

A LIGHT FOR REVELATION

TO THE GENTILES



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D. Koenig – Pentecost 2009

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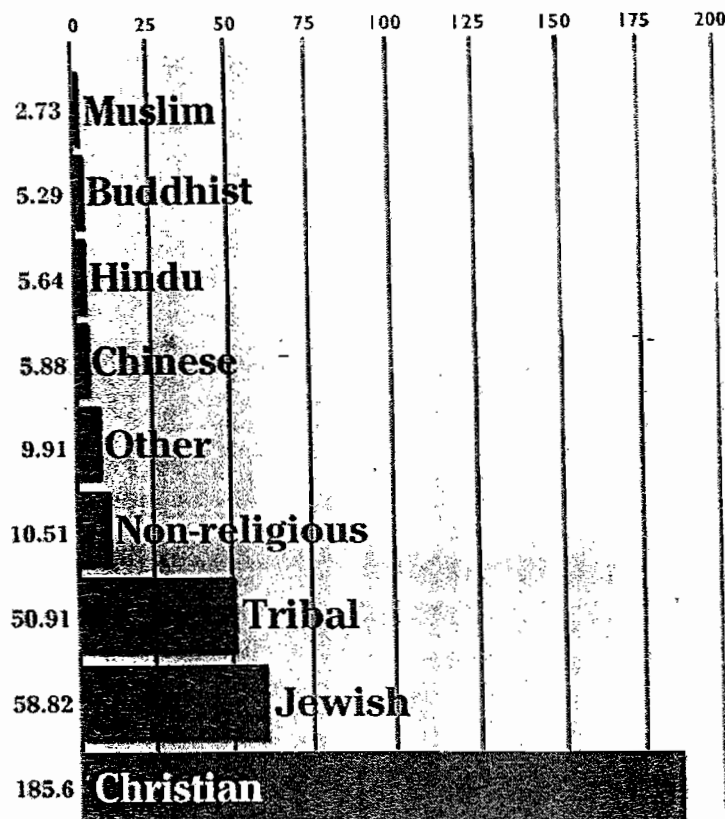
INTRODUCTION

Simeon, beholding the Christ child in the temple, states that this baby would be “a light for revelation to the Gentiles.” Lk. 2:32 While Simeon and Anna were of His own people, the wise men who came were from the Gentile nations, the first of the vast host of foreigners who would come to the Light and build. Is. 60:1-14 It is good to reflect that it was prophesied repeatedly that, “those who are far off shall come and help to build the temple of the Lord.” Zech. 6:15

The New Testament church has seen its task as that of reaching out to these foreigners. The Lord was explicit: “all nations” –Mt. 28:19, “Go into all the world” – Mk. 16:15, “to all nations” – Lk. 24:47, “to the end of the earth” – Acts 1:8. The apostles certainly understood His words “so I send you” (Jn. 20:21), as demonstrated by where tradition indicates they went.

The great need today of doing foreign mission work is evident as we look at our world. The following two visuals graphically portray this.

Number of Foreign Missionaries per Million reaching the Major Blocs



More than 95% of the graduates of most U.S. and Canadian colleges and seminaries minister to the 5% of the world who live in the U.S. and Canada.



World map drawn in proportion to the opportunity for the world to hear the Gospel through college and seminary graduates from the U.S. and Canada.

The U.S. and Canada have 575,000 churches or one church for every 537 people.

This is a booklet of devotions to focus attention on this great need of foreign outreach. The Lord's Prayer for Missions is at the beginning that it can be used for each devotion. The devotions are in bite size portions to be consumed in a short time and are focused to concentrate on the subject. Each bite size morsel ends with a hymn verse to allow the joy to be sung in considering His work that is set before us. May these serve to focus your heart and mind.

History is full of many more examples for us than those in this booklet.

- **John Geddie** went to Aneityum. Laboring there with such success that the native Christians themselves said of him, 'When he landed in 1848, there were no Christians; when he left in 1872, there were no heathen.' The Gospel has advanced in just this way by His Spirit.
- There has been a cost though to take up this cross. **Allen Gardiner** gave up all prospects of becoming wealthy in order to go to the darkest part of South America and lay down his life with the words before his eyes: "My soul, wait thou only upon God; for my expectation is from Him." Ps. 62:58.

The Lord's Prayer For Missions

OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME. Grant that the Gospel of Jesus Christ may be proclaimed among us and throughout the world in all its truth and purity, and that we and all believers may live holy and consecrated lives to the glory of Thy Holy Name.

THY KINGDOM COME. Grant that the proclamation of the Gospel may bear much fruit, that large numbers of men, women, and children from every nation, tribe, and language may be brought into Thy Kingdom of Grace in this life and Thy Kingdom of Glory in the life to come.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. Grant that we may never forget that it is Thy Will that ALL men be saved and come to the knowledge of the truth. Grant that we may always remember that WE are to be witnesses unto Christ unto the uttermost part of the earth. And help us to remember that it is also Thy Will that we live a holy life, that men may be led to their Savior, not only by our words, but by everything we do.

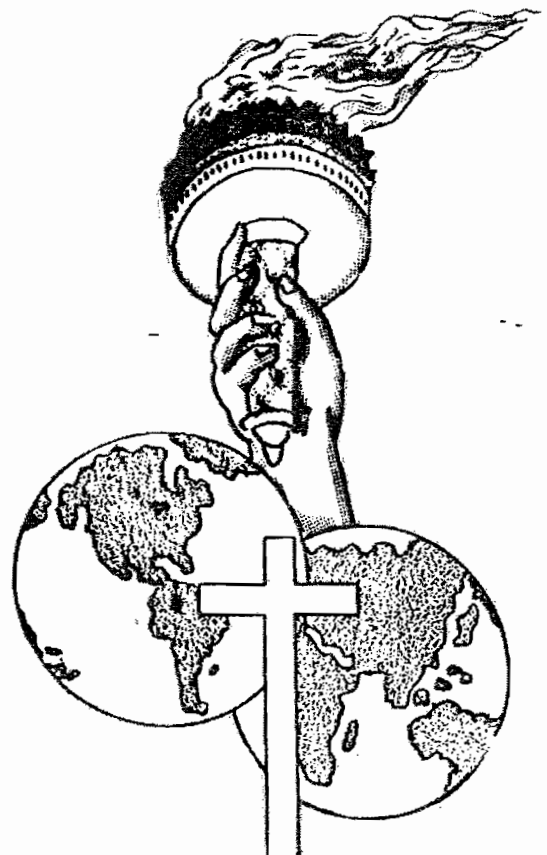
GIVE US THIS DAY OUR DAILY BREAD. Grant that we may always remember that every good gift is from above, that the earth is Yours and the fulness thereof, that we may always trust Thee to give us our daily bread, that we may therefore share our blessings with others and return unto Thee a large measure of the gifts You have entrusted unto us, that Thy Kingdom may be spread from pole to pole around the globe to every mountain hamlet and every jungle village.

AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. Forgive us for all the times we have given offense and thus kept others from coming to Thee. Forgive us for being so cold and indifferent to Your Command to preach the Gospel to every creature. Forgive us for not witnessing unto Christ in our own community and throughout the world. Forgive us for so often forgetting that Christ died for us, that we who live might not henceforth live unto ourselves, but unto Him Who died for us and rose again. Grant that we may also forgive those who trespass against us. That we may love our enemies, bless them that curse us, do good to them that hate us, and pray for them who despitefully use us and persecute us, that we might by all means lead some to Christ.

AND LEAD US NOT INTO TEMPTATION. Grant that Satan, the world and our own flesh may not tempt us to neglect the supreme task of the church. Grant that we may not be tempted to fiddle away our time while the world rushes toward eternal flames, that we may never be tempted to squander our money on luxuries and the pleasures of this world and deny to others the Bread of Life. Grant that we may never be tempted to use our God-given talent to our own glory and selfish interests, but that we may always use these talents to show forth the praises of Him who called us out of darkness into His marvelous light.

BUT DELIVER US FROM EVIL. Protect us from all harm and danger, but grant that we may boldly confess our faith in Jesus no matter what the circumstances, no matter what may be the result. Grant that we may be willing and happy to deny ourselves and take up the cross of self-sacrifice that others might live. Grant that we like our Savior, may be willing to lay down our lives, if need be, that others might live.

FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOREVER AND EVER. AMEN.



THE APOSTLES

TWELVE ORDINARY MEN

This is the title of a book by J. MacArthur on the apostles, subtitled 'How the Master Shaped his Disciples for Greatness and What He Wants to Do with You.' That the Master shapes us is great comfort when we look at ourselves and the shortcomings, peculiarities, and sins we each have. "For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God" 1 Cor. 1:26-29 And Paul wrote this to the church, to all in the congregation; the universal priesthood of all believers. We are ordinary people just like the apostles. For everyone it all comes down to 'walking with Jesus.' "He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption' v.30. The greatness is in the Extraordinary One.

The apostles were different men after the resurrection. We see a boldness that arose based on the living Lord. Whereas they ran when in the garden of Gethsemane, later they rejoiced that they were counted worthy to suffer for His name. Peter's foolish boldness became a faith boldness. So to work overseas all we need is ordinary people, who the Lord can shape.

The apostles began to witness in Jerusalem, then in Judea and Samaria and then far afield. This Christian faith of ours is contagious, it just keeps spreading. Andrew heard Jesus and went to tell his brother. Jn. 1:41-42 Philip heard Jesus say to him "Follow Me." He in turn went to tell Nathanael. Jn. 1:43-45 The woman at Jacob's well heard Jesus and went to tell the people in the city, who then came out to hear Him. Jn. 4:28-30 And so it has continued to happen.

In the Berea Evangelical Lutheran Church in India a pastor from Renigunta tells some in Bangalore and they request a meeting. At Tiruttani they hear about our church and ask us to start there. Some men in Chittoor got our literature and inquired. One thing leads to another by the power of His Spirit. The Word goes forth.

Tradition tells us that the apostles went well beyond Jerusalem, to foreign parts. Look at the map on the next page and consider how God shaped these men. He is shaping you also. Perhaps you may have a part directly or indirectly in foreign outreach.

TLH # 452 The Son of God Goes Forth to War

The Son of God goes forth to war, A kingly crown to gain.
His blood-red banner streams afar; Who follows in His train?
Who best can drink His cup of woe, Triumphant over pain,
Who patient bears His cross below, He follows in His train.

BIBLE LANDS



Peter - Rome

Andrew - Greece

John - Ephesus

Phillip - Syria, Phrygia

Bartholomew - Armenia

Thaddeus - Armenia

Simon the Zealot - Persia

James - Edessa, Egypt

Matthew - Ethiopia

Thomas - India

O, GOD THOU FAITHFUL GOD

Johann Heerman's hymn reminds us that it is He who is faithful. And we should add, not us. He is faithful in sending out His people and in supporting them. We are the one's with shortsightedness that causes us to be like Jonah. Can we possibly think that God does not know the situation, but we do?

Adversities are not signs to not go forward, but rather march in place. Sacrifice and even what we might call an 'untimely death' are not hindrances to His Gospel's movement. Johann knew this well. Just read up on his life and times, that of the Thirty Years War. His predecessors, the apostles, a millennium and a half earlier knew this. Do we? It is not farfetched to think, as one tradition states, that the apostles drew lots to see who would go where. Of course we cannot verify this until with them in heaven. The fact is that the post-resurrection apostles were different men. Though the Lord of glory was killed, He arose from the dead and now leads us on this life quest, called being a Christian. Oh, that more of our brothers and sisters would participate in being involved in the fulfillment of that prophecy of Ps. 72, that He "... have dominion... to the ends of the earth... May men bless themselves by Him, all nations call Him blessed."

All of the apostles except John evidently died violent deaths in His service. All except James the son of Zebedee faced the foe's envenomed ire far from home. In the tradition of the apostles drawing lots it is said that Thomas drew Parthia and also went to India. The evidence for Thomas being in India along both the Malabar and Coromandel coasts is pretty good. The supposed date of his arrival in India was 52 AD. It has also been considered that Bartholomew worked in India.

I have stood on the Thomas Mount where it is supposed that Thomas was speared by a Hindu. Likewise I have been at the cathedral built over the place on the coast where Thomas' body was buried. When one removes the fanciful Roman Catholic notions from the sites, it is still according to good evidence that the apostle went to India. He perhaps worked for twenty years with traditions for him on both southern coasts pointing at this. A violent death, yes, but untimely? Hardly. God knows what He is doing. As Paul wrote to the Philippians, "to live is Christ and to die is gain," (1:21) and "I can do all things in Him who strengthens me," (4:13).

TLH #395 O, God, Thou Faithful God
 O God, Thou faithful God, Thou Fountain ever flowing,
 Who good and perfect gifts In mercy are bestowing,
 Give me a healthy frame, And may I have within
 A conscience free from blame, A soul unhurt by sin!



THWARTED, AND YET...!?

LEARNING FROM THE PAST

We learn from the missionary Raymond Lull(1232 – 1315) to follow Christ even into a martyr's death. Lull truly loved his enemies and died as did the first recorded martyr, Stephen. While we want to discount his Roman Catholic teachings, there is no doubt that he reached out to hateful Muslims with the love of Christ. And what a lesson in his studying Arabic for six years in order to reach out in their own language.

(Quote from 'VOICE OF THE MARTYRS')

Raymond Lull "First Missionary to the Moslems"

At age 55, Lull believed he was ready to go to northern Africa to share Christ with Muslims filled with bitterness toward Christianity because of the Crusades. Friends gathered at the ship to see him off. But the ship sailed without him when he panicked. Lull overcame his terror and boarded the next ship for Tunis. He announced his presence to learned Muslims and offered to debate them in public. He promised he would become a Muslim if they proved to him that Islam was superior to Christianity.

As a result of the debates, some Muslims became interested in learning more about Christianity. Others did not. They had Lull thrown in prison. He was deported, and stoned on the way to the ship.

At the age of 75, Lull returned to North Africa to try again to reach the Muslims there. He invited Muslims in Bugia, east of Algiers, to a public debate. Lull employed some techniques that would not be accepted by many missiologists today. He presented the Ten Commandments, then claimed the prophet Mohammed had violated every one of them. He also said that Islam was full of the seven deadly sins. He was soon back in prison. Lull returned to Europe, but traveled again to Bugia in 1314 when he was more than 80 years of age. He visited a small group of former Muslims he had led to Christ, and tried secretly for ten months to draw still more to his Lord and Savior.

"I had been fairly rich," Lull wrote late in his life. "I had a wife and children. I enjoyed the pleasant side of life, but I gladly renounced all this to tell Muslims the truth about Christ. I studied Arabic. They put me in jail and flogged me. Now I have gotten old, but I don't give up hope. God willing, I wish to persist until death." Zwemer said of Lull, who grew tired of hiding and spoke again in an open market: "He pleaded with love...but spoke plainly the whole truth...Filled with fanatic fury at his boldness, and unable to reply to his arguments, the populace seized him, and dragged him out of town; there by the command, or at least the connivance, of the king, he was stoned on the 30th of June, 1315, and he died shortly thereafter."

TLH #395 O God, Thou Faithful God

Grant Thou me strength to do With ready heart and willing
Whate'er Thou shalt command, My calling here fulfilling
To do it when I ought, With all my might, and bless
The work I thus have wrought, For Thou must give success.

"We cannot help but speak the things which we have seen and heard," Acts 4:20
 WITNESSES
 MADE † † †
 WITNESSES

BARON JUSTINIAN ERNST VON WELTZ

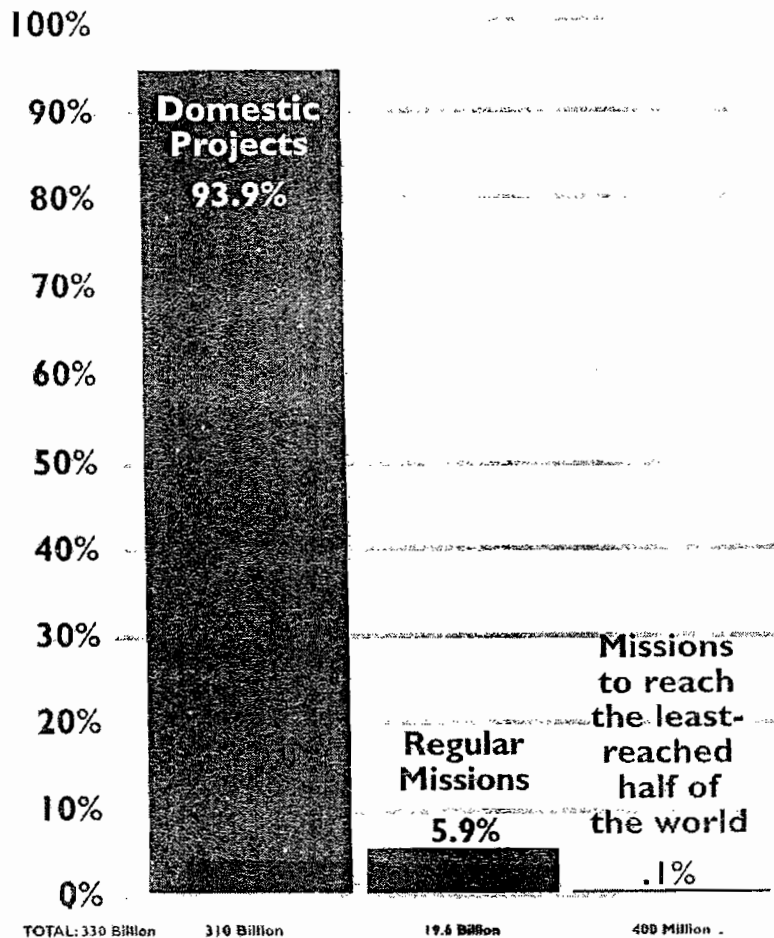
The foremost of Lutheran voices in the 17th century for reaching out was certainly Baron Justinian Ernst von Wetz who published five treatises on missions. He put forward searing questions, "Is it right that we, evangelical Christians, hold the gospel for ourselves alone, and do not seek to spread it? Is it right that in all places we have so many students of theology, and do not induce them to labor elsewhere in the spiritual vineyard of Jesus Christ? Is it right that we spend so much on all sorts of dress, delicacies in eating and drinking, etc., but have hitherto thought of no means for the spread of the Gospel?"

