

THE OUTREACH OF THEOLOGICAL EDUCATION

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In a day which emphasizes cooperation, anything for the sake of peace, a spirit of togetherness, it becomes necessary for those in the field of theological education to check their bearings and make sure that complacency has not taken the place of "contending for the faith." Under much pressure it is easily possible to lose a sharp sensitivity to our loftiest obligations in training men and women for Christian service. With the resurgence of religion everywhere, many think that Christianity as it is popularly presented is accomplishing its task. In one sense, it is a source of encouragement to know that over 100,000,000 Americans have identified themselves with organized religion of one kind or another; and that there is an ever growing interest in religious literature; and that schools are expanding and multiplying. But are these indicative of a changed life, of higher moral standards, of deeper spiritual convictions? Have these produced a conscious awareness of the presence and power of a personal God dominating and controlling the individual life? Is God exalted as Father, Son, and Holy Spirit, in all His holiness, justice, omniscience and love? Is the concept of God based upon His own revelation as it is recorded in His inerrant Word, the Bible? Or is it not a fact that to the many God is little more than the product of human thinking, a figment of the imagination?

Stephen F. Bayne, Jr. in his book "The Optional God" comments:

"Dilute a Lincoln with four generations of religious neutrality; smother the fires of his spirit with ninety years of fat living; plaster his roughness over with partisan idolatry; stamp out the texture and individuality of the frontier man; and what is left is the fragmentary unbeliever whose 'Christianity' is little more than polite conformity."¹

It is by imperceptible steps that men move from a deep realization of God and a sense of complete dependence upon Him into a state where God becomes "optional." The name "Christian" is prominent and popular, but the God of the Christian as set forth in the Bible has largely been relegated to the bleachers. This is our great loss. Men are bowing to lesser gods that satisfy a self-centered experience when they ought to exalt the one transcendent God, in whose image we have been made.

Thus it is the loss of spiritual power and fervency that endangers the testimony of the church, and that calls into question the veracity of the Scriptures. Dr. Mavis in his book "Beyond Conformity," writes:

"The loss of spiritual dynamic places the basic theological truths in jeopardy. This is inevitably the case, because, as Melancthon observed, theology is a matter of the heart as well as the head. Cold hearts find it hard to embrace the great revealed truths of God's Word. The surrender of basic truth is so gradual that it is hardly perceptible. There is first the de-emphasis on the value of doctrine. Then, old terms are used with new equivocal meanings and the naive are misled. Theological surrender is often seen first in the doctrine of salvation. The evangelical view of repentance and saving faith are demanding. Spiritually dull people, as well as ambitious churchmen, are eager to broaden the narrow way that leads to life."²

Modernism, with all its besetting sins, works and maneuvers in every conceivable way to advance, while evangelicals are too often void of any protest that rouses the average churchman to the perils of liberalism. Dr. Carl F. H. Henry in "Evangelical Responsibility in Contemporary Theology" analyzes rather carefully some of the assertions of Dr. Fosdick found in his autobiography, "The Living of These Days." In view of such diabolical declarations, which offer no objective basis for truth, no certainties in regard to personal salvation, and truly no satisfying concept of God who is in the process of fulfilling His eternal plan of redemption, we are left no choice but to evaluate both our teaching and our practise.

It would seem that A. W. Tozer states the situation in the church quite accurately when he writes:

"The churches these days are moving more and more toward unity and uniformity. Ecumenicity, they call it, but is it a sign of spiritual maturity? Not if uniformity is secured by coercion on the part of some and timidity on the part of others. Our greatest strength may lie not in unity but in division. Separation from theological error and freedom from ecclesiastical standardization . . . these are more to be desired than the unity that results from weakness. If the churches are looking for perfect accord let them go to the cemetery, they will find it there."

