

a missionary speaks out

By J.C. Choate

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INTRODUCTION

As indicated in the following pages, a Missionary has much to say but finds it difficult to be heard. He is off in some place in the world where there are few to discuss these matters with. When he writes for the papers, it has to be considered along with all of the other material that is sent in and even then very little is chosen for print. On returning home he must spend most of his time in reporting by giving a bare outline of work and needs. Even in book form, it will be read by only a few.

Another problem in writing is to be able to really say what one wants to say and needs to say. It may involve co-workers, the methods of work, the assessment of a country, and many other things. Should one involve others, express his convictions about the work, find fault, and criticize? Will it help, offend, or hurt? Is it in the best interest of those concerned? Do the brethren need to know or should the whole thing be scrapped? These are some questions that have to be considered and it comes down to sheer judgment with the prayer that in the end that good will come from it.

It is difficult, however, to go on year after year, seeing so much, experiencing so many things, with such a vast knowledge of the needs, without trying to say something. The mind is overflowing, and in quiet moments the pen is picked up and line after line begins to flow out of a heart that wants so much to share. There are the good times, the problems, the opportunities, the needs — all of these and many other matters — that are poured out on page after page. It is a release

that is needed. Maybe, just maybe, someone, somewhere, sometime, may read it and be helped by one who has gone before.

Like the knowledge and the experiences that one generation gains from the previous generations, and builds thereupon to have a better life and to make its own contribution to generations to follow; we as missionaries of the church have gained from others and we must try to pass our knowledge and experiences on to those who will follow that they might not make the same mistakes that we made, but hopefully with the information and examples and work that we have left behind they can go on to build a much greater work for the Lord.

May God bless us all as we continue to labor to carry his message to the whole world in our present generation.

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March 23, 1986

NOTE: Please keep in mind that this material was originally written in the early 1970's. That means that some of the prices given, and perhaps other data given, would have been true at that time, but not necessarily now.

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PREPARING THE SOIL IN INDIA

The harvest in India is not nearly as great as it should be and can be. This is because the masses of the people are of some other religion. They are ignorant of Christ and Christianity. They do not have Bibles, and very little literature is available to them. Most of the small percentage of the people who do believe in Christ have been taught by the Catholics and various denominations. True Christianity has barely been introduced. Many of the brethren back home in the States and in Canada do not understand this.

This lack of understanding makes the work much more difficult for those who are laboring in this country. For example, brethren imagine conditions here similar to those at home. They think that a person should be able to come in here and establish a good work over night, and even have a self supporting church within a short time. Often, they even expect one to do a much greater work here than if we were back in the States.

There is a great difference, though, in America and India. In the States the people in general have a Bible background. The majority believe in Christ. Bibles and Christian literature are available to all. There is religious freedom. Preaching is common-place. But in India it is just the opposite. Christianity is not always popular. Religious freedom is not what it should be. Bibles and other materials are scarce. Missionaries are frowned on.

If India has any advantage over America in religious interest it is probably due to the economy. While a great

abundance of material things would seem to be a blessing, they have become a curse in the United States by leading people away from God. It is just the other way in India. Because there are not so many material things available, the people still have time for religious matters. They will sit and listen. They are interested. Many can be taught. With patience many more will obey.

What India needs is the gospel, but it is going to take time for the people to receive the gospel with true understanding in any great numbers. The masses must be prepared and conditioned for this knowledge. One of the best ways to do this is through literature. This seems to be the only solution since it is very difficult to get missionaries in and even if the country were wide open to the gospel it would be doubtful if many would be ready to come to live under difficult conditions. Then radio is out of the picture except for a small percentage that might be reached from places like Ceylon or other nearby countries. But with literature there is no limit as to what can be done. This, then, is the key to the evangelization of India at the present time.

With Bibles, Christian books, magazines, tracts, and Bible correspondence courses going out all over the country, there can be a powerful effect on the people. Especially would this be true if such teaching could be done on a large enough scale over an extended period of time in numerous languages. Thus, the people in general could be reached, acquainted with Christianity, taught, and prepared to obey the truth. With this kind of groundwork, hundreds of thousands and even millions could be converted to Christ.

Right now we are still toying with India. We are playing with her. We are tempting her. We are offering just enough to say that we are doing something. We are not, however, laying a foundation for a work that will last. We are only

looking for immediate results. We are not thinking about next year, ten years from now, or one hundred years from now. As a whole, therefore, we are failing in comparison to what we should be doing and what we could be accomplishing.

It really hurts to think about the potential that is here and the little that we are doing about it. This will continue to be the procedure until we make up our minds that we are going to prepare this country for a great harvest. India needs Christ and Christ needs India. Will we work to bring the two together or will we fail both?

New Delhi, India

SELF - MADE MEN

The church in India is very young and very small in comparison to the masses of the people. It has numerous needs but because of its youth and small beginning many of these will have to be supplied with the passing of time.

For instance, there is the need for Christian schools and colleges to educate the young and to train the older members to work for the Lord. However, at this stage the church does not have enough members that can take the personal initiative in establishing such educational institutions. Furthermore, there are not enough Christians to support them and not even sufficient qualified men and women to fill the teaching posts. The only hope is for foreign brethren and support to come in to do it, but this would be only temporary and would possibly have a bad effect on the local people.

All of this means then that if the church is to grow and make progress it must do so primarily without the aid of traditional methods. Rather, congregations must become training centers and preaching schools for their members. The men in particular must study, learn, and prepare themselves on their own to be preachers, teachers, and leaders for the Lord. They must become what we call self-made men. This is the hope for the work in India.

Working among the people here and seeing such a need for well trained and educated men, and being associated with so many fine young men and women who need and yearn for Christian schooling and training, one's heart is deeply touched and it makes a person want to take some

definite steps to do something about it. There are those who would ship them off to our Christian Colleges and Preacher Training Schools in America, but this would not really help in the end and would do far greater harm than good. There are others that would send them to some other part of Asia, or India, to go to school. But these schools are nothing more than regular Bible Schools, and Christians can get about as much training at home, if the church is really at work. And this can be accomplished without necessitating that one be gone over a long period of time and without having to spend so much money. There are others like me who would recognize our local limitations but who would work with those in our midst to try to help them to grow and to develop so that in time they can become great workers for the Lord. In the situation in which we find ourselves, this seems the best we can do for the time being.

Probably in the end a lot depends on the individual. Of course we can teach, train, and help to create within that person a love for the Lord and a desire to be above average in rendering service to Him. But much will depend on each person's drive, his craving for knowledge, his longing to teach, and preach, and his desire to be a leader in the church. Give us more of this kind of men in India, the kind who will become self-made men, who will find their way to the top in whatever they are doing, and the church will grow and develop and become strong and eventually it will be able to give its young people more of the formal training that they need. This will take time and a lot of patience but it can be done.

New Delhi, India
July 29, 1973

HIGH PRICES

I have been asked why it is that it takes so much more for me and my family to live in a poor country like India than it does for the local people. This is simple when you realize that there are two economies that are involved in this question, and these economies are poles apart. Whereas it is easy for an Indian to go to a high economy country and continue to live on a similar standard to the one he had at home, it is most difficult for an American to go to a low economy country and lower his standard of living to match that of the majority of the local people. The Indian in a high economy country can get a job and have a better way of life and still save money, but the American will find it more expensive for him to live in a low economy nation even though he only tries to maintain a similar standard of living to that which he knew back home. The American is not allowed to work for a local salary and even with dollars he will not be able to have the kind of life he previously had. Foods, appliances, etc., are either not available or else they are too expensive to have.

Coming from a high economy country, the American has financial responsibilities that the average Indian never dreamed of having. Even though he may leave home and go to a low economy country, some of his home expenses go on. For example, by the time I take out my contribution and pay my monthly house payment, I have already spent more than three hundred dollars. In addition there are also insurances, house taxes, etc., to pay. Locally, I have to provide food, clothes, and all of the other necessities for my family. This

takes money, believe me.

It would not be in the interest of my family, or in the interest of the work, for me to come to India and try to live on the local economy. In the first place, we are not conditioned to that kind of living and trying to make the adjustment would keep us frustrated and very unhappy all the time, if it didn't kill us. In the next place, such a way of life would not help the work but rather it would hinder it. Indians are not idiots and they would find it very difficult to understand why an American family, coming from such a rich country, would live in this manner. However, if there are any who may doubt this you are welcome to come and do it your way.

What many people don't understand is that it is very expensive to live in the larger cities of India. The small percentage of people who do have money—and there are some wealthy Indians—live in these cities, and it is also expensive for them. Rent, for one thing, is very high, especially when you consider that this is India. An adequate house, but with nothing special about it, will easily cost \$200.00 a month. If you think that is high, try pricing a lot. It may run \$400.00 per yard or more.

Cars, scooters, radios, electrical appliances—if it is possible to get them at all—sell for almost unbelievable prices. Many foods that we are accustomed to are simply not available. Some of that which is available is very cheap but other things are much more expensive than at home.

Also, when you take into consideration the inflation that has hit India since their war with Pakistan, and the continual

price hikes, along with the devaluation of the U.S. Dollar on two different occasions in the last fourteen months, then you can mark it down that it is most expensive to live in India. But how do the masses of the local people survive among all of these high prices? I don't know. It is a big puzzle and mystery. As I said before, though, they are conditioned to it. The ones who have money pay the high prices. The ones who don't have the money, just have to do without. They live in holes in the wall, on an almost non-existent diet, walk or ride cycles, and have few possessions. It is pathetic. Yet, most of them are trying to better their condition and many of them are gradually moving up.

For sure, we didn't come to India to live like kings, nor did we come to live like rich people. We didn't come to look down on the poor or to take advantage of them. We feel, though, that we must maintain some standard of living that would be necessary for our own health, happiness, and working conditions. We feel further that this is in the interest of the work. But to do this it is expensive. We have been working in this part of the world for the last several years and we speak from experience.

New Delhi, India

WHO PAYS THE BILL?

When a family goes to the mission field there are many extra expenses that automatically pop up. One just cannot close everything down at home and move to a distant land without this happening. Who is to bear all of this new expense? Should the missionary do it or should the church care for these needs?

One of the major expenses that a family is confronted with is that of sending their children to school. Back in the States they are able to send them to the public schools where they are given free education. In the mission field it may cost as much as \$1,200.00 to \$1,500.00 per child per year. This doesn't include daily food, transportation, and other such items. It can count up into quite a bill, especially if there are two or three children involved.

Another major bill is the house rent. Housing in many foreign countries is not only scarce but very expensive. Next comes the question of furniture and other such essentials. Then what about help for the house? There are some countries where the weather is such that more cleaning is required both outside and inside, and labor-saving appliances may not be available. The question is: Has one gone to the field to care for houses or to spend his time in the Lord's work? If local help is reasonable, wouldn't it be better to hire some help? But who would pay for this?

What about transportation, and in particular, a car?

There are also income taxes, house utilities, medical bills, etc. On the road, who is going to pay for the hotel bills, for the food that is eaten, and the insurance required? These are some of the things that must be paid; who is going to do it? Even if the missionary chooses to pay or is expected to pay, how long can he last with all of these expenses?

There are two schools of thought among missionaries. One group feels that individual families should pay bills like tuition for their children's schooling, help in the house, etc. People in the other group reason that they have been sent by the church to do a particular work and therefore they should not be expected to pay for all of these expenses that they would not have back home. Any number of them argue that they are not able to pay them even if they were expected to do so.

As far as the church is concerned, the question seldom comes up. Most congregations, as far as I know, leave it up to their missionaries to decide what they will personally pay and what will come out of their work fund. Brethren are more than generous in this respect, and I feel that this is the way it should be. It would seem altogether unreasonable to ask a man and family not only to sacrifice years of their lives away from home but then to ask them to pay for many added expenses in the field. It would seem to me that this would be penalizing a family far beyond that which should be expected of them. No doubt the average missionary family is more than willing to go the second mile in paying their way, but it would be unwise to place additional sacrifices upon them, especially when such sacrifices are unnecessary and brethren at home would not be willing to be taxed personally in this manner.

I don't know of any missionaries that are prospering financially in the mission field. Rather, it is more probable that the average family is putting far more into the work than they are getting out of it in dollars when all aspects are studied. I believe brethren should keep this in mind when they are considering how much the missionary should be supported and what they should pay for and what he should be expected to pay for out of his personal income.

The prospective missionary would do well to have an understanding with his sponsoring congregation as to what the financial responsibilities of each will be. He should make a study of the field to which he is going, and preferably talk to or correspond with any that may be in that particular area, so as to get an idea of the general costs of living and the amount of funds he will be required to have in order to live there and to do the work that needs to be done. It would be better to work this out before going so as not to end up ill prepared. At the same time, brethren at home should have it explained to them that beyond the general knowledge obtained, there may be unexpected things to come up and therefore they will need to be flexible and sympathetic in dealing with each problem.

In all of these things, as well as in everything else, as long as brethren love one another and are trying to do the right thing, then the question of financial responsibility can be worked out satisfactorily for all concerned. If this is not the case, then such brethren don't need to be involved in mission work anyway. May God help us all to use wisdom in these matters so that whatever money is used, regardless of who pays the bills, will be spent wisely and for the good of all.

New Delhi, India
August 2, 1973

HOW DO YOU DEAL WITH UNREASONABLE LAWS?

We are all familiar with the Income Tax Laws in the States and the problems they can bring to us. These, however, are minor in comparison to some of the ones we run into in different foreign countries around the world. Sometimes they are so unreasonable that missionaries are forced to find loop holes in order to get around them.

With many of the countries of Asia being populated with the poorest of the poor, and with the graduation of taxes based on the amount one earns, then Americans who earn more are required to pay more. The percentage scale goes so high that it would be almost impossible to comply with the requirements, and I am not at all sure that, even if our missionary brethren did comply, it would be right since it would be such a waste of the Lord's money.

In Pakistan they required that one list what they called his "world income." This means that one was expected to put down his immediate salary for Pakistan and, in addition, all of his earnings world-wide, from interests, land, business and so on. On this total amount, one's tax would be figured. In Malaysia the same is required, and brethren who return to the States for a year or so must pay income tax in Malaysia even for this period of time if they afterwards return to that country. Not only is this true but they are also taxed on their work fund.

I personally believe that this is more than unreasonable.

I do not think that governments have a right to tax me or anyone else on money that has been earned outside of these countries and that is not brought into them. I certainly do not believe they have a right to tax us during the time we are in the States. Here we are receiving our salary from the outside, not allowed to work at a local job within the particular country, adding to their economy by bringing money in, and then they even want to tax us in addition on any earnings that we don't bring into the country. I don't think this is right, and therefore I refuse to comply with it.

I am ready to pay local income taxes on the money I bring into the country although technically we shouldn't have to pay taxes on money that is earned outside, but I am opposed to being robbed in the name of a foreign government.

When we lived in Karachi they wouldn't allow us to leave the country without getting income tax clearance. I contacted an accountant firm and they suggested that my wife and I file a separate return on the amount of money we were bringing into the country. We did this and our separate incomes were in a low enough bracket that we felt we could pay the taxes. The government authorities accepted this, so our consciences were clear. It seems to me that we are foolish when we fail to use every possible means to reduce the amount of tax to be paid.

Some of these countries do not want foreigners, especially missionaries, but they do like our money when we are here. I think, though, they make it as hard on us as they can with the thought that we might eventually leave. However, we can't leave because we have a job to do, and

with the help of the Lord we can find a way to stay in spite of legal chains.

New Delhi, India
Aug. 2, 1973

LIFT UP YOUR EYES

Jesus said one time, "Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35).

So many members of the church are looking down. They can see only what is immediately around them. They have not looked up to see the many souls beyond them that need the gospel. It is not that their eyes are closed, but they are looking in the wrong direction to see what they need to see. How they need to lift up their eyes and see the many fields that are white already unto harvest.

Christians throughout America in particular need to lift up their eyes so they can see the rest of the world. A few have done this and it has changed their lives, but what about the many who have not? They have missed the view of their lifetime. They have failed to see the millions and millions of lost souls that are crying out for help. They have not seen the many golden opportunities to proclaim the gospel of Christ to the masses. They have not seen the great potentials that are to be found in hundreds and thousands of lives. They have not seen the possibilities for the growth of the Lord's cause throughout the world. They have not seen what the gospel can mean to man and to the world itself. Neither have they been able to see what it would do for them if they would lift up their eyes and become concerned about others.

How sad it is for brethren to limit themselves, and the Lord himself, in their refusal to look beyond their own

immediate area. They are being very greedy and selfish. They are saying that the Lord is interested in them to the exclusion of all others. Such people are living in a very small world indeed. They really have no idea of what they are missing. Their ignorance is overwhelming. Their worth to the Lord and to the world is greatly impaired. The question that automatically arises is, can one please the Lord in this type of rebellion?

As a missionary who has lived and worked in foreign countries for a number of years, I would like to encourage my brethren to lift up their eyes and look upon the fields. Come out of your shell and out of your self-determined isolation and see the rest of the world for what it is. Realize that you are not the only people in the world. Become aware of all of God's creation and of the many needs. Consider the fact that the Lord has commanded you, like me, to take the gospel into all the world. If you will raise your sight, life will take on new meaning to you. Not only so, but you'll find out what it really means to be a Christian as you become literally involved in the work of the church.

Lift up your eyes, brethren. Not only see the people of the world and their needs, but decide to send to their needs, or go yourself to help them. If you'll have the courage to take a look, I believe you'll have the zeal to act. We need Christians today who know the need and who are doing something about it. This will change you, and it will change the world. I challenge you to try it and see if it doesn't.

New Delhi, India
Aug. 4, 1973

ADMONITIONS FROM HOME

Most of us as missionaries have received admonitions from our folks, loved ones, friends, and brethren to return home. We are told, "People here need the gospel too," "It looks like you are needed more here than you are there," and "Now that there are some members of the church there, can't they take care of the work all right?"

We understand that the ones who are making such statements are not really thinking about the Lord's work anywhere, but they are merely trying to find some excuse to get us to come home. We regret that the people we love and respect would be tempted to make such statements. Those of us who know the situation at home, and in the rest of the world, are not going to be influenced by such pleas. Rather, we will be more determined than ever to continue with our present work.

In spite of the reasons for the excuses offered for our return home, let us take a look at them and at some of their implications. It is certainly true that people at home need the gospel, but don't the people away from home need the gospel also? If the people in the United States are not hearing the gospel with all of the preachers that are already there and through the many methods that are being used to proclaim it, would America be any better off or any more likely to hear the gospel if the few who are missionaries went home? The statement would suggest that our going home would make all the difference, but this is not true. If it were

true then I am sure we would all be ready to go, but the fact is that it would change matters very little.

It is said that we are needed in the States more than we are needed in some other part of the world. That is a statement based on prejudice and selfishness but certainly not on the facts of the case. Actually, we are needed more in foreign lands around the world where we can preach and teach the word of God in an attempt to spread Christianity to all men. And who knows, this may mean our own salvation eventually, as well as being a means of leading to over-all world evangelism.

It is thought that since there are a few members of the church in some of these countries that they ought to be able now to carry on by themselves without any further help from missionaries. If they can do that, then why are not all of the members of the church in America able to carry on without our assistance? The fact is, though, that we realize how much we are still needed and that is why we stay.

We love our country, home, our folks, loved ones and our brethren in America, but we have come to other parts of the world because we feel that we are needed more in these places and we believe that this is where the Lord wants us to be. If we had our own personal, selfish way about it, no doubt we would go back. Had this been the case from the beginning, we would never have come. But we must look beyond personal inclinations and do what we know is right for the good of souls.

We appreciate the love that others have for us, and we can appreciate the reasons behind their blind advice, but we

have come to do a job and we must do it. Those who would advise us contrarily would be more deeply appreciated if they encouraged us in our task by writing to us and praying for us. Then we would be working together with God, so that it would be easier on all of us, and much more good would be done in the end.

New Delhi, India
Aug. 4, 1973

WHAT IS THE HOPE OF INDIA?

This past Friday my wife and I were showing some of our missionary visitors over Delhi. Among other places, we took them to see the Red Fort, an ancient Moghul Fort built by Shah Jehan. Being Friday (the Muslim day of worship), there was no entrance fee and there were streams of villagers (most of them Muslim) going and coming.

We knew that we were among village people because of their dress and the obvious odors that they had brought with them. You could tell that they were uneducated and poverty stricken just by looking at them. Yet, they had come to Delhi on sightseeing tours. Dozens and dozens of buses had been the means of their transportation and they would return to their places in the same.

As my wife and I viewed this spectacular sight we couldn't help but wonder about the hope of India. This scene called to our minds the millions and millions of others just like these people, all over the country. Some are of one religion and some of another, but it all amounts to the same—they are lost and it looks almost hopeless when we think of trying to reach them with the gospel.

Even if we had a huge task force ready at this moment to go out over India, still only a small percentage could be initially reached. What would happen to the rest? Then of those reached, the majority would be among the young people. The older ones would be too far gone for us to ever

be able to help.

But how do you set out to reach people who are ignorant, illiterate, backward, and poverty stricken? How do you reach their children, because so many of these village children will follow in the steps of their folks? How do you reach the people of conservative religious beliefs? How do you reach the masses of the people? If radio is unavailable, and the majority are illiterate, which makes literature useless, then all you have left is the personal contact—but how can you personally reach millions and millions of people? Even if you do, how can you spend enough time with each one to do much good?

