

THE FIELD FOR WHICH WE TRAIN LABORERS FOR THE LORD'S HARVEST

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WELS 37th Biennial Convention

Wisconsin Lutheran High School

Milwaukee, WI

August 7-14. 1963

subjection with all gravity; . . . not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into the reproach and the snare of the devil" (I Tim. 3:2-7). Accordingly, the conscientious minister will seek to be a credit to his high office and to the Lord who called him into it. This he will set as his goal in all his work, in all his dealings with his people, but no less in his personal life and conduct before his members and those outside of his flock. He will therefore also gladly and studiously seek to avoid whatever might give offense and needlessly impair the effectiveness of his ministry. If through the ministry thus carried out little or no glory comes to the person of the minister, it will not unduly disturb him. For he must feel as Paul: "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). His ultimate aim is that his ministry redound to the glory of Him who established and instituted it, from whom also he received it, and to whom alone credit is due for its success.

[No greater joy can come to those who are called to train men for the ministry than to know that they have at least in a small way contributed to the Savior's glory by helping to prepare men to whom the Savior of sinners is all, who treasure His Word as their most precious possession, and whose greatest delight is to be associated with Him in His harvest of souls.] The joy of preparing such men for the Lord's work can, however, also be yours, whether you are a pastor, or teacher, or lay member in the Church. In fact, you are sharing in this joy when you pray for, and bring your offerings to make possible, the establishment, maintenance, and expansion of schools in which future pastors are trained. You can share even more in this joy if you encourage a young lad, whether your son or not, to take up the ministry and personally or together with your fellow members help to support him. Luther in a sermon on Matthew 2:1-12, The Story of the Wise Men, strongly urges this: "God must be especially pleased when we are glad to help supply and provide the churches well with ministers; for, in the first place, this work furthers the glory of God and exalts His name. In the second place, people are thereby helped to be rid of the tyranny of the devil and to be saved. But how could we invest our money better and do more good with it?" (Plass, op. cit., II, 2976.) Luther makes an even stronger plea in his previously referred to "Treatise on Keeping Children in School." I could not think of more fitting words with which to close this essay than these: "You should be heartily glad and joyful to rear by means of your goods and labor a son who becomes a pious, Christian preacher or schoolmaster. By so doing you have reared a special servant of God, nay, as said above, an angel of God, a true bishop for God, a savior of many people, a king and a prince in the kingdom of Christ, and a teacher and a light of the world among the people of God. Who will or can tell all the honor and value a true, faithful pastor has before God? No treasure is more precious, nothing on earth and in this life is nobler than a true, faithful pastor or preacher!" (Plass, op. cit., II, 2941.)

GERALD HOENECKE

**THE FIELD  
FOR WHICH WE TRAIN LABORERS FOR THE LORD'S HARVEST**

- I. Jesus Himself has designated the world as the field
- II. He asks us to consider the field very carefully
- III. He encourages us to enter the field for the harvest with confidence and joy

**"Lift up your eyes, and look on the fields;  
For they are white already to harvest."**

John 4:35

It must have been a delightful experience to be with Jesus; His words and works were always a source of wonderment and admiration to those who went with Him.

Thus, four months before harvest time, according to His own statement, He said to His disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Obviously, He was not speaking of a physical, but of a spiritual harvest, the harvest of souls like the Samaritans who were even then approaching toward Him across the fields, led by the woman of Sychar whom Jesus had just brought to faith.

The Lord continued, and said to His disciples, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:36).

Clearly, the spiritual harvest is more wonderful than any physical harvest could ever be, for here one gathers fruit that endures for eternity. Therefore, the sowers and reapers also share in a much greater joy.

That joy is ours today, as we reap souls for Christ through our missionary enterprises.

Some of us may have left fields, orchards and gardens where the harvest for which we have worked and waited the whole year is now going on, to attend this convention.

But we will not be deprived of the harvest joy by being here. In fact, we may hear the soft swishing of ripened grain and the rustle of the drying corn; we may see and taste precious fruit, as the reports from our fields record the bounties with which the Lord has blessed our spiritual labors.

Not only our missionaries and mission boards, but all the departments of the Synod, its pastors and teachers, and the people of our congregations as laborers together share in the joy of this reaping.

This year, however, one team of sowers and harvest hands stands out especially. They are the board and staff of our Wisconsin Lutheran Seminary which has trained sowers and reapers for 100 years.

"Both he that soweth and he that reapeth may rejoice together," the Lord said. The work at the Seminary may appear to be only sowing; yet it is both, as we all know who have been there for our training. Our Seminary staff therefore rejoices with us in our reaping, for this is the very object and purpose of their labor and training. And all of us, to whatever part of the field we may have been assigned, at home or abroad, in the pulpit, in the classroom or the pew, rejoice with them as our fellow laborers, thanking and praising God for the invaluable contribution which they have made to our harvest throughout the years.

Above all, we praise the Lord for His grace in keeping their sowing as a true *semen-ary* of the Good Seed of the Word, faithful to their assignment

from the Lord, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

In some way all of us, those who have sat directly at the feet of the Seminary professors, as well as those who received their training indirectly through our pastors and through the writings of these our spiritual God-given leaders, have profited from their loyalty to God's holy Word. What an inspiration for our own labor this has been, what a support for us perhaps in some obscure corner of the field to which the Lord sent us to do our sowing and reaping, especially when the sowing seemed to fall only on hard, unyielding ground, or when the yield proved discouragingly light, or when the weeds and other enemies made our reaping hardly worth the effort! How good it is then to realize, what we learned from our teachers at the Seminary, that the Lord will bless our faithful sowing with an un-failing harvest of souls according to His good time and His good measure!

And how thankful we are today toward God who in His grace has kept our Seminary faithful to its trust to teach only the pure Word and sound doctrine, when so many other seminaries have become guilty of sowing weeds among the wheat with modern religious philosophies which undermine faith! The Holy Spirit warned against these days of compromise when He said, "For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" And what the Spirit meant by "making full proof of thy ministry" He stated clearly at the head of this warning to His Church and to her teachers, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:1-5).

Even though we should become fanatically active in missionary work, but no longer have the Certified Seed, the pure Word and doctrine, to bring to the souls of men who are perishing, all our zeal would be folly and our labor in vain.

That is the true measure of the importance of the sowing that is done at our theological Seminary!

Here the inspiration and purpose, the methods and techniques of our labor for Christ must be and are being taught, if the Church is to carry out the will of God and is to succeed in the thing for which the Holy Spirit brought it into being — the glory of God and the rescue of souls for eternal life.

This is the debt of gratitude which all of us would now discharge, next to God, to those who have spoken to us the Word of God. Those of us who 40 years ago were gripped and thrilled by the power of the Word at the feet of our professors, share in this debt and its incomplete payment in these words with all those who have gone before, who have followed after, and who still sit at the feet of our professors today.

The greatest thanks we can render them, however, will be this, to remain loyal to what they have taught us and to work faithfully in the fields into which the Lord has sent us with the Word. Thus, it is entirely in keeping with the observance of the Seminary Centennial this year that we consider the topic assigned to this essay:

## THE FIELD

### FOR WHICH WE TRAIN LABORERS FOR THE LORD'S HARVEST

We will, under prayer for the Spirit's guidance and blessing, and in the light of Jesus' Word concerning the harvest, consider this topic under three chief headings:

- I. Jesus Himself has designated the world as the harvest field
- II. He urges us to consider the field very carefully
- III. He encourages us to enter the field for the harvest with confidence and joy

#### I. Jesus Himself has designated the world as the harvest field for His Church

In His parable of the Tares among the Wheat, He says, "The field is the world" (Matt. 13:38).

And while He supports this with many other words, He indicates very clearly that the field of the world begins *at home*. We say, Charity begins at home. But seeking to save that which was lost, that operation which we call "mission work," is the first and greatest charity because it stems from love for Christ and for the souls for whom He died and whose eternal happiness He has enabled us to secure through the Word and the Spirit.

Instructing His disciples at His Ascension, He told them they were to be *His witnesses* "unto the uttermost part of the earth," but He prefaced that phrase with the words, "*In Jerusalem*, and in all Judea, and in Samaria" (Acts 1:8).

Again, He said to the Eleven after His Resurrection, "That repentance and the remission of sins should be preached in his name among all nations," and added, "*beginning at Jerusalem*" (Luke 24:47, 48).

Our Savior spent almost all of His public ministry in Palestine and concentrated His soul-winning efforts primarily among His own people, as He said, "I am not sent, but to the lost sheep of the house of Israel" (Matt. 15:24).

He also encouraged those who came to faith in Him to witness to their immediate families and friends. Thus the man of Gadara out of whom Jesus had driven the unclean spirit, was eager to go *with Jesus* wherever He went to witness *with Him*, but Jesus told him, "Go home to thy friends, and tell *them* how great things the Lord hath done for thee" (Mark 5:19).

