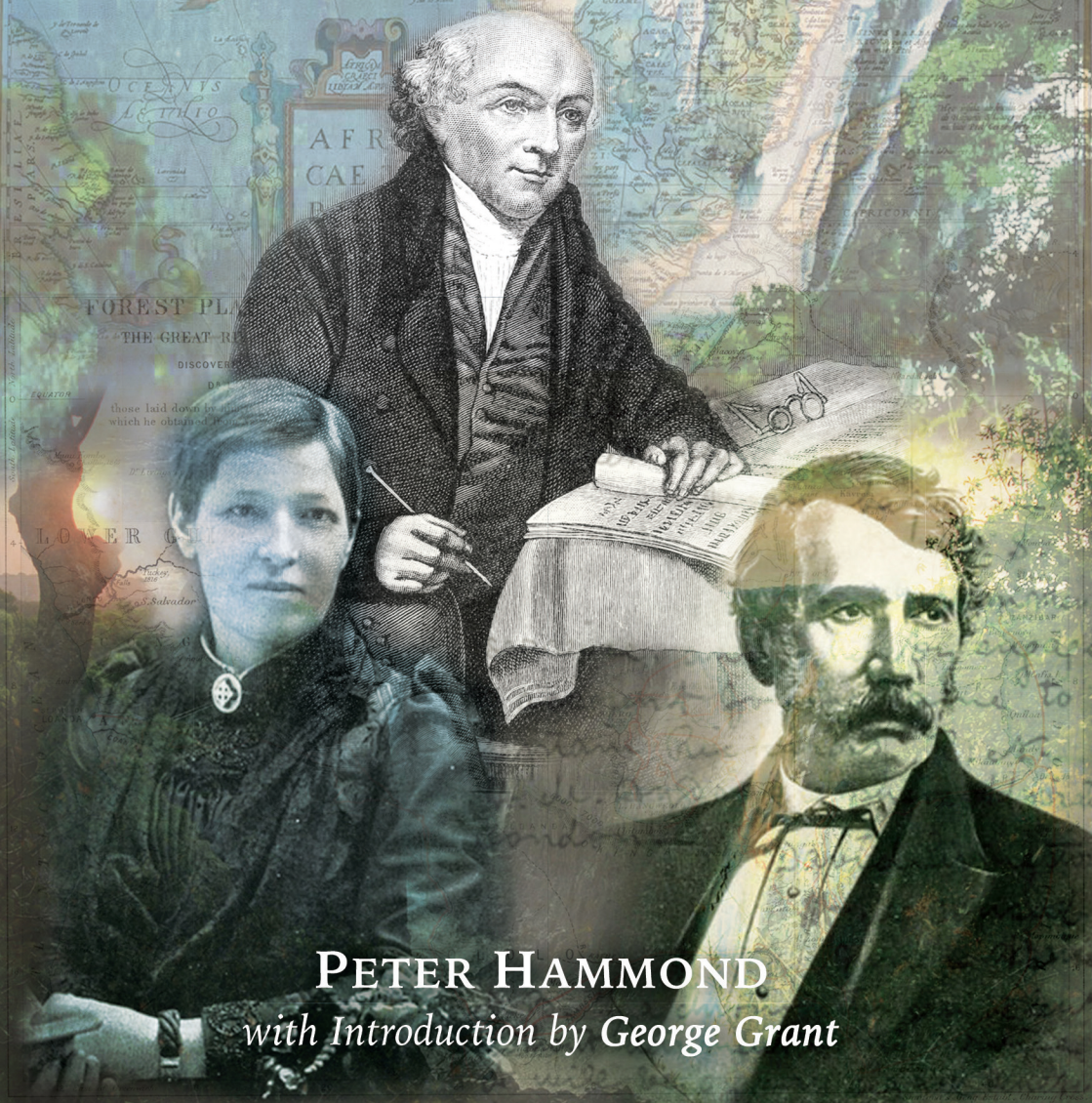


# THE GREATEST CENTURY OF MISSIONS



PETER HAMMOND  
*with Introduction by George Grant*

# The Greatest Century of Missions

by Peter Hammond



## Frontline Fellowship

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South Africa

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# *The Greatest Century of Missions*

