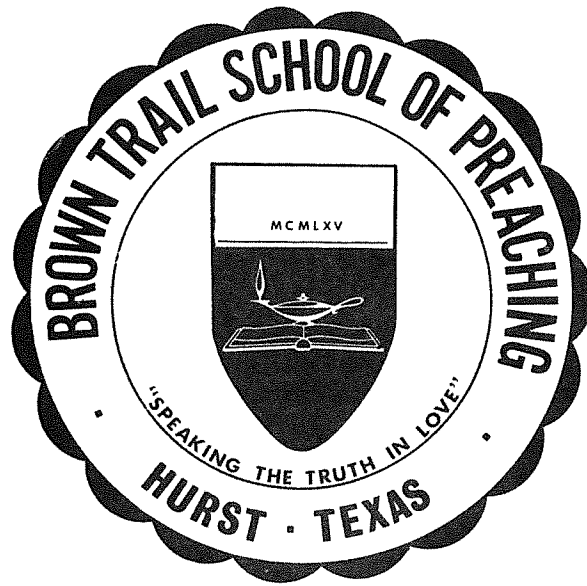


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SO YOU WANT A GLORIFIED HOLIDAY!



by ANDREW CONNALLY

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ABOUT THE AUTHOR

Andrew Connally's very life is mission work. While an effective gospel preacher anywhere, anytime, there is no man of our day more effective on the mission field. The most unusual factor about him is his amazing ability to do anything that needs to be done: preach the gospel, minister to the sick, talk with government officials, make the bricks, build the building, do the plumbing, put in the sewer system, build the water plant, organize and supervise the labor work, go into the African wilds to find the meat for those for whom he is responsible, confer with village chiefs, etc..

Andrew and Claudene went to Central Africa in June of 1957, to East Africa in 1962. Through his untiring efforts the first hospital made possible by Christians now exists at the Chimala mission in East Africa, and which was necessary for government recognition of our work. And, this recognition was essential to our staying in Africa.

Because of his abundant labors many thousands will be on the Master's "right hand" in the judgement day, who otherwise never would have heard the gospel story. Thank God that it is so.

--Roy Deaver, Hurst, Texas.

PREFACE

For the past ten years my wife and I have been active in foreign mission work. We have helped pioneer the Lord's work in two nations. We have traveled over a quarter of a million miles and have helped raise hundreds of thousands of dollars for foreign missions. We believe we are conversant with all phases of the joys and problems to be encountered. We hope our experience, our continuing interest and progress may be used of God to help carry the gospel to every creature in our generation. Amen.

The Author

FOREWORD

Evangelism is the vital principle of life in God's people. Without it in one generation, we would vanish from the face of the earth! Evangelism! Whether foreign or local, near or far, it contains the germ of our existence. As one has so graphically stated:

"Go" is a verb in the imperative tense. It is not simply indicative and declarative. It does not merely state a fact, but enjoins a duty. 'Go ye into all the world' - to Europe, to Africa, to America, and to all the islands of the sea. Leave your footprints on the snows of the frozen north. Trace out pathways in the flowery pampas of the balmy south. Seek the setting sun, the far west, the wild prairies and the wilder men who inhabit them. Search out the land of figs and dates, the land of vines and olives. Tread over the golden sands and along the rivers gleaming with diamonds and gold far, far away. Go to those who water their steeds in the Rhine; to those who drink from the Seine, or who bath in the Nile and the Niger, the Sacred Ganges, Indus, Brahmaputra, and Irrawadi. Go to the ends of the earth, for your success will be the ratio of your mobility. Words are God's daughters and works are man's sons; to be fruitful, they must be married to each other.¹

God has enjoined upon us a wonderful privilege - the privilege of propagation. "Propagation is a law of Spiritual life."² without it, you will die. "A living organism must reproduce itself or it will become extinct."³

¹Abilene Christian College Lectures, Lifting Up the Christ(Texas, 1967

²Ibid., p. 275

³Ibid.

"The faith of the New Testament is a virile faith that prompts its possessors to seek others, for no man was ever convinced of any momentous truth without feeling in himself the desire and the power to communicate it."⁴ Most of our own problems would be solved if only we would begin to win others to Christ. When we try, we see the real problem in ourselves and in others. Far too often, we blame others with every reason under heaven for the church's failure, rather than really understanding the true nature of the problem or the nature of the lost.

Preachers who preach but do little or no personal work seldom know people, the very people Jesus came to save!

Elders who have rarely, if ever, brought a person to acceptable obedience cannot have the proper perspective of the church's mission either locally or in foreign fields. It is strictly academic. The mission of the church demands every Christian to evangelize personally.

Missionaries who go but cannot understand the local needs of the church have little experience or depth in these vital matters. How foolish it is to seek to exhort congregations to send, or men to go while failing to realize how essential strong local churches are to foreign mission programs. It is the proverbial "biting of the hand that feeds you." On the other hand, while charity begins "at home," we cannot let it end there!

⁴Ibid., p. 276

INTRODUCTION

Worlds in revolution face the Christian in our day. At no other time in human history has the Church of the living God faced greater opportunity or opposition. Perhaps not since the days of the Apostles has propagation and persecution been more needed!

Christ needs leaders. We live in a world of specialization. It is even true religiously. Men must arise, as never before, to face the challenges of our age. The world is awake; the slumbering giant has been stirred, and Christ must be there to meet its needs. Too long isolationism and apathy have wrapped the Church in their arms and stymied her effectiveness and efforts. Men are going somewhere; they will follow someone. The Christian and the Church must be ready to meet the cries of "who," "why," "where," and "when?" Men have listened to the voices of all ages, but have not listened to the final voice of every age. The Christian must challenge the plastic gods of scientism, and equally question the axioms of every society. The axioms which say "money can buy everyone," "science can answer anything," and "sex is everything."

Throughout our world, nations arise and clamor to be heard. Only the Christian can hear their plea and supply the answers. The false gods of communism and materialism must be dethroned and Christ alone must rule in every heart! This is a gigantic

task! True! But we are well able to overcome for "if God fights for us, who shall be able to stand against us? "

Too long, brethren have felt foreign mission work was a necessary evil and therefore only token "conscience money and effort" have been put forward. The evangelization of the world in "our generation," in every generation, is God's command, Mark 16: 15-16. Too long, men have felt that foreign mission work would rob the local congregation of needed dollars, and too long, the "crumbs that fell from the table" have been all that was available to carry the unsearchable riches of Christ to those swallowed up in darkness and spiritual poverty.

We believe God's people are the greatest people on earth! We believe they have the greatest love for the lost the world has yet known. We have everything necessary to do any job God wants done. We know God stands ready and waiting to bless, guide, and establish our every effort. May we then launch out into the deep to gather a harvest of souls like this world has never seen! Amen.

CHAPTER I

THE PROBLEM STATED

May we preface this entire work by saying: Everything written is to encourage God's people to be more mission minded. At no time should anyone feel the author seeks to reprimand, discourage, or cause anyone undue problems. But rather, out of a varied mission experience, we wish to awaken, inspire, and enlighten everyone concerning foreign mission work. With a prayer to Almighty God we humbly ask that we may study together profitably for the advancement of our Lord's Kingdom. Amen.

One of our greatest needs concerns communication and understanding. Until we can communicate and understand the problems involved in foreign mission work, we cannot hope to solve them.

There are two sides to every problem, but too long, we have not allowed "the other side" to be heard. The following article written by the author while on the field will lay a basis for our study and highlight some of the problems and needs facing foreign mission work today.

1. "A Glorified Holiday." Recently a friend sent a letter in which he reported the feeling of an elder in one of the congregations in Texas. This man did not desire to do foreign mission work as he felt most of us were enjoying a "paid holiday" while abroad.

In the seven years I have been working for Africa, I have heard numerous statements concerning missionaries and their

work in distant lands. Most were made by brethren who either did not have the facts needed to correctly judge or were simply lacking in the Spirit of Christ.

Often we hear, "You don't have to get seasick to do mission work," or "we've got plenty of heathens in America to convert," or "he can't get a job at home so he went into the mission field." Often it is "what's the matter, you want a trip abroad?" or "why don't we concentrate here so later all of us can do work elsewhere." Some feel we should "spend our money at home so we can see after it." "Since we can't support a man full-time, let's just wait until we can." Again, "those people don't appreciate what we're doing, so let's use it here." "All that Brother So and So has said is good, but let's not forget our mission field right here at home." "You are wasting your talents when we need you so badly at home." One well known preacher is fond of saying, "It's the fellows who stay at home who are really doing the mission work," or "the greatest mission field on earth is in the Dallas-Fort Worth area." Once in a while we hear, "they've had trouble over there; we don't want to get mixed up in something like that." And finally, "we can't afford it as we have a new building to pay for" or "what about your folks here at home?"

Most of these statements show a universal lack of information on the matters involved. No missionary I know feels he is the end of wisdom or that improvements cannot be made. This does not change the need for the other side being known. Each

of us working beyond America realizes we owe our being here to Godly elders, dedicated gospel preachers and sacrificing Christians who make it all possible.

2. Preparation. Anyone who would seek to discredit a missionary or field because of it being a chance for a "paid holiday" needs to "come on over." It is a favorite tactic of the devil to seek to slander the character of the men of God whether they preach at home or abroad. If such is successful, then our efforts fail and souls are lost. Usually a man, in order to go abroad, must literally "beg" for a period of one to three years to get his support and travel fund, (longer if his work includes anything else). He must "scour the brotherhood" for a congregation to send him and speak hundreds of times on the "whys, ways, and needs" of his work. He has to convince elderships of their congregation's desire to preach the word abroad. He must compete with "new buildings, classrooms, air conditioners and parking lots." He must devise ways of touching hearts and pocketbooks so it will cost them nothing. Most of his traveling will be at his own expense and the hours involved are better forgotten. Usually the man does "full-time" work locally as well.

