

Leadership 4

by George Verwer

The sermon emphasizes the importance of giving glory to God, living by faith, recognizing people's abilities and gifts, being honest and men and women of integrity, and informing others and sharing the vision in our Christian lives and business practices.

Duration: 44:59

Scripture: Proverbs 3:6, Matthew 6:33, Romans 12:2, 1 Corinthians 14:40, Ephesians 5:15-16, Colossians 3:23, James 1:22

Topics: "Leadership"

Description

In this sermon, Ron George emphasizes the importance of being able to effectively communicate the message of God in a concise manner. He suggests that if you can't say it in seven minutes, you may not be able to effectively convey it. He encourages the use of notes and audiovisual aids to help communicate the vision and message effectively. Ron also mentions the importance of communication and spreading the vision, citing an example of how communication led to the successful distribution of Christian literature.

Transcript

The strange quacking noise which can be heard in the background of this recording is not because George was in a farmyard, but is due to a fault in the machine which he was using when he recorded this message. We hope it will not distract your attention too much. Here now is George Verwer.

Well, Father, we do now commit this session to you as we deal with some of these basic principles on how we can be servants of others, how we can have a ministry of encouragement to people as they go forth in their Christian life. We thank you for what's happening in Easter evangelism. We think of your blessing there upon us last night.

And again and again, we just see so many young Christians who want to go on for you. Lord, we do want to be able to, in a godly way, focused on you, O living God, lead these people forward properly. In Jesus' name, amen.

Well, I hope you remember to bring your little manual with you. If not, at least take out your notes or something you write on. You remember we finished our third session and just urging you to read carefully the section on the financial and business policies of the work.

One of the most important factors from the earliest days of OM, since we were even in those early days in Mexico, immediately thrust into opening bookshops and starting radio broadcasts and correspondence courses, was to, of course, try to operate in a business-like and a proper way, knowing the scriptures also clearly say that all things should be done decently and in order. And this section, these two pages, two and a half pages, sum up really some of the very, very basic foundational goals when it comes to this area of finance. The first is giving glory to God.

Now, I have to watch myself at this point because I want to cover quite a few chapters and not give a little message on each one of these themes. And, of course, giving the glory to God always causes us to want to want to share because it's such an important principle. And it's easy to pay lip service to this.

But, you know, the human ego and the human heart is totally opposed to this particular principle. And as human beings, we have a canny way of attempting to get at least some glory for ourselves. So we try to take some practical steps.

Admittedly, we learned it was a lot more difficult than we thought. We tried to avoid a lot of publicity, especially man-centered publicity. We never ran any advertisements.

I don't know if you even realize that. Sort of advertising O.N. and telling everybody what a wonderful group we were and that they should join us. Have you ever seen some of the adverts for some of the Bible schools? Reading the advert guarantees me I don't want to go there because I don't believe it, what they're saying.

I once confronted quite strongly a Bible school principal about the ethics of his adverts about his Bible studies. On the other hand, of course, we had to share with our prayer partners. So we always, from the earliest days, tried to have some kind of basic information.

Naturally, a movement that grows and gets such a wide range of people, you don't always have 100% unity on what to say, on the place of pictures, especially pictures of people. We tried to keep that in balance. We know that in our effort to walk in humility, we can get into all kinds of traps, false humility, subtle forms of pride.

So we know there's no simple answer to this. There's no way that we can suddenly stand up and claim we give more glory to God in our work than Joe Blow gives in his work. We ultimately have to stand before God.

But on the other hand, if we just give this up, we feel, well, this is too idealistic. We're failures anyway. That is going to lead us, I think, deeper into difficulty.

Number two, of course, the aspect of the OM message that upset people more than any other aspect is this emphasis on forsaking all. But from the earliest days, not just in recent years, we tried to find the balance. The last paragraph, there must be balance.

And we often talk about the fact of Philippians, that God will supply. And from the early days, we believed God would supply the furniture we needed for our bookshop. Remember the first bookshop we ever opened there in Sao Tio, Mexico.

I, together with one or two others, had the joy of cleaning the place out, cleaning the toilets, cleaning the floor, and preparing the place for the grand opening. Our goal, we were only going for six weeks in the

summer, was to see some national workers mobilized to get a hold of the place to rent a shop and have it open before we left to go back to Bible College by the end of the summer. We didn't even have a place.

