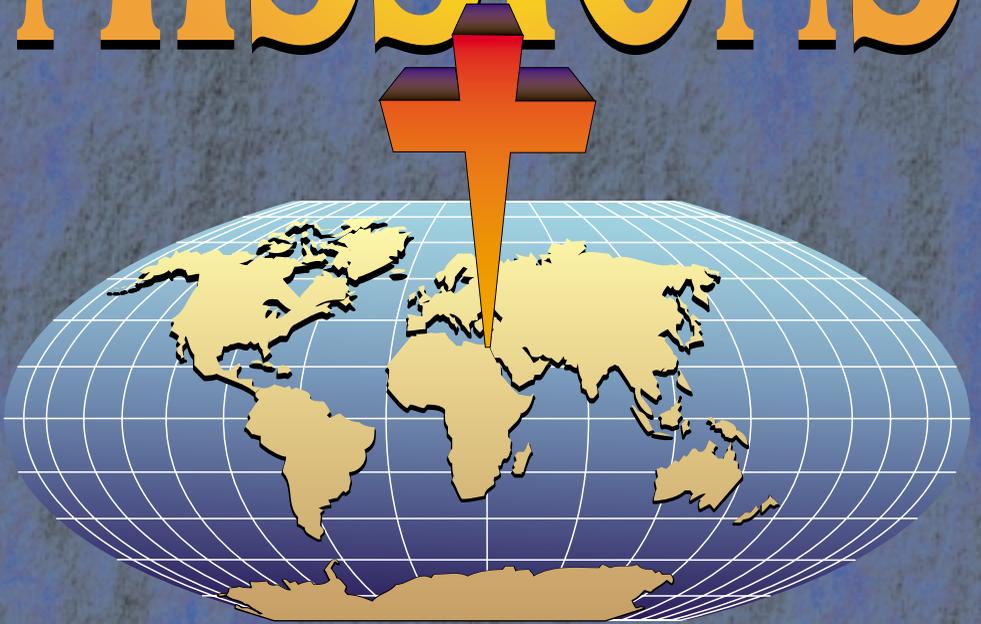
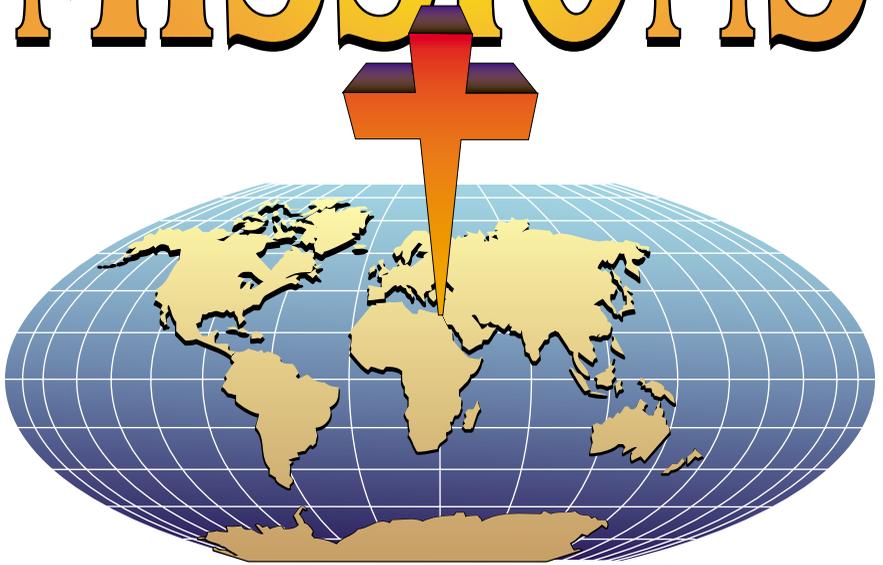


A BRIEF SURVEY OF MISSIONS



Morris McDonald

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**Examining the Founding, Extension, and
Continuing Work of Telling the Good News,
Nurturing Converts, and Planting Churches**



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A Brief Survey of Missions

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Preface

This brief yet comprehensive survey of Missions, from the day sin came into the world to its whirling now head on into the Third Millennium is a text book prepared specially by Dr Morris McDonald for Far Eastern Bible College. It is used for instruction of her students at the annual Vacation Bible College, 1999.

Dr Morris McDonald, being the Director of the Presbyterian Missionary Union of the Bible Presbyterian Church, USA, is well qualified to write this book. It serves also as a ready handbook to pastors, teachers and missionaries, and all who have an interest in missions. May the reading of this book by the general Christian public stir up both old and young, man and woman, to play some part in hastening the preaching of the Gospel to the ends of the earth before the return of our Saviour (Matthew 24:14)

Even so, come Lord Jesus
Timothy Tow



O Zion, Haste

*O Zion, haste, thy mission high fulfilling, to tell to all the world
that God is Light; that He who made all nations is not willing one
soul should perish, lost in shades of night.*

*Proclaim to every people, tongue, and nation that God in whom they
live and move is love, tell how He stooped to save His lost creation,
and died on earth that man might live above.*

*Give of thy sons to bear the message glorious; give of thy wealth to
speed them on their way; pour out thy soul for them in prayer
victorious; and all thou spendest, Jesus will repay.*

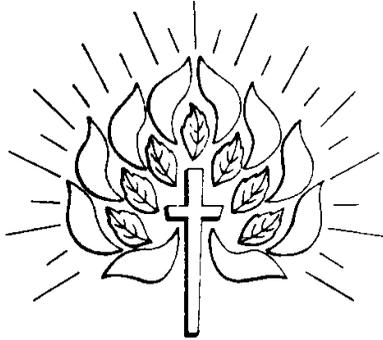
*Publish glad tidings, tidings of peace;
Tidings of Jesus, Redemption, and Release.*

Machen: A Mission for the World

At the beginning of the apostolic age, the Christian Church would have appeared, to a superficial observer, to be an insignificant Jewish sect; at the close of the period, it was a world religion. The transformation is one of the most remarkable phenomena of history.... The idea of a mission for the world was no afterthought; it was *implanted in the Church at the very beginning*, by direct command of Christ. "Go ye therefore," said the risen Christ on the mountain in Galilee, and "make disciples of all the nations," Matthew 28:19. "Ye shall receive power," said Jesus just before His ascension, "when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth," (Acts 1:8). ***These two commands form the very charter of the church, and the program of her work.***

(emphasis added, from *A Mission for the World*, a chapter in J. Gresham Machen's *The New Testament: An Introduction to Its Literature and History*, Banner of Truth, Edinburgh, 1976)

Presbyterian Missionary Union
a church planting and missionary agency of the
BIBLE PRESBYTERIAN CHURCH-USA



**The Great Commission is our
missionary mandate
which fixes unchangingly our
missionary message
as well as our
*missionary method***



**O sing unto the Lord a new song: sing unto the Lord,
all the earth. Sing unto the Lord, bless His name;
shew forth His salvation from day to day.
DECLARE HIS GLORY AMONG THE [NATIONS],
HIS WONDERS AMONG ALL PEOPLE.**

Psalm 96:1-3 • PMU Theme Verses

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PART I

The Bible Record of the Founding of Missions

Note: In the Bible there are examples of many who served God in other lands. Joseph in Egypt, Esther in Persia, Jonah in Nineveh, Daniel in Babylon, and Paul in many Gentile cities.

*For I know their works and their thoughts: it shall come,
that I will gather all nations and tongues;
and they shall come and see my glory.
Isaiah 66:18*

The First Mission Field

Telling the “good news” is not a new idea that came at Pentecost, or with Nineteenth-Century colonial extension or a scheme to keep Christians occupied. In fact, Eden was the first mission field.

- Tragedy: Sin was there! Genesis 3:6
- Urgency: There was no saving witness present

The First Missionary

God chose to be His own missionary ambassador. He went to man but man hid himself! *For the Son of Man is come to seek and to save that which is lost.*

Luke 19:10. Man covered himself with the “fig leaves” of good works, but God provided something better.

- Messenger: *And the Lord God called,* Genesis 3:9

- Method: *God called ... and said, where art thou?* Genesis 3:9

The First Message

God came with a message. There was no compromise, for God will not overlook sin, nor was there a hint of religious syncretism with “other beliefs.”

- The problem: the sin-stricken conscience, Genesis 3:7,10
- The Provision: the “first evangel” — prophecy of a redeemer, Genesis 3:15

The Missionary Mandate

1. The Character of God

An essential of the nature of God is that He gives: *For God so loved the world that He gave....*” One missionary leader, quoted by J. Herbert Kane, said, “The supreme arguments for missions are not found in any specific words. It is in the very being and character of God that the deepest ground of the missionary enterprise is to be found.” (*Christian Missions In Biblical Perspective*, Baker, 1976, p. 142)

2. The Command of Christ

Our Lord’s final command while still on earth was a commission to take the gospel to all people of the earth. God’s people are bidden to “go” and the lost are invited to “come.” To be a disciple is to follow and obey. *Follow Me and I will make you fishers of men*, Matthew 4:19.

3. The Condition of Mankind

If all religions lead to God or if merely being sincere will get one by or if God is so loving that He would never send anyone to hell, then we have no need of missions. We know, however, that man’s condition is that he is eternally lost. *All have sinned and come short of the glory of God*. Romans 3:23. The solemn

warning of Scripture is this: *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* Acts 4:12.

Abraham and the Missionary Idea

Suggestion of the world-wide outreach of God's plan of redemption is clearly seen in a promise God made with Abraham: "*In thee shall all the families of the earth be blessed.*" Genesis 12:3. The Divine call to Abraham, still furnishes a worthy model for every modern missionary, "*Get thee out of thy country ... unto a land that I shall shew thee.*" Genesis 12:1.

Jesus: Example of a Missionary (John 1)

1. He went out from heaven, separated from his Father, John 1:1-5,14. The missionary leaves behind family and friends, home, and church, which is hard to do. When Adoniram Judson went to Burma, he looked upon his calling as lasting for an entire lifetime; there were NO plans to return home.

2. He was a stranger, John 1:10

We repeat, *God so loved the world*, but the fact of the matter is that the world does not love God. Likewise, the missionary steps into another world, a world where he is wearing the funny clothes, his mouth makes strange noises, and his skin is the wrong color.

3. He faced a struggle, John 1:11

Jesus faced the problem of rejection. What He was sent to do was for man's good, yet He was *despised and rejected*. Missionaries know hard work is ahead for them, yet they go forth convinced that only by total commitment will they find that God uses them.

4. He brought the hope of salvation, John 1:12

Some respond to the message; God has His elect whom He calls. Zwemer labored a lifetime in the Arab world and saw only a handful of converts. Alexander Duff labored for seven years before seeing his first convert. Some go to preach a social gospel or an ecumenical gospel, but the command of God is, *Go into all the world and preach the gospel to every creature*, Mark 16:15.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. Acts 13:48, 49

Christ — An Example in Missions

Christ was a **home missionary** in His ministry in Bethany

He was a **foreign missionary** when the Greeks came to Him

He was an **urban missionary** when He taught in Jerusalem

He was a **missionary to the poor** when He opened the eyes of the blind beggar

He was a **missionary to the rich** when He opened the spiritual eyes of Zacchaeus

He was a **Bible School Missionary** when He took the little children in His arms and blessed them

His last command was a **missionary commission**

Call to Service of the Twelve (Matthew 10)

(A reminder for all who would serve the Lord)

1. They were called from other pursuits

They had been busy fishing, or as a tax collector; in other words, they were busy people, but we have no reason to believe they had special talents

2. They received power, v. 1

And when He had called unto Him His twelve disciples, he gave them power

3. They were given direction, v. 5,6

Go ... to the lost sheep of the house of Israel

4. They had a message to preach, v. 7,8

And as ye go, preach, saying, the kingdom of heaven is at hand

5. They paid a price in serving God, v. 9-20

- Materially: v. 9-11 *Provide neither gold, nor silver, nor brass*
- Spiritually: v. 12-15 *If the house be worthy, let your peace come upon it*
- Physically: v. 16-18 *I send you forth as sheep in the midst of wolves*
- Mentally: v. 19,20 *Take no thought how or what ye shall speak*

Our Lord's Gospel Commission

1. Matthew 28:18-20, *All power is given unto Me in heaven and in earth. 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.*

Focus is on making disciples, an action-based command, arising from a vital truth: *All power is given unto Me!* The gospel to go to “all nations of the world.”

2. Mark 16:15, *Go ye into all the world, and preach the gospel to every creature.*

Focus is on getting on with the work; here is a message that changes lives. The gospel to go to “all people.”

3. Luke 24:46-48, *And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.*

Focus is on the Word and the Holy Spirit, we have a message, a method, and a mandate. The gospel to go forth, “beginning at Jerusalem.”

4. John 20:21, *As My Father hath sent Me, so send I you.*

Focus is on the nature of missions: as Christ was sent, so send I you. The gospel is to go to “all the world.”

God’s Mandate for the Church

The Great Commission is about people and that must be in view in our statement of purpose, our philosophy of ministry, our programs, and in all our labors for Christ.

1. A mandate that begins with a two-fold premise
 - a. Matthew 16:18, I will build My Church
 - b. Matthew 28:18, *All power [authority] is given unto me...*
2. A mandate that has a Divine imperative
 - a. Matthew 28:19a, *Go ye*
 - b. Matthew 28:19b,20, *Teach [make disciples of] all nations [all people groups], baptizing ... teaching [instructing] them to observe [obey] all things whatsoever I have commanded you (teach-didasko, to edify, exhort, equip converts). The commission’s definable elements are: Go . . . , reach . . . , teach!*

3. A mandate that has a promise

a. Matthew 28:20, *Lo, I am with you always*

Note: After 2000 years of gospel work there is not one nation among all the nations of the world to which we may point and say “There is a nation that has been reached for Christ.”

Thornwell on Missions

Hark to the fatal beat! Each stroke of the pendulum tolls the knell of another soul that drops; each stroke is another plunge into the pit, and a new burst of another everlasting wail joining the many-voiced threnody [song of lamentation] of despair.

Oh! Terrible world in which we live! Oh! Dread responsibility of this living harvest, in the reaping of which we must race with death!

How can our sluggish feet overtake the swift angel to snatch the prey from his grasp, when the baleful shade of his wings is seen flitting over isle and continent, even as the gathering gloom of night would appear to some watcher from the skies to sweep around the revolving globe?

Should we not shrink in shuddering horror from the tremendous competition till we recur to our Divine Master to infuse us with His strength, and to wash out the sin of our sluggishness with His blood?

(From a discourse on missions by James Henly Thornwell, theologian of the Southern Presbyterian Church, delivered on May 18, 1856, in the First Presbyterian Church, New York City. From *THE COLLECTED WRITINGS OF JAMES HENLY THORNWELL*, vol. 2, p. 586)

Note: There are at least 60 examples of personal and public witnessing in the book of Acts. The church is to be a witnessing church.

B. The cycle of New Testament gospel outreach

Prayer	1:14
Power	2:1,2
Proclamation	2:4,14; 3:12
Persecution	8:1-4

C. The marks of a New Testament Church, 2:42

Teaching	<i>the Apostle's doctrine</i>
Fellowshipping	<i>and fellowship ... with one accord</i>
Discipling	<i>and in breaking of bread</i>
Empowering	<i>and in prayers</i>

2. Missions Extended (Acts 9-28)

A. The pattern of gospel extension

Mandate:

Paul - *He is a chosen vessel unto Me to bear My name before the Gentiles, and kings, and the children of Israel, 9:15*

Peter - *What God hath cleansed, that call not thou common, 10:15*

Measure: *The hand of the Lord was with them, 11:21; The Word of God grew and multiplied, 12:24; And as many as were ordained to eternal life believed, 13:48; So were the churches established in the faith, and increased in number daily, 16:5*

Motive:

Peter - *The Spirit bade me go with them, nothing doubting, 11:12;*

Paul and Barnabas - *So they, being sent forth by the Holy Ghost, departed, 13:4*

Method:

Paul and Barnabas - *And when they had fasted and prayed, and laid hands on them, they sent them away, 13:3; And the Word of the Lord was published throughout all the region, 13:49*

Message:

The Jerusalem Council, a crisis over the gospel, 15:1f

- a. False doctrine arose and hindered the church, 15:4,5,10,11
- b. Fellowship and study helped the church, 15:3,4,12
- c. Formation of correct doctrine healed the church, 15:19f

Multiplication:

To the regions beyond - Paul's three missionary journeys

- a. First journey: 13-14:28 — Emphasis upon conversions and church planting. (traveled approximately 1400 miles)
- b. Second journey: 15:40-18:21 — Emphasis upon strengthening the witness and discipling the believers. (traveled about 2800 miles)
- c. Third journey: 18:23-21:17 — Emphasis upon teaching and warning God's people. (traveled approximately 2700 miles)

Model: The church at Ephesus, Acts 20

- a. Its leadership, Acts 20:17
- b. Its gospel, Acts 20:21
- c. Its teaching, Acts 20:20,27
- d. Its purity, Acts 20:28-31

The Bible-Based Missionary

1. **Proves** the call of God
2. **Practices** the commands of God
3. **Proclaims** the gospel of God
4. **Propagates** the work of God
5. **Promotes** the glory of God

Did You Know?

Every epistle in the New Testament was written by a missionary?

The disciples were first called “Christians” on a mission field?

A map of the New Testament world is one of missionary journeys?

Every New Testament epistle is addressed to a church on a mission field?

Every New Testament epistle addressed to an individual was written to a convert of a missionary effort?

The only New Testament book of history, the book of Acts, is a book about missions from the first chapter to the last?

The only New Testament book of prophecy, the book of Revelation, was written to Seven Missionary Churches?

Why Consider Missionary Service?

“The case pending in every heart is Christ vs. Satan.”

James E. Bennett, NY attorney and first vice-president IBPFM

Mark 16:15: *Go ye into all the world, and preach the gospel to every creature.*

William Carey: The work of a missionary “is the most blessed service which any human being can be employed in this world.” (Missionary in India, 1761-1833)

David Brainerd: “O, that I could dedicate my all to God.” (Missionary to the American Indians, 1718-1747)

Alexander Duff: Declared the missionary life “as rich as heaven, pure as the God-head, and lasting as eternity.” (Missionary in India, 1807-1878)

David Livingstone: “What an unspeakable mercy it is to be permitted to engage in this most holy and honorable work.” (Missionary in Africa, 1813-1874)

Mary Slessor: Sitting on the mud floor of her hut, leaning against a mud wall, she wrote to friends in Scotland that she was “the happiest woman in all the world.” (Missionary in Africa, 1848-1915)

Robert Morrison: He was asked, “Do you really expect to make an impression on the idolatry of the great Chinese Empire?” “No,” he replied, “but I expect God will.” (Missionary in China, 1782-1834)

Adoniram Judson: He left home at age 24 and came back at age 57 for his first visit from the field. He reported: “All that has been done in Burma has been done by the churches through the feeble and unworthy instrumentality of myself and my brethren.” (Missionary in Burma, 1788-1850)

Ann Hasseltine Judson: “Direct me in Thy service, and I ask no more.” (Missionary in Burma, 1789-1826)

“The highest liberty you can possess is the freedom to tell someone about Jesus Christ.”

A Church in Retreat!

David Barrett, long-time church and missions observer, notes, “The church is suffering so severe a loss that we are losing at the rate of 29.5 million souls every year.” (speaking of unreached souls in the world’s major cities.)

In 1800, two of the world’s five largest cities were centers of Christian influence: London and Paris.

In 1900, all four of the world’s largest cities could make that claim: London, New York, Chicago, and Berlin.

In 1990, of the world’s super-giant cities of 10 million people or more, none are Christian centers of any real influence and most are even without a significant Christian witness.

The ten that are important world centers are: Tokyo, Osaka, Shanghai, Beijing, Calcutta, Bombay, Jakarta, Cairo, Baghdad, and Istanbul.

Paul: *I Am Debtor!*

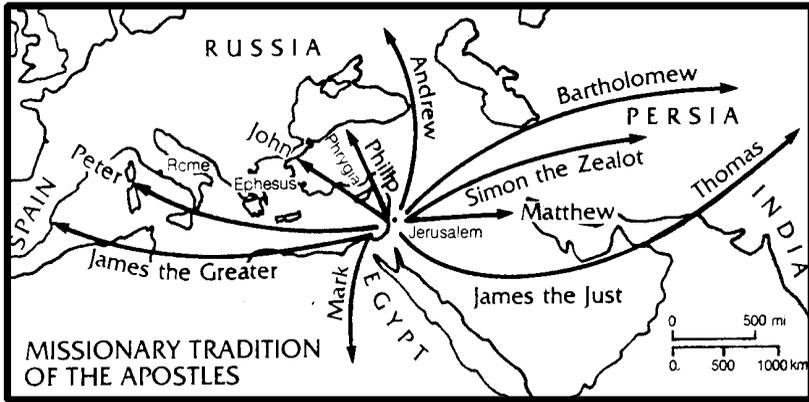
Robert Glover, in *THE BIBLE BASIS OF MISSIONS*, observes, Paul viewed missions not as a charity ... but rather as an obligation to be discharged, a debt to be paid!

1. A debtor because of his **call from on high** • Romans 1:1-6
 2. A debtor because of his **converts to Christ** • Romans 1:7-13
 3. A debtor because of his **conviction about the gospel** • Romans 1:14-17
- v. 14, **his burden**, v. 15, **his boldness**, v. 16, **his battle cry!**

Calls to Service in the Bible

1. Called before birth
 - Jeremiah, see Jeremiah 1:5
2. Called in spite of excuses
 - Moses, see Exodus 3:10, 4:12
3. Forced by God to go
 - Jonah, see Jonah 3:1,2
4. A burden for others
 - Andrew, see John 1:41
5. Response to a specific need
 - Philip, see Acts 8
6. A direct call by God
 - Paul, see Acts 9

**O that every heart in Christ might be a missionary
and every heart outside Christ be our mission field.**



God Builds His Church

The Book of Acts

The Church's Endowment	Acts 1, 2
The Church's Enterprise	Acts 3, 4
The Church's Enriching	Acts 5, 6
The Church's Enabling	Acts 7, 8
The Church's Enlargement	Acts 9, 10
The Church's Endurance	Acts 11, 12
The Church's Expansion	Acts 13, 14
The Church's Expression	Acts 15
The Church's Extension	Acts 16-18
The Church's Example	Acts 19, 20
The Apostle's Declaration (Jerusalem)	Acts 21-23
The Apostle's Defense (Caesarea)	Acts 24-26
The Apostle's Detention (Rome)	Acts 27, 28

PART III

Missions in the Early Church Era (100-312 AD)

Note: During the first centuries of the Christian era, there were ten distinct waves of persecution launched against the Christian church. Hundreds of thousands of the followers of Christ were martyred.

“The fire of persecution purified the church, and the courage displayed by the innocent victims was a spectacle unbelievers could not fail to notice.”

The Ten Roman Emperors Who Persecuted Christians (64 to 312 AD)

- | | |
|---------------------------|---------------------|
| 1. Nero, 54 * | 6. Maximinus, 235 |
| 2. Hadrian, 117 | 7. Decius, 249 |
| 3. Antoninus, 138 | 8. Gallus, 251 |
| 4. Marcus Aurelius, 161 | 9. Valerian, 253 |
| 5. Semptimus Severus, 193 | 10. Diocletian, 284 |

* year his rule began

Extraordinary People

They [the Christians] love everyone, but are persecuted by all. They are unknown and condemned; they are put to death and gain life. They are poor and yet make many rich. They are short of everything and yet have plenty of all things. They are dishonored and yet gain glory through dishonor.

Their names are blackened and yet they are cleared. They are mocked and bless in return. They are treated outrageously and behave respectfully to others. When they do good, they are punished as evildoers; when punished, they rejoice as if being given new life. They are attacked by Jews as aliens, and are persecuted by Greeks; yet those who hate them cannot give any reason for their hostility.