He put forward the following reasons that the church should busy herself in the task of missions as summarized below.

- 1) The will of God to help all men and to bring them to the knowledge of the truth. I Tim. 2:4 This can be brought to pass only by means of regular missionary preaching of the Gospel. Rom. 10:18. This will of God binds us to obedience, -- compare the missionary commandment, --and love to man must even of itself make us willing to obey.
- 2) The example of godly men, who in every century, from the times of the apostles onwards, without letting themselves be terrified by pain, peril, or persecution, have extended the kingdom of Christ among non-Christians.
- 3) The petitions in the liturgy that God may lead the erring to the knowledge of the truth and enlarge His kingdom. If these petitions are not to remain mere forms of words, we must send out able men to disseminate evangelical truth.
- 4) The example of the papists, who founded the society de propaganda fide, must rouse us to emulation that we may extend the true doctrine among the heathen."

Pray over the chart below and consider von Welz' words.

Church Spending



"It is a commentary upon the religious condition of the time that one of the leading and best men among the clergy met Von Welz' appeal with a bitter rebuke, denouncing him as a dreamer, fanatic, hypocrite, and heretic, and arguing that it was absurd, even wicked, to cast pearls of the gospel before the heathen." ("Progress of World-Wide Missions" Kane, p. 46.) When Paul was called a madman, it was by an unbeliever, Governor Festus. But for von Welz the accusations came from Christians who were supposed to be in the Word!

When his appeals fell on deaf ears, he showed himself the calibre of the disciple he was by renouncing his title, taking 36,000 marks and sailing for Dutch Guiana (Surinam) to preach the Word of Life. It was said he was torn apart by wild animals in a most inhospitable climate. He died as he had lived, a witness to the Lord Jesus Christ and His great love for lost mankind.

TLH # 495 From Greenland's Icy Mountains
 Can we whose souls are lighted With wisdom from on high,
 Can we to men benighted The lamp of life deny?
 Salvation! Oh, Salvation! The joyful sound proclaim
 Till each remotest nation Has learned Messiah's name.

STILL, STILL THOUGH DEAD THEY SPEAK

We have been gifted by God with the privilege to work with the Lutheran Church of East Africa in Tanzania and Kenya. The history of Lutheran missionwork there goes back to the nineteenth century when the mission societies sent out the missionaries. The nineteenth century was the century of the many Lutheran mission societies at work the world over. It was not the work of Lutheran princes or states sending in the 1900's, but of believers gathering together and sending. One such society was the Leipzig Society, founded in 1836, "an outflow of the Lutheran Orthodox confessionalism after the revolutionary Napoleonic wars." (From Krapf to Rugambwa-A Church History of Tanzania, p.73). So writes Sahlberg. It is not the intent to determine here the orthodoxy of the Leipzig Society, as there was a great variation in attention or orthodoxy among the many societies. It is a fact that Leipzig sent men literally to their death in the cause of the kingdom.

The first five missionaries from the Leipzig Mission were: Emil Mueller, Gerhard Althaus, Robert Fassman, Albin Boehme and Theodore Passler. Arriving at Mombasa on July 12, 1893 the Lord used them to reach the natives in what was at that time German East Africa, present day Tanzania. In August they arrived at Moshi, which is where the head of the LCEA now serves, Pastor Angowi. One of the villages where they went to work was Machame where the LCEA has a congregation today. In my visit in May of 2002-I visited the congregation at Machame and found that the old Lutheran church opposes the establishment of the LCEA here as well as elsewhere. But back in the 1890's the opposition was from the natives. A Machame language grammar and dictionary were developed as well as a Machame hymnal of 30 hymns for that tribal people.

Two new Leipzig missionaries, Ewald Ovir and Karl Segebrock arrived in 1895 and proceeded westwards from Machame to see about work among the Wameru. On Oct. 20, 1896 these two servants of God were butchered by the natives. One has to wonder why God took them after so short a stay in the field.

In the city of Arusha today there is the restored old Boma (fort) of the Germans from that time when the Germans ruled. It has been turned into a museum. In one room of the old fort is the history of the German rule pictured on the walls. At one point one can read the report from the natives of what happened that night long ago. As Ewald is dying from eighteen spears, he is saying, 'why are you killing us...we came to bring you the Gospel...to tell you how you can go to heaven through Christ.' The Lord had Ewald die as our Lord did with love on his lips. As Stephen had mirrored his Lord with "Lord do not hold this sin against them..." so Ewald spoke. There is more to the story of how God was, is and will be in charge. One of the youths who attacked and killed the two missionaries on that dreadful/triumphant night was baptized in 1965. Though an aged man at the time, he was sought out by the Lord, who is at work always His wonder of conversion to perform.

In twenty years the Leipzig Mission grew from just five missionaries arriving on the field to 2969 souls in 1913. And as we know more were affected by God's work through Leipzig well beyond the end of German rule and the expulsion of the German societies. Ewald and Karl are praising the Lord in heaven with some

later comers that they had met on earth. The Word of God bears fruit, accomplishing what God wills. To Him belongs all glory.

TLH # 259 Flung to the Heedless Winds (This hymn was written by Luther to commemorate two monks who were murdered for following the Reformation teachings.)

Flung to the heedless winds Or on the waters cast,
The martyr's ashes, watched, Shall gathered be at last.
And from that scattered dust, Around us and abroad
Shall spring a plenteous seed Of witnesses for God.

☞

ROBERT THOMAS (KOREA) killed 1866

Robert Thomas was ordained on June 4, 1863, in a little church in Hanover, Wales. The next month he and his wife were sent to Shanghai, China, by the London Mission Society, where his wife died soon after they arrived.

In 1866, after having evangelized for a few months in the southern part of Korea, Thomas traveled on the American ship, General Sherman, up the Taedong River, which runs from Namp'o on the Yellow Sea northward past P'yongyang, the capital of what is now North Korea. In a shallow part along the river, the ship was grounded on a sandbar. Korean soldiers on shore, not having seen many vessels of this type on the river, became suspicious and scared, perhaps thinking there were foreign soldiers on board. They boarded the ships waving long knives at the passengers and crew and started killing many of them.

When Thomas saw that he was going to be killed, he held out his Korean Bible to them and said in that language, "Jesus, Jesus." His head was cut off and thrown into the river. Though some may say his mission voyage was a failure and a waste of a young life, God does not perceive things the way we do, and His ways are not our ways.

Twenty-five years after Thomas' death, an American visitor stayed at a small guest house in the area where Thomas was killed, and noticed strange wallpaper in the main room. The paper had Korea words and numbers printed on it. When he asked the owner of the house about it, the owner told him about Thomas being killed there, and said that he had taken the Korean Bible that Thomas held out to the soldiers and used the pages to cover his walls. For twenty-five years, he said, many had come to his house to "read the walls" where Thomas's Bible was preserved.

Whether Robert Thomas, Baron von Welz, Raymond Lull, or the Leipzig missionaries in Tanzania they in love obeyed Christ's command to go into all the world and preach the

Gospel. We certainly rejoice to see that when the Gospel is preached, souls are converted and join us to worship the King. But let us also rejoice in the preaching of these men who did not see results but rather death. Death is gain for them and us. Paul reminds us "To live is Christ and to die is gain". These men knew that very well.

TLH # 452 The Son of God Goes Forth to War

The martyr first whose eagle eye Could pierce beyond the grave
Who saw his Master in the sky And called on Him to save.
Like Him, with pardon on His tongue, In midst of mortal pain,
He prayed for them that did the wrong, Who follows in His train?

AH THE LADIES, GOD BLESS 'EM

IDA SCUDDER



We in the CLC have been blessed by an increasing number of our women going overseas as Mission Helpers since we started the program over nine years ago. And it is good to hear their glad reports on blogs and in person.

There was one eighteen year old girl who said India was ugly and she hated it there. She got tired of all the poverty, famine and death. She said she wanted to be like the other girls in the USA and marry a millionaire. This girl, Ida Scudder (1870-1960), who was born in India got tired of trying to force bread into the mouths of malnourished children. Though her father was a doctor and helped a lot of people that was not the life for her. Although she said she was a Christian, she was really hankering after the god mammon. Not wanting to spend her life in India she went back to school in the USA.

She returned to India when her mother was very ill to help take care of her, though this was not going to be a permanent stay. One night while she was at her parents' home in 1892, something happened that changed all her plans. Dr. Scudder was trained in medicine, though his daughter was not. On that night a high caste Brahmin came to ask if she could come and help his young wife who was in labor. There were problems and it was not going well. Ida said she couldn't as she did not know how to help, but her father could come. The Brahmin said he would rather have his wife die than to have a man come into his house to his wife. And she died. Later that night a Muslim man had the same problem of a wife who was in labor. He asked Ida to come, but Ida just could not. She again offered her father. The Muslim man left saying no man would look on his wife's face. Still later that same night another Hindu man came with the same problem of a wife in labor who was too young to really bear a child. The same result of an offer of her father met with refusal of this unclean man to come to his wife.

Ida was greatly troubled to say the least of that night's happenings. The book she had started to read that night she could not continue with and had trouble even sleeping. She asked around in the morning about those three women and found that they had all died. It

was then that Ida in her prayers learned to say not my will be done but Thine. She determined to go back to the USA study to be a doctor and return to India. This was not a simple matter in the 1890's like it is today. But God had shown her His will and God blessed her efforts. She was even able to return with money for clinic work.

When she returned, her troubles were only beginning. The traditional practitioners among the Hindus have some good remedies, but some were pure hokum like an eye disease treated with a potion of ground glass and pepper. The Hindu priests were fervent in their many superstitions and interfered. In 1903 when the Black Death was killing people right and left the rumor was spread that the inoculations being given were actually a plan by the British to reduce the Indian population. As Ida worked to show the love of Christ, it was in the face of many people praying to gods and goddesses and sacrificing animals to appease their deities.

It is important to take note of Ida's perseverance and method. She would travel about to remote villages with a bullock cart full of medicines. And as she administered medicine she always prayed with those visited and asked if they had any questions about Jesus or Christianity. In this subtle way she witnessed to Him by her actions and always stood ready to speak of the hope that was within her.

A lot has happened since the days of that medicine-laden bullock cart. Beginning a clinic in her house with one bed on January 1, 1900, her work has now produced a hospital of over 2100 beds with very fine care and a good reputation far and wide. She began to train women for medicine and from that there is now the Christian Medical College at Vellore. She learned as her Lord had taught, "If any man would come after Me, let him deny himself and take up his cross daily and follow me." Lk. 8:34

If any of you are able to come to India, you can travel along NH #4 from Chennai toward the BELC's Vaniyambadi District and along the way stop in Vellore and see what God did through a girl who hated ugly India. Though we don't of course agree with some of her Dutch Reformed teachings, we have to be amazed at what God does with such wretched selfish sinners as we are. Ida was yet another case of His Amazing Grace.

Hymnal Supplement #777 Amazing Grace

Amazing grace how sweet the sound
That saved a wretch like me!
I once was lost but now am found,
Was blind but now I see.





ANN HASSELTINE JUDSON

Some years ago several of us had the opportunity to go on a mission trip with Pastor Bohde in Thailand. In addition to going over to China we went to a refugee camp of the Karen tribe who came across from Burma to Thailand. There are maybe 1.2 million Karen in Burma (Myanmar) and 300,000 in Thailand. If you mention the name of Adoniram Judson to these Karen, they will likely know it. The large number of Karen who are Baptists today dates back to Judson's work in the early 1800's. Adoniram Judson was the first American foreign missionary. And accompanying him was Ann Hasseltine Judson (1789-1826).

A good wife who can find? She is far more precious than jewels. Solomon knew what he was putting down in Proverbs what with his problems with women. Adoniram Judson found the good wife in Ann.

Adoniram Judson wrote to his father-in-law in asking for the hand of his daughter, "I have now to ask whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure to a heathen land and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean, to the fatal influence of the southern climate of India, to every kind of want and distress, to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this, for the sake of Him who left His heavenly home and died for her and for you?" This all happened to her except the violent death, though death was relatively at an early age, 37.

Ann wanted to marry a missionary and she did. Even though she was from a well-to-do family in high society, she wanted to help to spread the precious Good News of the Savior to foreign lands. In 1812 when war was coming to America they left as emissaries of the Prince of Peace to the Far East. Finally, they began work in Burma. She formed a society of women which met on Sunday and prayed and read Scripture. Among her literary work she produced a catechism. Having learned the Burmese and Siamese languages with her husband she was a valuable assistant in translation. Among the various ways in which she showed her love for the Burmese was in teaching a girls' school. She saw these children and women as ones who needed the Shepherd's guidance.

The most trying time for her was not just the cholera, smallpox, spotted fever and liver problems. It was when her husband was imprisoned at the outbreak of war between Burma and the British. Though they were Americans they were treated as spies for the British. As her husband went off to prison for 18 months all furniture and clothes was taken from their house. Guards were posted at her house treating her roughly. As our Lord has beckoned us to take up our cross and follow Him, she did. The very poignant picture we have of her is going to the prison and pleading for her husband over and over.

She would come with her baby in arms and with an adopted native child at her side. The prison did not provide food, so she had to get that and bring it to him. The Burmese moved Judson and she had to trek after him many miles to another prison.

She wrote, "How dark, how intricate the providence which now surrounds us! Yet it becomes us to be still and know that He is God who has thus ordered our circumstances." This is what we call faith. She stood by her man through these long months until his release.

When her husband was imprisoned, she not only helped him but her loving concern went to other prisoners. One wrote the following, "Mrs. Judson was the author of those eloquent and forcible appeals to the government, which prepared them by degrees for submission to terms of peace And while on this subject, the overflowings of grateful feelings, on behalf of myself and fellow prisoners, compel me to add a tribute of public thanks to that amiable and humane female, who, though living at a distance of two miles from our prison, without any means of conveyance, and very feeble in health, forgot her own comfort and infirmity, and almost every day visited us, sought out and administered to our wants and contributed in every way to alleviate our misery."

She went to be with the Lord not too long after the prison time of her husband. The world looks at a woman like this with shaking heads and wonders what makes her tick. We know. She knew her Savior and His great love. The anniversary of her birth is October 24th. Why not take a little time on that day and thank God for faithful women like Ann and pray He raises up more. And when next you hear about the Myanmar military junta persecuting the Buddhist priests, remember in your prayers the Karen Christians who are also persecuted. As they did it to the wood when it was green so when it is dry. Lk. 23:31

#777 Amazing Grace

The Lord has promised good to me;
His Word my hope secures.
He will my shield and portion be
As long as life endures.



MARY SLESSOR

When we were living in Nigeria in 1986, my wife, five kids and I all liked to get away from the village to a 'big' city for a weekend. This gave us the blessing of constant electricity, a hotel room with AC and different food among other things. One city that we would go to was Calabar. This old city was also the center of the missionwork one hundred years before of a hardy Scots lassie, Mary Slessor (1848-1915). She arrived in Calabar in 1876 and God used her through the years to bring His Gospel to the people.

While we would not agree with some of her Presbyterian teachings and her usurping of authority over men against the Bible headship principle, we can certainly admire her zeal and determination to reach the primitive people of the Calabar region. It is hard to believe that this young woman worked for forty years among a people who were steeped in so horrible a multitude of evils. But it is the love of Christ that controls, impels, moves... 2 Cor. 5:14 Slavery was prevalent both in selling to whites as well as the Nigerians themselves enslaving and branding their own people. Mary worked to help the slaves and to keep them from being killed when their master died. When Paul wrote to Philemon about how to treat his returned slave, Onesimus, it was to a Christian master. But Mary dealt with a heathen people to whom killing was usual and indiscriminate.

