

Samuel A. Moffett, “Policy and Methods for the Evangelization of Korea,”

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transcribed by Sung-Deuk Oak

(The following paper has proved so useful and inspiring to several of the younger missionaries in China to whom the manuscript had been lent, that we have obtained the consent of the author to its publication for the benefit of a much larger number.—Ed. Recorder).

Taking precedence of and more important than any mere policy or methods are the basal principles or convictions which underlie the work of evangelization and from which it obtains its vitality. To Dr. Herrick Johnson I shall ever be grateful for the expression “A vivid and abiding sense of the Divine reality of the Gospel message,” an expression which has gripped me as expressing the basal principle upon which must rest any successful policy or method for evangelization. The reality of sin, of its exceeding sinfulness and the awfulness of its punishment, the wrath of God; the reality of repentance and the absolute remission of sin to the truly penitent; the reality of the regenerating work of the Holy Spirit, of faith in Christ as the one and only way of salvation,—the supernatural, divine reality of this message vividly and abidingly grasped as a profound conviction that this Gospel is the power of God unto salvation and that God is able and willing to save any and all who come unto Him, is pre-eminently the *sine qua non* for the missionary in order to affect profoundly any people for their salvation—for evangelization.

¹ It was written for a conference of Protestant missionaries, Sept. 22, 1904, on the twentieth anniversary of the arrival of the first Protestant missionary in Korea. For its excerpt see *Korea Field* 3 (Nov. 1904): 193-198.

I would place therefore—

First.—The cultivation and conservation of this conviction, for upon this Satan makes his chief attack, knowing full well <235/6> that in so far as he weakens this conviction, in so far he has blunted the most formidable instrument in the hands of the missionary in his warfare against Satan's dominion over the world and in his evangelization of the world for his Lord and Master Jesus Christ. I am deeply convinced that our greatest need in the evangelization of Korea is unquestioning reliance upon the Gospel itself, the Word of God in its principal teachings of sin and salvation; a belief that when God ordained that by the foolishness of preaching men were to be saved, He ordained that which in His infinite wisdom He knew to be the best agency for the redemption of man; a belief that the Spirit of God does and will honor the use of the Word of God alone and that in so far as we trust in secondary agencies for reclaiming the heathen, in so far we have given up faith in the primary agency and prevent the Spirit of God from using His instrument which God ordained should be the means for the salvation of the world. What will militate most against the evangelization of Korea will be a lack of faith in the power of the Gospel itself, a belief (not acknowledged nor consciously held but nevertheless real) that there must be something used as a bait to bring people under the power of the Gospel, that secondary agencies which appeal to the natural man must be used as an attraction which will dispose favorably to a hearing of the Gospel. The danger is that there be a relegating of the Gospel (not avowedly or intentionally, but practically) to the secondary place,—an elimination to a large extent of the very means and the only means which the Spirit of God has given us to believe that He will use to bring souls into reconciliation with God. This will be avoided in

proportion as we are possessed by the conviction and a vivid and abiding sense of the Divine reality of the Gospel message.

Second.—I would place next in order for our thought (not distinguishing as to order of importance)—the determination to make it the one chief interest, the all absorbing task of one's life to preach this Gospel and bring it into contact with the people in the belief that the Gospel message is the one thing of importance to every man, the one thing which he needs. Nothing should come in to prevent a close, intimate, loving contact with the people, a sympathetic entrance into their inner life, their ways of thinking, their weaknesses, prejudices, preferences, their trials and sorrows and spiritual struggles,—a real love and sympathy for them, not an abstract interest in <236/7> them as so many heathen to be converted, baptized and reported upon as so much in the way of mission assets, but an unfeigned, living, personal touch and love and sympathy for individuals with a heart yearning for a transformation of their lives through a personal faith in Christ. Dominated by a sense of the supreme importance of our message to this people as the one and only reason for our being here, as the one and only thing in which we are interested or which we have which is of any real use to them, we shall in daily contact inevitably give the impression that we ourselves believe there is naught of really great import to them but the truths of sin and salvation and that practically we have no other interest and naught else of real interest, our message being the supreme concern of man, both for this life and that which is to come. This conviction deeply inwrought into our very being and dominating us we will talk, walk, eat, sleep and think the Gospel all day and every day in natural, informal contact with any one and every one until the conviction is forced upon others that we believe this to be the

supreme interest of life and that our all-absorbing passion is the work of soul-saving, of soul-developing.