So far, the best we are doing is to convert one out of the masses, here and there, and even with them it takes a long time to grow and develop to be worth much to the Lord, provided they even remain faithful and are willing to be used of him. What about all the rest? They are lost and, it would appear, will remain lost. Generations may be lost, as in times past, unless we can find some way to reach more of them or unless more Christians respond to the need of taking the gospel to these millions.

One cannot see the masses of the people of India without wondering if there is any real hope for them. Especially is this true when you consider their own illiterate helplessness and the attitude the church presently has toward mission work. It is even more sad when you know what India needs most—and when you know that we have what they need—and yet we are allowing the patient to die unattended.

My brethren, will we sit idly by and allow these people, and the masses throughout the world, to die and go to hell?

Do we not have a conscience concerning them? How long will it be before we decide to offer more than token help? If we wait too long it may be too late for them, and for us too.

New Delhi, India
Aug. 5, 1973

WAITING

One of the most frustrating things that a missionary has to do is to wait. Here in India we have to do a lot of that but I am told that it is not peculiar to this country or to even this part of the world. Various brethren in South America have told me that it is no different there.

We have to wait to see if our visas are going to be granted. We have to wait for days and weeks to get printing done. We have to wait to get some film developed, cloth stitched, furniture made, and a thousand other things. The initial waiting is to be expected, but it is the waiting beyond that point that always gets you. We are told to come back tomorrow, next week, or next month. We go again and again and it is the same old story. The thing that we have gone after, and the thing we need in order to proceed with something else, is not ready. It is never ready, so it becomes a battle of waiting to get it.

No telling how much time is wasted, and how much money is spent, all because of having to wait. You can't help but think that if it were not for this nuisance it might be possible to accomplish something. But the waiting is there, and somehow somehow you have to try to live with it.

I have threatened to quit doing business with particular concerns, I have offered to pay more, I have begged and pleaded, but all of these remedies have been to no avail. The waiting goes on. Finally, being at my wit's end, especially

with my printers, I tell them that I am going to begin to deduct so much each week for their further delay. If anything will work, this will, but even this does not always work. I explain to the printers that if they don't want me to continue to deduct the money then they can get the work out on time. If they do not, then since I have responsibilities too, I will have to let them share part of the loss. The primary good point about this method of dealing with delays is that it has saved the church hundreds of dollars.

With the printers, I think they take far more work than they can ever hope to do and therefore when they give you some date to return for proofs, or for the finished job itself, they know that they are not going to be able to make delivery at that time, but they know that you want a date so they give one. When you come, they manage to offer some excuse and then to give a new date. This continues until they can get your job completed. With the government, I think they keep putting you off in an effort to wear you down so you will finally give up and quit.

Because of all of the waiting that is done, things usually move slowly. It is very difficult indeed to feel that you are getting much done. If you could just go on and get a thing accomplished on the first trip—even a few little things—then it would be amazing how much more one could do. But this is the problem. When you have to average making three trips on the most trivial matters, then you can see how this could work on your nerves, pocketbook, and sense of accomplishment.

Someone has said that everyone that comes to India thinks that you have to be very patient with the local people.

But this is said to be a mistake. When you are patient with them this encourages laxness, laziness, and inefficiency. Therefore, one should be persistent and demanding in getting a job done. There may be something to this idea.

New Delhi, India
Aug 9, 1973

DENOMINATIONAL CHRISTIANS

In India and throughout Asia we often speak of denominational Christians. This is done to distinguish believers in Christ from people of other religions. Of course those of us who know what the Bible teaches are aware of the fact that although these people may be believers they are certainly not Christians in the scriptural sense of the word.

Looking into the church itself, however, among all the people who are there we are able to see a percentage who are more denominational than they are Christian. In some cases they have been converted from denominationalism, if you could call it conversion, but more than anything else they have simply shifted their worship from one place to another. In other cases, there are those who have been members of the church for years but have been the victims of watered down preaching for so long they would be just as much at home with some denominational group as with the church. And finally, there are those who have been influenced by outside philosophies and teaching to the point that they have become very liberal in their thinking and practices.

We are seeing more and more members of the church who are picking up denominational terminology. They are becoming more sympathetic with the religious world around them. Some could, and perhaps do in various places, easily fellowship Christian Church people who use mechanical music in worship, and those of other religious groups where the lines of separation may not be as strong.

There are brethren who can leave the States, settle in another country, and begin to worship with a community church, or with some conservative denominational group, without feeling that they have done anything wrong. Their usual excuse is that the Lord's church was not there and they thought it would be better to meet with some church rather than not to worship at all. Of course it never dawned on them that they could have worshipped in their own home.

The ones that I am speaking of at this time are those who are very weak spiritually. They hardly know what they believe and are definitely unable to teach others. Because of this, they barely know who they are and sometimes find it very difficult to distinguish the true Christian from those who are denominational, and the Lord's church from man-made churches. This is a very sad commentary indeed on the direction in which the church is going.

Obviously the solution to this problem lies in good strong Bible teaching. We need more distinctive type teaching. It may even be affirmative and positive but if it is true to the book then it will be distinctive from all other doctrines. Those becoming members of the church need to be so taught and converted that they will know and understand fully what they are doing. Those within the Lord's body need to be made conscious of why they are in the church, of its importance, and of its work. They need to know what they believe and why they believe it.

We have nothing to be ashamed of as members of the church of Christ. We need not apologise for what we believe and teach. That does not mean we should be haughty, ugly, and self-righteous in dealing with others. It does mean, however, that we are to remain sound in the faith and

courageously, with love, teach those around us how they too can be Christians and members of the church they can read about in the Bible. We need to realize that we cannot be denominational Christians, and neither can they, and please God.

It is only through the teaching of God's word, or through a study of the same, that the church can be kept pure and free from the teaching of men. This is what the Lord requires. Any less than this does not come up to the standard that he has set.

New Delhi, India
Aug. 11, 1973

BUILDING THE CHURCH IN INDIA

Many have heard of the Lord's work in India but not all fully understand what is going on here. Those of us who do are made both to rejoice and to weep. There have been tremendous opportunities but there have also been many abuses.

I personally appreciate my Canadian brethren very much. They have done most of the work in the country. Their efforts have not been without mistakes but at least they have done what they felt should be done.

To me the Canadians represent some of the best missionaries I have come across. Perhaps in Canada they have learned how to do pioneer work and that has prepared them to come here, for they are rugged people who can be tough, live in difficult conditions, adjust to the life around them, and stick to the job they have come to do.

I have not agreed with some of their methods, especially with some who have put so many local men on the payroll, but I think I can appreciate the situation in which they found themselves. Being in areas where there was so much interest, with so many opportunities to teach the gospel and to see so many obey the Lord, with calls coming from every direction, what could they do? They couldn't meet all the demands themselves, and they couldn't expect many to come to help, so the only thing left was to hire local members to begin to do the work. Perhaps if we had been in a similar situation we

would have done the same. It would have certainly been tempting to do so.

Yet, so many being hired has led to many problems. Men were attracted to the church to get a job. Not being able to teach and train workers fast enough, numerous men have been hired who were not qualified. Then because of the possibility of having so many baptisms, even brethren in the States have come by the dozens for a few days or weeks of "mission work."

In spite of this, no doubt many good people have been converted and even though most of them have been tempted materially again and again, some of them have retained their integrity. These are the ones that will be responsible for building the church in this country. The others will eventually fall by the wayside.

It would be interesting to see what would happen if all of the foreign support was immediately withdrawn from the Indian Christians. I would think that it would seemingly hurt the work to begin with, but after a little while whatever is genuine would emerge and the work would go forward in a more real way.

Already, the influence of the church is being felt within India. There are enough local Christians scattered over the country that whenever some of them move from time to time it is possible for them to contact brethren in their new locality. For instance, we have had a few to come to Delhi from the South, and when they come we welcome them and work with them. We have two members of the church here who have attended the Bible School in Shillong. Also,

whenever some of our Bible Students in the South want to obey the Lord we encourage them to contact some of the brethren in that area so that they can baptize them. Sometimes the brethren in the South have Bible Students in the North and they ask us to contact them. This is the way it should be and it is wonderful to have this kind of fellowship and cooperation between brethren as time passes and as the church spreads and grows.

Because of visa problems, and other reservations, we have not chosen to use some of the methods that some of our Canadian brethren have used, but there certainly is no jealousy on my part or any feeling of competition. We are trying to do a work even as they are. Just because we may differ on the ways of doing it, this does not mean that we are enemies. Since they are doing as they are then no doubt they feel that I am wrong in the methods I am using and they most certainly have a right to their opinion, even as I have a right to mine.

Time will reveal who was right, neither, either, or both of us. I only pray that we haven't made such mistakes that will permanently injure and hinder the work. Rather, I would like to see the work grow and spread throughout the entire country. In spite of our methods and weaknesses, I believe that it will eventually do this.

New Delhi, India
Aug. 14, 1973

FADS IN THE CHURCH

The world is familiar with fads. We have had many of them over the years. There is constantly something becoming popular overnight and for awhile that is all you can hear about and everyone wants to do it. Then that fad disappears only to be replaced by others. And so life goes.

There are fads in fashions, foods, cars, toys, television, and in many other things. There are also fads in religion, believe it or not, and the church is not exempt from this tendency.

During the past few years I have personally seen the church jump from one emphasis to the next. At one time all you could hear about was personal work. Everyone wanted a personal worker. Cottage meetings were the rage. Personal work books and meetings were popular. Filmstrips enjoyed a tremendous sale. Another time, all of the talk was about young people. Preachers were sought after who could work with the young people. There were youth meetings, parties, and even a magazine was brought out for young people. Then there was the period that we went through when everyone was talking about an educational director. Naturally numerous congregations felt they had to have one and the educational director today is an "official" part of the leadership of the church.

I can remember when a lot was being said about teacher training sessions. There was also the time when all you could

hear was that brethren over the country were organizing and conducting "Campaigns for Christ." It seemed that everyone was doing it and that unless you were involved in a campaign you were just left out of the picture.

Lately brethren have gotten excited about having a busing program. So congregation after congregation is going out and buying up a number of buses to begin busing the people of their community to worship. This has been done off and on by brethren through the years without much publicity but now all of a sudden it has caught on and everyone wants to get in on it.

What will be next? The Lord only knows, but busing will eventually fade away and something else will pop up. Then for a brief period of time brethren will rush after that.

This is not to say that some, or even all, of these things are not good, especially if they can be properly fitted into the local work and if they serve a real purpose. I am merely pointing out that brethren are constantly rushing after one thing and then another, and in this sense the things become fads. There is nothing wrong with them within themselves but as fads are greatly abused and do not accomplish what they might otherwise. I think that the reason for this is because the church is constantly looking for a quick successful way of getting the job done, and so when something new comes up, with a lot of publicity being given to it, with other congregations beginning to do it, then everybody wants to get on the band wagon and do it too. Of course it usually turns out to be less effective than it was built up to be and so brethren eventually lose interest in it and turn to something else.

Those who are constantly jumping after get-rich gimmicks seldom ever get rich but usually lose even what they have. Few congregations will benefit greatly by running after one fad, and then another. Just as the man who wants to succeed must work hard, keep his balance, and keep moving toward his goal, so must the church. There is no quick way to get the job done, apart from dedication, hard work, and remaining steady on the job. Brethren who are constantly changing and trying all kinds of new fads are the ones who usually end up in spinning their wheels, wasting all of the money they can raise, and wasting precious time.

I think we as the Lord's people should consider very carefully and prayerfully a new project, a new method, a new work, or whatever we feel might help, before actually taking it on. We should be aware of the fact that it is easy for some good talker to come by and persuade us to get involved in something or we may be influenced by other brethren, but this may not be the thing that we need to do. If it is something that will help the work, and we decide to do it, then we should get on it and stay with it.

Please think seriously about these matters and ask yourself if you and your brethren are off on a fad or if you are really involved in a solid and profitable work for the Lord. The two are not the same and the results of each will be entirely different.

New Delhi, India
Aug. 15, 1973

PREACHER TRAINING SCHOOLS

We are living in the age of preacher training schools. Numerous ones have sprung up in the last few years. Many brethren think of the Sunset School of Preaching as being the leader in this area and it has popularized such a school; however, it was by no means the first one to begin operation.

These schools must be saying something to the brotherhood. For one thing, they are saying that the Christian Colleges among us were failing to meet the need of turning out enough men prepared to preach the gospel. Rather, they appealed to and attracted a certain type of students, and with so much emphasis being placed on secular professions, they were by-passing the opportunity to encourage and to train men to work with the church. In order to correct this mistake some of these colleges are now establishing preacher training schools to draw some of the students who would go elsewhere.

If the colleges feel betrayed by those who have established such schools, they should realize that they have no one to blame but themselves. These schools were born out of a need rather than simply to serve as competition for the colleges. Furthermore, many of the students who attend the schools have already been to college or have passed the college age, as such, but they still have a desire to study the Bible and Bible related subjects in order to prepare themselves to preach the gospel of Christ.

These schools have filled a great need. They have returned

the emphasis to the preaching of the gospel of Christ. They have been a tremendous asset to mission work around the world. Many of those in the field today received their training in one of these training schools.

As great as the schools may be though, there are some dangers that cannot be overlooked. These are not being mentioned as a mere means of criticism but with the prayer that those who are connected with them may become aware of these matters and may be able to guard against them. For one thing, the schools attract, and even go out diligently looking for and searching for, men to attend them. A certain percentage of these recruits are older, uneducated, and in secular professions. Having perhaps always imagined how nice it would be to be a preacher, they see this as their opportunity. They enter a school for two years and go into an intensive period of training in which they hear little else but the Bible being taught. Living in a constant atmosphere like this, and surrounded by teachers and students alike who are equally involved, they are somewhat in a superficial world. Departing from the school, they may have a great knowledge of the Bible but may not have the practical knowledge and common sense to deal with the world around them as a preacher must be able to do.

There are other difficulties that likewise surface. Being sold on a preacher training school, where the Bible is the chief text book and where the individual is solely involved in preparing to preach, one may build up false pride in his dedication and may feel that because his schooling and training in the Bible have been entirely to prepare him for preaching, that he and his schooling are superior to that of those who attended the regular Christian College. They also

are prone to be cliquish and carry with them the ideas and theories of their former teachers. Another tendency that so many preacher students have is that they feel that wherever they go they must set up a preacher training school similar to the one they attended. They leave the impression that before a successful work can be done, such a school must be established. Often times the school is not needed either because of a lack of students or teachers or both, or because several schools already exist in the area.

Many of these preacher students are going to be disappointed. They are going to find out that there is more to preaching than simply having the desire to preach. They are also going to find out that there is a great deal more work to it than they imagined. What one and all need to realize is that not everyone can be a preacher and neither should they be. Not all have the ability, the make up, the education, and all of the many other qualities that it takes to work among people in this capacity. Therefore, from these schools will be numerous misfits going out over the country and over the world to do a work that they were never capable of doing even though they were pulled into the school on the idea that they too could become great gospel preachers.

Many congregations are going to be disappointed in some of these preachers. In some cases they are going to find them to be without much education outside of their basic Bible training, and they will be totally unprepared for the kind of work that needs to be done. For instance, it is very difficult to take an older man, one who has worked for many years as a mechanic, in a factory, operated a business, served as a teacher, or worked in some other such capacity, and then give him two years of preacher training, and expect him to go into one of the modern-day congregations and adapt himself

to that situation and do a satisfactory job. This is not to say that he is not honest and sincere or that he is not greatly dedicated. It is true, though, that in most cases that it is difficult for a man to make such a drastic change after he has become settled in life, and to be successful in doing it. As much as we need preachers it is still difficult to turn out instant preachers.

In spite of what has been said, surely many of the men who attend these schools will be successful and will do a great job wherever they go. There are problems and dangers connected with everything, even with preacher training schools, but if brethren recognize them and put forth some definite efforts to guard against them or to correct them, then they can do even more good and the men they turn out will be better prepared and more likely to succeed in their work.

I would say that there is a definite place for both the Christian College and the Preacher Training School and that they complement one another. At the same time, I would like to emphasize that every *congregation* should *be*, not necessarily *have*, a preacher training school. Had this been true all along there would never have been a preacher shortage and even today if this should be practiced then it would do more than anything else to provide the church with well trained, well adjusted preachers. With the local church encouraging its young men to preach, and giving them the opportunities to preach, teach, and to do personal work under the supervision and guidance of the elders and the older members of the church, then by the time they are ready for further training in one of our schools or colleges, they will already be well on their way to becoming capable gospel preachers. Not only so, but through this procedure,

the men who lack the necessary ability or desire will be free to choose some other profession.

May the Lord help us all to be better workers for the Lord and to encourage and help only those to preach who have adequate abilities, desire, and drive to do so. Regardless of the number of schools and colleges, we must turn out quality instead of quantity if we are to do the job that needs to be done.

New Delhi, India
Aug. 15, 1973

LITTLE THINGS

Brethren are constantly talking about the need for thinking big and doing big things for the Lord. No doubt much of our thinking, as well as our works, are too small, and perhaps this is one reason why we have not accomplished more. On the other hand, we may not be doing the little things that we can do because we are convinced that they are not big enough to count.

What we need as much as anything is for every Christian to be doing the little things that he is able to do. They may seem small and insignificant to some but it takes these little things to make big things.

Just think of the power of prayer. For one to pray might not seem like much, but what if every Christian should begin to pray regularly and consistently? Don't you suppose that would get things done?

For a Christian to convert a friend might not make headlines in our gospel papers, but what if every Christian did that? Suppose every member of the church began to attend the meetings of the church, think of the difference it would make in the contribution and in the work of the church.

Imagine Christians everywhere taking up some small personal project to work on. Picture every Christian getting interested in world evangelism and helping with it in one way or the other. What if every congregation became involved in helping spread the gospel beyond its own area. Don't you guess this would change things for the church and for the

world? Can you foresee all the results that would come from it?

Most members of the church are not in position to do big things, but everyone can do something. Don't dare think for a second that because a job is not big it is not important. If it is for the Lord, and is done with the proper motive, then even though it may be considered small, it is a big thing in the Lord's sight.

If we can just learn to do what we can, and all that we can, as individuals and congregations, and if we can encourage others to do the same, then we can change the world for Christ. While we may be small, and the things we may do may seem little, with God we can do all things and with his help little things can become big things.

Kathmandu, Nepal
Sept. 20, 1973

WHO IS A MISSIONARY?

The word missionary does not appear in the Bible but his work does. Most everyone refers to Paul's preaching trips as missionary journeys, therefore making him a missionary.

A missionary is one who has a mission, a specific job to do. He is one that has been sent. He is often thought of in a foreign context but one may be a local or home missionary as well.

Not every missionary is a preacher but every preacher should be a missionary. Both men and women, as well as young people, can be and ought to be missionaries. This work, then, is the work of every Christian.

In the more limited definition, the missionary is one that has been sent to a foreign land to preach and teach the gospel, to convert souls to Christ, and to plant churches. His zeal, drive, and hard work are so recognized in foreign lands that the local people often speak of the need for "missionary spirit" in advocating the need for more progress in the economic field, or most any other effort that requires enthusiasm, dedication, and hard work.

He is one that extends the borders of the Lord's kingdom, pioneers new fields, speaks new languages, endures all kinds of hardships, works unceasingly, and experiences joys unspeakable.

He is often forgotten, spends much of his life away from his own country, relatives, brethren and friends, but makes a

new home, finds new friends, and soon has many new brethren to fellowship.

He has to be a little of everything. He has to be a diplomat, banker, printer, teacher, student, traveler, and a jack-of-all-trades. He has to spread himself thin to take care of his family, handle the work, and communicate with his brethren back home. He is constantly being bombarded by demands and pressures.

He must learn to adjust to a new culture, language, dress, food, and society. He has to learn to get around, get acquainted with people, and find means and ways to do the job he has been sent to do.

He is often criticized by his brethren at home in particular. He is accused of all kinds of motives for going, condemned for the methods that he uses, and he often wonders himself if he is doing the job that needs to be done.

He prays a lot, writes often, and finds himself leaning heavily upon his family. He enjoys his work and finds a great deal of satisfaction in serving his Lord in this way. To him he wouldn't trade places with anyone in all the world.

He thanks God for all of his blessings and realizes that it is only through His help and his wonderful brethren back home that he is able to be where he is, doing the work he is doing.

Medan, Indonesia
Sept. 1973

WE ARE NOT READY YET TO EVANGELIZE THE WORLD

When we read the book of Acts we cannot help but notice the rapid growth and spread of Christianity. Paul's work in particular stands out. He made three missionary journeys, preaching the gospel and establishing congregations of the Lord's church in Asia and Europe. Even as a prisoner he continued his work as though he was on another such journey. The result of all of this was that the gospel was preached to every creature under heaven in approximately thirty years.

How thrilling it is just to read this account and to know that it all actually happened. But why can't it happen again? Today! Right now! It could and it can and it will happen when we begin to work seriously at it. To do so, though, we are going to have to be bold in our preaching and willing to make the necessary sacrifices to do the job. I doubt very seriously at this time if we are willing to pay the price that would be required of us to evangelize the world. Actually, I don't think very many of us are really interested in evangelizing the world. If we could do it as we are going at this time, that would be fine, but if it is going to demand more of us then most of us would just as soon forget it.