Furthermore, there is the problem of juvenile delinquency as it faces the church. Does the church of Christ assume her responsibility in combating this social evil? J. Marcellus Kik in *Christianity Today*, writes:

"A great challenge before the Christian Church is the awful and terrifying blight of juvenile delinquency. In the last several years over 1,250,000 children between the ages of ten and seventeen, on an average year, have come to the attention of the police, and approximately half of these appear before juvenile courts. J. Edgar Hoover estimates that by 1962 one million of our teenagers will be arrested each year if the present rate continues."³

Young people may very well be censured for their conduct, but what of the parents who no longer believe in the sanctity of the home? We are told there are over four million mothers and children who are not receiving adequate support from fathers who have deserted their families.⁴ What about the failure of the church in rescuing these teenagers? In some segments of the church much emphasis is placed upon international problems, but little or no consideration is given to the spiritual and moral well-being of individual people. As we observe the ministry of Christ, we are at once impressed by His deep concern for just one person. He knew the worth of the individual and possessed an intense passion to win that one to Himself. It will be necessary for us to follow this pattern if we expect to make a spiritual impact upon people that will result in a changed life. Mass evangelism has its place, but it can never supercede personal evangelism. Is it because the believer has experienced so little of the majestic presence of God that his witness falls so far short?

In addition, we have the problem of alcoholism, sex, crime, and pornographic literature. In viewing them, the first reaction is "they have sown the wind, and they shall reap the whirlwind" (Hosea 8:7). What can we do about it? Perhaps we need to have the added word from Hosea (10:12) "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."

The task is a colossal one. Young men entering the ministry must face these ugly situations and do something about them. It is one thing to live on a lovely secluded campus for three or four years, engaged in an academic adventure, separated from these stark realities. But it is another matter to go forth to lift the fallen and grapple with a vice-ridden society that has lost all sense of responsibility either to God or man. Do we prepare our students for this task?

But there is another facet to our responsibility. Religion is largely divorced from the down-to-earth business of every day living. Henry Zylstra in his book "Testament of Vision" writes:

"By and large, the trouble with religion in our age and country is that it is eccentric. It operates from the periphery rather than from the middle of our national life. It is there all right, but it does not affect much of anything one way or another. And just as religion is eccentric in our society, it is eccentric in ourselves. It operates from the periphery rather than the center of the individual. In society our religion is a kind of "pocket" Christianity; in ourselves it is a kind of "faculty" religion."⁵

We must acknowledge to our shame that Christianity fails to permeate all the normal activities of life. Zylstra goes on to declare:

"Religion seems to acknowledge no essential involvement with what we call civilization. It floats as a detached cell in the bloodstream of practical affairs."⁶

So much for the diagnosis—what should be the outreach of theological education? I believe there are three emphases that deserve our attention:

1. The Outreach of Theological Education in Practical Faith.
2. The Outreach of Theological Education in Positive Preaching.
3. The Outreach of Theological Education in the Program of Missions.

I. THE OUTREACH OF THEOLOGICAL EDUCATION IN PRACTICAL FAITH

Christianity is a practical approach to life. It seeks to equip the believer for every phase of daily living. The Christ of Christianity is man's fortress in facing all of life's situations. He gives victory over temptation, deliverance from frustrating experiences, and guidance through all life's pathway.

The glorious truth as found in the Holy Scriptures can be made alive in the hearts of Christians. Thus we must understand that a purely academic approach to the Bible is inadequate. Dr. V. R. Edman in discussing the Bible as a spiritual discipline writes:

"A superficial knowledge of the content of the Bible, an acquaintance with its language, archaeology and history might tend to make one proud of his achievement, but an awareness of its intent is a very humbling experience. The letter may be deadening to conscience and conduct, as was true of the Pharisee, but the spirit of the Word always makes alive, with tenderness of heart. The teacher of the Bible and the student thereof, as well as all we believers in God's Word, learn that our sufficiency is of God, and not of ourselves."⁷

This discloses a basic objective in all theological education. Both the teacher and the student must apprehend the truth that the Bible is related to daily living and conduct. Its precepts must be practiced and its power manifested in the lives of those who give forth the Gospel. It is only as we are spiritually equipped and panoplied in the whole armor of God that we can expect to have success in the ministry. Obviously we need to study doctrine and to be able to explain the creed, but that alone will have little impact upon a confused, vacillating age.

