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Real Testament Missionary Work: A Search at the Source

Don Carlos Janes

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A Search at the Source
By
Don Carlos Janes,

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Word and Work, Louisville, Ky.
REAL NEW TESTAMENT MISSIONARY WORK.
DON CARLOS JANES.

This title excludes guesswork and calls for a presentation of the sober facts of New Testament history. These readily fall under a half dozen heads which should be considered with that seriousness, diligence and desire required by the very nature of the subject, its high place in the mind of God and in the apostolic church, and our present-day neglect of it.

THE FIELD.

The great Teacher said: "The field is the world." A simple declaration, the force of which should not be overlooked. The world to which Christ came was old, populous and cursed with sin. The domain of civilized man was a strip about fifteen hundred miles wide, extending from China, Japan and India, westward to the Atlantic ocean, embracing about four and a half million square miles. The area of the Roman Empire was about two million square miles, which were occupied by about one hundred million people, living in between four and five thousand cities, besides other places. These sons of Adam were very much of "a mixed multitude," with differences of color and culture, race and religion, mental and moral traits, environment and occupation. In the absence of a system of public schools, the masses everywhere were illiterate, though it should be understood that that age was graced by mighty men in more lines than one, as the laws, arts, etc., attest. All peoples were religious, though religion was for the most part not personal but national, and formal rather than from the heart. "The slightest mistake in a word or gesture rendered the entire proceedings ineffective" (Newman), and the same rite was repeated as high as fifty times because of slight defects. The deification and worship of the emperors degraded the people. The army was cruel; slavery and beggary were common, and literature was often of a low order. McGlothlin says: "There was boundless sexual immorality of most revolting character, divorce, low regard for children; abortion frequent, exposure and murder of children allowed; theft, graft, oppression, gambling and drunkenness were common." The gladiatorial shows, races and theaters were idolatrous and debasing. Corruption "festered in all ranks" of the Romans; there were licentious creeds and a multitude of effete superstitions. The presence of Pharisees, Sadducees, Essenees, Samaritans, Epicureans and Stoics indicate the existence of religious sects and philosophical parties.

It was a world of three principal nationalities—the cultured, trading, colonizing Greeks; the warring, conquering, organizing Romans; and the monotheistic Hebrews, each at the crucifixion being able to read Pilate's superscription in its own tongue.
"The City of God was built at the confluence of three civiliza­tions" (Conybeare and Howson). The Hebrews furnished the first fields for evangelization, a people already indoctrinated with the idea of one true and living God. From them came the first missionaries and the first converts. The Greeks had developed a language which constituted "the most perfect instru­ment for the embodiment and conveyance of thought that had ever been known and is still unsurpassed," a fit repository of all the oracles of God, both old and new, which was widely known, enabling Greek-speaking Christians to teach without learning a new language. The Roman Empire (since 31 B. C.) bound the east and west together; brought all races under law; suppressed robbery; built good roads; and kept both land and sea open for travel, helping the very religion it opposed, and "was regarded by early Christians as providential preparation for the coming of Christ." "When the fulness of the time came, God sent forth his Son." Jesus found, and the early Christians worked in, a world of intense dissatisfaction and need. "Souls that had not become insensible were tormented with remorse." Vice prevailed and there was deep gloom. A specimen epitaph reads: "Farewell, farewell, 0 most sweet, forever and eternally fare­well."

THE WORK.

Real New Testament missionary work consists of the obedience which was rendered in apostolic times to the words of Jesus: "Go ye into all the world and preach the gospel to the whole creation," and it flourished with great vigor in that vastly needy world which has just been described. "The whole wide world for Jesus" is a laudable ambition and it sings well, but it is not the thing to be expected under this head. Those great ambassadors of God, Peter and Paul, knew that God does not wish "that any should perish" and that he "would have all men to be saved," but neither of them understood that all would be saved, for James, of Jerusalem, remarked that "Symeon hath rehearsed how God first visited the Gentiles to take out of them a people for his name," and with Paul it was "that I may by all means save some" and not by some means save all. If we attempt to convert all as we go we will never go far nor shall we reproduce the church of the first century. Theirs was the work of evangelizing ali and saving as many as possible, and at that it was work surely enough. The territory was vast, travel was slow and printing was unknown. The Jews were wedded to their system and the Gentiles were joined to their idols and "the pleasures of sin" appealed to humanity then much as they do now. To cover the field—"the world"—with the new and unpopular doctrine that a private and poor citizen of a subjugated race who had been executed as a criminal was again alive, and that men should be made over in order to conform to his teachings, with the speed and success with which that generation executed the will of Heaven, reaching all classes from the runaway slave and the poor, to kings, governors, and "they of Cæsar’s household," uprooting old faiths, overturn-
ing the gods, regenerating the hearts and changing the course of human history and the eternal destiny of uncounted multitudes of men and women, making the gospel universally known in thirty years—this was to accomplish a work so grand, so glorious, so triumphant that to the end of the last day of this dispensation it is likely to stand forth as an example of sincere obedience at once a demonstration of God’s wisdom and power and a splendid recommendation of the faith, zeal and courage of those true heroes and heroines.