But let's take another look at Paul and his work. He was a man of great love, zeal, courage and determination. His only thought seemed to be the burning desire to preach Christ and to win souls to the Lord. He was constantly on the move. He seemed to thrive on opposition and persecution, and he had more than his share of both. He

suffered much and weathered all kinds of storms, but he continued on. While in prison he preached the gospel. On Mars Hill he opposed idolatry and pointed the Athenians to the God of heaven as the creator of all things. When before kings, he condemned sin and proclaimed Christ as man's saviour and only hope. No doubt he was labeled a fanatic and a mad man by the majority, but look at what he was able to do.

While most of us glory in Paul's accomplishments, we are far from imitators of him. We are shy, timid, and often times apologetic as the Lord's people. We are so afraid we are going to do something. We fear that we will hurt someone's feelings or that someone won't like us. We are ashamed to preach our convictions and we would never want to be too evangelistic lest we be labeled as fanatics.

However, if we ever evangelize the world we are going to have to involve ourselves one hundred per cent and to take the initiative. We are going to have to be more forward, more outspoken, and more open in our work. We are going to have to let people know who we are and what our aim is, and let it be understood that there will be no turning back. We need to put God and his kingdom first and be ready to pay the price to do the job. We must be willing to make whatever sacrifice is necessary and to suffer whatever persecution may come upon us. Our goal must be to evangelize the world and to allow nothing to hinder us from doing that.

This does not mean that we are to look for trouble but it does mean that we should know it will come and we should not be afraid of it. We are not to deliberately do things for the purpose of being persecuted, but we should be ready to suffer should it come. Neither does this mean that we should be fanatics but we should not be surprised if we are called such because of our work. If we love the Lord and the souls

of men as we should we will not allow these things to inhibit us but rather they will spur us on to final victory.

I think, my brethren, that to date we have been too soft, enjoying ourselves, and moving too slowly to accomplish very much. On the contrary, though, if we ever evangelize the world we are going to have to become deadly serious, fully dedicated, zealously active, and daringly courageous. We cannot hope to succeed without paying a price. But again, are we willing to pay that price?

Jakarta, Indonesia
Sept. 1973

ANTI - CHURCH

Here in India, as in much of the world, the lines of denominationalism have been so drawn and preached that many of the local people have become anti-church. Such people are tired of denominational churches, names, doctrines, and practices and doing their best to get away from them. Out of these feelings have come inter-denominational groups, non-denominational bodies, and independent preachers and meetings. People don't seem to realize that in forming such groups they are only giving birth to new institutions and bodies that will eventually be no different to the ones they have left.

To try to talk to many of these people about the Lord's church is but to get a cold shoulder in most instances. They immediately conclude that this church is just another denomination and therefore they build up an automatic resistance to it. It is very difficult to ever get across to them the truth that the church of Christ is not a denomination.

So many of these people have never known anything but denominationalism and therefore their every thought is sectarian. They know all of the teachings pro and con. They can tell you all of the old arguments and dodges that denominational Americans have used through the years, and some that we never knew existed. The old devil has them so mixed up and entangled that they don't know what they believe even though they think they do.

It never seems to dawn on these people that they can always go to the Bible to know the truth on any subject. In becoming anti-church, I doubt if they are even aware of the fact that they are also becoming the enemy of Christ's church and of the Lord himself. Rather, in their minds the church itself is pictured as being composed of many denominations, and to them this idea is something to reject.

With man being so confused and disgusted—and that to the point of even rejecting Christ's church—then this must make the devil very happy. He knows that if the decision has been made to reject all of these denominational churches, then it is very difficult to ever get a person to accept the church of the Bible in any sense. But the sad thing is, that though they *claim* to reject denominationalism, in reality they accept all of them. This leaves them free *not* to feel any special loyalty to any particular group but to wander around as they please from church to church.

My friends, this is what denominationalism has done for the religious world. How could anyone, therefore, find anything good to say about it? It has caused worlds of people to become anti-church, anti-Christ, and even anti-God. More and more are giving up their faith in Christianity while turning to other religions. Once a person accepts denominationalism as being of God then at that point he begins to lose his faith in Him. There is hardly any other direction in which one can go.

Let this be an appeal to one and all to return to God's word to learn the truth about all matters, including the church of the Lord. As revealed in the scriptures, it has a beautiful appearance. There is deep significance to it. No

longer does it appear to be of man but one can see its divine side, the purpose of its existence, and its ultimate victory over the world and Satan himself. Only as a member of the Lord's church can one claim final victory with Christ.

New Delhi, India
Oct. 9, 1973

THE WORTH OF MONEY

We are going through a very difficult period of time financially. There is a money crisis throughout the world. The value of money is getting to be less and less. On the other hand, prices keep going up and up. All of this leads to a number of serious questions.

In years gone by, far too many brethren held back support on many important works because they thought that they would cost too much. Of course as time has gone by things have not gotten cheaper but much more expensive. In the meanwhile the Lord's work was suffering and continues to suffer.

As of right now, prices are so high and the value of money is so low that one can't help but wonder just how long things can continue as they are going. For sure, money does not go very far these days, or accomplish very much, especially as we compare it with the years gone by.

All of this makes us ask if we shouldn't go ahead and do what needs to be done at the time according to the money that we have available for it. To postpone something because it is too high, with the hope that it will be cheaper, usually doesn't help because in most cases it will only become more expensive. After the economy reaches a certain point, if prices drop any at all they will probably drop so far down that we may find ourselves in a recession. This is the opposite extreme of high prices but just as disastrous. During

such a period of time money is too tight even for the few that have it to turn loose of it. The church therefore finds itself again in a situation in which it is difficult to support the work that needs to be done.

As the Lord's people we must be bold and proceed to go forward regardless of the financial climate. It will not help matters at all to hold back, waiting for better days. The best time to do any work is now while there are funds to do it with. How many a person has worked all of his life to save something for the future only to have it eaten up by inflation? Such careful people would no doubt have gotten much more from their money had they used it properly at the time they were earning it.

The church is not in the money saving business. It should not waste what it has but neither should it be penny-pinching, always afraid that it is going to spend a little something. Rather, it needs to put money in its place and realize that, when used, it is as valuable as the work done through it; but money in and of itself is worth very little, and it becomes even more worthless when not used for the Lord.

And, who knows? Perhaps Satan is producing a runaway inflation in order to intimidate the church. And perhaps if we decided to push boldly forward—by faith—even in money matters, God would bless our endeavors with a stabilizing of the economy. Regardless, it is very difficult for Him to bless efforts that are not made because of the fear of a money crisis.

New Delhi, India
Oct. 10, 1973

LOSING GROUND

It has been my privilege to visit with many congregations of the Lord's church over the country. One of the things that I notice more than anything else is the fact that the church is not growing. I say this on the basis that I have visited with a large number of these congregations two or more times and I am therefore in position to compare the attendance, etc., of one visit with other. Not only so, but the elders, preachers, and other members often tell me that they are not growing. Attendance seems to be decreasing, instead of increasing. Few visitors ever attend. The ones baptized are usually the children of the members. And on and on the sad story goes.

Instead of growing, the church is actually losing ground when you realize the growth taking place in the population of the country. Percentage wise we are far behind and at the rate we are going we are getting further behind all the time. This is a very sad commentary on us as the Lord's people. Especially is this so when only a very short time ago we were priding ourselves in being the fastest growing religious group in the country. Even then we were leaving false impressions that no doubt hurt the church instead of helping it.

The inescapable question that comes is, why are we losing ground? There are many and varied answers that could be given. One might blame it on the changing times in which we live and therefore the changing attitudes that have developed. Another might say that people no longer have time for religious matters since there is so much else to demand their attention. Still another might charge modern-

ism and liberalism as the reasons for the slack in the rate of church growth. As for me, I would say that it is a result of the lack of organization, leadership, and hard work. These might in turn be the result of a lack of real conversion, dedication, and zeal on the part of many.

There is no doubt about us having the truth, but even with the truth one can coast just so far. Personally I think we have been coasting for a good while. Our emphasis has been on material things. We have been satisfied with what we have and with what we are doing. We have not been at work for the Lord and so we have turned on ourselves to devour one another. As a result, we are losing ground, and we are losing fast..

It is said that the people around us are not interested. This is not true. If they are not interested it is only because we haven't put forth any great effort to reach them. Even if they were not interested, it is up to us to get them interested. We can and we will when we really get serious about the Lord's work.

The church doesn't have to be losing ground. It can be out front. It can win souls by the thousands and establish congregations by the hundreds if it will just go to work. It can even evangelize the world with this momentum. But the work begins with you and me. We can't afford to wait on the others or we may never do anything.

New Delhi, India
Oct. 11, 1973

THE DOLLAR CRISIS

It is no wonder to me that there is a dollar crisis. I say this on the basis that the dollar is not only the American currency but it is the world's currency. Countries around the globe use it as though it is their own. People of every nation use it for international travel, for trade, and as the world exchange currency.

I was in the American Express here in New Delhi recently and a Korean diplomat was getting \$2,500.00 worth of travelers checks. Wherever you go, you see foreigners everywhere dealing in dollars. Most people who travel have to get their government to give them some dollars before their departure. Since these governments have to do most of their trading with dollars then they are always looking for every means possible to obtain them. For instance, here in India they now require that all local airline tickets issued to foreigners be paid for in dollars or some comparable currency. The hotel bills likewise must be paid in dollars. And just today I went to the Nepal Embassy to get a visa to that country and there was a notice at the desk which said that as of August of this year the fee for all visas would have to be paid in U.S. Dollars or some other convertible currency, meaning anything but Indian Rupees and other Asian currencies, with the possible exception of the Japanese Yen.

Two years ago while visiting in Russia I noticed that one of their English newspapers was advertising their foreign flights in dollars. How would you feel if the American air-

lines had to advertise all of its foreign flights in Rubles? Wouldn't that deflate you? I am amazed that a country of Russia's stature would have enough humility to do that with the dollar, but it does. This shows how much they need the American dollar. Several years ago I had a stop over at the Moscow airport, and when making a purchase it was not only necessary to pay in American currency but they even gave my change back to the U.S. cent.

When I think of how many people around the world have American dollars stuck away in their billfolds and how much of it they have in their bank accounts and how many governments carry on their business in dollars, I marvel that there is enough left for anyone in the States to have any. I sometimes think that our country must have surely over-printed in order to provide enough to go around. This may be the reason why it has fallen in value—too much of it is in circulation for it to be adequately backed and supported.

With the American dollar's use, Christians are provided with a currency to work with, and even though it has been devalued it is still the world's most valued and used currency. For the sake of the Lord's work, and for the sake of you and me, I hope and pray that this continues to be the case. I doubt very seriously if we can properly appreciate the many blessings that have come to us and the great amount of work we have been able to do for the Lord because of the world's respect for the American dollar.

New Delhi, India
Oct. 12, 1973

NO RESPECT FOR MISSIONARIES

Recently I read where a preacher confessed that prior to attending a certain mission workshop he had had no respect for missionaries and their work. As I read that I couldn't help but wonder how any gospel preacher, or any Christian for that matter, could have possibly felt that way. What would have ever motivated him to entertain such feelings? Did he not realize that missionaries are involved in preaching the gospel and leading souls to Christ as much as he is? How can one preacher not respect another preacher?

Reading that article, I noticed that the workshop merely helped him to change his attitude toward missionaries, but he did not express any sorrow or regret for his former feelings. He did not confess that he had sinned and neither did he ask for forgiveness. As a matter of fact, his name did not even accompany his article. I wonder why. Here was a man who once did not like missionaries, but who now likes them, and that seems to be the big news. It is as though this were the important thing.

I have an idea that if the truth were known, and if preachers and brethren across the country would admit it, there are many others who have no respect for missionaries or their work. Some seem to dislike them so much that they resent them, don't want to be bothered by them, and feel that they represent some kind of threat to them. Personally I find it very difficult to understand how anyone could feel

this way toward another Christian, whether he is working in a foreign country or in the United States. I don't believe this is a Christian attitude, and those who are guilty need to repent and pray to God for forgiveness.

No doubt such feelings toward missionaries on the part of some are responsible for brethren in general not being any more enthusiastic about mission work than they are. How sad to think that there are those who would allow petty jealousies and envious spirits to control them and build up such attitudes toward those who are giving of themselves to try to further the cause of Christ. How sad too that those who are doing nothing more than trying to carry out the Lord's command to take the gospel to all, would not only have to battle false religions and all kinds of opposition in foreign lands, but that back home they must contend with those even in the family of God who are constantly opposed to them.

Thank God that not all brethren, including preachers, have such ill feelings toward missionaries. They have demonstrated again and again their appreciation for such workers and have given much to support the work they are doing. Let us pray for the day when all brethren will feel this way. Really, there is no scriptural place for any other kind of feelings.

New Delhi, India
Oct. 12, 1973

“WHAT HAS THE CHURCH EVER DONE FOR ME?”

A missionary friend told me about a Christian coming to him to ask for a salary for leading singing. The missionary explained that the church could not pay everyone who had a public part in the assemblies. He went on to say that if such a thing was practiced they would have to pay the Bible teachers, the ones who led the prayers, those who waited on the Lord's Table, etc.

In response to this, the man asked, “But what has the church ever done for me?” The missionary said, “Hasn't the Lord saved you? Isn't that something? Aren't you a Christian, a member of the Lord's church? Doesn't that mean something to you? What about all of the spiritual blessings you have and the hope of eternal life? Think of all the fellowship you enjoy and the ways your life has been helped. Doesn't that mean anything to you? Just because you aren't receiving any financial help from the church doesn't mean that the church has never done anything for you. To the contrary, the church has helped you again and again and you should be thankful for that. Your attitude should not be that the church must do something for you, but that you want to do something for the church. Then you will be blessed even more, not materially necessarily, but even more important, the Lord will bless you spiritually. This should mean more to you than anything else in this world.”

Sad, but true, many people think of Christianity only as a means of receiving something of a material nature. Many members of the church reason as this young man in thinking that they have never received anything from the church because they are not constantly being given something materially. These are false ideas that need to be replaced by proper motives for becoming and being Christians. Somehow we must sell people on the importance of Christianity for what it is and for what it can do for one. The church can never grow as long as people view it only as a means to material gain.

This problem exists primarily because too often material things have been used, instead of the teachings of Christ, to make converts. Perhaps we who do the teaching are too material minded ourselves and our students therefore fail to see beyond our own vision. This is a good time for each of us to take a new look at our own lives and motives to see what kind of example we are setting. Maybe when we become more spiritual we can do more to instill spiritual incentives in others.

While we are on this thought let us consider some conversation between Peter and Christ which might indicate to us that people today are no different from what they were in those days: "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive a hundredfold now in this time, house, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But

many that are first shall be last; and the last first." (Mark 10:28-31). Please notice that they were to receive proportionate to their giving in this life, and finally eternal life. That was true then but it is also just as true today. Therefore instead of asking what the church has ever done for you, ask what have I ever done for the church? When you answer that question you will also have the answer to the first question.

Kathmandu, Nepal
Oct. 23, 1973

“EVERYONE IS AFTER SOMETHING”

Not too long ago a Christian of a congregation in this part of the world told me that she felt that everyone had some ulterior motive for being a member of the church. Of course she had been a Christian herself for only a short time, and in that period she had seen the brethren involved in many problems and difficulties. All of this was more than she could take and it had therefore driven her to this conclusion and to the point that she was about ready to give up.

Knowing this woman as I did, I was deeply saddened to hear her make such a statement. I tried to assure her that surely this was not the case. I explained that sometimes there are problems in the church, and that things didn't always go as well as they might, but that surely in spite of this, these problems can be removed that the Lord's work might go on. I told her that it is true that there are some who have impure motives but this doesn't mean that all are like this. I took pains to emphasize that regardless of what others are, this does not mean that she has to follow their example. To the contrary, she could show one and all what it really means to be a Christian.

No telling how many Christians will eventually fall away because of what they see in those around them who likewise claim to be Christians. They see members looking for material things, seeking a salary, striving for power, living worldly lives, etc. To them it looks as though everyone has sold out, that the majority are more interested in this world

than they are in the world to come, and that Christianity generally and specifically is but a mockery. No doubt it would be easy for us to come to this conclusion if we looked too much at the followers of Christ rather than looking to Christ himself as our perfect example.

What are you looking for? Why are you a member of the church? What kind of example are you setting for others? This is a time for each of us to take a look at our own motives and to determine why we are what we are.

New Delhi, India
Oct. 26, 1973

PREACHER, PAY YOUR DEBTS

Believe it or not, but there are a good number of preachers who will not pay their honest debts. If you are one of the many who have discovered this by your experience with one of this type then it is not difficult at all for you to believe what I say. As with numerous others, such as bankers, business people, hospitals, doctors, lawyers, book dealers, and good hearted church members, perhaps you have by now lost confidence in preachers and you consider them as bad risks.

Such preachers are more or less confidence men. They go into a new area to work with the church, get close to some of the members, and then approach them about the possibility of signing a note at the bank. They have some urgent need that has come up and by all means they fully intend to re-pay the loan. The one approached probably goes against his better judgment but he reasons that if you can't help a Christian in time of need, then who can you help? He also reasons that with the preacher working with the local congregation, surely he will pay the money back. But after awhile something goes wrong, the preacher and his family leave, and then the banker notifies the local Christian that the note has not been paid and it is due. Guess who pays it off?

Many preachers and their families are simply living above their heads. They are like most of the other people of our time in that they want too many of the things of this world. They soon find themselves spending more than they take in,

and much of this is through credit cards or by paying their bills at the end of the month. Soon there are bills piling up at the mail order houses, at the hospital, at the drug store, etc. They manage to make their payments on their car, insurance, and to pay a little on most of the other things, but never seem to catch up. Instead they get a little deeper all the time. Then when they move away they leave a pile of debts across town.

Of all people you would think that would pay their debts it would be preachers, but sad to say this is not true with all of them by any means. Also, you would think that such preachers would not be able to get away with this kind of thing but it seems that in spite of the debts they leave in one place they can go to another town not too far away and do the same thing again and again and again. Another surprising thing is that it seems that most congregations do not bother to warn sister congregations about such preachers. It is as though they are happy to have such a preacher move on and they don't want to have any further problems with him. So they get a new preacher and leave their former preacher free to take advantage of another group of brethren further on down the road.

Preacher, let me encourage you to pay your debts. Above everything else, you are a Christian and a Christian always pays his debts. If you cannot and will not, then at least you can quit preaching. Don't hurt the name of Christ and his church by preaching one thing and practicing something else. Brethren, let me encourage you to mark those preachers who refuse to pay their debts. If you fail to warn other congregations concerning such a man then you are as guilty as he is and you are making it possible for him to continue to deceive his brethren and the people with whom

he will associate, thus again and again bringing shame upon the Lord's church.

Furthermore, as a preacher you should learn to live within your means. If you do buy something on the credit, or if you borrow some money, be sure that you are in position to pay it back before you obligate yourself. Should some difficulty arise then go to the one you owe and work out a solution and then stay with it until you have paid your debt, all your debts. This is the only Christian thing that you can do. To run away from your debts hurts everyone.

Honesty is very rewarding. You will find it to be most satisfying to know that you have paid your debts, even though you had to strain and work hard to do it. It will bring you peace of mind, self-confidence and the confidence of your brethren in you, the ability to face your brethren and the world with a straight face, and the joy of knowing that you owe no man anything. Preacher, pay your debts and see if you don't experience this peace and happiness in your life.

New Delhi, India
Nov. 3, 1973

WHY MISSIONARIES CAN'T GET ALONG IN THE FIELD

I used to wonder why missionaries couldn't get along in the field. I thought that if they were all Christians, were there to work for the Lord, and loved one another, that surely there could be no way for them to have any differences and problems. I still wonder why this isn't so. I personally think that all Christians ought to be able to get along with each other.

In spite of the foregoing ideals, missionaries do have problems in their dealings with each other. They are human and some seem to be more human than others. Also, we should keep in mind that while one may be determined to get along with his fellow missionaries, the others may not be so determined.

We must realize, too, that the situation in the mission field is far different to that of the work at home in the States. At home brethren are spread out, can concentrate on their own local work, can feel at ease, and have many brethren to associate with. But in the mission field two or three families are often thrown together, with different backgrounds, with different abilities, with different salaries, with different ideas on how the work is to be done, and so on. They are constantly together, working with each other and leaning on one another. They live under the pressures to produce and to send in glowing reports. All of these things bring about

competition, jealousy, envy, and problems. Friction, arguments, and fighting can result. This often erupts to the point that the local people become involved and the work is really hurt.

More often than not, the problem is usually a result of clashes and while those concerned might be able to do a good job separately, trying to work together is an impossibility. This is sad but nothing new. Do we not read of Paul and John Mark having their differences and going in different directions? Yet they were both able to do an outstanding job in spreading the gospel.

Many of these problems can be avoided if brethren can be aware of the dangers and take steps to prevent difficulties from developing. Those going to the field together should be really sure of their abilities to get along with each other before they go too far. Those going to join brethren in the field should be as sure as possible that they will be able to work with these people. Churches should be careful as to where they send their workers and thus not put their missionaries in places where they cannot work with the ones who are already there. It might be better for brethren to work alone, and to be free to work, rather than to have them in a situation where they are constantly at odds with their own fellow missionaries.