Too often, New Testament Christianity is something we describe but fail to demonstrate. Even a cursory reading of the Book of Acts convinces one that the success of the early church was due to emphasis upon life rather than upon the letter. The apostles were men who had not only experienced a revolutionary change in their lives but who had been endowed with "power from on high." It was the dynamic of the Holy Spirit within the lives of these untutored men that produced such phenomenal results. This acquisition of power did not come through some academic process, but rather through their complete identification with Christ in His death and resurrection. The time spent in waiting just before Pentecost was necessary, as Dr. A. B. Simpson writes:

"To enable the disciples to realize their need, their nothingness, their failure and their dependence upon their Master."⁸

This is wholly essential if we are to know the fulness of the Spirit both in His sanctifying power and in equipment for ministry.

Let me quote from "Christianity Today":

"Perhaps the most serious weakness of contemporary evangelical education is the fact that during the past generation its witness to the secular schools has scored so low.

Beyond doubt Christian scholars continue to make their mark in many areas of study, winning recognition for proficiency in this discipline or that. But in one department of learning after another in the whole gamut of modern study scarcely an evangelical scholar is any longer mentioned for his contribution as a BELIEVER. What is at low ebb is the evangelical contribution to healing the rupture in modern thought, to bridging the gap between the Christian revelation and modern interpretations of reality and life. It is only of partial importance for the evangelical cause in the world that devout scholars attain a desirable professional stature and respect in their spheres of specialization. Of equal importance is their creative contribution from the vantage point of such professional distinction to the Christian world-life view. However renowned a scholar may be in a given field, if beyond his personal piety he does little more than pose academic problems to Christian belief, and contributes little if anything to their solution, he has failed to strengthen the ties of revealed religion at a time when secular unbelief has virtually snipped the thread of Christian relevance."⁹

Let us properly stress the importance of growing intellectually and of keeping abreast of knowledge, especially in the fields of our specialization, or else we will seriously impair the effectiveness of our teaching. However, we must remember that in the field of theological education we are not seeking after truth in a wholly objective manner. Truth is in our possession. Truth has been revealed and recorded and it demands allegiance to the Christ who boldly declared, "I am the Truth." Truth is not an abstraction. It cannot be adequately expressed in words, but it requires embodiment in the person of the Redeemer. So it was that the "Word became flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

As Christ stood before Pilate, he challenged all in His presence when he said, "For this cause I came into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice" (John 18:37).

If we would declare the truth, we must declare that Christ is the truth. If we would live in the full knowledge of the truth, we then must live in full fellowship with Christ. Obviously such fellowship must find expression in personal holiness. Paul S. Rees in his book "Prayer and Life's Highest" writes:

"The heights of Christlikeness elude us, not because they are so elusive, but because we are so accustomed to calling them so. Even big names in theology can be cited to encourage the view that God's work in counting us righteous (justification) is the gospel indeed but God's work in MAKING us holy (sanctification) is a minor consideration which, the more we emphasize it, tends to make us Pharisees or crackpots. So the low aim wins the day. In vast sections of Protestantism Christian sanctification has been put away in the "deep freeze" of theological unconcern and practical indifference.

Whatever hour the clock has struck, it is high time that those who call themselves Christ's should pay less heed to the voices of ecclesiastical caution and worldly prudence, and far more heed to the witness and summons of the New Testament. It would in fact be the beginning of a new day in the Church if only we would follow the uncurbed, unchecked, unintimidated instincts of the soul that is "new born" in Christ.