Third.—The conviction that the spiritual advantages of Christianity are pre-eminently *the* advantages, the value of the Gospel message and therefore the placing of the spiritual advantages in the forefront and the basing of all appeals upon these. There are many secondary advantages, the results of Christianity, and the temporal blessings which accrue to the Christian are often very great indeed and stand out with great prominence. These are the advantages which appeal to and receive the commendation of the statesman, the reformer, the politician, the merchant, the man of the world; but in the proclamation of the Gospel, when the material, financial, intellectual or political advantages of the spread of Christianity are placed in the forefront, then the appeal is to the natural man, to the lower motives, and this appeal to any other motives than the highest based upon man's spiritual needs is a discarding of the most powerful agency placed in our hands, is a dropping of the use of the supernatural, and indicates a lack of faith in the spiritual and in the power of the Spirit of God to affect by spiritual truth in its appeal to man's spiritual needs his acceptance of the Gospel. The Spirit of God does not bless lack of faith but does honor and bless an unquestioning faith and reliance upon spiritual means to affect spiritual ends. With an <237/8> implicit faith in the power of the appeal to man's spiritual needs—the keeping in the background of all the secondary advantages of political influence, of worldly advancement, of educational opportunities, anything which appeals most strongly to man's selfish nature, and the placing in the forefront always and everywhere the joy of reconciliation and communion with God, the relief from sin and its punishment, the assurance of the love of God and of the pardon of sin, the hope of eternal life, the comfort and peace of the believer from the indwelling of

the Holy Spirit, the sympathy and help of Christ in all the trials and sorrows and struggles of life, the eventual triumph of justice and righteousness and the establishment of God's kingdom in righteousness and glory—these great uplifting, inspiring truths which are the preeminent and real and eternal blessings of Christianity—the keeping of these in the forefront and appealing to men to believe in Christ because of the inherent eternal need of man as a spiritual being for these blessings of fellowship with God through Jesus Christ—this is to make use of that which the Spirit of God delights to honor and which becomes the power of God unto salvation giving as the result in the hearts and minds of men a faith which rests upon no mere temporary or temporal advantage but rests solidly upon the eternal verities of spiritual truth. With a conviction born of an experience of the inestimable worth of these spiritual blessings we can hold forth to these people the spiritual joys and blessings of Christianity as far outweighing in importance and value any material prosperity, and can bring them to the same appreciation of the value of spiritual blessings, so that with Paul they will count all but loss in order to win Christ and will count as their greatest, most priceless treasure their fellowship with Christ, to retain which they will willingly endure persecution, the loss of all worldly gain or possessions, yea even life itself, and will count it all joy to suffer and to endure persecution for His sake. According to one's convictions as to the relative value of the advantages to be derived from Christianity, will be the policy he will pursue in presenting Christianity to the people, and for the real evangelization of Korea I do not think we can exaggerate the importance of this as one of the underlying, basal principles—a conviction that the spiritual advantages are preeminently the advantages to be placed in the forefront and upon which the appeals to men are to be based. In order to this, certain distinctions must be clearly made and kept

<238/9> constantly in mind. Reformation is not redemption. Salvation from sin, not mere moral reformation, is the essence of the Gospel message. Civilization is not Christianity. Western ideas, customs and inventions are not an essential part of Christianity. In fact many Oriental ideas and customs conform more nearly to the scriptural ideas than do some of the peculiar notions and customs of the Western world and the introduction of much that is considered a part of Western civilization is a hindrance rather than a help to spiritual life. Our commission is to introduce spiritual Christianity, not Western civilization. Education is not regeneration. We are not called upon in the evangelization of Korea to provide a secular education for the heathen, but are commissioned to preach the Gospel to the heathen and to establish the Church of Jesus Christ. We might educate the heathen for centuries and yet fail to establish the church or evangelize the nation, but we cannot establish the church without having as a natural and necessary outgrowth of the church a Christian education for its own people a powerful factor of the church in the evangelization of the nation. I quote Mr. Speer as follows: "Let us not confuse evangelization with the accessory and necessary results of evangelization which flow from it." Evangelization "plants among communities of men forces that create new social combinations. Missions are powerful to transform the face of society, because they ignore the face of society and deal with it at the heart."