If our American brethren feel that there is no real basis for such problems developing, then let them try going off to some distant field to work for two or three years with another family or two, and let them see for themselves what happens. When personality differences and problems of one kind or another are always popping up at home, it should not

be very difficult for brethren to see how it would be even much more likely to happen in the mission field where brethren spend much time with each other because of tight quarters.

Again, it is a sad commentary on us as Christians for us to have these problems and difficulties with each other, but when we face reality we must acknowledge that the problems do exist. In the future we would do well to take more precaution to see that they do not happen, and then we must act more swiftly to remove the cause when they do happen. Perhaps as we do more for the Lord, and grow more as Christians, we will learn better how to work together. Let us pray to this end.

New Delhi, India

MISSIONARY THEORY AND PRACTICE

There are those in the church who do nothing more than propagate their theories on mission work. They are full of these theories and oddly enough there are numerous people, especially among the young, who are ready to swallow whatever is said without giving second thought to it. They accept these theories as law and zealously pass them on to others. Not only so, but they want to force these ideas on all other brethren. It is amazing how quickly men can find a cause and how fervently and dogmatically they go about preaching it.

Such converts are found in mission fields around the world. They usually stand out from the others. They are more interested in telling their co-workers about their theories than they are in preaching the gospel to the local people. They usually cause problems, strife, and end up in being rejected failures. Fellow missionaries tell them that they should show by practice what they are talking about and then they will consider it, but not until.

The sad part about all of this is that it is merely theory. It is easy to sit at home and theorize on how things should or should not be done thousands of miles away. As a matter of fact, one can figure the whole thing out and have every phase of mission work carried on with nothing but perfection. However, it is something else to go and put it into practice. Perfect theories are always figured out with no calculation of Satan's tactics of interference.

In the first place, it is very difficult for one to talk much about methods in mission work unless he has had a great deal of experience himself in the past, or unless he is still actively involved in mission work. Even then one must be constantly mindful of the fact that it may be necessary to change methods from one area to the next and from one time to the next. It is almost impossible to lay down a blanket plan on how to do mission work.

The trouble with dealing constantly with mission theories is that unless one is very careful he will develop his studies into a fine science where every thing is boiled down and discussed again and again, and finally in its refined and perfected process it is turned over to the student to take it from there. The one who has developed this, however, has no doubt long since departed from reality and taken it to the plane where people are supposed to do this or that, but they don't always do what they are supposed to do.

It will not hurt one to read and study the ideas of others on mission work, and even to consider denominational missionary activity, but one must be sure that he weighs carefully what is being said. One should try to keep his balance, using good judgment, realizing that a practical and sensible approach is far better than being gullible and stubborn in one's practices. As far as denominational concepts of mission work are concerned, it should be kept in mind that many of their practices, teachings, and goals are entirely different to ours, and so they would be of little use to us except to see what they are doing and how they are doing it.

Again, the very best way to teach others on how to do

something is to go out and do a successful job of it. Then brethren will sit up and take note of it and they will also want to follow. On the contrary, those who teach theory only will find it more difficult to pass their ideas off on those who are accustomed to thinking for themselves. Remember, even Jesus began to *do* and to *teach*.

New Delhi, India

“THE BRETHREN HAVE THE MONEY”

What would you think if you were told that there are missionaries who freely spend money on rent, transportation, and their work in general, arguing that the lack of money is no problem since brethren back home have plenty of it? You might be surprised that anyone would have such an attitude but it is sadly true that such men do exist. They reason that the money is there for the using and they might as well use their share of it. Furthermore, if they need additional funds they do not hesitate to ask for them.

There are those who live high, spend lots of money, and feel important because of it. I know of preachers who come to the mission field once each year, stay in deluxe hotels, eat at the best restaurants, and have chauffeur driven cars. Such men have more money at their disposal than they have ever had in their lives and it has a definite effect on them.

Keeping in mind that when one goes to the mission field one has to do some traveling, rent a house, provide for transportation, send the children to school, finance a work program, etc.—and that all of this costs money, even a great amount of money in some places—but when one goes about all of this with the attitude that the brethren at home have an abundance of money, and it is for their use, and at their discretion as to how to use it and how much to use, then that within itself means that in all probability he will spend more money than he should.

Don't conclude, though, that simply because a missionary spends a lot of money he is over spending. He may find himself in a situation where things are very expensive even though he is trying to keep his expense account as low as possible. Certainly he should not be a penny-pincher but neither should he be a spend-thrift.

Assuming that brethren at home do have money, and can make even more money available to the missionary if necessary, still that should not be an excuse for a wasteful use of it. Instead, he should be very conscious that the money is the Lord's, that it has been given for souls, and that he should try to make every cent count.

Brethren should choose a man to go to the mission field who, among other things, knows how to handle money wisely, and one that they can trust in dealing with it. The missionary should be keenly aware of the trust that has been placed in him and should therefore handle every cent as though it were his. He should be liberal enough to spend the amount needed for the work, but conservative enough not to waste the least bit. He needs to be aware that the man who flies economy class gets to his destination at the same time as does the man who flies first class, and with far more money. Further, he needs to realize that while he may not want to stay in the cheapest hotel in town, because of health reasons, neither should he be wasteful by staying in the most expensive hotel. One can get good food without eating at luxurious restaurants. It may not be desirable to move into a mud hut but neither is it wise to rent a mansion. One may get a much better price on his printing by shopping around a little. So one should use a lot of good common sense when dealing with such matters.

There are some brethren in the mission field today who are living high simply because they want to and because they feel that the brethren have it and therefore they should spend it. Some of them get away with it, but some do not. These are the ones who give a bad name to missionaries and their work. On the other hand, there are missionaries who are suffering because of a lack of funds. They are very careful in the way they spend their money but the problem is that they just don't have enough to go around. Who do you feel deserves your support? If you choose the former, and not the latter, then he may be right when he argues that you have plenty of money and that he can help you spend it.

New Delhi, India
Nov. 4, 1973

INDIANS AS MISSIONARIES

In the past we have always thought of India as being so poor that it would be impossible for them to serve as missionaries as Americans do. This may be true if we are thinking in terms of Indians being supported financially from India as we are from the States. However, there are other ways for dedicated men to take the gospel to the rest of the world and it may be that we have a potential in India that might not be found in any other country in the world.

Because of our background in America, and our financial dependence on our brethren to send us out with the gospel, it would be very difficult for us to change the pattern that has already been set. Even if we wanted to go to other countries of the world to find local jobs to support ourselves in the Lord's work, this would be out of the question in many countries since they will not allow foreigners to work. But with the people of India it is different. Today you will find them in virtually every country around the world. They have gone on their own, or through the help of a relative or friend, to further their education, to work, or for immigration. Now, why couldn't the same thing be done in the interest of the Lord's work? It can be done, and will be done, when we have enough faithful, dedicated, and zealous Christians in this country.

For instance, Indian missionaries could go to Nepal, Sikkim, Bhutan, Afghanistan, the islands of the Indian Ocean, the Arab countries, and throughout southeast Asia. They

could go to the countries of Africa, Europe, to Central and South America. They could go to Australia, New Zealand, Canada, and even to the United States. Actually, there is hardly any place that they could not go to. Furthermore, being Asian and especially Indian, they would find an acceptance that we might not experience.

In many islands and countries a large Indian population is already there. You will find a high percentage of them well established in business and occupying positions in the upper strata of society. You can be sure they have ties reaching back to India. Should a Christian go there he would find immediate opportunities of employment through his contacts with the Indian community and would likewise find in them numerous opportunities for preaching the gospel. Consider, if you will, the large Indian settlements in places like England, Hong Kong, Singapore, Kenya, South Africa, Trinidad, and many other locations, where this would be true.

In the denominational world I have seen Indian missionaries in Nepal, Afghanistan, and other areas. Those of other religions of India likewise go out to different parts of the world to spread their faith. These people often go with no more than faith and zeal for their cause. Why couldn't Indian Christians do the same?

Our Indian brethren should make ideal missionaries. They have the background, the discipline and skills that would qualify them to fit into most any society in most any part of the world. Their culture, their race, and their knowledge of English have prepared them well for this task. Their religious disposition, their location, and sheer numbers, make an ideal setting for their teaching, training, and pre-

paration for going.

What we need then is to evangelize India, to preach and teach the gospel to the masses, to convert as many as we can, to teach and ground them in the faith, and to train them to take the gospel to others. We need to instill in them the love of the Lord and a burning desire to go to all parts of the world with the gospel. We need to do this from the first convert to the last.

If we can find good and honest hearts, people who love the Lord more than anything else in this world, people who have a longing to take the gospel to others, and who will do so whether they have any support or not, then our Indian brethren will be on the way to world evangelism. If we as American Christians cannot and will not take the gospel to the world, then perhaps our Indian brethren will be given the work to do.

New Delhi, India
Nov. 5, 1973

WHAT IS THE TRUTH?

Living in Asia for a number of years, I have long ago discovered that not all you read in the newspapers or hear on the radio is the truth. Much of what is written and said is pure propaganda or the prejudiced view of its author. I often think that most items presented represent editorials rather than the facts of the case.

On numerous occasions I have read in the newspaper that a politician said that he would not do a certain thing, only to read in the next issue that he has done it. I have about decided that the way you tell what is going to happen next politically is to take the opposite of that which has been stated and conclude that that is what will eventually happen.

During the time of a war the news media can be very frustrating. One may get only one side of the picture, and that in favor of the side the local people are taking, or if the country is not taking sides it may be possible to get reports from each side that is engaged in war. For instance, in the latest Arab-Israeli War India came out in favor of the Arabs. Naturally, various editorials, and so on, were in favor of them. I was surprised, however, to see that the various newspapers carried reports that showed the successes and set-backs of both. In spite of that though, knowing the side that India was on, it was still hard to keep from wondering if we were getting the real truth or not.

I tried to listen to the BBC (British Broadcasting Corpor-

ation) and VOA (Voice of America) but they only gave conflicting reports from both sides. It was useless to listen to Moscow, Peking, and similar stations, because obviously they were 100 per cent in favor of the Arabs and all of their news was proof of that.

Finally, to get a clear picture of the whole thing, I got a Time Magazine or Newsweek each week. By putting all of these news sources together, I could get a fair idea of what was happening.

Speaking of Time and Newsweek, I had a lot of respect for them at one time. Perhaps it was because I didn't know any better back in those days, but it seems to me that during the last few years they have become more and more opposed to America and democracy itself. I have read again and again with disgust their stories on Vietnam, Cambodia, Chile, and even their shy leanings on the Arab-Israeli War. It seems to me that they have either fallen into the hands of the Communists, and have therefore become an instrument for their cause, or else they have taken enough of the hippie type younger generation into their organization that they are writing articles that are clearly pro-communist. Also, they may be doing this in an attempt to reach the revolutionary type of our day. In either case, the communist elements certainly have these magazines going their way.

Back when I used to watch the TV commentators I was amazed with the things they were feeding the American people. I heard some of them complaining that they felt that it was an unhealthy thing for the President of the United States to sit down before millions of people and to have their full attention for fifteen to twenty minutes, to influence

them, with no one there to give the other side of the story! Yet, those commentators sit down before the American people every day and feed them on their own slanted views without any rebuttal, and think nothing of it.

The Watergate scandal, the resigning of the Vice President after he said definitely that he was innocent and that he would not resign, and then the furor over the tapes, and I don't know what all else, leaves one wondering if anyone is telling the truth these days. And to top it off, the President says again and again that he will not resign, but is this not a tip that he will indeed resign?

What is the truth? Where in this world can one find the truth? Who will tell the truth any more? I think it is very difficult to get the whole truth from the news media or through any worldly source. I think we have a situation in which people are happy with what they hear when it is what they want to hear but they simply reject all other news as propoganda when it does not measure up to what they want to hear.

How wonderful it would be if we could get the pure truth, the facts of the case, the real news through our newspapers, radio and television broadcasts. As it is, most people doubt most of what they read or hear as being the truth. It is like an Indian told me one time during the Bangladesh War. He said, "Forget about the newspaper reports, as well as all other news items on the war, because the only one who really knows what is happening is the man on the front line." No doubt he was right.

Although all of this is discouraging, we can take consolation in the fact that in Jesus Christ we can have spiritual

truth. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6). He said to God, "Sanctify them through thy truth: thy word is truth." (John 17:17). Again he said, "And ye shall know the truth, and the truth shall make you free." (John 8:32). If you want the truth, then in religious matters you must go to the source—to God, to Christ, and to His word. As in this world, there is also much propoganda in the religious world. You can hear any and every thing and most people accept what they want and reject the rest. But real truth is always the same and never contradicts itself. In spite of what man says there is truth and one must accept it if he is to be saved. One day it will judge man. (John 12:48). Thank God we can know the truth, can obey it, and can be saved by it. Once one knows *that* truth he will never settle for anything less.

New Delhi, India
Nov. 10, 1973

PURGING AMERICA OF CORRUPTION IN HIGH PLACES

One of the most unusual and dramatic things in the history of our country is taking place today. While the majority may be tired of it, and it is embarrassing to us around the world, it is a needed time of purging corruption from high places in the government. Nothing like it has been seen in modern times. Most countries find it hard to understand because they accept corruption as a way of life. Though some may look upon it as a sign of weakness in our system, to the contrary, it is a sign of strength. Where else in the world today, even in free society, could such a thing happen except in the United States of America?

For sure, all corruption will not be purged at this time, and no doubt some people will take advantage of the situation to further their own careers, but the first steps have been made toward cleaning up the leadership of our country. Nothing can justify all of the evils that have been uncovered during the past few months, and the American people may be wondering who they can trust in government after so many have turned out to be involved in shady deals, but the furor that has been created shows that the citizens of our country do indeed want people in the government that they can trust and this should lead politicians to put forth a greater effort to provide the honesty and the integrity that are so much needed today.

Let us thank the Lord that we still have people in

Washington who can recognize dishonesty and wrong-doing when they see them. Let us also thank the Lord that there were those who had enough courage to oppose evil and to seek to remove it, roots and all, regardless of where those roots lead. How sad it would be for us, for our country, and for the world had these men closed their eyes, or had they not had the courage to deal with the problems, and how sad it is for us if because of political leanings we would prefer the disease rather than the medicine that would kill the disease. Certainly, none of these disclosures and exposures have been pleasant to experience, either at the top where the action has been taking place, or for us who have had to suffer its side effects.

This has been a real time of testing for the American people and their system of democracy. We are on trial at home and also before the world. We have the opportunity to clean ourselves up from the top to the bottom and show the rest of mankind what it is like to deal honestly with one another. We surely will emerge cleaner and stronger at the end of this ordeal.

Times like these are never easy but they are times that remind us to take a look at ourselves to see who we are, what we are, and what we are trying to be. God is giving us another opportunity to justify our right of existence and to serve a genuine purpose in the world today. It could prove to be one of the most valuable periods in our history; a time to make a new beginning.

I wonder how many of us as Christians can see the numerous implications in all of this. I wonder how many of us will allow this to awaken us and to cause us to come alive

and to use this to the advantage of the cause of Christ. If we fail, this could be our doom and not only ours but also the doom of our country and the world.

New Delhi, India
Nov. 15, 1973

WHY AMERICA EXISTS

Why do countries exist? Why are they able to go on and on? What purpose do they serve? Why are some over powered by others? Why do others remain backward and poverty stricken? Does God have anything to do with these countries and their conditions?

Having lived in more than one Asian country, and seeing the different religions here, I think I can definitely see the effect they are having on the people. Religion being the very foundation of the way of life for these people, and having a tremendous influence on their thinking, attitudes, and philosophy of life, it naturally affects their secular life in education, habits, work, and relationship with one another and with the world. When one understands this then he can understand more fully why so many fail to have ambition, initiative, and drive. This too explains the lack of leadership, the laziness, and corruption that exist. Thus, the people continue in their backwardness, ignorance, poverty, and undevelopment.

Other countries are constantly at war with one another. They have no respect for each other. They do not trust those around them. They are either in a war or getting ready for one and at the same time there is a war of words going on all the time. Each country is forever looking for support from other nations around the world. Should some nation become friendly with their enemy then they condemn that nation. This kind of thing does great harm to all that are involved.

I am an American and I may easily be accused of being prejudiced in the things that I am going to say, but I feel that these things are true nevertheless. I believe that America was founded on principles taken from the true religion of God, Christianity and the Bible, and I believe that these principles have basically governed our country ever since. This is not to say that America has ever been a Christian nation, or that she has not made mistakes, and great mistakes, but she has been influenced by God and his word to the extent that God has been able to work through her to do good throughout the rest of the world.

Regardless of what the world as a whole may think of America, the question for one and all to seriously ponder would be, where would the world be today if it had not been for America and her influence? I fear to think.

What will happen to America in the future, as well as to the rest of the world, will depend on how much she will continue to allow herself to be influenced by God and his word. Right now it would appear that we are going through some shaky times because more and more of our people seem to be turning from God. There is too much selfishness and greed. Most are depending on the material things of this world. Corruption has been growing in the government. The internal and external forces of evil have been hammering away and some have begun to wonder how long she can hold up under all of these blows.

Maybe the recent exposure of corruption in the high places of government and the growing shortages throughout the country will bring the people back to their senses and cause enough to look to God for help so that our country might again be spared. I believe America exists to serve God

and for God to work through her to have an influence on the rest of the world. As long as this continues to be possible then I believe she will stand. When this is no longer possible then I believe she will deteriorate and fall away.

A great reason for America's strength, morally and religiously, goes back to the church of the Lord. Take away the church and the Christians it represents, and the influence it exerts throughout the country, and what would you have left? We represent the hope for America and the hope for the world. We are the salt, the preserving force; we represent the Lord. What a vital role we have to fill, then, in the future of our country. Let us pray that we will meet this great challenge.

New Delhi, India
Nov. 16, 1973

BIBLE CORRESPONDENCE WORK IN INDIA

Brethren use Bible correspondence courses throughout the world to make contact and through which to open up a work. Here in India it is no different. Not knowing the good points, as well as the problems, of Bible correspondence work in most countries, I cannot very well discuss the pros and cons of them, but being directly involved with it here in India I can speak at least of some of the experiences we have had with the courses that we have offered.

First, it is not difficult at all to enroll hundreds and thousands throughout India. Usually the number enrolled is determined by how many can be handled. If we want to enroll more then we must hire local people to help us with the grading, mailing, etc.

Second, most of the Bible courses offered are in English but they are likewise very popular in other languages. The various local languages would be used more if it were not for the problems of translation and finding dependable people who can handle the grading of the lessons.

Third, students are usually contacted through classified ads in local newspapers. Once the ads initially appear, and a good response is forthcoming, many of these pass the word around to their friends and they in turn tell their friends, and so on, resulting in a constant flow of mail requesting the Bible courses. The members of the church may also get their friends to take the courses and engage in various projects to

enroll students.

Fourth, those who enroll fall into a number of categories. There are those who take a course because they are curious and want to see what it is like. Some are interested in learning about Christianity. Others use this as an opportunity to study English. Still others are planning to go to Europe or America and they reason that since these countries are "Christian" they should learn something about Christianity. There are also those who are professional students and want to add another diploma to their list. And finally, there are those who are anxious to study for the purpose of learning. But regardless it is possible that he may learn the truth. This is our goal.

Fifth, one of our greatest problems here in India is our inability to do follow up work as we would like. This is because our courses go all over India and it would be impossible to travel from one end of the country to the other to see our many students. We can't even visit all of those who write saying that they want to be baptized. Even in a city like Delhi, with over five and a half million people, we cannot do all the follow up work we need to do, not to mention what we would like to do. We do not have enough personnel or time, and we do not have the money that it would take for so much travel. Even if we had all of our time allotted to this, and sufficient funds, still we would be very limited in the number we could see. This means, then, that we have to do most of our work by correspondence. Should one write that he wants to be baptized, and he is in an area where the church exists, then we try to put him in contact with the local brethren. A number have obeyed the Lord in this way.

Sixth, we feel that one of the main purposes to be accomplished through correspondence work is to inform, educate, and prepare the people so that they can eventually understand the truth and take the initiative in obeying it. We believe that if we can continue this teaching over a period of time it will lay a foundation for a greater work throughout India.

Seventh, to strengthen the Bible correspondence work, we try to send a monthly magazine to each student, along with tracts and other materials as time passes, dependent on the student, his interest, and whether he wants literature or not.

There is so much more that we would like to do through our Bible correspondence work, but we are limited by the time we have and the resources that are at our disposal. We do believe, though, that what we are doing is more than worthwhile and we hope to improve on the quality of the work and the results of it as we go along.

New Delhi, India
Nov. 29, 1973

TIGHTENING OUR BELTS

According to all reports, the American people are entering a period in their lives that they have not experienced in recent times. It is perhaps a time that the older generation has been fearing since the great depression of the 1930's. I do not mean to imply that we are yet in such a depression or recession, but the very idea of shortages such as we are hearing about, and are already experiencing, could suggest that we are headed in that direction.

It is difficult for most of us to understand how it was possible for all of this to happen to us. We have always had plenty of everything; why not now? Where has the system broken down? Who has failed in seeing to it that the necessary stocks were kept stored up? Who failed to see the needs ahead and to take the necessary steps to meet the demand? In the past we have always been told that we had so much food, and so much of everything else, that we had to guard against over-stocking too much. For example, farmers were allowed to plant only a limited acreage of cotton and other crops and the government rented millions and millions of acres of land to allow them to go idle. Now, suddenly we are told that wheat and soy beans are in short supply, as well as many other things. Sounds like someone has been sleeping on the job.

