired and three of the company lay on the ground, two of them dead, the third wounded. His comrade hastily dragged the wounded man back to the border, where, after a short sickness, he died, while he himself lost heart and fled from the country."

Prolonge cheering followed this recital, and great joy filled every heart, Satan's most of all, was he not still in position of the Closed Lands, and had he not tri­ umphed on every field? The message, thanks to his countless hordes, had still been kept out, nor had the dreaded Name yet been heard.

"Wilt thou not tell us, oh, thou mighty one, why thou are so anxious to keep the knowledge fro1n these our e1npires? Knowest thou not that the kingdoms of the Prince of India, the Prince of China, and His Royal Highness the Prince of Africa, are being invaded by strong forces, and that men are turning to Christ every day?"

"Ah, yes, full well I know. But listen all, and I will explain why I am so jealous for the Closed Lands," answered Satan, while all bent forward to hear.

"There are several prophecies, perhaps best summed up in this one," he began, "which reads as fol­ lows: 'This gospel of the kingdom shall be preached in all the world for a witness unto all the nations; and then the end will come.' Now it is very clear," he continued in a low tone, "that God is visiting the Gentiles, 'to take

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out of them a people for His name,' and *'after* this,' He says, 'I will return '; and the Great Commission iinplies that disciples are to be made from among all nations.

"Now," he exclaimed with indignation, "Jesus Christ cannot return to reign until every nation has heard the Good News, for it reads, 'I beheld a great multitude, which no man could number, of all the nations, and kindreds, and people, and tongues' (Rev. 7: 9). Hence, it matters not how many missionaries are sent to countries already evangelized, nor how many converts are made, for not until the message of "the gospel has been proclaimed in Alaska, Tibet, Afghanistan and our other domains, where it has never been heard, will He return to reign."

"Then," broke in the Prince of Nepal, "if we can keep every messenger out of the Closed Lands, we can prevent His coining to reign on the earth and so frus­ trate the purposes of the Most High."

"And that we will," cried the proud Prince of Cambodia. "Only the other day," he continued, "a mis­ sionary himself wrote saying, 'At this time we do not know a single Cambodian who has a saving knowledge of our Saviour Jesus Christ.' We will see to it, Your Majesty, that not one escapes."

"That is good," said Satan. "Let us be even more

vigilant and frustrate every attempt to enter the Closed Lands."

As the great plan dawned upon them, they shouted

with glee, and hurried back to their empires, more deter­ mined than ever to prevent the escape of a single soul.

Fifty years passed. Restlessly His Satanic Majesty

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paced back and forth. Dark, foreboding frowns passed over his countenance. It was quite apparent that some­ thing of an unusual nature was troubling him.

"It must not be," he muttered to himself. "And the very plan, too," he continued in a louder tone. "Yes, the very plan. They seem to have caught a vision of it at last. 'Evangelize,' 'pioneer,' I don't like these words. And then that written statement of theirs, 'The objects sought by the Society include the following: To hasten the return of our Lord by following His programme for this age which is to "preach the Gospel in all the world for a witness to all nations," and, "to take out of them a people for His name," as He said, "Go into all the world, and preach the Gospel to every creature." Its aim is to engage in only such activities as contribute to world evangelism. Its missionary policy is to avoid duplicat­ ing existing Gospel agencies abroad by directing its efforts to pioneer service among peoples, tribes and nations where Christ is not named.'

"'Regions beyond,' 'unoccupied areas,' 'pioneer service among peoples, tribes and nations where Christ is not named!' And 'to hasten the return of our Lord by following His programme for this age." Then that phrase of theirs, 'Bringing back the King." 'The King!' It shall not be. I must frustrate their purposes! 'The King!' what will happen to me when He comes? I must call a council immediately."

In a few minutes they were all present. From the uttermost parts they came-mighty fallen angels, dig­ nitaries, princes, captains, world rulers of the darkness of this age-in countless multitudes they gathered

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around their lord, who stood with pent-up rage in their midst. Silence, silence like the silence of death, reigned. Presently Satan spoke:

"Prince of Alaska, stand thou forth!"

Trembling and afraid, with a shrinking form unlike his appearance of fifty years before, he approached his dread monarch.

"Prince of Alaska," inquired Satan, "have they entered yet?"

"Yes, my lord, they have," slowly responded the

Prince, with a look of fear, hardly raising his eyes.... "How! What!" thundered Satan, scarcely able to

control himself "Why didst thou not better guard iny empire?"

"We did our best, Your Majesty, but it was all of no avail. Word somehow got back; the frozen bodies of the first two were discovered. It set the whole Church on fire. Others ventured. Several we destroyed. More grew discouraged and turned back. But finally, in spite of all we could do, they got through. Guarded and protected by legions of angels, they entered and stayed; nor could we drive them out. And to-day, there are hundreds of Eskimos in the Kingdom of God, while thousands have heard the Tidings!"

The scene that followed beggars all description. Satan fumed and fairly bellowed out his rage. The very air seemed alive with a million spirits. His leading princes coward before him and sought to get away fro1n hi terrible eyes.

"Prince of Tibet, stand thou forth! Roared the enraged fiend, a moment later.

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"Thou hast a better report to give, I hope," he con­ tinued, as that renowned leader stepped forward.

"No, my lord, I have fared but little better," answered the Prince.

"What!" stormed Satan. "Have any heard the Name

in thy domain, 0 Prince?"

"No power at my disposal could prevent it," responded the Prince quietly. "We did our best. All our forces toiled day and night to overcome them. It seems there is a movement raised up for the sole purpose of going where no one else has gone and preaching in so­ called unoccupied areas of the world, whose leader, the Prince of China, with his forces, tried to destroy, but in vain. Protected by legions of angels, he lived. Dogs turned on them. Pitfalls were laid for them on every side. Starvation methods were adopted. Disease did its part. But it was useless. On and on they pressed, until, today, there are scores of Tibetans lost to us forever, and thousands of others have heard the News. Far and wide, witness has been born."

At that, Satan 's rage knew no bounds. Without a moment 's delay, he turned and gave his final comn1and:

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"Prince of Afghanistan, stand thou forth!"

There was a moment 's hesitation; then, with slow steps and downcast eyes, the one addressed responded, and stood trembling before his sovereign.

"Prince of Afghanistan," began Satan again, "thou hast guarded well my domains. Shouldst thou also fail me, I know not where to turn."

There was no reply. Silence held the great audience spellbound.

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"Speak, O Prince. Have they entered?" "They have, my lord."

"Prince of Afghanistan," exclaimed the fiend,

springing forward with fury in every expression, "hast

thou not been true?"

"Yes, my lord, I have, but it was no use. We did our

best. Up until a year ago, not a soul hard. The o young men were sent by the Pioneer Society, and--,.

"Curse them!" broke in Satan.

"The whole church prayed," continued the Prince. "They all seem to know that He will not come to reign until the Gospel has been preached in every tongue. Angels guarded. Oh, yes, we fought, but could not withstand them. On they came, and a week ago one inan accepted the Christ and several others have already

heard."

"And now," roared Satan, "all is lost! Thousands

have been saved in India and China, but the newsIhave just heard is the worst of all. He may come now. At least it will not be long, for with the vision of these people, every tribe, tongue and nation will be reached. And

then, woe, woe is me!"

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CHAPTER *II*

WHAT IT THE SUPREME TASK OF THE CHURCH?

TURN WITH me, if you will, to Ezekiel 3, verses 17 to 19. I am going to change some of the words in this passage in order to bring it up to date. Note carefully the changes. *l* want to make it applicable to the missi on field. Now let us read, beginning at verse 17:

"Christian worker, I have made thee a watchman: therefore hear the word at my mouth, and give warning from me. When I say unto the heathen, Thou shalt surely die; and thou givest him not warning, nor speak­ est to warn the heathen from his heathenish way, to save his life, the same heathen shall die in his iniquity; BUT his blood will Irequire at thine hand. Yet if thou warn the heathen, and he turns not from his heathenish ways, nor from his heathenish way, he shall die in his iniqui­ ty; but thou hast delivered thy soul. His blood will I require at thine hand."

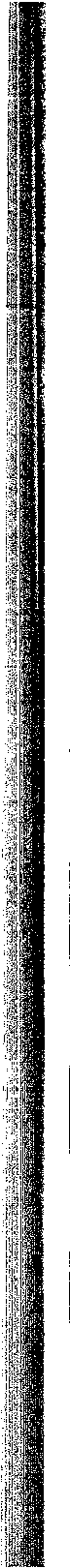
Down through the years my life has been tremen­ dously motivated by great missionary mottos. May I give you one now that perhaps has meant more to me than any other. It is this, "The supreme task of the Church is the evangelization of the world." I believe that with all my heart. The most important work of the Church of Jesus Christ is world evangelization.

WORLD

I am going to take three words in this motto and emphasize the1n one by one. First of all, let me take the

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last word, the word "world." "The supreme task of the Church is the evangelization of the world." When God loved, He loved a world. When He gave His Son, He gave His Son for a world.



When Jesus Christ died, He died for a world. God's

vision is a world vision. That is the vision He wants us to have.

So many of us are localized in our outlook. We see

only our own community, our own village or town, and we never see beyond. There are those who think only of their own church and have no interest in what others are doing. Then there are some who have a larger vision. They see an entire city or province and they are ready to give their money and to work for its evangelization. But they, too, are local in their outlook, for they never see beyond the boundaries of the city or province in which they live. Then there are those who have a still larger vision. They see an entire country and they are ready to work for its evangelization. But even they are local in their outlook, for they never see beyond the boundaries of the country in which they live. Then there are those, however, who still have a larger vision. They see a continent and they are ready to do all they can for the evangelization of their continent. Yet even they are local in their outlook for they never see beyond the boundaries of their continent. Then there are those who see an entire world. They see Europe, Asia, Africa, North and South America and the Islands of the Seas. They have God's vision and that is the vision He wants

us to have, a world vision.

Why is it that so many of us are local in our out-

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look? Why do we think only of ourselves? Is God more interested in these black people living here than He is in those yellow people living there? Is He more concerned about those brown people than He is about those who are white? Is it because we are so near-sighted that we do not have a world vision? When I was leaving Jamaica I stepped into a plane. First of all I saw only the local surroundings. Then as I rose higher, I saw fields and farm houses. As I got higher still I was able to see valleys and mountains in the distance. Finally, I could look down upon the entire Island of Jamaica, lying like a jewel in the bosom of the Caribbean; and if I could have gone high enough, I could have seen all the islands of the West Indies at a single glance.

God, from His vantage point, can look down upon an entire world and see every country, continent and island at the same time. If we could only get far enough away, we could see the world as Jesus saw it. But some of us have never travelled and we have never listened to those who have travelled. We do not study geography. We know but little of what lies beyond.

Why is it that we think we are the people and that we are more important than any of the other peoples of the world? Everywhere I go I hear that sentiment expressed. When I was in Great Britain I found the peo­ ple there saying, "We're the people." When I was in Australia and South Africa, it was the. same, "We're the

people." As I travel through the United States I hear it

on every side, "We're the people." I was once on a little bit of an island in the Pacific and even there the natives were saying, "We're the people." They used to talk to

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me something like this, "You Americans," they would say, "why is it that you live away out on the outer fridge of civilization? Why don't you live nearer to the center of things?" The idea was that we Britishers and Americans live afar off, out on the outer fringe of civi­ lization, while they, those natives on that island in the Pacific, live at the hub. The trouble was they were local­ ized in their outlook, they did not have a world vision. They thought they were the most important people of the world.

Is it, I wonder, because we think we are the most numerous? Some of us, I am afraid, do not realize that there are other nations in the world with even larger populations, we are not the only pebbles on the beach.

I was in the Dutch East Indies and I travelled through the Island of Java. I found that I could cross it, fron1 one end to the other, in about twelve hours and from North to South in about four hours. Will you believe me when I tell you that Java is one of the most densely populated spots on the face of the earth? There are 75 n1illion people on that little island. I could put sixty Javas in Canada and have lots of roo1n to spare, yet Java contains nearly one-third of the population of the United States. If God is interested in numbers, then God is more interested in Java than He is in 1ny coun­ try, the Dominion of Canada, for whereas there are twenty-three million people in Canada, there are, as I have already stated, 75 n1illion in Java.

If God is interested in numbers, then He is more interested in the United States than He is in Java, for whereas there are 75 million in Java, there are two hun-

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dred and sixteen million in the United States of America. But again, if God is interested in numbers then He is more interested in Russia than He is in the' United States, for whereas there are two hundred and sixteen million in the States, there are 250 million in

Russia. Russia is the largest white nation on the face of the earth250 million. But once again, if God is inter­ ested in numbers, then He is more interested in India than He is in Russia, for whereas there are 250 million in Russia, there are six hundred million in India over



twice the population. But, last of all, if God is int'erest-

ed in numbers, then He is more interested in China than He is in India, for whereas there are six hundred million in India, there are more than eight hundred million in China, the largest nation in the world. Every fourth baby born into the world is Chinese. Someone has said,

"God must love the Chinese because He has made so

inany of them."

And my country, the Dominion of Canada, viewed from the standpoint of numbers, is only a little pin point on the map. And if the waters of the Atlantic and the waters of the Pacific should rise overnight and sub­ merge Canada, I suppose next morning there would be a report in the American newspapers about an inch deep, stating, "Last night Canada disappeared from the family of nations." That is all we amount to, We just don't amount to anything when it comes to numbers. Why then should we conceive of ourselves as the peo­ ple? Why should we be local in our outlook? Why should we think of ourselves as more important than any of the other peoples of the world? Why should God

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be more interested in us than in the other nations? Oh that He would give us a world vision, that we might work for the evangelization of the entire world, the world for which Christ died, and that we might see the world as He sees it.

SUPREME

Now let us look at another word in out motto, the word "supreme." "The supreme task of the Church is the evangelization of the world."

If world evangelization is our most important work,

then when a missionary convention is held we should lay everything else aside and be present at every session, otherwise we are putting something else first, and we do not believe that it is more important than anything else. We show by our actions that we put missions second.

In the second place, if world evangelization comes first,them we should concentrate on giving to missions and let others who do not have the vision, contribute to other things. There will always be plenty for the home work. For there are always those who put the home work first. The many worthwhile objects here at home will be cared for, since only the n1inority will be inter­

ested in the supreme task of the church.

If we put missions first, then we will give more to missions than to anything else. Otherwise something else takes first place. There are business men here and each one has his own business enterprise. Now there is one department in your business that you look upon as more important than any other department. Where then do you put most of your surplus money? Why, into that

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most important department, of course. Why do you do that? Because you want to develop the inost important department. Otherwise, we do not put inissions first and we do not believe that world evangelization is the supreme task of the church. I find very few ministers who really believe that the evangelization of the world is their most important work.

This leads me to say that every church should spend more on missions than it spends on itself. That i s only logical. If we believe that world evangelization comes first, then we should invest more inoney in the regions beyond than we use for ourselves here at home.



"But," you ask, "what about your church? What about The Peoples Church in Toronto of which you are Pastor? Does your church send more to the foreign field than it spends on itself?" I am glad to be able to say that there never has been a year since I have been Pastor of The Peoples Church when we have used anything like as much on ourselves at home as we have sent to the foreign fields of earth.

Years ago I asked our auditors, through our treasur­ er, two questions. First, "How much did we spend on ourselves last year?" after they had examined the books I got the answer. "Dr. Smith," they said, " last year, you used $53,000 on your work at home." Then I asked my second question, "How much did we send to the foreign field? How much was raised for 1nissions." Again I got the answer, "Last year, you gave $318,000 missions." "Fine," I said, "that is the way it always has been and that is the way it should be."And if the time ever comes when the officials of The People Church decide to

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spend more here at home and less on missions, they will get n1y resignation without a moment 's hesitation. I would not want to be the pastor of a church that would use more here at home than it sent to the regions beyond. .

When I moved The Peoples Church to Gerrard Street many years ago now, I was told everything except one thing, and on the Sunday morning that I was to preach my first sermon, the treasurer approached me with a very grim expression on his countenance. "Dr. Smith," he said, " we have told you everything there is to tell you about this church except one thing." Then he paused. I waited for hi1n to continue with what he was going to say. In a moment he went on. "This church,"he said, " is in debt. We have some unpaid bills and we have nothing in the treasury."And then he looked at me as though he expected me to put my hand in my pock­ et, take out the money and give it to him, telling him to run away and pay the bills.

Instead, I turned and went into the pulpit and as I went I prayed. "Lord," I said, "I have been wanting to find out for a long time whether or not a certain passage in Thy Word is true." True, I meant, from a practical stand point. I referred to that verse, "Seek ye first the kingdom of God (the extension of God's kingdom world-wide) and all these things shall be added unto you." That morning I preached a missionary sermon.

Sunday evening caine. It was my first Sunday. I should have brought an evangelistic message, but again I felt led to speak on missions, and I did so. Then I asked the people to come back every night that week.

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They came, and on Monday night I gave them 1nissions again. On Tuesday they got another dose of missions. Wednesday night they had to listen to still another mis­ sionary address. On Thursday night was missions again. By Friday they were coming increasing numbers, per­ haps more out of curiosity than for any other reason, and once again they got a dose of missions.

Then, I suppose they folded their arms, saying one to another, "This new pastor of ours, we cannot under­ stand him. He doesn't seem to have any sern'lons except on missi ons. But the second Sunday is coming. Perhaps then he will really start to preach.'

The second Sunday came. I can remember it as though it were yesterday. At the morning service I made an announcement. "We are going to hold three services today," I said, "and take up three missionary offerings: one this morning, another this afternoon and the last one tonight." Some of them seemed to look at ine in amazement, but I had started my work, assisted by one missionary, with an attempt at a missionary convention, and I was determined to see it through. That morning I spoke on 1nissions and took up a missionary offering. I did the same in the afternoon and again at night. Here I was, hardly saying a word about home needs and yet taking all the money I could get from them for mis­ sions. But now for the sequel.



They became so interested, so aroused, so awak­ ened, that they came in ever-increasing numbers. Souls were saved and in a very short time every sear was taken. Before long they had caught the vision and they began to give, to give as they had never given before,

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and in a few weeks, without having to say hardly any­ thing about the local obligations, every debt \Vas paid, every bill met, and fro1n that day this we have not know the meaning of the word "debt" in connection with our work. We discovered that when we put first things first, God works.

The trouble with the average church is that the cart is put before the horse and then the pastor is told to get up on the seat and drive, and of course he finds the going hard. If only we would reverse the order and accept God's plan, we would get somewhere and the going would be easy. Seek first the extension of God's kingdom world-wide, and all things will be added. God's programme never fails.

CHURCH

The third word I want to emphasize is the word "Church." "The supreme task of the church is the evan­ gelization of the world." What I think of the church I think of the whole church, and not merely of a depart­ ment of an organization in the church. For instance, we do not have any Women's Missionary Society in The Peoples Church. We never have has such an organiza­ tion and we never will. Not because I am against such a society. I thank God for every Women's Missionary Society. Sometimes the only missionary light that shines is the light that shines form a Women 's Missionary Society. But I can show you in two minutes why it would be impossible for us to have such an organization.

Suppose I were to gather together a little group of

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women, as dozen or more, and suppose I were to say to those women, "Now you are to become a Women 's Missionary Society, and your work will be the work of evangelizing the world. That is all you have to do, just evangelize the world." What then would Ibe saying to everyone else and to all the other organizations in the church?Iwould be saying. "This is not the most impor­ tant work of the church. It is only a side issue, just on e of the many departments of the church work. Let these women look after it. They can take care of the evange­ lization of the world; and the rest of us-those of us

who are men-we will do so1nething really worthy of our manhood."

No, my friend! Every man in my church is a mem­ ber of the Women 's Missionary Society. And Isee to it, as far as possible, that every one of the 120 n1embers of my choir accepts his or her responsibility; that each one of my elders, managers and deacons, more than two hundred, shoulders the burden; that every usher, every Sunday School teacher and officer and every boy and girl, contributes to missions. We do not have the parents give foe the children. We teach the children to give for themselves. Form the time they are seven years of age, they are taught to give systematically. Then when they

grow up we have not trouble with them. They have learned how to give.

Last year our Sunday School gave $211,000 to Missions. Our Elders gave $90,000 and our Choir

$36,000.

This work is far too important to hand over to any one organization. It belongs to the whole church, and

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when everyone catches the vision and everyone does ,, something, then our goal is reached and our budget met. Our motto is, "Every Christian a missionary." It is the work of the whole church.