(From an anonymous *Letter to Diognetus*, sometime in the second century)

Some Post-Apostolic Church Leaders Whom God Used to Spread Christianity

1. **Ignatius:** Served during the early second century, ministry in Constantinople, and in Asia Minor. Possibly martyred in Rome early in the second century. In love to the Lord, he begged that his execution not be put off.
2. **Polycarp:** (c70-c155 AD) A disciple of the Apostle John, labored in Asia Minor. At his martyrdom he was commanded, “Swear [allegiance to Rome] and I will set you free.” Polycarp responded, “For eighty-six years I have been His servant, and He has never done me wrong: how can I blaspheme my King who saved me?” He was burned alive.
3. **Justin Martyr:** (c100-165 AD) Born in Samaria, he taught in Rome as a learned apologist for the Christian faith. Refusing to sacrifice to the Roman gods, he and six of his students were put to death.
4. **Irenaeus:** (c115-?) Born in Smyrna (now Izmir, Turkey), was sent by Polycarp to help spread the gospel in Gaul (now France). He sponsored great missionary activity and witnessed fiery persecution upon Christians. His multi-volumed work, *Against Heresies*, exposed the inroads of false doctrine at the time.
5. **Tertullian:** (150-c229 AD) He boldly taunted the might of the Roman Empire and courageously defended believers. He coined the word “Trinity.” He ministered in Carthage (North Africa). He

wrote the familiar phrase, “The blood of the martyrs is the seed of the church.” An important note from *Into All The World*, by Dr. J. Gordon Holdcroft, BP missionary: “About the year 200 AD, Tertullian made a list of non-Roman nations that have believed. He refers to North Africa, Spain, Gaul, and Britain; and to these he adds the names of Sarmatians and Dacians, Germans, and Scythians, and many remote nations.”

6. **Origen:** (c.185-251 AD) One of the greatest theologians of his time, giving the church its first orderly statement of Christian faith. His work was in Alexandria (Egypt), later in Caesarea, Palestine.
7. **Cyprian:** (d.258 AD) He became a Christian in 246 and was a rich and cultured man of North Africa. “A second birth created me a new man,” he testified. In time, he was appointed bishop of Carthage, suffered martyrdom in 258.

Six Great Centers of the Church

1. **Jerusalem:** starting point of world missions, Jesus and the Apostles. Outreach to the people of Israel
2. **Antioch:** home base of the apostle Paul. Missionaries went out from this Christian center to Persia, India, and even to China
3. **Ephesus:** Paul, Timothy, and John labored in this crossroads city. Gospel extension into Asia
4. **Alexandria:** This Egyptian city became the intellectual center of the world and the most aggressive and influential center of Christendom. Missionary work went out into Northern Africa, to Arabia, India, and Ceylon
5. **Carthage:** A second great center of influence in North Africa. From North Africa came three of the greatest of the early church theologians: Tertullian, Cyprian, and Augustine. Gospel extension across North Africa

6. **Rome:** Capital of the Roman Empire. Gradually the bishop of Rome became the head of the church until the division into the Western and Eastern branches of organized Christianity in 1054.

Six Useful Reminders
How Suffering Furthers Missions

1. God uses suffering to call out elect servants of the Cross
Acts 7:58; Paul observed the martyrdom of Stephen,
The call of Jonah, Jonah 2 and 3:1,
And the word of the Lord came unto Jonah the second time
2. God uses suffering to discipline and purify His servants
Acts 9:20-31; 26:21-23
3. God uses suffering to authenticate the gospel witness
Acts 13:46-48; 15:26
4. God uses suffering to open resistant people to the gospel
Acts 16:23-25; 30,31
5. God uses suffering to reposition His servants into places they might not otherwise go
Acts 8:1-4; 11:19
6. God uses suffering to make others bold in their witness for Christ
Acts 5:29,41; 20:22-24

PART IV

Missions in the Middle Ages (312-1517 AD)

1. Early Missionary Extension, from Constantine to Charlemagne — 312-800

- A. **Constantine** (c280-337): Following the decade-long persecution under Diocletian, Constantine came to power. He was converted while engaged in a battle for the throne when he saw in the sky a flaming cross and the words: “In this sign conquer!” (Reported by church historian, Eusebius)

Early in 313 Constantine issued the Edict of Milan in which he granted freedom for all religions and ordered the restoration of church property confiscated during the persecution under Diocletian.

Of great significance was the call of the Council of Nicea in 325, called to settle deep controversy in the church. Athanasius stood against the errors of Arius, who taught that Jesus Christ was made, and was not of the same essence as the Father. The joining of political and religious power was soon to have adverse effect as multitudes accepting Christianity in name only flocked into the church. With so many coming into the church, there seemed to be little need for missionary work.

- B. **Ulfilas** (311-388): Apostle to the Goths, north of the Danube River, (present-day Romania) who gave them a written language and a translation of the Bible. He labored there for forty years in a highly successful work. Portions of his

translation still exist in Uppsala, Sweden, and is known as the “Silver Bible,” because it was written in silver letters on purple.

- C. **Martin of Tours** (316-396): Pioneer missionary to the Franks, led his “army of monks throughout France, destroying idols and proclaiming the gospel.”
- D. **Augustine** (354-430) Born in North Africa, of Latin stock, of a devoutly Christian mother, but lived a worldly life until his conversion in 386. In his *History of Christianity*, Latourette notes, “No other Christian after Paul was to have so wide, deep, and prolonged an influence upon the Christianity of Western Europe.” His writings were widely used as the faith spread across North Africa and into Europe.
- E. **Patrick** (c386-493): “One of the most misrepresented figures in church history,” concludes Ruth Tucker in *From Jerusalem to Irian Jaya*. Patrick was born into a Christian family in Scotland. As a teen he was captured by a band of Irish plunderers and became a slave, but during this time he became a Christian. He received a “Macedonian call” to labor for Christ in Ireland. He was greatly used as a missionary and encountered stiff opposition from the Druids. There is no evidence he was sent by the Pope or that followed Romish practices. He used the three-leafed shamrock to illustrate the Trinity.
- F. **Columba** (521-596): “There was a passion for foreign missions in the impetuous eagerness of the Irish believers,” wrote Edman. Columba went from Ireland to Scotland to evangelize. Establishing his headquarters on the Isle of Iona, he began a mission school. “For two centuries or more, Iona was the place in all the world where the greatest amount of evangelistic influence went forth.” The Celtic missionary outreach was far more effective than that of Rome.

- G. **Augustine of Canterbury** (c505-605) Missionary pioneer to England, sent forth by Gregory the Great. He became the first archbishop of Canterbury.
- H. **Columbanus** (543-615) An Irish monk who ministered in Burgundy (France) and Switzerland. He smashed idols and established monasteries.
- I. **Willibrord** (657-739) English missionary to Holland and Denmark. He preached with great power and evangelized thousands.
- J. **Boniface** (680-755) He effectively spread the gospel in Holland and Germany. Due to his effective work, he became known as the “Apostle of Germany.” On June 5, 755, Boniface and fifty of his companions were killed.

The Rise of Islam

Historian, Will Durant, observed, “The explosion of the Arabian peninsula into the conquest and conversion of half the Mediterranean world is the most extraordinary phenomenon in medieval history.” (*The Age of Faith, Simon and Shuster, 1950, p. 155.*) The founder of Islam, Mohammed, was born in 570 in Mecca. At the age of 40, he saw a vision that was to make him one of the most important figures in medieval history. The doctrines and rites of Islam are contained in the Quran (Koran). After his death in 632, his followers conquered and unified the warring tribes of Arabia. Soon they went on to capture Damascus, Antioch, Jerusalem, Alexandria, then continued their advance across North Africa and Spain, and into India and beyond to the East. Only the brilliant strategies of Charles Martel stopped the advance across France in 732 at the Battle of Tours.

Following this, there was a 500-year stalemate between the forces of Christianity and Islam. In misguided religious fervor, a series of Crusades between 1095 and 1272 was launched from Europe in an attempt to take back the Holy Land from Islam. It is necessary to repeat the observation of J. Herbert Kane: “The hate

engendered at that time has not been dissipated even after 900 years. Christianity's [in reality, the Church of Rome's] reputation for cruelty and revenge is a millstone around the neck of the Christian missionary in the Middle East." (*A Concise History of the World Mission*, p. 55.) When Jerusalem was liberated in 1099, the crusaders, not content with wiping out the thousand-man garrison, proceeded to massacre some 70,000 Muslims. A by-product of the seven crusades was that elements of Christianity were introduced in regions where they were not previously known.

2. **Missionary Outreach Advances from Charlemagne to Luther — 800-1517**

- A. **Ansgar** (c800-865) A French convert who was sent to Denmark and Sweden and came to be known as the "Apostle of the North."
- B. **Leif the Lucky, son of Leif Ericson** (c1000) This explorer's son brought Christianity to Iceland and Greenland.
- C. **Cyril and Methodius** (c815-885) These two Greek brothers became missionaries to Bulgaria, Moravia, and Bohemia. The Moravians were later to become the foremost missionary people group of any in all history.
- D. **Raymond Lull** (1236-1315) Born of a noble Spanish family, he lived a life that reads like a romance. He was a brilliant student and a skilled musician, but had no interest in spiritual things until he was arrested by a vision of Christ on the Cross. He established schools where others might study languages and fit themselves for missionary work.

He studied Arabic and the Muslim world to become an effective missionary in Tunis, North Africa. Twice he was exiled due to the effectiveness of his witness among the Muslims. Upon returning a third time, he was stoned to death at the age of 79, while preaching the riches of Christ. Lull's motto was, "He who loves not, lives not; he who lives by the Life cannot die."

Author, E. M. Bliss notes of this martyr, “He is the one connecting link in missions between the apostles of Northern Europe and the leaders, who, following the Reformation, carried the gospel to every part of the rapidly increasing world.” (*The Missionary Enterprise, Revell, 1908, p. 33*)

SUFFERING AND SUCCESS IN THE GOSPEL

Suffering and success go together. If you are succeeding without suffering, it is because others before you have suffered; if you are suffering without succeeding, it is that others after you may succeed.

(From a message given at the dedication of the Judson Memorial Church in New York City, given by Judson’s son, Edward)

PART V

Missions in the Reformation Period (1517-1650 AD)

Missionary work began slowly among the Protestant churches following the Sixteenth Century Reformation for the following reasons:

1. There was a theology that taught the great commission applied only to the Apostles and also, an expectation that the Lord's return was very near. Luther wrote, "Another hundred years and all will be over." Further, misapplication of the tenets of "Calvinism" dampened a zeal for missions.
2. The Reformation was a battle over ecclesiastical abuses, moral corruption in the church, and doctrinal error; and correcting these occupied churchmen. In a drive to become doctrinally pure, there was disagreement among the various elements that made up the Protestant Church. This disagreement exacted a price in available resources. A church can do only so much with effectiveness.
3. The Protestant churches were scattered and small. Further, they did not have the religious or monastic orders of the Church of Rome, which contributed much, to the spread of Catholicism. Also, Protestantism was far removed from the mission fields of Africa, India, Asia, and the New World. The Catholic-controlled empires of Spain and Portugal wielded great power in exploration and conquest of other lands.

In his book, *The Progress of World-wide Missions*, Robert Glover aptly notes, "It must be recognized that by the Reformation

new and better foundations were laid for greater work, which was to follow.” There was an insistent call for “a return to the teachings of the Bible, and the Bible plainly taught the duty of the evangelization of the world. Moreover, the Reformers applied themselves to the task of translating the whole Bible into the principal European languages” (p. 41). Remember the Roman Church kept the Bible away from the masses and it was the task of the Reformers and those who followed to make the Scriptures available for all to have and to read. Without this arduous work, how could there have been a golden age of missions to follow?

Reformation Church Missions:

Calvin coupled missionary extension with the efforts of nations to colonize other lands. In 1555, Calvin sent forth four clergymen and a group of French Huguenots to Brazil, but this ended in disaster when the colony leader turned against the effort. The Dutch East India Company saw to it that a seminary was established in Leyden, in 1622, for training chaplains and missionaries for service in the East Indies. Both the Dutch and English East India Companies stipulated that planting of churches and the conversion of the heathen be undertaken in the colonies.

PART VI

Missionary Work From the Halle Missionaries to William Carey (1650-1792 AD)

1. **Baron von Wetzl:** an Austrian, issued a clarion call to the church to assume its missionary responsibilities. This 1664 servant of the Lord was the first of a succession of Godly pioneers of the period who “formed the mold in which modern missions took shape,” notes A. T. Pierson. Following ordination as an “Apostle to the Gentiles,” von Wetzl sailed for Dutch Guiana (Surinam), but he died an early death.
2. **Philip Spener** (1635-1705) This Lutheran pastor is known as the father of German Pietism, a movement emphasizing the cultivation of one’s spiritual life as a revolt against dead orthodoxy. The emphasis was upon the heart more than the head, upon life more than matters of creed. He has been called the “German Wesley.” This movement led to the founding of the University of Halle in 1698, which became a center of strong missionary influence and the first organized missionary effort. He was assisted by August Francke (1663-1727).

From 1700 to 1800, no less than 60 missionaries went out from this German University. Two missionaries, Ziegenbalg and Plutschau, were recruited by the King of Denmark and were sent to India in 1706. Note: It was the appeal of these two men, seeing the plight of the Hottentots in South Africa, that God used to move the Moravians to undertake the first mission to that part of the world. Also, within three years the first translation of the

New Testament into one of the countless languages of India (Tamil) was achieved.

3. **Christian Frederic Schwartz** (1726-1798) Considered the founder of the native Christian Church in India, he had been a student under Francke at Halle. His missionary career lasted 48 years, preaching and opening many chapels and schools.
4. **Hans Egede** (1686-1758) He settled in a pastorate in Norway, then heard of Greenland missionary work which had fallen through neglect. He was to become known as the “Apostle to Greenland.” God gave him and his faithful wife hundreds of precious souls in that land.
5. **The Moravians:** Their beginnings date back to 1467, when the persecuted followers of John Huss (1374-1415), with certain Waldenses and Moravians, joined together under the name *Unitas Fratrum* or United Brotherhood. Although bitterly persecuted, their churches numbered 400 when the Protestant Reformation broke in 1517.

Nicholaus Ludwig Zinzendorf (1700-1760)

Godson to Spener and student at Francke’s grammar school, decided as a young man to devote his time and treasure to Christ. His motto was, “I have one passion; it is He and He alone.” In 1727 he became the spiritual superintendent of the Herrnhut Colony (“the Lord’s watch”); he was later to become bishop of the Moravian Church. When only nine years old, he wrote a paper on missions.



Ruth Tucker observes, “One of the greatest missionary statesman of all times and the individual who did the most to advance the cause of Protestant missions during the eighteenth century was Zinzendorf.” He launched a

worldwide missionary movement that set the stage for William Carey and the “Great Century of missions that would follow.” (From *Jerusalem to Irian Jaya*, p. 69,70)

Between 1728 and 1778, the Moravians sent out 165 missionaries to 27 different countries. Up to 1930, this church had sent some 3,000 to the mission field, the proportion of communicant members to missionaries being 1 in 12! The motto of the Moravians is, “Our Lamb has conquered: let us follow Him.”

6. **Missions to the North American Indians:** People seeking religious freedom colonized America. Because of their religious zeal, they naturally assumed the task of taking the gospel to the natives. The Virginia Charter read, “[We strive to] propagate the Christian religion to such people as yet live in darkness and miserable ignorance.” The Massachusetts Bay Charter pledged, “Wynn [win] and incite the natives of the Country to the knowledge and obedience of the only true God and Savior of mankinde [mankind], and the Christian fayth [faith].” The Charter of Connecticut asserted that “evangelization” was the “only and principal end” for the colony’s establishment.

Roger Williams (1606-1683)

Persecution drove this Baptist minister to found the Rhode Island Colony. Although a church pastor, his best efforts were devoted to working among the Native Americans. He learned their language and defended their rights against the white settlers who tried to take advantage of them.

John Eliot (1604-1690)

Called the Apostle to the North American Indians, he was probably the greatest missionary to labor among the American tribes. He was graduated in 1622 from Cambridge, scholarly center of the English Puritans, and took a church in Roxbury,



Massachusetts Colony. But his chief interest was to become his work among the Indians which he did for 58 years. When he first began to take the gospel to the Indians and they heard the law and the gospel, some responded with tears, “Why has no white man ever told us these things before?”

By 1671, Eliot had gathered converts into fourteen settlements. The “praying towns” were places where the Christian Indian could go and hear an Indian preach in church and attend a school where an Indian taught. Those living in these towns covenanted, “The grace of Christ helping us, we do give ourselves and our children to God to be His people. “He shall rule over us in all our affairs, not only in our religion and in the affairs of the church, but also in all our works and affairs of this world.” At the height of Eliot’s work there were 3,600 “praying Indians.”

He left behind 24 carefully trained Indian preachers and the “Moheecan Bible,” a complete translation of the Word of God into the Algonquin Indian language. This was the first Bible to be printed in America. Note: Eliot was an Anglican in England, but it is important to know that he was also a Non-conformist. Other Non-conformists familiar to us are Philip Henry (father of Matthew Henry), John Owen, and John Bunyan. These were men of Calvinist persuasion who desired liberty to preach the gospel anywhere.

Three characteristics of this servant of Christ are worth noting:

- 1) His unbending optimism
- 2) His ability to enlist the help of others
- 3) His absolute certainty that God, not he, was saving souls and was in control of the bad times as well as the good

The Mayhews (1630's forward)

No less than five consecutive generations of this godly family carried on missionary work. In 1643, Thomas Mayhew, Jr. saw the first Indian convert. They traveled together, evangelizing other Indians. In less than 10 years there were nearly 300 converts. In 1655, he sailed for England to enlist workers, but was never heard from again; he was probably lost at sea. Zechariah Mayhew, the fifth generation, continued in the gospel work until 1806.

David Brainerd (1718-1747)

Remarkably, Brainerd had only about four years of ministry among the Native Americans, mainly among the Delaware Indians. He drove himself unmercifully, suffering much due to physical weakness. He was a spiritual heir of the New England Puritanism and the Great Awakening (1740's).



His place in history is largely due to the inspiration his personal life had on others.

Jonathan Edwards published Brainerd's diary and journal, which are classics of Christian literature. His writings were used of God to great effect in the lives of William Carey and Henry Martyn. He labored under the Society of Scotland for the Propagation of Christian Knowledge. Brainerd recorded in his diary, "As long as I see anything to be done for God, life is worth having; but O how vain and unworthy it is to live for any lower end. I have but one passion; it is He, He only." This missionary saint would travel an estimated 15,000 miles on horseback. He once recorded, "[I] sweat much in the night [due to tuberculosis] so that my linen was almost wringing wet all night, was exceedingly weak, so that I could scarcely ride; it seemed sometimes as if I must fall off from my horse, and lie in the open woods."

Marcus Whitman (1802-1847)

Marcus and his wife, Narcissa, were inspired by the Second Great Awakening in the 1840's to go and spread the gospel to the regions beyond. They worked under the American Board of Commissioners for Foreign Missions. The Whitmans, together with Henry and Eliza Spaulding traveled across the vast wilderness of the United States to evangelize in Oregon, on the Pacific Coast, over 2,000 miles from the Eastern Coast. The work was blessed, but there were problems, some disgruntled Cayuse Indians massacred the Whitmans and a dozen of the other white settlers.

Other early missionaries among America's natives were Eleazer Wheelock, David Zeisberger, and Isaac McCoy.

John McMillan (1752-c1834)

A pioneer American Presbyterian who ventured far beyond the colonies to minister in western Pennsylvania. Here is a description of their first manse.

When I came, the cabin in which I was to live [had] no roof to it, nor chimney, nor floor. The people, however, were very kind; they assisted me in preparing my house. But we had neither bedstead, nor tables, nor stool, nor chair, nor bucket. All these we had to leave behind us, as there was no wagon road over the [Allegheny] Mountains. We placed two boxes, one on the other, which served us for a table, and two kegs served us for seats; and having committed ourselves to God, in family worship, we spread a bed on the floor, and slept soundly till morning. Sometimes we had no bread for weeks together; but we had plenty of pumpkins and potatoes, and all the necessaries of life; as for luxuries, we were not much concerned about them. We enjoyed health, the gospel and its ordinances, and pious friends. We were in the place where we believed God would have us to be. (*The Presbyterian Enterprise*, 1956, p.76)

PART VII

The Open Door Period of Missions (1792-1900 AD) From William Carey to J. Hudson Taylor

What are some of the elements that made the nineteenth century “The Great Century” in worldwide missions?

- 1) The French Revolution (1789-1799) effectively cut the economic purse strings of Catholic missions
- 2) Protestantism was thriving as never before
- 3) Non-Christian religions were in deep decline
- 4) Philosophically, the times were moving from Medievalism and rationalism gave way to the Renaissance, with its emphasis upon putting theory into practice
- 5) Colonization brought missionaries to the newly opened lands
- 6) The idea of individual liberty’s became *politically* popular, crossed over into *religious* life, and resulted in people accepting personal responsibility to evangelize among the nations.
- 7) The revivals of the previous century laid a firm foundation for Christian commitment to actively serve Christ. Church historian, Latourette, said, “Never before had Christianity or any other religion had so many individuals giving full time to the propagation of their faith.” (*From Jerusalem to Irian Jaya*, p. 110) Finally,
- 8) There was a great emphasis upon prayer. Robert Miller of Ireland published in 1723, *A History of the Propagation of Christianity*

and the Overthrow of Heathenism, in which he powerfully urged prayer as the first of nine means for the conversion of the heathen. A great volume of prayer began to stir hearts. The Kettering Assembly (a small English town) was the birthplace of English missions and the Haystack Prayer Meeting (near Williams College in Massachusetts) was the birthplace of American missionary zeal. Both were places where prayer was made as men poured out their hearts to God over the plight of the lost millions in far-off nations. The revival preaching in Britain by Whitefield and the Wesleys and the Second Great Awakening in America in the 1840's fueled the interest in missions.

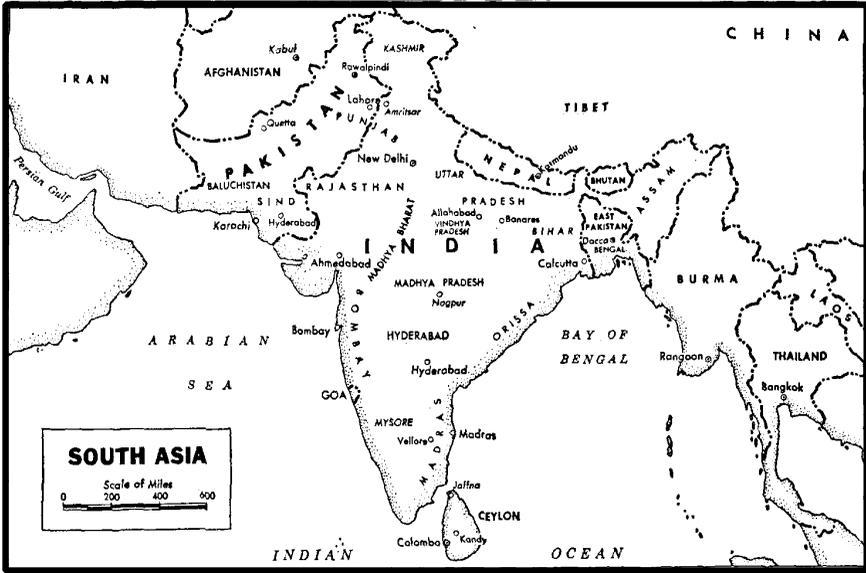
Before looking at the individual mission fields, we must take time to note the role William Carey played in modern missions. What Luther was to the Reformation, Carey was to the modern missionary movement. He was stirred after reading *The Last Voyage of Captain Cook and the Life and Diary of David Brainerd*; Brainerd had ministered in America, 1744 to 1747.

It is interesting to know that a listing of missionary biographies published by the Missionary Research Library of New York in 1965 listed 2,286 full-fledged biographies. Most of them belong in the century reviewed here. The 1800's gave the world the "Three Mighties of Scotland," (Duff, Morrison, and Livingstone) and the "Serampore Three," (Carey, Marshman, and Ward). Protestant missions concentrated on four areas: India, China, Africa, and the South Pacific.

1. South Central Asia (India, Ceylon, Nepal, Pakistan, Tibet)

"What an ironic setting for the first major thrust of Protestant foreign missions," writes Ruth Tucker. "It was here in the subcontinent of India where the world's oldest and most complex religions were born and where religious belief pervaded every facet of society.

It is no wonder, then, that the teeming millions who elbowed their way through the crowded market places looked with scorn on those who would bring them a new religion. What could a “Western” religion offer them that Islam, Hinduism, Buddhism, Sikhism, or Jainism could not?” (*Jerusalem to Irian Jaya*, p. 113)



William Carey (1761-1833, India)

Carey made his own map of the world on which he inscribed every bit of information he could find and put it on the wall of his shoemaker shop. In 1792 he published his book, *An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*, a declaration that belongs alongside Luther’s Ninety-Five Theses for its wide influence.