We are accustomed to hearing of shortages in other countries around the world. We have always thought that this was sad and have felt a certain amount of pity for such

people. At the same time, we took comfort in the fact that America was a country of plenty, and we could always soothe our consciences for having so much by telling ourselves that we were constantly supplying the rest of the world with foodstuffs, as well as with many other necessities, and often as outright gifts.

While cars, gas, and hundreds of other things may be considered expensive at home these days, they are many times higher elsewhere because they are considered luxury items. Prices in these countries are often doubled or tripled without thought. For instance, here in India a few weeks back gas jumped up to almost \$2.00 per gallon. It was already around \$1.00 a gallon. We thought at the time that such a thing could never happen in America but then a later newspaper report spoke of the possibility of gas being rationed in the United States and going up to \$1.20 per gallon.

All of these shortages and high prices are going to really hurt a lot of people in America, but missionaries around the world have been facing things like this for years. In the majority of these countries we have to do without most of the luxury things that were always considered necessities back home. In many cases, even the bare necessities are scarce. Now perhaps brethren throughout the States can begin to get a glimpse of what missionaries have been living with all the time. But if things are getting rough there, remember that our situation continues to go down proportionately with what we had at the beginning.

Although the causes and reasons for these shortages may not be justified, and admittedly they will cause problems and difficulties for many people around the world, still may be a

time of blessings. We will all have to admit that we have been living too high, have been the most wasteful people who ever lived, and we have been a selfish and ungrateful people. This, then, can be not only a time of tightening our belts, but we can use it to reflect on what we have had, what we are doing with what we have, and to decide that we are going to do better in the future. All of us can live on less, and do more with what we have, if we only will. We badly need some changes in our lives, and with less material things to lean on maybe this can be a time when we once more see the need for God. If this could only happen to us as a people, as a country, then it would be the greatest blessing of our times.

New Delhi, India
Nov. 30, 1973

PRAY FOR AMERICA

Paul wrote in his day, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Timothy 2:1,2). Would not this same admonition apply to us today in relation to our own country, America? Indeed it does.

We are going through some very difficult times as a nation of people. There has been turmoil in the government for months on end and many of our top leaders have been rendered ineffective because of it. Now there is an energy crisis and this may lead to problems and hardships that we have never known before. Many are shocked and baffled with all of this. They don't know who to trust any more. They wonder why all of this has suddenly been thrust upon them. The Christian, however, should be surprised at nothing. The greatest contribution that he can make is through the medium of prayer. He can and should pray often about these matters.

The easiest thing to do is just simply to find fault and condemn all of those in government, and even our country as a whole. This will not help those involved and neither will it help us. If we really love America, let us pray for it and for our leaders. This does not mean that we are condoning any who have engaged in wrong doing, but rather we should pray that right should prevail and that our leaders might take

us in the right direction.

We should pray for our President, for the Vice-President, for his cabinet, and for all of those who are gathered around him. We should pray for our Congressmen, Senators and Representatives. We should likewise pray for our Governors and Statewide Governments. Then we should pray for our local county officials. Our prayer for all of them should be that they will do whatever is right for America, being honest and sincere men who recognize their responsibility to those who elected them. Let us pray that our country will remain strong morally and spiritually so that it may continue to be used of God to take the gospel to the rest of the world.

How many of us have been praying for our leaders through the years? How many of us are earnestly praying for them right now? How often do we pray for them? Why are we praying and for what are we praying? Do we think America can go on forever without our prayers, or with only nominal prayers? My brethren, this is what is wrong right now.

Perhaps such times as we are experiencing now will cause us to feel a need for God, and a need to pray for our country, more than ever before. This within itself would be a great step forward for us. Prayer can change things for the better, and who knows what could be accomplished if we all prayed and prayed often enough, earnestly enough, believing enough?

While you are praying, let me urge that you pray for the church in our country. Let us pray that we will not allow these problems to discourage us and cause us to lose our faith and zeal, but rather that we should rise to meet the challenges before us. Pray for the elders, preachers, teachers,

and the church as a whole. Pray that we will be faithful and that we'll continue to spread the gospel. Pray that we'll continue to give and to help others. Pray that we'll work harder and that we will accomplish more in the future than we have in the past. Pray that we'll be a force for the betterment of our country and the world.

If we will pray, and pray enough, we will not only look to God to hear and answer our prayers but we will allow God to work through us to accomplish his purposes. This is what is needed, not only to change our country for better, but to change us as well.

Our country needs our prayers, the church needs them, and for sure we need them. Let us not fail in this time of crisis.

New Delhi, India
Dec. 1, 1973

THE RESPONSIBILITY OF THE CHURCH

God has given the church the responsibility of taking the gospel into all the world. This is the work of the church and if the church is doing its duty then it is busy taking the gospel to others. If the church is not preaching the gospel to those at home and abroad then it is not doing the job that God has given it to do. In such a case it would have no purpose for existence. If the church is not going to do any more than build large expensive buildings, pay its local preachers, entertain its members, and be content merely to exist, then it might as well go out of business.

The church in America has had one of the greatest opportunities and challenges of all time. It has had the strength numerically and financially to evangelize the world. The door to the world has been open. Every thing possible has been in its favor. Transportation, and all of the systems of public communication have been put at its disposal. However, sad to say, we have not yet evangelized the world. Our vision has not been great enough. Our faith has been too weak. We have been too selfish. We continue to look to the future.

We could have evangelized the world during the past ten years if we had wanted to. Instead of doing that, we were content to point to the little we were doing and brag about the gains we were making. While we were waiting the U.S. Dollar has gone down in value and respect, prices have gone up, an energy crisis has been thrust upon us, and the world is

experiencing all kinds of shortages. For sure, these things are not going to make our job any easier.

Why has all of this happened? Has it just happened? Would it not be possible for the Lord to be punishing us for failing to carry out his will? Christ said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matthew 5:13). Would this not apply to us today? If we are not going to do the job the Lord has given us to do then what are we worth to him or to the world?

The church has been in position to have a leavening influence on the world for good. It could even change nations for good. It could change the course of history for better. This is not to say that all of the people of the world would be converted, but it is to say that enough could be won to Christ so as to influence the rest of mankind for the betterment of all.

The thing that hurts so much is to realize what might have been. Just think what we might do for the Lord and for the world if we would only submit to God's will and allow him to work through us. There would be nothing impossible. We could turn the world upside down. We could re-make the world and head in another direction—the right direction.

Perhaps it is not too late. Maybe the Lord is giving us a little warning with these problems, difficulties, and hardships. If we will take them as reminders of our need for God, and of the urgency to take the gospel to others, and take decisive action, then it is possible that we may be spared of worse things in the future. However, if we do not take these

warnings to heart but rather become frightened to the point of even withdrawing further and cutting off the support we are presently giving, the things that we are now experiencing may be but little of what will follow.

How we need to take the initiative and launch out on faith and with zeal and determination do more than we have ever done before. We should allow such time to only spur us on to greater heights in the Lord's service. We ought to accept the challenge and take the offensive in the battle rather than to remain on the defensive. With affirmative action on our part in response to the Lord's command, we will go forward to the battle to win and to be victorious over every foe. God will give us the victory if we are changed enough to seek to change the world. This is the work of the church and as members of it this is *our* work. Also, we must remember that this is the work of the hour, not tomorrow. Tomorrow may be too late for us and for millions more like us.

New Delhi, India
Dec. 5, 1973

AMERICANS WANT TO LIVE ON LESS

During the past few weeks we have received numerous letters from various friends throughout America. Every one of them has said that the energy crisis, and the shortages it will cause, will be good for them and the country as a whole. There have been no gripes and complaints about the cut backs. It is being accepted with relief and as though there is now a real excuse for slowing down some. I think that this is a wonderful attitude and actually this seeming crisis can be turned into a great blessing in disguise.

All of us know that we have been so blessed for so long. Perhaps no people in the world have had so much as we have had. This would be wonderful if it really helped us all that much. But instead of helping us it has only caused us to get soft, weak, selfish, and wasteful. Instead of being satisfied with what we had, we thoughtlessly wanted more and more. Because of this, and what some could see it was doing to us as individuals and as a country, there arose a rebellion among some of the young people, popularly known as hippies, in an attempt to turn the tide and to get back to a more simple way of life. Although we detest their extremism in the other direction, and their teachings and practices in some other areas, we will have to admit that they had a point.

No doubt one of the things that has hurt more than anything else was for us to realize how much of the world's goods we were using for ourselves; maybe we should say, how much we were wasting on ourselves. Most of us have

been throwing away more food than many families of the world have to live on. If our garbage can was located in some places it would be visited by a stream of people each day and probably could feed two or three families or more. Isn't that a shame? How sad it is that we have so much when the rest of mankind has so little.

Maybe these present shortages will help us to come back to reality. This could be a time of self-discovery, a time when we awaken to our real needs and the needs of others. We may discover at the same time that we can live on far less than we thought we could. We may even find great pleasure in discovering that it is possible for us to live on less. This, then, can be a means of helping us to grow up and to realize again what it means to live. Someone said that now that we can't drive so much, this may be a time when family members can get to know each other again. Wouldn't that be wonderful?

At a time when you would think we would be going on to greater achievements and greater abundance of things, all of a sudden we are informed that we are going to have to slow down and do with less. This is hard to believe. But had we continued on up the road of prosperity, where would it have taken us to? More pills, more mental sickness? More headaches, a faster pace, fewer friends? It may be a good time for us to slow down and take a real look at ourselves and what is happening to us and to our country. Maybe this breathing period will be all that we need to make some over-due corrections. Let us just pray that we don't go right back into the same old routine when the crisis is over.

Another blessing that can come out of these times is that new sources of power may be found. Someone has said that

necessity is the mother of invention anyway. And regardless of whether the oil continued to flow or not, there is one thing certain, it couldn't have gone on forever, even for a few hundred more years. So maybe this will help some wheels to begin to turn in the right direction.

As members of the church, maybe we can take a good long look at ourselves and our work and see where our emphasis has been instead of where it should have been. I am afraid that we are just like the world. We are guilty of living materialistic lives, and the Lord only knows how many a soul will be lost because we spent everything we could make on ourselves instead of putting it on the Lord's cause. Please, my brethren, let us slow down for ourselves but let us speed things up for the Lord. Let us think less about our own needs and think more of the need of saving souls. Before we get too frightened with the things that are happening, let us remember that Christ said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you." (Matthew 6:33). Then hear Paul: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28). That promise should be enough for any Christian.

New Delhi, India
Dec. 6, 1973

CULTURE SHOCK AT HOME

We constantly hear about the missionary's experiences of culture shock in foreign fields, when he moves into an area where he is faced with a culture different from his own. Another way of putting it, suddenly he discovers that things are being done differently! It usually takes a little time for one to adjust to this and to realize that not everyone in the world must do everything the way he has done it in the past. Some, sad to say, never quite get over their shock and end up as misfits and eventually return home as failures.

What many fail to realize is that culture shock may take place at home. I think we can see that happening right now with the energy crisis upon America and much of the world. In addition there have been shortages of one kind or another that have upset the living habits of millions. This has come as a shock and a rude awakening. The majority are unable to believe it. They keep wondering how could that have happened to a rich country like America. I think it has hurt more mentally, at least so far, than in any other way. But in spite of it, like any stable missionary, the average person has a good attitude and is willing to adjust to his new inconveniences.

During the past decade we have seen our country in a state of unrest and rebellion. Young people in particular have risen up against the older generation. It was popularly taught that there was a generation gap, that the older people did not understand the young people. Many of the younger

generation began to let their hair grow long, to wear beards, etc. The hippie movement evolved. Morals and a permissive society emerged. This bewildered and enraged their elders, and shocked most parents. Some adults have joined them but others continue to fight back. The Christian has adjusted to the world he is in but is unable to accept some of the moral developments.

More recently we have been faced with a political upheaval in our government at the highest levels. Some of those in top office positions have been brought down. Others are still under attack, and who knows what will eventually happen. Some say they are not surprised, but I think we have all been shocked that these men would conduct themselves in such a manner. We have come to live with it but we, nevertheless, feel greatly disappointed.

We, as Americans living abroad, in particular, have been shocked with the downgrading and devaluations of the American dollar. We never thought we would ever live to see the dollar make such a plunge in popularity. We must live with it but it still hurts when we get less exchange. Yet the thing that hurts even more is that it no longer holds that unquestionable position it had always held in the past.

And finally, we have found that we were living in a dream world. We never thought a lot of things would ever happen to us as Americans and to America itself but we have been discovering that we have been brought face to face with these things, one by one, just as in most every other country. After having had so much confidence in our country, in our money, in our abundance of every thing, this has been hard to take. It has been rough on our ego, our pocketbooks and everything else.

But no doubt this has been good for us in spite of the uncomfortable situations we have found ourselves in from time to time. We will be the better for it, and stronger because of it, in the long run. Maybe we can now appreciate other countries, and other peoples of those countries, a little better. Maybe too we can understand a little more fully what the missionary faces when he goes to a strange land and suddenly finds himself in the middle of a situation where everything is different from what he has always known.

No doubt about it, culture begins at home, and being at home, that is where the majority have been shocked more recently. Let us pray that we'll be able to take whatever comes our way and be strengthened by it.

New Delhi, India
Dec. 8, 1973

MONEY: SOLUTION OR PROBLEM

We here in Delhi are constantly faced with the desire to do more, to reach more souls, to cover more territory. But how can we do this? In the city of Delhi alone we have more than we can do, without even considering the rest of North India. Moreover we have found that regardless of how much we do, at best the work is slow and few souls are won to the Lord. So what is the solution?

What many brethren don't realize is that we may be doing as much as other missionaries in India, or even more, if the hired workers were taken out of the picture. On the other hand, probably with hired workers we could make the same reports that others make. Especially would this be true if they were working under comparable conditions in major cities and villages throughout the country.

For example, suppose we decided that we would begin to hire preachers to help us. Word would circulate to this effect. As a result, in one way or the other there would be men appearing on the scene ready to be persuaded to enter into full time work for the Lord. With this arrangement these men would naturally understand that they would have to produce in order to keep their jobs. So we would have men in different sections of Delhi, in cities throughout the area, and perhaps workers in different villages who would stay in close contact with us, sending invitations for us to come here, go there, etc., to conduct meetings, to baptize new converts, to teach in schools, and do all the other things that go along

with this method. Even in Delhi daily and weekly reports would constantly flow in of baptisms by this worker or that one, of new congregations being established, and there would be invitations for more meetings, schools, and so on. In turn, we could send in glowing reports to the papers of all that we were doing. Brethren would picture us as being responsible for all of this work. Actually, though, most of it would not be what we ourselves had personally done but it would be what our workers had done and our workers for the most part would be there because of the money we were giving to them as salaries.

Take away the local foreign supported workers and most missionaries would show about the same general results. It is true that places differ and that people in one area may be more receptive to the gospel than those in another area, but when local men are not hired to do the work, and the missionary is left only to his own efforts to reach across a country, he will usually find the work slow. But this is the kind of work that in all probability will turn out to be more stable in the end.

If it were possible to hire good strong, stable, and dedicated Christians to work for the Lord, and they could and would eventually build the work up to the point that the local church could assume their financial support, then it would be a different matter. In that case as many as needed should be hired. But this is not the way it usually turns out. While it may look good on the surface, and most of those who hire many workers would naturally have many arguments to defend the practice, the question to be asked is this: When and where has it ever been lastingly effective?

How nice it would be if money could and would solve our many problems in the mission field. For sure, most brethren use it as though it is the only solution. However, in most cases it becomes our greatest problem. We must then decide whether we will emphasize the power of money or the power of the gospel in the Lord's work. As for me, the decision has been made long ago.

New Delhi, India
Dec. 9, 1973

WHY DON'T MORE PREACHERS COME?

A few days ago some of the local members of the church suggested that we invite some of the well known preachers in the States to come to Delhi to conduct gospel meetings. I explained that that would be great if they would come, but that in all probability, they wouldn't. These brethren were shocked to think that those preachers wouldn't come and then wanted to know why. They thought that all they would have to do was to invite them and they would include a future meeting in their plans.

I tried to give them some background information in order to help them to understand my statements. I explained that most of the mission work of the church in modern times had been done since World War II, because it was during the war that various members of the church found themselves in different parts of the world where they became interested in the local people. Upon their return home, and getting some training, some of them had a desire to return to preach the gospel in those countries where they had been stationed. Going on, I explained that the missionary thrust during the past twenty-five years had been mainly through them and the younger generations that have followed who have become conscious of the world and its needs. As for the preachers of the older generations, the greater majority of them had had no experience in preaching the gospel outside of the States and there is little hope of getting them to go. They are content to continue in the work that they are familiar with and to leave foreign work to others.

It would be wonderful if many of our older, better known preachers would come over for meetings, training schools, etc., for the good it would do them, the good it would do here, and the good that it would do in their telling brethren in the States of their experiences and of the needs in such places, but there are problems with this that have to be considered. First of all, as pointed out, most of these preachers have not traveled outside the United States and so it would be difficult for some of them to begin at this point in their lives. Next, these preachers are working for local congregations and few of them would be able to get enough time off to make such a trip. In addition there would be the problem of finances for such a journey. Would their support be continued? Who would furnish funds for the trip? Would it be necessary to get out and raise funds for this? Not many would want to do this. Also, they would probably not want to leave their wife behind but if she went also more funds would be required. Therefore, putting all of these things together, few of these preachers will be coming.

But it is not necessary that they come. It would be nice if they would, but if they can't or won't, then we will use the ones who do come. Just because they may be younger, and perhaps not as well known, that doesn't mean they can't do a tremendous job in preaching the gospel. Because of background, training, experience, etc., it may be better for a lot of our older men to remain where they have always worked, but for the younger men to come who have either done missionary work, have traveled some outside of America, and who find it easier to move about and to adapt themselves to new situations. Likely, they would be more ideally suited for the needs here than men who are accustomed to large sophisticated congregations in the States.

Perhaps my Indian brethren are still unable to understand and appreciate these things, but I told them that if they can get these brethren to come then I would certainly encourage them to do so. There are more ways to learn than one and in this case experience will be their best teacher.

New Delhi, India
Dec. 10, 1973

IF INDIA IS TO BE EVANGELIZED

The evangelization of India is a great challenge. It is a great task that would require untold workers, supplies, and money. There are so many people involved. There are so many problems to find solutions to. There are so many obstacles to overcome. Yet, it can be done.

There are several possibilities:

1. **Missionaries.** This route would take dozens and hundreds and even thousands of men. Since there are visa problems at this time, there would have to be a way found for them to stay or else some plan would have to be worked out so they could come on a rotation basis for shorter durations. If brethren would get serious enough about it, and if enough volunteered to do the job, then a way could be found to utilize their services.

2. **Literature.** Through Bible correspondence courses, monthly magazines, tracts, books, and the distribution of the Bible itself, the gospel could be sent across the country to the masses of the people. The advantages here would be that through this process both the accessible and unaccessible areas of India could be penetrated. Also, materials can be made available in the many local languages, and that at a minimum cost. Moreover, we are at a point where the country is developing and therefore the majority of the people are very anxious to read printed materials. Two of the major problems would be the making enough of these materials

available and the distribution of them.

3. Visual Aids. Filmstrips, charts, and other such aids may be used to great advantage in India. The people as a whole are attracted to them, but especially those of the village areas. If enough of these supplies could be made available to people through India, along with some training on how to use them, then these could become power tools for the spread of the gospel throughout the nation.

4. Bible Schools. If foreigners cannot come in mass, then one of the solutions would be to work through Bible Schools to train the local Christians to carry the gospel to their own people. Questions would arise as to where to conduct schools, when to do so, who should be invited, if there should be any help given to those attending, and if the graduates are to receive any support.

5. Sending missionaries other than Americans. Most of the work so far has been done by Canadian Christians. This could be stepped up. Also, in time, workers could be used from other commonwealth countries.

6. Radio. Up to this point radio is not available to us from within the country, but we can use stations in Colombo, Manila, and perhaps other places through which to beam the gospel into India. An English program is presently being aired on Radio Ceylon, and one in Hindi is under preparation, but radio could be used here to a great advantage if we could but take advantage of it.

7. Using local Christians. Local brethren can and should be urged to take the gospel to their own people. Numerous

ones are presently being supported with foreign money to do this but this method is questionable because it often draws the wrong kind of people that are looked upon as hirelings, and it is difficult to get them off of foreign support. Another possibility is to teach and train local brethren to carry the gospel to others on their own initiative. This will produce the more desirable results in the end.

These are some of the ways through which the gospel can be taken to India. Some or all of these means will have to be used if this job is to be done. Regardless of the ones chosen, we need to step up our present efforts. In the end it may not matter so much the methods that we used, but the important question will be, did we do it?

New Delhi, India
Dec. 10, 1973

NO MISSION PROGRAM

A good friend of mine is working with a congregation in the mid-west. This week he wrote me, and among many other things, he said, "It is absolutely amazing that a church this size has no planned mission program at all. We will try our best to change that now."

It is even more amazing that there are many other congregations across the country that are just the same as that one. Beyond this, there are multiplied churches that are giving just enough to pretend they have a mission program when in reality they do not.

Why do you suppose any group of brethren would overlook an important matter like this? We could say that they are blind, not interested, selfish, without vision, and so on. This may be true, but I think in many cases that brethren want to do better and to do more but do not have the information and the know how to begin.