When a chief died, his wives could be lined up and a chicken killed in front of each. Depending on how the chicken's head flopped the woman was innocent or guilty of witchcraft in causing her husband's death. Mary over and over sought to intervene and help these the weaker vessels. And of course when a chief died it was good to send off his wives with him into the afterlife. Mary sought to bring the love of Christ into this cruel environment.

Death was a constant in those days. Human sacrifices were practiced. Bloody tribal warfare over trivial things was practiced. We know how our Lord the great Mediator intervened to bring us to God the Father. Mary would also intervene between tribes, even on the very verge of war, to save them from the vengeful slaughter frenzy that would take over. While she was called many things over the years, at first not very complimentary things, later it was the "white Ma."

It was a time when the law of the jungle literally prevailed. Into this she brought in word and action the love Christ has for lost sinners. One practice she worked heartily against was the killing of twins. To have twins was thought to be cursed. One of the twins had a devil as the father. Since one could not find out which, both twins would be taken out in the bush to die. Mary's hut became a haven for these children. One time when Mary was up country a leopard came into her tent and took a baby boy in its mouth to take to eat later. Mary quickly took a flaming stick from the fire and stabbed the leopard in the face. It dropped the baby who was saved. The salvation she sought though for these children above all was to be with the Lord in heaven.

Among the many hideous, superstitious practices of the day was trial by ordeal. Boiling oil would be poured over the hand to see about guilt. One day when Mary was present an eleven year old boy had oil poured over his hand. She quickly grabbed some oil and chased the man who poured it to see if he was guilty or innocent. This kind of courage was repeated many times as she held to her motto, "God and one are a majority." Truly, we can do all things through Him who strengthens us.

We, a weak and pampered American family, had to go to a hotel periodically for what we thought we had to have, rest and relaxation away from the village. Oh, how we can learn

from Mary, who came into West Africa in the days when it was called the “white man’s grave.” There was the saying, “Beware, oh beware of the Bight of Benin, where one came out, but three went in.” Tropical diseases were rampant. Elephants and lions were ever present dangers. And yet Mary kept going farther and farther inland in her work to reach more who had not heard the Gospel, obeying with faith the Lord’s words, “Go and make disciples of all nations.”

Finally, the time came for God to call her home. She prayed in Efik on her sick bed, “O Abasi, sana mi yak.” (O God let me go.) And He took her soul. When she died, this woman who had so much of what really counts, had all of her earthly possessions in a shoebox. Still today you can go to Calabar and learn about Mary Slessor. The important thing is not that her name is on a hospital or school or road, but that His name is hallowed there now as once it was not over one hundred years ago.

#777 Amazing Grace

Through many dangers, toils, and snares
I have already come;
‘Tis grace has brought me safe thus far,
And grace will lead me home.



AMY CARMICHAEL

We in the CLC-USA have been blessed to work with our sister churches to help orphans. We do this because James tells us this is part of that religion that is pure and undefiled before our God. James 1:27 Since Jan. ‘03 we have supported an aids orphan school in Etago, Kenya, helping to support a new classroom each year. They have 81 orphans taught by four teachers. Since Ap. ‘83 we have supported an orphanage at Nidubrolu, India which now has 35 orphans. In 1998 the Kinship Comm.(which overseas orphan work) began supporting the Children’s Home in Ikot Obio Inyang, Nigeria now having eight children. And until Ap. ‘02 we supported an orphanage and school at Uthukottai, India in the BELC. Since its closing we have had requests to do this again. What we are doing is typically what the church has always done as Scripture directs us. The times now are not as bad as they once were for children in the areas where we now work. Let’s look back for a moment.

Perhaps some of you know of Amy Carmichael(1867-1951) having read some of her 35 books. But did you know that she was instrumental in starting outreach to children at Dohnavur near the southern tip of India. As a young girl she heard Hudson Taylor of the China Inland Mission speak and wanted to be a missionary. The CIM though rejected her due to her frail condition. She had neuralgia all her life. Undeterred she went to Japan and eventually ended up in India. She began Zenana work for the Church of England. A zenana was a restricted part of the compound of a man where his wife or

wives had to be. Other men and definitely foreign men were forbidden there or even to see the women. This zenana was typical among the Muslims and even some Hindus adopted it. So the only way to reach women was through women. Even today this woman to woman approach is wisest among Muslims.

But her focus then shifted to children, especially orphan girls. Preena was the first one in 1901. Following are two touching stories. Throughout her life she brought in over 1000 children to her fellowship, following our Lord's injunction to "Let the little children come to Me and forbid them not."

One morning in March 1901 Amy sat drinking tea in Pannarivilai, a village in southern India. A woman, a Christian convert, came to her with a small girl in tow. The waif gawked so rudely Amy knew she knew nothing at all about white-faced foreigners with frizzy brown hair.

"Preena came to me last night," explained the convert. "She could think of no other place to hide. She is only seven. She escaped the Hindu Temple in Perungulam. Preena is to become a 'devadasis', a 'woman of the temple'. First they teach her to sing and dance for the temple gods. But soon - perhaps at only nine or ten - she will entertain Hindu men who patronize the temple."

A temple prostitute. What an abomination!

"Come up here with me," said Amy in Tamil, lifting the girl onto her lap. "Why, your tiny hands are scarred!"

"From burns," said the convert. "She was punished after an earlier escape."

"What a brave little soul you have, Preena." Amy hugged and kissed her. The girl melted.

"How desperately Preena wants that affection from her own mother," said the convert.

"But the first time Preena escaped from the temple and ran back to her mother - her 'Amma' - she was delivered right back to her pursuers."

"Amma, I want to stay with you always," sobbed Preena.

Amma! Amy had become the girl's Amma, her mother, her protector...

"Amma?", Amy put her pen down and looked up from her writings, "Yes?". A very small, thin girl entered Amy's room, and tiptoed her way into Amy's lap. The girl was 6 years old, though she appeared to be only a toddler because of her small frame. "Tell me again how I became your little girl, Amma?" asked the little girl as she put her arms around her Amma's neck in a loving embrace. Amy sighed, put her biography away, and started: "Well my precious Gem, you were only just short of 2 months old when your REAL Amma died of a jungle fever. Your Papa, although he loved you dearly, was going to give you to a local Temple, to make the gods of his religion happy." The small girl's eyes became wide with horror, "What would I do there Amma?". Amy continued, wishing her daughter wouldn't have to know such things so early. "Well the temple priests would never let you play in the sunshine like you do here, and they would teach you dreadful things. Then you would eventually be 'married' to the false gods, and would become a prostitute in 'honor' of the gods. God was watching over you though, my dear Gem, he knew you needed to become my daughter. So through your aunt, He brought

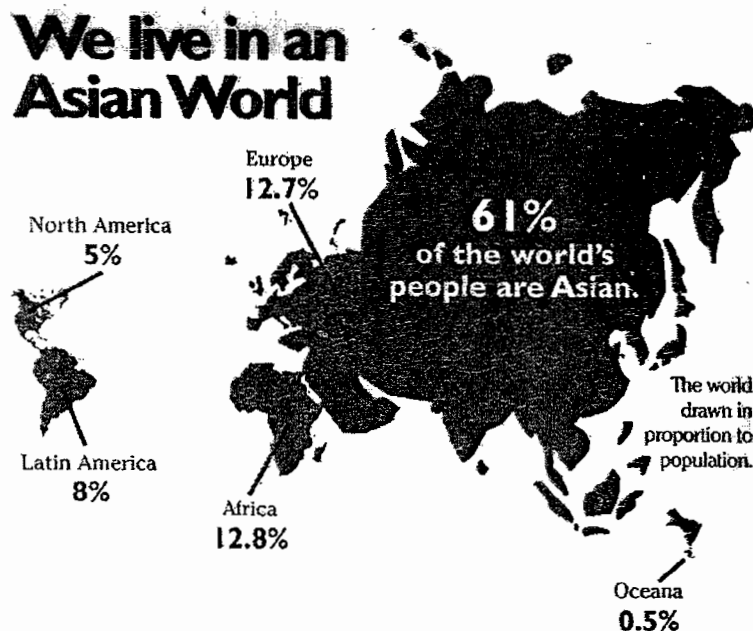
you to me, and now I am your Amma, and you are my precious daughter." Satisfied with the story, the little girl bounced off to go play with one of Amy's 100 other "daughters". The tired Amy sighed, but thanked God repeatedly for how He was using her. Amy thought of all her other "daughters" and "sons" who had the same story as Gem, and how God was working in the lives of the people to break their Caste system to bring Amy children who needed a loving Amma.

What a joy to see these girls saved from forced prostitution. The first boy was accepted in 1918. Even now this work among children continues at Dohnavur and with a school also. Thank God the India government outlawed the temple practice in 1947. Amy certainly sought to be one with the children. Some of you ladies probably would put on the India clothing like she did, but wear it everyday? And what do you think about her using coffee to turn her skin color darker? When she was young she wanted to have blue eyes instead of the brown ones. Later she saw this was yet another way God had her be one with these children through even the eye color.

She wrote: "Joy is not gush. Joy is not mere jolliness. Joy is perfect acquiescence - acceptance/rest - in God's will, whatever comes." She who was known as 'Wild Irish' when she was younger, came to live by faith in Him subjecting her will to His. She said: "One can give without loving, but one cannot love without giving." So once she got to India, she never left but continued to give. "... through love be servants of one another." Gal. 5:13

#777 Amazing Grace

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we'd first begun.



**Asia is the only continent where
Christianity is not the largest religion.**

**Asia is our greatest challenge
for world missions.**

CHINA

KARL FRIEDRICH AUGUST GUTZLAFF (1803-1851)

The most populated country in our world is China. How often have you prayed that the Gospel would reach into that vast population?

Gutzlaff was brilliant and dedicated, called the first German Lutheran missionary to China. He also had the right idea on the 'indigenous' approach of sending men in from the coast of China as preachers to their own people. Sadly though he was fooled by men who had other purposes. No matter how much experience or talent we have, the devil is still out to destroy THE work any way he can. We always need to keep a keen eye out for the sharpies who have other things in mind than Christ and His kingdom.

A tailor's son, Gutzlaff, or Guo Shi Li, was educated at the school of Johannes Janicke, a Moravian preacher in Berlin. He did further studies at Rotterdam. His interest in China grew after a meeting with Robert Morrison in England. He sailed to Siam in 1824



Gutzlaff in the dress of "a Fokien sailor drawn by R.J. Lane painted by George Chinnery.

as a missionary of the Netherlands Missionary Society (NMS). Within three years, he had translated the Bible into Thai and had learned the Fujian dialect from the Chinese settlers there. He went to Batavia (Jakarta), Indonesia, in 1826, where he met Walter Henry Medhurst and learned Malay and some Chinese dialects. He married Mary Newell, an English woman, at Malacca, Malaysia, in 1829. She died shortly after and left him a considerable inheritance. He married Mary Wanstall, a cousin of Harry Parkes, the future British minister at Beijing, in 1834. The second Mrs. Gutzlaff ran a school and a home for the blind in Macau. She died in 1849. Gutzlaff's third marriage was to Dorothy Gabriel in England in 1850. This kind of thing happening of a wife dying followed by others is not uncommon in the history of missions. Sometimes it is the children who succumb to sicknesses and death. Still the cross was taken up.

Gutzlaff broke off with the NMS in 1828 because they refused to send him to China. He made several trips in the 1830s, sailing along the coast of China, traveling as far north as Tianjin, distributing Christian literature. He recorded his voyages in *A Journal of Three Voyages along the Coast of China, 1831, 1832 and 1833*. When Morrison died in 1834, Gutzlaff replaced him as an interpreter and secretary of the East India Company (EIC) in Guangzhou. While in Macau, Gutzlaff translated the Gospel of John and the Epistles of John into Japanese. Otokichi, Kyukichi, and Iwakichi, who were shipwrecked apprentice sailors who drifted to Cape Flattery, Washington, USA, were sent to Macau by John McLaughlin of the Hudson Bay Company, a British trading firm. The manuscripts were sent to a printing firm in Singapore.

Gutzlaff was the magistrate of Ningbo in 1841 and Zhenjiang in 1842. He helped the EIC to negotiate the Treaty of Nanjing in 1842 and 1843. Gutzlaff then settled in Hong Kong. Forbidden to enter China by the treaty agreements, Gutzlaff formed the Chinese Union in 1844 to employ Chinese evangelists to work in Guangdong. His aim was to have Christian bodies or unions (which would be assisted by their counterpart associations in Europe) in every province. He raised enthusiastic support from Germany through his voluminous writings, but in China, to his disappointment, Gutzlaff discovered that many of the Chinese preachers were unconverted opium-smokers and criminals who had duped him by selling the evangelistic literature to the printer, who then resold it to Gutzlaff. Though he died in Hong Kong at the age of 48 before he could correct this problem, he was instrumental in getting others to work in China. Just look at how he used his God-given gifts in language comprehension. This is translation work that still needs to be done today. Do you have abilities? Do you know someone who does? In Him, for Him, through Him...

TLH # 470 Rise Again, Ye Lion-Hearted

Rise again, ye lion-hearted Saints of early Christendom.

Whither is your strength departed, Whither gone your martyrdom?

Lo, love's light is on them, Glory's flame upon them,

And their will to die doth quell E'en the lord and prince of hell.

MIGHTY OAKS FROM LITTLE ACORNS

J. Hudson Taylor (1832-1905) said, "How often do we attempt work for God to the limit of our incompetency, rather than to the limit of God's omnipotence?" He started the China Inland Mission, which at his death had 125 stations with 800 missionaries and 125,000 Chinese Christians. Based upon work like the CIM's when the Communists took over forty some years later in China, the church could go underground and prosper even in adversity.

Though we would not work in the interdenominational approach that Taylor used, we cannot deny the small beginning and God's work through the Word. After a 5 ½ month ship journey from England he landed in Shanghai. His arrival was during a civil war with its attendant fires, famine and stalking death. He was 22. From the very beginning he stressed dependence on God for everything without the haranguing for more money and workers so common in some churches. His supporting passage for this was Lk. 6:38 "give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back." We never lose what we give to Him who owns it. Another favorite passage in Taylor's work was Gen. 22:14 "... The Lord will provide..." And He did. For the CIM there were 24 workers, then 70 were added, then 100 came out...

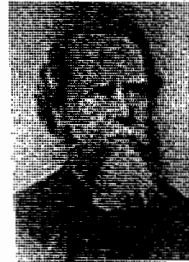
We look at the acorn and think that it is a tough nut to crack. We ponder on the mighty oak and think 'how could that come from the tiny acorn?' The answer: "For with God nothing will be impossible." Lk. 1:37 "... with men this is impossible, but with God all things are possible." Mt. 19:26 "All things are possible to him who believes." Mk. 9:23 We humbly cry out with the father of the child, "I believe; help my unbelief."

Taylor also said, "Would that God would make hell so real to us that we cannot rest; heaven so real that we must have men there; Christ so real that our supreme motive and aim shall be to make the Man of Sorrows, the Man of Joy by the conversion to Him of many..." The speaking of the law to convict of sin and the Gospel to convince of salvation is the basis for our foreign outreach just as it is domestically. Taylor and his associates also sought to be like the Chinese as much as they could, especially learning their language and dressing like them. They did not want to put any obstacle in the way of hearing the message of the love of Christ. Of course in a foreign culture it stands out all the more when one is different and this could get in the way of the witnessing.

Paul explained this attitude of trying to be one with the hearers. "For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law... that I might win those under the law. To those outside the law I became as one outside the law... that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some." 1 Cor. 9:19-22

Taylor also warned about the guile of our enemy. "Satan will always find you something to do when you ought to be occupied about that (prayer and Bible study), if it is only arranging a window blind." We know how cluttered our lives can become with so much that is not essential and not very connected to the one thing needful. In considering that behemoth of China and its great need of the Gospel by all means consider all your means to reach out. An acorn becomes an oak.

TLH # 470 Rise Again, Ye Lion-Hearted
 These the men by fear unshaken, Facing danger dauntlessly;
 These no witching lust hath taken, Lust that lures to vanity;
 Mid the roar and rattle Of tumultuous battle
 In desire they soar above All that earth would have them love.



C.T. STUDD (1860- 1931)

These are excerpts out of a biography on Studd that I read recently. He was a missionary in China, India and Africa. He sailed for China in 1885. His work in India began in 1900, while in Central Africa it started in 1910. His soul departed from the heart of Africa for heaven in 1931. As a champion cricketer and from a well-off home, he forsook all for HIS WORK and is a splendid example in many ways.

Forward Ever, Backward Never.

When shall God be able to say to the devil, 'Hast thou seen My Christians of today? No longer do they seek for gold or pleasure, for honours or ease, from henceforth My Christians will spill their blood for the love and cause of My beloved Son, and the salvation of the neediest of men.' Yes when. When indeed shall we see a real Church Militant here upon the earth?