But God answered those prayers, and we had a place, and it was open before we finished the end of the summer. We were also studying in university at the same time. We had to learn some very, very basic things.

And we learned that God could supply needed equipment. God supplied gospel recordings. God supplied literature.

God supplied typewriters. We still believe that. Today we're praying more for computers than we are for typewriters.

This is the big top line prayer request. There's about six offices in O.M. that all want computers. Interesting.

If you've got any money hanging around that you want to release in the name of the Lord for the computer fund, please feel free just to go on ahead and do that. The book Revolution of Love and Balance came out of some of the difficulties we faced in this area. In the goal of forsaking all.

Number three, living by faith. It was a book that made quite an impact on us in those days. Written by a Spaniard.

He was quite already an elderly man. Samuel Vila, and he's still alive today. Amazing man.

Went through the whole Franco regime. Was there when the Civil War was fought, and he was one of the few in Spain that extended to us the right hand of fellowship when just a couple of us arrived. He emphasized in his little book, which is no longer in print, the need for missionaries to have producing faith.

I don't know if he called it that. That may be my word. It may not even be proper grammatically.

What do we mean by that? We mean faith not just to survive. Not just faith to have food on your own table and a roof over your head, but faith to give nationals, maybe in a country where there weren't a lot of resources, to give nationals the tools to do the job. It's a very basic concept in L.A. that is greatly neglected in some places.

Oftentimes people now just think in terms of, well, I can just get my minimum support or my support. Of course, that may be good for the first year when you're starting, but even then it may be good to take a greater step of faith. So our burden wasn't just to live by faith.

We soon discovered this word meant different things in different countries. And in some countries we determined very much we should lean more on tent making, which is what we did when we went to India. But we've never lost that burden.

It's one of the ministries we have here in Brahma of believing God for the tools to do the job, keeping the overhead to a minimum. This is, I think, one of the areas where we've been hit the most. It's hard to explain how cheaply we were able to live 15, 20 years ago.

That has changed. You know, it's possible now in some countries for the man living a very simple lifestyle to still need more money than he could earn if he had a second job in the same town. Because things

have so shifted.

And often people with second jobs in some countries, they cannot make ends meet. They have to get into corruption or at least fiddle on the income tax or at least send somebody else off in the family to work. Most families in the world, in the third world countries, survive by famine, by somehow pooling the resources, getting several people in the same little house to work.

That's how they keep going. And of course, depending on how many bribes they can take in or other means of income, they may have an uncle off working in a wealthy country who will be sending back money. So you can imagine in those countries where in our teaching we try to practice equality.

The person coming in from overseas is to a degree living very close to what that national worker in that country is supposed to live on. Believe me, the complexities are stagnant, especially when it comes to the overhead of getting something done. Because again, just living is one thing.

But getting something done, getting that equipment, getting maybe transportation causes a great challenge. We still, however, have this as a goal. And we believe that we must keep it as a goal.

And you won't understand O.M. if you don't understand that goal. Number five, using common sense. This is another difficult area because different people have different ideas of what common sense is when it comes to spending money, when it comes to what you eat, when it comes to what you buy.

Someone says get product A, that will last longer. But it usually costs more. Someone says get product B, look at it, it's half the price, but it may be broken in two weeks.

So when somehow we get peace, we go up and come in to product C, you know, may not be the best, but it's not the worst. This takes more research to really find out what is the best deal for the money. And ultimately, of course, you never get unity.

You never get unity, even in your own family, if you have any of this with your wife, as to what you should buy, what kind of washing machine you should buy. I never knew, but I watched it in The Curse of Life and in the marriage, that there was such a thing as a washing machine crisis. I can tell you, there are many washing machine crises.

Because the one you buy will break down. And then you'll be right back in the crisis again. And if you think it's a matter of just praying in a ten-pound note to get the washing machine, even a good used one.

And I was fortunate, the last time I met a prayer partner, I think I was giving out tracts on the high street, and he said, you know, could you use a washing machine? And they'll get me off the roof of Burnley South. But it's an ongoing struggle, time and sense, time and sense. We learned a hard way in our vehicle program about this.

