

A  
MISSIONARY  
SPEAKS  
UP

by  
**J. C. CHOATE**

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*Note:* You will note that these articles were originally written back in the early 1970's. As a result, some of the figures and information would need to be brought up-to-date, but all in all, it is hoped that what has been said is still worthy of your consideration.

— J.C. Choate  
May 24, 1984

## INTRODUCTION

Through the years I have had a strong urge to communicate with my brethren concerning my work in foreign evangelism and mission work in general. Out of that yearning and longing to share my thoughts and innermost feelings, I have tried to put on paper some of these ideas. Many of these articles were sent to various gospel papers for publication where most of them were suddenly halted, never to go beyond that point. Whether good or bad, worthy or unworthy, perhaps it is not for me to say. I realize that most of our Christian papers are geared to deal with the needs and problems in the States, and consequently this leaves little room for mission type material, especially where it involves mostly foreign work, except for brief reports, and therefore it is almost impossible to be heard on such vital themes. I do greatly appreciate the articles and reports that have been printed, both of mine and those of others.

My purpose for writing these articles has been to inform the church on the work that is being done in far away places and to tell of the many needs that exist to encourage and inspire more brethren to get involved, to come, to send, and to help with the monumental task of evangelizing the world with the good news of Jesus Christ and of the salvation he offers and of the hope that he gives.

There was no attempt to write in scholarly, flowery type language. In the words of Paul, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus

Christ, and him crucified. . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1,2,4,5).

This is the second volume of a missionary speaking. There will be at least one other book in this series, if not more. I personally feel that the one who needs to be speaking today on world evangelism, and who needs to be heard, is that person who is actually out on the field engaged in this type of work. He has so much to say and to give if brethren will only give him the opportunity he deserves to be heard.

Some of these articles may be controversial. No ill will is intended. These are my personal views on methods and I try to show the reasoning behind such. I do feel that we should freely discuss the pros and cons of our methods and be willing to weigh seriously our opinions and prejudices against that which is in the interest of the work. When we reach the place where we cannot discuss our problems with love and respect for one another then it is a sad day for us and the Lord's cause around the world.

May God bless you and all others as you read the following pages. I pray that it may open your eyes to the world's needs and inspire you to be a part of the solution instead of being a part of the problem.

Written in Honolulu, Hawaii  
on the way to Singapore and India,

J. C. Choate  
January 10, 1978

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## TOO LATE WITH TOO LITTLE

In all the countries where we have worked, we have been asked again and again, "If you are the church of the Bible, why didn't you come before all of the denominations?" They go on to rub it in by saying, "The denominations have been with us for well over a hundred years, having established their churches, constructed buildings, started schools, colleges and hospitals to serve the people, and then you come to say that you have the truth, but you have no buildings, no schools, no colleges, no hospitals, no workers, nothing but words to give the people." How would you answer that?

The question, "Why didn't you come before the denominations if you are the true church?" is not easily answered. But I have to be honest and tell them it was our mistake in not coming before now, but their mistake was that they allowed the denominations to deceive them. I further try to show them that buildings and all of these other things cannot take the place of the truth. Of course, to Asians, that is difficult to understand.

It is not enough, my brethren, that we have come at a late date, but I am afraid in most cases we have come with too little. We may have the truth, but it must be gotten to the people if it is to save any one. It is extremely difficult for one family to try to reach millions and millions of people all by themselves. Especially is this true when that family is very limited as to the funds with which they are to do the work.

The Devil's workers have come and they have come in



force. They have come with tools and money with which to work. They make progress, receive recognition from the local people and from those in authority. When we come so late with so few to do the work, and with so little to work with, is it any wonder that we accomplish so little in comparison, even though we have the truth and they do not?

All of this hurts, and it hurts deeply to those of us who really care. We often wonder why must it be this way. Why haven't we done more? Why can't more come to hear these questions, to see the needs, and to have a part in the work? Why must we just do enough to sooth our consciences into thinking that we are doing something? Why can't we all get involved and really go to work for the Lord? I guess that is asking too much when we are still so weak ourselves.

In comparing your Christianity with that in the lives of Christians of the first century, has your conscience ever hurt because yours seemed empty and superficial? In an honest search of your heart do you have to admit that Christianity hasn't done for you what it should have done? Do you know why? If you want to change that disappointment into irrepressible joy, do this: *sacrifice* in your giving, begin *wanting* to share the truth with others, *go out of your way* to help some one who needs you, plan to work out a way to either *go to a foreign* field yourself to work, or work out a definite plan for having a large part in sending someone else—*SACRIFICE*. “. . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Malachi 3:10). You'll never know the joy you will miss if you don't try Him!

New Delhi, India  
Jan. 8, 1969

## “FOR CHRIST SENT ME NOT TO BAPTIZE”

Paul laid down a principle that every missionary would do well to remember. He said, “For Christ sent me not to baptize, but to preach the gospel.” (1 Corinthians 1:17). His first responsibility was to preach the gospel. He had not been sent just to baptize, but he had been sent to preach, and once he had done that sufficiently he would naturally be ready to baptize those who wanted to obey the Lord. This result automatically follows, since he himself referred to the various ones he had baptized.

Wherever we go we should remember that our first duty is to preach the gospel of Christ. There is soil to prepare and seed to be sown. There is false doctrine to refute, and unbelievers to convince. That is why the Lord said, “Go teach,” and “Go preach.” (Matthew 28:19,20; Mark 16:15,16). As you read the various cases of conversion in the book of Acts, you will note that there was always a preacher on hand and a sufficient amount of preaching and teaching done to bring about true obedience.

It is possible for us to be so anxious to get the desired results that we will rush people into baptism before they are ready. But people who have not been taught properly cannot be scripturally baptized. Those who have not been convinced of the way of the Lord have not been converted to Him. Their immersion may be reported, but really there is nothing to report. Neither will there be anything to build upon.

When we do the kind of teaching and preaching that we should do, it is going to take some time. But when the proper job has been done, the soil has been prepared, and hearts have been touched, you will get your results and scriptural baptism will follow. But remember—even then it will be on the basis of one soul at a time.

New Delhi, India  
April 8, 1969

## WHY I SEND IN REPORTS

Knowing how human my brethren are, some are probably wondering why I send in so many reports. Among these, there are no doubt a good number who would tell me that it is for the purpose of blowing my own horn. Of course they are free to think what they may, but I definitely have several reasons for keeping my brethren informed concerning the work that my family and I are trying to do.

Personally, I love to read the reports of my brethren from all over the world. By so doing I can keep up with where they are, what they are doing, the methods they are using, what is being accomplished, the progress being made to evangelize the world, etc. Such reports are not only informative, but they are inspirational, and cause me to want to do more and more to help spread the gospel of Christ.

I would hope and pray that my reports would have the same effect on my brethren over the world. Since my family and I are off to ourselves, the only way anyone is going to know what is happening is for us to write something about it and send it in to the papers. We want others to know what we are doing. We want to share with you all of the good things that happen to us. We want you to know of the conversions that are made, the meetings that are conducted, and the growth and spread of the Lord's church. We want to tell you about our problems and our needs so that you can pray for us, and that perhaps you might even have a desire to come to help us. We feel that when you know these things

you will be blessed and that we will also be blessed.

Communication is a wonderful thing. It has proven to be a powerful medium to help further the Lord's cause. It has resulted in more becoming interested, more prayers being uttered, more offering financial help, and more coming to help. It has meant the beginning of new works and opening up new fields and countries. I am just glad that there is such a door open and I especially want to thank our gospel papers for carrying these reports. I am sure they realize the great role they are playing in evangelizing the world.

New Delhi, India  
April 15, 1969

## WHY WE HAVE BEEN MOVING AROUND

During the past two years my family and I have made three major moves. But before you jump to a number of false conclusions, let me assure you that there was a good reason for each one. Actually, we don't enjoy moving. It means cutting loose from one's work to start all over somewhere else. The children have to re-adjust to another place and make new friends. Their mother has to teach them by correspondence courses and it is a trying experience for both, especially over a two year period. In spite of that, it has its rewards too, as one sees the Lord's work expanding and new areas being opened up.

First, we returned to our work in Karachi, Pakistan. However, we had not come to stay, but only to set things in order so that it might be turned over to the Jim Waldron family who would be remaining for the next three or four years. But we had no more than gotten settled until we began to realize that it was not going to be easy to leave. Based on the foundation already laid, we felt that we were at a point where we could now accomplish much more for the Lord than we ever had in the past. Yet, with another family to continue the work, here was the opportunity to proceed with our plans to begin the church in still another field. You can't imagine how hard it was to say goodbye but somehow we managed to do it.

From Karachi we went to Colombo, Ceylon to establish the church. Originally, we had planned to go to New Delhi,

India at the time, but word had come that a family of Christians was moving to Colombo and would be there for one year with secular work. This was a challenge and an opportunity that we could not afford to turn down. We reasoned that we had waited this long about going to India so perhaps we could wait a few more months. Knowing that the John Wheeler family had expressed an interest in working in Ceylon, we agreed with them that we would go on at the time and get the work started, and stay for six months, and then on their arrival we would proceed with our plans for New Delhi. As it turned out, we not only spent six months, and welcomed the Wheelers, but continued on for four more months. It was such a wonderful work that we could hardly bring ourselves to the point of breaking away from it, but since the Wheelers were on hand and were in position to do a good work, then as difficult as it was, we finally said goodbye and continued on to India.

Thus, we moved here to New Delhi, India to begin the church. Entering on visas that would allow us to remain only for six months, we felt that within this period of time we could establish the church and lay the ground work so that it might live on even after our departure. We have now been here for more than six months and I am happy to say that we have accomplished what we came to do, having established the church and prepared local Christians to carry on. Although we will have to be leaving soon, again it is going to be very difficult to do. We love it here because there are so many wonderful opportunities and the future of the church looks so bright. But for the present time, the government will not grant us permission to stay longer—so, the Lord's will be done.

We have moved to these various places, not just to be

running around, but to establish the Lord's church in new places and to try to encourage others to follow. We have observed that once a work is begun, usually there are those who will follow behind to keep it going. As difficult as it is to move about, especially so often, if it can mean that new areas can be opened and that the church will continue to live on after our departure, we are willing to make the necessary sacrifices to see it accomplished.

Undoubtedly there will be more moves for us in the future. We are already dreading them in many ways, but on the other hand, because we know it means the spreading of the Lord's cause, we look forward to the years ahead with great anticipation. We would encourage more of you to join us.

New Delhi, India  
April 30, 1969



## OUR OWN FOREIGN AID PROGRAM

No doubt many members of the church have been quite critical of the foreign aid program of the U.S.A. It is reasoned that our government takes our taxes and turns around and hands the money out on a platter to countries around the world, and all we get in return is a good kick. But in spite of the criticisms that we heap upon the leaders of our country for what some might consider careless handling of our money, we go right ahead and create our own foreign aid program within the church.

You would probably be shocked to know of all the money the church is putting out to keep up its foreign aid program. We are not talking about money that is being spent to send workers to foreign fields, and for their work funds, but we are talking about the money that is being given directly to foreigners. It comes down to three categories in the main: First, money that is sent directly to the missionary so that in turn he may hire numerous local members to preach the Bible or aid in the name of benevolent work. Second, money that is sent directly from U.S. congregations to men in foreign countries to enable them to preach. And third, the money, scholarships, etc., that are given to help foreigners go to the U.S.A. to get a Christian education. Of course all of this would be great if it worked, but it has not been proven to work to this date and there is no sign that it is going to in the future. I admit that it looks good to a lot of brethren on paper, but those who know the real story know differently.

When will we learn that American Christians cannot support all of the preachers in the world? Even if we could, would this be the wise thing to do? It is argued that if a preacher goes into an area where he is getting a great response, and if there are to be no workers coming from the States to help, the logical thing is to put local converts on the payroll. But let's see what happens in this case. Word travels fast of what is being done. More and more present themselves for baptism with the hope of landing a job. Once they are hired, they must produce results, so naturally they get results. This makes the missionary happy, and the ones sending the support are thrilled. But what is the local preacher? In many cases, only a hireling. Cut off his pay and that is the last you'll see of him. But what about his training? Many are converted one day and begin to preach that evening with pay. What do they preach? What they know, and that is denominational doctrine. A man cannot preach something he does not know. Neither can he be taught over-night. I have had enough experience to know that it takes time to get these errors out of them. Even if workers are to be supported, it should be on a very limited basis, and only after they have been taught sufficiently so some confidence can be placed in them. Otherwise, nothing enduring is going to come from it. I have heard many people say that whole villages were won to denominational churches because of this kind of procedure or because of some material things that were offered, but today there is nothing left of that church. Something, my brethren, cannot come from nothing.

Next, many American congregations are encouraged to support foreign workers direct. Well, what do they know about these men they are supporting? Could they vouch for

their soundness? Do they know what they are doing? Then there is the problem of them not knowing how much support to give them. Also, there is the great danger of giving them far too much support in relation to the economy of their country. This makes them feel proud and haughty. It makes them feel that they occupy a position, and in many instances will do nothing, but rather will take some of their support and begin to hire workers of their own, building a small empire. You can't imagine the problems that can come from this. Of course brethren in the States so often deceive themselves into thinking that because they are giving financially to help some worker in a foreign country that that means they are automatically doing a great work for the Lord at home and abroad. This does not always follow. Neither can an American congregation send an elder over for two or three weeks to look over the man and the situation, and based on that, make an intelligent decision as to what to do. In such cases, brethren are again day-dreaming and deceiving themselves. How great is the sin of supporting the spread of false doctrines with the Lord's money!

Finally, it has been pointed out again and again that foreigners cannot be sent to the States for a Christian education, with the expectation that anything constructive will come from it. Even the U.S. makes many kinds of fellowships available to foreigners so that they may go to the U.S. to receive their education. But when they return they are often misfits and cannot even use the education and training that they received. Just this week a young man told me about going to the States to get his education, and he said himself that in five years he had been completely changed, and that he was planning to return to the States to become a citizen. A missionary told me a few days ago about a young man in the country where he was working, and he said that

he was a pathetic case. His problem was that he had been to the States and now that he had returned he had never been able to adjust and to get his feet on the ground. Brethren, we just cannot send people from a lower economy country to a higher economy country and then expect to send them back home to do the kind of work that needs to be done. Even if they return, which is doubtful, then they must be sent back as American Missionaries and this also creates many grave problems too numerous to mention at this time.

What is the solution, then? It is to take the gospel to the various countries around the world, convert the local people and seek to find people who love the Lord to the extent that they will go on with their secular work to make their living, but in their spare time will preach and teach the gospel to their own people and help the church to grow and develop to the point where it will be strong enough to support its own workers. As to the teaching and training, it should be done on the field itself or at least in the general area. Nothing, as a whole, is gained by shipping the best members off to the United States. Rather, a great deal is lost.

What has been said will especially be true of Asia and most other low-economy countries. Even in these areas, I repeat, if local converts are to be used in the work, it should be done on a very limited basis, and only after these men have been properly taught and trained and some confidence can be placed in them to do the work that needs to be done. Those who choose to take the other road will be judged by what is left behind, if there is anything left behind.

These remarks have not been made just to be critical but rather to call attention to some of these things with the

prayer that we might all be made aware of what is going on and that we might seek to use the methods in the Lord's work that will get the most effective and enduring results.

New Delhi, India

May 7, 1969

## BEGIN A NEW CLASS

Christians are to be found in countries around the world. Many of these are American Christians who are travelling in connection with business, or who may be working on a construction job, teaching school, with the government, or in the Armed Services. Some of these are able to locate the church and are therefore useful to the Lord. Others find themselves off somewhere where the church does not exist. What happens then? So often nothing happens because they feel all alone, helpless, and don't know what to do except do nothing. This is a real tragedy.

The people I am speaking of are those who have perhaps spent years in the church in their own home town or community. They were the kind who did not take any active role in public preaching, teaching, or other things that would demand leadership ability. In other words, they were more the following type. But now everything is different. All of a sudden they find themselves in a part of the world where the church does not even exist. There are no members there but themselves. There is no one to lean on. There is no one to take the lead. If anything is done, they must do it. But what can they do? How can they begin? They are helpless. They don't know what to do, so they just sit. Thus, another wonderful opportunity has been lost.

Based on the foregoing, I am suggesting that every congregation needs to conduct a special class from time to time to teach its members what to do should they ever find them-

selves off somewhere in America or anywhere else in the world where the church does not exist. People need to be taught how to begin the church. If this could be done, it would probably result in many new congregations being established all over the world, not to mention the fact that it would be the salvation of many individual Christians who otherwise would probably end up lost.

Such a class is especially needed at this time since more and more members of the church are moving from one place to the other for one reason or the other. Naturally there would be many congregations and individual members of the church who would feel that such training would be unnecessary, but it could turn out that they are the ones who need it most. The whole point is that the church needs to prepare its members to the extent that they will be able to survive and plant the church wherever they may happen to go.

New Delhi, India  
May 21, 1969

## HIPPIES IN NEW DELHI

You would be amazed at the number of Americans that come to India as hippies. Not only do they come from the U.S.A., but also from other western countries. Most of them are young, perhaps in their twenties and early thirties, but old enough that they should know better.

Here in New Delhi one cannot go to Connaught Place (the central business area) without seeing droves of them. They are always dirty and filthy looking and that applies to both boys and girls. The boys are usually wearing some old slouchy type of loose dress with wooly beards and long sloppy hair. The girls dress about the same, wear no make-up, and have long stringy hair. All of them are usually barefooted or else they are wearing some type of sandals.

Hippies generally go in pairs or groups, stay at cheap hotels, and eat whatever they can find, often begging. I also see them quite often at the American Express getting Travelers Checks and at the American Embassy cafeteria. To tell you the truth, I am ashamed of them. I think they lower the respect the people have for our country. The local citizens also look on them with amazement. While they are trying to better themselves, here comes those who are from highly developed countries that appear to be degrading themselves. So the Indians shake their heads in bewilderment.

Besides their appearance, and the name they make for the country they represent, they are also usually tied up with



some kind of drug — either using it or smuggling it. The police therefore have quite a number of problems that arise from their presence. It seems to me that India, and all other countries, should ban their entry.

I would pray that our young people in the States, and especially those who are members of the church, would refrain from such practices. Surely you don't have to conform to such a manner of life in order to get attention. Boys should be boys and girls should be girls. They should wear their hair according to their sex, dress decently, and above all try to remain clean. And parents, and Christian parents in particular, if we see that our children are beginning to follow the crowd, then let's be big enough to step in and see to it that they dress properly and conduct themselves in such a way that it will be complimentary to them.

Furthermore, young people, you are not being smart to go to school and to attend worship dressed like a tramp. Neither are you boys cute with your long shaggy hair. You need to read the word of God that teaches that it is a shame for a man to have long hair. (1 Corinthians 11:14). And you girls, and some of you mothers, don't you realize how ridiculous it looks for you to turn up for worship in a dress that is so short that you have to sit and pull and tug at it all the time as though you didn't mean for it to be that short? It would be much easier on you, and those that have to watch you, if you went on and dressed decently to begin with. (1 Timothy 2:9).

I fear that we are allowing the world to influence us for bad instead of our influencing the world for good. Let's be realistic: the Lord doesn't want us to be hippies, but he wants us to be Christians; he doesn't want us to go naked but

he wants us to be modest; he doesn't want our young people to be turned into trash but to be preserved for righteousness; he doesn't want us as parents to let our children go to the dogs, but to set a good example before them and bring them up in the nurture and admonition of the Lord. In all, we need to return to the Christian fashion. Only then will God be happy. Only then can we be happy.

New Delhi, India  
March 12, 1970

## HOSPITALITY IN INDIA

When I arrived in New Delhi Bro. Sunny David, a faithful member of the church, said that I must stay with him and his family. He explained that they had a room, there would be either Western or Indian food for me, the water would be boiled, and that all of my needs would be cared for by them. I pointed out that this would give them a lot of trouble and would be too expensive. His reply was that I would be treated as a relative, and that you don't think about rent, food, etc., when relatives come for a visit. And he meant it.

I could travel from one end of India to the other, and regardless of where I went, and in spite of the poverty of the people, I would always be welcome. Whether they knew me or not, I would be given a place to sleep and food to eat. As their honored guest, they would give me their last bite of food and their last cup of tea. They would do everything in their power to make me comfortable and to help me in any way they could. I have found this to be true also in Pakistan and Ceylon and for the most part of Asia.

We as Americans, even American Christians, have a lot to learn when it comes to hospitality. As a matter of fact, it has almost disappeared from our midst. I can recall the many congregations that my family and I visited while we were reporting on our work, and some of them didn't even invite us to go home for lunch. In most of them a member or so would finally get around to the point of asking us if we had any place to eat. Only then would they suggest that we go

with them. Here we were visiting with them, having a great desire to know them better, and then the majority would drive off as though we didn't exist. We often felt so bad. It was not that we wanted to sponge off of anyone, but we wanted fellowship. Sometimes even when we were invited we wondered if they hadn't done so because they were ashamed not to. Then that caused us to feel bad because we couldn't help but think that maybe we were imposing on them.

Brethren, it is sad that we don't have time for hospitality any more. We are too selfish with what we have and with our time. We don't want to be bothered. We allow strangers to attend our meetings without hardly speaking to them, let alone inviting them home for a meal. During our meetings, we don't have time for the preacher. We don't want to be bothered with his presence. So we stick him off down the road somewhere in a Motel, or in the home of some member who has been keeping the preacher for years. Then we see him only a few minutes each evening during the meeting. He comes and goes and hardly gets to know the members of the congregation. It is little wonder that we have no greater influence on the people of the community and accomplish no more than we do during our meetings.

Here in India, and throughout Asia, you wouldn't be treated that way. You would be a guest. The people would count it an honor to have you visit with them. They would do all they could to make you feel welcome. They would want to please you. They would want you to stay with them. They would want to share their food with you, even though it might not be much. How we need more of this spirit as individual Christians and as the Lord's church. I

don't think we are going to accomplish very much until we become more hospitable.

New Delhi, India  
March 20, 1970

## MINISTERS OR EVANGELISTS?

Far too long we have been training men to be ministers instead of evangelists, to locate instead of move, to sit instead of go, to reap the harvest that others have sown instead of going into new fields. Emphasis is placed on position rather than service. The salary, and all of the side benefits, are considered before the need. The easy fields are popular but the hard areas are shunned. Most everyone ignores foreign work.