...faith in doing the reasonable only is but a 'bastard'; the 'heir' is that faith which joyfully attempts the impossible in the will and by the power of God--so we proceeded.

We can trust Him too little, but we cannot trust God too much.

The disappointment was hidden from our eyes, thank God, and once again we learned that the 'dis' is more rightly spelt 'His.'

The difficulty is to believe that He can deign to use such scallywags as us, but of course He wants Faith and Fools rather than talents and culture. All God wants is a heart, any old turnip will do for a head; so long as we are empty, all is well, for then He fills with the Holy Ghost.

Christ wants not nibblers of the possible, but grabbers of the impossible, by faith in the omnipotence, fidelity and wisdom of the Almighty Savior Who gave the command. Is there a wall in our path? By our God we will leap over it! Are there lions and scorpions in

our way? We will trample them under our feet! Does a mountain bar our progress?
Saying, 'Be thou removed and cast into the sea,' we will march on. Soldiers of Jesus!
Never surrender! Nail the colors to the mast!

Some wish to live within the sound
Of Church or Chapel bell,
I want to run a Rescue Shop
Within a yard of hell.



Oh, this life of faith is certainly worth living,
And there's not a moment dull throughout the year,
For the cruse of oil is never, never failing,
And the meal tub's always got a handful more. Hallelujah!

None but gamblers wanted out here; let grumblers go home.

The most wonderful of all God's miracles is this one, that He teaches us not merely to endure sacrifices, but to suffer them with joy and to crave for more.

If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him.

The Committee I work under is a conveniently small Committee, a very wealthy Committee, a wonderfully generous Committee, and is always sitting in session—the Committee of the Father, the Son and the Holy Ghost.

We have a multi-millionaire to back us up, out and away the wealthiest person in the world. I had an interview with Him. He gave me a check-book free and urged me to draw upon Him. He assured me His Firm clothes the grass of the field, preserves the sparrows, counts the hairs of the children's heads. He said the Head of the Firm promised to supply all our need and to make sure, One of the Partners, or rather Two, were to go along with each member of our parties, and would never leave us or fail us. He even showed me some testimonials from former clients. A tough old chap with a long beard and hard-bitten face said that on one occasion supplies had arrived and been delivered by black ravens, and on another, by a white-winged angel. Another little old man who seemed scarred and marked all over like a walnut shell said he had been saved from death times untold, for he had determined to put to proof the assurance that he who would lose his life for the Firms' sake should find it. He told stories more wonderful than novels and Arabian Nights, of escapes and hardships, travels and dungeons, and with such a fire in his eye and laugh in his voice, added, 'But out of all of them the Partner delivered me.' He said gambling for Christ was the best game in the world. He said the compulsory rest cure was rather hard on him now with his gambling craze still there, but the Chief Partner commanded it, and said he must not be selfish and greedy about it, that he had had a good long innings (cricket term) and made the highest score so far, and had better sit quiet a bit, with pads off and coat on...ever since I saw him...I have had a sort of pocket telephone inside, ringing me up and saying at intervals, 'Go it, old chap, go in for a slog! Your eye's

in all right, and their bowling is getting weak. Take the long handle, only a few minutes till the stumps are drawn. Go it!...Bravo! Now again!!!

TLH #470 Rise Again, Ye Lion-Hearted

Great of heart, they know no turning, Honor, gold, they laugh to scorn,
Quench desires within them burning, By no earthly passion torn.
Mid the lions' roaring Songs of praise outpouring,
Joyously they take their stand On th'arena's bloody sand.



EDWARD ARNDT (1864 – 1929)

The third in line of the Lutheran Church Missouri Synod's foreign fields did not begin through any synodical apparatus or mission board. A society was formed by Prof. Edward Arndt to spread the Gospel in China. The Evangelical Lutheran Mission for China was formed May 1, 1912. The LC-MS did not take it over until 1917. This effort by the determined Prof. Arndt is refreshing back in the days when we would think that stuffy rigmarole might hinder forward moving efforts. The Mission called Prof. Arndt to go to China for Him. This points up how God can operate in ways that He determines and that we should be flexible to His operation.

From a Concordia Historical Institute biography of Arndt one would not have thought he would lead in the work in China:

“Edward L. Arndt was born on 19 December 1864 in Bukowin, Pomerania. He came from a strongly Lutheran family that left Pomerania (the Polish Corridor) to improve their living standard in America. They settled on the west side of Chicago where land was cheap. His father, Ferdinand Johann Arndt, was largely uneducated; he could write but not spell. By trade Ferdinand Johann was a shoemaker, yet he soon learned how to build houses. He wanted all his sons to be educated and to enter the ministry. He even hoped that Edward would serve as his pastor.

Arndt attended a parochial school where he had solid teachers who prepared him to enter the Quinta class at Concordia College, Fort Wayne, Indiana. His formal education was completed at Concordia Seminary, St. Louis, at the age of 19 in 1885. His diploma was signed by C.F.W. Walther, G. Schaller, M. Guenther, F. Pieper, R. Lange and G. Stoeckhardt. After graduation he became an "autodidakt," increasing his knowledge by teaching himself. While studying science at Ft. Wayne, he developed an interest in entomology and wanted to go to Brazil. Eventually he became a science professor.”

So how does a science teacher become a China missionary? Arndt attended several missionary conferences that were being held in Minneapolis and Chicago. He became interested in China, which at that time was still an empire under the declining Manchu Dynasty. Arndt apparently did not expect favorable treatment from the synodical

hierarchy for his idea to begin mission work in China, because he created his own mission society, The China Mission Society, in May 1912. Only two months later Arndt was installed as missionary at New Ulm. He wrote and paid for publishing two books of sermons, one English and one German. These he sold to build up a reserve fund for the mission. He also edited a newsletter called *Missionsbriefe*, for which he charged 25 cents. Readers would pledge regular payments to support the mission society. Although there were difficult years ahead, the society remained alive for five years until it was taken over by the Missouri Synod. Arndt was already fluent in German and English, and he mastered the Chinese language although he was already 49 years of age. Never too young and never too old.

When he accepted the call to go to China, his wife and her relatives had not wanted this to happen. It is fair to say that they all were praying right up to the departure that it would not come about. Despite this she went with him and served at his side. And despite these untoward actions Arndt remained resolute in Him for His work.

While on the field the difficulties were overcome by the Lord as He has promised. Arndt refused to leave his post in Hankow in 1926-27 during the communist uprising. Two of his trained evangelists were falsely accused and faced execution if he did not prove their innocence. He succeeded. During this unrest Arndt actually took steps to surrender his U.S. citizenship if necessary to remain with his flock. He never retired from his position as pioneer missionary. He outlasted the Hankow Chinese communist government in 1927. The Word of the Lord grows regardless of man's interference.

Let us learn from the lessons of the past for foreign outreach, not least of which is the lesson of those who have gone before serving our Master. Upon Missionary Arndt's death on April 18, 1929, Pastor L. Meyer wrote, "'Ya Mungsi siliau' (Rev. Arndt is dead). Today these words are passed along from mouth to mouth through the narrow streets of the great city of Hankow, China. The rickshaw coolies whisper it to each other as they wait in their stands, hailing their next prospective fare. The beggars, the shopkeepers, the loitering soldiers, the money-changers on the streets he had so often hurried along, poor and rich, craftsmen and statesmen, pass on the news. In poverty-stricken hovels and in homes of wealthy government officials the words are repeated and swiftly passed on, 'Ya Mungsi siliau,' Missionary Arndt is dead.

Laboring for Christ and His Church was the one thought uppermost in his mind. Feverishly, restlessly, he worked to bring the message of love of God to China. And today, in little humble chapels in the great throbbing tri-cities of China, in little villages nestling snugly on the rolling plains of Han, in hamlets perched high in the rugged mountains, in humble huts and stately yamens, among old and young, rich and poor, there are souls that have been brought to Christ by Rev. E.L. Arndt, Missionary."



TLH # 470 Rise Again, Ye Lion-Hearted
 Would to God that I might even As the martyred saints of old,
 With the helping hand of Heaven, Steadfast stand in battle bold!
 O my God, I pray Thee, In the combat stay me.
 Grant that I may ever be Loyal, staunch, and true to Thee.

INDIA

WE CAN LEARN FROM OTHERS

One thing we can see with each passing year more and more is that we do not have the market cornered on common sense or practical methodology in outreach. An open mind does not mean a liberal, Bible denying mind. To be open to practical things while firm and undeviating on God's Word is the best of all worlds. We are building on the shoulders of those who have gone before whether we realize it or not. Second only to China in population is India. In India the largest Christian church is the Roman Catholic. If you put all the Lutherans together there are only about 1.2 million. The Lutherans came only in 1706. And even then it was a near missed thing.

The greatest of the Catholic missionaries probably of any time was Francis Xavier (1506 – 1552) and he was in India back in 1542. He is said to be the first great Christian missionary to Asia in the modern era. Even though he became one of the founders of the Jesuit order, in his youth he was influenced by the Protestants during the Reformation time. He remained a Roman Catholic though and worked to the East.



He landed in Goa on the western coast of India and was greeted by a large crowd. Barefoot and in rags he is said to have walked to a leper hospital, such as it was then and began to wash their sores. In his first month in India it is said he baptized 10,000 people. His approach to the people was different than that of later Catholic missionaries like de Nobili and Ricci. Yet there is more than one way to skin a cat. While we may wonder how many of the thousands truly believed, we do rejoice that he preached the Gospel, though he also brought with him the Roman Catholic baggage of error. Definitely we see in his example of humility something for us to emulate.

He spent three years working out of Goa. In September of 1543 he left on his first missionary activity among the pearlfishers along the east coast of southern India, North of Cape Comorin. It is said he lived in a sea cave intensively catechizing the children. For three months in 1544 he sought to convert the king of Travancore to Christianity and also visited Ceylon(Sri Lanka). Dissatisfied with the results of his activity he traveled

eastward in 1545. This seemingly restless man went on to Indonesia, Japan and China. The sheer expanse of territory he covered for that time is astounding.

While the Lutherans were consolidating their church in Europe and about to face both internal dissension and outward persecution, Xavier was preaching across a wide horizon. He certainly lived what he said, "If the land of the savages had scented woods and mines of gold, Christians would find courage to go there, nor would the perils of the world prevent them. Shall love be less hearty and less generous than avarice?" All over the world today business is expanding for profit enhancement. Is the Gospel less important than money? May we learn from a man like Xavier who crossed the seas and the continents in a very dangerous and primitive time. "For the love of Christ controls us, because we are convinced that one has died for all... that those who live might live no longer for themselves but for Him who for their sake died and was raised." 2 Cor. 5:14-15

TLH # 451 Stand Up! Stand Up For Jesus

Stand up! Stand up for Jesus, ye soldiers of the Cross!
Lift high his royal banner, It must not suffer loss.
From vict'ry unto vict'ry His army shall He lead
Till ev'ry foe is vanquished And Christ is Lord indeed.

LUTHERAN ENTRANCE

On July 9, 2006 we celebrated the 300th anniversary of the first Lutheran missionaries arriving in India. After a tiring sea voyage Bartholomew Ziegenbalg and Heinrich Pluetschau landed, or rather were delayed in landing in India, due to the local Danish authorities' dislike of having them come.

On the Field

The eventual arrival of Ziegenbalg and Pluetschau in India was in preparation long before 1706. When Bartholomew's mother lay on her deathbed, she called her children to her bedside and informed them she had laid up a treasure for them, a very great treasure. You can imagine their excitement. When they asked where they might find it, the mother answered, "Dear children, search for it in my Bible. There you will find it. There is not a page that I have not moistened with my tears." Bartholomew found the treasure and in his twelve years in India shared his Master's love. His mother's treasure was passed on.

After seven months at sea the two men arrived at Tranquebar. Though Pluetschau had to return to Germany due to ill health after five years, he continued to support the work in India from Germany. Ziegenbalg plunged into the work and amazes us with his organization and accomplishment. He had effectively learned Tamil in one year. He

translated the catechism, sermons, tracts and schoolbooks. By the time of his death, he had finished the New Testament in Tamil and was well into the Old Testament.

Through Many Tribulations

While one would expect trouble from the Hindus, greater troubles arose and persisted with the Danish commandant, Hassius. For instance in 1708 while trying to obtain justice for a widow, Ziegenbalg was arrested and kept in solitary confinement for four months. Had the Danish King Frederick not supported this venture, there would have been worse trouble.

We should not underestimate the force of Hindu opposition either. A convert, Kanabadi Vathiar, like many other converts, had to endure bitter opposition from his people. These people threatened and cajoled him to try to have him return to Hinduism. They tried poison when all else failed. Sadly, ultimately this man reverted to Hinduism. All told about 250 were baptized through these early years.

When Ziegenbalg returned to Denmark and Germany to build support, he also had to defend himself against false charges, believe it or not. In this process though the Lord blessed him with a wife who came back to India with him in 1716. The last five years of his work also involved trouble with the secretary of the mission board in Copenhagen. There were arguments about restriction of funds and cutting of funds. Ziegenbalg reminded the secretary that they were dealing with people so poor that they could not afford a piece of white cloth to wrap the baby in for baptism. Therefore, he wrote that spiritual and material help could not always be so clearly delineated. Funds were cut anyway. Much later when the king understood what was happening, he removed the secretary. Despite such, the work of laying a foundation went forward. What these first two men did was of benefit to all future Protestant mission work in India.

In looking back over the exiting work begun in India, Prof. Peters (WELS) recognized, "Here we must not fail to give credit to whom credit is due. Francke, the Halle Pietist, did not only train and prepare most of these men for the Tranquebar Mission, but also moved the hearts of many Christians in Germany by his letters and literary productions to become cheerful givers and thus to provide the missionaries with the necessary means of carrying on their work among their very poor converts, often bereft of all support."

We celebrate God's abundant blessing in the Gospel coming to India. And we remember how God uses us to accomplish His purposes; a mother on her deathbed, a king in his palace, a missionary in the field. How about you?





BARTHOLOMEW ZIEGENBALG



CHRISTIAN FREDERICK SCHWARTZ

TLH # 451 Stand Up! Stand Up For Jesus
 Stand up! Stand up for Jesus! The trumpet call obey;
 Forth to the mighty conflict In this His glorious day!
 Ye that are men, now serve him Against unnumbered foes;
 Let courage rise with danger And strength to strength oppose.

ZIEGENBALG, GRUENDLER, FABRICIUS, SCHWARTZ...A HOST OF WITNESSES TO HIM

Ziegenbalg and Gruendler Report

Pastors Ziegenbalg and Gruendler reported on Nov. 15, 1713 a bit on their methods which is copied below. We are doing a lot of this the same still. Why? It is because the direction is from the Word which is constant.

1. We missionaries request God to use us as His instruments.
2. Conversion is entirely God's work; it happens through God's power, support, work and the blessings. We commit everything to God in prayer.
3. We teach the Tamil people in their own mother tongue and write books about the pure Word of God.
4. We have established charity schools to train able co-workers for our congregations and schools.
5. We seek to teach God's Word in our school, and print books about the Word of God so that many people can read and understand God's Word.
6. We teach catechism to inquirers. Our catechists visit the inquirers in their homes and teach them.
7. We are not satisfied with an outward change of religion. We insist on complete transformation of the heart in obedience to faith. Therefore we are not interested in increasing the number of converts. Rather, we make sure that those who

become Lutherans grow in active knowledge of the truth, holy life, and faith.

1. We establish good institutions to achieve our final goal, and keep them in good order.
2. We depend on Indian coworkers and other staff members who follow our instructions. Every week they give us a report on their work, and receive our guidance.
3. We suffer for the sake of the Gospel.

Continued Lutheran Work in the Nineteenth Century

The two most prominent men in the Lutheran/Danish/Halle missionwork in India after the beginning are Philipp Fabricius, who served for 46 years and Christian Frederick Schwartz, who served for 48 years. Those were a lot of years back then to live in such a difficult and sometimes hostile culture. Just down the road from a hotel that I used to stay at in Chennai is a school bearing the name of Fabricius. He labored in the Chennai area until 1788. But Schwartz above all is the one recorded in mission history for the breadth of his labors. Under him the Tranquebar mission was at its zenith. Under Schwartz the work continued throughout Tamil Nadu State: orphanages and charity schools, preaching and catechizing, patient Indian catechists going from village to village and from house to house. And that is the way God said to do it. He sent out the twelve and the seventy to bring the Word to the people.

Here is just one story from Schwartz' 48 year ministry to see how the door seemingly closed at times may not necessarily be. The faithful Christian was once robbed by merciless mountain brigands. Instead of going to the authorities to give him an armed escort up to their mountain fastness to gain retribution or at least his money pouch back, he set out alone. Many who respected the missionary were concerned for him, even the commander of the local British soldiers. The commander decided that with no news coming about Christian a detachment of soldiers would find out what had happened to him. If they had killed the missionary, there would be severe retribution. When finally the detachment climbed over the last hills to find the bandit camp, the musket and bayonet were not necessary.