Fourth.—A strong faith, a victorious, enthusiastic faith in God and His message. A faith in the power of the Gospel itself to carry conviction to the heart of any man and to do for the heathen all that it has done and now does for us. We need to believe and act upon the belief that it can transform character, lead to true repentance and hatred of sin, give strength to resist temptation and overcome sin, uphold in a consistent Christian life, and comfort and sustain in the midst of persecution, trial, sorrow and loss. In the face

of prominent failures, in spite of keen disappointment in given cases,—one needs to grasp with a firm faith the fact that the Spirit of God can and does show His own great power in the lives of others and that through the exercise of faith these people can and do reach the same heights of spiritual attainment and enter into the same appreciation of spiritual truth which we do. Alas, too many become like those of whom a friend in another <239/40> mission wrote me “some whom long years of waiting have rather—not discouraged but disciplined to expect little.” Such a state of mind will not accomplish the evangelization of Korea. We need a faith which expects great things, large results, and knows that God will grant them. Faith is the evidence of things not seen, and the Spirit-filled vision can, with the eye of a buoyant, enthusiastic faith, see great results even though not yet accomplished, and can gain the victory over these feelings of depression and discouragement, and victoriously resist submission to the state of mind which expects but little. The heart is taken out of one’s work,—it becomes mere routine and drudgery, if faith has been undermined so that the note of victory is lost. I believe in enthusiasm—in enthusiastic faith. Enthusiasm may be more natural to some natures than to others, but it is a tremendous element in one’s influence and has a power to communicate faith and zeal. How a real faith—a real grasp of the Gospel message and a real appreciation of the work of evangelization—can fail of enthusiasm, is a mystery. There is often far more of unbelief in our minds than we are aware of, and this unconscious and unrecognized unbelief will often explain the failure to receive a blessing and to accomplish results. “He could not do many mighty works there because of their unbelief.” God delights to honor faith. He cannot work mightily in the presence of unbelief. Our own lack of faith shuts out the power of God.

Fifth.—The missionary's own spiritual life is one of the most important basal considerations or factors in evangelization. The missionary himself is the great factor in evangelization. His character, his attitude towards truth and life, determine very largely the place in evangelization which the church and those under his influence take and the influence they exert. We need to be men who will not compromise with sin, men who will set up the scriptural standard which God has set up and will not deviate one whit from that standard in their requirement. Whatever the peculiar conditions in heathendom we have no authority for letting down the Divine standard on moral questions. In dealing with ourselves we should "never couple faith in the atonement of Christ with a feeling of security in the violation of a single commandment" (Chalmers) and however lenient and loving we may be in dealing with others who have fallen into sin and come short of God's law, in their discipline the failure to set up the one standard and to brand as <240/1> sin anything short of that standard is to undermine the whole foundation of Christian morality and Christian character, and to build a church on no spiritual foundation, weak and powerless as a moral or spiritual force. Better far a Gideon's band of men thoroughly determined to make no compromise with sin and to strive for the highest and holiest attainments, than a whole host of nominal Christians satisfied to come short, taught that they may with impunity come short of the Divine standard—men who have committed spiritual suicide by a deliberate giving up of the law of God as the standard of Christian living. Dr. Dale writing of evangelists says: "What tells most is neither his earnestness nor his perfect certainty of the truth of the Christian Gospel, but the fact apparent to those who listen that his certainty rests on his own direct and personal knowledge of the eternal realities of which he is speaking." If God's Word is the standard by which our own life is regulated and if to us the spiritual

blessings of reconciliation with God, our fellowship with Jesus Christ, the assurance of eternal life, are our chief joy and privilege and we daily experience them in our own lives, then we can go forth to present in all faith these spiritual privileges as the supreme gift of the Gospel unto a people whose despair will be exchanged for hope, whose darkness will be dispelled by light, whose fear and misery and degradation in sin and iniquity will give way to love and joy, peace and righteousness.

I place the above convictions foremost as the basal principles upon which any methods of evangelization must be founded, for I believe that the deep underlying convictions of the missionary have more to do in evangelization than the mere methods adopted. In fact the missionary's convictions determine the methods and policy not in their mere external form and nomenclature but in their inner principles and their daily outworking, their essence, their spirit, their life—that which goes into and determines and is essentially the real policy and method—the vital force of them which determines their influence and results. I would therefore lay the greater emphasis upon what has already been written rather than upon the following suggested methods to be pursued in the evangelization of Korea. I shall not attempt an exhaustive enumeration of methods and I shall purposely omit some methods which are rightly and successfully used, not attempting to be either inclusive or exclusive but merely to mention a few methods adopted in our work <241/2> in Northern Korea which I believe to be the most important factors in its development.