*He wills that I should holy be;
That holiness I long to feel,
That full divine conformity
To all my Saviour's righteous will.*

Rees goes on to say:

"Let's remember that even the desire for holiness is the sign of holiness, for it is the mark of God upon us. The very desire is, in some sense, the beating of God's heart within us."¹⁰

Paul expresses about the same thought when he declares in I Corinthians 4:10 "For the kingdom of God is not in word, but in power." The Corinthians could talk about the things of Christ, while there was some doubt whether they had experienced

the power of Christ. They were addicted to disputations but shunned the disciplines of the spiritual life. The tongue may recite the whole expression of evangelical truth, while the power of that truth has failed to penetrate the heart. There can be an intellectual apprehension of truth through the intricate process of reasoning without its affecting the motivations and attitudes of the inner life. God's Kingdom is one of power and authority, and the subjects in the Kingdom are to be like their King, even Christ, who has given us an example to follow. "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

Thus it is simple to conclude that theological training without its counterpart in a practical faith through the indwelling Christ will not accomplish its objective.

II. THE OUTREACH OF THEOLOGICAL EDUCATION IN POSITIVE PREACHING

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things? But they have not all obeyed the gospel. For Esaias said, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." (Romans 10:13-17).

No one can question the power of the spoken word. Oral instruction was common in ancient times and the use of oratory to sway the minds of men was employed long before the dawn of the Christian era. I believe it was Socrates who said, "I would rather write upon the hearts of living men than upon the skins of dead sheep."

As we study the Old Testament, it is clear that preaching reached its zenith in the ministry of the prophets. These servants of God told forth the message of the Lord under a divine afflatus. They were at times moved by heavenly impulses over which they had no control. As in the case of all true preachers, they spoke on behalf of God, not setting forth their own personal convictions but declaring the full counsel and will of God.

The prophet was not concerned with the ritualism of worship but with the moral and spiritual well being of the worshiper. His task was to keep before the people the claims of Jehovah and persuade them to obey His law. They were bold and fearless in their preaching and never sought the favor of the people. Stripped of all ulterior motives, they preached righteousness, setting forth blessing as the reward of obedience and judgment as the result of disobedience.

In the preaching of Jesus we observe not only the basic characteristics of firmness and straightforwardness that marked the prophets, but there were other virtues He possessed which were reflected in His public ministry. For Him almost any occasion could be an ideal preaching situation. He taught in houses and preached on the hillsides and from fishing boats. He commanded attention by His use of nature and the common things of life as means of illustration. Truth was enforced by a metaphor or parable. He was a master at painting word pictures, yet always with utter simplicity.

Pattison writes:

"While there are profound depths in the truths Jesus taught, the form in which He expressed them was as clear as it was natural. Truth on His lips was simple rather than complex, objective rather than subjective. While He is advancing doctrines so far transcending all deductions of philosophy, and opening mysteries that defy all human forms of explication, He is yet able to set His teachings in a form of simplicity that accommodates all classes of minds."¹¹

But transcending even this, was the authority which penetrated His preaching—"For He taught them as one having authority and not as the scribes." (Matthew 7:29). This is what commanded the attention of His hearers. He did not present speculative theories about God, the nature of man, the reality of sin and the means of redemption, but simply asserted the truth in a most positive manner. Furthermore, this was done with a passion and love that understood the needs and longings of the aching hearts of men, and which sought to lift them out of the morass of sin and failure. Whether it be in preaching, healing, counseling or any other ministry in which Christ engaged, men could sense the compassion of God.

With this background, let us face the problem of preaching TODAY in a distraught world which is on the brink of moral and spiritual destruction. The young theological student going forth into the Christian ministry soon senses his inadequacy for the task. This is evident by the very complexity of the job. Thorough as his vocational training may have been, there is the realization that now he is faced with a responsibility which demands resources which were not altogether acquired in the classroom. Especially is this true in his preaching, for every occasion becomes a crisis in the lives of men and women who listen to the minister of the Gospel.