When he has finally "sold" a few on his going and their need to fulfill the Great Commission, his "holiday" really starts. He must secure passports, visas, resident permits, vaccinations, shots, radiologist reports, x-rays, birth certificates, marriage

license, reservations, tickets, insurance, shipping regulations, custom and immigration requirements. Throughout this period he is keeping financial reports, informing the papers, "selling" the brethren, gathering equipment, crating and shipping household effects and soothing his family. Still he is meeting "objections."

3. In the Field. When once his destination is reached, the "holiday" is really on. He must go through customs, immigrations and usually deal with the government in various ways. He must find or build a home, sometimes erect a tent in the bush, make contacts, teach classes, file financial and progress reports, write articles in behalf of the work, correspond with prospective supporters, replacements, government officials, friends, new converts and prospective Christians and his family.

In the meantime, he must often learn a new language, write tracts to fit the new situation and devise new means of evangelism as "reports" are leaking back that "someone" has "criticized" his work. People, whether at home or abroad, have a way of making the preacher a "catch all" for troubles, domestic or economic. The missionary is no different. He must be ready to supply money to everyone in need and never expect it to be repaid even if it is a short term loan, drive his car endlessly and even "loan" it to the brethren, feed countless visitors and strangers and ever be open to the "tourist trade." He must spend countless

hours counseling delinquents, unwed mothers, polygamists, adulterers, thieves and liars.

He must keep a ready smile and happy disposition even if a half dozen of the supporting congregations drop out or just "skip" a few months to "catch up" at home, or fail to begin on time. He shouldn't write and "ask" lest he be presumptuous, nor wait too long, lest "they just forget about it." He should never ask concerning any eldership's decision to "drop out", even though no word is sent to say such has been done, lest he ruin his chances of "future help." He should never question any "forgotten pledge" regardless of the position it puts him in because "it is a matter of grace anyway."

4. Your Return. At the end of his missionary tour, he must have satisfied his supporters by not having called for too much too often and never putting his sponsors in a "tight." He must have provided "twenty dollars" return on every dollar invested. He must have been a diplomat in dealing with the government, a Job in patience with his brethren, and a Samson in strength to accomplish the job. He must possess the stubbornness of a mule so he won't quit, the zeal of a Zealot like Peter to inflame the hearts of the brethren at home so they will do more. He must be as wise as Paul in every situation; the love of John must make him return, and the poverty of Lazarus must accompany him home lest he "has made merchandise of the gospel."

He must give a first hand report to every contributor, find a new sponsor, speak for every school, Lions Club, P.T.A., and Young Peoples group. He must advise countless interested parties, settle local church problems, teach classes on mission work and "fill in" for all contributing churches when their preachers are going on meetings, lectureships, and vacations, teach Vacation Bible School and be available for special classes to encourage the sponsoring church. In the great vacuum of time available, gospel meetings must be held, and obligations to friends, parents and one's own family must be met. Also one must raise his needed support and return, lest his "vacation home" be too long and the brethren in the foreign field become discouraged and quit.

5. "Fringe Benefits." Besides "fringe benefits" of a "paid holiday", my brethren, there are the fears of physical danger in many foreign lands, anxiety for the churches, despair over the amount of work yet to be done and disappointment over the failures made. There are the sleepless hours wondering "what more can I do" and "how can it be done better." There is the constant justification of the work accomplished and the decisions made. There is the seven days a week grind with no place to go or money to go on if a day off is taken. There is the problem of education for your children, lack of association with people of a similar background and the constant pressure of a strange environment to contend with.

Where can you get men, usually to go at a financial loss, to pioneer a new nation in the Kingdom of God? While others leave the pulpit for greater financial security, your missionaries will give 20 to 50 percent of their salary to make the work successful. Yet, if they return home to stay, they have "wasted the brethren's money and just couldn't take it."

He must avoid controversy and problems or else the brethren at home will be discouraged. At home they can split, fight, fire and hire preachers, but it's all right, the elders are "watching over it." At home we can waste money, make mistakes and fail miserably and generally this is all right, the elders were "riding herd;" they "know what's going on." But abroad - don't you dare have a problem!

Elderships and local preachers seem to feel, at times, it is a great contest to see how much we can spend at home and how few crumbs we can scatter abroad. Jets have shrunk the world to 48 hours and if an eldership wants to investigate a work, they can. The quicker and easier we can travel, the greater our obligation to "go" with the gospel becomes. Brethren seek to make it appear as an "either - or" proposition; "either" we do mission work, "or" take care of things at home. If this were true, which it is not, then the mission fields are long overdue! Any man with sense enough to be sent to a mission field knows the "needs" at home as well. We can understand the "need" for cushioned

pews, carpeted floors, indirect lighting, air conditioning and paved parking lots. But it is a sad commentary on our intelligence to say, "we must stop our mission work to provide them, as we cannot do both." Some feel they are "doing all they can," and "there is a limit to what anyone can do" -- how would we know? Ninety eight percent of us never sacrificed the "second mile" much less all we can.

6. How Long, Oh God, How Long. How long will the cry of the damned ring in the ears of such a precious few and they be unable to stop it? How long will the denominations be able to scorn our meager efforts? How long will a few stifle and thwart the only Hope of God found in foreign lands? How long before we realize mission work abroad is as much the work of the church as paying our preacher at home? How long before pride is crushed under our heels and we step out to do the work of God in the Macedonias of the world? How long before we stop competing and start cooperating? How long before we stop apologizing and start accomplishing? How long before we stop "counting pennies and wasting dollars?" How long before we stop criticizing and start evangelizing - How long, oh God, how long?

- Yours for a "glorified holiday"

Questions to Be Considered

1. What is our greatest hindrance to mission work?
2. Which excuse that Elders offer in refusing to do foreign mission work seems weakest to you?
3. What makes it so hard for men to get support to go abroad?
4. How could we as congregations cooperate to stop our waste of men, time and money in securing funds to do mission work?
5. Do the problems involved hinder men from continuing in mission work?
6. Would greater financial security induce more men to consider going abroad?
7. What can we do to allay the spirit of competition which exists between local and foreign work?
8. Would it help for local preachers and elderships to actually seek funds for programs and to visit in the foreign field?
9. Would local congregations help their men to go see a field's needs first hand?
10. How can we begin to educate our people regarding these things?

CHAPTER II

THE MOTIVES OF FOREIGN MISSIONS

Motives certainly have a place in any study of foreign missions. Without a proper regard for these, much effort, time and money are wasted, and a great deal of our work is doomed to failure.

The Christian operates on a completely different wave length from even the business men of our world. While many principles of business need to be applied to any work we do for God, God still commands the Christian to venture, labor, and die where vested interests would not even look! Therefore, motives are important. Why do we want to go? What do we hope to accomplish after we get there? These are important questions and anyone not willing to face them has an unrealistic approach to the greatest work of earth....."the seeking and the saving of the lost."

1. Our Motives: "Why Do You Want To Go? This is not an easy question to answer. After working in the field, or on behalf of the field, for ten years I realize this is a serious question. I further realize that it is difficult to always be fair and completely honest with ourselves or others. Yet, we must try. Furthermore we must constantly re-examine our motives and purge them when needed, for motives do change and not always for the better!

A. Christ Demands and God Expects: Fundamentally, and first, men usually want to go because they feel Christ demands it and God expects it. Cf. Matt. 23:18--20, Mk. 16:15-16, Lk. 24:46-48. This is a valid reason and often remains the only real reason for many who go.

I personally do not feel it is the reason which gives the greatest sense of accomplishment or holds one to his commitment when pressures mount or insurmountable problems are faced. Far too often if this attitude is the only reason for being there, then rationalization plays havoc with our thinking: "I have done my part;" "If everyone did what I've done, we could evangelize the world in ten years:" "I've paid my debt;" etc.; etc. I feel there is a more excellent reason, one which comes from experience and involvement.

B. "The Love of Christ Constrains Us," 2 Cor. 5:14. Never will the Christian have a more compelling motive to be a foreign missionary than this. The hopeless, helpless, hungry, suffering world is our concern!!¹ It was God's and it must be ours! Far, far too long we have ignored the compassion of Jesus Christ. "Mercy and sacrifice" are not presently appreciated by our brethren. We have discounted many of the "good works" of our religious neighbors simply because they did them. All too often we have not allowed our own emotions to be considered. We have actually stifled our concern lest we be guilty of emotionalism. We have felt rational thought is without emotion and as a result have turned a deaf ear to the "Macedonian calls" of our world and have miserably failed to meet their needs.

¹Moody Bible Institute, Facing Facts in Modern Missions(Chicago, 1963).

When one truly "sees" their abject poverty, utter helplessness and the depths of their degradation, you want the gospel to flow and its love to overwhelm them with the riches of Christ!² The rich often have their god, but the "poor" hear Him gladly!

There are dozens of relevant reasons for going: to make disciples, to do good, to carry out the commission, to present every man, full-grown in Christ,³ etc., yet, I feel all are subservient, or should be, to these two conjoined motives, the spirit of Christ and the love of Christ.

2. Suspect Motives. There are "other spirits" that motivate us, I John 4:1-2. The spirit of adventure, travel, romance, commerce, civilization, history, philanthropy and martyrdom have always appealed to some types of people. As a result many have gone out to answer these "calls." Quite often their work has been needlessly hindered and they have often failed or been seriously disillusioned. Some are now in active opposition to foreign mission work! Such is the importance of proper motives.

