

These things I write at this time, not to emphasize the need for gifts for the widows and fatherless, but the urgent need for more workers on the field. I mean, not only sound gospel preachers, but sisters, perhaps widows or others who can teach women and train house mothers and do other things that men are rarely qualified to do.

There are a number of sound godly brothers from the U.S. that are working in India and doing a wonderful work, but still, “*the laborers are few.*” In our team there are four who work together, full time: Don Iverson, Garry Jones, Scott Richards and me. There are also about a half dozen other brothers who come on a short term basis to teach in the school here in Shillong. Yet age is very much a factor; the first three named above are over 55 and God willing I will be 75 in November.

We thank God also for the dozens of native gospel preachers who are serving with the four of us in thirty-one schools of preaching in six states with more than 700 enrolled. There are also six local sisters that teach in the Bible school for women in Tamil Nadu where we are training young women to be good Christian wives and mothers and to teach women and children.

In the matter of benevolence, aside from aid to widows and fatherless as we help them to help themselves with goats or sheep, there are thirty-two children in the orphans’ home called *The Mustard Seed Village*, begun by Garry Jones; and Don Iverson has with the help of many saints opened two homes for orphans in the deep south, Tamil Nadu, with 131 enrolled.

Yet, in the face of such needs and the enormous population, what we are doing seems like casting a grain of sand in the Sahara. Where are fellow laborers and younger evangelists, for the field’s are white unto harvest? Just now we can get permission to come to this country; but the question comes to us as a body of people who sing, “*Far and Near The Field’s Are Teeming*” and “*Seeking the Lost*,” shall we wait until India closes its doors and refuses to let us enter? Where are the preachers that will come and the wives that will work beside them to rescue the perishing? Where are the elderships that will sponsor a missionary for Jesus? Where are the preachers that American churches have arbitrarily “retired?” Often stateside churches do not want a preacher that is over sixty, so such men are, as the saying goes, “put out to pasture.” Why not work in a field that is white unto harvest rather than some cow pasture backfield that is dry as a bone? God willing and you keep your health you can between the age of 60 and 75 train a hundred or even two hundred men to preach the name of Jesus and His kingdom (Acts 8:12). May God bless you with ever more zeal for Christ and His kingdom. Jim E. Waldron

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BULLETIN BRIEFS
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BULLETIN BRIEFS

Volume 13 September-October 2010 No. 9 & 10



HER NAME IS GITA

Tuesday, September 8, 2010, Shillong, N.E. India. She came today with two of her four children to the Cashion-Taylor Building in Rynjah where the church and Northeast Bible Institute meets. When I first saw her she was standing in the courtyard talking with Garry Jones and several of the students. She told them that she had come to Shillong a year ago with her husband, who worked as a street vendor. Recently he had taken another woman and pushed her and the children out of the house. The timing could not have been worse for it is the monsoon season and the cold rains here in the mountains of north-east India come down in sheets.

Fortunately she found an abandoned hut into which she and the children shifted; but after a few days the owner told her to get

out. She had no money and no place to go. Then someone told her where we meet and said that we might help her. When asked why she came to us she said she needed help to get home—that is, to her parents’ house. Garry had already determined to buy train tickets for them.

In conversation with her we learned that her name is Gita, which means “song” in Hindi. She is 39, uneducated and her father is a poor farmer in their native village, Khalilabad, in the state of Utter Pradesh, which is about one thousand miles from Shillong. Her two older children are already staying with her parents. I wrote down her address as best as she could describe it, gave her some money for travel, some food items, and some bottled water. We also gave her our address and phone numbers in the hope that her parents will contact us and we, by God’s grace, may get an opportunity to preach in her village. For that we covet your prayers. With a couple of students brother Jones took her to the local transport office, bought train tickets and put them in a van to go the sixty-five miles to the nearest train station at Guwahati.

THE FIELDS ARE WHITE

The Savior said, “Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!” (John 4:35). Just prior to returning to heaven where He was to be seated at the right hand of power He ordered His disciples, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” Jesus gave this command just ten days prior to the day of Pentecost on which His kingdom was founded, which kingdom will stand forever (See Dan. 2:44). Though it is rarely noted it is enlightening and exciting to read the sixth chapter of Revelation and see in symbol our Lord leading the charge from the time of Pentecost to motivate us to world evangelism. **Note the following two questions taken from the publication *The Lamb/The Lion*:**

BEHOLD A WHITE HORSE



Jim E. Waldron

When John saw the Lamb opening the first of the seven seals, he wrote, “I heard one of the four living creatures saying with a voice like thunder, ‘Come and see.’ And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to Him, and He went out conquering and to conquer.” (Rev. 6:1-2).