Yet, in spite of this, the young preacher by his training in theology should be prepared, in part at least, to assume his responsibility as a preacher. But too often his training is viewed, as George S. Hendry states,

"as a preliminary preparation, and when that stage has been passed, it serves no further purpose except to provide material for discussion at an occasional fraternal gathering."¹²

Hendry goes on to say that in the apostolic church theology was functionally integrated with the ministry, as is clearly seen in the pastoral epistles. Timothy and Titus received a course in theology, not that they might become ministers at some later time but because they already were ministers.¹³

Thus it is that the entire seminary course must be oriented to the student's future ministry, particularly as a preacher. It is here that the goal of all learning should be to acquire not only a knowledge of the truth but the ability to impart it to others. Preaching is confronting men with the truth in such a way as to demand decisive action on their part. Therefore the curriculum should be geared to this objective. Courses should not be offered because it is traditional with the school to include them, nor even because the students might demand them, nor for any other reason save that they are the best courses to equip young men to become ambassadors of Christ to people who need the redeeming truth of God.

It is undoubtedly true that there is almost everywhere a revived interest in theology, but this needs to be reflected in positive preaching. The pulpit has lost much of its power because it no longer speaks with authority. It is true that contemporary theology may leave the ordinary preacher in a state of theological confusion as he seeks to understand and reconcile the views of men like Barth, Brunner, Bultmann, Niebuhr, Nygren, Tillich and many others. However, this should not cause him to fall back upon idealistic preaching which simply sets forth the ethical teachings of the Lord. Exhortation to press on and strive for a better life has its place, but this is not enough. Dr. Andrew Blackwood once said, "Today's sermon only seems to call for three wise cracks and a filler."

Positive preaching requires theological content which is pre-eminently Biblical. What a man believes actually determines what he does. When the Christian is rooted and grounded in the doctrines of the New Testament, then discipleship will take on new meaning. There will be the recognition not only of the supremacy of God but

also of the presence and power of the Holy Spirit in the individual life. It will mean following Jesus all the way, viewing Him, not simply as the great Teacher but as the Lord of the life. If preaching does not produce such results, then it is to no avail. Dr. Chester E. Tulga, a well known Baptist writer, summed it up when he wrote:

"The gospel of our day has been vitiated by its divorcement from the doctrines which give it validity. While one should not insist that the inquirer pass a theological examination, it is also true that unless the gospel is preached in an explicit doctrinal framework, the inquirer has little comprehension of the nature of the gospel which he is supposed to accept. The gospel today is often preached apart from the explicit affirmation of these doctrines in order to lessen the resistance of those who reject them, but non-doctrinal gospel is not the gospel of the New Testament."¹⁴

God, give us men to train today who are called of Thee! If God's method is still a man, and I believe it is, then the church needs more men like Peter, filled with the Holy Spirit, who will be decisive in their preaching. To such the response shall be, as it was with Peter's audience, "Brethren, what shall we do?" (Acts 2:37). This unction is a direct gift of God and separates men who have received the Holy Spirit's power by a great gulf from men who attempt to preach in their own might.

Such a divine preparation was as fully essential in Paul's ministry as it was in Peter's. Even man's best potential must be supplemented by the dynamic of the Holy Spirit. Not only did each come to a crisis, but both were led forth to fulfill their mission through the power of God in an unbroken fellowship made possible by the abiding Presence of the Holy Spirit. By intellect alone man becomes a scholar, but by the Spirit man becomes a fruitful preacher. A student said of his Edinburgh professor, Dr. James Stewart, "There is a man who not only turns on a light, but lights a torch."¹⁵ I believe we can see here a clue to positive preaching, as well as to effective teaching.

Furthermore, men of God down through the years have always recognized that the preacher must experience a baptism of divine love if his preaching ministry is to be productive. Spurgeon was quick to admit a lack of warmth and ardour in some of his contemporaries, which he expressed in these words:

"A man must have a stout digestion to feed upon some men's theology; no sap, no sweetness, no life, but all stern accuracy, and fleshless definition. Proclaimed without affection, the gospel from such men rather resembles a missile from a catapult than bread from a Father's hand."