Christian had come into the bandits' village armed with the love of Christ. He preached to them and encouraged them to follow Eph. 4:28, "Let the thief no longer steal, but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need." The thieves repented and turned to cultivating fields. When another thieving village heard of their neighbors' change and an obvious opportunity to plunder, they came to attack and steal. But they also were changed. We must never underestimate the power of the Gospel. The Word after all is the Sword of the Spirit. God works on hearts that nothing else can change. Would you have done as Christian did?

TLH # 451 Stand Up! Stand Up For Jesus
 Stand up! Stand up for Jesus! Stand in His strength alone;
 The arm of flesh will fail you, Ye dare not trust your own.
 Put on the Gospel armor, Each piece put on with prayer,
 Where duty calls or danger, Be never wanting there.

THE CENTURY OF MISSIONS

The nineteenth century was a time of the blossoming of foreign mission outreach. Great numbers of missionaries went forth. The largest Lutheran church in Andhra Pradesh State in India, with at present over 400,000 members had its beginning with American Lutheran missionaries during this time.

Adam D. Rowe

Being from the Synodical Conference background we are unfamiliar with Lutheran missionaries from other synods in the USA. Rowe served under the General Synod back in the 1870's and '80's in India in the Guntur area. After thirty-six days of fevered sickness the Lord called him home. In an article by Prof. Clutz in Wolff's "Missionary Heroes of the Lutheran Church" there is the following on Rowe's departure at a relatively young age leaving a wife and young daughter. Rowe literally threw himself tirelessly into the work. "The death of this fine young man seemed then, and it might still seem almost like an uncalled for sacrifice. It might seem as if he ought to have spared himself more in the work, and that this would have been better. But we do not know. He did a great, grand work in his brief life of just a few days beyond thirty-four years...Through all the years it has been a joyous inspiration to all who labored with him...and it will be a bright example to all who shall follow him. It was a work that might have fully occupied, and would have worthily crowned a long life. Certainly this is better, a thousand times better, than an easy, listless, useless life, such as is led by many men. Who that has any worthy conception of life and its responsibilities would not rather be the lordly battleship that goes down in the midst of the fight, riddled with shot and shell, after but a few years of active service, than to be the lazy, dismantled hulk that lies unused, rocking and rotting in some quiet harbor, even though the latter may remain afloat ten times as long as the former?"

"We live in deeds, not years; in thoughts not breaths;
 In feelings, not in figures on a dial;
 We should count time by heart-throbs. He most lives
 Who thinks most, feels the noblest, acts the best."

John Frederick Heyer

The first American Lutheran foreign missionary was from the liberal Lutheran background, John Christian Frederick Heyer in 1842. 'Father' Heyer as he was affectionately known in India came from the General Synod to Guntur at the age of 50, not exactly a spring chicken to begin such demanding work. It is exciting to read about this colorful stalwart for

outreach. He worked back and forth from the USA and India until he went for the last time to Rajahmundry at the age of 77. Remember that this was in those primitive days of 1870. He labored faithfully for over a year. The present Andhra Evangelical Lutheran Church, which hearkens back to the work of men like Heyer is the largest Lutheran church in India. This church is centered in the areas of Andhra Pradesh where our sister church, the CLCI is located. One might think then that we might be in conflict in villages. Far from it, with over seventy-five million people in Andhra Pradesh, most of whom are unconverted, there is ample elbow room to work without conflicts. Only 16-18% of the state's inhabitants are Christian. With this kind of work before one, it is good to remember "We are God's fellow workers," (1 Cor. 3:9) with the emphasis on "God's".

There are many more in other denominations who have worked in India in the great century of missions. The Anglican Henry Martyn arrived in India in 1805 and referred to the passage II Cor. 12:15, "I will most gladly spend and be spent for your souls." And sure enough, after six years of intensive translation work, he went home to the Lord. The Anglican Bishop of Calcutta, Reginald Heber, who was a gifted composer, died after three years of labor in 1826. But he has left us the fine heritage of his hymns, one of which is the missions hymn "From Greenland's Icy Mountains." And of course there is the Baptist William Carey, who has been called the 'father of modern Protestant missions' arriving in India in 1793. For him despite diseases, disabilities, deaths, evil-disposed Hindus, a disastrous fire, mental derangement of his wife and more the work went forward of reaching out in spoken and printed Word. What a God we have to sustain and carry forward!

TLH # 451 Stand up! Stand Up For Jesus
 Stand up! Stand up for Jesus! The strife will not be long;
 This day the noise of battle, The next, the victor's song.
 To him that overcometh A crown of life shall be;
 He with the King of Glory Shall reign eternally.

SCRIPTURE PERSPECTIVE, GOD'S AND PRAYERFULLY OURS.

This is what it takes to see clearly. Our perspective is limited. Walking upon the earth we wonder what lies around the bend and beyond the next rise. Man coursing through the air by plane travel thinks as he looks down, 'What a perspective on things I now have!' But there is a curvature to the earth, and even as man passes over his view is changed and he no longer sees what he once thought he saw so clearly. Many are the plans in the mind of a man, but it is the Lord's purpose that will be accomplished. So we are reminded of perspective. Our God is in the heavens, He does whatever He pleases. His eyes roam to and fro throughout all the earth. Obvious isn't it how in outreach as in all we trust in Him, the God of time and eternity, for what lies around the bend and beyond the rise. Lord give us the spiritual legs to walk and the joyful heart to anticipate.

You might be interested in reading or seeing "Beyond the Next Mountain," which deals with a primitive tribe in Northeast India. You can also read about this present day Hmar Tribe in the Cachar and North Cachar Hills of Assam, a tribe which turned from head-hunting to heart hunting through the Gospel of John.(Shown in the film/book.)

Incidentally, the CLC had a request from the North Cachar Hills of a group of Presbyterians at one time who said they had changed their name to ours and invited us to come. They had received literature which some of us were sending overseas as well, as writing back and forth. The invitation was forwarded to the CLC Mission Board and...yes lost in a limited perspective. This happened a little over 30 years ago. Our perspective is better today right?

Fishing for Men

Whenever we get too wrapped up in how we do things, thinking it a great way, the best way, really even the only way, it is good to remember the scene at the shore of Galilee. And get perspective. The night before breakfast from the Lord on the shore the disciples caught nothing. Jn. 21:3 As day was breaking Jesus from the beach gave the instructions, "Cast the net on the right side of the boat, and you will find some" 21:6 'Some' was the Lord's understatement. "They were not able to haul it in for the quantity of fish...v.8 dragging the net full of fish...large fish, 153 of them: and although there were so many, the net was not torn." v.11

If we follow our Lord's instructions in outreach, He will so bless us. We have to be careful that a limited perspective like 'organizationalism' doesn't trump the Lord's directions and develop a 'theology' all its own. Labor all night man's way and what will you get? Also in dealing with our brothers overseas working with them must be under the Lord's directions in great things and in small or we forfeit in part or in full what blessings God has prepared for outreach efforts. Think of the human view "the fish aren't biting" according to our methods. And can you just hear us saying in the boat, "we can't take that many in, as the nets will break!" Oh we of little faith! Look at Him of the calm composure on the shore fixing us breakfast and be assured yourselves.

High Up in the Hills

There is a reservoir full of water high up. We release the water to go in a stream down the hill. We do not know which way it will go. It may hit a bolder and go either to the right or the left. It may pool in one place for a time only to break forth and flow on. We simply follow it where it goes, not being able to project which way it will go. One thing we are sure of though on the flow, the law of gravity will draw it farther on down the hill. This is the way it is with us. We have the water of the Word and release it from the great reservoir we have. As the Word is preached going forth we cannot prognosticate where and how it will move, as that is God's work. Our perspective is limited, but not His for He knows. We do know even better than the law of gravity that God's Word will speed on and triumph(2 Thess. 3:1) and will accomplish what He purposes(Is. 55:11). We simply follow the flow of God's Word. There may be those times when in certain places the Word seems to pool and not progress and at other times it is a raging torrent

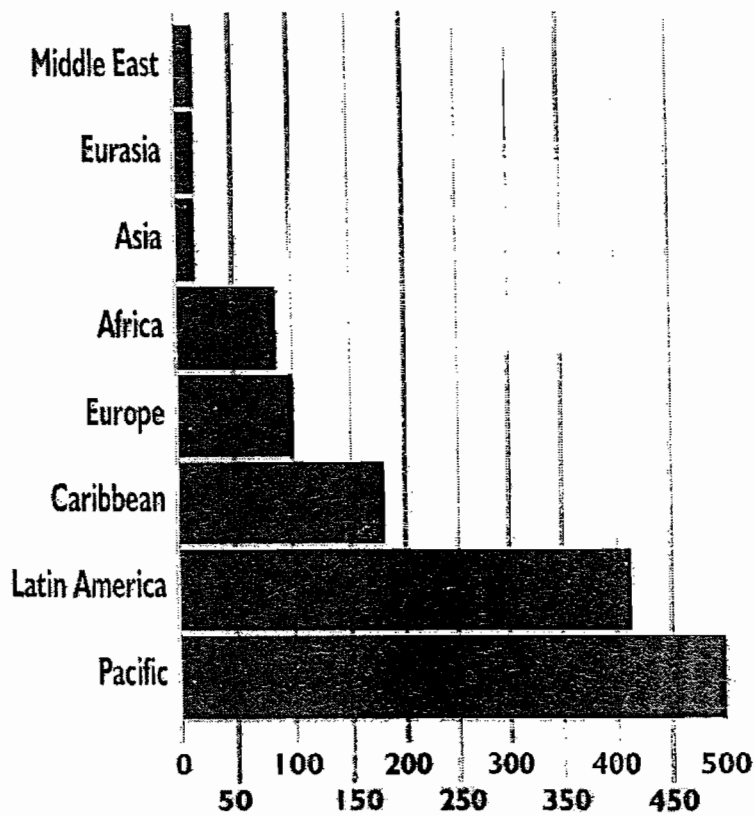
sweeping before it all that the devil throws up to block its progress. We simply try to follow where the flow leads. To say it in other words – we follow God’s perspective.

TLH # 410 Jesus Lead Thou On
 Jesus, lead Thou on Till our rest is won.
 Heav’nly Leader, still direct us,
 Still support, control, protect us,
 Till we safely stand In our fatherland.

A Chart on the Need Perspective



Missionaries Per Million in Geographical Areas



THE AUTHORITATIVE DIRECTION OF SCRIPTURE

FORWARD EVER, BACKWARD NEVER

Do you remember that statement of Studd's?

Seeking to Break Forth

Think about a herd of horses in a corral already eager to be free and roaming. Then picture a prairie fire swiftly advancing. The horses have already got their wind up. With ears up and nostrils snorting they jostle with each other to be out of the corral. And when the fence rails fall they go forth.

Here in India we have the men eager to go forth, but have to restrain due to costs among other things. But when the fence rails fall they will go in outreach beyond the corral. They don't head out for fear of themselves from the approaching hell fire, but in concern for others not yet in the herd.

He is the Lord of the Harvest After All

When we look at Mt. 9:37-38 and its cross references in connection with India there is a bit of a difference. We so often dwell on "the harvest is great, but the laborers are few." Remember that our Lord does say, "pray therefore the Lord of the harvest to send out laborers into His harvest." God does promise to answer prayer. Well, we have been praying and in our foreign mission fields we have been seeing Him supplying the workers. This is also one biblically legitimate goal in our outreach – to get workers and train them to be sent. There are a lot of men we could have in study but especially for the lack of finances to hold the meetings. When we had a break with the former leader of the BELC (Feb. 2002), there were about forty pastors who stayed with us. Then in 2006 there were 155 men in six districts. Now there are sixteen districts. At the end of 2009 we anticipate 491 pastors in fellowship with us. We are seeking to go to Jharkand state and to the large city of Bangalore, but cannot at this time. But we are still praying, noting that God answers our prayers in this case not with additions, but with multiplications. He knows the harvest is great for it is His harvest. He answers our prayers for workers better than we know how to ask.

Launch Out Into the Deep

It is a great lesson of faith for us. Look at Luke 5:1-11. Even before we look at the Scripture reference our flesh is somewhat squeamish at it being 'deep' out there. Our Lord beckons us now as He did His disciples then to launch out into the deep to be fishers of men. We are prone to stay in the shallows.

Reading v.4 the flesh says, "If we do we shall be imperiled for you know how quickly a storm can come up on the sea and being so tuckered out how could we weather such a tempest?" Today also to be fishers of men the old flesh can come up with a multitude of excuses to not go, to not do the work set before us.

Reading v.5 "All night and nothing..." As if the Lord did not know that! Can you detect the slight recrimination, exasperation, reluctant submission? Despite this the Lord blesses. It is no different today for us, who are of the same nature as those then.

Reading vv.6-7 HELP! The nets are breaking. Filling both boats these then begin to sink. In our overseas opportunities to be fishers of men we face the nets full to breaking and the boats sinking as they are so 'overloaded.' But what great problems to face, that there are so many who want to find out about us. Those that are after money will fall away sooner or later. The great catch is OUT THERE though and He beckons us "Launch..." Reading v.8 we know it takes humble submission to Him and His directions and purposes and not ours.

Reading v.9 aren't we astonished at the opportunities to catch men or do we look keenly at the tearing nets and sinking boats and wonder, "How can it succeed?" The Lord knows.

Reading v. 11 the only response is total dedication to the task; our wherewithal after all is His. Do we look at this from the perspective of limited resources (tearing nets and sinking boats) or do we get the big picture of reallocation, dedication and prayer?

TLH # 447 Fight the Good Fight with All Thy Might
 Fight the good fight With all thy might;
 Christ is thy strength and Christ thy Right.
 Lay hold on life, and it shall be
 Thy joy and crown eternally.

THE OPEN DOOR

"And when they arrived, they gathered the church together and declared all that God had done with them, and how he had opened a door of faith to the Gentiles." Acts 14:27 Such is Luke's report at the conclusion of Paul and Barnabas' evangelism trek.

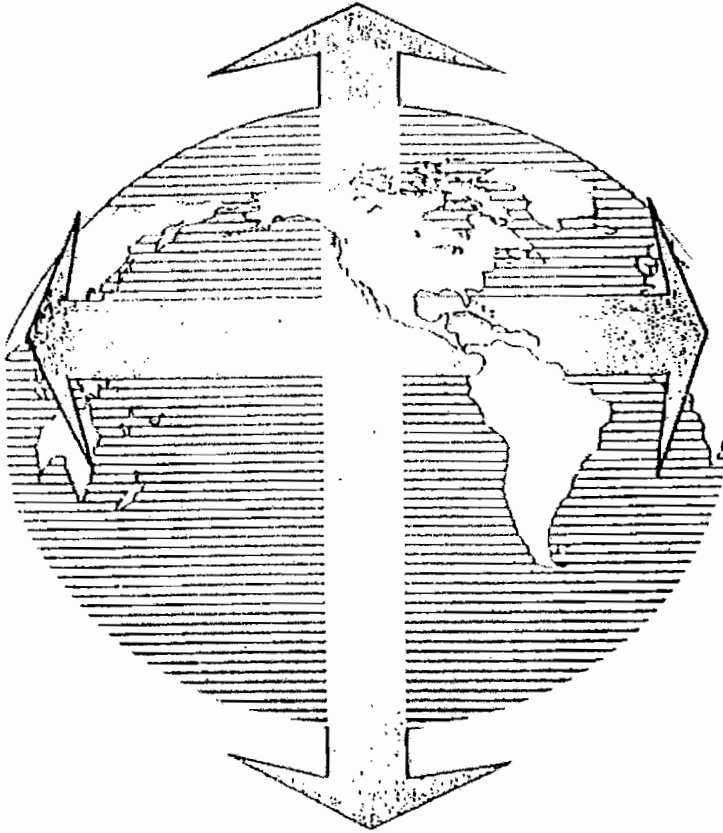
What is an open door?

In Rev. 3:8 we learn that the Lord set before the church at Philadelphia an open door which no one could shut. On Paul's second missionary journey there was definitely a closed door in Asia Minor. "And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them..." Acts. 16:6-7 We today are not privy to a direct message from God as to a specific open or closed door.

We have to go back to the Great Commission given by our resurrected Lord to His church and repeated by the Gospel writers. "All nations... the whole of creation... all nations." And there is the direct order of our Lord "I send you." The Master's words are an assumption, an injunction, and a prophecy.

Another assumption, too, is to treat the world as an open door. Read through the contexts of the chapters where the Master's words on direction are given and see no limitations. Wherever each of us is it is as a witness to Christ, as one who declares the wonderful deeds of Him who called us out of darkness into His marvelous light. As it is with the individual, so it is with a group of Christians. We have been given the power of the

Gospel of forgiveness. This is the compass and stabilizer for our group's movement, as well as the heart for the individual's life trip.