In the Sermon on the Mount, Jesus taught, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Matt. 5:15). One candlepower of light at home may be worth a thousand watts or more abroad! How important it is that those who would win the world for Christ, begin by winning those by word and deed who sit with them *at table!* How easily and how frequently the faith of those whom we love most dearly is disturbed by the contrast which they see between the man in the pulpit or behind the desk and the man at the breakfast table.

It is reported that a Christian layman moved into a small village in a foreign land to do something for Christ. But he did not know how to preach, nor did he know the language of the people with whom he lived. While he was wondering how to approach his task of preaching, he continued to live quietly among the villagers, keeping up his habits of Bible reading and prayer, and helping his new friends with love and understanding. Before the year was out, the villagers approached him through

their headman, asking him formally what he believed that made him so different in his attitude and behavior. With this opening he found the courage and the words to tell them about Christ, and the result was that they all became Christians. Indeed, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

The sincere profession of faith in simple words and sincere Christian living is a very powerful witness for Christ.

The true Christian cannot help himself; the Truth must out! Jeremiah tried to stifle his witness when he was full of discouragement, and said, "I will not make mention of him (God), nor speak anymore in his name. But his word was in mine heart as a burning fire shut up in my bones, and I became weary with forbearing, and I could not stay" (Jer. 20:9).

Thus were the first disciples won by personal witness of brother to brother, and thus the Lord's work is done to this day. The reaping is mostly like the harvest in the orchard, a soul at a time. "And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleanings shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel" (Isa. 17:5, 6).

Why do we make so many words about this personal witnessing? when the big, wide world is our field? Because personal witnessing in one form or another is BASIC to all Christian missionary activity at home or abroad.

How did Jesus harvest at Sychar in Samaria? First of all, by His own patient and loving, personal witness to the woman at the well concerning her sinful life and her Savior from sin. Then, by the personal witness of the woman to her townspeople; she said, "Come, see a man which told me all things that ever I did: is not this the Christ?" (John 4:29).

One of our missionaries in Japan recently wrote, "Thus the work goes on quietly, one soul at a time, here a soul for Christ, and there another, until the Lord has built His Church."

This personal witnessing is essential to growth in all our congregations, as well by a carefully planned program of evangelism, as also by the spontaneous word of invitation, encouragement and admonition on the part of all of our Christians. Where this is done, there also will be understanding, prayer and support for the wider missionary endeavors of the congregation and the Church at large.

This was the secret of the persistence and growth of the earliest Christian Church until, by the end of the first century it numbered between five and 10 million souls despite persecution, confiscation, dislocation, torture and death.

It is to the immortal credit of these humble Christian people that pagan writers like Celsus, less than 100 years after the martyrdom of the Apostles, wrote, "Weavers, cobblers, and fullers, the most illiterate persons, preached the irrational faith (of Christ) and knew how to commend it especially to women and children" (*History of the Christian Church*, Ph. Schaff).

T. R. Glover in his "Conflict of Religions in the Early Roman Empire," adds this commentary, "The Christians simply out-thought, out-lived and out-died the followers of all the other faiths."

We know that we need a revival of this spirit and activity of personal witnessing in our day, if we are to accomplish our task in this generation,

at home and abroad. It is a fact that churches which are thus founded and maintained by personal participation of the members also flourish, mature and bring forth fruit in abundance. The early Christians on Pentecost numbered only as many as one of our larger congregations—and we have a task force of 300,000 souls in our Synod to witness for Christ. *They covered the world with the Gospel sound in the first century. What will we do?*

But how was this accomplished by the early Christians and how can it be achieved by us?

There is but one answer, and it is a simple one: It is recorded in the Book of Acts concerning the Pentecost congregation at Jerusalem: "Then they that gladly *received his word* were baptized: and the same day there were added unto them about three thousand souls. And *they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers*" (Acts 2:41, 42).

St. Paul exhorts his Colossian Christians to do the same thing, "*Let the word of Christ dwell in you richly*" (Col. 3:16).

Christian faith ought to be, as it was in those early days, a consistent way of life which colors and controls every association, every plan, and every activity of the Christian.

To that end the Holy Bible must occupy a prominent place in family life, as it was in the home of Lois and Eunice, the grandmother and mother of Timothy, so that the Apostle Paul was able to write to his young co-worker, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the *holy scriptures*, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14, 15).

The parents in the home must assume their God-given privilege and responsibility, one which they cannot delegate to anyone, neither to the Church, nor the Christian day or Sunday or vacation Bible schools, nor to the confirmation class of the pastor. The Lord addresses *parents*, "And, ye fathers, provoke not your children to wrath (by neglect or bad example causing them to suffer the wrath of God); but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Christian child-training agencies, such as the Christian day school, wherever this is at all possible, and the Sunday school and all the others, are important and Christian parents will avail themselves of this help, but they can never adequately take the place of the Christian home. Family devotions, the reading of the Holy Bible and united prayers and Christian songs, a pious life in the home, encouragement and admonition in the light of God's Word, these are the hearthstones on which happiness is built for the family and for the church.

With such families our congregations will also be successful in winning people for Christ in their community, as did the refugee Christians of Antioch, who "when they were come to Antioch, spake (the Word also) unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts 11:20, 21).

This is exactly the attitude and activity which our Board for Home Missions seeks to awaken and stimulate. This is where our true mission field begins, in the home, in the neighborhood and in the Christian congregation.

The indigenous church policy is not for *export* only, but emphatically also for home consumption! The initiative and encouragement of every mis-

sion venture in a community where there is a church of our faith ought to be given, primarily, by our Christians who are already in the area and by the neighboring congregations, instead of waiting for the Board for Home Missions to do it.

It never occurred to St. Paul or the people whom he won for Christ to secure or request help from his home base at Antioch. He did not even send them permanent missionaries, but made it a practice to stay long enough to train elders out of their own group to assume the teaching and preaching duties when he had left. And he trusted them to spread the Good News which they had heard from him into the areas round about. It was the only way in which he could possibly carry out the tremendous assignment given to him after his conversion to bear Christ's name before "the Gentiles, and kings, and the children of Israel" (Acts 9:15).

And it is still the *only* way in which *we* will be able to carry out our assignment to preach the Gospel of the kingdom in all the world for a witness unto all nations before the end of the world.

Thus every congregation of Christians ought to act as a local mission board in their own area, constantly on the alert to add to the number of believers in their flock and to found daughter congregations in their vicinity.

Every agency of the congregation will have to be drawn into this concerted and continuing effort, the members, the officers, the elders, the deacons, the ushers, the ladies' groups, the day, Sunday and vacation Bible schools and all the rest, instead of wasting time, their own and that of the pastor, on ways and means to entertain serious Christians with programs largely of no spiritual value. The whole program of the congregation ought to be planned with this in mind, even building and improvement projects ought to take this missionary responsibility into consideration always.

We ought to be able to report of our congregations as St. Paul did of the Thessalonian Church, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost . . . so that ye were examples to all that believe in Macedonia and Achaia. For *from you* sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place in which your faith toward God is spread abroad, so that we need not to speak anything" (I Thess. 1:5, 7, 8).

What a help it would be for our Home Mission Board if it could depend upon the full understanding, cooperation and assumption of such local responsibility by area congregations! How it could then divert manpower and funds into those communities where we have no churches at all! How blessed are those congregations, of which we already have quite a number, who with love and vision have done this very thing, sponsoring neighboring daughter mission projects and encouraging their growth in every way!

This is home mission work at its very best, the first field of our activity as sowers and reapers.

And it is urgently necessary because our Synod cannot hope to enter into our whole God-given field without such local help.

Our country is experiencing a great growth and a significant shift in population today. The growth is occurring especially in the large urban areas, while the population shift is to Florida, the South and the Southwest especially. The statistics are available in the report of the Board for Home Missions.

The thing which concerns us here is that we must look upon these areas as our God-given mission fields. We have already lost much time and many members and prospects through our delay, and the cost of opening work has greatly increased in the meantime, especially in these populated areas.

We must enter these fields promptly and in strength because failure to do so would be to abandon our own people who have a right to expect that their Synod will help them to establish churches at this critical time, if this is at all within reason to accomplish. Then, there are many people in these large, populous areas who are looking for a *conservative* church. Since we have become the leading, confessionally loyal Lutheran Church in our country, we have therewith also assumed the obligation to *lead* and to *provide* such services at this psychological moment.

This will require more men and more money, but it will also be the soundest investment in the future which we have ever made. And we must enter these areas in strength. We need veteran pastors to serve our cause at these frontiers as well as dedicated young witnesses. Pray the Lord that we will not lose the present opportunity by default or lack of vision! And may the Lord grant our large established Lutheran communities the willingness to assume more of their local mission opportunities and to encourage some of their leading men, their veteran pastors, to enter these fields for the sake of the Lord's kingdom!

This, then, is the staggering assignment which God has laid upon us in the field of Home Missions alone! We dare not attack it indifferently or haphazardly, but ought to accede to the request of the Board for Home Missions to call a dedicated man of vision and confidence to spend his whole time in the development of a plan and a program which make the best use of the men and means available and provide for a fuller coverage of the vast field.