HOW IS IT DONE?

Every where I go I am asked the question, "H.ow do you get such offerings? Where does the money come from? You must have a church of millionaires." That is what the editor of Canada's Roman Catholic paper thought when he saw the report in the daily press. He wrote and asked me if it were so, and when I replied in the negative, he was astonished. He wrote a long article in his Roman Catholic publication, stating that one Protestant church, led, as he said, by a zealous pastor, gave more to missions than all the Catholic churches form Ontario to the Coast put together. "We," he said," are the true custodians of the Faith, and yet we allow on Protestant church to outdo us." His thought, of course, was to stir up the Catholics to do more. No, we have no millionaires. As a matter of fact, we do not have any real wealth in our church. Our gifts come from the mul­ titude of ordinary people.

At one time an official of the Foreign Mission

Board of a large denomination asked me for the secret, and wanted to know why the f giving of his denomina­ tion had decreased. "Dr. So-and-So," I said, "you have put missions in the budget and then you divide the money as you see fit. It will never do. Worldwide evan gelism is too important to be put in a budget. You will have to pull it out of the budget and put it on the plat-

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form where the people can see it. You will have to go back to the great missionary tallies of the days of the Student Volunteer Movement, when multitudes of young men and women were inspired to go. People will never give to a budget. They must have inspiration." He adinitted that I was right.

How do we get it? Perhaps if I were to tell you how we do NOT get it, it would help. We do not raise it by means of suppers, bazaars, concerts, rummage sales, or oyster stews. Not because I am against these 1nethods, but because they will no work. What does a business man do when he runs across a method that will not work? He scraps it, does he not? Now listen. I am responsible, humanly speaking, for the personal sup­ port of three hundred and fifty missionaries. Every month of my life I have to get more than $25,000, or humanly speaking they will starve. .How many of you business men carry as heavy a responsibility? What would you do if you had to get $25,000 every month, and if three hundred and fifty workers were dependent upon it? May I pause long enough to say that never once has God failed. Whether I am at home or on some for­ eign field, or holding evangelistic campaigns in Great Britain or Australia, the money comes in and the allowances go out.



Now tell me if you ever knew a rummage sale to produce $25,000. If not, then what good is it? Do you blame me for scrapping a method that will not produce what I need? I have never known it to happen. Well then, what do I do? I turn to another method, of course, a method that will bring in the amount needed. A lot of

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people have an idea that when George Mueller's God died. God is not dead. Elijah's God still lives today. He can work the necessary miracle. "Said I not unto thee, that, if thou would believe, thou shouldest see the glory of God? All things are possible to him that believeth."

Every year for 50 years, we have held a missionary convention. Itused to last for one week. Then, for several years, four weeks and five Sundays. After giving the peo­ ple a vision of missions, morning, afternoon and night, we take up a faith-promise offering. Our people indicate the amount they will contribute during the next twelve months. Does it work? Let me give you two examples.

Park Street Church, Boston, asked me to hold an evangelistic campaign. I did so. The auditorium was crowded, with inan y standing on the steps, and score upon scores, mostly young people, found Christ. Dr. Harold Ockenga, the Pastor, asked me to come into his office. "Dr. S1nith," he said," this church has never had a missionary convention in the one hundred and thirty­ five years of its history. We understand that you hold one every year. Would you be willing to come to Park Street and hold one for us?" I asked Dr. Ockenga how much his church was, at that time, contributing to mis­ sions. His answer was, $3,200 a year. Next year I took a group of missionaries and held a convention in Park Street Church. I went back every year for six years. Last year Park Street gave over $300,000 to missions.

The other example is my own church. When I held my first convention the offering was $3,500. In 1972 it was $597,000. My son, Dr. Paul B. Smith, the present pastor, took it up.

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The total offerings have now run well over 8 million dollars. That is what conventions and Faith-Promise Offerings do. Today, it is over $700,000 a year.

There is a legend told concerning the retnrn of Jesus to Heaven. Meeting Gabriel, He stated that He had c01npleted His divinely appointed task.



"And what is your plan?" inquired Gabriel. "How is the Gospel to be spread? Did you leave a strong organ­ ization on the earth with well defined plans?"

"No," answered the Saviour. "I left no organization only a small company of disciples, mostly of very hu1n"-

ble birth. They are to tell the world."

"But supposed the fail you," persisted Gabriel, "what plan have you then?"

"I have no other," replied the Savior, sorrowfully.

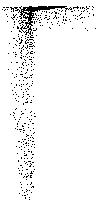
Some day millions upon millions from heathenism will march by the throne and, pointing a finger of scorn at us, they will cry: "No man cared for my soul." And then you and I will try to justify ourselves by exclaim­ ing, "But, Lord, am I my brother's keeper?" And God will answer, "The voice of they brother's blood crieth unto me from Africa, from China, from the islands of the sea. " The voice of they brother's blood. Yes, and you will go into Heaven, saved, but-with blood on your hands, the blood of those you might have won had you gone or sent someone in your place.

It is no light thing to be a watchman. "His blood will I require at thine hand." The Supreme Task of the Church is the Evangelization of the World. What are you going to do about it?



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CHAPTER III



HOW GOD CALLED ME TO A WORLD-WIDE MINISTRY

Let us turn to the Gospel according to Matthew, - chapter nine, verses thirty-five to thirty-eight: "And Jesus went about all the cities and villages . .." l'Jote, if you will, that He went about all the cities and villages.

He did not settle down in any one co1nmunity. Jesus never became a pastor. He was continually on the go. "Jesus went about all the cities and villages, preaching the gospel.

"But-when he saw the multitudes, He was moved

with compassion." What is compassion? Compassion is not pity. Compassion is love in action. Are we moved with compassion? If we will do something about it.

"Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few."This, then, is the problem. And the problem of His day is the problem of our day-a plenteous harvest, few labourers. Now for the solution to the problem: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

COULD I STAY IN CANADA?

Years ago I went through the Bible to see if I could stay in Canada and still obey God. Would it be possible, I asked myself, for me to enjoy a comfortable pastorate; never cross the boundaries of my country and still carry out my Lord's commands? Would God be satisfied?

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And as I studied the Bible I found such expressions as these: "All nations; all the world; every creature; every kindred, and tongue, and people, and nation; the uttermost part of the earth." In other words, the Gospel, I discovered, was to be given to the entire world. Every nation, kindred, tongue, and people, must hear it.

When I saw that, this then was the question I asked: Do all nations live in Canada? If they do, and if there are no nations living beyond the boundaries of the Dominion, then I can stay in my own country, preach the Gospel here and never once cross the borders; but,-if one nation lives beyond the boundaries of Canada, then I am in duty bound to leave my country, cross the boundaries and go to that nation. And id I can­ not, then I must send out substitutes. And if I do neither, I will be a missing Christian in the day of rewards.

My friend, what about you? You know that the Gospel must be given to all nations, to all the world, to every kindred and tongue and people, to the uttermost part of the earth. What are you doing about it? What are you going to do? Either you inust go yourself or else you must send someone in your place, and woe betide you if you do nothing. God's orders must be obeyed, His co1mnands carried out, and there is no way to evade the issue.

I TRIED TO GO

When I was eighteen years of age I went to the Indians of British Columbia. I lived in a little shack on an Indian Reserve all alone, up near Alaska, between three and four thousand miles from home. I stayed away

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for over a year; then, realizing that I needed more edu­ cation, I returned at last to civilization and settled down to a five-year course of theology, finally graduating and being ordained to the Gospel ministry, after which I took a year of post-graduate work.

I then applied to the Presbyterian Board of Foreign Missions for work in India. My case was considered very carefully. I appeared personally before the Board and at last a decision was reached. I was rejected. The Board felt that I would not be suitable for missionary work, and so I was turned down.

I turned to work at hom.e--became a pastor of Dale Presbyterian Church, Toronto, and later of the Alliance Tabernacle; but I was not satisfied. I knew that I had to do something. I had seen the vision. Finally, I struck out on my own, going to the Russian Mission Fields of Europe and preaching to vast multitudes all over Latvia, Esthonia, and Poland, winning many souls for Christ. Finally, one day, after having preached till I was worn out, I fainted dead away and returned home.

All over the United States and Canada I travelled, holding evangelistic campaigns. Finally I felt the urge again and this time went to Spain, but again I became ill and had to con1e back.

Then I founded The Peoples Church in Toronto. That was in the year 1928. four years after, the urge came upon me once more and I left for Africa. By horseback I penetrated back into the interior, in the company of Dr. Thomas Lambie, riding some thirty miles a day, finally collapsing in the long grass of Africa; and after a very serious illness that lasted for six



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weeks, I was brought back once again to civilization.

By this time I was beginning to feel that the Board had been right after all and that I was not fitted for mis­ sionary work. However, I had seen the vision, I knew that other nations had to hear the Gospel, and in 1938 i went once again, determined to do my part, if at all pos­ sible, to help evangelize the world. This time I left for the far Pacific, and after traveling by steamer for thirty­ one days, day and night, I found myself preaching to cannibals, the savages and the Christian of the Solomon Islands. At length, however, I contracted malaria fever

which lasted for three years, and again and again,'

month after month, laid me low. Finally, one day, Dr. Northcote Deck and the other missionaries put me on a steamer and sent me back to my work in Toronto.

But I did not stop until I had visited 70 different countries and I am still going.

I TURNED TO SUBSTITUES

In the early days of my ministry, realizing that I could not go myself, I turned to substitutes. One day I approached Rev. J. H. Cook, the leader of the Evangelical Union of South America.

"You want to send out some new missionaries?" I said.

"Yes," he replied. "We have five ready to go." "Why don't you send them?" I inquired.

"We do not have money," was his reply.

"If I can succeed in raising the funds for their transportation, will you allow me to support them?" I asked him.

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His face lit up as he responded affirmative.

Never "Will I forger the day I placed those five mis­ sionaries on the platform of The Peoples Church and challenged the congregation to send them out. They did so. Then the five became ten; the ten, twenty; the twen­ ty, forty; the forty, one hundred; the one hundred, two hundred; the two hundred, three hundred and fifty. Now we have an army of labourers serving as our substitutes on some forty different foreign fields, under thirty-five Faith Missionary Societies, and we contribute toward their "personal" support.

But ... I am not satisfied. I am praying constantly and this is my prayer: "Lord, let me live, if it be Thy will, until we have four hundred missionaries on the foreign fields of earth." I feel that that is the nun1ber that The Peoples Church should help support and I will never be satisfied until we have at least that n1any mis­ sionaries in the Regions Beyond.

This is what I ain living for. I ain a pastor and an evangelist second; I am a missionary first. I am a hymn­ writer second; a missionary first. I ain an author sec­ ond; I ain a inissionary first. I tried to go myself; as a matter of fact, I went, but each time it seemed that I had to come back. I knew then that there was only on e thing left to do; namely, to send others. That is why I travel all over the United States of America, the Dominion of Canada, Australia, New Zealand, South Africa, and Great Britain. I of in order to hold Missionary Conventions and to challenge young people. I must do all I can to find and send substitutes.

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THE NEXT TOWNS

A little while ago, I read in your hearing the story of how Jesus went to all the cities and villages. Do you remember the time He disappeared, after having minis­ tered in a certain town; and do you recall how the disci­ ples went in search of Him, in the early hours of the morning, and how at last they found Him on the top of a mountain engaged in prayer?

"Master," they cried, "the people are waiting got you. There are 1nany more sick to be healed. Come back and finish your work. There are still others in the town in which you ministered yesterday, who want to hear you."



Yes, and I can imagine the Master replying, as with faraway look in His eyes He gazed out over the valleys and the n1ountains in the distance, in these words: "I must preach in the next towns for therefore ain I sent." He was thinking, as He always did, of the next towns, and the next, and the next. He was thinking of those towns in which He has never yet ministered; and He wanted to get to them that they, too, might hear the Gospel. He was ever mindful of "the other sheep."



Paul had the same vision. He talked about "the regions beyond," the unoccupied areas. He said he wanted to go to Spain and to Rome. He, too, realized that the Gospel had to be taken to "all the world."



Do you know that the whole of North Africa was at one tin1e evangelized and that hundreds of Christian churches dotted the landscape? Do you realize that some of out greatest theologians came from North Africa in the

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early centuries of the Christian era? But what happened? North Africa became Mohammedan and for hundreds of years there was hardly a trace of Christianity left. The candles burned lower and lower until at last they burned out and the light that had shone so brightly was extin­ guished. How explain it? Let me tell you.

The religious leaders and theologians in North

Africa got into controversy one with another and instead of preaching the Gospel and evangelizing, they started theological discussions and argued with each other over Christian doctrine. What should they have done? They should have gone to the next towns south and then the next towns south of those. And what would have happened? Within a very short time they would have reached Capetown, and the whole of Africa would have been evangelized hundreds of years ago. Africa might have been sending missionaries to Europe and

even to America.

That, my brethren, may happen here. Yea, it is hap­ pening here. There are churches today in the United States and Canada as well as in Great Britain, Australia, and New Zealand-hundreds of them-that have become mere social clubs, and if the Church of Jesus Christ does not awaken and give the Gospel to the whole world, what happened to Africa will happen here. ! "The light that shines farthest, shines brightest nearest

home."

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complete the work in the homeland before going to the foreign field?" Everywhere I go that question is asked. Let me answer it by asking three of for others:

FIRST.-Why did David Livingstone leave Scotland and go to Africa before everyone in Scotland had become a Christian? Why? There are still thou­ sands in Scotland who have not ever yet decided for Christ. And yet, years ago, Livingstone left his own land and went to dark, benighted Africa. I ask you­ why?

SECOND.-Why did William Carey leave England and go to India before everyone in England had be Christianized? Why? There are still some in England who have not been won to Christ.

THIRD.-Why did Judson leave America and go to Burma before everyone in America had been brought to Christ? Why? There are still a few in the States who have not been Christianized.

LASTLY.-Why did the Apostle Paul leave for Europe before Palestine had heard the Gospel? Why? Paul, you remember, deliberately turned from his own country and went to out forefathers in Europe in order to evangelize them. Why, I ask, did he do it? Ought he not to have stayed in Palestine, at least until they had heard the message?

My friends, there is only one answer and I give it in the words of the Bible: "The field is the world." The United States of America is not the world. Great Britain

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"THE FIELD IS THE WORLD" I

"But," you ask, "why go before all have been saved

here? There is so much to be done at home. Why not i

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is not the world. The field is the whole world. You never in your life heard of a farmer working in one little cor­ ner of his field. The farmer works the whole field. The

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United States is but one comer Canada is but a little comer. The world, the whole world, must be evangel­ ized. And since "the field is the world," we have not choice but to go to every part of it. The work is one and it must be done, not comer by comer, but as a whole.

The tobacco firms have their agents in the most dis­ tant places. Millions of cigarettes are given away to cre­ ate new appetites. Do you mean to say that the reason for it is because there is no longer any demand at home? Of course not. The demand here-especially since women have stepped down from the high pedestal upon which they once stood and have taken to cigarette smoking-is greater than ever. Yet the tobacco firms are already sending their missionaries into foreign lands. They want new markets. They are wiser than we are, for that, after all, is God's plan and we would do well to e1nulate them. It has never been God's will that we should remain at home until the work here is fin­ ished. He wants us to go to the entire world, to work the whole field simultaneously.

Do you know what you are saying when you say

you do not believe in missions? You are saying that Paul made a mistake; that he should have left your forefa­ thers in Europe, pagans; that it would have been better if he had stayed at home in Palestine so that you might have remained in heathenism. Is that what you think? Are you sorry you are not still a heathen? You ,must be if you do not believe in missions.



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THE BACK ROWS

Do you remember when the Lord Jesus Christ fed the five thousand? Do you recall how He had them sit down, row upon row, on the green grass? Then do you remember how He took loaves and fishes and blessed them and then broke them and gave them to His disciples? And do you remember how the disciples started at one end of the front row and went right along that front row giving everyone a helping? Then do you recall how they turned right around and started back along that front row again, asking everyone to take ea second helping? Do you remember?

No!-a thousand time-no! had they done that, those in the back rows would have been rising up and protesting rnost vigorously. "Here," they would have been saying, "come back here. Give us a helping. We have not had any yet. We are starving; it isn't right; it isn't fair. Why should those people in the front rows have a second helping before we have had a first?"

And they would have been right. We talk about the second blessing. They haven 't had the first blessing yet. We talk about the second coming of Christ. They haven't heard about the first coming yet. It just isn't fair. "Why should anyone here the Gospel twice before everyone has heard it once?" you know as well as I do, that not one individual in that entire company of five thousand men, besides women and children, got a sec­ ond helping until everyone had had a first helping.

There was an absolutely equal distribution of the food. With but few exceptions there has never been an

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equal distribution since. Some churches do not even go fifty-fifty. They do not send <las much to the foreign field as they spend on themselves.

I have never known a minister to have any trouble with the back rows. All his trouble comes fonn the front rows. Those in the front rows are over-fed and they develop spiritual indigestion. They tell him how much to feed them; when to feed them; when to stop feeding them; how long to feed them; what kind of food to five them, etc. etc, and if he doesn't do it, they complain and find fault. If a minister had any sense, he would leave the front rows for a while and let them get hungry for once in their lives and go to the back rows, and then when he returned they would be ready to accept his ministry there would be no murmuring or complaining. My friends, I have been with the back rows. I have seen the countless millions in those back rows famish­ ing for the Bread of Life. Is it right? Should we be con­ centrating on the front rows? Ought we not rather to be training the front rows to share what they have with the back rows, and thus reach them with the Gospel, those

for whom nothing has been prepared?

Do you know that the greatest thing a church can do for itself is to send its Pastor to one of the foreign 1nis­ sion fields of earth? There is no vacation like it. He will come back a new man; for no one can see the need with his own eyes an never be the same again. It will do something to him. He will have something to talk about. He will be worth infinitely more to the Church than he ever was before.

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DR. DUFF'S APPEAL

.Dr. Alexander Duff, that great veteran missionary to India, returned to Scotland to die, and as he stood before the General Assembly of the Presbyterian Church, he made his appeal, but there was no response. In the midst of his appeal he fainted and was carried off the platform. The doctor bent over him and examined his heart. Presently he open his eyes.

"Where am I?" he cried. "Where am I?"

"Lie still," said the doctor. "You have had a heart attack. Lie still."

"But," exclaimed Dr. Duff, "I haven't finished my

appeal. Take me back. Take me back. I must finish my appeal."

"Lie still," said the doctor again. "You will go back at the peril of your life."

ut, in spite of the protests of the physician, the old warnor struggled to his feet. And , with the Doctor on one side and the Moderator of the Assembly on the other side, he again mounted the steps of the pulpit plat­ frm, and, as he did so, the entire Assembly rose to do him honour. Then, when they were seated, he continued his appeal. And this is what he said:

"When Queen Victoria calls for volunteers for India, hundreds of young men respond, but, when Kind Jesus calls, no one goes."

Then he paused. There was silence. Again he spoke: "Is it true,: he asked, "that the fathers and inothers

of Scotland have no more sons to five for India?": Again he paused. Still there was silence.

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"Very well," he concluded," then, aged though I ai:n, I'll go back to India. I can lie down on the banks of the Ganges and I can die and thereby I can let the people of India know that there was one man in Scotland who loved them enough to give his life for them."

In a moment young men all over the Assembly

sprang to their feet, crying, "I'll go! I'll \_go!" And after the old white-haired warrior had been laid to rest, these young men, having graduated, fou1 d their \_way to dark benighted India, there to labour as his substitutes for the

Lord Jesus Christ.

My friend, will you go? Has God spoken to you?

I-lave you heard His Call? Will you not anser, "Lord, here am I, send me?" And if you callllot go, will you not send a substitute? It is for you to decide.

Why should anyone hear the Gospel twice before

everyone has heard it once?

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CHAPTER IV

WILL CHRIST RETURN TO EARTH BEFORE THE WORLD HAS BEEN EVANGELIZED?

If you will turn to the Gospel to Mark, the thirteenth chapter and the tenth verse, you will find these words: "The Gospel must first be published among all nations." Then if you will turn to the Gospel of Matthew, the twenty-fourth chapter and the fourteenth verse, you will find the same statement, but with some­ thing added. It reads like this: "This Gospel of the Kingdom shall be preached among all nations and then shall the End come."