At a ministerial meeting in Northamptonshire, England, Carey proposed to the gathered Calvinistic Baptists that they discuss the

implications of the Great Commission. Dr. John C. Ryland retorted, “Young man, sit down. When God pleases to convert the heathen, He will do it without your aid or mine.”

Undaunted at the minister’s meeting in Nottingham, Carey preached from Isaiah 54:2,3: *Enlarge the place of thy tent, and let them stretch forth ... thy seed shall inherit the Gentiles. Here* which he coined the famous couplet, **“Expect great things from God, attempt great things for God.”**

That was May 31, 1792. Later that year in a meeting at Kettering, twelve ministers and one layman met, and again Carey pressed for action. They wavered, at which point he produced a booklet entitled *Periodical Account of Moravian Missions*. With tears in his eyes, Carey said, “If you had only read this and knew how these men overcame all obstacles for Christ’s sake, you would go forward in faith.” The men agreed to act, and decision was made to form *The Particular Baptist Society for Propagating the Gospel among the Heathen*.

Carey’s father considered him mad and his wife, Dorothy refused to consider going abroad with him, but in time all obstacles were overcome and William Carey sailed for India on June 13, 1793, accompanied by a reluctant wife, four children and two companions. Five months later they arrived in India, a land where Carey was to give 40 years of unbroken service. His parting message to those at home was, “Yonder in India, is a gold mine. I will descend and dig, but you at home must hold the ropes.”

Their arrival in India was not at a favorable time, for the East India Company was in control of much of what was going on; and it was hostile to missionary work. In part, they looked in disfavor on anything that might interfere with their profitable commercial ventures. Although Carey worked very hard, after seven years he could not claim one Indian convert. Carey was joined by Joshua Marshman and William Ward, and these three came to be known as

the “Serampore Trio,” among the most famous missionary team in the annals of missions’ work.

Sadly, Dorothy Carey’s health broke and she became mentally unbalanced and unable to work. She died in 1808. In 1812, Carey’s priceless manuscripts and much of his equipment were lost in a warehouse fire. Gone were his massive polyglot dictionary, grammar books, and whole versions of the Bible. Carey accepted this as from the Lord and began over again with even greater zeal to replace the lost work. Carey laid groundwork for the vast missionary work to come.

Let us pause here for a picture of the earliest missionary societies:

Early Missionary Societies

Before Carey:

Society for the Propagation of the Gospel in New England: founded in Great Britain in 1649; John Eliot, its president, went to the American Indians.

Society for Promoting Christian Knowledge, founded in Great Britain in 1698; A mission to the American Colonies.

Society for the Propagation of the Gospel in Foreign Parts: founded in Great Britain in 1701 to evangelize in the American Colonies and the West Indies.

After Carey:

London Missionary Society	1795
Scottish and Glasgow Missionary Society	1796
Netherlands Missionary Society	1797
Church Missionary Society	1799
British and Foreign Bible Society	1804
American Board of Commissioners for Foreign Missions	1810
American Baptist Missionary Union	1814
American Bible Society	1816
Basel Mission (German)	1834
German Evangelical Lutheran Mission	1841

Adoniram Judson (1788-1859, India, Burma)

He and his wife arrived in India in 1812, in time to work briefly with Carey, but did most of their missionary work in Burma, so we will wait to consider their work under the section *South Central Asia*.

Henry Martyn (1781-1812, India, Persia)

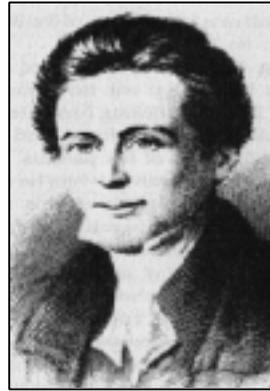


Arriving in India in 1806, Martyn became one of the greatest Bible translators in South Central Asia. He was deeply affected by the writings of David Brainerd and Brainerd's sacrificial example. Celibacy was one of the aspects of Martyn's self-denial. He first came attached as a chaplain of the East India Company. The torrid temperatures of Central India aggravated his frail health; so in 1810, he left for Persia where he perfected his Persian (present-day Iran) and Arabic translations. His health declined, and he decided on an overland trip across Asia Minor and Europe, back to England. In God's providence, he died at age 31, in a remote area of Asia Minor. Of Martyn it is said, "He read grammars as other men read novels." His motto was, "Now let me burn out for God." A friend wrote, "He went forth to preach the gospel to the heathen, and it was his fixed resolution to live and die amongst them. When he left England, he left it wholly for Christ's sake, and he left it forever!"

Alexander Duff (1807-1878, India)

Scotland's missionary to India was one of the most innovative missionaries of his day. He arrived in Calcutta with his bride in 1830, the first missionaries from the Church of Scotland. God called him during the great Evangelical Revival that brought Scotland to its knees in the 1820's. Undoubtedly, Duff's trip to the mission field was

one of the most tragic anyone endured. The vessel they traveled on ran onto rocks at the Cape of Good Hope at the tip of Africa and went to the bottom. Although no lives were lost, everything the missionaries' brought with them lay at the bottom of the sea: personal goods, manuscripts, and worst of all, Duff's personal library, all forever lost. The company secured another vessel, but rounding Ceylon, that vessel too went down, again with all lives saved, but all replacement belongings gone. After eight months, they sailed into the Ganges River.



Immediately Duff opened a school to reach the upper classes of India. He began with five students under a banyan tree; but by the end of a week, he was besieged by 300 hundred students clamoring to enroll. Duff's method of combining education and evangelism was to be copied the world over.

On Duff's tour of England, Ireland, Scotland, Wales, and the United States, newspapermen described him as the most eloquent missionary orator of his day. On the tour, he was invited to address the congress and meet privately with the U.S. President. **Duff** was one of the **“Three Mighties” of Scotland**, along with missionary pioneers **Robert Morrison (China)** and **David Livingstone (Africa)**.

Reginald Heber (1783-1826, India)

One of the early missionaries of the Church of England, Heber served as the second Bishop of Calcutta. However, his time on the field was only four years. He is best remembered for his immortal missionary hymn “From Greenland's Icy Mountains” as well as “The Son of God Goes Forth to War” and “Holy, Holy, Holy.” He was held in high esteem in India.

From Greenland's Icy Mountains

From Greenland's icy mountains, from India's coral strand;
Where Africa's sunny fountains roll down their golden sand:

From many an ancient river, from many a palmy plain,
They call us to deliver their land from error's chain.

Shall we, whose souls are lighted with wisdom from on high,

Shall we to men benighted the lamp of life deny?

Salvation! O salvation! The joyful sound proclaim,
Till earth's remotest nation has learned Messiah's name.

John Scudder (1793-1855, India); Ida Scudder (1870-1960, India)

To this man from the Reformed Church in America belongs the distinction of being the first American medical missionary to India. While waiting upon a patient the young New York physician picked up Gordon Hall's tract, "The Conversion of the World." This pamphlet stirred him to offer his life in missionary service. In 1819, he sailed for India. He also labored in Ceylon.

"No stronger, more versatile, or more successful missionary pioneer ever evangelized a people as healer, preacher, teacher, and translator, in season and out of season," stated Robert Glover in "*The Progress of World-Wide Missions*," p. 72. There was not a town in Southeastern India, which had not heard the gospel from Dr. Scudder's lips.

Dr. John Scudder, Jr. also served as a medical missionary, as did four generations of the Scudder family, numbering 42 missionaries, contributing well over 1000 years of missionary service. His sister, Ida, however, was to be a most reluctant missionary. Although born in India, Ida had no intention of following the family tradition, having observed the trials of missionary life. God had other plans, and in time she did indeed follow in the family tradition as a missionary surgeon for 50 years. She became so famous that letters

from abroad simply addressed, “Dr. Ida, India” reached her. She died at age 87.

John Hyde (1865-1912, India)

This Presbyterian Missionary was so given to prayer that it became part of his name for he was known as “Praying Hyde.” His notable missionary work had the blessing and power of God upon it. He said, “The great Head of the Church [Jesus Christ] has provided one method for securing laborers — prayer!”



Upon the death of an older brother, John decided the Lord wanted him to be a missionary, for that is what his brother wanted very much to do before the Lord took him. In seminary he awoke one morning to announce, “It is settled!”

Right from the beginning, the native people observed that this man knew what it was to talk with God. They heard this man even stayed awake all night pleading for souls. John saw people bowing before idols and washing in the Ganges River, but he saw people who had no peace in their souls. Once John asked God to let him lead one soul to the Lord every day for a year! To keep this promise meant long journeys and talking with many people; but at the end of that year, 400 had confessed Christ. Does one suppose Hyde was satisfied and would decide to rest and not go at it so hard? No, for the next year he asked God to give him *two* souls each day for a year. At year’s end 800 had come to a saving knowledge of Jesus Christ.

“Oh, that the church would awake and give the best of her youth for the preaching of the gospel of the grace of God.” - Carl McIntire

“Some Say They Have a Perfectly Good Religion”

Dr. Lillian Starr: Dr. Starr served in the northern regions of India in the early 1900’s. She rebuts the tragic and deadly notions people have that the Indians have a perfectly good religion. In fact, “They have a religion that allows women to be treated as slaves, to be bought and sold as pieces of furniture, [a religion] that allows men to cut off the noses of their wives as a sign of divorce and turn them [the women] adrift in the world when they [the men] are tired of them. They have a religion that has no regard for human life or spiritual values.” (Tiltman, Marjorie, *God’s Adventurers*, George Harrap & Company, London, 1933, p. 298)

Amy Carmichael (1867-1951, India)

Her 35 books detailing her 55 years of work made her a most beloved missionary of her time. One missionary, who knew her said, “Amy Carmichael was the most Christlike character I ever met, and her life was the most fragrant, the most joyfully sacrificial, that I ever knew!”

She was born into a North Ireland family, became involved in city mission work, and then went to the mission field in 1893. Although she first went to Japan, God led her to work in India. She founded the Dohnavur Fellowship, a ministry of rescuing young Indian girls who were being sold into slavery in the Hindu temples.



She faced terrific opposition, but God enabled her to do a great work. Her trust in the Lord is revealed in this statement: “We rely upon the verses which assure us that our Father knows our needs, and with such a Father, to know is to supply.”

Other Notable early missionaries: John Wilson, Nathaniel Forsyth, William Butler, Isabella Thoburn and Clara Swain, M.D., James Thoburn, William Taylor, Mark Fuller, O.A. Dahlgren, and Christian Schwartz.

ARE CONVERTS EASILY WON?

Scotland’s first missionary, Alexander Duff, saw few conversions for the first years of difficult labor in India. Judson, America’s first missionary persevered for six years in Burma before winning the first convert. Morrison, the first Protestant missionary in China, labored seven years before seeing his first convert to Christ. Martyn could claim one convert from Islam in India after 10 long years, before moving on to work in Persia. The primitive Methodists ministered in Zambia for 13 years before the first African came forward for baptism. The American Congregational missionaries arrived in Thailand in 1831, labored for 18 years, saw no converts, so withdrew. The American Presbyterians arrived in 1840, and refused to leave; but it took 19 years before they saw the first baptized convert. Not all missionaries will see the results of a Jonah’s witness in Nineveh or Peter’s preaching at Pentecost. Zwemer labored in the Arab world and saw fewer than a dozen converts during his nearly 40 years of service. One should remember all missionaries go forth under one Great Commission, with the same promise, “Lo, I am with you always,” and with the promise in Isaiah 55, that His Word *shall not return unto Me void*. God is Lord of the harvest; man’s duty is to sow the seed, to preach Christ to all people.

2. South Central Asia (Thailand, Burma, Cambodia, Malaysia, Singapore, Laos, Vietnam, Indonesia, Philippines, Hong Kong)

Adoniram Judson (1788-1850, Burma)

“The prospects are bright as the promises of God. The motto of every missionary ought to be ‘devoted for life.’” - A. Judson

During his student days, Judson strayed from his father’s faith, befriendng an unbelieving classmate, Jacob Eames. Sometime later in traveling, not going anywhere in particular, he stopped overnight at a roadside inn. He was told that a very sick man was in the room next to his. Although Judson tried to sleep, the groans escaping from the next room kept him awake. In the morning, Judson inquired about the unfortunate man, only to be informed that he had died. The man’s name was Jacob Eames! This was a brutal shock to the 20-year-old Judson. In God’s time and providence, Judson vowed he would become America’s first overseas’ missionary. He went to Andover Seminary to prepare himself. But that is another story to tell: (see the insert “The Haystack Prayer Meetings.”)

The Judsons, along with the Samuel Newells worked for a time in India, but the British East India Company ordered the Judsons out. God led them to Burma in 1814. It took five long years to see the first convert, but by 1820, there were 10 faithful believers. By 1834, Adoniram Judson had translated the entire Bible into Burmese. When war broke out between England and Burma, Judson was suspected of being a spy and was imprisoned in filthy jails for 21 months. In his lifetime he suffered from malaria, torturous imprisonment, and iron fetters. While in prison, his only food and medicine were brought to him by his faithful wife, Nancy. Nancy succumbed to the awful living conditions in Burma and died in 1826. Judson then married Sarah Hall Boardman, widow of a colleague who had died after only four years of missionary work among the Buddhists of Burma. Judson liked to tell fellow Christians, “God’s work done in God’s way, will never lack God’s supplies.”

The Haystack Prayer Meetings

Students at Williams College (c1807) in Massachusetts were in a habit of meeting outside among the trees for prayer for the lost around the world. Samuel Mills was the ringleader. Caught in a thunderstorm one afternoon, they took shelter under a nearby haystack. It was there, sheltered under fragrant hay, each pledged himself to missions. In time, Mills transferred to Andover and there, met Judson. Mills had such a burden and was so winsome in his zeal that he affected countless others for missionary work. In fact, he was later to help found two missionary societies and do a credible work in home missions.

But his burden was Africa, the dark continent, as it was then known. He prepared and at last that great day for departure came, June, 1818.

The young crusader for missions was ill as he boarded the ship and, although Mills was very strong, the dread disease ran its course.

On June 16, his lifeless body lowered into the cold waters of the Atlantic Ocean.

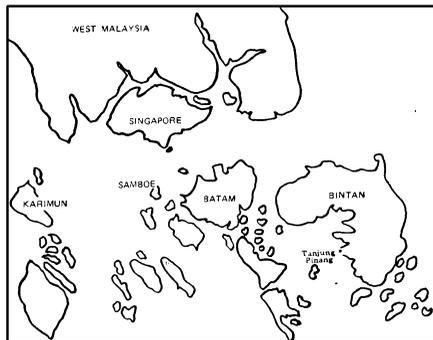
He was only 35 years old.

He never reached the mission field, but his witness drove countless others to go in his place.

Finally, Judson returned to his homeland after a 33-year absence, where he was accorded the role of a hero and many clamored to hear him speak. A convert among the Karen peoples of Burma was Ko Tha Byu, who became a fiery evangelist, and by the 1850's, more than 10,000 Karen church members existed.

Other early missionaries of note in this part of the world were William P. Buell, (Burma), Karl Gutzlaff (Thailand and China),

David Abeel (Thailand), John Taylor Jones (Thailand). Also, Thomas Coke (Ceylon and India), William Milne (Malaysia), G. H. Thomson (Malaysia), James Rodgers (Philippines), James Thoburn (Philippines), Christian and Missionary Alliance missionaries (Vietnam).



3. Far East (China, Taiwan, Korea, Japan)

China existed 1500 years before the founding of Rome and had passed 700 years of history by the time of the Biblical Exodus from Egypt. It is the world's largest country, now with a population in excess of one billion souls. The impressive missionary work of India and Africa was not to be repeated in the Orient. China, Korea, and Japan were strongly isolationist. It was not until the 1850's that Protestant missionaries entered Japan, and Korea remained closed until after 1865. But China did have missionaries as early as the first decade of the 1800's. Orientals were proud of their culture and religions and regarded outsiders as "foreign devils."

Knowledge of Christianity came to China in four stages:

- 1) The Nestorians came from Persia in the Seventh Century
- 2) The Roman Catholics entered in the Thirteenth Century
- 3) In the Sixteenth Century, Francis Xavier inspired Catholicism to re-enter China
- 4) The fourth stage was that of the Protestant missionaries in the Nineteenth Century

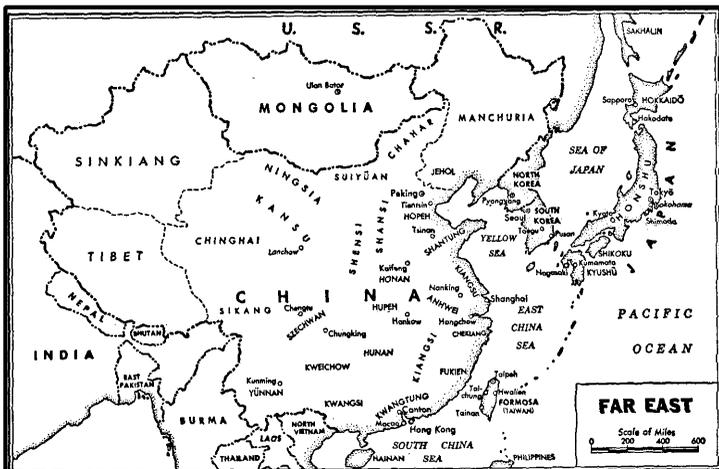
"You will never go if you wait until you feel right, you will never pray if you linger until you have time, you will never give if you wait until all your bills have been paid, you will never be a Bible reader if you wait until nothing else presses in on your time." - copied

Robert Morrison (1782-1834, China)

Morrison's work as the first Protestant missionary in China, was to be a great challenge. Morrison, a noble Scotsman, was the son of a devout Presbyterian father. His prayer had been that "God would station him in that part of the field where the difficulties are the greatest, and to all human appearance, the most insurmountable." He was the first missionary to be sent out by the London Missionary Society.



His difficulties arose before his ever reaching China, for the British East India Company refused him passage on any of its ships. In an American ship Morrison reached Canton via the United States. A New York ship owner sneered, when hearing of the young man's plans, "So then, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" Quickly came the reply, "No, sir, but I expect God will." His work began in 1807. By 1813, a translation of the New Testament was completed;



and with the help of Dr. Milne. By 1818 they translated the entire Bible. Morrison's monumental Chinese dictionary of six volumes (4,500 pages!) was a credit to his diligent work for his Lord. His first convert came seven years after beginning his ministry. India's pioneer missionary, William Carey and China's missionary, Robert Morrison died within two months of each other, in 1834, each dying in his place on the mission field.

Four Periods of Nineteenth-Century Missionary Work in China

Period One, 1807-1842

Period of the Opium War: British vessels were bringing in shipments of opium from India, forcing upon China a destructive drug; also during this time, China had contempt for its treaty obligations and intolerable treatment of foreigners. Early missionary work by Morrison, Milne, Gutzlaff, Parker, Abeel, and Bridgeman.

Period Two, 1842-1860

This period lasted to the ratification of the Treaty of Tientsin, which marked the close of the Arrow War. The British officer, "Chinese" Gordon aided in stopping the rebellion. Major ports of China were opened to trade followed by an inrush of missionary activity such as has never been paralleled in any other land until the 1990's, when the opening of the Iron Curtain occurred and extensive missionary work followed in the former Soviet Union.

In 1854 J. Hudson Taylor arrived in China. He and David Livingstone are possibly the two best-known-missionary names of modern times. One more important missionary who arrived in China in 1847 is often overlooked. In fact, this missionary is given but a single line in more than 1200 pages of missionary history contained in three of the definitive works of the history of Christian missions. Thanks to Dr. Timothy Tow's helpful work titled, *William Burns:*

Grandfather of Bible Presbyterians, we do have a missing missionary chapter, which we shall look into later. Other missionaries of this period were Ashmore, Lockhart, Hobson, and Kerr.

Period Three, 1860-1895

There were serious anti-Christian reprisals, with at least 26 Protestant missionaries losing their lives. However, missionary work expanded at a terrific pace later in this period. This was also the time of the Sino-Japanese War. Missionaries of this time were J. Hudson Taylor, Jonathan Goforth, Griffith John, James Gilmour, W. A. P. Martin, John L. Nevius, Earnest Faber, David Hill, Bishop Moule, Y. I. Allen, F. W. Baller, J. C. Gibson, and the well-known Lottie Moon, who said to her Baptist supporters, “Odd that with 500 [Baptist] preachers in the state of Virginia, we must rely on a Presbyterian to fill a Baptist pulpit here.” The China Inland Mission, largest of the “faith missions,” was founded in 1865 by J. Hudson Taylor.

Period Four, 1895-1911

The Sino-Japanese war, 1894-95, broke out because of each country’s rights over Korea. China’s defeat at the hands of tiny Japan was a keen humiliation. But of deeper significance was the 1900 Boxer Rebellion, an attempt to kill or drive out all foreigners from China. The name “Boxer” was attached to the fanatical bands known as the “Patriotic Union of Fists” by outsiders. Altogether 189 Protestant missionaries and their children were put to cruel death. The China Inland Mission lost the most, with 79 martyrs. No accurate figure has been given as to how many Chinese Christians also suffered martyrdom for their Lord Jesus Christ.

But, praise the Lord, never did such a malicious blow of Satan as this Boxer Rebellion result in the expansion of missions, as did this one. Missions, Bible societies, schools, and churches all saw significant expansion. Other missionaries were the “Cambridge

Seven” and Maude Cary. (Glover, *The Progress of World-wide Missions*, p. 147-156)

William Burns (1815-1868, China)

Here was a Scots-Presbyterian who truly “became Chinese.” Following graduation from Glasgow University, Burns was offered the pulpit of the church in Dundee, Scotland, pastored by Robert Murray M’Chayne. M’Chayne was to be away in Palestine during the year of 1839. Burns readily agreed, believing the experience would



be helpful before Burns departed for the mission field. M’Chayne was a renowned Bible expositor, but to stand in that pulpit Sunday after Sunday would be difficult for any minister, let alone a young man just graduated. However, “His power as a preacher was felt almost from the beginning.” (Timothy Tow, *William C. Burns*, p 20)

Later, speaking in the Church at Kilsyth, Burns reminded them of a bygone revival, pressed upon his hearers the Word of God and he urged them to flee to Christ. That day about 500 souls were gloriously saved from eternal damnation. Burns was one of the 473 ministers to take a separated stand for Christ in the formation of the Free Church of Scotland, “surrendering churches, manses, livings, and stipends ‘for conscience sake,’” notes Timothy Tow in *William Burns*, p.28. Burns arrived in Hong Kong on November 15, 1847, and immediately set out to learn Chinese. This he did by shunning comfortable living with other missionaries; he found a place in the Chinese quarter and immersed himself in learning the language. In 14 months he felt confident enough to begin to launch out into areas not previously evangelized. China was, as Burns noted, a land without a Sabbath, without a Bible, forbidden to foreigners, and full of idols. So burdened for the work was Burns that he offered a full years’ salary — not a tithe, but his full salary — to any new

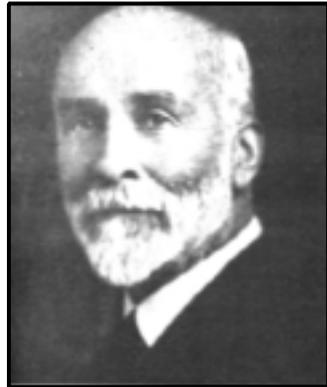
missionary who would come to work in China. He produced a commentary on the Psalms and translated *Pilgrim's Progress* into Mandarin. His labors were of great benefit all through China as Christ was exalted. "It is a good thing to be zealously affected always in a good thing," Burns advised. He also said, "Another mark of zeal, is *implicit, immediate, child-like obedience.*"

John L. Nevius (1829-1893, China, Korea)

This missionary is best known for a method of missions that has proved best for the healthy development of indigenous churches. We refer to the history of missions written by Robert Glover, "John L. Nevius of Chefoo, China, [is] well known throughout the entire missionary world for his advocacy of methods of making [establishing] for a *self-supporting* and *self-propagating* national church, and ... the influence exerted upon Korean mission policies by several conferences held by Dr. Nevius with the Korean missionaries." (*The Progress of World-wide Missions*, p. 194). Others have proposed that missions also be guided by the additional principles of the national churches being *self-governing* and *self-nourishing*.

Jonathan Goforth (1859-1936, China)

He labored in China, Manchuria, and Korea and Glover observed, "None saw a greater immediate response to his personal ministry than did Jonathan Goforth." Born in Ontario, Canada, he dedicated himself to the Lord's service after reading the *Memoirs of Robert Murray M'Chayne*. Goforth and his wife saw five of their eleven children die in childhood. His wife, Rosalind, was an effective witness in house meetings. Their most terrifying trial was a



1000-mile harrowing flight to safety during the 1900 Boxer Rebellion.