The Lord, however, has still other fields in mind for our missionary activity. He said, "Lift up your eyes, and look on the fields; for *they* are white already to harvest." He was looking beyond the field at Sychar to the many other home and world fields which must be harvested to the end of time.

We will not have time to go into the extension of our home mission work into campus or institutional missions which we have begun in a small way, but which ought to be expanded to meet the great need. To some extent this work could also be assumed by local groups of congregations. But to neglect the spiritual service to our young people who are exposed to all kinds of dangerous influences during their student years is possibly to jeopardize the contribution of these important, potential leaders in our churches. Conferences and Districts properly are being encouraged to make sure that services are provided in the institutions and higher schools in their areas.

But our Synod will do well to advance such endeavors by offering the services of a group of experienced men to be available for counsel to these local groups.

Lay helpers, both men and women, might also be found to visit hospitals and other institutions to relieve the pastors of the entire burden of this work.

Another area which is still untouched by our Synod is that of missions in the slums and among the derelicts of humanity. Was Jesus merely using words in a figurative way, when He said in the Parable of the Great Supper, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:21, 23)? Is it only in a transferred sense that we are to understand Jesus' statement to the disciples of John, "and the poor have the Gospel preached unto them"?

During our mission journey in Africa in 1949 Pastor Wacker and your essayist came upon a Salvation Army Major in the deep bush on the border

of Rhodesia and the Belgian Congo who had set up a rescue mission for derelicts where he gave work and shelter and, as he put it, "a chance to come right with the Lord before they die" to all comers. Can our church which has the hope and comfort in Christ overlook the many hopeless outcasts of society, when their Lord Himself was known as "a friend of publicans and sinners" (Matt. 11:19)?

Would someone perhaps be found among us who would be willing to accept a call to serve such people for the love of Jesus?

This also is an important part of our field, white unto harvest, to which our Lord referred at Sychar. For, was not the woman of Sychar one of these, a woman with a very shady past, yet the Lord dealt with her as patiently and considerately as though she were a fine lady?

Finally, we come to the largest harvest field of all, the area of world missions. The Bible is full of exhortations and reminders to the Church that the heathen people of the world are her spiritual responsibility.

The Old as well as the New Testament repeat this theme. The Psalmist sings, "Declare his glory among the heathen, his wonders among all people" (Ps. 96:3). Jonah is sent by the Lord to Nineveh to bring that mighty wicked Assyrian metropolis to repentance and faith; we read, "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them" (Jonah 3:5). All the glorious prophecies of Isaiah contain some reference to the conversion of the Gentiles, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1, 3).

When the heavenly glory burst upon the shepherds on Christmas Eve, the angel said unto them, "Fear not, for behold, I bring you good tidings of great joy, *which shall be to all people*. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10, 11). Old Simeon spoke of the Salvation in Christ, "which thou hast prepared before the face of all people," as "a light to lighten the Gentiles" (Luke 2:31, 32). The words of Jesus breathe the spirit of *universal* missions, "Go ye *into all the world*, and preach the Gospel to every creature" (Mark 16:15). "And this gospel of the kingdom shall be preached *in all the world* for a witness *unto all nations*, and then shall the end come" (Matt. 24:14). Prophetically John sees the divine purpose of the recovery of the pure Gospel in the Reformation through Dr. Martin Luther to be its universal proclamation, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to *preach* unto them that dwell on the earth, and *to every nation*, and *tongue*, and *people*" (Rev. 14:6).

In these latter days before the Judgment the call into the world harvest takes on the urgency of the reaping before a storm, as the Lord tells us, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:21, 23).

Although there are many, many more, these few texts will suffice to show us the Lord's will regarding the global call He has given us as the field of our missionary endeavor is still in effect today.

But how can He expect or direct us to go into foreign fields when we have by no means finished reaping here at home, where there are still many souls without Christ? Shall we not wait for a more opportune and auspicious moment to expand our world mission program, since we have just gone through 20 years and more of struggle to retain the purity of the Gospel,

since we have just undertaken a major building program of our training schools, and since the world is in such an unstable condition, and we lack both the men and the means for the task?

The Lord knows all these and many other apparently logical reasons that might be advanced for not doing His will. Most of them, plus the matter of imminent persecution and martyrdom were also true of the little band of disciples, anxiously assembled around their ascending Lord, and they were known to Jesus, when He instructed them, "Go ye into all the world, and preach the gospel to every creature."

And they? Eleven humble men with the world against them—what could they do? What did they do? Read it, you thrice-blessed Christians, you sons and daughters of the Reformation of the twentieth century; read it and marvel, "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. *And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following*" (Mark 16:19, 20).

In view of such faith, of such loving obedience, and such remarkable results, can we hesitate or doubt that the Lord wants us to witness worldwide for Him, whom He has endowed with much greater gifts and blessings?

But is *all* the world *our* field? Do we not share it with all those faithful Christian missionaries who are preaching Christ to the nations? Indeed we do.

And yet, in view of our Lord's and our own great concern about purity of teaching for ourselves and our children, can we accept the judgment of those who make mission maps and mark off vast world areas as "Christianized" or under the influence of the Gospel, when we know that they have been "evangelized" by Catholic fathers, Social Gospellers, Mormon missionaries, Jehovah's Witnesses, Seventh Day Adventists and others who preach another gospel, which is not the Gospel of Christ? Can we write off such areas as covered, when at home we feel constrained to enter fields in which churches are already active who are much nearer to the Truth in Christ than these mentioned? In brief, are we possibly guilty of using a double standard, one for us and a different one for the heathen and their spiritual needs?

Indeed, the world is our field and to *us* has been given this understanding and responsibility through God's Word and Christ's command. The world does not know this and the heathen cannot help themselves, or call us to help them, but must perish forever unless we warn and win them with the Gospel. If we fail to do this, we are like the man in the fire-tower who from his safe perch sees that a dam has broken up in the mountains, but does not reach for the telephone to warn the unsuspecting villagers in the valley far below so that they might escape the flood.

Do we still believe that the Gospel of Christ in its Truth and purity is the *only* Way by which man can escape the wrath of God? Do we still believe the Word of Jesus, "but he that believeth not shall be damned" (Mark 16:16) and again, "he that believeth not the Son shall not see life; but the wrath of God abideth in him" (John 3:36)?

With St. Paul we must acknowledge, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). For, in the words of Simon Peter, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Since the whole world is our field for harvesting, let us heed the Lord's encouragement, as we see, secondly, that

## II. Jesus urges us to consider the field very carefully

At Jacob's well near Sychar Jesus said to His disciples, "*Lift up your eyes, and look on the fields.*" The original Greek means literally, "Open your eyes—and look attentively, contemplate *closely, scrutinize.*" That which is apparent to the superficial view is by no means the complete or accurate picture or condition of a thing. Things are not always what they seem. When the disciples looked, they saw nothing but the dry earth, for it was still four months before harvest. In this case the harvest which Jesus saw were the Samaritans approaching through the fields, and beyond them, the long procession of souls throughout future history whom He loved and yearned to save. The same thing is true when we consider the world of our day, the field of our labor. The Lord urges us to consider it very closely and carefully.

The world of today appears to be most progressive. In fact, there never has been an age in history quite like our twentieth century. Its first 60 years have been a time of fantastic change and challenge. For a person born approximately at the turn of the century, the progress in almost every area of human endeavor seems well-nigh incredible.

There is certainly no possibility of enumerating here all the advances made in the field of science, the mechanization and automation of our homes and factories, the development of the motor car, the seemingly miraculous improvements in audio-visual communication, the invention and utilization of the long array of chemical synthetics and plastics, the casual acceptance of 10-mile-a-minute jet transportation, the intricacies and fabulous applications of the computing and calculating machines, the miracle of nuclear fission and fusion with its threat to every being on earth and its potential as a new source of benevolent power to propel large ships for months without refueling and to blast new ship and irrigation channels through the mountains. All these are already here and more are in the works. Within a lifetime from the Model T man has mounted a vehicle to carry him weightless around the globe in 90 minutes and to land him on command at his destination without burning to a cinder, as even meteorites do, upon re-entry into the atmosphere.

Our present knowledge in the fields of insect, weed and bacterial control, of agriculture, health, hygiene and medicine, of preserving and packaging foodstuffs and their mass distribution, all have combined to raise the standard of living and of creature comforts, to reduce the ravages of infectious and contagious diseases and of infant mortality so greatly that the lifespan has been lengthened and a veritable "population explosion" is even now taking place. In 1800 the world's population was about one billion, today it is three billion, and within only 40 years it is expected to reach six billion at the present rate of increase!

All this looks so much like progress that one is tempted to believe that the world is evolving into another golden age of glory and felicity until one examines the facts.

Let us take a look at this population explosion first. An analysis appearing in the *New York Times* on February 27 of this year may serve to make it more clear:

"Mainly as a result of effective 'death control' through the use of 'miracle' drugs and insecticides, the world rate of population growth has *doubled* since the beginning of the peacetime foreign aid program in 1945! It is now about 2% per year and increasing steadily. And at 2% per year the present population of the world (3 billion) will double to 6 billion in about 35 years."