Before I comment on these passages I want to clar­ ify iny subject. I am not asking the question, "Will Christ return to the Air?" In fact, I am not speaking about the Rapture at all. My question is: "Will Christ return to earth? Will He return to put an end to this Age an usher in the next? Will he return to earth before the world has been evangelized?"

Note also, if you will, that I am not asking if He will return to earth before the world has been Christianized. The word I have used is "evangelized," and there is a world of difference between Christianization and Evangelization. To understand the message, therefore, you must understand the subject: "Will Christ return to earth before the world has been evangelized?"

When I first read the passages to which I have drawn your attention, and especially the one in Mark, I was puzzled. Why, I asked myself, did Jesus use the

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word "first"? why did He not just say, "The Gospel n1ust be published among all nations"? That would have made sense. That I could have understood. But that is not what He said. He interjected the word "first". He stated that the Gospel n1ust first be published among all nations. What did He mean? Why did He use the word "first"?

GOD'S PLAN

If you will read the entire chapter, you will discov­ er that it has to do with the End-time of this present dis­ pensation and the ushering in of the Golden Age. But as He relates the events, one by one, suddenly He pauses and He says this: "But first, before these things can come to pass; before the Age can end and the new Age be born, first, this Gospel must be published among all nations." In Matthew 's Gospel you have these words added: "Then shall the end come." That makes it clear. The meaning cannot be mistaken. The Age will end when the world has been evangelized.

In other words, before Jesus Christ will return to earth to reign in millennial splendor, power, and glory His Gospel rr1ust be proclaimed to every tribe, tongue, and nation. There must be some in Heaven from every race, according to Revelation; hence, our greatest obli­ gation is to give His Gospel to all mankind. Acts i. 8 ! says it will be done. i

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Matthew, I know, speaks of the Gospel of the

Kingdom. I an1preaching both Gospel of the Kingdom, ,I constantly. The Gospel of the grace of God is the good news that Jesus died for sinners. The Gospel of the

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Kingdom is the good news the Jesus is coming back to reign. Both messages inust be proclaimed; and where it is the Gospel of the grace to God or the Gospel of the Kingdom, it makes no difference. In both cases, it is the Gospel, the good news. And it must be published before the end comes.

Oh, that our statesmen kn ew the programme! They are trying to get rid of war and bloodshed, to abolish poverty and sickness; and, as far as possible, to eli1ni­ nate death. They hold their Peace Conferences; they sign their pacts; they spend their money for relief; and they think they can accomplish their purpose. How little they know!

If they knew God's plan they would organize and send out the largest army of missionaries they could muster, tens of thousands of them. They would place their radio stations at the disposal of Christian agencies. They would use their newspapers for the publishing of the Gospel; and in a few years they would succeeding reaching every man, woman, and child; and the whole world would be evangelized.

Then Christ would be here. He would set up His Kingdom. War would be no more; sickness and poverty would be gone; seldom would there be a death for man would live his allotted life. The millennium would be established and man's rule ended. Christ would take over the reigns of government and rule this world in right­ eousness. There would be prosperity never know before.

But the rulers do not know and the Church struggles on. The world still waits to be evangelized and Christ does not return. When, oh when, will we see God 's

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plan? How long must he wait before we get down to business and do the job?

A DANGEROUS TF£EORY

But I know what some are saying. I hear it every­ where. They are saying: "This is not the task of the Church at all, the Jews are to do it; we should leave it for them after we have been raptured away."

I know of no theory that can do more to cut the nerve of missionary endeavour. Moreover, I know of no definite statement in the entire Bible that would lead me to believe, for one single moment, that the Jews are to evangelize the world during the days of the great tribu­ lation, as some people seem to think. Where I to believe that I would fold my arms and do nothing.

Do you mean to say that after the Holy Spirit has gone, and we are told that He is to go when the Church goes, do you inean to say that the Jews can accomplish 1nore in so1ne seven years of less, without the help of the Holy Spirit, in the midst of persecution and 1nartyr­ do1n, then we have been able to accomplish in nearly two thousand years, with the Holy Spirit's aid, when it has been easy to be a Christian? Preposterous! Impossible!

Furthermore, if nothing is to be done until the

Church has been raptured, then only that one genera­ tion, the generation that will be living during the tribu­ lation, will ever be evangelized. Are you willing then that every other generation should perish? Have you no concern for your own generation? Are we going to allow this generation to be lost and be satisfied if the

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last generation only, is evangelized? Paul's burden was for the first generation of the Christian era.

Even if you are right, still I am going to do all I can, because the job has to be done sometime. Everyone agrees on that. Well then, the more I can do now the less the Jews will have to do then. But if you are wrong, what a tragedy! You will have failed to do your part to evangelize the world and God will hold you responsi­ ble. I believe it must be done now.

ONE THING ONLY

When Jesus lefts His disciples, nearly two thousand years ago now, He gave them but one task; namely, world evangelization. I can imagine Him talking to them something like this: "I am going to leave you and I will be gone for a long ti1ne. While I am absent, I want you to do just one thing. Give this Gospel of Mine to the entire world. See that every nation, tongue, and tribe hears it."

Those were His instructions. That was the one thing He told them to do, and they understood Him perfectly. But what has the Church done during the years He has been absent? Have we carried out His orders? Have we obeyed Him?

As a matter of fact, we have done everything else except the one and only thing He told us to do. Jesus never told us to build colleges, universities, and semi­ naries, but we have done it. He never told us to erect hospitals and asylums and homes for the aged. He never told us to build churches or to organize Sunday Schools and Youth for Christ Rallies, but we have done

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it. And we ought to have done it, for it is all iinportant and worthwhile.

But the one and only thing that He did tell us to do,

is the one and only thing that we have left undone. We have not given His Gospel to the entire world. We have not carried out His orders.

What would a man say who had called a plumber to

fix his water taps, if he should come home and find him painting the side of his house? What could he say? Would he not expect him to do what he had told him to do? Could the man satisfy him by stating that he thought the house needed painting? Of course not. Orders must be obeyed.

More than nineteen hundred years ago the Lord

Jesus Christ ascended to His Father's throne and sat down on His right hand. But He has a throne of His own the throne of His father David, and He is the legal

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successor. Whoever heard of a king, who has a throne

of his own, who would be satisfied to occupy another king's throne?

Christ wants to return. He longs to reign. It is His

right. Then why does He wait? He is waiting for you and me to complete the task. He is waiting for us to do what He has told us to do. Many a time He must say to Himself as He sits there, "How long, I wonder, are they going to keep Me waiting? When will they let Me come back? How soon can I return to earth to sit on My throne and reign?"

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THE WHOLE ESTATE

Here is an estate. The master tells his servants that he is leaving, but that he will be returning. And while he is gone, they are to bring the entire estate under cultiva­ tion.

They begin working around the house. They beauti­

fy the gardens and flower-beds. Next year the weeds grow and again they go to work, keeping the lawns in perfect condition. Presently one of them remembers his master's orders. "I must go," he exclaims. "Our master told us to bring the entire estate under cultivation."And he prepares to leave. "But," they cry, "we cannot spare you. See how fast the weeds grow. We need you here." In spite of their protests, however, he leaves and begins working in a far comer of the estate.

Later on, two others remember their lord's orders and in spite of objections they, too, go and cultivate another part of the estate.



At last their master returns. He is pleased as he looks at the flower-beds and gardens and the lawns around his house. But before rewarding his servants, he decides to explore the rest of the estate and, as he does so, his heart sinks for he sees nothing but wilderness and marsh, and he realizes that there was not even been an attempt made to cultivate it.

Finally he comes to the one working all by himself in the distant part of the estate and he rewards him rich­ ly. He discovers the two in still another part and like­ wise rewards them. Then he returns to headquarters where his servants are waiting and expecting a reward;

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but his face indicates displeasure.



"Have 'Ne not been faithful?" they exclaim.. "Look at these flower-beds and gardens. Look at these lawns. Are they not beautiful? And have we not worked hard?" "Yes," he replies, "you have done your best. You

have been faithful. You have laboured diligently." "Well then," they cry, "why are you disappointed?

Are we not entitled to a reward?"

"There is one thing you have forgotten," he replies; "you have forgotten my orders. I did not tell you to work the saine gardens and lawns again and again, year after year. I told you to bring the entire estate under cul­ tivation, to cultivate it at least once. That you did not do; in fact, you did not even atte1npt to cultivate it, and when your co1npanions insisted upon going and doing their part, you objected. No, there is no reward."

Many a one, I am afraid, is going to be disappoint­ ed. You inay be that one. You inay have won many souls in your town. You may have been most faithful in your church; but what have you done for those in heathen darkness? Did you ever think of going yourself? Have you ever given your money that someone else might go? Have you prayed? What part have you had in the evangelization of the world? Have you obeyed orders? Have you don't what you could to bring the entire estate under cultivation? Or have you been satisfied to work in your own community and let the rest of the world perish?

If you want to hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord," and if you want to receive the promised reward, the diadem

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or the crown, you had better get busy and do what you cant to publish His Gospel ainong all nations, or you will be a missing Christian in the day of rewards.

Go then and do your part. Either go yourself or send someone else. There is something that you can do, and the time is short. It was the whole estate that had to be cultivated, and it is the whole world that must be evan­ gelized. "Go ye therefore into all the world, and preach the Gospel to every creature." For remember, "The Gospel must first be published among all nations, and then shall the end come."

This then is His answer to their question. "What shall be THE sign of Thy coming, and of the end of the age?" That was what they wanted to know---THE sign preceding and indicating the end. His answer to their question in verse 3 of Matthew xxiv is found in verse

14. here it is: "This gospel shall be preached in all the world, for a witness unto all nation; and THEN shall the end come." All His other predictions indicate the approaching end; this one, THE end. Hence the word "first" in Mark xiii. 10. It is God's prograinme: first world evangelization; then, the reign of Christ. He will return to establish His Kingdom when all nations have heard the Gospel. Let us, then to our task; an may we never rest until our work is done.

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CHAPTER V

ARE WE WINNIN G THE BATTLE AGAINST HEATHEN ISM?

Let us turn to Romans, the tenth chapter, verses hirteen to fifteen. They read as follows: "For whosoev­ r shall call upon the name of the Lord shall be saved."

-low then shall they call on Him in whom they have not

,elieved? And how shall they believe in Him of whom hey have not heard? And how shall they hear without a

)reacher? And how shall they preach, except be sent? i\s it is written," How beautiful are the feet of them that

)reach the gospel of peace, and bring glad tidings of

good things!"

Here your have the four "hows" of God's Word. First there is the promise, "call" and "be saved." But to call, they must believe. To believe, they must hear. To hear, someone must preach. To preach, he must be sent. Thus God puts the responsibility on us. If we send, the missionary can preach. If he preaches, the heathen can hear and believe. If he believes he can call. If he calls, he will be saved. But it starts with us. We must first of

all send.

THE MOST IMPORTANT WORK

What, then, is the most important work of the hour? It is to carry out our Lord's last orders. It is to give His Gospel to the unreached tribes and peoples of the world. That, my friends, is more important than any­ thing else. "Go ye into all the world, and preach the

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Gospel to every creature" (Mark xvi. 15).

By this, and this alone, we must judge all spiritual­ ity, all Bible knowledge, all doctrinal and theological discussions. If we are truly spiritual, if we are real Bible students, if our doctrines are Scriptural, we will put world evangelism first; we will give, and give illiberal­ ly, to 1nissions. All our Bible knowledge, all our spiritu­ ality, all our doctrinal standards are nothing but make­ believe, unless we are putting first things first.

Let those who do not have the vision, those who do not know God's programme, let them give to the many worthy causes here at home; but let those of us who have heard God's call, let us concentrate on pioneer work in the Regions only, that of reaching the unevan­ gelized tribes with the Gospel of Jesus Christ.

There are those without a vision, who are moved by appeals and give a little here and a little there, and have but little to show for it, whereas they could put all they give back of the most in1portant work of the hour and see a whole new tribe or a whole new country evangel­ ized. There are men who could have the untold joy of supporting fifty or a hundred missionaries in pioneer territory, who are today giving to a hundred and one nearly enterprises, to which thousands who do not have the God-given vision of world evangelism are glad to contribute. The home work will never lack.

We have but one great task and God's Word, "his blood will I require at thine hand," will apply to us if we withhold the Gospel. If the King is to reign, we must finish the task. His is counting on us. How long, I won­ der, are we going to keep Him waiting? We should lay

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everything else aside and concentrate on this one great objective, the completion of the evangelization of the world in our own generation.

Oh, my friend, let me urge you in the few short years that remain, to turn from everything else, to bend every effort to send out the Gospel, for this is the one and only task that Jesus left His Church to do. This, and this alone, is the most important work of the hour. Are we doing it? How are we getting along? What progress are we making? Are we winning the battle against hea­ thenism? Let us see.

LANGUAGES AND TRIBES STILL UNREACHED

Do you know how many languages there are in this world of ours? Let me tell you. At the present time there are at least 2,974 major languages. Do you know how many of these languages have the Word of God, or any portion of it? Up to the present time only 1,185. How many, then, does that leave without a single portion of God's Book? It leaves 1,789. Think of it, if you will. After nearly two thousand years of missionary work and world-wide evangelism, there are still 1,789 lan­ guages into which the Word of God has never yet been translated. And what does God say? " Faith cometh by hearing and hearing by the Word of God." "How shall they believe except they hear?" But how can they hear if they do not have God's Word?

It has been found that there are still over 2,000 tribes without the Gospel. Moreover, these tribes have been located. We know where they are. I want you to think of them, if you will, as I mention them, and

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remember, no missionary is working among them and none of them have the Word of God. As a matter of fact, they have even heard the name of Jesus.

There are 626 tribes in New Guinea, 521 in the South Sea Islands, 350 in Africa, 300 in South America, 200 in Australia (Aborigines), 100 in India, 60 in Indo­ China and 60 in the Philippines. Hence, at least 2,000 tribes are still waiting in darkness and midnight gloom for the Gospel of Jesus Christ.

In Brazil alone there are 1,500 pure blood Indians and more than 100 tribes. Bolivia has almost 1,000,000 pure blood Indians. Peru has an Indian population of 2,500,000. In Colombia there are I 00,000 Indians, mostly in a savage and primitive condition. There are also 500,000 highland Indians in a semi-civilized state. But how are they to be reached? Only by the young people of our churches, our Bible Schools and our Seminaries. It is the young who can go. Mission Boards

everywhere are pleading for workers.

That is why I toured Great Britain and appealed to the young people there until 1,200 of them responded. That is why I have gone all over the United States and Canada. "The laborers are few." We must have more. That is why I am giving myself first and fore1nost to missionary work. The world must be evangelized. Our only hope is in the young people. Unless they go, the job will never be done for no one else can do it. God is call­ ing the young. The youth of our country must respond.

Let us remember that practically all the disciples were young men. Jesus chose them in their youth. They had their lives before them and they lived them for God.

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May we, too, accept the challenge. May we give our best. God had an only Son and He made Him a mission­ ary. Can we do less?

There are many who would go if they could be pio­

neers. They have read the life stories of men like Livingstone, Moffat, Carey, Judson, etc. My friends, may I say that the Missionary Societies are calling for thousands of pioneers right now, for they are still two thousand tribes to be evangelized. Why not concentrate on the unoccupied areas? Why not be a trailblazer?

When I was in Sumatra I heard of a town to which no one had gone, and I penetrated back through the jun­ gles until I reached it. Never will I forget the thrill that was mine as I crossed the threshold of that town, realiz­ ing that I was in all probability the messenger of the Cross to have done so. If I were a young man today, I would not want to go to a fields where others had laboured, except to become "oriented." I would ask, as Livingstone did, to be sent to new fields, for I would want to be the first to reduce the language to writing, translate portions of the Bible, and give the people the Gospel. I, too, would be a pioneer.

Why waste your life here in America or Great

Britain? Why settle down to the hu1ndrum and the monotony of making money? Why not get a vision? You can go where no one else has gone. You can invest your life in something really worth while. If you stay here, your will be treading on some- one else's toes. If you go out there, you will have plenty of elbow room. Why not live a life really worth while? You, too, can be a pioneer.

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Oh, I know what you are saying. I have heard it said again and again. You are quoting Act i. 8; but you are not quoting it right. This is the way you quote it: "Ye shall be witnesses unto Me first in Jerusalem, then in Judea; after that in Samaria, and last of all, to the utter­ most part of the earth." But that is not what it says. Let me quote it for you now: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It is not, "first," but "both." And what does the word both mean? It means at one and the same time, doest it not? In other words, we are to evangelize Jerusalem, and, at one and the same time, Judea, and San1aria, and the uttermost part of the earth. We are not to wait until we have com­ pleted the work here, before going there. We are to work both fields; the home and the foreign, together.

HOME OR FOREIGN-WHICH?

Do you realize that all can hear here, if they want to? Since the advent of radio, all anyone has to do, even in the most remote place is to tune in on a Gospel pro­ gramme and listen to the message. But I have been in countries where there are millions of people and no radio, either sending stations or receiving sets; and where the people could not hear if they wanted to. Why then be so concerned for those in the homeland, who for the most part are not interested, and so little concerned for those in distant lands who would be interested if they had a chance?

Think, if you will, of the hundreds upon hundreds of different organizations here at home for the propaga-

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tion of the Gospel. Then think of the few in foreign \

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lands. Itjust doesn't seem fair. We have concentrated on i

the home work and have forgotten those for whom nothing has been prepared. What would you do if you should see ten men lifting a log and if nine were on one . end and one on the other? Where would you help? Why on the end where the one was lifting, would you not? Need I say more? It is the foreign field that needs our help most.

This then is the most in1portant work of the hour­ to finish the unfinished task. "How shall they hear without a preacher (or missionary), and how shall they preach except they be sent?" Are we winning the battle against heathenism? It is for you to say.

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CHAPTER VI

WHY HAS THE CHURCH FAILED TO EVANGELIZE THE WORLD?

Turn, if you will, to the Word of God as it is found in John's Gospel, chapter four, verse thirty-five. "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to har­ vest." My friends, my heart burns within me whenever I read these words. How true they are even today!

Nearly 2,000 years have now gone by since Jesus Christ told us to evangelize the world and yet there are still two thousand tribes without the Gospel, while mul­ tiplied millions in countries like China and India-yel­ low, black and brown-have never once heard of Christ. At least sixty-five per cent of earth 's three billion inhab­ itants are still unevangelized.

God's commands are always accompanied by His enablements. We could have done it. He would not have mocked us by asking us to do the impossible. "The Gospel MUST be published among ALL nations." Why then has it not been done?

FIRST-BECAUSE OF THE ENEMIES OF THE GOSPEL

We are confronted today with enemies we have never faced before, and sometimes we wonder if we can overcome them. There are three especially with which we must contend. I refer to Nationalism, False

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Religions, and Communism.

Nation alism is manifesting itself in almost every country and it is making missionary work increasingly difficult. Its slogan is "Africa for the African, India for

the Indian, China for the Chinaman, etc.", and it is "'' determined to drive the white man out. Foreigners are looked upon with suspicion and even the missionary is

no longer welcomed.

False religions have always been the enemies of the Gospel, especially Mohammedanism and Roman Catholicism. Neither believes in freedom of any kind. Where Roman Catholicism is weak, it cries out for tol­ erance and freedom; as soon as it becomes strong, it becomes totalitarian and freedom i s unknown. Christians are persecuted, tortured and martyred wher­ ever it holds sway. It knows no mercy and shows none. Protestantism is the only religion that believes and prac­ tices freedom.

Co1mnunism is the most diabolical weapon ever devised by satanic ingenuity. It has spread faster than any other ism and it is attacking Christianity in every country. It boasts of a million followers in South America alone. This demon-inspired, atheistic move­ ment will never compromise. Its Iron Curtain cuts off all intercourse with the outside world and conceals the Red Terror within. It murdered John and Betty Stam and, whenever possible, it will silence anyone who attempts to preach the Gospel.

These then, are the enemies of the Gospel. But in spite of all opposition we must press forward, taking our orders form God alone. "Behold, I give unto you

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authority over all the power of the enemy" (Luke x. 19). There is power in the Gospel to overcome every foe and to evangelize the world. "The Gospel...is the power of God unto salvation to everyone that believeth" (Rom. i.

16).

SECOND-BECAUSE OF OUR EMPHASIS ON EDUCATION

Now I believe in education. Schools are necessary. There are those who must make up for their deficien­ cies somehow. Then there are men with natural talents, men like Moody, Philpott, and Gipsy Smith, who will succeed either with or without an education. Today we worship diplomas, we glory in degrees. Yet there are some inen who cannot make good even with degree.