THE WORKERS.

Those early triumphs were not brought about by “preachers” alone. Truly there were preachers in those days, men who could hold the attention of multitudes, some of whom—if they were here now—would draw hearers from the “River to the ends of the earth,” but even great preachers could no more do the work then than they can now. It was not the work of any one class. Real New Testament missionary work did not contradict itself by calling men and women into the service of the King and then tying their hands and prohibiting them from serving. Though no effort was made by them to give a complete list of the workers, a very respectable register could be compiled in which we would read the names of Zebedee’s “sons of thunder,” James and John; Barnabas, the “son of exhortation;” the eloquent Apollos; the stalwart Simon Peter; Andrew and Philip who each brought a brother to Jesus; and there would be Stachys, Apelles, Timothy, Titus, Silas, Clement and many more “whose names are in the book of life.” Nor would it be a golden galaxy of men only for we would find there Priscilla who taught the Alexandrian orator; Tryphena and Tryphosa who labored “in the Lord;” the beloved sister, Persis, “who labored much in the Lord;” Mary “who bestowed much labor on” the saints at Rome; with Euodia and Syntyche “who labored . . . in the gospel” with Paul; and still others. In fact, all were to be teachers (Heb. 5:12). Churches were born of missionary activity and manifested the characteristic by sending the message on. The faith of Rome was “proclaimed throughout the whole world;” from the Thessalonians the word of the Lord was “sounded forth” in Macedonia, in Greece, and elsewhere; and the church at Philippi early took up missionary work and persisted in it. The remarkable accomplishments of those days were not brought about by a few.

“Not only apostles and evangelists and teachers, but merchants, and miners, and sailors, and soldiers, and craftsmen, voluntarily made it one of their chief objects, whether at home or abroad, in private and public life, to extend the gospel message. . . . Garrisons along the borders of the Empire. . . . became outposts of Christian civilization. . . . centres from which Christianity spread outside the civilized world, and these isolated spots . . . . became oases of the faith. Women as well as men were active agents. . . . Then as in no period since every individual Christian was a missionary, and it was to this individual-
istic evangelism that the marvelous extension of that time was due” (McLean).

THE AGENCY.

“The church of the living God,” designed by the Supreme Architect, composed of redeemed sinners, purchased by the blood of the only begotten Son, set up by the specially prepared missionaries, and animated by the Holy Spirit, a peculiar institution taking form first in Jerusalem, Syria, about the sixth of June A. D. 30—was the agency by which this admirable work was done. It was no social club, though sociability and mutual concern were strong features. While it was charitable and benevolent, it was not merely a charitable institution. It had higher business, which is saying much. Beloved, it was no commonplace affair, but a glorious, precious, efficacious institution born of Heaven and charged with the serious, solemn, laborious and vastly important responsibility of conveying to “all men everywhere” the good news of redemption through the blood of Christ, salvation by the unmerited favor of the Lord God Almighty.

That the church was a body of people “called out” and that its prime purpose was to minister to man’s spiritual needs are two facts that should not be forgotten. If we needed to describe the primitive church in one word, perhaps we could find no other word more suitable than “missionary.” It was truly and sincerely and thoroughly and persistently and intensely missionary as the good history of those days testifies. Paul says: It is “the pillar and ground of the truth,” and McLean well declares: “The church is a missionary society,” and “Every convert who unites with this church for work and worship should understand that he is joining a missionary society.” He should understand also that herein is embodied the wisdom of God; that nothing else can take the place of the church and that God has hedged us in to this divine institution on every hand and that we cannot work through humanly devised missionary societies without becoming to some extent apostate and at variance with the practices of the first Christians. “The church of right is, and ought to be, a great missionary society. Her field is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man” (A Campbell). Since the whole earth is her field there is no “field” for another and her early history shows, if it shows anything at all, that there is no need for another. They accomplished more then without societies than is accomplished now with them. No effort is made here to state which is the greater sin, the organizing of modern missionary enterprises by some, or the great neglect of scriptural mission work by others, but let it be known and remembered that the church is constituted essentially a missionary institution. It is made that way. Mission work inheres in the true church as heat inheres in fire and as cold is always found in ice. With missionary work absent, no church can pose as a model or claim to be fully and completely apostolic.
THE METHODS.

