

Abilene Christian University

## Digital Commons @ ACU

---

Stone-Campbell Books

Stone-Campbell Resources

---

1938

### World Vision: 1938 Vol. 4 and Mission Study Lessons

World Vision Publishing Company

Follow this and additional works at: [https://digitalcommons.acu.edu/crs\\_books](https://digitalcommons.acu.edu/crs_books)



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [History of Christianity Commons](#), [Liturgy and Worship Commons](#), and the [Missions and World Christianity Commons](#)

---

#### Recommended Citation

World Vision Publishing Company, "World Vision: 1938 Vol. 4 and Mission Study Lessons" (1938). *Stone-Campbell Books*. 183.

[https://digitalcommons.acu.edu/crs\\_books/183](https://digitalcommons.acu.edu/crs_books/183)

This Book is brought to you for free and open access by the Stone-Campbell Resources at Digital Commons @ ACU. It has been accepted for inclusion in Stone-Campbell Books by an authorized administrator of Digital Commons @ ACU.

266.05  
WORLD  
V.4

WORLD VISION  
1938  
VOL. 4  
AND  
MISSION STUDY LESSONS

**DISCARDED**  
**BY ACU LIBRARY**

**ABILENE CHRISTIAN COLLEGE LIBRARY**  
**ABILENE, TEXAS**



RECEIVED  
FEB 2 1900  
LIBRARY OF THE  
BUREAU OF LANDS





# WORLD VISION

"LIFT UP YOUR EYES AND LOOK ON THE FIELDS"

VOL. 4.

JANUARY, 1938

NO. 1

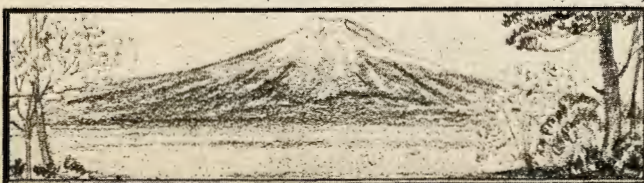
## Year's Threshold

NELLIE HERTZKA MOREHEAD

We never have been here before,  
But we must forward go,  
For backward paths we'll tread no more—  
God does not will it so.

Though we should yearn to walk again  
Familiar roads, and sweet,  
We may not pass where we have been—  
Life is a one-way street.

With signs to follow, "watch" and "pray,"  
"Love," "Work," and "sacrifice,"  
These safely point us on our way—  
The way to Paradise.





# AMERICAN STANDARD BIBLES

## NELSON ONYX BOLD FACE TYPE

### Pronouncing

Size of page  $5\frac{5}{8} \times 8\frac{1}{4}$  inches



### REFERENCE BIBLE

With 60,000 full center column References and 12 colored maps. 25 outline maps throughout the text.

Printed on fine Bible paper

252 APOLLO. Genuine Leather, Morocco grain, overlapping covers, red under gold edges ..... 4.00

Printed on India paper. Only  $\frac{7}{8}$  inch thick. Silk sewed.

253X ARAB. Genuine Leather, Morocco grain, overlapping covers, red under gold edges, Leather Lined ..... 7.50

### TEACHERS' BIBLE

With 60,000 center column References, 234 pages of Combined Concordance, 118 pages of Bible Dictionary, 12 colored maps, and 25 outline maps throughout the text.

Printed on fine Bible paper

2252 BESIEGE. Genuine leather, Morocco grain, overlapping covers, red under gold edges ..... 5.00

God, and turneth away from evil: and he still bholdeth fast his integrity, although thou movedst me against him, <sup>2</sup>to destroy him without cause. 4 And Satan answered Jé-hō-váh, and said, Skin for skin, yea, all that a man hath will he give for his life. 5 dBut

h ch. 1. 22;  
Ps. 39. 1  
41 Chr 1. 45  
k Gen 25. 2  
1 Chr 1. 32  
l ch. 42. 11  
m ch. 1. 20,  
ref.  
n Josh. 7. 6.

Let it not come the months.  
7 Lo, let that nig  
Let no joyful v  
8 Let them curs  
day,  
Who are <sup>7</sup>ready

ORDER FROM

WORLD VISION  
NASHVILLE, TENN.

P. O. BOX 173

Your order for religious books, song books, Bibles, Communion sets, or maps, will assist in printing WORLD VISION.



# WITH YOUR HELP

## We Can Reach 100,000 Additional Homes with WORLD VISION

The brethren who are using the WORLD VISION as a means of creating a consciousness that the church has the privilege and is able to evangelize the whole world each generation are anxious to introduce it to an additional 100,000 homes during 1938 and here is how it can be done:

IF 10,000 PRESENT USERS OF THE WORLD  
VISION WILL EACH BUY ONLY 10 COPIES  
TO DISTRIBUTE TO THEIR FRIENDS THE  
100,000 ADDITIONAL HOMES WILL BE  
REACHED.

### What A Ministry!

You know what the WORLD VISION has meant to your own home.

### Make It Mean As Much to Your Friends

Fifty Cents in cash, check, or money order—either through your Sunday School Teacher or direct—will bring the 10 copies to you.

Send for them today

## THE WORLD VISION

P. O. BOX 173

NASHVILLE, TENNESSEE

INTERNATIONAL S. S. WALL MAP A

## MAP OF PAUL'S TRAVELS



**Map A—Part of Roman Empire Showing Paul's Travels**—And the western half of the Scripture world 72x48, embracing the countries of Asia Minor and all Bible Lands between Palestine and Italy, and by different Colored lines showing the routes traveled by the Apostle Paul; with Table of places visited, and a Chronology has Bible and Modern names. It has also a special inset map of early Apostolic History.

On paper cloth back on Rollers—\$7.50

### PELOUBET'S BIBLE DICTIONARY.

Peloubet, Rev. F. N.

Assisted by Alice D. Adams, M.A.

This Dictionary enables any one to understand every passage in the Bible. In the simplest language it gives a full exposition of all topics mentioned in the Bible—every place, nation, tribe, person, and historical event; every custom and rite; and every instrument and implement; every animal, plant, flower, mineral, metal, etc. It brings to the great body of teachers and intelligent Christian households a work fully abreast of the latest modern scholarship. It has no room for detailed speculation and debatable theories, but devotes itself to the facts of the Bible itself, illuminated from every possible source that can aid the ordinary reader to know and love and understand the word of God for his knowledge, education, and daily life. 500 illustrations, 14 maps in colors. Size, 6¼x8¾ inches. Cloth.

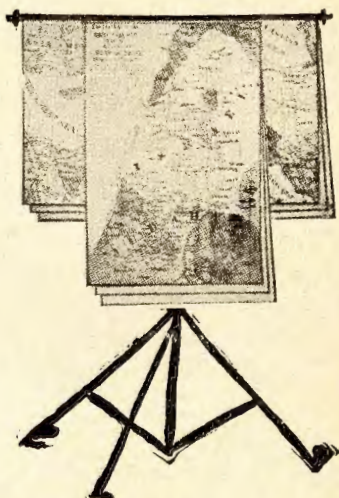
Price -----\$2.00

Set No. 1, Now \$10.00 Set

No. 2, \$14.50 Postpaid

## Ellers Sunday School Maps

On a Revolving Adjustable Steel Stand



Five large Maps, six 36x48 to 36x57, on linen finished cloth. Mounted on a folding steel stand, which can be regulated so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary, to the study of Bible History.

New Testament Palestine—Old Testament Palestine—Roman empire and Bible Lands, showing Paul's Travels by Colored lines—Lands of the Old Testament, from the Great Sea, to the Persian Gulf—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites.

On account of its portability, this Stand and Maps are the most helpful aids in teaching Bible History. Sent Prepaid to any Express office. To avoid errors, in ordering, specify Ellers Maps on Revolving Steel Stand.

Set No. 1, Five Maps.

Set No. 2, Same Maps and three extra of Judah and Israel, Palestine Under Persia, The Pathways of Jesus in Palestine.

Your order for religious books, song books, Bibles, Communion sets, or maps, will assist in printing WORLD VISION.



# WORLD VISION

*"Lift up your eyes and look upon the fields that are already white unto harvest."*

R. B. SWEET  
*Editor*

B. D. MOREHEAD  
*Publisher*

PUBLISHED QUARTERLY IN  
NASHVILLE, TENNESSEE

SUBSCRIPTION 50c A YEAR



R. C. BELL  
GEO. S. BENSON  
HARRY R. FOX  
W. CLAUDE HALL  
R. S. KING  
S. P. PITTMAN

*Contributing Editors*

**BULK RATES**—Bundle of twenty or more to a church or individual, 5c a copy. Under this plan churches may buy a copy for each family in the congregation at less than the regular subscription price.

This magazine is printed with the hope that it will stir the hearts of God's people to the end that a missionary conscience may be created, and the missionary conscience will provide men and means to "Preach the Gospel to the Whole Creation."

Send articles for publication to the Editor: College Station, Texas.

Send subscriptions and orders for books to

World Vision, Post Office Box 173, Nashville, Tennessee.

"Entered as second-class matter July 29, 1937, at the post office at Nashville, Tennessee, under Act of March 3, 1879."

## EDITORIAL

WORLD VISION comes to you on a new schedule beginning with this issue. Hereafter it will be issued at the first of the calendar quarters of the year, January, April, July and October.

The splendid reception the magazine has received has made possible a very gratifying growth, from 5,000 copies of the first to 12,000 of this issue and from 12 pages in the first one to 32 pages in this issue.

Greater than our pleasure caused by the growth of the paper, however, is our anxiety that its circulation may cause the flow of support into the hands of the missionaries. We enjoy publishing a magazine that is packed with information and human interest and is attractive mechanically. But if it serves only to inform our readers it is merely a lot of lost motion. It should inspire every reader to become actively interested in the work of spreading the gospel of our Lord into places where it has not yet gone, both in the United States and in other nations.

1937 saw some good work in evangelization begun and carried forward,

as reported in WORLD VISION, for example, Brother Wilmeth's work in New York was begun; real progress was made in many places in the Northwest; the Abilene Christian College lectureship on missions helped arouse a missionary consciousness; Brother Wolfe's work among the Mexicans in Los Angeles and other places; several missionaries returned to their fields after helpful leaves of absence to their homes; the Merritts to Africa, the Bixlers and Miss Ewing to Japan; others went for the first time, as the Linns to Japan and others plan to go as soon as arrangements are completed; and other less spectacular work as that at Wilmington, North Carolina, and Ruston, Louisiana. All this is encouraging and argues that we can do much more if we have the inspiration and the will to work.

As we stand at the "Year's Threshold," our prayer to the Father is that 1938 may see all these fields more intensively worked and many more workers going into other fields that are white unto harvest!



# THE GREAT COMMISSION

BY S. P. PITTMAN

*David Lipscomb College, Nashville, Tennessee*

Some *people* have been called "great." Alexander, of Graeco-Macedonian fame, Peter, of Russia, and Charlemagne, of Mediaeval times, are known in history as Alexander the Great, Peter the Great, and Charles the Great. Their deeds, in the eyes of the historian, have entitled them to the epithet.

Some *incidents* are called great. To the Japanese people, the seismic disaster of 1923 with the ensuing holocaust in Tokio will always be the *great* earthquake. To future generations, it seems, the world war of our own day will be called the *Great* War.

Some *documents* are called great: the patriotic Englishman points with pride to his Magna Carta. The Christian confesses that the invitation of Jesus to all those who labor and are heavy laden to come to Him and find rest is the Great Invitation. I mention last—but by no means is it least important—the Great Commission. What makes it great? Everything. It is laconic, concise, cogent, coercive. It is a great piece of literature—brief, pointed and graphic. It is great because the Greatest of the Great gave it to his followers. It is great because it means the ultimate evangelization of the world and the salvation of the lost. It is great, not only because of the contents of the commission per se, but because of its preamble. The preamble of the Constitution of the United States is a beautiful introduction to one of the greatest instruments ever drawn by the pen of man. The preamble to the Great Commission came from the tongue of Him who spoke with authority; of Him who spake as never man spake. Without the authority as set forth in the preamble—"All authority in Heaven and on earth hath been given into my hands"—the commission which follows would be but a scrap of paper, to be thrown into the waste basket. But we believe that the claim is authentic. It is the seal of the signet ring. It is an echo from the Voice of Heaven that exclaimed: "This is my beloved Son in whom I am well pleased." This vested au-

thority was a gift from above, but, figuratively speaking, it had been purchased with a great price—unreserved submission to the will of the Father and unstinted sacrifice necessary to carry out that will.

Who would begrudge Him his authority? Who would not acclaim Him king? Who would be dissatisfied with His dictatorship? This authority extends to Heaven. Only God retains His autonomy. It covers the earth. Under His reign His enemies one by one will all be subjugated. Death, the last enemy, is to be annihilated.

If we catch the meaning of this preamble and believe it with the whole heart, the meaning of the commission itself will be easily understood and readily carried out. In our own country, democratic though it be, the henchman readily carries out the wishes of the political boss. In an imperial government, the monarch's decree is obeyed to the letter. When once we grasp the idea that the words of this commission are but the edict of One who wields the sceptre over our universe, of the One who has the power to bless and to curse, of One who is supremely worthy to be head, then what He says in that commission becomes to us, His subjects, a reasonable ultimatum. When He says "Come," we should come, and when He says "Go," we should be ready with the words of Isaiah the prophet: "Here am I; send me."

Make disciples! What can be better than making disciples? Making money, making a reputation, making constitutions, making literature, making discoveries—all these perish in the making. But to make a disciple is to make a convert—to turn one from darkness to light, from the power of Satan to the Kingdom of God. A difficult task? Well, yes. It is rather hard to get men to repent, it is difficult to get them to believe with the whole heart. When that is done, the remainder of the process is easy. The easiest, the simplest, the quickest thing is to persuade such a one to submit to baptism. Such a

(Continued on page 11)



## WORK IN THE NORTHWEST

In previous issues of **WORLD VISION** there have appeared a number of reports of the work in the Northwest. Until within the last few years there were very few congregations after the New Testament pattern in all this vast region. There are still too few of them, but the work has been progressing rapidly as the result of the vision and the determination of a few men who have seen the need and have a mind to work. Something of an idea of just what is being done may be gained by listing the places where there are now congregations in that section, together with the number of members at those places, where that information is available.

We give you herewith a list of those congregations that has been compiled from a report furnished by Brother J. E. Wainwright, 4908 York Blvd., Los Angeles, California, and from information in the "West Coast Christian," a little magazine published by Brother James L. Lovell, 729 South Gramercy Drive, Los Angeles. If the work continues to grow in this region as it has in California during the last few years, and we see no reason why it will not, this list will be historic in comparison with what we hope will be the situation not many years hence. There are now at least 110 congregations in California, as shown by the list Brother Lovell has published with the address of the meeting place and one or more of its leaders at each place. There are several other places listed without any information but it is assumed that at least a few Christians meet at those places.

Should any of our readers know of the work in progress at any place not shown in the following list, we will appreciate your giving us some information concerning it.

### BRITISH COLUMBIA, CANADA

Creston.

Blundell, Lulu Island, North Vancouver. The church owns its own chapel on Blundell Street.

Vancouver—Congregation at Fernwood and Balmoral owns its own chapel.

Congregation at 12th Avenue and Carolina Street owns its own chapel.

### IDAHO

Caldwell, 16th and Everett. The church owns its own chapel.

Craigmont.

Eden—The church owns a small chapel.

Fruitland—The church owns its own chapel.

Lewiston, 7th Street and 13th Avenue—The church owns its own chapel. There are about seventy members there.

Midvale—This is one of the oldest churches in the state. They own their own chapel.

Nampa—High and Yale Streets.

Pocatello—8th and Wyeth Streets.

### NEVADA

Beatty—No church is organized, but there is at least one family of Christians there.

Fernley—The same information as that for Beatty.

Reno—A small group meets in the home of Mrs. G. Harris, 533 Morrill Street. See Brother Rehkop's report in this issue of **WORLD VISION** concerning the beginning of the work at Reno.

### OREGON

Alsea.

Bridgeport.

Central View.

Cottage Grove.

Eugene—The church meets in a rented chapel on Blair Street and 2nd Avenue.

Grant's Pass—Sixty members.

Harper—Thirty-six members. The church owns its own chapel.

Hermiston—Thirty-one members meet in a school house.

Klamath Falls—Three members.

London.

Medford—About 150 members.

Molalla—The congregation was planted many years ago, and owns its own building.

Parkdale—Fifty members. The church owns its building.

Portland—The congregation meeting at Knight and 82nd was started many years ago. It was ministered to for many years by D. W. Sommers. They own their building. The congregation at 717 N. E. Sixth Avenue has about 37 mem-



bers, meeting in a rented building. This work was started in 1936.

Salem—The church owns its chapel at the corner of Fair Grounds and Cottage streets. It has about one hundred members.

Toldeo.

Wallowa—Twenty-nine members.

#### UTAH

Cedar Point—L. B. Turner, Dove Creek, Colorado, is the leader.

#### WASHINGTON

Bellingham—The church recently purchased a lot on the corner of "I" and Ellsworth. There are about fifty members.

Centralia—The church owns a chapel at 711 West Main Street. There are 15 members.

Everett—The church meets in Lombard Hall, 2805 Lombard Avenue. The work was started in 1934 by J. E. Wainwright. There are now about thirty-five members.

Goldendale—The brethren own a good chapel, well located in the city, at Court and Wilbur streets. The membership is around thirty.

Johnson—The church owns its own chapel. It has been weakened by deaths and removals, leaving only about ten members now.

Nooksack—About forty members who own a good chapel.

Pateros—The church began about twenty-five years ago when a Brother and Sister Adams homesteaded there. Their son, Cecil, preached for the church and labored much to build it up until his death in May, 1933. Through the ministry of J. C. Bunn many more have been added. The church built a good frame chapel last year. The membership is now about sixty.

Pine City—This is one of the oldest churches in the state. It owns a stone chapel and has a membership of about thirty.

Porter—A membership of about thirty owns its own chapel.

Port Orchard—About eight members.

Prosser—At 7th Street and the state highway. Twenty-two members own their own building which is well located.

Puyallup—The church was started about ten years ago. About twenty members meet at Stewart and Meridian Streets.

Seattle—62nd and 5th Avenue, N. E.

The church owns its building. It was started about twenty years ago. The membership is about fifty. Another congregation meets in the Shaffer building downtown and is led by Dr. J. W. Maddox.

Spokane—The church was begun about twenty years ago. Brother Louis B. King has been with the church from the beginning. The present brick chapel was built several years ago at 518 West Nora Street. There are about ninety members.

Sumas—They have a small chapel and about ten members.

Sunnyside—The brethren own what used to be the Orchard Ridges Schoolhouse, two and one-half miles northeast of town. The membership is about thirty.

Tacoma—The church recently purchased a chapel at 56th and south "L" Streets. The work was started in December, 1935.

Toledo—About fifteen members.

Wenatchee—The church was begun there about thirty years ago. Among the first to labor for the church was L. F. Clipp. The present chapel is a commodious brick building with seating capacity of three hundred, at Kittitas and Okonogan streets. Two previous chapels were outgrown. The membership is about 240.

Yacolt—The work was only recently started there.

Yakima—The church was recently started there. They meet in the Y. W. C. A. building at 15 Naches Avenue. There are about thirty-nine members.

\* \* \*

#### OTHER NORTHWESTERN STATES

For something of what is being done in Montana, Wyoming, North Dakota, South Dakota, Minnesota and Wisconsin, see articles by Brother W. Don Hockaday in the May, 1937, August, 1937, and November, 1937, issues of WORLD VISION. The reader is urged to turn back and read those articles, along with Brother Hockaday's page in this issue to get as complete as possible a picture of the work in the Northwest.



# RENO NEVADA MISSION EFFORT

BY SETH E. REHKOP

*Ontario, California*

In March of last year I made a trip to Reno, Nevada, to look out plans for conducting a mission meeting in that state. Having previously met a brother Keen and family of that city, during one of their visits to Sacramento, who were desirous of such an effort being put forth, I was stirred to such action. Upon visiting there I met a Sister Harris who had obeyed the Gospel while visiting her daughter in Southern California. She likewise was very much interested in establishing a work there and so I agreed to help and promised them a mission meeting in the near future.

After returning to Sacramento I corresponded with Brother Wainwright, widely known mission-minded evangelist, and asked him to assist me in the work. Brother Wainwright and I have labored together in such efforts the past several years and I felt that he was the one to deliver the messages and I would assist in song directing, personal work, etc. I was made to rejoice when I received his affirmative reply and we immediately made plans for such an effort. I wrote the brethren at Reno of our plans and for them to look out for a place to hold the meeting. Meanwhile Brother Wainwright and I wrote messages asking for special contributions to assist us in the proposed effort and the brethren responded making such possible.

The date was finally set for Mon-

day, May 3, and upon that date we arrived in the city of Reno to learn that they had been unable thus far to find a place of meeting. With firm determination we set out to find a place and by Wednesday we had located a downtown hall, over the Monarch Cafe. We had a large sign painted and erected on the front of the building, put ads in both local papers, and broadcast over Radio Station KOH. Thus began, I feel confident, the first true Gospel meeting ever conducted in that city. The attendance was encouraging, averaging about fifteen through the week, and from thirty to thirty-five on Lord's day. Several heard the Gospel for the first time and were impressed. Two responded to the Gospel invitation and were baptized. One a Brother Harris, husband of Sister Harris, and the other, Sister Evelyn, daughter of Brother and Sister Keen.

The congregation of the church of Christ, Reno, Nevada, met to break bread for the first time, Lord's Day, May 9, 1937, with nine communicants. Today there is a small band, seven in number, meeting each Lord's day to break bread and to study the word of God. The place of meeting is at the home of Brother and Sister Harris, 533 Morrill Avenue, Reno, Nevada.

Brethren, any time you are passing through that country, make it a point to visit them and encourage the efforts there.

## "IT IS TIME FOR YOU TO AWAKE

"And this, knowing the season, that already it is time for you to awake out of sleep. . . The night is far spent, and the day is at hand," we read in Romans 13:11-12.

Far too long many have been asleep to their duty to "teach all the nations." Others have not done all they should. It is time for us to awake to this responsibility and privilege. We need to overcome our inertia!

"We beseech you therefore, brethren, by the mercies of God" that you awake and have part in this work of

evangelizing beyond your neighborhood as well as within it. Every loyal congregation should make contribution regularly and liberally to some missionary. A group of ten congregations giving ten to twenty dollars each could keep one man working full time in the Northwest or in Africa, or elsewhere, if they would give month after month to that one man. That missionary could then keep in close touch with the few churches supporting him. He could visit them occasionally and all the members of each church would know



their missionary personally. If each missionary in a foreign country were supported by a few who concentrated on his work he would not have to spend months running all over America when he was on leave, trying to raise funds to get himself back to the field.

You who read this, will you make an earnest effort to get your congregation to send a liberal amount every month to some missionary? Choose your man, send to him and stay behind him so that he will not have to worry about the support dropping off and leaving him stranded far from home. Learn what other churches are helping support him and get acquainted with those churches and feel a strong tie of fellowship and love develop between yours and the other congregations supporting the same work.

May 1938 see such business-like and enthusiastic work done throughout

America! What are YOU doing? It is time for you to awake!

\* \* \*

### GIVE US A WATCHWORD FOR THE HOUR

A thrilling word, a word of power,  
A battle-cry, a flaming breath,  
That calls to conquest or to death.

A word to rouse the church from rest,  
To heed her Master's high behest.  
The call is given: Ye hosts arise.  
Our watchword is, Evangelize!

The glad Evangel now proclaim  
Through all the earth, in Jesus' name.  
This word is ringing through the  
skies—  
Evangelize, Evangelize!

To dying men, a fallen race,  
Make known the gift of Gospel grace.  
The world that now in darkness lies,  
Evangelize, Evangelize!

—Selected.

## PRACTICAL MISSIONARIES

By R. C. BELL

*Abilene Christian College*

We have a group of some seventy-five Christian young men and women in Abilene Christian College who meet for an hour each Wednesday evening just before the mid-week prayer meeting of the church. About the college, the group is known simply as the missionary class. They meet to worship God and to increase their interest and activity in His work.

The class adjourns in time to go to prayer meeting. But some fifteen or twenty of them each week (not the same ones every week) do not remain for this service. Instead, they form small groups to go into several homes of the city of Abilene to conduct religious meetings. They seek out homes to which they are welcome and to which neighbors will assemble. They sing, pray, and study the Bible with those who attend. In this way they reach some non-churchgoing people.

Another activity they sponsor is what they call "the jail work." Each Sunday afternoon, some of them, boys and girls, try to help in a religious way the unfortunate men and women in the county jail. They have done some baptizing there this fall.

Two members of this busy, happy group this year are Robert Boyd Reese and Helen Pearl Scott from Sinde Mission, Africa. They are first cousins, for Boyd's father and Helen Pearl's mother are brother and sister. These two are now my students, as were also all four of their parents at Western Bible and Literary College, Odessa, Missouri, in the first decade of this century. Later, sweethearts of school days married and still later went to Africa as missionaries, taking Boyd and Helen Pearl with them. These two splendid, capable young missionaries (Boyd is now nineteen years of age) grew up there and know native language and life. They have already translated parts of the word of God for African readers and hope to translate the remainder of it. They love Africa and their Lord's interests there and expect to return after two years.

I am very thankful that in a sense and in some measure, I can serve God in Africa; although I have never been out of North America. Indeed, I am so happy about it that I can scarcely see these poor lines I am writing.

(Continued on page 13)



## SOME SUGGESTIONS

W. DON HOCKADAY

Box 833, Billings, Montana



The states of Montana, Wyoming, Utah, Nevada, North and South Dakota, Minnesota and Wisconsin have been pretty well featured in *WORLD VISION*. So what I want to do in this article is to make suggestions. I do

want to say something that will encourage a plan of missionary work in these eight states that is enduring.

The churches in the state of Washington are supporting Brother J. C. Bunn as a missionary in that state. He locates Christians in isolated districts, holds meetings for them and thus establishes churches. He also holds meetings for weak congregations. As fast as he can, he gets churches interested in supporting preachers located with these weak churches. The weak church is made to feel a responsibility for a definite amount of the preacher's support working with them.

Last July, Brother Chas. L. Johnson moved from Mexia, Texas, to Sheridan, Wyoming. Through the liberality of the Park Circle church, Nashville, Tennessee, and some others interested in the work in the Northwest, there was a twenty-six day radio broadcast in Sheridan to get before the people the plea of the New Testament church. There was one sister located in Sheridan last summer. In Brother Johnson's last bulletin, he reported fourteen faithful members. Churches were also established in Gillette and Powell, Wyoming, this past year.

So far as I have been able to learn, there are only two preachers in this entire eight states giving their entire time to the preaching of the primitive gospel. A few others are preaching part time. Why cannot the churches in the South get a real vision of this vast neglected region and send men to each of these states and keep them there? My suggestion is, that wherever it is possible, send a man to a place where there is already

a group of disciples. If possible, find at least one of these disciples that really wants a church. Then, he will have some co-operation. Without this co-operation, it is a most difficult task. I think it is much better if such a group can be located in a town of considerable size, which can be used later as a center from which to spread the gospel.

I feel certain that if openings can be made where there is a good radio station, the radio can be used to a wonderful advantage. People, generally speaking, do not like to attend services where there is a small crowd. We most always have a hall with a small group and the singing is usually poor. In many towns, there are a number of little denominational groups that keep meetings going on a good part of the time. Many times we are classed with them. In most places, advertising matter and tracts will not bring many people to the services. If a man can speak over the radio, people can hear the message without making any special effort. I believe if the message can ever be gotten over to the people and they get an idea of what is being preached, the church will grow. Judging from our experience with Brother Cogdill, much quicker results will be obtained with the radio. What would it mean to the cause of Christ if a strong preacher accompanied by a good song leader, could be placed in a leading city in each of the above named states, and every other mission state for that matter, and along with his other work, preach over the radio regularly?

### THE GREAT COMMISSION

(Continued from page 6)

one is already a disciple (learner) and to such a one it is perfectly agreeable to take that step that makes him a genuine disciple (learner and follower). Get men to believe the preamble of the Great Commission, and we will not be compelled to argue the question of baptism, its form or its essentiality; nor will we need to harp on the subject of missions.



# THE MINISTRY OF THE CHURCH

BY ARTHUR GRAHAM

God has ever put value on purpose. Our Redeemer is portrayed as One who came into this world for a definite purpose or mission—that of seeking and saving the lost. In like manner the great spiritual institution of Christ, the Church, has its purpose or mission.

The Church of the Lord is more than a mere assembly. It is a called out, taught-of-God group, dedicated to the service of Christ and the very reason for its existence is to fulfill its mission given by Divine authority. The measure of the Church's mission is to obey the will of God concerning man today and the Church fulfills this mission only as far as the members fulfill their mission. Thus, each congregation and each individual Christian, also, has certain definite responsibilities toward God. Moreover, each Christian must bear his own burden of responsibility for no one can shift his share of duty to the shoulders of another. Each member of the Church must fill his own capacity.

The great vision of the Church is to do *all* the good it can in the name of the Lord. Such a vision will keep every Christian active and progressive for it will reveal the fullness of the Church's mission which includes caring for the sick, poor and needy, wherever found; edifying itself or strengthening the faith of its members that they may grow in grace and knowledge of the Savior, and carrying the message of life to all mankind. Those who are acquainted with the Word of God will readily acknowledge that much scripture can be found to support this teaching.

Yet, the duty and service of the Church may be summed up in the commission given by Christ, the One preeminent in authority—"Go ye into all the world and preach the gospel to the whole creation" (Mark 16:15). This includes all for if one is faithfully and truly preaching the gospel and saving souls, he will most certainly care for the needy and edify himself and his brethren. He could not do anything else.

So far as the Bible teaches, the sole purpose for the earthly existence of

Christians is to accept the gospel in their own life and carry it to the lives of others. "Ye are . . . a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light" (1 Pet. 2:9). With the Christian, God's work, the work of the Church, must come first. Material work, of course, is absolutely necessary. Nevertheless, it must be clearly kept in mind that all such activity is not the goal. It is but a means to an end for the great purpose of Christianity is the salvation of souls. The Church is here for no other purpose than to save the lost. Christians do not live for themselves but for others. The Church is appointed to be the spiritual salt of the earth—the life-giving influence of Christ. The Christian is saved in order to save others. The test of the Church and of any of its congregations, is its missionary spirit. God measures His people by the fruit they bear!

Christ has given His Church the responsibility of sowing the seed of eternal life. This seed, the gospel, sown in the hearts and lives of people, makes Christians, members of the church, those who may have a right to immortality, but it is only as the Church sows the seed that Christianity will spread and souls will be saved. Also, in the propagation of the Word, the Church must GO. It is futile to expect the world to make advances. It is imperative that Christians, everywhere, be prepared to go out into the highways and byways of life to reach sinners. Men both near and far are going into perdition without God and without hope! Rescue the perishing both at home and abroad and if unable to go yourself to the far places, support another who will go.

The mission of the Church is the grandest mission man has ever had or can expect to know, for who can compute the value of a soul? Let us all awake while it is yet day! The night comes when all will end, and what if we have neglected our opportunities? We can never do too much for the Cause. All our danger lies in not doing enough!



# ON THE MEXICAN BORDER

BY JOHN WOLFE

2730 Aurora Street, El Paso, Texas



At last we are getting ready to go ahead with the building of our house of worship. As this is being written the plans are being drawn, and very soon we expect to announce that the first load of rock has been

hailed and work actually begun. We are fortunate in having in the congregation one expert stone-mason or "piedrero" and two carpenters, one of whom is also a plasterer. These brethren will do a large part of the work on the building.

As previously announced, we are adopting the policy, in so far as possible, of pay-as-we-go. However, we have discarded the idea that all funds must be in hand before the work is started forward. After all, it is possible to inject too much of the hard-boiled business idea. Most missionary enterprises have been set on foot through the power of faith, sustained through trials and hardships by the strength of hope and carried to success by labors of love. On these premises we expect to "build a temple unto our God." With all the resources at our command we are launching out on this undertaking, trusting in God who never forsakes his people in a good work, and in our brethren who, it is a pleasure to state, have shown such a genuine interest in this work.

May I also state that we shall not "go abegging" for funds. But as stone is reared upon stone, as beams are raised, and doors and windows set in place, we will keep the brethren advised of our progress, giving to all who are so disposed the opportunity for fellowship.

Since the last issue of *WORLD VISION* was published, 11 souls have been added to our Mexican congregation here. Also we have renewed our work among the young people with an enrollment of 15 in our class, and with a greater interest than has ever be-

fore attended this part of our work. Although most of these young people are of high school age, a majority of them are not yet Christians. This gives us the definite task of leading them to an obedient faith in Christ, and setting their young feet in that pathway that shineth more and more unto the perfect day.

As I view the thousands of Mexicans here in this border city and the large amount of travel between El Paso and various cities and towns in the interior of Mexico, I can only exclaim, What an opportunity! What a work to be done! Then the vision presents itself of a strong, self-sustaining Mexican church in El Paso, sending ambassadors of the gospel to the millions of Latin-Americans below the Rio Grande. Brethren, let us push the battle. The harvest, truly, is plentiful but the laborers are few. More consecrated hearts and willing hands are needed in this as in most of the other mission fields now being worked. Wonderful is the work we have to do and "Wonderful" is our great Leader. In His name let us lift up our banners, and in the power of His truth and His living Spirit let us march onward.

## PRACTICAL MISSIONARIES

(Continued from page 10)

Who would not try to live the Christian life, if he only knew its satisfaction and joys?

"I cannot tell how precious He is to me;

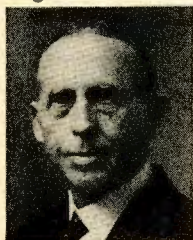
I can only bid you come, taste and see."

Incidentally, as another example of practical missionary work, our class here has assumed responsibility for the living expense of Boyd and Helen Pearl while they are with us. They propose to give what they can, and, if that is not enough, to raise the remainder among missionary-minded Christians. They know that they do not need to go to foreign lands in order to be missionaries. Moreover, they know, if they are not missionaries where they are, they would not be if they were somewhere else.



# WHY I WENT TO JAPAN

By J. M. McCaleb



Though just a child of scarcely fifteen at the time I was baptized, I made a full surrender to God; and though I did not know the song at the time the sentiment of it was in my heart and I said, "I'll go where

you want me to go, dear Lord, over mountain or plain or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be."

At the age of twenty-six I entered a train for the first time at Columbia, Tennessee, and when I crossed over into Kentucky it was the first time I was ever out of my own state. During my four-year course at Lexington in the College of the Bible of what was then Kentucky University, I was thrown with a student body most of whom believed in outside organizations apart from the church for the purpose of preaching the Gospel to the world. I contended that each congregation was a missionary society and that every member should be a missionary.

I was graduated in June, 1891, and was married to one of the students of the school in the following October. We went immediately to southern Kentucky where I was engaged in evangelistic work. W. K. Azbill, who had been laboring in Jamaica for ten years under the C. W. B. M., gave up his connection with that organization and decided to go to Japan apart from any board save the churches. Being a former student at Lexington he conferred with the president and through him got my name and address. He came to see me and we talked matters over. As he was a stranger to me I wrote David Lipscomb as to what he thought of it. He wrote that, though Azbill had been associated with the boards, he now seemed willing to work in the way we believed to be right, and that if I could go he would try to get the churches to support me. This volunteer statement on the part of Brother Lipscomb is as definite a

promise from any human source as I have ever had.

Brother Azbill presented the case to me, saying there was a nation in the Far East of forty millions of people who had lately opened their doors to the Gospel and he was gathering a company to go; would I go along? Up till now I had not had any serious intentions of going outside the United States. My missionary efforts had consisted mostly in worded arguments or had lodged up in some church paper. I was now brought face to face with the question, Will you be as good as your word? or will you practice what you preach? And I decided to go because there was no other way out. Happily my wife and I both were united in the going.

The usual plea was made against our going that we were needed where we were. There will never be a time, perhaps, when this plea cannot be made and made truthfully. Everyone who is needed at all is needed where he is. If he is not needed where he is he will hardly be needed anywhere else. My parents were both dead, but all of my five brothers were still living and all thought if John Moody wanted to go it was all right. The church at Shady Grove where I was born again gave me a letter of commendation commending me to the work in Japan.

The ordeal came when we must face Mrs. McCaleb's mother. Of course, she was in favor of "foreign missions" and had sent her blessing with others who had gone. But now, since it was one of her own children, it was different. She didn't say much but her heart was heavy. When she saw there was no hope of getting us to change our minds she broke over just once, only once, and said to me, "You are as stubborn as a mule." I didn't resent mother Bentley's rebuke. Most likely I turned red in the face, not from anger but from the surprise causing embarrassment. But I said nothing. I have always been thankful that I said nothing. Mother Bentley lived to see the day when she was prouder of Della than any girl she had.

I spent several years in Japan, being the only missionary of our group on the field. I would go to Yokohama to see the boats come in and watch new workers of the various denominations come to be greeted by their fellows, but watched in vain for any to come and join me. Had I not held on during those trying and lonely years Japan might have become as destitute of missionaries from the churches of Christ as India now is. But the day came when new recruits came and the work goes happily on.

\* \* \*

## QUESTIONS

1. Is one acceptable to God if at baptism he makes certain reservations, such as,—If I am allowed to continue certain evil habits; I must

still be allowed to do as I please with my possessions; I must not be called to go where I don't want to go?

2. To what extent should one live up to what he preaches?

3. When there is a turning point in life which way should we turn?

4. If one follows his conscience at all times will all end well with him?

5. When you are convinced of your duty should you let your decision depend on the pay?

6. Do you think there will ever be a time when you will not be needed in the United States?

7. May we hope to live the Christian life and not meet trials?

8. When the outlook is discouraging what should we do?

9. Do you know of any other means that God has to save the world but human means?



*A Group of Japanese Christian Families at Hitachi Omiya.*



# HITACHI OMIYA

By E. A. RHODES

26 Karasawa, Naka-Ku, Yokohama, Japan



Hitachi Omiya is a town of about 3,000 located about one hundred miles from Tokyo. It is situated in a good farming district and many villages are round about.

The town has a large police building; there is a tobacco warehouse, several firms buy silk cocoons. The farms produce wheat, barley, rice, tea and cocoons. Several bus lines connect the town with other important places.

The people, as compared with other places in Japan, are still backward in many ways. They do not respond quickly to western ideas but seem content to follow in the ways of their ancestors, especially in superstition and idolatry.

Work was commenced in Omiya in 1923. Having no helper, we did the best we could in personal work and also had meetings on Sunday night. Brother Hiratsuka had baptized a young man a short while before we moved there. He being a good student and of a religious mind, soon desired to become an evangelist. While working on the farm he studied the Bible, coming to the meetings on Sunday, and after about five years, from 1928, he began to give his full time to the work. He was a tireless worker and for about four years, until his death, he preached the gospel to all of the villages near Omiya. His faith and works are still fresh in the mind of many of his converts.

Mrs. Rhodes, together with a girl helper, started a kindergarten in the fall of 1924. This has continued with a good attendance until the present. Three teachers give their time to this work. They have two classes; and each year a goodly number are graduated. During the rice planting season these teachers care for children of the farmers, which enlarges the number to about seventy.

A Sunday school has been taught

(simply a lesson from the Bible) since 1924 and the room is always crowded.

Evangelistic work is being carried on, both personal work and public preaching. As yet in the country the people cannot grasp easily the idea of salvation so they care little for the gospel; therefore it must be taken to them personally. There are two men, evangelists, who are doing this work now.

There is a very suitable building which was given to the church by Brother Pepperdine. Then they have another large room in a separate building, which they furnished most of the funds for themselves. Some Japanese rooms are built on the end of the main building where a worker has always lived.

Since beginning the work there have been one hundred and thirty-five baptized. Ten of this number have departed to be with the Lord. I can recall eight, whom I knew well personally, who rejoiced in hope, looking forward to the meeting of their Saviour. Some of the members have fallen away on account of temptations; while there are a goodly number that have married into families that are opposed to the gospel (marrying against their will), which makes it difficult to attend the services. However, some of these are faithful, rejoicing in their salvation. There are those who are faithful and glad of their salvation, for which we continually thank the Lord.

The workers especially are doing a good work and are a light in this darkened community. Of late conversions have been few, but even so, the gospel is being preached for which we are thankful to God and to all who have a part in it; for we believe that even one soul saved from eternal torment is worth more than all efforts put forth, all time and money spent; yea, there is no comparison.

May the truth of the gospel stir the people of God everywhere to preach it to all nations for His name's sake.



# FIRST IMPRESSIONS OF JAPAN

BY ELBRIDGE B. LINN

681 Chome, Zoshigaya, Toshima-ku, Tokyo, Japan

From the time we walked down the gangplank at Yokohama, until this present hour, every day has filled our minds with new impressions of the "Land of the Rising Sun" and its interesting people. In spite of the fact that I had read a number of books about Japan, had talked with several people and thought that I was prepared for this "new world" to which

than once, both men and women have gone out of their way to be helpful to us.

The Japanese generally are very intelligent. We have found them to be voracious readers. What they read I do not know, but everywhere—in the little book stores, at magazine and paper stands, on the street cars and elevated trains—one sees them reading. On our way to language school, five mornings each week, we see business men and people of all types catching a few minutes of reading time before they must go to work. If the coaches are crowded, as they usually are, many hold on to a hand strap with one hand while in the other they have a book, or magazine, or newspaper. In spite of the lurching and jerking of the cars, they read!

Oh, God, wilt thou open the door of opportunity that we may send the Gospel of Christ into these Japanese homes by means of the printed page. Increase our faith and zeal to use the means with which thou hast blessed us all in teaching these lost ones the way of salvation. For the building up of the body of Christ and in His name we do pray, Amen.

## THEIR NEED

It was September 7, the morning after our arrival in Japan. Brother Orville D. Bixler, who has done a great work for God in the Ibaraki Ken province, and I were driving through the narrow, crowded streets of Old Tokyo. Apparently, upon noticing my astonishment at the great burdens borne by both men and women and pulled in carts and wagons, Brother Bixler said: "Every time I see these people struggle under their physical and spiritual burdens I think of Jesus' words, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' These words haunt me day and night. O, the burdens the Japanese do bear and the desperate struggle they must make for an existence! It is almost no wonder that a young man some



*Brother and Sister Linn*

we were coming, yet many customs, attitudes and conditions are new to me, and some are almost startling at first.

## THE PEOPLE

It hardly needs to be said that our arrival in Japan was at a critical time. The "current situation" in the East is yet critical. The people here might now naturally be suspicious of foreigners, and even resent the presence of those who are from nations which have frowned upon Japan's actions in China. However, we have been treated most kindly and have not entertained a single feeling of apprehension for our own safety. More



years ago leaped to his death over the great falls at Nikko, leaving a note which bore this pitiful message: "I cannot solve the riddle of the universe." I am made to believe that he could not see the end of a burdened life, of hopes unrealized, of frustration. Without faith in God and the hope of the Gospel of Christ he had nothing to strengthen him for life's toils and temptations. How these people do need Christ!

A few nights ago Zelda and I were riding on the elevated train. Across the aisle from us sat a little girl. Her hairdress, her kimono, and her attendant plainly told us that she was one of the "geisha" class. Poor little girl! When she ought to be at home with a loving mother, learning something of homemaking and the sacredness of motherhood, instead she is being taught how to entertain men, until at last she must go down to an untimely grave, reaping for both body and soul the wages of sin and the curse of the transgressor. As is not unusual some father sold her for probably not more than thirty-five dollars. Is your little girl's body and soul worth only thirty-five dollars? What a tragedy that human life is so cheap in heathen lands! Christ's birth of a woman sanctified womanhood and family life. If he personally taught anything it was that the individual life is sacred and precious. How these people do need Christ!