Fransom sent Hudson Taylor one hundred new mi s­ sionaries. They had little or no education, and when Taylor saw them he wrote Fransom reprimanding him for sending them. Two years later he wrote again. He bad seen their work. They had made good, for they were Spirit-filled men, and God had given them the language and blessed their efforts, and he wanted more like them.

THIRD-BECAUSE OF THE MANY CLOSED DOORS

But what about the open doors? Why not enter them? We do not spend too much time praying for the closed doors to open, when there are so many doors still open, waiting to be entered. Paul, you remember, turned from the closed doors, one after the other, and entered those that were open. There are open doors everywhere.

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Let us enter them and leave God to open the closed ones ·. t!

Now the best way to do that today is by means of

in His ovvn good time. He knows where and when He wants us to work, and He will make it plain.

FOURTH-BECAUSE WE HAVE NOT SENT OUT A SUFFICIENT NUMBER OF MISSIONARIES

The problem is still one of labourers. In China there are vast harvest fields and they have to be reaped by hand; yet they are always reaped. Why? Because every man, woman, boy, and girl, able to carry a sickle, goes to work; hence, there are labourers in abundance.

Our Lord recognized that problem. He said, "The harvest is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. ix. 37,38). If we had a sufficient number of labourers, the job could be done, but we have always been short-handed. Today, with our increased population, the labourers are relatively few, as they were in the days of Jesus. That is why we are continually appealing to young inen and wo1nen to vol­ unteer for missionary service. We must get inore labourers.

FIFTH-BECAUSE WE HAVE NOT FOLLOWED THE PAULINE METHODS

In 2 Timothy ii. 2, the Pauline n1ethod stated: "And the things that thou hast heard of me among many wit­ nesses, the same commit thou to faithful men, who shall be able to teach others also."Paul 's method was to teach others, and they in turn were to teach still others; thus workers were provided, workers trained and equipped.

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Bible Schools. The first thing we should do when we get to a foreign field is to establish a Bible School and train workers that are available. As soon as they have been won to Christ, send them out as evangelists to their own people. The native hi1nself is the key to the situa­ tion. The foreign missionary can never hope to evangel­ ize the world. The day will never come when we will be able to put a missionary from the homeland in every village, town and city throughout the world.

Jesus, you remen1ber, trained the twelve; then the seventy. Paul never became a pastor. He won converts, ordained elders, and passed on. He placed the churches under native leadership, and made them self-supporting from the very first. They were living organisms. Living organis1ns will grow.

In Acts, chapter xix, verses eight to ten and verses eighteen to twenty, we have a marvelous example of the Pauline inethod. In two short years, we are told, all those in Asia heard the Gospel. Asia covered a territory of approximately 50,000 square miles. There was a mighty revival. Books belonging to various false cults were burned publicly. The upheaval was so great that books costing thousands of dollars were burned.

How did it happen? Paul took charge of a school and taught every day. Most certainly he did not travel throughout Asia and evangelize the country himself. So far as the record goes, he stayed in one place, but he taught others; then they in turn went everywhere preaching the Gospel, with the results described in the nineteenth chapter. Wherever he went, he "preached

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and taught" (Acts xiv. 21). That method cannot be improved upon. It will work everywhere.

The West Indies Mission has proved it. They started in Cuba with a Bible School. Not a church, mark you, but a Bible School. Then they went to Haiti and estab­ lished another. Later they put one in the Dominican Republic and another in Jamaica. Now they are starting a fifth in one of the French Islands. What has been the result? The students in hundreds have gone from their Bible Schools throughout the length and breadth of the Islands of the West Indies, and more than 80,000 have been won to the Lord Jesus Christ.

The old method had been followed for decades. Churches had been built in the larger towns and cities, but the country districts, where most of the people lived, were left untouched and unevangelized. The West Indies Mission went in. The Pauline method was adopted. Now annual conferences number over 7,000, so great has the Word of God grown and multiplied.

In Ethiopia, the missionaries had made but little headway. There were only a handful of believers when I was there. Then the natives themselves took over and during the Italian occupation, in spite of imprisonment, floggings, and martyrdom, 20,000 were brought to Christ without the help of a single missionary. Today there are 50,000 Christians and 300 native churches. What a miracle! That is the ideal way. It is the only method that really succeeds.

Such a method cuts down expenses. The natives can live cheaper. No furloughs are necessary. They can be supported by their own churches. Foreign funds are not

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required. All we have to do is support the missionary and his work, and leave it to the natives to do the rest. The work then becomes self-supporting, self-govern­ ing, and self-propagating. That is the Scriptural way. The Pauline method cannot be improved upon.

SIXTHBECAUSE WE HAVE NOT BEEN CONVINCED THAT THE HEATHEN ARE LOST

If they are not lost until they hear, then we had bet­ ter leave them as they are. If only those who definitely reject Christ are to perish, we should never tell them about Him. Better to leave them in their ignorance than to bring them under condemnation. But the teaching of the whole Bible is that men without Christ are lost and that their only hope of salvation is in the Gospel.

Paul speaks of the heathen world in these words: "in trespasses and sins, children of wrath, having no hope and without God (Eph. 2. 1,3,12)." Could language be plainer? That is their condition. They are irretrievably and eternally lost.

Now there are two passages that settle it once and for all. The first is Acts iv. 12, where it reads: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." None of their gods, none of their reli­ gions can avail. The names of Mohammed, Confucius, Buddha, and all others are ruled out. Christ, and Christ alone, can save.

The second statement is found in John xiv. 6, where Jesus says: ''No man cometh unto the Father but by ME." There is no other way to God. Christ of damna-

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tion. "I am the Way," He declares. No one else can be. N o one else is. If the heathen are not lost, then these two verses do not n1ean what they say.

But you say it is unjust. You find fault with God. You think a God of love would not and could not per- 1nit it. Does God owe us salvation? If so, then it is not of grace at all. He is simply paying a debt. But we deserve nothing. It is all of grace.

My friend, you can rest on one great statement

and it is this: "Shall not the Judge of all the earth do iight?" I do not know what He will do, but I do know that He will be absolutely just. He will do right. I can leave it in His hands. And when at last I find out what He has done, I will be completely satisfied, and I will say, "He did right. He did what I would have done had I been in His place." We will agree with the verdict of the angel: "True and righteous are Thy judgments" (Rev. xvi. 7).

We all want to do the will of God, and we know that

there is nothing nearer to His heart than the evangeliza­ tion of the world. If we have failed in the past, that is no reason why we should fail in the future. Let us then to our task. Let us work while it is called today. The world must be evangelized. Why not complete it in our own generation?

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( CHAPTER VII

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HOW GOD TAUGHT ME TO GIVE TO MISSIONS

'Give according to your income lest God make your income according to your giving."-Peter Marshall.

I had been pastor of a large Presbyterian Church in the City of Toronto. One day I resigned and became pastor of a church that knew how to give in a way I had never known.

I co1nmenced my pastorate on the first Sunday of January. The church was holding its Annual Missionary Convention. Now I knew nothing about a convention. I had never seen one in all my life, so I just sat on the platform and watched.

The ushers were going up and down the aisles giv­ ing out envelopes. Presently, to my ainazement, one of the ushers had the audacity to walk right up the aisles and hand me-the pastor--one of the envelopes. I sat there holding it in my hand. Never will I forget that moment. I can still remember it as though it were yes­ terday.

I read it: "In dependence upon God I will endeavor to give toward the Missionary Work of Church $...each month for a year." I had never read such a staten1ent before. I did not know that that morning God was going to deal with ine and teach me a lesson that I was never to forget, and that I in turn was to teach scores of other churches all over the country in the years to come.

At first I started to pray. I said, "Lord, I can't do anything. You know I have nothing. I haven 't a cent in

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the bank. I haven't anything in iny pocket. This church only pays ine $25.00 a week. I have a wife and a child to keep. We are trying to buy our home, and everything is sky-high in price."All that was true. The First World War was on.

"I know that," the Lord said. "I know you are only

getting $25.00 a week. I know you have nothing in your pocket and nothing in the bank."

"Well, then," I continued, "that settles it. I have

nothing to give."

It was then the Lord spoke. I will never forget it. "I am not asking you for what you have," He said.

"You are not asking me for what I have, Lord? Then what are you asking," I replied.

"I am asking you for a Faith Offering. How much

can you trust Me for?"

"Oh, Lord," I exclaimed, "that's different. How much can I trust Thee for?"

Now of course, I knew nothing at all about a Faith­

Promise Offering. I had never given such an offering in my life. But I knew the Lord was speaking. I thought He might say $5.00 or perhaps even $10.00. Once in my life I had given $5.00 to missions. But never more. I almost trembled as I waited for the answer.

Presently it came. Now I am not going to ask you to believe that God spoke to me in an audible voice, but He might just as well have done so. I was scarcely con­ scious of the congregation, as I sat there with my eyes closed, listening to the voice of God. God was dealing with me that morning, though I did not realize it at the time.

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"How much can I give?" I asked. "Fifty dollars."

"Fifty dollars!" I exclaimed. "Why, Lord that's two weeks' salary. How can I ever give $50.00?"

But again the Lord spoke and it was still the same amount. It was just as clear to me as though He had spo­ ken in an audible voice.

I can still remember how my hand trembled as I took my pencil, signed my name and address and wrote the amount of $50.00.

To this day, I don't know how I ever paid it. All I know is that every month I had to pray for $4.00, and every month God sent it in some miraculous way. At the end of the year I had paid the entire amount-$50.00.

But this is what I want to make clear: I received such a blessing, there can-ie to iny heart such a fullness of the Spirit, it was such a thrill, that as I paid the final amount, I realized that it had been one of the greatest experiences of my life.

God blessed me greatly for giving a Faith-Promise Offering. This motivated me to double my offering to

$100.00 at the next convention.

Then at another Convention, I doubled the ainount again and gave $200.00. Then the church raised my salary and I received more than I had given. You see, you can't beat God giving. At another Convention I doubled it once more and gave $400.00. Then, at another Convention, I doubled it once again and gave

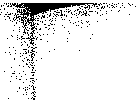
$800.00.

From that day forward, I have been increasing the amount and sending thousands upon thousands of dol-

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lars to the Bank of Heaven each year. If I had waited until I had the money, I never would have given it,

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cash offering for anything. With a cash offering I received little blessing, but with a Faith-Promise

because I never would have had it. But I gave it when I . 1

didn't have it. I gave a Faith-Promise Offering and God honored it.

A FAITH-PROMISE OFFERING

Paul, as you remember, convinced the church to promise a certain amount and he would then give them a year to pay it. As the year drew to a close, he would send Titus or someone else to remind the church of the promise they had made, so he would not be ashamed of them when he arrived to collect it. Then at the end of the year, Paul would come and collect it. Therefore, a Faith-Promise Offering is a Pauline offering and God blesses it. (See chapters 8 and 9 of 2 Cor. In Living Letters.)

Have you ever given a Faith-Promise Offering. It does not require any faith to give a cash offering. If I have a dollar in my pocket, all I have to do is to tell my hand, find the dollar, take it out, and put it in the offer­ ing plate. I don't have to pray for it. I just give it.

However, with a Faith-Promise Offering it is entire­ ly different. I have to pray about it and ask God how much He would have me give, and then trust Him for it, and month by n1onth, go to Him in prayer and ask Him for the amount promised, and wait upon Him until it comes in. That is the offering that brings the blessing.

The Faith-Promise Offering is the only kind of an offering I have taken up for missions in all these years, nearly half a century now. I would never go back to the

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Offering I receive much blessing. In our Annual Missionary Convention we never receive more than

$7,000.00 in cash, but we receive over $400,000 in Faith-Promises.

Many churches that will not give Faith-Pron1ise

Offerings. They are not interested in scriptural giving. These churches will not obligate themselves for the def­ inite support of their missionaries. They simply divide whatever cash comes in, between various missionary societies. They do not have to trust God for anything. IF the money comes in, they give it. But since there is no need to exercise faith, there is no burden or responsibil­ ity. I do not like that kind of giving. I believe that every individual church should obligate itself in faith before God for a certain definite amount, and pray until that amount has been received.

I do not believe in pledges. I have never taken up a pledge offering in my life. What is the difference, you ask, between a pledge offering and a Faith-Promise Offering? A pledge offering is between you and a church, between you and a missionary society, and some day the deacons may come along and try to collect it, or you may receive a letter asking for it. In other words, you can be held responsible for a pledge offering. A Faith­ Promise Offering, on the other hand, is between you and God. No one will ever ask you for it. No official will ever call on you to collect it. No one will ever send you a letter reminding you. It is a promise made by you to God, and to God alone. If you are unable to pay it, all

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you have to do is tell God. Give Him your excuse, and if He accepts it, you do not have to pay.

I have gone to many a church that has been opposed to a pledge offering, but as soon as I have explained the nature of a Faith-Promise Offering, all opposition has disappeared. Those who have been most antagonistic toward a pledge of any kind have been perfectly willing to accept the plan of a Faith-Promise Offering, and God has accomplished wonders. I believe we could get all the missionary money we need if we would take up Faith-Promise Offerings in all our churches.

How can the church know how many missionaries to accept for support unless you make a Faith-Promise? You are not behind the missionary policy of your church if you do not cooperate in the program. The only men who ever become officers in the The Peoples Church are those who are backing the world-wide mis­ sionary work of the church.

THE MAN IN MINNEAPOLIS

I was holding an evangelistic campaign in Minneapolis in the great church where the Rev. Paul Rees was pastor. Large crowds gathered night after night, sometimes capacity audiences. Many souls were saved and there was much spiritual blessing.

As I stood by the pulpit at the close of one of my services,-after having pronounced the benediction-I saw a well-dressed business man approaching me.

"I owe everything I am and everything I have to you," were his words of greeting. I looked at him in amazement.

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"You owe everything you are and everything you have to me?" I repeated. "What do you mean? I don't understand."

Briefly he told me his story, a story that I have never forgotten.

"I was in Toronto," he said, "your city, and I was out of work. I found myself in debt. It was in the days of the depression. I could not find anything to do. I kept sink­ ing lower and lower, finding it impossible to get a job.

"At last," he continued, "my two daughters left me, then my wife left me, and finally I became an ordinary bum. I was so low that I could hardly reach up to touch bottom.

"One day I was walking along Bloor Street and as I passed The Peoples Church I heard singing. The doors were open, and having nothing else to do, I walked in and sat in a seat near the back of the church.

"You were holding one of those missionary conven­ tions of yours and you were in the pulpit. You were making some of the most amazing, nonsensical, and foolish statements I had ever heard in my life. You were saying, 'Give, and it shall be given unto you. You can 't beat God giving. God will be no man's debtor.'

"I listened," he said, "in utter amazement. There I was, down and out, with nothing, and you were stating that if I would give I would get. Just to see whether or not you were telling the truth, I took one of your envelopes from a passing usher and I filled it in, prom­ ising to give God a percentage of all He might give me in the days to come. That was easy, of course, because I had nothing.

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"But then, to my amazement, things began to hap- ·' pen and happen fast. Within a few hours I had a job.

When I got my first money I gave the percentage I had promised to God. A little later on I got a raise in pay, then I was able to give a larger amount. After a while I . got another job with still better wages and then I gave more. It was working, and working wonderfully, so I kept on. Every week I faithfully gave God the percent­ age I had pron1ised Him.

"In due time I got another suit of clothes. I was able to dress better. After a while my wife can1e back to m.e. Then my two daughters returned to me, and before many months had passed, I had paid every debt, for again iny salary had been raised.

"To cut a long story short, I am now a prosperous business man, living in Minneapolis. We own our own home. My wife is with me and my two daughters. I have a bank account. I am not in debt. What you told me when I was down and out was absolutely true."

My friends, I have had this experience again and again. God will be no man's debtor. "Give, and it shall be given unto you."You can't beat God giving. "There is that scattereth, and yet increseth; and there is that withholdeth more than is meet, but tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself " (Proverbs II:24-25).

During th days of the depression, hundreds of men came to my office for a hand-out, or a shake­ down for the night. Many a time I asked them this question: "When you were earning money, did you square with God? Did you give God that which

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belonged to Him?" Never once did I have that ques­ tion answered in the affirmative. Every man who came for a handout had to admit that he had not squared with God in the years of prosperity.

You just cannot get away from. it. It is one of the unchangeable laws of God. You square with God and God will square with you. You give to God in days of prosperity and God will give to you in days of depres­ sion. You withhold from God in days of prosperity and God will withhold from you in days of depression. If you faithfully give to God you will never find yourself in the bread-line. Just why it works like that I do not know, but I know it does.

THE SEA OF GALILEE AND THE DEAD SEA

When I was in Palestine, I traveled from Jerusalem down the Jericho Road. I passed the ruins of the ancient city of Jericho and went on to the Jordan River where Jesus was baptized. I wanted to swim across the Jordan at that point and I did so. Then I continued to the Dead Sea where I had another swim. Traveling north, I came at length to the Sea of Galilee and there, too, I indulged in a swim. As I stood on the shore, I thought of the difference between the two bodies of water; one, the Sea of Galilee, teeming with life, the other, the Dead Sea, stagnant and lifeless. "Why," I asked myself, "the difference?"

The Dead Sea takes in and takes in, but it never gives out; hence it is stagnant. The Sea of Galilee takes in but it also gives out; hence, it is filled with life; and its water is fresh.

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There you have a perfect illustrati on of the mis­ sionary church and the church that is not interested in missions. The latter takes in but it uses everything on itself. It never gives out. Hence it is filled with all sorts of loathsome creatures like a stagnant pool­ criticism, gossip, fault-finding, division, and strife, etc., etc. The mi ssionary church takes in, but it also gives out. Hence it is alive and aggressive and God's blessing rests upon it.

The same is true of the individual. The one who keeps everything for himself and refuses to share it with others, becomes a stagnant pool-a Dead Sea, a bless­ ing to no one. The one who invests in foreign mission­ ary work, is living an abundant life. It is for us to decide whether our lives are to be syn1bolized by the Dead Sea or the Sea of Galilee.

WHERE ARE YOU LAYING UP TREASURE?

You are either laying up treasure in Heaven or upon earth. Everything you have you must ultimately lose. Everything you invest in the souls of men, you will save. You are going to enter Heaven either a pauper, having sent nothing on ahead, or as one who is to receive an inheritance, made possible by contributions laid up while still upon earth.

It reminds me of a legend of a very wealthy woman and her coachman. She was expecting 'a mansion in Heaven, but she was led past the mansions to a little humble abode. Upon inquiring as to the owner of one of the mansions, she was told that her coachman was to live there. When expressed amazement and disappoint-

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rnent, she was informed that he had been sending n1ate­ rials all his lifetime by investing his money in the souls of men, especially in foreign lands; but that she had sent up almost nothing and that they had been forced to do the best they could with the material that they had.

Some of us are getting on in life. We have a very short time left in which to lay up treasure in Heaven. We had better start now or it will be too late. Everything we can send on ahead will await our arrival and we will receive it back, with dividends.



MONEY WILLED BRINGS NO REWARD

A great many people have an idea that they can "will" their money to missions and that they will then be entitled to a reward. Do you know that God never promises a reward for those who give away their money after they are dead and gone? Why should they be rewarded for that which they cannot help doing? God says very definitely that we are rewarded for "the deeds done in the body." In other words, we are rewarded only for what we do while we are still alive.

I want to know what my money is doing. I would not want to will it to missions and then have my rela­ tives fight over it after I had gone, and lawyers get the most of it. I want to be sure that most of it goes now for the things in which I am interested. I want to give it, year by year, while I am still alive. Otherwise, I know there will be no reward.

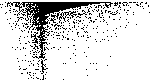
THE MEANIN G OF SACRIFICE

Do you know the meaning of sacrifice? I will never

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forget a little girl by the name of Grace. She was saved ! in Dale Presbyterian Church when I was in my twenties. j Her heart was.in India. One day her mother told her she · \



was going to buy her a new top coat. The one she was wearing was thread-bare. She had worn it for six years. But Grace begged her mother to give her the money, stating that she could wear her old coat for one more winter. Her mother did so and Grace sent it to her mis­ sionaries in India.