Goforth was a powerful preacher; sometimes speaking to crowds numbering as many as 25,000. On some tours he preached as much as eight hours a day. He and another missionary inspired a great revival season in Korea, creating an amazing increase in converts. Soon, in Manchuria, the same power of God was manifested. In the early 1900's Goforth was profoundly disappointed as missionaries arrived who were steeped in higher criticism, preaching the gospel of modernism.

C. T. Studd (1860-1931, China, India, Africa)

“Some wish to live within the sound of church and chapel bell; I wish to run a rescue mission within a yard of hell.” Studd is remembered for this quotation. He was born into a wealthy family in England, and at a Dwight L. Moody campaign he rededicated his life and answered the call for service to the lost abroad. This created a sensation, for he was a top sportsman at Eton and Cambridge: “England’s greatest cricketer.” Added to this startling news was the fact that six other brilliant and talented Cambridge students vowed to sail together to China where they became known as the “Cambridge Seven.”

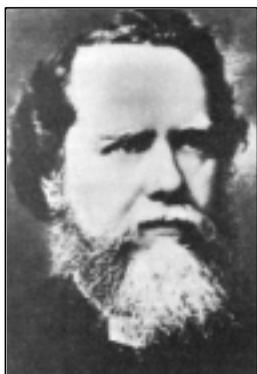


Although Studd's tenure in China lasted less than a decade, the time was filled with activity. He and his wife, Priscilla, saw great hardship. "For five years we never went outside our doors without a volley of curses from our neighbors."

When ill health forced a return to England, he spoke before thousands of students with the result that many volunteered for missionary service. Following six years of work in India, Studd believed God would have him help in Africa. He once declared, "I don't believe in praying in work hours," and for that reason he spent time beginning at 4 am for his time of fellowship with the Lord.

Although he received a large inheritance (more than half a million dollars by today's standards), Studd gave it all away for gospel work and chose to live very simply by faith.

J. Hudson Taylor (1832-1905, China)



"No other missionary in the nineteen centuries since the apostle Paul, has had a wider vision and has carried out a more systemized plan of evangelizing a broad geographical area than Hudson Taylor," claims missionary author and teacher, Ruth Tucker. (*From Jerusalem to Irian Jaya*, p. 173)

When Taylor and his party of missionaries arrived in Shanghai, he ordered tailor-made Chinese clothes for each missionary.

Although his missionary work began in 1853, his imprint on China was so powerful that I place him at the close of "The Great Century" of missions. Because he labored with such a broad outreach, his work and that of the China Inland Mission, over-shadowed all other work until his death in 1905. At one point in 1934, the China Inland Mission had 1,368 missionaries. Taylor's passion for lost souls is legendary: he cried, "A million a month dying without God!"

Charles Haddon Spurgeon said, “China, China, China is now ringing in our ears in that special, peculiar, musical, forcible, unique way in which Mr. Taylor utters it [the despair of the lost and the call for missionaries].” The aim of the CIM was not local evangelism; but to extend swift and broadly the knowledge of the gospel into all of China. After his first wife, Maria, died at age 33, Jennie Faulding became his second wife.

Other Asian Countries:

Taiwan:

The Portuguese gave the name *Formosa* or “beautiful” to this island which lies 90 miles off the coast of China. After years of rule, Japan returned Taiwan to Chinese rule following WW II. When the Communists overran the mainland in 1949, Chiang Kai-shek transferred the nationalist government and the remnants of his once mighty army to Taiwan.

From 1865 to 1950, the Presbyterians were the only denomination in Taiwan. Canadian missionary, **George L. Mackay**, known as the “Black-bearded Barbarian,” faced countless dangers in his work that included repeated attempts on his life. He gradually won over his worst enemies and lived to see a large work established in 60 mission stations.

Korea:

Dr. George H. Jones wrote, “In China the cast of mind is commercial, giving us a nation of merchants, and in Japan it is military, giving us a nation of warriors, in Korea it is literary, giving us a nation of scholars.” (*The Progress of World-Wide Missions*, p.192). The Republic of Korea (South) came into being August, 1948.

The first Protestant missionary effort, in the mid-1800s, was that of **John Ross**, a Scots’ Presbyterian and a missionary in Manchuria

who took up a study of the language, translating the New Testament for the Korean people. He set up a system of Scripture distribution which was so blessed that “when Protestant missionaries came to Korea later, they found whole communities professing Christianity, studying the Bible among themselves, and only waiting for someone to come and teach them.”

Dr. H. N. Allen: He was from America. Allen was one of the first medical missionaries in Korea. Allen was followed in 1885 by **Horace Underwood**, **H. G. Appenzeller**, and **W. B. Scranton**. **James Gale** followed from Canada. The 1890 arrival in Seoul of **John L. Nevius**, veteran missionary in China, was to shape missions in Korea and elsewhere to this present day. The Nevius method, as it came to be known, asserted the necessity of the national churches’ becoming self-governing, self-supporting, and self-propagating. Korea is the most Protestant of any of the Asian countries.

Japan:

The “Land of the Rising Sun” remained closed to the outside world for centuries. Bibles, Christian books, and missionaries were rigidly prohibited. In 1549, the Jesuit, Francis Xavier brought an early form of Romanist Christianity, but persecution and banishment delayed that effort.

In 1837, an American ship, the *Morrison*, sailed to Japan to return seven Japanese sailors, picked up from a shipwreck. From this humanitarian gesture, there was hope of gaining a trade entrance. Most interesting, on board were **Karl Gutzlaff**, interpreter, as well as **Peter Parker**, medical missionary, and **S. Wells Williams**, both from America. The ship attempted a landing but was fired upon. Therefore, it went on without accomplishing its mission. Gutzlaff had already translated two New Testament books into Japanese, and these had been printed on the American Mission Press in Singapore, May 1837.

The first missionary to arrive was **J. Liggins** of the Protestant Episcopal Church of America. Also in 1859, he was joined by C. M. Williams, then later that year by **J. C. Hepburn**, a medical doctor. Dr. Hepburn has served in Singapore and China prior to going to Japan. His gentle and skilled manner did much to dispel prejudice against Christianity. He prepared a Japanese-English dictionary and a Bible dictionary in Japanese. Together with Doctors Samuel Brown and Guido Verbeck, work was completed on a complete translation of the Bible.

Standing before a great audience upon the completion of the Bible, Dr. Hepburn declared, “A complete Bible!” What more precious gift — more precious than mountains of silver and gold — could the Christian nations of the West offer to this Nation! May this sacred Book become to the Japanese what it has come to be for the people of the West — a source of life, a messenger of joy and peace, the foundation of true civilization, and of social and political prosperity and greatness. (*The Progress of World-Wide Missions*, p. 172)

Guido Verbeck (1830-1899)

Verbeck was born in Holland and sailed from America to Japan in 1859. For nearly 40 years he was an influence in that country. There is an interesting story connected with this man’s missionary life. The commander in chief of Japanese forces at Nagasaki found a New Testament floating on the water, but it was in English. He was curious about it and in time came in contact with Verbeck. As a result, in 1866, the commander was baptized as a believer through his personal study of God’s Word. In recognition of Verbeck’s services, the government decorated Verbeck thus entitling him to appear at court.

“The harvest truly is plenteous, but the laborers are few.” - Matthew 9:37

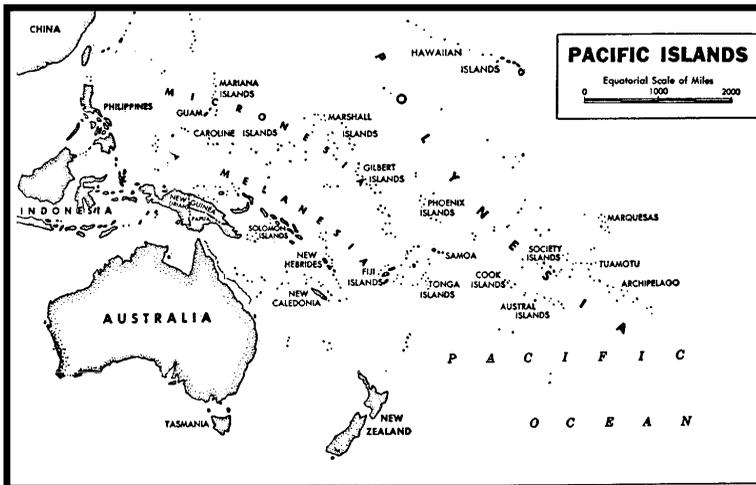
4. Pacific Islands (Hawaii, Polynesia, Melanesia, Micronesia, Borneo, New Guinea)

Hawaii:

Titus Coan (1801-1882)

Coan was pastor of the world's largest church in the nineteenth century. In 1835, Coan, an American, landed in Honolulu and founded a church in Hilo with only 36 members. In three months he was speaking the native tongue. Some days he preached as much as three times before breakfast. Once in eight days, he preached 43 times. In 1837, revival fires broke forth and continued for two years. Some seven-to-eight thousand had professed Christ. Each person was carefully examined as to his profession of faith so that on July 1, 1838, 1,705 united with the church. In five years time, 7,557 were received as church members. In time the converts were divided into six congregations, each with a native pastor.

This island paradise was made known to the rest of the world in 1778, when by accident, Captain James Cook discovered the Hawaiian Islands. In 1819 Hiram Bingham and a band of



missionaries went to Hawaii. Among the first to profess Christ and to be baptized was the king's mother, Kapiolani. By 1837, the missionary force numbered 60.

“Paradise” — Melanesia, Micronesia, and Polynesia:

The beauty of these Pacific Islands is entrancing, but the habits of religion and morals of the people were as depraved as anywhere on the earth. Cannibalism, tribal warfare, and licentious living marked these island inhabitants. However, what the white traders brought in alcohol, disease, immorality, and a terrible traffic in slavery (John Paton estimated as many as 70,000 islanders were taken as slaves) was nothing better.

John Williams (1796-1839)

He was one of the first to minister among the Pacific Islands. He was called the “Apostle of the South Seas.” In 1817, he and several missionaries took up residence on a small island near Tahiti. In November 1839, while visiting the islands of the New Hebrides, Williams and a comrade were clubbed to death and devoured by the natives. A search party later retrieved their bones.

John Geddie,

The father of Presbyterian missions in the South Seas, John Geddie reached Aneityum (Melanesia) in 1848. As a lad in Nova Scotia, he poured over stories of missionary heroes of the South Seas and longed to be a missionary. An inscription left behind as a memorial in a large island church reads, “When he landed in 1848, there were no Christians here; when he left in 1872 there were no heathen.”

John Coleridge Patteson (1827-1870)

He was the first Anglican bishop of Melanesia. Born into a well-to-do English family, Patteson was a great-nephew of the English poet, Samuel Taylor Coleridge. In 1861, Patteson, a gifted graduate of Oxford, was appointed to his post where he

directed missionary work far and near among the Pacific islands. He sailed from island to island on a ship named the *Southern Cross*. With his brilliant mind, Patteson became fluent in some 20 different Melanesian languages and dialects.

September 21, 1871, after Patterson went ashore to visit to one of the Santa Cruz Islands, natives were waiting for the landing party and killed him. The morning Bible lesson on the ship had been from Acts 7 on the martyrdom of Stephen. Five spear wounds were observed in the missionary's body, marking the intent of the natives that this was a revenge for a previous killing of five natives at the hands of white traders. Nevertheless, the missionary's contagious enthusiasm for missionary work, it is said, stirred thousands to at least consider becoming "sent ones" for Christ.

John Paton (1824-1907)

Paton followed upon the success of Geddie in the New Hebrides Islands. Paton is probably the best known of the South Seas' missionaries of this period. Born in Scotland, he and his wife, Mary Ann, set sail in 1858. She died in 1859 of a fever; and less than three weeks later, their infant son died. "But for Jesus and His fellowship, I must have gone mad beside that grave and died,"



cried Paton. Thus, the work began slowly, but in time there were converts. He describes the first Communion service, "At the moment I put the bread and wine into those dark hands, once stained with the blood of cannibalism, now stretched out to receive and partake of the emblems and seals of the Redeemer's love, I had a foretaste of the joy of Glory that well nigh broke my heart to pieces."

James Chalmers (c1840-1901)

Work in New Guinea was underway in 1870 by Samuel McFarlane and W. G. Lawes when Chalmers arrived in 1877. His 33 years of missionary service ended in martyrdom when he and a young colleague, Oliver Tomkins, were on an exploratory trip along the coast of New Guinea, an area known for ferocious cannibals. After going ashore and failing to return, a search party went to look for them, but the two missionaries had been clubbed to death and eaten before the party arrived. It was another shocking event that shook the Christian world. In time, a church stood on that spot where missionary blood stained the soil.

One missionary-to-be was warned of the danger of cannibals. The young man's reply was simply, "One day your body will be lowered into the ground to be devoured by worms. Whether the body succumbs to worms or to cannibalism, God will raise us each in new resurrection bodies, so what difference does it make?"

Chalmers had a way with people that made him superbly suitable for doing pioneer work as he set up a chain of mission stations. Robert Louis Stevenson, once opposed to missionary work, was won over to Christ after coming to know the work of Chalmers, becoming one of his supporters.

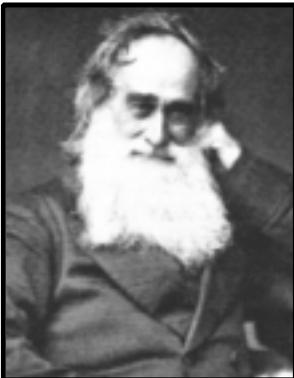
When Jane Chalmers died, after being sent to Australia for medical treatment, Chalmers' grief seemed only to motivate him to greater dedication in his work. His vow was "to bury my sorrow in work for Christ." It paid off. In the region of his work, within five years, there were "no cannibal ovens, no feasts of human flesh, no desire for skulls."

One further note on the work in the Pacific Islands. Missionaries deplored the traffic in human slavery (called "blackbirding") and captured every opportunity to speak out against it. Miss Florence Young, from Australia recognized the reality of the horrible human misery and set up a mission work to

the laborers in the sugar-cane fields and elsewhere, wherever these slaves could be found. It was a most effective work. Many freed or escaped converts became missionaries back to their own people. In time, ten of Miss Young's relatives were to become involved in Solomon Islands' missionary work.

5. Africa (North, West, East, Central, South)

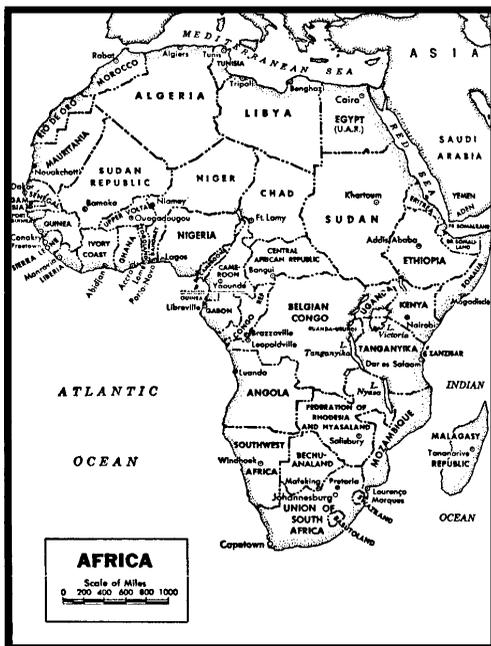
Black Africa, known as the “white man's graveyard,” has claimed the lives of more Protestant missionaries than any other area of the world. Missions of the Protestants in Africa got a late start compared with the Asian countries, but the rewards in souls reached for Christ quickly eclipsed missionary efforts in other lands. Missionaries were tainted with the excesses of colonialism and were accused of making Western customs a part of the gospel. While this may have been true, it must be noted that the missionary force fought against the evils of colonialism and imperialism (alcohol, slave trading, and unfair trade practices). “It is no exaggeration to say that without the conscience of Christian missions, many of the crimes of colonialism would have gone entirely unchecked,” declares Ruth Tucker. (*From Jerusalem to Irian Jaya*, p. 140) An oft-repeated remark by Henry Drummond is that the Africans were “half animal, wholly savage and wholly heathen.” What is usually left out is the last part of that statement “They are what we were once.”



Robert Moffat (1795-1870, Southern Africa)

This man was the patriarch of South African missions. Although he labored for more than 50 years, his work was to be overshadowed by his famous son-in-law, David Livingstone. Moffat was an educator, evangelist, diplomat, a translator, and an explorer.

Born into a Scottish Presbyterian home with a strong missionary zeal present, Moffat remained unaffected and “ran off to sea.” But God would have this young man, for in due time he was saved and appointed by the London Missionary Society. He arrived in South Africa in 1817. His work was preceded by that of John Vanderkemp, a physician from Holland, who began his work in 1799. Although Livingstone joined him in 1840, Moffat’s passion was exploration. Therefore, off he went into the interior.



Although it took Moffat 29 years, he completed a translation of the Bible, which he took to printers in Cape Town (1830). To his dismay they refused to print the Bible in a tribal language, fearing that it might elevate the “inferior” race! Finally, Moffat bought a printing press and printed Bibles. Although laboring in Africa for 53 years, this man took only one furlough.

A quotation from Moffat, which greatly affected Livingstone, was “I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever been.”

David Livingstone (1813-1873, Central Africa)

No missionary of any age became such a familiar name worldwide. The recognition afforded him in his own time fueled African missions for most of a century. He was born in Scotland, birthplace of so many great missionaries. Although at the age of 10 he toiled in



a textile mill from 6 am to 8 p.m. each day, he bought a Latin grammar book with his first week's pay so he could become educated. He studied both medicine and theology and in 1840, he was ready to begin his missionary career.

Livingstone was one who always wanted to “get away into the regions beyond.” While deep in the jungle on one occasion, he was attacked by a lion and was badly mauled, leaving his left arm maimed for life.

He married the oldest daughter of Moffat. Much of their career was spent in a semi-nomadic life in central Africa. The health of Mary and the children was of more concern to her parents than to David, which grieved them much. Finally, he took them to Cape Town to be with her parents.

His explorations took him along the Zambezi River, with his greatest exploration taking him across the continent. In the first 11 years of this work, he saw little to show by way of converts or mission stations, but one needs to remember that his exploratory work did much to make way for future missionaries. Back in England in 1856, he was heralded as a hero. One of his attempts was to find the headwaters of the Nile River. He took no Europeans with him, nor did he see another for seven years. This added to the great curiosity about this man and spurred the *New York Herald* to send a veteran reporter, named Henry Stanley to “find Livingstone dead or alive.” He in fact did find Livingstone at Ujiji, near Lake Tanganyika late in 1871. Approaching the legendary figure, he uttered the phrase, “Dr. Livingstone, I presume.” Stanley was a welcome sight to Livingstone, because Stanley brought medicine, food, and some much-needed supplies. Stanley announced, “I am a swaggering atheist, don't try to convert me!” Later, Stanley was to write, “For four months and four days I lived with him in the same hut, or the

same boat, or the same tent, and I never found a fault in him. I went to Africa as prejudiced against religion as the worst infidel. I found myself listening to him, wondering at the words, ‘leave all and follow me’. I was converted, although he had not tried to do it.”

Dr. Livingstone lived a little more than a year after Stanley departed. His African servants found him “asleep in Jesus,” kneeling beside his cot the morning of May 1, 1873. His heart was buried at that place, then his body was mummified, wrapped, and carried 1500 miles overland to the coast. In England, Livingstone was given a state funeral at Westminster Abbey. Mary had preceded him in death. Henry Stanley actually followed in the steps of Livingstone for a time, establishing seven stations along the Congo River.

It Is No Sacrifice

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice [which is] a small part of the great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own reward in the consciousness of doing good, [giving] peace of mind, and a [teaching] bright hope of a glorious destiny hereafter? Away with such a word, such a view, and such a thought. It is emphatically no sacrifice. Say rather it is a privilege. – D. Livingstone

George Grenfell was one of many inspired by Livingstone. In 1874, he left England to work in the West Africa country of the Cameroons (plural because it is a nation combined from a French and an English colony). He dreamed of establishing a network of mission stations across the center of Africa. His goal was not realized, but he did see conversions and great revival in his own mission station. A Godly Lutheran missionary, **Johann Ludwig**

Krapf, worked with the same vision to pioneer mission stations across the continent on the East Coast.

Alexander Mackay labored in Uganda and central Africa. He was an engineer, with a keen mind for linguistics and theology. He suffered opposition in his work in Uganda, with numerous attempts on his life. God blessed his work as souls came to know Christ as Savior. He put the Bible into their language. When he died in 1890, this eulogy was given, “*A score of us would never make a Mackay.*”

Mary Slessor (1848-1915, West Africa)



Women were also inspired by Livingstone. They imagined they could go and work within the confines of well-established mission stations. The success of Mary Slessor as a missionary pioneer was amazing. Born in Scotland in 1848, her childhood was marred by poverty and family strife, for her father was an alcoholic. However, she became active in her local Presbyterian Church. Missions deeply interested her, especially as she heard furloughed missionaries plead for workers. Her mother hoped her son John would become a missionary, but his death when Mary was 25, shattered that dream. For Mary, this was an inducement to “take her brother’s place.” Hearing of the death of Livingstone clinched her decision.

In 1875, Mary applied and was accepted by the Calabar Mission. She arrived on the field the next year. This area is now called Nigeria on the West Coast of Africa. A remark typical of outspoken Mary was made upon seeing the cargo on the vessel taking her to the mission field, “Hundreds of barrels of whiskey and only one missionary!”

This unusual woman lived like and ate like the natives. She appeared to be completely at home with them. She supervised schools, dispensed medicine, mediated disputes, and mothered unwanted children. Sundays she became a circuit teacher of God's Word. One of the most heart-rending customs she faced was the practice of twin-murder. Superstition decreed that a twin birth was a curse caused by an evil spirit who had fathered one of the two. Usually the twins were brutally murdered, and the mother was shunned, exiled to an area reserved for outcasts.

During one of her sick leaves to the Coast, she met a missionary, Charles Morrison. Their friendship grew and Mary soon accepted his marriage proposal. However, his health did not even permit him to remain in Africa, so that ended the romance chapter in her life. She died at the age of 66 in her mud hut, but only after living a life that was a great testimony to Christian missions.

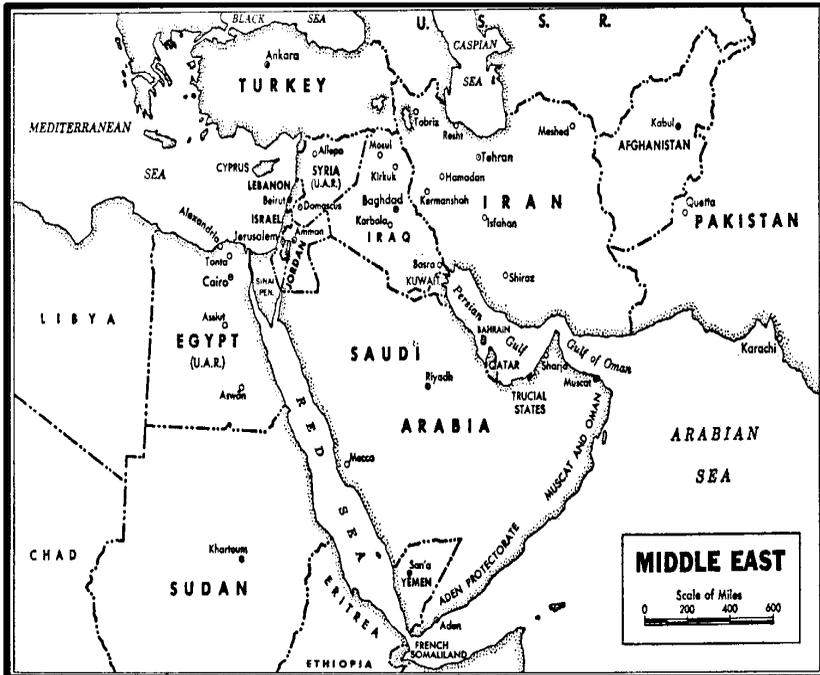
*Some wish to live within the sound
Of church or chapel bell,
I want to run a rescue shop
Within a yard of hell. – Charles T. Studd*

6. Middle East (Egypt, Jordan, Lebanon, Palestine, Syria, Turkey, Arabia, Iran, Iraq, Afghanistan)

A glance at a map will show the importance of this region as a bridge between the three great continents and will be of interest to students of missions for these four reasons:

- A. It was the cradle of the human race, site of the Garden of Eden, resting place of Noah's ark, birthplace of Jesus Christ
- B. It was the site of the world's greatest ancient empires: Egypt, Assyria, Babylon, Medo-Persia, and Greece
- C. It was homeland of three of the world's great religions: Judaism, Christianity, and Islam

D. It was the land of the Bible; birthplace of the Savior; scenes of His miracles and teaching; spot where He was crucified, buried, and rose again from the dead (*The Progress of World-wide Missions*, p. 205,206)



However, within no similar area is there to be found a greater diversity of races, clashing of customs, and hostility toward one's neighbor.