In life's Divine Manual besides the direction being given us geographically, the will of God is explicitly stated. We peer into the very heart of God by the Word. He is forbearing, "not wishing that any should perish, but that all should reach repentance." 2 Pet. 3:9 Our God "desires all men to be saved and to come to the knowledge of the truth." 1 Tim. 2:4 Not only do we go and witness knowing it is God's desire, it is also a fact. God in Christ has forgiven all mankind their sins. "God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making His appeal through us." 2 Cor. 5:19-20

As ambassadors for Him we seek an audience for His Word. If they will not allow us to speak or if upon hearing they reject it, then the door would 'appear' to be closed. But notice that we make the attempt to present the Gospel message as His emissaries. While the door may 'appear' to be closed, upon closer investigation sometimes it is not. When Paul suffered persecution at Antioch in Pisidia and Iconium culminating in his

being stoned at Lystra, one would be inclined to say, "Door Closed." But it was not, as Paul soon after went right back through those same cities preaching the Word.

We do see the 'door closed' demonstrated after the attempt to give the Good News by the seventy, "But whenever you enter a town and they do not receive you, go into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off against you; nevertheless know this, that the kingdom of God has come near.'" Luke 10:10-11 But remember that Paul and Barnabas were driven out and persecution was stirred against them, yet later they returned, even though at the departure "they shook the dust from their feet against them" at Antioch in Pisidia.

In sending out the twelve the Lord also said the same to them as to the seventy on the closed door. Mark 6:11 In that of the twelve and the seventy the clearly stated assumption prior to the marking of the closed door is that they went and sought to gain a hearing for the Word. In Paul's case at Antioch of Pisidia he and Barnabas were there, had preached, and the Spirit had converts. Then the door was closed, but only for a time.

Today

How can we today determine if a door is open or closed to the Word? There will be no vision of a man of Macedonia beckoning to a certain place, nor will there be a divine revelation of the Spirit to stay clear of yet other places. All the world we should assume is the open door until we see through the exercise of common sense that the place, town, district or nation is closed to the Word.

Now stand at a door and open it. Open it just a little, then open it half way and recognize that not all doors are wide open. Sometimes the door is open but a bit. It is our task to see how we might go through that opening to speak His Word. And in the room go to one side and look at the door open but a bit. Perhaps from that vantage point you think the door is closed. Yet when you move to the other side of the room you see the door is open. Here too some will quickly assume the door is closed, too soon. There is more than one way to skin a cat. There are a variety of ways to go into all the world with His Good News. First, we must remember the look into the heart of God from Scripture. Secondly, we pray.

TLH # 410 Fight the Good Fight, with All Thy Might
Run the straight race Thro' God's good grace;
Lift up thine eyes and seek His face.
Life with its way before us lies;
Christ is the Path and Christ the Prize.



THINKING OUT OF THE BOX

Mann denkt, aber Gott lenkt; we think and plan, but God carries out. Scripture on this is both a warning and an encouragement: Many are the plans in the mind of a man, but it is the purpose of the Lord that will be established, A man's mind plans his way, but the Lord directs his steps. Prov. 19:21, 16:9 It is a warning to take God more into the equation and an encouragement that He is in charge, for us to realize if not sooner, then later. And we find that our thinking and planning at times is not in accord with God's either immediate or ultimate plan. It just shows how fallible we are. I had thought that my plan to have someone come to Nigeria and work there first and then go farther ~~the~~ field was a good idea. God thought otherwise. While I waited to have God carry out my plan, time passed. Finally, I saw that my 'ideal' plan was not to be carried out. I accepted the Mission Board's call to move to India. In the USA also we have at times gone the route, no matter how well planned out with forethought, that was not the route God would have. So we have to think out of 'our' box, that constructed thought pattern which we may even have put a lot of time into. Praying to God for direction and redirection is so important alongside our intensive planning.

There is also the hindrance (though we do not recognize it for that) of our 'comfort zone.' Warm and cozy within the zone, but cold and numbing without. Safe and secure within the zonal boundary, but hazardous and even down right dangerous without for body and mind, but not for spirit. The harvest is great, white, ripe in India. Opportunities overflow among: Hindus, Moslems, detached Christians and new workers/pastors.

The differences in culture and living in the foreign field also are a push to stay 'within.' These also necessitate versatility in approach and methodology in facing them. Necessity mothers the invention.

Inherently we are centripetal in our 'church' approach for after all it is us we are talking about, our own church, all that is familiar to us. This does rather fly in the face of the thrust of the church at its inception and through the centuries. The church is to be centrifugal, swirling out of the box and out of that delightful zone that is so well-known to us.

Society states in a multitudinous manner what our 'ambitions' should be. And then there is Jesus stating in unmistakable terms what our ambition should be, which to the ears of the worldling is like scratching fingernails upon a blackboard. And who has our ear? Paul says, "thus making it my ambition to preach the Gospel, not where Christ has already been named..." Rom. 15:20 and "...but our hope is that as your faith increases, our field among you may be greatly enlarged, so that we may preach the Gospel in lands beyond you..." II Cor. 10:15-16 So off he went and off goes the church centrifugally.

In East Africa above all we aim for the Masai (a tribe only 10% evangelized) and the Muslim. In West Africa we aim for the Muslim and the animist. In India we aim for the

Hindu and the Muslim and adherents of those other nutty religions also. In a country with only 4+% Christian there are plenty to aim at. Even in Chennai with a 10% Christian population it is not hard to see who we are after. Meticulous Luke records in our Lord's sending out of the twelve, "And they departed and went through the villages, preaching the Gospel and healing everywhere." Lk. 9:6 In Luke's inspired proof passage for the universal priesthood, the sending of the seventy out, he quotes our Lord, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest." Lk. 10:2

The statistics from overseas in the fields God has given us to work record increases year after year. In 2008 there were 30,617 brothers and sisters in the faith served by 583 pastors, preachers, evangelists. Just in the BELC in 2004 we had 5800 souls served by 135 men, while in 2005 we had 7066 served by 157 men. In 2009 we have 14,191 souls served by 491 men who are either in fellowship or proceeding through classes for fellowship. Well after all, He did say the fields were white for harvest! The harvest is not gathered in the village, but in the fields, which means we have to get out there.

An analogy for you is the early settlers of our eastern seaboard. As the lands played out, there was the continual move to the West. Over the Alleghenies, beyond the Cumberland, out to the prairies always in search of that virgin soil that would produce the bountiful harvest. Repeatedly, they found it. There were hazards galore, murderous hostiles and blistering heat, drought and blizzard. Graves marked the route, and yet they went, out of the comfort zone with dreams beyond the box. We have to thank the Lord that His finger is not writing on the wall that we have been weighed in the balance and been found wanting and face... Instead his finger is pointing, pointing the direction to us clearly.

TLH # 511 Jesus Shall Reign Where'er the Sun
 Jesus shall reign where'er the sun,
 Does his successive journeys run,
 His kingdom stretch from shore to shore
 Till moons shall wax and wane no more.

CENTRIPETAL OR CENTRIFUGAL?

Is our church inward turning or outward turning?

The basic dictionary definitions help to explain. Centripetal means "to move toward a center... developing inward toward the center." Centripetal force is "the force tending to pull a thing inward when it is rotating rapidly around a center." On the other hand centrifugal is "moving or tending to move away from a center." And centrifugal force is the "force tending to pull a thing outward..." A master's degree is certainly not necessary to allow one to see that the radical difference between these two expressions also has application to the church. We are involved in 'pulling outward.'

The Scriptural and Historical Thrust

As a matter of fact, the wholesome thrust of the church is centrifugal, if we would be faithful to our Lord's instructions repeated at the conclusion of all four Gospels.

- Mt. 28:19 "Go... all nations."
- Mk. 16:15 "Go into all the world... to the whole creation."
- Lk. 24:47 "... to all nations beginning from Jerusalem."
- Jn. 20:21 "... As the Father has sent me, even so I send you."

The apostles certainly realized the thrust of the Lord's Words. The record in Scripture and from tradition tells us they 'went.' And as we view the centrifugal force the center of Jerusalem was replaced by (Syrian) Antioch, which in turn was replaced by Ephesus. And so it went.

The Value of One Soul

In Lk. 15:10 we read, "Just so, I tell you, there is joy before the angels of God over one sinner who repents." This interestingly is told at the end of the parables about going out to seek the lost sheep and searching diligently for the lost coin. In Acts 8:26f. think of the effort over that one Ethiopian and how the evangelist was sent to him. On the isle of Cyprus that one man Sergius Paulus occupied Paul's efforts in depth. Acts 13:2f. When we consider a group, it is best to view that as a composite of individuals each of which needs attention and prayer.

Acts – Centrifugal and Numbers Wise

At the same time as Acts exhibits the church in its centrifugal force, there is also the concern about numbers in the record. Just take a casual stroll with me as we consider what Luke records numbers wise.

- 2:41 "So those who received his word were baptized, and there were added that day about 3000 souls."
- 4:4 "But many of those who heard the word believed; and the number of the men came to about 5000."
- 5:14 "And more than ever believers were added to the Lord, multitudes both of men and women."
- 6:7 "And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith" And contextually the other two of the three book marks would also indicate growth in numbers. 12:24, 19:20

This idea about pulling outward we see also numbers wise.

- 8:6 “And the multitudes with one accord gave heed to what was said by Philip...” And this was in that vile Samaria. When the apostles hear that Samaria had received the Word, Peter and John are dispatched there.
- 10:27 “And as he talked with him, he went in and found many persons gathered” Into the house of an unclean, Cornelius, Peter goes and a harvest of souls is reaped.
- 11:24,26 “... And a large company was added to the Lord.” “For a whole year they met with the church, and taught a large company of people...” This at Antioch in Syria was due to forward looking men from Cyprus and Cyrene who went to Greeks, preaching the Lord Jesus. 11:20
- Paul’s journeys were in ever widening circles not just to cover more geography, rather to reach more people.

–14:1 At Iconium a great company believed.

–14:21 At Derbe they had made many disciples.

–16:5 The churches were strengthened and increased in numbers daily.

–17:4 At Thessalonica a great many of the devout Greeks believed.

Rome/Spain – Africa/India

When Paul says that he must also see Rome, Acts 19:21, it was not as some tourist, but as an ambassador to bring the Good News for conversions. When he writes the Romans about his ambition to go on to Spain it was not for some leisurely retirement in the Andalusian sun. His words, “thus making it my ambition to preach the gospel, not where Christ has already been named...” Rom. 15:20 “I hope to see you in passing as I go to Spain...” v. 24 The whole thrust outward of going to the other end of the Mediterranean was to preach that the Spirit might convert where there had not been conversions before. Numbers wise.

Well now, what about our situation? Africa and India are certainly far a field from the CLC-USA. Since we believe like Paul in teaching the whole counsel of God, it is not a matter of mere numbers that we are after for some earthly glory or prestige, or in competition with some other denomination.

The mission board increasingly, due to numbers dealt with overseas, faces increased demand on that part of its budget dealing with foreign work, or to put it another way, the centrifugal work. And when it comes to further insight in our foreign work, the thrust propounded to our sister churches is the centrifugal force of the Gospel. When I am confronted with a choice between support for those in the church as opposed to those where Christ is not named, or named by very few, that is no choice. The direction is

clear. Go to the village where there is no Christian church. Go into areas where Christ is not named, the Spains of our day.

And finally when it does come to numbers wise in the centrifugal force of the church listen to the sparkling fresh Word on that. It is our Savior God "WHO DESIRES ALL MEN TO BE SAVED AND TO COME TO THE KNOWLEDGE OF THE TRUTH" 1 Tim. 2:4 That is rather big in numbers, eh? In Peter's second letter, in which he warns of the judgment, he also reminds us how God wants none lost in the shuffle and that the crowd is a composite of individuals. He "IS FORBEARING TOWARD YOU, NOT WISHING THAT ANY SHOULD PERISH BUT THAT ALL SHOULD REACH REPENTANCE." 2 Pet. 3:9

TLH # 511 Jesus Shall Reign Where'er the Sun
For Him shall endless prayer be made,
And endless praises crown His head;
His name, like sweet perfume, shall rise
With ev'ry morning sacrifice.

DID HE OR DIDN'T HE? SHOULD WE OR SHOULDN'T WE?

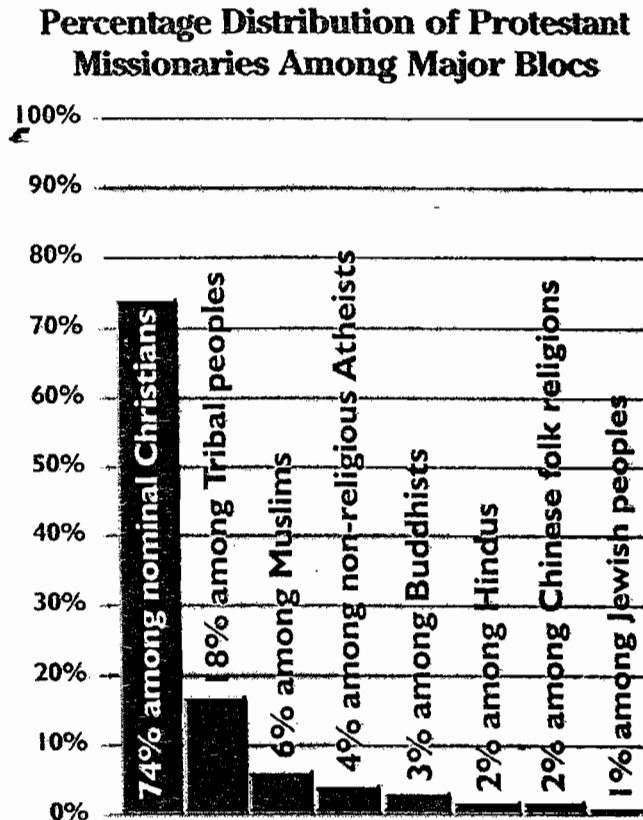
Spain

When we think about Paul's mission outreach, our ideas are drawn heavily from the extensive evidence we have in Acts and in his epistles. Beyond this solid base of direction for our outreach we also have Paul on where he wanted to yet go - Spain. We have no evidence he did make it to Spain, although he could have after his first imprisonment. He referred twice to Spain in his Roman letter, 15:24,28. Spain was completely at the other end of the Mediterranean where Paul had worked. In connection with this he wanted to go where Christ was not named. Here is a goal for any Christian church today worth its salt. Not easy, not simple, but clear.

Dalmatia(Illyricum)

This is an area on the east side of the Adriatic north of Greece. It is not referred to in Acts as where Paul went. But he went there, and here is a lesson for us. Paul went beyond where we even think generally that he went. Dalmatia was a part of Illyricum and eventually Illyricum was called Dalmatia. In Romans 15:19 he says "from Jerusalem and as far round as Illyricum I have fully preached the Gospel of Christ." Some think he only came to the border of Illyricum. But even then that is a ways up from the cities he definitely visited on the Aegean. It seems to me he did more than just reach the border as he later says that Titus has gone to Dalmatia. 2 Tim. 4:12 Reaching this area is a stretching of the kingdom into yet more new territory. Paul in his Spirit engendered dynamism is yet again an example for us of reaching 'out' beyond the covered territory. And God has given us not a spirit of timidity, but of power and love and self-control. 2 Tim. 1:7 By 'self-control' is not meant marching in place or restraining from what should be done, but disciplining ourselves to do as God bids.

Below you have a bar graph that shows the distribution of Protestant missionaries among major blocs of people.



As you can see there could be far more of a distribution of missionaries among the massive blocks of people who do not know Him. In India for instance one could go through 10,000 villages in the north and the people you meet would not know the Christ.

To go to the unreached takes Paul's attitude, "... forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." Phil. 3:13-14 This personal approach needs to be transferred over to

the church's approach. A regiment can look quite smart in its drilling on the parade ground. Ah but even better is the disciplined advance against the gates of hell. And the regiment's drilling in place on the parade ground is supposed to be preparation for the battle, not something merely for itself. We are at war.

He Who Hesitates Is Lost

"We can't attack yet, all our troops are not in place...Our supplies have not come up yet, we are too far in advance of reinforcements..." In the history of human warfare these and other statements have been made to delay at the opportunity of breakthrough, advance and victory. And defeat followed the truism reinforced by such, 'He who hesitates is lost.' Lord Wellington at Waterloo could not wait until the Prussians under Bluecher were in place or even near the field of battle before he engaged Bony's Grand Army. Wellington moved forward praying that the field marshal would fulfill his promise of aid. The time was ripe. As with a fig the time to eat it is short before it rots and is inedible.

The lightning success in Iraq a few years ago was due to speed of advance. Some generals in the Pentagon warned of overextended supply lines and fearful of going too far ahead advised with timidity. The former chief of staff of the armed services, C. Powell, and secretary of state at the time of the war had continuously advocated 'overwhelming force' as the answer to beginning engagement. The more strategically perceptive and tactically sharp said 'advance.' Had we waited 'until' this or that, Iraq might not be on the road to democracy nor Saddam's body moldering in the grave, and there might be hundred of thousands more victims of the dictator's deadly caprice as had been in the past.

"Do we have all in place...should we wait until...shouldn't we have more in depth preparation...?"