Before I left Dale, Grace was taken ill. On her death­ bed she made her mother promise to sell all her clothes, such as they were, and send whatever she got to India. The mother, with tears in her eyes, promised. I would like to be standing somewhere near the throne when Grace gets her reward. Her heart was in India and her money fol­ lowed her heart, regardless of sacrifice. Do you, my friend, know anything about that kind of sacrifice?

THEY SHALL SHARE ALIKE

Suppose a child should fall into a well, who would get the reward for the child's rescue, the one who held the rope and lowered the other to the bottom, or both? God says they will share alike. The one who stands at the top and makes it possible f'or the other to go down into the well in the order that the child might be rescued is just as much entitled to the reward as the one who goes down. You may not be able to go down; you may never see the foreign field, but you can hold the rope. You can make it possible for someone else to go. You can send a substitute; and if you do, if you give your rnoney, your reward will be just as great as the reward

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to those who actually go.

Everyone must be in the bucket brigade. You may not be the one who throws the water on the fire at the end of the line; you may be somewhere in the center passing the bucket. Or you n1ay be dipping up the water. The question is, are you in the line? Do you belong to the bucket brigade? Are you doing something? Or are you merely a spectator? Our motto must be: "Every Christian a Missionary."

WHAT HAVE YOU DONE?

"God so loved the He gave." He gave His only Son. He gave Heaven 's best. What have you given? Have you given yourself? Have you given your children? Have you given your prayers? Have you given your money? Have you given anything? What have you done for those in darkness and inidnight gloom?

The n1artyrs gave their all; they gave their lives. I have preached in a Ro1nan arena where fifty thousand Christians there and in other arenas, were thrown to the beasts or crucified; many of them made human torches, for their faith in Christ. I have stood on the sand once red with their blood. In the midst of the flames they cried out, "Christ is Victor!" They gave their all. What have you given?

HOW MUCH SHALL I GIVE

If I refuse to give anything to missions this year, I practically cast a ballot in favour of the recall of every mtSs1onary.

If I give less than heretofore, I favour reduction of

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the missionary forces proportionate to my reduced con- tribution. · ;



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If I give the same as formerly, I favour holding the

ground already won; but I oppose any forward move­ ment. My song is "Hold the Fort," forgetting that the .··.· Lord never intended His army to take refuge in a fort.

All His soldiers are commanded to "Go".

If I increase my offering beyond former years, then I favour an advance movement in the conquest of new territory for Christ.

--Quoted by permission

JOHN CHINAMAN

John Chinaman was standing beside and Atheist. Said the Atheist to the Chinaman: "John Chinaman, what will be the first thing that you will do when you get to Heaven?"

Said John Chinaman: "When I first get to Heaven I am going to walk the golden street of Heaven until I find the Saviour, and then I will fall down and worship Him for having saved my soul."

"Fine!" sneered the Atheist. "And then, John Chinaman, what next will you do?"

"Then," said John Chinaman, "I will walk the streets of Heaven again until I find the missionary who came to my country with the Gospel. I will grasp his hand and thank him for his part in my salvation."

"What then will you do, John Chinaman?" enquired the Atheist.

"Then," responded John Chinaman, "I will search

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the streets of Heaven again until I find the man who gave the money to make it possible for the missionary to come, and I will grasp his hand, and thank him for his part in my salvation."

With that the Atheist turned on his heel and walked

away.

My friend, will there be any John Chinaman from any country in the world, who will come up to you and thank you when you get to Heaven? Will no one recog­ nize you except a few of your own relatives and friends? I can think of no greater joy that could come to my heart in Heaven than to have multitudes of yellow peo­ ple stop me every now and again and say to me: "We are in Heaven because you challenged young people to go. You raised missionary money. You came to our country with the Gospel. Now we want to thank you for your part in our salvation." That, my friend, will be my

greatest joy in Heaven.

Will it be yours? Will anyone ever express his or her appreciation to you for what you did? Will there be any­ one from the heathen world who will recognize you? Not if you have invested something in the Regions Beyond.

Give according to your income lest God mak.e your income according to your giving.

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CHAPTER VIII

HOW CAN WE EVANGELIZE THE WORLD IN THIS GENERATION?

If I were to choose a text I woul d turn to Mark 13:10-"The Gospel- -The Gospel must-The Gospel must first-The Gospel must first be published--The Gospel must first be published among all nations."

I wish I could spend at least half-an-hour on every one of these statements, for each one is of paramount importance, but I only have time to deal with one. As a matter of fact I am going to e1nphasize just one word, the word "published." "The Gospel inust first be pub­ lished among all nations."

I believe it is God's plan that every ni.an should have the Gospel in his own tongue, and yet there are 2,000 l anguages into which no portion of the Word of God has as yet been translated. In English there have been more than 500 revisions. Why should they be denied?

Do you realize that you owe everything you are to the printed page? Had it not been for the Word of God you would not have been a Christian. The Bible says, "Faith cometh by hearing, and hearing by the Word of God." How then can we expect the heathen to hear and be saved if they do not even have it?

What was it that gave us the Refonnation? You say it was Martin Luther's preaching. I do not believe it was. Martin Luther wrote nearly 100 books and circu­ lated them throughout Western Europe, and, as a result of the writings of Martin Luther, there came the

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Reformation. Where would you have been today if it had not been for the Reformation? The Dark Ages would still be upon us and you in all probability would be a Roman Catholic.

I believe that the greatest miracle of our day and generation is the increasing literacy around the world. Have you any idea at to how many people learn to read every seven week? Let me tell you. Three million peo­ ple learn to read every seven days. What doest that mean? It means that last week three million people who could not read one single word are able to read this week. It means that next week another three ni.illion people who cannot read a single word this week will be able to read next week. Three million people every week-one hundred and fifty inillion people a year.

That has never happened before in the 6,000 years of man's history on earth. Up until our generation only a handful of people have been able to read in compari­ son to the vast multitudes unable.

THE COMMUNISTS HAVE THE ANSWER

But what are they going to read? The Communists have the answer. They know something of the power of the printed page.

Do you know that the Communists printed two pieces of literature in a single year for every man, every woman, every boy, and every girl, on the face of the earth? What other nation has done that? No other nation has, but the Communists have.

Why, they even boast of having taken China by means of the printed page. For twenty-five years before

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the Russian Revolution the Communists poured their i

literature into Russia. I Some time ago the United Nations gave the number

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of different books printed by five of the leading nations of the world. Which nation do you think came first? ... Russia came first with 60,000 different titles. Which nation came second? The most literate nation on the face of the earth-Japan-with 24,000 titles. Great Britain came third with 19,000 and India fourth with 18,000. Which nation do you think came last of all? The United States of America. During that year America only printed 12,000 different titles. Now, tell me, vvhich nation believes in the power of the printed page? The United States with 12,000 or Russia with 60,000?

Do you know that during one year Russia printed no less than one billion books and translated 5,000. During the same year the United States only translated 800 and Great Britain 600. Again I ask, which nation believes in the power of the printed page?

Gandhi 's grandson-Gandhi of India-said the other day in Los Angeles, "The missionaries taught us to read, but the Communists gave us the books." Think of it, if you will. "The missionries taught us to read, but the Communists gave us the books." Why didn't the missionaries give them the books? Because the church­ es that had sent out the missionaries had never caught the vision. They had failed to place the ammunition in the hands of the missionaries. So, after having taught the people to read, they allowed the Communists to come along and supply the reading material.

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JEHOVAH'S WITNESSES ARE ON THE JOB

Yes, and let me tell you something else, believe it or not, the False Cults are on the job.

Do you realize that Jehovah's Witnesses have the

largest religious printing press in the world? Why is it that the Christian Church does not have the largest press? Simply because the Christian Church has never realized the value of literature. Do you know how many magazines that one press prints every minute? Every sixty seconds that one press produces 500 magazines (eighty-four million in a single year). Where are these magazines circulated? Through the English speaking world? Yes. But mainly in the Orient, Asia, Africa and South America.

Are Jehovah's Witnesses getting results? Does it

pay to get out the printed page? Jehovah's Witnesses held a Baptismal Service in New York some time ago, where, at that one service they baptized 7, 136 converts. How many has your church baptized? How n1any have all the churches of America baptized? How many were baptized on the Day of Pentecost? Less than half that number. And this is the point: every convert was won by the means of the printed page. Does it pay? Jehovah's Witnesses think it does.

Did you ever see the little inexpensive Kingdom

Halls that Jehovah's Witnesses have? You have never known them to build a cathedral. Why? Because they realize that the message is more important than the building. Therefore, they put their money into the mes­ sage, not into the building.

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That is where the Christian Church has made its greatest mistake. We have been putting out money into buildings instead of the message. It is the message that is dynamite. "The Gospel is the power of God unto sal­ vation." Not the building message.

In one year, according to the National Council of Churches, there were built in the United States of America, 6,000 new churches at a cost of one billion dollars. When I read that, I said to myself, "I wish I could somehow stop that building programme for just twelve months and get my hands on that billion dollars. If I could put that billion dollars into the Message, this world, I believe, could be evangelized within a matter of years." Now I am not against building new churches. I think we ought to build adequately for our needs. But I am against building luxurious cathedrals when the world is so desperately in need of the message of God's salvation.

Do you know what one billion dollars would do? It would put a New Testament in every home on the face of the earth.

How many church buildings were there when the Apostle Paul commenced his great missionary work? Not one. Yet we think we must have Home Bases before we can do anything. Paul went out before even a single church building had been erected.

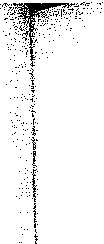
My friends, we will have to decide whether we are going to put our money into the building or into the message if we are ever going to evangelize the world.

During a single year the Seventh Day Adventists invested $21,000,000 in the printed page in 218

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languages. They, too, believe in the power of the mes­ sage.

WORLD LITERATURE CRUSADE



That is why I became interested in the world Literature Crusade. They are out to place the Gospel Message in every home in a given country, thus reach­ ing every family and, ultimately, every creature with the Gospel. They do it in a systematic way so that no one will be overlooked.

The messages are not printed in America because they would then be foreign and, on account of the rising tide of nationalism, nothing foreign is acceptable.

They are printed in foreign countries-the country of distribution-because the work can be done so much cheaper, less than one-fifth the cost in America.

If the messages were printed in America, there would be transportation and duty charges and these they want to avoid.

How much do the missionaries pay for them?

Absolutely nothing at all. They get the literature free­ of-charge. All they have to do is to agree not to miss a single home in their territory.

The messages are not printed in thousands, they are

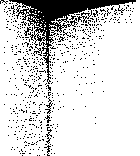
printed in millions. It is a world task and it requires a world vision.

The work has been almost finished in Japan. Ninety

per cent of the homes where 94 million people live have had a Gospel message. What has been the result? No less than 329,000 Japanese have written in asking to be enrolled in a Bible Correspondence Course, requesting

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more literature, or enquiring about the way of salvation according to Rev. Ken McVenty, who lives in Japan and



directs the work.

Most homes in South Korea, so far as we know have had a Gospel Message. What has been the resul here? No less than 400,000 Koreans have written in idicati?g their interest in the Gospel, requesting addi­ tional literature, and asking to be enrolled in a Bible Correspondence Course.

How could you get results like that in any other way? All the missionaries in a given country could not produce such results. The printed page is God's method for our day and generation.

Jesus said "every creature." The only way you can reach\_ every creature is to reach every home and fainily. That is hy I endorse Wycliffe Bible Translators. They are obeying the command to give every tribe the Word of God. There is no other way that I know of to carry out our Lord 's orders.

In some areas it only costs 14¢ to win a soul to Jesus Christ by means of the printed page. That means that there is no cheaper way to carry on missionary work. If we can systeatically put a copy of the printed page in every home in a country we will have reached "every creature" in that country, for we will have reached every member of the family. Our missionaries can organize a group of workers and send them from door to door, from house to house, with the message. That was Paul's method and therefore it is Scriptural. He evangelized from "house to house," so as to reach "every creature" with the Gospel. We cannot do better than to follow his exainple.

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BEHIND THE IRON CURTAIN

My books are now in 100 different languages and we are putting them into more all the time. My Gospel Messages are going out in hundreds of thousands. I believe the work of tract distribution should be followed up with a booklet containing a Gospel Message.

Recently I had three books published in the Polish language in Warsaw, Poland, behind the Iron Curtain. That was a miracle. These are now being distributed all over Poland by the 280 churches that are still open. I do not write off a country simply because it goes behind the Iron Curtain, the Bainboo or the Purple Curtain. If I cannot send in missionaries, I may be able to send in the Gospel. It is the Gospel that is the power of God unto salvation.

Some time ago a certain Bible School sent its stu­ dents out to a very busy street to give out gospel tracts on the sidewalk. Do you know what happened? Within ten minutes' time the whole of the street was simply lit­ tered with tom Gospel tracts. The people had taken them, had glanced at them, had seen that they were tracts, and then had tom them to pieces and thrown them away. That is how much the printed page is appre­ ciated in America.

I have traveled all over foreign countries. I have given out gospel tracts everywhere. I have seen thou­ sands upon thousands of tracts distributed. Do you know, I have never yet seen a native tear up a Gospel tract or a Salvation booklet? When you hand a native in a foreign land a tract or a booklet, he will thank you for

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it most graciously, and then sit down right where he isin the train or the bus or the street carand read it unashamed. Literature is appreciated in foreign lands. That is why I am putting my money into "foreign liter- ature" rather than into literature of the country. . .



On one of our Russian fields the Chinaman called all the Pastors and Missionaries to the font, and taking one of my books in the Russian language, he tore it to pieces, after which he handed each Missionary and Pastor, just one page. That page was folded very care­ fully and put in an inside pocket and then taken back into the far Interior. There the missionary gathered the villagers around him and read it word for word; know­ ing nothing of what went before or what came after. It was read until many had me111orized it. Where there is a famine of the Word it is treasured as gold.

Let anyone take an auton1obile, load it with tracts, drive through France or Italy, or any other country, and just give out gospel tracts, and he will have a ministry that will count for Eternity. Even if he is unable to preach in the language of the people, God uses the printed page.

off the engine so that I would not miss a word, and then I tuned into London, England.

The Prime Minister only spoke for two or three

minutes, but he said something that I have never forgot­ ten from that day to this. Sir Winston Churchill, in speaking to the American people, said this: "Give us the tools and we will finish the job." From that day to this I have been going up and down the land, speaking to con­ gregations of all denominations on behalf of 44,000 Protestant missionaries, and I have been saying, "Give us the tools and we will finish the job."

That is what I say to you now. As fast as the money comes in, the message goes out. We have the workers. We have the organization. All we need are the funds with which to do the work. Have you ever invested in the printed page? Have you ever given anything to get the Message out? May God help you to do what you can. "Give us the tools and we will finish the job."

"GIVE US THE TOOLS"

It was during the time of the last World War. France had fallen, and the United States had not yet come in. Great Britain was standing alone with her back against a wall expecting almost instant invasion. Sir Winston Churchill, the Prime Minister, decided to speak direct­ ly to the American people. I was driving along the high­ way with my wife. I drew my car to the side and turned

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CHAPTER IX

THE PAULINE METHODS

The Student Volunteer Movement adopted as its

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MISSIONARY METHOD

During my world tours I made a very careful study of missionary methods. In many fields I found foreign missionaries acting as pastors of native churches-a thing unknown in Scripture. In one country, for



slogan: "The Evangelization of the World in This I

Generation." Well do I recall in my student days the enthusiasm of John R. Mott, Sherwood Eddy, Robert E. Speer and others. That was fifty years ago, and still the world is unevangelized. Why the failure? Did the Student Volunteer Movement attempt an impossible task? Not if the Pauline plan for world evangelism had been adopted and carried out.

For over a hundred years now we have been sending out missionaries to be pastors of native churches, and thus God's order has been reversed. Our methods as a Church have not been Scriptural. Hence, the world is still unevangelized in spite of all our efforts.

Paul, the greatest and most successful missionary the world has ever known, did not become a pastor. He traveled, preached, won converts, organized churches, placed them under native leadership, and passed on. He did not attempt to change the manners and customs of the people. The Gospel, where necessary, did that. He placed responsibility upon the natives themselves, made the churches founded self-supporting and self-propagating, and that from the very first. He founded no colleges, built no hospitals and erected no church building. The natives provided for their own needs.

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instance, I visited a number of leaders who had been sent out as missionaries, in some cases, twenty, twenty­ five and even thirty years ago. These men had settled down in various towns and cities, and after preaching for some time, had won a nu1nber of converts, whom they had organized into a church. And during all these years they had remained themselves in charge as pas­ tors. Consequently their influence had not been felt beyond the confines of their local work.

I do not mean to insinuate that these missionaries have not done good work. Certainly they have been a blessing to the locality in which their church has been situated. But after twenty, twenty-five and thirty years of service they have to admit that the country in which they have laboured for so long, and in some cases even the city in which they live and preach, is still unevange­ lized. What a tragedy! They became pastors of native churches instead of Pauline Evangelists.

What, then, should they have done? They should have followed the example of Paul. They should have kept the evangelization of the entire country constantly in mind, adopting the scriptural methods that would have made this possible. The business, the one and only business of the foreign missionary, is to train native workers, and put responsibility upon them. They should

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be appointed as evangelists or teachers according to . , their gifts and sent forth to evangelize their country. i

They should be ordained as pastors and elders and placed in charge of churches. Each church should be

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self-governing, and like a hive it should repeatedly i

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swarm. Thus new churches would be constantly spring­ ing up and in a short time the entire country would be evangelized.

In one country I visited, I found a number of foreign inissionaries who had become pastors and were unwill­ ing to allow their young men, gifted though they were, to go from the inother Church in order to evangelize other sections of the country.

The Missionary Societies that see Paul 's vision are endeavoring to adhere strictly to scriptural methods. They are keeping Evangelism to the forefront. They are not specializing in hospitals, for they realize that insti­ tutional work is the responsibility of the State. There are many hospitals in the foreign field in which no spiritu­ al work is allowed. They are not building colleges, for they do not believe in educating the unsaved. Moreover, they have learned from experience that education in the hands of an enemy of the Cross is a most dangerous weapon. In fact, most of the trouble in China and India, as well as other countries, comes from the student class. Nor do they establish Theological Seminaries. To put a native through a long course of study is to rob him of his vision, turn him into a student and send him forth with a superiority complex. All that a man needs to begin with is a knowledge of the fundatnental truths of the Gospel and how to give them out. If a country is to

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be evangelized it n1ust have Evangelists. The one and only thing to do is to preach the Gospel. "Go ye into all the world, and preach the Gospel to every creature," co1nmanded Jesus. Preach it everywhere, in the bazaars and market places, on the street corners, in halls and homes, anywhere, everywhere, but preach, preach, preach, and preach the Gospel, for the Gospel is the power of God unto salvation.

NATIVE BIBLE SCHOOLS

Hence, in one country there was established a sort of Home Bible School, where an evangelistic course of intensive Bible Study lasting only three months was given. So short was the tenn that none of those taking the course had time to become students. They remained Evangelists. And at the end of the three months the fire was burning brighter than at the beginning. As Evangelists they were then sent forth to preach the Gospel over a widely scattered area. After they evangel­ ize for a year, they were brought back for another three or four months of intensive training. Then sent out again. Most foreign missionaries seem afraid to trust the native worker. I remember one such. His furlough was long overdue, but he hesitated to leave. For years past he had tak:en full charge of the station and was alone responsible for everything. Not a single native worker had he trained. At last the hour arrived when he was

simply co1npelled to go.

It so happened that a visiting missionary was spend­ ing a few days with him, one who knew and practiced scriptural method. Seeking to solve the problem the vis-

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itor requested his much worried friend to call the lead !

natives of the congregation before him, with a view of \

ORDAIN ELDERS

But now for God 's plan for the establishment of

finding out which of them, if any, could be entrusted ·

with the responsibility.

Then, to his amazement, his visiting friend took this untrained and doubtful martial and appointed each one to a position of trust. One was to be the pastor, another the treasurer, a third the superintendent of the entire work. Others, evangelists, elders, etc. Thus each one, to his own surprise, was given a responsible position. The tired, overworked missionary took his furlough. A year passed by. At last he returned expecting a to find a dis­ aster. To his amazement he found that every man had made good. The work had prospered as never before. Scores of souls had been won to Christ. The Church was in a flourishing condition. For miles around the

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| --- | --- | --- | --- | --- |
| country had been | evangelized. | Money | had | been |
| contributed, repairs | made to the | church, | and | other |
| chapels erected. |  |  |  |  |

The natives for the first time in their lives had been made conscious of their responsibility. In fear and trem­ bling, unused to being trusted, they had gone about their work, but it was the scriptural method and God blessed. What a revelation to the missionary who thought he had to do it all and hence could not be spared!