Congregations try to lure preachers on the basis of location, good weather, size of salary, fringe benefits, etc. They are looking for a man who is the right age, has a certain size family, can do wonders with the young people, a good organizer and promoter, is excellent with social activities, and can do their work for them. Nothing is said about his knowledge of the Bible, whether he will preach the word, and many other things that should be of vital importance to any congregation of the Lord's church.

With preachers and congregations alike becoming more materially and worldly minded, is it any wonder that more and more of our young men are turning to other things and more and more of the congregations are losing ground spiritually and in terms of membership? What else can we expect? Doesn't the Bible teach that we will reap according to what we sow? We have been sowing a lot of things in recent years that is resulting in the kind of harvest that we are getting right now. We shouldn't be so alarmed and shocked by it.

We cannot expect to sit idle in our own areas forever and continue to grow. We must share the gospel with others or eventually die. We must return the emphasis to its rightful place if there are to be any real changes brought about for good.

How we need more men who are on fire for the Lord and who are not content just to sit with a little group forever. Let's go out brethren. Let's go to the lost. Let's find them, teach them, and convert them to Christ. They are there waiting. It is up to us to go instead of sitting and waiting for them to come. When will we ever learn this? All of the beautiful sermons in the world will not save the lost when they are not there to hear. Then what is the solution? Again, go to them. Become a real gospel preacher. As Jesus said, "Go preach the gospel." That doesn't mean to go to the pulpit of an empty meeting house. When you do that then you'll begin to see some changes made.

New Delhi, India  
March 25, 1970

## WHERE ARE WE HEADED IN OUR MISSION PROGRAM?

I wonder how many of us have ever taken the time to give much thought to our over-all mission program around the world? If you have never done this, then let me encourage you to give it some consideration. Then after you have gotten a world-wide picture of the work framed in your mind, then see if you don't find the following to be true:

1. The Lord's church has been doing foreign mission work for a hundred years or more, but in all of this time, as far as I know, there have never been any real self supporting works come out of it.
2. The work that is being done around the world is to the extent that we are sending workers and providing financial support. More can be done when we send more workers and more money.
3. Most all literature, schools, meeting houses, and local preachers are made possible through U.S. dollars. If more of these are needed, then the call goes back to America.
4. There seems to be no let up to this sort of thing. Rather, we are getting in deeper all the time. What will be the end?

Now if during all of these years we could have had good strong congregations and preachers emerging from this sort of thing, then it might be different. But not so. Rather, we have counted too long on the church in America to provide all of the workers, all of the support, etc. Consequently, we



have workers everywhere still depending on American aid. Now what would happen if all of the American preachers were called home and all of the U.S. dollars were cut off from these places? I would say that most of our foreign work would go down the drain. Why? Because it is built on the wrong foundation. It is not built on the teaching of Christ but on foreign support. It is not dependent on Christ but on U.S. dollars. The truth hurts, doesn't it? It is a fact nevertheless.

Furthermore, if the foregoing should happen then what would most American brethren be most concerned about? Not with the souls that would be lost, but with the buildings left behind, with their schools, equipment, etc. And this shows where we have been placing our emphasis. We think if we can rush into a place and baptize a number of people and put up a meeting house (that makes it permanent) and we can put a few of the local men on the payroll then we will have a good work there. Don't kid yourself. I am afraid we don't know what a good work is all about.

But where are we headed? It looks like we are headed in the wrong direction. We are spinning our wheels. We are kidding ourselves. We are accomplishing hardly anything. So we need to take another look. We ought not to quit just because we have made mistakes. Rather, we need to re-evaluate, re-consider, see what our problems are, pray about these things, try to solve them, and go on. Workers are needed and money for the spreading of the gospel. But why are we sending a man and what is he to put the money on? What are our goals?

Our mission should be to preach and teach God's word,

convert, teach, and train them to carry on the work, and then we should get out. This should not take forever either.

New Delhi, India  
April 9, 1970

## RELIGIOUS FESTIVALS

Here in India, as throughout most of Asia, the government is confronted with the problem of trying to keep a multi-religious population happy. To do this then it has to officially recognize numerous religious festivals and set aside holidays appropriate to each religion.

Brethren in the States who are surrounded by others who believe in Christ, and who may have never been confronted with anything more than Christmas and Easter, would certainly be in for a shock to come into a part of the world where these so-called Christian festivals are considered on par with Muslim, Hindu, Buddhist, Sikh, and Jain religious celebrations. These different religions celebrate their leader's birthday, death, and other important events in their lives, with great pomp and ceremony. Then the so-called Christians come right along in their steps with the same pomp and pageantry to celebrate the birth of their leader or to remember his death, burial, and resurrection. All of these religions have their share of customs, traditions, and make believe to perpetuate. The majority of the people dress gayly, celebrate wildly, and spend heavily of money that they have had to borrow in many cases to be able to keep up with their neighbors. All of the celebrating is about the same — only the subject of the celebration is changed from time to time.

I have asked my brethren here if they felt that they could

go out and celebrate with the Hindus, Muslims, and others during their religious holidays. They all answered in one voice: NO. I asked them if they felt that they could do it if they left the religious emphasis off and did it merely on the basis of it being a secular holiday. Then they responded by asking, "But how would such be possible?" No, my brethren here do not participate in religious festivals of any kind—religious or secular—in the name of non-Christian religions or in the name of the religion of Christ.

My brethren, neither can we as American Christians go along with religious festivals such as Christmas and Easter. To argue that we are celebrating it in a non-religious way is silly. Who would believe it? When a Christian puts up his tree, his lights, and goes through most of the other customs and traditions, except perhaps in attending a religious service, how can he say that he is not celebrating Christmas? Of course he is celebrating it, and his children will carry on the tradition, and on and on it will go. Not only so, but if we do not rid ourselves of such hypocrisy I predict that within a few years that the church will be having its own Christmas services right along with the other religious groups around it. A stand has to be taken—for it or against it. To compromise on this only leads to its eventual acceptance, which seems to be the direction the majority are going in at this time.

Most brethren say they don't believe in it but then practice it. They say that it doesn't mean anything to them but just try to get one of them to give it up. I am afraid that my Indian brethren would be shocked if they could observe your involvement in Christmas just like you would be shocked if you found your brethren over here participating in any way in the different religious celebrations that are peculiar to this area. But don't worry, should you come, you won't find

them so involved. The question is: Would they be able to understand some of your actions should they come your way?

New Delhi, India

Dec. 25, 1970

## HAS AFRICA BEEN EVANGELIZED?

Not long ago I was talking to a member of the church about how little had been done to evangelize Africa and he responded by asking the question: "But don't we have workers in most of the countries there?" To bring him up to date, I began to list all of those nations that are still without workers. I mentioned the following: Egypt, Libya, Tunisia, Algeria, Morocco, Canary Islands, Spanish Sahara, Mauritania, Senegal, Gambia, Portugal Guinea, Guinea, Mali, Niger, Chad, Sudan, Ivory Coast, Upper Volta, Togo, Dahomey, Central African Republic, French Somaliland, Somali, Equatorial Guinea, Gabon, the two Congos, Angola, Southwest Africa, Lethoso, Botswana, Mozambique, Madagascar, Reunion, Zanzibar, Uganda, Rawanda, and Burundi. After completing the list, he remarked, "Then that means that we haven't done much to reach Africa with the gospel." Sad, but true. An Assembly of God preacher told me that they had more than 450 missionaries in Africa. I was ashamed to tell him how many the church had there.

While there are over thirty five African nations without workers, we do have work going on in some twelve to fifteen others. These include: Sierra Leone, Liberia, Ghana, Nigeria, Cameroon, Ethiopia, Kenya, Tanzania, Zambia, Malawi, Rhodesia, South Africa, Swaziland, and Mauritius. In some of these areas there are a good concentration of workers, with some having worked there for fifty years or more. In other countries, there may be no more than two or three trying to carry on.

Surely all of this would indicate that we have much yet to do in Africa. Many of these countries are without workers simply because no one has chosen to go. However, in all of Africa you will find Catholic and Protestant churches with no difficulty. Likewise, the religion of Islam is sweeping the continent by leaps and bounds. There are therefore many reasons why we need to exert greater efforts at this time to plant the truth there.

One place where there is a tremendous opportunity right now is in Kampala, Uganda. Bro. Tom Reynolds of the U.S. A.I.D. is there and has a small group meeting in his home. They need a preacher immediately to come to work with them and to take advantage of the numerous openings that are there to spread the gospel through that country. Please do look into this, and go if you can. For further information, write to: Church of Christ, P. O. Box 14331, Mengo, Kampala, Uganda. Concerning sponsorship and support, write to: Church of Christ, West Main, Clarksville, Arkansas 72830.

New Delhi, India  
Dec. 28, 1970

## WOULD YOU BELIEVE IT?

Sometimes brethren find it hard to understand why we don't make more progress in establishing a good solid work among the local people in this part of the world. They think we should come in and over-night preach the gospel, convert a large number, and proceed to build a strong congregation with elders, deacons, preachers and teachers who have the ability to do a self-supporting work. Actually, they are more demanding of foreign people in this respect than they are of those in mission areas in the States. But let me share some information with you that might be quite revealing.

Not long ago Bro. Sunny David received a letter from an American Christian who had recently come to Delhi to live. But rather than for me to tell the story, read the letter for yourself:

“Dear Mr. David:

I am an American whose husband has recently come to India to work with A.I.D. He is not a member of the church of Christ but attends irregularly, and is willing to support our causes.

When you have time please call me at \_\_\_\_\_ . We would be more than happy for you and your family to call on us and discuss the work, our car has not arrived so it's hard for us to get around.

I understand that you speak your native language in



services—which I approve, but explains why we've been going to a Methodist Community Church, made up mostly of Americans.

Hoping to hear from you soon, I am,

Sincerely,  
Mrs. \_\_\_\_\_”

Now can you believe that? Yet, it is true, and I have known of other American Christians who did similarly. The question therefore arises as to how brethren at home can be so demanding of the church over here when they are sending out members like this. These brethren should remember too that here we have to deal with people who have come out of heathen religions or those who have been influenced all of their lives by such religions. When you understand this then you can see why it would take time to convert people and to ground them in the faith. But you would think when members of the church in the States go to other parts of the world that they would at least be strong enough to assemble with the church, and yet this is not always the case. I would say in such cases that these individuals have either not been genuinely converted or else they have most certainly departed from the faith. Personally, I cannot conceive of a true Christian ever being justified to assemble with the Methodist church, whether the church is present or not.

Although Bro. David did not have a car either, nevertheless, he paid this lady a visit. He explained to her that even though the worship was conducted in the local language that an English song book would be furnished, with equivalent songs as in Hindi, and therefore she could sing in English. Then during the sermon, she could read her Bible; during

prayer time, she could pray; and likewise she could partake of the Lord's Supper and give of her means. Not only so, but she could enjoy the fellowship of the church, and since some of the members know English then she could talk to them in her own tongue. In spite of this, and other visits that we have made, she has not seen fit to begin to attend. This is regretted because it is to her hurt and to the hurt of the church in Delhi. One would wonder if this example of an older Christian does not greatly discourage Bro. David, who is only three years in the faith. It does hurt him, as it does me, but he has been a Christian long enough to know that not all are faithful to the Lord, and this includes even some American Christians, to our shame.

Karachi, Pakistan  
May 14, 1971

## WHO CARES ABOUT CALCUTTA?

Today is the Lord's Day in Calcutta, India and I met with the local Christians for worship. There were three of us assembled and more than two hours were spent in the meeting.

The attendance usually includes three or four. From their contributions they have been taking care of their own needs, have placed an ad in one of the newspapers of the city to advertise a Bible correspondence course, and have sent a contribution to the church in Gauhati for the work there.

Bro. Alan Strawss, a local member, spent the day with me to discuss the work here and what can be done to help further the cause of Christ in this city and area. More than one time he asked me to send someone here to help with the work. We are already helping by providing Bible courses and tracts, but as for sending someone, I know of no one who might come.

Calcutta is a city of eight million souls. It would break your heart to see the poverty, filth, and animalistic living conditions that prevail in this jungle of human life. The situation looks hopeless. But here in the midst of all of this are three Christians just struggling to survive. I come by to encourage them every time I have the opportunity, and you had better believe that they appreciate it, but beyond that I often wonder who cares about Calcutta.

Calcutta, India  
Feb. 20, 1972

## **“WHAT HAPPENED TO ALL OF THOSE WHO WERE BAPTIZED?”**

Often times when a new missionary goes into a country to replace another, one of his first questions is, “What happened to all of those who were baptized?” He had been told that a large number of people had been baptized and that several congregations had been established. Now that he has entered the field himself, he is shocked to find no more than he does and usually becomes quite critical of the other man’s work and the reports that he has made.

In the first place, there are two different fields that must be taken into consideration:

1. There is the one where the people have practically had no background in Christianity. They are barely acquainted with the Bible in many instances. If they are believers in Christ, they are so involved in denominationalism that it is difficult to stamp it out of their minds and lives even though they may have initially accepted the gospel of Christ. And then they are surrounded by those of other religions, which has had an indirect influence on them, if not a direct influence. Add to that immense poverty, living in a country most likely with an unstable government, coupled with the possibility of war at any moment, then you can begin to see from where the converts come. Now when people like these are taught the gospel, some of them will obey it. While a very few may be a good and stable people who can be helped over a period of time to become strong Christians, the majority

will probably fall away for one reason or another. Some of these can be won back in time if one has an understanding of the situation and of their needs and approaches them with love and respect.

2. The other field that is under consideration here is the one where the people have always had a Christian background. The Bible is available to everyone and there are hundreds and thousands of Christians and congregations are everywhere. People are well off economically and the country is strong politically, and otherwise. These are the kind of people who have all that it takes to expect much from them. The congregations support their own preachers and carry on their individual programs of work. The members are basically strong and stable.

Now then, take one of these preachers out of one of these strong congregations and set him down in a part of the world where everything is in reverse to all that he has ever known, then he is bewildered and puzzled to find things to be different to what he has been accustomed to. All of the reports that he had received on the country, and all of the news that he had been given on the number of baptisms, and the work of the church included, was all pictured in view of his own past experiences and the kind of work that he had had at home. Is it any wonder then that he would begin to ask questions when he finds everything so different to what he had imagined? He may very well now become a problem and an obstacle to the work instead of an asset.

Because of their background, many of these preachers evidently expect to go into these areas and find every person who has ever been baptized, and faithful at that, and then they expect to find large, strong, working congregations. But

this cannot be. Such preachers should try to be understanding, consider the background of these people, and also consider the fact that someone had to begin somewhere, and that it is going to take a lot of time, patience, prayer, and hard work to build the church up to the point where it can stand on its own. So often we are expecting miracles instead of facing realities. We are expecting an easy job when it is going to take a lot of work to do the job that needs to be done.

It is easy to go in and find fault with the other man's work, and look to the church back home for pity, but be careful my brother lest the next man on his arrival asks the question of your work, "What happened to all of those who were baptized?"

New Delhi, India  
Feb. 25, 1972

## TEN YEARS COMPLETED

On February 17, 1962 my family and I left our home in Winona, Mississippi to begin a journey that would take us to India and Pakistan to work for the Lord. February 17, 1972, ten years later, finds us more involved in this work than ever before.

Plans for this work actually began in 1957, with an effort being put forth to obtain visas in 1960. Since that time most of our efforts have been concentrated on Pakistan and India, but with time also being devoted to Ceylon, Iran, and Nepal.

While we have been focusing our efforts primarily on these areas, at the same time we have been very much interested and concerned with getting the gospel to all of Asia, as well as to all of the world.

These have been the richest and most productive years of our lives. They have brought the most rewarding and satisfying work we have ever engaged in. The Lord has abundantly blessed our efforts and given us brethren to help us and to make it possible for us to do what we have done. We are very thankful for this.

These have been happy, thrilling, exciting years. We have no regrets that we chose to serve the Lord in this way. We are convinced that it is the work for us to do and we plan to give the rest of our lives to it.

With the knowledge that we have gained, and the experiences that we have had through the years, we feel that we are in position now to do our greatest work. We pray that in the years to come we can do more for the Lord than ever before. We have many plans, and with a willingness to work we go forward with great hope, praying ever that God's will may be done in all things.

There have been problems, difficulties, and sacrifices, but none to any extent that with the help of God we could not overcome. We would like to encourage our brethren everywhere to join us as we strive to take the gospel to a lost and dying world.

New Delhi, India  
Feb. 26, 1972



## WHAT ARE WE DOING IN NEW DELHI?

Each time I return to the work here I am impressed with the growth that has taken place since my last visit. I am not thinking so much about numerical growth as I am of the spiritual development that the members themselves have experienced.

Actually, our work here is very small as far as total membership is concerned. From the beginning of it we have been concentrating on quality, rather than quantity. Because of visa problems, and other problems as well, we have been trying to build a work that can and will stand on its own. So far we have experienced success with it because the brethren have been tested more than once.

We have not baptized very many people here and have never made claims to the contrary. We probably won't baptize a lot of people in the near future because of the nature of our work. But that does not mean that we are not at work or that we are not accomplishing anything. Just the opposite of this is true since we are working day and night to lay a foundation that will stand through the years to come.

Our main work here has to do with a literature program which is designed to reach the masses of the people of India. We offer a number of Bible correspondence courses, send out a monthly magazine, and distribute tracts. We therefore do not expect an immediate harvest since we are now in the sowing stages. But we sow in hope and we are confident that

if we do our job well that surely there will be a harvest one day and a great one at that.

I return as I have the opportunity to encourage the brethren, to conduct training classes, to study with new contacts, and to prepare and print new materials for distribution throughout the country. I am involved in this type of work at this time.

Bro. Sunny David (the local Indian preacher) and I will be leaving on March 6 to take a load of Bibles into Nepal. While we are there we will also be conducting some Bible classes.

New Delhi, India  
Feb. 28, 1972

## THE VALUE OF VISITS

Recently while conducting a meeting with the church in Colombo, Ceylon, Bro. Reggie Gnanasundaram remarked to me, "Bro. Choate, I hope the brethren in the States are aware of the value of such visits as this." I couldn't help but think that probably they couldn't understand nor appreciate the need and value of such, but being aware of it myself then I visit with these brethren every time I have the opportunity.

I appreciate my foreign brethren very much. I have personally taught and converted some of them myself, and they in turn have converted others of them. Knowing them as I do, and having a great love for them, then I enjoy being with them. In these instances we study, pray, worship, preach, and work side by side. We are therefore mutually blessed. When we are away from one another, there is something missing. It is only natural for me to have a desire to see them and to be with them again. When I return to their area of the world then I make it a point to see them. They expect it and I would have it no other way. Through this continued fellowship, the confidence that they gain from it, then they are strengthened and I thank God for the opportunity to help in this small way.

It is amazing what a little visit can do for a group of brethren who are way off isolated from the rest of the world. Of course most of us as American Christians cannot begin to imagine what it would be like because we have never found ourselves in such a situation. But I have lived and worked in

such places and I know what a visit meant to me and I also have heard and seen enough expressions of appreciation from brethren with whom I have visited to know what it means to them. That is why I visit with my brethren as much as I can and I likewise encourage other brethren to do the same.

We often have the habit of leaving brethren behind and as far as we are concerned that is the end of our association in the work of the Lord. But I can't help but question our love and concern for these brethren when we do this kind of thing. On the other hand, just think what it does to them. Perhaps we are the only ones in the church that they have ever known. They have come to have confidence in us, to love us, and to appreciate what we have done for them. But all of a sudden for that to be completely taken from them, and with no prospects for them to ever see us again, then that can be a tremendous blow. Even if we can't continue with them on a permanent basis, just an occasional visit can make all the difference.

Besides the help that such a visit gives the local members, it gives us the opportunity to see those who have drifted away from the truth. Because we have known them in the past, then it may be possible to reach them at this time. Then to renew old acquaintances can be a means of bringing some to the truth. And on and on we could go with other values that can and will come out of such visits. Did not Paul return again and again to see his brethren in different parts of Asia and Europe? There must have been some good reasons for this, and there was. If it was profitable then, surely it would be profitable now.

Let me urge you not to forget those you have left behind.

Visit with them, encourage them, and help them. If you can't, at least write them and pray for them. But if at all possible, then pay them a personal visit and spend some time with them. They are counting on you. You may be able to have an influence on them for good when no one else can. I for one have tried to practice this and I will continue to do so. I personally feel that it is some of the best work that I have been able to do.

New Delhi, India  
Feb. 29, 1972

## DEVALUATION AND HIGH PRICES

It is not uncommon for countries to devalue their currencies. This happens around the world. When it happens we as Americans living in foreign lands profit from it. But as for the U.S. Dollar, being the leading currency of the world, we never dreamed that the day would come when it too would be devaluated. Surely it would always remain strong and we would never be disappointed in it. Even with rumors of a money crisis, we still felt that somehow, someway that the greenback would weather the storm and continue in its exalted position in nations all over the earth. With the very suggestion of devaluation, our government denied vigorously that it would ever be done.

Imagine then our shock and surprise when it was finally announced that the dollar would be devaluated. This took away a lot of our confidence in our own money and in what seemed to be unshakeable. It taught us to have less faith in the things of this world and to put more trust in the Lord. It helps us to see more clearly the world that we have to deal with and that our work must not be dependent on the things that are so changeable.

For those in the States, and those who may not be directly involved with other countries, one may not be made very conscious of the devaluation of the dollar and its consequences. But to those of us who are dealing with foreign nations then we are very much aware of its significance. It costs us more personally to live, and it costs the church more

to do its work.

Here in India we get around four per cent less on the dollar than what we got in the past. In other countries this percentage may be higher or lower, depending on the value of their own currency and other factors. You can be sure that this hurts, but it is certainly not unbearable. Actually, the thing that hurts us more here in India than even the devaluation of the dollar is the soaring of local prices. Everything is up. And when something here goes up it is not by two to five per cent but usually from twenty five to fifty per cent or more. Again this hurts, and especially it is a real blow to the Lord's work at a time when we need to be doing more, not less.

Isn't it sad that we have done as little as we have in the past when it cost us less? We thought mission work was expensive back before the devaluation of the dollar and the tremendous rise in prices. But my brethren, now we must pay more to do what we have been doing. Not only so, but can we be sure now that the future will not bring more of the same shocks and surprises in the money world? For sure, we cannot afford to wait and see and then realize again that we waited too long to act. Rather, we must act now and do what we can with what we have to take the gospel to others. Perhaps when we are concerned more with the souls of men the money side of it won't matter much anyway.