A friend of mine, an anthropologist at West Michigan University, has spent extensive time in foreign fields observing missions and their effect on primitive societies. He wrote as follows:

I have observed basically three types of missionaries here. The worst type is the one primarily motivated by greed, the "what's in it for me" type who is basically a racketeer, a smooth operator benefiting from a minimum of supervision and a maximum of trust or supervisory complacency. A second very poor type of missionary is the pseudo-dedicated type attracted to the calling by the

²Ibid., p. 38

³Ibid., p. 13-21

promise of going out to suffer for the poor, benighted heathens. These masochists, once they have arrived on the scene and found that boredom is the only "suffering" they must endure, become either of two types if they remain in the field: the disillusioned idealist who surrenders to cynicism and becomes one of the greedy types mentioned above, working the "suffering" angle in order to insure continued support in fine style, or those poor, unfortunate, sub-type persons who refuse to be disillusioned, who refuse to surrender the promise of suffering by themselves, and throw in their own path all of the slings and arrows they expected. There are difficulties here, but they are of the irritating variety for the most part, such as a limited variety and high prices of goods in the shops, abominably poor roads, employing persons whose minds must be trained as well as skills taught, and petty politicians meddling in affairs which would be better left in more capable hands. There are dangers: road accidents are prevalent and the government bureaucracy is capricious. But the natives are usually quite harmless and you have to look for the dangerous animals, and the dangers from these two sources result from one's own stupidity in handling them rather than their inherent malevolence. But the unscrupulous or self-deluded can make all these things, and more, seem terrible, and thus those "suffering" from them seem persons imminently worthy of lavish financial support.

Fortunately, there is a third type of missionary. Some men come here to do a job. If they have to suffer in the process, it can be borne, but they realize that the extent of suffering, barring miscalculation, is most likely to be limited to irritating inconveniences. Therefore they do not dwell on suffering but on how to best accomplish their assigned objectives. They belong to a noble breed. Nobility for them dwells in accomplishment, not in martyrdom. They are practical, straightforward men not given to excesses of illusion or sentiment, though entirely capable and compassionate.

If such observations from a trained observer cannot be used by us for the good of reaching the lost, surely we are unworthy "depositories of the faith" (Jude 3).

Further this should make us keenly aware that not everyone who desires to go should go. We have all known of men who wanted to be elders so badly that their all consuming desire might seriously handicap

such a man from being an effective elder. So it is with men who desire to become missionaries: the desire alone does not qualify them.

Questions to Be Considered

1. What are considered "basic motives" in doing mission work?
2. Why do some go?
3. Why should some go?
4. Why do so many fail so early?
5. What basic types of missionaries are found abroad?
6. How important are martyr complexes?
7. What can we do to instill proper motives and attitudes in congregations and prospective missionaries?
8. What fallacies are often found in some who desire to go (other spirits)?
9. Can it truthfully be said that most missionaries go the first time out of a sense of duty, the second time out of a personal desire to fulfill a personal need, and the last time because they love the people?
10. Why do so few have a real desire to go for God abroad?

CHAPTER III

OUR GOALS IN FOREIGN MISSIONS

What Are Our Goals In Foreign Missions? Once again real problems are faced. Who can presume to know all the answers or goals that God would have us reach! Yet we are not left without directives or direction.

1. Salvation of Souls. The salvation of lost humanity was Jesus Christ's consuming passion, Jn. 1:12, Lk. 5:32, Matt. 20:28.

He viewed sin as a personal reality in the life of man. Jn. 8:44. He threw down the gauntlet of challenge to every sin cursed soul, Jn. 14:6. He plainly stated that without Him, no man could be saved, Jn. 8:24.

When I hear brethren argue over whether the heathen are lost or not, one thing I know - they do not know the heathen! Not only do they not know the Scriptures, 2 Thess. 1:7-9, but they do not know the heathen! It reminds me of a statement found in the book, The Tribe That Lost Its Head.¹ A Catholic Priest had defended "his flock" with the typical, pseudo-saintly idea that the heathen were simply "misguided children." A government official had just returned from an outpost in rebellion where he had seen them at their worst: rape, murder, sadism, etc. The government official says, "No, father, they are more than 'misguided children' for children, when angry, do not eat you!"

¹Monsarret Nicholas, The Tribe That Lost Its Head(New York, 1956).

And so it is, if they are no more than "misguided children," leave them alone! Save yourself and others the trouble the gospel always brings, Matt. 10:34-37. Any accountable being is lost without obedience to Christ, Heb. 5:8-9.

2. Material Help. Involved in the salvation of lost humanity is very often the necessity of material help. James realized a Christian must produce fruit, Js. 2:14-16. Very often someone else's needs cause us to become no longer "the committed" but "the transformers." Christianity is the impartation of life, not simply the joining of a new society.

When men are disciples, they become transformed. When they are transformed, they become "transformers." They change the society in which they live! There are no exceptions! Find one! If Christ's spirit "indwells you," Rom. 8:11, you cannot fail to see human needs and be touched to do something for them. Suffice it to say, when Christ shakes a man, society and her foundations will be moved! When Paul challenged the right of slave owners in Acts 16, to make merchandise of human bondage, "they turned the world upside down!" Acts 17:6.

Whatever the society needs, in which we find ourselves, the Christian must do all he can to meet that need. Surely he does it by preaching and living the gospel of Christ. Yet, if he does not "practice what he preaches" he stands under the Lord's anathema, for "they say and do not" (Matt. 23:1-3)

Orphanages, hospitals and schools have proved a fertile field for the propagation of human wisdom and religious error. How much more are they worth to the compassionate, need-centered gospel of a loving Savior! Why must the children of this world forever be wiser than the Sons of Light? Can we not learn, or will we not learn? Must eternity be the "proof" we so obstinately seek? May God help us! Jesus Christ fed the hungry, healed the sick, cleansed the lepers, raised the dead and cried over the lost! Can we claim to be his and do less? Would we want to be his and do less? If not, then it is clear, all that we have and all that we are must be given when it is needed, and "with such sacrifices God is well pleased," (Heb. 13:16).

3. Halfway Measures.

A. Once again congregations and elderships have long been responsible for our halfway measures in the mission fields. Too long elderships have allowed the missionaries to decide what should and should not be done, where it should or should not be done, and when it should or should not be done. It is a joint task, a sharing of insight and interest. In this way, and in this way only, shall major disasters be averted and works begun and be brought to a successful culmination. Any missionary who does not wish to vitally involve the supporting or sponsoring congregation in more than financial support is unworthy to wear the name Foreign Missionary.

B. A further discussion might be raised at this point concerning congregations sending men to foreign fields. Why do they wish to begin such a work? What are their overall plans? How long do they plan to stay involved? How far are they willing to go? To what heights of sacrifice do they aspire? How have they chosen the field? What plans have been made to visit the proposed field? When they do go, how long do they plan to stay? A few days to receive just enough "culture shock" to call it off and sour them on most foreign fields? Or long enough to truly understand the needs of the field. Motives and goals are a "two way" street. Congregations and elderships need to examine their motives and goals as well as examining the missionaries they send.

Questions to Be Considered

1. What must be our goals in foreign mission work?
2. How can such goals be of use to a supporting congregation?
3. Is there any doubt in your mind that every accountable heathen on earth is lost, even those who have never even heard the gospel?
4. Why do we often feel the primitive are just "misguided children? "
5. Should our goals include more than just preaching? Why? How?
6. Of what possible use could money spent on orphanages or hospitals be, when it could be used to "preach the gospel? "
7. How could elders be of any real use in deciding on programs of work in foreign fields when they have never visited abroad?
8. How should a missionary inform his elders of the work to be done and the problems involved?
9. What human institutions can help spread the gospel in foreign lands?
10. How can a missionary and a congregation be of mutual help to each other in accomplishing a foreign work?

CHAPTER IV

THE QUALIFICATIONS OF FOREIGN MISSIONARIES

"But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task," Acts 6:3. If ever the Holy Spirit summed up what is needed by those going to foreign fields, here it is! Men of good reputation, full of the Holy Spirit and of wisdom, into whose hands we can safely entrust the destinies of nations. Undoubtedly these men had the gift of the spirit of Acts 2:38, but further these men were under the influence of the spirit to such an extent that their lives stood out from their fellow Christians. Undoubtedly they had dedicated their lives to the teachings of the Apostles and had excelled in service and wisdom. Oh Lord, how desperately we need such men and women today!! Missionaries must possess some basic qualifications.

1. Temperament: "What Type Are You?" What type would you be classified as by a trained, objective observer? It is important! The success or failure of your work may depend on this alone! Even more important to you, your soul hangs in the balance right here!

Mission work is the closest thing to marriage on earth. We often hear, "you don't know a woman (or man) until you live with them." That's true, and it is equally true you do not know a person until you do mission work with them! Often times it is too

late then! Beware of the self-righteous, for they are worse than leprosy! Guard against the dogmatic, the hypocritical, the overconfident, the fearful and the weak for they shall break and fail. The grouchy, malcontents, quarrelsome and the "always rights" are not and cannot be best used of God in foreign fields. If you cannot fail and smile, then you will smile no more! If you cannot laugh at your own errors and be forgiving when others fail, forget the foreign fields! If you do not possess a rich sense of humor, joy, and peace of mind, refuse to even consider working abroad. These are essential before you go. Life in primitive lands, cold societies and degrading cultures will not increase these qualities in you. You are going to give, not receive. For countless generations these have wallowed in sin, sickness and sensuality. They shall teach you many things and only an imbecile will not learn, but these things mentioned are for the Christian, and the Christian only to give. They must be yours now, or else you shall labor in vain. Please be honest now, for there, it is too late!

2. Intestinal Fortitude: "It Takes Guts!" What does it take to face insurmountable obstacles day after day, to meet your critics at home and abroad, to endure physical sickness, danger, loneliness, frustration, boredom, sorrow, despondency, homesickness, loss of spirituality, a weakening of purpose, fear of rejection, a tiring wife, wheedling parents, loss of support,

creeping indebtedness, elders who cannot understand, others who do not try and active opposition from fellow workers? IT TAKES GUTS!! It takes a man or woman of God with GUTS!!!