I have found brethren generally to be very good. When told of a need and asked to help with it, they usually respond. Most want to do more than they are presently doing but they cannot do so without information, challenge, and guidance.

How brethren need to be informed! They need to be introduced to the world! They need to know about the many countries that are yet without the gospel. They need

to know of the open doors and opportunities that are to be found around the globe. They need to have missionaries visit them, talk to them, and challenge them to become involved.

Every congregation needs a mission program, and a big one at that. Every member needs to be praying, teaching, and giving toward the goal of winning souls at home and abroad. This is what Christianity is all about. This, my brethren, is the work of the church.

New Delhi, India
Dec. 14, 1973

CAN THE CHURCH EVER BE VERY LARGE?

As Christians we would like to see the Lord's church grow and spread throughout the world. How wonderful it would be to know that millions, including the majority of several countries, were members of the church. What a difference this would surely make on the world as a whole. But this is only a dream. God has never promised that this would be and Christ has said that the way is narrow and that only a few would be upon it. (Matthew 7:13,14).

Although in the first century the gospel was taken "to every creature under heaven" (Colossians 1:23), there is no indication that the church as a whole was ever very large. To the contrary, it was greatly persecuted (Acts 8:4) and everywhere spoken against. (Acts 28:22).

In more recent times the church has seen its good days but every time it has been on the verge of really growing, something has happened to cause its decline. For instance, through the years it has been attacked by Premillennialism, then mechanical music was introduced, and not so long ago the orphan home and cooperation issues crippled the church considerably. Lately, it has been hit from within and without by Liberalism and Pentecostalism and now there is a row over the Herald of Truth. While all of these attacks have been a time of cleansing and purifying of the Lord's body, nevertheless, they have taken their toll in numbers and left brethren again and again with the task of re-building.

With the type of organization the church has, such attacks do not result in its complete destruction, but they so weaken it in numbers that to go beyond a certain point of growth is difficult. But if it has the problems it does with its present size, think of the problems it might have if it consisted of multiplied millions more. Within such numbers there would be every kind of thinking, teaching, and practice. This would only result in trouble, division, and many falling away. Thus, the church would be reduced again to a smaller number.

I am not so sure but that the Lord knew this, knowing human nature as he does, and is therefore prepared to work with a smaller church. I do not mean to say that the church couldn't become a large body of people, but with man desiring to have his own way and with his love for preeminence and power, these attitudes would create destructive powers rather than a progressive outlook.

By taking a look at the church in America, I think we can clearly see some of the reasons from both within and without the church that would suggest that it is very unlikely that it will ever grow to any great size. On the other hand, I believe it is possible for the church to grow and to spread and even to multiply to the point of being composed of millions and millions of souls, but only as it grows, develops, and spreads throughout individual countries around the world. Much of this growth will have to be quietly done and maybe in many instances each work will have to remain almost isolated from all other works. But as the church spreads and develops on its own faith and resources, without any outside interference of one kind or another, then it has the potential of reaching heights that it might never reach otherwise.

As man thinks, we think how sad it is to know what the church *might* accomplish but perhaps will never do. But this would be doing it our way. God's way is to work through the initiative of individual Christians around the world. While it may be quieter and less dramatic, God's way is right and sure.

New Delhi, India
Dec. 18, 1973

A CHANGE OF DIRECTIONS

With the passing of time, with more experience, and with greater wisdom, one begins to look at things differently. This is not to say that what was done in the past was with wrong motives or for the wrong purpose, but sometimes it is necessary to re-think some things and even to turn and go in a new direction.

For example, I used to think that the ideal thing for a gospel preacher to do was to get a Christian education, find a good congregation to work with, perhaps to speak on a college lectureship, and to write for the various gospel papers. To have accomplished this would mean that I was successful. I was very honest and sincere in this, but of course now I can see how mistaken I was. How thankful I am that the Lord gave me the opportunity to open my eyes and to see the real needs in the world today.

Suppose I had been content to remain at home so that I could have accomplished these things. Who would have been benefited by it? Very few. Since I did not stay at home, have I been missed all that much? No. Instead, I believe the church has been better off without me in America. That might sound strange for me to say, but had I remained there I would have been preaching and working with congregations that really did not need me. But beyond that, I would have been depriving people in India and elsewhere of hearing the gospel, and the church therefore might not be in the places today where we have worked during the past dozen years.

My idea of a great gospel preacher is no longer one who preaches for a large congregation, makes a big salary, and drives a late model car. To me such preachers are comparatively small and insignificant. They are taking jobs that local members need to be filling. Their very presence usually cripples the church that they are trying to help. It would be hard to convince most preachers, as well as most Christians, of this but I believe it is true nevertheless.

To me the big preacher, the great preacher, of our day, or of any day, is the one who goes out to preach for the small and weak congregations to build them up, and the one who goes to the mission field to plant new works and to stay with them to give them spiritual food to enable them to grow and to become strong enough in turn to take the gospel to others. This is the work of the real gospel preacher.

One may preach for years for well established, large, strong congregations, but what has he accomplished? He has done a lot of preaching, and many other things, but had he not been there, would he have been missed all that much? Someone else would have easily filled his place. Maybe the men of that congregation would have grown more, having to carry more of the responsibility themselves. But after one spends his life working for such congregations, what can he say at the close of life about his work? Did he make them any stronger? Did he really convert very many people? Did he establish any new congregations? Has he had the opportunity to take the gospel to new countries, to new cities, to new communities?

Personally, I am doing what I want to do, what I feel I need to be doing, what I must do. I believe my work is to go

to the weak, to those who need help, to places where the church does not exist. This work may not pay as well, may not have much glory to it, and may be shunned by the majority, but to me it is the greatest work in all of this world. This is the kind of work that I believe Paul did. Furthermore, I believe this is what the Lord wants me to do.

I am not saying that the larger congregations don't need preachers—they can produce their own—but I am saying that they don't need me. I am not saying that preachers shouldn't preach for the church, but they should preach to those who really need their help or in those places where the church does not even exist. If we could have more of this in the world today, think how it would change the world for better. Perhaps most preachers need to change their direction.

New Delhi, India
Dec. 19, 1973

PREACHERS WHO PREACH WORLD EVANGELISM BUT NEVER GO

If you will read the writings of some of our better known preachers, you will observe that they speak quite often of world evangelism, of the millions that have never heard the gospel, and of the need for taking the gospel to others. The strange thing about all of this is that these same preachers have not, and will not, put forth any effort whatsoever to practice what they preach. They would lead brethren to believe that they are for the fulfillment of the great commission, but all the while they are safeguarding their positions at home. Even the mention of world evangelism may be in their interest in the sense that they are agreeing with the many brethren who are in favor of taking the gospel to the lost throughout the nations of the world. This is what you would call real diplomacy.

What a difference it would make if these preachers would volunteer to go to the mission fields at home and abroad. With their training, years of experience, and support of the brethren, they could do an unbelievable amount of good. But think further of the good influence it would have on younger preachers and of the encouragement it would give to Christians everywhere. Even if only some of them would give just a few years to conducting gospel meetings and encouraging those in the field, what a tremendous boost this would give to world evangelism.

Needless to say, very few have done this, or will do it in the near future, in spite of the great need for it. Too many are too old, too wedded to home, or to family, and to their work. Too many have spent their lifetime building a reputation at home and feel that the local church could not survive without them. Too many are afraid of the unknown, of the challenge, of their possible failure. Too many will never go.

Regardless of how much preaching is done on world evangelism, few will give much heed to it if the ones who are preaching are not willing to go themselves. This could well be the reason our mission program has been no greater to date. Maybe the next generation will see some changes in this respect. They are surely needed.

New Delhi, India
Dec. 20, 1973

EXPERIENCING WHAT THE MISSIONARY EXPERIENCES

With the energy crisis in the States, and all of the shortages, problems, and difficulties that go with it, brethren are at last beginning to experience some of the things that missionaries have been experiencing through the years. All along they have tried to show their sympathy for us but there was just no way for them to appreciate our situation. Likewise, we have tried to explain our living conditions but how can you explain something like that? Now at last there is some basis for an understanding.

We have had to do without pork or beef for years, depending on whether we were in Pakistan or India. We have constantly had shortages of milk, cooking oil, sugar and other essential items. Until recently gas was almost \$1.00 a gallon, but now it has jumped up to almost \$2.00 a gallon. Power and electricity have been on and off constantly during the past year. Most houses go without any heating at all during the winter months. Besides all of these things, my family and I have to make-do without a car, in the house we cook on a gas two-burner stove with no oven, rent an old worn out refrigerator, and wash our clothes by hand.

Our way of life for most Americans would be extremely primitive. But with the recent meat shortage, having to turn down heat, being without access to gas over the weekends, with prices going up, and with numerous things becoming more difficult to get, we are coming closer together all the

time in our way of living. But this is just the beginning and who knows what will follow. Maybe this will help brethren to appreciate missionaries a little more.

The thing about missionaries is that they have been experiencing this kind of thing, or worse, from the beginning, and while the energy crisis is bringing on some problems in the States, we are not only faced with the continuation of the way things have been all along, but the countries around the world are also experiencing an energy crisis and so our problems are multiplying and are therefore becoming more serious. If anyone, however, would have an advantage it would be we missionaries because at least we are conditioned to this type of life and it is possible for us to adjust more easily to the things that we may be faced with later, whereas brethren who have had so much for so long will find these times very difficult indeed.

Actually, I think we need the understanding of each other, and the prayers of one another, during this time of crisis. And with trying to understand and appreciate the problems we each have, let us hope we will be able to draw closer together, to encourage and help one another, and through all of this to grow stronger physically and spiritually. If this could happen then surely all of this would not be in vain.

New Delhi, India
Dec. 24, 1973

THE PURPOSE OF GIVING

Have you ever noticed that those who write on giving are always talking about world evangelism? They point out that if we had been giving as we should have all along that we would already have given enough to evangelize the world. Then to motivate us to give they explain that there are still millions and millions around the world who have never heard the gospel.

What they say is definitely true but why do they say it? Do they say it because they really believe in world evangelism and because they are active in spreading the gospel around the globe? Probably not, since most of them have done little to take the gospel beyond their own immediate areas. But they make such statements because the real purpose for giving *is* to take the gospel to others and that includes the world. For what other purpose are we to give? Can we encourage brethren to give for the sole purpose of preaching the gospel at home? Can we ask them to give to make things easier and softer for us at home? Are we going to keep asking them to give to build bigger and better meeting houses? No, we cannot preach that brethren are to give solely for these reasons. Instead, we must preach the real purpose for giving and that is to take the gospel to a lost and dying world. That is why these brethren write and speak as they do.

If brethren can understand that the purpose for giving is to evangelize the world then why should they stop there? It

seems to me that if they are going to be honest with themselves and with their brethren, they will have to do more than talk about world evangelism in relation to giving. Unless they are to be hypocritical, they must go on to take part in carrying out the great commission. Now the question is, how close to home or how far away from home must one go in order to do that? I have an idea that many of my preaching brethren live in very small worlds.

It may be that the reason some brethren don't give any better than they do is because they see no purpose for it. When brethren are challenged they respond; when they see a real need they do something about it. If preaching brethren would practice what they preach and would really set about to take the gospel to the world then I am confident that brethren would give accordingly, but it is difficult to get brethren to give when the preacher is preaching that they should give but does not give scripturally himself. Likewise, it is difficult to get brethren to give on the basis that the gospel should be taken to all the world when those preaching it are not going themselves.

Let us as Christians give as the Bible teaches and let us use that which is given to preach the gospel to the peoples of the world. When we do this we can preach by word and by example that others should do likewise. Then our message will become believable and we may be surprised with the positive results that will follow.

New Delhi, India
Dec. 26, 1973

WHO IS RESPONSIBLE?

The question has been asked many times concerning the one responsible for all of the suffering, problems, and troubles in the world. It is always implied that God is the one guilty of causing all of this. However, if one would only think for a minute he would realize that man himself is behind his own difficulties.

A case in point would be the present oil crisis throughout the world. As a result of the Arabs cutting off the oil many other problems are developing. This will cause suffering and heartaches for millions of people. Now who is responsible for the mess that has been created? It is true that God made the oil and placed it in the earth, but it is man that is using it and it is man that is controlling it for his own purposes. Likewise, it is man that has to suffer. God did not place it here to be abused and misused, but man has so dealt with it. Surely no one in his right mind could blame this problem on God. Rather, he must put the blame on man who brought it about.

Another case in point is the pollution problem that man finds himself faced with. One time there were beautiful streams, rivers, lakes, and oceans. Now they are dirty and many of them are lifeless. Once there were great forests abounding with wild life. Now many of the forests have been cut or burned over and many of the animals, birds, and wild creatures are becoming extinct. Lands are eroding away, streets are cluttered with filth, and the air is filled with

smoke, fumes and gases. Who is responsible for all of this? The rivers, forests, animals, and all of the other things, have existed for thousands of years. It was not until man had so populated the earth, and had so abused and misused what was here that things began to disappear or to become so polluted that they are useless. Who did this? Not God, for he placed them here for man's use. Rather, as you well know, man is the guilty party.

Consider any and every war that has ever been fought. There is killing and destruction on both sides. Young men go off to war never to return. Parents are left heartbroken. Wives are left as widows. Countries are weakened. Who is responsible for all of this? Is God behind it? Did he bring this about? Did he command these countries to fight one another? No, a thousand times, no. Rather, he has commanded man to love his neighbor. Man, then, is responsible every time. It is the greed, hatred, jealousy, and power of man that bring them about and cause all of the suffering to follow.

Even if God is not responsible for all of these things, then some would say that surely he is responsible for the natural calamities that are constantly plaguing mankind throughout all of the earth. Floods, droughts, storms, earthquakes, etc., are dangerous only when man is there. God hasn't forced them to be there. Even though they are there, in many cases there are any number of warning signs that one might need so that he could leave, and in some instances even after these natural disorders begin to take place there is still time for man to escape if he only would. Even if man is hurt, that does not mean that God was directly seeking to harm him. If God wanted to destroy someone he could do so easily at any

moment, regardless of where man happened to be or the circumstances.

Surely God is not using tortue methods on man. Instead, God loves man, since man is his creation. He has blessed him with life and with all of the things that he has. Don't ever accuse God of causing man's troubles. Neither should you or anyone else ever excuse man for his trouble and put the blame on God. The next time you hear someone making such a charge you remind him that before he looks up to point a finger to God he should look at himself and at those around him if he wants to see who the real enemy is.

New Delhi, India
Dec. 26, 1973

THE WORK IN NEW DELHI FOR 1973

We have had a very busy and profitable year in the Lord's work in New Delhi. During this time 100,000 tracts have been printed, 22,000 magazines have been sent out, and eight books totaling 16,000 copies have been published by the church.

The church not only moved to its new location at E-10/B Defence Colony, but has more than doubled in attendance. Six meetings and a Bible School were conducted. There was a total of 12 baptisms during the year.

Thirty five foreign visitors were welcomed in our home in the past twelve months and scores of local people had meals with us.

I was personally out of the country four different times for meetings, and Bro. Sunny David accompanied me twice to Kathmandu, Nepal to conduct meetings. Another of our local preachers, Bro. Vipul Rai, spent almost two weeks in Ludhiana, Punjab doing evangelistic work.

Bro. K. Matthew came to New Delhi to take a secular job for the purpose of helping with the work of the church. He and Bro. Rai, along with Bro. David, take turns with me in preaching on Sunday morning. I usually go to Old Delhi on Sunday evenings to encourage the church there. Some of the young men in the New Delhi congregation take turns preaching on Sunday evening.

By way of advertising, thousands and thousands of handbills have been printed and distributed during meetings. Ads have appeared regularly on Saturdays in The Times of India and teaching ads have been placed in The Indian Express. Also, our meetings are listed every week free of charge in the Delhi Diary, a tourist-information magazine.

Our Bible correspondence work has continued to grow throughout the country with several being baptized. Bro. Sunny David gives his full time to this work.

These are only some of the highlights of the work through 1973. We thank God for having made it possible. Even though we did not accomplish as much as we would have liked, still we feel that we had a very good year and that the church at work here and throughout India has made considerable progress. We hope to do much more in 1974. We ask for your prayers that this will be possible.

New Delhi, India
Dec. 31, 1973

WHAT WILL HISTORY SHOW?

It is no secret that the first century church began on the day of Pentecost with twelve men standing up to preach the gospel (Acts 2:14), and approximately thirty years later the apostle Paul could write his brethren at Colosse that the gospel had now been preached to every creature under heaven. (Col. 1:23). It was therefore during this short span of time that an exciting story unfolded. Christ had commanded that the gospel be taken into all the world, to every nation, and even to every creature under heaven (Matt. 28:19,20; Mk. 16:15,16), and believe it or not, the apostles and their converts took him seriously and went out and did it! They did it without the many tools and means that we think we must have today in order to repeat their accomplishment. They had neither the communication nor the transportation systems we have. They did not have great material wealth at their disposal. Yet, they had faith, love, zeal, courage, and determination to do the job, and they did it. One cannot help but thrill at the stories of Peter, John, Paul, Philip, Stephen, and all the Christians in general, as they went everywhere preaching the word. (Acts 8:4).

Although we never tire of hearing that New Testament story, we must admit that it has long since been history, having happened almost two thousand years ago. What has happened since then? What is happening today? What will brethren and the world be saying about today's church a hundred years from now, five hundred or a thousand years from now, if the world continues to stand? We know that we

have to go all the way back to New Testament days to point to the time when the church evangelized the world. Will the church of the future have to continue to do that, or will they be able to point to the Lord's people of the twentieth century who likewise carried out the great commission? Regardless of what happens, history will tell it all as it was, and history is being made today—right now.

We are living in one of the most thrilling periods of time in the history of mankind. In the world of science there has never been an age that excelled the present one. As for the conveniences that man has at his fingertips, the wealth at his disposal, the opportunities and challenges that are knocking at his door, there can be no comparison. But with all of this comes great demands and responsibilities. And even in such an age, man is still in need of help, salvation, and hope and because of this Christ and the gospel continue to be the answer as during all the ages past. It is still the burden of the church to take the gospel into all the world. This is its major task. This is its work.

Already the church is far behind in carrying out the Great Commission. It could have accomplished this task long ago. It has had every opportunity to do so. It has had the means to work with. There have been many methods through which it could have proclaimed God's will. Outside of our own country the U. S. Dollar has been an international currency. The English language has been a universal language. Americans have been traveling everywhere, for every reason, and many of them have been members of the church. They have been well received and respected wherever they have gone. All of this has therefore been in our favour in making it possible to spread the gospel.

The church has been able to send out missionaries to all parts of the world. It has been in position to send men who were grounded in the faith and who were well trained in varied methods of communicating the gospel. It has had every opportunity possible placed before it to do its work. Doors have opened in countries where it was thought the gospel could not be preached. Brethren have volunteered to go. Interest has continued to grow on the part of individual Christians and congregations throughout the States. Mission workshops have been conducted to increase interest in this work. Our gospel papers have carried many stories on our efforts around the world.

And yet, we as the Lord's people have not arisen to the task that was before us. We have not accepted the challenge. Our vision has not been great enough. Our love for the lost has been localized. We have not been willing to sacrifice. We have so far failed. But why? We can already see why, but history will show more clearly that it was because we were too selfish, too materialistic, and often hypocritical. We loved home too much. We wanted to have good jobs, to make big money, and to heap up around ourselves all of the luxuries that this world could provide. We wanted our beautiful meeting houses and their many comforts. We wanted our many hired workers to do all of our work for us. We wanted the many local programs that we could spend our money on in order that we might enjoy the benefits of it in our own area. But even beyond all of this, our love for the Lord and for the souls of men has been far from what it should have been. We have not really been converted to the Lord. Because of this the world is still lost, the world continues to suffer without the influence of Christ, and we continue to spend our efforts on local petty problems that

probably would have never arisen had we been at work for the Lord.

We have not only not taken the gospel to the world in recent years, but we are not doing so now, and there is no indication that we are going to do so in the near future. It is not that we could not but that we are not. Some mission work is being done in many countries around the world, and although we are doing more than ever before, basically we are spinning our wheels. Our work up to this point is primarily based on U. S. Dollars and on poor methods that have already been tested and discarded by the denominations as unworkable. Where do you find stable churches outside of the States, after all of these years? For sure, they are few and far between. At the rate we are going we will never evangelize the world because the world's population is growing faster than we are increasing our efforts. And even in those countries where work is being done, it will take a hundred years to bring anything stable out of the present conditions. In other countries it will take much longer than that.

How many congregations have a mission program? How many are sponsoring a missionary? How many are giving his full support? How many missionaries must look to dozens of individual congregations, with each one giving a small amount, to provide his support? How many congregations will refuse to allow a missionary to come by to speak about his proposed work? How many are looking for a missionary to send? How well are missionary workshops attended? How many preachers appreciate the missionary and his work? How many teachers are giving any time at all to teaching on the subject of mission work in their classes? Are any efforts being exerted to prepare men to go to the mission field?

When these questions are answered honestly, then we will know what the church is doing, and what it will likely do within the next few years in taking the gospel to the world. History will show all of this, good or bad, but there is every indication that the final story history will reveal about the church of the Twentieth Century is that it failed mankind.