John Fischer writes in *Harper's Magazine* in April 1963, "We have only about one acre of food-producing land for each person on the globe—and we are adding more than 55 million hungry mouths every year. We can't possibly add farmland that fast. Every new acre now has to be won, at heavy cost in labor and investment, from the deserts and swamps, while at the same time other acres are being lost through erosion and overcropping. A third or more of the world's people already are hungry most of the time—but not as hungry as they are going to be."

This is a sobering fact. While our own land is glutted with food, 10,000 men, women and children die of hunger *every day!*

The table, prepared by the United Nations, showing the rate of population increase according to areas, is significant:

Latin America .....	2.5%
Asia, excluding Japan.....	2.3%
Africa .....	1.9%
The Soviet Union.....	1.8%
The United States and Canada	1.7%
Japan .....	1.0%

Our concern is not, primarily, with the fact that "population growth threatens to nullify all our efforts to raise living standards in many of the poorer countries" (Eugene R. Black, president of the World Bank), it is, rather, that Christian missions are losing the race against paganism and unbelief in numbers, and that Jesus' prophecy is being fulfilled concerning the signs of the end of the world, and that the Judgment Day is approaching rapidly:

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24:7, 8). NB: Scoplje, Yugoslavia, July, 1963—1000 to 2000 dead!

The fact that one of the highest and possibly the very highest rate of population increase is occurring in China, gives force and meaning to John Fischer's observation, "Indeed, Mao Tse Tung may be speaking the literal truth when he proclaims that he does not shrink from a nuclear war. He may figure in his icy way that the extinction of some 200 million people in China is the only means of reducing China's population to manageable proportions; (let us not forget that, according to a House of Representatives Committee report, the Chinese regime has perpetrated 30 millions of political murders *in the last decade alone!*) China would still remain the most populous nation, even after such a holocaust, and the more industrialized states would suffer still worse devastation; and Chinese expansion thereafter would be all the easier" (*Harper's Magazine*, April, 1963).

The Church, our Synod and the World Mission Board cannot ignore these facts, but must reckon and plan with them. St. Paul warned the Church, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16 and Col. 4:5).

Coupled with the growing shortage of food, especially in China, is the urge for Lebensraum (living space) of this land which confines 600 million people, one-fifth of the world's population, within its borders. The Chinese sorties into Korea, Quemoy, the Malay Peninsula, India and the other border countries, and the sudden change in Soviet tactics toward the Western powers, which are based either on fear for the security of Russia's long and vulnerable eastern frontier with China or on some diabolical plan to soften the "free" people of the world, these are all indications of the urgency of China's inexorable need for more land. They are also signs of the imminence

of global war and the end of our present opportunity to preach Christ in all the world!

Indeed, all the world is now an armed camp, from the perpetually frozen wastes of the North Pole to the steaming jungles of the Congo. Our intercontinental ballistic missiles are zeroed in on the population and manufacturing centers of our enemies, and theirs are aimed at every major city and production area in our land from the ground and, possibly, from several space stations in orbit around the globe. Missions are being flown by jets around the clock on both sides of the Curtain, with bomb bays loaded with live atomic warheads, each of them with more destructive power than was detonated by both sides during the entire First World War! Mobile missile platforms prowl the sea and under the sea on a 24-hour alert either to intercept or to hurl back devastation at split-second notice, so rapidly and accurately, that the human nerve and brain were not adequate to trigger them off effectively. (Think of the cost of just one of these 'missions' of destruction as compared with the total cost of the Gospel Missions requested at this convention!)

The horror of the present situation is too enormous to comprehend; its potential in destruction, sudden death and suffering beggars description. The human mind has no point of reference by which to grasp it, so it rejects it or lives in fatalistic fear and helplessness. Never, but never before were the words of our Lord Jesus regarding the horrors of the last times as applicable as they are today, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

And the learned men, and the brave men, and the statesmen of all the world are filled with—helplessness. They see the horror which threatens to engulf us all, but Cassandra-like they are powerless to avert it. They grasp for this expedient and that, they sit around the green-topped tables of diplomatic conferences, they debate in the United Nations and at Geneva for years, our own country has spent 90 billion dollars on foreign aid since the last war plus the staggering cost of troops and garrisons in almost every corner of the globe—but no solution is found.

Ninety-nine per cent and more of the earth's inhabitants would like to call a halt to the mad race, driving ever more inexorably to the brink, but there is no stopping, no way back. The *Herentanz* whirls on into the very core of doom. Man's insatiable quest for knowledge and power having unleashed the primordial force locked in the atom, a veritable Pandora's box of calamity is being disgorged upon the helpless race of man who, like the sorcerer's apprentice, finds himself powerless to banish the spirits whom he conjured up. One crisis after another, emergencies in ever more frustrating frequency prevent or abort reasonable approaches to a solution for the terrible enigma.

The rulers of this world sit down and take counsel together, but there is no true and lasting counsel, save in that One whom the world has rejected, and whose very name is called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9:6).

And we know Him, and we can lead the way to Him. And He has given us the command and the means to do so in His holy Word. Here, in our hands and upon our lips is the answer to the world's fear and perplexity. The Lord has broken up the stony soil of men's hearts through His judgments and the evil results of man's own devising; the earth is ready for the crushing power of God's Law and the preaching of His impending Judgment, and also, with the Spirit's gentle suasion for the sowing of the Good Seed of the Gospel, and still we have the opportunity to do so. But for how long?

This is the world into which we have been born, the age into which we have been called by faith to labor in the Lord's harvest. Ours is an age like that of St. Paul, when the civilization of the ancient nations had gone bankrupt and the fullness of the time was come, and God had sent forth His Son. That was the beginning of the world's last age; ours is the end of it. As St. Paul wrote concerning his era, so it might be said of ours, "For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9).

Even though our era is favorable in many ways for Christian missions, there are also many formidable enemies from without and within athwart the smooth course of the Gospel. Jesus knew of the hostility of the world, He knew and predicted that the hatred of the world against Him would be vented on His disciples in persecution and death, yet He did not hesitate to send them forth, as He said, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves" (Luke 10:2, 3).

The world needs the Gospel today as it never did before; yet doors are being closed to its saving call all over the world.

One-third of the earth's people, 900 million human souls, are today sealed off from Christian missions in Communist countries in Europe, Asia, and America, 90 miles from our Florida shore! Lest we again be deluded into believing that the Christian Church can coexist with Communism, let us hear a few sentences from Fred Pierce Corson's article, "Facing the Communist Menace" which appeared in *Christianity Today* on April 27, 1962, "Communism's rejection of all forms of historical religion is *thoroughgoing and final*. — Communism is committed to the destruction of all historical religion as rapidly as circumstances permit, because religion, as we define it, is incompatible with Communism and a hindrance to its goals.—Atheism in Communism is militantly committed to eradicating Christianity.—Atheistic Communism takes complete charge of educating a man's children. It makes him responsible only to the State which in the Russian and Chinese situation is the Party. It *finally and summarily destroys his manhood*. — We get a truer picture of what Russia is doing to the Church when we realize that for the 3 million Jews there are less than 200 synagogues with only 60 rabbis permitted; that in Moscow, a city of 5.4 million, there are 2 Baptist churches.—The same pattern of attrition is operating in Red China." (Statistics are from the *U.S. News and World Report*, Oct. 26, 1959.)—To continue, "To discredit Christianity, the propaganda ministry of atheistic Communism has taken pictures of Christ and hung them in Communist museums with the inscription, 'A Jewish Fortune-teller.'"

The danger lies not only in the aggressive nature of Communism, but in the shocking fact of its penetration through secret agents into every corner of the earth, causing internal unrest and then exploiting it to win control. The "softer" line of the "Butcher of the Kremlin" who is responsible for hundreds of thousands of murders, including those in the Hungarian uprising, is only a matter of expediency and to lull gullible people into an attitude of security and acceptance. Can we not read the handwriting on the wall in Asia, Africa, Europe, and South and Central America? Fourteen years ago in July a Belgian doctor in the Congo helped us to find some "gasolina" for our power wagon west of Leopoldville in the Congo, and told us at dinner that evening that Communist agents were at work stirring up the Africans in that area. They have successfully hoodwinked our own government and Intelligence Bureau by setting up a puppet state 90 miles from our shores in Cuba. All of Latin America is swarming with their trained agents.



The danger, however, is still more insidious. In a scholarly German book, "Soviet Religious Politics and the Russian Orthodox Church," written by a Russian-born professor, Dr. Alexander Kischkowsky, now teaching Slavic languages at the University of Southern California, the author points out that the Communist regime actively advances its goals through the Russian Orthodox Church which is now a member of the World Council of Churches and thus has access to all the other member churches with "educational" and "informative" literature concerning conditions in Russia and the "benign" control of the Communist government.

It was therefore not surprising that the World Council of Churches from its headquarters in Geneva, published an open letter condemning our government for its position against Cuba in the fall of 1962.