And on and on could go the dilatoriness that defeats His kingdom's advance. We don't have fine buildings for the new Bible school at Nagalapuram. We rent for little, a very humble site. We waited too long as it is before I even recommended anything. Do we have all in place? The students are there, the teachers are there and above all the overwhelming force of God's precious Word is there.

The King of Kings and Lord of Lords is Leading

In Rev. 19:11-16 we have the vision of the Master Himself on the white horse leading. He leads us on this earth from victory unto victory. Tactical successes may be the devil's but strategically our Lord overcomes all. Shall we...?

TLH # 511 Jesus Shall Reign Where'er the Sun
 People and realms of ev'ry tongue
 Dwell on His love with sweetest song;
 And infant voices shall proclaim
 Their early blessings on His name



GAIN, WIN, SAVE

Sometimes we have heard it said, "Just preach the Gospel." Of course that is THE way that one is saved, by hearing the message of forgiveness. It should not be overlooked though how Paul did everything in his power to reach out with the Good News. And his goal was specifically to 'gain, win, save' the people he came into contact with. Listen to his own words below. The word that is translated over and over again as "win"* means exactly that or 'gain'. And in v. 22 Paul uses "save" *which with the other verses gives a picture of his complete absorption into the work God called Him to do. 1 Cor. 9:19-22 "For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law--though not being myself under the law--that I might win those under the law. To those outside the law I became as one outside the law--not being without law toward God but under the law of Christ--that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some." κερδήσω*
σώσω*

There are a couple Proverbs passages that point up this paradox that God saves but we do all we can as if it depends on us. The horse is made ready for the day of battle, but the victory belongs to the Lord. 21:31 I can very easily visualize the one with the horse, can't you? The horse with the bit between his teeth, snorting and pawing the earth and then off he goes.

Versatility, Adaptability - Clay in the Potter's Hands

To do foreign outreach we have to take into consideration those words in First Corinthians nine. The people we go to are different and we need to adapt. Even on Paul's first missionary journey we see his ability to shift. At Antioch in Pisidia Paul and Barnabas begin to shift from Jewish work to Gentile, "It was necessary that the Word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles." Acts 13:46 Oh, if we were only so able to change direction! The shift was significant from the synagogue to a different house worship and places like the Hall of Tyrannus. The lessons can be learned, though we have to admit that we are tardy in our education. I know I am. We need to think of ourselves more as clay in the Potter's hands.

What if the church in Jerusalem as the first center had this attitude, "We have a problem. The 12 we could handle, but 70! How can we keep tabs on them and what they are doing? And then there is this thing going on in Samaria. Furthermore, we have heard that men from Cyprus and Cyrene are now preaching the Lord Jesus to the Greeks at Antioch! We can't keep up." Have you ever thought that perhaps the church or a segment of it had this response? It is an awe-inspiring overview when we look into Acts. We certainly can react the same way with our little effort in India. But what glorious problems to face!

What comfort to know that it is the Lord Jesus' church, that the Holy Spirit works on the heart of each and that the Father knows what is going on. We just need to adapt to gain.

The touchdown is more nimbly and speedier made by bobbing and weaving and shifting about on the field as the ball is carried; not by just plodding straight ahead without variation no matter what the situation. One can use the old flying wedge and sheer force to cross the line, but think of the cost and time with not necessarily always a TD in the end. May God give us the swivel hips in addition to our normal plodding feet.

The pitying Christ Himself, with heart of love,
Is loudly calling through the Spirit's power:
The sound is world-wide, but the few alone
Have ears attuned to catch the trumpet-tone;
The rest, unheeding, seek for earthly dower,
Nor care for treasures stored above.

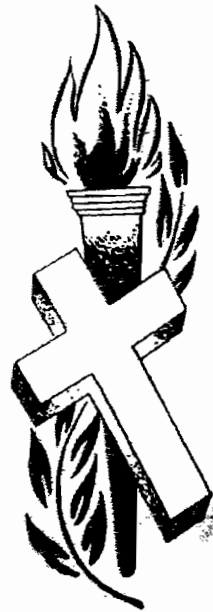
If eyes could pierce, as did the seer of old,
The veil that dimly shuts our vision in,
The fiery chariots of a heavenly host
Would greet our gaze, equipped to guard each post
Where trusting hearts dare all to lead from sin
God's bleeding lambs into his fold.

And still brave men are waiting, doubting God,
And weakly pleading: 'Ah! It costs too much.'
Too much, when every soul that tastes death's sting
Is worth the mighty ransom of a king?
Too much, when Christ gave all to rescue such,
And bids us follow where He trod?

Oh, that the Church of God might rouse from ease,
Cast off her robes of state; might grandly move
Impetuous to the mighty fray, and girt
With Christ's own presence, fear not loss nor hurt.
'Tis he who loses life below to please
His King, wins life with Him above.

(Wolf's "Missionary Heroes of the Lutheran Church", pp.218-219)

TLH # 511 Jesus Shall Reign Where'er the Sun
Blessings abound where'er He reigns;
The pris'ner leaps, unloosed his chains,
The weary find eternal rest,
And all the sons of want are blest.



THE MAGINOT LINE

Prior to WW II the Maginot Line was famed among the French as an impregnable set of fortifications, that subsequently became meaningless. The Germans in 1940 attacked through the Ardennes Forest where they were least expected and where defense was light and totally inadequate against panzers. Despite all the time, effort and money spent on the splendid line of defense, it stood as a hollow monument to static defense. The Germans employed mobile forces that broke through and swept up and around their enemies.

We Are At War

Against us are arrayed far worse than a Fascist/Nazi menace. "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6:12 In this war there is no compromise and the sides are clearly drawn. "He who is not with me is against me, and he who does not gather with me scatters." Mt. 12:30

Are we sometimes guilty of what seems to be a static defense instead of a mobile warfare that sweeps forward in our kingdom work? For the Germans there were great risks. They could outdistance their fuel supplies and be held up. Their infantry might not catch up with the panzer forces sufficiently to hold. The risks attending the sweep were real and dangerous. Yet the sweeping, surging movement went on to victory, though it was held up at times by fear and panic in the upper echelons of command.

There are a variety of risks for us also as we operate in a mobile and forward- surging movement called 'outreach'. The terrain for us is rugged and the risks exist. The foreign outreach we sweep on into is in territory we are not familiar with. The risks to life and limb are ever present. Just consider the stories of the missionaries in this booklet. West Africa was known as the white man's grave. There was a refrain that said, 'Beware oh beware of the Bight of Benin, where one came out but three went in.' The Sudan Interior Mission's first three men went in and that happened to them.

After fifty years of work in Africa the Basel Mission Society counted 39 of its 138 missionaries buried in the soil of the Dark Continent. Of the total fully 50 were obliged to leave the field by reason of failing health. In the year 1895 alone the fatal climate robbed the mission of eleven laborers.

In 1818 when two missionary families arrived in Madagascar five out of the six people were soon buried. The lone survivor left broken in health and spirit. By God's mercy and grace he later returned to work for the Lord to the lost.

The Gates of Hell Shall not Prevail

It would be a daunting task, this foreign outreach sweeping movement, except for the fact that our great commander is no worldly-wise von Manstein or Guderian. Ours is the "Commander of the army of the Lord"(Josh. 5:14) who has already won! We are to be mobile and forward moving as our Lord taught, "...I will build My church, and the gates of hell shall not prevail against it." Mt. 16:18 It is so important to note He is building His church. We are His instruments. In hearts He builds a mobile expanding force, not of stationary brick and mortar.

We are not really in a fortress with the enemy battering our walls. We are assailing the devil's strongholds to free the captives into the glorious light of His Gospel of grace and love. Our weapons are more powerful than any division of panzers. "For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ." 2 Cor. 9:3-5

Think of that city of Samaria that was breached not by a vast military host bearing siege weapons and numerous battering rams, but by a single woman entering with the Good News in her heart and on her tongue. After the Lord spoke to the woman at Jacob's well she with joy went to tell others. Then even more results were forthcoming as the people came out to see and hear Him. And the multiplication continues.

Whether as a missionary, a board or a synod if we fail to take note and go where He points, we basically turn to a static defense and will be overwhelmed if not sooner then later. When we continue in the surging, sweeping movement the impregnable is overcome and the impossible becomes possible. "For with God nothing will be impossible." Lk. 1:37 "With men it is impossible, but not with God; for all things are possible with God." Mk. 10:27 "All things are possible to him who believes." Mk. 9:23 Our prayer? - "I believe; help my unbelief!"

TLH # 511 Jesus Shall Reign Where'er the Sun
Where He displays His healing power,
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessings than their father lost.

THE GREAT BANQUET IS SET AND THE DOOR IS OPEN

Read Luke 14:15-24 There is still room! There is still time! In the parable of the great banquet when the servant reports to the master that many invited have not come and there is still room, the master says, "Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame." The servant reports this has been

done and still there is room. Then the master says, "Go out to the highways and hedges, and compel people to come in, that my house may be filled." Do you get the picture of the invitation going farther and farther out, from city streets to highways and hedges? And the master wants the house filled. The door to the great banquet hall is open yet.

When we find a field not yielding a crop or a smaller and smaller crop, perhaps it is time to move on to new virgin land. When we find a mission field not producing the harvest, then it is time to move on to other fields. Plant the seed elsewhere.

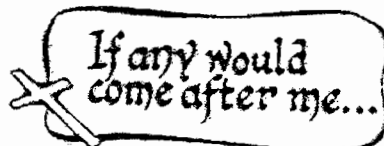
Our Lord said, "I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven." Mt. 8:11 From far and wide they have come and will continue to come into the kingdom. But this is not that they are coming to some particular geographical point. As people come under His gracious rule in the church, the Gospel is being brought to them. It is not like we are setting up some business in rented quarters and selling our wares, the customers coming to us. We are going out there to beckon them to believe. God's human instruments have traversed land and sea to reach out with the Gospel. We cannot expect them to come to us; we need to go to them.

Going out to get them was exhibited in our Lord's parable of the lost sheep. Lk. 15:3-7 It is a matter of even leaving the 99 to go out after the one. In His parable of the lost coin the search is on everywhere in the house for the coin. Lk. 15:8-10 While it is always great when the lost son returns, that doesn't obviate the need of going out.

Sometimes even in the most unlikely and unsuspecting situations the banquet's guests are gathered. Paul prayed, "that God may open to us a door for the Word..." Col. 4:3 God answered Paul's prayer for such opportunity in his Roman imprisonment. "I want you to know, brethren, that what has happened to me has really served to advance the Gospel, so that it has become known throughout the whole praetorian guard and to all the rest that my imprisonment is for Christ; and most of the brethren have been made confident in the Lord because of my imprisonment, and are more bold to speak the Word of God without fear." Phil. 1:12-14

TLH # 511 Jesus Shall Reign Where'er the Sun

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen.



THE STORY WILL GO ON UNTIL THE LAST OF THE ELECT ARE CALLED, AND THEN THE END WILL COME

CLOSE UP THE RANKS—MORE MEN WANTED—CLOSE UP.

In the days when war was fought by line upon line of men marching to the drummer boy's beat, the ranks would be thinned by shellfire or musketry from the enemy. The sergeants would hustle men up into the gap in the line with the call "Close up the ranks."

Morris Officer

If you were to Google for Pastor David Day, I doubt you would get anything. It is a rather common name for an uncommon man. That is just indicative of the vast number of basically unknown men and women who served overseas to reach out. Even though Day labored in Liberia from 1874-1897, he is for all intents and purposes unknown 'on earth.'

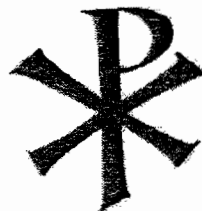
Morris Officer was the founder of the Lutheran Church in Liberia. His wife was too fragile to accompany him to Africa, where he suffered the normal bouts with malaria. The General Synod of Lutherans had doubts they had the "authority or means" to establish an African mission. This is a sad commentary on their grasp of Scripture and His powerful Gospel. Officer turned to an organization that was founded to work among Africans to begin the work. Once the mission was established, the General Synod took over, although the support of hundreds of thousands of dollars was raised through Officer's tireless efforts.

The mission began through the capture of slave ships off the coast. The young boys off the ships from Congo became the beginning of the orphanage work which enlarged to a national church.

Pasted onto a page in Officer's journal is a poem that reminds us to take up our cross and follow Him,

"Let me not die before I've done for Thee
My earthly work whatever it may be;
Call me not hence with mission unfulfilled
Let me not leave my space of ground untilled..."

Yet most I want a spirit of content
To work where'er thou'lt wish my labors spent
Whether at home, or in a stranger clime
In days of joy, or sorrow's sterner time."



Pastor and Mrs. David Day

From the Muehlenberg Mission in Liberia comes this report at the end of the life of Pastor Day and his wife.

"Of like spirit, too, was Mrs. Day, his helpmate and untiring worker in the mission for more than twenty years, and who preceded him to the celestial world by two years and four months. Only a short time before her death she, with undaunted faith and Spartan courage, so weak she could hardly wield her pen, wrote to her husband, standing like the hero he was, in his place at the front, 'Do not come home, Stay where you are. Africa needs you more than I do.' Taking all the circumstances into consideration, few mortal lips ever gave utterance to braver and more heroic words—words that sounded the very depth of a self-sacrificing and heroic devotion to the Master's cause.

No wonder that she, too, with her husband, was enshrined in the hearts of the people for whom she had so faithfully labored. When the great sorrow of his life came to Dr. Day the little children in the mission soon learned the nature of the sad news from America. Gathering a bunch of snow-white lilies they placed them in the hands of one of their number, a little girl, who bore them to his room, silently laid them at his feet, and then humbly kneeling before him kissed his feet and quietly withdrew without speaking a single word.

The dying message of Mrs. Day is equaled only by the words which, at one time, were thought to be the last utterance of Dr. Day. 'Close up the ranks---more men wanted---close up.' These utterances of Dr. and Mrs. Day are worthy of being engraved not simply on the marble tomb that marks their last resting place, but on the living, pulsating, consecrated heart of the Church which they loved and served so well. With such examples of courage and consecration before us no one should hesitate to do his part in carrying forward the work to which they devoted their lives.

"The pitying Christ Himself, with heart of love,
Is loudly calling through the Spirit's power:
The sound is world-wide, but the few alone
Have ears attuned to catch the trumpet-tone;
The rest, unheeding, seek for earthly dower,
Nor care for treasures stored above.

The question may be asked, What is the secret of such a life as the one here under review? What molding influence, what shaping hand, what transforming power wrought this miracle? Who was it that took the poor, homeless, ragged, bare-foot boy, crying himself to sleep under a horse blanket in a livery stable, and set him high up on a pedestal of loving hearts as a recognized Mission Hero of His Church? Only He could work such a miracle, by His saving grace and renewing power, Who Himself was born in a stable and cradled in a manger."



The St. Paul River still flows by where the Muhlenberg Mission once was. While there is the Lutheran Church of Liberia, in 1958 this station was abandoned. Today all that remains on the site is a graveyard and a dilapidated church building. The river still flowing reminds us that the water of life was given there and that the results that count are souls in heaven and not any dilapidated thing of this earth. The river still flowing reminds us also that the water of life is still being given out to those thirsting after righteousness. The great multitude which no man could number of every nation, tribe, people and tongue of Rev. 7:9 is the future for those whose thirst is quenched in Christ, the Fountain of Life.

TLH # 371 Jesus, Thy Blood and Righteousness
 Jesus, Thy blood and righteousness My beauty are, my glorious dress;
 Midst flaming worlds, in these arrayed, With joy shall I lift up my head.

ZINZENDORF AND THE MORAVIANS

Christian and Missionary Alliance – Right Now

Thirty-seven years ago an article appeared in the CLC 'Journal of Theology' (not written by me) stating the CMA had one missionary for every 75 members, and that if the CLC in 1972 did that we would be supporting 126 overseas missionaries. The article went on,

“Should not we who have so much more to offer be encouraged by their example to do more for mission work?” Vol. 12, No. 1, p. 18

The CMA's overseas work began 125 years ago with five workers in Congo and now has 880 (Jan. '08) in 58 countries. Their church body now has 429,000 members in the USA ('05) which comes out to 488 members supporting each missionary. If all things were equal that would mean in comparison, we would be supporting 16 foreign missionaries. Go to the CMA website and read that there are still “huge needs around the world.” The needs are huge always. What will we do?

Count Zinzendorf (1700-1760) – Back Then

Nicholas Lewis, Count and Lord of Zinzendorf and Pottendorf, Lord of the Baronies of Freydeck, Schoeneck, Thuernstein, and the Vale of Wachovia, Lord of the Manor of Upper, Middle and Lower Berthelsdorf, Hereditary Warden of the Chace to his Imperial Roman Majesty, in the Duchy of Austria, below the Ens, and at one time Aulic and Justicial Counsellor to the Elector of Saxony... Having said all this let us acknowledge that this nobleman saw himself as a sinner saved by the grace of God to whom he owed everything. His hymn ‘Jesus, Thy Blood and Righteousness’ expresses that we are saved by grace alone. As a youngster he was influenced by his grandmother, who was a Lutheran.