I am not speaking of dogmatism or hard-headedness, only the will to keep going when faith alone sustains. "When the going gets tough only the tough keep going." Steadfastness and a will to win for God are so rare that when we meet it, it frightens us! So few can go the first mile; second milers are a rarity. To go beyond this classifies one with the Greats of God of all the ages! Yet, this is exactly what it takes to work abroad successfully.

3. Wisdom: "Common Sense or 'Visionary Enthusiast'?" The most uncommon thing in the world is common sense. There is no substitute for good judgment. Neither piety, zeal or Bible knowledge will take the place of sound reasoning. The foreign field is not the place to experiment. Any missionary needs a minimum of two to three years local work under a good eldership before he goes abroad. The ability he must exercise to successfully work locally is of inestimable value. Most "nuts," "screws" and "bolts" can be readily observed and weeded out in such a local situation. Until this experience is yours, you are not ready for the work abroad. One of the greatest errors we commit is in allowing young men and women fresh out of college to go into a foreign field. Their experience and knowledge cannot possibly be up to the tasks they shall face. Countless evils and harm have been done because we did not use wisdom in requiring wisdom of

those sent out. A missionary (any Christian for that matter) needs to pray for wisdom daily; it is a gift from God, Js. 1:3, and without it the greatest plans fail! "Visionary enthusiasts" without real wisdom are a constant burden to any mission field.

4. Health: "One of Your Greatest Assets." Without good health, one of your greatest assets is gone. Mission work is taxing, tiring and physically depleting. A man shows real lack of wisdom to take himself or his family into a foreign land if any of them are less than physically sound or very healthy. By far the largest reasons for men returning to the states is the failure of the "wife's health." This covers a multitude of evils, but nonetheless it is a tragic fact. Missionaries need robust health! The mental pressures are too constant and serious for anyone to survive who is spiritually or physically weak. Do not try to be the "exception to the rule." The road home is paved with their broken dreams! There is plenty to do here without wasting valuable time, energy and the brethren's money abroad. Have enough sense to know when you must be wise!

5. Marriage: "Our Fair Ladies." The greatest joy and help in any mission field to any missionary is a dedicated Christian wife and loving children. They are his constant blessing and joy! A well adjusted wife and family make it a wonderful, rich experience. Without such orientation, life abroad is not worth living!

Recently an article appeared in our local papers. An African

delegate to the United Nations from Malawi, in central Africa, returned to his New York apartment to find his wife and their two children lying dead on the pavement below. Witnesses reported the woman ran screaming to their balcony and deliberately threw both children to their deaths and then jumped herself. All the while, her screams never ceased.

Undoubtedly her shock to civilization, as we know it, was greater than she could bear. My mind immediately returned to the beautiful peaceful scenes of her native Malawi, the "Little Switzerland of Africa," the "land of the lake," where we had spent three and one-half years of our lives. In all probability this woman was reared in a remote village where life is idyllic and peaceful. After marriage her husband brought her to New York and the United Nations with its unending cycle of parties, rush, visits, rush, dinners, rush, and bewildering customs; expectations and protocol could not be mastered. She was unprepared and in all probability was scarcely removed from pagan worship, if at all.

Yet, her reaction and suffering was only slightly more exaggerated than that faced by dozens of our own missionary wives their first and second trips abroad. It is virtually impossible to overpaint the picture of readjustment and culture shock experienced by many who leave their "cushioned environment" of home.

The greatest blessing a missionary has is his wife. She "makes or breaks" his every job. She is part of the reason he is there. She is his stay in time of deep personal conflict. She gives meaning to the unmeaningful and enables him to carry on when all else has failed. Without her approval he is nothing - with it he is everything. He can fight God's war only when she is strong by his side. He can conquer for Christ when she comforts his need. He can vanquish every foe when he knows she cares. She alone can turn the darkest night into the brightest day with her words of approval and appreciation. Life's greatest decisions are often easily made when her trust and faith are evident. Without them the smallest problem is magnified to unbelievable proportions.

Her health and happiness are a vital concern of her loving husband. Without these, hands are shackled and the greatest plans of man are disposed of and forgotten.

Your responsibility is great, "My Fair Lady." You must be apprised of this situation and pray to God for strength and help, for without you, we are nothing.

Very few can survive the rigors of a foreign life without a constant companion to share and to hold life's greatest challenges and problems. "He that findeth a wife findeth a good thing."

6. Sacrifice: "Real Second Milers." When a person goes into full-time service for God, it entails immense sacrifice. To go

into foreign service demands even more. If you plan to go into an area where English is not the mother tongue, you must learn the language. Any congregation sending such a missionary must demand such of their missionary. They must have the courage to see such is done and the wisdom to allow time for it to be done. Without this both the congregation and the missionary will fail in much of their responsibilities to the lost they seek to reach.

This is not the only realm of sacrifice, but it is major. It takes time and hard work to learn any "foreign" language. Such study must be immediate and thorough. For if you allow it to become second to anything else, it will soon be last to everything.

The missionary's life is to be the epitome of sacrifice, but it must be his own. His supporting congregation should not, however, expect his financial loss to be their gain, for a laborer is worthy of his hire. Elders who drive hard bargains at this point only cause souls to be lost. Sometimes it may be their own....

7. The Spirit of the Missionary: The pseudo saintism of some missionaries must be a stench in the nostrils of Almighty God! Yet, the men and women of God who live in a foreign land must ever radiate the true spirit of Jesus Christ. Such men and women are not angels nor ascetics. They are dedicated servants of their Savior. They must make no pathetic plea for sympathy for themselves, but rather seek cooperation for their work and the job they are doing.

As Kipling admonishes:

"Go to your work and be strong, halting not in your ways,
Balking the end half-won for an instant dole of praise.
Stand to your work and be wise - certain of sword and pen,
Who are neither children nor gods, but men in a world of men."¹

The spirit of a missionary must be a composite of faith and works, action and reaction, reliance and relief, acceptance and aggression, expression and suppression, all in the proper proportion. They must on occasion labor under insurmountable odds, never quitting or losing hope. They must persevere when ordinary or lesser men would fail. Why? Because their work is not an ordinary job! They work for God. They labor not in vain. Their prayers and tears are seen and heard! They are building for eternity, and the souls of men comprise the temple of Jehovah God. Their works shall live long after they have left this human scene.

The spirit of a missionary must never be daunted. He must bear criticism, jealousy, envy, rejection and veritable onslaughts of lesser men, yet always show forth the forgiving spirit and example of our Lord. Seldom does a good missionary escape such from his own brethren, and often his fellow missionaries. Only God and judgement will sort out such unjust, unchristian action. But the missionary must bear his own cross and know that God will take care of him and will finally vindicate righteousness.

¹Arthur J. Brown, The Foreign Missionary (New York, 1950), p. 369

Truly a missionary has a noble calling and those who manifest such admirable qualities retaining the spirit of Christianity are worthy of our honor and esteem. "May their tribe ever increase!"

Questions to Be Considered

1. What is the prime prerequisite of a missionary?
2. What personality traits are essential to the success of the missionary's work?
3. What relationship more closely approaches marriage than any others?
4. What types of missionaries should congregations and missionaries beware of?
5. What possible use can humor be in the all serious business of saving souls?
6. What attribute keeps a missionary going when all others are suspect?
7. Can an individual be endowed with what he needs prior to his going?
8. Why is practical experience a must before attempting foreign service?
9. What spiritual and physical deficits so often defeat a missionary?
10. What "other person" plays so vital a role in a missionary's life and work?
11. To what extent must one sacrifice to go? To what extent does a missionary have the right to ask a supporting congregation to sacrifice?
12. Is language ability the richest and most important of all the missionary's abilities?

13. Why and when will a missionary's spirit become all important?
14. Why should congregations require their missionaries to take psychological tests both before and after their first tour?
15. Why should elders talk privately with a missionary's wife?
16. When should an eldership refuse a missionary because of his wife?

CHAPTER V

THE RELATIONSHIP BETWEEN THE MISSIONARIES AND THE CHURCHES BACK HOME

1. The Real Problem. This is one of the most critical, anxious, misunderstood and least likely to be corrected situations which exist in our mission programs. At this juncture, I am not optimistic about a solution to this problem! Why? Because so few really see the problem!
2. Little Men With Little Ideas. Many of the finest elders who have ever lived are in evidence in the church today. In spite of this, there is much to be desired. On the one hand we are still shackled by "little men with little ideas." To them vast visions of service and salvation are unknown. They are fifty years behind their day. They make no great plans for God's work. They do not dream - in fact they do not! To them the Kingdom of God is found in "church attendance," "a small weekly contribution" and "peace everywhere." Anything else confuses and scares them. The "status quo" is the big thing.
3. Business Interest. On the other hand we have dynamic business men who have achieved a degree of success in the world, and to them everything about Christianity must "pay its own way." Every work must be adjusted and adapted to "hard-headed" business interests. Faith to them is actually "good business sense." Souls and good works are juggled like figures

in a ledger, and if the liability becomes greater than assets accumulated, then the enterprise must be scrapped. Both of these pictures are somewhat over simplified, but this situation does exist. Neither of them leaves much room for God to work!

4. Missionaries Versus Elderships. There was a time (and still is in many areas) when mission work was left solely to the man desiring to go. He chose the "where," the "when," the "how," and repeated the "whys" of going. He ran the entire show. No one was really responsible to anyone for anything. Beyond a "newsletter" now and then and perhaps a report between tours, no real communication existed between the parties involved. The other extreme is in evidence now. Elders become so concerned over the "money" involved that its acquisition and expenditure take precedence over virtually every other consideration. The job to be done, the spiritual results, the experience of the man long in the field, and the will of the Lord are strictly secondary. "What will it do for us" becomes a great part of the standard. "How excited can we get over it" is the measuring rod. "Did we choose the work" or "did he just come to us with it" seems vitally important to such men. All of this smacks of pride and selfishness and leaves far too much to be desired for God to be glorified.