#### OUR BRETHREN

As yet my personal observation of the work of our congregations in Japan is limited. We have attended worship services only at Zoshigaya and at Kamitomizaka here in Tokyo. These congregations are not so strong in numbers, but many of the members seem deeply consecrated and determined to live for Christ in spite of the forces of heathenism in a wicked and perverse generation. When one considers the factors involved in the history of the church in Japan, the progress must be counted remarkable. But there are countless graves over this land in which slumbers the dust of unconverted men and women. Had there been more missionaries sent to this land, with more prayers offered

for them in the homeland, and better personal support, some sweet day there might have been a glorious resurrection of the just. Instead, these who have not known God, nor obeyed the Gospel of Christ, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:9). What are we Christians going to say to God at the judgment if we have been selfish, neglectful, unrighteous stewards of the Gospel of His grace. I thank God daily for the faith and zeal of all the brethren who are making it possible for us to live and preach the Gospel to the lost of Japan.

#### FUTURE PROSPECTS

Naturally, at present I am handicapped in not knowing the language. But while we are studying Japanese I am also teaching the Bible to a group of college students who understand English. Last Sunday evening there were eighteen present. We are greatly encouraged and do pray that precious souls may be won to Christ by means of this class. Certainly, at present the future looks bright! Moreover, as I become more proficient with the language new opportunities will open for the accomplishing of great good. We thank God and take courage!

My work in Japan is under the oversight of the elders of the Cornell Avenue church in Chicago. This earnest and Gospel-minded congregation has assumed a large part of the support needed to carry on the work and has invited other congregations to have fellowship in this effort to spread the Gospel of our Risen Lord. Those who care to help in this work may send their contributions to Brother J. D. Clemens, 4518 North Winchester Avenue, Chicago, Illinois. This is most desirable. However, if contributions are made directly to us at 68 Zoshigaya, Toshima-ku, Tokyo, Japan, reports shall be made of all such fellowship.

Brethren, let us all pray that the Sun of Righteousness may rise to banish the darkness of heathenism and enlighten the hearts of many in the "Land of the Rising Sun."



# AT HOME IN AFRICA AGAIN

BY J. D. MERRITT

*Kabanga Mission, Kalamo, Northern Rhodesia, South Africa*



We landed at Cape Town on the 8th of October. Spent two nights with friends there, then started on our drive up here. On the Kar-roo the first night we could find no grass to make our "mattresses" so we slept on the sand in the bed of a creek. The next night we found a little grass. The next night north of Kimberly we slept on boughs of bushes and between Johannesburg and Pretoria we had pine needles, the grass the next. That's our substitute for tourist camps.

We spent two nights with Sister Sheriff, then the next night at the Falls Camp Ground. Had leaves for a bed there and got water out of the Zambesi, for breakfast tea. A troupe of monkeys came at daybreak to entertain us and to steal what they could. Baby thought they were fine.

After we got through the immigration office, our bank business, etc., at Livingstone, we drove to Kalomo in two and one half hours (used to take us a good half day), stayed two nights at the Scotts, then on out here.

The people were glad to see us. They have come in with "gifts," "handshaking chickens," they call them. We have received eighteen chickens, pieces of money amounting to 5s. 3d., a bowl of meal and a fat sheep.

We will start school on November eighth. I would like very much to make a tour of the villages, but there is so much to be done and the rains are at hand.

I am getting all set to start building at Kalomo about May first. Sure will be glad to get the new workers over. I had a letter from Brother Hobby waiting for us here.

We got the copy of Mission Study lessons last week. I like it, of course. I have to write the churches that contributed through Reid Avenue as soon as I can have the time. Ought to take

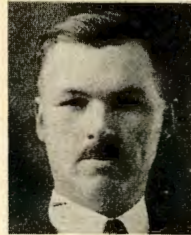
the time maybe but will surely get to it in a week.

I bought a Leica camera, miniature, and hope to have some new snapshots and if I get some good ones you may use them in WORLD VISION if you will send them to me for my press.

Brother Scott and family are well and working hard. We appreciate his looking after things here while we were away. I have not seen the Shorts or Garretts as they were several hundred miles out of the way.

We arrived here with \$135.00 after all duty was paid and everything but freight on our goods up from Cape. This will dig about \$100.00 of our money out.

## A LETTER FROM BROTHER BIXLER



Ota Machi,  
Ibaraki Ken,  
Japan,  
Octo. 24, 1937.

Dear Ones in  
U. S. A.:

How often we think of you and of the lovely visits we had and of the encouragement received from you.

May the Lord richly bless you is our constant prayer.

The war with China is in great excitement. We hear gun drill and see great crowds of young citizens ushered off with utmost encouragement to the army. But through it all we are glad to be able to say that we are being treated with the usual kindness of the Japanese. We are glad to be able to stay by our work. To be sure people are not interested in Christianity to any great extent at present. Their stone idols are pasted over with paper prayers without number. Shinto, declared by authorities not to be a religion, is being relied on by the majority for spiritual protection. We feel that now is the time to continue in preparation for work when people's minds settle down again.

As usual we are giving emphasis to



self-support of local work. What we leave behind will depend largely on what is put on self-supporting basis. At present, Christian homes make up solid congregations. I feel that is Japan's need today.

We are opening a Jersey dairy as a branch of our Foods Industry. It is being opened at King Bible School location that Brother Morehead established ten years ago. Brother Shigekuni will have charge. We are living in the Morehead house until the project is well established. It promises much towards supporting our pro-

posed hospital. (Our doctor is subject to army call any day.)

The most encouraging event of a long time is the coming of the Linns. We predict a bright future for their work.

No one knows when we may feel it wise to leave, but will appreciate your prayers that we all may stay.

Brother Rhodes is about as usual. Miss Cypert is in very poor health. We look for H. J. Fox's and Miss Ewing back soon, D. V.

Sincerely,  
O. D. BIXLER.

---

### PLEASE READ CAREFULLY

If a red mark appears here \_\_\_\_\_  
your WORLD VISION subscription has expired.  
Kindly send one dollar, your renewal, and a friend's  
name to go on our mailing list. Thank you.

### BOUND VOLUMES

Do you want WORLD VISION bound?

Nine issues, 216 pages. Inspirational, Educational and Stimulative articles pertaining to the spread of the Gospel by sixty well known writers. Will bind if sufficient orders come. Send us a card. Price \$1.00 per copy.

---

### "MISSION STUDY LESSONS"

A 48-page illustrated booklet on enameled stock. Addresses delivered to Reid Avenue Church, Nashville, by Bros. S. H. Hall, J. P. Sanders, Charles R. Brewer, E. H. Ijams, J. Leonard Jackson and J. D. Merritt. Price, \$3.00 per dozen. About fifty churches now using it.



## CHOOSING NEW FIELDS

E. H. IJAMS

Brethren, I am impelled by a sense of appreciation to say that this is a fine thing that Reid Avenue is doing. It is gratifying to find a congregation sponsoring a series of meetings centering around the question of spreading the gospel. Too few congregations among us are doing things like that. But the failure of the many in this respect only magnifies the importance of what the few, such as Reid Avenue, are trying to do. So, in spite of hindering circumstances, and in spite of being unwell tonight, I have come here because I want the privilege of doing what I can to encourage this commendable effort. I desire also to give evidence of appreciation of the part taken by brethren, S. H. Hall, J. P. Sanders, Charles R. Brewer, and J. Leonard Jackson. They have given fine and timely mes-



E. H. Ijams  
Pres. David Lipscomb  
College

sages. Directly and indirectly, these brethren have focussed our attention to the noblest work in the world, that of making "disciples of all the nations," of preaching "the gospel to the whole creation." Surely it should rejoice our hearts to have such able and devoted brethren to lead us to a better understanding of the Great Commission. It is appreciation of such effort that strengthens and rejoices my heart tonight.

All good things have a practical side. My talk tonight will lean toward the practical. I shall accomplish my purpose for this occasion if I can leave you with both a greater desire and a better practical understanding of doing something to extend the Gospel of Christ.

Since there is probably no better way of learning to do practical things than that of example, I shall describe briefly certain actual undertakings, mostly by congregations in our own midst, in reaching out to new fields. I have been asked to talk upon, "Choosing New Fields." I believe, as I have stated, that I can do that more profitably by describing a few actual cases than by any other means. In selecting certain cases I do not mean to imply that there are not others just as good. I take these because they happen to have come under my observation.

The Hillsboro congregation in Nashville has recently completed plans for a very significant work in a new field. For nearly a year they have been considering the question of establishing the Cause of Christ more effectively in that great center of population called New York City. Seven million people live in the city of New York and its immediate environs. Relatively little has been done by outside brethren to carry the gospel into this nerve-center of our continent. It seems that members of the Church of Christ in greater New York are relatively few in number. They are considerably



scattered as to place of residence. Our Hillsboro brethren conceived the idea of supporting an able man in this great metropolitan area to strengthen present effort. Adequate support has been provided by Hillsboro brethren for a suitable man. Brother Perry D. Wilmeth of Cleburne, Texas, has been secured for the work. In this way, one of our Nashville congregations has chosen a new field of effort; and, in so doing, has given a fine example of congregational interest and foresight.

One of the best things about what our Hillsboro brethren are doing is the careful attention which they gave to the practical question of getting a permanent hold on the people of this great modern city. They are insisting that the New York problem be studied from all practical angles. They are carefully studying such questions as that of proper location, how best to unite and harmonize past efforts with present and future undertakings, and so on. Our brethren in New York do not as yet own a place of worship. Hillsboro brethren want to encourage them to secure a place that they can call their own, but only after they have answered the question of where such a place should be located. So they are not only choosing a new field; they are entering into that field with careful plans and with a long look ahead as to what ought to be done. In this respect they are doing better than Churches of Christ usually do. Sister congregations might profit by a study of the practical methods of the Hillsboro congregation, as well as its commendable zeal in choosing a new field.

Trinity Lane is another Nashville congregation that has recently chosen a new field. Trinity Lane brethren are making it possible for Brother J. D. Boyd to locate in Louisiana. I do not know just at this time the name of the place; but that does not matter, because practically all of the state of Louisiana is a mission field for the Church of Christ. Placing an able gospel preacher anywhere in the state with adequate support is a great thing for the cause of Christ in Louisiana.

In supporting this work, Trinity Lane is not neglecting its work at home. Extending its efforts into another state, does not require any lessening of power and effort at home. I have never known a congregation that lessened its own strength or spirituality by aiding the Cause in other fields.

For a number of years, I do not know how many, Belmont Avenue Church of Christ, Nashville, has had this as a guiding slogan: "As much for others as for self." The congregation has lived up to this slogan almost literally, even during the worst year of the depression. Half of its income has been used in contributions to other places, mainly in mission fields. In planning for 1937, Belmont brethren decided that, while doing as much for others as for self, they would concentrate effort more than they have done in the past. Plans for this concentration are not complete; but a preliminary step in that direction was made last December in giving aid to the work of Brother A. W. Hastings in Jersey City. Belmont brethren discovered that Brother Hastings was inadequately sup-



ported in the New Jersey work. So, with the aid of other congregations in the Nashville area, a new Ford car was presented as a Christmas present last December. A definite monthly contribution is to go to Brother Hastings during 1937. Support for the work, led by Brother Harris Dark in Richmond, Virginia, will also be continued. Doing something worth while in one or two places is better than doing a little in many places, think the Belmont brethren.

During the past nine months, Belmont congregation has been aided in its work by Brother Elam Kuykendall. We are releasing him the first of June to locate near Winston-Salem, North Carolina. Belmont is not giving financial support to that work as that was unnecessary; but it is giving up a good worker in order that he may go to a field of larger usefulness. One of the practical problems of choosing new fields is not merely that of choosing the field but of finding strong and capable men to locate in such fields. It is with that thought in mind that Belmont rejoices in Brother Kuykendall's going to our sister state of North Carolina where so little has been done to spread the gospel of Christ.

Because the time is short, we shall not give reports of work in new fields done by Charlotte Avenue and other congregations. Perhaps, it will be more profitable now to ask a few questions and drive home a special point or two. The first question that I ask is this: How long will it take, *at the rate we are going*, to evangelize America? How much new territory have we covered adequately within the last twenty-five years? Brethren, it is shocking to realize how slowly we have moved and how little we have done during the most prosperous quarter of a century in American history. With the highest per capita average of financial ability in our history, we have done less than at any other time since the Reformation Movement had its beginning. What does it mean, this snail pace rate of progress? It means that we are not reaching out to new fields!

Can we afford to neglect new fields? What justification is there for limiting interest to the affairs of our home congregations? We have done pretty well here in Nashville. But look! We have not carried the gospel even to certain parts of Tennessee! Recently I made two trips by automobile to the eastern seaboard. Along the highways of Tennessee, one hundred miles from Nashville and on, I saw not one house of worship used by our brethren. Inquiry in certain towns in the eastern part of our state brought out the fact that there is not a single Church of Christ in their respective counties. Yes, brethren, a glance at the gospel map of Tennessee is a reproach to the Churches of Christ in the state. We have failed to "make disciples" in all counties of our home state, to say nothing of the rest of the world!

Think of our neighboring states—North Carolina, with only a sprinkling of well established congregations; and Georgia with only a few centers like Atlanta, Macon, Savannah, and Valdosta being strongholds of the Church! Think of Alabama where in certain major sections of the state not a single Church of Christ can be



found. Consider Mississippi, another neighboring state, with even fewer congregations than are found in the other states I have mentioned. To the west and north of us there are Arkansas, Missouri, Kentucky; and on the northeast, Virginia. In all of these states the Church of Christ is conspicuous not for numbers but because of the rarity of strong congregations.

What is to become of us, brethren, unless we wake up to the privilege of choosing new fields? What answer can we give at the judgment bar of God if we do not show more interest in reaching out into new fields to sow the seed in virgin soil or to hold up the hands of brethren in neglected places? The record of puny efforts will rise up to condemn us if we do not improve in practical zeal.

In closing, I want to point out two things which underlie the general failure to spread the gospel more zealously. One is this: we have, in my opinion, been unconsciously selfish. Without being definitely aware of it, we have had no vision beyond our immediate interests. We have been strong in demanding good preaching and regular preaching for ourselves. But we have been too thoughtless to think of how hungry others are for good preaching. We have sometimes tried to build up our own congregation by means that weakened sister congregations. Brethren, all this is seriously wrong! It is unchristian! The outstanding thing in Christ was his self-sacrifice. If we are to be his disciples, if we are to share his spirit, if we are to have a restoration of primitive Christianity, we must first have a recovery of Christlike zeal for soul saving. We must be willing to carry or to send the gospel where it has not been preached before.

The other difficulty that I shall mention is this: the folly of *waiting to do something in a big way*. Many brethren are impressed by the thought that individually or congregationally there is so little they can do. Conscious of weakness, instead of the glory of the work, they do nothing instead of something! This also, brethren, is all wrong. Every congregation can do *something* and every congregation must do *something* to carry out the Great Commission, if it is to be truly a Church of Christ. Our Lord does not expect us to do what we cannot do; but he does require that we do what we can. "Behold to obey is better than sacrifice."

I am praying that as a result of these Reid Avenue meetings, we may make definite resolutions, even before we separate tonight. I am praying that we may resolve here and now, one and all, to cease attending so much to our own preferences while doing so little to give the gospel to others. I am praying also that we may have faith and the willingness to launch out into new fields. Grant us, Lord, that having found new fields, we may be neither slow to enter in, nor weary in well doing! Grant us to see that we shall never preach the gospel to "every creature" until all the churches that bear the name of the Lord are willing and eager to go into new fields with the gospel message! May the Lord bless us tonight in being penitent for our omissions and help us be eager in choosing new fields from this time forth!



## QUESTIONS FOR DISCUSSION

1. What is the noblest work in the world?
2. What did the speaker state as his purpose in delivering this message?
3. What are the needs, and what are some matters to be considered, in preparing for such work as the Hillsboro Church is doing in New York?
4. How has the Hillsboro Church met those needs?
5. Is the spiritual strength of a congregation lessened or increased by sending out its members to other fields?
6. What slogan does the Belmont congregation have, that others might well adopt?
7. What do you think is the best method of supporting missions—to give small amounts in many places, or concentrate on two or three?
8. Is it just as necessary to choose strong and capable workers, as it is to choose a field that is needy?
9. At the present rate, how long will it take to evangelize America?
10. Why should we choose new fields?
11. In the last quarter of a century, the world has seen a most amazing advance in material prosperity. Why has so little been done to spread the Gospel, in this same period of time?
12. What answer can be given to God at the judgment, for our failure to evangelize?
13. What has been the effect of keeping most of our preaching at home?
14. Name two things that underlie our failure to spread the Gospel.
15. What will it take to restore primitive Christianity?
16. Should we wait until we are able to do something in a *big way*, or begin now to *do something*?
17. What is your resolution, after *studying* this lecture?
18. What new fields do you think the Church should enter?



# MISSION BIBLE SCHOOL

BY E. GASTON COLLINS

Through the ceaseless efforts of my schoolmate and long-time friend B. D. Morehead, in stirring us up on our duty in preaching the gospel to the unevangelized, the church here learned of the week of lectures on missionary subjects he is conducting with the churches, with the aid of interested, capable, and missions-minded brethren. So, we invited him and these brethren to come. We advertised it over two broadcasting stations, in the *Gospel Advocate*, in two dailies, in our two weeklies, and otherwise locally, and wrote every church in our county. Though the week of the meeting—December 5 to 10—was a record breaker for weather, the mercury reaching zero and near-zero several times, yet the attendance was gratifying from the start, and increased, reaching around 300.

We were fortunate in having, as an added feature, Brother George S. Benson, President of Harding College, Searcy, Ark., who spoke at 11 a.m., December 5, on, "Blessed is the Nation whose God is Jehovah." This was well received, inspirational, and provided an ideal beginning for the mission lectures.

S. H. Hall, for 16 years minister at the Russell Street Church, Nashville, spoke on Monday night, on, "Christians, the Light of the World."

J. P. Sanders, Bible teacher at David Lipscomb College, and minister at the Hillsboro Church, Nashville, spoke next, on, "The Church, the Pillar and Ground of the Truth."

Charles R. Brewer, Bible and language teacher for many years at David Lipscomb College, and minister of the College Church, Nashville, spoke next, on, "The Salt of the Earth."

E. W. McMillan, radio speaker and minister at Central Church, Nashville, spoke next, on, "Go Ye Into All the World."

E. H. Ijams, President of David Lipscomb College, and minister at Belmont Church, Nashville, spoke last, on, "Choosing New Fields."

Though these are all busy men they are happy to contribute thus to missions, and every one of the sermons was a gem. Brother Morehead was present every night to encourage the work. The faithful veteran, Brother J. M. McCaleb, was present Monday night and spoke briefly. Brother and Sister Ben Harding, minister and wife at Columbia, Tenn., were present on Tuesday night. Some came on Friday night from Florence, Ala., and a number from Etheridge, this county, attended, almost every night.

In our opinion this is a fine, practical way to encourage missions. And many in our congregation have received a very definite stimulus to do more for the Master. By the enlarged and broadened vision we *see* more to do, and we now have a greater *desire* to do it. This has made us to realize the need of strengthening the home forces, and we can already see results here in *willingness* to do and to give, and to plan for an enlarged and definite program. This series of lectures is not calculated to interfere with any scriptural, local program, but to help it, and to create a desire to "press on" to greater things for God and His church. I began work here last July 1st, and count this week of lectures an asset to both church and minister, and would encourage other churches to take advantage of them. Eleven such meetings are planned for 1938.

## Gregory Service Station

Buddy Gregory, Mgr.

1908 Eighth Ave. So.

PHONE 7-1296

Sinclair Gas and Oils, Lubricating,  
Goodyear Tires, Prest-O-Lite  
Batteries

## "TRY OUR STORE FIRST" Manning Drug Co. DRUGS and SUNDRIES

PRESCRIPTION  
HEADQUARTERS

Phones: 7-5082 & 7-9218

For Alert Service

Cor. Granny White Pike & Dallas Ave.

Nashville, Tennessee

## COMPLIMENTS The Market Basket

12th and Dallas Ave.

PLEASE ACCEPT OUR  
HEARTY COOPERATION

## SUNDAY SCHOOL TEACHERS

Write **WORLD VISION** for  
prices of Sunday School Rec-  
ords, Banners, and Mottoes.

## YOUR SUBSCRIPTION

If the **WORLD VISION** is com-  
ing to you and you have not  
subscribed for it, some one has  
paid for you.

## WORLD VISION

Will secure books for you from  
The Standard Publishing Com-  
pany of Cincinnati and Flem-  
ing H. Revell of New York.

## QUESTIONS ANSWERED.

Lipscomb, D., and Sewell, E. G.  
(Edited by M. C. Kurfees.)

Questions bearing on the Bible, the  
Church, the Christian life, and kin-  
dred subjects are constantly coming  
up. W. A. Schultz, an evangelist re-  
siding at El Paso, Texas, writes: "I  
have 'Questions Answered,' by Lips-  
comb and Sewell, compiled by Kur-  
fees, and it contains more Bible in-  
formation than any book I ever saw.  
I have all the works of Campbell,  
Milligan, Franklin, Errett, McGarvey,  
Rotherham, B. W. Johnson, and oth-  
ers of our noted preachers and edu-  
cators, but none was the peer of Da-  
vid Lipscomb." Cloth. 700 pages.

Price ..... \$3.00

## CRUDEN'S COMPLETE CON- CORDANCE

Complete in all respects in 577  
pages. Size 6½ x 9½ inches.  
Beautifully bound in cloth.

Price ..... \$2.00

## CHURCH BULLETINS MIMEOSCOPED

8½x11 2 pgs. 100 copies our stock ..... \$3.50  
5½x8½ 4 pgs. 100 copies our stock ..... \$4.50

Additional copies either size 50c per hundred

ANNOUNCEMENTS, CIRCULARS, IMITATION TYPEWRITTEN LETTERS,  
PROGRAMS, PAGEANTS, PLAYS, THESES

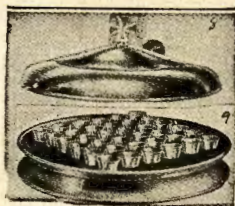
## EVEREADY LETTER SHOP

723 Commerce St.

NASHVILLE, TENN.

Phone 6-5813





## Universal, Individual Communion Service

### Non-Noiseless.

Made of highly polished, pure aluminum. Better and brighter than silver. Will not tarnish or discolor. 13¼ inches in diameter. The Trays are interlocking, stand firmly when from one to eight Trays are placed on each other, and do not rest on the glasses. Dust and insect proof. Strong, thick glass container for 36 or 48 holes. The glasses are placed in rows, with abundant space between each for taking them out. The Trays are round, have no corners to catch on, and can be passed in the narrowest Pews, or limited space, and whether the service is administered in the Pews or at the Altar rail, it will be equally satisfactory. One cover only is required for as many as eight Trays.

No. 701. The complete set consists of one Tray, one cover with cross or knob on top, and a strong, thick Glassholder, with 36 crystal glasses, price, \$8.95.

No. 702. Same as above for 48 glasses, \$10.05.

Extra Trays with glassholder and 24 glasses, \$5.

Extra Trays with glassholder and 36 glasses, \$6.

Extra Trays with glassholder and 48 glasses, \$7.

Empty Tray with glassholder (without glasses), \$3.20.

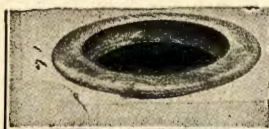
Each Cover, \$2.45.

Delivery extra.

### COLLECTION PLATES

#### Eiler's Soundless

Pure Aluminum. The hollow double pad, plush covered, so deadens the sound when coins are dropped on it, that it is almost noiseless; 10 inches in diameter, 1¾ inches deep, \$1.75.



Single Filler. Silver Lined Inside, Nickel Plated Outside, Price \$6.



ORDER FROM

P. O. BOX 173

## WORLD VISION

NASHVILLE, TENN.

Your order for religious books, song books, Bibles, Communion sets, or maps, will assist in printing WORLD VISION.

## ANNOUNCEMENT

World Vision is glad to report that Central Church, this city, has decided to sponsor W. L. Brown, missionary to Africa. **WILL NOT MANY CHURCHES DO A SIMILAR WORK?** We would like to see churches as interested in finding Godly men **TO SEND** as they search for gospel preachers to work locally.

Surely a church of two hundred members can support two full time workers. One at home and one in a destitute field where the laborers are the fewest and the needs are the greatest.

## Books for Sale

Abilene Christian College Lectures 1937 .....	\$1.00
Commentary on Acts, by Lipscomb .....	1.75
Commentary on First Corinthians, by Shepherd-Lipscomb .....	2.00
Commentary on Matthew, by Boles .....	2.00
Commentary on Romans, by Shepherd-Lipscomb .....	2.00
Commentary on Second Corinth- ians and Galatians, by Shep- herd-Lipscomb .....	2.00
Cruden's Concordance .....	2.00
Eunice Loyd .....	1.25
Gospel Plan of Salvation, By T. W. Brents .....	2.50
Hurlbut's Story of the Bible ....	2.00
Keeble's Sermons .....	.50
Lands of the Bible, By J. W. McGarvey .....	2.50
Let Us Make Man, by Gardner...	1.50
Once Traveled Roads, By McCaleb .....	2.00
Peloubet's Bible Dictionary ....	2.00
Questions Answered, By Lipscomb-Sewell .....	3.00
Smith's Bible Dictionary .....	1.50
Short Bible Stories, by Chesser...	2.00
The Fourfold Gospel, by J. W. McGarvey and P. G. Pendleton	2.00



WORLD VISION

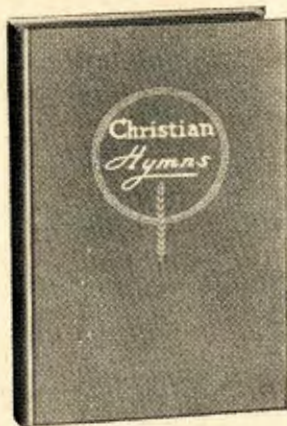
P. O. BOX 173

NASHVILLE, TENNESSEE



L. O. SANDERSON  
*Editor*

CHRISTIAN  
4 0 0  
SONGS  
HYMNS



***The* HYMNAL**  
**THAT PROVES ITS OWN VALUE**

Psalms, hymns, spiritual songs  
Scriptural, singable, adaptable  
On the highest quality paper  
Bound durably and attractively  
By every test CHRISTIAN HYMNS  
proves itself the very best

***An Unusually . . .***

**Low Price**

60c a single copy, prepaid  
\$50 a hundred, not prepaid  
Leader's edition, \$1.00

***Buy the Hymnal That Thousands Are Using  
with Not a Dissatisfied Purchaser***

**GOSPEL ADVOCATE COMPANY**  
NASHVILLE, TENNESSEE

# PRICE SCHEDULE

## IN QUANTITIES

Price in quantities, when ordered in multiples of ten mailed to one address, five cents per copy postpaid. This price applies on all orders for ten copies or more—whether 10 or 1,000.

## CONSIGNMENT ORDERS

Preachers, Mission Study Classes, Sunday School Teachers, Leaders of Young People's Classes, and Teachers of Ladies' Bible Classes may secure supply on consignment, ten copies or more, shipped postpaid, to be sold at five cents per copy and paid for when sold.

## IN QUANTITIES OF LESS THAN TEN BY MAIL

One copy by mail of any quarterly issue will be sent postpaid for ten cents; two copies, fifteen cents; three copies, twenty cents; four copies, twenty-five cents; five copies, thirty cents; six copies, thirty-five cents; seven copies, forty cents; eight copies, forty-five cents; nine copies, fifty cents. Cash must accompany order for quantities of less than ten copies.

## INDIVIDUAL SUBSCRIPTIONS BY MAIL FOR YEAR, 50c

Subscription price must accompany order.

**All prices net. No discount to agents or book dealers.**

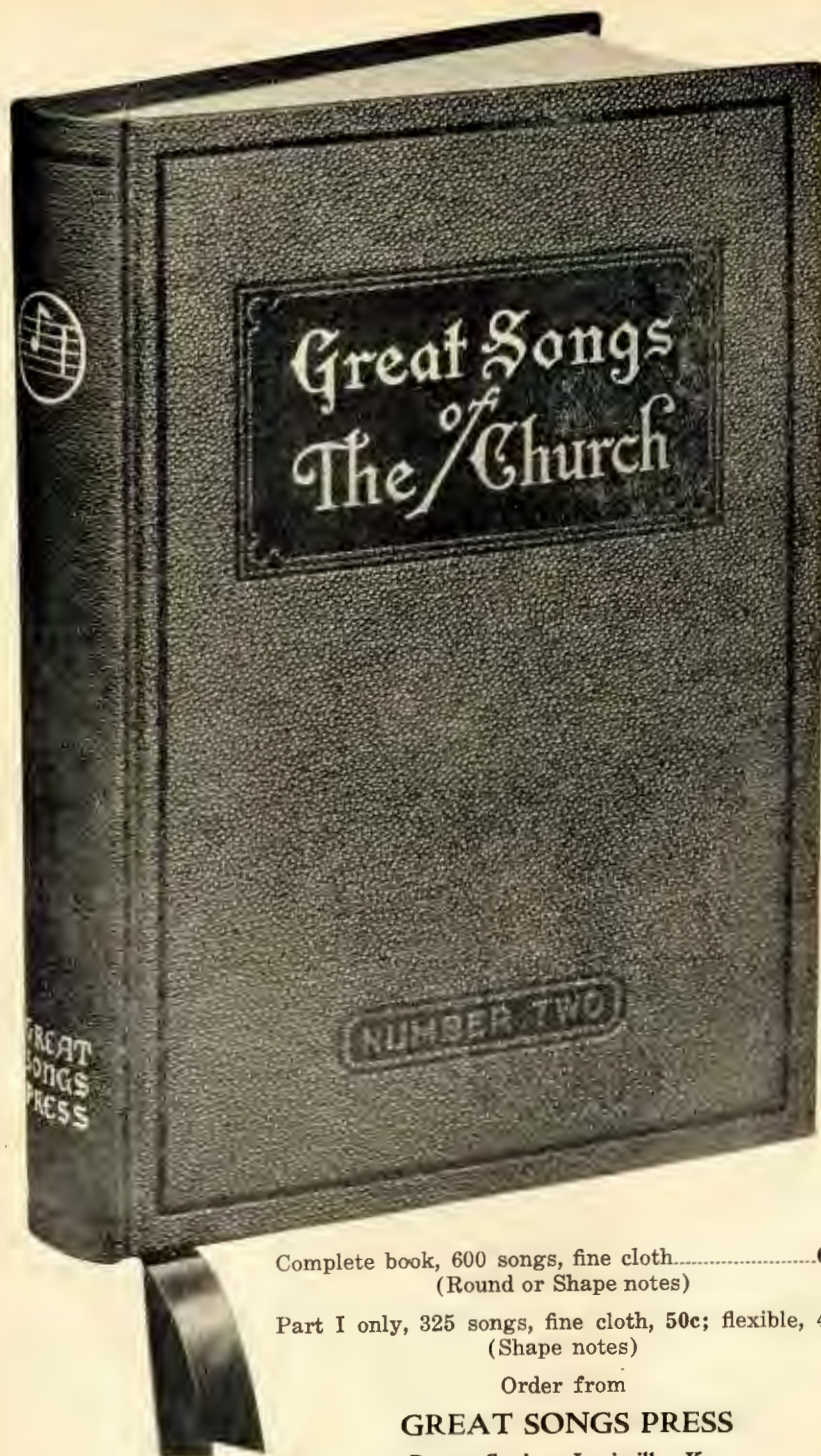
## GROWTH OF THE WORLD VISION

First issue (June, 1935)	5,000 copies
Second issue (October, 1935)	6,000 copies
Third issue (May, 1936)	7,000 copies
Fourth issue (August, 1936)	9,000 copies
Fifth issue (November, 1936)	10,000 copies
Sixth issue (February, 1937)	10,000 copies
Seventh issue (May, 1937)	12,000 copies
Eighth issue (August, 1937)	11,000 copies
Ninth issue (November, 1937)	12,000 copies
Tenth issue (Current Number)	12,000 copies

SEND YOUR ORDER TO  
**THE WORLD VISION**

P. O. BOX 173  
NASHVILLE, TENNESSEE





Complete book, 600 songs, fine cloth.....65c  
(Round or Shape notes)

Part I only, 325 songs, fine cloth, 50c; flexible, 40c  
(Shape notes)

Order from

**GREAT SONGS PRESS**

Baxter Station, Louisville, Ky.

# WORLD VISION

"LIFT UP YOUR EYES AND LOOK ON THE FIELDS"

VOL. 4.

APRIL, 1938

NO. 2

## A Soul-Winner's Lament

The sun is set. Another day is done;  
A day hard spent and no soul has been won.  
With aching feet, and heart more aching still,  
With empty soul I seek my Master's will.

"O Lord," I cry, "why is there not more fruit?  
Why for my effort have I no recruit?  
Where is my all I offered Thee this morn,  
To find, this eve, sore disappointment's thorn?

"Is this the service Thou hast called me to,  
To strive in vain my failures to subdue,  
While aching void my empty soul doth fill?  
Speak, Lord; is this Thy holy will?"

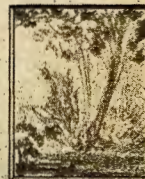
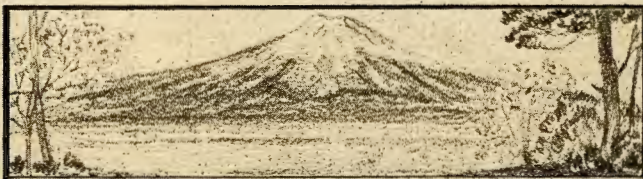
"Art empty yet, My child, of self and will,  
Or dost thou fret to have thine own way still?  
Whence these complaints of fruitless efforts spent  
As for recruits, my last his own way went.

"Art greater than thy Lord, who laid self down  
To don the robe of shame and thorny crown,  
And bear the cruel Cross of Calvary's hill,  
While voice of man and voice of God were still?

"Why ask for fruits that human eye can see?  
Love's faithfulness is all I seek from thee;  
And this is wrought by faith, and not by sight,  
This Heaven's laurel wins, when ends the fight.

"Art willing then, O child, to fail for Me?  
This is the test of love's fidelity;  
And every earthly loss in toil or shame  
Its fruit shall bear if suffered in My name."

—W. Kielhorn in *Apostolic Review*.





# AMERICAN STANDARD BIBLES

## NELSON ONYX BOLD FACE TYPE

### Pronouncing

Size of page  $5\frac{5}{8} \times 8\frac{1}{4}$  inches



### REFERENCE BIBLE

With 60,000 full center column References and 12 colored maps. 25 outline maps throughout the text.

Printed on fine Bible paper

252 APOLLO. Genuine Leather, Morocco grain, overlapping covers, red under gold edges ..... 4.00

Printed on India paper. Only  $\frac{7}{8}$  inch thick. Silk sewed.

253X ARAB. Genuine Leather, Morocco grain, overlapping covers, red under gold edges, Leather Lined ..... 7.50

### TEACHERS' BIBLE

With 60,000 center column References, 234 pages of Combined Concordance, 118 pages of Bible Dictionary, 12 colored maps, and 25 outline maps throughout the text.

Printed on fine Bible paper

2252 BESIEGE. Genuine leather, Morocco grain, overlapping covers, red under gold edges ..... 5.00

<p>God, and turneth away from evil: and he still bholdeth fast his integrity, although thou movedst me against him, <sup>2</sup>to destroy him <sup>c</sup>without cause. 4 And Satan answered Jê-hô'-vâh, and said, Skin for skin, yea, all that a man hath will he give for his life. 5 dBut</p>	<p>h ch. 1: 22; Ps. 39: 1 1 Chr 1: 45 k Gen 25: 2; 1 Chr 1: 32 l ch. 42: 11 m ch. 1: 20, ret. n Josh. 7: 6.</p>	<p>Let it not come the months. 7 Lo, let that nig Let no joyful v 8 Let them curs day, Who are <sup>7</sup>ready</p>
--	---	--

ORDER FROM

WORLD VISION  
NASHVILLE, TENN.

P. O. BOX 173

Your order for religious books, song books, Bibles, Communion sets, or maps, will assist in printing WORLD VISION.

# WITH YOUR HELP

## We Can Reach 100,000 Additional Homes with WORLD VISION

The brethren who are using the WORLD VISION as a means of creating a consciousness that the church has the privilege and is able to evangelize the whole world each generation are anxious to introduce it to an additional 100,000 homes during 1938 and here is how it can be done:

IF 10,000 PRESENT USERS OF THE WORLD  
VISION WILL EACH BUY ONLY 10 COPIES  
TO DISTRIBUTE TO THEIR FRIENDS THE  
100,000 ADDITIONAL HOMES WILL BE  
REACHED.

### What A Ministry!

You know what the WORLD VISION has meant to your own home.

### Make It Mean As Much to Your Friends

Fifty Cents in cash, check, or money order—either through your Sunday School Teacher or direct—will bring the 10 copies to you.

Send for them today

## THE WORLD VISION

P. O. BOX 173

NASHVILLE, TENNESSEE



## OUR PURPOSE

1. To call the Church of Christ to remembrance that the Lord's Great Commission is to **PREACH THE GOSPEL** to **EVERY CREATURE** has not been **WITHDRAWN**.
  2. To encourage **EVERY CHRISTIAN** to do something **DAILY** to preach the Gospel to the **WHOLE CREATION** in our generation.
  3. To urge Evangelists, Sunday School Teachers and Elders to **TRAIN THE CHURCHES** for **THIS WORK**.
- 

## CLASS STUDY EDITION

Forty-eight page 6x9 inches, World Vision, for last quarter of the year is scheduled to come off the press in August.

Thirteen lessons on Mission Work, Sunday School Quarterly style, will appear by thirteen, well known and capable Brethren. These writers have been selected because of their interest already shown in Mission Work. Most of them are teachers in our Bible Schools.

A lesson for each week in the quarter. Suitable for Prayer Meeting Study, Young People's meetings and Ladies Bible Classes, or for special groups who desire to study Mission Work. A picture of some Missionary, his address and something about his work, using about one-half page following each lesson, will appear.

Bundle of ten or more copies to a church or individual, 10c per copy.

**ORDER FROM**  
**WORLD VISION**

**P. O. Box 173**  
**NASHVILLE, TENNESSEE**

**Your order for religious books, Bibles, Communion sets, or maps,  
will assist in printing World Vision.**

# WORLD VISION

*"Lift up your eyes and look upon the fields that are already white unto harvest."*

R. B. SWEET  
Editor

B. D. MOREHEAD  
Publisher

PUBLISHED QUARTERLY IN  
NASHVILLE, TENNESSEE

SUBSCRIPTION 50c A YEAR



R. C. BELL  
GEO. S. BENSON  
HARRY R. FOX  
W. CLAUDE HALL  
R. S. KING  
S. P. PITTMAN

*Contributing Editors*

**BULK RATES**—Bundle of twenty or more to a church or individual, 5c a copy. Under this plan churches may buy a copy for each family in the congregation at less than the regular subscription price.

This magazine is printed with the hope that it will stir the hearts of God's people to the end that a missionary conscience may be created, and the missionary conscience will provide men and means to "Preach the Gospel to the Whole Creation."

Send articles for publication to the Editor: College Station, Texas.

Send subscriptions and orders for books to  
World Vision, Post Office Box 173, Nashville, Tennessee.

"Entered as second-class matter July 29, 1937, at the post office at Nashville, Tennessee, under Act of March 3, 1879."

## "THE FIELD IS THE WORLD"

"A sower went forth to sow . . . the field is the world."

A vision of the sowing that will match the Master's is a vision of all the world hearing the good news. Contentment with anything short of doing all we can to preach the gospel to all the nations, is being content with much less than the Master would have his disciples do. Only a provincial view of Christianity can allow anyone to be satisfied with preaching to his own people and community. The field is the world!

How many places in the world are still without the sowing of the seed! How many Christians still have a vision limited by the horizon of their own city, county or state!

To use another figure, the fields are white already unto the harvest and the workers are few. Though very few may have the desire or qualifications to go into distant harvest fields, everyone should have a part in sending those who will go; those who have gone. No Christian should be content who is not giving something of what the Lord has given into his keeping to help in the sowing of the seed in every land under the sun. No church

should call itself loyal which is not having part in sending the good news far beyond its local community.

With the Lord there are no "home" or "foreign" missions. We should drop the designations from our thinking. Forget national boundaries and visualize throngs of humanity hastening to eternity: hastening to meet God with no knowledge of Him. Such a vision will make the one who has the spirit of Christ ashamed of his littleness and determined to help sow the seeds of the kingdom among all peoples of the earth. The field is the world!

Read the following pages thoughtfully, prayerfully. They are filled with splendid, inspiring articles and interesting reports from the missionaries themselves. Then use your influence to the utmost to get your home congregation to send generously and regularly to one or more missionaries so that they may carry on their work in a way befitting the great purpose they serve. No congregation is a loyal church of Christ which is not doing missionary work.

The field is the world!



## HOW MUCH ARE THE CHURCHES DOING?

F. T. HAMILTON

In the spring of 1935, while in Abilene Christian College, I was asked to make a survey of the home congregations of the students then in A. C. C. who were members of the Church of Christ. This survey was made in the form of a questionnaire which was sent to each congregation. While not all of these questionnaires were returned, 114 of them were, and they were from representative congregations—large and small, active and inactive—with almost all degrees of representation between these two extremes, but most of them were average sized congregations. Because of this I believe they represent a pretty good cross section of the general condition of the churches all over the United States, and since there were four questions among those asked which dealt with missionary work, I believe a study of the response to these questions will give us a pretty good cross section of the general missionary zeal among the congregations of our nation.

It is possible that even this cross section will cast the benefit of the doubt in favor of missionary work because many former A. C. C. students have gone back to many of these same congregations with at least some missionary zeal which they did not have before. It is also true that some forms of missionary work were being supported which were not included in the questions—such as radio work and other work being done in the city or community in which the church was located.

The four questions dealt with the amount of money spent by each congregation for missionary work: (1) in the county but outside the city or community in which the congregation was located, (2) in the state but not including the county or city in which the church was located, (3) outside the state, and (4) outside the nation.

Now for the first question: There were only 35 questionnaires out of the 114 which showed any work being done in the county. This is 30.7% of the total number of 114 congregations. Of the balance 54 said no mis-

sionary work was being done, and the rest left the question blank. Those who did not answer the question were interested enough to send the questionnaire back, so they either did not know how much was being spent or were not doing anything. The latter was probably true of at least the majority because two stated that they did not know how much was being spent. If we grant that all those who did not answer the question were doing some missionary work (which is almost sure not to be true), we still have only about 51% of the congregations giving any support at all to such work. We often hear it said, "Convert the heathen at home first, and then go to foreign countries," but we see that at least half of the congregations were not even doing that.

About the same picture—but a little worse—shows up in the next question. Here were found 61 congregations doing nothing, 26 of them gave no answer, two of them mentioned radio work (a good way to preach the Gospel when possible), and only 25 of them were giving any definite amount for preaching in other counties of the State. These 25 churches were only 21.9% of the 114, and to add in the two supporting radio preaching would increase the total only 1.8%. Here again, if we throw all the benefit of the doubt on the side of missionary work by adding in the 26 churches which gave no answer to the 27 doing such work and find the percentage of this total in relation to the 114, we have only 46.5% of them supporting any missionary work at all.

A still worse picture of neglect is shown concerning financial support of Gospel preaching in other states from those in which the individual congregations were located. There were 64 doing nothing, and 26 gave no answer, which leaves only 14 congregations doing any work at all. These 14 were only 12.28% of the total. Here again, if the number of those who gave no answer is added in and the percentage figured, it amounts to only 21.9%—less than half of the higher percentage on either of the former questions.



Objectors may say that there are churches in the other states which can do their own missionary work, but when we know that the whole Northwest is still almost a virgin field and that the same is practically true of the New England states—some of these not having a single New Testament Church—the objection cannot stand. It is encouraging to see reports of increased support and more work being done in these two sections in the last two years. Much more should be done.

The money spent for other nations puts the Church in the same sad plight as that for other states in our own country. Here are the figures: 61, no money contributed and 28, no answer, which leaves just 15 congregations contributing. By the same calculations as used above on each question, the low percentage—probably more nearly the true one—is 13.16%, and the high one is 37.7%.

Brethren, we need not say that the evangelization of all nations is too big a job because it was done in one generation in the days of the Apostles (Rom. 10:18; Col. 1:23) with limited means of communication and much slower modes of travel. They then had the sailboat; we now have the steamboat. They then had the burrow and horse; we now have the automobile and train. They then traveled much on foot; we now have the aeroplane. They then wrote only by hand; we now have the printing press. The human voice was then unaided; we now have the telephone and radio. By radio the human voice can be carried around the world in nine seconds. Can we evangelize the world? We can!