Like a mountain of snow, the primitive church stands forth before our gaze worthy of the high praise we attempt in our weakness to bestow upon this piece of the great Creator’s handiwork, and there is perhaps nothing more interesting and more practical in a study of it than the methods pursued in accomplishing its marvelous results; and these may easily be considered under the what and the when, the where and the how with some additional thoughts about the support of the work.

If it be inquired how they communicated intelligence, the Scriptures inform us that they testified, exhorted, taught, preached, proclaimed, spoke, reasoned, expounded, showed, persuaded, discoursed. admonished, ministered, made known, sought, sounded forth, furthered, and wrote the message.

The What. But what was the message? What did they preach and proclaim, teach and testify? It was the word, the word of God, of the Lord, of faith, of the cross, of this salvation, of the truth of the gospel, the words of our Lord Jesus Christ. Again it was the gospel, the gospel of God, of peace, of Christ, of your salvation, of the grace of God, of the glory of the blessed God. Otherwise it is styled: Christ, the Christ, Christ crucified; Jesus, Jesus as Christ, that Jesus was the Christ, Jesus Christ and him crucified, the Lord Jesus, Christ Jesus as Lord and yourselves as your servants. It was the faith, the faith of the gospel; the way of God, the Son of God, Jesus Christ, the unsearchable riches of Christ. In longer expressions we have: “the things pertaining to the kingdom of God;” “righteousness, self-control, and the judgment to come;” “the kingdom of God and . . . . the things concerning the Lord Jesus Christ.” Truly there are sermons in these headings. The effect of their work can in part be accounted for by the way they delivered themselves as expressed in “straightway,” “daily,” “fully,” “boldly,” “night and day with tears,” “in season, out of season,” “with many other words,” ceased not,” “neither at any time were we found using words of flattery, . . . nor a cloak of covetousness, . . . nor seeking glory from men, neither from you nor from others . . . But we were gentle in the midst of you, . . . being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls.” At Corinth, the great apostle labored “in weakness, and in fear, and in much trembling,” and at Paphos, in exceedingly strong language he withstood the sorcerer and convinced the proconsul who was “astonished at the teaching of the Lord.”

The Where. Their orders involved “the whole creation.” Wherever man was found was a scriptural place to teach him, and the wisdom of God was made known “in the temple and at home;” in a chariot on the public road; in the synagogues over and over again; by the riverside at Philippi; in Paul’s lodging, in the market place, from house to house, in jail, on the castle stairs, before the Sanhedrin—the supreme council of the Jews, before Felix the provincial governor and Festus his successor;
and before King Herod Agrippa II., and the great Cæsar himself if permitted. In the house of Captain Cornelius, in the home of Titus Justus near the synagogue, and in the school of Tyrannus, the message from heaven was made known. On shipboard and in his rented house at Rome, Paul carried his religion with him. This representative of Jesus Christ once "stood in the midst of the Areopagus," which was the supreme court of Athens with a fame that extended far beyond the bounds of that classic country, and so spake—it is believed—as to convert a member of the court named Dionysius. A strenuous campaign was carried on and they worked with men as individuals, and in groups, and in assemblies—religious and otherwise.