We could get in a very big tangent at this point. But people used to give us every kind of vehicle imaginable, usually after no one else wanted it. They'd phone up the L.A. mechanic and say, hey, I've got a vehicle, I'd like to donate it for the Lord's work.

And it used to be more of a nightmare than you'd ever know. We'd get more and more vehicles just piled up, and pretty soon the neighbors were phoning in. You know, what is this, a junkyard you just phoned in? And many, many problems through people being so generous with their own vehicles toward

operationalization.

Good things can get out of hand. Number six, recognizing people's abilities and gifts. I've just been listening to Peter Maiden's message.

I did a lot of jogging over the weekend, listening to messages as I was jogging. One of them was Peter Maiden, on the gifts of the Spirit. He goes into a little assembly and says, I sense I'm here in a very gifted group of people.

They all perk up and listen. I was listening to Dennis Alexander, actually I was in the bathtub listening to him, yesterday. He was saying that on the one hand, he felt one of the most important things was to discover your spiritual gift.

Your gifts, God has given. This is something we want to work more on. This is why we often try to get people into a variety of tasks.

To see what gifts the Lord has given to them. Number seven, realizing we are children of learners. And number eight, the toughest challenge, perhaps in the whole of Christian life.

Honesty and integrity. Especially if you're in business. In fact, in some countries, to be in business and to be honest is a complete contradiction.

It's not possible. Nobody even pretends it's possible. You would have Christian businessmen who would attempt to be as honest as possible in the light of the circumstances.

And this is where Christians, especially Anglo-Saxons, with the particular ethical teaching we have had. We are unbelievably naive about the real world. And believe me, this challenge of being honest and being men and women of integrity in certain countries is the same as telling you that you should never, never have even one inch of lust or one inch of pride or one inch of envy or one inch of jealousy or irritability.

See, there are sins, aren't there? The black and white things that are clearly written even as laws in our society that we're not supposed to do. These we easily say. Not always, of course.

Christians have struggled in these areas as well, in any country. But these we see and we very much look down on anybody telling a lie or anybody mudding around with their income tax or anybody that's dishonest in their business practices. Immediately, they'll be alarmed.

But sins of a disposition, irritability, in our society, they go on unchanged. And I've always found something that's helped me to be a little less judgmental with people that maybe are not as straight in business as I would like is to not compare my strong points with their weak points but to compare their weak points or their strong points with my weak points or at least look at both sets of weak points. And so much division comes in the church because we compare that person's weak points.

Maybe he's a bit of a liar. A liar, a Christian, telling lies with perhaps our strong point that we feel it's been several years since we've told at least a lie that maybe we recognize. Now, of course, a little gray area, stretch truths.

Exaggeration, of course. Well, that's not so bad, exaggeration. To me, it's the sometimes most subtle form of lying.

Well, that's a chapter I hope you'll spend some time on. Going over to social relationships, I don't want to go into this in detail. It's not the purpose of this session.

But it would be good for you to read advice to leaders about this whole thing of social relationships. I think for some leaders, I haven't read this actually for quite a long time. There's other supplementary material.

Each country was given freedom to develop this within their own country, hoping they would keep somewhere within the bounds of what was set out here and in the discipleship manual. And, of course, we have discussed this in our coordinator's conferences or general council meetings that have made some changes. I think they're incorporated in here, but not in detail.

As I shared the other day, the whole social policy thing within OM will not work unless people come into OM with the right goals and the right aims and don't see it as a situation where they want to try to get away with as much as possible, but they see it as a situation where for at least one year they want to give themselves totally to God and to His Word and to evangelism and to all the basics of the spiritual life with the realization that probably within the next year or the year after God will be doing something in their situation in terms of social relationships. I don't think I'll take time again to go into detail because I want to cover other issues that we don't normally deal with. Informing others and sharing the vision.

A lot is being said about this in these days. Again, it's good to go back to our roots and realize that in the earliest days that which really challenged people to come on OM was to sit in on an OM slide set. Now, I have my own little personal convictions.

But I believe some of those early slide sets in which we didn't even have tapes and we didn't have music and we didn't have all the expertise were as powerful as anything that we have today. Why? Because we had the anointing of the Holy Spirit and because people saw the enthusiasm and they saw clearly what God was doing. And every time we would show off in a set of slides people would sign up.