Just one more paragraph on world evangelization: The average size of those 114 congregations about the end of 1934 was 175 members, and there were 92 which recorded an increase of membership for that year. The average number of this increase was 27. There is no reason to believe that our present missionary zeal has suddenly changed for the worse in the last three years, but rather, it is at least the same if not increased according to reports in our religious papers. Now here is the point I want to make especially for foreign missionary work: Surely the average congregation of 175 members can give \$5.00 a month to evangelize other nations. This is the amount suggested by Brother Benson in a sermon

a few months ago. He also said that there are approximately 6,000 congregations of the Church of Christ in America. With \$5.00 a month from each of these, 200 missionary families could be supported at \$150.00 a month. This would place a family in every one of the 130 other nations of the world with extra families placed in the larger nations such as China, India, and Russia. Now this could be done over and above the support being given to our present missionaries in other lands.

It is certainly hoped that the facts and suggestions presented in this article will show us how little the church in America is doing and how much we can do if we will. Can we give the world the knowledge of Christ in this generation? I am persuaded that we can!

### CAN YOU TELL? . . .

1. The parable in which Jesus said "the field is the world?" p.5.
2. What percentage of churches in Brother Hamilton's study were contributing to evangelistic work in states other than their own? In other nations? p.6.
3. Whether the churches now need more zeal for evangelization? p.6.
4. What big improvement the Mexican work has under way in El Paso? p.9.
5. What city will conduct about twenty meetings at same time? p.10.
6. What Brother Hockaday plans to do in his summer work? p.11.
7. What missionary work the Wenatchee, Washington, church started in 1935? p.12.
8. What missionary project Brother Wilmeth proposes for the Northeast? p.13.
9. What missionary recently returned to Africa? p.8.
10. What sort of school is planned for Northern Rhodesia and who will operate it? p.15.
11. What missionaries' children are now in Abilene Christian College? p.16.
12. What strange custom the people observe on entering a church building in Japan? p.19.
13. The fable of the chameleon and the lizard; what it illustrates? p.20.



## BACK ON THE FIELD

J. D. MERRITT

*Kabanga Mission, Kalomo, N. Rhodesia, S. Africa*



When we sailed out of the harbor at Trinidad we expected to reach Cape Town within three weeks. We headed out almost due east for several days to get away from the northward currents that travel

along the South American coast, then when clear of these we made a right turn, taking a straight course to the southern end of Africa. We encountered strong head winds and besides that there had been trouble at Cape Horn and the "horn rollers" were hitting us on the starboard bow, so our progress was delayed. We arrived at our destination just four weeks after putting out from Port of Spain.

About four o'clock one afternoon we crossed the Equator. Sea-going folk have a lot of fun out of "land-lubbers" as the Equator is neared. Sometimes they are initiated into the Ancient Order of Something-or-other. Even old seamen get special "treatment" the first time they cross the "line." Neptune and his Court came onboard. Setting up his throne and calling his police to bring those who had dared cross into his dominion without permission to be tried, the fun began. The "Barber" cut off their hair (in places), the "doctor" gave soap pills and salt water or liquid quinine to wash them down with. A few electric shocks and a handful of grease and lampblack and they were qualified to receive a certificate, signed by Neptune himself, that they were now Full-Fledged Sons of The Sea.

Otherwise the trip was without special event, except that we got tired of the food, the baby fell down the Companionway and I got badly sunburned.

Cape Town friends met the boat and took Mrs. Merritt and the children to their house while I "went through Immigration and Customs." Immigration Officers want to be sure that you have proper passports and Customs wants you to pay tax on everything that you bring into the country except

used personal clothing. It is not easy to get into a foreign country. Two of our fellow passengers had trouble. One, because he had neglected the little matter of a visa, and the other because she was unaccompanied and a Jewess. But I got through all right, and bidding goodbye to the Captain and friends on the ship I boarded a street car that had an upstairs and soon joined my family at our friend's house.

Cars are driven on the left side of the road in this country. I was afraid that I would forget that while on the road, so we started on our trip, northbound, very early in the morning to avoid heavy traffic.

By midday we had passed through the cultivated country, crossed the mountains and were on the Karroo. High, dry but not handsome, that place. No sticks for the fire there, no grass for the bed. After two mattressless nights we arrived at Kimberly and viewed the Old Mine. It is a hole in the earth, a mile around and 1,700 feet deep, funnel shaped, 800 feet to the water, 300 feet of water, 600 feet of fallen rock under that. Work began on this about 70 years ago to satisfy our vanity.

It would be impossible to describe the miles of gold mines that we saw near Johannesburg the next day. All along the road on the distant smoked horizon were great yellowish white heaps of milled quartz.

We passed through the Capitol City and over the Limpopo River by the Biet Bridge the next day and, with Rhodesia soil under our feet began to feel ourselves on old ground. It was pleasant to shake hands with friends and brethren at Bulawayo. Sister Sherrieff and Theodora we found well. Molly and her husband live on the mission with her. We visited with all of these over Lord's Day, then crossing the Zambizi at Victoria Falls, went on up to Kalomo where we met Brother and Sister Scott, and, two days later were at Kabanga getting ready to go to house-keeping again.

Into the work: teaching children in the native school, teaching two of our own, thatching old roofs with new

(Continued on page 14)

## NEW VISTAS

BY JOHN WOLFE

2730 Aurora Street, El Paso, Texas



The accompanying picture is the architect's sketch of our church building for the Mexicans in El Paso as it will look when completed. Work on the building, which is of semi-Spanish design, is

now under way. Sixteen loads of rock, sand and gravel have already gone into the construction and we are ready to take our next step forward by setting in the door and window frames and completing the walls. This much will doubtless be accomplished by the time this article appears in print.

Our Mexican brethren are doing the work of building. Those working steadily are donating half of their labor and others are donating their spare time. The Mexican church is also helping financially. One brother has pledged \$50 and others are giving according to their ability.

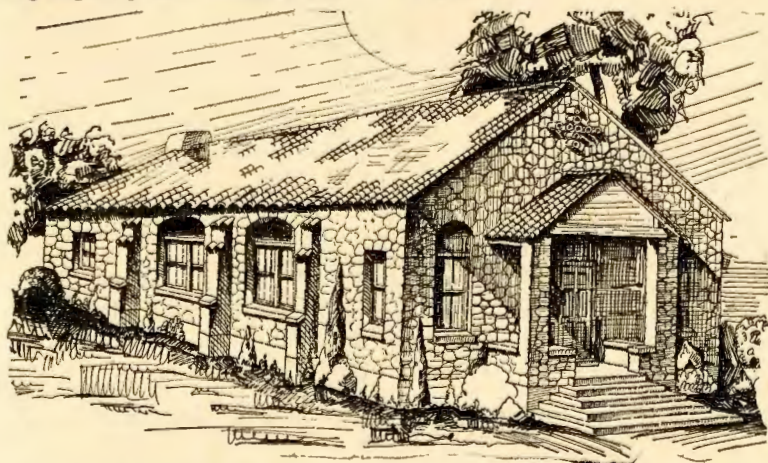
The building is to be of solid rock walls and Spanish tile roof, with arched design above the windows. It will be 31 by 62 feet in size, and contain four class rooms and a baptistry. Seating capacity will be about 175.

The location is ideal in every respect. It is central, on a good corner, with a paved street in front. The ground is large enough for the addition of a preacher's home at some future date. There is also room for trees and shrubbery.

With the completion of this building, our work will be placed on a more stable basis. The chief argument of those who oppose the work by saying it is insecure will be removed. Our opportunities will be vastly enlarged and a new source of power tapped. A large step will be taken toward making this congregation self-supporting.

In order to finish our building with success and expedition we need further financial help. A contract estimate placed the total cost at \$5,500, but by doing the work ourselves and by the use of various saving devices we will cut the cost to approximately \$3,500. All contributions should be sent to C. L. Duncan, 2930 Altura Blvd., El Paso, Texas.

As previously stated, we are pressing forward on the principle of faith in God and faith in our brethren. We believe firmly that every worthy need for the work of the Kingdom will be supplied, and that God will shed abundant blessings and grace upon the efforts of those who put their trust in Him.



*Architect's Drawing of Church Building for Mexican Congregation now under construction in El Paso.*



## FIRST TIME IN HISTORY

B. D. M.

About twenty Churches of Christ in Nashville, Tennessee, to conduct evangelistic meetings at the same time, beginning the fourth Sunday in April.

Each congregation has selected and will support its own preacher.

Each congregation is to work for an audience from the community in which it is located. By this plan it is expected that a large part of the crowd will not be members.

A splendid opportunity to do some personal work with our non-church-going neighbors. By accepting the responsibility of getting an audience from the neighborhood by personal work, we become missionaries to our neighbors, and will get more out of the meeting ourselves.

We are expecting to see people in our church houses during this effort who have not yet attended our meetings. Co-operation of other congregations not conducting a meeting will be appreciated.

By this missionary effort we are expecting to see a great ingathering of souls. Such will be the case, depending upon the earnestness of the preachers and the co-operation the Christians give them.

We urge you to begin now to work with your non-Christian friends and associates, that you might enjoy the pleasure of seeing them become Christians.

# WORK IN THE NORTHWEST

W. DON HOCKADAY

Box 833, Billings, Montana

## THE PAMPA, TEXAS CHURCH AND THE NORTHWEST



The congregation at Pampa, Texas, in cooperation with Brother Roy Cogdill, has outlined a program of approximately two months in helping to spread the Gospel in the Northwest. Brother

Cogdill has recently conducted a fifteen-day meeting at Sheridan, Wyoming, where he also spoke over the radio daily.

We want him to speak over the radio here during the meeting this summer. He plans to begin here August 21st and spend four full weeks, five Lord's Days. The broadcast here will cost \$18.65 for thirty minutes with a discount of five percent for thirteen broadcasts. The Billings radio is heard practically all over Montana and Wyoming. We would like very much for him to speak daily. The Lord only can know the good that will be accomplished in such a broadcast. Please send your contribution to this end, to H. W. Waters, Box 972, Pampa, Texas.

### THE SHERIDAN, WYOMING, WORK

I spoke over the radio in Sheridan fifteen minutes daily for about thirteen days last summer. Brother Chas. L. Johnson came at that time and finished the twenty-six day broadcast. He has been working there since that time. Brother Austin Matheny, Recluse, Wyoming, has cooperated with him in his work. They now have about eighteen members and have purchased a small church building where the meeting is being held. The building is clean and neat and will be a wonderful help to them. Brother Fred Joe Warren from Morrison, Tennessee, is leading the song service for the meeting. Brother Warren is a splendid song leader and is doing a fine job at Sheridan, both on the radio and in the services. I wish so much some congregation would support him in this

field. No one knows the handicaps a missionary has to undergo, who cannot sing, unless he has tried it.

### SOME SUMMER PLANS

In addition to the Cogdill meeting in Billings, the Columbus Avenue church in Waco, Texas, is planning to send W. D. Bills to Sheridan. The church at Lawton, Oklahoma, is planning to send Brother Gray Carter to Kalispell, Montana, for a meeting and to speak daily over the radio there. The Johnson Street church at Greenville, Texas, is planning to send F. L. Paisley to open work in Bozeman, Montana. I expect to cooperate with Brother Paisley in this meeting. We are expecting to use my tent in all these meetings. The tent is approximately 40x60 feet. This will hold a good many people. We want the Bozeman meeting to be held in June. Churches, send your preachers to this country for meetings and be sure to send a singer with them.

### MY WORK IN THE FUTURE

Jesus said, "I must preach the good tidings of the Kingdom of God to the other cities also: for therefore was I sent." (Luke 4:43.) I have spent nearly five years in Billings and I want to help a number of other places throughout this section in meetings. The meeting at Twin Bridges, Montana, which began February 13, was followed by work in northern Idaho to help a brother and his wife that I knew in eastern Montana, establish a church. They live at Rathdrum. From there I expect to help a small group at Meridian, Idaho. Then, back to Huron, South Dakota, for a two or three weeks study of the New Testament church. We have about ten members meeting in Minneapolis, Minnesota. I am trying to mature plans for a real campaign there and other places in Minnesota. The little churches in this section are scattered and the laborers few. "Pray ye therefore for the Lord of the harvest, that he send forth laborers into the harvest." (Luke 10:2.) If people really pray for something and that thing touches their hearts, it will most likely take hold of their treasure.



## FURTHER REPORT ON WORK IN THE NORTHWEST

J. C. BUNN

157 East 56th, Seattle, Washington

My first personal acquaintance with the Northwest was in January, 1930, when I was called to Wenatchee, Washington, for a series of meetings. Here I found a strong congregation of disciples with Brother V. M. Gilbert as their minister. Brothers L. F. Clipp, Chas. Hardman and others were pioneers in the work of the church in the valley.

The next January I was called to return for several weeks study of the scriptures. Our average daily attendance was around seventy. In September 1931 I moved to Wenatchee with my family and ministered to the church until the spring of 1936. The church there has always been missionary minded. While I lived there four and one-half years, I preached more discourses in other fields than I did at home. Brothers Bruce, Clipp, Hardman and others preached in my absence. My work was among weaker churches and mission points. The home congregation supplied me with the regular support while I was away. We were regular contributors to Brother Cassell in Manila, P. I.

On September first and second, 1935, brethren gathered in Wenatchee from all the congregations in the state and some from California, Idaho, British Columbia and Oregon. Various phases of church work were discussed by Brothers George Weston, A. M. Morris, James Scott, J. E. Wainwright, W. P. Reedy, E. E. Juday and John Bruce. In this meeting it was decided that the churches would cooperate with the brethren in Wenatchee if they would select an evangelist, send him out to strengthen the churches, plant others where there are isolated disciples and thus do general evangelistic work in the Northwest. The elders of the church in Wenatchee were to receive the funds and be responsible for their distribution. Brother G. Henry Towell from Midvale, Idaho, was called to the work in Wenatchee and I was released to do the evangelistic work. Since then churches have been planted in Tacoma and Yakima, Washington; Powell, Wyoming, and the mission at Twin Bridges,

Montana, strengthened. Meetings have been conducted at the following places besides the above mentioned: Hoquiam, Pateros, Bellingham, Nooksack, Everett, Johnson, Centralia, Porter, Holly, Goldendale, Prosser, Sunnyside and Friday Harbor in Washington; Portland, Eugene, Bridgeport and Wallowa in Oregon; Victoria and Vancouver, British Columbia, and at Eden, Idaho.

In 1935 there were but two or three ministers giving themselves wholly to the ministry of the word in this section. At present Brother John Bruce is working with the church in Spokane; Chester Elford in Tacoma; G. Henry Towell in Wenatchee; Herman Wilson in Seattle; T. R. Atkinson in Bellingham; V. T. Smith in Goldendale; Lewis Oldham in Seattle; E. Shelby Smith and Wayne Allen in Portland, Oregon; T. H. Tarbett, Jr., Eugene, Oregon; H. R. Thornhill, Salem, Oregon; Porter Norris, Lewiston, Idaho, and Ulys Deatherage, Twin Bridges, Montana. Besides these, others who give part time to preaching are E. E. Juday, Okanogan, Washington; Chas. Hardman, Wenatchee, Washington; John Lemmon, Sunnyside, Washington; D. W. Summers, Portland, Oregon; C. T. Springs, Medford, Oregon; B. F. James, Shelton, Washington, and some other brethren near Eugene whose names I do not have at hand. There may be others whom I have overlooked. Brother Claude Guild, Caldwell, Idaho, is a student preacher who is rapidly developing into an effectual worker.

Much of the above work has been made possible through the liberality of Brother George Pepperdine.

Traveling evangelists have helped us from time to time. Brother Lloyd Smith, now at Abilene, gave several years to the work. Our present aim is to establish a church wherever there are isolated members.

Now I wish to give a parting exhortation to all the old established churches. While you have your members at home, teach them diligently so that when they scatter from you

(Continued on page 18)



## A REAL MISSIONARY PROJECT

P. D. WILMETH

55 Powell Ave., Rockville Centre, N. Y.

If I believed in an "Emasculated Christianity"—that God is dead; a religion which had lost all claim to finality; which had lost all sense of a definite message from God, I would never preach another missionary sermon, nor any kind of sermon. I would cease the everlasting urging and exhortation to "preach the word," "to go into all the world," etc. Only an imperial religion like pure, unadulterated Christianity can inspire commanding preaching—a religion armed with God's word. I preach, as well as write, on the basis of the stout convictions which made Christianity possible.

It is the conviction of this scribe that the churches will do more missionary work when they are taught, exhorted and encouraged to do more—when a definite project is pointed out. It is not an infrequent observation to hear leaders say, "We'd like to have something definite to do in the way of missionary work." It is the primary purpose of these strictures to point out just such an opportunity.

There are approximately 36,000,000 people in the northeastern part of the United States and comparatively few churches of Christ. This represents about one-third of the nation's popu-

lation. What few churches there are in this section are small, weak and struggling, and some of them actually shouting the "Macedonian Call"—"Come over and help us." It is one of these Macedonian Calls which makes itself felt at this time. I have in mind the work in Cambridge, Mass., and Portland, Maine. These two churches furnish a nucleus. They represent a definite Missionary Project. They are a distinct opportunity. This is the plea. These two churches, as I understand the situation, are anxious to have a man working with them full time, but they are not able to support a man without some outside assistance. Some \$50 or \$60 per month would perform the task and more permanently establish the cause of Christ on the "Eastern Front." Is there a church that is missionary minded enough to assume this responsibility, at least a part of it? These brethren are willing to do their part if some one will help them share a little greater responsibility a great work may be accomplished for the Lord.

It is more practical to help support a man in this section where we have a nucleus, if only one family, than to begin without any nucleus at all. In fact the task is beyond us without a nucleus. We should strengthen these small congregations in the east which are already located in good radiating centers until they are strong enough to become self-supporting. Such is possible within a few years. This is our first objective. These places can in turn become "Jerusalems" and "Antiochs" from which the gospel can be sounded out.

Brother Paul H. McNiel, 69 Westbourne St., Roslindale, Mass., a member of the Cambridge church, can give a detailed outline of the work with its possibilities and future to any congregation who might be interested. We can't afford to let this opportunity pass us by. Surely there is some congregation who loves the Lord enough to do his bidding when he said, "Go, preach." I shall be glad to communicate with any who may be interested in assuming this responsibility. It is

(Continued on page 26)





## "IN HIS STEPS"

BY W. E. MCNEELY  
*Modesto, Calif.*

"For even hereunto were ye called because Christ also suffered for us leaving us an example that ye might follow in His steps." (1 Peter 2:21.)

The thought in the above verse comprehends the sublime theme of the Christian life. As long as the individual, professing Christianity recognizes Jesus as his example and endeavors earnestly to follow in His steps, there need be no fear but that his life will be one of active, zealous service. But let us study briefly the example Jesus left us by the life He lived. Then let us draw our own conclusions as to the course we must follow in proclaiming the Gospel both at home and abroad.

In the second chapter of Luke we have an interesting account of a trip taken to Jerusalem when Jesus was twelve years of age. When the days were fulfilled Mary and Joseph started on the journey home, supposing that Jesus was among the company that were traveling together. But he had remained behind. A search at the end of the day, among the company, revealed his absence, and started Mary and Joseph back to Jerusalem. Three days later they found him in the Temple among the Doctors hearing them and asking them questions; astonishing those who heard Him with His understanding and answers. When asked why he had tarried He said: "How is it that ye have sought me? Wist ye not that I must be about my Father's business?" Zeal? Yes indeed! And at the age of Twelve! Indeed here is food for thought.

We notice that Jesus as he is baptized in the river Jordan by John the Baptist; and coming up out of the water, the Spirit descending upon Him and the voice of God saying: "This is my beloved Son in whom I am well pleased." Later He successfully meets and defeats Satan on every temptation presented.

Thus was His personal ministry launched. From that time forward He is constantly teaching, exhorting, healing, comforting and doing many wonderful works. He was **BUSY!** He did not **WASTE A MOMENT!** Let us earnestly endeavor to follow in His steps.

A careful study of the book of Acts reveals to us that the Apostles possessed the same spirit of zeal and activity manifested by the Master. They had been told to "go into all the world and preach the Gospel to every creature." (Mark 16:15.) On the day of Pentecost they received the Spirit that completely fitted them to be witnesses in Jerusalem, in all Judea, in Samaria, and unto the uttermost parts of the earth. (Acts 1:8.) Thus the church had its beginning. The Apostles and early preachers were missionary minded and endeavored to carry the Gospel to as many as possible, everywhere. Paul traveled over a large portion of the then known world preaching and establishing churches, or congregations. They had a **MIND TO WORK!**

Never was zeal more needed than now. A vast field for service presents itself to us. In our own nation thousands of cities, towns, and villages are not represented by New Testament churches; in some States not even one congregation. Across the waters there are teeming millions without the Gospel. Will we take it to them? Let us zealously walk in His steps, and be always abounding in the work of the Lord. The challenge to service rings clearly. Will we accept it?

## BACK ON THE FIELD

(Continued from page 8)

grass, planting tomato, cabbage and cauliflower seeds in boxes, bandaging sore toes, extracting teeth, preaching, talking privately, taking prophylactic quinine, wishing it would rain, sleeping soundly every night, we feel quite at home again.

The native people welcomed us with gifts: small bits of money, fowls, a basket of meal, a bunch of bananas, a fat sheep and the like were received with thanks.

There have been eight confessions since our return.

We were happy there with you. We are happy back here. Let none say that our lot is hard.

## A NORMAL SCHOOL IN NORTHERN RHODESIA

ALVIN, HOBBY  
Lewisburg, Tenn.



Someone has said that teaching is the most powerful thing in the world. People are just about what they are taught to be; and this is just as true in religion as in anything else. The more religious

we will be; the more Christianity we are taught, the more Christianity we will practice. And since Christianity is stressed in our Christian colleges, there is probably no other one thing that has played so important a part in the spread and growth of Christianity in this country as our Christian colleges have. How many churches of Christ would there be in Nashville and Middle Tennessee today had it not been for David Lipscomb College? How many churches in Arkansas and Texas have not felt the influence of Harding College and Abilene Christian College? And how many preachers are there today who have not received training in some of our Christian colleges? This seems to indicate that the teaching of Christianity, as well as any other teaching, is best accomplished in the class room.

Brother John Sherriff, our pioneer missionary to Africa, was among the first to recognize the fact that this principle applies to our mission work on the foreign field and that any country can be best evangelized through the medium of schools where the Bible is taught and the native himself is trained to be a "missionary" to his own people. Accordingly, Brother Sherriff opened a mission school, received native boys and trained them in the fundamentals of Christianity. They became Christians and some of them became preachers. Frederick, the first convert, who died in 1935 just two weeks after Brother Sherriff's death, baptized about eight hundred of his own people. Others have made similar records, all of which emphasizes the importance of school work on the mission field.

Today our mission stations in Northern and Southern Rhodesia maintain mission schools where native boys are taught, along with other things, to speak English and to read the English Bible—since they do not have all the Bible translated into their own language. There are about forty boys in each of these schools, which do about the same type of work as that which was begun by Brother Sherriff—teaching through about the sixth grade. But one of the greatest needs at the present time is a normal school which would receive graduates from all the mission schools and would enable these graduates to continue their work through about the ninth grade.

Such a school would be centrally located with respect to the other missions and would serve all of them by providing the "higher" education for their graduates. Our main interest in this work would be to teach the Bible and to develop more and better young preachers. At their graduation from this school they would receive teachers' certificates authorizing them to go back to their native villages, establish village schools and teach, the British Government paying one-half of their salaries and the missionary supervising the teaching. These teachers would be free to teach the Bible, to preach, and to establish congregations. In this way we could soon have faithful churches of Christ scattered over all Northern and Southern Rhodesia, and without expense to the American people. Is this not a desirable goal toward which to strive? And is this not worthy of the thoughtful consideration and encouragement of every faithful follower of Christ?

About thirty students would be ready to enter the normal school at once. And plans are now being materialized for opening this school sometime during the present year. It will be located near the small railroad town, Kalomo, in Northern Rhodesia, and will be under the supervision of missionaries who have had considerable experience in this field and who have a clear conception of what the



needs really are. Brother Merritt is there now completing arrangements for the opening of the school this fall. I will sail from New York about July 25th with Brother Brown and will begin work in the school immediately on arriving there. Brother Carroll Cannon, at the present a junior in Harding College, will join me in this work in the fall of 1940.

There is no way of knowing the great good that may be accomplished by a school of this kind. Our plans are practical. They have been worked out by experienced men and women in accordance with the best accepted methods of doing mission work, of carrying the gospel into all the world. And although the beginning may be small, we expect it to grow and hope that some day it may develop into an institution similar to our Christian schools here, that it may then serve the natives of South Central Africa in the same capacity that our Christian Colleges serve this country, and that through its efforts, directly or indirectly, congregations may be es-

tablished, and the gospel may be preached to a people who have yet never had an opportunity to hear and to obey Him who "tasted death for *every man*," and gave himself a ransom for *all*."

In order for this work to be a success there must be a vision, there must be a willingness to sacrifice, and there must be those who are willing to encourage and support the work. Our mission work in Africa is, relatively speaking, still in its infancy and must have our help until it is able to "stand alone." David Lipscomb College exists today, and Harding College exists today, because Brother Lipscomb and Brother Harding had a vision, because they were willing to sacrifice, and because they received the help of faithful Christians living in their day. Why cannot our normal school be a success on the same count? We have the vision; we have the willingness to sacrifice; and when we have the encouragement and support of faithful Christians *today*, it *will* be a success.

## Children of African Missionaries in Abilene Christian College

Two young people, who have practically grown up on the field in Northern Rhodesia, South Africa, have returned to America and entered Abilene Christian College last fall. They are Boyd Reese, son of Brother and Sister A. B. Reese, and Helen Pearl Scott, daughter of Brother and Sister George M. Scott. Both families are stationed at Sinde Mission, near Livingstone, Northern Rhodesia.

Boyd and Helen Pearl are cousins and made the journey back to the United States by themselves from Africa. In commenting on their plans, Boyd says they came back from Africa to obtain an education for educational facilities there are lacking so that they had to come to the States to get what they wanted. He reports that they chose Abilene as the place for their education because, in part, there had been few missionaries there and they hoped to be able to do some good in that direction. A few of the young Christians of Abilene encouraged them by sending money for their railway fare from Detroit, Michigan, to Abilene, or they would have fur-

nished it to any other place they might have chosen. That encouragement helped induce them to select Abilene.

Both of them plan to remain in school there for two years and then go back to Africa to continue the Lord's work. The work in Africa was progressing nicely when they left.

Helen Pearl writes: "We are indeed thankful for the privilege of being in a Christian College and hope to be able to attend at least two years. It should help us to be much better fitted for future work in Africa where workers in the Lord's great vineyard are greatly in demand.

"The wide area around Livingstone where the church of Christ workers of Northern Rhodesia have been holding forth is threatened to be flooded with denominations because the government wishes to see more progress made and more natives taught. Our already meager forces decreased to one family—the Scotts—where there should be at least sixteen. Now the Merritt family has joined them, but it makes me truly sore at heart to

(Continued on page 17)

## OUR DEBT

BY KATHERINE FRANCES SCHNEIDER

*Nashville, Tennessee*

Jesus once said to some who believed in and loved Him, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free." The reception of God's blessings always brings with it an obligation to love and serve Him. Only those who abide in God's Word are Christ's disciples, and to them alone is vouchsafed knowledge of the truth and the promised freedom.

But the world—does it not need freedom? More than anything else, the world needs freedom from sin! Paul, in his letter to the Roman church, painted a clear picture of the condemnation and bondage of sin. Many of the sins prevalent in Paul's day prevail throughout the world today. Even among us, in our so-called Christian nation, some consider God not at all, but follow after every form of evil and worship created things rather than God. Think then, of the unspeakable bondage of those who have had no opportunity to know Christ and abide in His Word. Such shall be lost eternally, not primarily because they have not known Christ, nor because they have rejected Him, but because they have sinned.

Yet, if sinners can know Christ and will accept from Him the cloak of righteousness which He stands offering, they may obtain freedom from the thralldom of Satan. Isaiah said, "Though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool." And it is a fact that red viewed through red—for instance, red glass—appears white. Seeing our lives through the covering blood of Christ, though they have been crimson with sins, God accepts them. What wonderful compassion He has shown us!

Does not gratitude itself stir you deeply with a desire to give Christ to those dying in sin? Paul felt this responsibility keenly, for he said, "I am debtor both to Greeks and Barbarians, both to the wise and foolish, so as much as in me is, I am ready to preach the Gospel . . ." As an expression of gratefulness to God for the marvelous salvation He has granted to us, every purpose of our lives

should directly, or indirectly, be prompted by a desire to lead the lost to Christ: that is, in the accepting of positions, new relationships, changing of one's location, and the like, the question of whether such changes will improve our teaching opportunities or hinder us in reaching the lost should be considered and answered—answered in a way that will be pleasing to our Lord.

There are two great methods of teaching—by precept and by example. Christ used both of these methods in perfection; and though He owed sinful men nothing, He gave His all. What does gratitude prompt us to give to save the lost?

### ISM AND SCHISM

Isms and Schisms were two little cats;  
Because of their creeds they got into  
spats.  
They fought for the word, and not for  
the spirit,  
And as for the truth, they never got  
near it.  
Said one to the other, "You never are  
right!"  
And so they fought on from morning  
till night.  
They fought and they fought, as well  
they knew how—  
But neither remembered what started  
the row!

—Selected

### CHILDREN OF AFRICAN

(Continued from page 16)

see so much latent talent among U. S. churches when the Africans are hungering and begging to be taught. One headman who had come repeatedly to ask for a teacher to go to his village, when hearing of our inability because of lack of workers said, 'I am going to tell God on you.'

"Brethren, how can we ever face God with such an accusation against us? Think on it earnestly."

Something of the work of these splendid young people is told of by Brother R. C. Bell in his article, "Practical Missionaries," in the January issue of WORLD VISION.



## FISHERS OF MEN

By A. B. LIPSCOMB

Valdosta, Ga.

"Follow Me, and I will make you fishers of men." (Matthew 4:19.)

Down here in South Georgia we have in our country of Lowndes 86 clear water lakes. Viewed from an airplane they resemble a string of lovely pearls. Naturally, the favorite sport of our men is fishing. In arranging our prayer meeting schedule, it occurred to me that it might excite interest and enthusiasm to have our brethren discuss "The Qualities of a Good Fisherman that Are Applicable in Fishing for Men." The program was announced and I was delighted with the result obtained. In the piscatorial language of Isaak Walton, "We got many a rise."

Six things, we were told, are needed for a fisherman's equipment, as follows:

A Rod—the Bible. "My word shall not return unto me void."

A Line—Prayer. "If ye shall ask anything in my name I will do it."

A Hook—Faith. "If thou canst believe, all things are possible to him that believeth."

A Bait—Love. "Faith worketh by love."

A Reel—Common Sense. "Be ye therefore wise as serpents and harmless as doves."

A Hand Net—The Church. "Come out from among them and be ye separate."

Brother S. L. Dowling, himself a veteran fisherman, related how most anglers go after the "big fish" which almost invariably gets away. "So it is in the church," he said. "In our evangelistic effort we often strive our hardest to catch the 'big man' in the community and we nearly always fail in our effort and, should we land him, he often disappoints us in the service rendered. Let's think more of winning the common people who heard Jesus gladly."

Another speaker commented on the importance of using the right kind of bait. A well known English preacher said that one time when he was on a fishing trip he came to a fisherman's house on which was nailed this notice: "For sale, flies with which to catch fish in this locality." Nothing

about bait for fish in any other section was mentioned. That's the way to fish for men. Study your local problem and get bait suitable for it.

Of course there were those who spoke of the prerequisites of perseverance and endurance. Study the government records and you will find no better display of courage anywhere than that afforded by the deep sea fishermen who go out from the New England ports. Just so, in the Christian's work, whether at home or abroad, there are always the elements of sacrifice and endurance, if not actual danger. But, despite these elements, the true angler is always enthusiastic and persevering. In the depths of winter he gets out his rod and flies, gloats over the memories of the past, and counts the days till April or May when the season opens. To fishers of men Paul wrote, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

How bright are the prospects for fishers of men? I like the answer accredited to John G. Paton, the famous missionary to the New Hebrides, at that time a cannibal country. For twenty long years he had worked hard but had not reported a single conversion. Some woman in America wrote and asked, "How bright are your prospects?" Immediately, there came back the answer, "As bright as the promises of God."

Peter felt discouraged by that night of fruitless toil when the Lord told them to launch out into the deep and let down their nets, he must have felt something of the apparent futility of it all. However, he made the reply that every Christian worker, no matter how discouraged, should make: "Nevertheless, at thy word, I will let down the net."

### FURTHER REPORT ON WORK

(Continued from page 12)

they will do as the Jerusalem disciples did as recorded in Acts 8:4. And when they labor to plant the church in their new communities may the old congregations do as the Jerusalem church did as stated in Acts 11:22.



# WHY I RETURN TO JAPAN

*Delivered to Mission Study Class, David Lipscomb College*

By J. M. MCCAULEY

68 Zoshigaya, Tokyo, Japan

My first decision to go to Japan was a matter of conviction; but my going at this time is more a matter of judgment. In making this decision I do not in any way reflect on those who do not return. The missionary is as much a creature of circumstances as any one else. There are various things which may make it necessary for one to return from the foreign field to stay. This does not necessarily mean that his usefulness is lost. C. G. Vincent has been back in the homeland for a number of years, but during this time he has been a very active worker for the work in Japan. The same can be said of Sister Bishop. Barney and Nellie Morehead are another striking example. Of course we need them in Japan, but they are doing a work here that otherwise would not be done. Their work is not only for Japan but also for the world. Each has his own gift from God and Barney and Nellie are where God wants them to be.

I do not go to Japan at this time because I am disgruntled with the people here. I was never held in higher esteem than now nor my work appreciated more. There are many things here that are discouraging, shocking, and even disgusting; but we have the same things over there. He who flees from discouragement will find all the more ahead of him.

Neither do I return to Japan because there is no place for me here. If it were necessary for me to stay I think I could find plenty to do. But there are many to carry on here while there are but few there.

I am not returning to Japan because I think that a better country to live in than this. If I were seeking a good place in which to live I would not go outside the United States. This is the place of my birth and the home of my childhood. My sentiments are expressed in the lines of Sir Walter Scott when he says:

Breathes there a man with soul so dead,

Who to himself hath never said,  
This is my own, my native land?  
Whose heart within him ne'er hath  
yearned  
As home his footsteps he hath turned  
From wandering on a foreign strand?

During the great flood last January in the Ohio and Mississippi valleys the people in these regions were in distress and a call went out all over the land for help. No one stopped to ask, "Is it a good place to live?" Neither did any say we and our possessions are needed at home. At that time there was no need to beg for help, either in men or means. On the other hand they were now and then told to "stand by" till needed. In spite of the peril to health the response was prompt and plentiful. I go back to Japan because the need is urgent, not to relieve the body but to save the soul.

Every one creates an atmosphere around him. With some it is so disagreeable that they want to get out of it. In my early days a prosperous farmer in Hickman County continued to buy out his neighbors and replace them by tenants, some of them colored, till he created such an atmosphere around him that he actually moved out of it to another community. But the Christian, if he lives the life, creates an atmosphere pleasant to live in. There is a group in Japan composed of the missionaries and the Japanese brethren that attracts me.

R. Lin Cave was once one of the popular preachers of Nashville. The old-timers of the Confederacy once met in Nashville and Brother Cave was called on for a speech. When one's patriotism gets stirred he is tempted to go too far and the speaker said, "If it were to do over we would be at it again." David Lipscomb criticised this statement as being out of keeping with the Christian spirit. I am engaged in a different warfare and I hope my feelings are such that I would not want to do injury to any, but at any rate I have



the feeling that I want to be "at it again."

One of the seven churches to whom John wrote was criticised because their work was not found complete. I feel that my work in Japan is not yet complete. I want to see Brother Linn well into the work. There are the other missionaries also with whom to plan for a greater work. The Japanese brethren need to be better established in the faith.

You want to ask me what preparation one should make for work in a foreign land. In the first place be diligent in your studies and conscientious in your examinations so that you will know more than your grades indicate, rather than less. Get together and start some practical work. Go down along the river where are the poorest and hold cottage meetings. Look into the condition of the people. There are several colored churches in Nashville. Go to these churches and ask to start regular courses in Bible study. Fisk University is also here in Nashville. The president of that school is a white man and for several years was a missionary in Japan. Consult the management of the school about opening a Bible chair in connection with the university. These activities will not only be good training for work in other lands but will be doing a lasting good here at home. You will also have interesting experiences to talk about and to pray about at your prayer meetings.

### QUESTIONS

1. How may those at home help forward the work in foreign fields?
2. Should we run away from discouraging conditions?
3. Can a Christian always be useful in the service of God?
4. Should a good place to live be the motive that prompts us to go to other lands?
5. Is there any place in the world where there is no need of Christian work?
6. How can we decide where to go?
7. Can a Christian create an environment in which he loves to be?
8. Did Jesus and Paul finish the work assigned them?
9. How can you train for service in a foreign land?

## WHY HAVE YOU WAITED SO LONG?

By R. S. KING, Nashville, Tenn.

One half the world lacks the Gospel. The words may ring in our ears as a clarion call, or they may fall upon minds who do not care. What shall we do about it? Half the world lacks the Gospel! To lack the Gospel is to be lost eternally. What are you going to do about it? Will you please your own convenience while so many are perishing at the gates? Will you selfishly hoard your salvation?

There are more negroes outside the churches today than there were negroes in America at the emancipation proclamation. There are more than six million negroes in America today who belong to no church. What are we doing about it? So far as I know there is no concrete plans made or even discussed by the churches of Christ to change this situation.

Africans have a story relating how the Creator decided to let men know they were to live forever. So he looked about for a messenger to carry the news to dying men, and found a chameleon who started on this mission but was soon absorbed in seeing how many colors he could turn to on different objects which took much time. Meanwhile the Creator determined men should die provided they had not heard the message of life. A lizard was sent with this message and quickly passed the chameleon who presently came strolling in but too late. The message of death came first.

A real message of life has been sent the world. At its first announcement it was issued with speed. "Go quickly," said the angel to the women and they "did run to bring the disciples word." It looked that Easter morn as though the good news would soon spread everywhere.

What has happened to it? Are the messengers turned into Chameleons, more interested in themselves than the word they carry? Or does the fault lie deep in the spirit of the church. This is puzzling the people of other lands when the Gospel of Christ reaches them. White man how long have you known? Why have you waited so long? The message of death has arrived first. Western industrialism preys on the helpless. Western

(Continued on page 21)

## In the Land of the Rising Sun



**ELBRIDGE LINN**  
68 Zoshigaya  
Tokyo, Japan

Selected from a report from Brother Elbridge Linn are the following interesting descriptions of strange Japanese customs.

### EATING THE LORD'S SUPPER

In the eating of the Lord's Supper, it is customary for the fruit of the vine to be in a container on a small tray. In one corner of the tray are a number of small spoons. When a person has used a spoon in drinking a portion of the fruit of the vine, it is placed in a saucer in the opposite corner of the tray, and the tray is passed to another.

### SHOES REMOVED IN CHURCH BUILDING

Although a few denominational church buildings here are arranged purely Japanese fashion, namely, with "tatmai" (grass mats) on the floor on which the people are expected to sit, having left their shoes outside, our building is equipped with benches. However, the people do not wear their shoes, or "geta" (wooden clogs) inside the church building. Instead, all attendants find in the vestibule little flat slippers to be put on. Inside the building the men sit on one side and the women on the other.

### A JAPANESE FUNERAL

The deceased was a young woman—member of the church here. Her body was cremated, and the memorial service held at least a week after her death. Inside the church building, a long, black-and-white striped sheet was hung on the walls of two sides and the front. In front of the rostrum, on a table draped in black, was a box containing the ashes of all that had been mortal of the dead girl. Her picture, framed, stood in front of the little box. There were three nice baskets of flowers. To my great surprise, there were a beautiful basket of fruit and a tray heaped high with "mikan" (Japanese tangerines). The young woman's husband was not a Chris-

tian, but was influenced by her life. I understand that all kinds of gifts may be expected at a Japanese funeral. Some people, instead of bringing flowers, or offerings of food, give cash gifts. At the service, a small congregation gathered. We sang, prayer was offered, and two brethren made short talks. Near the close of the service, the husband of the young woman arose and spoke briefly. He said that he was not a Christian and that his wife had continually reminded him, by her life, that she was. The doctors had predicted for his wife a very painful, ghastly end. However, she died peacefully. He said: "My wife's death was very beautiful. Just before she died, she did whisper, 'I want to go up to heaven and be with God.' I think her death must have been easy because of her great faith." Before we left the church building we were each given a small box by the bereaved husband. When we got home, we opened our boxes. What do you suppose was in each one? Well, there was a small cake, beautifully decorated with varying colors of frosting! (Yes, we ate the cakes and they were pretty good.)

### ENGLISH A LA JAPANESE

Some of the young men in my class make ridiculous mistakes in English but they have not yet equalled the artist who painted a large sign in front of a Tokyo barber shop. In bold, English letters it read:

**"YOUR HEAD CUT OFF FOR  
35 SEN"**

A certain missionary received from the Metropolitan Police Board a regulation form sheet to be filled out. Two, out of the many questions were: (1) How long are you, and do you have an artificial tooth? (2) Why do you come over the sea?

### WHY HAVE YOU WAITED

(Continued from page 20)

vices and scepticism poisons the mind of students, who like the lizard run quickly with the message of death, thus outstripping the heralds of life. Whose fault is it? Will you pray about this? Will you meditate, not forgetting the "other half?"



# SALT OF THE EARTH

CHAS. R. BREWER

*David Lipscomb College, Nashville, Tenn.*

Salt is one of the indispensable necessities of life. Man can not survive without it. All animal life demands it, and it is needed in many forms of plant life. In localities where salt is scarce man will pay almost any price for it. I have read that barbarians consider a bag of salt of greater value than a man.



Therefore, when Jesus said to his disciples, "Ye are the salt of the earth," he meant to impress them with a sense of their importance, of their value to the world. Christianity is as essential to the spiritual survival, and salvation of the world as salt is to man's physical existence. And if Christianity is needed, then Christians are needed, for Christians are God's only active agency for the propagation of the principles of Christianity. But bear in mind that Jesus was not merely paying his apostles a compliment when he called them the "salt of the earth." He was giving them a divine commission, an incentive to activity. God's words of praise carry always a charge of responsibility. "Freely ye have received, freely give." (Matt. 10:8.) Salt is made to function as salt. So Christians are to exercise those powers that distinguish them as Christians, and manifest those characteristics of discipleship in the accomplishing of their heavenly mission. Otherwise there is no reason for their existence. "If the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." Since Jesus used the figure of salt to illustrate the character and mission of his people, it may be well to note more particularly the nature and power of salt.

## I. SALT DESTROYS

In our flower garden the walks are made of flagstones. Grass and weeds grow between the stones, and it is difficult to keep them cut out. A neighbor told us to fill the cracks with salt and the weeds and grass would die. We did as we were advised to do and our problem was solved. Salt destroyed the undesired vegetation. Likewise Christianity has power to destroy sin. If Christians are functioning as they should in any community, evils that otherwise would run rife will be materially checked. Christians must use their influence in word and life, in definite, concerted action to counteract all evil and destroy the works of the devil. There is nothing passive in the process. It calls for action, for concentration and application of effort.