On Pentecost a miracle gathered a crowd. The healing of the lame man by Peter was the occasion of another crowd and another address. Through persecution, opportunity often came to bear testimony where otherwise access might not have been easily obtained or possible at all. For awhile they went to the temple every day and preached. "A great persecution against the church which was in Jerusalem" scattered them all (except the apostles) and they "went about preaching the word." Philip evangelized the city of Samaria, converted Queen Candace’s treasurer, and operated in all the cities from Azotus to Cæsarea, where he made his home. Paul’s trip to Damascus by divine intervention resulted in transforming the arch opposer of Christianity into a most vigorous and successful proclaimer of the faith he once destroyed. He went regularly to the synagogues in various cities in beginning his work, where he found people already prepared to some extent for Christianity in that they believed in one God and looked for the Messiah. It would seem that the apostles had open orders to leave Jerusalem after the descent of the Holy Spirit, but they tarried some time. In the ninth of Acts, Peter, passing throughout all parts," healed a palsied man at Lydda, "and all that dwelt in Lydda and Sharon saw him, and they turned to the Lord." The death of Tabitha gave brethren at Joppa an occasion to send for Peter, and when he had "raised her up" and the report went throughout the city, "many believed on the Lord." The conversion of Cornelius and his family is a familiar story which carries the new religion to the Gentiles. The other apostles seem not yet to have gotten outside of Judea on their world-wide commission. Indeed, we read of them still being at Jerusalem in the fifteenth of Acts (about A. D. 50). In the meantime, brethren of the dispersion after Stephen’s death went as far as Phœnicia, Cyprus and the Syrian Antioch, working among the Jews only. Some of them from Cyprus came to Antioch and "spake unto the Greeks also" with good success. The Jerusalem church, hearing of this, sent that good man, Barnabas, down to Antioch and "much people were added to the Lord." He went over to Tarsus and brought Saul back with him and "for a whole year they were gathered together with the church and taught much people." This seems to approach or resemble the "protracted meeting" in modern times.
A missionary enterprise of great proportions is launched when from Antioch (which now becomes a great radiating center), “Barnabas and Saul” are “sent forth by the Holy Spirit.” The outcome of this is those great journeys of Paul and Barnabas, Paul and Silas, and the work of Barnabas and Mark, resulting in the planting of churches at Ephesus, Derbe, Lystra, Iconium, Antioch, Philippi, Thessalonica, Beroea, Corinth and Athens, and we know not how many others.

The When. On that notable first Pentecost after the Lord’s resurrection our Master’s preaching orders of the world-wide, age-lasting commission began, and (notwithstanding a strange slowness on the part of the apostles in leaving Jerusalem), the rapidity with which real New Testament missionary work over­spread the whole world with Christ’s gospel is a standing marvel, a splendid witness to the faithfulness of the first Christians, a superlative testimony to the wisdom of God’s ways, a strong rebuke both to those who devise societies with which to do the work and to those who opposing the human institutions quietly sleep while the heathen die in darkness and enter the gloom of unending eternity without the hope of the gospel. By about A.D. 64, Paul could write of the gospel “which was preached in all creation under heaven.” Col. 1:23. A Roman governor stopped court proceedings against the Christians while he wrote the Emperor (A.D. 90) for advice “especially on account of the great number of persons” “of all ages and of every rank” who were involved, for “the contagion,” as he called it, had seized “cities,” “the lesser towns” and “the open country.” Norton estimates there were not less than three million Christians in the Empire during the last half of the first century. “The temples were deserted and the sacred solemnities were ignored.” “We are but of yesterday,” says Tertullian in the second century, “and, lo, we fill the whole Empire,” while A. McLean testifies: “There can be no doubt as to the early, wide, and within certain limits, absolutely irresistible diffusion of the faith once for all delivered to the saints.” Within the time limits of one generation they preached the gospel throughout the world, a thing which should have been done in every generation since.

The How. In a search for their methods we find the heralds of the cross repeatedly speaking in the Jewish meeting house at Antioch of Pisidia, and turning to the Gentiles “when the Jews . . . . were filled with jealousy, and contradicted . . . and blasphemed.” When persecution prevented further evangelistic efforts at that time, “they shook off the dust of their feet against them” and proceeded to Iconium. Here the synagogue was again used with good results, there being an ingathering of both Greeks and Hebrews, but some of the unconverted Jews raised ill-feeling against the workers, who, “long time, therefore, . . . . tarried there, speaking boldly in the Lord” till they heard of the plan to accord them shameful treatment and a stoning, when they fled to “Lystra and Derbe and the region round about.” At Lystra, the pendulum of public sentiment first reached the extreme of pay-
ing divine honors to the preachers, and then of stoning the chief speaker at the instigation of overzealous Jews from Antioch and Iconium. Upon his resuscitation, Paul went back inside the city and spent the night, going the next day to Derbe, where many converts were made. Another step in methods is that the workers now go right back through these same cities confirming the disciples and appointing elders in every city. With the trip over, they assemble at the home church and report.