I mean, three of us as a team, my wife, Josie Burks, a black brother and myself only arrived in England in February of 62. February. There was nothing here, absolutely nothing.

By June we had 90 British people recruited and on the way with an unknown organization across the English Channel to attempt to distribute 25 million pieces of Christian literature. That didn't just happen because of prayer meetings, that was a major factor. It happened because there was communication.

People knew how to spread the vision. And believe me, we used slides. I think it's perhaps a mistake I made of not using slides as much as I used to.

But I hope you will make use of slides and other audiovisuals when you're trying to share the vision. Just give this chapter a little re-study before you launch out. There's a lot more material now.

I think the little leaflet we have on what to do when you go on a furlough it's called after or in between a new addition. I think that should be studied. And there's a lot of other good material, how to write a prayer letter.

The ship has turned out material. It's impossible to keep up with all the material that has come out. But sometimes it's the basics.

Simple things like when you take a meeting, have some notes. Most people cannot speak very well extemporaneously. Peter Maiden was sharing a message I was listening to how he so often uses quite extensive notes to keep on talking.

Some people can speak extemporaneously. Some people have a lot memorized. But most of us need notes.

Especially if you're given only five minutes. Many of the opportunities I had to share the work initially had five minutes. That's all they gave me.

When I came to Brownlink, that was in 1962, I had seven minutes in a Youth for Christ meeting. And the man touched on those seven minutes, Ron George, was on OM for years and is now the founder and leader of Gardner Trust. Seven minute meeting in Brownlink.

Sometimes if you can't say it in seven minutes, you probably can't say it. Now we're not talking about Bible teaching where you go verse after verse, you need seven minutes at least for each verse. We're not talking about a ministry of exhortation where you may be giving exhortation on different subjects and give all the subjects we're touching just in this one session.

But if you're going to a church and you have at least one vision, something you want to say, you can, if you have to, say it in seven minutes. You might want to practice that. Because when you get back to your own church, they may not say, now you've got an hour to share with us all you can do in our operationalization.

That's something we need to practice. Moving on to prayer meetings, I don't know if this is missing from any of your manuals, but since the writing of this page, we have what happened to the prayer meeting and important little leaflet. We have part two, what happened to the prayer meeting.

We have George Miley, why we believe in extended times of prayer. And it's obvious that prayer, mobilizing prayer, leading interesting live prayer meetings, a very, very important part of the basic principles and policies that God has put upon our hearts. Some of you, within the coming months, when you get back home, may have the responsibility of leading a prayer meeting.

It completely amazes me how people who have been on OM, they see prayer meetings, they see the good things and the bad things. They may even be a little critical. Every prayer meeting could be better.

I've never been in a prayer meeting and thought it could be better. It's the story of my life. But when they are suddenly in charge of leading a prayer meeting, it's just a disaster because they have failed to have even the basic simple ingredients.

So many things can go wrong in a prayer meeting. I noticed last night in our prayer meeting, we were praying down with Easter evangelism. One man got going on the longest prayer I have heard in at least a year.

I mean, I could tell it wasn't a bad prayer. And you could feel people resting trying to, you know, stay in there. If it hadn't been for a couple of other rather long prayers in the first part of this prayer meeting, we might have survived.

I decided right after that, we're moving into groups. And that all just can break a heavy atmosphere in a prayer meeting and get people into groups. I think OM was one of the very first to use this method.

It was unheard of 20 some years ago. Breaking into groups in a public meeting, you break into groups, go into different rooms or something like that. And I remember when we first started practicing this.

Students in Moody Bible Institute, they had never had that before. We even had people in a main auditorium just turn to the person next to them and behind them and pray. Now, of course, that particular practice has spread all over the world.

I'm sure there's something spreading simultaneously with us that we didn't have contact with. It doesn't matter where it began. It certainly works.

And I hope that you will study the literature on prayer and be able to lead prayer meetings. It may only be a few people. My first nights of prayer in Spain, two of them.

I'll tell you, there were words I forgot to lead that happened. You get tired of listening to just two voices over a couple of hours. I should have written a leaflet, How to Have Revival in a Prayer Meeting where there's only two.