Medical missions gave first openings for mission work in the Middle East. **Dr's. Edward Dalton** and **Asa Dodge** (Lebanon) and **Asahel Grant** (Iran) arrived in the 1820-30's. Later, **Paul Harrison** (Arabia) **D. R. Johnston** (Egypt) and two women doctors, **Anna Watson** and **Caroline Lawrence** (Egypt). The first Christian hospital in the area was established in Jerusalem in 1844 by the

Church Missions to Jews. Before long the Presbyterians had established a hospital in Lebanon.

Cyrus Hamlin (1811-1900)

Hamlin founded a college in Constantinople, Turkey, in 1863, and **Daniel Bliss** founded the Syrian Protestant College in Beirut in 1866. The American University in Beirut, founded in 1920 was to become the most famous Middle- East educational institution.

In college, the poet Henry W. Longfellow was a classmate of Cyrus Hamlin. When Hamlin told his mother he had volunteered for the mission field (Israel), she remarked, “Cyrus, I have always expected it, and I have not a word to say.” Miss Henrietta Jackson consented to go to Turkey as his bride.

The monumental task of printing an Arabic Bible began in 1846 by **Rev. Eli Smith**, but completed after his death by **Cornelius V. A. VanDyck** in 1864.

Numerous missionaries went to the Middle East and simply traveled from place to place, leaving behind no permanent work. **Parsons Fiske** (1819) and **Joseph Wolff** (1822-23) were early evangelists in this part of the world.

Henry Martyn (1781-1812)

Martyn was the first modern missionary to go to Persia (Iran). He first served in India.

Fidelia Fiske (1816-1864) upon hearing a missionary speak to her college said, “If counted worthy, I shall be willing to go.” She arrived on the field in 1843 and within time established a boarding school. A Kurdish chief, armed as if for battle brought his daughter to “Miss Fiske’s School.” In time his heart was reached, then his whole family. He could be heard saying over

and over, “My great sins — my great Savior.” **Karl Pflander** and **Justin Perkins** followed to serve in Syria.

Henry H. Jessup (1832-1910)

Jessup served in Syria for 54 years. When 20 years old, he was leading a missionary meeting and urged support as well as volunteers to go. The thought came to him, “Why don’t I go?” He prepared by studying theology, medicine, and dentistry so that he might be well prepared for the work, which began in 1856. In time, his younger brother, Samuel, also went to the mission field of Syria (1863).

An early missionary in Bagdad, Iraq was **Henry Stern**, following an earlier exploratory visit by Joseph Wolff of the London Jews’ Society. The first Protestant ordination in Iraq took place in 1958, when **Elias Hammo** was ordained.

Medical and educational work was in operation in Jordan. Our own Bible Presbyterian work came later, so we will wait to think about that.

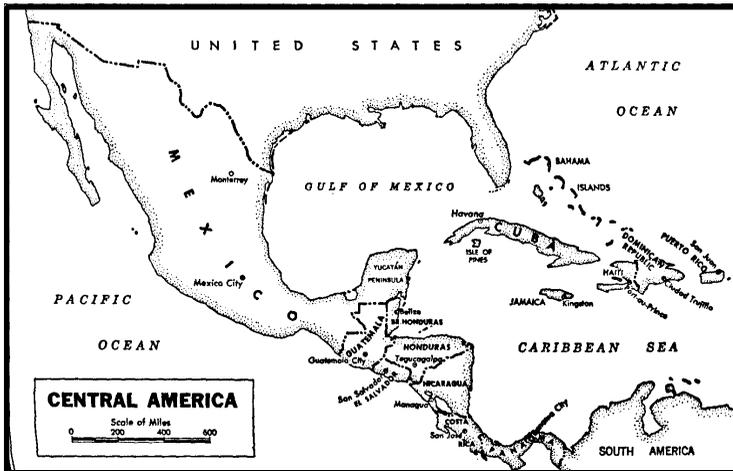
Modern missionary work in Arabia began with **Ion Keith-Falconer**, a young Scots’ nobleman and brilliant Cambridge scholar who gave up fame and fortune, arrived in 1885 to reach the destitute Muslims. (Note: this was before oil made that nation rich.) He died at the age of 30; however, the Church of Scotland carried on the work. Three young men in America immediately volunteered for service in Arabia upon hearing of the missionary’s death.

Most illustrious of all the missionaries in the Arab world was **Samuel Zwemer** (1867-1952). For 60 years he gave himself to missions’ work among the Arabs, earning the title, “Apostle of Islam.”

Very little permanent work was accomplished in Palestine (Israel) until after the Balfour Declaration of 1917, which paved the way for the return of Jews to Israel.

James Thompson, of Britain, began his work in 1820, and in time, opened 100 Protestant schools in Buenos Aires. His work expanded to Uruguay and Chile. The schools came to be known as the Lancastrian Schools, named after Joseph Lancaster, a popular educator in England. It was distinctive in that the Bible was the main text book, and the older pupils were expected to teach the younger ones. Gradually the jealousy of the Roman Catholic priesthood could no longer be contained, and by secret and powerful tactics parents were forced to take their children out and they were ordered to surrender their Bibles. “Gradually the coils tightened about the evangelical institution and it was strangled by political and clerical pressure. It received warm welcome because it purported to be educational; it met with a violent death by priestly suffocation because it was evangelical.” (*The Progress of World-Wide Missions*, p. 359)

Fountain Pitts, Justin Spaulding, and John Dempster, John Thompson from America followed to work in Argentina. Work in Chile was undertaken by **David Trumbull** in 1845, a Presbyterian. **William Taylor**, a Methodist, began in 1877.



Isaac Wheelwright dating from 1824 did pioneer work in Peru. **Andrew Milne** labored in Ecuador, beginning in 1824. **Henry Pratt**, a Presbyterian, took missions in Columbia in hand in 1856 from the U.S.A. The first missionaries arrived in Venezuela in 1883.

Robert Kelly worked in Brazil as early as 1855. **Ashbel Simonton**, later George Chamberlain were pioneer evangelists also in Brazil.

Captain Allen Gardiner (1794-1851) was known as “the man who wanted a hard job.” His was the first enduring Protestant mission to South America. He was a British naval officer who became filled with a passion for Christ and lost souls. He and a Polish companion began a mission among the Zulus of Southern Africa, but the Boer war broke up the mission. Next he decided upon a work in New Guinea, but the Dutch would no permit it. Then the Lord led him to choose Terra del Fuego at the southern tip of South America. The people were considered among the most degraded in the world (Darwin dubbed them “the missing link”) and refused to make friends with Gardiner. He twice traveled back to England to recruit others, but met with little success until finally a company of six others agreed to go. They took with them six months supplies for life on the barren land. A ship was to come in another six months, but refused to stop there, with the result being the party starved to death. In time, others came and some natives came to salvation in Jesus Christ.

Following Gardiner’s death, **Adolpho Henricksen**, followed by **Wilfred Grubb** ministered in Paraguay.

Work in Central America and Mexico was opened by the American Bible Society. **James Hickey** became a Bible agent in Monterrey, Mexico, and succeeded in forming a Protestant congregation during the 1860’s.

To women goes the honor of being the first Protestant missionaries to Mexico, when **Melinda Rankin** opened a school in 1852. **J. L. Stephens** and **D. F. Watkins** worked in Mexico starting in 1872.

In the 1880's **John C. Hill** began work in Guatemala. By 1896, a party of five missionaries reached Honduras to evangelize. **Robert Bender** was called to begin a work in El Salvador in 1895.

Nicaragua was one of the first Central-American countries to receive Protestant missionaries. The German Moravian Church took up the task in the mid-nineteenth century. The Central-American Mission was the only agency to have missionaries in all five Central-American countries. Dr. C. I. Scofield, CAM founder, became aware of the spiritual darkness of the area. **The W. McConnells** became their first missionary couple, beginning in San Jose, Costa Rica in 1891. Panama was to receive missionary effort, beginning after the turn of the century, when many went there.

The most obvious growth as a result of missionary work was in Brazil, Chile, and Colombia in South America, and in El Salvador, Guatemala, and Mexico in Central America. Panama, Honduras, and Nicaragua fell behind in any significant results.

*“The great causes of God ... are
not defeated by the hot assaults of the Devil,
but by the slow, crushing, glacier-like mass
of thousands of indifferent nobodies.”*

Wilfred Grenfell, (Iceland, Labrador) 1865-1940

PART VIII

Twentieth Century Missions (1900-2000 AD)

The Chinese Boxer Uprising of the twentieth century was immediately marked with the martyrdom of more Protestant missionaries than any other such blood bath in church history. Also in 1900 the great Missionary Conference of New York was held in Carnegie Hall, April 21 to May 1. (Note: A close friend purchased for me a first edition, two volume set of the record of that conference, including a survey of the world's mission fields, a 25-page bibliography of the extant, known books on missions, a 24-page listing of "delegates and missionaries," a 10-page listing of "boards and societies," conference messages, and an "Address to the Church." I shall quote briefly from that address.)

1. 1900 Missionary Conference — An Address to the Church (by conference representatives from various mission boards)

"We look back at the feeble beginnings of the missionary movement in the 18th century, to the unknown and unopened world which then confronted the church, to the hostility of governments, to the moderatism and indifference of the church itself. We look out now upon the missionary forces extended over the whole earth, confronting with a perfect gospel every imperfect and impotent faith, upon a world open and explored, upon difficulties clearly defined and well understood, upon an earnest and awakened church.

"A new century is opening before us in which the scattered nations of men will be drawn closer to one another than in any past

age, in which the forces alike of evil and of good will work with vaster power, employing agencies undreamed of in other times, and in which the church of the living God will be called on as never before to be the pillar and ground of the truth.”



“We believe that the supreme aim of missions is to make Jesus Christ known to the whole world with a view to the salvation of men for time and eternity, and to the establishment in every nation of a true and living church. We believe that Jesus Christ as Lord is Himself the authority and power of missions, and the sure promise of absolute success. We believe that He lives and rules, and that we are but working under His present kingship and control.” (*Ecumenical Missionary Conference*, New York, 1900, 2 Volumes, American Tract Society, New York, Volume 2, p. 348-50)

2. 1910 Edinburgh World Missionary Conference

To a great degree, the Protestant ecumenical movement grew out of this meeting [Edinburg Conference.] John Mott and Joseph Oldham were architects of the Conference and they led in the strange tactic of subordinating doctrine. It was feared that doctrinal division would deter conferees from “the kind of unity and cooperation they believed essential to the fulfillment of the Great Commission.” Decision was made that doctrinal and confessional discussions “were outside the purview of the conference.” Further, world mission fields were “divided up” among the various denominations: for example, Methodists and Anglicans in India, Presbyterians in Korea, Lutherans in Europe, Pentecostals in Central America, etc. By 1980, missions professor and author David Hesselgrave, told of seeing a poster at a Manila missions conference that suggested (warned?) *LEAVE YOUR DOCTRINES AT HOME!*

Just as many single women were at this time leaving for the mission fields (Carmichael, Veenstra, Aylward, Roseveare, to name several), many young men were answering the call in the Student

Volunteer Movement. Tucker notes that when young women volunteered, it was a kind of raising their status in life, “but as young men enlisted, in the world’s eyes, it was seen as a lowering of their status,” for they were thought to be “wasting their lives.” (*From Jerusalem to Irian Jaya*, p. 261)

One important volunteer for Christ is William Borden (1887-1913) of Yale, class of 1909. This remarkable young man was born into a very wealthy family; but while a student, he was always away on weekends working in poor churches or rescue missions. His freshman year he attended a Student-Volunteer missionary conference in Nashville, Tennessee, with Kenneth Scott Latourette, and there they met Samuel Zwemer. Of him, Borden said, “He was a man charged with facts and with enthusiasm, grim in earnestness, filled with passion of love for Christ and the perishing.” Zwemer said, “We do not plead for missions, we simply bring the facts before you and ask for a verdict.”



Borden liked to repeat, “Say ‘no’ to self, ‘yes’ to Jesus every time.” But his motto that most remember is, “No reserve, no retreat, no regrets.” Although wealthy, he refused to own a car because of the distraction it would be for him spiritually.

His plans were to work among the 15 million Muslims in China, virtually untouched by missionary work. His goal was to first go to Egypt and learn Arabic, then master Chinese, probably the world’s two hardest languages. He arrived in Cairo in January, 1913, at age 25, to study under Samuel Zwemer.

By April 9, he was dead. A case of dread cerebral meningitis took his life. This shook the Christian world. His will left hundreds of thousands of dollars to various Christian organizations, mission boards, and colleges. A gift of \$50,000 was designated for the

National Bible Institute, on which board William Borden had served. This institution was a forerunner of (our own) Bible Presbyterian Shelton College, named after Don Shelton of the NBI. Professor Erdman of Princeton said, “Apart from Christ, there is no explanation of such a life.”

The Student Volunteer Movement was born in Mount Hermon, Massachusetts, in 1886, and according to J. Herbert Kane “had been instrumental in sending 20,500 students to foreign fields.” (Ibid, p. 261) Following the 1910 missionary convention, many young men took “the Princeton pledge,” which stated, “I purpose, God willing, to become a foreign missionary.” (Ibid, p. 269) One must note that the modern Urbana Missions Conference, held every three years under the sponsorship of Intervarsity Christian Fellowship, attracts 18 to 20,000 students but is a deeply compromised endeavor.

3. Modernism Speaks: Rethinking Missions — 1932

What World War I did not achieve in dampening the world-wide extension of missionary work, the war machine of the modernists laid siege in the evangelical missionary enterprise. *Christian Century*, mouthpiece of liberal Protestantism, exclaimed in its review of *Rethinking Missions*, “the report has burst like a thunderclap on a great portion of the American Church.”

This was actually a book issued by representatives of seven denominations, with William E. Hocking of Harvard serving as chairman. The group traveled to many parts of the world assessing the work of missions. “After 100 years” all agreed extraordinary work had been accomplished; however, the scheme from the beginning was to introduce “the modern, educated, and culturally sensitive” theme of missions. They asserted, without a shred of Biblical warrant, “that the non-Christian religions do *contain elements of instruction for us*, imperfect exponents as we are of the truth we have. There are many respects in which *we may well be the learners* the relation between religions must take increasingly

hereafter *a form of common search for truth.*” (p. 46.47, emphasis added)

J. Gresham Machen, one of the founders of the Independent Board for Presbyterian Foreign Missions wrote of this book, “It presents as the aim of missions that of *seeking* truth together with adherents of other religions rather than that of *presenting* the truth which God has supernaturally recorded in the Bible.” Clarence Macartney panned the book as one that *Renounced Missions.* (emphasis added) New foes presented themselves in the twentieth century. Radical socialism (Communism, Nazism) invaded the nations, Darwinism and atheism trespassed into the field of science, but worst of all, modernism assailed the church. As rationalism, higher criticism, and apostasy swept through the church, making deep inroads in the first half of the century, missionary work suffered. Churches that stood faithful saw the institutions of the past — seminaries, publishing houses, even mission boards — captured by the modernists. The Bible believers were in a spiritual battle, not unlike that of the sixteenth century Reformation. As with many other church bodies, a new denomination was founded called the Bible Presbyterian Church, which mounted a significant counter attack that came to be known as the “Twentieth Century Reformation.”

4. Missionary Work Continues

The formerly mentioned 1900 missionary conference sounded a strong note for the saving gospel of Jesus Christ. The 1910 missionary conference pulled back and set aside doctrine as secondary. By 1932, the modernists were bold enough to proclaim that the “old time gospel” was now gone and a new age had been ushered in, as outlined in the book *Rethinking Missions.*

But one needs to stop and take a look at twentieth-century missions. Were men and women still faithful in going forth with God’s truth?

While missionaries in the century past worked as evangelists, educators, translators, and as medical personal, as the new century dawned an age of missions, specialization swept across the world's mission fields. Medical missions became more specialized, targeting specific health needs, such as Dr. Thomas Lambie's TB Sanatorium in Jordan. Linguistics evolved into a science aided by computers. Radio became a herald of the gospel, especially into lands hardened or even closed to a direct missionary approach. Missionary aviation and numerous technological advances made their mark on missionary work.

The turn of the century marked the development of three movements destined to have an important bearing on the course of Christian missions: the faith mission movement, the Bible Institute movement, and the student volunteer movement.

Human Agency in the Spread of the Gospel

The God of this universe is not dependent on instruments. He could fill the world with Bibles by a word, or give every inhabitant of the globe a knowledge of the gospel by inspiration. But He chooses that human agency should be employed in printing and reading and explaining the Scriptures. God is able to sanctify the four hundred millions of Asia, in one instant, without the agency of missionaries, but we do not expect Him to do this without means, any more than we expect Him to [again] rain down food from the clouds, or turn stones into bread. (Ebenezer Porter in *Revival and Revivalism*, Banner of Truth, 1996, p. 126)

Medical Missions: Worthy of mention are Wilfred Grenfell (1865-1940) Labrador and Iceland: Ida Scudder (1870-1960) of India: Carl Becker (1894-) of the Congo: Thomas Lambie (1885-1954)

of Sudan, Ethiopia, and Jordan. Also, Helen Roseveare (1925-) of the Congo: Sarah Hosman (1883-1964) of the Arab Republic: Paul Carlson (1928-1964) of the Congo: Viggio Olson (c1926-) of Bangladesh and East Pakistan.

Missions Radio Pioneers: Pioneers of missions' radio were Clarence Jones (1900-) HCJB, Ecuador-1931: John Broger, FEBC and DZAS, Manila-1948, later also Okinawa. Also, Paul Freed, TWR, Tangier, North Africa-1954 (later moved to Monte Carlo, also in the Netherland Antilles) and Peter Deyneka (1898-), Slavic Gospel Association, Russia and Eastern Europe-1920s. Joy Ridderhof pioneered gospel recordings, gospel portions on tape in native languages-1940s.

Missionary Aviation: Elizabeth “Betty” Green, veteran WW II pilot, virtually became the founder of Missionary Aviation Fellowship. Nate Saint, a skilled pilot-mechanic later came to MAF. Cameron Townsend was instrumental in founding a second missionary air service, Jungle Aviation and Radio Service (JAARS). Larry Montgomery, former Navy pilot became the chief pilot. In time, schools such as Moody Bible Institute and Bob Jones University developed pilot and mechanic training schools.

Linguistics and Bible Translation: All early missionaries necessarily became Bible translators. In time, this came to be a science given to specialists. An unfortunate quotation is attributed to Eugene Nida: “Flexibility is the key.” All will agree that one must make the original languages of the Bible understandable to the natives with whom one is working. However, Nida and other linguistic specialists have taken serious liberties in their Bible translations, making wholly unwarranted textual changes. This approach is called “dynamic equivalence,” while fundamentalists hold to “formal equivalence” in Bible translation.

Kenneth and Evelyn Pike, Marianna Slocum, Rachel Saint, Cameron Townsend, and Myron Bromley were early enablers in the modern science of Bible linguists and translation.

Missionary Martyrs: Following the Boxer Rebellion in China in 1900, there were others who were to pay the supreme sacrifice. In 1932 eleven missionaries in China suffered death. John and Betty Stam were also martyrs in China, killed by the Communists. After the missionaries were forced to remove their outer clothes, they were paraded through town to be ridiculed, then were taken to a hillside and beheaded by sword. John and Betty were only 27 and 28 years old on that December day in 1934, when they were transported into the presence of the Lord. When it seemed the Reds were out of the area, the townspeople began to move about. Mrs. Wang and her son retrieved the bodies, wrapped them, placed them in coffins for burial. Their baby was found in her hidden basket and was spared. As the villagers expressed shock in horror among themselves in the streets that day, someone addressed them thus, “Do not grieve for them — they are already with their Father in heaven. They came many thousands of miles to preach the gospel to you. You mustn’t forget their words. Repent and believe the message.”

John Birch and Eric Liddell, the great Olympic athlete, were both martyred in China. Birch was ambushed and murdered, while Liddell suffered and died as a result of prolonged imprisonment and health problems, dying in 1945.

In the Congo in Africa, Paul Carlson, Carl Becker, Jay Tucker, Hector McMillian Irene Ferred, and Helen Roseveare were all martyred in 1964 by the vicious Simba Rebels.

Ardel Vietti, M.D., Betty Olson, and Hank Blood paid with their lives to minister in Vietnam (1962 and 1967).

Terrorism and hostile natives in South America and Central America were to claim the lives of missionaries also. Five New-Tribes missionaries were killed in Bolivia in 1943: Dave Bacon,

Cecil and Bob Dye, George Hosback, and Eldon Hunter. In 1956, this was to be repeated at the hands of the Auca Indians of Ecuador, with Pete Fleming, Jim Elliot, Roger Youderian, Ed McCully, and Nate Saint losing their lives, but gaining heaven. Chet Bitterman of Colombia and John Troyer of Guatemala died in 1981.

A Mad, Costly Enterprise?

The sending out of missionaries into our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moonstruck fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy. It brings the peace and safety of our possessions into peril. (by the British East India Company in the nineteenth century in response to missionaries wanting to go to the fields abroad, from J. Herbert Kane in *Christian Missions in Perspective*, Baker, 1976, p. 284)

Gladys Aylward, c.1900-1970 (China)

Gladys was an English girl who was sensitive to the prompting of the Holy Spirit. She believed God had called her to go to China as a missionary. Although she lacked education her determination and submission to Christ were unequalled. Her attempt at formal Bible training did not go well, as she could not pass the courses.

Upon hearing of an English lady who had been a missionary in China for years who was looking for a young woman to help her, Gladys took this as her call.

She wrote to Mrs. Lawson who replied to her and told her if she could get to Tientsin, who would have someone there to meet her.

Gladys worked as a parlormaid in a fashionable London home where she was mistreated and overworked. She went to a travel office and asked how much the passage to China would be, going overland by train through Europe and Siberia, into Northern China. A figure was quoted her and she put down a small sum, with the agent insisting they did not take payments-it was full fare or nothing. With equal determination, Gladys informed the agent she was a poor parlormaid and she would faithfully bring in what she could each time she was paid. When the gentleman of the house where Gladys worked heard of her plans he tried to dissuade her. In the end, Gladys lovely spirit and determination won him over and he provided some assistance.

She had only a few pounds and very few belongings as she started her journey of some 8,000 miles. Sometimes she was the only woman on the train as it traversed Siberia - with train loads of rude Russian soldiers.

The work in China centered in helping children and assisting Mrs. Lawson in a ministry to mule drivers who passed through the little mountain village. In time, Gladys saw a Mandarin leader come to know the Lord. He was quite taken with her ability to quell a prison riot by her forceful manner

When war broke out with Japan, Gladys faced many hardships and cruelties. She harbored orphaned children and took 100 of them on a dangerous journey over a mountain pass in a wild region, bringing them out of harm's way of an advancing army. She labored for 20 years in China.

National Missionaries: We must take note of at least two national missionary evangelists mightily used of God. **Sundar Singh** of



India was born in 1889 and was a man directed by God in some unusual ways. He received education in a Christian school but rebelled against the idea of Christianity. He even burned a New Testament as a show of disrespect. But God is sovereign; and by 1905, this rebellious son of a wealthy Indian family trusted Christ as Savior and Lord. His father and brother cursed his choice, an uncle offered him all the

wealth he could ever want, but still he remained steadfast as a follower of Jesus. He was driven from his home and slept under a tree clutching to his breast a New Testament, his prized possession, and all he possessed other than the clothes on his back. At another time, when Sundar returned home, his father tried to poison him.