166 Describe the scene when the first seal was opened and tell who was the rider on the horse. John saw a white horse with a rider who had a bow and a crown. This rider was the Lord Jesus Christ in symbol leading the charge to take His message, the gospel, to the world (cf., 19:11-12). The crown in the vision reminds us that Jesus was “crowned with glory and honor” (Hebrews 2:9) upon His return to heaven as the conquering Lord (Dan. 7:13-14; Psalm 24:7-10; Acts 2:30-36; Ephesians 1:18-23).

167 What did the rider who was seated on the white horse do and what did it symbolize? He went out conquering and to conquer (6:2; cf., 19:11). This is symbolic of His order for an aggressive drive to take the gospel to the entire world to every creature (Mark 16:15), to every nation, even until the end of the gospel age (Matt. 28:18-20). As we saw in chapter five the taking of the scroll from the right hand of the Father by the Lamb symbolized the Messiah's coronation at the time of Pentecost. Here we have a symbol of Him sending out His gospel from that time to conquer the nations in His name.

The bow is essentially an offensive weapon; thus, it symbolizes the militancy of taking the gospel to the entire world. God's people are not militant in the fleshly sense of that word as it is written, “for though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal, but (they are, as the very word of God) mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God” (II Corinthians 10:3-5). Christ's command for world conquest (Mark 16:15-16) is to reach the hearts of men and women with words of the gospel and turn them from sin to righteousness and from darkness to light. The Jihadists, believe in world conquest, do we?

At the time John wrote the saints were living under a beast-like government and being sorely persecuted, but it was going to be changed, or reconstructed to be a strong government that would serve as an umbrella for the spreading of the gospel. This reconstruction began to take place when the last of the seven beast-like emperors, Nerva, died in 98, and a strong army man, Trajan, came to the throne of the empire.

Edward Gibbon, in his monumental work, *The Decline and Fall of the Roman Empire*, wrote, “In the second century (98-180) of the Christian era the empire of Rome comprehended the fairest part of the earth and the most civilized portion of mankind” (Gibbon, p. 27). It was under this canopy of peace (*pax Romana*) that the kingdom of God’s dear Son began to spread like wild fire. In fact, the government that emerged after January 25, 98 proved to be an even better government than that which had existed before the rise of the beast in 64. It was the series of emperors that followed Nerva that produced Rome’s “golden age” of peace and stability. “This was due to a happy combination of internal peace and

well-intentioned government” (*A History of Rome To A.D. 565*, Arthur Boak, p. 322). The impact of the Christians after the fall of the beast in 98 is illustrated by the reaction of one imperial representative (Pliny the Younger) in Bithynia just fourteen years later. Note his words as he wrote to the Emperor Trajan about 112:

“It (speaking of Christians as though a cult) *is not only in the towns, but villages and rural districts too which are infected through contact with this wretched cult. I think though that it is still possible for it to be checked and directed to better ends, for there is no doubt that people have begun to throng the temples which were almost entirely deserted for a long time; the sacred rites which had been allowed to lapse are being performed again and the flesh of sacrificial victims is on sale everywhere, though up till recently scarcely anyone could be found to buy it*” (Pliny, letter 96, p. 295).

This quote shows the great impact God’s people can have on a society when they are zealous to live godly lives and are on fire to spread the good news of His kingdom (See Rev. 12:11). It seems obvious at this point in time that Satan has done much to bring about a metamorphous of our own government into becoming a beast when we consider such things as the bold endorsements of homosexual marriage, the killing of 3,500 babies a day and the promotion of greed or covetousness, which is idolatry (Col. 3:5). These things must compel *us* to more godliness and purity in our own lives, more urgency in prayer and more zeal to reach those caught up in Satan’s grasp, but it must also cause us to follow His lead in evangelizing the masses of the world for that was His order. Please consider,

The pain brought by Satan (cf., Luke 13:16) on those like Gita, the number of orphaned, abandon, abused and enslaved children in India is staggering. Various reports on the internet and newspapers (See: google.com/India/orphans; CIA.gov/India; www. Mattinapel.com) put the number of orphaned and exploited children among India’s 1.2 billion in the tens of millions. The problem is so acute and government offices are so overwhelmed or so lackadaisical that little is done to stem the tide. Even when it is possible to rescue such children, often parents, who have abandoned or sold them do not want them back, thus it is difficult to find caregivers. With all this human misery, the question is where are the Christians? I mean, where are we? Are we like Jonah, who was asleep in the hold of the ship while the storm raged and men’s lives were in peril? Is our Capitan saying, “What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not” (Jonah 1:6).

Our Lord Jesus said, “And whosoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward” (Matt. 10:42). Again He said, “the poor have the gospel preached to them” (Matt. 11:5).