Are we today in danger of presenting truth without love?

At all times orthodoxy, a brave defense of the truth, and even an attempt at a blameless life, without love, miss the mark. As Christ spoke with compassion, so we must preach from a heart of fervent love. Tenderness of spirit is perhaps the very marrow of the Spirit-filled life.

T. F. Torrence in his book "When Christ Comes and Comes Again," writes:

"The love of God means that He gives Himself to us. He wants to be ours, and He wants us to be His. God's love is the giving of Himself to men. But are we not afraid of the love of God? God is holy, pure, true, utterly and only love. Are we prepared for God to give Himself to us, and for His holy, pure love TO BE A LIVING PRESENCE IN OUR HEART AND LIFE? Is not that just what we are afraid of? If God in His love gives Himself to me, His love will burn up self-love; His purity would attack my impurity; His Truth would slay my falsehood and hypocrisy. The love of God would be my judgment. God's love is wrath against all self-love. God's love is a consuming fire against all that is unloving and selfish and sinful. If I receive the love of God it can only be in abject repentance and self-denial!"¹⁶

Since there is an element of repudiation in such a love-life, many are apt to miss the way to effective, positive preaching. However, such a tenderness of spirit and all-absorbing love is perhaps the very quintessence of divine power.

III. THE OUTREACH OF THEOLOGICAL EDUCATION IN THE PROGRAM OF MISSIONS

The task of the church in every generation is world-wide evangelization. The Bible leaves no doubt concerning this fact, as is seen in the closing verses of Matthew 28, which records the Great Commission of our Lord. Dr. A. B. Simpson wrote concerning this great manifesto:

“This was the first great missionary convention that the world ever held, and it is most remarkable that the only appointment that Jesus made with his disciples after the resurrection was a missionary one. What a solemn emphasis it gives to the great commission and the glorious work of evangelizing the world, to realize fully the dignity with which Christ has invested this great occasion.”¹⁷

It was the risen, triumphant Christ who, just before He ascended, instructed the disciples as to the nature and objective of the blessing they would receive on the day of Pentecost.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Even a cursory reading of the Book of Acts demonstrates the extent to which the command of Christ to preach the Gospel everywhere, permeated every phase of the apostles' lives. However, the command itself is not directly referred to in the Acts. Obviously the experience on the Day of Pentecost is a partial solution to this problem, but the real answer is found in the statement of Paul in Acts 13. Here the apostle indicates the pattern as it was given by the Lord in Acts 1:8, for he states that the Gospel should have been given first to the Jews, “but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (verse 46). This is followed by an interpretation of the last clause of Acts 1:8, where the Lord charged his disciples with taking the message to “Samaria, and unto the uttermost parts of the earth.”

Here it is that Paul in Acts 13:47 declares, “For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.” This is a free quotation from Isaiah 49:6 (last part)—“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” This might also be compared with Isaiah 43:10, “Ye are my witnesses saith the Lord, and my servant whom I have chosen.”

Furthermore, this declaration of Paul involves an allusion to Isaiah 42:6, “for a light of the Gentiles,” and Isaiah 45:22 is obviously a missionary appeal involving the Gentiles, “Look unto me, and be ye saved, all the ends of the earth, for I am God and there is none else.”

Thus we see that the mandate of these passages is shared by our Lord Jesus Christ and through Him is passed on to the apostles and those who were to follow in succeeding generations. Christ, in giving the Great Commission in Matthew 28:19, is really reaffirming the existing mandate of the collective servant of Isaiah 49:6.