It has been thought all along that the church in America was the one to evangelize the world in these modern times. I must confess that I was one of these. I reasoned as many others that there was every reason why we should be able to do this. However, after observing our work during the last number of years, and after spending more than a dozen years in the mission field myself, I now have my doubts. It is not that we cannot do it but, based on what has been done and what we continue to do, I doubt that we will. Probably we have too many material things to distract us. They could have been a blessing but instead they have become a curse. Look at the early church and see what they had. They were poor people. Paul, Peter, and the other apostles, as well as the church in general, had very little, if anything, but look what they did. Perhaps in the future God will have to look again to a poor country or to poor Christians in a number of countries to do his work since those of his family who have been blessed with so much have failed him.

I know that I sound pessimistic but I must face the facts. I would like to be optimistic, and I do feel optimism concerning the work of many individuals and congregations, but as for the church in America, and even the church universal, history will not speak well of it during this particular period of time and perhaps not for the whole of the twentieth century. But may we take this as a challenge and determine

that this is not going to be the end of the story. If enough of us will take this to heart and work on it we can change the course of history. Otherwise, we will have failed ourselves, man as a whole, and even our Father in heaven. Are we content for history to say this about us? I am not, and therefore I am going to do everything in my power to change things for the better. Will you join me? All of you?

QUESTIONS FOR DISCUSSION

1. Under what circumstances, and how, did the church evangelize the world in the first century?
2. What did the early Christians have that we do not have? What do we have that they did not have? Then why have we not evangelized the world?
3. Discuss the world's needs of our time and our responsibilities to provide for those needs.
4. List some of the things today in our favor in taking the gospel to the whole world.
5. Mention some of the positive efforts the church has made toward world evangelism.
6. Name some of the hindrances that have prevented us from taking the gospel to all mankind.
7. Why have our efforts not been more productive?
8. What are the conditions that prevail in the church at home?
9. Can the church in America evangelize the world? If not, who can?

10. What will history finally show? Can the course of history be changed? How?

Written for Spiritual Sword
New Delhi, India
April 12, 1974

WHY ARE YOU COMING TO INDIA?

More and more preachers are coming to India. They usually come for three months or much less. If you are one of these who is planning to come, let me ask you a very simple question: Why are you coming to India? Are you coming to baptize those who have perhaps been baptized several times already by others like you who have already been here and gone? Are you coming to establish dozens and dozens of congregations across the country? Are you coming to line up a group of preachers to put on support so you can come back every year or two to check on them?

If you are really interested in the souls of India, why don't you plan to come to stay for awhile? If you really want to stay, and if it is the Lord's will for you to do so, I believe that you'll be able to find a way to do so. Come and stay and find out what it is really like to work in India and with the people of this country. Perhaps you have heard it is easy to work here. You have heard that you can baptize hundreds and thousands. You have heard that the Hindus and Muslims and others are turning to the Lord by whole villages. But have you also heard of the many problems and difficulties that one has when he is here for a longer period of time? The new wears off for you and also for the local people in dealing with you. There are visa problems, living problems, food shortages, school problems, health problems, transportation problems, problems in getting the members to be faithful, problems over material things, and just about every other kind of problem that you can imagine. Maybe

that is why you would prefer not to stay longer than a month or so. That is the easy part.

Did you know that most of the work in India is in the villages, among the illiterates, and the outcasts? Did you know that most of these people have already made the rounds with other religious groups and have at last come to the church for their hope in receiving something of a material nature? Did you know that there are hundreds of local preachers on foreign support and many of them do not even have churches to preach to? Did you know that many of these preachers came out of error and went directly on the support of the church? Did you know that many of them are preaching nothing more than denominational doctrine, if they are preaching anything? Did you know that India now has a new denomination, the church of Christ?

My brethren, India needs the gospel more than anything else in the world, but it needs only the gospel. It does not need to be exploited by ignorant foreign preachers, who are honest and trusting and too blind to see what they are doing. But while we have been exploiting them, they have been exploiting us by taking advantage of our goodness. We have been after baptisms and they have been after material things. That is not to say that there are not some good among the bad on both sides, but after we get through with them it is hard to understand how there could be any good whatsoever left.

One of our problems is that we don't know who we are dealing with. We may think we do, but we don't. We are dealing with a people of centuries of Hinduism and a culture that is entirely different from our own. These people have a

different economy, a different system of values, a different way of thinking, and a different way of life. We don't understand them, how they think, their philosophy of life. Consequently we don't know how to work with them and the result is that we are making far too many mistakes.

Worlds of money is being poured into this country and in the end very little will come from it. Never has so much been used by so many to accomplish so little. History will show this. Those who have their eyes open can see it now. Those who will come and investigate it thoroughly will surely reach this conclusion.

I have no axe to grind with anyone. I love all of my brethren who have come, who are here now, or who will be coming later. I love the Indian people and those who claim to be members of the church. I am trying to help them by sending literature to them. But I cannot be a part of pouring money into the hands of dozens and hundreds of these people only for it to be wasted or used to teach denominational doctrine. I certainly have the opportunity to do so because letters are constantly coming to my desk for help from many of these very people, but I cannot and I will not be a party to supporting a group of hirelings over this country.

The church is already the laughing stock of a lot of the people in India. It is divided into camps according to what foreign preacher gives them their support. An American preacher may report that he has come in and baptized two thousand people and established forty to fifty congregations in two months' time. Now where else in this world could this be done? I want to tell you something: it can't be done in

India either. Those who think it can are deceived, and brethren in the States who think this can be done don't have their thinking caps on.

If we had all the money that dozens and perhaps hundreds of preachers have spent on short trips; if we had all the money that has been pouring in over the years to support hundreds of local preachers; and if we could have taken that and used it to preach the gospel on Radio Ceylon and to print and distribute literature all over this country, then eventually we might have a field ready so that some stable results could be forthcoming. I strongly believe that if this had been done that there would have been men here and there over the country who would have arisen to the occasion and upon obeying the Lord they would have taken the lead in preaching and working among their own people. But we are not willing to do that. We must be the ones to rush in with our mighty dollar and use that to lead the people out of bondage. Brethren, we have much to learn when it comes to working with other peoples of the world.

My brother, why are you planning to come to India? If you are coming with the desire to stay for an extended period of time; if you are coming with past experience in other mission fields and you know how to deal with people; if you are coming to conduct meetings among established congregations or to teach in schools so as to strengthen brethren and to train them to work among their own people; if you are coming for these reasons or for any other good reason, then come on. But if you are coming only to baptize (and that is what a lot of brethren do); and if you are coming to put a group of local men on foreign support (and that has been done again and again); and if you are coming year after year for these reasons, then in my estimation your coming will do

far more harm than good and therefore it would be much better if you would decide to stay at home. You probably won't, and you will probably take great exception to what I have said, but it is the truth nevertheless.

After reading this, if you still want to come for the latter reasons, then test out your methods first in the States. Go to a number of communities where the church does not exist, preach a night or two in each place, pass the word around that you are going to put a number of the men you convert on full time support, and see what kind of results you get. Of course you know you wouldn't do that kind of thing there, and you couldn't, because you would not be able to get self-supporting, educated people to respond to it. But if it wouldn't work there, then how do you expect anything stable to come out of it in India when you go only to the illiterate, unstable, poor, outcast people? It is not that their souls are not important, but the souls of the educated, middle class stable people are important too, so why not try working some among them?

If anyone doubts what I have said, let him come to India with an eye for investigation and learn for himself. He will be able to see and hear a lot, provided he will keep his eyes and ears open and provided he is really interested in knowing the truth. In the meantime, pray with me that we may see our mistakes and that we may correct them so that India may yet have the opportunity to know the truth and for the church to be in position to do its own work, thus to do the job that needs to be done. As things stand, we have a lot to weep over.

New Delhi, India
April 13, 1974

ARE YOU PLANNING TO SUPPORT AN INDIAN PREACHER?

There are already numerous individuals and congregations supporting preachers in various parts of India. For one reason or another they decided to do this. Some probably have already cut their support off, seeing their error; others have not reached this point yet, but in all probability will in a matter of time. For them it is already too late to speak, but to those who may now or later consider the possibility of giving some help, I would plead with you not to do so.

One of the problems is that of preachers coming over for a few weeks and during this time they manage (and this is not hard to do) to line up one or more preachers to support. They then go home and find different congregations to foot the bill, and then they urge the church every year or two to send them back to investigate the work their preachers are doing. Sounds like one working the other to me. Anyway, this is the system being used and therefore if you are approached about this or if your attention is called to India through the publicity that is given to it, and you are considering supporting some preachers here, then let me ask you again to think long and seriously about what you are about to get into before you take your step.

Perhaps there are several things that would encourage you to help. You have heard that there is a need for preachers in India, that people are being converted by the thousands and this would necessitate more preachers, and finally, the support of preachers is very low in comparison to what it is

at home. But have you also heard that just about all of the male "Christians" want to preach and no doubt this is because of the economic situation in that they see this as an opportunity for getting a job? Did you know too that like most other people, when a job comes along that offers better money, they will take that, even if it is preaching for a denominational church? The only thing is, at least in India's case, there is not usually a better job to be had and therefore they are more than happy to stay on support from you.

But that is not all. How are you going to choose a preacher? On someone's recommendation? You will not be able to meet him, to know him, or to even question him. You will have to accept his report each month as true fact, whether it is or not. But what qualifications will you require of him? Must he be a graduate from "high school"? From college? From Bible School? He will probably be fresh out of denominationalism, will have very little Bible knowledge, and will be in need of a job. He will in all probability be a hireling and therefore if another religious group comes along and offers him something better then most likely he will take it. You will not know much about his background, of his ability to work with others, his habits, his family life, of his social life, his dependability, his sincerity, and so on. You will not know of his needs, of the tools that he will need to work with, or of his dedication. You will probably pay him too much but because it seems small to you, he can probably get you to raise that amount time and time again to the point where he can really work you. So you are in a situation where you are supporting one or more preachers and they are representing you and Christianity but you don't know them, cannot be sure of them and what they are doing, and you are hurting them and the Lord's work through your support. Now is this what you want to do in India? How can this help

the cause of Christ in this country?

What you probably don't understand--and how could you unless you lived here for several years--is that the economic situation, the religious background, and the social makeup of this country are of such a nature that we cannot use money here to put scores and scores of preachers on support, for the simple reason that it will not work. The major religious groups started off doing this and it did not work for them and it will not work for the church. As a matter of fact, it becomes a disgrace to the church because everyone knows what we are attempting to do. Moreover, unless you are prepared to continue with this kind of thing indefinitely then you should not begin it, but what is accomplished by such? If you are supporting a preacher and you find it necessary to drop his support then you observe what happens to him and to his work. He'll either find another congregation to pick up the support, find some other religious group to do it, or else quit altogether. In either case, he is lost to Christ.

Most people don't realize that India is a beggar nation, and that includes its religious people as much as anyone, if not more so. Most of those who preach are hirelings. They want to preach and will preach provided you will foot the bill. That is a harsh statement, you may think, but it is based on knowledge and experiences, not on opinions. The people of India are most willing for you to sacrifice, but they are willing to do very little of it themselves.

There is no one who wants to see the gospel preached in India more than I. But at the same time, many of the methods that are presently being used have not worked, and

will not work, and that is why I am saying these things. If all of the money was taken out of the work in India at this time, there would be very little left within a short period. Can we therefore not see that material support is not the answer to the Lord's work in India? If it was I would be for putting every dollar into it that we could raise.

If you want to really help preach the gospel in India then send, or help to send, some good preacher and his family to stay here to work over an extended period of time. Another way to help is to provide funds for radio programs over Radio Ceylon and to help with the printing and distribution of literature throughout this country. And above all, don't forget to pray. Pray not only for the workers here, and the local Christians, but that we might be able to find people with good and honest hearts who will love the Lord and his cause enough to obey him and to rise up to take the gospel to their own people. Once we begin to find people like this, if we don't spoil them and destroy them with money, then maybe we will begin to see some changes in the Lord's work in the right direction.

New Delhi, India
April 19, 1974

WHO WILL SUPPORT OUR MONTHLY MAGAZINE?

We have just completed our fourth volume of *The Bible Teacher*, a monthly magazine that is printed here in New Delhi and sent all over India in the interest of pure New Testament Christianity. For a long time we printed only 1,000 copies a month and these were sent out to all of our local contacts, our best Bible correspondence students, and those who requested the magazine. Then several months ago we raised that number to two thousand, and this coming month we will be raising the figure to 3,000. We had hoped to raise it to 5,000 but with the price of both printing and paper going up, and thus biting deep into our present resources, we will have to hold back until we have more funds available.

After working in this part of the world for a dozen years, I am more convinced than ever that the best work we can do is through the use of literature. We can give our contacts (non-members) a steady diet of teaching over a wide area. We can further teach and encourage members of the church throughout the country and we can provide them with materials to teach their friends. There is literally no end to what we can do through this magazine and I become more excited with its potential every day.

Right now we have a number of Indian Christians on our staff of writers. We have an editorial and an associate editorial in each issue. We also have a Bible Quiz to appear

each month and this is growing in popularity with our readers. Then there is a series of questions and answers, a Hindi section, a church directory, and a number of general articles. We have likewise begun to run a series of articles on the idea of challenging Indian brethren to take the gospel to mission areas of their own country. With the beginning of volume five we are including a concise Bible course in each issue. In order to do this we are adding four more pages to the present number which will bring it up to 28 pages.

I have written the foregoing information to give you an idea of what we are doing through such a magazine. In order to do more we want to raise our present circulation to 5,000. This will still be very small in comparison to the great needs of India, but just think of what 5,000 magazines can do over a period of time if they are going into the hands of a select group of people throughout this country! Think of what various gospel magazines have meant to the church, and to the spread of the Lord's cause in our own country. But to do what needs to be done, we are going to need help. Actually, we would like to see some dependable congregation, that can see the great possibilities in this work and would agree to accept the responsibility of putting it out over the next several years, assume the burden of this work. To do this we will need a bare minimum of \$266.00 a month to print 5,000 copies of this magazine with 28 pages per issue. To break this down, it will take \$200.00 a month to print 5,000 copies and \$66.00 a month in postage to send it out. This is based on the present printing and postage rates. The prices on printing and paper have almost doubled in the last several months and the price of postage may go up soon, but we cannot afford to let these things hinder us. The need is too great.

This is your opportunity to preach the gospel to several thousand souls in India each month. Let me urge you to think and to pray about this right now, and then let me know what you can do. We want to challenge some congregation with vision to give the full amount; if this is not possible then we ask you to give what you can on a monthly basis. Any amount will help. If you would like, we can send you a sample copy of the magazine. Our sponsoring congregation is the Liberty Church of Christ, Dennis, Mississippi 38838. If you would like further information, please let me know as soon as you can.

New Delhi, India
April 23, 1974

PLEASE HELP US TO PRINT MORE LITERATURE FOR INDIA

I have said many times that if India ever went Communist that no doubt one of the great reasons for it would be the fact that Russia has so effectively used the printed page to spread its propoganda throughout the whole of this country. I personally know that they have presses going around the clock turning out leaflets, pamphlets, papers, magazines, booklets, and books for distribution among the millions of India, in all the major languages of India. They either give these materials away or sell them at such cheap prices that even the poor can afford them.

Our reaction might be that it is such a shame that they can do that, but that we can't. To the contrary, we can. The printing presses all over India are at our disposal and we may print as much literature as we want to in as many languages as we care to work in. The sad part, however, is that we are not doing this. The church has been putting out a little literature over the past ten years, but it is *very* little in comparison to the need. The question that we forever ask is: Why don't we do more?

We are presently putting out a few thousand of this and a few thousand of that when we need to be putting out millions of copies of everything we print. We need to be working in a multitude of languages. We need to plan the program of distribution to cover an extended period of time. If we could only do this then you would begin to see some

changes in India for the better.

Right now we are even struggling to do the little that we are doing. To do more, we must ask for help, and I am writing this article to that end. We are hoping to put out at least 50,000 booklets and books this year, along with a half million tracts. We are hoping also to raise our magazine to 5,000 circulation per month.

This is very small, we realize, in view of the six hundred million souls of India, but just think of the good that even this amount of material can do if we can only make it available to the people. We will be sending this literature out to Bible Students, to contacts that we have made over the years, and to those who are already members of the church. We will make it available to the students of the various Bible Schools operated by brethren. We will be adding many more to this list as times goes by, as a result of the work and advertising we are doing at this present time. But imagine these materials going out all over India! We don't have the workers to go to these many places and we could never have men to go to all the places where this literature can go, for the simple reason that a great deal of it is going into states and areas where foreigners are not allowed, and where even Indians cannot go in some cases. But the literature can go in and it is going in.

If we can keep this literature moving and going out over this country, we believe that this can be the best way we can help in evangelizing India. It will provide the non-Christian with the truth to study, to believe, and to obey. It will provide the Christian with materials to study and to grow on. It will also provide him with materials to teach to others.

Here in India very little literature is available. What "Christian" literature is here is denominational and it is very expensive for the average person. For the first time we, as the church, are beginning to print booklets and books by various brethren on a variety of subjects and to distribute them all over this country. We are already getting orders for hundreds of books and thousands of tracts for personal use and circulation. No telling what this will develop into if we can only keep it going.

We need at least \$12,000 this year to print 50,000—that is, if the prices on paper and printing do not go any higher. This does not include the expenses involved in their distribution. Brethren, we need your help on this. We badly need these materials for the work here, and for that reason the orders on twenty of the books have already been placed and the others will be placed shortly. We believe that you will help us with this all-important work. We pray that you will. We are here to do a work or else there is no purpose in our being here. So, again, please help and do so now. If you desire more information, let me know. Send all contributions to our sponsoring congregation: Liberty Church of Christ, Dennis, Mississippi 38838.

New Delhi, India

MONEY PROBLEMS

In every phase of life we experience money problems. Where to get it, how to spend it, etc., are questions that are ever with us. In church work, and especially for the missionary it is the same. Worlds of money is spent in just trying to raise enough to go to the mission field, not to mention the amount it takes on a regular basis once he is there.

Many of our older brethren today are experiencing a problem that perhaps the younger ones are not faced with. These are the brethren who came up in a time when money was worth more and went further. Now that times have changed and money is worth less, because of inflation and other problems, it takes so much more to carry on, and this has caused frustration and a great deal of anxiety. Brethren at home are shocked that it takes so much money locally and an increasing amount on the mission field. Being conservative in dealing with money, this has caused more and more of them to tighten up on what they use for these different works. The missionary in the field is frightened by the amounts of money he is forced to handle and even then it seems that so little is gotten in return. He begins to wonder if he is worth what it is costing the church to support him, and especially if his work is deserving of the money that is spent on it.

The young generation, on the other hand, has come up in a time of higher salaries, higher prices, and big money in general. As a rule they don't seem to be bothered as much

with the amounts of money it takes to carry on a work. They simply spend what they have and ask for more. Their attitude is that brethren have it and it should be used. Perhaps this is the way we should look at it but for one who is conservative in dealing with money, it can be frightening.

For me, I am almost too conservative with money to work in the mission field. It might not seem that way with the amounts that I handle, but that is the point: I don't like to have to deal with money. I say that I don't like to but I am forced to if I am to remain here and do the job that needs to be done. I realize, of course, that one soul is worth more than all the world, but at the same time you don't want to spend everything on one soul if you can use it in such a way as to save many souls.

With inflation, devaluation of the dollar, taxes, etc., it seems that you can just never get enough money together to do the work you want to do. Living expenses alone are fantastically high. Then by the time you rent a place for the church to meet, advertise some, do the necessary printing work, buy postage for your correspondence work, take care of your transportation, and so on, you can easily run up a bill of several hundred dollars each month. And when you look at your results, it seems that you are getting so little in return. But what will it cost next year, and the year after that, and five years from now? The rising cost seems to just go on and on. You feel like you have to be a banker almost to carry on a small scale work. What would it cost if you became involved in a big way as the denominational world does?

I have often said that it looks like, in time, with the increase in prices of food, hotels, air tickets, and other

necessities, that it will get too expensive for the average person to travel. It would appear that the same may soon happen with mission work. That is, it will involve so much money that it just won't be possible to raise enough money to do it, especially where you are dealing with the older generation that grew up on a different economic level.

Where all of this will end, I don't know. It is certainly a problem and perhaps one that the missionary is more conscious of than the average Christian because he is depending on his brethren to provide the funds that will enable him to do his work. But if brethren think that every missionary is just spending and spending without any concern, then they are mistaken. There are exceptions no doubt, but at least I can speak for myself and I can tell you that I am more than conscious of every cent that I spend. I know where it came from and I know that we need to get everything out of it that we can.

I am thankful for the support that my brethren have made available to me and I pray to God that I can use it wisely and justify the confidence that has been placed in me. It is not an easy job to handle such a responsibility I can assure you. I therefore pray daily that I may use the money wisely and I ask that you pray for me and for all other such brethren that we may use every cent to the glory of God. While it may cost a lot to do the work it might cost more if we didn't do it.

New Delhi, India

WHY ARE DENOMINATIONAL PEOPLE SO ZEALOUS?

Have you ever noticed that denominational people are always full of their doctrine? They may not know much Bible but they know what they believe and teach and are able to tell others about it. They know all of the arguments for their position and all of the dodges for circumventing the truth. Not only so, but once they have been grounded in their faith, it is hard ever to get them away from it.