I think these factors have been

First.—The wide-spread preaching of the Gospel message in its simplicity. There should be a perfectly frank, candid, natural avowal of one's mission and a presentation of the Gospel message to all, to every one with whom one can come in contact as the

most natural subject of conversation and interest, aiming to make the Gospel known over as wide an extent of territory as can possibly be covered from some strategic point as the center of operations. If the Gospel can be made the subject of conversation among the people by the wide-spread dissemination of tracts and the extended itineration of the missionary, a great point has been gained. The methods adopted to secure this will differ largely according to the personal preferences and the disposition of the missionary. Some will adopt the formal preaching to crowds upon the street or in the market place, or the opening of street chapels, but a method better adapted to the genius of the Korean people seems to me to be the constant, daily natural and informal conversation with individuals and small groups of people, in friendly intercourse along the wayside, in the inns, on the street, in the shops, in the country village, anywhere and everywhere, with the invitation to visit you in your "sarang" for further conversation on this vital topic. The wide-spread informal dissemination of the Gospel news will result in bringing to you visitors from a wide territory, while the "sarang" work will give opportunity for hand to hand, face to face, heart to heart dealing with individuals in a personal earnest way with undisturbed, clear and pertinent presentation of the claims of the Gospel, which has been most prolific in genuine conversions. In Korea what takes place in your "sarang" is soon heralded far and wide and often what is said to an individual there will reach a far larger audience than what is proclaimed to a crowd on the street. I would emphasize the value of seeking to reach a wide extent of territory in the initial stages. In the early stages of work the conversion of ten men from ten different sections will accomplish more than the conversion of ten men in one section only, for each one of these ten becomes the subject of conversation over a wide area and the Gospel news is thereby spread abroad to a far larger audience; instead of one group of Christians being

formed, one may soon have ten places of worship each to be developed into a church.

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Second.—The use of the Bible. Emphasis should be placed upon the fact that your message is not yours but the message of the living God, whose existence and the inspiration of whose word are facts to be proclaimed, not propositions to be proved. Rest your authority upon the Scriptures, the authoritative Word of God, which claims man's obedience. Get men to read it—read it to them and make it known as God's message which speaks for itself and needs no apology. Dr. Chalmers says: "We firmly believe that there is no one position of theology which can be more strongly and more philosophically sustained than the self-evidencing power of the Bible." Keep oneself in the background, one's own knowledge and wisdom and superior powers of argumentation and discourse, and keep in the forefront the Word of God, which is the supernatural agency of the Spirit of God for reaching the hearts of men with God's authoritative claim upon them. By far the most efficient means for the evangelization of men is the Bible itself, and our efforts should be to get it into the hands of men, to arouse in them a desire to read it, to constantly appeal to it as the source of our authoritative message and as containing God's own message to men for their welfare and happiness and as being of inestimable importance to them. I believe in the use of tracts, but primarily as a means of explaining the Scriptures and to lead to a study of the Scriptures. To this end I should advocate the use of such tracts as "The Nevius' Catechism," "Discourse on Salvation," "The Two Friends." "The Guide to Heaven," and Mrs. Jones' most helpful primer for those who cannot yet read the Korean character. These, however, are powerful, because they are a simple presentation of fundamental Scripture truths and turn the attention of the people to the Bible itself.

Third.—The Catechumenate. Particularly in the initial stages of work and for the conservation of the results of one's preaching and teaching, I look upon the public reception of catechumens as one of the most effective methods and one of far reaching influence. Just as soon as a man gives evidence of a knowledge of sin, of a desire to worship God, and of an acceptance of Christ as his Saviour from sin, he should be encouraged to make a public confession of sin, of faith in Christ, and of his intention to lead a Christian life. The object of it is three-fold: first, it assists a man to reach a decision, and the very decision is a means of strengthening him, helping him to cut loose from <243/4> his past life and ideas by holding before him a definite step to be taken; second, it is a formal recognition of his desire to be a Christian and an enrolling of him in a class for instruction so that he becomes connected with the church in a way that necessitates some provision for his systematic instruction and oversight; third, it is a means of witness bearing to others and puts him in the position of at once making known to others the fact that he has identified himself with Christianity. Reception into the catechumenate is an extension of the hand of Christian fellowship, encouraging one in his first formed intentions to renounce heathenism and accept Christ. I look upon it as more particularly valuable as an agency in the early stages of work furnishing a means of recognition and organization of first converts before the church with its baptized membership and fuller organization becomes the more prominent exponent of Christianity. The more systematic and thorough the Biblical instruction of the catechumenate, the more valuable will this factor prove in evangelization.