On another trip Paul and Silas were “forbidden to speak the word in Asia” and when “they essayed to go into Bithynia,” “the Spirit of Jesus suffered them not.” Then comes the notable vision of the standing, beseeching European, saying: “Come over into Macedonia and help us,” with a prompt response to the call. In a riverside prayer meeting of women, the first convert was made. We are familiar with the saving of the jailer in connection with a complaint against the workers because Paul had expelled a spirit of divination from a certain maid of that city. The brethren “sent away Paul and Silas” from Thessalonica when the jealous Jews and “certain vile fellows of the rabble” gathered a crowd and “set the city on an uproar.” As usual, the missionaries, upon arriving at Beroea, begin operations in the synagogue, but are interrupted by Jews who followed them, when the brethren send Paul away and soon he reaches Athens and sends back for his helpers. While he waits, he works, teaching both in the synagogue and in the market place and also in the Areopagus. This shows us the simplicity of methods in those times. They simply did the work in an easy, natural, simple way without frills and useless appendages. In this limited space it is impossible to point out all that is revealed of the details of their work, but let it be remarked that being charged with a great and serious responsibility, those people set out with much earnestness and a commendable zeal and did it simply as saved men and women, who, so far as we are informed, belonged to no religious organization except the Lord’s church, in which they had ample scope to exercise all the talents they possessed, and the prince of missionaries, in speaking of his Father and ours, says: “Unto him be glory in the church and in Christ Jesus unto all generations for ever and ever.”

The Support. The financial side of the question is an interesting one, which can only have very brief consideration here, but a reading of Acts and the epistles with a note book for all passages relating to support will be a wholesome exercise. For awhile there was a voluntary common fund. Sometimes the missionaries abode in the homes of converts, and Paul wrote Onesimus to prepare him a lodging. “Even so did the Lord ordain that they that proclaim the gospel should live of the gospel,” expresses the support question in a condensed form, especially as it relates to “the brethren.” They who sow spiritual things have a right to reap from the same field carnal things. “Let him that is taught in the word communicate to him that teacheth in all good things.” Paul “did not use this right” at Corinth, his re-
ward being "that I may make the gospel without charge." "These hands have ministered to my necessities, and to them that were with me. . . . I gave you an example, that so laboring ye ought to help the weak." Paul and others went to Philippi; started a church; and when he and Silas went to Thessalonica the new congregation sent at least twice to his support and again they sent to him at Corinth. He thanked God for their fellowship from the first day until now," a period of perhaps twelve or thirteen years, in which they had taken thought for him and had fellowship, though for a part of the time they "lacked opportunity," and at the end of this period when the epistle we have was written to them, he abounded and was full, "having received of Epaphroditus the things that came from you, . . . a sacrifice acceptable, well pleasing to God." Here, in a nutshell, we have real New Testament missionary work. The workers visit a new place, convert a woman of character; make their home with her; two of them go on to other fields, the church fellowships Paul, and after a decade is still sacrificing, and in the absence of a postal system it sends to his assistance by one of the members, a plan which worked then and will still work where the brethren are disposed to work it, but neither this nor any other plan works of itself. In passing, let it be remarked that Paul also knew what it was to hunger and thirst, to be naked and cold, but he never resigned.

RESULTS.

Before we leave the subject, let us look at the "field reports" for the "visible results" of this true and exemplary mission work. Here it is observable that a great amount of hostility and opposition was stirred up. Some were stoned; "Saul laid waste the church, . . . breathing threatening and slaughter against the disciples"; James was killed and Peter was seized; "Jews . . . were filled with jealousy, and contradicted . . . and blasphemed . . . and stirred up a persecution against Paul and Barnabas, and cast them out of their borders"; preachers were whipped and imprisoned, but the work went on, and in the operations "the number of the men came to be about five thousand." "Multitudes both men and women" were added; "the number of the disciples multiplied in Jerusalem exceedingly"; and space does not permit as full an expression of these things as would otherwise be desirable. Idols were forsaken; thousands of dollars worth of heathen books were voluntarily burned; the precious New Testament books were written; "a great company of the priests became obedient"; all classes were affected, and converts were made individually, by whole families and in larger numbers. In short, the work is comprehended in this fine statement from Paul: "The gospel which ye heard . . . was preached in all creation under heaven," and the results—"some believed the things which were spoken, and some disbelieved."

In one generation all creation under heaven had been evangelized and a new and unpopular religion, which called for the relinquishment of every sinful practice and taught "that through
many tribulations we must enter into the kingdom of God," was established with the glorious and splendid results which have been but imperfectly outlined here.

"Their sound went out into all the earth,
And their words unto the ends of the world."

"I was found of them that sought me not;
I became manifest to them that asked not of me."

The chief work for which the church of God exists is missionary work. Christ Jesus died to save sinners, but it has been said that "more than half of the Christian people alive today do nothing to help Christ accomplish his purpose." This subject, of vital importance, has been and still is greatly neglected.