Nor is it surprising that a pamphlet was recently released, entitled "A Christian Approach to Nuclear War," which received the endorsement of many clergymen of various denominations with the plea that the United States should unilaterally abandon the use of atomic weapons. "Better Red Than Dead" (*Christianity Today*, April 27, 1962).

The attack of Communism is not confined to national fronts; its most telling damage is done by burrowing from within. Intellectuals who crave the spice and excitement of a new ideology, religious leaders who are involved in "social gospel" organizations, which in turn are brain-trusted by Communist apologists; labor leaders who in their unscrupulous drive for power and profit have admitted Communist agents into their ranks—all these and others like them are sapping our strength to resist from within and to condition us for the ultimate Communist take-over in keeping with the Leninist "Blueprint for World Conquest."

Ordinary citizens, while they loudly protest their love for freedom and Christianity, often unwittingly, yet just as effectively give aid to this vicious foe of their religion and freedom by being so preoccupied with making a living and making this life more comfortable, safe and pleasurable, that they take as little interest and thought for their Church and their Savior, as though they were already living in a totally ungodly society.

Instead, the Church and all her members must take an aggressive position against this bulwark of Satan with the Sword of the Spirit, the Word of God, and with instant prayer for those who are caught in this error and those who are kept from the Truth in Christ thereby. Even though it is a gigantic task, we cannot write off one-third of the world's population as beyond the reach of God's Holy Spirit. Christian prayer can scale any wall or curtain, and it will mightily support and strengthen the Christian souls who are still working underground for Christ both in China and Russia and their satellites. We might also be able to beam the Word by radio into these vast areas, as is done from West Berlin and other points. And we can post workers who prepare themselves in the languages involved to enter with the Gospel as soon as the Lord again opens the doors. This is the strategy of the World Board, if we could get several men to Hong Kong.

At least, we dare not give up before we make a serious attempt in the name of the Lord who sent us with the words, "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).

This is the most prominently apparent adversary blocking the path for Christian missions in the world today; but it will also pass away in the Lord's good time. But there are others.

There is one adversary of the Gospel of free Grace in Christ who will not pass away until "the Lord shall consume him with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thess. 2:8). This is the Antichrist, the Roman Papacy. In some, even Lutheran circles, it is considered not only old-fashioned but uncharitable thus to designate the Holy Father, the Pope of Rome. In fact, also in Lutheran circles, the new reconciliation and reunion with Rome is the fashion and order of the day.

However, the Roman hierarchy is now, as it has always been, the great enemy of the free Gospel of Jesus Christ and as such the real obstacle for the mission endeavor to win the world away from the futile attempt to achieve righteousness by the Law instead of receiving the righteousness by faith, imputed to the believers solely through the merits of Jesus Christ.

The Holy Spirit reveals the Papacy as *the* Antichrist, "Little children it is the last time: and as ye have heard that Antichrist shall come, even now there are many antichrists; whereby we know that it is the last time" (I John 2:18). "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and *that man of sin* be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." To go on in this quotation we now resort to a translation which is more easily understood, that of J. B. Phillips: "I expect you remember how I talked about this when I was with you. You will probably also remember how I used to talk about a 'restraining power' which would operate until the time should come for the emergence of this man. Evil is already insidiously at work, but its activities are restricted until what I have called the 'restraining power' is removed." "When that happens the lawless man will be plainly revealed—whom the Lord will consume with the breath of His mouth and will destroy by the glorious revelation (epiphany) (*epiphaneia*) of His coming—but the coming (of this lawless man) is according to the working of Satan in all power and signs and wonders of deception and in every deceit of unrighteousness in them that perish, because they received not the love of the Truth for them to be saved. And because of this God will send them the full force of error, even to the belief of the lie, that they all may be judged who believed not the Truth, but delighted in unrighteousness" (II Thess 2:3-12, last part—own translation from the Greek). "But the Spirit speaks expressly that in the latter times some shall depart from the faith, giving heed to deceiving spirits and teachings of devils, of speakers of hypocritical lies, whose consciences are dead as seared flesh, forbidding to marry and to abstain from meats, which God for thankful acceptance for the believers and those who know the Truth" (I Tim. 4:1-3, own translation).

Despite appearances to the contrary during the tenure of John XXIII, the Roman Church has steadily moved away from the Truth of God's holy Word as the only source of faith and norm of doctrine. One doctrine after another has been promulgated by the Pope, also smoothly operating John XXIII, which takes the glory away from Jesus Christ and transfers it to Mary and the saints. During these very years the immaculate conception of Mary was made a Roman doctrine and she was given the title of Co-Redemptrix."

While Protestant and even Lutheran churches have consistently and hopefully watered down their teaching to accommodate one another in the drive for ecumenical union, Rome has exploited the Protestant self-emasculation and enervation by strengthening the Papal authority to establish doctrine with one hand, and with the other in this sleight-of-hand trick of

deception, worthy of its cleverest Communist rivals, has beguiled and won the gullible world, even the church world, by convening an ecumenical Vatican Council.

That Rome has not changed her idolatrous teachings one jot or tittle is evident from a quotation from the *American Lutheran* which was cited in our own *Northwestern Lutheran* on June 16, 1963, "Recently Cardinal Bea (generally considered the leader of the 'liberal' left of the Roman Church) spoke at a Roman Catholic-Protestant Colloquium at Harvard University. The American Lutheran reporter registers a most favorable impression of the Cardinal, even an ecstatic one, saying, 'one could sense that a real miracle has taken place.' Then, however, he goes on, 'But the Cardinal's comments regarding the future emphasized the distance the two confessions are from one another. In one of the most puzzling portions of his three addresses, greeted with solemn and sober silence by the assembly, the Cardinal went out of his way to emphasize that nothing could be changed in those doctrines which the Catholic Church regards as essential parts of her divinely revealed faith!'. Here was plain talk indeed. Why the Cardinal's position was puzzling to the Missouri Synod's observer is a puzzle to us. But still more mystifying is the conclusion which he drew, namely, 'No one really knows what will happen or what will come from such conversations, but these conversations must be continued.'"

In this connection the reaction to the recent death of John XXIII by a former Catholic layman, appearing on the editorial page of *The Northwestern Lutheran* of June 30, 1963, deserves mention, even though space does not permit us to quote it, with exception of one penetrating statement of Roman strategy, "All this (the favorable publicity concerning the Pope's death) revealed the more that the anti-Christian Papacy continues to climb ever upward in the estimation of modern so-called Protestantism. With every carefully calculated move Rome continues to create a favorable and mighty public image. . . . Let no one be fooled. . . . The Catholic Church and the Papacy is and ever shall remain the Antichrist as long as she continues to adhere to the traditions of men, set on robbing the Word of God of its sole sufficiency in matters of faith."

Under John XXIII Rome even succeeded in making a sort of rogues' peace with atheistic Communism! Not only did the Pope give an audience to Premier Khrushchev's son-in-law, Aleksei Adzhubei, the man who controls the official utterances of the Communist dictatorship in late March of this year, but he made an expendable pawn of Hungarian Cardinal Mindszenty, undermining his resistance to the Communist tyrants in Hungary and compelling him to desert his Hungarian post in the interest of making peace with the murderers of the Hungarian patriots, all under the guise of love and good works. To quote *Time* magazine, April 12, 1963, "They say I am too far left," John told a gathering of villagers at San Basilio near Rome last week. 'But I have to be a father to all. . . . I cannot be any different than our Lord, who did not do anything more than spread good, who instead of saying no, always insisted on yes.' Cardinal Mindszenty's last role in the Catholic Church is apparently to sacrifice his proud right to say no."

This is the falsification of the Scripture. Did our Lord indeed say yes, when thrice He was tempted by the devil? Did he whom the popes claim falsely to have been the first in the line of succession, St. Peter, urge his Christian children who were suffering persecution, to say yes for the sake of peace, "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (I Pet. 5:8,9)?

In view of the above — by what standard or stretch of the imagination could we possibly consider entire areas of the world as not in need of our Gospel ministry because they are claimed by the Roman Church? Transferring the object of idolatry from Shinto or Buddhist shrines to those of Mary and the saints — is conversion to Christianity? Superstitiously putting faith in Catholic charms, relics and amulets in place of the old tribal jujus — is this bringing the freedom in Christ to the natives of Africa?

Let us disabuse our minds of the illusion that we may relax our efforts in foreign lands, or count those areas Christian where the agents of Rome and her policy of "accommodation" are active. Would we do so in our own community?

"In heaven there is Allah, and on earth Gamel Abdel Nasser" — this is the marching slogan of the 430 million Mohammedans whom the Egyptian leader is welding into a mighty unified force as the "Supreme Pan-Islamic Council" with headquarters at Cairo. Under this leadership, a comprehensive publishing, disc recording and radio campaign, and the backing of tremendous wealth, the "Militant Moslems" are again on the march as they were over 1500 years ago when they overran almost all of southern Europe.