He was trained at Halle and Wittenberg. His life-motto was, “I have one passion: it is He, and He alone.” He and his new wife renounced their rank and devoted all their property as well as themselves to the service of Christ. He turned over his estate to the Moravians as a center of their work. He abandoned public life in 1727 and you can just imagine what the nobility thought of this ‘foolish’ young man. But God has chosen just such ‘fools’. In 1737 he was ordained Bishop of the Moravian Church.

While we could not agree with his pietism, there is no question as to the tremendous outreach that he supported under a Christ centered theology. Under his leadership outreach blossomed in profusion. “...the Moravians have set and maintained a standard of missionary devotion never yet approached by any other church body.” (Herbert Kane, ‘Progress of World-Wide Missions’)

–On Feb. 10, 1728 at the Herrnhut Colony a day of prayer and fasting was held from which a group of twenty-six men expressed a willingness to go anywhere for the Lord.

–In 1732 they went to Greenland and the Danish West Indies.

–In 1735 to Dutch Guiana

–In 1737 to Capetown, South Africa.

–On and on the record goes: Russia, Nicobar Islands (Bay of Bengal), Nicaragua, Gold Coast (Africa), Lapland, Pennsylvania (the Indians).

–In their Jubilee year of 1782 they had 27 stations with 165 missionaries in widely separated countries.

Another important characteristic of the Moravians is that they stressed 'tentmaking' for their missionaries. This today is being done across the globe as people work at jobs to carry the Good News to people of a different clime and culture. Paul worked with his hands to support himself as he preached in Corinth, Ephesus and Thessalonica. Acts 18:3, 20:34, 2 Thess. 3:8 In so doing he was emulating the Lord and His words, "It is more blessed to give than to receive." Acts 20:35

How is it with us?

A daughter of Islam once asked a woman evangelist why she went from house to house, reading the Gospel to every one. She replied: "It is the Master's command."
 "Why do not all of your caste obey it?" asked the daughter of Islam. "Out of so many Christians, only you come here once a week to read to us. Oh, they will receive a very great punishment! How is it?"

"How sweet 'twill be at evening If you and I can say:
 'Lord Jesus, we've been seeking, The lambs that went astray;
 Heartsore and faint with hunger, We heard them making moan,
 And lo! We come at nightfall And bear them safely home!"

It is indeed more blessed to give than to receive.

TLH # 371 Jesus, Thy Blood and Righteousness
 Bold shall I stand in that great Day, For who ought to my charge shall lay?
 Fully thro' these absolved I am From sin and fear, from guilt and shame.

ADONIRAM JUDSON (1788 – 1850)

Here is a question for you on foreign outreach. "How do Christians discharge this trust committed to them? They let three fourths of the world sleep the sleep of death, ignorant of the simple truth that a Savior died for them. Content if they can be useful in the little circle of their acquaintances, they quietly sit and see whole nations perish for the lack of knowledge." Adoniram Judson was credited with saying this. Now 150 years later how is it? Percentage wise the Christian population of the world is set at one third or 2.1 billion out of a total population of 6.7 billion. This looks some better, except a lot of those who are called Christian might well be nominal. While those who are adherents of other religions whether nominal or not are headed for hell. There is still a huge amount of work to do. Even as conversions occur there are more and more people born.

Adoniram Judson at the age of 25 was the first American foreign missionary. The United States of America was young and so was Adoniram. While we were fighting the War of 1812, the Judson's arrived in Calcutta on June 17, 1812



to eventually face the deprivations of physical warfare , but more importantly to fight the spiritual warfare.

Adoniram left the USA as a Congregationalist and then became a Baptist. While in the Calcutta area, William Carey encouraged him to go to Burma. The East India Company which ruled India was more adamant about the Judsons leaving India. They did not want a meddling missionary maybe affecting their business. When the Judsons went to Madras they were again threatened with expulsion. The devil thought he put one over, but the Lord trumped him. The Judsons went to Burma. When they arrived there were relatively few Christians in the whole country. At Judson's death 7000 had been baptized. Six years after his death the government survey found 210,000 Christians in Burma.

These numbers are remarkable and tell the story of the power of the Gospel; it was not easy. It was a very tough time to work in Burma. Judson lost two wives and children. It was his third wife who outlived him. He was imprisoned as a spy for the British and suffered severely, aided only by the Lord and his wife Ann. When news reached America of conversions through Judson's work Samuel F. Smith penned a hymn to celebrate this. We have it in our hymnal as No. 497 The Morning Light is Breaking.

It was in 1828 that the work began among the Karen tribe the results of which we still see amply in evidence today. In a country of fifty million people the Karen are 40% Christian. The Baptists trace their beginning to Judson's work. Of the perhaps four million Christians in present day Myanmar (Burma) there are over 650,000 Baptists.

We should remember to pray for this land beset with a cruel military rule. A glimpse of the situation today follows from "Christianity Today" March 22, 2009.

On the Burmese side of the Moei River, the reality of the Burma Army attack was there for all to see. Where just a few weeks before had stood a thriving community with a church, school, houses, and clinic, there was now little more than ashes.

The pastor came and sat next to me as we looked at the burned-out ruins of his church: a few charred bamboo pillars and some pews. A beam that once held up the roof now formed a cross, symbol of the people's suffering.

In an operation that plays out regularly in eastern Burma, the troops had set fire to the homes, looted and destroyed the clinic, burned the crops, and set the church ablaze. This particular village had good intelligence systems; the people knew the military was on its way. Villagers crossed the river into Thailand and remained there until it was safe. Not for the first time, they watched their village burn. Had the people not escaped, they would have been killed, raped, or taken for forced labor. They moved a few miles upriver and built a new community, in the knowledge that it too would someday be destroyed

Our work in Myanmar is with people of the Chin tribe in the Church of the Lutheran Confession of Myanmar, which at one time was Baptist. While the Karen tribe is along

the eastern side, the Chin tribe is on the western edge next to India. Chin state has a population of 518,000. Of these 80% are Chin and the state itself is perhaps 90% Christian which brings down on it government persecution. From the time of Judson until today the devil is trying to crush the church. Still the Gospel is preached and God gathers into His fold.

Pray that the Buddhists of Myanmar learn of Christ's all sufficient, forgiving love.

Careful Contemplation of the fields
**Major Blocs of Peoples
 outside of Christ**

Muslims	1,271,884,000
Athiests/non-religious	924,364,000
Hindus	841,078,000
Chinese (folk religionists)	400,600,000
Buddhists	376,574,000
Tribal/Animists	242,882,000
Total of most non-Christians	4,057,382,000
Total Population	6,364,317,000

-(China's 1,299,872,000 people are primarily atheist/non-religious, folk religionists, Buddhists and Muslims.)

TLH # 497 The Morning Light is Breaking
 The morning light is breaking, The darkness disappears,
 The sons of earth are waking To penitential tears.
 Each breeze that sweeps the ocean Brings tidings from afar
 Of nations in commotion, Prepared for Zion's war.

ROBERT MOFFAT (1795 – 1883)

If any missionary was known above others to have worked in Africa it was David Livingstone. Livingstone's work was certainly challenging,



though his thrust was not so determined in conversions. His wife was the daughter of Robert Moffat, who was so determined. Moffat was one of that host of missionaries who came from the United Kingdom. In his case from Scotland.

In 1699 in England the 'Society for the Promotion of Christian Knowledge' (SPCK) was formed to minister to scattered Englishmen and to preach the Gospel to non-Christians the Englishmen would come into contact with. In 1701 The 'Society for the Propagation of the Gospel' was established to instruct the King's subjects and win to the Christian faith the aborigines and Negro slaves. With the end of this century and the beginning of the next we see the onset of numerous mission societies.

-1795 London Missionary Society.

-1797 Netherlands Missionary Society.

-1799 Anglican Church Missionary Society.

-1792 Baptist Missionary Society. In 1793 William Carey would sail to India to lead in the work of the modern missionary movement. Moffat became part of the great century of missions which had a great focus in Africa.

Robert wanted to marry Mary. Robert had received approval to go to Africa for the London Missionary Society. "This letter tells that I have been accepted by the London Missionary Society and am to prepare to sail very soon. Will you go with me, Mary?" "I'd love to," she replied with a pounding heart, "but what will Father and Mother say?" When Robert broached the matter that night, Mr. Smith said, "My wife and I have no objection to your marriage, if you will stay in this country; but we will never agree to our only daughter going to some uncivilized land where she would suffer many hardships and, more likely than not, die an early death." The parents were shortsighted, but not Robert and Mary. They married, went and after 54 years of service returned to the United Kingdom. The devil's device was overcome.

Here is a taste of what he faced from Barlow's biography of Moffat,

"His earliest ministries were treks taken into the interior. There were few railroads or roads and oftentimes those were washed away by rains. Travel was difficult, dangerous and often death-bringing. Rivers, rocks, swamps, and forests had to be avoided or mastered somehow. Intense heat by day and chill cold by night complicated travel. Always there were the wild beasts: lions, jackals, hyenas, crocodiles, snakes, monkeys and, worst of all, warlike and untrustworthy native bushmen. Such journeys were not often undertaken by those who knew the country well, and to a newcomer like Moffat such treks were deadly dangerous! But Moffat, motivated by his missionary call, meant to master all such obstacles. He gradually became physically acclimated to Africa's extreme climates. He learned the country and became proficient in its customs and its languages, and he developed the great power of leadership that was to be his badge and make him a blessing to multitudes."

Going to Africa under the London Missionary Society, when he arrived he sought to live like the natives, as Paul says to be all things to all men, if by any means we might save some. He crossed the blistering Kalahari Desert and worked among the Bechuanas. His

work at times wore him down. He once wrote that he “saw no reward for untiring work.” After twelve years the conversions began to number more and more. Neighboring tribes also inquired. He translated the Bible into the Bechuana language. Having labored for 54 years in Bechuanaland, his influence is still there today. And it is because of the work of men like Moffat that today black sub-Saharan Africa is very close to half Christian if it has not reached that point already. Is. 35:6 “... waters shall break forth in the wilderness, and streams in the desert.” Indeed they have from the Fountain of Life.

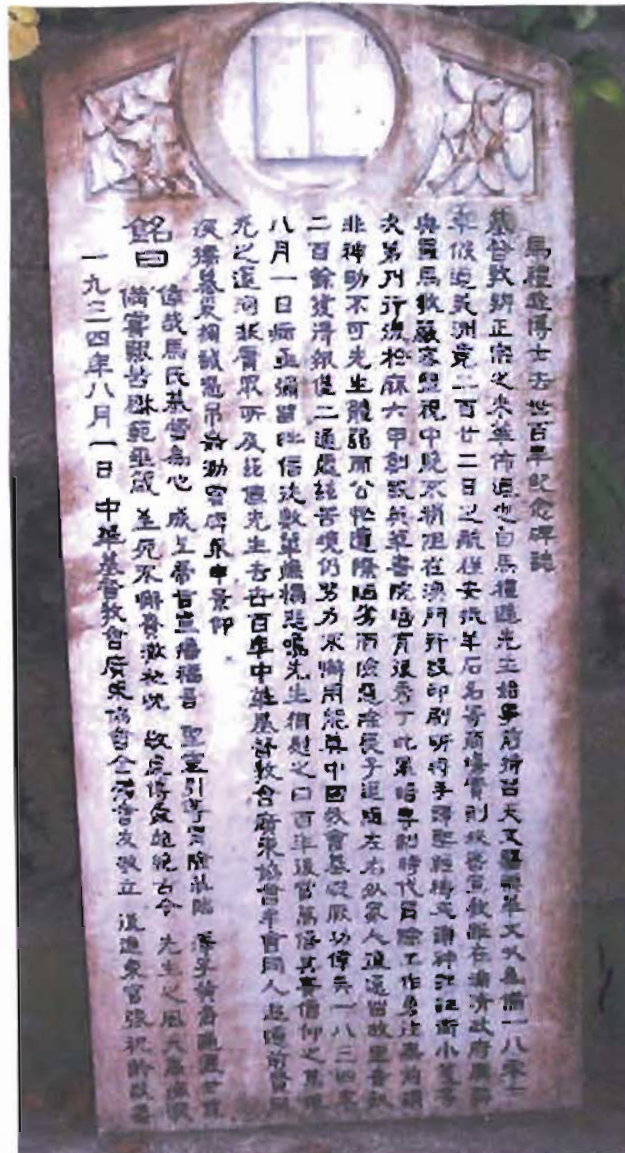
We have been blessed with an opportunity to help in outreach in South Africa today. One of our pastors from the Democratic Republic of Congo after considering several places to do outreach has moved to Johannesburg. He has gathered French-speaking people into a worship service. After some recent riots when he and his family had to escape from rioters the service was discontinued. Our pastor is now trying again in a new area to gather people. Pray for success in him reaching out. He supports himself with computer work. Pray for this to allow him the finances to do outreach. We recently have been trying to help him get a permanent visa to allow him to stay in the Republic of South Africa. Pray that this is successful. Still today there is work to do over one hundred years after Moffat.

TLH # 495 From Greenland's Icy Mountains
 From Greenland's icy mountains, From India's coral strand,
 Where Afric's sunny fountains Roll down their golden sand,
 From many an ancient river, From many a palmy plain,
 They call us to deliver Their land from error's chain.

ROBERT MORRISON (1782 – 1834)

We turn our attention back to China, the most populous country on the face of the earth. The first Protestant missionary to China was Robert Morrison. In 1849 when the Communists took over mainland China there were 900,000 Protestants. Today an estimated 111,000,000 Christians are in China of which 90% are Protestant. From the beginnings with the Scottish Presbyterian Morrison, God has done great things. It is the case that Paul cited, “I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth.” 1 Cor. 3:6-7 This was also Morrison's view. Once asked if he thought he would have a spiritual impact on China, he answered, “No sir, but I expect that God will.” Because of the Communist's control we cannot say accurately how many Christians are in China, but we can say that God has had and continues to have His impact.

The stone monument you see is dedicated to Morrison in Macau. But the real monument is the living stones that God built into His church through the work of men like Morrison. Praise God that He continues to build with the Gospel of grace.



Here is a timeline of highlights of Morrison's life and work.

- 1804 – He applies to the London Missionary Society.
- 1805 – The LMS looking for a team of 3-4 to do foundation missionary work in China accepts Morrison, the only one to go. He begins his Chinese language study.
- 1807 – He arrives in the country and immerses in the language as the first Protestant missionary.
- 1808 – He dresses and lives as the Chinese. He faces ill health and the threat of war.
- 1809 – He is disillusioned and thinks of relocating. He marries Mary Morton and begins secular work for the East India Company to help with mission costs.
- 1810 – Acts is completed in Chinese.

- 1811 – The first child is born and dies the same day. Luke is translated.
- 1812 – His first daughter is born.
- 1813 – A second worker arrives but relocates.
- 1814 – His son John is born. Genesis is translated. The first baptism of a convert takes place in this 7th year since his arrival.
- 1815 – His wife is sick with an incurable disease. Her and the two children return to England. More and more Chinese materials are translated.
- 1819 – The Bible is done.
- 1820 – His wife returns.
- 1821 – His wife dies.
- 1825 – He marries Eliza Armstrong.
- 1832 – His wife goes to England.
- 1834 – Morrison dies in his son's arms and the everlasting arms embrace his soul.

It was a fruitful life, yet through many tribulations we enter the kingdom.

TLH # 494 Awake, Thou Spirit, Who Didst Fire
 And let Thy Word have speedy course, Thro' ev'ry land be glorified,
 Till all the heathen know its force And fill thy churches far and wide.
 Oh spread the conquest of Thy Word And let Thy kingdom come, dear Lord!

The illustration below points up the great work yet to be done. May the Word have speedy course.

Four Religious Blocs and the 10/40 Window

Countries with a majority who are
Buddhist, Hindu, Muslim or Nonreligious



All of the major non-Christian religions
are headquartered in the window.

 Buddhist
 Hindu
 Muslim
 Nonreligious

World Total of 56 Countries

44 Muslim countries = 1.27 Billion
 2 Hindu countries = 841 Million
 8 Buddhist countries = 376 Million
 2 Nonreligious countries = 1.3 billion

**A Prayer for Missions**

Of God of infinite grace and love,
because Your Son died for all people,
because You grieve over the death of the wicked,
because You desire to draw all people to You;

We confess that we have not
spoken of Your love as we ought,
supported Your work as we are able,
sacrificed for Your cause as we might.

We urge You to
remove the indifference of our hearts,
stir in us the cheerfulness of generosity,
strengthen us to live for You.

We pray for our brethren who
speak for You in foreign lands,
spread your Name through every means,
suffer for Your Gospel's sake.

We beseech You to
let your Word be fruitful in every land,
remove the gloom of unbelief and sin,
open our tongues to sing Your praise.