Prayer letters. Here's another important section on how to write prayer letters. I'm convinced that so many people who turn out prayer letters in the land don't read these things because some of the prayer letters that we turn out are really grim.

Now, maybe I just get the bad copy. Maybe they just feel, well, here's a leftover copy that the mimeograph machine almost ate and we'll send that to George Burwell. Here he wants a copy of the prayer letter.

I don't know if you get Steve Hart's prayer letter. I've been getting it for 20 years. You could put his prayer letters together and you would have a powerful book.

Now, his job isn't writing prayer letters. He's the head of the accounts department. But you can learn how to write a good prayer letter.

I don't write a great prayer letter. I'm not a great writer. I have to accept the degree of ability that I have and get other people to help me.

But I know that people read those letters and they did before I was ever known. You may think, oh, they read them now. People know you.

People like to get a letter from a personal friend more than from a famous, so-called famous, leader. You get enough of those letters. They would like a letter from you, your friends.

They don't know me. Some of your friends who are praying for you don't even like operational delay. They're only tolerating a letter because they like you.

Well, you're their friend. And that is a powerful foundation to build upon. So please do study this section and try to put some of these things into practice.

Steve Hart has written another memo on this subject. And I think you will find that memo very, very helpful. The last thing I write, Colossians 4.12, on page 18, pray for your prayer partners.

I try to pray for many of my prayer partners. I can't say all because I don't know who they all are anymore. I was on my way praying to the USA computer list of prayer partners, which originally was my own prayer

list.

Of course, I discovered a vast percentage of these people. Now, I don't know, so it wasn't so easy to pray. But I've discovered that when people sign up as a prayer partner for us, for this vision and this work, they end up getting a tremendous blessing.

I think it's so important to realize it is the privilege of the Church to be involved in world evangelism. World evangelism is not O.M. Satan. World evangelism is God's plan and it's firstly for the Church.

And we are supposed to be sent out by our churches. I know some churches that are crying to God, some for years, that some young people from their church would go into missionary work. They would count it a great privilege because they know what the Scriptures teach, to have one of their young persons launch out into missionary work.

Now, the problem is if it's not with their own denominational mission society. That's what causes the tension often when they come on O.M. instead. And this is why you and I have to have wisdom on how to communicate what O.M. is to our denomination and our group, which means you need to make a little thorough study of your own church, your own group, their roots, then make a study of O.M. and their roots and see where you can get some amalgamation rather than launching out immediately with the thing that affects them the most.

Like writing back... Well, I won't use that illustration. It's too explosive. Let's move on.

Publicity. We now... In this thing of publicity, we now have a group of people who are trying to maintain control over some of the publicity that other groups make on our behalf. This is a problem.

I can't get into it. But we have a policy of working with other groups. Other groups want to get financed sometimes, O.M., to help extend their ministry, close their publishing bibles.

Yeah, they're going to be on O.M.'s doorstep to buy bibles. And in turn, they're going to tell about O.M. in their magazine so that their people will give them money to buy the bibles so they can give the bibles to O.M. We can't stop that. We can't say, we're not going to cooperate with anybody who raises money or who mentions our name.

So we try to work for balance. A group was here last week filming O.M. because they, as their ministry, raise money for these booklets. Praise the Lord booklets.

We still have quite a few in the warehouse, by the way. I don't know if they sold those. I think we started with 500,000 so we don't have so many left.

That's their ministry. We don't tell them, we go to them and say, hey, we want you to raise money to buy us these booklets we want. No.

That's their ministry. The booklets are there available. They are looking for missionary agencies that will help distribute them.

So it's foolishness, and it would be a form of spiritual pride to be unwilling to link in with them simply because we may not agree with some particular method they may have in their fundraising. Most of the groups we work with are fairly conservative in their fundraising. And we have certain rules that we share with them.

But the problem of publicity is ongoing. And it is good for you to know what O.M. teaches and what we feel about that. The most important thing, again the last line, our best publicity is a Holy Christ centered life.

We believe that more than film strips or good literature that communicates or any form of publicity, some will call it propaganda, that the light, the light is that which is the most important. The greatest recruiters we have, this has been proven in surveys, the greatest thing that brings people on the web is the XOM or another O.M. These other things can help. And they are especially good for follow-up.