Fourth.—The infusion of an enthusiastic evangelistic spirit into the first converts and continuously into the whole church. The importance of this can scarcely be exaggerated, and it is worth our while to wisely plan to develop this and to avoid the

development of the opposite spirit of service where mercenary motives develop apparent evangelistic zeal. For this reason the employment of men and women to preach in the early stages of work, and the use of much money in initiating work of any kind, is to be deprecated, for thereby people are attracted by an unintentional appeal to mercenary motives to make profession of Christianity. The inculcation and development of an overwhelming desire to make known to others the message of salvation which brings peace and joy with the sense of forgiveness and reconciliation with God, simply from an experience of the same in one's own heart, will do more than any other one thing for the wide-spread evangelization of Korea. When this spirit of voluntary, joyful, enthusiastic propagation of the truth has become characteristic of the early converts and the church, the employment of men proportionately with the development of the church will not be a hindrance but a help to evangelization. I am satisfied, however, that this spirit can be secured only through the deep convictions of the missionary, working out in his own life this same enthusiastic evangelistic spirit, so that by example rather than by exhortation he infuses this spirit into <244/5> the first converts who come into closest contact with him, reading and knowing his inner real self most clearly. Real enthusiasm begets enthusiasm; conviction begets conviction. A man all on fire with and dominated by this spirit is a tremendous power, and the cumulative force of a whole church of such men is more irresistible than an avalanche. A church constantly at work seeking to convert men--peddlers carrying books and preaching as they travel selling their wares, merchants and inn-keepers talking to customers and guests, travelers along the roads and on the ferries telling of Jesus and His salvation, women going to the fields, drawing water at the well, washing clothes at the brooks, or visiting in heathen homes, all talking of the Gospel and what it has done for them is a method of evangelization than which

none is more powerful. To Yi Yeng En—now with the Lord—I ascribe the greatest influence in the development of this spirit in our Northern work. He never allowed a man to pass the examination for admission to the catechumenate or the church without impressing upon him this as his first duty and privilege as a Christian. From him came the practice of questioning the advisability of admitting to the church any one who had not first made known to his family and neighbors what great things the Lord had done for him. I do not hesitate to place this as the foremost factor in the wide-spread development of our work in Northern Korea.

Fifth.—Bible Study Training Classes. For the development of the church as the great evangelistic agency I know of nothing aside from the Sabbath services for Bible study and worship, more perfectly adapted to the conditions in Korea than the system of Bible study training classes which has already become such a great factor in our work. They are adapted to the genius of the Korean people and fit in admirably with their methods of life and study. As explanatory of these classes I quote from an article prepared by Mr. Hunt, of Pyeng-yang, as follows: “The education of the whole church, all its membership, young and old, literate and illiterate, is being undertaken systematically and largely by training classes in which *the* textbook is the Bible. Some of these are representative in character; the attendance coming from every part of the field; others are local, meant only for the members of a particular group. Some are attended only by men, others only by women, but in most of the country classes both men and women are taught, though in <245/6> separate divisions. Sometimes these classes are taught entirely by the missionaries or by the missionary and several helpers, but more often by the helper alone. Bible study is the object of the class, but prayer, conferences and practical evangelistic effort are prominent parts of the work . . . The Christians have

learned that it is only right to put aside their occupations for several weeks each year for the special study of the Word of God This method is honoring to God's Word and teaches all the authority of God in their lives. His word, rather than that of the helper or the missionary, early becomes the Christian's rule of faith and practice. This method of education tends to bring about a mutual understanding between the rank and file, and the leaders, helpers and missionaries, so unifying the young church that it presents a solid front and is made more of a power in the midst of heathenism. The surest way to make a distinction between the church and the world is to set men to study the Bible and to preach its truths. This system is cumulative in its results. . . . It makes of the church an army skilled in the use of God's Word. Among the many advantages of these classes is that they afford an occasion to develop qualities of true leadership. Opportunities for preliminary training and trial as well as for more careful selection are almost without end." To this I would add that the classes cannot be begun too soon, for in their essential features they are applicable alike to inquirers and catechumens, church members, leaders, helpers, evangelists, and the ministry itself, to women and children as well as to men, to the ignorant, even those unable to read as well as to the educated scholars. The whole church is made to feel the result of these classes, and from them the men go forth with an enthusiasm and an evangelistic zeal coupled with a knowledge of the Scriptures which enable them to become intelligent as well as zealous heralds of the Gospel message.