Kathmandu, Nepal  
March 11, 1972

## IT IS NOT ALWAYS EASY

The Great Commission necessitates that we go into all parts of the world to preach the gospel. But have you ever thought about what this implies? It means that we must not only go to the well known and desirable places but also to the out of the way and undesirable parts of the world. This would include all of the little islands, the jungle places, the desert areas, the mountainous terrains, the backward, isolated, and hard fields of the world.

There are all kinds of people in this world. There are the good, bad, educated, illiterate, rich, poor, friend, enemy, religious, and the unbelieving. These involve many languages, foods, kinds of dress, standards of morality, and customs, traditions, and cultures. Some of these are appealing and others are frowned on. But Jesus said that we should take the gospel to every creature of every nation of all the world.

When most brethren begin to think about a place to go to preach God's word, they often give a lot of thought to the physical things that would make it inviting. They think about its location, the weather, the language, the religious background of the people, the conveniences that would be available to them, and so on. On the other hand, how many consider the people themselves, their needs, and what can be done to get the truth of God to them?

These are the brethren who are often concerned about schools, hospitals, the availability of medicines, and whether



they can have a life like they always had at home. Of course these things would be nice but it may not always be possible to have them. Then will it be possible to get a visa, a sponsor, support, and all of the other things that will be required to go? If every thing is to their liking, and things develop so they can go, then they do so. Otherwise, they simply shift their interest to another desirable area or drop it altogether.

Personally, there are many places in the world where I would not like to live. For instance, I would not want to live in Calcutta, India, and hundreds and thousands of other places where it would be a miserable existence. As far as that is concerned, it is not even desirable to live in the best of places, under the most inviting conditions, in comparison to that of remaining at home, and I guess that is why most of our brethren choose to remain where they are. But the Lord did not command us to go to these different places in the world because of their material advantages, because we would enjoy living there, or because it would be easier to work there than in some other place. Rather, he simply asked us to go into all the world, to every nation, and to every creature for the purpose of preaching the gospel. It is a job that must be done whether we like it or we don't like it.

If we are fortunate enough to be able to go to a place where we can enjoy the physical setting and conveniences, then that is great. But we must not concentrate on those places to the exclusion of those which are not as attractive. We must remember that they need the gospel too. It is not always easy to go to such places, and they present many hardships, problems, and difficulties, but nevertheless we must go to them. When we realize who we are, what we have,

what the Lord has asked us to do, the need of the world, and what it can mean to lost and dying man, then perhaps we will forget about the material and physical side of it, and thereby make ourselves available to the Lord and his cause and volunteer to go wherever we are needed. This would be the spirit of a real missionary, of a real Christian.

Kathmandu, Nepal  
March 15, 1972

## WHAT ARE WE DOING TO SPREAD THE GOSPEL?

While in Kathmandu, Nepal, Bro. Sunny David and I visited with the manager of a "Christian" Book Shop. We purchased 200 New Testaments from him and made arrangements to purchase others in the future. We learned that he was a preacher of the Church of South India but had come to Nepal to serve as a missionary in whatever capacity he could. We invited him to our meetings and he came on two different occasions. Later we visited with him for the purpose of further study.

During our last visit with him I happened to notice a stack of books near his bed. In going through them I came across one by the name of "Martyrs" and that it was published in 1900. Examining it a little closer, I found that it dealt with the martyrs of the China Inland Mission. On enquiring about it, he told me that he had borrowed it from a friend. I then asked if I could take it with me so that I might read some of the accounts given in it, and he agreed for me to do so.

On going through this book I found written memorials and stories of over one hundred martyred missionaries and family members of this mission. It also gave a list of more than a hundred others who were martyred of other mission organizations. All of the people of all groups lost their lives during the Boxer Rebellion in China in 1900.

As I read some of these stories, and all they went

through, and of the attitude of the survivors, I couldn't help but think that they had all of this zeal, love, and dedication, and that they were willing to give their lives for that which they believed in, and yet it was all for error. How sad! But then I thought that we have the truth, and the joy of sharing it with others, but what are we doing to spread the gospel of Christ? Very little, I am afraid. And then the little that we do, and the few conveniences we have to give up, we think in terms of all of the sacrifices that we are having to make. My brethren, we do not yet know what it means to suffer for Christ.

The denominational people of the past have done much to spread their teaching. They have suffered greatly to do it but their work stands all over the world as a memorial to their efforts. Not only so, but they are still very much at work. They are everywhere. They refuse to be stopped. They are in places where we have never yet dreamed of going. They are working in many ways through many different channels. Wherever we go they are already there to challenge us.

We cannot change the past but we can have something to say about the present, and greater than that, we can make the difference in the future. We can, that is, if we will. What are we doing to spread the gospel of Christ? What are we going to do in the weeks, months, and years to come? But to do the job that needs to be done in the future, we cannot wait until then, but we must begin right now. We have the gospel. We have the truth. Don't we realize this? Everyone of us can and must do what we can to get the gospel to a lost world. We can change the world for better if we will. It will be too sad for us and mankind if we don't.

New Delhi, India  
March 29, 1972

## THE FIELD IS WIDE OPEN

We have our own idea about how mission work should be done and that is the way we do it all over the world. For the most part that means that a family goes to a chosen country for two to four years and with freedom to evangelize and time to do it they seek to preach the gospel and to plant the cause of Christ. Those countries that limit our time and restrict us in the type of work we do are written off as being closed to the gospel. Those who would seek to adapt themselves to this kind of situation with the thought of trying to reach even these areas with the gospel are often criticized for supposedly wasting their time and the Lord's money. But here is where we make a tragic mistake.

It is wonderful to be able to go into a nation and settle down to do a good work. But just because we may not be able to do this in every case that doesn't mean that we should excuse ourselves and feel that we have no responsibility to them. To the contrary, we should explore every possibility of getting the gospel to such people. It might not be to our liking in every case, but there will be a way to do it if we want to.

There are many ways to get the gospel to the world. If the usual ways are not available, there are many other ways to go. We may not even be able to go as Americans but we may be able to train those of another nation to go. But we should not even rule out the possibility of being able to go ourselves. The field is wide open and continues to wait for us

to do something about it.

For instance here in Asia there are several countries that will not allow a man to enter for the purpose of doing missionary work. But does that mean the door is closed to the gospel? Not at all. Let me illustrate by telling you about several countries and the opportunities to reach them. Nepal allows one to go in for two weeks at a time. Burma now is giving a week whereas it did allow only twenty four hours. Bangla Desh is going to be open to tourists and possibly to missionaries. India gives three to six months. Ceylon gives one month. Then there are any number of other countries throughout Asia, and around the world, that offer equal opportunities for similar visits.

No, a week is not much, or even two weeks, or three months. But isn't that a lot better than nothing at all? Give me a week in a place and I can do a lot of preaching and teaching, and I can leave a lot of literature behind, especially when I know that a week is all I am going to be able to get. In that case I can make special preparation, gather the proper literature to take with me, and possibly have several good contacts to visit on my arrival. I can thus make every minute count for good. Then if I can follow that up with additional visits, and if other brethren can and will cooperate with me in such an effort, it just may be that we will be able to plant the cause of Christ in such a place.

This type of work needs to be done on a wide scale and in a serious way. We need volunteers who will go from one of these places to the next and by doing it on a consistent basis, over a period of time, it is bound to get the results that the Lord would be pleased with. It will not be easy but will require of those who do it to be away a great deal from their

families. It will also require a lot of traveling, a sufficient amount of support, and a great deal of hard work. Furthermore, to be successful it would take men who fully understand their mission and who are dedicated to it, and then it would be necessary to have congregations backing such efforts who know what they are doing and who are determined to see it through.

Brethren, what are we going to do about this? Are we aware of the wonderful opportunities that we have to take the gospel to others? Do we not care what happens to the rest of the world? Will we not lift up our eyes upon the field and see that it is white unto harvest? I pray that we will and that we will arise to the task that is before us. Oh, how I pray that we will.

New Delhi, India  
March 30, 1972

## DON'T BECOME A HIPPIE

Hippies are not new to us. They are to be found all over the free world. Perhaps it is because I live in India but I seem to see more of them here than anywhere else.

Actually, hippism is a form of Hinduism. That is one reason why so many of them come to India. They come here to study religion, to meditate, to obtain drugs, and to explore the mysteries of the east. Like the Hindu sadhus and gurus, they come barefooted, with the local type of dress, which includes beads, ear rings, bracelets, and such like. Then of course they all have long hair and most of the males have beards of one sort or the other.

These young people, both boys and girls, have a cheap, dirty, filthy look about them. They parade the streets and all public places in their make-believe world as though they are acting out a role in some film or play and all the while relishing all of the attention that they are forever getting. The local people of all walks of life look upon them with disgust. They often stare at them as they go by and then smile and shake their heads in unbelief. It is hard for them to understand how these people can lower themselves to this kind of living when they are working hard to better their way of life.

Many of these young people come from wealthy families. To say the least, none of them has been forced into this type of living. Yet, they have chosen supposedly to renounce



society, the normal way of life, material things, etc. And yet, they rely constantly on established society. They offend everyone with their appearance, and their odors, yet they are always flying, riding trains, buses, and you name it. In New Delhi it is difficult to get waited on at the American Express Bank because there are always so many hippies lined up getting travellers checks or sending wires home for more money. Why is it that if they are so down on society that they look to the establishment for so much help in spite of the kind of life they have chosen? Why don't they get off somewhere to themselves and live entirely off the land instead of parading themselves over the world like a pack of wild animals?

Politically, many of these lean toward Communism, if they are not outright Communists. They have the foolish notion that communism is for the people. The other day I had a discussion with a Professor Dr. Chaturvedi who is head of the Political Science Department at J.V. College, which is a branch of Meerut University, about thirty miles from here. In discussing the hippie movement it was his contention that this was an out-growth of western society and therefore a sign of the decline of capitalism. I reminded him that it was to the contrary, but it was a sign of growth and progress to the extent that some had over emphasized material things and rather than to find a way to deal with the problem they had gone to the other extreme. But I also reminded him that in the west the young people could afford to become hippies and could always revert back to the way of life they had left behind, but in the Communist countries the young people did not have the freedom to become hippies. I agreed with him that there was something wrong alright but that the solution did not lie in that of changing from democracy to Communism.

On a rough bus trip through the mountains to Kathmandu, Nepal, two hippies were seated just in front of me. As we passed the poor people on the road, and with many of them carrying heavy burdens on their backs, I couldn't help but wonder what they were thinking about when they looked upon these people. As we passed through the hand terraced mountains, and the many farmers who were out tilling the soil with their bare hands, and with no knowledge of modern tools and ways that would have lightened their load, I wondered again what they were thinking about. Here they were supposedly rejecting the present way of life and trying to revert back and somehow relate to the poor people of the world and to say by their dress and appearance that they wanted to join them. But did they want to join them? What are they doing to help such people?

The hippie represents a lazy element of society. He doesn't work but rather just bums around over the country living off of others. I have had them to stop me on the streets of New Delhi and ask for tea money. He rejects society but expects society to keep him up. As far as I know, the hippie is good for nothing. Rather, he is a sore spot to the world. He is like garbage and refuse. He opposes everything good and right. He is ugly, nasty, immoral, a drug user, and lives more like an animal than a human. The boys want to look like girls and the girls want to look like boys. They are a disgrace to society. They are sick physically and spiritually. They need help, but how can you help those who have chosen such a disgusting and distasteful way of life?

Much of the blame must be placed on parents for allowing their children to get into this predicament. I am telling you my brethren we had better use some discipline at home. We had better give our children some work and responsibility

instead of so much free time to get into trouble. We had better know who our children are keeping company with. We had better know what they are reading and seeing. We had better give them the teaching and guidance that they need so that they will grow up to be the kind of men and women we can be proud to call our own.

Young people, if you don't want to be called hippies then you boys cut your hair, shave, keep yourselves clean, and act like decent human beings. You girls, comb your hair, dress modestly, stay clean, and don't become hippies and don't encourage those who are. It is not smart to be one. Rather, those who become such are ignorant or else they would not be what they are.

How sad it is to think of the thousands and thousands of young people who have literally thrown their lives away. They have destroyed themselves. Many will never be able to survive it. Their physical and mental makeup will have been so warped and influenced by it that they will be worthless to society. Many will die physically because of disease and the use of drugs. Surely the wages of sin is death. Neither should one forget the age old truth that whatsoever a man soweth that he shall also reap. This he cannot escape.

Thank God that the world is still full of fine and wonderful young people. We look to them for a better future. The past generation, as has been true with all other generations, made their mistakes. We are also making ours, and the future generations will make theirs. But that doesn't give us the right to turn our backs upon all that is good, right, and decent. Neither should we reject all of the progress, achievements, and scientific advancements that have been made

because we don't like all that we see in the world. Instead, we simply need to rid ourselves of those things that are bad, replace them with those things that are more desirable, and thus work to build the kind of world that we want to live in. This can't be done over night, but if it is to be done at all it must begin with the individual. Regardless of what may be said at this point, there is one thing for sure, the kind of world we want will never be brought about by becoming a hippie.

New Delhi, India  
March 30, 1972

## **“HOW LONG WILL THE CHURCH REMAIN IN INDIA”**

The question has often been asked: “How long will the church of Christ be in India?” That is easy to answer: “The church of Christ will be here as long as there are people to obey him and to be faithful to him.” It doesn’t matter whether there are any foreigners here or not. It doesn’t matter about a lot of other things. The thing that does matter is whether the local people desire to be what the Lord wants them to be.

The foregoing is not only true here in India but it is true anywhere in the world. The Lord’s church can exist only where there are those who want to obey and serve the Lord. If there are no such people to be found, then of course the church cannot exist here.

The Bible gives the complete pattern for the church. It tells how it began, where it began, when it began, who established it, the head of it, the saviour of it, how to be a member of it, the worship of it, the government of it, etc. Read the book of Acts.

Are you a member of this church? If not, then go to your Bible to learn about it. Don’t worry, the church of Christ is already here, and it is going to remain here. You can also be a member of it.

## INVITE A MISSIONARY!

Most missionaries and would-be missionaries have to approach congregations over the country about the possibility of coming to speak to them about their proposed work, the need of funds, and so on. Not all of these churches appreciate this, and while some outrightly refuse them, others offer diplomatic reasons as to why they cannot receive them at the time. Of course, others give them an open welcome, and herein lies a mystery: How is it possible that some congregations feel the missionary helps their work while others guard themselves against his appearance as though he is their greatest enemy?

Certainly this arrangement of the missionary having to make his own appointments and raise his own support is not an ideal one. But just stop and think for a minute. Who is responsible for it? Does the missionary prefer that it be this way? Not on your life! But if such a system is not his desire then we must turn back for a look at the church. What has the church done to prevent this method from being necessary? As a whole, nothing. There are a few isolated cases where a congregation will seek out its missionary and offer his full support, or the bigger part of it, but the majority wait for the missionary to approach them.

When you realize what the missionary has to go through then it is simply amazing that there are any brethren left who would be willing to go. Definitely, this is why many others do not go—they simply refuse to be subjected to this kind

of treatment. Some brethren look on the missionary as a great man of God, but others refuse to even hear him. How sad that we would treat any gospel preacher in this fashion. I hate to think of what the Lord thinks of such brethren.

What is the solution to this problem? The solution is for the church to take the initiative. Congregations should not wait for the missionaries to contact them but they should be out looking for men who will take the gospel to others. Invite a missionary to come to speak. Have him to speak to you. Have him also to speak on your radio or television programs. Have him to speak to some of the civic groups in town. Encourage your local paper to interview him. Ask him what his needs are and try to help him. In the end his visit will probably do you far more good than you will be able to do for him, regardless of what you are able to do. But don't stop there. Continue to help him and at the same time invite others to come to speak.

We have this thing all turned around and as a result a lot of people are being hurt. Let's turn it back right and put the church back in its proper place. When the church assumes its rightful responsibility in evangelizing the world then the missionary will not be looked upon as an enemy but as a brother who deserves our backing, support, and prayers. We will likewise have more to go because there will be more to send. Let's try it and see if it doesn't work.

Winona, Miss.  
May 17, 1972

## ARE THE HEATHEN HAPPY?

In talking about the need to take the gospel to all the world, sometimes there are those who quickly respond by saying that the heathen are happy as they are and that we should leave them alone. They say that we should not bother their way of life, change their whole outlook on things, and burden them down with many "western" problems. The idea, of course, is that they are ignorant of the gospel and therefore they will not be held accountable as will those who have heard it.

We are kidding ourselves if we think that the unbelieving people of the world are content. They are burdened down with man-made religions, superstitions of all kinds, and traditional ways of living. Many of them are uneducated, poor, and are desperately striving to survive. They are suffering mentally, physically, and spiritually beyond anything that we can imagine. On the surface some of them may appear to be happy but that is because we are completely ignorant of their way of life. If we could live with them for awhile we would discover that their lives are everything but happy.

It is true that there are still worlds of people who live very simple lives. They are not burdened down with the many problems of modern living. They may live on isolated islands, back in the valleys and mountains that are seldom visited by the outside world, and in the undeveloped areas of various countries. They don't worry about cars, elect-



ricity, schools, and many other things that most of us think we must have to survive. They farm, fish, hunt, and live in the wilds of nature. They don't have any particular schedule to follow. They are ignorant of so many things, and in this ignorance some of them may be happy and content. Even there many of them suffer from the lack of medicines, the lack of having proper foods, and as a result of having clashes among themselves. Above all, they just exist. They live and die without having accomplished anything worthwhile. They are either shunned by the rest of the world or are looked upon as misfits in this present world.

The educated people of the world recognize that these backward people need to be civilized, that they need to be given the teaching and training that will enable them to enter the twentieth century. Surely no one in his right mind would say that they should be left in their ignorant state, except perhaps for those who would like to see such tribes left alone so that they might continue to serve as guinea pigs for the civilized world.

Of all people in the world who should realize that ignorance, superstition, and backwardness cannot make a people happy—and above all it cannot save them—it should be those of us who are Christians. But whether these people are happy or unhappy, that is not the point. Rather the point is that the Lord has commanded us to take the gospel into all the world and this includes the heathen as well as the learned people of the world. (Mark 16:15,16). Paul said that Christ had been revealed to him that he might preach among the heathen. (Galatians 1:16). He also said that he was a debtor both to the Greeks and to the Barbarians, both to the wise and unwise. (Romans 1:14). How can we feel any differently?

If the heathen are saved in their ignorance then we would be doing them a disservice to take the gospel to them. In such a case they might refuse to believe and therefore they would be lost. But they are not saved and nowhere does God's word say that they are. To the contrary, the scriptures say that the Lord is going to come again to take vengeance on them that know not God and obey not the gospel. (2 Thesalonians 1:7-9). This means that the Lord will eventually condemn those who do not believe, as well as those who do believe but refuse to obey his teaching. That is why we must take the gospel to them. They may not believe if we take it to them, but as they are, they are already lost. If some believe, at least some will be saved.

The heathen may be happy in the state in which they are living but the Christian cannot be happy as long as he knows that there are people in the world who have not heard the gospel of Christ. It is only the truth which saves and brings genuine happiness. For only those who know God, and have obeyed him, and are living for him, have hope.

New Delhi, India

## A TOKEN WORK

The Lord's work is going on around the world. Many countries are hearing the gospel for the first time. Plans are underway to evangelize those remaining countries where the church does not yet exist.

This sounds wonderful, and it is wonderful. We have made a great deal of progress during the past few years. The church has become more involved in world evangelism during this period of time than it has since the first century.

In spite of this, we are doing only token work around the world. There is just enough being done to say that we are doing something. Numerous countries have no more than one missionary family within their borders. Most congregations are only giving enough to the effort of world evangelism to say that they are giving. The majority of Christians have very little concept of the role that they are to play in this kind of effort.

At the rate we are moving it is very doubtful if we will ever evangelize the world. On the field it looks even more discouraging. Almost all of the preachers are Americans and almost one hundred per cent of the money going into these efforts are American dollars. Take these away and there might not be much left.

What is wrong? Why is it that more are not going forth with the gospel? Why is it that it is so difficult to plant

works that can survive? Are Americans, and the people of a few other countries, the only ones who can grasp the gospel and take it to others? Or could it be that we have gone about it in the wrong way? Are we failing to do the job that we were sent to do?

It may be that we are expecting too much of ourselves too soon. Look at our own country. How long has the gospel been preached there? How long has the church existed in States like Tennessee and Texas? Is the church as strong in the other 48 States? If we therefore have not fully planted the cause of Christ at home in all of these years, with all of the preachers we have, and with all of the resources at our disposal, then how can we hope to go out and plant strong churches throughout the whole world overnight? It is so easy to get our mission work out of focus and become confused.

When we do become discouraged with the progress of our foreign efforts, we should stop and realize that the Lord did not tell us to go and convert everyone or to establish the church throughout the world, but rather to preach the gospel to the whole creation. When we do what the Lord has asked us to do, then there will be results. Perhaps the results will not be forthcoming immediately, but we should realize that the gospel is powerful and that it will do its job in time. Even though our efforts may seem small at this point, with little consequence, what will the results be ten years from now, or twenty-five, fifty, one hundred, or even one thousand years from now if the Lord allows the world to stand? They could bring about the conversion of the majority of people in whole countries, and even influence the whole world. Oh yes, this is altogether possible. If we will but do

our job the gospel will do its work.

What is our great need of the hour then? Not to do less, but to do more. We need more congregations sending and more supporting those who are sent. We need more brethren who will go. It is not enough to select a country or an area of the world that needs the gospel, but we must get on with the job of evangelizing it. It is not enough to think that we have carried out the great commission when we have only a family or two in all of the countries of the world, but we must go on and preach the gospel to every creature of every country of all the world. We can do it, and we must do it.

So far we have only a token work. We have only begun to do the task set before us. There is no time to take out to congratulate ourselves for the accomplishments we have made to date. Let us not deceive ourselves into thinking that we have almost completed our job, but let us work hard to carry the gospel to all of mankind.

New Delhi, India  
Jan. 10, 1973

## DECEIVING OURSELVES

Two of our biggest problems in mission work are those of self deceit and of deceiving our brethren. It is so easy for us to convince ourselves, and others, that we are doing a great job when really we are doing very little. The impression is left that millions are hearing the gospel and that thousands are saved when actually neither is true. Most of our motivation and work are based on this type of thing.