He became a *Sadhu*, meaning a holy man, but a Christian holy man, not a Hindu one. Sundar was determined to take on the most difficult tasks for his Lord and therefore went into Tibet to evangelize. His many amazing experiences and deliverances are recounted in various books and are a testimony to God's care under the most difficult circumstances. His ministry also took him to Burma, China, the Malay States, South India, and Japan. He died in 1933, at some unknown place, for his body was never seen. Possibly he was martyred in Tibet or died on some Himalayan trail. (from *Sadhu Sundar Singh* by Cyril J. Davey, Send the Light Mission, 1950)

A most noteworthy national missionary is John Sung who was born in 1901 and served his Lord faithfully until his death in August, 1944. Timothy Tow has recorded a tribute to the ministry

God gave this man. John was born into a Chinese pastor's home in South China, the village of Hong Chek, Fukien province. His Chinese name, *Chu Un*, means "the Lord's gift." He was saved in the "Hingwa Pentecost."



Dr. Tow, wrote, "Dr. John Sung's ministry was unique. His one consuming passion was to turn men and women from sin in repentance toward God and faith toward our Lord Jesus Christ, and thus to revive the church. Wherever he preached no meeting place could hold the overflowing crowds. At every meeting convicted sinners repented in tears and lives were changed." William Shubert, a co-worker in China, wrote: "John Sung was probably the greatest preacher of this century. I have heard almost all the great preachers from 1910 until now, including R. A. Torrey, Billy Sunday, Henry Jowett John Sung surpassed them all in pulpit power, attested by amazing and enduring results."

John Sung studied in the United States at the modernistic Union Seminary in New York City, perhaps unaware of the battle raging on the theological front in America between Bible believers and modernists. Seminary president, Henry Sloane Coffin, was a notorious liberal who delighted in scoffing at the "out of date Bible of the fundamentalists." Timothy Tow records, "Slowly and steadily Dr. Sung's faith in God was whittled away. Coming close to being an atheist, the brilliant scholar turned to sages and sutras of the Orient." Later, Sung wrote, "My soul was lost in a desert country, I could not eat or sleep. My faith was like a storm-tossed ship without captain or compass. My heart was filled with misery and sadness." On the morning of February 11, 1927, an entirely new person greeted everyone at seminary, for he had settled the spiritual battle the night before as God's Spirit convicted and drew back the storm-tossed soul to the bosom of Christ. Sung went straight to Dr. Harry Emerson

Fosdick, one of the seminary faculty, and announced, “You are of the Devil!” Now one must understand that “loving” liberals have no place for an out-and-out Bible believer. John returned to his room one day and found it locked. He was taken away to a mental hospital for “tests.” He believed his stay would be for a week, but it turned out to be 193 days. He was released only because a missionary friend learned of his imprisonment and took measures to have him released.

John Sung’s ministry was divided into five three-year periods — Water, Door, Dove, and Blood, lasting from 1928 to 1940, then the Tomb period, 1941-1944. It is estimated that between the years 1933 to 1936 alone there may have been as many as 100,000 converts under the ministry of John Sung. A Bible house reported that it always knew where John Sung had been preaching because of the flood of orders for Bibles from that area.

Timothy Tow testifies, “Truly I was a pupil of the great doctor, having been born again under his preaching and moved to offer myself for full-time service, and have practically sat through all his sermons and Bible lessons in his four or five campaigns held in Singapore.” (Timothy Tow in *John Sung My Teacher*, Christian Life Publishers, 1985, p. 252)

5. Mid-Century Evaluation

“Missions are at a crossroads,” noted J. Allen Fleece in 1954. “It will come as somewhat of a surprise to many Christians to understand that most missions are now realizing that many of the methods hitherto employed by them are no longer recognized as effective Christian missions generally are reaching the conclusion that there must be a basic change from the old-line methods to what is now popularly referred to as the method of ‘the indigenous church.’” (from the forward to *Missions at the Crossroads*, by T. Stanley Soltau, Baker, 1954, p. 5)

It should be noted that so-called “Western” or “Anglo-Saxon customs” were developed as a result of the influence of Christianity

(respect for women, the education of children, honesty in business, two-parent families, to name a few). Christians should not be rejected because they come from a Western, Colonial culture.

The writer goes on to assure his readers that “Christian missions will never be at the crossroads as far as *the message* is concerned.” There came about, however, an awakening among missionaries and mission boards that the attitude that the white, Western missionary had all the answers and would more or less run everything was a notion terribly out of date. While most mission work was not really done in a haughty, dictatorial manner that was the perception on the field among the national Christians. Therefore, boards began to divest themselves of property and leadership, as they recognized the maturity of the national churches and national leaders that had grown up under the missionaries guidance. In fact, the fields were asking that workers who were technologically equipped come and help with computers, the world-wide internet, video technology, broadcasting, publishing, and advanced medical work. Video and internet studies began to make advanced Bible training available to national workers who had little other means for theological advancement. Now this can be done by Theological Education by Extension (TEE).

The most significant shift in twentieth-century missions has been that more and more the missionary force is coming from Third-World countries. The day of the Western missionary is not over, but he is likely to be working alongside missionaries from Korea, Singapore, India, Philippines or elsewhere. Now white, Western missionaries are in the minority. Kane reports, “Today (1982) there are 15,250 non-Caucasian missionaries serving in cross-cultural situations.” (*A Concise History of the Christian World Mission*, p. 111, Note: There are far more in 1999)

Christianity and missions began in the East, spread to the West, and is now becoming less a religion and mission of the West than it is of the East.

When Light Turns to Darkness

Great Britain, the homeland of William Carey, the father of modern missions, is now as much of a mission field as are many lands around the globe. In the nation where God mightily used George Whitefield, the Wesleys, Charles Spurgeon, and Martin Lloyd Jones, 70% now call themselves atheists and less than 5% attend church.

6. The New Missionary

Time magazine (December 27, 1982) ran a cover story about “The New Missionary.” The article notes that the new missionary is technologically astute, depends upon recent linguistic and anthropological data, and works amidst “hundreds of missions specialists.”

The article lauds Liberation Theology with its emphasis upon “cultural conversion” and the social gospel. The article says, “Today, we don’t talk about conversion anymore, we talk about making friends to bring courage to these people [the poor and down-trodden].” With this reasoning, the “new” missionaries welcomed the Marxist Sandinistas in Nicaragua and aided Communist uprisings in Brazil, Bolivia, and Chile, as well as many nations in Africa.

The WCC’s Kent Bromley asserts, “*Missiologically*, the inherited forms [the old time religion?] may have failed to release the potential of the gospel as a message of liberation for the poor and oppressed.” Further, Fuller Theological Seminary’s Donald McGavran says, “The great obstacles to conversion are social, not theological. Great turning of Moslems and Hindus can be expected as soon as ways are found for them to become Christian without renouncing their brethren which seems to be a betrayal.” (*Understanding Church Growth*, 1970, p. 310; both above quotations are from Richard Heldenbrand’s book, *Christianity and New Evangelical Philosophies*, 1989, pp. 103, 115.)

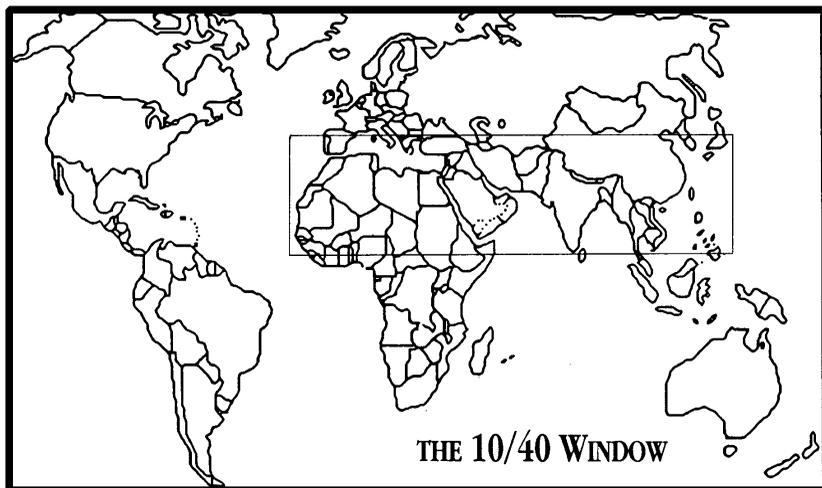
In an analysis of the *Time* magazine article, Brad Gsell pointed out, “The missionary Paul wrote in the early years of the church: *But there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed*, Galatians 1:7-9” (*Biblical Missions*, December, 1982)

The new term, “missiology” (the systematic study of the theory and practice of Christian missions) did not even exist before several decades ago, let alone one’s being able to earn a graduate degree in *missiology*. The significant work of short-term missions, clinics by medical or dental personnel, summer-student mission teams, and tentmaking missions all came in the last half of this century. In 1988, Professor David Hesselgrave claimed, “We have arrived at a day of great confusion as to the nature and future of the Christian mission.” (*Today’s Choices for Tomorrow’s Missions: An Evangelical Perspective on Trends and Issues in Missions*, Academic Books, 1988, p. 21)

In spite of dozens of new ideas and trends, new technologies, “operations” and world congresses on evangelism (new evangelical) Christianity is now third in rate of growth behind Islam and Hinduism. Barrett’s *World Christian Encyclopedia* observes that the percentage of Christians worldwide has remained virtually unchanged since 1900. Estimates are that there are [depending upon whom you ask] some 12,000 to 16,000 hidden people groups yet unreached with any significant gospel witness. These may range from small jungle tribes of less than 100 people to entire remote regions of Siberia or Mongolia.

Although part of new evangelical missions strategizing is “The 10/40 Window,” which represents that area of the earth where 97% of the people in the least evangelized nations of the world live. Of the 50 least-evangelized countries, 37 are within this area, stretching from the western coast of Africa to the Pacific Islands and from 10 degree north to 40 degrees north of the equator.

This area encompasses 62 nations and four billion souls. The 50 least-evangelized mega-cities are in this area, where 56 of the countries prohibit or restrict gospel evangelism. The three most powerful non-Christian religions dominate this area:



Islam:	Africa, Arabia, 735 million
Hinduism:	India, 705 million
Buddhism:	China, Japan, 323 million

Although this represents only one-third of the earth's land area, two-thirds of the world's population lives here. Eight of every ten of the world's poorest are in this area. An estimated eight per cent of all missionaries world-wide work in this area. God's people believe the commission of our Lord is literally "to the ends of the earth." The modern missionary bases his work on certain *strategies* that place him among "the more responsive people" (receptive as opposed to non-receptive). If this method were God's, Paul would never have gone to Philippi or Lystra. Zwemer would not have worn himself out in the Arab world, nor would the Stams have gone to China. With the emphasis upon research of people groups, territorial spirits, signs and wonders' evangelism, AD 2000 task force, and ethnotheology, one

wonders how the old missionary ever made it to the field or accomplished anything!

A Chinese ideograph for “crisis” is made up of two characters. One of the characters means *opportunity*: the other means *danger*. The view is that a crises may be both a time of opportunity *and* danger. Looking back from the vantage point of the 1980’s to the 1910 World Missionary Conference, Hesselgrave asks, “Were they right or wrong in thinking that by omitting discussion on doctrinal issues such as the nature of mission and the correct interpretation of the Great Commission they could best foster cooperation and the actual carrying out of the mission of the church?” The answer is that they were dangerously and deceitfully wrong. To illustrate, one speaker at the July, 1974 Lausanne Congress on Evangelism, Lausanne, Switzerland concluded that the “new missiological fact of our time” is that “there is an emerging consensus on many missiological questions.” The report means that they aim to set aside doctrine, creeds, and Biblical fundamentals and that “evangelicals are becoming more ecumenical than ever.”

“For it has been granted to you on behalf of Christ not only to believe on Him, but also to suffer for Him.”
Philippians 1:29

7. BIBLE PRESBYTERIAN MISSIONS — 1933-1999 **(Some who have retired from their labors and rest in Jesus)**

Dr. and Mrs. Albert B. Dodd (Mabel, 1876-1964) (Albert, 1877-1972) China, Taiwan

The Dodds were among the first to become part of the missionary force of the IBPFM, joining in 1935. (J. Gresham Machen was board president and Charles Woodbridge was the general secretary.) He was a 1902 Princeton Seminary graduate. Their first work was in the Shantung Province in China. Because of

At the turn of the last century, Amy Carmichael was serving Jesus Christ in India. She penned the following lines amidst the pain and suffering all around her.

Hast Thou No Scar?

Hast thou no scar?

No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land
I hear them hail thy bright, ascendant star,
Hast thou no scar?

Hast thou no wound?

Yet I was wounded by the archers, spent,
Leaned Me against a tree to die, and rent
By ravening beasts that compassed Me, I swooned:
Hast thou no wound?

No wound? No scar?

Yet, as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole: can he have followed far
Who hast no wound nor scar?



the modernism that had crept into China's Union Theological Seminary Dr. Dodd helped to found the North China Theological Seminary.

He and his wife were arrested during the Japanese occupation and placed in a concentration camp, later repatriated in a prisoner exchange. They labored in China until the Communists

took over. Their work carried on, however, as they continued an effective ministry in Taiwan, beginning in 1951. He spent time in Singapore and Thailand, helping organize chapters of the ICCC. He served as moderator of the Taiwan Presbytery of the China Presbyterian Church from 1952 to 1962. He said, “Mrs. Dodd and I ought to be among the happiest people in the world, because the Lord has spared our lives, [and] permitted us to serve Him in the greatest of all mission fields for thirty-two years.”

At 86 years of age, Dr. Dodd was still preaching from one to five times each Sunday. These preaching engagements often required three-to-four hours of travel on a bus or train. He is the only foreigner buried among the graves of the Shantung Christians.

Biblical Basis for Missions From Acts

Paul’s Antioch sermon (Acts 13), apparently typical of his synagogue preaching, included:

- 1) an appeal to the past, to truth common to him and his hearers;
- 2) a statement of facts; the answer of objections;
- 3) an appeal to men’s spiritual needs;
- 4) the grave warning of God’s judgment

[Paul] used a basic teaching principle: begin with that which is familiar to the hearers, and proceed from that to the unfamiliar, the new truth to be taught.

(From a missionary devotional by Mrs. Howard Carlson (Bonnie) grand daughter of Dr. and Mrs. Dodd. Bonnie and Howard Carlson and family served on the mission field of Jordan)

**Dr. and Mrs. Malcolm St. Clair Frehn (June, 1891-1995)
(Malcolm, 1893- 1989) Korea, Japan**

The Greek phrase found in Acts 1:8, *to the ends of the earth* (*eschatou teis geis*) embodies the life's work of Dr. Frehn. In 1923 the Frehns went to China as missionaries under the Presbyterian Church, but due to political conditions, they transferred to Japan until 1942.



Dr. Frehn entered the U.S. Army that year as an intelligence specialist and earned the highest rating in Army Intelligence. Dr. Frehn served with General Douglas MacArthur at the time of the occupation of Japan, following WW II. In 1955, Dr. and Mrs. Frehn returned to missionary work under the IBPFM, working in Sapporo, the capital of the northern most island, Hokkaido. Due to pressing needs in Korea, the Frehns were asked to go there, which they did in 1966. Faith Bible Institute was founded near Too Chon, northeast of Seoul. Dr. Frehn worked in four languages in addition to English: Greek, Chinese, Japanese, and Korean.

Moratorium on Missions?

The World Council finds the missionary who preaches the Word of God as an obstacle to their efforts to identify the church and the gospel with political, economic, and social liberation movements. (Ed Paauwe, the Paauwe's have served the Lord since 1969 on the fields of Singapore and Australia)

Miss Marjorie L. Hanson (1889-1977) Korea

Miss Hanson was valedictorian of her 1912 class at Macalester College in St. Paul, Minnesota. In 1918, she was appointed a missionary to Korea under the Board of Missions of the Presbyterian Church. Because of that church's growing apostasy she resigned and came under the IBPFM in 1940. While home during the war, Marjorie engaged in work with the Navajo Indians in Indian Rock, Arizona. Returning to Korea in 1949, she served until 1962, active in teaching, evangelism, and hospital work.



A verse she used in one of her last prayer letters was, *But the path of the just is as the shining light, that shineth more and more unto the perfect day*, Proverbs 4:18.

Support the Missionaries!

Why ship devoted missionaries to foreign lands and then tie their hands? Churches feel they have done “great things” when they send out so many missionaries, but the equipment necessary to make them effective is a part of the picture so often neglected. (Carl McIntire in *Freedom Is My Business*, edited by Morris McDonald, 1983, p. 38)

Miss Margaret Harden (1916-1979) Brazil

Miss Harden worked faithfully in teaching and children's work for many years, but retired in the early 60's. She worked in Sao Paulo. Upon her return home, she was given the assignment to research and write a *History of the Bible Presbyterian Church*, which was published in 1966.

She assisted in the preparation in Sao Paulo for the Latin America Alliance conference in July, 1956.

In one of her reports, she said, “As the work of our Bible Institute progresses, we plan to have spiritual retreats and young people’s conferences. On Monday and Thursday nights we teach in the Bible Institute.”

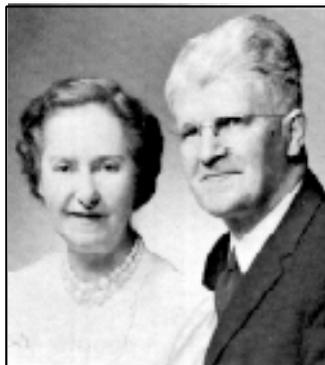


Where Do Missionaries Come From?

What could be a greater evidence of the Lord’s ministry in the local church than to have young people from that congregation serving Him at home and on the foreign mission field? (Earle White, The Whites served in Chile from 1945 until the mid ‘80’s)

Dr. and Mrs. William S. Hawks (Helen) (William 1901-1985) Kenya

He was a graduate of Westminster Theological Seminary and served as a church pastor for many years. Then at the age of 61, he and his wife were appointed to assist with the growing work in Kenya at the Bible College of East Africa in Nairobi. Dr. and Mrs. Hawks served in Kenya for 13 years.



The Enemy Lays Ambush for God's People

The snares of humanism, syncretism, socialism, and communism have been carefully laid by the World Council of Churches on every mission field. How tragic to hear fundamental Christian leaders say, "We must confine our ministry to a positive preaching of the evangelistic message. We must not make critical accusations." (Victor Hall, the Halls served in Kenya from 1961 to 1966)

Dr. and Mrs. J. Gordon Holdcroft (Nellie, c1881-1976) (J. Gordon, 1878-1972), Korea

Appointed a missionary in 1940, they labored in Korea. He was a 1908 graduate of Princeton Seminary and served with another mission board in Korea for nearly 30 years. He was general secretary of the Korean Sunday School Association from 1911 to 1932 and general secretary of the Presbyterian Board of Christian Training (Korean) from 1932 to 1938. Seeing the inroads of the apostasy in the Presbyterian Church, the Holdcrofts took a stand for Christ and the Bible, and their search led them to the Independent Board for Presbyterian Foreign Missions, an agency of the Bible Presbyterian Church, which had been founded in 1937 by men who were faithful to the Bible. In 1950, Dr. Holdcroft became president of the IBPFM in Philadelphia, PA, serving until 1972. He is author of a book on missions titled, *Into All the World*, published 1972.



Medical Missions

As for God, His way is perfect: the word of the Lord is tried: He is a buckler to all those that trust in Him, Psalm 18:30. When Dr. Proctor arrived at the hospital in Mwingi, Kenya, he was told, as he was getting out of the car, after a long, tiring drive to the compound hospital, that a patient had been in labor for two days and it was necessary to do a Caesarean section right away. “My specialty is radiology,” was Dr. Proctor’s fleeting thought. While the generator was being started for lights and the patient was being prepared, he asked for a medical book. “I read, even memorized, that portion with great intensity. I meditated on Philippians 4:13, *I can do all things through Christ who strengthens me.*” A healthy baby was delivered. A nurse changing the dressing a few days later remarked, “That is the smallest incision I’ve ever seen for a C-section.” “Uh, yes, I believe that is the smallest I’ve ever made,” was Dr. Proctor’s reply. (G. Thomas Proctor, M.D., the Proctors served in hospitals in Palestine beginning in 1966, then in Kenya, beginning in 1973. They have authored two books that detail their missionary experiences: *Palestine — Then and Now* and *Kenya Calls*)

Dr. Sarah Hosman, M.D. (1883-1964) **Arabia Gulf Coast-Trucial States**

Here was a woman doctor with one artificial leg. She served in a part of the world where women have almost no rights. Who would choose to do this? God had just the right one prepared to minister to the women in Sharjah, the Trucial States (Arab Republic). She first



went out under the mission board of the Reformed Church in America, serving for 25 years. Her work under the IBPFM began in 1941. She was diligent to make the gospel known to all her patients.

Misses Edna Barter, R.N. and Marion Willits, R.N. and later Joan Davenport also served faithfully in this work.

Dr. Hosman said, “Since I first went out to Arabia. . . ., I have lived and worked on two promises of God in Deuteronomy 31:6 and 8. How perfectly He has fulfilled these precious promises for us in Arabia. *Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee. And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed.*”

Testimony for Christ

I will say to you missionaries who are going out this week and the next three weeks that this Independent Board has also been attacked from its very foundation. One of the reasons it has withstood the test of time is that it was so solidly grounded in the Bible.

When the attacks came, those who were in the leadership turned to the Word of God and rested upon that Word and claimed it for the battle that was at hand. I praise God for that. (Lynn Gray Gordon, IBPFM President, to seven missionaries ready to go in 1985)

Dr. and Mrs. Thomas Lambie (Irma), (Thomas,1885 –1954) Sudan, Ethiopia, Jordan

While a medical student in Pittsburgh, PA, Dr. Lambie believed God was calling him to become a missionary. He arrived in Alexandria, Egypt, at the age of 23 and served in the Middle East until his death in 1954.

In 1911, he pioneered a mission station in Sudan, near the border of Abyssinia (later Ethiopia). He was the first American missionary in Abyssinia and at the request of Emperor Haile Salassie, built a large hospital at Addis Ababa. Dr. Lambie organized and headed the work of the Red Cross there also.



After a call to Palestine, the Lambies went out under the IBPFM in 1946, where a 90-bed tuberculosis sanatorium was built at Baraka, just south of Bethlehem, which opened in 1952. In 1953, the Bible Presbyterian Church of Bethlehem was dedicated and was a place of faithful service by the Howard Carlsons, beginning in 1965. Other medical doctors who served, with their families at Baraka have been the William Brownlees, the Thomas Proctors, and assisted by the Creamers and Herdles.

On April 14, 1954, Resurrection Week, Dr. Lambie was visiting the Garden Tomb in Jerusalem with his wife and friends. At that moment God's call to come home was sounded. His wife continued her work among the Arabs for several years beyond that time.

Baraka: Valley of Blessing

I have entered the valley of blessing so sweet
And Jesus abides with me there;
And His Spirit and blood make my cleansing complete
And His perfect love casteth out fear.

Oh, come to this valley of blessing so sweet,
Where Jesus will fullness bestow,
O believe and receive and confess Him,
That all His salvation may know

(from a message by Dr. Lambie,
which appeared in *Biblical Missions*, May, 1947.
Baraka is found in II Chronicles 20:26)

Miss Louisa Lee (1886-1972) India

Serving under the Board of Foreign Missions of the Presbyterian Church in the USA, Miss Lee's missionary career began in 1913. Her field was North India. Her father, a Presbyterian minister, warned her of the danger of modernism, even on the mission field. On furlough in 1933, she was delighted to learn of the formation of the Independent Board for Presbyterian Foreign Missions and in 1935 became a missionary under this Bible-Presbyterian agency. In 1943 Miss Elsie Hudec came to assist Miss Lee in the work in India. Others to follow in the work in India were the Ralph Cunninghams.



Kannauj was her primary place of service. She daily taught Bible classes and directed the work of two Indian evangelists. She said, "I thank the Lord for loving friends in Kanpur and supporters in the U.S.A. who help us in our every need."

Why We Came to India

It was the apostle Paul's ambition to *preach the gospel, not where Christ was named* (Romans 15:20.) And so we have come to India, where so few know much of anything about the redemptive work of the Lord Jesus Christ. (Ralph Cunningham, the Cunninghams served in India beginning in 1943)

Dr. and Mrs. Dwight Malsbary (Dwight, 1899-1977) (Pauline, 1902-1984) Korea

The Malsbarys served in Korea from 1929 to 1940 under the Presbyterian Church in the USA, but left because of unbelief and apostasy. After being evacuated from Korea during WWII, they served on the faculty of Prairie Bible Institute. In 1946, they were appointed to serve under the IBPFM in Korea.

During the time of the Korean War, Dr. Malsbary served as a chaplain for a prisoner of war camp. He served in several seminaries in Korea and helped to establish Faith Theological Seminary of Korea. Both were accomplished keyboard musicians. They fled North Korea when the Communists took over, and they literally lost everything, including a beautiful grand piano.