## 2. SALT PRESERVES

Meats and other food stuffs may be kept from decay by a proper treatment of salt. I recall that in my childhood father once found



it necessary to kill a large hog in mid-summer. He made a strong solution of salt—a barrel of brine. In this brine he kept the meat submerged by weights. In this way the meat was preserved and we ate it as we had need. So the presence of Christians in any place—living and active Christians—may be a saving influence. If they can retard the progress of evil, they can also promote the progress of good. The doom of Sodom could have been averted if ten righteous persons had been living there. Lot's efforts for righteousness had evidently not been very strong, and God saw that his influence as exercised would not be sufficient to change the course of wickedness in Sodom. Therefore God destroyed the city, but spared Lot and gave him another chance. But here let me say that the power is not in the mere *presence* of Christians, but in their active, organized efforts. The presence of a Christian, or of the Bible will not act mysteriously as a *charm* to avert impending disaster. Many erroneous ideas concerning the Bible have grown up around this point. It is not enough to have salt in the same smoke-house with the meat; it must come into definite contact with the meat. We therefore must apply, and *apply* the Word of God and see that it takes effect before we can save those round about us. We must send the gospel to those who know it not—at home and abroad—that they may be saved by it. The heathen cannot be saved without faith in God; they can not believe him whom they have not heard, "and how shall they hear without a preacher? And how shall they preach except they be sent?" God has ordained that they be taught of him. (John 6:45.) And "it was God's good pleasure through the foolishness of preaching to save them that believe." (I Cor. 1:21.) If people perish today for lack of knowledge the responsibility is going to be placed in part at the feet of those who withhold the knowledge. "Go—teach," is that charge to the church, and every individual member must apply the charge to himself to the full measure of his capacity. It is a personal responsibility, and yet, in a congregation it should be a united, definitely planned effort. That is one of the reasons for a local congregation. It is an organization, and an organization should have both a purpose and a program. I have found many brethren who can not give an intelligent reason for belonging to a local congregation. A church is to do more than "keep house for the Lord." When men form a business partnership or organization they have a clearly defined objective, and they have a definite method or plan for accomplishing their purpose. Churches of Christ should have and should keep before all the members, certain goals that they want to reach in a given time. And they should plan their budget and programs so as to reach these goals. Some churches I have seen remind me of the boy's machine that he called a "Whing-Whang." The lad was mechanically inclined but lacked knowledge and judgment. One year at the Boys Hobby Fair he presented a contraption that was composed of an assortment of wheels, nuts, cranks and bolts. When a crank was turned all the wheels would revolve in various directions, making a hideous noise. When asked what it was, the boy defined



it as a "Whing-Whang." "What is it good for? What does it do?" "Nothing, it just whing-whangs."

Some congregations are scarcely more than "whing-whang" churches. What are they accomplishing? What do they do? Nothing! But let some "crank" start something, and there will be stir, and clatter, and fuss no-end! If all the energy that is wasted among us in starting and carrying on strife and divisions could be properly and intelligently directed, there would be missionaries on all the foreign fields, and in the neglected places in our own land, and peace and good will would be manifest among men. The elders and teachers in a church should make an estimate of the possible ability of the church—this may be done by using pledge cards or any other intelligent method that is not contrary to the teachings of the Bible,—then plan certain work to be undertaken, and so teach and exhort the members that the work will be done. And any church that has such vision and zeal will not leave missionary teaching off its program. Every church should plan to spend as much money away from home as at home. Every moment some one is dying without the knowledge of God. Jesus came to seek and save the lost, and he now intrusts the work to his people. As preachers we are wont to emphasize the latter part of the commission recorded by Mark: "he that believeth and is baptized shall be saved." It is high time for us to place emphasis on the first part: "go ye into all the world and preach the gospel to every creature," and direct our sermons to the churches. In so doing we may save both ourselves and them that hear. Otherwise it is doubtful that either the preacher or the hearers will be saved.

Our chief interest in salt is in its ability to save things besides itself. And the test of salt is in its power to save or season other objects. If it has the desired effect on other things we know it still has saltiness. To change the figure for a moment, a beam that is barely strong enough to bear its own weight is useless in a building. It is worse than useless and would be rejected by any builder. So, as Christians, let us give thought to saving others in addition to ourselves. A disciple who is not working in a conscious effort to bring others to Christ, is not fit for the Kingdom of heaven. With Paul, telling salvation was a debt that he owed to "Greeks and Barbarians, both to the wise and to the foolish." Everyone who has the truth shares this same obligation, he owes a debt; and an honest man must and will pay his debts.

### 3. SALT SEASONS

Salt makes food-palatable. Other condiments may add tang and bite, but nothing can take the place of salt. A true spirit of religion makes any neighborhood a more desirable place to live. Churches and schools are considered an asset to any locality. Christianity sweetens and purifies. Without it life would hardly be worth living. A few Christians living consistently as Christians should change the atmosphere of an entire community. A fragrant flower has an influence much larger than its bulk. Chris-



tians should not, however, make their religion an obtrusive thing. It should be not a repelling, but a drawing influence. The pressure of the atmosphere is heavy but it is not oppressive. All the conditions of man's life would be changed without it. The moon is quiet and unobtrusive but it has power to lift oceans. When a good man is shunned and dodged by his fellowmen there is a reason. It is either because of their extreme perverseness, or because he is making his "goodness" so apparent that it is a barrier. Jesus did not repel those around him, but drew them to himself. Even publicans and sinners were glad to have him in their homes. Christianity was not intended to distort life, but to complete and beautify it. Jesus said, "I came that they may have life, and may have it abundantly." (John 10:10.) The true follower of the Lord, therefore, should not be an obnoxious person, but one to whom others will be glad to turn for wholesome, pleasant association. He is not to be a crank, but a person of sober mind and sound judgment. And like leaven, his influence should permeate and ennoble his environment. This does not mean that a Christian must compromise with the world. He can and must be aggressive against all evil, but live in such a way that others will recognize and respect his sincerity. He ought to live so that this might be written on his tomb: "His presence made bad men good." It is said that all England felt the force of Lord Shaftesbury's character. At one of the busiest street intersections in London the English people erected a monument to him and on it are these words: "The reforms of the century have been chiefly due to the presence and influence of Shaftesbury." There is no argument against a godly life. Men admire beauty when they see it. Hearts that are full of the Christ-spirit carry volumes of truth; they scatter sunshine; in their presence men find it easy to think right and live right. Knowledge alone makes man aloof from his fellows; philosophy may make him tolerant, but love makes him sympathetic, understanding, and companionable. A life that is lived in helpful association is the best declaration of the Christ-life, it is a demonstration of it.

Christianity is not only a telling religion, it is a living religion also. The churches of Christ therefore should be sending representatives into places where God is not known. Books and pamphlets are good, but they can not take the place of personal workers. Missionaries should be sent out with the view of forming a nucleus in the new field. When a missionary goes to foreign fields he should not go alone, and be compelled to live on the border of starvation. He should be accompanied by other workers, and should have sufficient resources to carry on his work in a definitely planned way. Churches of Christ in America can help make this possible by providing the means, and by training workers for such a service. The presence of the workers would then be felt and their teaching would therefore be much more effective. When a church is rightly formed in any new locality, and adequately taught it will not long remain a *mission* church. It will change from a mission to a missionary church.



"Let your light shine before men, that they may see your good works." The shining is not for our own glory, but to point the way to Jesus that "they may glorify your Father who is in heaven." Otherwise our "glorying is vain" and life is vain. "If the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men."

### QUESTIONS FOR DISCUSSION

1. What makes salt valuable?
2. How are Christians like salt?
3. Were the words of Jesus spoken only in praise?
4. How can Christians destroy evil?
5. Are there enough Christians in your community to save it?
6. What are you doing to save it?
7. To what extent are you responsible for the ignorance of the Bible in your community?
8. Does your congregation have a program?
9. If so, does the program include missions?
10. Is yours a "Whing-whang" congregation?
11. How much does it spend for home work?
12. How much for work away from home?

### A REAL MISSIONARY

(Continued from page 13)

my firm conviction that we have a message which will appeal and satisfy if we can get the ear of the people. The church will grow when the people are made conscious of what it is. WANTED, "A MISSIONARY CHURCH" TO ASSUME THIS MISSIONARY PROJECT! IS THERE ONE?

### AN EXAMPLE

A brother worshipping with a rural Tennessee Congregation was impressed with an appeal an African Christian made to American Christians through one of our papers, to give the Bible to his people. He kept reminding his congregation for several months that something should and could be done. A \$70.00 check for Bible distribution in Africa is the result. What is your congregation doing along this line?

### BOZEMAN, MONTANA, MISSION

B. D. MOREHEAD

In March I visited the Johnson Street Church, Greenville, Texas. This church is awakening to missionary work and responding in a fine way. Besides much local mission work, it is sending its preacher, Brother F. L. Paisley, whom I have personally known a good while, to Bozeman, Montana—strictly a new mission field. This work will be opened this summer, possibly in July. A young man of the congregation, beginning to preach, will go along to sing. The Greenville church is only paying Brother Paisley's regular salary. What church or churches will contribute to traveling expenses, and a margin that he may have some more than his salary for the work? Contributions sent to L. V. Davenport, Greenville, will be personally acknowledged. He is the church treasurer.

## FOR OUR SISTERS

Since my article "What can the Sisters Do?" which appeared in a recent number of World Vision, brought favorable response, I am encouraged to call for more volunteers to assist the Missionaries on Foreign Fields.

Listed for "clothing adoption" are the following children:

AFRICA—Girl	-----	Aged	5
AFRICA—Boy	-----	Aged	14
AFRICA—Boy	-----	Aged	8
AFRICA—Boy	-----	Aged	2
CHINA—Boy	-----	Aged	1
JAPAN—Boy	-----	Aged	14
JAPAN—Girl	-----	Aged	16

Clothing is usually sent twice yearly, spring and fall; various groups of sisters thus lending aid to such work have derived much pleasure therefrom and have in no small measure benefited the missionaries.

Information as to name, address, climatic conditions, mailing instructions, etc., will be supplied on request.

Taking the worthy woman Prov. 31 for our example, let us work that which is good to those who are sacrificing much for the Gospel's sake, knowing that in due season we shall reap a sure reward.

May I not have a letter from you?

MRS. B. D. MOREHEAD,  
P. O. Box 173,  
Nashville, Tenn.

### CHURCH BULLETINS MIMEOSCOPED

8½x11 2 pgs. 100 copies our stock ----- \$3.50  
5½x8½ 4 pgs. 100 copies our stock ----- \$4.50

Additional copies either size 50c per hundred

ANNOUNCEMENTS, CIRCULARS, IMITATION TYPEWRITTEN LETTERS,  
PROGRAMS, PAGEANTS, PLAYS, THESES

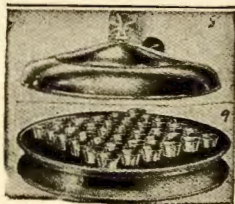
**EVEREADY LETTER SHOP**

723 Commerce St.

NASHVILLE, TENN.

Phone 6-5813





## Universal, Individual Communion Service

### Non-Noiseless.

Made of highly polished, pure aluminum. Better and brighter than silver. Will not tarnish or discolor. 13 1/4 inches in diameter. The Trays are interlocking, stand firmly when from one to eight Trays are placed on each other, and do not rest on the glasses. Dust and insect proof. Strong, thick glass container for 36 or 48 holes. The glasses are placed in rows, with abundant space between each for taking them out. The Trays are round, have no corners to catch on, and can be passed in the narrowest Pews, or limited space, and whether the service is administered in the Pews or at the Altar rail, it will be equally satisfactory. One cover only is required for as many as eight Trays.

No. 701. The complete set consists of one Tray, one cover with cross or knob on top, and a strong, thick Glassholder, with 36 crystal glasses, price, \$8.95.

No. 702. Same as above for 48 glasses, \$10.05.

Extra Trays with glassholder and 24 glasses, \$5.

Extra Trays with glassholder and 36 glasses, \$6.

Extra Trays with glassholder and 48 glasses, \$7.

Empty Tray with glassholder (without glasses), \$3.20.

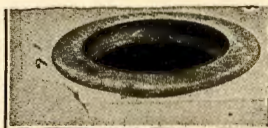
Each Cover, \$2.45.

Delivery extra.

### COLLECTION PLATES

#### Eiler's Soundless

Pure Aluminum. The hollow double pad, plush covered, so deadens the sound when coins are dropped on it, that it is almost noiseless; 10 inches in diameter, 1 1/4 inches deep, \$1.75.



Single Filler. Silver Lined Inside, Nickel Plated Outside, Price \$6.



ORDER FROM

P. O. BOX 173

**WORLD VISION**

NASHVILLE, TENN.

Your order for religious books, song books, Bibles, Communion sets, or maps, will assist in printing WORLD VISION.

## Report First Quarter 1938

B. D. MOREHEAD

Travelled 6,750 miles.

Spoke to 36 churches, urging them to select a missionary and support him or send one.

Called on 450 homes.

Entertained for a night or meal in 37 homes.

Sold 60 churches World Vision bundles for a year averaging 25 copies quarterly.

40 copies "Once Travelled Roads," Brother McCaleb's book on missionary work, were placed.

120 copies Abilene Christian College lectures on mission work were distributed.

About 100 copies Mission Study Lessons were circulated.

Mission Study week was conducted at 7th St. Church, Columbia, Tennessee. Speakers were A. C. Pullias, J. P. Sanders, Chas. R. Brewer, E. W. McMillen and E. H. Ijams. During the week the church contributed \$50.00 for Brother John Wolf's work among the Mexicans in El Paso.

Receipts as personal income \$262.94. Supplied as follows: From Churches and individuals \$181.75. Profits on book sales I personally made \$81.19.

All receipts from distribution of literature on mission work go into our printing fund.

### Gregory Service Station

Buddy Gregory, Mgr.

1908 Eighth Ave. So.

PHONE 7-1296

Sinclair Gas and Oils, Lubricating,  
Goodyear Tires, Prest-O-Lite  
Batteries

## Books for Sale

Abilene Christian College Lectures 1937 -----	\$1.00
Commentary on Acts, by Lipscomb -----	1.75
Commentary on First Corinthians, by Shepherd-Lipscomb -----	2.00
Commentary on Matthew, by Boles -----	2.00
Commentary on Romans, by Shepherd-Lipscomb -----	2.00
Commentary on Second Corinth- ians and Galatians, by Shep- herd-Lipscomb -----	2.00
Cruden's Concordance -----	2.00
Gospel Plan of Salvation, By T. W. Brents -----	2.50
Hurlbut's Story of the Bible ----	2.00
Lands of the Bible, By J. W. McGarvey -----	2.50
Once Traveled Roads, By McCaleb -----	2.00
Peloubet's Bible Dictionary ----	2.00
Questions Answered, By Lipscomb-Sewell -----	3.00
Short Bible Stories, by Chesser --	2.00
The Fourfold Gospel, by J. W. McGarvey and P. G. Pendleton	2.00

WORLD VISION

P. O. BOX 173

NASHVILLE, TENNESSEE



# PRICE SCHEDULE

## IN QUANTITIES

Price in quantities, when ordered in multiples of ten mailed to one address, five cents per copy postpaid. This price applies on all orders for ten copies or more—whether 10 or 1,000.

## CONSIGNMENT ORDERS

Preachers, Mission Study Classes, Sunday School Teachers, Leaders of Young People's Classes, and Teachers of Ladies' Bible Classes may secure supply on consignment, ten copies or more, shipped postpaid, to be sold at five cents per copy and paid for when sold.

## IN QUANTITIES OF LESS THAN TEN BY MAIL

One copy by mail of any quarterly issue will be sent postpaid for ten cents; two copies, fifteen cents; three copies, twenty cents; four copies, twenty-five cents; five copies, thirty cents; six copies, thirty-five cents; seven copies, forty cents; eight copies, forty-five cents; nine copies, fifty cents. Cash must accompany order for quantities of less than ten copies.

## INDIVIDUAL SUBSCRIPTIONS BY MAIL FOR YEAR, 50c

Subscription price must accompany order.

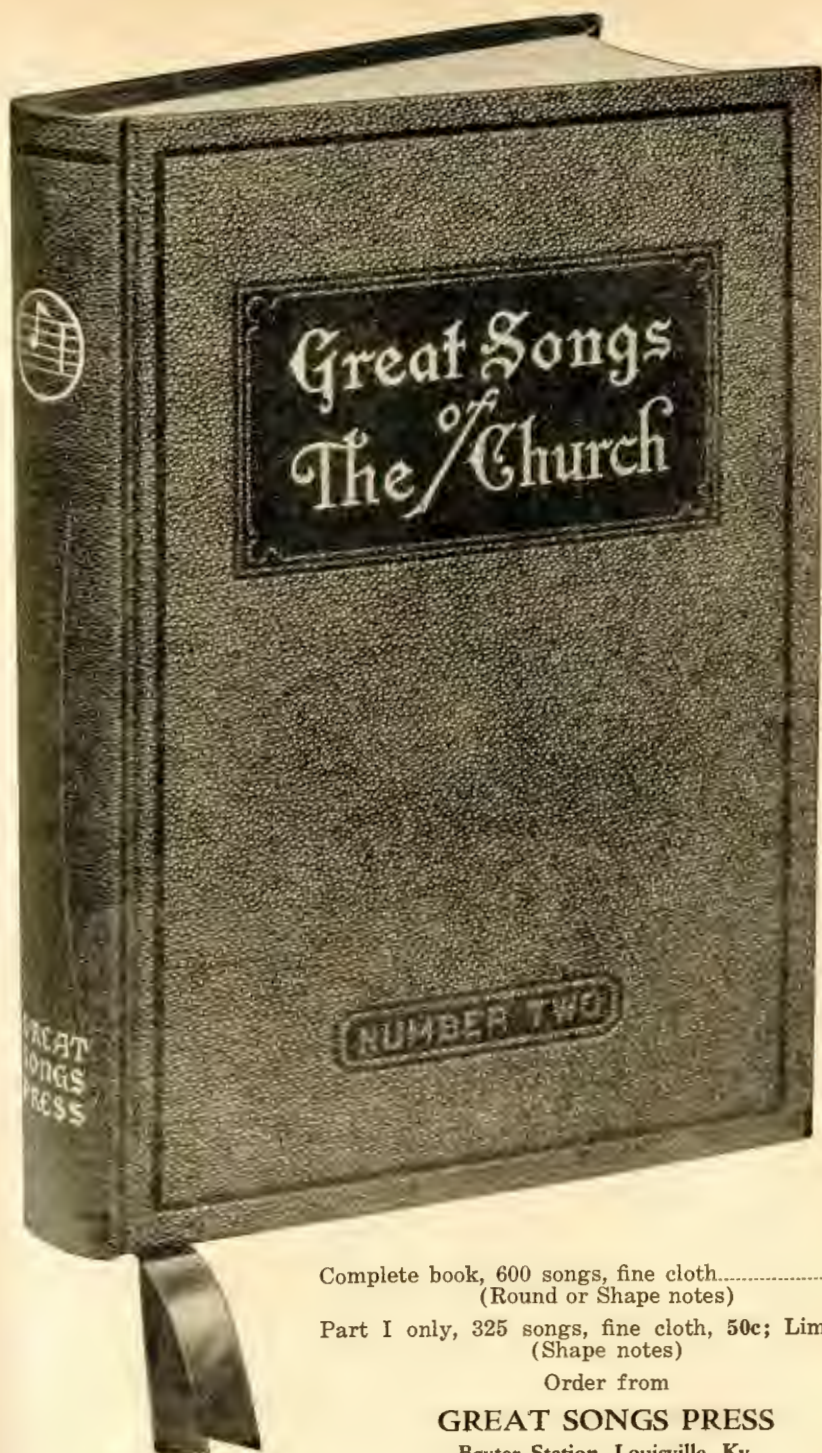
**All prices net. No discount to agents or book dealers.**

## GROWTH OF THE WORLD VISION

First issue (June, 1935) -----	5,000 copies
Second issue (October, 1935) -----	6,000 copies
Third issue (May, 1936) -----	7,000 copies
Fourth issue (August, 1936) -----	9,000 copies
Fifth issue (November, 1936) -----	10,000 copies
Sixth issue (February, 1937) -----	10,000 copies
Seventh issue (May, 1937) -----	12,000 copies
Eighth issue (August, 1937) -----	11,000 copies
Ninth issue (November, 1937) -----	12,000 copies
Tenth issue (January, 1938) -----	12,000 copies
Eleventh issue (Current Number) -----	13,000 copies

**SEND YOUR ORDER TO  
THE WORLD VISION**

**P. O. BOX 173  
NASHVILLE, TENNESSEE**



Complete book, 600 songs, fine cloth.....65c  
(Round or Shape notes)

Part I only, 325 songs, fine cloth, 50c; Limp, 40c  
(Shape notes)

Order from

**GREAT SONGS PRESS**

Baxter Station, Louisville, Ky.



ATTEND

# HARDING COLLEGE

FOR THOSE WHO WANT THE BEST



*Restful nooks on the campus are the swimming pool and the cool deep shade of stately oaks.*

## SUMMER SESSIONS

June 6-July 9; and July 10-August 13. Wide variety of courses in many different departments, under regular teachers and heads of departments. Students may make 15 to 18 hours of credit; secure teachers' certificates, earn degrees.

## STANDARD SENIOR COLLEGE

Authorized by the state to grant B.A., B.S., and B. Music Degrees. Students may major in 19 different departments. Unexcelled in quality of work and student guidance and care.

High School work also offered during summer term.

## TRAINS FOR SUCCESSFUL LIVING

The various departments are organized with a view to practical training. The needs of students in an actual world are the guiding principles. Harding was a pioneer in the field of college training in business administration, and in other departments leading to many professions it has maintained a maximum of efficiency. Along with technical training is always emphasized healthy bodies, clean minds, and above all Christian character.

## GRADUATES IN DEMAND

As a result, Harding graduates are filling positions of trust and influence. One nationally known business with branches from coast to coast recently requested 25 graduates. We constantly have more requests for superintendents and teachers in the higher brackets than we have been able to fill. Harding helps the student find the work he is fitted to do and gives him the basic training for success in his chosen field.

DELIGHTFUL ASSOCIATIONS—MOST MODERATE EXPENSE

WRITE FOR A CATALOG AND PICTORIAL BULLETIN  
NO OBLIGATION

WILL GLADLY SUPPLY ANY INFORMATION

**HARDING COLLEGE**  
SEARCY, ARKANSAS

GEORGE S. BENSON, *President*

J. N. ARMSTRONG, *Dean of Bible*

L. C. SEARS, *Dean*

# WORLD VISION

"LIFT UP YOUR EYES AND LOOK ON THE FIELDS"

VOL. 4.

JULY, 1938

NO. 3

## Who Should Not Give To Missions

1. Those who believe Jesus made a mistake when he said: "Go ye therefore, and teach all nations."

2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth."

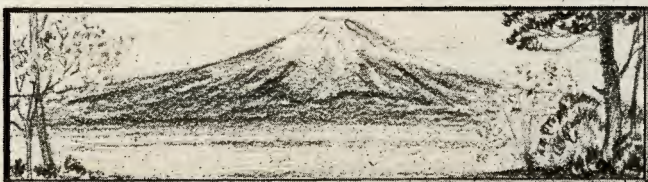
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.

4. Those who believe that every man should shift for himself and ask with Cain, "Am I my brother's keeper?"

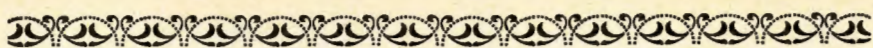
5. Those who believe that God will not call them into account because of the way they spend their money.

6. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of these, ye did it not unto me."

—Selected.







# *Abilene Christian College*

STRESSES

## Christian Living and The Teaching of God's Word



MICAH 6:8. "He hath showed thee, O man, what is good;  
and what doth Jehovah require of thee, but to do justly,  
and to love kindness, and to walk humbly with thy  
God?"

JOHN 6:44, 45. "No man can come to me, except the  
Father that sent me draw him: and I will raise him up  
in the last day. It is written in the prophets, And they  
shall all be taught of God. Every one, that hath heard  
from the Father, and hath learned, cometh unto me."



## FOR OUR SISTERS

Since my article "What can the Sisters Do?" which appeared in a recent number of World Vision, brought favorable response, I am encouraged to call for more volunteers to assist the Missionaries on Foreign Fields.

Listed for "clothing adoption" are the following children:

AFRICA—Girl	-----	Aged 5
AFRICA—Boy	-----	Aged 14
AFRICA—Boy	-----	Aged 8
AFRICA—Boy	-----	Aged 2
CHINA—Boy	-----	Aged 1
JAPAN—Boy	-----	Aged 14
JAPAN—Girl	-----	Aged 16

Clothing is usually sent twice yearly, spring and fall; various groups of sisters thus lending aid to such work have derived much pleasure therefrom and have in no small measure benefited the missionaries.

Information as to name, address, climatic conditions, mailing instructions, etc., will be supplied on request.

Taking the worthy woman Prov. 31 for our example, let us work that which is good to those who are sacrificing much for the Gospel's sake, knowing that in due season we shall reap a sure reward.

May I not have a letter from you?

MRS. B. D. MOREHEAD,  
P. O. Box 173,  
Nashville, Tenn.

### CHURCH BULLETINS MIMEOSCOPED

8½x11 2 pgs. 100 copies our stock ----- \$3.50  
5½x8½ 4 pgs. 100 copies our stock ----- \$4.50

Additional copies either size 50c per hundred

ANNOUNCEMENTS, CIRCULARS, IMITATION TYPEWRITTEN LETTERS,  
PROGRAMS, PAGEANTS, PLAYS, THESES

### EVEREADY LETTER SHOP

723 Commerce St.

NASHVILLE, TENN.

Phone 6-5813



## Do you want to enter Harding College?

You can get a free scholarship by taking subscriptions for World Vision at 50¢ per year.

You may secure \$1 for two years, which will count two subscriptions.

You may ask your friends, Sunday School Teachers and Preachers in several congregations to announce the contest and secure subscriptions for you.

The free scholarship (free tuition) will be given to the one who sends the largest number of subscriptions above twenty-five.

Contest ends September 15th. Write for further information. Send list of subscriptions every two weeks so we can send the magazine.

---

ORDER FROM

**WORLD VISION**  
NASHVILLE, TENN.

P. O. BOX 172

Your order for religious books, song books, Bibles, Communion sets, or maps, will assist in printing WORLD VISION.

# WORLD VISION

*"Lift up your eyes and look upon the fields that are already white unto harvest."*

R. B. SWEET  
*Editor*

B. D. MOREHEAD  
*Publisher*

PUBLISHED QUARTERLY IN  
NASHVILLE, TENNESSEE

SUBSCRIPTION 50c A YEAR



R. C. BELL  
GEO. S. BENSON  
HARRY R. FOX  
W. CLAUDE HALL  
R. S. KING  
S. P. PITTMAN

*Contributing Editors*

**BULK RATES**—Bundle of twenty or more to a church or individual, 5c a copy. Under this plan churches may buy a copy for each family in the congregation at less than the regular subscription price.

This magazine is printed with the hope that it will stir the hearts of God's people to the end that a missionary conscience may be created, and the missionary conscience will provide men and means to "Preach the Gospel to the Whole Creation."

Send articles for publication to the Editor: College Station, Texas.

Send subscriptions and orders for books to

World Vision, Post Office Box 173, Nashville, Tennessee.

"Entered as second-class matter July 29, 1937, at the post office at Nashville, Tennessee, under Act of March 3, 1879."

## EDITORIAL

In this issue we are bringing our readers reports on some of the work being done by missionaries in the "islands of the seas." We are happy to give you something from Brother Rodman who has been in the Philippines several years; from Brother Jimenez, who has begun the work in Cuba more recently, and a report on what was once done in Hawaii, in Crete and Cyprus, together with other splendid articles. We had hoped to have a report on the work of Brother Cassell in the Philippines but it did not reach us in time for this issue.

For the first time we have something from Brother S. K. Dong in Korea. Although Korea is not an island WORLD VISION is glad to give its readers a glimpse of his work in this issue, and we hope later to have something from Brother Kang in that country.

Of course the work in Japan would properly belong with a complete story

of island work, but our readers have had a good many things from there already for the Japanese work was given almost all of one issue to itself.

Our next issue is one for which a great deal of preparation is being made. It will be a study edition, containing forty-eight pages. We are expecting to print 15,000 copies of it. It will be made up of thirteen lessons having to do with missionary work, written by thirteen different outstanding men. Each lesson will be followed by a brief biography of some missionary and a description of his work. The issue will be suitable for use by young people's meetings; prayer meeting groups; ladies' Bible classes, etc., for thirteen weeks of study of the primary purpose for the existence of the church—to make disciples of all nations. There will also be historical material, showing how the work began in the first century and the causes of its being lost during the dark ages, then the Restoration movement and its status today.



## THE CUBA MISSION



J. R. JIMENEZ  
1303 Lawton St.  
Havana, Cuba.

Cuba, described by Columbus as "the loveliest land that human eyes had ever seen," is a land of matchless beauty and friendly, hospitable people.

Freed from the yoke of Spain since 1898, Cuba has enjoyed religious freedom, but the predominating religious influence since its conquest has been that of the Roman Catholic Church. The missionary activities of the many Protestant sects laboring in that field, however, have weakened the power of Romanism to a certain extent, but, in turn, have complicated the religious problem by propagating other unscriptural creeds, with the resulting confusion. For this reason many had longed and prayed for someone to carry the Gospel in its purity to that neighborly nation.

In answer to these prayers, Brother J. R. Jimenez, with the recommendation and sponsorship of the Elders of the Nebraska Avenue Congregation, Tampa, Florida, and the generous help of a group of churches and individuals, was enabled to start missionary work at Havana, Cuba, January 4, 1937. His present address is 1303 Lawton Street, Havana, Cuba.

During the year he held 100 preaching services; 208 Bible classes; and approximately 400 private Bible lessons. In these services, which were held at several different locations in Havana, he was assisted by Brother Emilio Prieto, one of his converts, and a promising young Christian. The total average weekly attendance at all these services was about 100, and resulted in the conversion of 16 persons. The church at Havana had a total membership of 19 at the close of the year. Brother Jimenez also distributed, free, Bibles, New Testaments, and other Scriptural literature. Since the first of the year, however, he has carried the Gospel to Santiago de las Vegas, 15 miles, and

Consolacion del Sur, 95 miles, from Havana. A weekly service will be held at each of these places. Brother Jimenez feels encouraged by the results obtained and looks to the future with confidence.

The Cuba Mission has been supported by the voluntary contributions of a number of individual donors and churches. Several have placed it on their missionary budget and make regular monthly contributions to it. While the amounts contributed have been modest, as a rule, yet they have been given in a fine spirit of Christian fellowship and have been deeply appreciated, and thankfully acknowledged. From the first, a monthly financial statement has been made by Brother W. L. Wilson, the treasurer of the Mission, and by Brother Jimenez, who has also made a monthly report of his activities. These reports have been sent to all contributors, to our religious press and to all who have solicited them. This practice has won for the Cuba Mission the approval and confidence of all.

But as Cuba has an area, including the Isle of Pines, of 44,164 square miles, (nearly that of Pennsylvania) and a population of 4,046,706, with a number of large cities, many smaller towns and countless little places, it is imperative that another experienced worker be sent as soon as possible to that promising and rapidly unfolding field. In view of this need Brother Jimenez has asked the sponsors for the Cuba Mission to recommend to the brotherhood Brother Ernest Estevez, who is well known to them, having worked in the Spanish Mission connected with their congregation for several years. Their recommendation, which is a very fine one, states, in part, that Brother Estevez is "strong in the faith, Scriptural in his ideals, sincere and honest, and worthy of the greatest confidence and support in his purpose to spread the faith of our Lord Jesus Christ in Cuba."

Brother Estevez plans to devote some of his time to the highly commendable task of training native converts for evangelistic work, thereby

(Continued on page 8)

## PHILIPPINE PROBLEMS

BY ORVILLE T. RODMAN

*Box 15, Misamis, Occidental Misamis, P. I.*

Here in the Philippines there are only two families—the Cassells and the Rodmans—who have been sent to introduce the Church of Christ without human innovations, in a nation of at least fourteen million souls.

Since 1928 in Mindoro and 1932 in Mindanao, some hundreds of people have been baptized by us under conditions that have been rather discouraging. Most of the Filipinos eke out a hand-to-mouth living and can do little to help expand evangelistic work in the Islands. They are too poor to come and be trained systematically in special classes for local church leaders. Consequently we have had to do much of our work by means of fleeting visits to each locality and distributing such gospel literature as we could afford to have printed out of our inadequate support funds. Our hands have been partly tied for lack of capable native workers, but most of all for lack of money to do the things that must be done by American support if we are ever going to have permanently established churches in these towns, with everything set in order according to the New Testament pattern.

Last year, with insufficient support for ourselves in this country where American standards of living are much more costly than at home, we in the South baptized 63 people of Visayan speech. We had no qualified native helper, practically all the work being done by men making their living as farmers, carpenters, blacksmiths, and day laborers of various kinds. Only the last few months we got the churches at Misamis and Kolambagan to establish the principle of self-extending churches by giving a pittance for Brother Flaviano Soliba to do full time personal evangelism.

IF ONLY we had had *adequate* support and even one capable worker in each small group of baptized believers, we could have baptized ten times as many *properly taught* converts. If we had chosen to follow the Protestant custom of bribery and loose promises and false philosophies to persuade "converts," we could have had them by the hundreds even with our poor facilities. For example, by excluding the self-seeking, high-tempered leader at the barrio of Gango, we lost the chance to win over a whole congregation of sectarians. The work has suffered because of two false local leaders "converted" in the first years of this gospel enterprise, and we do not want any more "rice Christians" or malcontents from the denominations.

Our work is forced to operate on a rather hit-or-miss basis, without means to finance systematic campaigns in new towns. We have opened up work on two islands—Negros and Bohol—by means of my few trips in connection with the work of brethren who went at their own expense to visit their native towns. This work is well worth while, for each new member means a possible contact to evangelize a whole town. Last fall, while baptizing on the east coast of Negros, I could look across to Cebu with more than one million people who have never heard a real gospel sermon. Then I went to the west coast and baptized a man within sight of Panay island with another million people who have never heard anything better than "You can be saved without baptism." Who will come over and help us? Who will send support for other workers and for the much-needed funds for our printing, travel, and native assistant to work with me, none of which we have ever had? If you want to know more about our needs, write to me or to Brother A. C. Lentz, Graton, California, who is the worthy elder looking after this business in the homeland.



# ALL ARE LIVING "ON TICK"

BY ORVILLE T. RODMAN

Box 15, Misamis, Occidental Misamis, P. I.

All of us are living "on tick"—on borrowed time. No one is on a pay-as-you-go basis with Almighty God. The old slang phrase exactly fits our relationship with Him. We are all living "on tick" with a debt to Him that we can never repay in full. No responsible person, according to his own human merit, could say honestly that God was unjust if He sent him to hell this very day. "All have sinned, and fall short of the glory of God" (Romans 3:23). Each breath that an alien sinner breathes is an extension of God's mercy to the end that he may repent and be saved by following the unalterable plan of salvation. (II Peter 3:9; Acts 2:38; Mark 16:16, etc.). When we are saved by baptism into Christ (Galatians 3:26-27) and steadfast living of the new life in Him (Romans 6:3-6), we are still living on borrowed time, having put on a righteousness not our own (Philippians 3:9).

What are we doing to make payments on our great debt to God? True, no one can ever repay His grace in full (Luke 17:10), but he *must spend his remaining lifetime as a bondservant of Christ* (I Corinthians 7:22-23) or else he will be punished as an unfaithful steward (Matthew 25:30). We who have entered the ark of safety (I Peter 3:18-22) must get as many others as possible to obtain this new loan of life from God and to stop living "on tick" in the perilous state wherein the next tick of the clock may plunge them into eternal hell fire.

"Multitudes, multitudes, in the valley of decision," wrote Joel. Multitudes in "Christian" America, who complain of being "preached to death," are *willfully rejecting* the proffered birthright in Christ (John 3:5; I Peter 1:22-25) for the sake of a modern, stream-lined plunge into hell. Multitudes in China are being sent on to hell without ever hearing the Good News. **YOUR DOING NOTHING** toward warning them has helped to seal their eternal doom. One report says there are *one hundred million* Chinese war refugees facing

starvation during the lean spring months. That report has called forth a mighty shower of American gold. But what of the *five hundred million* yellow-skinned people who are dying in **SPIRITUAL FAMINE**? Other millions in other races also are starving spiritually. Look at your wrist-watch or the clock on the wall. *Every time it ticks, a soul goes out toward hell.* Tick, tick. Tick, tick. Tick, tick. Tick, tick. Tick, tick. There! Ten more have gone to the bottomless pit! Do you not care that they perish? Get busy to help them **NOW**, before it is too late to save your own soul. (Ezekiel 3:16-21; Revelation 22:17).

**T—I—C—K.** *T*-his *I*-s *C*-hrist *K*-nocking. Will you open your heart to Him? Yes! Then open your purse wide and often to His suffering servants in many lands. Many great regions are still unentered by our brethren. Shame on us! A penny a day from every "loyal" Christian would support ten times as many workers as we have among the multitudes in the valley of decision of death through default of **OUR DUTY**. If you do not have faith in any of us already on the field, **SEND OTHERS WHOM YOU CAN TRUST—only send!** The harvest is great and the laborers are few. **SEND! YOU MUST SOW BOUNTIFULLY** (II Cor. 9:6) **FROM WHAT YOU HAVE "ON TICK" FROM GOD, OR HOW CAN YOU FACE HIM ON THE TICK OF JUDGMENT DAY?**

## THE CUBA MISSION

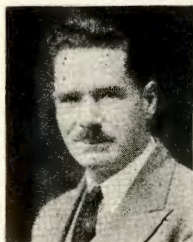
(Continued from page 6)

enabling them to carry the message of salvation back to their own people.

Cuba, by reason of its strategic situation in relation to the rest of Spanish-America, is a great mission field, holds a great promise, and should be intensely cultivated by us.

## KABANGA MISSION

BY J. D. MERRITT

*Kalomo, N. Rhodesia, South Africa*

It has been our wish and prayer for a long time that we may have new workers for this field. These have been promised and we are expecting them to arrive on the field before the last of September. The need is great.

Brother Benson is getting the money together to make the bricks and get the material for the needed buildings. I am to make the bricks and get ready for the buildings, doing what I can until the workers get here. We expect to move to Kalomo soon to start on this work.

Last week I made application to the Government for permission to open a village school at a place called Siamafumba. They have been wanting a school for a long time. The teacher in this kind of school is also a preacher. He teaches Bible to the little fellows along with reading, writing and arithmetic and preaches to the people in the village. We should have fifty of these schools in our territory.

Four school boys were baptized here last Sunday. The name of the river that goes by the mission is Tambana but there have been so many people baptized in it that the people now call it Jordani.

Last Lord's Day at the end of the morning service a man came forward and asked to be baptized. He has two wives so we asked the older Christians to meet in a special group to discuss his case. Many things come up on a mission field that is not met with at home, so this may interest you. This man had known that it was wrong to marry a second wife before he did so, so his case would be much different than that of a man who had never heard of Christ and had as many wives. The group asked him to give up one wife, but when he said that this was impossible he was asked

to study his Bible and continue to come to the meetings and if he was truly wanting to obey the Lord a way would be found. He was not baptized. What would you have done in that case?

Yesterday a baby was brought to us very near death with dysentery. It died a few hours later. The people try home remedies as long as they think there is a possibility of the patient living and take him to the hospital when they think there is no other chance. This reminds me of the notion folk at home used to have that no person ever went to the hospital unless his case was almost hopeless.

One of the school boys came to me and asked for permission to visit at home over the week-end. I gave him leave but he has not returned. It is their way of saying goodbye. They had rather leave this way (those who are not Christians and some of the Christians, too) though it would be much easier to have had permission to leave school. They do not like to think of being persuaded to change their mind.

There is a tin mine about seven and one-half miles south of here that has just been opened up. The people come by our place every week or so on their way to the railway line. They have to use our road.

Tin is found in small pieces of heavy black stone. Prospectors have been looking for it here for years. First they found small pieces in the sand in the river, then after much trouble and several years of search they found two small patches of it. We ought to search for Truth with as much patience and diligence as that, but oftentime we are satisfied with the first few grains.



## Marshall County Undertakes An Active Missionary Program

By H. C. ROBERSON

*Lewisburg, Tenn.*



ALVIN HOBBY  
P. O. Kalomo  
N. Rhodesia, S. Afr.

For the first time in their history the churches of Christ in and near Marshall County are cooperating in what we sincerely believe to be a worthy missionary effort. The plans of Brother Alvin

Hobby and wife, Georgia Puett Hobby, to engage in missionary work in Northern Rhodesia, beginning this fall, are known by the brotherhood in general and need not to be mentioned here. Rather, we would like to make known the plans for providing for their support while on the mission field.

Brother Hobby was born and reared in Marshall County, and so the various congregations of this county and nearby counties are glad to assume responsibility for his support. At the date of this writing, ten congregations have agreed to make monthly contributions which at the present (May 1st) amount to about seventy dollars per month. Some have been contributing since the first of the year; others have only recently joined the movement.

The churches now making monthly contributions are those at Ostella, Diana, Lewisburg, Roberson Fork, Cornersville, Liberty Valley, Farmington, Berea, Petersburg, and Mooresville. Other congregations are expected to join the effort soon, and it is hoped that in a short time the monthly contributions may be raised to one hundred dollars per month. We could hardly expect the greatest service of these workers on less than that amount.

An effort is being made to execute this program on a strictly business-like basis. All contributions are duly recorded and deposited as a separate fund and are now being applied to

the travel fund. Should some unforeseen condition hinder this program, then the proper amounts would be returned to the various churches or disposed of as they might see fit. But if nothing hinders, these monthly contributions will continue indefinitely as support after the workers reach the field.

The willingness of the various congregations to have a part in this work has been very encouraging. We feel that churches everywhere will do likewise when given an opportunity to do so and when their attention is called to the great possibilities of the church in carrying the gospel into all the world and to every creature when we are all united in the great work for which the church was intended. Ten cents a month from each member of the church in this county would be more than enough to support the program under consideration. How easy it is to reach a desired goal when we are all willing to cooperate! Many other counties could support a similar program just as easily.

Brother Hobby and wife are scheduled to leave New York with Brother Brown July 20th. At that time the monthly contributions from the various churches will have amounted to about four hundred dollars. The total cost of passage for the two from here to Northern Rhodesia is approximately seven hundred dollars. At first thought this may seem to be quite a sum of money; but when it is considered that these workers are to be on the field about seven years before returning, the amount seems small—less than some of us pay for an automobile!

A special effort is now being made to secure the other three hundred dollars which will be necessary to raise the travel fund to the required amount before the date of departure. All who read this article are urged to prayerfully consider the matter and to make an effort to secure and send contributions, not later than July 10, to H. C. Roberson, Treasurer, Lewisburg, Tenn.



# ABILENE CHRISTIAN COLLEGE

By JAS. F. COX, *President*

Abilene Christian College is closing the most successful year in its history. The fall semester enrollment and attendance were slightly less than its peak year of 1935, but the spring semester far exceeds both in enrollment and in attendance any spring semester in the history of the college.

The Christian spirit prevailing on the campus has also been better this year. Church attendance, interest in religious activities on the campus and attendance at prayer meeting have been noticeably good.

The Lectureship, which is held the last week in February, attracted large crowds and aroused much interest. No greater general subject could have been selected than the one used: "Jesus of Nazareth, the Christ, the Son of the Living God." This group of sermons will be published soon.

Much interest this year has been manifested in the study of mission fields. The college is glad to have among its students Helen Pearl Scott and the Reeses from South Africa. For two years before we had Miss Hettie Lee Ewing who is now in Japan. The presence of these fine Christian workers has stimulated an interest among us for carrying the gospel into destitute fields.

Many students during the year have taught Bible classes of negroes, Mexicans and poor and neglected white people. They have preached regularly to prisoners in our county jail. As a result of these efforts, several have been baptized.

During this year the college has been privileged to help many fine young men, about sixty, to prepare themselves better for preaching God's word. This year we also have enrolled a number of young people—orphans and others who had no chance of getting a college education without considerable financial assistance. The college has given free tuition to many of these and has provided work so that they could earn board and room while attending the college. This is a heavy burden for the college to bear, but we are happy in the thought that many young men and young women get a college edu-

cation in a Christian environment in this way that never could get it in any other way.

---

## CHRISTIANITY IN CYPRUS AND CRETE

We are indebted to Brother McCaleb also for an old paper that gives information about an attempt to establish primitive Christianity in the islands of Cyprus and Crete. The paper was prepared by James W. Zachary of Lexington, Kentucky, dated "September 6." Apparently the year was 1902, for in the paper he quotes a letter from Canea, Crete, dated August 2, 1902.