PRACTICAL SUGGESTIONS ABOUT INCREASING MISSIONARY WORK.

From one half to two thirds of the human race are in total ignorance of the living God. No one has ever taught them.

Besides these there are great multitudes on scores of foreign fields who have only the imperfect teaching which Catholics and other denominations give.

Consequently many hundred millions of men and women for whom Jesus died as truly as he died for you and me are to this day without a saving knowledge of the Lord Christ. Eight hundred million or more, it is estimated, have no knowledge whatever of Jehovah.

They live in filth, ignorance, superstition, and spiritual darkness, worshipping idols or existing without even idolatrous religion. Great hosts of them can neither read nor write. The death rate is high, especially among the infants. Some make slaves of their own people. The lot of women and children is particularly bad. Heathenism does not provide well for its subjects.

That so many millions of people are in such a miserable plight today is very much a matter of our fault. For we have the Bible and we believe we know what it teaches in answer to the question "What must I do to be saved?" We claim to be members of "the church of Christ." How often we have decried denominationalism and gloried in being members not of any "branch" church, but of the body of Christ itself. We have claimed to be "a Bible people," and we have advertised widely and persistently that we have no human creed, but "Where the Bible speaks, we speak; where the Bible is silent, we are silent."

Under such circumstances, we should be strong on going into all the world and preaching the gospel to the whole creation, but we are not. We claim to be "loyal" and "apostolic," but in this great fundamental of Christ's religion we are not loyal and apostolic. To put it briefly, the truly apostolic church of the first century preached the gospel "in all creation under heaven" (Col. 1:23) in about thirty years. We haven't preached it in all
the United States in more than one hundred years. Our work in foreign lands has been and still is very small.

God is “not wishing that any should perish, but that all should come to repentance.” 2 Pet. 3:9. The gospel “is the power of God unto salvation to every one that believeth.” Rom. 1:16. “Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not heard? And how shall they hear without a preacher? 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?” Rom. 10:13-15. And whom does God expect to send and sustain the preachers? It is written, “The house of God, which is the church of the living God, the pillar and ground of the truth.” 1 Tim. 3:15. Christ died for all; the gospel is for all. God desires it preached to all men. The church is His organization for doing this vastly important work.

We say we are in the very “church of Christ” itself, but notwithstanding all we have said about “soundness,” “loyalty,” and apostolicity, we have not seriously attempted to fulfill the desire of Heaven in this matter. We have not earnestly tried to obey the Lord’s world-wide marching order of the Great Commission, nor have we applied the Golden Rule to the multiplied millions of heathendom. Generally speaking, we are not even now awake on this scriptural subject. We are not specially caring whether the heathen hear our gospel before the day of doom or not. We have but very few foreign missionaries. Most of the members of the church do not help to sustain them and others do not even know that such persons exist. Let us fairly face the fact that the heathen world is in its present deplorable condition largely by our neglect. We are much to blame that conditions are as bad as they are for God has ordered otherwise and we could have done a great deal better.

It would be a great mistake to suppose we do so little because we are unable to do more. We have the men and the means for a great work. It is not so much a matter of being anti-missionary as being o-missionary. The thing which keeps us down is the evil spirit of neglect and indifference.

Now, if your heart warms to the subject; if you are saved and thank God for it; if you love him who first loved you; if it is your will that Christ’s will be made known to the countless millions of blind, ignorant, and lost heathen; if you wish things were better; and if you want to know the solution of the sad, sorrowful situation and the means of a bigger, brighter, better day among us when we shall love one another more and have far greater things to cheer our pilgrim hearts, it is contained in the one meaningful word, “teaching.” Give us plenty of sound, scriptural teaching on this subject and we shall soon see cheering results.

Lack of space prevents an elaborate presentation of ways to enlarge this part of the Lord’s work, but this paragraph, it is believed, contains in condensed form, matters of great practical
importance. First, pray. Luke 2:10. Pray earnestly, repeatedly, continuously. Get others to praying. Teach what the Scriptures teach. Do this whoever and wherever you are in the body of Christ. In the prayer meeting, the Bible class, the family circle, in conversations, and letters, as well as in the pulpit, let the pure teaching of God be known. Ascertain actual conditions on the mission fields and lay them before the brethren. Search out definite, particular needs and lay these before the church and individuals and ask pointedly for help. Give. Get others to give. Promote the work yourself and enlist others to do the same. Other printed matter and further information on missions gladly given upon application to the author of this tract at 2229 Dearing Court, Louisville, Kentucky.

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