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"Whom Shall We Send?"

Said one of our brethren to me the other day, "I am not in favor of sending our best men to the Orient. We need them at home. Less gifted men are good enough." The brother is a man of acknowledged zeal for the work of the Lord and always willing to bring a personal sacrifice in order to win a soul for Christ. His firm conviction is that we "need our best men at home." The subject challenges careful thought.

A missionary to the non-Christians in the Orient must be a man of deep spiritual experience. A man who is to be an ambassador for Christ must know Christ; he must have intimate acquaintance with Him as with his own personal Savior. The Orient is overrun by people who claim the Christian name and point to Christ as to their Master, but who manifestly have no living spiritual contact with Him. They do not know the Gospel. A missionary must be a man of vital spiritual experience. Because of his sins he must have seen himself on the brink of perdition. He must know himself to be saved only by the unfathomable grace of God in Christ Jesus. He must rejoice in the fact that he has forgiveness of sins because of the blood of the Lamb. He must be able to say with Paul: "When we were dead in sins, hath He quickened us together with Christ," Eph. 2, 5. Only a man of that experience can truthfully witness for Christ, the Savior.

A missionary to the non-Christian world must be a convinced Lutheran. There are thousands of Christian missionaries in pagan lands. Well-nigh all European and American religious organizations are carrying on some form of foreign-missionary endeavor. A few years ago the total number of foreign missionaries of every description was fixed at 29,188. Nor do the missionaries conceal the fact that they have variant religious convictions. All forms of American and European doctrinal error are assiduously propagated. A Lutheran missionary must needs have contact with these men on his journeys, at the hill resorts, in the villages, in the cities; in short, wherever he may happen to be, he will occasionally meet a missionary of one or the other religious denomination or members of churches established by them. Then, again, there is a strong tendency to demand a united front of all Protestant and Christian missionaries against the crass heathenism in Oriental lands, to the injury of all distinctive doctrines. Unionism of the rankest kind is being largely practised in heathen countries. In the midst of this religious Babel a Lutheran missionary must of necessity have a heart centered in, and strengthened by, the Word of the living God. He must be divinely convinced that true Lutheran doctrine is none other than truly Biblical doctrine. He must base whatever he teaches not on this or that

teacher or the Fathers, but on the infallible Scriptures alone; he must be able to show from the inspired Word of God that the doctrines of the Lutheran Church are divine truth. Because of his "Lutheran" conscience he must be willing to be ostracized and to stand alone. Only a man of that type can properly represent our Lutheran Church abroad.

A missionary to the heathen must be equipped to meet the objections and doubts of the non-Christian with respect to the truth of the Christian religion. In the Far East there are religious systems that were founded and elaborated many centuries before the birth of Christ and that since have received a most searching investigation at the hands of highly gifted adherents and are most subtly defended by them. And though all pagan religions are to-day more or less in a state of decay, to the missionary they nevertheless present a determined and aggressive front. All heathen countries are also pervaded to a larger or lesser degree by the materialism of Karl Marx and his school. Unless a missionary properly gauges and evaluates the mind and religious background of the people among whom he labors, he will be unable to meet their arguments with sympathetic understanding and with the required precision, and his labors will frequently be altogether in vain. He therefore must be a man who is well acquainted with the history, the religions, the literature, the customs, and the social trends of the people; he must be able to recognize such values as he may find and at the same time in proper spirit to meet the opposition with Scriptural and other arguments that will be convincing. Only a man of this character will measure up to the occasion.

A missionary to heathen countries must be a man of consecrated and Christlike life. There are thousands upon thousands of Europeans and Americans in the Orient who profess Christianity, but live a life of sin and shame. Also the heathen themselves are naturally given to all forms of vice and licentiousness. And they do these things frequently under the color of religion. When reproached, they point to the easy morals of the foreigners as a cloak for their own shame. Into the foulness of this moral atmosphere the Christian missionary is sent. Temptation approaches him by day and night. The remnants of his own evil nature draw him violently to the deadly delights of all manner of sin. One unguarded prayerless moment may find him snared so deeply and so pitifully that he soon becomes a byword. Though many foreigners and all heathens cater to the flesh unashamed, they are quick to detect and criticize any moral weakness in the missionary and to exploit it to their own ends. As a representative of the holy Christ the missionary must therefore be a man of consecrated life and of highest rectitude. His daily motto must be: "For me to live is Christ." He must be a light in the darkness round

about him. In his official and private life he must be able to say: "Be ye followers of me, even as I also am of Christ," 1 Cor. 11, 1. In short, personally and with his family he must be a Christian model. The life of Christ must shine out in his life. Only a man of this type is good enough to do missionary work in pagan countries.