The apostle understood that it was Christ, the Servant Messiah, who should be the light and salvation of the Gentiles and that he was called to be one of the New

Testament witnesses who must carry this “light to the Gentiles.” So it becomes clear that the Great Commission has its roots in the Old Testament, but since the Jews failed to heed the word of God in giving light to the Gentiles they lost it themselves; and now it is the mission of the church to take the message of the Gospel to men everywhere.

The first-century Christians were bent on “turning the world upside down.” This passion inspired them to take their divine message with great rapidity to the then known world. Peter boldly went forth to the Gentiles. He was spurred onward by the “housetop vision” (Acts 10) and was not deterred by any possible fear of death at Rome. Paul, realizing he was a debtor, not only preached in Asia but also carried the gospel to Europe.

It has been the emphasis upon missions that has kept the church alive. In the early part of the 18th century God moved the heart of Count von Zinzendorf. It was at a great communion service on August 14, 1714, that his followers received a new vision of the cross and a fresh realization of the power of prayer. Hence the so-called Moravian Movement got under way.

“They prayed with the clock, groups taking their turns, twenty-four hours of the day for ten years. These Moravians spearheaded a world-wide movement in the preaching of the Gospel which eventually swung Protestantism from polemics to missions.”¹⁸

It was this group which inspired John Wesley, and thus the fires of missionary passion continued to burn until Carey went to India, Livingstone to the jungles of Africa, Paton to the New Hebrides, and the modern missionary movement was launched.

We do well to remind ourselves of other men's devotion, but the same Biblical basis for missionary endeavor challenges men of all centuries. It is THE OUTREACH OF THEOLOGICAL EDUCATION IN THE PROGRAM OF MISSIONS *at this hour* that deeply concerns the writer.

The word “defense” is a by-word among nations. How much we have heard of the conquest of space, the race for the moon, the development of nuclear-powered weapons and intercontinental ballistic missiles. National defense is very costly. Though stunned, one does not bother to question the statement of one of our news commentators that “Bombers, pound for pound, are more costly than pure gold.”

It may well be that the outreach of missionary zeal in the church today is her greatest spiritual defense. Truly no language can describe the cost of the church's defense program. There is no price compared to Calvary. “God so loved THE WORLD that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life” (John 3:16). In secular history the cross is an infinitesimal thing. In Biblical history the cross is of more importance than all the empires of the world. Thus the Great Commission is not an elective but a requirement. There is no choice. In planning advance we dare not calculate without God. There is not very much time left in this OUR DAY. Therefore, all efforts must be doubled.

A little incident dating back to 1918 is expressive of war time. A group of infantrymen were coming out of the trenches with mud and blood on their bodies and on their clothing. Cautiously they crawled out of the range of enemy fire, finding shelter in a Y.M.C.A. hut. There, friendly hands ministered to them, and a chaplain, wishing to say something uplifting, remarked, “Never mind, boys; you are building a new world.” One lad with futility written all over his face replied, “Padre, we are smashing up the old world; YOU must build it anew.”

To quote Louis H. Evans:

"We have not gone into all the world and "preached" in missionary formation, we have merely gone into all the world and "punched" in military formation. From now on we shall have to take this spiritual warfare as seriously as we take our military warfare. A new sense of empire will have to get hold of us."¹⁹

Early in the year, THE NEW YORK WORLD TELEGRAM set forth the church's defense program in these words:

"MISSIONARIES NOW TOP 25,000." The report was given by Louis Cassels (United Press International). The Missionary Research Library at 3041 Broadway, New York City furnished the facts. 25,058 North American Protestant missionaries are now at work around the globe. The report represented an increase of more than 10,000 since 1900. There was a time when China attracted half of all missionaries who went abroad but now there are none. The Communists have driven them out. India (which has recently begun to place restrictions on missionaries) has now taken over China's place as the number one mission field. There are now 1,883 North American missionaries in India. Next in order are Japan with 1,549; the Belgian Congo 1,289; Nigeria 1,211; Brazil 948, and the Philippine Islands with 803. The report shows only 2.6 per cent of America's total missionary force working in the Middle East, this turbulent area of the world where Islam is the dominant religion and where anti-Western sentiment is at a high pitch. Women outnumber men in the missionary forces by a ratio of 3-2."²⁰