John Karagiozian was doing missionary work in Cyprus and Crete. Some years before he had "preached to Sister Alice Beckett, a missionary from England, and induced her to be immersed and embrace New Testament Christianity—free from all denominations and human creeds." "Sister Alice" then worked among the soldiers at Candia, Crete. She "was a woman of some financial ability, and wrote me sometime ago that she does not ask any support for herself, but would be glad to have the fellowship of the Christians in America to help the work she is trying to establish."

It seems that "Sister Alice" was instrumental in helping John K. Bosdoyannes find the truth. The latter had been a Presbyterian preacher for a number of years, "an Armenian of fine ability and untarnished character." In response to questions from his superior in the Presbyterian church, Brother Bosdoyannes gave his convictions on a number of items that indicate his thorough conversion to the New Testament order and his understanding of it. He had converted himself for the most part in his own

(Continued on page 17)



## FREED-HARDEMAN COLLEGE IMPROVEMENTS

BY W. CLAUDE HALL

1938 has been a banner year for Freed-Hardeman College. Over three hundred students have enrolled. The regular Bible classes have been attended by more than forty young preachers. These courses have been taught by seasoned Bible teachers who are able to explain how to answer any quibbles set forth by sectarians. This teaching is characterized by aggressiveness.

The school plant is entirely free from indebtedness. For over fifteen years a debt of many thousand dollars has been hampering our activities, but through the goodness of our patrons and those who love the Truth, the entire debt was paid, a hundred cents on the dollar, last year.

At the beginning of 1938, Brother John Akin gave to the school \$5,000 annually. This money is to be used to pay tuition and fees in Freed-Hardeman College for preaching students. In addition to this annual gift, Brother Akin also furnished enough money to change our dining room into a modern cafeteria.

The library of Freed-Hardeman College is outstanding because of its wonderful rare volumes of a religious nature. The Millennial Harbinger is almost complete. The old, first copies of the Gospel Advocate are preserved here. The entire collection of books of the late M. C. Kurfees is kept here for the use of the students.

Our material surroundings are kept clean and no unsightly spots adorn our property. We have no objections to our visitors coming up to our buildings from any side, for all are kept in perfect order.

There is an atmosphere of right-doing pervading the entire school. With the study of the Bible so favorably impressed upon the minds of the students this righteousness of living and high standards of activity are constantly kept in mind. It is rather strange how the students fall in love with the environment here, and have such a strong desire to return after their graduation.

One of the outstanding missionary

features of the school is exemplified in its standing offer to any foreigner who desires to do missionary work. We have schooled a number of people from various nations. Korea, Mexico and the Indians have been represented. Some of the best work now being done in Korea is guided by our Brother Kang. It is our conception that there is no better way to do mission work in any foreign country than to train some good Christian material who will be able to work among his own blood. Nobody can do better in Korea than a well-grounded Korean Christian. The same is true with respect to any other nationality.

The faculty of Freed-Hardeman College has never been questioned by any of the Brotherhood, so far as we know, regarding their loyalty and soundness with respect to Bible teachings. We hope this may ever be true and I believe that if there were any question marks after any of our faculty, that it would not be long before the question mark would be removed or the teacher would have to go.

It is the plan of the college to be a member of the Southern Association of Colleges within a short time.

---

SEE

SCHOLARSHIP ANNOUNCE-  
MENT ON PAGE NUMBER 4.

---

### STUBBLEFIELD BROS.

420 Commerce St. Nashville, Tenn.

Most Modern and Complete  
Automobile Service Station  
in Nashville.

BODY REBUILDING  
Quaker State Lubricating Service

## GEORGE PEPPERDINE COLLEGE

BY BATSELL BAXTER, *President*

George Pepperdine College has one million dollars endowment and \$500,000 available for buildings in addition to the cost of the campus. We expected our enrollment to be about one hundred students the first year; but, much to our surprise, it has reached one hundred eighty-nine.

We started with five buildings: the administration building, the dining hall, the president's home and two dormitories. The plan is for ten buildings. However, on account of the business recession and the condition of the stock market, it is not thought wise to sacrifice stock at the present prices to build buildings. We plan, however, to have ready for next September a library building and a gymnasium.

Our dormitory capacity is only one-third of what is planned. We have had to turn down several boarding students who applied to enter the Spring term. We see already that we are not going to be able to take care of anything like the number who will

apply for September, but we hope after another year to enlarge our facilities.

As you already know, the College has no connection with the Church, but is a private institution financed by George Pepperdine. However, our set-up provides that all faculty members are to be members of the Church. We conduct chapel service for twenty-five minutes each morning. Already during this term several young people who came here members of sectarian bodies have seen the New Testament Way as a result of the teaching received in our class rooms.

George Pepperdine College is meeting all of the requirements of the accrediting associations of the nation and we confidently expect that before this year is finished we will receive formal recognition. This will insure full standing for our transfers into any college in the country. In our negotiations toward this standing, no compromise in religious principles has been asked or offered.



*A group of Koreans who will make up the fifth church established by Brother Dong. He hopes soon to provide a house for them.*



## THE CAUSE IN KOREA

Brother S. K. Dong, a native Korean, is doing splendid work among his own countrymen. Several years ago he was converted and sent to America by the Methodists for an American education in Northwestern University. He continued to be open-minded and to study his Bible. As he learned more truth he became associated with the Christian church and was sent by them for more schooling to Cincinnati. Eventually he came in contact with some of the loyal preachers of the church of Christ and was brought to accept the truth as it is in Christ Jesus. He made great sacrifices for conscience sake by leaving well-paying positions to take his stand with those who would restore the New Testament order.

He was sent back to his native land to preach to his people. The churches taking the most active part in supervising his work were Waverly-Belmont and the 12th Avenue churches of Nashville and the Catoma Street church of Montgomery, Alabama. Other congregations and individuals have had part in his support. Those now contributing regularly to his support are the ones named above and also the churches at Lebanon, Tennessee; Paducah, Kentucky, and the High-

land Avenue church in Montgomery. A few others contribute irregularly.

Since Brother Dong began his work in November 1930 he has taught the simple gospel to the Koreans, teaching them to "speak where the Bible speaks and be silent where the Bible is silent."

There are now four churches of Christ in Korea with which he works. The first, second and fourth are almost self-supporting. There are seven new preaching places or congregations. Six of them were begun by Brother Monsuck Kang. These two men are doing splendid teamwork for the Lord.

They are planning to begin the work in several of the larger cities and push it vigorously. Most of the work thus far has been in the smaller places where it is comparatively easy to build a small congregation, but its influence is never felt very far. They want to work in the more densely populated places hoping to reach many times more people with the gospel in such centers.

Brother Dong goes among four of the churches, visiting one each Lord's day during the month. On week days he visits new places to preach the Gospel to those who have never heard



*The fourth church established in Korea by Brother S. K. Dong. Brother Dong is seated near the middle of the second row, wearing a dark overcoat.*

it before. He hopes soon to establish a fifth church, and possibly a sixth before the year is ended.

His work is hampered for lack of funds, since some of his former contributors have failed to send regularly and not enough new ones have been found to make up the deficit caused by those dropping out. Brother Dong earnestly requests the prayers of Christians in America and a more liberal support from regular or irregular,

monthly or yearly contributors. Remittance may be made by local bank check or international postoffice money order. Brother Dong is a well-educated Christian gentleman who has made real sacrifices in order to preach the truth. All who know him through visits he has made while in America and have formerly contributed to his work should resume their support, and others begin sending to him.

## DAVID LIPSCOMB COLLEGE IS MISSION MINDED

By E. H. JAMS, *President*

The founders of David Lipscomb College were distinctly mission conscious. It was their desire to help carry the Gospel into all the world. The college was founded that young men might be taught the Word of God and then go out everywhere preaching the Cross. The present leaders of David Lipscomb are today continuing to work toward this same ideal.

Once each week a special class meets to study the problems of the missionary. This class is under the direction of a member of the faculty. The function of this class is both to instruct and encourage young men to be missionaries. During the Lecture Program this year, Brother George S. Benson delivered a series of special lectures to acquaint the student with the special problems to be faced and the preparation necessary to meet them. Each race of people has its own history and culture, and the individual going to them with the mes-

sage of Christ needs to know the people that he is trying to save.

The Bible classes in David Lipscomb are being constantly reminded of the world-wide nature and need of Christianity and of the responsibility that falls on us to carry it to all the world. Every student in David Lipscomb studies the Bible daily in well integrated courses planned in such a way that he will cover the entire Bible in the two years he is here. But the Bible is not only taught as a subject here; it is the foundation for all other work, and all other courses are taught from the Christian viewpoint by teachers who believe the Bible as the inspired and revealed Will of God. We believe such a program of instruction will encourage and also equip our students to carry the Gospel to the whole creation.

The 1937-38 session is the most satisfactory and generally profitable within recent years.

## THE GOSPEL IN SONG

By E. E. VAN ARSDALE

When Christ spoke to us through Paul in the Ephesian Letter and said, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," he gave this to us not only as a duty but a privilege and we surely do not worship "in spirit and in truth" when we fail to use the musical instrument which God gave us—our voices, in song.

For the past twelve years, it has been my desire to devote my entire time to Gospel Singing, giving of my talent to improve the song service of the church of Christ, but it has only been in the last four months that I have been able definitely to give up commercial work and arrange such a program.

Heretofore many congregations either have not been financially able



or have not been educated to support a Song Leader. Since the "laborer is worthy of his hire" and I have decided to give up all other work in the interest of singing, I have devised the following plan and have been encouraged by various brethren to believe that it will be successful:

I am asking for individual pledges from various members throughout the country, these pledges to be made in whatever amounts and at such regular intervals as the donor finds convenient, thereby enabling me to hold song drills, sing for meetings and work with the young people of any congregation desiring my assistance, regardless of whether or not they are able to pay anything for my services. It is not my purpose to go to such congregations as may have a capable song leader, but to Mission points as much as possible, where there is a need for instruction and practice, making these drills of one week, ten days or two weeks duration. If there is a song leader at any point who so desires, I shall be glad to work with him for perhaps an hour each day and if not, then I propose to select two or three young men, who may have possibilities for becoming song leaders and train them for this work. Any other available time, I shall use in working with the young people, building up their interest and realization of their responsibility in the work of the Lord.

To anyone interested in further details, I shall be glad to have you communicate with me and those desiring to contribute to this effort may send contributions either to E. L. Lee, 1300 American Trust Bldg., Nashville, Tennessee, or to Dr. C. H. Carpenter, 1132 North Brand Blvd., Glendale, Calif.

My address until further notice will be in care of Dr. C. H. Carpenter, 1132 North Brand Blvd., Glendale, Calif.

## BOUQUETS FOR THE LIVING

"You are doing an excellent work. *WORLD VISION* is a very constructive magazine calculated to do a great work."—*Batsell Baxter, President, George Pepperdine College.*

"I congratulate you upon the excellence of the *WORLD VISION* and its increasing influence for good among our brethren. It is not only doing

good directly, but I think it is preparing the way for a better concept on the part of our brethren of what religious journalism should be."—*E. H. Ijams, President David Lipscomb College.*

"I believe that you are doing great good through *WORLD VISION*."—*Jas. F. Cox, President Abilene Christian College.*

"I am delighted with the fine work you are doing in the *WORLD VISION*. The work is fine and should do great good to the Cause. . . There are many favorable comments on the *WORLD VISION*, all deserved, too."—*Howard L. Schug, Foreign Language Department, Abilene Christian College.*

"I appreciate the great work that you, with others, are doing by means of the *WORLD VISION*. It is a fine paper in subject matter, in aim, in make-up. May God bless your labors ever more abundantly in the future."—*Elbridge B. Linn, Missionary in Japan.*

"I am in thorough sympathy with the work *WORLD VISION* is doing. Keep it up."—*G. C. Brewer, Minister, Lubbock, Texas.*

"Your publication certainly has the right name and may God bless all the efforts being put forth to stir the hearts of His people to the end that we catch the vision, and after seeing the need, fill it."—*Seth E. Rehkop, Minister, Sacramento, California.*

## MISSIONARY EFFORTS IN HAWAII

Brother J. M. McCaleb gives a brief account of the work in Hawaii on pages 92 and 93 of "Once Traveled Roads," from which we quote:

"Mr. and Mrs. T. D. Garvin, from Pasadena, California, went to Honolulu in 1894, and opened work both for Americans and Japanese the fifth day of August. In six months he had baptized sixty-four people, and had established two congregations, a Japanese church and also one for white people, each having over thirty members. Miss Harrison cooperated with Brother Garvin, giving her time especially to the Japanese work."



The Miss Harrison was Miss Calla J. Harrison, who was sent out by a missionary society, but at about the time Brother McCaleb reached Japan, she severed her connection with the society and became an independent worker. She went to Honolulu to work among the Japanese. She later went to Japan and continued her missionary work there.

"In two years time the Honolulu church had seventy white members and was self-supporting. Brother Garvin returned to California and left the church in the hands of a preacher who favored the societies. A. Mclean offered them money and they accepted it. The church finally became what is called modernist and is so still. Later efforts to re-establish a true church in Honolulu have not been successful."

In a letter a few weeks ago Brother McCaleb gave this further information: "In 1920 Brother and Sister Pennell from Ohio went to Honolulu to continue the work there; but . . . remained for only a short time. Later Brother and Sister Langpaap from California went and made an effort, but without success. As a result of the church among the whites I mention and which was taken over by the Society, they have a church still in Honolulu that still carries on but they are of the modernist type. When I was there in 1919, I spoke in this church and conducted the services for the Lord's Supper during which time they refrained from the use of the instrument. There is no church now I think of the New Testament order."

## CHRISTIANITY IN CYPRUS

(Continued from page 11)

study of the Bible and did not know there were any other people in the world who were trying to restore the New Testament church until he met "Sister Alice." Brother Zachary remarked: "He is now amidst the same difficulties that beset Campbell, Scott, Stone and Smith in this country."

The old paper quotes a paragraph from a letter Sister Beckett wrote Brother Zachary in which is this: "Just now I am doing all I can, and have not much money to spare, because I am sending help to a poor brother missionary in Athens, Greece,

who is working hard, quite independently of any churches or societies." No name appears for that missionary who was trying to carry on where Paul found such hard going.

Brother Zachary says, "we add her name (Sister Beckett's) and the brother at Athens, together with John K. Bosdoyannes, at Canea, Crete, to the list of our New Testament missionaries."

In this we get just a glimpse of work being done in those far off islands thirty-six years ago that seems to have been somewhat like the beginning of the Restoration in our own country. Unfortunately, we have nothing concerning the progress or fate of the work in Cyprus and Crete later than that fragmentary report in 1902. If any of our readers have any information concerning it, the editor will be grateful if they will tell him of it. It may be that some of our readers will also know of work in other places that has received little or no publicity, as in these islands of the Mediterranean. We will appreciate reports on any such work.

## WE THANK YOU, BRO. SHEPPERD

The great need of the church today is the creation of the sentiment for greater mission work. To this end the *World Vision* is very helpful and deserves a wide circulation. The stream of missions so fresh and invigorating will be deepened and broadened and its current wonderfully accelerated by this excellent magazine. It will beget interest and inspiration and that will unlock the treasure house of resources. It will elevate its ideals, and stimulate the readers with an earnest desire to reach the lost.

J. W. SHEPPERD,  
945 Douglas Ave.,  
Nashville, Tenn.

This is our twelfth edition. Total number of copies printed including this issue 117,000.



## A WIDE BARREN AREA

BY W. DON HOCKADAY

*P. O. Box 833, Billings, Montana*

I read the following statement some time ago and it impressed me very much: "Know and you will feel; know and you will pray; know and you will help." The knowledge of conditions in the different mission fields has been advancing the cause of missions in the last few years very much.

The states of Montana, Utah, Nevada, North and South Dakota, Minnesota and Wisconsin present a wide barren area so far as the preaching of the primitive Gospel is concerned. In these states, so far as I have been able to find out there are about two hundred forty-four members of the church of Christ. Since Brother Chas. L. Johnson has moved to Wyoming he will report conditions there.

The attention of the brotherhood has been turning to Montana and Wyoming for sometime. Five meetings

are being supported in these two states by churches in the south in addition to the support of the men working in these two states. A radio campaign is to be supported in meetings in Billings and Kalispell, Montana, this summer. I want to see this interest grow in these states. I am also very anxious to see that interest extend east to the Dakotas and Minnesota and Wisconsin.

I had a short visit with the little congregation in Minneapolis March 27 to April 3. They now have thirteen members that meet in a hall on Lord's Day morning. I was very much impressed with this group of Christians.

Remember that the local church is not the end for which we labor, but only the training camp from which trained recruits in the Lord's army go forth to conquer the world for Christ.

## NOTE FROM HARDING COLLEGE

BY GEORGE S. BENSON

Harding College is completing another great year during which more than five hundred students have been enrolled. These young people have come from twenty-two different states. They have mingled together and become friends on the Harding Campus.

The college has enjoyed an excellent year in every way. The student body has been of unusual quality. Thorough and efficient work has been done in every department. Student activities have been well supported. The Department of Dramatics has provided an excellent lyceum course and has witnessed unusual development in the students carrying work in that department. For the first time in the history of the school free speech courses have been offered and have been enthusiastically supported by the student body. A real campaign is on to improve the speech of the entire student body.

In the Department of Education special work is being given in the

new curriculum. Excellent teachers are being trained and we have received more calls for new teachers than we have been able to supply. In debating our boys have again won the state championship, making the seventh time in ten years.

The Harding baseball team has not lost a single college game this year. Elwin Roe, sensational pitcher, has carried the team to victory without an exception.

As we enter the closing exercises it is not without regrets for we all see where greater progress might have been made in every field. Nevertheless, we look back upon the year with a great deal of satisfaction because of accomplishments that have been made. Students are leaving for their homes determined to be back next fall and on bringing others with them. Students are also determined to help us maintain a genuine Christian atmosphere in which young people may obtain an education of standard quality.

# Responsibility of Each Preacher in Carrying the Gospel to the Whole Creation

J. EMMETT WAINWRIGHT

*York Boulevard Church of Christ, Los Angeles, Calif.*

## INTRODUCTION

The Great Commission of our Saviour is universal in reach, "all the world," and cosmopolitan in import, "every creature." Christ put "mission" in the commission and human beings should be afraid and ashamed to remove or mutilate. The vision of some may have been blurred by geographical and national lines. We rejoice to know, however, that many maintain an eye "single" for the commission as given by our Redeemer. Let us hope and pray for the recovery of those afflicted, and humbly endeavor to preclude future blindness. Commendation for those who prepared the present program is in order. Our general theme is the living message of our Lord; and the assigned subjects are momentous. May the blessings of heaven be added to our humble efforts.

## DEFINITION OF TERMS

(1) *Preacher*: One who proclaims, without fear or favor, the unadulterated gospel of Christ. In evaluating pulpit requisites character must not be overlooked: "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4:12.)

(2) *Gospel*: Heaven's message of redemption for a lost and ruined world. (1 Cor. 15:1-4.)

(3) *Whole Creation*: Responsible individuals capable of believing and obeying.

(4) *Responsibility*: The noun "response" and the verb "respond" come from two words meaning "promise again." The word for our consideration is defined: (a) State of being responsible or accountable; (b) That for which one is answerable—duty or trust; (c) Ability to meet obligations.

## A "GOOD MINISTER"

All who aspire to preach the gospel of Christ should sincerely determine to be nothing short of a "good minister." (1 Tim. 4:6.) In fact, honest persons would be ashamed of being any other kind. To be worthy of this encomium one should memorize the entire chapter (1 Tim. 4) and study every requirement carefully and prayerfully. The continuity of this busy program is summed up in verse 16: "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." Removing and precluding the partisan spirit is a solemn duty dis-



charged by every soul-winner who believes the Lord's prayer for unity. (John 17.) The courageous Paul set a worthy precedent in his rebuke to the Corinthians. (1 Cor. 1:10.) He did not single out the groups preferring other preachers; he challenged those who would have made him a "ring-leader" of one schism among many schisms: "Was Paul crucified for you? or were ye baptized into the name of Paul?" Love and courage are required to imitate. Who will qualify?

### AVENUES OF ACTIVITY

There is a continual demand for "trail-blazers" of the Pauline type; and a constant need of "home-makers" of the James type. The "little world" of every congregation should be thoroughly developed. Three sub-headings have been suggested for our consideration: (1) The conversion of sinners; (2) Education of Christians as to individual responsibilities and liabilities; (3) Congregational instructions designed to maintain an active program. Pioneer gospel preachers were living demonstrations, and early Christians were "walking advertisements" for the Lord. They set a record for all time in leading others to Christ by personal efforts. The community life of pioneer converts was filled with interest and concern one for another; they were encouraged to seek for the things which would edify. (Rom. 14:19.) The grave demand of this age is a revival of the apostolic spirit.

### CONVERSION OF SINNERS

The world-wide and age-lasting commission of our Lord calls for Christian activity as long as humanity stands in need of salvation from sin. Had Christ demanded the "conversion of every creature" his disciples would have been burdened with an impossible task. The Lord's requirements are within the pale of human possibility: Go ye into all the world; preach the gospel; disciple the nations; baptize believers; and, teach the new converts to observe—fulfill all things commanded. (Matt. 28; Mark 16; Luke 24.)

*Inventory:* The preacher must do considerable introspecting; and, then strive to acquire and classify righteous information. One must anticipate many groups of unbelievers: atheists, infidels, agnostics, doubters, skeptics, and the uninformed; some are honest, some otherwise. Christian evidences should be ready for use "in season and out of season." Blessed is the individual who sees and admits religious problems; more blessed is the person who is capable of offering a solution; while the most blessed is the qualified individual who actually solves the problems. Unbelievers entertain question marks about divinity and inspiration; the preacher's humble duty is to try to transform into an exclamation mark!

*Confession of Faith:* Peter's confession (Matt. 16:16) was not the result of coercion, nor the product of mechanical rote. He saw and heard enough to be convinced that Jesus was the Christ of God; from the abundance of his heart came the noble confession. Doubting Thomas (John 20:28-29) was honest enough to accept the demanded

evidence and confess: "My Lord and my God." For the benefit of those who are denied a physical demonstration, Christ pronounced a benediction: "Blessed are they that have not seen, and yet have believed." The sinner is not required to come knowing (physically) God, but he "must come believing." This transcends the plane of guess-work.

*Genuine repentance:* The necessity of this theme will be in demand as long as frail humanity (saint and sinner) is susceptible to temptation. One may define and be able to quote many passages requiring repentance and not be induced to actually repent. An inspired penman (Rom. 2:4) affirmed that the "goodness of God" leads to repentance. A general lamentation because of a lack of compunction may be turned to rejoicing by giving more attention to God's goodness. For baptized (?) persons to continue in sin is most shameful. (Rom. 6.) Fearless preachers of the New Testament impressed hearers with the importance of bringing forth "fruit worthy of repentance."

*Baptismal demarcation:* One may possess a correct understanding of the form and mode of baptism and fail miserably to "obey from the heart." Sincere hearts must be impressed with the importance of being saved from sin and the love of sin; the putting off of the old man and the putting on of the new man; that the service of unrighteousness has given place for service of righteousness. The grave significance of baptism's retrospection (Rom. 6:1-4), and prospectation (1 Cor. 15:28), should not be overlooked. Have you ever witnessed a baptized believer kneeling in silent prayer? Have you ever witnessed a mature person lift his eyes and thank God for redemption immediately after being baptized? What do you think about the statement "calling on his name" as commanded by Ananias of Saul? (Acts 22:16.)

### EDUCATION OF CHRISTIANS

Christian progress has been seriously impaired by three groups: The untaught; the mistaught, and the indifferent. The word educate suggests two important duties: Lead converts out of darkness into light; and, arouse from a state of lethargy to the plane of Christian service. To create and maintain interest, is a sacred responsibility recognized by earnest soul-winners. Reckless preaching has brought about horrible deformity, and the task of reformation is most difficult. Receptive hearts of new converts should be impressed with fundamental principles of Christianity and thus preclude hobbyism and political factions. Designing individuals should not aspire to occupy pulpits; and those afflicted should evacuate for the safe construction of characters.

*Fundamental:* Instrumental music is but a symptom of the fundamental ailment of human hearts. The same is true regarding all innovations and inner-organizations. Lack of respect for divine authority in all matters religious is the unfortunate disease. It is possible to eliminate all innovations and demolish human organizations and still suffer from this fundamental defect! The new born babe believes in the personality of God; his faith must be enlarged to embrace un-



bounded confidence in divine authority. The heart that is filled with love divine finds such a vast field of operation that little time is wasted seeking for the specific danger sign: "Thou shalt not." The limit is readily recognized with the liberty.

*Organization and government:* Leaders and followers are always in demand. To speak of the need of leaders without recognizing the need of true followers does not coincide with Sacred Writ. Qualified overseers presuppose the need of some being overseen. Scriptural rulers would be empty handed without the respect and esteem of the obedients. Potential material should be observed and developed to function in some capacity, be it ever so humble. Havoc has been wrought by neglecting the apostolic practice of leaving efficient ministers with new groups for the purpose of "setting in order the things wanting" and "ordaining elders." In these last days, the order has been reversed: Hasty appointment of unqualified material has resulted in throwing things into disorder. When qualified elders and deacons function scripturally, and all the members realize that God's will is being done among men, an active interest in every good work is certain to follow. Result: A living organism.

### CONGREGATIONAL ACTIVITY

Is the preacher responsible for certain definite instructions designed to maintain congregational activity? Some one has insisted that the "local" preacher should be "sent out" each Lord's day so the "insistent one" might occupy the home pulpit regularly. Another brother denounced, to the bitter end, the "located preacher." It seemed that he wanted to make annual circuits with plenty empty and inviting pulpits! The non-partisan and self-forgetful student of the apostolic practices does not find fault with the "trail-blazing" and "home-making" demonstrations of the pioneer preachers. The record of Acts is self-explanatory. No apology is offered for "job-seekers" and "position-promoters" with self-centered interests. (2 Cor. 4:2.)

*Objective:* The divine system provides for a definite objective for every group of Christians. (a) The reformation of deformed characters; (b) The correct formation of immature characters; (c) The community life of sharing, jointly, joys and sorrows; (d) Sympathetic interest of general welfare of other congregations; (e) Willingness to hear every worthy appeal and the alertness to investigate to prevent ungodly impositions; (f) Substantial fellowship, as far as humanly possible, in every good work. (Phil. 4:14-17.)

*Educational program:* Daily additions (Acts 2:47) among the early disciples is better understood when certain passages are considered: "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." (Acts 5:42.) The first persecution was overruled for good: "They therefore that were scattered abroad went about preaching the word." (Acts 8:4.) After years of theory and practice of advertising methods, one concludes that the precedent set by these early disciples is the best. Individual evangelism must be prefaced by a healthy teaching schedule. (a) Every

member should learn how to worship in spirit and truth; (h) The development of youth for future service; (c) Teachers training class; (d) Critical study of every phase of the Lord's government as revealed; (e) The plan of the ages should keep hearts overflowing with love for God and man.

*Apostolic example:* A few congregations boast of having existed seventy-five or one hundred years; nothing has been accomplished worth while to mention. Far better to be spiritually alive and righteously active during a very short existence among men. Some one has called the church at Antioch (Syria) the "Second capital of the Christian world." The sacred record is a challenge: (a) Establishment. Out of the Jerusalem persecution came a blessing; dispersed disciples travelled as far as Antioch preaching Jesus, first to the Jews then to the Gentiles. The Lord was with them: "a great number believed, and turned unto the Lord." When the good news reached the remaining Jerusalem saints, the leaders were generous enough to send one of their ablest preachers, Barnabas. This man of God exhorted the new converts that with "purpose of heart they would cleave unto the Lord." Congregations should plan their work; and then work their plans! As a result of the gospel in sermon and service "much people was added unto the Lord." Barnabas did not cater to the reputation of "building up the biggest church among us"; he quietly visited Tarsus seeking Saul to assist him.

(b) Efficiency. The continued efforts of Barnabas and Saul brought forth fruit, and soon three other capable teachers were assisting in the great work: Simeon, Lucius and Manaen. If such a monster as so-called preacher jealousy ever existed it must have been unknown among these godly men. The adage "the more we are taught the more we will do" was true with this congregation. They soon became alert to, and active in, every good work.

(c) Charity. When informed by the prophet Agabus that a famine was to sweep the country, they were self-forgetful—thinking of others. Every one determined, according to ability, to send relief to the Judean brethren. (Acts 11:29-30.)

(d) Missionary. These gospel preachers evidently remained true to the mission which Christ placed in the great commission. Interest in the salvation of other nations was manifest in sending and encouraging capable preachers; repeated trips were made, and joyous reports followed. (Acts 13 and 14.)

Human ingenuity has been unable to "devise means" of surpassing this wonderful record. Negative preaching will never encourage congregations to equal. What group is really worthy of the name Christians? (Acts 11:26.)

## CONCLUSION

Finally, my fellow-laborers in the vineyard of the Lord, I would be an ungrateful wretch to ignore the inspiration received from godly gospel preachers, directly and indirectly. The privilege of sitting at the feet of able and sacrificing preachers and teachers in the Christian colleges has not been mine to enjoy; my limited training came other-



wise. However, the Sacred Volume brought to me the best sermons from the best preachers; and scores of volumes from the pens of scholarly brethren presented a "secondary" opportunity. In spite of physical disabilities and circumscribed opportunities no blame can be placed upon God or man for my inefficiency. My heart and hand are extended the excellent group of young men who aspire to carry on gospel preaching for the purpose of saving souls from sin and constructing characters for this life and that to come. Do not hesitate to command me for service at any time. Resolve to "walk worthily of the vocation" and do not prostitute the pulpit. Do your best, but do not expect to be a "cure-all"; each generation brings forth some "born in the objective case, fussative mood, and kickative gender." Some word or deed might start a revolution of righteous thought and action; you may be the "starter." Use pen and pulpit; radio and reason; tongue and tract. Preach the gospel in song, sermon and service. There is joy in service now, and a crown after while.

Father, may our hearts be opened to receive and understand thy will. May our eyes be enlarged to see the many opportunities on every hand; and, may we have sufficient courage to enter therein, to the extent of our ability.

### QUESTIONS FOR DISCUSSION

1. Clearly define the terms in the subject of this lecture.
2. What are the qualifications or characteristics of a good minister?
3. Show the grave responsibility of the preacher toward the sinner.
4. Just how may the preacher meet this responsibility?
5. Why should the preacher continue to teach those who have been baptized?
6. Why must there be *followers* as well as leaders in a congregation? How should the leader be selected?
7. What should be the regular work of every local congregation? What part should the preacher play in this?
8. Describe the work of preachers in the congregation at Antioch.

### OUR PURPOSE

1. To call the Church of Christ to remembrance that the Lord's Great Commission is to **PREACH THE GOSPEL to EVERY CREATURE** has not been **WITHDRAWN**.
2. To encourage **EVERY CHRISTIAN** to do something **DAILY** to preach the Gospel to the **WHOLE CREATION** in our generation.
3. To urge Evangelists, Sunday School Teachers and Elders to **TRAIN THE CHURCHES** for **THIS WORK**.

## The African Work

J. DOW MERRITT

Suppose we draw an outline map of Africa, the length and breadth of it five feet each and place in it the thirty or more states into which that continent is divided, Egypt, The Congo, The Union of South Africa, etc. Africa is five thousand miles long and as wide. A line one foot in length represents one thousand miles on this map. Its population is about one hundred and thirteen million.

To represent our missionary activities in Africa, let us draw a line an eighth of an inch wide and an inch long. Now let us cut this line in eight parts, one part for each of the missionaries gone to that field, and after taking away one part, for Brother Lawyer is dead and his wife and children have returned to the United States, let us put these square in that space called Rhodesia on our map. Near Kalomo in Northern Rhodesia let us place Scott, Brown and Merritt. At Sinde Mission, near Livinstone is Reese's location. Forest Vale Mission at Bulawayo, Southern Rhodesia, is where Brother Sherriff is buried and where his wife carries on the work they started years ago. Brother Garrett is at Salisbury and Brother Short at Macheke in Southern Rhodesia.

What a sight! Fourteen square feet of darkness, seven dots of light!

But we have been twenty years getting those dots there. No new worker has been sent out to reenforce the field staff since 1929. Does it seem likely that we are going to do a great work there at the rate we have been going? Are we going to convert Africa merely by sending white Christians to preach to the native people? Certainly not! What can we do about it?

If we turn our map and dots into living things and see the conditions of the country, how the natives live and think, the way the missionaries undertake their work, what their hopes are and what their problems are, it may be that we can find a way to help.

The people of the villages of Rhodesia cannot read or write. Half the children born never reach the age of one year. A quarter of the women die prematurely. Many folk die or are crippled for the lack of aid in sickness or injury which might be successfully treated by one of little knowledge. They worship their ancestors, and appease evil spirits; recognizing a Great Spirit they pray for rain and blessings. They are a very superstitious people.

The missionary located in the midst of a dozen or more of these villages, visiting them and preaching to them day by day soon learned that he must teach these people to read the Bible for themselves so that they could help him in carrying the Gospel to the community. So he built a school house near to teach the native boys who came to read and write their own language, giving them Bible lessons every day. They could soon read the English Bible. The villages then began to call for these boys to come and teach the children. To get boys fitted for teaching he had to send them away to a government normal



school where education and financial success is stressed and not Christianity. These boys returned home and married girls who taught their children the heathen ways. If there were only a Christian normal school for boys and a school where girls could be taught useful arts while they learned to read the Bible! After school days then they could marry Christian boys and teach their children in the right way.

The missionary in his rounds amongst the villages saw that those who could read hoarded the printed matter that fell into their hands and read it over and over to himself and all who would listen. Why not give him something to read that would tell him and others of God?

But let us go back to our map. At the southern point and on the western coast is Cape Town, a city of three hundred thousand souls. It is the Legislative Capitol of The Union of South Africa and is a university city. In the middle of the Transvaal is Johannesburg, a city whose suburbs and other environs have a population of about 500,000, the business center of Africa. Then there is Port Elizabeth, East London, Durban, and Pretoria, all cities of over 75,000 people.

For many years there have been several churches of Christ in Cape Town. Due to silly quarrels these churches became inactive. One of the brethren wrote to the editor of one of our American church papers asking that a capable American preacher be sent over to help them. Nothing practical was done about it. But Dr. Kellems of the Christian Church did go and now, with the exception of two or three congregations, all of the churches of Christ have gone over to the Christian Church.

Why not send young men to South Africa to convert the white people there and teach them to take the responsibility of carrying the gospel to the heathen of their own country?

The minimum need at present on the Rhodesian field appears to be:

**A NORMAL SCHOOL.** Two qualified young men to teach graduates from our mission schools so that as they learn to teach they may be kept under Bible teachers and out of schools that tend to break down all that we have been building up for years.

**A GIRL'S SCHOOL.** Two young women, one a trained teacher and the other a nurse, to teach the girls how to live better in their villages and to get them away from the heathen teachings which regard personal habits and children, and to make them fit wives for Christian men.

**A PRINTING PRESS.** A press to have readable tracts on hand to distribute to the book-reading native in the village so that he may know the truth and may be used to get the truth to others.

**A PREACHER TO THE WHITES.** Paul went to the trade centers of Europe and Asia and preached to the better classes of people who in turn took the Gospel throughout their countries so that within thirty years the whole world had heard the Word. We need at least one

young man to go to one of the cities of South Africa and spy out the ground.

**A SUGGESTION.** There are bright young people who want to serve their Lord and humanity. Study medicine, surgery, dentistry, etc., with the idea of going to some out-of-the way place as a missionary of the Lord Jesus Christ.

It is a great encouragement to the workers in Africa to have \$428.21 for the printing press which was given by Abilene Christian College and the Christian people who attended the Lectureship.

Also it is a great pleasure to state here that J. D. Bales, a graduate of Harding College and a young preacher of excellent qualifications, has volunteered for work in the cities of South Africa. Myrtle Rowe, who has been a teacher in Harding College for several years, goes next year to Africa in connection with the girl's school. Alvin Hobby and Carroll Cannon mean to take over the normal school work. For all of which "we thank God and take courage."

### QUESTIONS FOR DISCUSSION

1. How large is Africa? Compare it with the United States in size, population, education, and living conditions.
2. Who are the workers there of the churches of Christ? When did the last new missionary go to Rhodesia? When are more expected? How many more are needed?
3. What can be done to use the converted "boys" there, the white population, and the opportunities already at hand?
4. What are the immediate needs of the present field in Africa?
5. What can our church and our elders do about it? What can our young people do to train for such service?

## APRIL-MAY REPORT, 1938

B. D. MOREHEAD

P. O. Box 173, Nashville, Tenn.

Traveled 4,500 miles.

Spoke to nineteen churches, urging them to select a missionary and support him, or send one.

Called on about 500 homes.

Entertained for a night or a meal in thirty-three homes.

Sold thirty-three churches WORLD VISION bundles for one year, averaging 25 copies quarterly.

Fourteen copies "Once Traveled Roads," Brother McCaleb's book on mission work, were placed.

Fifteen copies on "Abilene Christian College Lectures" on mission work, were distributed.

About 125 copies "Mission Study Lessons" were circulated.

Brother Alvin Hobby, who is going to Africa in July, and I spent the month of May calling on the homes

of about nineteen churches in Marshall County and nearby points. We saw most of the members of each congregation in their homes.

Mission Study Week was conducted at Charlotte Avenue Church, Nashville, Tenn., and the speakers were Boone Douthitt, Sherman Lanier, Charles R. Brewer, Leonard Jackson and E. H. Ijams. Brother Roy Whitfield, who recently returned from China, was our guest missionary.

Receipts as personal income—\$179.61  
Supplied as follows:

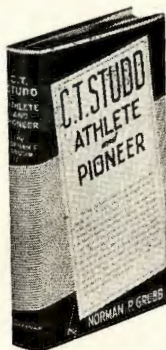
From churches .....	105.29
From individuals .....	40.00
Profits on book sales I personally sold .....	34.32

All receipts from distribution of literature on mission work go into our printing fund.



# Get a World-Wide Vision

## LIFE OF C. T. STUDD NORMAN GRUBB



Charles T. Studd gave up his entire world to serve his Lord and the less privileged of mankind. Courage, determination never to sound a retreat, and his conviction that he was in God's will were "C.T.'s" outstanding qualities -----\$1.00

## BORDEN OF YALE '09 MRS. HOWARD TAYLOR

This biography of an American student who dedicated himself and his wealth to God for work among the Moslems in China has been an inspiration to thousands-----\$1.00

## THE TRIUMPH OF JOHN AND BETTY STAM MRS. HOWARD TAYLOR

A soul-stirring account of the brief lives and tragic death of two young missionaries, the news of whose martyrdom moved the whole world. An inspiring and challenging book. Cloth binding -----75c

## HUDSON TAYLOR IN EARLY YEARS

DR. and MRS. HOWARD TAYLOR

The story of Hudson Taylor from birth to the end of his first term of service in China. God has used this book to bless the spiritual lives of many Christians -----\$1.75

## HUDSON TAYLOR AND THE CHINA INLAND MISSION

DR. and MRS. HOWARD TAYLOR

This second volume contains Hudson Taylor's biography from the founding of the China Inland Mission to his death. It enables the reader to understand the distinctive principles and practices of the Mission-----\$1.75

## MISSIONARY STORIES FOR LITTLE FOLKS

MARGARET T. APPLEGARTH

### First Series—Primary

This book presents missions in a consecutive and graded manner. These 52 brief stories cover the world of missions, both home and foreign. Just the book needed for class and home instruction -----\$1.75

### Second Series—Junior

Like its companion volume mentioned above, this book contains 52 brief stories of missionary work, adaptable to this age group-----\$1.75

## MISSIONARY ILLUSTRATIONS

ALVA C. BOWERS

The author, who was for 26 years a missionary, has compiled these stories of his own experiences and those of world-famous missionaries for the use of all Christians who are interested in the work of missions throughout the world -----\$1.50

ORDER FROM

**WORLD VISION**  
NASHVILLE, TENN.

P. O. BOX 173

## BOOKS FOR HIM

Cruden's Concordance .....	\$2.00
Nelson's Complete Concordance.....	4.00
Strong's Exhaustive Concordance.....	7.50
Peloubet's Bible Dictionary.....	2.00
Smith's Bible Dictionary.....	1.50
Lands of the Bible, by J. W. McGarvey .....	2.50
Four-Fold Gospel, by J. W. McGarvey and P. G. Pendleton.....	2.00
Keeble's Sermons .....	.50
8052 Nelson King James Bible Concordance, Reference and Dictionary, long primer type, genuine leather Morocco grain, overlapping cover, fine Bible paper .....	5.00

## BOOKS FOR HER

Eunice Loyd .....	\$1.25
Let Us Make Man, by R. N. Gardner .....	1.50
The Home as God Would Have It .....	1.50
Cook Book, Cooking for Two.....	2.25
253X Nelson American Standard Bible Reference, India paper, silk sewed, genuine leather, overlapping cover and leather lined .....	7.50

## BOOKS FOR CHILDREN

Chesser's Short Bible Stories.....	\$2.00
Foster's Story of the Bible.....	2.00
Hurlbut's Story of the Bible.....	2.00
Aunt Charlotte's Stories of the Bible .....	1.00

## Books for Sale

Abilene Christian College Lectures 1937 .....	\$1.00
Commentary on Acts, by Lipscomb .....	1.75
Commentary on First Corinthians, by Shepherd-Lipscomb .....	2.00
Commentary on Matthew, by Boles .....	2.00
Commentary on Romans, by Shepherd-Lipscomb .....	2.00
Commentary on Second Corinthians and Galatians, by Shepherd-Lipscomb .....	2.00
Cruden's Concordance .....	2.00
Gospel Plan of Salvation, By T. W. Brents .....	2.50
Hurlbut's Story of the Bible .....	2.00
Lands of the Bible, By J. W. McGarvey .....	2.50
Once Traveled Roads, By McCaleb .....	2.00
Peloubet's Bible Dictionary .....	2.00
Questions Answered, By Lipscomb-Sewell .....	3.00
Short Bible Stories, by Chesser.....	2.00
The Fourfold Gospel, by J. W. McGarvey and P. G. Pendleton .....	2.00



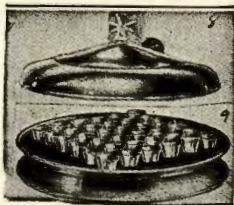
## WORLD VISION

P. O. BOX 173  
NASHVILLE, TENNESSEE

## WORLD VISION

P. O. BOX 173  
NASHVILLE, TENNESSEE





## Universal, Individual Communion Service

### Non-Noiseless.

Made of highly polished, pure aluminum. Better and brighter than silver. Will not tarnish or discolor. 13 $\frac{1}{4}$  inches in diameter. The Trays are interlocking, stand firmly when from one to eight Trays are placed on each other, and do not rest on the glasses. Dust and insect proof. Strong, thick glass container for 36 or 48 holes. The glasses are placed in rows, with abundant space between each for taking them out. The Trays are round, have no corners to catch on, and can be passed in the narrowest Pews, or limited space, and whether the service is administered in the Pews or at the Altar rail, it will be equally satisfactory. One cover only is required for as many as eight Trays.

No. 701. The complete set consists of one Tray, one cover with cross or knob on top, and a strong, thick Glassholder, with 36 crystal glasses, price, \$5.95.

No. 702. Same as above for 48 glasses, \$10.05.

Extra Trays with glassholder and 24 glasses, \$5.

Extra Trays with glassholder and 36 glasses, \$6.

Extra Trays with glassholder and 48 glasses, \$7.

Empty Tray with glassholder (without glasses), \$3.20.

Each Cover, \$2.45.

Delivery extra.

### COLLECTION PLATES

#### Eiler's Soundless

Pure Aluminum. The hollow double pad, plush covered, so deadens the sound when coins are dropped on it, that it is almost noiseless; 10 inches in diameter, 1 $\frac{3}{4}$  inches deep, \$1.75.



Single Filler. Silver Lined Inside, Nickel Plated Outside, Price \$6.



ORDER FROM

P. O. BOX 173

**WORLD VISION**

NASHVILLE, TENN.