Sixth.--The development of trained helpers, evangelists and ministers. This is an integral part of evangelistic work. Here is specifically the province of mission educational work which, I believe, should be a development from within the church, a result of, and indissolubly connected with, the evangelistic work; it in turn becoming

one of the powerful factors in producing a geometrically progressive advance in evangelization. It is only a perversion of educational work which is brought into an antagonistic relation to evangelistic work. Since the <246/7> complete evangelization of any land will be effected only through the agency of native evangelists and pastors, the development and training of these becomes, with the establishment and growth of the church, an increasingly important phase of evangelistic work. The foreign missionary is the important agency in the initial stages of evangelization for the foundation and establishment of the church, but the native church itself must become the agency for the complete evangelization of the nation, and from the church should come the institutions and the men which are to be the permanent factors. In the development of these leaders we need to provide for the training of two classes of men. In Korea, for years to come, the bulk of the work of leading the church must be done by men who show gifts for such work but who cannot be given the thorough preparation for the ministry which is the result of a common and high school, a collegiate and seminary education. We want and must have some such men, but all experience shows that the number of such men is never equal to the demand, not even in the church at home with its elaborate system of collegiate and theological education. We must make provision for this systematic and thorough theological instruction for the training of a ministry, but we must also in the meantime and for years to come depend even more largely upon a class of men taken from among the more mature Christians who can be taken through a course of instruction less absorbing of time and not too exhaustive of the mental and physical strength of the men. Since the preparation of most of this paper there has come into my hands an article written by our beloved secretary, Dr. F. F. Ellinwood, whose counsel and guidance have been such helpful features in the establishment and

development of mission work in Korea, and who today, in America, rejoices with us over the results of the work of the Spirit of God in Korea these twenty years. It is particularly appropriate that I should close this paper by quoting from that article that which expresses better than I can my own convictions on this factor in evangelization as follows: "I have spoken of individual training, but each mission should at an early day make provision for a more systematic and thorough ministerial education. . . . I urge this as a means to the ultimate end of evangelization. I am more and more persuaded as the years go by that the educational work on our mission fields should be directed mainly to this specific end, <247/8> that the great spiritual aim, namely of the conversion of men, should uniformly and always take the lead. An excellent plan is now found in many missions of forming normal classes for Bible study to which the field workers are called for a limited time during the season less favorable for itineration. Such periods of study are valuable not only for the instruction given, but for the opportunity of gaining a spiritual uplift for both the missionary and his helpers. I would gladly see a normal department connected with our most thoroughly established missionary colleges, so that while some students gain an advanced preparation, others may be fitted for immediate work. . . . As relating to the ordinary missionary boarding-school on the one hand and the secular college on the other, there should be greater prominence given to the training of preachers and religious helpers. . . . I am not sure, but it would be better economy of our resources, always too small, to give greater comparative attention to an older class of pupils, carefully selected with reference to their intellectual ability and spiritual qualifications for evangelists. . . . I am persuaded that the great volume of our educational work should be directed toward the simple preaching of the Gospel, and to the training of men by short courses for that purpose. The hope we entertain for the

ingathering of tens and hundreds of thousands in the near future depends mainly, I believe, upon the enlargement of our native ministry.” Then follow these words, weighty with the spirit of exhortation to us to whom has been committed the work of the evangelization of Korea. “The Great Commission of our Lord pointed directly and in plain terms to the co-temporary work of evangelization as the great errand of the church. The disciples were not taught to spend their time in preliminary operations looking to evangelization by others after their work was done. The word was, ‘Go and teach all nations’. . . The command of Christ was primarily to those of His own age, and He gave them a large task to perform, surely. That command reiterates itself with each new generation and the mission or Board or the church at large is culpably remiss if willingly it occupies itself only with preliminary work instead of hastening to the rescue of the millions who know not the Gospel and with whom it will soon be too late.”