Our Bible colleges and seminaries must have more cadets of the Spirit. In response to the intercession of the church, God places His hand upon men and women who deliberately choose to obey God. Oswald Chambers put it this way, "God breaks up the private life of His saints and makes it a thoroughfare for the world on the one hand and for Himself on the other." Though we are living in a soft age, God nevertheless raises up the valiant. But the concerned *must* obey the injunction, "PRAY YE THEREFORE the Lord of the harvest that he will send forth laborers in his harvest" (Luke 10:2). God Himself must convince youth that to serve is a golden opportunity and that He Himself will be at hand to fight the Philistine. Men "who feed the flock of God which is among us" (I Peter 5:2) and those who go over into "Samaria and unto the uttermost part of the Earth" (Acts 1:8) must feel God's woe to be effective.

Equipment is prominently featured in our day. Dale Crowley, missionary to Japan, would remind us however:

"We may well use trucks, records, recorders, motion pictures, etc. for the glory of God, but we make a great mistake if we attempt to produce spiritual results by carrying around and operating such machines. We use many labor-saving devices on the foreign field, and thank God for them, but it is painful to remember that the pioneers of Christian missions accomplished astounding things for God in hostile environments without the aid of any such devices. THEY DID IT BY LOVE IN ACTION."²¹

It is still appropriate in our day to consider the plea of Adoniram Judson, who wrote home on November 14, 1816 words that could hardly be better expressed today:

"In encouraging other young men to come out as missionaries, do use the greatest caution. One strong-headed, conscientiously obstinate fellow would ruin us. Humble, quiet, persevering men; men of sound, sterling talents (though perhaps, not brilliant), of decent accomplishments, and some natural aptitude to acquire a language; men of amiable, yielding temper, willing to take the lowest place, to be the least of all and the servants of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it, these are the men"²²

Notable as have been our advances in the over-all picture of world evangelization, the church still faces a staggering fact. Satanic forces are on the march and are gaining ground, while the church still faces an incompleting task.

Who then must engage in this missionary program? All cannot go, but all must have a part. Pearl Harbor, December 7, 1941, alerted ALL. The search was on in country farmyards and city cellars for that which was usable. Paper, rubber, scrap iron, fat, wheat — all was brought together in large quantities. Government bonds were sold. OUR LADS WENT OFF TO ENGAGE IN WARFARE. Children, housewives, and business men all had a necessary part to fulfill.

The answer is clear. The whole evangelical church must unite to further the cause of missions. In World War I, The French, with dismay, watched the Maginot Line disappear. Let the church, with purpose, smash all imaginary lines and ALL BE MISSIONARIES. From the child in Sunday School who will respond to a missionary vision to the business executive in the pew, all must be enlisted. It is by all working together, giving beyond all proportion to their means, that the needful advance will be made possible. It is the missionary-minded pastor who keeps this vision alive whom God unstintingly blesses. Can we possibly over-emphasize missions? Hardly, when we consider the Son of God who "emptied Himself" that all might hear the gospel.

How can we arouse a sleeping Church to reach her neighbors and those in the earth's remotest corner? We must all assume the roll of the missionary. It matters not if we live in Philadelphia or the Philippines; Boston or Brazil; New York or the Netherlands; Chicago or Chile; we must be a part of this program of missions.

I trust we are agreed that theological education must contain these goals. As young men go forth to live holy lives and preach with the dynamic of the Holy Spirit and possess a burning passion to reach the multitudes of earth for Christ, then will Christianity make a mighty impact upon a hostile, unbelieving world.

*"Give me men to match my mountains,
Give me men to match my plains
Men with empires in their purpose,
And great eras in their brains."*

BISHOP REGINALD HEBER

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