To illustrate the point, let us consider some cases that we are all familiar with:

1. Radio preaching is a great means of reaching the masses of the people. It is being employed for this purpose and we pray that more and more of this work will be done. At the same time there is much deceit connected with this noble effort. The impression is often left that if the gospel can be preached by means of radio in the particular country under consideration that this will mean that the many millions of that country will hear the gospel. This is not true. In the first place, not nearly all of the people will have a radio. Next, many of them will be working at broadcast time. Many others will not be listening to their radio or else will prefer to listen to something else. Then there may be a language problem, and maybe dozens of other things to hinder. Perhaps some of the people will hear the gospel, but not all, by any means.

2. It is wonderful when one, a dozen, or thousand obey

the Lord. In the last few years large numbers have been baptized in various mission fields. This has led some brethren to emphasize baptism to the point of being deceptive. For example, if one thousand have been baptized the impression is left that one thousand will go to heaven. This is used to get additional funds for more baptisms, and brethren often respond by thinking that if one thousand have been baptized and therefore they are saved, and are bound for heaven, then we must give sufficient funds to enable brethren to baptize another thousand. And on and on it goes. Of course if it were that easy, then by all means it should be done. But not all of those were saved, and not very many of them will make it to heaven. To begin with, were they all really converted? Next, how long will they remain faithful? We all know that even under the most ideal circumstances only a few of those converted to the Lord will remain true to him. Why then would we suppose that one hundred per cent of those in the mission field will be true to God? Keep in mind that I am merely showing how easy it is for us to deceive ourselves and our brethren on such matters. We need to preach the gospel to as many people as possible and to convert as many as we can, but it needs to be pointed out that not all of those who obey God are going to remain faithful to him. Sometimes brethren don't keep this in mind and when they join the missionaries in the field they are disappointed in what they find.

3. It is thrilling that we have one or two missionary families in numerous countries around the world. This is not enough by any means but at least it is a beginning. The problem here is that we often conclude that if we have someone working in a given country, that we have evangelized that country and it can be written off the list and we can

proceed to other countries. The country may have from ten to a hundred million or five hundred million people living in it, but still we conclude that if there is a worker there that it has been evangelized. This is not true. To the contrary, only a bare beginning has been made. Perhaps one country could use hundreds or even thousands of workers and even then stand in need of more. How easy it is to be deceived in such matters.

Many other things could be listed on which brethren are often deceived when it comes to mission work, but no doubt this is enough to get the point across. As missionaries we should be very careful not to deceive our brethren and thus to cause harm. All brethren everywhere should try to keep their minds open and see the picture as it really is. We need to know and to understand the truth in these matters if we are to act promptly to do the job that needs to be done. If we deceive ourselves into thinking what we are doing more than we are actually doing this can only do harm in the end.

New Delhi, India  
Jan. 11, 1973



## IT IS BECOMING MORE DIFFICULT TO LEAVE HOME

The longer my family and I do mission work, the more difficult it becomes for us to leave home and return to the field. After these several years, you wouldn't think so, but it is true nevertheless. I personally thought that it would become easier with each departure and now I am surprised to find that it is otherwise.

I am not saying that we don't want to return to the field, because we do. This is where our work is and we love it. We enjoy being with our brethren and meeting the daily challenge to spread the borders of the Lord's kingdom. We wouldn't be happy if we did any less. This is home, too, and when we are away from it we miss it and long to return to it.

At the same time it becomes more difficult to leave our home in the States with the passing of years because both we and our folks are becoming older. Each time we leave we never know if we'll see each other again. It is true that we are to put the Lord first, and we try to do that, but this still does not mean that our feelings for one another do not cause aching hearts. Yes, we still love one another and long to be with each other.

Another reason why it is difficult to leave home is because of our children. Apart from being separated from their grandparents, their education also has to be thought

about, and we see the need for providing them with Christian associates, and for preparing them for marriage. We believe that there are certain advantages in bringing them up in another culture, in another part of the world, because of the lack of television, bad morals, drugs, and so on, but the time eventually comes when we must think about their higher education, who they will marry, etc. We are Americans and we feel that they need to be educated in part in their own culture, and that they need to marry fellow Americans as well as fellow-Christians.

It is difficult for the majority of us to appreciate and understand some of the trials and feelings that a missionary and his family must go through to do the Lord's work in a foreign country. I know that my family and I are beginning to experience some of the aforementioned ones at this time. This doesn't mean that we will quit, or that others should not plan to go, but it does mean that all of us need the prayers of brethren everywhere that we will be strong enough to continue and that we will be able to give our families the kind of guidance and encouragement that they will need during such times as these.

New Delhi, India  
Jan. 15, 1973

## ARE DOORS CLOSING TO MISSIONARIES?

Every where I go I hear brethren expressing the fear that the doors to the countries of their area are closing to missionaries and to the work of preaching the gospel. I know that we all hate to see the door close to any country but our fears may be premature in many cases. For instance, the report has been going for years that India would soon be dismissing all of its missionaries, but to date this has not happened. Even if the doors to various countries are closed to Americans, they may still be open to those of other nationalities. So when we say that certain doors are closing, we are really thinking only about Americans being unable to go in.

Why should we be so concerned about these matters anyway? If the door is closed to us in one way then we must try to enter another way. If we are unable to go in personally, we may be able to go in by radio, by literature, or in some other way. If we can't go as Americans then perhaps we can train brethren from another country to go. With the help of the Lord we can go in one way or the other.

While we are so afraid that doors may be closing, what are we doing about the doors that are open? It seems that some brethren have a greater interest in countries where they cannot go, but when it becomes possible for them to enter they are no longer interested. There are plenty of doors that are open to those who really want to go.

Actually, all countries of the world are open to the gos-

pel. We should quit thinking in the negative and begin to think in the positive. Some countries may not permit certain methods, and other countries may not allow American missionaries to enter, but all countries of the world can be reached in some way with the gospel. We should remember that and work hard to use different methods to evangelize the world.

Sometimes we think that certain countries are closed to the gospel when in reality they have been open all the time. We may think they are closed because of our own ignorance, based on what we have merely heard, or simply because we have not put forth any effort to go there. This has been proven again and again.

We are commanded to take the gospel into all the world. We are to take it to those who welcome it and to those who refuse us entrance. The Lord would not ask us to do the impossible. He has said that he will go with us and help us. If we will do our part, he will do his. With the Lord we can do all things.

“I know thy works: behold, *I* have set before thee an open door, and *no man* can shut it: *for* thou hast a little strength, and has kept my word, and hast not denied my name.” (Revelation 3:8).

New Delhi, India  
Jan. 17, 1973

## THE IMPORTANCE OF A MEETING HOUSE

It is possible for the Lord's people to meet for study and worship in a variety of places. These may include a home, a hall, a school building, a tent, or a church building. Although the church building itself has been over-emphasized, and abused, the fact still remains that the most ideal place for Christians to meet is in a building that has been set aside specifically for that purpose. For sure, so much emphasis has been placed on meeting houses that it is difficult to get a lot of people to attend unless there is one. We are running into that problem here in New Delhi, India.

Since the beginning of the church in New Delhi in 1968 we have been hindered for a lack of a proper place in which to meet. Until the first of this year we have met for the most part in the small quarters of one of the members. At two different times we met briefly in halls in the central part of the city, but we were hampered there by being so far away from the few who were members, and it was very difficult for them to come. It was difficult also to get the public in general to attend, mainly because of transportation problems.

From the beginning we have recognized that our meeting place was everything but ideal, but the question was how to better it. There are not too many halls available, and they are either in the wrong location to be ideally suited for us, too expensive, or not available for one reason or another. School houses, community buildings, etc., are usually not available because of religious reasons. Then to rent a building suitable to the needs would be much too costly for the local

brethren to handle all by themselves. So what do you do in a case like this?

On returning to New Delhi the first of this year we decided that we would try to at least temporarily remedy the situation. We therefore rented a place large enough for a home for us and also for the church to meet in. As a result we have grown in attendance week after week. This past Sunday 46 were present and we are expecting our number to grow more and more in the future. Also, a few days ago we completed the best meeting we have ever had in the history of the church. Everyone is encouraged and more excited about the prospects of the work than ever before.

Apart from the work we have been doing, the new contacts we have been making, etc., a lot of our growth I think goes back to the fact that we have larger quarters in which to meet. I don't know what we'll be able to do in the future about providing an adequate meeting place for the church, but I think if it is to make very much progress, the size, location, and facilities of the place of worship will have to be considered.

New Delhi, India  
Feb. 10, 1973

## **SOME PEOPLE WHO ARE NEEDED IN THE MISSION FIELD TODAY**

Through the years our mission program has been carried on primarily by those who volunteered to go. Most of these have been married people with families. Only a few single men and women have gone and most of them have worked with older people in the field. There is nothing wrong with this but we are living in a time when there are many complex problems in dealing with foreign countries and the solution in many cases may lie in having a variety of people to call on to handle these situations.

If we are to carry the gospel into all the world then we must learn to adapt ourselves to the needs of different countries. Some of the more stable nations, where there are no visa problems, may be better suited for families. The workers will be able to settle down for three or four years without having to think about moving. They can put their children in the local schools and can fully immerse themselves in the task that they have come to do.

Countries that present visa difficulties may be more ideal for couples, young and old, who can easily shift from one country to the next as the need arises. In this way the work may be carried on in two or three nations on a sustained basis at the least expense. For example, these countries may grant visas for two to three to six months at a time. By setting up the work with this in mind then it may go on without too much interruption.

There are other countries that allow one to enter for only a few days, or weeks at the most. Rather than to write these off as being places where we cannot preach the gospel, this would be a perfect challenge for mature men who are not married. Without the responsibilities of a wife and family, they can move in and out of these places at will and at a minimum expense. They can take in tracts, make contacts, preach, and do any number of other things that would help to plant the cause of Christ in such spots.

Single women, young and old, are likewise needed around the world to serve as secretaries, to help with Bible course work, to teach children and women, and to do the many other things that only they can do. There are worlds of them just waiting to be encouraged to do this work. Here is an untapped power that we certainly need to be taking advantage of at this time.

In addition to these, we need preachers and teachers who are willing to go from one country to the next to conduct meetings and training schools. We need men who are constantly exploring every possibility to broadcast the gospel. We need workers who are using every type of literature to reach the masses of the people.

Some of each of these types of workers are needed urgently right now. If we reserve the task of world evangelism for the traditional laborers, we may well fail to have the vision necessary to do the job. We need to realize that there is room for all, and all must be used if the work is to be done.

New Delhi, India  
Feb. 19, 1973



## **“MISSIONARIES ARE VERY SPECIAL PEOPLE”**

A few days ago I received a letter from a lady who expressed a great deal of interest in mission work. One of the things that she said that impressed me so much was that missionaries are very special people. I don't think she was trying to honor me as a person because we have never met. Neither am I impressed by these words solely because I am a missionary. Rather, it is the attitude here that is important. It is not the man that counts all that much but it is what he represents that is so special. The missionary, the preacher, the teacher is involved in taking the gospel to others. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Romans 10:15).

If all members of the church everywhere felt that teachers, preachers, and missionaries of the gospel were very special people then I have an idea that this would result in more and more of our young people wanting to enter the Lord's work. This is the way it ought to be, and this is the way it will be when we put the proper emphasis on this all important work.

It is sad, but true nevertheless, that the majority of Christians feel contrary to this, as is evidenced by the fact that fewer and fewer of our young people have a desire to preach the gospel or to be preacher's wives. Parents have encouraged them rather to prepare themselves to be doctors, lawyers, engineers, teachers, and for other professions and

careers that will assure them of a good living and position. There is nothing wrong necessarily with these professions but it is the motive behind them that may make the difference. Many of our preachers have shown by their actions where their hearts are – by either quitting to seek a more lucrative job or seeking a pulpit that pays more and raises one's status in the brotherhood. With all of this going on, it is no wonder that we are having fewer to enter the ministry. Even those who do decide to preach should ask themselves if they really want to preach God's word or if they are only pursuing a profession.

When I was growing up I thought that being a preacher was the greatest thing in all of this world that one could do. I looked up to the preachers of my acquaintance. I appreciated them, respected them, and loved them. I wanted to be one too. I was taught then that if I could do anything else with a good conscience, I should do that, but if I couldn't then I should preach the gospel. That I have tried to do.

I believe with all of my heart that we should restore the scriptural emphasis to the preaching of the gospel that it deserves. We should appreciate those who are giving their lives to this work and count them to be vital to our time. We should encourage our young people to enter into this type of work. When we have the appreciation and respect that we should have for this calling then we will see some changes for the better. Not only will more men decide to preach, but more will be going into all the world with the gospel. What greater thing can one do than this?

New Delhi, India  
Feb. 20, 1973

## CAN WE TRUST OUR MISSIONARIES?

The criticism has been made that our missionaries are not trustworthy. By this it is meant that they are prone to be over-zealous, to exaggerate, and to leave false impressions. Especially, has it been pointed out that when replacements go to the field or when elders visit their workers they are often disappointed to find that the work does not measure up to their reports. It is therefore concluded that missionaries in general cannot be trusted. I think, however, that this is a false charge.

Being a missionary myself, it might be expected that I would take up for the missionary, but I certainly would hope that I would be opposed to the missionary or anyone else who might be in the wrong. It is not that I am trying to cover up for anybody but I would like to present the other side of the picture and then let the reader be the judge.

First, realize that the missionary is naturally excited about his work. He has gone to do a job and as he looks around him he sees many opportunities to preach the gospel of Christ. He also sees great potentials for the future of the work. He is full of zeal, enthusiasm, and spirit. As a result, this is what he writes about. But when the reports are read by those in a different part of the world, in a different situation, under a different economy, they may take on an entirely different meaning.

Second, one needs to understand that the response and

growth in a foreign field may be entirely different to that which is taking place at home. For example, when you hear that hundreds are obeying the gospel then you may take this to mean that all of these people are going to remain faithful to the Lord. Or when you read that a congregation has from 50 to 100 in attendance then you may assume that these brethren are about ready to become self-supporting. Should you visit these places, though, you might find that many of the converts have drifted away and that such a congregation is miserably poor. In areas of the world where the masses of the people are illiterate, and the economy is almost non-existent, such situations are repeated over and over again. But to fail to understand the background of these people is but to reach false conclusions. The missionary is giving a true picture of his work, but his readers imagine something else. This is how misunderstandings come about.

Third, when brethren visit the missionary in the field they usually don't stay long enough to get a true picture of the work. With their background, and with their ignorance of the area they are visiting, it is very hard for them to understand what is happening. When a replacement enters the field he is usually more critical in the beginning than he is with the passing of time. While he may think at first that the former missionary was very deceitful about his work, as time goes by, and as he learns more, he is able to see things in an entirely different perspective and he may find himself in the same shoes as the man before him. Most criticisms are based on ignorance instead of knowledge.

Fourth, most prospective missionaries are always wanting those in the field to send them advice on the kind of preparations to make, what to bring, and so on. Then if

everything doesn't work out perfectly for them they blame the ones who gave them the advice. In many cases the criticisms may not be justified. Rather, the advice may have been misinterpreted or else the situations and conditions in the country may have changed from the time the advice was given to the time of entry.

So, in conclusion, I would say that the allegation that the missionary cannot be trusted is based on the lack of communication, the lack of knowledge of the backgrounds and conditions of those involved, and the misinterpretation of all of these things. I think that no missionary would want intentionally or unintentionally to paint the wrong picture. Instead, I believe that he is a person that can be trusted. I believe that he wants one and all to know the facts of his work. After all, he is a Christian, serving the Lord, and he wants to see the cause of Christ go forward.

New Delhi, India  
Feb. 20, 1973

## THE CHURCH OF CHRIST IN PAKISTAN

The country of Pakistan consists today of some sixty five million people. Before Bangladesh was created out of the eastern wing of the country the total population stood at approximately one hundred and thirty five million. Back in the early 1960's the population was counted at around one hundred million, so the increase is staggering.

The Pakistan of today is the West Pakistan of yesterday. Its capital is Islamabad in the northern part of the country. Other major cities include Karachi, Lahore, Rawalpindi, Hyderabad, and Peshawar. Karachi is the port city of the country, and likewise the largest, with around three million people.

Pakistan is an arid country. It is predominately agricultural but must depend heavily on irrigation to succeed. Gradually it is becoming more industrial. The national language is Urdu but regional languages like Sindhi, Punjabi, and Pushto are also spoken. English is popular among the educated people, especially in the larger cities. Ninety eight percent of the people espouse the religion of Islam but there is freedom of religion and Catholic and Protestant churches are represented, as well as other religious faiths.

In 1961 the Gordon Hogans were on their way to New Delhi, India where they hoped they would be able to work for the Lord. On reaching Lahore, Pakistan by car they received information that their visas had not been granted,

and so with that news they decided that they would stop right there and begin their work in that city of a million and a half people. They were able to get visas for four years, and with this they continued for the next several years in establishing the church in Pakistan.

The J. C. Choates began in 1957 making plans to go to India. They continued to plan to this end until mid 1960 at which time they left local work in the States and began actively to make preparation to go. Getting visas proved to be very difficult. When they finally saw that this would not be possible, they decided that they would go to Karachi, Pakistan to begin the work there. They got their visas and in March of 1962 arrived in Lahore, Pakistan where they remained with the Hogans until June of that year. They then went to Karachi, settled down, and proceeded to establish the church.

During the years to follow, the Choates and Hogans worked closely together even though they were separated by 800 miles. They exchanged meetings, cooperated with each other in printing tracts and publishing a monthly magazine (The Voice of Truth), and worked together in Bible Correspondence work.

Eventually the church in Lahore acquired property at 10 Siddiqui Street and the church continues to meet there to this day. The Hogans worked in Pakistan until 1968 when they moved to Singapore. During the years, others who have worked there briefly include the Don Pettys, the Wayne Newcombs, the Charles Jones, and the Parker Frenches. Presently there are no foreign missionaries in Lahore. The last two families left with the 1971 war between Pakistan and India. The local members of the church are carrying on the

work to date.

In Karachi the Choates established five congregations of the church in and around the city. After the Jim Waldrons arrived in 1967, the Choates left to begin the work in Colombo, Ceylon. The Wayne Newcombs joined the Waldrons for awhile but eventually went to Lahore after the Hogans left. Later, the Allen Jacobs moved to Karachi, after they had been asked to leave Bangalore, India, as there were no workers in Karachi at the time. They stayed until 1971 and then moved to Rawalpindi to begin the work there. With the Pakistan and India War they returned to their home in Canada.

The Jim Waldrons attempted to return to Karachi in 1971 but the Government of Pakistan refused to give them visas. The work in Karachi therefore has been dependent on the local members since the departure of the Allen Jacobs.

Over the years a few Americans have come to Pakistan as construction workers, representatives of business firms, or stationed there with the services. As a result, the church was begun temporarily in Peshawar and Mangla. With the departure of Americans, though, these congregations ceased to exist.

As of now, and for the past year or so, there are no American missionaries working in Pakistan. This is not because it is not possible for them to be there but simply because no one has chosen to go. Pakistan still very much needs our help. Who will send, and who will go?



## THE CHURCH OF CHRIST IN IRAN

Iran is a country of 25,000,000 people. The city of Teheran is its capital with a population of 3,000,000. Other major cities include Tabriz, Isfahan and Shiraz. Iran is a very dry and arid country, with the majority of the people making their living through agriculture. Because of its vast oil production, the economic conditions of the country are gradually changing for the better. The national language is Farsi.

The vast majority of the people of the country are Muslim. There are some who believe in Christianity but the percentage is very low.

During the past few years several thousand Americans have been stationed in Iran with the Services. Also numerous Americans live there while working with oil and gas companies, etc. Of these, a small number have been Christians, and from time to time some of them have met in various homes for worship. No American missionaries had been there until the summer of 1971.

J. C. Choate became interested in Iran back in the fall of 1967. While living in Karachi, Pakistan, an Iranian came to his door inquiring about the church. Through the conversation that followed, he was told that there are many people living in northern Iran who were Christians only. This impressed him and he made a trip to that country to see if he could locate them. He was not successful, but this trip did

result in an effort to begin the church in Teheran.

While in Teheran, Choate was unable to locate anyone who was meeting to worship the Lord after the New Testament pattern. In contacting some denominational people he was told that it is possible for missionaries to work there. He also met and studied with some of the local people.

On returning to Karachi, Choate began a campaign to arouse an interest in brethren back home to begin the church in Teheran. He tried to impress on the minds of those Christians who might be going to Teheran their need for beginning worship in their own home; or if there was more than one family, that they should band together for worship. Eventually, the Steve Allmonds and other brethren wrote to say that they would be going to Teheran and that they would do all they could to begin the work. Next, Choate tried to encourage someone to go there to work with these brethren. He went more than one time himself to visit with them, to help them, to encourage them, to get literature printed, etc. Finally Sis. Ola Chappal saw an article in one of the papers and decided that she would go and do what she could do. She took early retirement, bought her ticket at her own expense, and went. She got a visa and spent the next year and a half there. Needless to say, she did a lot of good. Right after Sis. Chappal went, Bro. Henry Pipkin and family accepted the challenge to go, and they have been there now for more than a year and a half.

As of this date there are more than 40 Americans worshipping regularly in Teheran. They have their own place to meet, their different worship services, their own preacher,

and everything. Bro. Pipkin is not only working with them as their preacher but he is also studying the local language in preparation to eventually work among the local people. Although it is wonderful that an American congregation is there, all know that eventually the Americans will go home. So the important thing is to preach the gospel to the local people in order to plant the cause of Christ among them. 25,000,000 Iranians are already at home and they need the gospel of Christ.

The Don Petty family of Sherman, Texas is planning to go to Teheran in another year or so. Beyond that, only the Lord knows what the future holds for his work in that country.

## THE CHURCH OF CHRIST IN CEYLON

The country of Ceylon, or Sri Lanka as it is now called, is a little island situated just south of the southern tip of India. It has a population of 12,000,000 people and Sinhalese is its national language. It is a Buddhist country but other religions such as Hinduism, Islam, and Christianity are also represented. Catholicism and Protestantism are quite common.

A few years back the country practically went Communist. A new Prime Minister was installed, though, and it gradually began to return to normal. However, in 1970 the party that had led the country down the road to Communism was returned to power and there has been trouble ever since. In April of 1971 there was a bloody uprising among some of the youth of the country in an effort to speed up the process of turning the country into a communist regime. It was put down with much killing and destruction and the effects are still being felt to this day.