The reason so many missionaries are content to settle down as pastors is because they only see their own local work; whereas their vision should take in, not merely the village or town in which they labour, but the whole country. Their task is not only the evangelization

of their own community, but a nation.

local churches. How is it to be done? That is to say, how is it to be done without foreign funds? What is the scrip­ tural method?

Paul, you re1nember, evangelized, won converts, formed them into little Churches, and appointed elders\_ Herein lies the secret. He took two or three men and placed them as elders over the flock. Now these men did not give up their daily occupations. But they became the overseers of the Church. They called the Church together for worship at regular intervals. They presided at the Lord's Table. They baptized the new converts. They read the Scriptures and led in prayer. They visited the sick.

Here, for instance, are a number of cities, towns, and villages. Our native Evangelists, Paul's co1npany, trained in our Bible School, commenced a campaign of evangelization. The Word is preached, tracts distributed, and personal work done, and finally, a number of con­ verts are won. But they are scattered over a wide area, and so they are formed into little groups, Churches. From each group the most gifted of the men are select­ ed and ordained as elders. Two will suffice. Three would be better. These elders are placed over their own groups. Thus the Church meets regularly under their leadership. They may not be able to preach, but one of them can read the Word. Another may be gifted to expound it. And all can pray.

These Churches will, of course, grow. That is, if

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they are normal, living organisms. When they become too large, they will just naturally swarm. Another little Church will be born. The elders already appointed have power to appoint others, and to organize other Churches. Thus they will multiply rapidly until, in a short time, there will be little Churches scattered all over the country.

Now a Church may become strong enough in cer­

tain centers to require the whole ti1ne of a pastor. The pastor may be one of the elders, who, if necessary, can be trained in the Bible School. Or he may be one of the Evangelists already trained. He is now supported by the native Church. He is not sent to a weak Church and supported by foreign money, but he is called to a strong Church and supported by the natives the1nselves.

In some districts converts have had no Communion for two or three years, sin1ply because there was not for­ eign pastor and bishop was not able to get around. For they had been taught that only properly ordained pas­ tors had authority to baptize and preside at the Lord's Table. Whereas, frotn among the1nselves, elders should have been ordained, who could have done everything required.

Never can we send out enough foreign missionaries

to evangelize the world. Never can we support enough native pastors to place one in every town and village world wide. But we can found a Bible School. We can send out a Dean. We can train native pastors and evan­ gelists. The evangelists can go everywhere, as Paul did, evangelizing. They can form the converts into local Churches even if there are only two or three at first.

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"For where two or three are gathered together in My Name, there am I in the midst of them," said Jesus. And that constitutes a New Testament Church. They can appoint or ordain elders fro1n among the converts that t)le life of the Church my be maintained and developed. These Churches can multiply and organize others. And thus whole countries can be evangelized.

THE NATIVE IS THE KEY

But let us turn, in closing, to Acts 14:23. Paul and his company of Evangelists had traveled from city to city, according to God's plan, and many converts had been won and churches established. They did not remain permanently anywhere, nor was there any thought of settling down as pastors. Later on they made a second tour, and later again a third. Thus they encour­ aged the churches. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on who1n they believed." And then-they left them.

The fact is, we have built "up" instead of "out." Such has ever been the policy of Roman Catholicism, and Protestantism has made the same mistake. In organization we have gone from laity and priest to pope, and in buildings, from homes and halls to cathe­ drals. God told us to build out, to evangelize, but, ignor­ ing His plan, we have built up. And so today we are over-burdened with property and top-heavy with machinery and organization.

Whereas had we followed the Pauline method, we would have found the burden light. It solves the finan-

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cial problem. Large gifts for educational and medical buildings are unnecessary. Native Evangelists are accustomed to native food and way of living, and there­ by the heavy expense of setting up a foreign establish­ ment is saved, including furniture, imported foods and clothing, etc. Allowances are much less, as the Evangelists are able to live comfortably in their accus­ tomed way. The heavy expense of bringing foreign workers home every few years for furlough is saved.

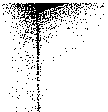
A foreign language, with foreign customs and ways of thinking, does not have to be learned, so that much valuable time is saved. A foreign worker seldom ever learns perfectly their idioms of a native language and so always has a handicap. Our Evangelists have this advantage from the first. They are at home with native inanners and custon1s, and so do not cause offence.

My brethren, you n1ay or may not agree with all that I have said. But one thing you cannot deny. Thus far we have failed to evangelize the world. Then we must admit that something is wrong. Have we ever thought that is might be our methods? Will the plan generally in vogue work? I think we must all agree that it will not. Then why not consider another? A plan tried and tested by the Early Church. A plan fitted to every country the world over. A plan that succeeds wherever it is put into practice. A plan that completely solves the financial problem. A plan through which the Holy Spirit can operate. God's plan. God's way.

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CHAPTER X

CHRIST'S THREEFOLD COMMISSION



In Christ 's Threefold Commission we have God's complete programme for the missionary enterprise in this dispensation. This threefold Commission is expressed in three simple words-look, pray, and go.

LOOK

"Say ye not, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up you eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Thousands have no vision or knowledge of the need; hence great su1ns are wasted on expensive church buildings and equipment, while millions perish without even a inud hut in which to hear the Good News. One real look through the eyes of Jesus Christ and we will sink our funds not in bricks and mortar, luxurious Bible Training Schools and expensive institutions, but in the souls of men.

Oh, then, let us look; look as we have never looked before. And as we see in vision the teeming millions of China and India with the benighted multitudes of Africa and South America, let us listen again to the Master's words and catch a glimpse of the urgency of the need. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Have you ever seen a harvest in our great Canadian Northwest? Then you know what it means. How urgent!

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How important that labourers be rushed off in train­ loads. And why? Simply because the harvest inust be gathered at once or it will be lost, and lost forever.

So it is with the whitened fields of souls. This gen­ eration can only reach this generation. Therefore, . , .... "What thou doest do quickly." If labourers do not hurry j

off at once, if we fail to do our utmost, this harvest, this 1

generation will be lost forever.

This may be out last opportunity to show our Lord how much we love Him. Some of us may soon be gone, for "the night cometh when no man can work." For many "the day is far spent." There are those who up to the present have lived for self and self alone. And now their years are numbered. Never yet have they manifest­ ed their love to Jesus Christ in any worth while way. Oh, then, let us be up and doing. Out last opportunity will soon be gone. In God 's nan1e, let us lift up our eyes and look, look on the fields white already to harvest!

PRAY

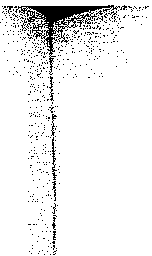
Humanly speaking the task is absolutely impossi­ ble. There are more heathen today than there were a century ago in spite of what we have done. What is the solution? "Money," replies one. "Let us gather together millions of dollars and we can evartgelize the world." "Men," answers another. "Give us sufficient men to go and we will accomplish the task in this generation." No, friend, that is not God's method. Neither money nor men will do it.

Listen: "The harvest truly is plenteous, but the labourers are few."There you have the difficulties of the

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task, a great harvest and an inadequate number of har­ vesters. But hark! The Master continues to speak. Thank God, He has the solution and the problem is solved. "Pray ye therefore the Lord of the harvest, that

ffe will send forth labourers into His harvest" (Matt.



9:37-38).

We have by far too inany labourers now, labourers, Imean, of the wrong kind. They do not know their busi­ ness, nor how to garner in the ripened harvest. With their Modem Theology and Social-uplift ideas they have sought to do what can never be done. Would to God they could be sent home!

What a blessing it would be to countless thousands! Our business is to "pray the Lord of the harvest, that I-:Ie will send forth labourers." And when God sends men He always sends the right kind. This then is the secret­ PRAY.

GO

To the Nations.

"Go ye therefore and teach all nations" (Matt. 28: 19).

The Bridegroom must have some from every tongue and tribe. "A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne" (Rev. 7:9). This is borne out in Acts 15:14, "God did visit the Gentiles to take out of them a people for His Name." Hence, we have in Mark 13:10 these prophetic words: "And the Gospel must first be published among all nations," with the promise in Matthew, "and then shall the end come." Therefore, "Why speak ye not a word of bringing back

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the king?" This Paul declared to be his aim, namely, "To I\,

preach the Gospel in the Regions Beyond" (2 Cor. 10:16). Such, too was the plan of Jesus Himself. "All men seek for Thee," they told Him. "Let us go into the next towns that I may preach there also" (Mark 1: 35-

39) was His answer. And in Luke 4:43 He is even more emphatic. "I must preach the Kingdom of God to other cities also: for therefore am I sent," He insisted. Then in Acts 1: 8 we are definitely commissioned to a world­ wide testimony, even "unto the uttermost part of the earth."

This, then, is to be our vision. Not the duplicating of existing missionary agencies; rather we are to work in places still untouched. "Unoccupied Areas," "where Christ has not been named," "the Regions Beyond," "farther, still farther into the night," "the Neglected Fields." These are our watchwords, this our glorious

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To the Individual.

"Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

This is our responsibility and obligation to the indi­ vidual. "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his inequity; but his blood will I require at thine hand' (Ezek. 3: 18).

What about the guilt of the man who finds a broken rail, but neglects to flag the train; or the one who watch­ es a blind man about to fall over a precipice and neg-

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lects to call; or the one who sees another drowning and

neglects to reach out a hand; or the one who notices a house on fire and neglects to give the alarm?

We have now been brought face to face with our individual responsibility. And again the awful question, "Am I my brother's keeper?" demands an answer. "Every creature."These are the Master's words. We will have to get back to the anointed vision of Dr. A. B. Simpson, when he wrote:

"A hundred thousand souls a day, Are passing one by one away,

In Christless guilt and gloom; Without one ray of hope or light, With future dark as endless night, They're passing to their doom."

Oh, child of God, what are you doing? What have you done? How will you face them? Can you bear the thought? Your Master's Co1nmission, clear, plain and emphatic, the appalling need brought before you again and again, and yet you never raised a hand. The plate was passed and almost indifferently you tossed on a ten-dollar bill, and that was the measure of your inter­ est for a whole year. With that your duty to missions ended. And you spend inore in one week on yourself. God have mercy on you!

"O Church of Christ, what wilt thou say When in the awful judgment day,

They charge thee with their doom?"

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How much treasure have you laid up in Heaven? . \ Where are your riches? In some earthly bank, where i you must part with them sooner or later? Or have you consumed all on yourself? If such is the case you will

enter Heaven a poor man. Think of it! A pauper in . . . l.

Heaven. No one to meet you because no investment in souls. God help us to store up treasure in Heaven by investing in precious souls here. "Lay not up for your­ selves treasures upon earth, but lay up for yourselves treasures in heaven" (Matt. 6:19). This is the command of Jesus Christ. Are we prepared to obey?

Do you know that one hundred dollars a year for missions is less than two dollars per week? Think of it! What is your salary? Fifteen, twenty-five, forty dollars a week? Then that means thirteen, twenty-three, thirty­ eight dollars each week on yourself, and only the paltry sum of two dollars for the evangelization of the world. What a crime! What an unequal division!

Beloved, I am done! My message has been given. The responsibility now rests upon you. What are you going to do about it? What is your part? Christ's Threefold Commission has now been set before you. Look! Pray. Go! You can look and you can pray. And if you cannot go, you can make it possible for those to go whom God, in answer to prayer, would thrust forth into the whitened harvest fields. Will you do it?

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CHAPTER XI

THE MISSIONARY CALL

What constitutes a call? Is there any way of know­ ing the will of God? I think there is. In fact, I am cer­ tain. God woul d not leave His servants in darkness.

But let me give you James Gilmour's experience. It is well worth quoting. How he was called, and why did he to the Mongols? This is how he puts it:

"Is the kingdom a harvest field? Then I thought it reasonable to seek work where the work was most abundant and the workers fewest. The laborers say that they are over taxed at home; what, then, must be the case abroad, where there are wide-stretching plains already with scarcely here and there a solitary reaper?

"To me the soul of an Indian seemed as important to the soul of an Englislunan, and the gospel as much for the Chinese as for the European; and as the band of missionaries was few compared to the company of min­ isters at home, it seemed to me clearly to be my duty to go abroad.

"But I go out as a missionary, not that I can follow the dictates of common sense, but that I may obey that command of Christ, 'Go into all the world and preach.' This command seems to be strictly a missionary injunc­ tion; so that, apart altogether from choice and other lower reasons, my going forth is a matter of obedience to a plain command: and in place for seeking to assign a reason for going abroad, I would prefer to say that I have failed to discover any reason why I should stay home."

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Gilmour went in response to the Great Commission. His Captain ordered him to "go" and he went. He went because he could find no adequate rea­ son for staying home.



He went to foreign field because, as he said, there the workers were fewest. What a heroic decision!

What was Charles T. Studd's reason for going? · · Studd, you remember gave away a great fortune­

$145,000. He could have lived at home in great luxury, but instead he chose rather to give away all he had and go to China as a missionary. Why? Strange as it may seem it was the statement of an atheist that sent him on his way. It so gripped him when he read it that he felt he must leave all and follow Jesus Christ. Here it is:

"Did I firmly believe as millions say they do, that his knowledge and practice of religion in this life influ­ ences the destiny in another, religion would n1ean to me everything. I would cast away earthly enjoyment as dross, earthly cares as follies, earthly thoughts and feel­ ing as vanity. Religion would be my first waking thought and my last image before sleep sank me into unconsciousness would take thought for the morrow of Eternity only. I would esteem one soul gained for heav­ en for a life worth of suffering. Earthly consequences should never stay my hand, nor seal my lips. Earth, its joys and grief 's, would occupy no moment in my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlast­ ing happy or everlasting miserable. I would go forth to the world and preach to it in season and out of season and my text would be, 'What shall it profit a man, if he

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shall gain the whole world, and lose his own soul?"'

Is that the way you feel? Have you, too, felt the urge? Does the Word of God bum like a fire in your heart? Have you no rest day or night because you do not go?

"When I say unto the wicked, 0 wicked man, thou shalt sm·ely die; If thou dost not speak to warn the wicked from his way, That wicked man shall die from iniquity; but his blood I will require at thine hand. Nevertheless, if thou warn the wicked of his way to tum from it; if he do not tum from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:8-9).

THE NEED AND THE URGE

That means, of course, that the need is the Call. Men are dying. You have the message of life. Are you going to withhold it from them? The responsibility rests upon you.

And yet the need of itself is not sufficient. There

must be the ability to meet that need. Do you feel that you have the necessary qualifications? For instance, there is a language to be learned. Can you learn it? Are you yow1g enough, or is it already too late? There is your health to be considered. Have you the physique able to endure a tropical climate? Then, too, a fair amount of education is imperative, education both sec­ ular and theological. Do you qualify?

Providential circumstances will prove a real factor in guidance. Doors will miraculously open, and your need will be supplied. Funds either earned or given for your training will be forthcoming. Obstacles and hin-

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drances will be overcon1e or taken away. And at last the ·· f Board of God 's Choice will accept you. Then you will \ get your outfit and your passage money, and, if neces- \ sary, the promise of your first year's support.

To me the Call is a divine urge, that compelling impulse, that passion within that makes it impossible to resist. There is something within that is calling, ever calling. I am restless. I am like a hunter's dog on a leash, straining to get away. It is that irresistible "must."

The divine fire burns within my heart. I rise from my desk and rapidly pace the floor, praying, crying to God. My mind is not on what I am doing. I see the dis­ tant fields. I feel that, come what may, I have no choice but to go. I am not satisfied to settle down where I an1. One time I expressed it like this:

*Hark! 'tis a Voice that calls to me Out of the depths of mystery.*

It was the inner voice that spoke to my soul, and called me to the ministry and to the mission fields of the world. I can't explain it, except to speak of it as an "urge" that was with ine night and day. That urge I fol­ lowed and I have never been disappointed.

*"Stir n1e, Ohl stir me, Lord-I care not how, But stir my heart in passion for the world; Stir me to give, to go, but most topray,*

*Stir, till the blood-red banner be unfurled*

0 *'er lands that still in heathen darkness lie,*

0 *'er deserts where no Cross is lifted high."*

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If you really want to hear God's voice, and if you want to do His will, I can tell you how you may find out whether or not He has called you to the foreign field. Just do two things.

First, start by praying about your life's work, and pray everyday. Pray "Lord, what wouldest thou have me to do?"

Second, as you pray, read missionary biographies. When I was a student I purchased a whole shelf of biog­ raphies, and read two or three chapters each day. You young women should be well aware with the life stories of Ann Judson, Mary Slessor, and other 1nissionary heroines. You young men should know the lives of Livingston, Moffat, MacKay, Gilmour, l\1orrison, Taylor and other great missionary heroes.

Why do I tell you to study biographies? Because in this twentieth century you are living in an atinosphere in which God cannot speak to you. If you are reading missionary biography you will be putting yourself in an atmosphere where God can talk to you.

Hence if you read biography, and pray about your life's work day by day, you will hear the voice of God. Before long you will be burdened for some particular field, and after you have finished your training in Bible school or College, you will find yourself in the place of God 's choosing for you.

That is the way that most missionaries have heard God 's Call.

As I said before, it is the Divine urge. It is the voice of the Holy Spirit telling you to go, and if you disobey you will do so at your peril. You can never be happy

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except in the center of God's will.

SATAN'S OPOSITION

But no sooner will you decide to become a mission­ ary will Satan do everything in his power to try and dis­ courage you. He may make it difficult for you to get the money you need to secure your training. He may tum the members of your family against you. If he cannot succeed any other way, he will do what he has done in hundreds of cases. He will get you young woman inter­ ested in some young man who has no idea of becoming a missionary, and if you marry him you will never become a missionary. He will get young men interested in some young woman is not planning upon going to a foreign field, and if you marry her that will be the end of your missionary work forever.

Icannot tell you how many have co1ne to me in iniddle age, and said "Dr. Smith, God has called me to be a missionary, but I married a man who was not going, and now we have a family. We are in middle life and it is too late. I have missed God's best and now I must take His second best."And I have had them break down and weep. Listen young people, if God has called you and you have become an active volunteer, then you have no right to even keep company with anyone except someone who is traveling in your direction, and if you do that then you will both reach the same destination.

Thus you will be called, and thus you will be guid­ ed, and if you will faithfully follow these suggestions, God will lead you into the most glorious work ever committed to man. You will become a missionary, your

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life will be invested in a worth while work, and, con­ scious of the leading of the Lord, you will never be dis­ appointed.

You can do what n1illions of others have done if you want to. You can settle down to the monotony of American life, get married, raise children, work, retire, die, and be forgotten, or-you can become a pioneer, a trail-blazer, invest your life in a great adventure for God, and be the first to give some unreached tribe the Gospel, and be remembered forever. Which is to be? It is for you to decide.

John G. Paton argued this way: "I clearly saw that all at home had free access to the Bible, and the means of Grace, with the Gospel Light shining all around

· them, while the poor heathen was perishing without even the chance of knowing all God's love and mercy to men."

Will you listen to His voice and answer, "Here I am Lord, send me?"

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CHAPTER XII



MISSIONARY PREPARATION

There are two kinds of volunteers, passive and active. The passive volunteer says, "Lord, here am I."·· .i

Next year he says it again, and five years later he is still 11

saying, "Lord, I am still here."

Here he is, here he was, and there he will always be. He has an idea that he has to wait until he hears a super­ natural voice, or until God reaches down picks hin1up and transplants him into some foreign land. God cannot use passive volunteers.

The active volunteer says, "Lord, here ain I, send ine." He puts a "go" into his volunteering, and, setting his face like flint he prays through-hindrance and over­ comes obstacles. By faith he opens closed doors, prays in, or earns the nioney he need for his training, and gets his preparation. Finally, he finds himself ready for his life's work.

Then, he applies to a Missions board, and, if he is turned down, he applies to another. At last he is accept­ ed. Then he prays in his outfit and passage money, and finally, overcon1ing every obstacles, he reaches the fields. Nothing is allowed to stand in his way God can use active volunteers.

Most of the so-called Faith Missions ( to distinguish from denominational boards) require that you have completed your High School education and to have suc­ cessfully graduated from and accredited Bible Institute. If you are young enough you should take your college

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work as well, majoring in Bible. If you are going to seminary make sure that it is not one that will rob you of your missionary fervor. Make sure tht it is pre-mil­ lennial and that it emphasizes in evangelism.