A missionary to the heathen must be free from class pride. While the ancient civilization in many respects may truthfully be said to be far superior to our own, it is Oriental and frequently a product of the idolatrous religious systems obtaining in those lands and especially in a social sense pitifully backward and deplorable. Often social conditions beggar description. Also the economic status of millions is far inferior to anything a Westerner may observe in his own country. Not only are the Orientals of a color different from that of the missionary, in many instances their persons, their home life, their intelligence, their whole outlook on life, is far beneath anything with which the missionary can meet at home. I do not mean to say that the Orient has no wealth, no learning, no culture. In fact, there is much of it. But the average missionary will not be called on to deal with it in his daily routine work. Rather will he constantly live and labor among the lowly and the depressed and the despised. To labor among people of this kind requires a heart free from class spirit; a heart filled with love for Christ and for His redeemed; a heart that has a passion for souls, even though they be encased in a body of filth; a heart that considers it a distinct privilege to be permitted to preach among the Gentiles the unsearchable riches of Christ, Eph. 3, 8, and that, therefore, strives to be made all things to all men in order to save some, 1 Cor. 9, 22. Only a man who for the sake of his Savior can forget class and social status and day by day, year by year, all his lifetime sees in the lowliest and most repulsive heathen a person for whom the Son of God suffered and died and whom He, sitting at the right hand of God, still earnestly desires to save, is fit to be a missionary.

A foreign missionary dare not be opinionated; he must be able to do team-work. At best, the number of foreign missionaries is small. Called, as the missionary is, to do pioneer work, to lay the foundations for a truly Lutheran, that is to say, Christian Church and to build upon that foundation, he needs to counsel frequently with his fellow-laborers and with his home board. He must be willing to profit by their superior experience and, as long as his conscience is not involved, to surrender and submerge his own best thoughts and finest plans to the common interests and to fraternal harmony. Yes, he must be willing occasionally to forego the pleasure of seeing his really pertinent and constructive suggestions accepted and, in case he is unable to win the brethren over to his point of view, nevertheless remain sweetly reasonable and companionable rather than be-

come offended and disaffected—and refuse to play. There is no greater internal bane to the missionary enterprise than the missionary who becomes soured and will not cooperate because he is not appreciated. Only the man who is able to labor in harmony with his fellow-missionaries should be sent to the foreign fields.

A missionary to the Orient must be willing gladly to forego some of the conveniences of the modern Western city and to put up with rather primitive conditions; yes, he must be willing even to suffer persecution and death for his Lord. In the large Oriental cities all modern urban conveniences and improvements are found. But not so in the outlying districts. While mission-societies generally earnestly strive to house their missionaries in a comfortable fashion and therefore provide them with roomy dwellings, spacious compounds, and such other conveniences as can be given them, still it must be admitted that many things that would be desirable cannot be offered. Much unhappiness has been the lot of missionaries who lacked the willingness to adapt themselves to Oriental living conditions and to accept inconveniences as a necessary part of their great calling and as a matter of course. They fret and pine under their imaginary sacrifices and make themselves and others thoroughly miserable. As a result they lose joyful interest in their labors and long to get back to their Western homes. As they do their work in a half-hearted and perfunctory manner, not much success can attend their labors. Then, if it should happen that persecution arises and that they must suffer ignominy and losses because of the name of Christ, even being put face to face with death, they are very prone to turn their back upon their high calling and to seek their own safety and welfare at the cost of the work of the Lord and to the injury of the souls under their spiritual care. He who cannot deny himself the conveniences of modern Western city life and is not prepared to suffer for the cause of the Lord is not fit to be a missionary.