The economy of the country has been primarily dependent on the production of tea and foreign aid. With the politics being what they are, Ceylon has been suffering more and more with the passing of time and it is near bankruptcy. General unrest persists throughout the entire island.

It appeared for a long time that it would not be possible for anyone to go to Ceylon to begin the Lord's work. J. C. Choate made a trip to Colombo in the fall of 1966 to contact

some Bible Correspondence students there and while there he preached to a group of people who gathered in the home of one of the students. Later Gordon Hogan and John Wheeler visited there to see what could be done. The real turning point came in 1967 when the Randal Harley family of Nashville, Tennessee was sent to Colombo to work with the National Council of the Deaf and Blind.

Enroute to Colombo, Randal Harley wrote J. C. Choate, who had just returned to Karachi, Pakistan, if he knew of someone who could come to Ceylon to help begin the work there. He explained that he and his family would be there for one year and that they would be interested in working with a missionary during this time. As it turned out, the Choates were at that time planning to go to New Delhi, India on tourist visas to begin the work and to try to find a way to stay on longer. They had not the slightest notion of going to Ceylon, although they were naturally interested in seeing the work begun there as in all other countries in this part of Asia.

A correspondence began between the Harleys and the Choates. As it developed, the Choates finally decided that since they had been so long about going to India that they might postpone it a little longer and go by the way of Ceylon, take advantage of the Harleys' presence to begin the work, and perhaps get another family to come to carry on that work, and then proceed to New Delhi. They also knew that the John Wheelers had expressed an interest in Ceylon and so they began to correspond with them about the possibility of their coming just as soon as they could make the necessary preparations. The Wheelers responded by saying that they would be happy for the Choates to proceed with the plan suggested and they would try to come by June of 1968.

Ceylon was another country in which it was difficult to get visas, but the Choates were granted visas for three months while in Karachi with the assurance that they could get three more months after that. So in December of 1967 the Choates proceeded to Colombo. They arrived, not knowing a soul, not even the Harleys except by correspondence. But the Harleys proved to be more than a source of encouragement for the beginning of the work.

Services were first conducted in the Harley home. After the Choates found a place to live the meetings were shifted to their house. Bible Correspondence ads had already been run in the local paper and a number of contacts had been made. These were invited to the meeting place. Bible Correspondence Courses and tracts began to be printed. And people began to come. Soon there were souls ready to obey the Lord and thus the church was begun in Ceylon.

With the passing of time, filmstrip meetings were conducted. Bible Schools were also arranged and held. Visiting missionaries preached in meetings. Teaching ads appeared in local papers. A monthly magazine was begun. Meetings were also conducted in Jaffna and Kandy, two other major cities of the country.

The Wheelers arrived in June as planned and the Choates stayed on until October of 1968. The Wheelers continued their work until the fall of 1969 and then returned to the States. In February of 1970 the Frank Pierces arrived in Colombo and worked for a little more than one year. In September of 1971 the F. T. Pattons began a period of work there.

During these years the Choates have been back several

times to help with meetings and with the work in general. While Jim Waldron was working in Karachi he arranged with Radio Ceylon for a broadcast to be aired in Urdu on its Foreign Service sector. Later John Wheeler arranged for an English program. Both programs were under the direction of World Radio and both programs were allowed to have hymns, Bible readings, and to offer Bible Correspondence Courses, along with free Bibles, but no preaching was permitted. Eventually the Urdu program was dropped, but not only has the English program continued but during this past year the Government of Ceylon has now begun to allow Bible preaching on this program. Recently a Tamil language program has been added for the benefit of the people of South India.

Ceylon is ready for the gospel. However, because of the country's politics and its visa problems, it has some difficult times ahead. It is believed, though, that with the work already done there, with the local Christians that are on hand, and with the help of the Lord, the work of the church in Ceylon will go forward.

## THE CHURCH OF CHRIST IN NEPAL

Nepal is an unusual country. It has been opened to the outside world for only a few years. In spite of this, some wonderful things have happened there during the past two or three years.

This little country of 12,000,000 is located to the northeast of India. It is noted chiefly for Mount Everest and the chain of Himalayan mountains that serve as its northern border with Tibet. Kathmandu is its capital and Nepali its language. Almost all of the people are Hindus.

During the past few years the American Aid Program has been heavily involved in Nepal. About four years ago the Don Pfalser family was sent there to work with this program in the field of agriculture. The Pfalsers being Christians, they immediately began to try to locate some group to worship with. At first they could find only a Community Church composed of foreigners who were working there like themselves. They knew they couldn't worship there so they began to look among the local people to see if they could find one or more with whom they might study and worship. They found two or three little groups but were finally directed to a man by the name of Prem Pradan. At first this man seemed to want to shy away from them but eventually he met with them.

In time Prem Pradan told his story. He was converted to faith in Christ in Darjeeling, India while he was in the Army.



Later he began to preach the Bible. Because of this his parents disowned him and the government finally put him in prison along with other believers. He said that to this day it is still against the law in Nepal for one to change his religion, and that the punishment for being baptized is a one-year prison sentence, teaching Christ could bring a sentence in prison for three years, and teaching and baptizing others could result in imprisonment for six years.

Prem Pradan was eventually released and continued to preach and teach the Bible. Refusing denominationalism, to fellowship foreigners of different beliefs, he continued to try to be just a Christian and a member of the Lord's church. As a result of this work he said that more than 500 had been baptized throughout Nepal and that 15 congregations had been established. In Kathmandu itself he operated a Christian School and was in the process of building a meeting house for the church to worship in. He claimed that he had gotten the money to build this building from selling some property that he had inherited.

The J. C. Choates heard about the Pfalsers being in Kathmandu and, with a desire to encourage them and to learn more about these local Christians, they went over for a visit in the winter of 1971. At that time they met with Prem Pradan and others on several occasions. They studied with these people and worshipped with them. It sounded and looked wonderful to them. The Choates returned several more times, taking in loads of Bibles, tracts, and other teaching materials each time they went.

By the winter of 1972 the Pfalsers had discovered that Prem Pradan had weakened and had become involved with some religious leaders from America for the purpose of re-

ceiving funds for his work. Several members of the church associated with him approached him and asked that he repent. He refused to do so and they pulled away from him. Bro. Don Pfalsler and his family then began to try to help and encourage this group to worship the Lord after the New Testament order.

In the winter of 1972 J. C. Choate made another trip to Kathmandu, along with Sunny David of New Delhi, for the purpose of taking a load of Bibles. There they joined the Pfalsers and the local Christians in a series of meetings. Ray McMillian participated and so did the Lloyd Smiths who visited briefly at that time.

In the Spring of 1972 the Don Pfalsers returned to the States. A small group of local Christians remain in Kathmandu up to this time. Two of their members have been studying with the Bible School in Shillong, India and hopefully will return eventually to help with the work.

These brethren need the prayers of Christians everywhere. It is regretted that Prem Pradan fell away, along with most of the work, but out of this has emerged a handful of faithful Christians. This is far more than was there just a short time ago. Also, the work of the church is being carried on without any foreign missionaries there to direct or aid.

## CHANGING LANGUAGE

It is not uncommon now to hear Christians talk about "my church" and "your church", "what the church of Christ teaches", and "going to church." At one time you would have heard a chorus of objections to such language, but now little attention is given to it. A few short years ago, members of the church using such terminology would have been classed as very ignorant or too denominational, but now it seems to be the accepted thing.

Why is it that such language is being used more and more? Is it not a sign that we are gradually drifting away from the truths of the Bible? Aren't we losing the meaning of the real significance of the church? How can we help but be denominational when we talk about what the church of Christ believes or teaches?

All of this is telling us something. It is saying that we either haven't been taught very well or that we haven't learned what we have been taught. It is also letting us know that it is urgent that we get back to the Bible for the truth on these matters. Peter said, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." (1 Peter 4:11).

We have found fault with the denominations through the years for their unscriptural terminology and practices. Now

we are joining them in these expressions. Along with them, we also talk about Christmas, Easter, witnessing for the Lord, etc. If they were wrong about these things in the past, how can they be right now? If we condemned our religious friends in days gone by for using these phrases, should not we ourselves be rebuked today for using them?

There is a right way and it can be properly expressed without implying the wrong thing, and certainly without becoming unscriptural in our speech. Let us remember that our language will definitely classify us in the minds of those who know us and will reveal either our Biblical knowledge or lack of it. Perhaps Titus 2:7,8 would apply here: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

New Delhi, India  
March 10, 1973

## PRESSURES TO PRODUCE

You can't imagine the pressures that are placed upon the missionary to produce results when he is in the field. Usually the results that are expected by brethren are in the form of baptisms. As long as he is baptizing people, especially if he is keeping pace with the others in his area, then he is in good shape with his brethren at home.

These pressures come from his supporters, from those in the city or country where he is working who may be baptizing more than he is, and from brethren in general. They want to know why he is not doing more, why others are getting more results than he is. He may even begin to wonder himself. He may wonder if he is working hard enough or if he is using the right methods.

Such pressures can cause envy, jealousy, and resentment. They can also cause competition, a race to see who can baptize the most, and finally result in deception in leading brethren to think that a work is more solid than it really is. Brethren who get caught up in this kind of thing are usually more concerned with momentary numbers than they are with planting a work that will stand the test of time.

So many brethren back home don't seem to realize that there are different types of fields. There are also different methods that will produce a variety of results. Just because a man may not be baptizing as many as the next fellow, that doesn't mean that he is not working. Neither does it mean

his work will produce less in the end. Nor does the greater visible response necessarily indicate a solid work being done.

The sad part is that so many measure a work by the number of baptisms that are reported. They do not consider the methods used to bring about the baptisms. They never stop to think about the type of work that is being done, the quality of work that is going on, what the real goals should be, whether the work will survive, etc. If brethren at home would only think about some of these things and have it understood with their missionary what they expect, then I am sure that many of these pressures would be removed and the missionary could go on and do the job that he came to do. But where everything is dependent on the number of baptisms he can report, then this may affect the whole program of work and in the end render the effort a failure.

As for the missionary, he must decide whether he is going to get caught in this trap or if he will stay with his convictions and do the work that he is convinced he should do. Such a work may not bring about so many baptisms, and he may not get as much attention, but if he knows what he is doing, and that he is working hard to do a good job of planting a solid work, then he can live with himself and face the brethren, as well as the Lord, with a clear conscience.

New Delhi, India  
April 12, 1973

## WHY ARE MISSIONARIES TREATED AS THEY ARE?

It should come as no shock to say that missionaries are considered second-rate in the church. Coming from one who is labeled a missionary, this might sound as though it is being said out of a heart of bitterness, but this is not the case. In spite of the fact that members of the church in general do not belittle the missionary in so many words, the attitude is expressed in numerous ways. This writer is only calling the problem to our attention to ask why this must be.

Parents, friends, and members of the church often discourage one from going into the mission field. Those who do decide to go are given little encouragement. In raising support, they are generally treated as enemies. They are questioned, criticized, and rejected. Any number have fallen by the way-side because of such ugliness. Only those who have stood up to all of this have succeeded in becoming missionaries. Even they and their families are often left scared and carry with them many unpleasant memories of their ill treatment. In the field brethren seldom correspond with them. They are usually given less support than those at home. On their eventual return to the States they are faced with the same brethren, the same attitudes, and the same rejection.

On the other hand, brethren who choose to remain at home are the ones who are praised and honored. They are the ones who receive the best salaries. They are the ones who are always called on to conduct meetings, to speak at the lectureships, etc. It is as though the missionary either doesn't know how to preach or brethren are afraid that if he is

invited to speak he will begin to talk to them about his mission program. It is as though they are saying that he is not interested in souls except those in the mission field. Furthermore, although many of these "big preachers" at home would never think about going to the mission field, and especially to take their families there, they will make an occasional foreign trip to the "Holy Land" or to conduct a campaign so they can be referred to as world travelers. In the mission field itself they will praise the missionary but at home they will shun him. Why must this be?

It is not that the missionary should receive praise and honor for his work (and he is surely not looking for such glories), but it is understandable that he would like to have the respect of his brethren. He would like to be treated as a Christian. He has a job to do and he is trying to do it. It is not an easy job but he believes in it and he is trying to further the Lord's cause in this way. He is not saying that he is the only one that is doing anything and that all others are failing to do God's will. Neither is he saying that no one's work is important but his, or that everyone must follow his example, but he is saying that he wants the same respect from his brethren that he tries to give to them.

As Christians we should not look upon each other as being first rate, second rate, and so on. We should love and respect one another. We should encourage and help each other. We should work together to further the cause of Christ at home and abroad. When we reach this stage of maturity in Christ then we will be prepared to make the kind of progress that the Lord's people are capable of making.

New Delhi, India  
April 12, 1973



## **“MOSLEMS ARE EASY TO PREACH TO”**

A friend of mine wrote me about a preacher who had traveled around the world a time or two and in a recent lecture he had said that “Moslems are easy to preach to.” My friend was a little bit amused by this since he had just spent several years in the Muslim world, whereas the other preacher had only passed through. He also thought that I would find this interesting since my family and I had worked in a Moslem country, and even now we are living in India where there are some 60,000,000 or more Moslems.

This particular preacher, along with many others, does not know very much about the Moslem and his religion. To find out about the Moslem you need either to live among them for awhile or talk with someone who has. To read about them, to casually come in contact with some of them, or to travel through some of the Moslem countries might give the visitor an impression far different to the one he would have if he lived among them and worked with them.

Some are under the impresssion that since the Moslems believe in one God, accept Jesus Christ as a prophet, accept supposedly much of the Bible, and follow a book (the Koran) which is somewhat of a rehash of the scriptures, then the Moslem is easy to preach to, to convert, and to work with. This is certainly not the case. While the Moslem people may be nice on the surface, once you get into the area of religion it is a different matter.

The Moslem has his own strange concept of God. He bitterly opposes Christ as anything but a prophet, with Mohammed of course being far greater since he is the last "prophet." The Koran mainly stresses the Old Testament Law with its forbidding of pork, offering of sacrifices, and the addition of some New Testament teachings mixed freely with Mohammed's own rules and doctrines. Generally, the followers of Islam can have four wives, are taught to go to the Mosque to pray five times a day, etc. Most of those who espouse this religion are illiterate, ignorant, fanatical, and fatalists, believing that whatever will be will be. They love to parade their religious practices before others, are very traditional, and make it very difficult for any of their people to leave them to accept another religion. There are many sects in Islam and they viciously oppose each other. They practice an "eye for eye and a tooth for a tooth" type of religion.

It is not easy merely to preach to the Moslem, and for sure it is very hard to convert them to Christ. Those who are converted find it almost impossible to remain faithful to the Lord. I personally know of some who have done so but it has been a great struggle all the way.

I write of these things simply to correct the idea that the Moslem world is easy to preach to. On the other hand, I certainly don't want to leave the impression that it is a hopeless situation. In the first place, very few have taken the time and the interest in the Moslem people to come to live among them and to preach to them. Perhaps if more would come to preach, such as the preacher to whom referred in the beginning, then in time some inroads could be made. But whoever comes must be ready to be patient, to face many

problems, and to be determined to stay with it and to do the job. The Moslem can be taught and can be converted in time. It will not be easy, but it can be done.

New Delhi, India  
April 12, 1973

## EVERYONE WANTS TO GO OUT

I have often wondered if you took a poll of a country like India (or any of the others in this part of the world) to find out how many would like to leave, what percentage that would be. I say this because it seems to me that everyone wants to leave.

I have also often thought that if the governments of these countries would open the doors and make it possible for the people to freely leave, then no doubt there would hardly be enough people left to carry on.

Many have gone out. If you go into Africa you will find country after country with a large population of Indians, Pakistanis, etc. The same is true with England, Hong Kong, Singapore, and other countries around the world. Even America has its share of Asians. I am told that there are more than 400,000 Indians in the States. Of course many of them are there to attend school, but a large percentage will no doubt find a way to gain American citizenship.

It seems that everyone I talk to has some relative or friend who is in the United States or in some other country. Not only is that true, but many of the people that I talk to are looking for a way to go to another place themselves. Since I am an American, most of them are trying to use me as a means to go to the States. You can be sure that this makes it very difficult to work among people who are constantly trying to leave. You can hardly build a local congregation

with people who are not planning to be here for long.

I personally feel very sorry for people who do not love their country and who feel no allegiance to it. They are led to believe that while life is hard at home, it will be easy somewhere else. They are primarily thinking in terms of going some place where they can make more money and can have the material things they have always dreamed about. They are not going to help another country but to take from it all that they can get. There are worlds of people like this and I consider such an attitude a sickness.

These people will probably be disappointed to find that it is not as easy to get a job, make good money, and save as much as they thought it would be in some other country. They will find that if they have anything they will have to work for it. But if they had stayed on at home and worked hard they could have had a good life there too.

I often tell these people that it will not help matters to run away from their present problems. I tell them that if they don't like the way things are in their country then they should try to change it for the better. I tell them that our country has seen its hard times also, but the people there did not run off and leave it. Rather, they worked hard to build a better life for themselves and their families and this is what has made America great. But the same can be repeated here in India or in any other country. I tell them that there are opportunities here for advancement just as in western countries. The thing they must do is to learn to work toward their goals. In time they can be reached.

I believe that people should love their country and they

should work hard to help it and to help themselves. I not only believe it but I also preach it. Furthermore, I believe that these are the kind of people who will make fine Christians and will help the church to grow and to spread.

New Delhi, India  
April 12, 1973

## ONE OF THE MANY EXPERIENCES OF A MISSIONARY

Have you ever wondered what it is like to be missionary? How would you like to share some of his experiences? Before you answer that, let me tell you about one of them.

In the process of leaving our home in the States we put together a box of personal things and materials that we felt we would need for our work in India. This was shipped on December 9, the day of our departure. After coming here to New Delhi we were eventually notified that our box would arrive in Bombay on February 7. It is now March 20 and I don't know how much longer it will be before it is delivered to us here in New Delhi.

In complying with the rules for bringing the box in to the country, first we had to fill out some papers, furnish our passports, and deposit around \$65.00 in local currency with the company handling our imported things. Next, we were informed that on entering the country we had filled out the wrong papers, although the officials there told us they were the right ones—and therefore I would have to fill out another set of papers. It took three or four trips to the local office to finally get this settled.

Now we have been told that because we have entered the country on tourist visas we will have to deposit \$1,000.00 on a bond until we are able to get our visas extended for at least one year. If we are unable to stay for a year then the bond

money will have to be forfeited. In addition to this we have been informed that the new things that we brought in personally will be held against us for duty. The charge will be 100% of the original price and another 100% penalty for bringing them in the first place.

If we are able to remain here for one year or more the \$1,000.00 bond supposedly will be returned to us. But before we can apply for an extension of our visas we must first get our passports back from the customs people. Then the long and difficult battle for visas will begin. This will involve many trips, lots of paper work, numerous frustrations, and anxious days and weeks that will follow.

As for the box, it would have never been sent in the first place had we known some of the things that we know now. Some laws and practices have changed since we were last in India. We have thought about diverting the box elsewhere but this also involves a world of red tape and in the final analysis it would likely be impossible to do so. Also, to allow the box to remain where it is only means that additional expenses are piling up. So it would appear that all that can be done under the circumstances is to pay up.

This is but one of the many experiences that a missionary has when he tries to work in a foreign country, one of the things that he has to think about and spend time and money on. He often concludes that if he didn't have so many things like this to demand his attention, he might be able to get something worthwhile done. The old devil certainly puts everything in the world in front of him in an attempt to hinder him. Oh, by the way, how would you like to be a missionary?

New Delhi, India  
April 13, 1973



## THE VALUE OF OUR POSTAL SYSTEM

Have you ever thought much about the world's postal system? Apart from what it means to our daily lives, think of what it means to the cause of Christ. This system is often taken for granted but it is always there as a silent worker. What would we do without it? How much less of the Lord's work would we be doing without this inexpensive tool?

Through the local post office we can travel to all parts of the world. We can write personal letters to local friends or send them to the other side of the globe. Bible correspondence course work is carried on by mail in many nations. Christian tracts, magazines, and books are sent out locally, nationally, and internationally by this method.

Not only can we send one letter at a time, but if we desire we can mail hundreds and thousands. And the more we send the less the rates are, because we can get permits which reduce the cost per piece to the bare minimum.

As expensive as postage may be, it is very little when we consider its service. This is one of the best, and most efficient, most economical, and personal ways of reaching people. We may simply write a letter or prepare the materials and turn them over to the local postal system and they do the rest for us. They provide the workers to handle the mail, the transportation to deliver it, and the necessary service to get it to the right party. They work efficiently for us at home and around the world. This goes on day and night year after

year. And think of all the good that it does. Only eternity will reveal its worth.

Postage is becoming more expensive all the time. This means that we should have used it more in years past to proclaim the gospel. It also means that we should use it more right now while it is as cheap as it is. But whatever the future holds, as long as the postal system remains effective to the secular world, it will also be a useful tool through which to channel the gospel to all the world. For by what other means can you, for so little money, send a message to the other side of the world in less than a week? How else can you send instructions, materials, etc., to lands where we are not even allowed to visit? How else can we reach people in such hard and difficult places? How else can we so quickly, and so cheaply, reach the masses of the people? Of course there is radio but the postal system can be used to contact people who could never be reached otherwise. It can also be used along with radio as a follow-up.

How thankful we should be for our postal system. We just need to be more aware of its value and strive to take fuller advantage of it. In a time in which we are trying to evangelize the world, it can be one of the major means of accomplishing that task.

New Delhi, India  
April 13, 1973

## TIME MAKES A DIFFERENCE

It is one thing to visit a congregation for a meeting and another thing to work with it as its preacher for several years. In working with the members for a few days one only gets the nice treatment. He is invited into various homes, fed wonderful meals, shown around by the most influential members, given special attention, praised for his sermons, etc. He thinks how nice it must be to be the local preacher. He leaves with an invitation to return the next year. But the local preacher may see the same congregation in a different light. His newness wore off years before. He is treated as one of the locals, getting no special attention at all. He knows the members, their strong points and their weak points. His every day life is filled with work and more work and he has many problems to cope with.