It is amazing but there are some people who seemingly cannot grasp pure New Testament Christianity, but they can listen to error and just eat it up. They may not know anything else, but they know the doctrines that have been taught them and it seems almost impossible to teach them anything else.

You can take a few denominational people who begin to meet in a home, or in a rented hall, and the first thing you know, they have a large building constructed to house the group that they have been able to develop in only a short period of time. They don't seem to have much difficulty getting up enough money for a preacher or even for their meeting house.

Many denominational people have done pioneer work around the world. They have gone into places to live, work, and die that most Christians would never even dream about going to. They have sacrificed themselves and the members

of their families for what they believed in. They helped to educate tribal areas. They developed written languages and translated the Bible into these languages. They built hospitals in remote areas and brought in doctors to care for the sick and dying and to combat the many prevalent diseases. In many ways they have helped bring backward and uncivilized peoples into modern times.

Why is it that people in error are so zealous? Why are they so full of their teachings? Why is it that they are willing to go so far to help promote what they believe? Why is it that they are able to accomplish so much? Why are they willing to die for their faith?

The question is asked sometimes, "How could these people be lost when they have done so much and have even given their lives for their faith?" Of course you can find out people of other religions who have likewise had great devotion and have been willing to sacrifice their lives for their religion. If faith, zeal, hard work, and sacrifice are signs of acceptance with God, then there will be people saved of all religions and practices.

The answer to this problem then goes much deeper. We have been looking on the surface and to the actual results to find the solution, but the basis for such faith, knowledge, zeal, work, sacrifice, etc., is the teaching that was originally done and the acceptance of that teaching and the dedication that grew out of it. While it is hard for us to understand how these people could do so much with no more than error to build on, we must realize that they did what they did because they believed they had the truth. This makes a big difference.

Now let us go back and take a look at ourselves. How many times has the gospel been preached repeatedly to Christians, but when they are questioned about the gospel, the church, etc., they must apologize for not knowing the answers and send the individual off to the preacher for help. How many a congregation of the Lord's people has had to struggle for years to survive, and even then the only way it has been able to have a preacher or to build a meeting house has been with outside help. How many missionaries have we had to go to foreign fields and where have they worked and what have they done and how many sacrifices have they made? When we consider all of this we are left somewhat depressed over our accomplishments. Yet, we are the ones who are supposed to have the truth. Perhaps the reason we have not been any more successful in the world is that listeners and observers have gotten confused over the contrasts between our teachings and practices.

But why is it that we have done no more as the Lord's people? No doubt, again, the answer does not lie on the surface. It is not that we don't have the truth, but rather it would appear that we have not taught the truth to the point of really convicting and converting the hearers. It has not been taken to heart often enough and therefore it has not been demonstrated in life as it should be.

Some have error but they really believe in it and do all they can to take it to others at great costs and sacrifice. Others have the truth but do not believe it and love it enough to be willing to work and sacrifice to take it to the world. Who is the worse off? It would appear that both will have to answer to the Lord for their failures.

We have the truth and this is a good beginning. Now we must believe it and apply it to our lives. We must believe it so much that we will be willing to do what it teaches. We must be so concerned about those who do not have it that we will take it to them. If we have the truth, though, and we do not use it, it will be useless to us and to others. Only then does it become worthwhile to all concerned, bringing blessings and joy and hope.

If we really know and understand what truth is then we will be driven to act on it. With a knowledge of its value to us and to others then there is no sacrifice too great to make in the interest of proclaiming it and sharing it with the world.

New Delhi, India

TERRITORIAL RIGHTS

There are not many missionaries to be found in the various countries around the world. The majority of the larger cities do well to have one family working in them and no more than two or three. But the odd thing is that there are not many places for a new family to go unless they plan to work with some friends or they are going as a replacement of some other family.

You might be surprised that I would make such a statement. You would reason that here is the whole world and it is wide open to all Christians. You would remind me that every country is in dire need of help. You would explain that dozens of families could be effectively used even in the major cities. With all of this being true then you would want to know why I would even suggest that there are very few places for new workers to go to today.

I am saying this on the basis that so many of our brethren go to various countries, begin the work, establish themselves there, and then feel that they have territorial rights. This may cover a city, the whole country, or even the whole area. They feel that if anyone comes it must be with their approval and they are not always anxious toward a city or a country where they have been sponsoring a work.

If you don't believe me, then you decide that you and your family are going to do mission work. Where will you go? Most any general area that you might choose already has

some workers there. Will you just pick up and go into of these areas unannounced? If so, you will have to face some brethren sooner or later and what kind of relationship will you have with them? They will no doubt resent the fact that you came in without prior correspondence and agreement with them. Or will you contact them before your departure and let them know what your plans are? They may not give you much encouragement. If they do encourage you to come it may be with the understanding that you are to work somewhat under their supervision.

In a sense it is only natural for brethren who have opened a field to be concerned about who might be coming into it. It is also only natural for those who are going into such an area to contact those who are already there and to show their desire to work with them. This should not come as any great shock since the same type of courtesy is expected of brethren in the States. This kind of thing, though, gets out of control when brethren begin to try to dominate, control, and keep a finger on the city or country where they are working. There is enough of this going on today that it is hurting the cause of Christ all over the world.

For example, there are any number of cities and countries where the average man would not want to work because he knows that so and so has worked there for several years and he realizes that he would either not be welcome or could not work under the other man. While he might be able to go there under other circumstances, and do a great job, he cannot go because of the domination or domineering personality that is there. What a shame!

Brethren, we need to be Christians above all else. We

need to put such petty things behind us and work together to take the gospel to a lost and dying world. What missionary is big enough to do all that needs to be done in any one city, not to mention the country as a whole in which he is living? Who gave anyone territorial rights to any area? Who said that I, or anyone else, must get special permission to preach the gospel anywhere? Who would demand such? Why can't we all work together, help one another, and encourage each other? Why can't we welcome all faithful brethren help us? If we can't there is something wrong some where.

I live in New Delhi, India. Who am I to say who can come and who can't come? If one, a dozen, or a hundred want to come, then that is their business. I do not own New Delhi. I am not in control of India. Rather, I want to co-operate and work with every Christian to further the cause of Christ here. I believe this is the way it ought to be with every Christian everywhere.

The world is a big place and there are many countries. We have a few missionaries in key places around the globe but these are not enough. More must go. Let me encourage you to go. If there are brethren who will not receive you then they are in error, not you. This would make your going more difficult but you should go anyway. Maybe sooner or later brethren will grow up and we will be able to do more for the Lord.

New Delhi, India

A STATEMENT ON THE WORK IN INDIA

It is always hard to make a statement about a work lest it cause hard feelings. There are those who will take statements out of context, read between the lines, and make all kinds of untrue charges against the one who is making the statement. It is as though we are all working against one another, trying to tear the Lord's work down, and that we have no love for souls. But this is not the case at all. At least in my case I think I know my own heart well enough to know that I have been vitally concerned about the people of India for many years; that is why I came here and why I have given a number of years of my life to this work. I have likewise been happy with the coming of others to work in this country and I have rejoiced with all the good that has been done. I am interested in the Lord's cause spreading here and around the world. There is more than enough room for all of us to work and to accomplish as much as we can.

Because of my years in this part of Asia, and in India itself, I have been able to see and experience many things. I have not been here all of this time for nothing. I know how the work has gone for me and I can likewise see how it is going for others. At the same time I have had the opportunity to work with Br. J.C. Bailey, Bro. James Johnson, Bro. Carl Johnson, and the Don Perrys, Ray McMillians, and David Hallett on different occasions. I love all of these brethren but I certainly have never been able to bring myself to accept some of the methods that some of them have used through the years.

I have engaged in some village work in Pakistan and also I have had some experiences in village work in South India. But whether in the village or in the city, if it becomes known that you are hiring preachers, and helping people materially, then you don't have to go to the people, but they come to you. The economic conditions in these countries are such that almost all of the people are looking for something of a material nature. Indeed, the concept that they have of missionary work is that the missionary has come to help them with their material needs. I have been asked on more than one occasion: "Now what do you have for us?" As long as they have some hope of getting something materially, then they hang on. When they find out that nothing material is promised then they usually drop out of sight.

If you go to the village people with the gospel, they are looking for immediate needs like food, clothing, medicine, schooling for their children, and perhaps a job. If you go to an educated class of people, they are looking for bigger things with the ultimate hope that the missionary will help them to get out of the country. A good example of that is being experienced by me here in New Delhi at this time. I have had great confidence in Bro. Sunny David, and I have worked with him, observed his growth and potential and had great hopes for him in the future of the Lord's work here in India. Although I was not responsible for it, some member of the church from the U.S.A. came through one time when I was not here and he encouraged Sunny and family to go to the States, promising that he would help Sis. David get a job in a hospital there. The results of this is that they are now in the process of making plans to go. I feel that this is a tremendous mistake and that it will no doubt destroy them, and if it does not destroy their own souls, it will surely destroy their

usefulness in the Lord's work in India. To me this is heart breaking.

I have worked in India long enough to know that it is not as easy as many think it is. My family and I have worked hard but we have had few converts in comparison to others who have used different methods. When we came to Delhi, various ones came to our door wanting us to hire them to work full time for the Lord. Others offered to turn over entire congregations to us if we would "have fellowship" by hiring them. We refused to do this kind of thing. As a result, we have not been bothered in the Delhi area about such things. Had we gone along with that method, though, we might have been able to have baptized hundreds and could have established dozens of congregations. We could not only have done that here but throughout all of North India. But we didn't hire any of those men and therefore we have only two small congregations to show for a lot of hard work. The one in New Delhi, however, is in position to grow into a fine congregation with great potential. Especially was this true before Bro. Sunny and his wife decided to go to America. Practically all of the men of the congregation preach. Several of them (six) take turns in preaching on Sunday morning and night and they do a tremendous job. We have business meetings the last Sunday of each month with 12 to 15 present. The men here plan the work and then carry it out. We are gradually developing and growing. Right now Bro. David is on a missionary trip to Kashmir to baptize a Bible student and to study with others.

So far, only Bro. Sunny David has been given any support and we began to support him back in 1969 when we were about to leave the country and he was the only one at that

time that we could leave behind to give any leadership to the work. We hired him at that time not to preach but to take care of the Bible Course work and to continue to send out our monthly magazine and to send out tracts. All of the other preachers have their own jobs or else they are students and consequently know that they will not be hired by me to preach. As far as I know, all of them are opposed to receiving foreign support.

If I had been the only one to have ever preached here in Delhi then it might be concluded that I was the problem causing the slow growth. However, we have had some good preachers to come in to conduct meetings and they have seen no more results. Men like Gordon Hogan, Ray McMillan, Bob Davidson, Mac Lyon, Harvey Starling, Charles Scott, William Walker, L. D. Willis, etc. have preached in meetings through the years. We have worked hard for these meetings, advertising them well, and doing everything we knew to do to get out good crowds but we have never had 100 to attend a meeting to date. We know that this is a big city and it has its own problems but I believe that when you preach only the gospel and offer only the gospel that regardless of where you are it gets very little response in comparison to situations in which material things are being offered.

I have worked with the brethren in South India in meetings and Bible Schools and I never was able to get much response from the work I did there either. However, the brethren there, along with their workers in the villages, were able to get responses, many responses. I remember one day that Bro. Bailey and I went to a village early in the morning and baptized around ten and evidently the man who was working there had made all of the arrangements for them to be baptized. Anyway, on the way back to the car, with a

large crowd of the local people following us, Bro. Bailey took out his pocket book and gave the preacher several rupees. Regardless of why he was giving this man this money, I know that the local people concluded that this preacher was being paid so much for each baptism that he had arranged.

When Bro. Gary Walker and Bro. Ron Robbins came by a few days ago to share with us some of the information on their recent investigation of the work in the Madras area, what they told us came as no shock. It was sad indeed, but we have known all along what was happening. One cannot work in India, or in this part of the world, very long, without knowing, provided he has his eyes open. We have tried to inform brethren about this in various ways but it has been very difficult to say very much lest we be portrayed as trouble makers and those who would destroy the work in India.

It has always been hard for me to understand how brethren in the States could have ever fallen for all of this. Surely if people would think a little they would know that something is wrong. But I think that we are so starved for success in some part of the world that perhaps brethren thought that this might be it.

The emphasis during the years of work in South India has been on baptism, baptism, baptism. No doubt brethren in the States thought that if 100,000 had been baptized, then 100,000 would go to heaven and therefore money should be sent to India to help baptize another 100,000 so that yet another 100,000 could go to heaven. Evidently it never dawned on these brethren that no doubt many of these would eventually fall away and be lost to the Lord, if they

ever understood the truth in the first place. A lot of brethren need to read 1 Cor. 1.

Another thing: how in this world could it have ever been thought that scores of these people who just came out of religious error, and often without any training whatsoever, could be put on the payroll, and that they would do a creditable job of preaching the gospel. Brethren, to think like that shows that we just don't know the economic conditions here. Neither do we know the kind of people we are dealing with, the kind of culture they have come from, and their religious background. We would never do anything like this in the States, and yet we actually believed that it would work in India. How sad! I have said many times that if brethren in the States only knew what was going on in India that they would have to cry. It is so sad to think what these poor people have been through, and even worse to think that we as the Lord's people would come along and exploit them in this way. We have held money up before them and have tempted them with it. Surely in spite of all of this there must be some good people in all of it but when we have so tempted them and treated them as we have I don't see how in the world any of them whatsoever have been able to survive spiritually.

I remember one time that Bro. Bailey put a statement in the paper that a man had just been "converted" from the Seventh Day Adventists. He was trying to get up some support for this man, but his question was, "Will we penalize this man for obeying the truth by denying him support for having been an Adventist?" But he missed the whole point. When a man leaves a denomination with the knowledge that he is going from the support of one church to the support of

another, how do you know if he is obeying God or just changing jobs? Evidently, many of them have merely changed jobs. Then when a man is hired to preach, not having any teaching or training to prepare him for his work, what is he going to preach? The only thing he knows, of course, and that is denominational doctrine.

You brethren at Sunset are working hard to train men to go to the field to preach the gospel. But think about it. You are dealing with men in most cases who have a Bible background and who have been influenced by Christianity in one way or the other all of their lives. But here we are in India dealing with people who have known very little but false doctrine and for the most part have lived in a Hindu society, and yet when one supposedly obeys God we immediately hire him and send him out and expect him to preach and teach the gospel and to establish the Lord's church throughout India. Or we give such a person a few months or a year or two of so-called training and send him out. He likely was drawn into the church with the idea of getting on foreign support, his expenses were taken care of while he was in school, and also while there he was under the influence of many others who were no doubt talking about how easy it is to work these foreigners and to make money. Brethren, if you think this is made up, you don't know the Indian scene very well. These people talk, scheme, and have something going all the time. They are not putting anything into it, they are only receiving, and herein lies the problem.

Then we have numerous Americans coming over here, not prepared for what they find. They end up in situations they are not familiar with, conditions that they don't like, with food and health problems that are unbelievable, and even

staying for a few weeks is very difficult. But they are dealing with people that they have never known, are in places where they have never been, facing problems that they have only heard of at best, and are easily taken in by one or more who is looking for some good contact to work on now and in the years to come. What can these Americans do for these people, and especially in only a few weeks time?

One of the sad things coming out of all of this is that various ones of these American preachers are getting men together with the promise that they will see to it that they will raise some monthly support for them and then every year or two they have to come back to check on the men they are supporting. I think in this case that the American is using the Indian situation to his own advantage just as the Indian is doing. Both have their own reasons for this kind of thing and this attitude is not healthy. There are many such groups now throughout India. Often times one group is known as Bro. So and So's men and another group belongs to another preacher. Not only so, but these brethren often times locally will not work together but end up in opposing one another.

The denominations have been here more than a hundred years and they started a lot of what we are experiencing today. But we will never be able to build the Lord's church in India on these methods. We can baptize a million or even millions but that still will not make it the Lord's church. Already, we are seeing a denominational group emerging from all of this and it is called the church of Christ. Perhaps there are even several of them emerging. At least several groups are in contact with me and they all call themselves the church of Christ and they are all after the same thing-- money.

How wonderful it would have been if we as the Lord's people could have come into India with only the gospel. If we had done this then I believe we would be far ahead of what we are now. We might not have baptized as many people, at least in the beginning, but we would have a greater stability among those that did obey the Lord and in the end I am sure that many more would be obedient to the Lord.

To tell you the truth, there is so much going on in India today by members of the church that I am almost ashamed to have anyone know that I am working in the country. Of course I am not a part of most that is going on, because my conscience will not allow me to be a part of it, but I do try to work with my brethren throughout India, both missionaries and local people, by cooperating in whatever way I can and by sending out literature to members all over the country in an attempt to help them to grow and develop in their knowledge and to give them materials to teach others with.

In spite of the investigation that Bro. Walker and Bro. Robbins made, I doubt if it will have much effect on what is going on in India. Too many are involved and they have too much at stake in their own interest. I feel sorry for the people here and for the brethren in the States who may never know what they are really doing.

I want to especially commend the Sunset Church of Christ of Lubbock, Texas for having sent these brethren to make such an investigation. It would have been easy perhaps to have pretended that everything was all right and to have continued to reap all of the publicity that would have come from the work here. Now that the investigation has been made, I pray that these brethren will have the courage to take

the necessary actions to correct the matter as far as possible and then to begin to lay a concrete foundation to build a solid work in India.

Many mistakes have been made but it would not help matters to ignore them. What brethren must do is to face the fact that mistakes have been made and thus to try to do better. I pray that these findings will not mean that there will be a withdrawal from the work here but that it will mean that greater efforts will be put forth to evangelize this country as it should be done.

My family and I feel that the best way that we can contribute to the work in India at this time is through the printing and distribution of as much Christian literature as possible. We believe that if we can get out enough of it, and the right kind of it, over a period of time, that eventually a great harvest will come. We cannot expect or hope to baptize thousands of people, believers in Christ, Hindus, or what have you, without sufficient teaching. Neither can dozens of congregations be set up in a matter of days without any former work. But with proper teaching through literature, public preaching, or whatever method may be at our disposal, then in time something worthwhile will come from it. Surely, too, there are many people in India, if we can ever locate them, and teach them, that ~~will~~ have enough love for the Lord to obey him and then to go forth to teach their fellowman simply out of love for souls. This is what we are working for. May we all work to this end.

Those who come here to work, for a short period or for a long one, need to be trained in God's work, have a sound faith, have some experience in working for the Lord at home

and preferably even abroad. They need to know as much as possible about India, her people, culture, and be trained in the methods to reach them, convert them, and to work with them. They need to have good practical sense and to know how to handle money. They need to love God and to love people and to be willing and ready to sacrifice. It won't be easy then but at least they will be prepared to begin. India is ready for them but not all are ready for India. That is the thing we all must remember.

As you can see I could go on and on but perhaps enough has been said to give you some idea of the problem, or problems, that are here. It doesn't give me any pleasure to write about these things and yet my prayer would be that what I have said will help to remove the problem, not add to it.

New Delhi, India

THE NECESSITY OF SAVING OUR NEW CONVERTS

I really believe that we are making a terrible mistake as the Lord's people when we put so much emphasis on making new converts and then leave them to go on to baptize others. We are making this mistake in foreign lands and we are also doing the same thing right here at home. In our zeal we save souls only to lose them.

We are to take the gospel to others throughout the world. **As** we do this we are to convert as many as possible—but only as we are able to further teach them and to ground them in the faith. With this limitation we might not be able to baptize as many, but it would be better to baptize fewer and keep them than to baptize many and lose most of the them. Right now we are losing far too many.

Just think of the great injustice that we do when we work with an individual over a period of time to convert him and then just as soon as he is baptized we leave him for someone else. Imagine what he must think of this kind of treatment. He probably reasons that this person wasn't interested in him as a soul but merely adding him to his list as another baptism. Wouldn't it be better to continue to work with this person with the thought in mind of helping him to grow and to develop to the point where he can stand firmly in the faith? If this is done then he too may become a great worker for the Lord and through him many may be won to the truth. If he is not helped, but is allowed to fall by the way side, then

really nothing constructive has been done, and the Lord's cause has been hurt to a great extent.

What we need all over the world is for more concentration to be placed on those who can be taught, converted, and trained to carry on the work of the Lord. We must work with a few to eventually reach the masses. As it is, we have had this turned around so that we few are concentrating on the masses and the results have not been too encouraging.

My suggestion would be that we not only convert the individual but that we work with him until he is strong enough to work without our help. That doesn't mean necessarily that we have to remain idle during this time with respect to others, but it does mean that we are to hold on to what we have. Perhaps we can work through him to reach his family members, relatives, friends, and so on. While we are doing this he is learning and developing into a faithful Christian.

Another solution to the problem is that there may be members within the local congregation who are not too good at converting people, but who could be a big help in working with the new converts. They may therefore take the primary responsibility of these individuals so as to release you to go on to teach others. But whatever the arrangement may be, it should be in the interest of the new converts.

Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *Teaching them to observe all things whatsoever I have commanded you*: and, lo, I am with you always, even unto the end of the world." (Matthew 28:19,20).

We may go and convert but if we fail to teach them to observe all things that Jesus taught then we are failing to carry out the great commission. One is just as important as the other. Some refuse to go. Others go, but fail to teach their converts. But what we really need is for the Lord's people to go, to teach and convert, and then to teach them to be faithful. This will speed up world evangelism multiplied times.

Winona, Miss.