There is a limit to the best business principles on earth! Business sense does not extend where faith dares go! And true spirituality, while based on reason, often leads where no amount

of common sense dare venture! The Israelites at the Red Sea and Peter walking on the water, forever show this to be true!!

5. Problems Will Arise. Much of this problem of relationship between missionaries and elderships is compounded by the missionaries themselves. They often are sent out never having worked under a local eldership and therefore are totally unprepared to take direction or supervision at all. They feel no moral compulsion to those who support or oversee them. The lines of communication are soon broken down, and bitterness and regret are in evidence on both sides. When serious problems arise, each feels the other is lacking in genuine interest, judgement, effort and effectiveness. No situation can last or really prosper when this is true.

6. The Missionary's Responsibility to His Supporters. The missionary owes everything to those who are fellow-workers with him.¹ Those who send us and make it possible for us to stay are our life lines! And don't you forget it! You owe more than common courtesy. They have the right to share in your joys and sorrows, your hopes and fears, that they may grow spiritually thereby. Your work must be the springboard that will launch others to follow your steps. Your work may well

¹Moody Bible Institute, p. 55.

spearhead other programs and be the basis of inspiration for countless thousands. God expects this of you and you are obligated to see that your life and work achieve these goals. Foreign mission work is not for the faint - hearted, and if you cannot stand the heat, then stay out of the kitchen. This is the greatest work of earth, and the responsibilities are commensurate with the job to be done and the rewards to be won.

Questions to Be Considered

1. Why is the relationship of the missionary and home congregation so important?
2. What still hinders foreign missionary work?
3. Have business men helped the spread of the Kingdom? How?
4. Have business men hindered the spread of the Kingdom? How?
5. What relationship usually exists between the local congregation and the individual in foreign fields? Why was the situation tolerated? What can be done to correct it?
6. To many elders, what becomes the most important issue in missions? What can be done to correct it?
7. To what extent will faith lead in a given work? When does faith become stubbornness?
8. Why do we send out missionaries who have never worked locally under an eldership? How can we change this?
9. Why do missionaries often become ungrateful to those helping them to go? How can we change this?
10. Why must your work inspire the home congregations and supporters?

CHAPTER VI

SELECTING A MISSIONARY

1. The Right Man For the Right Job. One of the most difficult tasks a congregation faces is selecting the right man for the right job. Much of the problem is resolved when a congregation is blessed by godly elders and preachers who have a vision for evangelizing the world in their generation. Without such men as leaders, indecision, problems, and petty excuses keep a congregation from realizing her potential and the fields are left unharvested.

2. The Congregation's Attitude. "The field is the world" said our Lord. But when it comes to evangelism, seldom can men be unbiased or unprejudiced. Far too often personal feelings, likes, dislikes and a dozen other sundry reasons decide why a congregation does or does not begin a given work. While God expects us to be good stewards, He wants "every creature" to hear the gospel in "every generation." It is true some "doors are open" which may be closed tomorrow, but someone must carry the gospel to every creature now! Usually men who "knock" some fields while contending mightily for another have no real desire or plans for world evangelism. They are looking for the spectacular, the "do something for us" field rather than seeking God's will. This is evident when they refuse qualified men who are trying to go to the difficult places while they have

no other plans for "better places." This is the old "bread and circus" type of vanity that has long left the field white! Good men and good fields have been turned aside while elders sat as "keepers of the strings" and denied the "water of life" to those "thirsting after righteousness." The answer? Examine our attitudes, the needs, our indecision and hesitancy. Ask God for forgiveness, as we truly repent, and launch out for God, while we are able. Make definite long range plans and put them to work now!

3. A "Good Man" and a "Poor Place." "The man is quite the thing."¹ Elders are far better off with a "good man" and a "poor place" than a "poor man" and a "good place." Never doubt the importance of the man doing the job. God has always used the best prepared man for every job He wanted done. I believe Paul was the greatest man of his generation to do the job God had selected for him, otherwise the Lord would have used someone else. Far too often, poorly qualified men have been chosen to do tremendous jobs.² Is it any real wonder they failed so miserably? On the other extreme are those elderships seeking a "superman" and a "model society" which scarcely is ever found. Let us use wisdom in all that we do, but let us start, and start now on the gigantic task before us. We are nineteen centuries behind the Lord, now!

¹Harold Lindsell, The Church's World Wide Mission(Waco, 1966), p.14.

²Phil Elkins, Toward More Effective Mission Work(Dallas), p. 21.

Questions to Be Considered

1. How does one choose a missionary?
2. How does one choose a field?
3. How do you decide which of two works is the work for you?
4. Why are so many congregations hesitant to launch out in new works?
5. Which is more important, the field or the man going?
6. What can be done to salvage a bad arrangement? How can a work be terminated without ruining either the missionary or the supporting congregation? When should this be done?
7. Why have we failed in long range planning?
8. How can we become more involved in foreign fields?
9. What attitude does the average congregation have about assuming responsibility in a foreign field?
10. What can you do to get your elders and congregation more involved? When?

CHAPTER VII

SELECTING A CONGREGATION

1. Who Will "Oversee" You and Your Work? If there is anything harder than finding the right man for the right job, it is in finding the right eldership to "oversee" you and the work to be done.¹

All too often which ever congregation would offer the largest amount of support the quickest, has become "our sponsor." To say this is less than desirable, is being extremely charitable! Because we know the autonomous congregation is God's missionary society, does this necessitate such haphazard mating of the essentials of foreign mission work? Have we not progressed to the place where men and congregations can seek each other on a better basis than pride and money?

When one has been in the mission field and has dealt with the two extremes in congregations, either directly or indirectly, he realizes the importance of selecting the right congregation to work with.

2. "Loose Connections." Many elderships feel that the very loosest connection possible should be maintained with their foreign work. They simply do not want to be vitally involved or concerned with the missionary, his work, or his problems. A more or less regular letter from him and a communique to him about once a year is sufficient to keep them satisfied. At the first sign of real problems, needs or personal whims, the missionary learns he is

¹Ibid., p. 23.

expendable! He can be relatively certain he will do only two tours with such a congregation, his first and last! How many good men have given up because of such arrangements? Their numbers are legion.

3. "Doing God a Service." Another type of congregation or eldership is the one who actually feels they do God a service by keeping the missionary under their thumb to the extent that he can only function at one-third to one-half his potential. Money usually is the major consideration in such a situation. The money and how it is spent is far more important to such an eldership than is the program, the personnel or the results. Again, in such an arrangement, elders fail in their responsibility and actually thwart the work of the Lord. Whenever elders feel they have a greater understanding of the field, its needs and demands than those who are there or have been, they show a serious lack of wisdom. Most missionaries need and respect their elderships. They want to serve with them to do a job neither could do alone. If any other consideration motivates such an arrangement, then such a one is unworthy of the name missionary. Brethren, can we not understand the importance of each other, and the true help each can be in this great work?

4. A Lifetime Arrangement. A final type of eldership seeks to grow in any given work and recognizes the investment in both their missionary and program. They will use wisdom in their

guidance and stand beside their man as far as truth and Christian love will allow. They will recognize in their missionary a man who holds the key to successful work abroad. They can help him to profit from his mistakes as well as theirs. They will utilize him at all times to further the Kingdom, inspire their local congregation and help them to choose new fields and workers. With such a congregation and eldership, a missionary can go all the way. He can faithfully serve and honor his co-laborers in the gospel. He is freed from dozens of problems and anxieties he ordinarily might face. When such a merging of missionary and congregation is found, great things can be done for God and each should never fail to appreciate the other. Their association should be for life. Their example could well cause dozens of prospective missionaries and congregations to do what they would never dare otherwise. "May their tribe increase."

Questions to Be Considered

1. Which congregation is more often chosen to oversee a work?
Why?
2. What is the attitude concerning many missionaries and the work they do, by their supporting congregations?
3. How do some elderships hinder good men from doing greater work?
4. How do some missionaries hurt themselves and the work to be done?
5. When congregations and missionaries are well matched, what usually happens?
6. How often do finances hurt the relationship between the missionary and the sending church? Why? How can we resolve the problem?
7. What financial arrangements should a missionary be able to expect of his sponsors?
8. Do missionaries need retirement plans? Why?
9. How do our plans of salary advances and retirement compare with other religious groups?
10. Why do good men refuse to go back under the same sponsor sometimes?

CHAPTER VIII

THE FOREIGN MISSIONARY AT WORK

1. A "Beehive of Activity." There is nothing quite so useless in a foreign land, as a preacher who can only preach! If you desire to spend the greater part of your life on your knees in your closet praying, and the rest in your study preparing, then forget the mission fields of the world! The foreign service of our Lord is a battlefield of activity and work.

It has been my misfortune to see men who took advantage of the great trust placed in their hands as foreign missionaries. They wasted money entrusted to them and enjoyed too little supervision of their work. They pleased themselves. Their work suffered and very little real progress was made, because very little real effort was expended. Their numbers are few. Thank the Lord for this. But since such men and works do exist, it is rather ridiculous to fail to warn brethren of such types. Missionaries can be wrong just like anyone else. It is time we knew our missionaries.¹

Such men have used foreign fields and their support to selfish ends. Few on earth know of this. Even fewer will speak of it. All of us are ashamed of such men. Something is definitely lacking in their character and elders would do well to investigate thoroughly all works they sponsor or support. With "so much to do and so little done" the missionary should be a "beehive of activity." His entire life should be given to vigorous industry. He, of all men should waste little time on trivia or be caught up in the "affairs of this life." He is on special service for his King. He particularly is seen "as a light in the world." His hands should "be ready unto every good work" and he must constantly keep himself above the petty, the selfish or the unchristian at all cost

¹Ibid., p. 23.