Your order for religious books, song books, Bibles, Communion sets, or maps, will assist in printing WORLD VISION.

# The "Great Songs" Series

All Three Books are Alphabetical



The No. One

Note the  
Book Mark

Part I of No. Two

## The New No. Two

(450 songs and hymns) (Round or shape notes) Cloth only, ..... 50c	(600 songs and hymns) (Round or shape notes) Cloth ..... 65c De Luxe, leather, \$3.50	(325 "gospel songs") (Shape notes only) Cloth, 45c; Limp, 35c
--	--	---

**These prices cover delivery anywhere in the world**

The "No. One" (the older hymnal) has gone into a thousand churches or more and is still in good demand. A medium-sized book.



The "New No. Two," since its recent publication, is out-selling all earlier editions. It is a very fine and dignified combination book.

## FREE DELIVERY ANYWHERE!

Grateful for the best selling season in seventeen years, and reciprocating the fine reception accorded the "New No. Two," the Great Songs Press deliberately slashes all transportation costs from these three books.

In a daring experiment, extending to Dec. 31, 1938, any order, large or small, will be sent **fully prepaid to any delivery office in the world.** Wherever you live, there we are—America, Europe, Asia, Africa, or Australia—as near you as your mail-box. Simply write or wire (terms cash, or C.O.D.), and books will be delivered to your door without further cost.

Great Songs Press reserves the right to ship by cheapest way—mail, express, or freight. From the Chicago Depository, we reach America's most distant churches in a week's time, by freight.

Books may be ordered on these same terms through any other publisher, but patrons must remember that dealers also are required to remit cash with order (less their regular dealer's discount of 20 per cent).

Simply send regular price of books: Great Songs Press will do the rest; no postage, no express or freight, no bills, and no bother!

Order from

**GREAT SONGS PRESS, Baxter Station, LOUISVILLE, KENTUCKY**





## How Is Christian Education *different*?

**"Secular education"** deals only with this world. It emphasizes knowledge, material research, profession, vocation—entirely separate from spiritual, religious values. The Bible is omitted from the curriculum. The professors may be even critical of Christian faith. In such atmosphere religion appears to be of no great consequence.

**"Christian education"** holds that a college must educate for eternity—that knowledge research, profession have permanent values because they project their shadows into the world beyond. "Secular" and "religious" are inseparable. Neither man nor the universe has any proper meaning except in the light of the spiritual. Education which omits the spiritual is pagan, destructive.

## Education at *Lipscomb*

**Bible**—The center of the curricula. Studied by every student every day. Taught without bias or "ism" for what it helps young people to become in attitude, "ideals," character, service.

**Courses**—Practically all basic ones offered in first two years at any college. Taught by large and highly trained faculty. Full credit in any senior college.

**Location**—ideal. Beautiful forty-acre campus. Half-million dollar plant. In great cultural and industrial center.

**Features**—Medical service. Athletics for all. Thirty-two kinds of activities, including journalism, academic and social clubs, forensics, radio, and orchestra. Special departments of art, speech arts, and music. Fifteen departments. High school. Training school.

**DAVID LIPSCOMB COLLEGE** NASHVILLE  
TENNESSEE

★ "Not just another College, Lipscomb Is Different" ★

# WORLD VISION

"LIFT UP YOUR EYES AND LOOK ON THE FIELDS"

VOL. 4.

OCTOBER, 1938

No. 4

## LOVE

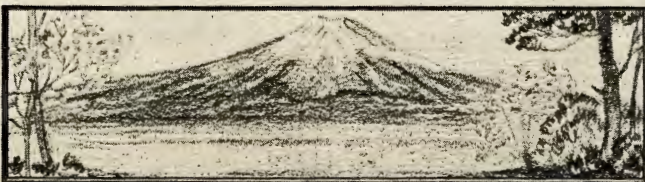
If ye love me—Christ is saying,  
Ye will surely keep my word.  
Sad, how few are Christ obeying,  
Sad, so many ne'er have heard.

Love each other—Christ is saying,  
E'en as I myself loved you:  
Lord of Harvest, be ye praying—  
Still the laborers are few.

I have loved you—Christ is saying,  
Greater love, no man can show;  
Will ye not then cease delaying  
And to all the nations go?

Faith and hope and love abiding;  
Love, the greatest of the three,  
While the Gospel we are hiding,  
Christians, how much love have we?

—*Nellie Hertzka Morehead.*







Boyd Reese, one of our students and son of Brother Alvin Reese, Missionary in Africa.

## College Friendships are the Most Lasting

*This is all the more reason that they should be Christian*

Christian companions from the best Christian homes await the student who enrolls in Abilene Christian College. A survey over a five year period shows that more than eighty per cent of A.C.C.'s students are members of the church of Christ at the beginning of each school year. Eighty-eight per cent of the more than 9,000 ex-students of the college are active members of the New Testament Church.

In addition to the wholesome environment of the campus, the college offers for all who come the following unusual advantages:

### **The Right Teachers**

The instructors at Abilene Christian College are first of all genuine New Testament Christians—vitaly interested in the personal welfare of each student—many of them teaching in A.C.C. at a financial sacrifice.

Every faculty member in A.C.C. is especially fitted in an academic way to teach the courses of his department.

### **The Right Equipment**

The continued loyalty and sacrifice of thousands have made it possible for Abilene Christian College to provide standard modern equipment for its students. Good class rooms, comfortable dormitories, and a spacious library are a part of the up to date equipment provided in the seven modern buildings on the college's 34 acre campus.

### **The Right Courses**

The 350 courses in 30 fields meet the academic needs of practically all college students. Courses are offered for pre-medical, pre-law, and pre-engineering students.

### **The Right Activities**

Abilene Christian College believes its students should have an opportunity to play. It sponsors a balanced program of student activities that give the student an opportunity for proper development and wholesome recreation. All activities are under the direction of Christian teachers.

### **The Right Stress**

Bible teaching comes first in Abilene Christian College. The school requires more Bible for graduation than is required of any other subject and requires more semester hours of the Bible text for graduation than any other college in the world.

And so we do invite you to visit or inquire about Abilene Christian College. Ask any student, ex-student, or parent of any ex-student of A.C.C., or for details write James F. Cox, President of Abilene Christian College, Abilene, Texas.

**ROOM RESERVATIONS SHOULD BE MADE AT ONCE**

**Freshman Enrollment Begins September 12**

## FOR OUR SISTERS

Since my article "What can the Sisters Do?" which appeared in a recent number of World Vision, brought favorable response, I am encouraged to call for more volunteers to assist the Missionaries on Foreign Fields.

Listed for "clothing adoption" are the following children:

AFRICA—Boy -----Aged 13

AFRICA—Boy -----Aged 14

AFRICA—Boy -----Aged 8

JAPAN—Boy -----Aged 14

JAPAN—Girl -----Aged 16

Clothing is usually sent twice yearly, spring and fall; various groups of sisters thus lending aid to such work have derived much pleasure therefrom and have in no small measure benefited the missionaries.

Information as to name, address, climatic conditions, mailing instructions, etc., will be supplied on request.

Taking the worthy woman Prov. 31 for our example, let us work that which is good to those who are sacrificing much for the Gospel's sake, knowing that in due season we shall reap a sure reward.

May I not have a letter from you?

MRS. B. D. MOREHEAD,  
P. O. Box 173,  
Nashville, Tenn.

### CHURCH BULLETINS MIMEOSCOPED

8½x11 2 pgs. 100 copies our stock -----\$3.50  
5½x8½ 4 pgs. 100 copies our stock -----\$4.50

Additional copies either size 50c per hundred

ANNOUNCEMENTS, CIRCULARS, IMITATION TYPEWRITTEN LETTERS,  
PROGRAMS, PAGEANTS, PLAYS, THESES

**EVEREADY LETTER SHOP**

723 Commerce St.

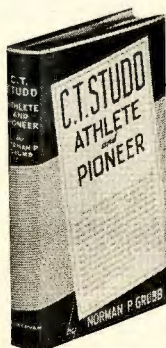
NASHVILLE, TENN.

Phone 6-5813



# Get a World-Wide Vision

**LIFE OF C. T. STUDD**  
NORMAN GRUBB



Charles T. Studd gave up his entire world to serve his Lord and the less privileged of mankind. Courage, determination never to sound a retreat, and his conviction that he was in God's will were "C.T.'s" outstanding qualities -----\$1.00

**BORDEN OF YALE '09**  
MRS. HOWARD TAYLOR

This biography of an American student who dedicated himself and his wealth to God for work among the Moslems in China has been an inspiration to thousands.-----\$1.00

**THE TRIUMPH OF JOHN AND BETTY STAM**  
MRS. HOWARD TAYLOR

A soul-stirring account of the brief lives and tragic death of two young missionaries, the news of whose martyrdom moved the whole world. An inspiring and challenging book. Cloth binding -----75c

**HUDSON TAYLOR IN EARLY YEARS**

DR. and MRS. HOWARD TAYLOR

The story of Hudson Taylor from birth to the end of his first term of service in China. God has used this book to bless the spiritual lives of many Christians -----\$1.75

**HUDSON TAYLOR AND THE CHINA INLAND MISSION**

DR. and MRS. HOWARD TAYLOR

This second volume contains Hudson Taylor's biography from the founding of the China Inland Mission to his death. It enables the reader to understand the distinctive principles and practices of the Mission.-----\$1.75

**MISSIONARY STORIES FOR LITTLE FOLKS**

MARGARET T. APPLEGARTH

**First Series—Primary**

This book presents missions in a consecutive and graded manner. These 52 brief stories cover the world of missions, both home and foreign. Just the book needed for class and home instruction -----\$1.75

**Second Series—Junior**

Like its companion volume mentioned above, this book contains 52 brief stories of missionary work, adaptable to this age group-----\$1.75

**MISSIONARY ILLUSTRATIONS**

ALVA C. BOWERS

The author, who was for 26 years a missionary, has compiled these stories of his own experiences and those of world-famous missionaries for the use of all Christians who are interested in the work of missions throughout the world -----\$1.50

ORDER FROM

**WORLD VISION**  
NASHVILLE, TENN.

P. O. BOX 173

# WORLD VISION

*"Lift up your eyes and look upon the fields that are already  
white unto harvest."*

R. B. SWEET  
*Editor*

B. D. MOREHEAD  
*Publisher*

PUBLISHED QUARTERLY IN  
NASHVILLE, TENNESSEE

SUBSCRIPTION 50c A YEAR



R. C. BELL  
GEO. S. BENSON  
HARRY R. FOX  
R. S. KING  
S. P. PITTMAN

*Contributing Editors*

**BULK RATES**—Bundle of twenty or more to a church or individual, 5c a copy. Under this plan churches may buy a copy for each family in the congregation at less than the regular subscription price.

This magazine is printed with the hope that it will stir the hearts of God's people to the end that a missionary conscience may be created, and the missionary conscience will provide men and means to "Preach the Gospel to the Whole Creation."

Send articles for publication to the Editor: College Station, Texas.

Send subscriptions and orders for books to

World Vision, Post Office Box 173, Nashville, Tennessee.

"Entered as second-class matter July 29, 1937, at the post office at Nashville, Tennessee, under Act of March 3, 1879."

## EDITORIAL

Here is our long-awaited study edition! Much preparation by a number of different men has gone into this issue. Everyone who has contributed is an exceedingly busy man and WORLD VISION acknowledges its indebtedness to them for their splendid cooperation and offers them its sincere thanks for taking time to prepare these lessons.

After reading them all very carefully we felt that we have here one of the finest collections of writings in this field we have ever seen. The lessons are too valuable to be read hurriedly and forgot. We hope they will be studied diligently by many.

It is hoped that prayer meeting classes, week-day classes of various sorts, ladies' Bible classes, young people's classes and others will use this material for three months serious consideration of the most important work of the church—the spreading of the "Good News" to many who have never heard it. Our earnest prayer is that God may direct its use so that His name may be glorified as we study His eternal purpose through the

church; that churches may be awakened to greater activity and that individuals may be aroused to be preaching everywhere they go.

## YOU CAN HELP WORLD VISION

1. By subscribing for one or more copies.
2. By securing a package order in the church.
3. By introducing it in other congregations.
4. By contributing to the circulation fund.
5. By prayer for its enlargement and extension.

"A church must keep growing to live and it must be missionary to be Christian."—Geo. A. Campbell.



## LESSON 1

## THE CAPTAIN OF OUR SALVATION

BY E. H. IJAMS

*David Lipscomb College*

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: . . ." (Eph. 1:3, 4.)

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:10.)

## THE DRAMA OF REDEMPTION

The story of man's fall, redemption, and restoration to divine fellowship is the epic of the ages. The spiritual history of the human family is rooted in eternity. Before the foundation of the world the gospel existed in the mind of God. (Eph. 1:4.)

Beginning with creation, the story of salvation is a sort of drama. I say drama because the history of man's sin, suffering, and redemption has three major divisions or "acts." The first begins with creation and ends with Adam's expulsion from Eden. The second had its beginning at the closed gates of Eden and ended with the ascension of Christ to the right hand of God. The third age or "act" runs from pentecost to the judgment.

This "drama" of man's spiritual history reveals a "villain," Satan, the arch demon of eternity, the prince of despair. It has its glorious hero, the champion of the soul, the great Captain of our Salvation, perfected forever.

## THE FIRST ADAM—A "LIVING SOUL"

In First Corinthians 15:44-47, Paul speaks of two Adams. The "first Adam" was "of the earth, earthy." God breathed into his nostrils the breath of life, and he became a "living soul." Though made a living soul, Adam was finite, imperfect, and incomplete except as he found completeness in the guidance and fellowship of God. In short, Adam, the physical fa-

ther of the human race, was as the creature dependent on his Creator for sufficiency and righteousness.

BY ADAM'S TRANSGRESSION SIN  
ENTERED INTO THE WORLD

Satan, the arch-villain of the spiritual world, made his attack at the point of Adam's dependence on God. His strategy was to separate Adam from his creator. To this end he beguiled Eve; and, through her he led Adam into transgression and death. (Rom. 5:12-18.) Adam became guilty of that for which God had said "Thou shalt surely die." Thus through Adam's transgression, sin entered into the world; and death entered the world through sin!

"AND SO DEATH PASSED UNTO  
ALL MEN"

The real tragedy of Adam's failure is that it involved the whole human family. (Rom. 5:12.) It was not an individual, but a world that fell in Eden. Adam sinned; and "so death passed unto all men for that all sinned." (Rom. 5:12.) A line of sin and death! Beginning with Adam but reaching unto all the world!

## THE GLORIOUS HOPE

Dark picture! The head of the race fallen, banished from Eden, separated from the tree of life, alienated from God! Dark, yes! But behold! The glory of God's mercy now appears. The creator did not make man for failure and ruin. And so, in shadowy terms, but in fullness of purpose, he pronounced ultimate doom to Satan and foreshadowed the coming of a conquering descendant to Eve. (Gen. 3:15.) The first Adam failed and all his descendants fell through sin. But God in his determinate counsel had already chosen the "last Adam," a son, perfected forever, to be the author of "eternal salvation to all them that obey him." (Heb. 5:9.) Not the "first Adam," but the seed of Eve and the son of God, was chosen before the foundation of the world to be the captain of our salvation.



### PREPARATION FOR THE COMING OF THE MESSIAH

With the banishment from Eden, the processes of redemption began. Of one blood God made "all nations of men to dwell upon all the face of the earth that they should seek the Lord." (Acts 17:26, 27.) There is no real difference between nations of men as regards sin and the need of salvation. This truth is manifest in all of God's dealings with the world. The altars at which the patriarchs worshipped pointed toward the coming of Christ who tasted death for every man. The ordinances and institutions of the Mosaic covenant were divinely planned to pave the way for the establishment of a world religion sealed with the blood of Christ. With increasing clearness the prophets spoke of a son to come who should be called "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." (Is. 9:6.) On him, said the prophet, God laid "the iniquity of us all." Though "all we"—all men—"like sheep have gone astray," "he was bruised for our iniquities . . . and with his stripes we are healed." (Is. 53: 4-6.)

### IN FULLNESS OF TIME THE WORLD'S ONLY SAVIOR CAME

Finally at the time and place foretold, and of the ancestry determined from the foundation of the world, the captain of our salvation was born. God never turned from the purpose foreshadowed in Eden to provide an eternal salvation for all nations of men. In due time, therefore, the angel of the Lord stood by the shepherds of Judea and said "There is born to you this day in the city of David a Savior who is Christ the Lord." (Luke 2:11.) Soon afterward a star led the Magi, strangers in Judea, "wise men" from gentile countries, to the Christ Child and they worshipped him. (Matt. 2:11.) According to the flesh, the Christ was the son of Abraham. But though Abraham's son, he was God's gift to the world, not to the descendants of Abraham only. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but might have everlasting life." (John 3:16.) As the whole world was lost through sin,

so, in the goodness of God, the world can be saved by the blood of Christ. "The gospel is for all."

### THE DEVIL SEEKS TO DEFEAT THE MISSION OF CHRIST

The central fact about Christ's mission is that he came to bring salvation to all men. "He came not to be ministered unto but to minister and to give his life a ransom for many." (Matt. 20:28.) The captain of our Salvation came to seek and to save the lost—all the lost. He tasted death "for every man," (Heb. 2:9) so that "whosoever will" may "take the water of life freely." (Rev. 22:17.)

Satan is the enemy of all men. When the tempter came to Jesus in the wilderness, he represented all that is opposed to human welfare. The greatest enemy of the human race and the only savior of mankind came face to face in Jesus' temptation. It was for the souls of all the men of all the ages that Jesus fought Satan with the "sword of the Spirit." Our hope of heaven today rests upon the fact that though Jesus was tempted he was yet without sin. Satan could not turn him from his mission.

### MERCY AND LOVE WITHOUT LIMIT

After the temptation Jesus began his personal ministry. He healed the sick, fed the hungry, consoled the sorrowing, and preached the gospel. He worked without regard to fatigue, with a zeal that could not be confined to a single city or region. "He saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." (Mark 1:38.) There was nothing exclusive in his ministry. The publicans and harlots came to him and were gladly received. He healed the Syro-Phoenician's daughter; and the centurion's son. He said, "And other sheep have I which are not of this fold: them also must I bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16.) In many other ways Jesus gave evidence that there was no racial or national lines in his love and mercy. He came to seek and to save the lost—all the lost. (Luke 19:10.) The gospel must go wherever sin has gone. It was the whole race that fell; all men must be given opportunity to hear the gospel and be saved.



### THE CAPTAIN OF OUR SALVATION AND THE GREAT COMMISSION

Jesus Christ is "the way, the truth, and the life," the one mediator between God and man; for "no man cometh unto the father" but by him. (John 14:6.) His is the only name given under heaven wherein we may be saved. (Acts 4:12.) Being made perfect through suffering he is the sole captain of our salvation. (Heb. 2:10.) To him has been given all authority in heaven and on earth. (Matt. 28:18.) By right of supreme authority as head over all things to the church, he bade his disciples to go "into all the world and preach the gospel to the whole creation." (Mark 16:15.)

This order to go "make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit," cannot be ignored. God's eternal plan of human redemption centers in it. For "Thus it is written, that the Christ should suffer, and rise from the dead the third day and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

The captain of our salvation said, "He that believeth and is baptized shall be saved." To neglect faith and baptism is to reject the love and authority of Christ. In like manner, we ignore the authority and love of our divine captain when we decline to carry the gospel to all the nations. It is his will and purpose that the gospel of the kingdom should be "preached in the whole world." (Matt. 24:14.)

The captain of our salvation is the one altogether lovely, the king of kings and lord of lords. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself . . ." (Col. 1:18-20.)

Jesus is the only Savior of the human soul. His gospel is the only power of God unto salvation. He was perfect in life. He was more than conqueror in death. He is "the one who is, who was, and who is to come" (Rev. 1:8), conqueror of sin and

death. It is this glorious captain of our salvation, made perfect through suffering, who says to all the sons of men, "Come unto me," "I am the way, the truth, and the life." "Lift up your heads, O ye gate; and be ye lifted up, ye everlasting doors: and the King of Glory will come in." (Ps. 24:7.)

### QUESTIONS

How did sin enter into the world?

What entered through sin?

How many need to be saved?

Whom did God love enough to give his son that they might be saved?

What is the field in which the gospel seed is to be sown?

Is there any Jew or gentile in the gospel?

For how many people did Christ die?

For whom is he the author of eternal salvation?

What is to be preached unto all the nations?

Who is to make disciples of all the nations?

Review Old Testament evidences showing that redemption was planned for all nations.



J. M. McCALEB  
68 Zoshigaya  
Tokyo, Japan

Reached Japan 1892. Returned on fifth trip February, 1938. Graduated from the College of the Bible of the Kentucky University, Lexington, Kentucky, 1891. Was prompted to go to Japan by a sense of duty both to God and to man. Home congrega-

tion is Shady Grove, Hickman County, Tennessee. Greens Chapel Church in Kentucky is the only one contributing regularly now. Offerings may be sent by check on any bank or by International Money Order. A letter from America to Japan should bear a 5-cent stamp.

## LESSON 2

## MARCHING ORDERS

BY BATSELL BAXTER

*George Pepperdine College*

"He became to all them that obey him the author of eternal life." (Heb. 5:9). The great commission contains orders to the Christian and promises to both the Christian and the one to whom the Christian is to preach.

## THE FIRST ORDER

The first order to the Christian in the great commission is "Go." No army could hope to conquer a people by sitting down somewhere and inviting the people to come to it. Armies of invasion must invade the enemies' territory. The soldiers of Christ cannot conquer any of Satan's territory unless we invade it. Christianity is a militant religion. Note how many times in the New Testament the words "warfare" and "fight" are used to describe the relation of the Christian to the work of converting the unbeliever. Please note also that "the weapons of our warfare are not carnal." The early Spanish missionaries who drove their converts down to the river between lines of soldiers for baptism were fighting the wrong kind of warfare. Our warfare is a campaign of teaching. Long before the Christian era began, the prophets said, "they shall all be taught of God" (John 6:45).

## THE NECESSITY OF CONTACT

Calling upon the name of the Lord is necessary, but faith must precede the calling and preaching must precede the faith. Read Romans 10:14-17.

## A TEACHING RELIGION

Christianity is a teaching religion. The Lord recognized the principle that men are largely what they are taught to be. Buddhists and Brahmanists in India exist because for thousands of years the priests of these two rival religions were almost the only teachers of the people. Confucianists and Buddhists in China attest the fact that the disciples of Confucianism and the priests of Buddhism gave the Chinese most of their religious teaching. Over in Japan Ta-

oism, Shintoists and Buddhists bear witness to the teaching of the Japanese through the centuries. There is very little Christianity in any of these countries mentioned because, comparatively speaking, very little Christian teaching has been done there. From our own experience we know that it is true that people are largely what they are taught to be. We are Christians because we learned the way of Christ. How thankful we ought to be that our lives began in a land of Bibles instead of a land of Buddhists.

## ALL AGREED IN PRINCIPLE

A great many religious people claim that God through the Holy Spirit makes Christians independent of preachers of the Word of God. Their creeds say this and in theory they adhere to it, but in actual practice they do not believe it. If the Holy Spirit apart from the Word of God made Christians, then there should be as many Christians in proportion to the population in China or India or Japan as there are in America. "For there is no respecter of persons with God." In actual practice the entire religious world understands this and the religious bodies of this country are busy sending out men and tons of literature to do what their creeds say the Holy Spirit will do without such means. We all understand in reality that it takes teaching to convert people to any brand of religion.

## EXPERIENCE IN THE HOME LAND

Whenever any religious body becomes desirous of increasing the numbers in its ranks, the leaders of that religious body have what they call "a revival," "a mission," or "a protracted meeting," or "a series of evangelistic services." Whatever it may be called, this is an effort to teach people and thus lead them into the faith of that religious body.

## TO ALL CHRISTIANS

Some people contend that the obligation to teach the nations was given



only to the apostles and that later Christians are free from such obligations. They argue that once Christianity was established there was no further provision for missionary work. The Apostle Paul's advice to Timothy contradicts such a notion. "The thing which thou hast heard from me among many witnesses, commit thou unto faithful men who shall be able to teach others also" (2 Tim. 2:2). This places the obligation squarely upon every Christian. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Whoever hears the invitation in the sense of heeding it has the obligation and the blessed privilege of passing that invitation on to others.

#### EARLY CHRISTIAN PROGRESS

The disciples in the days of the apostles not only understood the great commission, but they were enthusiastic and consecrated to the task of carrying it out. "First they gave themselves to the Lord." They understood the obligation, "Seek ye first the kingdom of God and His righteousness." They forsook all things for Christ. Before the close of the first century, they preached the gospel unto all of the then known world (Col. 1:21). They did this without the aid of any of the modern means of travel or communication. Though news traveled but slowly in those days, the faith of the church at Rome was spoken of "throughout the world." The early Christians, ever in adversity and persecution, "went about preaching the Word." If the Christians of today had the consecration and the faith and the zeal of these early Christians what wonderful progress the religion of Christ could make.

#### HOME LAND AND FOREIGN LAND

A great many Christians, including some preachers, are following the attitude of Jonah (read the book of Jonah). This great prophet seemed to have the erroneous idea that the people in other countries did not deserve preaching. Like many modern brethren, Jonah tried to run away from the responsibility.

People talk much today of home land and foreign land, but the New Testament reveals no such distinction in the mind of the Lord. God's love sent Jesus from heaven to earth. (Read John 3:16 and John, chapter 1.) "The Lord emptied himself of the glory that he had with God and came into the world, took upon himself the form of man and lived in the flesh in order that he might save those who obeyed him." (Read Hebrews, chapter 1.) Following His example and admonition, the early disciples went into what would seem like foreign countries to us. In carrying the gospel to men they crossed the barriers of mountains and seas and foreign customs. The term "all nations" means all the people of earth, whether they live in our neighborhood or on the opposite side of earth. The narrow national spirit of the Jews and their racial prejudices were hindrances to loyal Christians in the days of the apostles. In addition to these national and racial prejudices today, the church is encumbered with both laziness and covetousness. These things are proving hindrances to the carrying out of the great commission.

#### THE HOME LAND

Who can put his finger on any country and say, this is God's home land? Who can say of any nation, this is the Lord's people? It was the spirit of "foreign missions" that gave the people of the United States the gospel of Christ. This same spirit has kept Christianity alive in the world. Nineteen hundred years ago the land of Judea was the home land; all other countries were foreign lands. "Foreign missionaries" carried the gospel to the Gentile nations of Greece and Macedonia. "Foreign missionaries" carried the gospel message to Rome and then to the outlying nations that are now Spain, France and Germany. Across the English Channel some of these missionaries came to the heathen tribes in Britain. Centuries later some of the people whose forefathers had been converted by these missionaries moved to America and brought the teaching of Christ into this foreign wilderness. Now we consider the United States the "home land." Christianity has practically died out in the land of Judea and the religion of Mo-

hammed holds sway there. Who knows how long even nominal Christianity will be the predominant religion in North America? If faith is to remain on the earth it will do so because men preach the gospel of Christ without respect to racial or geographical barriers.

#### THE OBLIGATION TO BAPTIZE

The command to teach is too plain to be misunderstood. The same is true of the command to baptize the taught. In the days when inspired men preached, the acceptance of their teaching was immediately followed by baptism. If men would teach today the same things that inspired men taught then, baptism would inevitably follow the acceptance of what they preached. Note that such expressions as "straight way," "that day," "the same hour of the night," expresses the promptness with which inspired men and their converts attended to the matter of baptism.

#### TEACHING THE BAPTIZED

The Christian's marching orders include the teaching and edification of those who have been baptized (Matthew 28:19-20). It would be just as fair to leave a new born infant to die for lack of nourishment as to leave new born Christians to flounder about in a cold and barren world without spiritual food. Christians are enjoined to teach the baptized. Teaching is necessary as long as there is life, because the word of God is the spiritual food of God's children. Without spiritual food, Christians must die.

#### THE PROMISE

This teaching of the nations how to be Christians, assisting them to be baptized into Christ (Gal. 23:26, 27) and then feeding them spiritually after they become Christians is the greatest work in the world. Jesus promised to those who faithfully do this work, "I will be with you always, even unto the end of the world." The salvation of earth's millions depends, fellow Christians, upon our taking to them the message Christ died to make possible. Their spiritual life after they have become Christians depends upon our feeding to them the word of God. Our own salvation depends upon our faithfulness in obey-

ing the positive commandments contained in the Christians' marching orders. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 30).

### QUESTIONS

Read the great commission as recorded by Matthew. Show the relation of the commandment "to go" to the conversion of sinners. Read John 6:44, 45.

What does Romans 10:14-17 teach regarding the necessity of contacting sinners?

Mention the prevailing religions of India, China and Japan. Why do these people differ so much religiously from the people of America?

Why do religious bodies in America have "revivals," "evangelistic campaigns," or "protracted meetings"? Show that the great commission imposes a duty upon us today.

Account for the rapid spread of Christianity in the first century.

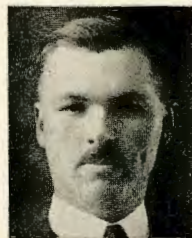
Discuss the similarity of Jonah's attitude to that of some modern Christians.

Locate the "home land."

What should inevitably follow the teaching?

What should follow the baptism?

What is the Lord's promise?



O. D. BIXLER  
Ibaraki Ken  
Ota, Japan

A graduate of David Lipscomb College. Was influenced to enter Japan in 1919 by Bro. J. M. McCaleb. Brother Bixler's sympathetic interest in the people's welfare wins him many friends which opens doors for the Gospel. His home congregation

is in Martinsburg, Indiana. Send funds through Ben J. Elston (chosen by Martinsburg Church), DeRidder, La., or direct.



## LESSON 3

## EARLY CHRISTIANS OBEYING ORDERS

BY ATHENS CLAY PULLIAS

*David Lipscomb College*

The urge to present our honest convictions to others is natural and right. Even before the church was formally established on the first Pentecost after the resurrection of our Lord he had definitely committed it to a policy of world evangelism. Speaking a few final words to that small group with whom he had spent the last three years of his human existence, he said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.) In the first chapter of Acts we have his parting words: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Jesus envisioned a militant church carrying the message of salvation to every corner of the globe. Equipped with spiritual armor followers of Christ were expected to "cover the earth with his knowledge and glory."

Patiently they awaited the arrival of the promised power. When it came suddenly upon them on the day of Pentecost they began immediately to preach Christ and him crucified. From that moment forward the apostles and early Christians were busily engaged in carrying out the divine command to "preach the word." Concerning their general activities we have this statement: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:46-47.)

This peaceful condition, however, did not continue long. Soon the priests and Sadducees became alarmed at the spread of this new gospel. They

immediately took steps to suppress the preaching of the apostles. Peter and John were arrested and brought before the council. A brilliant defense made no impression on this body. The apostles were sternly warned not to speak any more in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19-20.) Defying all opposition these men boldly continued to teach the people in keeping with the Lord's commands.

Very soon the Jewish Sanhedrin had them rearrested for disregarding the Council's order not to preach Jesus. This time the apostles were beaten before being released with instructions not to preach the gospel. But these Ambassadors of our Lord never wavered from the higher orders they had received from God. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach Jesus Christ." (Acts 5:41-42.) In spite of all attempts at suppression the church grew in number and faith. Even many of the priests obeyed the truth. This clearly shows what the church can do when it obeys the Lord.

Soon Stephen became the victim of the bitter hatred of the Jewish leaders. Just after delivering a marvelous sermon he was stoned to death. This was the signal for a general and more severe persecution to be launched. Saul of Tarsus led this relentless drive against the church. Matters reached such a critical point that to escape prison or death many of the disciples had to flee from Jerusalem. Yet so determined was their loyalty that wherever they went the gospel was carried. "Therefore they that were scattered abroad went every where preaching the word." (Acts 8:4.) Think of faith so strong that persecution of the most bitter variety



only added to the firm resolve to spread the gospel. Compare it with the half-hearted program of missions reluctantly sponsored by the church of the twentieth century. Among those scattered abroad was Philip who went to Samaria preaching salvation in the name of Christ. There, many received the gospel. In fact when the gospel is proclaimed in its original purity by a faithful messenger the results inevitably come. The church is retarded in our time, not by some weakness in the gospel plan of salvation, but by our failure to sound out its glorious message.

The faithfulness of the church during those days was rewarded by the conversion of its chief destroyer, Saul of Tarsus. In time he became an unmatched champion of the cause he had so vigorously opposed.

In obedience to divine command Peter went to the house of Cornelius. This step carried the glad tidings of salvation to the Gentiles. The importance of executing this order from the Lord can be better appreciated when we realize that it was against every principle which the Jews counted wise. Those early Christians allowed nothing to stop them from obeying the Lord's command to "Go into all the world" and preach the gospel of salvation.

Very quickly the church had gained a foothold in Antioch from which point missionaries were sent out to places more remote from Jerusalem. In ever-widening waves the army of the cross marched on planting its banners in new fields. There is one distinct difference between those early enterprises and many of our present efforts. Mission points then soon became senders of missionaries. Our present mission work is entirely too slow in producing self-sustaining congregations. The reason must lie in failure to follow through the commandments given by God. Our orders are perfect: the gospel is powerful enough to save. *The fault must be in ourselves.*

To be New Testament Christians we must evangelize the world with the zeal of the early church. This method, and only this method, will produce results. To fail is to forfeit the claim of following in all things the pattern of the primitive church.

## QUESTIONS

What are the general instructions given to the church to insure the spread of the gospel?

On what principle do we have a right and a duty to preach the gospel to the whole creation?

List the instances of persecution aimed at the Jerusalem church. Did these prevent or aid the growth of the church. Why?

What do you think of the statement "The blood of the martyrs is the seed of the church?"

What connection could the present popularity of the church have with its extremely feeble missionary spirit?

Can it be said that persecution is a blessing to the church? Why?

Is the individual Christian to consider himself a missionary for Christ wherever he goes? Why?

Do you think the church at present is obeying orders to preach the gospel with zeal anything comparable to the practices of early Christians? Why?

Does the congregation of which you are a member regularly support any missionary effort in the United States? Abroad? If not, why?

Do you do any missionary work among your non-Christian neighbors and friends? If so, describe your activities. If not, why?

Will we ever have a missionary minded church when individual members make no efforts to convert people in their own communities and neighborhoods?

Can we be New Testament Christians without "going everywhere preaching the Word?" Why?



E. L. BROADBUD  
P. O. Box 692  
Hongkong, China

A student of David Lipscomb College. To China 1927. Chief work is printing Gospel Literature and its distribution. His home congregation is Lancaster, Kentucky. Send funds to Elgin Broadbudd, Lancaster, Kentucky.



## LESSON 4

## A VETERAN OF MANY CAMPAIGNS

By L. C. SEARS  
*Harding College*

"I have fought the good fight, I have finished the course, I have kept the faith." (2 Tim. 4:7.)

Read also Romans 15:17-29.

These words of the aged Apostle have deep pathos because they suggest so vividly the closing of a great and useful life. He realized that the end was at hand; he was already being offered—a sacrifice to the bitter hatred that had pursued him through all his ministry, but a sacrifice also to the cause of Christian truth and liberty. But along with their pathos, the words have also a ring of triumph, for he had fought a good fight and like a loyal soldier, though covered with wounds, he had kept aloft the banner of the faith. He himself might be bound, but the word of the Lord was not bound, and he had lived to see the cause for which he had fought triumphant on every front.

## I. PAUL'S MISSION

Before the conversion of the apostle Paul little mission work had been done among the Gentiles. When the church had been scattered abroad they went everywhere preaching, but only to the Jews. Peter by direct miracle had been convinced that the Gentiles might also be saved and the Church at Jerusalem had acquiesced in receiving Cornelius. A few men of Cyprus indeed, who were more accustomed to Gentiles, began to preach also to the Greeks at Antioch. But it was really Paul who first had the vision of a great world ministry in which the middle wall of partition should be broken down and Jews and Gentiles alike be brought into the brotherhood of Christ.

Each event or circumstance in a man's life has its unnoticed but definite value in preparing him for his life's service. So Paul seems to have been selected by Jesus as his apostle to the Gentiles because of his peculiar experiences and training. He had not been born at Jerusalem but at Tarsus, where he had grown up accustomed to contacts with Greeks. He had not only

sat at the feet of Gamaliel and learned the traditions of his own race, but he had absorbed a measure of Hellenic culture and knew something of their poetry and philosophy. He had also the advantage of Roman citizenship. In spite of this, however, Paul had at first to be convinced by sad experience that his work was not to be among the Jews; but in after years, as he looked back over all the circumstances of his life, it seemed to him that he had been born for the express purpose of carrying the Gospel, to the Gentile world. (Gal. 1:15.)

## II. PAUL'S FIRST CAMPAIGN

The astounding miracle of his conversion left Paul for a time mentally at sea. He had to undergo a complete readjustment of his whole life concepts and to take stock of where this blinding revelation of truth would lead. He withdrew to Arabia for communion with himself and God. It would be interesting to know the profound spiritual struggle through which he passed, but this we can know only from suggestions in his letters. He returned to Damascus resolved to sacrifice every personal ambition that he might let the world know the unsearchable riches in the resurrected Christ.

When his first efforts among his own people were rebuffed with such bitterness, he retired to his home at Tarsus, and was called back to the work only when Barnabas, who had been kind at Jerusalem, went after him and brought him to Antioch. Knowing the prejudice of the Jews and the narrow sectarianism of the Pharisees it is not surprising that Jerusalem had little interest in Gentile missions, and it was left for Antioch, where Jews and Gentiles worshipped together, to sponsor the first active work.

The first campaign seems to have been a preliminary survey without much definite objective. Barnabas as the older convert and perhaps the older man, led, going over to Cyprus, his old home, and taking with them



his nephew, Mark. At Cyprus a change began. There was a sharp battle at the home of the pro-consul Serguis Paulus in which Paul, with that rare insight and decision which are the genius of great generals, suddenly blinded the leader of the opposition, a sorcerer, and converted the pro-consul. From this time on, Paul seems to be tacitly accepted as the head of the group. He turned next toward the regions beyond his own home, and "Paul and his company" set sail for Pamphylia. Here Mark, perhaps dreading the hardships of a long and dangerous trip, turned back, while Paul and Barnabas went on to Antioch, Iconium, Lystra, and Derbe. At each place Paul started with his own people and gave the Jews the first opportunity to hear the gospel, but he converted the Gentiles as well. At Lystra he had the experience great leaders not seldom have had, of being worshipped one day and stoned the next. But with characteristic courage, when he had regained consciousness, he went straight back to the same city, and returned through each place from which he had been driven, strengthening the brethren and setting in order the congregations he had built. Thus the first campaign closed with churches established in practically every point visited. Paul had learned much from the experience and was now ready for more extensive operations.

### III. REPULSING THE REAR ATTACK

It is unfortunate, however, that every progressive movement of the church has had to fight its way against sectarian spirits from within. Though the Pharisees in the church had acquiesced in the conversion of Cornelius, they were alarmed by the wholesale conversion of Gentiles at Antioch and beyond. Certain ones visiting Antioch insisted that these Gentiles also become Jews as well as Christians—be circumcised and keep the customs of the law. Paul and Barnabas had to turn and carry the fight directly to Jerusalem. The events recorded in Acts 15 and Galatians 2, are a masterpiece of strategy. Paul might have carried on his work among the Gentiles independently, but he wanted no break in the church—a Jewish faction and a Gentile faction. He was not afraid to defend the gos-

pel which he preached and he had confidence in the leaders at Jerusalem.

He and Barnabas went up taking with them Titus, an uncircumcised Greek, as an example of their Gentile converts. When the Pharisees arose and insisted that Titus and all these converts be circumcised and keep the law, the matter was brought immediately to a head. Apparently the meeting was wisely adjourned, and a second meeting was held with the apostles and elders, in which the whole question was thoroughly discussed. As Paul had confidently believed Peter, James, and the others who had known the Lord had too perfect an understanding of his mission and his love of men to be influenced by the sectarianism of the Pharisees.

It was apparently after this discussion that the multitude was again assembled, and Peter made his speech referring to the conversion of Cornelius which was confirmed by miracle and endorsed by the whole church. Then Paul and Barnabas spoke again of their work among the Gentiles and the miracles and signs. Finally James, who was still a Jew among Jews, and in no way contaminated, even as Peter was by contact with Cornelius, made the concluding speech. One can only be astonished at the breadth of sympathy and understanding displayed by Peter and James and be profoundly grateful that a living contact with Jesus and such power to remove the prejudices of centuries from their hearts. The meeting was a complete triumph for Paul and his work among the Gentiles.

### IV. THE SECOND CAMPAIGN

The objective of the second great missionary journey was two-fold; first, to strengthen the congregations he had formerly established, and, second, to carry the campaign on into new territory. The first was quickly accomplished by revisiting former congregations and carrying a letter and a message from Jerusalem silencing the pharasaic element. The latter was to lead him into far more distant fields than he had yet conceived. His plan seemed to have been to confine himself for the time at least to Asia Minor. But when he attempted to turn left toward Ephesus he was unexpectedly stopped; and when he turned right toward Bithynia, he was



again stopped. So he was driven on a straight course to Troas and found himself near the historic ground over which Xerxes had led his futile invasion of Europe generations before.

Little did anyone realize that day that Paul and his little band were on the eve of a European invasion that was to change the whole complexion of human thought and mold the course of states and empires more profoundly than ever Xerxes dreamed. Paul's dream at Troas was the deciding factor and the next day they set out for Philippi. This seat of Alexander's empire was the point of first attack, and before anyone was aware, from a meager gathering of women by the river's side, there had been built a strong church. Amphipolis, Thessalonica, a larger city, and Beroea came next—then Athens. Here Paul met his first temporary defeat. Athens for generations had been the center of Greek philosophy, the seat of the famous Platonic Academy and the Stoa. While Plato's philosophy was idealistic and beautiful it was felt to be impractical, and the Stoic and Epicureans were thus the two dominant sects, the former with a hard philosophy of self-denial and gloom, and the latter with a philosophy of self-indulgence and atheism. Paul's speech before these assembled philosophers and statesmen is a marvel of skill and understanding, and the reader is thrilled with the sweep and power of his thought, but when he mentioned the resurrection, the philosophers mocked, and Paul went out saddened. He did not succeed even in raising a persecution at Athens; they merely laughed him out of town.

But it was not all failure, for some believed; and at Corinth still unashamed of the gospel, he made the cross the banner under which he fought. The result was the establishment of a strong church in a very worldly and wicked city.

Corinth was the last point in the second campaign. It was a hard fought field but a triumphant victory. Read Acts 18 for the struggle and the unsolicited aid of the pro-consul.

#### V. THE THIRD CAMPAIGN

It is unnecessary to deal at length with this missionary journey. Its objective was to take the untouched territory in Asia which he had been for-

merly prevented from invading, and to reestablish the churches in Greece. For the first he spent three years at Ephesus, most of the time teaching in the school of one Tyrannus. Through his students or converts the gospel was carried throughout all Asia. Again his work was interrupted by persecution when his gospel clashed with financial interests, and he turned to an extensive tour of all the Grecian churches, overcoming any troubles by divisive factionists, and finally returning to Jerusalem.

#### VI. HIS WORLD VISION

The passage from Romans was written apparently from Corinth during his last missionary journey. It reveals a new development in Paul's work. He had now covered Asia Minor fully, had left strong churches and a number of able leaders. He feels that he is now needed in new fields for he will not build on another man's foundation. This is the spirit that has built the church and when it decays the church will cease to advance.

Paul's dream is of the west. From Rome he can conquer Spain, perhaps cross over to North Africa, perhaps penetrate Gaul and take in what is now France, Germany, and England. He is already growing old but his eyes look to the future, far beyond the gaze of others, to the utmost bounds of the Roman Empire. It is a magnificent plan, a world conquest for the Christ.

His last tragic journey to Jerusalem and the long imprisonment, recounted so vividly in the last chapters of Acts, ruined his hopes of leading this conquest in person. But if he was bound in body his spirit led on, and others completed the task he had planned.

#### VII. IN SUMMARY

The apostle Paul is without much dispute the greatest missionary who ever led the conquests of the church. His work is characterized by clear and definite aims, by striking at strategic points, by ever broadening horizons, by a solid strengthening of each new conquest, by a breadth of sympathies, tact, and love that kept down sectarianism and factions, by a fearless stand for liberty in Christ and the unity of all believing hearts.