On July 28, 1977, he was returning to Seoul following meetings, when the car in which he was riding, was struck by a bus. He died instantly. His funeral was conducted as an official function of the Korean Council of Christian Churches. A few days after the funeral Mrs. Malsbary was called to the office of the President, where she was presented with a gold medallion inscribed, "The Order of Civil Merit." This is the highest award Korea bestows on a civilian.

Pauline Malsbary was active in missionary work for years following her husband's sudden death.

The Missionary Family

When a married couple goes out to the mission field, its witness to Christ and to the Christian life is more than that of the two individuals. Something else has been added.

It is their joint witness as a Christian family. Here is a place where one and one makes more than two. The importance of this example of the Christian family can scarcely be overemphazied. It is a sort of silent preaching that often bears unexpected fruit. (Harold Cook, *Missionary Life and Work*, 1959, p. 94)

Miss Marian McNeil (1908-1991) Africa

“On February 13, 1936, a very cold, snowy night, a farewell service was held in my church. I wondered if there would be anyone present. . .Despite the storm a goodly crowd attended.” Just two days later, Marian sailed for Africa to begin a lifetime of missionary service.



After a time of looking to the Lord for the right place of service, the government of Kenya granted to her the use of 30 acres of property near Mwingi, 115 miles from Nairobi. There the Roland K. Armes Memorial Hospital and the Mwingi Bible School were built. It became a center of missionary activity, as Marian and her good friend Dorothy Roberts directed things. The site of the sloping rock (named

Kautha) became the means for catching water to save for the dry seasons. She recounts all this in her book, *Give Me This Mountain*. She and Dorothy served until 1984.

The Matthew Johnsons and Thomas Proctors helped with the medical work at the hospital.

One of the early Sunday school pupils was Solomon Muthukya, who became a leader in the Independent Presbyterian Church and the East Africa Christian Alliance. Rev. Victor Hall was instrumental in seeing that a Bible school was established at Mwingi.

A verse Miss McNeil used in her book is I Samuel 12:24, “*Only fear the Lord and serve Him in truth with all your heart: for consider how great things He hath done for you.*”

The Core of It All

Our approach (in education) is not only academic, for we also try to affect every phase of life. In addition to their class studies, the students are encouraged to work on the school campus in order to pay off their fees, to witness to the lost, and to lead worship services on Sundays. But the core of it all, we strive to impress upon them the necessity of a daily time of fellowship with Jesus in a devotional way. (Raymond Carlson, the Carlsons have served in Kenya since 1969)

Rev. and Mrs. Roman K. Mazierski (Roman, 1899-1959) (Stanislawa, 1911-1996) England

There were some 150,000 Polish refugees in Great Britain, and Rev. Mazierski found a profitable ministry in their midst. “They were a sad spectacle (some returning from concentration camps or slavery in Russia), they did not know English, and they did not know where to turn in order to be a part of a Christian society and to hear the Word of God in our own Polish language.”

During WW II, the Mazierski family spent time in a German prison camp under the most indescribable conditions, but they were finally released to go back to Poland. Once a German plane dropped a 1000 pound bomb which crashed into the vestry of the church occupied by Stanislaw (Mrs. Mazierski) and friends — it did not explode.



They came under the IBPFM in 1956, but in 1959, God called Mr. Mazierski to heaven. For many years afterward, God used the faithful witness of Mrs. Mazierski. She published a magazine called *Good News* until the Lord called her home a few years ago.

“One Penny”

In a missions devotional, Judith Collins wrote about William Carey’s penny. William Carey stood almost alone in his day in his interest in missions. Carey’s scheme for raising money for missions was to ask for at least one penny a week from each person. (A penny was worth more then). Miss Collins asked, “What do you think one penny a week from you. . .or five cents a month [from many people] could do?”

Why don’t you become the ‘William Carey’ in your Sunday School?”

(Miss Collins, from Nova Scotia, has served on the field of Kenya since 1970)

Dr. and Mrs. L. Paul Moore (Paul, 1898-1972) (Lillian, c1905-1981) Cameroon

They were appointed as missionaries under the IBPFM in 1967, coming from the USA Presbyterian Church. He was an active missionary in the Cameroons of West Central Africa, where they had served for 36 years before coming into the Bible Presbyterian Church. His seminary training was completed at Princeton, and he was ordained in 1923 by the Presbyterian Church in the USA.



Working in the French-speaking part of Cameroon, Dr. Moore mastered both the Bulu and Bassa languages, and he prepared a revised translation of the New Testament. He labored alongside the Presbyterians in Cameroon (Eglise Presbyterienne Camerouaise Orthodoxe) through a time of severe persecution they faced when they left the ecumenical WCC in 1967. In time, Dr. Moore was not even permitted entry into the country because the ecumenicals had such influence with the political forces of the country.

CORRECT THEOLOGY

In order to evangelize effectively on the home or on the foreign field, the Christian must have a Biblical understanding of God and of mankind, and, of God's plan to meet man's need. It takes not only theology, but correct theology, to undertake Biblical and effective evangelism in any generation.

The lost will not *seek* God, they must be *sought*; they will not *learn* of God, they must be *taught*; they will not *come* to God, they must be *brought*. (William LeRoy, The William LeRois gave a lifetime of service in Brazil, beginning in 1952)

Miss Evelyn Moulton (1917-1981) Brazil

If one were to use the word “colorful” to describe a missionary, it would fit this wonderfully dedicated lady from Vermont. To read one of her missionary letters had the effect of leaving even the children in church smiling.

Her missionary work was with children, teaching women, and working in an orphanage. She worked north of Recife in Pernambuco and Paraiba. She liked the verse that says, *For a great door and effectual is opened unto me.*



Thy Testimonies Are Wonderful

“Christian missions is the proclamation of the gospel to the unconverted in all the world, according to the command of Christ.” Irwin Steele used this little quote in an article titled “Biblical Missionaries.” (*Biblical Missions*, June-July, 1978)

The obedience of Noah was prompt, laborious, persevering, total, pious, and successful. (He obeyed without question) From Abraham we learn of piety, implicit obedience, total yieldedness, and the grace of faith. (He left all in his obedience to God) From Moses we see demonstration of the power of faith in (1) a choice—Moses...*refused* and (2) a state of mind—*he forsook Egypt*. (He put away worldly advantage and became fearless for God). (Irwin Steele, the Steeles served in South America and in the publication of *Faro Cristiano* [Spanish *Christian Beacon*] from 1945 to 1983.)

Rev. and Mrs. F. Burton Toms (Burton, 1913-1995) (Ethel, 1911-1980) Chile, Korea, Singapore

Burton and Ethel Toms became the Independent Board's "adaptable" missionaries as they stepped in to fill critical needs in Chile and in Korea.



Ethel was a classmate of Marian McNeil and sister to Earle White (missionary in Chile). Burton was the son of J. U. Selwyn Toms. J. U. Selwyn Toms was a Princeton Seminary classmate of J. Gordon Holdcroft. Burton was missionary in Korea, and one of the founders of the Bible Presbyterian Church, serving as moderator of the first synod in 1938. Rev. Burton Toms was a capable servant of Christ, serving in four very different cultures; America (church pastorates) Chile, Singapore, and Korea.

In 1971 the Toms took the place of the Paauwes while they were on furlough from the Far Eastern Bible College of Singapore. In 1973, they went to Korea to help in Bible training and children's work.

Obedience

Obedience to the Bible is the standard of any Christian ministry. The *Westminster Confession of Faith* declares, "God, in His ordinary providence maketh use of means..." (Chapter V, par. III) We believe it is the duty of Christians to be involved with the extension of the gospel to the ends of the earth. Paul reminds us, in Romans 10:14,15: *How then shall they call on Him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!* (*Missions Manual*, of the Presbyterian Missionary Union, Nashville, Tennessee, 1992, pp. 2,3)

To the Uttermost

Eunice Macdonald

Eunice Anne Macdonald

Loved to the ut-ter-most, God gave His Son;

The first system of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (Bb) and a 3/4 time signature. The melody begins with a quarter note G4, followed by quarter notes A4, Bb4, and C5. The bass staff provides a simple accompaniment with quarter notes G2, Bb2, and C3.

Saved to the ut-ter-most, In Him we're One;

The second system of musical notation continues the melody. The treble staff features a quarter note D5, followed by quarter notes E5, F5, and G5. The bass staff continues with quarter notes D3, F3, and G3.

Sent to the ut-ter-most, Tell the last one;

The third system of musical notation continues the melody. The treble staff features a quarter note A5, followed by quarter notes B5, C6, and D6. The bass staff continues with quarter notes A2, C3, and D3.

Je-sus has con-quired and vic-tor-y's won.

The fourth system of musical notation concludes the melody. The treble staff features a quarter note E6, followed by quarter notes F6, G6, and A6. The bass staff continues with quarter notes E2, G2, and A2.

from *Biblical Missions*

Missions In Danger Around the World — 1999

India: At least 30 instances of violent attacks on Christians have occurred recently. One Methodist minister was warned by Hindu extremists to stop preaching Christianity and start worshipping Hindu gods or face being burned alive. The United Christian Forum for Human Rights has documented more than 120 attacks by Hindus against Christian individuals, churches, and schools in the past year. An Australian missionary family, the Staines who worked with lepers were attacked and Mr. Staines and his two sons were burned alive.

Australia: Legislation which is being considered in the state of Victoria would criminalize evangelism of non-Christian religions or even possessing written materials criticizing other religious beliefs.

Great Britain: Three hundred churches in the land of William Carey, William Burns, and David Livingstone have been turned into Muslim mosques.

Holland: Billy Graham announced plans for an Amsterdam conference from July 29 to August 6, 2000, for “preaching evangelists.” As in previous events of this kind, doctrine will be pushed aside and deadly compromise with Rome will be evident.

Israel: Legislation in the Knesset (where there is a pride for being democratic in its dealings) seems to exceed even the restrictions on religion in Saudi Arabia and Iran. Under terms of some proposed legislation, it would become illegal to possess a New Testament; to “seek to persuade others to change their religion;” or to “hold, print, copy, distribute or hand out” literature of any kind that has as its aim to persuade others to change their religion. Jewish emigres who openly affirm Jesus as Messiah may lose their citizenship rights.

Malaysia: All non-Muslims and Christians in particular are suffering an erosion of religious freedom.

Africa: The nations of Sudan, Congo, Eritrea, Uganda, and Rwanda continue in dangerous political ferment. Christians are at great risk, especially in Southern Sudan.

Egypt: Grisly torture and persecution was unleashed against the Coptic Christian community last year. A thousand Christians were manacled to doors, then beaten and tortured with electric shocks. Even babies were not spared. Some men were nailed to crosses.

Balkans: The chaos in Kosovo, Serbia, Macedonia, and Albania is at such a danger point that people live in very fear of their lives from day to day.

America: Churches that belong to the modernistic National Council of Churches (NCC) support only 2,813 career missionaries, compared with nearly 9,844 in 1963. A religion that sees good in all religions and prefers to believe that “they have their religion” will hardly be convinced of the need of missions.

Indonesia: The world’s largest Muslim nation of 200 million people has unleashed fanatical persecution in murdering hundreds of Christians and destroying many churches.

Kuwait: This oil rich “friend of America” has budgeted five billion dollars to blanket the U.S. and Canada with Islamic literature.

Western India: Christian congregations are canceling prayer services, fearful of provoking violence from extremist Hindus. Eighteen churches have already been attacked.

South Africa: The Mandela government has thrown out centuries of Biblical laws and standards and opened the country to pornography, Hollywood films, rock music, gambling, and political corruption. Christians are fearful.

Colombia: Radicals continue to hold several missionaries prisoner, some as long as five years now.

Vietnam: Christians are routinely beaten and imprisoned by the Buddhist majority. The country has declared it is illegal to own a Bible.

Sudan: As the Muslim-led civil war continues, 150 Sudanese die each day due to famine and war.

Bangladesh: Flooding has once again crippled this nation. This year's was the worst, leaving 10 million homeless. The population is less than 1% Christian.

China: Persecution of house church leaders continues unabated despite assurances to the world that there is religious freedom. Evangelism is severely restricted. Chinese are reluctant to be party to any "unauthorized activity."

North Korea: The famine is so terrible and so prolonged that hundreds of thousands of its citizens are faced with starvation. Aid is difficult to get into the country. This is one of the "most atheistic" countries on the globe.

Central America: Honduras, Nicaragua, Guatemala, and El Salvador are still trying to recover from the hurricanes that left hundreds of thousands homeless and destroyed many churches. Many missionaries are working hard to help.

New Guinea: A Misima New Testament has been printed and is available. Alluding to a gold mine on the main island, an elderly pastor addressed a crowd, "Forget the mine, this [the Bible] is the true gold!"

Consider This

Christians are becoming the "Jews of the next century" claims Michael Horowitz, senior fellow at the Hudson Institute. (He is a practicing Jew). He explains that what was true of the Jews under Hitler's regime is becoming true of Christians on an almost worldwide scale. "Millions of Third-World Christians are vulnerable to become the scapegoats of choice of today's thugs."

A leading Chinese Communist newspaper, looking at China's house-church movement said, "We must strangle this baby while it is still in the manger."

9. Concluding Thoughts

Luke 24:46,47

And He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

A Trust Given to Me

*Lord, Thou hast giv'n to me a trust,
A high and holy dispensation,
To tell the world, and tell I must,
The story of Thy great salvation;
Thou might'st have sent from heav'n above
Angelic hosts to tell the story,
But in Thy condescending love,
On men Thou has conferred the glory.
Let me be faithful to my trust,
Telling the world the story;
Press on my heart the woe,
Put in my feet the go;
Let me be faithful to my trust,
And use me for Thy glory.*

(In *The Bible Basis for Missions*, by R. Glover, Moody Press, 1946, p. 208)

Take My Life, and Let It Be

Frances R. Havergal (1836 - 79)
(Adapted from Amoy Hymnal)

Dijon



1. Take my life, and let it be Con - se - cra - ted, Lord, to Thee.
2. Take my voice, and let me sing Al - ways, on - ly, for my King.
3. Take my will, and make it Thine; It shall be no lon - ger mine.
4. Take my love; my Lord, I pour At Thy feet its trea - sure - store.



Take my mo - ments and my days; Let them flow in cease - less praise.
Take my lips, and let them be Filled with mes - sa - ges from Thee.
Take my heart - it is Thine own; It shall be Thy ro - yal throne.
Take my - self, and I will be E - ver, on - ly, all for Thee.



Courtesy of Singapore B-P's for copy of "Take My Life, And Let it Be".

Is God Calling You to Become a Missionary?

*Whom shall I send, and who will go for us?
Then said I, Here am I, send me. Isaiah 6:8*



1. Personal Considerations

- a. I must have a clear testimony of salvation in the Lord Jesus Christ
- b. I must recognize that God has placed upon me a burden for missions, that I have His call to go forth, that I have a servant-heart.
- c. I have been preparing myself both spiritually and educationally. I am completing or have completed a course of study that my sending church and missionary agency require. For a young man pursuing ordination, I am under care of a church session and my Presbytery.
- d. I am maintaining a careful testimony regarding finances
- e. My testimony toward those of the opposite sex is honoring to the Lord (Candidates who are engaged to be married or who are married understand that both partners must be in proper pre-field preparation)
- f. I am able to meet the proper health requirements
- g. I am a member of a Bible Presbyterian Church (or other church body recognized by the BP's) and am now busy for the Lord, "putting my hand to the plough."

2. Doctrinal Position

- a. A missionary must be convinced beyond a shadow of doubt that the Bible is the inspired, inerrant, infallible Word of God and that it provides him with his mandate, message, and method.
- b. A Bible believing missionary must hold, without reservation, to these fundamentals or basics of the reformed heritage: the inspiration of the Bible: the virgin birth of Christ: the substitutionary atonement on the cross: the literal, bodily resurrection from the dead: the promised return of Christ “in like manner as ye have seen Him go:” the eternal damnation in hell of the lost; and eternal reward of the righteous in heaven.
- c. The Westminster Standards; the Confession of Faith, the Larger and Shorter Catechisms, provide the secondary standard, also known as the creedal statement of belief. A missionary must become familiar with these historic documents and give clear assent to them.

3. Qualifying Process

- a. Your church and missionary sending agency will, as a matter of processing certain requirements such as a medical exam, visa requirements, or other qualifying steps, such as pre-field language training or specialized preparation to do certain kinds of ministry. Candidates for the ministry must complete the ordination process prior to leaving for the field.

Trends and Terms in Missions

Missions: This term comes through the Latin, *missio* or *mitto*, and the Greek *apostello*, meaning “to send.” The Christian missionary is sent forth with the Gospel message as an ambassador of Jesus Christ to evangelize and gather believers into churches.

Missions Agency or Board: This is a service organization aiding the church in its task as the sending agency. Its purpose is not to supplant the church, but to work under the church in a partnership role, serving the missionaries with their special legal, shipping, travel, funds-transmission, and church-relations needs. Missionary work by the Bible Presbyterian Church is assisted by the Independent Board for Presbyterian Foreign Missions, Mexico Maranatha Missions, and the Presbyterian Missionary Union.

Missions — A Three-fold Cord: There are three lines for the outflow of the missionary enterprise—*going*, *giving*, and *praying*. Robert Glover, missions professor, notes further that there is first the “man factor.” God chose mortal messengers to tell the good news of the gospel. *I sought for a man*, Ezekiel 22:30. Then there is the “money factor.” *Honor the Lord with thy substance*, Proverbs 3:9. Third, is the “prayer factor.” Paul’s request was: *Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified*, II Thessalonians 3:1.

Missionary: “Missionary” is from the same root word—meaning one who is sent as a spiritual ambassador to those who have not heard the gospel. This word does not appear in the Bible, but we consider Paul to have been a missionary. When Paul said, *Do the work of an evangelist*, II Timothy 4:5, he was referring to his missionary work.

An ordained missionary is one who is called as an evangelist. Author Harold Cook suggests, “The New Testament pictures for us a faith which is by its very nature missionary.” (*An Introduction to the Study of Missions*, Moody Press, 1954, p. 20)

Missionary Call: When a young person asks about a call, his question usually runs along this line, “How may I know if the Lord wants me to go to a mission field with the gospel?” Our Lord sets it forth this way: *The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest*, Luke 10:2. God does the calling. Second, when Paul and Barnabas were sent forth, the Holy Spirit said, *Separate Me Barnabas and Saul (Paul) for the work whereunto I have called them*.

Consider—We find nothing about feeling, about a field, or about having enough faith to be willing to go. Harold Cook, observes, “There are two aspects of the missionary call, one general and one particular.” The first is that expressed in the Great Commission, a command to go with the gospel. All Christians are “called” to be witnesses wherever they are. The second has to do with one’s place of service. The “Macedonian call” (Acts 16:9) was not a call to missionary service, but further instructions as to a place of service for one who was already obedient to God’s call to be a witness.

There are general principles of guidance God may use in our lives: a missionary is one who is dedicated to doing the Lord’s will, who has a compassion for the lost (this may be in a specific country) and who is sensitive to the counsel of mature Christians. Robert Glover rightly affirms, “Nothing is more vital to anyone’s setting out for the mission field than to be clearly assured of the call and leading of the Lord in taking that step.” (*The Bible Basis of Missions*, Moody Press, 1946, p. 127)

Missiology: Missiology is the field of study related to missions and missionary work. Those who attain some level of study in this field are called missiologists. There is the American Society of Missiology

(publishes *Missiology: An International Review*) and the Evangelical Missiological Society, both in the new evangelical camp. “At mid-century,” notes J. Herbert Kane, “a book on missions, other than a biography, was something of an event.” (*A Concise History of the Christian World Mission*, Baker, 1982, p.185) The following books are helpful in one’s study of missions (most are in the PMU library):

1. Allen, Roland, *Missionary Methods: St. Paul’s or Ours?*, Eerdmans, 1962
2. Beals, Paul, *A People for His Name: A Church-based Missionary strategy*, Baker, 1985
3. Chang, Lit-sen, *Strategy of Missions in the Orient*, Presbyterian and Reformed Publishing, 1970
4. Cook, Harold, *An Introduction to the Study of Christian Missions*, Moody Press, 1954
5. Dayton, Edward and Wilson, Samuel, *Unreached Peoples: The Refugees Among Us*, MARC
6. Glover, Robert H., *The Progress of World Wide Missions*, Harper, 1924
7. _____, *The Bible Basis of Missions*, Bible House of Los Angeles, 1946
8. Griffiths, Michael, *Who Really Sends the Missionary?* Moody Press, 1974
9. Hesselgrave, David, *Today’s Choices for Tomorrow’s Mission*, Zondervan, 1988
10. Hillis, Don W., *The Scriptural Basis of World Evangelization*, Baker, 1965
11. Hocking, William Earnest, *Re-Thinking Missions: A Layman’s Inquiry After 100 Years*. Harpers, 1932 (Note: This book, more than any other crystallizes the modernist position on missions)

12. Holdcroft, J. Gordon, *Into All the World*, IBPFM, 1972 (out of print)
13. Johnstone, Patrick, *World Handbook for the World Christian*, Wm. Carey Library, 1976
14. Kane, J. Herbert, *Christian Missions in Biblical Perspective*, BAKER, 1976
15. _____, *Life and Work on the Mission Field*, Baker, 1980
16. _____, *A Concise History of the Christian World Mission*, Baker, 1982
17. Lambie, Thomas A., *Separation from Apostasy*, IBPFM, Pamphlet, 1954
18. Latourette, Kenneth Scott, *A History of the Expansion of Christianity*, Harper, 7 vol., 1937-45
19. Lindsell, Harold, *An Evangelical Theology of Missions*, Zondervan, 1970
20. McNeil, Marian, *Lord, 'Give Me This Mountain,'* Christian Beacon Press, 1976
21. McQuilkin, Robertson, *The Great Omission*, Baker, 1984
22. Murray, Andrew, *Key to the Missionary Problem*, Christian Literature Crusade, 1979 (first published at the turn of the century)
23. Neill, Stephen, *A History of Christian Missions*, McGraw-Hill, 1964
24. Peters, George W., *A Biblical Theology of Missions*, Moody Press, 1972
25. Pierson, A.T., *The Divine Enterprise of Missions*, Hodder and Stoughton, 1894
26. Piper, John, *Let the Nations be Glad: The Supremacy of God in Missions*, Baker, 1993

27. Proctor, G. Thomas and Kathryn, *Kenya Calls*, J.M. Productions, 1993
28. _____, *Palestine—Then and Now*, 1998
29. Roberts, Dayton and Siewert, John, *Mission Handbook-USA/Canada Protestant Ministries Overseas*, Zondervan, 1989 (14th Edition)
30. Rooy, S.H., *Theology of Missions in the Puritan Tradition*, Eerdmans, 1965
31. Sanders, J. Oswald, *How Lost are The Heathen?* Moody Press, 1972
32. Smith, Egbert W., *The Desire of All Nations*, Doubleday, 1928 (out of print)
33. Soltau, T. Stanley, *Missions at the Crossroads*, Baker, 1955 (out of print)
34. Theissen, John, *A Survey of World Missions*, Moody Press, 1961
35. Tow, Timothy, *Asian Awakening*, Christian Life Publishers, 1988
36. _____, *William C. Burns (Grandfather of Bible Presbyterians)*, Christian Life Publishers, 1994
37. Trumbull, Charles G., *Foreign Missionary Betrayals of the Faith*, S. School Times, Pamphlet, 1935
38. Tucker, Ruth, *From Jerusalem to Irian Jaya*, Zondervan, 1983
39. Wells, Tom, *A Vision for Missions*, Banner of Truth Trust, 1985
40. Zwemer, Samuel, *Into All The world-The Great Commission*, Zondervan, 1943

(Note: Six of these 40 books were written before 1950. Be aware that most written after 1969 are by new evangelical authors, and may contain theologically untrustworthy material)

Missions Technology: One writer describes the state of new technology open to churches and missionaries as a “technological

pentecost!” There is much that is new in both equipment and technology. A missionary should not feel compelled to jump into something he feels he cannot handle, but he should not ignore the practical applications of some new things that can be put to use. New, water purification devices are a great help in remote areas. Care must be taken not to allow impersonal technology to remove the missionary from the real task of ministering to lost souls.

There are now credit card size “gospel tracts.” They come complete with a wafer-thin battery and play back a message lasting several minutes. Each card will play back the Bible verses or gospel message up to 70 to 80 times. There are solar-powered tape players and radios. The radios can be fixed to the signal of a nearby Christian radio station and passed out in market places.