2. "Timothys" Need Seasoning. Having worked locally for years as well as spending a decade in behalf of "regions beyond," I can assure you that the most gifted, experienced and dedicated men on earth should be those who go abroad. "Timothys" need the seasoning of experience under older men. Our "Pauls" need to forge the paths others less gifted can follow.² The missionary needs to be a "Different breed" from those who can be happy living in a society that is the product of hundreds of years of Christian influence. This very fact demands great humility and constant concern on the part of the missionary. Rarely will a very young person be conscious of such responsibility. At no time should we place undue barriers in the way of dedicated Christians who desire to serve those "who sit in darkness and the shadow of death." Yet it is very serious for a man to spend thousands of dollars, sacrificially given, and then find he is unsuitable for the mission field. Thorough preparation and good common sense would have saved all the time, effort, money and heartache incurred. Preparation takes time. Profitable experience comes only to those who are ready. True dedication will persevere and not be discouraged by getting prepared. Approximately one half of all missionaries who have worked in foreign fields have returned home before their work was finished. They tried it to try it no more. What a terrible waste of ability, money and souls! Leave no stone unturned to prepare yourself, then go for God! And God will go with you!

3. The Real Work of a Missionary. The things we so often take for granted are what constitute the work of the missionary. He must preach the gospel at all or any cost. But often he must promote the funds to build the buildings,

²Ibid.

establish congregations, pioneer schools, hospitals and orphanages as well. He must master a new language and make it his tool for translation in order that thousands may see and hear the gospel in their own tongue for the first time. Such a man must possess rare initiative, zeal, perseverance, and adaptability. He must be a leader among leaders. To lead is not enough. He must surpass the leaders and go beyond. He not only must train others to become leaders, but he must always stay ahead, ever leading, directing and inspiring those behind. He must, at times, "be all things to all men." He must be able to break bread around an open campfire or dine with the Queen Mother! Every level of society must be his home. Every type of interest and work must be within his sphere. A missionary is more than a specialist. He is a manifold specialist!³ He must be good at a host of things, otherwise he will be severely limited in his outreach and as a result, some shall perish.

³Ibid., p. 22.

Questions to Be Considered

1. Why is it essential that lazy men be kept out of foreign fields?
2. How can we in a Christian way inform brethren of undeserving missionaries? Should we?
3. Why do some take advantage of being abroad with little supervision?
4. What is an "ideal" age for one to become a missionary?
5. What mistakes do young missionaries often make?
6. Should any preacher be supported abroad until he has worked locally?
7. Could elders and deacons do a profitable work in primitive lands?
8. What erroneous conception do we often have regarding a missionary's work? How does this hinder our work abroad?
9. What can we do to foster greater prayer for our missionaries and their work?

CHAPTER IX

HUMAN INSTITUTIONS

Anyone who feels God cannot work through human institutions has no place in Christian service. The reason millions rise up and call denominationalism blessed is not because of the error she teaches but rather because of the mighty service she renders!

If you cannot see why schools, hospitals, and orphanages are a must in primitive societies, then you will only add to the problem if you go. You cannot possibly help with the solution! Forget it! If you are not moved by the poverty, ignorance and disease that abounds on every hand, then you cannot be of value to the heathen, for you, yourself, have yet to be converted!! Your work as an evangelist lacks the compassion and love of Christ that is so essential to changing "baptisms" into conversions. We have had far too many of the former and far too few of the latter!

1. Schools: Their Use. Schools are essential to full grown mature Christians. No greater avenue of help can be found than the educating and converting of their children under qualified Christian teachers. It is the basis for future leadership. It is the greatest single way to reach the next generation in any land. All schools must be dogmatically Christ centered and spirit filled, Eph. 5:18. Even parents can be reached by this means when all other ways have failed. If schools are not needed, then the integration of Christian principles into the existing ones is essential.¹
2. Hospitals, Their Justification. Hospitals and medical centers have opened countless doors of opportunity to us in Nigeria and Tanzania. Only those who

¹Brown, p. 99-108.

have been blinded by prejudice or cynicism could doubt their worth to the cause of Christ.² Twenty-four of Christ's 36 recorded miracles were of healing. Truly "the sick have need of a physician." The following situation clearly shows this.

The morning was beautiful. I had ridden my motorcycle to a remote mountain village that squatted on the slopes of the Wanjji Plateau in East Africa to teach them the truth of God. The thatched covered mud huts and the ragged children that played at my feet bespoke the poverty of this primitive people. Few white men had ever made this trip or bothered with this secluded area. We were hundreds of miles inland from the Coast and far removed from the bustle of civilization. As was our practice, we gathered to sing, to pray and to study in the name of Jesus Christ.

As I opened my Bible, an elderly man asked to speak with me. His wife had given birth to twins on Monday, and now, four days later, the after-birth had not yet come. One child was dead and the mother was more dead than alive. I had a choice to make - I could go ahead and talk about the love of God and the truth of Christianity or I could leave and get help for this lost and dying soul, thereby demonstrating the love of Christ which constrains all of us. The decision was not difficult. Within a brief few hours, this woman was in the hands of our doctor who performed the necessary surgery.

Within a few days, we had converted a large number from this same area due to our help for this woman and the truth which we subsequently preached. Once again, as in the days of old, the compassion of Christ had wrought great things in the lives of suffering and lost mankind.

²Ibid., p. 106-108.

Jesus has well said, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice," Matt. 9:12-13. Jesus clearly recognized the needs of suffering humanity on many occasions. It is often said by well meaning brethren that "God sent us to preach the gospel and save souls. He never intended for us to build hospitals, schools, orphanages and homes for the aged." How unthinking and unfeeling are those who make such statements. The time will come when such words will burn forever in the ears of those who made them, for John said, "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?" 1 Jn. 3:17. What greater power is found among men than a demonstration of pure and undefiled Christianity? Had you stood where I stood, what decision would you have made? What would you have done?

The work of healing the sick has long been left to charitable organizations, denominationalists, the State and anyone else who was willing to do it. Because of this, we, in the church, are ill informed about our obligation and right in this realm and about the Bible's teaching. The church has the right and the obligation to provide for the physically sick who are unable to provide for themselves. It takes scant Bible knowledge to know that Jesus' miracles included healing the sick, the maimed and the blind. In the passage previously noted, Jesus emphasized he "Desired mercy and not sacrifice." Too often Jesus and the Apostles' acts of healing have been said to only "confirm the word they preached." No one denies this was often a major reason, but one misses much when he fails to notice that Jesus was moved with "compassion" as he healed the leper in Mark 1:41. When he raised to life the son

of the widow of Nain, Luke says with an infinite tenderness, "He gave him back to his mother," Luke 7:15. In the former passage Jesus "strictly charged him...say nothing to any man, clearly showing that compassion had motivated Him to serve the sick and heal the suffering, rather than simply calling attention to his being the son of God.

When Jesus sent out the apostles in Matt. 10, their miracles were limited to acts of compassion: "heal the sick, cleanse the lepers, raise the dead, cast out devils; freely you have received, freely give." Has our spirit of legalism caused us to truly miss the love and compassion of God for the suffering of this world?

Again the injunction to the "other seventy" of Luke 10 was to "heal the sick." Surely those miracles were more than to just show the power of God. If this was not true, the destruction of Sodom and Gomorrah could have been duplicated or perhaps the burning bush could once more be seen. No, it took the love of God to send Christ to the world and it took the love and compassion of Christ to restore the world to God. It still does! How much we miss when we fail to see the pity of Christ in all of this. Jesus has often been called the Great Physician and so He is: "He went about doing good," Acts 10:28.

The question always comes: "But where did God lay this obligation on the church?" It is found in Paul's farewell address to the Ephesian elders, Acts 20:35. Paul said, "I have showed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how He said, it is more blessed to give than receive." This same word "weak" is found in 2 Tim. 4:20, "But Trophimus have I left at Miletus sick." It is evident that Paul commanded the elders of the congregation, as such, to

"Succor the sick" or "support the weak."

Perhaps further information is needed by some. In I Cor. 12:28 God set "helps" in the church. According to Joseph Henry Thayer, one of the most quoted authorities on the New Testament Greek, this word "helps" means, "the ministrations of the deacons, who have care of the poor and the sick," Thayer's Lexicon, p. 50. Again, the International Critical Commentary on I. Cor. 12:28, pages 280-281, says, "This term (helps) occurs nowhere else in the New Testament, but it comes from (to aid or assist) which means to take firm hold of someone, in order to help. These 'helpings' therefore, probably refer to the succoring of those in need, whether poor, sick, widows, orphans, strangers, travelers, or what not; the work of the diaconate, both male and female. Surely, if God placed such "helps" in the church, it can be a congregational responsibility or right. It is a wonderful blessing to see the love of God supplying every need of man so long ago and that through the congregation, the church, which shows the "many sided wisdom" of God, not only to Angels, but to men!

Jesus predicated every Christian's salvation on "visiting the sick" in Matt. 25, for He said, "I was sick and ye visited me....come ye blessed of my Father." Just how much "proof" is needed to understand and imbibe the Spirit of Christ? "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction," Js. 1:27. Just how elders, deacons, or Christians carry out this obligation of caring for the sick, or orphaned or the widowed is not stated, but as far as responsibility and right are concerned, the evidence is clear. For this we shall be judged.

In America we are often far removed from the desperately ill who have

neither funds nor facilities to alleviate their miserable conditions, but in many foreign lands, it is a common sight. Yet, even here in our great land, where medical knowledge and the marvels of modern science are so often found, we too know what compassion means to the sick. Which of us has not been blessed by the care and consideration of brethren and loved ones; how much more they who received our physical and spiritual help?