There are 430 million Mohammedans in the world today, which makes the movement second only to Christianity. Africa has 100 million, but is gaining nine million converts every year! The impact of the movement is felt especially in northern Africa, but is spreading southward at an alarming pace.

The missionary literature stresses "Pan-Africanism" with the claim that Christianity is tainted with "imperialism," and that "Islam is the only faith fit for a free Africa." One tract, printed in Swahili and other African tongues, states, "Christian missionaries preach one wife to you in order to make your race diminish; Islam permits four wives."

Although the "Pan-Islamic Council" was founded only in 1959, it already has a very powerful radio station, "Voice of Islam," with broadcasts 12 hours a day in eight languages. The Koran is recorded on 44 simple phonograph discs, read by the best Koran reader of the movement.

One result already had been the "Missionary Societies Act" adopted in the Sudan in 1962 and virtually putting an end to Christian missionary activity in that country. It was reported in detail in *The Northwestern Lutheran* on May 16 of this year and in *Time* magazine on February 1, 1963. "Sudanese officials have cracked down on missionaries on the flimsiest of excuses . . . have been fined or jailed for 'illegally' administering medicine to the sick, . . . are forbidden to conduct services outside their churches, must get written permission from local authorities before leaving their communities, . . . they may not build new chapels, nor may they baptize children under 18 without getting parents' consent. Exiled missionaries insist that Christians are being forcibly converted to Islam, and that the Cathedral of Juba on the White Nile has been converted to a mosque."

Islam has about three times as many adherents in Africa now as Christianity and for every Christian convert Islam is said to gain as many as five.

This disturbing development, coupled as it is with the rising tide of nationalism and Pan-Africanism, is a matter to be reckoned with by our mission boards and missionaries. The tenets of Islam are so adaptable to the primitive, polygamous culture, so tolerant of animistic superstitions, and so expressive of the need for performance and ritual on the part of the African devotee that it is winning ready acceptance especially by those who are frantically striving to outlaw everything foreign. Mohammedanism, it is said, unites Africans also in religion, while Christianity, represented by

so many diverse groups, is being accused of having delivered the African people into the hands of their imperial exploiters.

This is the field in which we labor to sow the precious Seed of God's Word and to reap blood-bought souls for our Savior in Africa. Here, too, the time may be running out for our missionaries. How heavily they rely upon our earnest, instant prayers to the Lord to bless their labors despite the adversaries!

Crossing the length of the Indian Ocean and proceeding northward along the Asian shore we find that the world of our Japanese Mission is being threatened by a similar movement, born out of the turmoil and humiliation of the Japanese defeat in 1945. It is the "Soka Gakkai" movement, whose keynote, according to the Pacific edition of *Stars and Stripes*, is "intolerance of other religions." The *San Diego Union* of July 21, 1963, reports, via the Copley News Service direct from Tokyo, "A religious earthquake has jolted Japan in the form of a movement that has exploded from 3,000 to between 10 and 15 million members in 20 years. It is a movement that has bolted, practically overnight, into Japan's third most powerful political party. The movement is reaching into every stratum of Japanese life; and it has followers in 43 other countries, including the United States."

The chaotic and ignominious conditions after Japan's defeat, when 57 to 89 percent of the homes in Japan's top cities, Tokyo, Osaka and Nagoya, had been destroyed and people lived in caves and dugouts, this was the spawning ground of the movement. The name Soka Gakkai, as far as we could ascertain, means something like "Systematic Study of Principles." It began as a social and religious solution to the bitter defeatism of the Japanese people and at first laid strong emphasis on faith healing.

It is tightly disciplined and politically powerful today; 90,000 uniformed members turned out last fall in its show-of-strength athletic meet at Yokohama, reminiscent of the Nazi spectacles under Hitler. Its organization is built on a family basis, with 15 families in a squad, so many squads in a district and on up to the national organization with headquarters at Tokyo, demanding implicit obedience. It works especially with the country's youth, the corps already comprising 750,000 men and women under 30.

While it requires its members to destroy Bibles, Ikons, Buddhas and all other religious material, it also denounces Marxism as unworkable.

Buddhists denounce and combat it as a new ultranationalist Shintoism in modern form; and Buddhist priests refuse to bury the Soka-Gakkai dead; 61 Buddhist organizations have united to combat the expansion of the movement, and police and other authorities have condemned the members of Soka-Gakkai for perpetrating and condoning acts of violence against its critics and opponents.

However, at a recent rally, the leader Daisaku Ikeda, demanded, "Execute the leaders of the nations which use atomic bombs!" He has set 1980 as the year when Soka-Gakkai will reach supreme power and join in a world-wide battle to the death against its enemies.

We who have just lived through the age of Hitler and Mussolini and Josef Stalin, and in a short time also that of Mao Tse Tung and Khrushchev will have passed, we confess with Job, "Thou hast appointed his bounds that he cannot pass" (Job 14:5) and with the words of the Psalmist, "Why do the heathen rage, and the people imagine a vain thing . . . against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall hold them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king

upon my holy hill of Zion. I will declare the decree: . . . Thou art my son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession" (Ps. 2:1-8). There are 430 million Mohammedans on the march to win the world, especially Africa and Asia Minor for Islam; in Japan 12 million members of Soka-Gakkai are dedicated to the eradication of all religions, especially Christianity.

These are some of the most powerful adversaries whom we and our missionaries must face, as they carry the Gospel into the world for the Savior in our name. This is the appearance of the world in our day.

What is the appearance of this world as far as the Church and religion are concerned?

On the surface it appears to be encouraging, for it seems that the Christian denominations are finally on the way to an agreement, at least, to an agreement to disagree, but to work together. This entente cordiale is hailed on many sides as the most hopeful break-through in the Christian world since the time of Christ. Already a World Council of Churches has been formed, embracing most of the churches which call themselves Christian, and conversations have been initiated with the Roman Catholic Church, while that body, in turn, under the genial brotherliness of John XXIII, has invited Protestant observers to its ecumenical Vatican Council with the assurance that it will continue under Paul VI. The presently convened Lutheran World Federation at Helsinki has also invited two Roman Catholic observers!

Will this not lead to the end of confusion and schism, and to an unparalleled power for good in a united missionary activity, especially since the International Missionary Council has also joined the World Council of Churches? an activity that will mightily roll back the flood of paganism, unbelief, and even atheistic Communism?

Is not this exactly what Jesus had in mind when He prayed, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21)?

Indeed, Jesus had *unity* in mind when He prayed, but not a unity which is an agreement to disagree, but still to worship and work together. This is false ecumenism, this is rank unionism, loathsome to the Lord! The unity which Jesus and the Holy Spirit seek to achieve is, primarily, the one-ness of faith, that is, full acceptance of and obedience to the Holy Scripture as the revealed, inerrant Word of God in its entirety and in every word and teaching of it as the inspired counsel of God to salvation which is alone in Christ Jesus. He prayed, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

This unity of Jesus with God is clearly expressed by Him in the fourth chapter of St. John from which our topic is taken concerning the fields white unto harvest; Jesus said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). The same thought of the completeness and depth of the unity which He craves for His disciples is expressed in His high-priestly prayer from which we quoted before, "I in them, and thou in me, that they may be *made perfect* in one" (John 17:23). And that perfection, this being made holy, this being sanctified, that is, being set aside for God's purpose, is tied up inseparably with God's holy Word, the eternal Truth, as Jesus says in the 17th verse, "Sanctify them *through thy truth; thy word is truth*" (John 17:17).

This Word-obedient unity is certainly not an agreement to disagree to believe and confess what one will privately, but still to worship and work

together; this unity also gives voice to its agreement in a clear, unified confession of the full Truth. That is the aim of St. Paul's injunction in another favorite text also quoted by the false ecumenicals, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep *the unity of the Spirit* in the bond of peace. There is *one body and one spirit*, even as ye are called in one hope of your calling; (confessing one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. . . . Till we all come in the *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; *that* we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; BUT SPEAKING THE TRUTH IN LOVE, may grow up into him in all things, which is the Head, even Christ" (Eph. 4:1-15).

And, finally, to underscore the importance of faith in and confession of the full Word of Truth by those who would worship and work together as true disciples of Christ, two additional words of our Savior, (although there are many more), "*Teaching them to observe all things whatsoever I have commanded you.*" This from Jesus' Great Commission in Matthew 28:20, and the other, "If ye continue (faithfully abide) *in my word*, then are ye my disciples indeed" (John 8:31).

Thus, we see that our Lord indeed wants true unity in faith and confession of His Word in His followers, but not the union and unity which is the aim of the pseudo-ecumenical movement that is sweeping the world. This is not unity or ecumenicity at all, but an unnatural mixtum compositum of incompatible (heterogeneous) faiths and confessions which had untold difficulty in adopting a basic statement of confessional agreement and, finally, because the whole structure threatened to fall apart, had to compromise on so loose a form that it admits of several diverse interpretations, but was still too narrow for some members who insisted on tolerance for their essentially contradictory positions.