Missionaries send home field reports and ministry updates over the internet with the push of a button. He is able to send both text and pictures to be included in newsletters to his supporting churches.

Missionaries and their children can log onto the internet and take study courses at any level from grade school through graduate studies. Western Reformed Seminary has already experimented with these “wall-less” classrooms.

Language study can be accelerated with the use of interactive programs. Also, programs exist to help the missionary Bible translator as he works to reduce an unwritten language to writing, then to Bible translation. A software program called *Lingualinks* speeds up reduction of sounds into an alphabet to make up written words. A program called *Cecil* helps the translator to analyze tones in a language.

The Bible and Bible helps on computer are available with helpful word searches. Whole theological libraries are available on CD-ROM.

Missionary Pre-Field Ministry: The pre-field ministry, also called PFM, or candidating; signifies the appointee’s work of getting to the field as an important part of his ministry. In this time the person

learns faith, exercises his gifts, and acquaints godly people with the proposed work for which they can pray. Churches tend to think of an appointee as beginning his ministry when he or she reaches the field, therefore making no provision for support for the year or two of full-time preparation for getting to the field.

Career Missionaries: Career Missionaries are those missionaries who have committed to a lifetime of missionary service.

Home Missionaries: Home Missionaries are those missionaries who work in their own country, usually in the ministry of church planting. The United States is a vast mission field of unreached millions. A home missionary might labor in a town or city where there is no faithful Biblical witness, to ethnic groups such as the Polish people in Chicago, or the Jewish population of New York City. He might also work among Native Americans.

National Missionaries: National Missionaries are people who become missionaries to their own people. Perhaps one converted while living abroad, then returning to evangelize his own people. There is warrant to believe that the Ethiopian in Acts 8 returned with the gospel to East Africa.

Non-Residential Missionaries: A missionary who for some reason is not able to live in the country where he works is a non-residential missionary. For example, one appointed to a Muslim country may go in and work with a group, say in Turkey, then return to his own country to engage in other work until time for him to go back again. Usually a non-residential missionary works in a country with no allowance for permanent visas.

Overseas Missionaries: Those who go to another country to carry out the Great Commission are overseas missionaries. Terms of service are usually from 3 to 6 years between furlough times, with a year at home for further training, visits to supporting churches, and time with their family and friends. “Merely going across the ocean does not make one a missionary.”

Short-Term Missionaries: God has greatly used medical, optical, and dental personnel on short-term mission field projects. Usually this is a few weeks to three or four months. Nurses, lab technicians, and teachers may go to fill in for the furlough time of a missionary. Summer teams of young people have been used in evangelism, summer Bible schools, camps, music ministry, and just hard work constructing a building. Some estimate that 25 percent of young people who go on short-term missions become missionaries themselves.

Tent Making Missions: A book has been written to make the case for missionaries to go into closed countries and work in some kind of secular job. This has become fruitful as many have gained entrance into Arab countries, India and China, and have become witnesses for Christ in their neighborhood, on the job, or as other opportunities arise. Teaching English to speakers of other languages, or “TESOL” as it is known, has become a widely used bridge for evangelism. Worldwide Tentmakers is an agency that helps in placement of tentmakers in many closed countries. The term comes from Acts 18:3 where we learn Paul engaged in a trade, as one who *coveted no man’s silver*. (Acts 20:33); that is, one who did not expect support for his labors from others if he could earn something on his own. Of course today in most countries, a full-time missionary cannot work and have an income; he must come fully supported.



AD 2000: This term designates a new evangelical missionary concept to emphasize the task of world evangelization. Within the AD 2000 concept are such terms as “Unreached Peoples Network,” “Praying Through the Window,” “Global Missions Network,” “Adopt-A-People Campaign,” and “A Church for Every People.”

A vision of effectively evangelizing every people group of the world by the year 2000 has brought together data clearinghouses, broad-based (ecumenical) prayer efforts, and the highly compromised Global Consultation on World Evangelization. The

GCWE, under the sponsorship of the Billy Graham organization, came out of the new evangelical Lausanne Conferences that included Charismatics and Catholics.

Church Autonomy: As churches reached maturity, congregations desired to take charge of their church life, thus severing connections as “daughter churches” from Western missionary efforts. It was a Presbyterian missionary in the Orient, John L. Nevius, 1854-1893, who, while visiting Korea in 1890, declared that the national churches should be brought to a place of being self-directed, self-sustained, and self propagating as quickly as possible.

Colonialism: The world-wide exploration in the 18th and 19th Centuries resulted in European powers’ claiming territories for their own in Africa, South America, Asia, and the South Seas. The collapse of the system of colonial rule has been one of the most significant events of the 20th Century. Touching on Christian missions, three things occurred: the status of the national church changed, the image of Christianity changed, and the role of the missionary changed.

Contextualization: This refers to the communication of Biblical truth in such a manner that the hearers will understand it within the limiting context of their culture. For example, a desert Bedouin may have little idea of the concept *whiter than snow*. Some tribes have no word for *forgive* or even the concept of *sin*. Sadly, modern missions has abused the idea of contextualization when missionaries in Muslim or Hindu countries do not require public baptism or Jewish converts are told it is not necessary to become part of a church. They rationalize that such acts are difficult for the new convert. Much compromise of the gospel has taken place in the name of contextualizing.

Cross Cultural Communication: The way people of one society convey ideas to those of another society that differ in such areas as language, behavior, customs, and thought forms is cross cultural communication.

Culture: The customs, language, ideas, learned patterns of behavior, religious characteristics, and social life of a society is this author's definition of culture.

Evangelism: *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek,* Romans 1:16. *Preach the word . . . , watch thou in all things, do the work of an evangelist, make full proof of thy ministry,* II Timothy 4:2,5. The *euangelion* or "the gospel" means "good news," and that is the message for the lost.

House Church: These are small groups of Christians, often with non-ordained leaders, who meet together in a house or apartment. Usually found in countries where believers are persecuted.

Gospel: Paul defined it for us, *Moreover, brethren, I declare unto you the gospel... how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures,* I Corinthians 15:1-4. Thus the gospel is based in facts, it is not dependent upon our feelings, and it is to be preached *to all nations, and kindreds, and people, and tongues,* Revelation 7:9.

Great Commission: Our Lord's final command is what we call the Great Commission. It is found in Matthew 28:18-20, Mark 16:15, Luke 24:47, and John 20:21. Christ's declaration, *I will build My Church,* Matthew 16:18 finds its God's-directed means to fulfillment in the obedience of His children to this command.

Indigenous Church: A church that reflects the culture in which it is located, not dependent upon outside support in its administration and ministry. The word literally means, "produced, growing, or living naturally in a country or climate, thus native."

Mega-languages: The 372 languages with a million or more speakers. Chinese, English, and Spanish are the top three of the world's languages.

Panta ta ethne: Matthew 28:19: *Go and make disciples of all nations.* Should this be translated “people groups?” When one examines this Greek phrase in the New Testament and its use in the Greek Old Testament, its normal meaning is the translation, “people groups” or “peoples.” Here is the difference; a command to take the gospel *to nations* is unclear. Example: in Brazil, there are hundreds of tribes just in the Amazon River region, which stretches for some 2000 miles inland. Is that nation reached with the gospel when Recife and Sao Paulo have heard the gospel, or must not the gospel reach each ethnic and tribal group to fulfill Christ’s command?

People Groups: People who have some kind of affinity make up a “people group.” This is usually based on culture of language. A tribal group or ethnic people may exist within another society, as for example, the Jewish population of Paris or New York or the Muslim peoples of London. The Mouk tribe in New Guinea has its distinct culture and language and is therefore a people group. It is estimated there are some 12,000 people groups around the world.

Refugees provide a challenge for the Church of Jesus Christ. Millions of Afghans fled their country, as did Tutsi’s from Rwanda, and Albanians from Kosovo, or the Koreans fleeing from North Korea. Wherever these people go, there is a people group needing a special witness. Since 1989, the number of refugees outside their homeland has increased from 15 to 23 million.

Protestant Missions: Some describe three eras of missions beginning with Carey:

- 1) 1782-1865, “coastlands” missions development,
- 2) 1865-1935, “interior” work, and
- 3) 1935 to the present, people group missions and urban-centers missions.

Churches that belong to the NCC (in the US) now support only 2,813 career missionaries, compared with 9, 844 in 1963. Further, only 40% of the 2,813 come from America. Other missions, both faith missions and those from evangelical churches number over

40,000. The missionary force is aging. Estimates are that the number of missionaries who will retire from overseas missionary service will be close to 60% in the next few years.

Reached People: A people group is considered reached with the gospel when at least 20 percent of a tribe or country has been presented with the gospel, is churched, and is active in evangelizing among their own people. More than 5,000 people groups (some estimate a higher number) have yet to be evangelized. These may be a tribe in the Amazon or in Algeria, a group of Cambodians in Sydney, or the Hopi Indians of the Southwestern United States. In Romans 15:19, Paul said, *From Jerusalem and round about Illyricum, I have fully preached the gospel of Christ.*

Restricted Access Countries: These may be countries that do not permit missionaries to enter, or greatly discourage them from entering. It also denotes those nations that restrict the flow of Bibles and gospel literature. About 3.9 billion people live in 119 countries under this designation. In that 119, there are 43 closed countries, 31 partially closed, and 45 limited access countries.

ROPAL: This **Registry Of Peoples And Languages** is a systematic listing of languages and the people who use them. New languages are identified with groups of known languages, and from this data, worldwide translation needs are targeted.

The 10-40 Window: This denotes that area in Africa, the Arab countries, India, and in Asia that is the least evangelized part of the world. It extends from 10 degrees to 40 degrees north of the equator and stretches from the Atlantic Ocean to the Pacific Rim.

There are 62 countries and close to four billion souls in this “window.” In this area are 23 of the world’s 30 “least evangelized” countries. Fifty of the least evangelized mega-cities are in this area—Cairo, Calcutta, Bombay, Hong Kong, and Tokyo, to name a few. At least 18 of the 40 least developed countries of the world are part of this area, as well as 82 percent of the world’s poorest people.

Included are the three most gospel-resistant groups: the Muslim (935 million), Hindu (705 Million), and Buddhist (323 Million) religions.

Third World: These are nations not aligned with communist or capitalist systems, usually within Asia, Africa, and Latin America; also called developing nations.

UNIMAX: Denotes the maximum number of people in a group that can be reached with the gospel before encountering cultural or ethnic barriers. For example, an ethnic group may have tribes near civilization, with the remainder farther inland; these inland ports may be most resistant to the gospel.

Unreached People: A people group within which there is no indigenous community of believing Christians able to carry out the evangelization of their own people.

World Population: (Approximate, 1995)

Asia	3.5 billion
Europe	801 million
Africa	750 million
North America	297 million
South America	496 million
Australia and Pacific Isles	2.9 million

The ratio of Christian workers (both national and foreign) to population looks like this:

Asia	1 to 1,395,000
Europe	1 to 105,000
Africa	1 to 249,000
North America	1 to 1,500
South America	1 to 47,000

Protestant missionaries in North America number just over 40,000, with some 714 missionary sending agencies. Women missionaries outnumber men, 55 to 45. The number of missionaries on furlough at

any given time is about 20%. The geographical distribution of missionaries is:

Asia	30%
Africa	22%
Europe	10%
Latin America	33%
Pacific Isles	4%

Some associations of missionary agencies we should know

1. IFMA, founded in 1917. The Interdenominational Foreign Missions Association was founded to promote the various faith missions that had come into being. The China Inland Mission and the Sudan Interior Mission are two missions in this group.
2. EFMA, founded in 1945. The Evangelical Foreign Missions Association was founded by the National Association of Evangelicals as a gathering of missions agencies outside the mainline denominations. This group includes Unevangelized Fields Mission, Masters Mission, and Military Evangelism.
3. TAM, founded in 1948. The Associated Missions was founded to facilitate the missionary work of those agencies associated with the International Council of Christian Churches. The Independent Board for Presbyterian Foreign Missions is one of the member boards, along with the Independent Gospel Mission.
4. FOM, founded in 1950. The Fellowship of Missions is a separated body of missions boards presenting a united stand against missions compromise and includes agencies such as Baptist Mid-Missions, Westminster Biblical Missions, and the Association of Baptists for World Evangelism (a board that no longer takes a strong, separated stand).
5. DOM, founded in early fifties. The Division of Overseas Ministries is an arm of the National Council of Churches, representing social gospel missions, including a modernistic doctrine and liberation theology orientation in its missions boards.

SPECIAL THANKS to Dr. Ed Paauwe for use of his outline of missions which he uses in teaching. This was a valuable orientation tool for me as I approached this subject. The material one could choose from it is almost endless, and my choices have no doubt left something out here and there, which responsibility I accept as mine alone. Thanks to Reta McDonald for her understanding during the times of intense study for this project, as well as for her expertise in scanning in pictures and maps, copy corrections, and final setup. Also, thanks to a special friend for proofreading assistance. Thank you to our Bible Presbyterian friends in Singapore who undertook the labor of love of printing this material.



The IBPFM

Our Thanks to The Independent Board for Presbyterian Foreign Missions for permission to use material from various issues of ***Biblical Missions***. The IBPFM was founded in 1933 with J. Gresham Machen as its first president. He “exhibited a wisdom and courage which were largely instrumental in creating the board,” stated an early issue of ***Biblical Missions***. The Fiftieth anniversary issue of ***Biblical Missions*** noted that “Dr. J. Gresham Machen led the band of faithful men and women who joined together on October 17, 1933, to establish the charter of the IBPFM.” Earle White’s editorial goes on to say, “The wonderful thing is that today, after fifty years, the Board, its members, and all of the missionaries maintain the same position and belief that was held fifty years ago.” At the time of the sixty-fifth anniversary, William LeRoy, editorializes, “Our Board has enjoyed wide support, not only among reformed groups throughout the nation and the world, but also from many, many Bible-believing fundamental churches from diverse denominational groups throughout the nation.” Over these six decades there have been hundreds who have served faithfully with this missionary agency. The back cover of one mid-century issue of ***Biblical Missions*** listed 94 missionaries. Theme verse of the IBPFM is Isaiah 45:22, *Look unto me, and be ye saved, all the ends of the earth.*

About the author and his wife

Our Ministry. . . Morris and Reta McDonald have been active in service for Christ since Morris' ordination in 1964.

Pastoring churches, evangelism, children's ministry, and working with missions and church planting at home and abroad have kept them very busy. Morris has traveled to eleven countries outside the United States and preached in five of them. He has preached in almost every Bible Presbyterian Church in the U.S. and attended the dedication of each new BP church since 1985. He marked 40 years of preaching in 1997, since opening an unpastored country Presbyterian Church in North Dakota, the summer of 1957. Both Morris and Reta hold degrees from Bob Jones University in Greenville, South Carolina.



They were asked to help form a new missions agency in a meeting of Bible Presbyterian ministers, elders, and missionaries on January 16, 1985. A Missions Council oversees the work, which involves church planting at home, missionary support, and assistance for churches, Bible schools, and a Bible college overseas.

They have overseen the distribution of more than \$220,000 worth of Bibles, produce a monthly newsletter, *The Missions Banner*, and visit churches for missions conferences and other speaking engagements.

A Cry From Heathendom

Why didn't you tell us sooner?

The words came sad and low

O ye who knew the gospel truths,

Why didn't you let us know?

The Savior died for those who sin,

He died to save from woe;

But we never heard the story,

Why didn't you let us know?

You have had the gospel message,

You have known a Savior's love;

Your dear ones have passed from

Christian homes,

To the blessed land above.

Why did you let our fathers die,

And into the silence go?

With no thought of Christ to comfort,

Why didn't you let us know?



We appeal to you, O Christians,

In lands beyond the sea!

Why didn't you tell us sooner,

Christ died to set man free?

Nineteen hundred years have passed

Since disciples were told to go

To the uttermost parts of the earth and teach;

Why didn't you let us know?

Hear this pathetic cry of ours,

O dweller in Christian lands!

For heathendom stands before you,

With pleading outstretched hands;

You may not be able to come yourself,

But some in your stead can go.

Will you not send us teachers?

Will you not let us know?

G. P. Turnbull

A Snapshot of the BIBLE PRESBYTERIAN CHURCH, USA



Missions was at the very heart of the founding of the Bible Presbyterian Church. The 1933 formation of the Independent Board for Presbyterian Foreign Missions brought down the wrath of the modernists who were in tight control of the Presbyterian Church in the USA. The PCUSA controlled the Board of Foreign Missions and made sure no liberals on fields abroad were brought to trial for teaching doctrinal heresy or even Marxism. It was the position of J. Gresham Machen, and other Godly leaders, however, God's people ought to have an option about where missionary money was sent and have a mission board that would be true to the Word of God, to that end a new missions agency was formed.

On June 4, 1937, a group of ministers and elders met in the New Century Building in Philadelphia, Pennsylvania, for the purpose of forming a new church true to the Bible. The first synod met in Collingswood, New Jersey, on September 6-8, 1938, and elected Rev. J. U. Selwyn Toms as moderator. The first action of the new church body was to adopt the Westminster Standards.

In 1941, the Bible Presbyterian Church joined with other like-minded churches to form the American Council of Christian Churches, in opposition to the liberal Federal Council of Churches, later renamed the National Council of Churches.

The Bible Presbyterian Church spear-headed a drive to form an international church body in 1948. This became known as the International Council of Christian Churches.

The church founders linked the word *Bible* to the name to emphasize its Bible-based position. The Bible Presbyterian Church is reformed, holding to the fundamentals of historic Christianity. It adheres to the Presbyterian form of church government. It opposes all forms of social gospel, liberation theology, and new-age religions. The BP Church refuses to cooperate with those who compromise the historic Christian faith, including the modern charismatic movement and the National Association of Evangelicals.

Eight presbyteries across the United States and Canada form the basis for church government. Particular congregations may call their own pastor without interference and churches may withdraw “for reasons sufficient to themselves.” A general synod meets in August each year in one of the BPC-USA’s nearly 40 churches.

The work of the Bible Presbyterian Church is carried on through independent agencies. These include Western Reformed Seminary (Tacoma), Faith Theological Seminary (Philadelphia), Cohen Theological Seminary (Los Angeles) and also, Fundamental Presbyterian Publications (Charlotte). Missionary agencies are the Independent Board for Presbyterian Foreign Missions (Philadelphia), Mexico Maranatha Missions (Monterrey, Mexico), and the Presbyterian Missionary Union (Nashville).

Information may be obtained at the: Office of Stated Clerk, P O Box 26164, Charlotte, NC 28221-6164

USA E-Mail: statedclerk@bpc.org

USA BP Website: <http://bpc.org>

Missionary Quotes Through the Ages

The Apostle Paul: For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! - I Corinthians. 9:16

Count Zinzendorf (Moravia and Bohemia) The world is the field, and the field is the world. That country is henceforth my home which most needs the gospel. I have but one passion; it is He, He only. - 1700-1760

David Brainerd (Native Americans) As long as I see anything to be done for God, life is worth having; but O how vain and unworthy it is to live for any lower end. O, that I could dedicate my all to God. - 1718-1747

William Carey (India) Attempt great things for God, expect great things from God. - 1761-1833

Henry Martyn (India, Persia) Now let me burn out for God. - 1781-1812

Adoniram Judson (Burma) The prospects are bright as the promises of God. The motto of every missionary ought to be "Devoted for life." - 1788-1850

John Scudder, MD (India) He read a tract called "The Conversion of the World." It made such an impression he gave his life to missions. (First medical missionary from America) - 1793-1855

Robert Moffat (Africa) I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever

been. (Used by God to influence David Livingstone to become a missionary) - 1795-1870

Andrew Bonar (Palestine) God's part is to put forth His power; our part is to put forth faith. -1810-1892

William Burns (China) There is nothing more precious than true zeal in the things of God... "It is good to be zealously affected always in a good thing." - 1815-1868

The "Three Mighties" of Scotland

Alexander Duff (India) You and all the rest have only hitherto been, as it were, playing at missions. - 1807-1878

David Livingstone (Africa) If you have men who will come only if there is a good road, I don't want them. I want strong, courageous men, who will come even if there is no road. - 1813-1874

Robert Morrison (China) The man...looking at him with a smile that only half concealed his contempt, asked, "Now, Mr. Morrison, do you really expect that you will make an impression on the idolatry of the Chinese empire?" "No, sir," replied Morrison, "but I expect God will." (First Protestant missionary in China) - 1782-1834



John G. Paton (New Hebrides) But for Jesus and the fellowship He vouchsafed me there, I must have gone mad and died beside that lonely grave! (Where his wife and infant son were buried) -1824-1907

John Patteson (South Sea Islands) I have great peace of mind, and a firm conviction that I am doing what is right; a feeling that God is directing and ordering the course of my life. - 1827-1870

John Nevius (China) The “Nevius Method” of mission church development: self-sustaining, self-directed, and self-propagating - 1829-1893

J. Hudson Taylor (China) God’s work done in God’s way will never lack God’s supplies. - 1832-1905

James Chalmers (South Sea Islands) The Tower of Babel must have been located in or near New Guinea! (Martyred) - 1841-1901

Mary Slessor (Africa) Hundreds of barrels of whiskey and only one missionary! (Her remark at seeing the cargo on the vessel taking her to the mission field) - 1848-1915

Sheldon Jackson (Alaska) God blesses aggressiveness. In asking of God for great things—an expectation of great things from God—and an attempting of great things for God. - 1858-1909

Jonathan Goforth (China, Korea) All the resources of the Godhead are at our disposal! - 1859-1936

C. T. Studd (China, Africa) Some wish to live within the sound of church and chapel bell. I wish to run a rescue mission within a yard of hell. - 1860-1931

John “Praying” Hyde (India) The great Head of the church has provided one method for securing laborers—prayer! - 1865-1912

Wilfred Grenfell (Iceland, Labrador) The great causes of God...are not defeated by the hot assaults of the Devil, but by the slow, crushing, glacier-like mass of thousands...of indifferent nobodies. - 1865-1940

Amy Carmichael (India) We rely upon the verses which assure us that our Father knows our needs, and we take it that with such a Father, to know is to supply. - 1867-1951

Samuel Zwemer (Arab world) Who is there who has heard the word of Jesus and is quietly, obediently, every day, as He has told you and me, taking up his cross to follow Him? - 1867-1952

Roland Allen (China) It is not easy for us today to so trust the Spirit [as in Bible times]. We can more easily believe in His work in us and through us, than we can believe in His work in and through our converts: we cannot trust our converts to Him. But that is one of the most obvious lessons which the study of St. Paul's work teaches us. - 1868-1947

Ida Scudder (India) After much thought and prayer, I went to my father and mother...and told them I must go home [the U.S.] and study medicine, and come back to India to help. - 1870-1960

William Borden (Egypt) No reserve, no retreat, no regrets. - 1887-1913

Sundar Singh (Tibet) I have taken up my cross to gain souls for Him. - 1889-1929

Isabel Kuhn (China) We need to look resolutely away from the impossibilities and to the Lord. His help will come.... - 1901-1957

John Sung (China, Singapore) Let us follow the Lord in His steps in order to see His resurrection power. (the "Spurgeon" of China) - 1901-1944

Gladys Aylward (China) Remember it is God who has called you and it is the same as when He called Moses or Samuel. - 1902-1970

John Stam (China) God's supervision is so blessedly true that at any given moment...whatever we may face we may say, "For this cause came I unto this hour." (John and Betty were martyred by the Chinese communists) - 1907-1934

Jim Eliot (Ecuador) He is no fool who gives what he cannot keep, to gain what he cannot lose. (martyred) - 1927-1958

**Go Ye into All the World and Preach the Gospel
to Every Creature. - Mark 16:15**

Researched by Rev. Morris McDonald, D.D. (Bible Presbyterian Church)



DR MCDONALD is a graduate of Bob Jones University. He has held a number of Bible Presbyterian pastorates, from 1964 to 1977. From 1979 to 1984 he served as Gen-Sec of the Independent Board for Presbyterian Home Missions, was Recording Secretary of the International Council of Christian Churches (ICCC) 1979-85. He was a member of the Independent Board for Presbyterian Foreign Missions 1972-84, Moderator of the General Synod 1977, 1993. He was conferred the honorary degree of Doctor of Divinity by Shelton College in 1981.

He is married to Magreta (Reta) Hite McDonald. They have a son Jonathan, born August 28, 1980.

From 1985 to the present he is the Field Representative of the Presbyterian Mission Union, located in Nashville, Tennessee. He publishes a monthly paper for the PMU called The Missions Banner.



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