The same is true with the missionary who works several years in the field and with the one who comes for a short visit. The missionary has lived there long enough to get to know the country, the people, and his brethren. He knows the problems, the needs, and the every day run of things. He knows how little he knows (which is an accomplishment of growth within itself), the job that he is confronted with, and all that needs to be done. He meets the needs of his family, has to cope with worlds of red tape, plans the long range working program of the church, and grapples with the day to day situations in working these plans. He weathers the heat and the cold, the drought and the floods, the encouragements and the discouragements. Then there is the preacher who

comes in for a few weeks. He finds that in a foreign country everything is excitingly new and different. His tenure is like a holiday to him, an adventure, a period of escape from all of his responsibilities back home. He feels important and needed in this land. He comes as an American with lots of money for his needs and the needs of the work during his short stay. As with the people back home who receive a visiting preacher for a meeting, the local people give the preacher a warm welcome. They build him up, make him feel important, see after his needs, and show him around. He goes from one meeting or school to the next. Everyone is interested in him and seems to respond exceedingly well to his teaching and preaching. He is encouraged to come here, go there, return next year, etc. He is even presented with gifts and he is thrilled with the thought of being so warmly welcomed back. It seems that he has no more than arrived, and he is ready to depart. He has not had time to have any problems, and even the few that he might have had could no doubt be settled with a little money. He has not had the responsibility and burden of planning and carrying out a daily work program over a sustained period of time. He has had no one to think about but himself, since his family is safe back in the States. He has had the opportunity to preach and teach a lot in a number of places and to be invited back, and a preacher couldn't ask for more. But he goes on his way thinking how easy it is to live in such a country. He feels that he has experienced "mission work", that he is knowledgeable of the local people and customs and situations, and that he is now in position to speak with authority on the subject. To him there are no real problems or difficulties. He has had nothing but success and he wonders why the local missionaries are not accomplishing more.

All of this is to say that the less some people know the

more they think they know. But the longer they stay in a place the more they realize they need to know to be able to stay on and to do a good work.

New Delhi, India  
April 15, 1973

## AMERICA, WE STILL LOVE YOU

When my family and I came to Asia back in 1962, we loved our country very much. To us it was the greatest country in the world. We had every confidence in her. We felt that although so many other countries were unstable, our country would always remain solid. We could expect other people to overthrow their governments, but this would never happen with ours. Currencies of various nations might rise and fall, but the good old American Dollar would always be there to lead the others.

Living in a series of foreign countries made us appreciate and love America even more. We didn't constantly belittle our President and find fault with our government in talking to the local people. Rather, we pointed to our country with pride. It wasn't that we preached America or tried to get people to go there, but neither did we join the forces of her enemies in an attempt to hurt her.

We have watched our country during the past ten years with a great deal of pain. We have observed America at a distance and we have seen many changes take place, both within and without. Many of these changes have to do with the attitude that Americans have toward the U.S.A., and it is not a good attitude. In our country there has been a great deal of rebellion. Law and order have become a great problem. Morals have gone down considerably. As a result, America has been hurt, and I think everyone can see this. Not only so, but unless something is done to change the

course in which she is going, it can lead to disaster.

Outside of America many who did have a great respect for us have now lost that respect. Political decisions have been made that have hurt our relations with friendly countries. They no longer have the trust and confidence in our word that they once had. They can no longer be sure of us standing by our promises. The dollar, too, has been devalued twice within a period of fourteen months. This has been a great blow to our country in a number of ways. People around the world can no longer be sure of the dollar. It is not in demand as it once was.

We are fully aware of the fact that our country is made up of humans and therefore it is subject to mistakes. We cannot expect it to be perfect and neither do we desire to see it dominate and control the other countries of the world. We would, however, like to see her remain strong—morally and lawfully. We would like to see her appreciated and respected for her stand for that which is right, for her leadership in helping to better the world in which we live, and for her desire to stand by her friends in both good times and bad.

It is not that we would like to see our country try to push itself on everyone else or buy friendship through economic aid, but rather we would like to see America work shoulder to shoulder with people of different nations to better their way of life. We need to work with people, not just send money to them. We need to try to solve our problems at the conference table, not by going out to fight one another. However, we should always have the courage to do the right thing regardless of the consequences. Even though the world be against us, if we are right, we are right. On the other hand, even if the whole world is with us, if we

are wrong, we are wrong.

Even with the changes that have taken place, the disappointments we have had in our country, we still love America. It is our home and will always be. We will respect her. Even if we disagree with some of her policies, we will not just condemn her, but we will try to help her to correct them. Our prayers will always be for her. May God bless America, our country, the country we love.

New Delhi, India  
April 20, 1973



## WE HAVE TURNED THINGS AROUND

In New Testament times the Apostles were the Evangelists. They went out into new fields to proclaim the gospel of Christ. For example, Paul made one missionary journey after another. Secular history reveals that all the Apostles ended their lives in different parts of the world.

Young converts like Timothy, Titus, and others, followed up the work of the older preachers or worked along by their side. This seems to have been the logical place for them, instead of being out in areas all by themselves. By working with established congregations they could help one another to grow and to become stronger in the Lord. By accompanying the older preachers they got valuable training on the spot.

The older preachers doing the pioneer work and the younger preachers staying behind to serve the congregations that had been established, seems to have been the arrangement of that day. Moreover, it worked. What do you suppose would have happened if all the Apostles had remained in Jerusalem and the new converts had been sent out to do the mission work? Can you even imagine such a thing?

It seems that in these modern times we have turned the New Testament pattern completely around. We do the exact opposite. The older and more experienced preachers stay at home with the large congregations while the young inexperienced men are sent out to the mission fields of the world.

The so-called "big preachers" take the "big pulpits" and leave the small struggling congregations to the young men who are in the process of developing to preach. Then we wonder why the church is not growing more than it is and why we are not evangelizing the world. How blind we have become in our judgment!

The paramount need of our day is for the church to return to the New Testament pattern of evangelism. The older preachers need to be out strengthening the small and weak churches. They need to be out working in the hard places and establishing new congregations. They need to be going to the distant parts of the world to plant the cause of Christ. As for the young preachers, they should work with the older, larger congregations where they can grow and develop as preachers under the necessary guidance of elders and godly members. Thus they can prepare to follow the older preachers.

My brethren, we need to get back to the Lord's way. Some may have to give up position, a big salary, a nice home, a new car, an easy life, and popularity, but what have we accomplished if we have done no more than to cripple one congregation after another. Out on the battle field, we may have to work in out-of-the-way places with small groups, go to far away lands, work hard, sacrifice much, and not get much recognition from the world or from the church, but if we have served our God, strengthened his church, and planted his cause in new places, surely we will be rewarded according to our labors.

Brethren, are we serving or are we being served? Are we giving of ourselves or are we only receiving of others? Are we strengthening the Lord's cause or are we weakening it? Are

we spreading His church or are we destroying it? Are we interested in a position or are we desirous of seeing souls saved? May God help us to serve him where we should. Listen to the Lord again, as he says, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15).

New Delhi, India  
April 20, 1973

## HINDUISM IS NOT DEAD

India is the home of Hinduism. Through her people this religion has been transferred to countries around the world, including America. Right now it seems to be one of her great exports, while many hippie people are pouring into the country to study at the feet of her gurus and holy men. For sure, Hinduism is anything but dead, and those of us who live in this part of the world are very conscious of that.

Hinduism is one of the older religions of the world. Buddhism, Jainism, and Sikhism have tried to change it and to influence it, but to no avail. There are many gods and goddesses to fit every need. Holy rivers and cities are found throughout India with thousands and thousands of temples located everywhere.

The caste system is supposed to be outlawed but it is very much alive. There are the Brahmins, Chhatris, Vaishes, and Shudras. The Brahmins are the priests, the Chhatris the warriors, the Vaishes the business class, and the Shudras are the farmers. Below these are the outcastes who are untouchables. There are still millions of untouchables who are frowned on, rejected, and mistreated as social outcastes.

Strict Hindus are vegetarian, offer animal sacrifices and sometimes human sacrifices, cremate their dead, and believe in reincarnation of the soul. They hold cattle to be sacred, as well as many other animals.

There are many sects in Hinduism. For instance, one may believe in idols and another may be opposed to idols. Many of them are very liberal but others are conservative and fanatical. Most Hindus were born physically into their religion. Their guide is the Veda scriptures that have been passed from one generation to the next.

Hindus are more easily converted to Christianity than those of other religions of the East. Many have become Christians and they usually make good ones. One reason is that they are not filled with denominational teaching and error, and are therefore in position to hear the truth more quickly and to apply it to their lives.

Just because you may not be in direct contact with this religion, don't think that it is dead. It is not merely something of the past, but it lives on today. This is just another reason why India needs to hear the pure gospel of Christ.

New Delhi, India  
April 21, 1973

## IT WOULD TAKE A SOLOMON

There are worlds of problems in the mission field. Many of these are unique and different from those back home in the States. Although you would like to have help in solving them, who can help? Brethren back home don't know the situations, the circumstances, and the needs involved, and therefore they couldn't make an intelligent decision one way or the other on such matters. It might be suggested that one solution would be to work with others so that they might be able to help with problems as they arise. This sounds good on the surface, but many times this doesn't help. Rather, it may only add to the problems. While some help might be given to solve the problems of the local people, other problems are often created among the workers themselves. So not much has been gained.

There are problems concerning where to begin a work, whether you will work among the poor or the educated, whether you will direct your attention to denominationalists or work among the non-believers.

There are problems that have to do with your meeting place, whether you will build or not build, whether you will support local workers or not. Where will you live? Will you live in the city or in the village? Will you live in a mud hut or in a western type apartment?

Should you concentrate on building a solid work in one location or should you spread out over the whole area? What

methods will be employed? To what extent should you become involved in literature work? How much should you spend for rent? for literature? for everything?

What about visa problems? In which direction should you go? Should you try to stay on as missionaries or should you apply as a representative of some other profession? How far should you push it? Would it be better to go out and apply for visas from a neighboring country?

How far should you ask your family to go? Should they be expected to give up many of the necessities of life? How much should they have to sacrifice? What can be done about the children's education? Should they go to a local American school? Should they fall back on correspondence courses? Who should pay for this? Should the missionary and his family be willing to leave their country and everyone and everything there to go to a foreign country to serve the Lord and then be expected to spend every cent they make in order to be able to exist there?

What do you do when the local Christians have problems? To what extent do you become involved? What do you do when they come asking for help?

What do you do with those who come asking for loans, who want you to help them get a job, who want you to help them to go to America? How firm should you be with them?

How long should you stay in a foreign field? Should you return? What do you do about teenage children? How can you help them to adjust to this type of living?

What do you do about all of the work that you have to

do when you just can't do all that needs to be done? How do you write all the people that you need to write?

These are some of the questions and problems that one is constantly faced with. It would take a Solomon to answer all of these. Hindsight is often better than foresight. At best, you have to have a lot of patience and love for the people and for the work. You have to have an understanding family, and brethren who have faith and confidence in you. In spite of everything, you'll make mistakes, and you will know it and it will hurt, but you can't give up. You have to keep searching, working and praying to God that you will be able to do a better job day by day. If you succeed, you thank God.

New Delhi, India  
May 3, 1973



## ULTERIOR MOTIVES

My family and I have lived and worked in Asia for more than eleven years. During this time we have had many experiences which have given us an insight into the lives of these people that perhaps many brethren have not been able to see. This is still not to say that we fully know them and understand them. To the contrary, we are still trying to grow in our knowledge.

We have been lied to so many times that it is not funny. We have trusted people so many times only to be eventually disappointed in them. Preachers have come to us to say that if we would help to support them they would turn their congregations over to us. So many young men, and older ones too, have approached us about working full time for the Lord, which of course meant a full time salary. It seems that everyone that you come to know wants a loan sooner or later. Nearly everyone also wants you to help him get a job. Some have even been baptized with the hope that we would help them materially. And if that were not enough, it seems that every Asian wants help to go to America or to some other western country. But it doesn't stop here—it just goes on and on.

Because of all of these ulterior motives, I don't always trust everyone. I still want to, but when someone comes to me I tend to wonder what he is after. You might think that I am bitter, but I am not. I love these people and I am doing all I can to help them, but at the same time I am not gullible.

I have my eyes open and I am going to keep them open. I am an American but I am not a fool. I may have at my disposal some money for the work, but I don't have any to throw away. I want to help people but not always in the way that they want help.

In spite of all the bad people that are here, there are still many good people here too. I often wonder how they have managed to survive. Corruption is the order of the day. Bribery, lying, cheating, are a way of life. But as I said, even with all of this, there are still many good people here. But then, Americans come. We take these good people and tempt them with jobs, with big salaries, trips to America, and offer advantages that were out of their reach. If they remain good people, they will have to survive all of this, and it is almost asking too much.

We often close our eyes to the people that are around us. We don't want to believe that they are bad. We want to trust them. We want to accept them, and we do. We use them and they use us. We deceive ourselves into thinking we have something when we really have nothing. It is a sad sight to behold.

I wonder sometimes if we will ever wake up and learn by the experiences of the past. I wonder if we will ever be willing to listen to what others have learned. I wonder if we will ever open our eyes and keep them open. I know that we are Christians, that we are to love people, but this doesn't mean that we have to be stupid.

New Delhi, India

## A PROPHET IS OF HONOR SAVE IN HIS OWN COUNTRY

“For Jesus himself testified, that a prophet hath no honour in his own country.” (John 4:44). “But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.” (Mark 6:4). “And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.” (Matthew 13:57).

Jesus spoke from experience. “And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?” (Matthew 13:54-56). Again we read, “Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.” (John 1:45-46).

Why would Christ, the Son of God, be so rejected by his own people? Having grown up among them, being like them in many ways, no doubt they could not picture him as being any more or any greater than themselves. There always

seems to be the tendency to play down those that you know, to keep them small. No doubt jealousy and envy were there too.

If the Lord's people would reject him, then we can understand how easy it would be for the average person to be similarly treated today. As a matter of fact, Christ stated a principle that has always been true and evidently will always be so. Why it has to be is still hard to understand, but it is a universal truth. This is why it is usually necessary for one to get away from home in order to ever amount to anything. Even then, back home, regardless of one's accomplishments, he is still just an average person to the local people. They even find it very difficult to imagine how he could have ever accomplished what he has.

Most gospel preachers at home are just ordinary preachers. Away from home, though, they may be "big" preachers. Someone has said that a big preacher is just a little preacher a long way from home. Someone else has said that every preacher is a big preacher to somebody. How true this is. Have you ever noticed that congregations are always calling preachers in from great distances for their special meetings? Many of the preachers right around home could do the same job as well, or perhaps even better, but in the minds of the brethren the fact that the man is a long way from home makes him a better preacher. Congregations often do the same when it comes to hiring a preacher. They probably could get one from nearby but more likely than not they will reach over into another State.

Occasionally you'll come across a preacher who is working with his home congregation, but this is very unusual.

You would think that every congregation would love and appreciate especially those young men that grew up in their midst to become gospel preachers. You would think too that they would be so proud of them, that they would want to encourage them, help them, use them, call them for meetings, etc., but that is not the way it works. Rather, they often ignore them, fail to use them, and act as though they are ashamed of them. This can hurt very much. Not only can it hurt, but it is cruel.

Young preachers, in particular, need encouragement and help. Of all people that they ought to be able to look to would be to their home congregation. Even older preachers like to feel that their brethren back home appreciate them. They would be greatly encouraged if they could be called back occasionally for a meeting. Missionaries need support to go to the field. Many brethren are of the mind that their home congregation ought to be the first to offer support. But when these brethren are ignored and rejected, surely this is not in the interest of the Lord's cause at home or anywhere else. When these brethren go back home for a visit and they are hardly even asked to lead a prayer, let alone to speak, what does this say for such a congregation?

When Jesus said that a prophet is of honor save in his own country, he was speaking a truth, but it was no compliment. Rather, He was bringing out the smallness that is in man, his weakness, and his refusal to recognize the accomplishments of others. While this might be true of the world, you would not think it would be so among brethren, but lo, it is there too. Man's weakness is still there. His smallness is still there. You would think that man would grow up, but very few do.

It is not that Jesus wanted so much praise and honor, and it is not that any man should be seeking such tributes of his family, of his home town, or of his home congregation. Rather, one and all wish to be accepted for who they are and for what they are. If they are Christians, they want to be treated like Christians. In the end, this is what it all comes down to.

New Delhi, India

## WHEN WE ARE WEAK THEN ARE WE STRONG

Paul wrote the Corinthian Christians, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Corinthians 12:10). How was it possible for him to make such a statement? How could he find strength in weakness? The answer lies in the fact that when Paul was weak, suffering, and experiencing persecution, then he was more dependent on God for help and guidance. On the other hand, when things were going well and there were no problems and difficulties then it was easier for him to count on his own strength to carry him through. This is true with every Christian.

I think it is possible for the missionary to be stronger in the Lord than for the average Christian who is constantly surrounded by brethren and friends. The missionary is often out somewhere to himself. He has many responsibilities resting on him. There are problems and difficulties. There is work and more work. There are more needs than he can ever care for. There may be persecution and opposition. Above all, there is isolation and lack of contact with brethren. This can be very trying. His only alternative is to look to the Lord for help. He prays and prays. He reads and studies God's word. He tries with all of his heart to accomplish the Lord's purposes. He is therefore very dedicated, very concerned about souls, and he is very spiritual. Instead of becoming weaker, he becomes stronger. Brethren back home often wonder how he is able to do what he does.

I further think that you have to go to the mission field to really test your faith, to test yourself, and to see the Lord's hand at work. Back home, surrounded by brethren and all of the material means that you could ever want, with all kinds of encouragement and help, it is hard to distinguish needs from wants, and God's hand from man's hand in the work that you are doing. But often in the mission field, you know your need for God, and you look for help to see you through one difficulty after another. Neither is it hard to see the providence of God at work in such places and it doesn't take long to recognize what is happening.

More and more brethren need to get out to themselves and go to work for the Lord. They would enjoy that so much more and they would learn for the first time perhaps what it really means to trust the Lord and to look to him for guidance and help. It would help them to grow up spiritually and to be worth more to the Lord than ever before.

So many brethren think that they are strong Christians when really they draw most of their strength from their Christian associates. Just because they attend the assemblies, give liberally, don't involve themselves in worldly things, etc., they think that this is what it means to be strong Christians. This is not to say that these things are not important, but it is to say that there is a lot more to Christianity than that. How many look to the Lord for help? How many of these study and pray as they should? How many help their friends and neighbors? How many get out and preach and teach the gospel of Christ? How many are really active in the Lord?

No, there are not many strong Christians, and there are not many who feel a great need for the Lord. This being



true, how many are going to try to convince others of their need for him? If being weak makes a true Christian strong through his dependence on the Lord, then being strong, and not feeling one's need for God's help, may equally make one weak.

What kind of a Christian are you? Are you weak or strong? Do you need the Lord? Do you look to him for help? What are you doing for him? Is he working in your life? Can you see him at work?

New Delhi, India

## WHO WANTS MY RESPONSIBILITIES?

I have worked in the States and I have worked in the mission fields. Both have their blessings, problems, and responsibilities, but I have never known responsibilities like those that I have experienced in foreign work. I have often reasoned that if there are those who feel that they can do a better job then I would be most happy for them to relieve me of these responsibilities. I would not only welcome such help, but it would bring wonderful relief to me and my family. If there are no brethren who are willing to help in this way, I will have to continue to wrestle with the work and to do the best I can.

Coming to a foreign country I am faced with the responsibility of caring for my family. I must find a place for them to live and food for them to eat. I must see to it that my children are able to continue with their schooling and that our health needs are cared for. If you don't think this presents some problems, difficulties and sleepless nights, then just try it and see for yourself.

My family and I have been sent by a sponsoring church to do a work. We have been sent to preach and teach the gospel, to convert souls, and to plant the church. Contacts have to be made, advertising has to be done, materials must be printed and distributed. This costs money and lots of it. There are many many problems and responsibilities that are associated with these efforts.

Often times a work is supported but only as long as the

missionary family is there. Once that family leaves, then the sponsoring congregation feels no more responsibility to it. So what will happen to our work, for instance, once we leave? It will die, naturally, unless we feel enough responsibility to it to return to it or to encourage someone to follow us. You can be sure that we cannot spend a number of years of our lives to establish a work and then just walk off and leave it with no concern as to what happens to it in the future.

The responsibility that we feel for the survival of the work is felt also toward the local people. We have come to appreciate them, to love them, and to be a part of them. We feel that we owe them more than a token work. We are concerned about them and want to show it. This means carrying on the work that has been begun.

Above all, we have a great responsibility to God. We have committed ourselves to him and to his cause. We have involved ourselves in his work and have asked his help and guidance. How will he deal with us if we fail Him?

No one knows the great responsibilities that I feel resting upon my shoulders. Sometimes I wonder if I am going to be able to hold up under all the weight. I wonder, too, how many can understand and appreciate the position I am in. Just a little sympathy would help a lot. The prayers of my brethren would help a lot more. Helping me with these burdens would help even more.

It is only with the help of God that we have been able to go this far. It is only with his help that we will be able to go on in the future.

New Delhi, India

## REAPING A HARVEST

Recently a fellow missionary asked me what I was going to do on my return to India. I told him that, among other things, we hoped to put emphasis on literature and try to sow down as much of the country as possible with the gospel. He replied that the sowing would produce a harvest and that unless we tried to reap it that someone else would. Later, another missionary told me that he was opposed to the idea of sowing down an area with the gospel. He said that we should teach the gospel to no more than we could follow up personally.

I think I can see what these missionaries are driving at but I think they have over-looked a number of things. In the first place, I think we are putting too much emphasis on what *we* can or cannot do. We are overlooking the fact that the Lord has asked us to take the gospel to all the world and preach it to every creature, and that he has emphasized repeatedly that the power is in the *word*, not the *vessel*. Surely this would not demand that we settle down with each one and work with that person until he definitely decides to either obey the Lord and to be faithful to him or to reject him. As we all know, the Bible has gone throughout all the world, as well as the message of Christ by means of radio, literature, etc. This has been done, and continues to be done, in spite of the fact that it would be impossible to follow this up with a more serious effort to reach all of those who have come in contact with the truth in one way or the other. In the second place, we are overlooking the responsibility that is

upon the recipient of God's word to respond to it. Surely the Christian has a responsibility, but that work is to get the gospel to the lost. Once the message has been received, then the responsibility shifts from the bearer of the message to the one who has received it. Jesus talked about the sower that went out to sow the seed. (Matthew 13:1-8). Some of the seed fell into one type of soil and some into another type. However, the Lord did not condemn the sower for putting the seed in one soil or the other, regardless of the results, but once the seed was planted then he shifted his emphasis from the sower to the type of soil into which the seed fell. In this case, only one fourth, or twenty five per cent, of those who received the word responded to it and remained faithful to the Lord.