Somebody's life touched in a message or through a testimony of an XOM or just through a challenge by an XOM, then that literature about the different countries, that is a terrific follow-up, focusing. And we want to use all these different methods. Bible shares, Lord, with no organizing prayer groups.

This was a major goal in the early days that has really slipped. I'll tell you, there's an area where we have experienced discouragement. It is in this.

The original policy, which we had to bend, was that people couldn't come on land unless they had a prayer group. And when Dale Rothschild wanted to come across to Europe, I challenged him to stay in the States and get a prayer group. Trust God for \$12,000, which is equivalent to \$100,000 today, before he came, because that was a combination of waking up a prayer group, producing faith, and some of these other principles.

I just had a gift and wrote a letter this week to one of the founder members of Greg Livingston's prayer group. Not only we don't have the prayer group, we don't have Greg Livingston either. We have the Turkey prayer group.

In Chicago, we saw Satan just about demolished. But it is a tremendous thing, when you get time home, if you can start a small prayer group, even if they meet once a month. If you don't feel you're able to challenge them to be a prayer group for O.M., make it a prayer group for World Missions, where you emphasize different groups.

I still believe organizing prayer groups is a major, and should continue to be a major ministry of O.M. We have some very good mission groups. It takes on different forms in different countries. But it's a basic principle to have prayer groups.

Often the church in general is not willing to do very much about missionary prayer. Their own one prayer meeting a week is just struggling. They cannot make that a missionary prayer meeting.

And so we need other prayer groups. It should not conflict with existing church prayer meetings. The more it can be tied into a church or another organization, the better.

A lot of our prayer groups in Britain are in universities, very low profile, under sort of the general umbrella of the Christian Union, rather than some second thing. And we're working with our own assembly or church. All these things we're seeing today, 25 years after this all began, that we need to give more emphasis.

But you know, as we come up with new ideas and new emphasis, it might be good to study some of the old emphases. We might discover that some of things, a brand new fantastic idea, is already a basic principle that we have neglected along the road in which we have tried to, you know, obey so much of the Lord and follow the Lord in so many different aspects of the Christian life. Try to just review those seven

points.

So many. Number one, show a definite interest in the church and its activities. Number two, be friends with the pastor and the elders.

Even when you're out and have letters to such people, the chairman of the mission committee that indicate a degree of submission are so helpful. Three, do not expect people of the church to agree 100%. Four, attend the prayer meetings and pray with the people in your own church.

Five, then spend time with people. Don't present No. 6OM as a secret society.

We had a problem in the early days when we were not well known. And some people misunderstood our policy about publicity and thought we were sort of a secret society. Even today, if this work is not presented properly, people can get the idea that it's a cult.

Every OM should be able to just rattle out 10 ways you can know that OM is not a cult. I've touched on those at times. But there's no thinking evangelical leaders that have any contact with us.

And that's in, what, 100 nations? Not that we're working permanently in 100 nations. We're working permanently in about 35. But we've had contacts and friends and campaigns and meetings.

There are over 100 nations that give courses and trips. There's nobody in here who's accusing us of being a cult. There are people who don't like us.

I think we've, you know, 25 years proven that that is not our direction. But new people don't know that. I mentioned back in that chapter on finance and business policies in the conclusion.

I talked about the board of directors back on page 10. Some people don't even know we have a board of directors. People want to know who is this George Burwell responsible for? Because absolutely people are petrified of the idea of dictatorship.

I don't think it would be difficult to find Christian world leaders so far from a dictatorship. You can't do anything without agreement and unity. And especially because of our link with certain kinds of churches in our early days I always strongly believe in the plurality of leadership.

It's not a one man show. Now there needs to be men with authority, with a job done, and of course the ultimate responsibility is to God and we believe God has appointed people to board of directors and our churches. Because of the way OM is geared in with the churches, there is no way that I can, for example, be responsible to only one person or one group.

It's not possible in this kind of work. I am responsible to some degree to my own churches. I am responsible to the New Jersey board, the USA board, which in a sense sent me out in the first place.

Though these were, because the work was only being born, these were all men that I recruited. But it won't be that way for the second generation. It may be that in a pioneer stage these men of course were recruited by me and so our relationship may be a little bit different than the next person who comes along.