There is no time to go into this matter thoroughly here, but we are concerned about the impact of the false ecumenical movement on Christian missionary enterprises. What is the attitude of leading ecumenicals? In a volume, "The Theology of the Christian Mission" by Gerald H. Anderson, this author has assembled statements on "the meaning of Christianity and its relation to the non-Christian religions" by distinguished scholars who are influential ecumenical spokesmen.

While some of them hold fairly conservative positions, the statements of many others are shocking departures from clear Bible teaching and demonstrate what kind of a gospel will be carried into the world by the merger of the International Missionary Council and the World Council of Churches: "Tillich states, there is no theoretical proof of the universal validity of Christianity, nor of the claim that Jesus is the Christ." "One should not misunderstand missions as an attempt to save from eternal damnation as many individuals as possible among the nations of the world. Such a view is based on a theology which is unworthy of the glory and love of God and must be rejected in the name of the true relationship of God to His world" (*Christianity Today*, April 24, 1961, p. 10). Also that Christianity is "latently present" in paganism, humanism and Judaism. DeWolf and Bouquet believe that devotees of the non-Christian religions are prepared by their non-Christian religion for the Gospel. Thus, DeWolf and Bouquet subscribe to the theory that Christianity is the fulfillment

rather than the contradiction of the heathen religions, and emphasize the good in all religions. This mood sometimes includes high regard even for atheistic Communism as a constructive preparation for Christianity, and, on the other hand, dismiss the need, so clearly stressed in the New Testament, and the Old Testament for evangelizing the Jews. Ross believes, that "the Christian Mission today involves bearing witness to a *profound search* for living truth which can never be confined within any one language, theological or nontheological, Christian or non-Christian." The summary of the symposium is this, "The Christian must accept the possibility that the early Christians "may have been overzealous" in affirming "there is no other name under heaven given among men whereby we must be saved" than the name of Jesus Christ the Lord.

The editor of *Christianity Today* (April 24, 1961) correctly observes, "In simple words, confidence in the Hebrew-Christian religion as the one true and saving religion is being shattered; Christianity and the other world religions are viewed as different in degree rather than in kind. From this development, if from nothing else, it should be apparent that the loss of the Bible as the inspired Word of God is the prelude also to the loss of Jesus of Nazareth as the incarnate Word of God. — Already these facts cast their dark shadow over the entire Christian missionary enterprise."

This will suffice to show the "contribution" which the World Council of Churches, even in combination with the International Missionary Council, will make toward Christian missions.

There is evidence (cf. Report of the Commission on Doctrinal Matters in "Reports and Memorials for the 37th Convention of the Wisconsin Synod," August 7-14, 1963, and in "Die Union von Südindien," a letter to Lutheran Pastors, No. 56, by Prof. Hermann Sasse in "Lutherische Blätter" of June 1963) of unionistic affiliations of Lutheran church bodies with member churches of the World Council of Churches (e.g., that of the India Ev. Lutheran Church with the Church of South India) and with the World Council directly (e.g., the National Lutheran Council, the American Lutheran Church, and the Lutheran Church in America both hold membership in the World Council). Therefore the witness of the Lutheran churches so involved will also be affected negatively.

Instead of being a progressive step, therefore, it is seen that the unionistic federations of churches in the pseudo-ecumenical movement will be both a deterrent and detriment to the witness of the Truth in Christ and must, therefore, be classified with the forces athwart the Gospel in the world today. Our Synod is doing only what is commanded by God's Word when she consistently and conscientiously shrinks from involvement with bodies which have tolerated false teaching within their ranks, notably the denial of "the verbal, plenary inspiration and inerrancy of the entire Holy Scriptures," and which have become affiliated in some way with other bodies which condone these and other unscriptural doctrines and practices.

This is not to say that there are no Christians in the churches involved in the false ecumenical movement. Though a person may jeopardize his faith and seriously put into question the sincerity of his Christian confession by Scripturally improper associations, he may still be a true, albeit a misguided, Christian.

On the other hand, the fact that there may be true Christians in a given movement, does not make that movement tolerable in the sight of God and the Church, if its public declaration and associations are contrary to the Word of God, and the person who has been unwittingly involved in the error by association is in conscience bound to step out, as soon as he is shown the error of his way.

The twin sister of unionism is indifferentism. In fact, there is a mutual interaction between the two. The urge for union with others for the sake of imagined or apparent advantages brings about an indifferent attitude toward the disagreement in doctrine, as in the case of the International Missionary Council; and on the other hand the indifference to the Word as the only God-pleasing basis for faith and doctrine brings about, as a logical consequence, the tolerant attitude toward cooperation, even though there is no true agreement.

Beginning with the spirit of indifference to what God had said to our first parents in the Garden of Eden, indifferentism toward God's Word has spawned a monstrous progeny. Two of these products, unionism and secularism, form a vicious circle, difficult to isolate. The only prevention and cure for indifferentism is to return to simple obedience to God's Holy Word, as Jesus did when He resisted the devil's threefold temptation with His threefold "It is written."

This indifferentism is not merely a disregard of God's Word by neglect, but also by conscious intent, as in the case of the Anglican Bishop, the Right Rev. John A. T. Robinson, who has written a book entitled, "Honest to God." The book borrows most of its ideas from current liberal Protestant theologians like those already quoted above, and others. From the latter he has picked up the idea that the Church ought to become a "religionless Christianity," or what he calls "a spare and stripped-down vital faith" instead of one that holds to the Bible and to Christian creeds. Like Bultmann, he considers the virgin birth and similar Bible teachings as myths and argues that the Bible must be demythologized. Significant is the agreement of other clergymen and the evangelical Church of England Newspaper which remarks, "A reading of Robinson's book should be accompanied by a recollection of the conspicuous failure of the Church of England as a whole to make Christianity meaningful to this generation," and deplores the "preoccupied, weary effort to keep the old machinery going." A clergyman of Birmingham, also wrote in, "I have often wondered how long we could continue to present the Gospel in traditional categories with any real effect" (*Time*, April 12, 1963).

Are these not the eggs of higher criticism and doctrinal indifference, laid long ago in Europe, hatched in the overseas missionary societies and now come home to roost?

The spirit of indifference to the Word of God will quite naturally also affect the attitude toward the imperatives and alternatives of Jesus' commission, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not, shall be damned" (Mark 16:15, 16).

For the sake of the souls still lost in darkness and walking in the shadow of eternal death, it is therefore important that we who still love and believe the Word double and treble our efforts to carry the Gospel into all the world, since we cannot rely upon many who are still called Christian to do so.

We must guard against the grave danger of thinking that our only duty is to guard the Truth, to sharpen the Sword of the Spirit which is the Word of God, but keep it in its scabbard where it is safe. This sword is designed by God for use and that is the purpose for which it has been preserved sharp for us by our Lord! It is the only weapon of offensive warfare and attack given to us by the Savior, and it is to be wielded as mightily as possible in His cause.

Humbly a group of newly won converts in the African bush wrote to our men at Lusaka, "Will the Lutherans also be selfish with the Gospel as the others have been?"

In the *Minaret* (the Mohammedan Lutheran Mission publication) H. C. Meyer recently wrote, "We are so busy with a total program of preaching the Gospel at home to ourselves, our children, our friends and neighbors among our own people, and giving so much of our manpower and money for this cause, that the world program of making disciples of those who are afar off received but a very small part of our effort and money" (June 1960, p. 6). Someone has said, "Why should anyone hear the Gospel twice before everyone has heard it once?"

If doctrinal indifference is undermining the spirit and the message of Christian missions, then surely the indifference to the explicit instructions of Jesus to preach the Gospel "unto all nations" is just as blameworthy.

This is certainly true in our day, since the plight of the heathen is greater than it ever has been, since the Lord of the Church has endowed us with so many advantages which His early Church did not enjoy, and since the time before the End may be assumed to be very short.

The apostles bravely faced the world of their day despite hostility and the knowledge on the basis of Jesus' prediction that they all but one, were to lose their very lives in the service of the Gospel Mission. As a result St. Paul was able to write toward the end of their wonderful activity, "But I say, have they not heard? Yes, verily, their sound went forth into all the earth, and their words unto the ends of the world" (Rom. 10:18).

What is the situation today, after 1900 years of grace and opportunity for the Christian Church to carry out the Lord's Commission in its fullest, universal application?

Someone has said, that the Christian message has been heard in all the world by the people of our age and that, therefore, the Church need not be too concerned about a global mission program, but ought, rather, to consolidate her forces at home and prepare for the Lord's second coming.

There are chiefly two serious fallacies in this statement: The one concerns the scope of the preaching, the other its quality. The first fails to take into account the fact that in most heathen lands only a very small beginning has been made in isolated spots with virtually no penetration in breadth and depth; nor does it face the statistical fact that barely 30 per cent of the world's population today is nominally Christian, and that this is most unevenly spread, with one and a half per cent in Japan and 50 per cent in the United States and Canada! Nor does it cope with the fact that Christian Missions are steadily losing ground against the growth of paganism and unbelief, due to the population growth in especially the heathen lands and other causes, such as the surge of militant Mohammedanism in Africa and the Middle East.