To get too much training is impossible provided you

do not lose your vision. But much depends on your age. You should plan to leave for the field by the time you are twenty five, if at all possible-in any case no later than twenty eight. Hence, if you are near the age limit, get your bible training and be off, even if you have not a high school graduate. .

All through your training you should be actively

associated with some missionary church, for the day will come when you will need the recommendation of a pastor who knows you well, and the backing of a spir­ itual church. Boards depend largely on what the pastor has to say. See Acts 13:1-2; 15:3.

In addition to education you need some practical experience, for if God cannot use you at hom.e; neither can he use you on the foreign field. Some kind of Christian service is absolutely essential. Do personal work, preach, take meetings, help in rescue missions, and visit the sick. Learn to sacrifice, rough it, live by faith. Get all the practical experience you can. In other words, be a soul-winner at home before you go to a for­ eign field. There is nothing in the crossing of the ocean that will make you a missionary. Unless you are suc­ cessful before you leave you will not be after.

If you can secure elementary knowledge of book keeping and type writing, it will be, valuable. Many missionaries lack business training and it is important

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that accounts should be accurately kept.

If you are young enough and you have everything else you need, you should take a year in medicine. Such a course is considered necessary by most Missions working in tropical regions. You will then know how to take care of yourself when you are sick, and other mis­ sionaries and Christians as well, besides relieving minor ailments of the natives, and thus making a open­ ing for the Gospel.

Language study is always a problem. If, therefore, you can take an intense course in Phonetics and Phonemics or a linguistic course, you will find it a real time saver.

When you are ready apply to one of the Mission Boards carrying on work in the country in which you believe God has called you. If you write to them they will be glad to send you some of their literature, and, when you have completed your training, application forms. I would suggest that you keep in touch with the mission you expect to serve, fro1n the beginning. Study their literature, and learn as much as you can about the work. In going into a field you should go under a board that is prepared to accept financial responsibility. I believe in faith, but faith on behalf of the board and the worker. The missionary has enough to contend with. It is up to the board to see that the money comes in so that full allowances can be paid and all emergency needs met.

Whatever you do, go under a well accredited Mission. Do not go under an inexperienced board. You will find an approved mission in almost every field.

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There will be vast territories where the Gospel has never been preached. You may yet be a pioneer. If God has called you, do not hesitate to go. No greater honor can come to any man or woman than the honor of being a missionary. You will be the Lord's ambassador. Be faithful and the Crown of Life will be yours. And when at last the Home Call comes, you will say with the Sainted Brainerd, "I would not have spent my life oth­ erwise for the whole world."

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CI-IAPTER XIII

·1ili" God and died for me, then no sacrifice can be to great

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MISSIONARY HARDSHIPS

Missionary work today is very different than it was fifty years ago. And yet there are still pioneer fields · · where heroism is demanded and persecution rages.

Trails there are that have never yet been blazed, where suffering is still the lot of those who venture. "I want to remind the committee." Said McKay of Uganda, "that within six months they will probably hear that one of us is dead. One of us at least-it may be I-will surely fall before that. But what I want to say is this: When the news co1nes do not be cast down but send someone else immediately to fill the vacant place."

The prediction was literally fulfilled. One by one the members of McKay's party either died of fever or was inurdered by the natives, until, before long, he alone was left.

But why let hardship deter? Hear what David Brainerd had to say:

"Here I a1n., Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness send me from all that is called comfort from the earth, or earthly comfort: send me to death itself, if it be but in Thy service and to promote Thy Kingdom."

Yes, and listen to Francis Xavier: "Yet more; Oh, my God, more toil, more agony, and more suffering for thee."

Here are C.T. Studd's words: "If Jesus Christ be

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for me to make for Him."

1 Even death itself can be victorious. David Livingstone it was who exclaimed: "Death is a glorious event to one going to Jesus."

Strange it would be if one could read the life of William Carey of India and keep back the tears. Even the Directors of the East India Company opposed his work. Following is the idiotic resolution that they pre­ sented to Parliament, a resolution written in the blind­ ness of prejudice and unbelief.

"The sending out of missionaries into our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moonstruck fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerou s, profitless, fantastic. It strikes against all reason and sound policy, it brings the peace and safety of our pos­ sessions into peril."

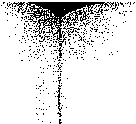
It may be of interest to point out that in 1796 the General Assembly of the Church of Scotland passed the following infamous resolution: "To spread the knowl­ edge to the Gospel amongst barbarous and heathen nations, seems to be highly preposterous."

One speaker in the House of Commons said that he would rather see a band of devils let loose in India than a band of missionaries. Such was the opposition to Missions when Carey set forth.

And yet, in the midst of his deepest trials, his heart nigh to breaking, he was able to write as follows: "Why is my soul disquieted within me? Things may tum out

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better than I expect. Everything is known to God, and God cares." What courage!



In Carey 's day, the theologians believed that the command, "Go ye into all the world and preach the 1i Gospel to every creature," was addressed to the . . Apostles only, and had nothing to do with them at all.

No wonder Mission work was hard.

Finally, when he did go, he was burdened with two unsympathetic women, his wife and her sister, four helpless children, and a colleague who was an eccen­ tric, and hopelessly in debt. In addition, he was c01n­ pletely misunderstood by the Society that sent him out, slandered by his enemies, and persecuted by the natives whom he had co1ne to win.

Did ever inan face the task of world-evangelism under more unfavourable circumstances? Yet he stood the test and became the father of modern Missions. His life reads like a book of fiction.

Today, missionaries get home on furlough every few years. But not so the pioneers. Some of them never saw the homeland again for periods of fifteen or even twenty years; some only once or twice in a lifetime. Many of them went back never to return. Like David Livingstone and the martyred James Chalmers, they died at their post.

It would be hard to read the life of the lonely, bereaved figure, James Gihnour of Mongolia, and not realize something of the suffering through which he passed.

But of all those whose lives I have studied, no one has touched my heart like Judson of Burma. What

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Judson suffered, no tongue can tell. That awful night­ mare in the Burmese prison will never be forgotten. Such anguish is beyond the power of human words to describe. How vividly Mrs. Morrow portrays it in her soul-stirring book, The Splendour of God.

DIFFICULTIES AND HARDSHIPS

No one would ever dream of living in the tropic unless he were either after money or souls. Only those who have done so know how the humid climate saps one's vitality and the unbearable heat makes life miserable. Think of the diseases of the tropics, the fevers, the insects and other pestilences. Who would exchange the invigorating forests for the temperate zones for such a life?

Then, too, think of the difficulties of language study. It is no easy thing to master a new tongue. Many of God's servants have struggled with a foreign dialect until they have felt like giving up in despair.

Possibly the inost difficult proble1n is that of find­ ing congenial co1npanions. Missionaries are human. Temperaments differ. So hot was the contention between Barnabas and Paul that they had to separate. Workers may be spiritual and yet so constituted that they cannot get on with each other.

Moreover, there is loneliness and separation to be considered, loneliness that every missionary must expe­ rience. The hom.e he has known in childhood, scenes to which he has become accustomed, friends and relatives, modern streets and cities, civilization with all its com­ forts these must be forsaken for an entirely different

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environment. He must live in a country where every­ thing is strange. Periods of loneliness, never before experienced, will be his, loneliness that at times be comes almost unbearable.

And not only loneliness but sickness. And sickness . where there are few, if any, hospitals, doctors or nurses. To be ill at home, surrounded by every comfort and with every variety of food, is one thing; but to be ill in a for­ eign land, in the midst of strangers, is another. The depression caused by feverwho can describe it? To follow David Livingstone through his numerous periods of sickness in the fever-infested jungles of Africa is to get some idea of what it means to be ill in a foreign land.

Perhaps the greatest hardship of all will be the leav­ ing of the children behind, and that cross no one can understand except those who have borne it. For a few years the children remain on the field, but the time comes when they must leave and go to school, where, without father, without mother, they grow up, until, when their parents return on furlough, they scarcely recognize them. The heartbreak of life in a foreign land, with the children at home, thousands of miles away, is simply indescribable. Yet such burdens must be borne, and such difficulties faced, if the Gospel is to be pro­ claimed in the Regions Beyond.

THE THREE FREDS

Somewhere in the great dread forests of Brazil is all the mortal of three brave pioneers for the Kingdom of Christ. Their spirits have joined the Lord triumphant around the throne. The full story of their last days may

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: \ never be known to us here. It is known only by that band of wil d, savage Indians, the Kayapos, who, as far as we can gather, ambushed and massacred them.

I refer to the Three Freds who were clubbed to death

, in1935. This was their message: "Brethren, stand by us as one man. Should the result be that which we least want, pray and send others out to continue what the Lord has commenced." In a letter they wrote as follows: "Should the Lord will that we be taken, our prayer is that more men and money will be rushed over to follow

up this advance."

In another letter, written on the trail, they said: "At any time, on this advance, we expect arrows down on us; then when we meet the Indians, the Lord will have to work in a wonderful way to save us from their clubs, with which they have killed others." But the Lord did not see fit to save then1. Their lot was to be martyrdo1n.

A verse from Fenton-Hall's poem, himself a martyr for Christ, perhaps best expresses it:

"And grant that if I die for Thee, O Jesus Christ, my Master,

Those who behold, may by my death Thy Christhood come to know;

O Christ, my Lord! so dwell in ine, That even by my dying,

Those watching may be drawn to find

Thy Blood's redeeming flow."

Richard Williams was dying from starvation, a martyr 's death. Among his last words were these: "I

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have felt-come life, come death-God 's will would redicament, wrote as follows: "Blessed be my

be my choice. Should anything prevent my ever adding · eavenly Father for the many mercies Ienjoy: a com- to this, let all my beloved ones at home rest assured fortable bed, no pain or even cravings of hunger, though

that Iwas happy beyond expression, and would not I excessively weak, scarcely able to in my bed, Iam,

have changed situations with any man living. Let theni.- ..{ .. hy !{is abounding grace, kep in, perfect peace, alo e assured that my hopes were full and blooming I refreshed wih a ense of my Sv1our s lo".e an,assur­ w1th Immortality; that Heaven, and love, and Christ, \ ance that all is wisely and ercifully apo1nted.

were in my heart; that the hope of glory, the hope laid Finally, on lonely, hostile Patagonia, the lat s1:1r- up for me in Heaven, filled my whole heart with joy vivor passed to his reward. And thus the scene is pic- and gladness, and that me to live is Christ, to die is tured by Jesse Page: . .

gain: that Ican say, 'Iam in a strait betwixt two to "All was still now on that shore, and, in sight of the

abide in the body, or to depart and be with cru'.ist, sky and the sea, the unbed martyrs lay. No slow and which is far better."' Truly, Richard Williains had painful footsteps on the \_shingle now, no re\_verent words caught th e vision. of praise and trust whispered by the faint breath of dying men. God had sent His messenger to stay the\_ suf­

ALLAN GARDINER

With him died the sailor saint, Captain Allan Gardiner. Slowly he starved to death. "A little rice, two cakes of chocolate, six mice, and one pound of pork," was all there was left to sustain the lives of hi1nself and his heroic companions.

And yet this was the way he faced it: "My prayer is, that the Lord my God may be glorified in me what­ ever it may be, by life or death, and that He will, should we fall, vouchsafe to raise up, and send forth other labourers into this harvest, that His Name may be magnified, and His Kingdom enlarged, in the salva­ tion of multitudes from among the inhabitants of this pagan land."

As he neared the end, Gardiner, in spite of his awful

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fering of saints, and they rested in peace. 'So, He giveth His beloved sleep."'

At last their bodies were found and a service was

held.

"Three volleys of 1nusketry were fired over the

grave, and slowly the inourners returned to the ship. And once more the tide rose and fell on that desolate shore, and the sea-birds mingled their cries with the sobbing of the wind. The dirges of many waters sound­ ed by the grave, while the snow falling noiselessly, covered with its mantle of white the place where the

saints slept."

Yes, indeed, Allan Gardiner and his brave compan-

ions had caught the vision. Not a convert did they win. Alone they suffered, their wives, loved ones, and fami­ lies far away. Help caine too late. Yet they gladly gave

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their lives for the savage Indians of dark, benighted · ·!

Patagonia. l

But did they die in vain? Ah, no! the blood of the j

n:artyrs soon became the seed of the Church, and a glo- /

nous harvest followed. Someone had to pioneer 1

CHAPTER XIV

THE MISSIONARY PROGRAMME

When I was eighteen years of age I found myself

Gardiner answered the Call. Can we do less? ' and..... \ .'among the Indians of British Columbia, some 4,000

miles from home. Before long I was living alone on an Indian Reserve, teaching school through the week, and preaching on Sunday.

I had to find my own firewood, and since there was

only one tree that would burn when it was green, I had to take an Indian boy and locate that tree near enough to the shore so that when it was cut it would fall into the ocean. I could then lop off the branches and tow it to the village, where I was able to cut it up for firewood.

I drew my bed up close to the stove an saw to it that the fire kept burning all night. If , at any ti1ne, it died down, I awoke and replenished it. The nights were bit­ terly cold and I suffered much.

Of course, I had to do my own cooking. I had only

a table, three or four chairs, and a rough home-made bed for furniture. Hence, I was compelled to endure all the hardships of frontier life in an Indian village, on the borders of Alaska.

In the commonly accepted idea of the world, I was

a missionary. But I was not a pioneer. I was managing a missionary station; I was holding a fort; I was serving where others had served before me. For all the Indians to whom I was ministering had already been evangel­ ized. Hence, I was building on another man's founda­ tion. I had not gone to those who had never heard.

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DAVID LIVINGSTONE

David Livingstone had much the same experience only he went on. He wrote home to the Society, point-' , ing out how necessary it was to move men away from /

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the mission stations and scatter them throughout the . densely populated country to the north. The Board did not agree, but Livingstone went nevertheless.

He saw that he must leave the trenches and go over the top. He knew that defensive warfare would never avail, but that there must be an offensive. He believed in Pioneer work, and so, turning his face toward the darkness, he penetrated farther and still farther into the night. "Anywhere, provided it be forward," was his challenging motto. And leaving the already evangelized sections of the country, he plunged into the great unknown. His objective was to reach peoples and tribes that had never heard.

Robert Moffat understood it, for in writing to David Livingstone he had this to say: "Do not sit down in lazy contentment. Do not choose an old station. Push on to the vast unoccupied district of the north. In that direc­ tion on a clear morning, I have seen the smoke of a thousand villages. There, no missionary has ever been. There, sir, is your field."

That, my friends, is the work of the true mission­ ary, for only thus can we hasten the Coming of the king. God is calling today for pioneers. Why, then, build on another's foundation? Go to those who have never heard. Blaze new trails. Be a pioneer.

"Since, it is true," enquire an African chief of David

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Livingstone, "that all who die unforgiven are lost for ever, why did your nation not come tell us of it before no? My ancestors are all gone, and none of them knew anything of what you tell me."

We must tum from the policy of replacement to that of pioneering. For decades the Church has concentrated on the same localities instead of pressing on into the darkness beyond. Trail blazers are still needed. Pioneers must answer the call.

"I am debtor." Paul knew it and admitted it--debtor

to Africa; debtor to China and India; debtor to South America and the Islands of the sea. "I am debtor;' and so are you, each one of us. Paul gave us the Gospel, but woe betide us if we keep it for ourselves. We must give it to those "for whon1nothing has been prepared."

I am debtor, cried the great apostle, I am ready, ready now to go

To the regions where the Saviour's message No one yet has had a chance to know.

I am debtor and must take the Gospel To the heathen nations everywhere; Farther and still farther must I hasten

Through the lands of darkness and despair.

Dan Crawford knew it. He was but a lad of nineteen when he left for Africa, an only son. In the little compa­ ny at the Glasgow station stood his mother. When a friend spoke a word of comfort, she replied, "He spared not His Son."

Twenty-two years passed before she saw him again.

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Yes, twenty-two years passed before she saw him again. l'.es, twenty-two years, while he toiled in Africa without a furlough. He had buried his son, and there, amid lone­ liness indescribable, fever-stricken again and again, time after time nigh unto death, he lived and toiled and

CHAPTER XV MISSIONARY PRINCIPLES

After visiting, seventy different countries in

suffered. I heard him when I was a student in Chicago and I will never, never forget him. At fifty-six he died. Dan Crawford had caught the vision.

David Brainerd heard the Call. "I declare, now I am dying, I would not have spent my life otherwise for the whole world." Theses were his words. And again: "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ."

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not; doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth He not know it? And shall not He render to every man according to His works?" (Prov. 24: 11, 12).

Our duty is plain. We must evangelize the world. That is God 's programme for His Church. May we be true to the vision.

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Europe, Asia and America; after surveying and careful­

ly studying missionary methods in various fields; after taking part in missionary conferences and conventions for years past; after conferring with leaders of n1any missionary societies; after extensive reading, prayer and meditation, I have come to the following definite conclusions regarding missionary work:

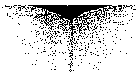
OUR WORK MUST BE EVANGELICAL

There must be no higher criticism, no modernism in our ranks. Every worker must stand four-square for the great fundamentals of the Faith. No missionary must be engaged who doubts the virgin birth, the deity of Christ, His vicarious death, salvation by faith, the need of regeneration, the inspiration of the Bible, the bodily res­ urrection of Christ, and His pre-millennial Coming, etc. To support any other is nothing short of a tragedy. A house divided against itself cannot stand. We must see to it that our money is not used to help the enemies of the Gospel.

1. OUR WORK MUST BE EVANGELISTIC

We are to evangelize the world. To Christianize the nations in this dispensation is impossible, since it is not God's plan. Our business is to co-operate with the Holy Spirit. In the taking out of "a people for His name."

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We are not to major on hospitals or give ourselves over to niedical work. We are not to erect schools and colleges and spend out time educating the heathen. We are not to give ourselves, primarily, to the social, politi­ cal and industrial betterment of those who have no inter­ est in our Christ. Nor are we to introduce our western civilization in an effort to change the manners and cus­ toms of the people. We can relive the simple ailments as we go about our work, or in clinics, but only to get a hearing of the Gospel. And of course we will teach both Christians and seekers to read and write so that they inay be able to study the Bible. Nor will we forget the chil­ dren. But we will not put these things first.

Our work is to preach the Gospel and we must not be sidetracked. Institutional work puts the cart before the horse. The Gospel must go first. Raw savages can be saved. Ignorant heathen can be transformed in to saints. The by-products will all follow in due time, as needed. Let us put our money into the souls of men, and our investment will stand forever.

1. OUR MISSIONARIES OUGHT NOT TO BE PASTORS OR NATIVE CHURCHES

Think, if you will, of Chinese and Africans becom­ ing our pastors. How long before we would rebel? But furthermore, how dare we localize out work! The vision of the whole field, the whole world must ever be kept in view. As soon as converts have been won and a church formed, elders should be appointed to act as overseers of the flock, and the missionary pass on, following the example of Paul, to unevangelized fields.

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1. THE CHIEF WORK OF THE MISSIONARY MUST BE THE TRAINIGNG OF NATIVE CHRISTIANS Never can we send out a sufficient number of for­

eign workers to occupy every village, town and city

throughout the world. But we can, with a few mission­ aries, train enough native workers to evangelize every nation. That was the policy of Jesus. He trained the twelve, then the seventy, and sent them forth. Let us fol­ low His example. Let every one of our missionaries choose and train his twelve and his seventy. The best way is by establishing temporary training camps, or by bringing them to a centrally located Bible School for short but intensive terms of study.

1. NATIVE PASTORS AND CHURCHES SHOULD NOT BE SUPPORTED BY FOREIGN FUNDS The work should be self-supporting, self-governing

and self-propagating, and that from the first. No one

can be healthy and strong while leaning on another. And the habit once started is hard to break. Churches have become weak and indolent rather than aggressive and powerful as a result of foreign support. The vision of evangelism and its responsibility has been lost, and the outcome, in may cases, has been most disastrous.

On the other hand, we must recognize "Paul's Company," the group of native Evangelist, trained in our Bible Schools, who need help in opening up new territory. So long as they are doing pioneer work in unoccupied areas, and continually moving out, they are entitle to support, at least until the churches founded are strong enough to shoulder the burden.