## QUESTIONS

- How does 2 Timothy 4:7 fittingly describe Paul's life?
- What was Paul's peculiar mission?
- How was he fitted for it better than Peter or James?
- Why did Antioch rather than Jerusalem sponsor the work among the Gentiles?
- What made Paul the leader in the first missionary journey?
- What was accomplished on this journey?
- What rear attack did Paul have to meet?
- What was his method in meeting it?
- How did Peter and James cooperate?
- What were the objectives and results of the second campaign?
- Why was Paul least successful at Athens?
- What were the objectives of the third campaign?
- What was the extent of Paul's missionary plans?
- What qualities made his work successful?



LOWELL DAVIS  
Harding College  
Searcy, Ark.

A student of Cordell Christian College and Harding College. Was influenced to select China in 1932 as his field of service, while attending Brother Benson's class on missions and methods. Returned in 1937 due to illness and for study. Hopes to resume his China work late in 1939 after graduating from Harding College in the spring of 1939. His home church is in Lelia Lake, Texas. Central Church, Amarillo, Texas, has agreed to sponsor his work. Send funds to A. B. Jones, Treasurer, 109 W. Sixth, Amarillo, Texas.

## Books for Sale

- Abilene Christian College  
Lectures 1937 ----- \$1.00
- Commentary on Acts,  
by Lipscomb ----- 1.75
- Commentary on First Corinthians,  
by Shepherd-Lipscomb ----- 2.00
- Commentary on Matthew,  
by Boles ----- 2.00
- Commentary on Romans,  
by Shepherd-Lipscomb ----- 2.00
- Commentary on Second Corinthians  
and Galatians, by Shepherd-Lipscomb ----- 2.00
- Cruden's Concordance ----- 2.00
- Gospel Plan of Salvation,  
By T. W. Brents ----- 2.50
- Hurlbut's Story of the Bible ---- 2.00
- Lands of the Bible,  
By J. W. McGarvey ----- 2.50
- Once Traveled Roads,  
By McCaleb ----- 2.00
- Peloubet's Bible Dictionary ---- 2.00
- Questions Answered,  
By Lipscomb-Sewell ----- 3.00
- Short Bible Stories, by Chesser-- 2.00
- The Fourfold Gospel, by J. W.  
McGarvey and P. G. Pendleton 2.00

## WORLD VISION

P. O. BOX 173  
NASHVILLE, TENNESSEE

## STUBBLEFIELD BROS.

420 Commerce St. Nashville, Tenn.

Most Modern and Complete  
Automobile Service Station  
in Nashville.

BODY REBUILDING  
Washing and Lubricating Service



## LESSON 5

## FIRST CENTURY GAINS

BY J. P. SANDERS

*David Lipscomb College*

Before the close of the Apostolic Age, the Gospel had been carried to the whole creation. Within less than a generation after the death of Christ, Christianity had permeated especially the urban life of the Hellenistic world. Although born among the Jews, since it possessed such vitality as a result of the eternal purposes of God, it was not possible that it should be confined to any one nation. Containing within itself inherent qualities of universal need, it caught fire among the Jews assembled on the day of Pentecost and spread to all the earth.

But the world into which Christianity first came was a world that had been prepared for it. Throughout all the preceding ages, God had been working out his eternal purposes which were to find their culmination in the coming of Christ in the "fullness of time." Notice something of the political, geographical, and spiritual background which favored the spread of early Christianity.

At the time that Jesus was born, Augustus Caesar was building the Roman Empire on the structure that had been started by Julius. He brought peace to the world which had long been disrupted by various wars, and he made the boundaries of the Roman Empire embrace a much larger area of the Mediterranean basin than had heretofore been brought under one rule. While the peace that he brought was not the result of unity of spirit and heart that bound the various peoples together, it was one, nevertheless, of a political nature favorable to travel which was so essential in spreading the Gospel message. The Roman Empire also provided a physical basis for the spread of the Gospel in developing roads and avenues of commerce. Never before was travel so easily extensive nor could it be made more rapidly. Even sea-going commerce was made usable for the average citizen by Rome's suppression of piracy. All of these trade routes were used by the early Christians and it was along these roads that Chris-

tianity expanded first.

Another favorable condition for the propagation of the Gospel was the almost universal use of the Greek language. The old Hebrew, as used by the prophets, was not adapted to universal needs and even the Greek of the age of Pericles was too exact and difficult for common use. But the Greek of the first century had gained currency throughout most of the world and was spoken and read extensively almost everywhere. It could be used easily by the man of the street, and no greater compliment can be paid it than that God chose it as the language in which his Revelation was to be clothed.

But more important than these was the spiritual background that had been developed by the Jews. Through a long and toilsome process God had over-ruled their destiny, training and disciplining them so that they were the only nation who had developed a real morality and a definite monotheism. Two greater contributions could hardly be imagined than the belief in one God as creator and sustainer of the world, and his requirement of a holy, moral life on the part of man.

Into this physically and spiritually prepared soil Christianity was born. But this background is not a complete explanation of its rapid growth. Christianity grew because it was superior to anything that had ever existed before. It was divine, and God purposed that through it the world would be saved. It broke down the middle wall of partition between Jew and Gentile, fathomed deeper depths and scaled higher heights than philosophy had ever dared. It met the needs of human nature as no other religion was able to do and clearly demonstrated its superiority over all. Christianity had many competitors but it conquered them and hence, has outlived them. It came bringing with it a very definite spiritual appeal. It did not depend on force of arms nor on commerce, nor even on a superior culture, but on its religious vitality and spiritual appeal made possible



because it came from Christ the Son of God.

Let us start at its beginning and trace its course during the first century. The church had its beginning on the first Pentecost after the resurrection and the ascension of Christ when he was exalted to the right hand of the Father and sat down on the throne of his father David. Beginning with three thousand on that day, there was a continued daily increase. (Acts 2:47.) This number soon rose to be more than five thousand (Acts 4:4), then we are told that great numbers of both men and women were added (Acts 5:14) and Jerusalem was filled with the teaching (Acts 5:28), so that the number of the disciples was exceedingly multiplied and even a great company of the priests was added to the faith. These individuals were constantly teaching and meeting together for instruction. The growth was rapid. The Apostles applied themselves with unceasing zeal to the proclaiming of Jesus as the crucified but risen Savior, and in announcing that salvation could be found only in his name and in obedience to his word. Invitation and warning were mingled together in their messages as they said "Save yourselves from this crooked generation."

But the city of Jerusalem was not to confine all of these converts within her walls. Christianity was destined to win the world. A persecution growing up against the church in Jerusalem was the occasion of its first leaving that city to go out into all the earth. Opposition came from the chief priests and the Sadducees. They were roused because the Apostles taught the people and proclaimed in Jesus the resurrection from the dead. They tried by means of imprisonment to prevent the Apostles continuing their teaching, but all attempts to silence them failed. After the death of Stephen, persecution became more general and was directed with accumulated hatred against all the Christians. As a result, many of them left Jerusalem and carried Christianity wherever they went. In many ways, therefore, persecution proved to be a blessing to the Cause. It purged out the half-hearted members, and spread Christian teaching and enthusiasm everywhere.

The book of Acts makes particular

mention of the Gospel being carried into Samaria. Jesus had said that the disciples were to be his witnesses, "both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." (Acts 1:8.) The Samaritans were the mixed race formed by the mingling of the remnant of the ten tribes with the heathen colonists after the overthrow of Israel in 721 B. C. (2 Kings 7:24f.) Philip, who was one of the "Seven" and known later as "the evangelist," seems to have been the pioneer in the Samaritan field. We are told that he went down to Samaria and proclaimed unto them the Christ. As a result of his teaching and preaching multitudes believed and were baptised. When the Apostles that were at Jerusalem heard of the converts that Philip had made in Samaria, they sent Peter and John unto them to impart unto them the Holy Spirit through the laying on of hands. Next we have an account of Philip's converting the Ethiopian treasurer who was returning from worship at Jerusalem to his home in Ethiopia. After this conversion, Philip continued to preach the Gospel in the cities round about, finally carrying the work into the city of Caesarea. The story of these conversions and baptisms furnish precedents of great value for the church today.

The writer of the Acts of the Apostles gives most of his time after recounting the story of the conversion of the first Gentile to Christianity, Cornelius, in the city of Caesarea, to the work of Saul of Tarsus who became Paul the Apostle. He was baptised in the city of Damascus by the hands of Ananias after he had seen Christ in a glorious vision while traveling from Jerusalem to Damascus to persecute the Christians there. After his conversion, he became the most powerful exponent of Christianity the world has ever known. He surpassed all the other apostles in labors, in prisons, in strikes, in deaths. (2 Cor. 11:23.) He had a burning zeal, previously manifest in persecuting Christians, but which, after his conversion, concentrated itself in self-reproach if any fellow-worker out-did him. He had the advantage of a superior education which was climaxed at the feet of Gamaliel. His speaking and message "were not in persuasive words of wisdom but in demonstration of the



Spirit and of power." (1 Cor. 2:4.) He had the urge of a pioneer and a consuming desire not merely to preach the gospel but to do so where no one else had been before him. (Rom: 15:20.)

Paul was primarily a missionary. It will be impossible for us here to recount all the details of his labor, but he was first sent out by the church in Antioch. This church had been established by the Jews scattered from Jerusalem by persecution. Paul made three missionary trips, each one of them several years in duration, and finally a voyage to Rome where, even as a prisoner, he preached the Gospel of Christ. On the first trip he went to the island of Cyprus and the region of Asia Minor making converts and establishing churches. On his second trip, after revisiting these churches of Asia Minor, he received the famous Macedonian call. He hastily crossed the Aegean Sea and planted the first church on European soil in the city of Philippi. Following his work there, he went south on the Peninsula establishing churches in Thessalonica, Berea, Corinth, and preaching in many other places. His third journey was largely confined to these same territories but with the addition of other cities to his itinerary. Many of these cities where he preached became radiating centers for Christianity throughout their surrounding territories.

While on his third journey Paul planned to go to Spain and to visit Rome on his way over after he returned to Jerusalem with a collection that he had been taking for the poor saints there. (Rom. 15:24.) Shortly after arriving in Jerusalem he was arrested, and a number of years later was sent to Rome as a prisoner. While in prison he wrote several of his epistles to individuals and churches whom he loved. Paul continued to keep in his heart the churches he had planted. He longed for their growth in Christian virtue, he remembered many of them by name, and, no doubt, kept in close touch with many of them by letter. The inspired historian leaves him a prisoner in Rome, the capital of the political world. We have no authoritative account of what happened to him after that experience. From indications in the letters that he wrote

while there, he expected to be released soon. Perhaps he was. There are some statements in non-Biblical record which tell us that Paul was released from his first imprisonment and that he carried the Gospel to the boundary of the west, which, of course, would have been Spain. If that is true, he was at last thrown into prison again and killed in the city of Rome. Evidently this took place shortly after writing his last letter to his beloved child in the faith, Timothy. Paul was by no means, however, the only missionary in that first generation after Jesus. He had many traveling companions on all of his tours and we have hints of the other Apostles carrying the Gospel to different places. We might wish for a complete story of the labors of them all, but God in his wisdom did not see fit to give it to us. We have enough to know and understand the responsibility that God has placed upon us in following their example of carrying the story of Christ to the whole creation.



ALVIN HOBBY  
P. O. Kalomo  
N. Rhodesia, S. Afr.

A graduate of David Lipscomb College and Harding College. He sailed for Africa in 1938. His support is promised by 13 churches, in and near his home county. Also Franklin and Columbia, Tenn., churches have proposed monthly gifts and

B. D. Morehead is to raise \$10.00 monthly. The total is about \$100.00. Send funds to H. C. Robertson, Treasurer of Ostella Church, Brother Hobby's home congregation, Lewisburg, Tennessee.

We are Christians in consequence of foreign missionary work. The work is divinely ordained and constitutes an obligation.



## LESSON 6

## RESTORATION OF LOST LOYALTY

BY S. P. PITTMAN

*David Lipscomb College*

## THE EARLY JERUSALEM CHURCH

The newly established church which Jesus promised to build was both the mother church and the model church. Its three chief characteristics were steadfastness, unselfishness and unity. These qualities are so inextricably interwoven that it is difficult to think of one without the others. Unity, though so vitally important, may be thought of as a by-product of the other two. But these characteristics did not originate with the birth of the church. They were pre-natal. The first had been stressed by Jesus: "He that endureth to the end, the same shall be saved." (Matt. 10:22.) As to the second, Paul's testimony is strong: "Let each one of us please his neighbors . . . For Christ also pleased not himself." (Rom. 15:2-3.) In praying for his followers, Jesus desired "that they may all be one." (Jno. 17:21.)

## FUNDAMENTAL PRINCIPLES

There were certain basic principles upon which the Kingdom of Heaven was to rest; and when these were ignored the falling away was inevitable. The first of these principles grew out of the nature of the kingdom and might be called the question of authority. The apostles understood from the beginning that all authority in Heaven and on earth had been given into the hands of Jesus, the Founder and Head of the church. He was not establishing a democracy but an absolute monarchy—not a tyranny—in which every disciple was to be perfectly submissive to the Divine Head.

This leads us to another general principle, viz: the equality of all Christ's disciples. Even the twelve chosen apostles were not to be elated over their elevation. In washing the disciples' feet, Jesus taught humility and equality as well as unity. The Kingdom of Heaven, unlike the kingdoms of the world was to be a Kingdom of service and not of officialism.

This introduces the third principle, that of simplicity. The Jewish system had been one of pageantry, abounding

in ceremonies and ordinances; and in addition to the many rites imposed by the law, the Jews had burdened themselves with a host of traditions adding to the yoke which Peter declared "neither our fathers nor we were able to bear." In marked contrast with Judaism, the Christian system had only a minimum of ceremony.

Again the Kingdom of Heaven was composed of individual subjects but after an ecstatic spell of long duration, the disciples realized that Jerusalem was not to contain all the saints. Expansion was as desirable as it was inevitable. Instead of one group within the city, groups multiplied and each unit was called a church or congregation. Over each of these units was a plurality of shepherds whose duty and pleasure it was to feed the flock. Every local congregation was independent and no shepherd (bishop) was charged with responsibility outside his own "flock," neither was he amenable to any other flock or to any superior, other than the Chief Shepherd.

Again the Kingdom of Heaven was to be a royal priesthood—a kingdom of priests. This may sound like a grandiloquent hierarchy, with pomp and ceremony, but it is just the reverse. It indicated the universal approach to God through the one "High Priest of our confession, even Jesus" (Heb. 3:1), without the meditation of professional priests.

Again the government and the worship of the church were not the end, but the means to an end. The end was to be "love out of a pure heart and a good conscience and faith unfeigned."

## THE DEPARTURE FROM THESE PRINCIPLES

It was the disregarding of these basic principles that brought a train of consequences which it would take volumes to discuss. One of the first departures was a result of ambition. Ambitious men crave authority more than they crave righteousness; more than they crave meat and drink. Je-



sus rebuked James and John for seeking positions of honor beside his throne; but ambitious men since that day have sought not only the right hand and the left hand, but, it seems, the very throne itself. Had the first principle not been ignored, there would never have been a papacy, never an episcopacy, and never a religious hierarchy.

When this first principle was overriden, the other steps of departure came naturally and rapidly. Simplicity gave way to elaborate systems of theology and of worship. Things were introduced into the system entirely foreign to it such as the veneration of relics, the canonization of saints, auricular confession, holy water, the rosary, etc.

Another great step in the departure was taken when the church began to lay stress upon "Christian" architecture. There were two places of worship dear to the Jew: the national temple, and the local synagogue. The church was typified by the temple for it, too, was to be extensive and expensive and precious; but the worship under Christianity was to be modeled after the simple service of the synagogue. What a departure, then, when inward grace gave place to outward show and the "hidden man of the heart" to an exhibition of artistic architecture.

Thus were the fundamental principles of Christ's kingdom ignored. Authority was in the hands of church dignitaries, a wide gap separated clergy from laity. Local congregations were no longer independent, but grouped together in parishes, dioceses and prefectures. Nothing was simple. There was a veritable labyrinth of complicated theories and ceremonial worship. Robed priests became intermediaries, shutting out the ordinary members from direct access to God. Traditions were as binding as the inspired Word and rules of action for both private life and public worship were subject to change by ecumenical council and papal authority. Christ was virtually superseded by the pope, the "visible head of the church."

#### THE REFORMATION AND RESTORATION

Awake to the error, the reformers did not have a clear conception of truth; hating the darkness, but not

finding the light.

The reformation began with the emancipation of the Bible. It is horrible to think that it was ever bound. But it was bound. In 1229, one canon issued at the Council of Toulouse "forbade the scriptures to the laity, or the translation of any portion of them in the common tongue." (Shepherd.) About 1380 Wycliffe translated the Bible into (Chaucerian) English; but he and his followers were hunted down. Men tried to stamp out the movement; but there were noble souls in darkness who welcomed the gleam of light that shone from the "Morning Star of the Reformation"—a light that heralded the approach of a brighter day. Erasmus' edition of the Greek New Testament in 1516 led to a better translation of the New Testament by William Tyndale.

Martin Luther went a long way toward the goal of reformation. By degrees he cast aside papal authority; wrote his 95 theses, defied the pope and proved himself a hero at the diet of Worms, boldly asserting the fallibility of councils and defending the inerrancy of the Holy Scriptures. Reformation had begun and was to go on in Germany, in Switzerland, in England and Scotland and even in France. Among the renowned reformers were Melancthon, Zwingli, Calvin, Knox and, later on, the Wesleys.

#### THE RESTORATION

While progress so far was confined to the other hemisphere, it was not on European soil that the clearer day dawned and a brighter vision appeared, but in America, the land of freedom. But we must not think that this restoration movement was the work of one man. The light was breaking simultaneously for a number of men in different sections of the country.

It was neither obstinacy nor egotism nor ambition that led Thomas Campbell to denounce and renounce existing clerical organizations and feel around for something new and cry for the unity of God's people. It was in a farmhouse, surrounded by a group of rugged pioneers, men and women of simple faith, representing different religious connections, but seeking a closer fellowship, that he had advocated the principle: "Where the Scriptures are silent, we are silent." This



paved the way for the "Declaration and Address," which may be epitomized as follows: 1. The New Testament is to be the authority in religion as concerns the worship, discipline and government of the church; 2. Theological knowledge is not a requisite for church membership; 3. Unrevealed truth and deductions are not binding; 4. The method of doing things, when unrevealed, may be changed with impunity; 5. The church is a local unit, bound by ties of love; 6. The unity of God's people should be maintained.

At the same time that the Campbells were making such rapid strides in Pennsylvania and Ohio in their efforts to return to primitive Christianity, Barton W. Stone, who had come out of Maryland and who had had religious experiences in North Carolina and Virginia, came into Kentucky, and there, while groping for the light, after terrific struggling the light dawned upon him. True to his convictions, he threw off the yoke of Presbyterianism and, later, he and a Baptist association with which he had been fraternizing "agreed to forever lay aside their formularies and creeds and take the Bible alone for their rule of faith and practice—to drop the name Baptist and take the name Christian."

The two parallel movements just spoken of were not all. Walter Scott fell in with a man named Forrester whose peculiar religious views differed considerably from his own. "Forrester's peculiarity consisted in making the Bible his only authority and guide in religious matters." This idea found congenial soil in the heart of this young truthseeker.

Early in the century John Wright was grappling with restoration problems in Indiana, while in Georgia, Herman Christian Dasher, of German Lutheran extraction and S. C. Dunning were seeking the "Old Paths."

#### THE UNIFICATION

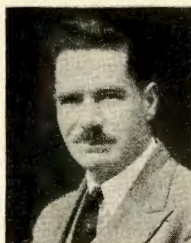
It became evident that the groups were striving for the same things and should be united. In spite of differences that seemed at first to the leaders irreconcilable, representatives of the groups met at Lexington, Ky., in order to perfect a reconciliation and union. It was agreed that they

should not let abstruse and theoretical questions, such as the nature of God, His equality with Christ and the atonement prevent the union. The amalgamation was completed and the work grew apace.

But unfortunately the introduction of instrumental music into the simple worship and the effecting of an organization for doing missionary work caused a breach in the ranks.

#### CAUTIONS

We who feel absolutely safe in our conservatism need to be cautioned. The seeker after truth must not think that the battle was fought and won for him in the first half of the 19th century. The spirit of reform and restoration must continue. With open hearts we should be ready to receive new impressions and discover new truths—new to the one who seeks. While we justly condemn those who stop where Luther or any other reformer halted, it is unwise for us to halt where Campbell and the restorers stopped. To claim that we are safe in following men who took the Bible alone overlooks the fact that all who make that claim today do not agree, and the fact, too, that it took time for those who did take the Bible alone to reach conclusions that we endorse today. To take the Bible alone is but the entrance into a long and tedious path of Biblical search and research for truth. To follow any human leader might involve a static condition or a gradual departure from the truth. The only safe course is for every individual to follow the Light of the world that guides us within the portals of eternity.



J. D. MERRITT  
P. O. Kalomo  
N. Rhodesia, S. Afr.

A product of Western Bible and Literary College and Cordell Christian College. Entered Africa in 1926. His specialty is Medical work with the natives. His home is Davis City, Iowa. Send funds direct or through B. D. Morehead, Box 173, Nashville, Tennessee.



## LESSON 7

## PROGRESS TO DATE

*(Name omitted by request)*

In the early church we have many examples of the missionary spirit permeating the body so that they were not satisfied till they had men preaching to the people who had not heard the word. The church at Jerusalem was persecuted so much that the members left the city and "went everywhere preaching the word." The desire must have been deeply embedded during the growth of their Christian character. There is no doubt that the gospel preaching then inculcated the principle of teaching the gospel to others. Hence when the church members were scattered abroad, the first opportunity they had to teach, they did so. Though the conditions were uninviting and the labors difficult, they went into this work with a deep seated desire to do the will of the Lord.

Not only was this desire prevalent in the hearts of the Jerusalem church, but all the early Christians had that same devotion to truth.

## ONE EXAMPLE

The Church at Thessalonica had its beginning from a few weeks preaching by Paul. Apparently he held a meeting there of three sabbath days duration. During this time the gospel was preached as is attested by Luke's statement in Acts 17:2. "And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ." Further on in this chapter we are told of the jealousy and hatred some of the citizens had for Paul and the preaching. So much animosity was stirred up that he was not allowed to stay in the city. Some years after this short and eventful visit of Paul and Silas as missionaries to the city of Thessalonica Paul wrote a letter to the church and among other things he complimented them for doing was that they had been able to "Sound out the word." (1 Thes. 1:6-8.) "And ye became imitators of us, and of the Lord, hav-

ing received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and Achaia. *For from you hath sounded forth the word of the Lord*, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything." This clear cut example shows just how the work of the church along missionary lines was carried on during the apostolic days. The missionaries were sent out by the church. They did not have to have any extra society, agent, or help. These men fired with the zeal and devotion which qualified them to endure any ordeal, inculcated into the hearts of the Christians the desire to send the gospel to the regions around. Then when the missionaries departed the church people were so indoctrinated with the love of the truth, that they arranged to have men to go out from them and devote their time in the destitute fields preaching the gospel. The Church at Thessalonica did not, so far as we know, organize any special body to do the work of sending out the word, but used the only organization we have told about in the New Testament, the church.

This is but one of the examples used here as a typical one. The churches at Jerusalem, Corinth, Antioch, and elsewhere did the same things.

## DECLINE IN POWER AND EFFICIENCY

After the first century the church drifted away little by little till the dark ages almost obliterated the glad tidings of the Lord. But thanks be to God, the seed, which is the truth, was never destroyed. After all of the foulness of which man could think was introduced into the church with its various functioning, some who studied the Bible saw that the church had gone away from its original purposes and they set about to restore the original church. Such men as Barton W. Stone, "Raccoon" John Smith, Scott, and others read the New Testament and thought the only plan was to restore the church as in the apostles' days. This was done by missionary



efforts. In those pioneer days men and churches worked at the job and the gospel was again started in all of its pristine glory. Seemingly the restored gospel was destined to take the country and spread again to the entire world. After about fifty years corruption entered the ranks of the church, digression flourished and the missionary zeal collapsed. Some thought the right way to do the work of spreading the gospel was to organize human missionary societies and let these take the lead in all missionary matters. In fact, these human institutions desired to take over the functions of the church. These innovations sapped the very life from the real spirit of primitive Christianity, and for a long time the church rested on its oars, doing nothing toward spreading the New Testament Christianity.

#### LATER DEVELOPMENTS

In the past two decades the swing toward doing the real mission of the church has taken a definite turn for good. While the efforts have not been so prolific with accomplishments, the turn has been made. More people are now interested in really pushing the work of the church than ever before. The church is waking up to the real mission of the people of God. I think the expression "Missionary work" has been misapplied, though not intentionally. Any thing that the Lord has suggested to be done by his people makes up the mission of the church. Feeding the poor, teaching the church, meeting upon the first day of the week, contributing of our means, and all such duties and obligations which are enjoined upon us by the Lord is missionary work. When one understands Missionary work to be only preaching the gospel to foreign lands, he is wrongly using the expression. The church is no more obligated to do one part of the mission of the church than it is of the other. When one acts as though the meeting on the first day of the week is more important than feeding the orphans, he is being misled and is liable to mis-direct others. Others have overstressed giving to spread the gospel to the neglect of other things. This, too, is misleading. All of the Lord's commands are just exactly alike, they were given to be practiced. When some Christians over-emphasize one of the command-

ments to the neglect of another, they are then doing the wrong thing. I believe if we could clarify our thinking and writing on the subject of Missionary work and let it be thoroughly understood that the church of Christ stands for one of the Lord's commandments just as much so as for another, there will be a greater effort put forth along all lines. If some stress the idea that the only missionary work which may be done is that of sending some one to preach the gospel to those who have not heard it, then the real mission of the church will never be known.

The progress we have made in recent years is phenomenal. The old idea of "Foreign Missions" and "Home Missions" is now known to be sectarian in nature. Those who use it in this sense have much to learn relative to the real mission of the church.

Suppose we had two local congregations in different states. One is stressing the feeding of the orphans, the other gives its attention and money to the sending of men to destitute fields to preach the gospel. One of these churches is doing missionary work just the same as the other. Neither one is doing its whole duty. If we are able to get in this lesson the real meaning of Missionary work, I feel that the lesson will be well taught.

#### CONCLUSION

The exact number of men who are working in foreign fields may be found in searching the last few numbers of WORLD VISION. Their names and addresses, many of them, are found upon the stationery used by the editors of the paper. It would be an interesting report for some of the students to make a survey of the entire number of men and women who are doing any kind of Church work in non-English speaking countries.

#### QUESTIONS

- Tell how the early churches were started.
- Explain one example in the scriptures which will typify the spreading of the gospel.
- How came the church to decline in efficiency?
- Name some of the outstanding men who desired to restore primitive Christianity.



Explain how some people misuse  
"Missionary work."

What is the true meaning of Missionary Work?

How may one find out just how many men the church has in non-English speaking countries?

How would you go about finding the names and addresses of all of our foreign workers?



**ROY WHITFIELD**  
Harding College  
Searcy, Ark.

A graduate of Harding College. Was influenced to enter China 1932 by George Benson. Temporarily at home because of the war. He plans to return when circumstances justify. His home congregation is Woodgreen, Ontario, Canada.

## THROUGH THE PROVING

Are we that city on a hill  
Whom Christ hath called the Light  
While souls know nothing of his will  
And wander in the night?

Are we indeed the salt of earth  
With millions yet untaught?  
Or has our savor lost its worth—  
And thenceforth good for naught?

Are we cleansed branches bearing fruit  
That God be glorified?  
Or do we wither, lacking root?  
We must in Christ abide.

Are we disciples of the Lord?  
Christ said: "Come follow me—  
To all the nations preach my word,  
And lo, I am with thee."

—*Nellie Hertzka Morehead.*

This is our thirteenth edition, sixteen thousand copies. Total number of copies printed to date including this issue one hundred and thirty-three thousand.

## BOOKS FOR HIM

Cruden's Concordance .....	\$2.00
Nelson's Complete Concordance..	4.00
Strong's Exhaustive Concordance	7.50
Peloubet's Bible Dictionary.....	2.00
Smith's Bible Dictionary.....	1.50
Lands of the Bible, by J. W. McGarvey .....	2.50
Four-Fold Gospel, by J. W. McGarvey and P. G. Pendleton..	2.00
Keeble's Sermons .....	.50
8052 Nelson King James Bible Concordance, Reference and Dictionary, long primer type, genuine leather Morocco grain, overlapping cover, fine Bible paper .....	5.00

## BOOKS FOR HER

Eunice Loyd .....	\$1.25
Let Us Make Man, by R. N. Gardner .....	1.50
The Home as God Would Have It .....	1.50
Cook Book, Cooking for Two..	2.25
253X Nelson American Standard Bible Reference, India paper, silk sewed, genuine leather, overlapping cover and leather lined .....	7.50

## BOOKS FOR CHILDREN

Chesser's Short Bible Stories.....	\$2.00
Foster's Story of the Bible.....	2.00
Hurlbut's Story of the Bible....	2.00
Aunt Charlotte's Stories of the Bible .....	1.00

## WORLD VISION

P. O. BOX 173  
NASHVILLE, TENNESSEE

## LESSON 8

## METHODS FOR A MODERN WORLD

BY PAUL SOUTHERN  
*Abilene Christian College*

We live in a swiftly changing world. Transformations are everywhere evident. Nothing of a material nature is permanent. Death and decay are stamped on all earthly things. Yesterday's news is today's history. Fashions fade overnight, and methods are like the waves of the sea, driven with the wind and tossed.

In view of man's wavering propensities, some educators have swung to the extreme that nothing is definite and permanent. One philosopher conceives of God as a changing personality, always adapting himself to the desires of mankind. Of course, there is no such thing as a static civilization. Successful living does not consist in arriving at a fixed destination, beyond which no progress can be made. Truly, "A man's reach must exceed his grasp, or what's a heaven for?"

Education in its final analysis is but the production, the prevention and the direction of changes in human beings—changes in knowledge, changes in skills and changes in ideals. But such a conception of Christian development presupposes an unchangeable standard. Even in a shifting world it is foolish to think that God is constantly changing. He is as constant as the northern star, and with him there "can be no variation, neither shadow that is cast by turning." (Jas. 1:17.) If God is perfect and unchangeable, then it is possible to have a standard which is as unalterable as the laws of the Medes and Persians. This he has given us in the New Testament of our Lord, and it should guide us in all matters religious.

But in religious circles of today we hear a great deal about new methods for a modern world. Many have lost faith in God's plan of human redemption. They feel that His system has been outmoded, and that His methods have lost their power. Think of man's rejecting the way of Jehovah and instituting one of his own!

Unfortunately there are some in the church today who feel that we need

different methods of evangelization from those used in the long ago. If Jehovah had power to speak this world into existence and to uphold it with the word of His power, He certainly made no mistake in His eternal plan for reaching the masses. The fault is not in God's plan but in ourselves that we are failures.

If we need new methods of preaching the gospel today, then we need a new Savior and Commander. In the long ago God indorsed Jesus Christ as the captain of our salvation. Jesus in turn commissioned his apostles to "make disciples of all the nations . . . and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20.) The writer of Hebrews assures us that "Jesus Christ is the same yesterday and today, yea and for ever." (Heb. 13:8.) The same Son of righteousness that shone from Calvary's cross shines with undimmed splendor on us today. Peter tells us that we have "all things that pertain unto life and godliness." (2 Pet. 1:3.) No Christian would think of preaching a new plan of salvation. Jude says "contend earnestly for the faith which was one for all delivered unto the saints." (Jude 3.) If Christ's plan of salvation has not been outmoded, then His plan for propagating it is not obsolete.

The cleansing blood of Jesus has not lost its power. Neither is His mission program inadequate in a modern world. Jesus had a boundless knowledge, a vision that encompassed all subsequent generations. The same Savior who solved the problems of His day is capable of coping with current situations. Human nature in its essential qualities is always and in every place the same. Times and conditions may change, circumstances may be altered and ambitions may have to be modified. Yea, Satan may redecorate his buildings and camouflage his devices, but human traits remain constant through the ages. It is the same old story of "the lust of the flesh and the lust of the eyes and the vainglory of life" which deters



Christian progress. (1 Jno. 2:15-17.) If the Lord's plan of scattering the seed of the kingdom worked in the first century, it will work today. There is not a single problem that He does not understand. If we believe the great commission, we shall not experiment with human devices in preaching the gospel. Christ has promised to be with us always, even unto the end of the world. The New Testament is not a book of rules to be changed constantly. It is filled with divine principles which can be adapted to any situation.

There is no such thing as a new method of approach. Every worthwhile principle of education today was used by Christ during his personal ministry. With a handful of untrained and ignorant men He perfected an organization that evangelized the world. He was not an impractical fanatic when He spoke of preaching the gospel to all the world. His marching orders included a simple plan of attack. "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8.) With those words still ringing in their ears, and having been guided into the truth, they began the simple process of evangelizing the world. There was no need for a high-pressure super-organization. The word had been committed into earthen vessels, and all that it needed was a chance to grow. Beginning at Jerusalem as a radiating center, the church went everywhere preaching the word. (Acts 8:4.) That their methods produced good results the New Testament amply attests. So effective was the plan that Paul said the gospel "was preached in all creation under heaven" during his lifetime. (Col. 1:23.) This was done in spite of the fact that his generation did not have our modern means of transportation and communication.

Paul told Timothy that the church is "the pillar and ground of the truth." (1 Tim. 3:15.) The apostle likewise admonished the Philippians to hold "forth the word of life." Phil. 2:16.) The church at Thessalonica was commended for their faithfulness in sounding "forth the word of the Lord, not only in Macedonia and

Achaia, but in every place." (1 Thess. 1:8.) Thus the story reads throughout the New Testament. Inspired writers everywhere emphasize the all-sufficiency of the church in spreading the gospel. With Christ as the "head over all things to the church, which is his body" (Eph. 1:22, 23), they had no need for human methods and devices. The blood-bought institution of our Lord was sufficient unto every good work. Hence Paul charged the Ephesian elders to feed the church of the Lord, not some human organization. (Acts 20:28.) Unto Christ was to be the glory in the church throughout all generations. Daniel spoke of a kingdom which would stand forever (Dan. 2:44), and Christ said that the gates of Hades could not prevail against His church. (Matt. 16:18.)

The New Testament condemns all unscriptural organizations. According to Paul there is but one body, and this body is the church. (1 Cor. 12:20; Eph. 1:22, 23; 4:4.) Furthermore, we are warned "not to go beyond the things which are written." (1 Cor. 4:6.) "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." (2 Jno. 9.) Since Christ has given the church a plan for world evangelism, it is dangerous to resort to another.

The center and authority of all religious activity, whether at home or abroad, is the church which Jesus built. The Bible plan is for every Christian and every congregation to be missionary. Any method or device which does not transgress the Lord's principles is acceptable. But when churches organize mission boards and societies, they are going beyond that which is written. Furthermore, such worldly institutions impede the progress of the Lord's church. With cogs within cogs and wheels within wheels, ecclesiastical machinery becomes unwieldy and ineffectual. If the Lord had not legislated against extra-church institutions, it would still be sinful to waste millions of dollars on their up-keep. No missionary society is self-supporting. In a recent speech before a convention of the Congregational Church in America, Roger Babson, the business statistician, said that the denomination spends at least twenty percent of their entire income to support institutional machinery which



is absolutely worthless in spreading the gospel.

Although unscriptural organizations are condemned by the Lord, it is entirely permissible and often expedient for congregations to cooperate in order to support the gospel in a new field. It was done during Paul's time. The Philipians "sent once and again" unto his need, and the churches of Macedonia were commended for their liberality. (Phil. 4:16; 2 Cor. 8:1-7.) Concerning the collection for the saints, Paul gave the same order to the churches of Galatia and Achaia. (1 Cor. 16:1, 2.)

In a small way we have cooperated to preach the gospel in the homeland. But when we speak of congregational cooperation in spreading the gospel on foreign soil, self-appointed church dictators accuse us of digression. The result is that thousands die without Christ while we argue over a plan already approved by the Lord. Why does it become sinful if ten or a thousand Christians pool their money and send it to the support of a laborer across the seas? If it is done in the name of the Lord and each congregation is its own mission board, there is nothing wrong about it.

To the honest student of God's word it is apparent that the same methods used in spreading the gospel during the first century are the only ones for us today. The field is still the world, and the gospel is still God's power to save. Woe unto the church if we preach not the gospel! "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) This inspired method cannot be improved upon.

We often wonder why the glorious light of Golgotha's cross has not shone around the world, dispelled the darkness of sin and placed a crown of glory upon the risen Lord. There is but one answer: Too many nominal Christians have lived for sensual pleasure and have not been moved by a vision of service to others. Every disciple is a priest charged with the responsibility of personal evangelism. The religion of our Lord will never permeate the modern world until each Christian does what he can. If a person knows enough to be a Christian, he knows enough to tell others the

way of life. The only method for the modern world is suggested by the example of the Jerusalem church. "They therefore that were scattered abroad went about preaching the word." (Acts 8:4.) "Go ye therefore, and make disciples of all the nations."

## QUESTIONS

How do you account for the world's constant changes?

Name some things that are unchangeable.

What is meant by "a static civilization?" "The abundant life?"

Define Christian education.

Does human nature ever change?

Why is God's scheme of redemption not obsolete?

What methods of evangelism did early Christians use? With what results?

Why are missionary societies wrong? Contrast New Testament methods with those of mission boards.

Why do we not need new methods of evangelization?

How many congregations cooperate in preaching the gospel?

Why has the gospel not reached the whole world during our generation?



O. T. RODMAN  
Box 15 Mismas  
Occidental Misamis  
P. I.

Once a teacher of Harding College, also Pacific Christian Academy. To Philippines 1933. Now on furlough due to illness. Home congregation is Graton, California. Write him in care of A. C. Lentz, Graton, California, while on furlough.

Each missionary in the world has 100,000 upon which to work while at home there is a minister to every 700.

"American missionaries have done more to advance the welfare of my people than any other foreign influence."—*The King of Siam.*



## LESSON 9

## WHAT CAN I DO?

BY HOWARD L. SCHUG  
*Abilene Christian College*

Let's call ourselves, you and I, just average Christians. You may be a little above the average and I a little below, but we will call ourselves just average. What can you do and what can I do to convert the world to Christ and His simple, powerful church?

We are prone to under-estimate ourselves and consider ourselves so unimportant that we say: "Oh, what's the use anyway? My efforts won't count for anything." We think, as the lad with the "five barley loaves and two small fishes: what are they among so many?" (John 6:19.) But let us bring what we have to the Master and with His blessing that little can be greatly increased. He will be pleased when we say: "such as I have give I Thee." (Acts 3:6.) The temptation comes to bury our one talent (Matt. 25:18) because it seems to us too unimportant, but we are responsible for just what we have. (Luke 12:48.)

Let us take stock. What have we to use for Christ? All that we have. For example:

I. *We can pray.* (Matt. 9:37-38; Acts 1:14; Col. 4:2-4; 1 Thess. 5:17.) Prayer, if sincere, can do much. You and I will not pray in sincerity unless we do all we can to answer our own prayers, leaving all the rest to God. (Eph. 3:16-20.)

II. *We can talk Christ.* As far as we are able, we must go, preach, teach, Him in whom all the nations of the earth are to be blessed. (Acts 3:25.) If the disciples were scattered everywhere (Acts 8:1) we must be willing to scatter out to fields where Christ has not been named. (Rom. 15:20.) If we are not eloquent, we can do as Lydia and Priscilla. (Acts 16:14; 18:26.) But eloquence is not needed; in fact it is frequently a disadvantage. The unbelievers steel themselves against fine phrases and eloquence as they do against "high pressure salesmen;" simple sincere, personal words are much more effective. Compare John 1:40-42. One can

talk missions if one thinks and lives missions. "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34.) (A more picturesque translation, Martin Luther's, is: "What the heart is full of, of that the mouth runs over.")

III. *We can give, all of us.* According to our ability. (Acts 11:29; 1 Cor. 16:2.) Contrast Barnabas (Acts 4:36, 37) to Ananias and Sapphira, who wished to be seen of men. Our poverty, even, can evangelize the whole world. (2 Cor. 8:1-4; Mark 12:44. Cf. Matt. 10:8; 16:24-26.) We can even save ourselves from the damnation of idolatrous covetousness. (Col. 3:5; Matt. 6:21; 13:46), for who is not tempted to burn incense before the altar of avarice and selfishness?

IV. *We can cooperate with others.* (Acts 1:4; 2:1, 46, 47; 4:32.) There is no end of help we can give by giving a helping hand. There are so many opportunities we can find, let us "buy up our opportunities." (Col. 4:5.)

V. *We can love folks into the kingdom.* Our Savior, "having loved His own which were in the world, He loved them unto the end." (John 13:1.) The more we study the example of our Savior, the more we shall discover methods of saving souls, and incentives for saving them. In 1 Peter 3:1-16 we are taught that if we love those who are nearest and dearest to us we may win them to obedience to Christ by our conversation, that is, behavior. What eloquent sermons our lives may become.

VI. *We can work and serve.* (Matt. 20:27.) What can't we do if we try? If ignorant men (Acts 4:13) with the Gospel could stir the whole world, if a man from a town whose name was a reproach and byword, a man rejected and despised of men, without any property (Matt. 8:20), without political influence, could revolutionize the world by His three or four years of public service, without newspapers, books, radio, aeroplane, what cannot

you and I accomplish if we only half try? We can do all through Christ who strengtheneth us. (Phil. 4:13.)

VII. We can do another dozen things to carry the gospel of Christ to the uttermost parts of the earth, such as: Study the Scriptures in order to obey them and make others obey them; Show interest and manifest sympathy toward those within and without; Study the geography of missions, where missionary efforts are most needed in our town, community, state, nation, other nations ("God is no respecter of persons"), and oh, so many other ways. But the chief thing that you and I need, my friend, is the WILL to do the will of our Father and our Savior, when we want to do our own will so badly. There are great blessings in doing His will, there is spiritual stagnation, dry-rot, narrowing of our horizons, and the unhappiness that comes from selfishness if we do our own will instead of making our will conform to His. "Where there's a will, there's a way."

Then, with a ready spirit to do the will of our Captain, who has said that the field is the world, that it is not the will of His Father that anyone be lost, who has given us the marching orders, let us consider some more of the opportunities right about us:

We can convert our neighbors. If we are too young or inexperienced to try it alone the first time, we can get an older Christian to go with us. That will do good to all three, the one to be saved, the one that goes to him, the one that accompanies. Seek opportunities. Wait the right occasion; but if it does not come, wisely create the favorable occasion. Learn the characteristics and ideas, even the caprices of the one whose soul you wish to save. The divine Fisherman will teach you. (Mark 1:17.)

Arouse your home congregation to preach throughout your own community. Your own example and zeal will soon become contagious. If sometimes it seems that others have little zeal, or are too slow in undertaking worthy work that the Lord would have done, just work and pray patiently and modestly. Your own zeal too will become contagious.

Find out about needy fields both near and far away. Prayer, enthusiasm, love will find a way to arouse

others also. Get others interested in praying for some needy place, then in following up their prayers with their money. Find out for yourself how much each one hundred dollars is accomplishing that is spent in the home congregation for its own needs, just to "keep and hold one's own," and compare how many souls each one hundred dollars can win in other fields, even where missionaries have to "start from scratch," and you will soon become deeply enthusiastic about many fields and may have to restrain your enthusiasm lest you spread your forces over too many fields for practical results. Then with other brethren study these comparisons. Then—the hardest step—try modestly but consistently and lovingly to get others interested in investing in new fields. You and they will be delighted in making your "poverty abound" unto the enrichment of the church in all the world.

## QUESTIONS

What resources can you find within yourself and your own opportunities for extending the kingdom of God? (Make your answers to this and all the following questions personal and individual. Give your own reaction from your own experience.)

What excuses are most apt to thwart us?

How can prayer help? What experience can you see of this?

How can you talk Christ? What will be your greatest difficulties here? How overcome them?