The other fallacy lies in the assumption that so-called Christian Missions all preach the true Gospel. We have already seen that this is not the case.

Thus, the actual harvest field for our Church is even greater than the statistics, briefly assembled in the following table:

	Total Population	Prot.	R.Cs.	Gk. Orth.	Non-Christian
U.S. & CANADA...	200. mill.	87.	47.		60.
LATIN AMERICA	185.	6.6	17.	(nom. 167.)	161.
AFRICA .....	232.	15.8	19.6		ISL 75. 180.
ASIA .....	1,570.	12.5?	31.7?		" 265.5 1,058.
AUSTRALIA .....	120.	13.5	3.5		" 76.5 30.1

EUROPE .....	615.	102.5	241.	129.	"	33.	140.
THE WORLD .....	3,000.	227.	360.	150.	"	445.5	
BUDDHIST	250.	CONFUCIAN	430.	TAOIST	60.	OTHERS	10.
HINDU	375.	JEWS	7.	SOKAI GAKKAI	12.		

This gives us a total number of "Christians," counting all those who merely nominally belong to the Church, as in the State Church of Germany, as between 750-800 million souls or between  $\frac{1}{4}$  and  $\frac{1}{3}$  of the world's population. Against this the heathen religions number  $1\frac{1}{2}$  billion people; while the people living in primitive paganism number at least 700 million!

Would this seem to indicate that the Christian Church, or our Synod, need not be too concerned about a global mission program?

Thank God, the spirit of Jesus the Savior is still in our hearts and we feel His yearning in us to save these hundreds of millions from eternal death:

"When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:36-38).

Thus we arrive quite naturally at the third part of our consideration of the Word of Jesus which forms our theme: "Lift up your eyes, and look on the fields; for they are white already to harvest" as we see

### III. Jesus encourages us to enter the world field for His harvest with confidence and joy

These are not the words of a dreamer or a visionary; they are the firm Truth spoken by the Lord our God Himself! It is the same Lord who gave His disciples the assurance before His Ascension to the right hand of His Father, "ALL power is given unto me in heaven and in earth. Go ye *therefore*, and teach all nations, . . . and, lo, I am with you always, even unto the end of the world" (Matt. 28:18, 20).

He, our great God and Savior, has reposed confidence in us to be His workmen, His witnesses, His ambassadors, as it is written, "For we are laborers together with God" (I Cor. 3:9) and again, "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8) and again, "Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, Be ye reconciled unto God" (II Cor. 5:20).

The proof of His willingness to continue to trust us with the precious task and privilege of bringing in His elect, is adequately furnished by the fact that He has kept us in His Word and doctrine despite all temptation.

Our Synod has more than ordinary cause for gratitude; not only has the Lord kept our Synod and our Seminary in His Word and Truth, but He has kept us united and strong in His grace. During the very time when we were heavily engaged in the struggle for pure teaching, He gave us the spirit of willingness to open two independent foreign mission fields in the same year; He has blessed both the work in Japan and in Rhodesia, as well as our other work in greater self-reliance of the other fields beyond our expectations; and this year He has permitted us to enter two new fields, one in Nyasaland as an extension of the work in Northern Rhodesia, and the other on the island of Puerto Rico as a bridge into the greater work which we confidently plan to undertake in Latin America with our Christian Missioner Corps.

This the Lord has done to give us the courage to undertake still more tasks for Him. Those whom the Lord calls to do His work the Lord also empowers and endows with all the necessary gifts for its successful performance.

The God of Joshua is our God who has given us both the command and promise that He will prosper the work of our hands. As He spoke to Joshua, He speaks to us today, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:8, 9).

Those whom the Lord sends, He also empowers.

Thus He sent His Prophet Ezekiel in a vision down into the midst of a valley of dry bones, and He asked him, "Son of man, can these dry bones live?" And again He said to Ezekiel, "Prophesy (preach) upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. . . and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone . . . and the breath came into them, and they lived, and stood upon their feet, an exceeding great army" (Ezek. 37:3-10).

That same, and even greater, life-giving power is in our hands and upon our lips, "For the word of God is quick (alive and making alive) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb.4:12).

What is more, we are experiencing this miracle constantly, at home and abroad. Wherever our missionaries have preached Christ's Gospel, it has proven itself to be "the power of God unto salvation to everyone that believeth" (Rom. 1:16).

By that Word alone men who were spiritually dead are being brought to life — for which the Lord be praised! At Tokyo, Lumano and Uyo; at Kapopo, Kabompo and Mito; at Utsonomiya, Balovale and Tuscon; at Mwanamwambula, Tsuchiura and Cibecue — but who would name them all, these faraway places with the strange-sounding names where our missionaries are today working in the harvest? By that Word and baptism old Dinga-Dinga with his pierced ear-lobes and his body doubled over with arthritis rejoiced to see the Lord's Salvation, like Simeon of old; the one in the Temple at Jerusalem almost 2000 years ago, and the other behind the Shibyungi dispensary in Salaland in front of a Rhodesian boiler which doubled for an altar on Sunday, May 8, 1960; by that same Word and Baptism Amson Gumbo, who lived exactly one year, from March 17, 1962, to March 17, 1963, was started on an eternal career of bliss and glory, through his baptism on June 20, 1962, because in faithful obedience to Jesus' command, you sent a missionary to Northern Rhodesia!

The Lord has promised, and His promise will never be broken, "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

And He who has commanded and promised, also supplies all the gifts our faith and courage will require of Him, no matter how rapidly we move forward in expanding our missionary work, at home and abroad! Do we believe this?

Shall we trust Him for the greater miracle, the power to raise the spiritually dead and to preach life into dry bones; yet doubt that He who has sent us out into all the world under the express assurance of His almighty presence, protection and power, will also perform the lesser miracle, that is to supply the men and the means, as we request and require them for His work from Him? Will our answer be different from that of His disciples, when He asked them, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing" (Luke 22:35).

But He has given us direct assurance in the Word of the Holy Spirit through Paul the Apostle that we will have both the MEN and the MEANS for our asking, "For all things are yours; whether Paul, or Apollos, or Cephas (THE PREACHERS), or the world, or life, or death, or things present, or things to come; all are yours (THE MEANS); but ye are Christ's; and Christ is God's" (I Cor. 3:21-23).

There is no doubt about it, the Gospel will be preached in all the world, the Lord's elect will be brought in, His good and gracious will must be done. "The zeal of the Lord of hosts will perform this," as He in His time performed His promise of the virgin-born Redeemer (Isa. 9:6,7). For He has spoken, and His Word cannot fail, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Whether we speak and act with the loyalty of St. Paul or not, "I endure all things for the elect's sakes, *that they may also obtain the Salvation which is in Christ Jesus with eternal glory*" (II Tim. 2:10), the Lord will bring in His elect from the far ends of the earth. He has given His solemn promise which contains also a warning as to the shortness of time toward the End, "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days" (Mark 13:20). "And he shall send his angels with a great sound of a trumpet, and they shall gather his elect *from the four winds*, from one end of heaven to the other" (Matt. 24:31).

We may fail to do His bidding; but He will awaken others to do His will; for that good and gracious will must be done on earth, as it is in heaven, and He has decreed that "faith cometh by hearing, and hearing by the word of God." And He may take the Gospel out of our hands, if we fail Him as He wrote to the Church at Ephesus, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick (they will no longer be bearers of the Gospel-Light) out of his place, except thou repent" (Rev. 2:2-5).

However, if we faithfully obey His Word, both by obedience to it in doctrine as also by obedience in proclaiming it unto all nations, the Lord will heap blessing after blessing upon us "that there shall not be room enough to receive it" (Mal. 3:10).

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

"And the teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

To accomplish this blessed result we need POWER, far more power than we have shown in our work to date. And this POWER has been promised to us by our faithful Savior:

"But *ye shall receive POWER* after that the HOLY GHOST is come upon you: and ye shall be witnesses —" (Acts 1:8).

WE NEED GOD'S HOLY SPIRIT! (John 6:63.)

He comes to us through the Word; He comes to Christ's people in answer to their faithful prayer: The Word is called "the sword of the Spirit, which is the word of God" (Eph. 6:17). And Jesus promises, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask HIM?" (Luke 11:13.)

He is the source and vehicle of all spiritual power; and He is the persuading, converting power of all our teaching. Jesus said, "For the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:12), and "The Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you" (John 14:26).

If we were but to realize these facts, as we labor and wrestle with our own sinful flesh and other problems to enable us to do the Lord's work more effectively; if we were but to call upon God day and night for more of His Holy Spirit, whom He so gladly gives us on our petition, how different our work at home and our work in all our mission fields would be:

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who hath also made us able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the spirit giveth life" (II Cor. 3:5,6).

Thus our Lord would encourage us to enter and expand our labor in the world field of missions with confidence and joy, working faithfully until we taste the full fruits of our labor and experience the bliss of seeing the trophies of grace to our reaping in heaven, as St. John describes it:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God ever and ever. Amen."

Edgar Hoenecke