But they are there. And now that I live in England, I'm responsible to the British board of directors. I'm also responsible to the European leader.

Jonathan McCarthy, as far as I'm concerned, can have input and correction into my life at any time. And I try to always be responsible because the word of God says to make yourself one to another with other people that I'm working together with. And here in Bromley I work very much in submission to Jerry Dayton and to Jack and Neil temporarily and I think this kind of submitting to one another and teamwork is that which we see very clearly in the New Testament.

And I believe it works. Now it's a balance because men also are given gifts and those gifts need to be recognized. Men are given discernment and putting all this together is a challenge.

But I hope you will get to understand your own church and be able to convince them that O.M. is a fantastic arm, set of arms, fingers, however you want to describe it, that they can work through for the fulfillment of their vision, not mine. They've got a vision to evangelize the world. We can be the arms, the fingers, the means of helping them fulfill their vision.

I want to tell you there's at least a thousand churches that see this in many different fashions. At least a thousand churches that are strongly committed to working with and through O.M. And if John can give us a thousand, he can give us a thousand in one and your church can be involved there as well. It isn't easy.

I'd love to have a whole session on this sometime. Then we talk about leading a team of daily evangelistic activities. You know this time this Easter evangelism that we're involved in right now was one of the most basic phases of O.M.'s work.

Here in London, again and again, we would have training weekends. And of course we had to immediately recruit leaders. Many of them had never met anything before in their life.

And this little chapter came as just a small effort to try to teach a person on a practical level how they could lead daily evangelistic activities. Very simple. Very basic.

You feel it goes into too much detail? Down in the bottom. One of those hours should be used as follows. Washing dress and getting things in order.

Having a quiet time, eating breakfast, washing up, getting literature ready, move out distribution, etc. Of course, this is not literally followed down throughout O.M. This kind of thing is now in the hands of the National Foundation which has quite a bit of adaptability. That kind of policy, leading a team of evangelistic activities, would be a very different kind of policy than say the social policy or the doctrinal state.

Very important to understand. Different kinds of policy. Some, you have to be a little more firm or you'll have chaos.

Other types of policy like how to lead daily evangelistic activities is a fantastic scope. If you haven't read that chapter, it probably won't cause so much difficulty. It is two pages actually.

It goes down to point fourteen. Transportation and highway safety. I thank the Lord that from those early days we had our driver's training sessions.

Billy Graham Sherman coming to us in the beginning stages of O.M., highway safety is a spiritual problem, plus some of the actions we had in a very early stage all reminded us that on a practical level it would be hard to find anything more important than this chapter. I wonder if you'd be humble enough to re-read this and to acknowledge that your own driving needs improvement. Mind us, I am duly ashamed of some of my

driving.

I prefer as I was the whole weekend to be soaking around under the expertise of David Morgan who drives that lot better than many people drive the smallest car. I feel very, very safe sitting in the back of that old coach when he's driving and I get well acclimated including sometimes some sleep. Maybe God has given some of you the gift of driving.

I could have a debate on this. Is driving a gift or a skill? I would like to believe it's both. All of us, if you're going to drive a car, need to develop the skill of driving.

Some who are going to be spending a lot of time driving, maybe several years truck driving in India, maybe driving a bigger vehicle is a big problem in the West if five people can drive bigger vehicles, maybe that's a gift. We'll have to work on that theology. The gift of driving is certainly a great need within Operation Mobilization.

Of course, there's a lot of other material on that subject. And then lastly for this morning, travel in general. Please do read that.

Try to have patience and understand our philosophy about travel. This existing network of garages and maintenance spaces, Paris, Zottington, Lucknow, Katmandu, Bromley, now Manchester's developing a little bit. New Jersey's got, this thing can happen overnight.

Three to four hundred vehicles on the road, some of them big lorries, some of them coaches. This, I believe, is a very unique and significant part of O.M. Because of our thrust to reach the masses, and we've reached now over three hundred million people with the word God, that is directly linked with this philosophy of transport and travel. And of course these various policies are all fighting together.

Because if you can't believe God for some petrol money and diesel money, your beautiful transport program is not going to do so much. You may do some camping with it. Try to understand the fantastic way that this has developed.

And now the facility that we have should get on with world evangelism. Let us pray.

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