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1. WE SHOULD MAKE IT A RULE TO AIM FOR THE LARGEST CENTER OF POPULl\TION

That was Paul's n1ethod. He seldom went to the vil­ lage; he went to the city. He never sought the back

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unless the large conventions and conferences are held to make the work known. Not only do missionary organi­ zations need our help; we need the inspiration and blessing that a knowledge of their work and needs pro­

street; he sought the well-known, centrally located syn- . i

agogue. He struck for the market place where every­ body congregated. Within a few days or hours at the most, he had everyone talking. He planted the Gospel first of all in Ephesus, Corinth, Philippi, and Rome, all great world centers. And from these large cities it was sounded out to all region round about.

1. WE MUST CONCENTRATE ON THE UNOCCUPIED AREAS

If we want to bring back the King, if we want to hasten His Coming, we inust take the Gospel to the last tribe, the last people, that last nation. We must go to "the regions be- yond," to the places where Christ has "not been named."That, too, was always Paul 's method. I-le did not enjoy building on another man's foundation. The place of greatest need is always God's place of greatest opportunity. Jesus never forgot the "other towns" and the "other sheep."

1. IN MATTERS OF FINANCE THERE SHOULD BE INFORMATION, PRAYER AND FAITH

Information results in inspiration. To withhold information regarding either the work or the needs, is to deny God's people the spiritual blessing that would oth­ erwise be theirs. Moreover, untold thousands will never even hear of the existence of many splendid efforts,

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vides. To ask a new candidate to secure hundreds of

dollars for transportation, equipment and support, and then forbid him to make it know, is simply absurd. We are not all called to be George Muller.

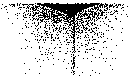
But then, bedsides telling the people, we must tell God. Prayer and missions go hand in hand. The great­ est of all help in missionary work is that of intercession. We must advance on our knees. God had promised to answer prayer, and if he does not, if we are forced to send short allowances, we should check up at once. Unless our policy works, it is useless. If we are going to trust God, we must really trust Hi1n. He is able to n1ove in the hearts of His people in answer to the prayer of faith and cause them to act on the information given, and contribute to the work.

1. WE SHOULD NEVER GO INTO DEBT "Owe no man anything," is His Word. To disobey is

to court disaster. We have no right to go forward until

God supplies the funds. Let us get out prayers answered for the amount needed first, instead of forging ahead, and the looking for the money that does not come in. If God can provide for our needs after, He can just as eas­ ily do so before. George Muller spent only what God gave him. He prayed first for the money necessary and waited for God to answer that prayer before going ahead. And that is always a safe procedure. We have no

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right to incur debts for others to pay. Let us get out and keep out. Debt is a disgrace. It is dishonoring to God.

1. ALLOWANCE SHOULD BE BASED ON NEEDS, NOT WORTH

The best plan is to share and share alike, that is if · we have faith enough to keep the pot full; then there will be sufficient for all. It is dangerous to pay big salaries. Most so-called Faith Missions set aside just sufficient to meet the cost of living, and that is a wise plan. It does not put the missionary too high above the native. It does not overburden the church at home. If honours God. Too much equipment is hindrance rather than a blessing.

(11) OUR OVERHEAD MUST BE KEPT LOW One of the greatest criticisms of missionary work

to-day is provoked by the amount used for ho1ne

expenses. I would strongly advise every contributor to find out just what portion of his dollar actually gets to the field, and how much is used for overhead. Surely fifteen per cent should be sufficient to take care of the needs at home, and even that should be so designated. If money is given for the foreign field, to the foreign field it should go.

These, then are the principals and practices that should govern missionary work. To ignore them is to court disaster. To apply them is to experience the bless­ ing of God.

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CHAPTER XVI

ARE NOT THE RELIGIONS OF THE HEATHEN GOOD ENOUGH FOR THEM?

Tourists come home and tell us that the heathen are better off as they are, and that their religions are good enough for them. They say they are happy in their hea­ thenism and that it is a mistake to send missionaries to them.

Now the Bible says that "the dark places of the earth

are full of the habitations of cruelty' (Ps. 72:20). And so it is. The trouble is, the tourists do not stay long enough to find out. Heathenism is characterized by cruelty. Fear grips their hearts. They are in constant dread of evil spirits, spirits that must somehow be appeased.

AFRICA

I am thinking now of my visit to Africa and the story I was told. It was at midnight. Suddenly there was a death wail in the village; a little baby died. Immediately the witch doctor was called. The villagers were aroused. Before very long he had pointed out a woman whom he accused of having caused the death of the little one. She immediately protested, insisting that she was innocent, but she had to be tried. They hurried her away to the tree that stood in the center of the village. She was told to climb it and then hurl herself from the topmost branch. She began to climb. Presently she sat on one of the branches and again protested her innocence. Everyone knew she was telling the truth. She was one of the finest

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women in the village, highly respected by all, but the witch doctor had pointed her out as the one guilty, hence she had to prove her innocence.

Then she commenced climbing again, until she had reached the very highest limb of the tree. There she sat, again maintaining her innocence. Then, before the hor­ rified gaze of the missionary, she threw herself down to the hard ground and was instantly killed, most of the bones in her body being broken. She was thereby judged guilty. Had she been innocent she would have been unharmed.

That, my friends, has happened in the case of hun­ dreds upon hundreds. WHY? Because of religion. Heathen religions demand it, hence there is no escape. Would you be willing to take her place? Until you are prepared to accept her religion and give up your Christianity let no one ever hear you say, "Their reli­ gions are good enough for them." If they are not good enough for you, then they are not good enough for them.

AUSTRALIA

I am thinking of my visit to the aborigines of Australia. Away back in the heart of the Continent there is an immense desert where it gets very hot, and there the aborigines live, almost naked-oftentimes sleeping on the sand. A mother gives birth to a baby. Someone in the village dies. A victim must be found.

Before long the witch doctor makes his way towards the newborn babe. The mother clutches it fran­ tically to her breast, but without a moment's hesitation

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the witch doctor tears it fonn her arms, and amid her shrieks and cries, lays it on its back on the sand, and forces open its little mouth, takes handfuls of sand and pours it into the open mouth and down the throat, until its mouth is filled with sand and the little thing stran­ gles to death. WHY? Because their religions demand it. There must be a human sacrifice. Evil spirits have to be appeased.

Would you be willing to change the places with that

mother? If her religion is good enough for her, then it is good enough for you. But unless you are willing to take her place and have your new-born baby torn form your arms and put to death, as hers was, you have no right to say that their religions are good enough for them. It is because of the religion that these horrible practices are carried on.

Do you not think that the mother suffers, just at you would suffer? Of course she does. She feels for her baby as you would feel for your baby, but the witch doc­ tor knows no mercy; the spirits must be satisfied. Is her religion good enough for her? Then it is good enough for you.

THE SOUTH SEA ISLANDS

I am thinking, too, of my visit to the South Sea Islands. John Geddes was one of the first missionaries to go to the South Sea Islands form Canada. It was years ago now. As he stepped ashore he saw a group of people and on the ground the body of a man. Under a tree he saw a young woman. She was the widow of the man who had died.

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Suddenly the natives approached her. She was unre­ sisting. Full well she knew what would happen. They placed a cord around her neck, and then commenced to strangle her to death. John Geddes rushed towards her in an effort to rescue her, but he was rudely pushed away and told to mind his own business and that if he didn't he too, would lost his life. And there before his horrified eyes he saw that beautiful young woman slow­ ly strangled to death and her body placed beside that of the husband.

WHY? Because their religion demanded that when a husband died his widow must be strangled to death to accompany him on his journey. And if the eldest son is old enough he is the one who inust strangle his n1other. Moreover, all the children, if they are too young to sup­ port themselves, must likewise be put to death. That is religion, heathen religion.

Would you be willing, my friend, to change places with that widow? Could you look forward to such an experience in the event of your husband's death? If their religions are good enough for them, then they are good enough for you; and if they are not good enough for you, then do not say that they are good enough for them.

INDIA

Never will I forget my visit to India. Many a time, as I walked by the side of the river, did my mind go back to that day when the body of the husband was placed on a pile of wood, and then the window, still alive and well, placed beside hi1n, and the two bodies,

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one dead and the other alive, bound together, and then the whole set on fire. There, amid the shrieks and screains of the dying widow as she slowly burned to death, the natives gathered around, believing that the evil spirits were being pacified, and that now the hus­ band would have his wife in the other life.

So you man to say that you would be willing to change places with that widow? Thousands upon thou­ sands of widows died in flames when their husbands died, just because of religion. Are their religions good enough for them? Then they must also be good enough for you. If you, my friend, would not be willing to exchange places with that widow, giving up your Christianity and taking her heathen religion, then do not say that their religions are good enough for them and that they are better off as they are. Could a widow be happy enduring such torture? Of course not. "The dark places of the earth are full of the habitations of cruelty."

MOHAMMEDANISM

Will Iever forget the story of the Mohammedan who stood before the people in the center of the town and hacked his skull with a great, long knife until the blood flowed freely, and then took newspapers and stuck them to them into the open gashes, after which he deliberately struck a match and set the whole on fire? Then he stood, the fire sizzling the blood, burning the paper and the hair; the man enduring the most excruci­ ating agony.

Why? you ask. Because of his religion. He must afflict his body; he must suffer; he must endure torture

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in order to gain a place in Heaven, and so he tormented himself. Would you be willing to exchange places with him? Would his religion be good enough for you? Could you endure such torment? Would you be willing to suffer as he suffered? Oh, my friend, unless his reli­ gion is good enough for you, do not say that it is good enough for him.

us do everything we possibly can to give them the Gospel before it is forever too late, that they may expe­ rience the joy you and I know in Christ. Let us never again say, "THEY ARE BETTER OFF AS THEY ARE. THEIR RELIGIONS ARE GOOD ENOUGH FOR THEM."

SOUTH-EA.ST ASIA

Come to South-East Asia. We are among the tribes­ people. A helpless little girl is lying on her back, her head firmly held between the knees of an inhuman monster, who with a coarse saw is deliberately sawing her beautiful front teeth off at the gums. The perspira­ tion stands in beads upon her almost naked body as she endures the dreadful pain. Nerves are exposed. Blood pours fro1n her ni.outh. Pain, indescribable, is endured, until at last the hideous, barbarous operation is over and she is released, to live her life with nothing but ugly gums. Would you change places with her? What about your own little girl? Would you want her to suffer such torture? Yet countless thousands have borne it all because of a heathen religion, little innocent victims, unable to escape. That is heathenism. If such a religion is good enough for them, it is good enough for you.

The heathen are NOT better off as they are. They are NOT happy, they are iniserable. They are most unhappy, they are wretched, they suffer, they are in fear of evil spirits constantly, they are always attempting to appease them. There is no rest in heathenism, no peace, no joy. Only Jesus Christ can impart joy. Therefore let

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CHAPTER XVII

MISSIONS THROUGH EVANGELISM

Evangelistic Campaigns are needed on the foreign field just as much as they are here at home. But in only a few centers have they been held, at least until recent­ ly. Something was done in years gone by in South America and Central America as well as on the mission fields of Europe. But for the most part, the missionary societies have not used the method of mass evangelism in their work. I believe that every large city in the for­ eign field should see an evangelistic campaign. The ca1npaign should be held in one of the main auditori­ ums of the city, widely advertised and everything done to get the people at attend. As a matter of fact, it is eas­ ier to get a large attendance in foreign lands than it is here at home.

PREPARING THE WAY

Paul, you will remember, went everywhere preach­ ing the Gospel and he never seemed to be satisfied until he had an uproar. He went from city to city. If the peo­ ple were indifferent and unresponsive, he did some­ thing that created a disturbance. He knew that if he could get everyone talking about the G,ospel, something could be done.

· People should either be made mad or glad. As long as they are indifferent, there will be made mad or glad. As long as they are indifferent, there will be few results. The quickest way to make the Gospel known through

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the entire city is to have an uproar, a disturbance that will get everyone excited and interested, something that the papers will take up and write about. Whether they are in favour or against, whether they write for the Gospel or in opposition to it makes no difference.

The main thing to do is to get them talking until everyone is discussing the issue.

After that, the missionaries can quietly move in and

gather up the results. They will meet people who know something about what they are talking about and it will be easier for them to discuss spiritual things and to win souls for Christ. A disturbance is a wonderful asset. There is nothing like an evangelistic campaign to create an uproar.

Let all the churches in every foreign city get togeth­

er and hold great evangelistic, soul-winning campaigns in the largest auditoriums. Let them join hands. Only then can they advance. A little boy was lost. Hundreds searched in vain. At last they joined hands- 1,000 of them-and walked across the fields. Soon he was found, but it was too late; he was dead. They had worked alone too long. Had they united sooner, they could have saved him.

During the autumn of 1957 I held eight great cam­

paigns in South America. In Montevideo seventy-one churches joined hands and held the greatest meeting ever seen in the history of the city. Over 600 came to Christ in one week. Thousands were blessed and helped. The largest hall in the country, with its 8,500 seats, was taken. In Buenos Aires 300 churches co­ operated in a place holding 25,000. it was packed to

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capacity and over 1,500 accepted Christ. It was the same in Sao Paulo, Curitiba, Rosario, Santiago, and Lima. As inany at 6,000 crowded into a building seat­ ing less than 4,000. hundreds thronged the inquiry rooms. In the eight campaigns there were some I 0,000 decisions, 4,5000 of the1n first-time decisions for salva­ tion.

EXTENDING THE INVITAION

A number of years ago, Iwas travelling through what was then called the Dutch East Indies. I was asked to hold an evangelistic campaign in a tabernacle that had been recently built in one of the larger cities. Idid so.

Night after night, I preached the Gospel of the Lord Jesus Christ, preached it to Buddhists, Mohammedans and those of other religions. The auditorium was packed to capacity. Even the head-hunters form Borneo were there, many of them. It was a great joy to proclaim the Gospel message.

Toward the n1iddle of the campaign, I felt that the time had come to extend an invitation and so I went to the inissionaries and told them that I was going to invite lost men and women to accept Jesus Christ that night, and I urged them to be ready to do personal work. They looked at me in amazement. At first I could not under­ stand it.

"Why," I asked, "what's the matter? Don't you want me to given an invitation?" "No," they replied. "As a matter of fact you can't give an invitation here." "I cant!" I responded. "Why not?" I persisted. "Why

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shouldn't I extend the invitation?" "Oh," they answered, "people would lose face. If you were to give an invita­ tion and no one should come, it would be dangerous; we would not be able to confront the people again."

"How then do you win souls?" Iinquired. "Oh;' they said, "we just go on preaching and sowing the seed." "Then," Icontinued, "what happens?" "Well," the said, "finally someone gets convicted and at last comes to inquire the way of salvation. We explain it and endeavor to lead him to Christ." "How many come?" I asked. "Not very many. We cannot quite undserstand it. We get a few, but only a few. However, we know of no other way to get results."

"Well,"Isaid, "Iam going to give an invitation. I've

travelled all over the Russian mission fields of Europe. Everywhere I've gone, I've held campaigns in the larg­ er cities and have extended the invitation. I've traveled all over Spain and I've done the very same thing there. I have traveled all tln:'Ough Germany, France, Poland and many other countries, conducting evangelistic meetings. Everywhere I've gone, I have invited men and women to come to the Lord Jesus Christ. If it has worked in their fields, the it will work here. And so tonight, I am going to give the invitation."

Again, they demonstrated, "It would be impossi­ ble," they said. "It just could not be done here. Oriental people are different. There would be no response." "Well," I said," let me try. Let us see what God will do. He can see us through." At last, with many misgivings, they agreed.

That night, when I had concluded my message, I

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immediately gave an invitation. "All those," I said, "who would like to be saved tonight, please raise you hand." Immediately about fifty hands were raised. "Now, will all those who raised their hands, kindly stand?" there was not a movement. No one budged. Not a single individual stood. I could not understand it. I thought that perhaps they had misunderstood me and so I made the same request: "Will all those who raised their hands, kindly stand?" once again there was perfect silence. Not an individual moved.

Suddenly dear David Clench, who had been sitting on the platform back of me, sprang to his feet and, com­ ing forward, he put his hand upon the shoulder of my interpreter and pushed him aside. "Now, Dr. Smith," he said, "go on and give your invitation." Not understand­ ing, I turned once more to the audience and again asked my question.

In a moment about forty individuals stood to their feet. Then I continued my invitation. "Will those who are standing," I asked, "kindly come forward and kneel here at the front?" Without a moment 's hesitation, they moved to the front, fell down upon their knees and start­ ed to pour out their hearts to God.

Later on, I asked for an explanation form the mis­ sionary who intervened. He told me that my interpreter, afraid of losing face, instead of interpreting my request, "Will all those who have raised their hands kindly stand?", changed it completely and interpreted it, "Will all those who have raised their hands, kindly remain seated?" He, like the missionaries, had feared for the results. But when the young missionary gave the invita-

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tion as I had given it, there was an immediate response. I was just about to explain to them the way of sal­ vation more perfectly when they started to confess their sins and pray aloud. Within about twenty or thirty min­

utes most of them had made decisions for the Lord

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Jesus Christ and were standing before me with shining

faces, rejoicing in the Savior. It was a wonderful night. No one who was present will ever forget it.

Months later, after I returned to Canada, the leader, Rev. Robert A. Jaffray, wrote me and stated that they were still giving the invitation, the Spirit of revival was still upon them, and God was still working in their midst and saving souls.

I believe that any man who is called to be an evan­

gelist here in America can also be an evangelist in the foreign fields of earth. It is iny conviction that every great city on the foreign field ought to have an evangel­ istic campaign. I would like to see evangelists go from city to city throughout the entire world and put on exactly the same kind of campaign that we put on here in the homeland. It could speed up the evangelization of

the world.

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CHAPTER XVIII

OUR MISSIONARY MOTTOES

"You must go or send a substitute." -Oswald J.

Smith.

"This generation can only reach this generation." "The mission of the Church is missions."

"Anywhere, provided it be forward."-David Livingstone.

"Farther, still farther, into the night."

"If God wills the evangelization of the world, and you refuse to support missions, then you are opposed to the will of God."-Oswald J. Smith.

"Attempt great things for God, expect great things from God."-W1n. Carey.

"The church that does not evangelize will fossilize." "Why should anyone hear the Gospel twice before

everyone has heard it once."-Oswald J. Smith.

"You can't take it with you, but you can send it on ahead." -Oswald J. Smith.

"Only as the Church fulfils her 1nissionary obliga­ tion does she justify her existence."

"A man may die leaving upwards of a million, ith­ out taking any of it

upwards."-Wm. Fetler.

"The light that shines farthest shines brightest near­ est ho1ne."

"If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."­

C. T. Studd.

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"Give according to your income lest God make your income according to your giving."-Peter Marshall.

"The prospects are as bright as the promises of

God."-Judson.

"Now let me burn out for God."-Henry Martyn. "Yet more, 0 my God, more toil, more agony, more

suffering for Thee."-Francis Xavier.

"We can give without loving, but we cannot love without giving."

"The church which ceases to be evangelistic will

soon cease to be evangelical."

-Alexander Duff.

"Not, how much of my money will I give to God, but, how much of God's money will I keep for myself?" "The supreme talk to the Church is the evangeliza­

tion of the world."

"Untold million are still untold.

"You have one business on earth-to save souls."

-John Wesley.

"Sympathy is no substitute for action."

"Christ alone can save the world, but Christ cannot save the world alone."

"The best remedy for a sick church is to put it on a

missionary diet."

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home." "Do we pray 'Thy Kingdom come', but never say,

'Here am I, Lord, send me?"'

"God had an only Son and He made Him a mission­ ary."-David Livingstone.

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"As long as there are millions destitute of the Word of God and knowledge of Jesus Christ, it will be impos­ sible for me to devote my time and energy to those who have both."-J. L. Ewen.

"The first work of the whole Church is to give the Gospel to the whole world."

"Why should so few hear the Gospel again and again when so many have never hear it once?"­ Oswald J. Smith.

"I ain destined to proclaim the message, unmindful of personal consequences to myself "-Zinzendorf

"I declare, now I am dying, I would not have spent my life otherwise for the whole world."-David Brainerd.

"I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ."-David Brainerd.

"Square with God and God will square with you."--Oswald J. Smith.

"You can't beat God giving."-Oswald J. Smith "God will be no man's debtor."-Oswald J. Smith. "I have seen the Vision and for self I cannot live; Live is less than worthless till my all I give."

-Oswald J. Smith.

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