All the sermons ever preached and all the prayers ever prayed never satisfied the gnawing pangs of hunger in a starving child or alleviated the wracking pain of the diseased and dying. Too long we have failed to appreciate the power of a demonstration in Christianity, and too long we have sought to separate the commands of Christ from the Spirit of Christianity. Our lack of good works is only superseded by our ignorance of God's word. We who teach others must first teach ourselves, and we who would save the lost must first find ourselves. We who would spread the love of God must first learn the compassion of Christ.

So then, brethren, let us glorify Him who died for us, for He "Gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works," Tit. 2:14. "But go ye and learn what that meaneth, I will have mercy and not sacrifice." Amen.

3. Orphanages, etc. Orphanages and all avenues of Christian service must be recognized as an open door, an effectual door, for the gospel of Christ. None of these ways or means are without their limitations or problems, nevertheless, God can and does use them.

Questions to Be Considered

1. What human institutions have helped spread the gospel of Christ?
2. Which human institutions have hindered our work?
3. Which human institutions would we be prohibited from using? Why?
4. How could a school be supported by a congregation?
5. How can we justify supporting a hospital from the church treasury?
6. Why did Christ heal?
7. What obligation to the sick has Christ laid on the congregation?
Passage?
8. Why have brethren been so slow in utilizing schools and hospitals to spread the gospel?
9. Can we be guiltless and leave any method of evangelism unused, when so many need our help?
10. What are the basic differences between supporting schools, hospitals and orphanages?

CHAPTER X

THE "INDIGENOUS METHOD"

We believe every student of the Bible recognizes God wants every congregation or individual to "bear his own burden." The sooner full-grown maturity is reached, the better job we can do for the Lord. At the present time the "indigenous method" has been put forward as the panacea of all or most of the ills found in mission programs.¹ The extreme proponents of this idea use the phrase, "whatever they can do for themselves, we will not do for them," to define the indigenous approach to missions.² There are a number of things to be noted about this approach to our work.

1. Only a Method. First, let it be remembered that adaptability is the prerequisite to any successful enterprise. If anyone feels he can always lay down hard and fast rules of judgment, as to how a work must be done to be successful, he has already made a grave mistake! Any method has to be changed and adapted to fit the circumstances. What works under one set of circumstances can never become the only way such should be done, even the next time! There are a number of points to be considered and discussed under this idea.

2. Its Abuse.

A. First it is not the only way to do mission work - no one way is. After all, it is just a method!

B. The proponents of the indigenous methods often are "arm chair missionaries". Their own attempts at it have often failed. Most mission work is severely hampered by lack of equipment and funds -

¹Melvin Hodges, The Indigenous Church (Chicago, 1949) p. 1-123.

²Elkins, p. 40-59.

ask the missionaries involved. The opposite extreme can hurt as well.

- C. It retards progress as it puts a missionary in a given place and severely limits the tools he uses. He can know best after he is there and tries.
- D. Some of the outstanding programs of work in our brotherhood overseas would not and could not exist if this method was utilized. Chimala Mission and Hospital is a case in point. Church recognition would not have been granted.
- E. The church in America has demonstrated that this method is not necessarily best. Consider the Exoduses and Campaigns among us. Total impact on a culture is important!
- F. Oftentimes the indigenous method is an excuse to be lazy and do little.
- G. If congregations are analogous to individuals, they why do we help the weak? Just let them do the best they can for themselves! No one believes this.
- H. Most men who push this approach seek to hide all problems behind the scapegoat of support.
- I. The Catholics are extremely strong all over the world, and they have done their work by helping the people with schools, hospitals, orphanages, etc.
- J. If this method was the only way, then carried to its logical end, we would just send Bibles in the native tongue and let them go from there. Those who do read could teach the others, and God's word

can lead them to Heaven.

- K. The spirit of love and cooperation demand more than just sending a missionary to preach, in most instances.
- L. Businesses learned long ago that cooperation is the answer. Example: Chrysler Corporation spends millions of dollars annually advertising her products. She does not expect the local dealers to do all the advertising themselves. She certainly wants the dealer to do all he will do; nevertheless, she keeps right on advertising herself.
- M. The church in America has advanced a hundredfold since she quit having circuit riding preachers supporting themselves and cracker box churches being started and starved by no money or men to step out and lead.
- N. Many of the proponents of the indigenous methods are in rebellion to other brethren who went too far too fast. Why be panicked into either extreme? Neither is true.
- O. If all missions adopted the indigenous method, it would hamstring 98% of what is being done. If followed to its logical conclusion, a congregation would not support a preacher for "he could support himself."
- P. None of the proponents of the indigenous methods are willing to take their own advice to its logical end. If so, they would go to a place, support themselves, start from scratch and refuse to ever take anything from anybody. Who believes this is the way, the only way, or even the best way to start a new work for the Lord? Brethren, let us labor with all the power and wisdom God has given us. Let

us do everything possible to bring every man to a "fullness of the stature of Christ," but let us always be realistic and never arbitrarily lay upon any man our judgement or opinions as law. Neither let us close our minds to others who do not agree with our pet theories or opinions, for we be brethren!

3. Its Limitations. Theoretically the so-called "indigenous method" sounds as if it could solve all of our problems in foreign fields. In reality, such is not the case. You can quote "books" of statistics from missionaries all over the world, and still each new field and effort must be handled in view of the surrounding circumstances. I personally have seen dozens of works on foreign fields, both by our brethren and others, and know you cannot dogmatically outline any one method for all situations. To do so is to be presumptuous in a detrimental way. Wisdom and adaptability are of paramount importance at this point.

Questions to Be Considered

1. What is a great fallacy in the "indigenous method" as advocated by some?
2. What basic principle is overlooked in its approach?
3. How can the method be put to good advantage?
4. What abuses does it often foster?
5. In what way do men abuse the opposite extreme?
6. Followed to its logical conclusion, where would it lead?
7. What religious group has flourished all over the world, while refusing this method? Explain.
8. What worthy efforts in the United States have used other methods to advantage.
9. What limitations are evident in such a method? Advantages?

CHAPTER XI

THE MISSIONARY AND THE "LOCALS"

1. The Golden Rule. It is impossible in the brief space allotted, to do justice to this all-important phase of foreign mission work. This needs to be prefaced by a course in anthropology. Anyone who works with any group other than those of his own background needs such a course. Suffice it to say, if you are not prepared to treat every person exactly as the Golden Rule states, your work will be hindered to just that degree. Your own pride, prejudice and ignorance will never be truly seen by you until you go abroad with the spirit of Christ. Customs, traditions, superstitions and overall cultural problems are something to be reckoned with. Your own cultural shock will be great and surprising to you.

2. Culture Shock. It has been my misfortune to see culture shock in many forms. It often hits a person a few days before they leave the States. It runs the entire gauntlet of emotions from uneasiness to entire nights spent crying and floor walking. Irritability and ungrounded fears are very common.

After one arrives on the field, culture shock often comes into its own. I have heard people say they did not experience such. I seriously doubt that. It has been my observation that everyone does to some degree, certainly some less than others. In extreme forms, the person so withdraws from reality their usefulness is virtually destroyed. Others become so absorbed with problems and work they are absolutely miserable and so is everyone connected with them. In either case, the work of the Lord is done serious damage.

Between these two extremes we can find most of us. It is only natural for anyone going into a strange society and new work to need a period of adjustment. Yet, even during this time, we are not on vacation from God! Our words, our actions and thoughts must be in subjection to His will. The more careful we are,

the easier it will be for us to adjust and the quicker we will be able to settle in. To a very large degree this experience is dependent on our stability, maturity and attitude.

3. Integration. The man and woman of God must make a determined, repeated effort to integrate their lives into the lives of those they wish to reach. Americanism or "southern Christianity" have stymied the effect of the gospel countless times. Circumstances, situations and problems make us extremely conscious of our responsibility to make sure we speak as "thus sayeth the Lord" rather than from pride, prejudice or ignorance! We too can learn; we too can be wrong. We too are wrong about many things in the realms of judgement and opinion. God's man is one who is constantly searching for truth in all realms and one who seeks to lay no burden on any man that God has not laid. He will do everything possible to cast no shadow on the cross nor ever cause anyone to stumble. Every person from the yard boy to the President is a potential Christian and must be viewed and treated as such. There are no exceptions, none whatsoever! If we could only remember this, how much easier our work would be. How much sooner we would and could take this world for Christ.

Questions to Be Considered

1. What is the cardinal rule demanded in bringing men to Christ?
2. What cultural problems are apt to arise when a missionary enters a new field?
3. What reaction does this sudden change often have on the missionary, his wife and the locals?
4. What are evidences of poor relations with the locals and the work?
5. What are the extremes to which some go in such a situation?
6. What is the great safeguard in all of this?
7. What part does "integration" play in the success of your work?
8. What three great devices does Satan use to hinder our efforts in this situation?
9. When can a missionary take it easy and quit learning?
10. What exceptions can be made in Christian relationship with the locals? Why?

CHAPTER XII

WHILE IT IS YET DAY

"We must work while it is day..." "We must work...", Jn. 9:1-5.

1. Work - Work - Work. Every field offers its own opportunities and particular problems. Yet, in spite of this, all fields have one thing in common - work! If you are seeking the bread of idleness or ease, do not go abroad! While it is true you have a completely different type of work than you usually encounter in the States, you can be busy twenty-four hours a day! You are there to work, to achieve, to accomplish what no other has ever done, at least where you are. Your time is yours to squander or to squeeze every precious minute out of for God and good. You must "buy up the opportunities," Eph. 5:18, "for the days are evil."

2. A Sense of Urgency. "While it is day.." Jesus has opened and none can shut..."Jesus has shut and none can open," Rev. 3:7. It is almost impossible to overestimate the sense of urgency that surrounds the need for foreign mission work! Multiplied millions will be lost before our task is finished! How many? Only eternity will tell!