We must therefore remember that our job is to preach the gospel of Christ to the masses of the people. It is true that once it is planted the devil may come along in the form of a false teacher and lead astray many of those who have received the truth. However, others may be strong enough to withstand the devil's attack and they may turn out to be great workers for the Lord. But what if the gospel had not been preached at all? Then all would have been lost. When it is sown to the masses, many may still be lost, but many others may be saved in the end. If we wait until we can go personally to every person of India or of the world to teach them the gospel of Christ then the great majority of the people of the world will never have the opportunity to hear it.

I have personally chosen to do all that I can to sow down the country of India, and of the world, with the gospel of Christ. Let others do it the way they like, but this is my way. Since God has not specified methods but has only given

the command, "Go, teach", then may he help us to do what he has asked. How sad it will be for us, and for the souls of people around the world, if we fail.

New Delhi, India  
May 6, 1973

## WE WON'T ALLOW THE DEVIL TO WIN

The devil is at work all the time. He is also at work on Christians. He creates problems for them. He tempts them and entices them to go astray. He tells them that "everybody is doing it." And on and on it goes.

As a missionary family, the devil has been after us from the beginning of our work. He is always trying to discourage us, hurt us, and defeat us.

We have had practically every problem in the book. There have been household problems—those having to do with electricity, water, and other supplies for the house. We have had trouble with help and with thieves. We have had all kinds of difficulties with a car and transportation in general.

There have been various sicknesses to hit us. This has been a problem because we wonder if we should keep our children in places where they are subjected to every kind of sickness and disease, and where doctors and medical facilities have not always been good.

In the last number of years one of our greatest problems has had to do with being able to get visas to make it possible for us to stay in our chosen field of work. We have had many a battle over this. We have used every legitimate means at our disposal, yet to no avail. This has made it necessary for us to move from one place to the other. We would very much like to settle down and stay in one place for a long

period of time but this has not been possible. Our brethren who don't know our situation no doubt wonder why we appear so unstable, but it really is not our intention to be moving about so much. This causes us to wonder if the Lord wants us in this part of the world.

Not being able to get permanent visas to assure us that we will be able to stay on for a year at a time, it is necessary for us to put our children on correspondence courses. This is not easy on them, or us, but what else can we do?

We have had our problems with the high cost of things. The price of rent, food, printing, and everything connected with the work just seems to continue to go up. We sometimes wonder if we are doing enough to justify our presence, considering the amount of money we are using.

There is also the problem as to where to have worship services. Rent is so high, but it is difficult to find a place to buy, and even if we could, it would be extremely expensive. Finally, should this be done with outside support? We know that without some suitable meeting place, the work cannot hope to grow. Even with a temporary meeting place, this is a drawback to the work.

Then there are the problems that we have with the local people. So many of them want to go out of the country. Others are constantly looking for some kind of material assistance. And there are worlds of people who want to work for the Lord but, needless to say, they are usually hirelings. This makes it so hard to build a stable church.

So the devil is working on us from every side. But we are determined that he will not be victorious over us. There are



problems, and all kinds of difficulties, that is true. It is hard sometimes to go on. We are human and become discouraged. But with the help of God, we can do all things. Through Him, we will go on to victory.

New Delhi, India  
May 10, 1973

## DOES GOD DIRECTLY PUNISH MAN TODAY?

Whenever some natural tragedy, such as a flood, tornado, earthquake, famine, or disease, hits man many conclude that this is God's way of punishing the wicked. If so, what would he do with all the rest? Is he a respecter of persons in sending his wrath on some while sparing others who are no better, if as good? Does he go about striking man here and there at his pleasure?

Some people in the days of Christ thought that certain people who had been the victims of disaster had been made to pay for their evil deeds. The scriptures record it like this: "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:1-5). The Lord in both of these cases is clearly showing that these people had not sinned any more than the others of their day, so therefore it could not be said that they had been punished because of their sins. He is also saying that since these people were no greater sinners than the others, then why would it be supposed that they would be singled out from all the rest to be punished while the others were allowed to go free? The conclusion was thus

reached that the sins of these people had nothing directly to do with their suffering and death. But the Lord turned to his listeners and said, "But, except ye repent, ye shall all likewise perish." He is saying that all of you will eventually perish unless you leave your sins. He is not saying that they will perish physically because of their sins, but nevertheless they will perish spiritually if they continue in their sins. He is not saying that some will be punished here and there in one way or the other, but he is saying that all of them will be destroyed unless they repent. The cases of example with which he dealt had to do with this world, but his point of emphasis concerns eternal punishment.

The Lord said, "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." (Matthew 5:45). This means, then, in terms of nature that the Lord blesses all with the sun, rain, and so on. This can also be turned around to say that famines, floods, earthquakes, and other natural disasters come upon both the good and the bad. Certainly the Lord has not taken nature to use as a common tool of punishment against the wicked. With such massive damage and destruction it would be most difficult to single out the wicked and to punish them alone while bypassing the righteous.

The fact is that in any given area of the world where climatic conditions reach a certain point the result will be a flood, tornado, earthquake, or some other calamity, with the natural results following. If man is there, whether good or bad, he must suffer the consequences. It is not that he has been singled out for punishment. There have been many stories of both good and evil people suffering much because of these natural disorders. There have been many other stories of both the godly and ungodly escaping almost certain

death in spite of these things. Surely the Lord could hit the ones he wanted to hit and leave unharmed the ones he wanted to by-pass if he intended to punish the wicked directly in a physical way.

But, although God may not be sending these physical disorders directly as a means to punish man, still many lessons may be derived from such experiences. In the first place, they should remind one and all that God is still in control of things and that he is very powerful. He may not be working directly through the law of nature to send punishment upon man, but nevertheless he is still behind nature. He made the world and all things therein. This includes the rivers, the sun, the rain, fire, and all else. These things are controlled through the law of nature to the extent that they are controlled. But God is the one who put it all together and set it into operation. Hence, these floods, tornados, etc., should bring man back to his senses and help him not only to realize that God is still in charge of things but also that he is in need of God and His help. Think of the many people who have no time for God when things are going well. They even curse him, mock him, and go as low in sin as possible. But when the forces of nature hit a violent blow, they are ready to bow down before God and to ask for his mercy and help. If man could keep this posture, just think of what it could do for him. Perhaps some do, and therefore even out of tragedy many are helped. Not only is God looked to more by one and all in times of trouble, and not only do various ones find their way back to God on a permanent basis, but these times also help neighbors to get together to help one another, cause States to send support to other States, and result in countries assisting each other in times of emergency. So even disasters in these ways turn out

to be blessings in disguise. Therefore, don't accuse God of striking you down with natural forces but if you are down, look up for help. It could make all the difference in the world.

New Delhi, India  
May 20, 1973

## LEARN ANOTHER LANGUAGE

Most everyone who goes to the mission field discovers his need to know the local language. There are several reasons for taking the time to learn it. You need to know it to appreciate the people themselves and to let them know that you think enough of them that you are willing to speak in their tongue. Beyond that, it is only natural that you are going to be able to do a better job if you can use the language of the people with whom you are working.

Very few missionaries of the church know the language of the country to which they are going. Some choose to try to learn it before going, but the ideal thing to do is to go to the country itself to study the language. Either enroll immediately in a school that teaches it or get a first-class teacher to work with you. Do this before you do anything else. Take the time to do it. You will naturally be tempted to get involved in the local work, and to learn the language later, but this will only prevent you from reaching your goal.

I would personally advise all Christian young people to get involved in language study as early as possible. Even if you don't ever become a missionary, there are any number of ways that this knowledge will be beneficial to you. However, if you should become a missionary or should live in another country some day, you will find that your language study has prepared you to more effectively study the language there. Of course it is always possible, too, that you will be going to a country that speaks the language you have

learned.

I would further advise you to study a major language like French or Spanish. Both of these languages would be especially ideal to know because so many people around the world use them. For instance, with French you could work in France and numerous African countries and other areas over the globe. With Spanish, you could go to work immediately in most of the South American countries, as well as in Spain, and other Spanish possessions.

By taking one or more of these language courses in high school and, following them up in college with further study, you will be in an excellent position to go to a country where they are spoken and with a little practice among the local people you'll be speaking the language fluently. Most high schools and practically all colleges offer language courses. Please take advantage of these opportunities, and if you will then when you do go to the mission field you won't have the problem with language study that many have had.

New Delhi, India  
May 29, 1973

## THE LANGUAGE PROBLEM

I am often asked if I know the local language. I have to admit that I do not. This may sound as though I am unable to learn it, that I am lazy, or that I am not interested in the people with whom I work. However, none of these conclusions is true.

The fact is, here in India there are several hundred languages and dialects. It would be ideal to know the local language, but which one? Then once one takes the time to learn a language this means that he is restricting himself to the people who speak that particular language. This would naturally limit one considerably.

Probably the English language does more to bridge the communication gap with the people of India than any other one language. It is widely spoken throughout the country, whereas most other languages may cover only certain areas. It is not uncommon to find the people of one village being unable to communicate with the people of another village in their own local tongues. If they are able to converse with one another at all it is likely that they will do so in the English language.

From the beginning, most of our work has been done in English. Working in a major city like New Delhi, India, we do not find this to be such a great hindrance. We have some translation into Hindi but even if we knew Hindi that would not solve the problem of dealing with the people of numer-



ous other languages who live here.

The main reason, however, that I have not taken the time to learn the local language is because of the uncertainty of our stay here. We have never been able to come in for a long period of time, and even while we are here we are never sure of just how long we will be able to stay. Because of this we have felt that it would be unwise to use the little time that we do have to learn a language that we might never be able to work in.

I am thankful, at least in our case, that we did not learn the language when we came to this part of the world. I feel that had we done so we would have greatly limited ourselves and we would have been unable to do the work in the various countries that we have worked in. I say this because had we learned a particular language then because of our knowledge of it we would have felt compelled to continue to work where we could use that language. As it has turned out, we have been working in areas where the English is widely used and in spite of visa problems we have been able to continue our work in our own language without the loss of a lot of time.

All of this is not to say that under normal circumstances one should not learn the local language. To the contrary, I would say that where it is possible at all, one should learn the language because that knowledge will certainly pay off in a number of ways.

New Delhi, India  
June 2, 1973

## WORKING INDEPENDENTLY

It has been rightly said that no man is an island. All look to someone for help. We are weak, human, and we need encouragement, backing, and support. We need the love and prayers of all.

The Christian, above all others, needs this kind of help. He therefore looks to Christ and to his word for guidance and direction. He looks to the church for fellowship and strength. With this he is able to stand.

One of the saddest things in the church is to see so many Christians trying to stand alone, refusing to cooperate with others, even going out of their way to show their independence. No where is this any more seen than among preachers and missionaries. You would think that we are all working in opposition to each other.

Of all people who should be cooperating and working together to reach a lost and dying world, it should be us who are teaching God's word. We ought to have love and respect for one another. We should be working together, praying for each other, and doing everything in our power to assist each other in the work. But instead, often times there is jealousy, envy, refusal to cooperate, and downright hatefulness. As a result, brethren are hurt and the Lord's cause suffers.

Why shouldn't we work together? It would be so much

better if we would and we would be able to do much more if we did. For after all, we are all Christians, members of the same church, and engaged in the same work. We are all trying to reach the lost. Wouldn't we be able to do more, and to do a better job, if we worked together? What about having a kind word for one another? Wouldn't it help some if we would pray for each other? How about corresponding among ourselves and sharing our ideas? Wouldn't it be great if we could help each other with meetings and in other ways? Why not show this spirit in our lives? There are many ways to express it if we really want to.

If we really love the Lord, his church, and lost souls, why can't we love one another? Why have a competitive spirit? Surely we can do more by working together. May God help us to do just that.

New Delhi, India  
June 2, 1973

## NEVER A DULL MINUTE

There is never a dull minute in the mission field. Something is always going on. There is the work, which more than takes up all of your time, and includes preaching sermons, teaching classes, visitation, writing materials, printing tracts, getting literature out, and dozens of other things. There are visas to see about, bills to be paid, shots to be kept up to date, school work for the children, purchases to be made, and lots of letters to be written, and reports to be sent out. There are religions to contend with, denominational teachings to challenge, traditional practices to put up with, holidays to experience, invitations to accept, and guests to invite. There are trips to make, foreign visitors to greet, meetings to conduct, training classes to engage in, and sicknesses to overcome.

There is never enough time, never enough money, never enough workers, never enough results. The weather is difficult, prices are high, and there are many frustrations.

There is always a problem to shock us when we begin to think things are going along pretty good. When things get slow we have to find something new to do to bring us back to life.

There is joy beyond compare in the mission field. You are there preaching, working, accomplishing things with the Lord. You are doing what you want to do. You love the people and you love the souls of men. You have a life of joy,

happiness, and excitement. You have this to share with your family, with the church, and with the world. How much more could you want?

New Delhi, India  
June 8, 1973

## THE RETURN HOME

A soldier has been away in a foreign land for a year or more. He has gone to fight for his country. He has been well cared for during this time but he has also suffered much. He longs to return home to his family, loved ones, and friends. He wants to pick up where he left off. He wants to have a good life for himself and for his family.

This soldier does return, along with many of his buddies. He is given a hero's welcome. Everyone is so glad to see him again. There are writeups in the newspapers and interviews on radio and television. In his hometown he receives all of the honors. He returns to his old job. He has medical facilities at his disposal. He may also go to school or college at the government's expense. If he is disabled, he is given monthly support. He thanks God that he is an American.

Now turn your attention to another type of soldier. Here is a soldier of the cross. He volunteered to take the gospel to a foreign land. He had to beg and plead with his brethren to send him. Even many of his preaching brethren ignored him when he was looking for help. He received little encouragement to go. Many of those who did finally agree to help him acted as though they were helping only to get rid of him.

This soldier goes to the battle front. He has many problems and troubles. He is confronted with a different culture, a new language, different religions, and so on. In spite of this, he preaches God's word and plants the cause of

Christ. He hears from very few of his brethren. Perhaps even his sponsor does not correspond with him unless some matter comes up concerning his funds. A little moral support would have done wonders for him and his family.

Now this soldier returns home. When he arrives home he is ignored for the most part. The local preacher of his sponsoring congregation may go on and preach that day. The Elders may suggest that they will talk to him later. If he chooses to return to the field, he must face the same brethren again in asking for further support. Some will carry on because they are already in the habit of giving but others will drop their support in the interest of local needs or work elsewhere. Preachers ignore him as though he represents competition to them or for the money of the church. If he chooses to stay at home his support is automatically cut off on his return. No one feels any further responsibility to him. He is then on his own. He must find work, get transportation, and make arrangements for all of his other needs. Until he can do this he must either look to family members for help or borrow the necessary money to get by on.

It sounds like the world—including us—appreciate the worldly soldier more than we appreciate the soldier of the cross. The foregoing statements may not be true in every case either with the carnal soldier or the spiritual soldier, but to our shame it is the usual story. Let us pray that this picture can be changed for the better in the near future. The missionary does not want to be praised and honored, and he is not looking for such acclaim, but I believe that we should at least treat him like a Christian.

New Delhi, India  
June 9, 1973

## HOW FAR DO YOU GO NOT TO AMERICANIZE?

Many of us are aware of the danger of preaching Americanism instead of Christianity when we go to a foreign land. There is the problem of converting the people to the American way of doing things instead of converting them to the Lord's way. We unconsciously want them to use the pattern we have always been accustomed to. This has been done so much that you can usually tell where American missionaries have gone by the meeting times of the church during the week, the number of songs they sing in worship, the order of worship, and so on.

While the way of doing things in America may be fine for America, this may not be true for other countries. On the other hand, we must be careful not to go to the opposite extreme and do everything differently just for the sake of shying away from the way we did it at home. Sometimes missionaries get so involved in this line of thought that they become anti-American in everything. They think that this makes them good missionaries, but it does not.

If we are not to Americanize, but are to do things the local way, how far are we to go in this? For instance, we are accustomed to beginning our services on time but we may find that the local people are in the habit of getting a late start. If we encourage our brethren to begin on time, are we trying to Americanize them? But the local cinemas begin on time, radio and television, etc., operate on time. So why



would it be wrong to encourage Christians to be punctual? If it were left up to the brethren in many of these countries, probably only one cup would be used in partaking of the Lord's Supper. But there are many diseases among the people. Would it be Americanizing them to encourage individual cups? Personally, I don't think so.

I think when it comes to local customs and practices that we should go along with them as long as they do not conflict with God's will or create habits that will eventually be detrimental to the work. As a matter of fact, I believe that it is altogether in the interest of the work for it to be carried on by the local people in their own way. At the same time, if we can see ways that will improve on their methods, what would be wrong in calling this to their attention? And what would be wrong with them making the necessary changes to bring about the improvements? Not anything as far as I am concerned. This would reach beyond national or international practices and it would just simply be the sensible thing to do. In other words, it would be the Christian approach. When we get to the point where we cannot help one another, and offer corrective suggestions, even though we may have different origins, we have missed out somewhere on what Christianity is all about. No, we should not Americanize, but that does not mean that we cannot encourage a better way, better methods, and better practices. We not only can, but we must do this. To tolerate and encourage something less than the best in Christian service would be simply to fail in teaching Christianity.

New Delhi, India  
June 13, 1973

## TO WHOM SHALL WE PREACH?

A large city like New Delhi, India poses many problems when it comes to preaching the gospel. There are five and a half million people here and they all need the gospel, but there are many nationalities, languages, cultures, economics, etc., represented. The question is: To whom shall we preach?

Shall we preach to the denominational people? You would be surprised in a city like this at the many denominational church buildings you can find. We could certainly spend all of our time directing our efforts toward them. Much of our work so far has been carried on among this group of people.

What about the non-believers like Hindus, Buddhists, Muslims, and others? The majority of the people are in this class, and lately we are getting a greater response among them than from any other group.

Should we direct more attention to the poorer classes or to choose those who are better-to-do? We can get more results among the poor no doubt, but will they last and can a strong church emerge from these people? What about the better-to-do? It would be a slow work, but no doubt it could produce desirable results with patience.

What language group should we concentrate on? The more educated people speak English but the masses in this area are Hindi speaking. There are many other language

groups and worlds of them are lonely, isolated, and looking for friends. Of these different groups, which one or ones would be more receptive to the gospel and would do more to help the cause of Christ in this area? This is the question.

Would we be more wise to direct our attention to the village people or to those who are city bred? There are just hundreds and thousands of people that pour in to the capital from the villages all over the country. Perhaps by working with them, at a time when they are unsettled and in need of help, they can be taught the truth and eventually this could mean that they would return to their villages with the gospel and could spread it in this way. Or it could be reasoned that it would be more profitable to work among the people who have lived here all of their lives since they are settled, have their own work or business, and would therefore be more stable and dependable, when once converted to the Lord.

And on and on we could go with other groups. Surely it is a big question as to what to do, whether it is wiser to go in one direction or the other. So far we have primarily worked among the people in general, trying to reach any and all who might have any interest in the gospel. The work is growing but not as fast as we would like for it to grow.

Sometimes we wonder if this is the wise thing to do. I mean by this that when we work among the poor classes, for instance, and we convert a number of them and get them to attend the meetings, this within itself is a strike against getting a better class to attend. Once they do, and they see the poor people present, they assume that we are working primarily among such people and they feel that this is below their level, and therefore it is most difficult to keep

them coming. This is especially true in India where you have so many castes, classes, etc., and where the gulfs between these groups are so wide.

In spite of all of this, I think we must continue on the course that we are going, hoping not only to convert people of different classes but also to teach them that in Christ we are all one, and as brothers and sisters in Christ we are not divided by wealth, language, education, etc.

New Delhi, India  
June 19, 1973

## WHY BE BITTER?

If a missionary returns home and says much about the failure of his brethren to support his work as they should, then they accuse him of being bitter.

When a missionary in the field complains about his brethren being so slow to respond to his plea for help, then they likely excuse themselves and point to him as one who has become bitter.

Should a missionary ever offer any criticism, make any suggestion, present an idea on how to do something, or refuse to return to the field, then he may be rejected as a bitter man.

It is true that perhaps some missionaries have become bitter with the passing of time, and knowing all that one may go through, I can certainly understand how this might be possible. However, it is unfair to lay down a blanket statement that every time a missionary speaks up it is because he is angry.

Personally, I am not bitter toward my brethren or anyone else. I have experienced many things, and I have many ideas about my brethren, about missionaries, and about missionary work in general, and I have spoken up many times, and will continue to do so, but I am certainly not bitter toward anyone. I have no reason to be bitter. My brethren have been good to support me through the years and I have been given the freedom to do the work that I felt needed to be

done. I thank God for this and I have no regrets.

May God help us all to keep an open mind in dealing with one another. May we ever be willing to listen to each other, to exchange our ideas, and then seek to work our problems out so that we can proceed to do a better job. Bitterness, resentment, and ugliness should never be allowed to enter the picture. Rather, with love and respect for each other we can find a way to work together and thus to accomplish the Lord's purposes.

New Delhi, India  
July 1, 1973

## HAVE WE WAITED TOO LONG?

For years now we have been talking about the need for evangelizing the world. We have been in position to do it. We have had the know-how, the workers, the tools, the money, and the opportunities, but we haven't done it. The need was there and the Lord commanded us to go, but we didn't go.

Why didn't we go? Why haven't we gone? No doubt this will be long discussed. Perhaps we weren't converted ourselves. Perhaps there was a lack of love for the lost. Maybe we were wanting in vision, zeal, or courage. Whatever it was, it caused us to fail the Lord and the world.

There are moments in history when certain ones are able to do certain things. If the time is seized then it can be the turning point of humanity. If it is not, the opportunity is lost forever. We as the Lord's people in America have perhaps already experienced one of these rare moments. Many, of course, might never have seen this or recognized it. Only a few who could read the times and see things clearly, would have been aware.

The world has changed drastically in the last few years. People don't think now as they did. We are living in restless times when men are tired, bored, and rebellious. This is seen in the actions of the young people and in the reaction of the older people. It is seen in the fashions and in the so-called new morality. It is seen in the attitudes toward religion and

in the economies of the nations of the world. It is seen in politics everywhere. Inflation is on the rampage and the dollar continues to sink lower and lower.