What Bible quotations can you give that will encourage yourself and your church to give for missionary efforts? What other encouragement? Give examples of how you can "Love people into the church." "Work and serve." "Cooperate."

What are some special opportunities of developing fields "where Christ has not been preached" in your state? Outside of your state? Outside of your nation? Right in your own community?

How important is the will in doing the Lord's work? What Bible proof can you give?

What considerations must you hold constantly before you in undertaking or urging new work in missionary efforts?



Form a carefully thought out project for missionary activities for your church, whether in your own community or in another part of the state or nation or world, to be presented to your elders for improvement, suggestions and approval.

What reasons can you give to cautious objectors that will show that your local congregation can do greater things for Christ, and will be blessed by doing so?

What are some promises and encouragements for renewed interest and zeal for those who carry glad tidings and salvation to the "have not" souls?



W. D. HOCKADAY  
P. O. Box 833  
Billings, Montana

A product of Harding College. Has untiringly labored in Montana about 5 years. Has traveled extensively in the Northwest and is thoroughly familiar with his territory. His home congregation is in Granite, Okla.

### Who Should Not Give to Missions

1. Those who believe Jesus made a mistake when he said: "Go ye therefore, and teach all nations."
2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth."
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that every man should shift for himself and ask with Cain, "Am I my brother's keeper?"
5. Those who believe that God will not call them into account because of the way they spend their money.
6. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of these, ye did it not unto me."—*Selected.*

## JUNE-JULY REPORT, 1938

B. D. MOREHEAD

P. O. Box 173

Nashville, Tennessee

Traveled 4,325 miles.

Spoke to seventeen churches, urging them to select a missionary and support him, or send one.

Called on about 300 homes.

Sold thirty-five churches WORLD VISION special edition. These with standing orders make 243 bundles. Sixteen thousand copies of this edition printed.

Seventeen copies "Once Traveled Roads," Brother McCaleb's book on mission work, were placed.

Ten copies "Abilene Christian College Lectures" on mission work, were distributed.

Fifty copies "Mission Study Lessons" were circulated.

Supplied Alvin Hobby, who sailed for Africa July 20, thirty books including a Bible for use in Africa. The cost of the books came from two churches and several individuals.

Our sixth Mission Study series of five nights is scheduled to be held with the Lewisburg, Tennessee, church in November. The speakers are: A. G. Pullias, Charles R. Brewer, J. P. Sanders, E. W. McMillan, and E. H. Ijams. Our guest missionary will likely be A. B. Reese from Africa.

Receipts as personal income\_\_\$146.39

Supplied as follows:

From churches and individuals	131.00
Profits on book sales I personally sold	15.39

All receipts from distribution of literature on mission work go into our printing fund.

## LESSON 10

## ENLISTING EVANGELISTS

BY R. C. BELL

*Abilene Christian College*

In the tenth chapter of Romans, Paul justifies his ministry to the Gentiles by the fact that before sinners, Jews or Gentiles, can be saved, they must call on the name of the Lord. But, continues he, "How shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Thus he tries to convince antagonistic Jews, since "There is no distinction between Jew and Greek; for the same Lord is Lord of all and is rich unto all that call upon him," that God, while sending Peter and others to the Jews, was responsible for his own work among the Gentiles. He asserts the same thing to Jews on another occasion when he declares: "He said unto me, Depart: for I will send thee forth far hence unto the Gentiles." (Acts 22:21.) Unquestionably Paul, in trying to reconcile the Jews to his ministry unto the uncircumcision, insists that it was of God as certainly as the ministry to the circumcision was of God. Therefore Paul was called and sent forth as a missionary to the distant heathen by God. The church at Antioch sent him in the sense merely of releasing him from local work that he might be entirely free to obey the Holy Spirit who said, "Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2-4.)

And Paul was keenly conscious that he was not a volunteer, but a drafted man, and that necessity was laid upon him. (1 Cor. 9:16, 17.)

What induced Paul, with name and position in Jewry already possessed, to change the course of his life so radically? After thoroughly preparing himself for a very definite career and after assured and distinguished success, he changed in mid-course, abruptly. This change was so inexplicable and puzzling, on a human level, that Paul both in his speeches in "The Acts" and in his letters to the churches felt the need, time and time again, to attribute it and his ministry

among the Gentiles to God. And indeed, explanation for the arrested career and his subsequent life is impossible on any other ground; but "Things which are impossible with men are possible with God."

Moreover, after God "laid hold" on Paul and changed his career, He presided over his life and work even unto selecting definite fields of labor for him. There is a most instructive passage in the sixteenth chapter of the book of "The Acts" concerning God's manner of doing such things. On his second missionary tour, Paul revisited Asia Minor, the district in which he planted four churches during his first tour; but seemingly he had no idea of going farther. Desiring to continue work in Asia, he turned to the south, evidently having selected the great, heathen city of Ephesus as the best location for his next effort. But the Holy Spirit forbidding that, he decided to go northward into Bithynia, only to be divinely forbidden again. Then, not knowing what else to do apparently, he went west to Troas on the coast. Thus Paul, uncertain and groping, was driven on against his plan and judgment. At Troas, he had a vision of a "Man of Macedonia, standing, beseeching him, and saying, come over into Macedonia and help us." Accordingly, he "sought to go forth into Macedonia, concluding that God had called" him out of Asia into Europe, in order that the inhabitants of that continent, too, might have their first chance to learn of their Savior. Is it not obvious, then, that God does not think it best to continue preaching to sermon-hardened men of the present generation when whole continents of men have never yet had even one chance to know the Christ?

What may we learn from this mosaic of divine government and overruling? That God in directing our lives and work may sometimes see fit to do so by hindrances; that difficulties, notwithstanding the shallow philosophy of the world, may not al-



ways be things to overcome, but instead they may be God's warning to take another course; that when on God's errands, the wind may sometimes be with us and sometimes not; that the way to the scene of our labors may be athwart our wishes and plans; and finally that we should not be too sure that we are always right in matters of human judgment, but rather we should be humble and tractable. In this case, if Paul had been of the heroic, resolute type as the world judges men, as Pharaoh was; and too proud, as Pharaoh was, to admit that he could be mistaken and therefore needed to modify his plans, he certainly would have, as Pharaoh did, resisted God's will. Is not the secret of the hardening of Pharaoh's heart to be found right here? In his own estimation, he was too wise to make a mistake. Or, if he saw that he had made one, he was too great to admit it. He was too haughty and proud to give up and to concede that he was wrong; consequently he hardened himself in his own determined wilfulness unto his fatal end.

Did Paul have to go to Europe? He did not. The vision did not reduce him to a mere automaton and compel him to go to a foreign country. He might have gone back to Antioch or to Tarsus, but upon considering that God did not want him to preach in nearby Ephesus or Bithynia and that he was invited to distant Macedonia across the sea, he, putting two and two together, *concluded* that God wanted him to go to strange new country. He knew that it was better to go to Macedonia with God than to go anywhere else in the whole, wide world without Him.

Be sure to get the full significance of that word "concluding." (Acts 16:10.) Getting the Gospel across to Europe was God's object, and if he used some supernatural means in the process, that did not preclude the use of natural ones. Divine intervention and direction did not render unnecessary the use of Paul's ordinary, human powers. The miraculous element but stimulated him and caused him to conclude and act. God still wants to get the Gospel across to foreign countries, and the fact that He no longer uses or needs to use miracles as a means in no wise eliminates Him. God still sends missionaries. He must not

be restricted to miracles in His workings. Christ still changes water into wine many times every season by natural means as He did by supernatural means during the marriage feast at Cana in the long ago. God started the kingdom of nature and the kingdom of grace by miracle, but since the beginning He continues both and works in them both without miracles. Miracles were but temporary, crude makeshifts compared to the nicer workings of his eternal providence, anyway. The absence of miracles today is not the least intimation of the absence of God. A thing's happening many times does not explain it, independently of God. The rising of the sun every morning, throughout thousands of years, may not be miraculous now, nevertheless God still makes it rise as He did the first time human eyes beheld the glorious wonder. God does not have to be doing the unusual and the spectacular in order to demonstrate His presence and activity. Likewise, the Holy Spirit may be present today and at work, though He performs nothing miraculous. In fact, He is in the body of each Christian on earth today. (1 Cor. 6:19.) The indwelling Holy Spirit is the birthright of every one, even a child of tender years, who has been "born of water and the Spirit." He permeates the human spirit, influencing its feeling, thinking, and acting. He bears witness with the human spirit and "The Spirit Himself maketh intercession for us with groanings which cannot be uttered." All this, without miracles.

I am trying to teach a lesson that will help present and prospective missionaries to realize that they are not alone, but that the same God who sent and accompanied Paul all the way is still a real, living Person, able and anxious to use all willing human instruments available, though His methods may now be changed for the better. God will do as much for missionaries today as He did for Paul, but no more. They still must be reasoning, "concluding," and working. All missionaries and all other Christians, as for that matter, have access to this same power of the omnipotent God. And empowering is the supreme need of us all today. It is to be feared, however, that this is the most undeveloped and unused power in the

whole universe. Man must work out his own salvation, but he can work out only what God first works into him, "For it is God who worketh in you both to will and to work, for His good pleasure." (Phil. 2:13.)

While considerations of health, education, temperament, native aptitude, and all general preparation and equipment are very important for missionaries, this paper, emphasizing the consciousness of God's power, presence, and providence as the most important of all considerations, has no space left for them.

## QUESTIONS

Can you name a Christian missionary who, of his own accord, became a missionary?

Is human nature within itself good and unselfish?

Are people who know not Christ lost? Why?

What do you think of the contention that missionaries should not go to foreign lands while so many remain unsaved at home?

Discuss the truth of this sentence: A local congregation that is not doing missionary work should not call itself the church of Christ.

Discuss the meaning of Christian stewardship.

Has God ever compelled men to obey or do any other kind of service? Why?

Are hindrances and difficulties always obstacles to overcome? Explain.

Should missionaries make the guarantee of a salary by men a condition of their going to foreign countries? Explain.

What is the obligation of the church with respect to missionary work?

Does the absence of miracles prove the absence of God? Explain.

Discuss the power to which a Christian has access as he conquers sin in his members and does service for God.

Discuss the work of the Holy Spirit.

Primarily, who should get the praise and honor for missionary labors down through the running centuries?

What do you think an earnest, capable Christian who has a sincere desire to preach Christ to the natives of some heathen country, but who can get no promise of human help, should do?



O. P. BAIRD  
Sunset Park  
Wilmington, N. C.

A graduate of David Lipscomb College and Harding College. He taught school for several years. To North Carolina mission field in 1937. He is doing much personal work and distributing Gospel Literature. His home congregation is in Alexandria, Tenn.

## OUR PURPOSE

1. To call the Church of Christ to remembrance that the Lord's Great Commission is to **PREACH THE GOSPEL to EVERY CREATURE** has not been **WITHDRAWN**.
2. To encourage **EVERY CHRISTIAN** to do something **DAILY** to preach the Gospel to the **WHOLE CREATION** in our generation.
3. To urge Evangelists, Sunday School Teachers and Elders to **TRAIN THE CHURCHES** for **THIS WORK**.



## LESSON 11

## FINANCING THE FIGHT

BY G. C. BREWER

*Broadway Church of Christ, Lubbock, Texas*

## I. COUNTING THE COST

When any earthly Kingdom begins to prepare for war it reckons well its resources. "For which of you desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid the foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build and was not able to finish. Or what King, as he goeth to encounter another King in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth and ambassage, and asketh conditions of peace." (Luke 14:28-32.)

Among the many lessons to be drawn from the war figure this is one we have overlooked or neglected. We have often undertaken things in the service of the Lord that we were not able to complete; and many beholders have mocked too, and some of our workers have been discouraged by such failures to the point of surrender. What are the causes of such failures? That question can be completely answered in one word—*ignorance*.

## II. A LACK OF TEACHING

We do err not knowing the scripture. Hundreds of churches and thousands of Christians are not doing anything at all toward evangelizing the world. Some of them are not taught on the need of such work and on the *absolute necessity that we do such work if we expect to be saved ourselves*. Others are not taught on *giving* and such congregations never have any more money than it takes to pay the home expenses. Here we have "a vicious circle." 1. Elders will not make promises or subscriptions to anyone because they do not have the resources in any visible or tangible or usable form. Their funds are indefi-

nite, irregular and tenuous. 2. But the members will not contribute because they do not see any definite work to which they are contributing; they see no special need for their money and if they filled the treasury they have no idea how the money would be expended or disbursed. Thus the elders will not undertake any definite work because they have no visible or dependable amount of money and the members will not supply the money because they have no definite work to support.

## III. A PLAN THAT WILL WORK

The remedy for this condition is easy, sane and scriptural. It is this: Let the elders of the Church make an itemized list of things that they think should be supported, the amount that they feel that the Church should give to each listed item. Let them submit this list (sometimes called a budget) to the congregation for the approval of all the members. Changes in items and amounts may be made at suggestions from the members. When all have agreed upon this program, or list of particulars, they have all agreed to undertake and support this work. This, then, is a *purposed* or *planned* work that the whole Church has voluntarily undertaken. With this arrangement the members all know where their money is going and how much to each need. They not only *know*, they helped to select the items and to determine the whole matter. They are all partners in the work to the fullest extent. *It is their work, their undertaking or obligation*.

When such an arrangement is made of course preaching the gospel, evangelizing or missionary work will be one of the items on the list, since that is the work of the Church. *That is the mission of the Church*.

This arrangement meets an objection and offers an inducement or an opportunity to the members. If then the Word of the Lord is taught to the members in reference to giving and

this sane system of handling the money is kept before them there should never be any difficulty in securing the funds for the Lord's work.

#### IV. WHAT THE SCRIPTURES TEACH ON GIVING

The following Scriptural teaching on giving was put into chart form by this writer many years ago. Here is the chart:

### PAUL'S PLAN OF CHURCH FINANCE

<b>P</b> ERIODIC "Upon the first day of the week	Worshipful Habitual Prayerful Cheerful
<b>P</b> ERSONAL let each one of you	Each Man Each Woman Each Boy Each Girl No Proxies No Merging
<b>P</b> ROVIDENT lay by him in store	Forehanded Deliberate Thoughtful Intelligent
<b>P</b> ROPORTIONATE as he may prosper	Generous Careful Responsible Faithful
<b>P</b> REVENTIVE that no collection be made when I come"	No Deficit No Interest on Loans No Worry No Retrenchment

#### OTHER POINTS OF SCRIPTURAL GIVING

- Personal—(1 Cor. 16:2.)
- Purposed—(2 Cor. 9:7.)
- Prospered—(1 Cor. 16:2; see also, 2 Cor. 8:3-11.)
- Promised Previously—(2 Cor. 9:5.)
- Prepared—(2 Cor. 9:2-4.)
- Premeditated - Planned—(2 Cor. 8:10, 11.)
- Proof of Love and Sincerity—(2 Cor. 8:24, 8.)
- Perpetual—(Phil. 1:5:4:16.)
- Punctual—(1 Cor. 16:2.)
- Pleasantly—(2 Cor. 9:7.)

**Penuriousness Condemned**—(2 Cor. 9:6; 8:7.)

**Per Cent**—(2 Cor. 8:3-4.)

**Piety Proved**—(2 Cor. 8:3-4.)

**Promise to Us**—(Malachi 3:10.)

#### V. THE PERCENTAGE TO GIVE

*What Percentage of His Income Should a Christian Give?* It is clear that we are to give as we are *prospered*. If we are not making money—saving or clearing money—we are not *prospering*, according to the average man's standard. Moreover, if a Christian reckons that he is *prospered*, what percentage of his prosperity should he give in order to please the Lord? If one man makes ten thousand dollars a year and another man makes two thousand and each one gives *as he is prospered* what will each one give? We all know the ten thousand dollar man will give more than the two thousand dollar man, but what will be each man's quota or his Scriptural amount? If the little man gives \$200.00 and the big man gives \$500.00, would they both be pleasing God? At that rate the one gave a *tenth* and the other only gave a *twentieth*. If that is not Scriptural how do we know it is not? On what basis do you determine the percentage of your income that should be given to the Lord? If you say a *tenth*, then the two men of our illustration would give \$200.00 and \$1000.00 a year respectively. If the *tenth* is not the basis, then what is? How would we know when these two men had obeyed God? Does each one's contribution have to bear the same ratio to his income that the other man's bears to his income?

Throughout the Old Testament, at least from Abraham down, God's people gave a tenth of all their earnings to the Lord. (Heb. 7:4-10.) But we have men now who strongly oppose *tithing*. Which is very probably all right if they oppose it as a statutory law. To make the tithe a specified amount demanded by divine law would be out of harmony with the whole spirit and teaching of the New Testament. Moreover, it would cause many to be satisfied with much less than they should give. But unfortunately those who *oppose tithing* usually imply in their contention *that we should not give that much*. At least their



hearers always so interpret their arguments and justify themselves in doing nothing that is worthy of their calling. But it is difficult for us to get away from the tenth as a basis of reckoning.

#### VI. APPLYING THE RULE TO OURSELVES

If we will reason upon this basis it will be easy to see how we can "finance the fight." A congregation of three hundred members averaging twenty-five dollars a month or three hundred dollars a year income (which is certainly a low average) would have 300 X \$300.00, or \$90,000.00. One tenth of ninety thousand is *nine thousand dollars. Nine thousand dollars with which to glorify God in a Church of three hundred members!*

A small congregation sometimes becomes conscious of its smallness and begins to want help from others instead of doing the work God ordained for a church to do *even if composed of but two or three members.* (Matt. 18:15-21.) Let us apply the above figures to a congregation of *fifty members*, and what have we? 50 X \$300.00 is \$15,000.00. *One tenth of \$15,000.00 is \$1,500.00. One thousand and five hundred dollars a year with which to glorify God in a church of only fifty members!* If we allow them one thousand dollars for home expenses (and at that ratio a Church of 1,000 members would have an expense of \$20,000.00) they would still have *five hundred dollars a year* to use in evangelizing the world. (What church of fifty members gives as much as even *one hundred dollars a year* to missions?) Five hundred dollars will go a long way toward supporting a missionary. If this little church of fifty members will find one or two other congregations of similar size or even smaller, the *three of them* together can support a missionary. They can select their own man, select the field and send out a worker without depending upon any society, paper or agent of any kind. Three churches of fifty members each supporting an evangelist! That would mean one missionary to every one hundred and fifty members! Suppose we were working that way? Within twelve months every creature under heaven could hear the gospel! Or suppose every three churches—regard-

less of size—should support a missionary, think of what even that would mean! We have about 1,500 Churches in the State of Texas. That would give us *five hundred* missionaries supported by Texas alone!

This is not an impractical dream. It is not an un-Scriptural scheme. It is only an illustration of what could easily be accomplished if only we would give as the Lord teaches us to give and then use the money as the Lord teaches us to use it. After all it is only a question of whether or not we are willing to obey God. If we will begin doing his will the workers will offer themselves in sufficient numbers and the funds will be in hand to support them.

## QUESTIONS

### I. COUNTING THE COST

By what figure is the work of a Christian often represented in the New Testament?

What is very essential in war?

What do governments always do before going to war?

Should we use less judgment in the fight of faith?

### II. A LACK OF TEACHING

On what points do we need teaching? Why do elders not undertake some definite work for the church?

Why do the members often refuse to contribute as they should?

### III. A PLAN THAT WILL WORK

What should the elders or leaders put before the church?

In what way will the members assist in making out this plan of work?

When all have agreed on this program, whose obligation is it?

What would be the most business-like method of apprising the elders of the amount upon which to reckon?

In what way does this plan remove the difficulty presented as a "vicious circle?"

What is the mission of the church? (Matt. 5:13-17; Phil. 2:12-19; 1 Tim. 3:15; 2 Cor. 10:14-16. Notice "as your faith groweth—to preach the gospel even unto parts beyond you.")

What then should be done with the money contributed?

#### IV. WHAT THE SCRIPTURES TEACH ON GIVING

When should a Christian give?

In what spirit should he give?

Who should decide how much one is to give?

When should this decision be made?

At the time of the collection?

What does God promise us? (2 Cor. 9:6.)

On what condition is the promise made?

#### V. THE PERCENTAGE TO GIVE

When you give "as you are prospered" how do you determine the degree of your prosperity?

How much does one have to make before one is prospered?

Does one man's gift have to bear the same ratio to his income that another man's bears to his income?

If not, are both men pleasing God and giving as they are prospered?

If they both have the *same* ratio is that not a fixed percentage?

What should that percentage be?

What was required in the Old Testament?

Should we do less?

#### VI. APPLYING THE RULE TO OURSELVES

Would \$25.00 a month be a fair average for the income of the members of a church?

At that rate and with the members giving a tenth what would your home church have with which to glorify God?

How large a church would it take to support a missionary?

If all churches of that size were supporting a missionary for each church, how many missionaries would we have?

If a church cannot support a missionary by itself, what should it do?

If all churches would work in that way, would we need any society or agent to raise and disburse our funds?

Why are we not doing this?

Is this plan unscriptural?

Is it impossible or even impractical?

What after all is our whole trouble?

When are we going to begin to obey God in this matter?

If we do not obey God can we be saved? If so, then why preach to anybody?



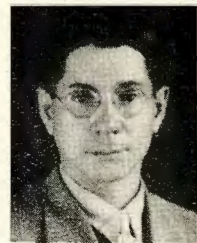
M. KEEBLE  
2013 Jefferson  
Nashville, Tenn.

One of the greatest missionaries on American soil. Although under 60 years old he has baptized about 20,000 people. Hundreds of white people hear him out of curiosity and are converted. We urge churches to write him in regard to mission

work with the colored people living in their midst. His home congregation is the Jackson Street Church, Nashville, Tennessee.

On July 20, 1938, steamship Queen Mary sailed with Brother and Sister W. L. Brown and five children, Brother and Sister Alvin Hobby, and Sister Myrtle Rowe as missionaries to Africa. God bless these noble souls, and may the churches ever keep them before the Throne of Grace, and not forget to supply their needs.

Brother J. R. Jimenez, with the recommendation and sponsorship of the Elders of the Nebraska Avenue Congregation, Tampa, Florida, and the generous help of a group of churches and individuals, was enabled to start missionary work at Havana, Cuba, January 4, 1937. During the year he held 100 preaching services; 208 Bible classes; and approximately 400 private Bible lessons, which resulted in the conversion of 16 persons.



J. R. JIMENEZ  
1303 Lawton St.  
Havana, Cuba.



## LESSON 12

## BECKONING FIELDS

BY GEORGE S. BENSON

*Harding College*

## THE WORLD IS THE FIELD

(Read Matthew 18:16-20 and Romans 10:11-15.)

Although Jesus was born in the land of Judea, confined his ministry almost entirely to that land, and although the apostles were all Jews, yet the Master had no thought of confining the blessings of the Gospel to the Jews alone. Before he was crucified, thus nailing the old law to the cross, he was living under and was subject to the Law. He accordingly sent forth his disciples to preach only to the lost sheep of the house of Israel. However, when Jesus had taken away the Law and when he had shed his own blood with which he was to seal the New Covenant and when he had risen conqueror over death, he was then free to establish his own kingdom. In giving instructions for making disciples in this new kingdom, he recognized no boundry lines. The world was the field. God is no respecter of persons, and those today who are followers of the Master should partake of this same vision and this same desire to save the lost of all nations, all tongues and all tribes.

## THE HEATHEN ARE LOST

Jesus looked upon the world as being in a perishing condition. He recognized God's love as being so great that he gave his only begotten son that those from this perishing world who would believe might have life eternal (John 3:16). In directing the Apostles to go to all nations with the Gospel, Jesus likewise said: "He that believeth and is baptized shall be saved." (Acts 4:12.) The heathen could not be saved through the name of Confucius, Buddha, etc. None can be saved except through the name of Christ. In Eph. 2:12-15, the Apostle Paul states clearly the condition of the Gentile world in reference to God, affirming that they were "separated from Christ, alienated from the commonwealth of Israel and strangers from the covenant of the promise,

have no hope and without God in the world." Jesus came to seek and to save the lost, and the whole world was lost. His is the one and only name through which anybody can be saved.

The heathen are conscious of their own sins. They know they have transgressed their own standards of right and wrong. Moreover, idolatry is before God a great sin and the heathen are all idolaters. Their only hope of forgiveness is through Jesus Christ.

## HOME FIELDS

Within the boundaries of their own nation there are entire states almost untouched by our churches of Christ. It is said that Minnesota has only one congregation composed of about thirteen members—North and South Dakota are in about the same condition. Wyoming and Idaho and Montana have very few congregations. Washington and Oregon have a limited number of churches. The states along the Atlantic from Florida north have extremely few congregations. These are today beckoning fields.

Don Hockaday entered Billings, Montana, in 1932 and found there only one person who had been a member of the church of Christ and this lady had been out of duty for years. At the present time Brother Hockaday is leaving Billings to enter the state of Minnesota. He is leaving a congregation of more than forty members located in a reasonably good building and with fine prospects for the future.

A young man with some occupation through which to make his own living could enter one of these northern or eastern states and establish the Cause as pioneer preachers used to do while making their own living in the central states. A church could send its own preacher for a protracted meeting in one of these northern or eastern cities where there are already a few struggling Christians who would gladly hold what might be gained in such a meeting.



## FOREIGN FIELDS

The term "foreign fields" is used merely for the sake of convenience. Jesus saw no "foreign fields"—the entire world was one field, and Jesus expressed just as much interest in one part of the field as another. Of course, geographically, all countries outside of our own are to us "foreign."

The churches of Christ, on the whole, however, have made a great distinction between the "home fields" and the "foreign fields." At the present time, we have about twenty-five hundred preachers laboring within the bounds of our own country, while we have less than twenty preachers working in countries beyond. Yet these nations beyond include China, India, and Africa, which alone have half the population of the world—millions of whom have never even heard the name of Jesus Christ. It is therefore clear that we do not have a balanced program. We are not looking upon the world as the field, and we have made no reasonable distribution of preachers.

INDIA—This great country is chiefly under the British flag, which means that it has a reasonably stable government. India has about three hundred and sixty million people, about 70 per cent of whom are Hindus and about 20 per cent of whom are Mohammedan. Of the remaining 10 per cent, there are Parsees, Buddhists, etc. There are a few Christians, chiefly, however, of the churches of England, which is a sprinkling body. The Methodist, Baptist, Presbyterian, Pentecostal, and Adventist churches in America, however, have some missionaries in India, but from our churches of Christ there is not at the present time a single missionary in that great country.

The caste system, which is fundamental to the Hindu religion, is a great obstacle to progress. According to this stern order, a man must remain in the caste in which he is born, even though it may be the untouchable caste, and even though he may obtain education and wealth. Accordingly, recognizing that the caste system will keep them at the very bottom of the scale of human society so long as Hinduism remains the religion of India, the untouchables are of their own

accord leaving Hinduism. Many of them are casting about for another religion—a democratic religion. They are being readily met by Mohammedans who urge that Mohammedanism is democratic. This would be a great opportunity for faithful messengers of the Gospel to meet this people with the true religion of Jesus Christ.

The large cities of India have paved streets, electric lights, some modern buildings, automobiles, hospitals, doctors, etc. American industrial concerns have their representatives there. Living conditions are fairly good and the government is reasonably stable. In British schools, English has long been taught and a great many people in these large cities speak English. Missionaries could immediately begin Bible classes in English while learning the language in order to enlarge their borders. India is therefore a great challenge to the brethren of America today.

AFRICA—Africa has about a hundred and thirteen million blacks and South Africa has several million whites. South Africa is under the British Government and presents stable conditions under which missionaries may labor. Multitudes there have never heard of Jesus Christ. The British Government, recognizing the value of the Gospel influence, is offering unusual encouragement to missionaries. Under these stable conditions, with this unusual encouragement, Africa is also presenting a great challenge. There is probably no other heathen country in which the government offers such encouragement as is to be found in South Africa.

## OBSERVATION

In our own land and in foreign fields the larger centers should be entered first in an effort to plant the Gospel of Jesus Christ. The Apostle Paul evangelized four provinces—Asia, Galatia, Macedonia, and Achaia, in a period of ten or twelve years and then considered his task finished, saying that he had no more any place in those parts. He accomplished this great work by entering the main centers, planting the Cause, training native workers, and then committing into their hands the further evangelization of those provinces. Should we follow the example of the Apostle



Paul, we would likewise enter the chief centers and there plant the Cause of Jesus Christ and train efficient local workers. In this way we could pay our debt to the heathen world in our own generation.

## QUESTIONS

How may we encourage more preachers to enter the destitute states in our own union?

How should we support preachers in these states?

Should churches with strong local ministers send these preachers for meetings in the neglected states or encourage them to hold meetings where strong congregations already exist?

How should missionaries be selected for foreign fields?

How should missionaries be supported in foreign fields?

How many missionaries should be included in one group to start work in a new field abroad?

How long should missionaries remain on foreign fields?

Should single men go to foreign fields?

Should single ladies go to foreign fields?

How should native workers be trained on foreign fields?

Should native workers be supported on American money?

Should American money be sent to communities on foreign fields where no American missionary can observe its distribution and its use?



**W. L. BROWN**  
P. O. Kalomo  
N. Rhodesia, S. Afr.

his support to the

A student of Western Bible Literary College. Influenced to become a Missionary by his mission-minded instructors. Entered Africa 1929. Now sponsored by Central Church of Christ, 145 Fifth Ave., No., Nashville, Tennessee. Send funds for Central Church.

## MEDICAL WORK

One often hears white people in Africa talk of the wonderful medicines that native people have learned to use. All missionaries know, however, that the natives have no knowledge at all of medicine. The only cure they are acquainted with is the rest cure. For headache a snake skin is bound on the brow. Strings are tied loosely over the chest for pneumonia. Cuts are made with a razor blade in the leper's spots after which powdered charcoal is rubbed in to restore the natural color, thus effecting a cure!

As a purely humanitarian act and because it affords a good opportunity for gaining the confidence of the people, medical work is carried on at every station. Malaria, colds, burns, snake bites, itch, broken limbs, cuts, bruises, sore eyes, lion bites, measles, mumps, smallpox, scurvy, yaws, leprosy and many other ailments have to be cared for.



Brother Merritt treating a severely burned native woman at the Kabanga mission. The woman recovered completely and soon went back to her village. Notice the brass rings on her leg and ankle.

## LESSON 13

## HERE AM I, SEND ME

BY E. W. McMILLAN

*Central Church of Christ, Nashville, Tenn.*

The most amazing story ever told is the story of Jesus of Nazareth, and the most amazing results ever wrought are those which have come from his influence over the world. Born in a world where women were slaves and children were chattel, he lifted them to places of honor, making of the woman man's most cherished possession and of the children the special objects of angels' care. Opposed by wealth and oppressed by political power, he went on claiming to be the King of all the world. A citizen of the lowly Nazareth and a carpenter from one of its shops, he announced the establishment of an empire that would crumble and consume all other kingdoms, and as the years have rolled on generation after generation has seen the truth of his claims. As a source of strength, he called himself a Vine; as protection, he said he is a Shepherd; as the hope of another life, he is "The Resurrection and the Life," as the one whose authority is final, he is King; and as one whose decision will determine where men shall stay throughout eternity, he is Judge. For claiming these things of himself, he lost his life. No prisoner was ever more vilely treated, and he alone died of a broken heart. Crucified between thieves and buried in a borrowed tomb, he slept for three days and nights under guards which only the worst of criminal deserve. But he arose. Without sword or soldier, he conquered the grave and commissioned twelve men to conquer the hearts of all the world. The hands which, crushed and bleeding on the cross, could not help themselves, now stand outstretched to all the world offering help to everybody. Something about that story has touched more lives and changed more hearts than all the other recorded history. Little children have wept over it, mothers have borrowed their ideals from it, men have grown brave from it, sinners have grown penitent under it and the disconsolate have been given hope through it. It has convinced every-

body who has read it that real life comes through death and that the way upward leads downward; "He that humbleth himself shall be exalted."

The Lord has trusted those who have tasted of his goodness to go and tell others about him. He commissioned the twelve apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved, and he that believeth not shall be condemned." (Mark 16:6.) Matthew adds the thought that the baptised shall be trained to "Observe all the things which I have commanded you." Paul said also to Timothy, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) This teaching responsibility, therefore, rested first upon the disciples who knew their Lord in person, and through them it has come upon every generation of believers to the present.

It was a trust well-placed when Jesus selected those early men to evangelize the world. The account of those early evangelistic efforts can be read in the "Acts of the Apostles." Faithfulness to trust made it possible for Paul to say within thirty-five years after the first gospel sermon that the gospel had been preached in all the world. Without modern modes of travel, or printing or any of the convenient means of communication, they did their work with amazing rapidity. On foot, on horseback, on the meager boats of their time, they traveled on land and sea, and publicly and from house to house, they went telling the story of Jesus. They interrupted other places of public worship to remind their fellows that they were religiously mistaken. They defied courts and kings, endured persecutions and privations, and by every conceivable means they carried the impressions of their hearts to others.

But what of us: We have transportation facilities that will circle the earth almost as quickly as Paul could



travel from Jerusalem to Rome; we can send a message across the world within a few moments of time; the voice of the gospel preacher can be heard all over the world within a split-second and large documents of gospel teaching can be sent across the earth within a few days. When Paul lived, a Bible would have cost hundreds of dollars and it would have required months to write one, but we can buy one and deliver it anywhere within the world for fifty cents and within a month of time. Yet, more than half of the world today never heard of Jesus the Christ. In the United States, several States have no congregation of the "churches of Christ." Nashville, Tennessee, my home, has pride in its forty and more congregations, and for nearly thirteen years an average of ten radio broadcasts have gone forth weekly from the Central Church of Christ. I have been the speaker in those broadcasts for nearly three years. "Great work," one may say. Yes, but a few days ago I was thrown with a young man in Nashville who never heard of the central church and did not even know there was such a broadcast, or had ever been. Why all this recital? Just this—not enough disciples have said, "Here am I, send me." From Wheeling, W. Va., there is a weekly broadcast over the radio and it reaches the eastern portion of Pennsylvania. The daily broadcasts from central church in Nashville, in the winter, reach from New York City to the western border of Texas and from Detroit to Galveston, Texas. Along this line of broadcast, there come in broadcasts from Florence, Ala., Little Rock, Ark., Gladewater, Texas, Dallas, Texas, certain points in Oklahoma, then on out into Montana and California. But only a few can be accessible for speaking on those broadcasts. Furthermore, along the line of travel, far more never heard of the broadcasts than have done so. Why? Because not enough have volunteered to say "Here am I, send me" to invite others to listen. Furthermore, a few years ago, a radio revival was conducted from the central church in Nashville for people in foreign countries and they heard and listened. There is no means of evangelism more valuable than the radio, and none more economical, but the extent of its reach

and effectiveness will be much determined by the number who say, "Here am I, send me."

Gospel literature! Yes, a great means of teaching. Go into the homes and observe, and you will see that people are reading. Several magazines come every month, or week, and they are read with diligence, because they deal with problems vital in the lives of those homes. I am of the conviction, too, that those same homes will read religious journals which deal with religious problems of today as well as the secular journals deal with the problems which they treat. Writers aware of and publishers awake to these opportunities should combine as worthy volunteers, "Here am I, send me" into this field of evangelism.

And the foreign lands! Very, very few have the courage to venture over the great waters. Jesus crossed every stormy sea for us, but how many of us cross one for him? A few dozen during our generation have said, "I will go," but many hundreds who should have volunteered have remained at home in ease. Not for adventure among new scenes but for adventure with God in converting the lost, a thousand brave volunteers within the next five years should cry out, "Here am I, send me." The number and their fitness for the work should be sufficient to embarrass the churches into repentance for our previous neglect and extract from us the necessary support. This matter is more than something to be talked about. Doing it is a condition of salvation. Let youth and maturity alike arise and say "Here am I, send me." The same earth which cried for vengeance against Cain is a witness that our feet have never stood there to preach the everlasting gospel to the lost. It is not as much a question of what God will do with the heathen who never heard of Christ as it is what he will do with us who never tried to tell them. "He that knoweth to do good and doeth it not, to him it is sin."

## QUESTIONS

Discuss the amazing influence of Christ in the world:

1. His obscure and unpretentious birth and life.

2. The effort of his enemies to kill his influence.
3. The marvelous spread of that influence.

Discuss the different relationships in which he offers himself to us and the naming of each.

Discuss the meaning of the statements:

1. "Real life comes through death."
2. "The way upward leads downward." What does each mean and what application have they in our lives today?

Discuss the teaching of others as a trust from God to us.

Compare our opportunities for teaching with those of the early disciples.

What three special agencies for evangelizing have been discussed?

1. Show how every Christian can assist in this work.

2. What improvements are needed in these mediums of service?  
Show from your own thinking what local churches today can do by way of training classes and other means of teaching to secure volunteers and support for foreign missions.



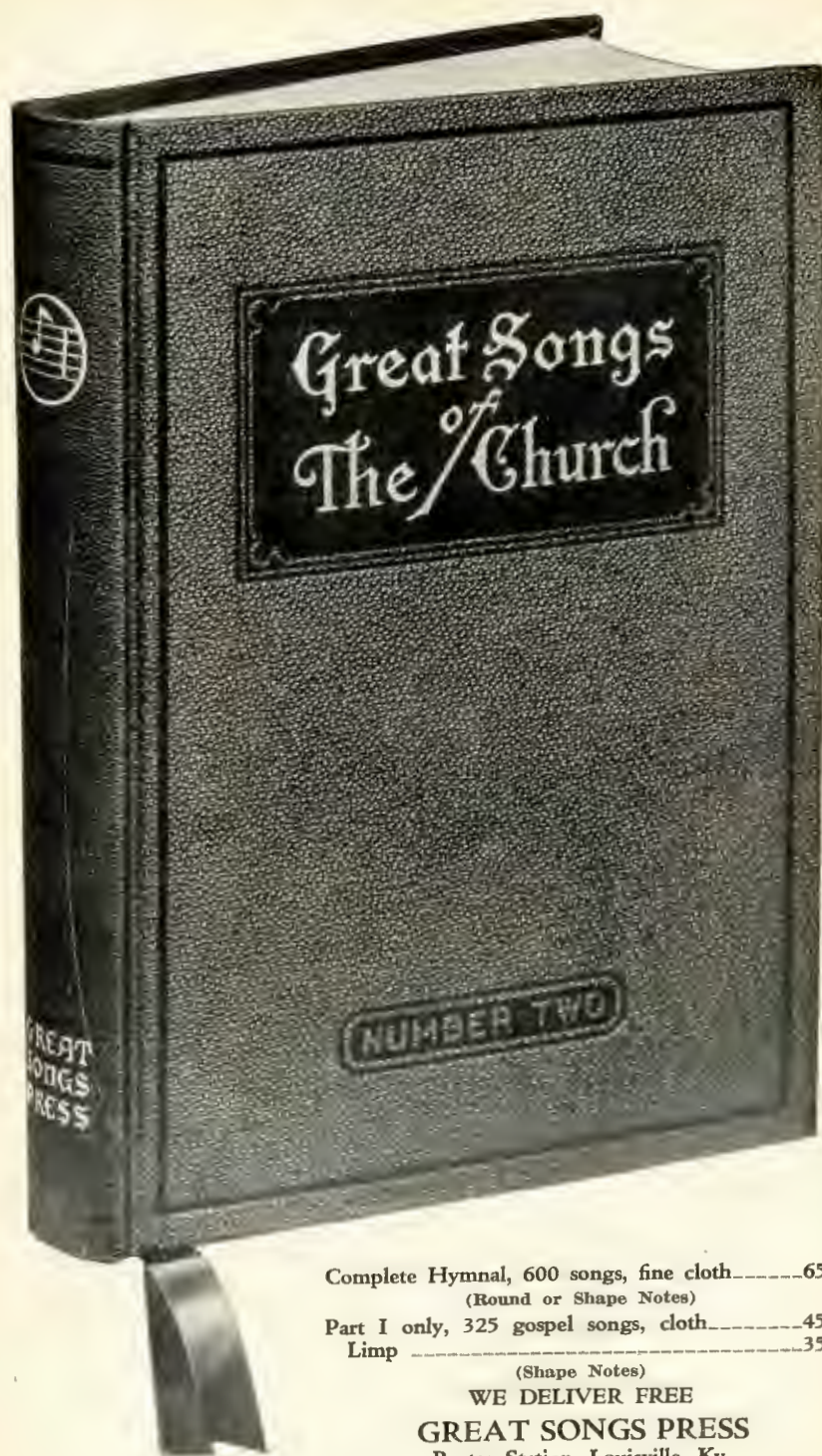
JOHN F. WOLFE  
2730 Aurora  
El Paso, Texas

A graduate of Abilene Christian College. Was encouraged to begin working with the Mexicans in 1934 by H. L. Schug and J. E. Wainwright. Send money for his work to C. L. Duncan, 2930 Altura Boulevard, Treasurer of his home congregation, at El Paso, Texas.



*A Native Village Near Sinda Mission, Africa.*





Complete Hymnal, 600 songs, fine cloth.....65c  
(Round or Shape Notes)

Part I only, 325 gospel songs, cloth.....45c

Limp .....35c  
(Shape Notes)

WE DELIVER FREE

**GREAT SONGS PRESS**

Baxter Station, Louisville, Ky.



## How Is Christian Education *different*?

**"Secular education"** deals only with this world. It emphasizes knowledge, material research, profession, vocation—entirely separate from spiritual, religious values. The Bible is omitted from the curriculum. The professors may be even critical of Christian faith. In such atmosphere religion appears to be of no great consequence.

**"Christian education"** holds that a college must educate for eternity—that knowledge research, profession have permanent values because they project their shadows into the world beyond. "Secular" and "religious" are inseparable. Neither man nor the universe has any proper meaning except in the light of the spiritual. Education which omits the spiritual is pagan, destructive.

## Education at *Lipscomb*

**Bible**—The center of the curricula. Studied by every student every day. Taught without bias or "ism" for what it helps young people to become in attitude, "ideals," character, service.

**Courses**—Practically all basic ones offered in first two years at any college. Taught by large and highly trained faculty. Full credit in any senior college.

**Location**—ideal. Beautiful forty-acre campus. Half-million dollar plant. In great cultural and industrial center.

**Features**—Medical service. Athletics for all. Thirty-two kinds of activities, including journalism, academic and social clubs, forensics, radio, and orchestra. Special departments of art, speech arts, and music. Fifteen departments. High school. Training school.

**DAVID LIPSCOMB COLLEGE** NASHVILLE  
TENNESSEE

★ "Not just another College, Lipscomb Is Different" ★



# ATTEND HARDING COLLEGE

*The College with no Unemployed Graduate*



*Where the Bible Is Taught as the Inspired Word of God*

## STANDARD SENIOR COLLEGE

Authorized by the state to grant B.A., B.S., and B. Mus. Degrees. Students may major in 19 different departments. Unexcelled in quality of work and student guidance and care.

Special Bible Training Course with outstanding lecturers Jan. 2 to Feb. 10. Credit given. Write for information.

## TRAINS FOR SUCCESSFUL LIVING

The various departments are organized with a view to practical training. The needs of students in an actual world are the guiding principles. Harding was a pioneer in the field of college training in business administration, and in other departments leading to many professions it has maintained a maximum of efficiency. Along with technical training is always emphasized healthy bodies, clean minds, and above all Christian character.

## GRADUATES IN DEMAND

As a result, Harding graduates are filling positions of trust and influence. One nationally known business with branches from coast to coast recently requested 50 graduates. We constantly have more requests for superintendents and teachers in the higher brackets than we have been able to fill. Harding helps the student find the work he is fitted to do and gives him the basic training for success in his chosen field.

## DELIGHTFUL ENVIRONMENT

Clean wholesome recreation and sports. Fine Christian idealism. Refined social life. Students from best Christian homes—from Florida and New York to California, and from four foreign countries.

## SCHOLARSHIPS AVAILABLE

Scholarships are available to those who apply first, reducing tuition from \$150 to \$99. Special scholarships for young preachers.

Write for a Catalog and Pictorial Bulletin—No Obligation

Will Gladly Supply Any Information

## HARDING COLLEGE

**Searcy, Arkansas**

GEORGE S. BENSON, *President*

J. N. ARMSTRONG, *Dean of Bible*

L. C. SEARS, *Dean*