Sad, sad, that bitter wail,
Too little, too late, too little, too late.
Too many to tell, too many to tell,
Sad, sad, that bitter wail!
For I Have Failed, I Have Failed!
Because I did not tell!! Because I did not tell!!

Furthermore you will not pass this way again! Your time is running out. Soon you will be gone. Whatever good you shall do you must do it now! It may be much later than we think. Oh Lord, please spare our lives but one more day, that we may show some lost soul the way!

3. "Modus Operandi." The wisest among us are not overly wise, so can a

missionary leave any stone unturned in his efforts to reach "his world? "

A. All the mass media of communications must be marshalled to serve our Lord. Radio, T.V., newspapers, magazines, sign boards, anywhere and everywhere the masses pass he must try.

B. Personal contact, evangelism, influence, recreation, all must become a sounding board for Christ.

C. The Church, the home, the school, the office, the government, the institutions, the clubs must work for God!

D. Tracts, religious papers, the printed page must do service for our Lord.

E. Clinics, hospitals, nursing homes, hotels, motels, hostels, apartments and boarding houses must provide access to the lost.

F. Street corners, markets, parks, toilets, shops, garages, service stations, jails, and skid row must hear our footsteps and feel the warmth of our interest and love.

G. The megalopolis, the hamlet, the city, the town, the village and the mud hut, all must echo with the sounds of our songs and feel the power of our prayers! For Christ has come - the missionary is here!

Questions to Be Considered

1. What avenues can we not use in teaching the lost?
2. What should receive our first attention?
3. What dignity should characterize our approach?
4. To what class should we direct our advertising?
5. Who should come first in our approach? Last? Why?
6. To what extent are we limited in our efforts?

CHAPTER XIII

HAPPINESS OF BEING A FOREIGN MISSIONARY

1. Good Tidings. The introduction of the gospel was "good tidings of great joy," Matt. 2:10, Lk. 2:10. It still is!! Anyone who has just enough Christianity to be miserable is not a Christian. Christianity is joyful. It produces joy in the life of anyone who is really saved, Gal. 5:22. Jesus severely rebuked the "sad countenance" of the hypocrites, Matt. 6:16. Rather Jesus said, "Rejoice and be exceedingly glad," Matt. 5:12. Jesus' teaching was characterized with the spirit of joy. The true treasure of life brings joy, Matt. 13:44. The three parables in Lk. 15 reveal divine joy at the repentance of sinners. The parable of the talents stresses the reward of the faithful as "enter thou into the joy of thy Lord," Matt. 25:21, 23. Jesus reminded his disciples that they shared His own fullness of joy, Jn. 15:11; 16:24; 17:13. His joy is permanent in contrast to sorrow which is transient, Jn. 16:22. The joy of His resurrection was beautiful to behold, Lk. 24:41, and became a characteristic of His people throughout the early church, Acts 2:46f; 8:39; 13:52; 15:3. Paul speaks of joy as one of the fruits of the spirit, Gal. 5:22 and also an essential mark of the kingdom of God, Rom. 14:17. To "rejoice in the Lord" is a constant privilege, Phil. 3:1; 4:4. To belong to God, to be active in His service is "joy unspeakable," 1 Pet. 1:8. All of this is in spite of the afflictions, problems and trying circumstances. In fact, these only enhance our joy! Acts 5:41; Rom. 5:3; Jo. 1:2; 5:11; 1 Pet. 4:13. Even our Lord Himself "for the joy that was set before him, endured the cross, despising shame," Heb. 12:2.¹

¹International Bible Encyclopedia, Vol. 3(Michigan, 1949), p. 1755.

2. Physical Happiness In Missions. Happiness for happiness sake is not the goal of a missionary. Nevertheless, real genuine happiness is a rich reward to those who so serve God! "For whosoever loses his life for my sake shall find it," Matt. 16:26.

There is a reward from men, and such rewards can be honorable, Rom. 12:10. There are multitudes who believe missionaries are special children of God! Rich praise and lavish love are freely given to those who go. Constant attention and prayer attend your every step. Little children love your name and godly teachers use you as examples. Young people thrill to the stories of daring and great sympathies are your darkest hours.

Enthusiasm often runs rampant on your return and brethren pay you the highest honors of life. They open their homes, churches, and hearts to you. You are a busy person constantly being used of God for good.

Life abroad can be rich and rewarding. The greatest men in every nation realize the value of the missionaries and the profound effect they have had on the destinies of nations. The missionary in all primitive lands is honored, . . . revered and considered to be God's man of the hour.² It can be a humbling experience to be so blessed.

The missionary's life is rich in culture and experience. One tour abroad is worth four years of college. Many of our missionaries are men and women of fantastic experience and observation. Their lives have not only enriched thousands, but they have shared in joys and acquired ability they could never realize at home!

²Brown, p. 386-402.

Many tours abroad open vistas of service and vision that one never finds elsewhere. Peoples, their lives, hopes, aspirations and fears become real for the very first time. History lives before your eyes. Geography is seen in 3D! You are there!!!

Your life mingles with the past, you are a part of the present and the future is realized. No amount of reading or hearing can replace the wonders of being there in person! How well I know!

3. Spiritual Happiness In Missions. Our conscience is a powerful force to be reckoned with, cf. 1 Jno. 3:21, 1 Pet. 3:21. Regardless of the physical happiness found in mission work, the spiritual is far more important and impressive.

No greater joy can be found than in doing what you believe God would have you do as you fit yourself into HIS eternal purpose, Eph. 1:4. To feel you are called of God to bear the gospel to millions is to feel what Jesus knew, Lk. 5:32; Matt. 20:28.

To see that without you thousands would never hear or know or obey God is a revolutionary experience. It's SOUL SHAKING!!! To accept the fact that your entire life is committed to God to serve where others will not and cannot go is wonderful indeed.

Faith in the future is a joy to behold. The Christian believes his work will live on regardless of what else happens. The conquering of nations results in changes of governments and new boundaries being drawn, but the battle of righteous men bears fruit unto life eternal!

Missionaries change the course and destinies of nations, Joseph did in Egypt, Esther did in Persia, Daniel did in Babylon, and so can you. Slavery

was abolished in Africa because of the dauntless courage of missionaries. Women have been elevated to their rightful place in countless societies because missionaries pioneered with the truth of God. Civilization has ever marched onward, but always following the steps of the missionaries who have been scattered throughout the world.

Schools, hospitals and jobs have come to be because a missionary dared to go. Millions now live who would otherwise be dead, but for physicians and nurses and missionaries, all who gave to save their lives. Millions now read where before only darkness was found. The Bible has come to multiplied millions because missionaries dared venture.

A. How can you calculate the joy of giving these temporal blessings to others?

B. How can you explain such joy?

C. How can anyone refuse another such happiness?

Then, there is the happiness of success. Success is simply the accomplished fact of a work done. Jesus said, "It is finished," Jn. 17:30. I feel he said it with joy and conviction, knowing it was a job well done. Mission work can produce such in your life too. Used of God, you are an instrument for a holy purpose which none other can fill. Sober but joyous thoughts are these. And finally there are the souls saved. What greater joy can one have than seeing "my children walking in the truth," 3 Jn. 4. "He that winneth souls is wise," Prov. 11:30. What a joy to behold a convert becoming strong in the Lord and growing from a helpless babe in Christ to a mighty warrior for God! There is no way to "tell another" of this enriching experience!

"For what is a man profited if he gain the whole world and lose his own soul," Matt. 16:26. When you bring Christ to a soul you have shared the treasures of heaven! All of the wealth of earth cannot be compared with the smallest blessing of heaven! And you did it when you shared the gospel with him!

Time can never measure the joys of eternity. The flesh can never fully appropriate divine happiness, but we can richly share in both right now. God wants your life! God wants you! The missions of the world await your coming. The happiness of Christ in missions awaits you for only you can supply their need. And thus "I have spoken that your joy be made full, and no man taketh your joy away from you" (Jesus Christ).

4. The Results. Here is the result of years of planning and work.

"Fruits unto righteousness" are sweet indeed! How can you describe the joys of laying a foundation where no other is found? What value can one place on the preciousness of a new soul in the Kingdom of God? How do you estimate the worth of an outpost of Christianity in the vast forest of wickedness in a pagan land? How do you convey the sense of accomplishment that comes from knowing and seeing a work of faith born and brought to reality? How do you share the power that comes from seeing nothing become something? How do you tell of the burning fires that ravage your soul when you feel the presence of evil, poverty, ignorance, superstition and disease? How does one reflect the true spiritual condition of an entire race separated from God by hundreds of years, bathed in the blood and sin of the Devil himself? How do you explain the rich joy of seeing children being taught the word of God daily by Christian teachers?

5. The Deeper Meaning. How can you convey the meaning of true spirituality to fleshly minded brethren? How can you explain true forgiveness to those who have long since forgotten? How do you describe the joys of justification to the self-righteous? How on earth do you describe the wonders of Heaven? When you have found the way, let the rest of us know, for we want to share the happiness of being missionaries of God with every soul on earth!! Our joy is full, "Our peace passes understanding" and "our cup runneth over," our God understands! It is enough. Let lesser men become fraught with lesser rewards and wrestle with their reasons for not going! Let us be patient and kind, but let us never forget only the Lord really understands, and that, my dear reader, is enough!

Questions to Be Considered

1. What can the missionary expect in this life? Why?
2. What can you expect from your critics? Our brethren?
3. Why do brethren suspect our motives?
4. What joys are ours?
5. Why should thousands now be serving in foreign fields who are not?
6. What can we do to change the attitudes of brethren concerning the needs, avenues of work and joys of mission work? When?
7. What are you going to do about foreign mission work? When?

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