At home we have our domestic problems. In the government, there is corruption. Many of our people are on welfare, and for those who are able to work, taxes continue to rise, as do the prices on everything, and shortages of one kind or another continue to mount up. It would appear that we are headed for a recession.

In the church there is also the problem of being influenced by the times, the threat of liberalism and modernism, more preachers leaving the pulpit with fewer young men preparing themselves to preach, and consequently all of this has had a great impact for bad on mission work.

This means that in the future there will probably be fewer interested in going to the mission field, fewer who will be in position to send. It will cost more and more to do the job, which means that less will be done when really more needs to be done than ever before, because of the great increase in population.

This state of affairs causes one to wonder if we haven't waited too long. Perhaps the Lord has given up on us and will now turn his attention to some other people in another part of the world to do the job. We may think that this is impossible, but it may not be at all.

Perhaps this is a gloomy picture, but surely it must be a realistic one to those who have their eyes open. In spite of this, if we will repent, as the Lord's people, and begin to put



first things first, it might still be possible for us to be used of Him to take the gospel to the world. If we do not act quickly, though—and at this moment there does not seem to be much hope for it—then we will surely lose the position we presently hold in the world and in the church.

As tragic as this may be for us, I have no doubt but that the Lord can raise up another generation of people, or a nation of people, somewhere in the world, who can and will be used of Him to take His word to all of mankind.

At one time the gospel was concentrated in Asia, but with the passing of time they lost it and other religions came in which continue to dominate these people until this day. As the years passed, Christianity moved westward, away from Asia, and is today a hated religion in much of the East. No doubt many people in America, in particular, could never visualize the time when Christianity would no longer be welcomed within its boundaries, but this could well come to pass. Perhaps, then, Christianity will swing back to Asia or to Africa where it will become a force and those people will in turn have the responsibility of taking Christ to the rest of the world.

My brethren, it is later than we think. It may well be that we have already waited too long. What are you doing to take the gospel to others? What are we going to do as the church to show the Lord that he has not showered his blessings upon us in vain?

New Delhi, India  
July 1, 1973

## YOU WILL ALWAYS MAKE MISTAKES

Have you ever heard a missionary tell of all of the blunders he made while trying to learn a new language? It is pretty funny to hear him tell it (though it wasn't so funny when it was happening), but the impression is left that he should have learned the language before going to the field. Others tell of all of their errors because they were sent without any prior training and preparation. Again, the impression is left that they should have been older, well trained, prepared, and experienced before they were sent. Perhaps this reasoning somewhat shifts the blame, for whatever mistakes they may have made, from themselves to those who sent them out. Regardless of the purpose for telling these stories, it all boils down to suggest that there is no place in the mission field for mistakes and errors. Thus, brethren get the idea that missionaries are supposed to be supermen of the church.

Let me suggest that whether one learns a language at home or in the field, he is going to mispronounce and mishandle some of the words at times. There is no way to escape this. This doesn't mean that anything is wrong with the person who is learning the language, but it does indicate that he is simply trying to obtain a working knowledge of the language he hopes to use and this is one of the prices he must pay to learn it. Furthermore, those who are aware of the fact that he is trying to learn their language are usually very sympathetic, understanding, and patient with him. Of course it is idealistic to think in terms of one learning a language

before going to his chosen field, but it is not very practical for the average person, and in most cases regardless of how much one studies he will have to wait until he gets to the field to work out all of the local pronunciations, etc. This will result in some mistakes and blunders being made every time and there is no way to get around this. But such mistakes will not destroy him, the people he is working with, or the church. Rather, they may help to break the ice and to bring him greater acceptance among the local people.

The same is true with the missionary who goes to the field and makes various mistakes and errors in methods and judgment. Of course it can be argued that many of these could have been avoided had he been given more training and preparation before he was sent. It is true that some preparation would no doubt have benefited him greatly, and brethren should be giving more attention to this all the time, but on the other hand, one might receive all of the training that could be given to him but this will not make him immune from all mistakes and errors. It is one thing to study about mission work and it is another thing to do it. After all of the training comes the practical experience of putting one's knowledge to work, and here is where the danger lies. In this case, no man is above problems, difficulties, and mistakes. Rather, one must go and do the best job that he is capable of doing, praying earnestly for God's help in every phase of his work.

All of this is to say that sometimes brethren expect too much of their missionaries. Also, some brethren are afraid to go because they fear that they will make some mistakes. Of course they will, and they should be willing to admit it, and brethren back home should not be surprised if they do, but

both should work together prayerfully to try to improve the work. Only in this way will progress be made.

New Delhi, India  
July 6, 1973

## TWO SIDES TO A STORY

Concerning a certain problem, a friend of mine wrote me recently that it sounded to him like there were *two* sides to it. I wrote him back that this was true, and that was why there was a problem in this case.

A missionary friend told me of some correspondence he had had with a congregation in the States about some support they were giving to a local man. He had written the elders but the preacher responded with a very ugly letter. Later he was finally able to get through to the elders and they apologized by saying that their preacher was good in the pulpit but in matters like this he overstepped his authority sometime.

Out of all of this comes a number of questions. First of all, why should brethren ever allow problems to divide them? Why can't they have the spirit of Christ, love one another, pray for each other, and get together and work out their differences? This ought to be true in the mission field or anywhere else. Those who refuse to do this are wrong even if they are right otherwise.

Second, why is it that many brethren will close their minds concerning certain individuals and matters? They do so to the point of passing their judgment on others and then refusing to reconsider their case even though new evidence may be presented. In such cases, people are judged to be guilty until proven innocent, but with no way to clear

themselves. Furthermore, why will those who are questioned respond with such ugly letters? I have personally read some of the most vicious and ugly letters imaginable and it is hard to believe that they came from brethren. Why would Christians act like this? Are they Christians when they do so?

Third, why will elderships allow their preachers to receive their mail and answer it as though they have the authority to speak for them? This has caused many problems. In many cases it is hard to get through to the elders because the preacher is there to intercept any message that may be sent to them. While the elders may be freed of many things, they can also be kept ignorant of many other things. In this case the preacher becomes the Pastor. He makes all of the important decisions. He speaks for the elders and the congregation. He is also assuming a position that God has not given him. He is wrong for doing so and the elders are in error for allowing him to do so.

So many of our problems in the church are the result of personality clashes, or of love for preeminence, or because of pride. All of this could be done away if we had more love for one another and for the souls of men. Why should we ever have any differences?

Why should we ever find ourselves in a situation where we are opposing each other? Why can't we get together, talk about the problems, pray over them, and settle our differences like the Christians we claim to be?

New Delhi, India  
July 7, 1973

## HISTORY OF THE CHURCH OF CHRIST IN NEW DELHI

The church of Christ of the Bible had its beginning on the day of Pentecost, A.D. 33, in the city of Jerusalem. It has existed from that day to this somewhere in the world. Today it is to be found all over the world, and in various cities and villages throughout India. During the past ten years more than one hundred thousand people in this country have become members of it.

It was not until October 1968 that the church of Christ was established here in New Delhi. At first worship began to be conducted in Greater Kailash. Later, meetings were held at the Y.M.C.A. Tourist Hostel and then eventually at the Y.W.C.A. Constantia Hall. In May of 1969 the meeting place was shifted to C-22 South Extension 2 and the church continued to worship there until January of this year. Presently the services are conducted at E-10/B Defence Colony.

Mr. Sunny David is the regular preacher for the church. Also, Vipul Rai and K. Matthew assist him in the preaching. Attendance in this congregation averages around 40 per meeting. Another congregation meets in Old Delhi at 1/46 Nirankari Colony and Mr. P.A. Chatterjee serves as the preacher there.

In addition to preaching, Mr. David also serves as Director of New Delhi Bible College which handles all of the Bible

Correspondence course work of the church in this area. Several hundred students are enrolled in these free courses from all over India.

The church is constantly printing thousands of tracts for distribution, and a monthly magazine is published called *The Bible Teacher*. All of these materials are also sent out free of charge to those who request them.

These congregations are independent of one another and of all other churches of Christ, although they do fellowship one another in the work. There is no earthly head of the church or any super organization that ties congregations together. The church is supported by the free will offerings of its members. As for its source of authority, it follows the Bible only.

One and all are invited to worship with the church of Christ. Worship services are conducted every Sunday morning at 10:00 A.M. in New Delhi and every Sunday evening at 6:00 P.M. in Old Delhi.

Written for The Indian Express  
New Delhi, India



## IF IT WEREN'T FOR SO MANY OBSTACLES

We have often thought that if it were not for so many obstacles that we might be able to get something done here in Delhi. It is not that we are doing nothing, but I mean by that, that we would be able to do so much more.

One thing that has hindered us a great deal has been the extreme hot weather of this area. At first it was a dry heat that almost kept us dehydrated. With this, day and night, with no effective cooling system, and with no way to get relief, it was very difficult indeed to try to carry on a work. Then came the humid heat where the air itself is damp and one feels wet all the time. This is likewise difficult to bear.

Out of these types of weather many other problems arise. One of these problems is sickness. It seems that one or more of the family has been sick constantly. We had to put our baby in the hospital at one point for three days. The rest have had headaches, fevers, spells of vomiting, diarrhea, and so on. A virus of some kind or another has gone through the family at times and we have had to take a lot of medicine. Then so many of the foods are adulterated and it may be that this is behind some of our sickness. Of course in a country like India where there are so many people and there is so much filth and sickness, it seems that the air is just saturated with all kinds of germs and I suppose we are very blessed to have had no more sickness than we have had. But sickness, regardless of who is sick, has a tendency to slow things down. It takes time to go to the doctor, to get the medicines pre-

scribed, and to get well. Beyond that, one is bothered mentally until all are well again.

But finally, the next major obstacle that we are constantly faced with is the incompetence of those with whom we have to deal. To begin with, many offices and businesses do not open up in the morning until 9:00 or 10:00 A.M. Then they may remain open until 1:00 P.M. and either close for the day or re-open at 3:00 for another few hours. A recent article in the paper said that most Government workers do not spend more than six and a half hours on the job and much of that is taken up with tea breaks, going to the canteen, or engaging in small talk with those around them. But trying to get something done is enough to drive one out of his mind. Even little things that amount to practically nothing may take two or three trips. Trying to get some printing done not only takes numerous trips, but months may go by before the finished product is actually delivered. I have had four books with one printer here for more than seven months and they still have not been delivered. All of the typesetting, proof reading, etc., have been done for months. They keep saying that these books will be delivered next week but the only problem is next week seems never to come with them. And on and on it goes with just about everything we try to get done. Because of all that we know we will have to go through just to try to get something done we are already discouraged before we even begin.

How nice it would be to live in a situation where you were not bothered with so many unnecessary problems. In that case we might be surprised at all that we would be able to do.

New Delhi, India  
July 23, 1973

## CONCENTRATION ON NEW DELHI

Since much of the work in India is scattered over a large area, and inasmuch as most of the American preachers who come usually spread out and preach primarily in village areas, often times brethren want to know why we spend all of our time in New Delhi. Although most preachers confine their work to one city, to one area of a city, for some reason they think that to work in India one must constantly travel from one place to the next in preaching and teaching the gospel. Perhaps this is the way to do it, and it might even be profitable to do more of this at home, but regardless of the pros and cons, there is a definite reason for doing what we are doing.

While in the past we have been able to remain in India more than the usual three months that most Americans are limited to, nevertheless, we have been in the position from the very beginning of never knowing just how long we would be allowed to stay. Under these circumstances, we have felt that it would be better for us to come to a city like New Delhi and concentrate on it, and at the same time to try to build a work that could survive should we have to leave, rather than to be out travelling all over India baptizing people here and there and in the end leave nothing behind.

Furthermore, we feel that by settling here we can not only build a strong church in Delhi but we can do a work that can be felt throughout the whole country, as well as in neighboring countries, through converting and training men to preach and teach the gospel. We can reach out, also,

through offering Bible correspondence courses and by teaching in the newspapers over the country. We can print and distribute tracts, booklets, and books in various languages. We can ground people in the truth through consistent teaching by way of our monthly magazine.

We would also like to travel throughout this area and plant the gospel in different places. However, if we spend a few days in one place and baptize several, and go on to another place and do the same, and so on and on with numerous other places, what will eventually happen to these churches? If we are able to remain we might be able to visit them occasionally but it would be hard for them to survive even on this. If we have to leave, who would help them to grow and develop to the point of survival on their own? I don't know of any one, do you? The only other solution would be to hire some local men to work with them. But where would I get such people? The church here is young and it takes time for men to study, learn, and grow so that they can take on such a responsibility. At least that is what we have always found in the States, and knowing what I know about India, I would say that it is no different here. So it would seem that it would be unwise to spread our efforts out too much and in the end accomplish very little or nothing.

While we are concentrating on New Delhi, this does not mean that we are idle. We are working day and night to teach the gospel of Christ and to spread it to the masses of India. Those who are able to work in other ways have the freedom to do so. As for us, we have our hands more than full and we believe the course we have taken is the wise one for us to follow at this time.

New Delhi, India

## PAYING FOREIGN PREACHERS

American missionaries and congregations of the Lord's church have been responsible for putting many foreign men on support. Most of us have grown up during a period of time when this was considered the thing to do, an idea that was no doubt borrowed from the denominational mission methods. However, many denominations have been trying to get away from this practice because they have seen its ineffectiveness. We of the church have not learned that lesson yet.

I have just had a talk with a former Christian Missionary Alliance missionary of ten years to Peru, and present professor of one of their colleges in New York, who has been on a study-tour of India along with a number of other teachers and professors from several colleges and universities. I might also point out that he attended our meetings on two different Sundays and while I was interested in talking to him about his views he was equally anxious to learn about the methods we are using. Among many other things, he told me that the Christian Missionary Alliance phased out their support of foreign preachers back in the late 1950's and in the first part of the 1960's. He said that at the beginning it looked like this would destroy the work but after the crisis was over it had helped the work tremendously and that now they would never think about reverting back to their former practice. Continuing, he explained that this action rid them of parasites, hirelings, and those of the bad element that were hanging on for what they could get. That being the case, he

said, they were left with the sincere, the faithful, the dedicated workers, and with this kind of people they could hope for a much better and more stable work in the future.

According to this professor the Christian Missionary Alliance have had work for many years in two of the western states of India. Evidently, then, they are carrying on their work here without paying any of their local workers out of foreign funds. This may not be true with numerous other religious groups throughout India, and as a whole, it is not true with the Lord's church. I mean by that, that at this time the church in America is supporting hundreds of men here. In many cases, they are not, by any stretch of the imagination, adequately prepared to be preachers of the gospel, but they are on the payroll nevertheless. Not only so, but if the truth were known, no doubt many of them are taking the church for all that they can get out of it. I know, myself, of some cases of this but there is little that can be done to stop it when brethren back home are determined to continue it.

Personally, I would like to see all local preachers here taken off of American support. As with the Alliance group, it would probably look in the beginning as though it might destroy the work, but I feel that in the end it would be a means of saving the church. The bad element, especially those hanging on merely for support, would disappear and this would give us an opportunity to see what kind of people would be left. Some might be afraid of this drastic step but I have no fear of it whatsoever. I think we could take what would be left and really go to work to evangelize India, and I think if India is ever evangelized it will have to be done through this means.

We are so anxious to speed things up that we are not

willing to give the Lord and his word an opportunity to work in the lives of the people, but we want to rush in with our American dollars and put everybody on support and do things up in a big quick way. If this would work, it would be fine. The sad part, though, is that it would not work. It hasn't for others, so why should it work for us? Of course we may be deceived into thinking that it is working, and with no opportunity to compare it with the effectiveness of the other way over all of India, it may be difficult to convince anyone. However, common sense and what we are seeing before our very eyes, should be enough to convince us that the present method cannot succeed.

Perhaps if we will not voluntarily cease to supply these preachers with funds, it may be that the Indian Government will make it impossible for us to continue. There has been talk that the Government is going to pass a law that would forbid churches and individuals from sending in money to support local religious activity. This might be bitterly opposed, and no doubt the government has its own motives for making such a law, but it could be a means of eliminating a practice, at least here in India, that is a serious hindrance to the work.

New Delhi, India

July 25, 1973

## A BAD PRESS

I am one hundred per cent for freedom of speech, including the freedom of the press. However, this freedom is often abused and misused. It can be turned into an instrument of destruction or it can be used as a tool to support a particular brand of politics.

A few days ago I read an editorial here in New Delhi that insinuated that all of America's teenagers are alcoholics. I realize that there are some, but they are few in comparison to the over-all population. This editor either was very ignorant of the real situation or he deliberately falsified to make our country look bad. This has been done again and again. Even concerning local matters the people never know when the press is telling the truth. So many times what is written is biased or completely false, especially regarding the decisions and actions of the government.

The press has taken up causes at times in order to build up world opinion against certain things. Take for example America's role in the Vietnam War. I would not claim that every thing the United States did was right, but almost one hundred per cent of the time the papers portrayed America as being in the wrong on every point while the enemy was in the right, or the aggressive role of the North Vietnamese was ignored, making a psychological imbalance in their favor. Therefore, world opinion was built up to such a pitch that most every one looked upon America as the big bad wolf.

In watching the TV news in the States during the latter



part of the Vietnam War, I couldn't help but imagine that I was seeing the enemy's version of the war. Again, it was not that the North Vietnamese were right on every point, but the story was always one-sided and given in their favor. I often wondered why our government did not come out with an occasional statement to clarify why we were involved in such a conflict. It seemed to me that it would have been wise for our President himself to have taken the time to do this. He could have explained why we were there, what we were doing, the necessity of success, the consequences of failure, and this would have gone a long way in clearing up things with the American people.

I have seen the press at work in different countries on their policies, politics, etc. Often times the articles are far from the truth, but they are doing the job that the press wants to accomplish. Even if the truth is not given, if a thing is said enough over a period of time, the people will begin to think it is the truth and so a lie has the same effect as if it were the truth.

I think that for the most part the press around the world is very immature and often times is serving as a propaganda tool more than anything else. For some unknown reason, much of the news media seems to be against Capitalism and in favor of Socialism and Communism. Writers would take the freedom they enjoy in their own country and use it to destroy it. I don't know why they would do this because once Socialism or Communism takes over they will be out of work--no out-spoken journalists and reporters are allowed under those systems!

Much of the press in the States seems to be hippie oriented. Writers are often young, sporting long hair, beards,

and seem to be in favor of re-doing our country and the world, the wrong way. I have often wondered why some of the better known papers, magazines, and broadcasting companies would resort to the hiring of such people but I suppose they are trying to relate to the youth of today in an effort to get their patronage. At the same time the hippie influence is allowed to shape these young minds to their way of thinking.

I personally think that in the States the journalist has gotten too big for himself and for the country. He thinks that since he is in this profession he should be above question and that what he says is law. He thinks further that he has the right to cut anybody down as he chooses, even the President, and preach any philosophy that he so desires. He argues that the President of the country should not be given the right to speak to the millions across the nation, to influence their thinking, without someone on hand to give the other view. Of course, he thinks it is alright for him to give commentaries telling you the flaws in the President's thinking and to occupy hours giving biased news without anyone being given the opportunity to tell the other side. But he is a journalist or reporter and he is supposed to be giving the facts and so what he says is final. I am afraid that the people of our country have been brainwashed as much as any group of people that I know of.

But it doesn't stop there. Look at the kind of books that are being written today. Look at the magazines that are being published. Much of what is printed is pure filth. Sex has been so exploited that the situation is pitiful. It is difficult to get a good book any more. Sometimes I think that someone is systematically wiping out all decency and the freedom that goes along with it. We have been fed on propa-

ganda, untruths, and lies, along with raw sex, so long that we would not know how to react if we had a real, live, responsible press at work again.

Basically we have a bad press today in our country and throughout the world. That needs to be changed. We don't want to see the freedom of the press taken away, but some censoring or some applied rules and regulations may be necessary in order to make the needed corrections. If those who represent the press cannot discipline themselves and work responsibly, they become a greater hindrance to the freedom of the press than would the rules and guidelines they so abhor. We have freedom in our daily walk of life but to assure us of the continuation of that freedom it is necessary to have laws, and police to enforce those laws. We want freedom of the press but we want to be guarded against those who would abuse its privileges and rights.

New Delhi, India  
July 27, 1973

## A HARD LIFE

It is amazing at the kind of life you can have in one part of the world in contrast to another. Take for example, the United States and India. In America one can have a good life materially. There are good jobs, good incomes, good homes, good transportation, good food, and on and on it goes. Also, things are done quickly and efficiently. In comparison to other parts of the world, people are basically honest and there is very little bribery. You can also have a good life spiritually. Christians are all over. Congregations are found most everywhere you go. There is endless opportunity for fellowship and service.

I doubt if the majority recognize what they have. They have not been away from home to find out what others have or don't have. They only gripe, complain, and criticize. Little do they realize that they have the best and the most of all the people of the world. Americans throw away and waste more than the majority have to live on. How sad it is to have all of this and then to complain about having so little.

In India, and much of the world, things are far different. There is a scarcity of most essentials. Food, fuel, electricity, and such like are in short supply. Things that we consider back in the States as being essential are counted as luxuries here. Very few can afford a car, a refrigerator, an air conditioner, TV, and hundreds of other such items.

Here it is so hard to get anything done. An ordinary errand may develop into three or four trips. You are told again and again: come back tomorrow. Or unless you manage to get there in a narrow time slot then you may find the

office closed. Or you may end up in a queue for hours at a time. It takes a lot of patience in a society where everything is so slow. For instance, it took us two and a half weeks to get a cooler installed and no telling how many trips, telephone conversations, etc., were necessary.

Another problem here is that the weather is so hot in the summer. You just think you can't bear it but it is there day and night and you have no choice. And more than that, during this kind of weather one is more likely to get sick—but try going to a local hospital and you are liable to go into shock at what you see and hear.

Adulteration of food, fuel, and everything else is beyond comprehension. Prices keep going up and it becomes more difficult all the time to survive financially. Everything that you do, everything that you touch, and everybody that you meet seems to become a giant problem. It is one of the most trying and discouraging places in the world for one to try to work.

Sometimes in reading about far away places we imagine how nice it would be to live there and to work with the local people. Our imagination runs away with us and we can picture all kinds of nice things happening to us. But we don't stop to think about the problems and difficulties that will go along with the nice things. Considering all in all, in comparison to our life at home, living in a foreign country may turn out to be a very hard life. Perhaps this is why most brethren remain at home. They might not have experienced foreign living but at least life is going well enough for them where they are that they are willing to remain there.

New Delhi, India