A missionary to the heathen must be an able teacher. "Teaching them to observe all things whatsoever I have commanded you," Matt. 28, 20. Although the Orient has much that is beautiful, a real heritage and one that is well worth preserving, it does not have the Word of God and can neither create nor sustain spiritual life. That is done by the Word of God alone. Missionaries must be equipped to teach the Word. They must be equipped to teach the Word in the vernacular, not only to the youth of the land, but also to the adults. Schools of every character must be organized and supervised. In Oriental countries the political authorities have long ago introduced educational codes. A missionary must be able to measure up to the requirements of these codes with respect to his own knowledge and with respect to the conduct of the schools. Lutheran mission-schools should be manned by Lutheran schoolteachers. Unless properly

equipped men are trained by the missionary, he will have to labor without them. Lutheran congregations must be supplied with Lutheran pastors. If the missionary does not educate them, where will he find them? Furthermore, if the recently founded Christian congregations are to become self-propagating and to endure, they must be shepherded and guarded by native men able to search the original founts of the sacred Word. How can the need be met if no provisions are made for it? High schools, colleges, normal schools, theological seminaries, must be founded and manned by missionaries qualified to perform these various difficult and often highly specialized tasks. Although not every missionary to the Far East needs to be fit to fill every possible teaching position, each one must be qualified to teach somewhere — if not at secondary schools, then at least at one of the several stations — and must be able to supervise the activity of his native fellow-laborers. As long as foreign missions are conducted, the ability to teach and to supervise teaching must be required of all missionaries. A missionary lacking in this gift will be woefully out of place.

A missionary to the Orient must possess tact and must be well qualified to play the rôle of a Christian statesman. Many questions emerge that require tactful and wise treatment. The Orient is not uncultured. Frequently the customs and the social conventions are far more refined than in our matter-of-fact West. Also, there are many high officials of state with whom the missionary must of necessity deal. A missionary who does not study the social forms of the Orient and does not try to please by observing them with scrupulous care will immediately be written down as a barbarian, an uncultured person, and as a result will seriously prejudice his sacred cause. Much injury has been done to the cause of our Lord by careless and supercilious missionaries with their rude conduct in their social intercourse with Orientals. Again, there is nothing that so quickly removes natural Oriental suspicion and contempt of the foreigner and wins interest and confidence as the careful observance of innocent Oriental social conventions and a manifest desire always to present the polished Christian gentleman. Every foreign missionary must possess these most elementary qualifications of the well-bred Christian.

I am far from having exhausted my subject. Much more might be added, especially with respect to the physical requirements for a foreign missionary, his postgraduate work, his language study, his social service, his executive, administrative, and bookkeeping ability, and many other subjects. However, I believe I have shown, as I intended, that the work of a missionary to the Orient requires a very high degree of mental and spiritual equipment. The tasks of a foreign missionary are so varied, so multitudinous, and so great that one may well cry out as does the apostle: "And who is sufficient for these

things?" 2 Cor. 2, 16. But we rejoice to be able to answer with Paul: "Our sufficiency is of God."

No man ever yet was sent out to the foreign field fully equipped to labor. Even St. Paul, the greatest of all foreign missionaries, experienced much spiritual growth. And it is our comfort and the comfort of every foreign missionary worthy of the name that the Spirit of God is with him, labors with him, and graciously continues to endue him with his gifts. No missionary should therefore despair because of his weaknesses and because of the lack of this or that specific requirement and gift for his high calling. Only let him look up to God for guidance and for help. Our Savior promises: "Lo, I am with you alway." Nor should any one who has secretly harbored the wish to be permitted to labor in the foreign field be deterred from volunteering his services for this great enterprise. If it is altogether in agreement with the mind of the Lord that one may "desire the office of a bishop," 1 Tim. 3, 1, it is no less proper for one to desire the office of a foreign missionary. But let us, who are charged by God to call and send out laborers, do it with the conviction and determination that only the very best men available should be sent out to the heathen as witnesses for Jesus Christ. FREDERICK BRAND.

The Position of the Christian Woman, Especially as Worker in the Church.

The position of women in most heathen nations and tribes was and is one of almost unbelievable degradation and unspeakable misery. In most cases, even among the more enlightened nations of antiquity, she was nothing more than a mere chattel. Under the old Roman law, for example, a husband had absolute power of life and death over his wife and absolute control of her property. (Brace, *Gesta Christi*, 20.) In Athens, during the age of the orators, the woman was obliged to accept without questioning a position distinctly subordinate to the men, both intellectually and socially. "The life of the Athenian woman was not only exceedingly circumscribed and isolated, but she was actually treated throughout her life as a minor and under constant tutelage, being subject, at various times, to the authority of her father, brother, grandfather, husband, son, or guardian; she had practically no authority, except in the sphere of domestic economy." (Savage, *The Athenian Family*, 25.) As for the present-day savage tribes of Africa, Australia, South America, and elsewhere, even the most superficial acquaintance with the history and progress of missions will afford a view of a serfdom and slavery on the part of women which in many instances place her below the level of beasts in her intellectual and social sphere. In only a few of the Teutonic and