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by Peter Hammond



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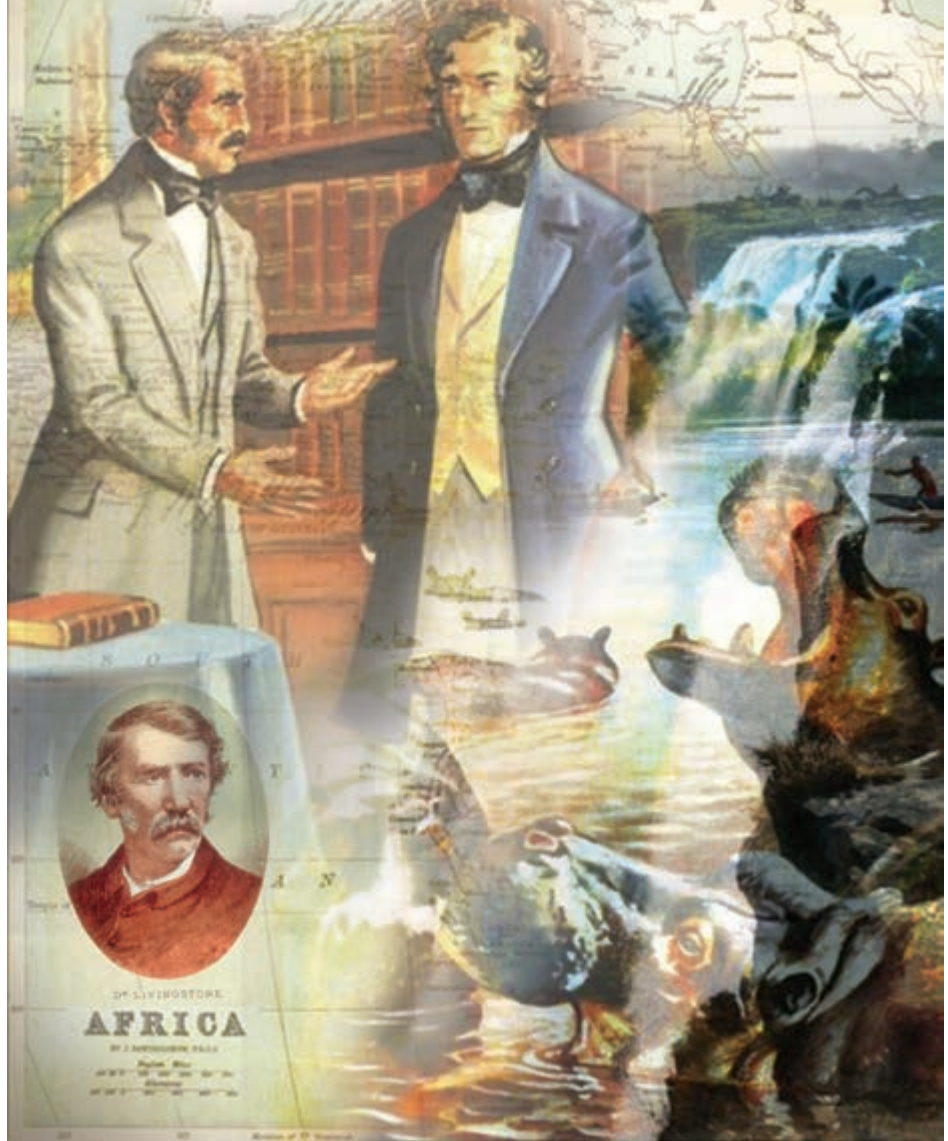
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# David Livingstone



## Preface

To produce any book involves a lot of hard work, but I have greatly enjoyed working on *The Greatest Century of Missions*. It was exciting to track down and study original books by William Carey, David Livingstone, Adoniram Judson, C.T. Studd and other pioneers.

I found that some of the most fascinating anecdotes of these extra-ordinary people had been deleted from most modern biographies. For this reason it was important to try to bypass the “politically correct”, sanitized versions which avoid the controversial and confrontational aspects of these important missionary pioneers.

I pray that the selected adventures, sacrifices, exploits and achievements presented in this book will whet your appetite to obtain more missionary biographies and to start a life-long habit to make the time to feed your mind and soul with examples of excellence. Missions are the lifeblood of the Church and we need to train a new generation of missionaries – with the examples of those whom God blessed in such extra-ordinary ways.

I am very grateful to Colin Newman for months of typesetting and shaping this book and to my daughter Daniela who designed the cover and picture collages. Thank you very much. Thank you also to our proof readers: Mrs Dorothea Scarborough, Penny May and Averil Resnekov.

May God be pleased to use this new, revised and expanded edition to inspire all who read it to make the Great Commission your supreme ambition.



## Dedication

This book is dedicated to my first born daughter **Andrea Dawn Combs**, a third generation Missionary, who so loved her reading times with me and has excelled in home schooling, at Arizona Christian University, at Christian Journalism, as a Christian wife and now at motherhood.

May you continue to love reading examples of excellence and pass on this love for God and His creatures, for wisdom and knowledge, for the extension of God's Kingdom to your precious son Jeremy Christopher so that he may become a fourth generation Missionary inspired by the greatest century of Missions.

# THE GREATEST CENTURY OF MISSIONS

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# The Greatest Century of Missions



*"All authority has been given to Me in Heaven and on earth.  
Go therefore and make disciples of all nations...  
teaching them to observe all things that I have commanded..."*

Matthew 28:18-20

*"...The harvest truly is plentiful,  
but the labourers are few. Therefore,  
pray the Lord of the harvest to send out  
labourers into His harvest." Matthew 9:37-38*

## PRAY FOR AFRICA

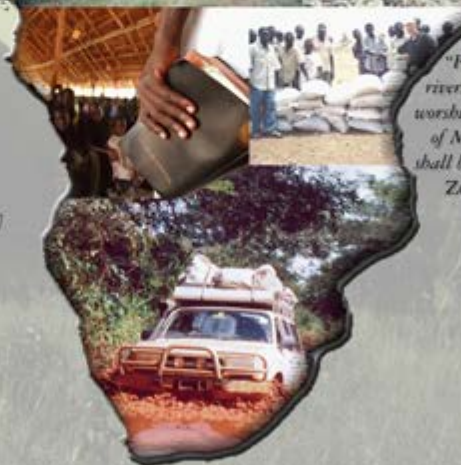
*"He shall have dominion also  
from sea to sea, and from  
the River to the ends  
of the earth. Those who  
dwell in the wilderness  
will bow before Him,  
and His enemies will  
lick the dust."  
Psalm 72:8-9*



*"Cash will submit to God."  
Psalm 68:31*

# AFRICA FOR CHRIST

*"From beyond the  
rivers of Ethiopia, My  
worshippers, the daughters  
of My dispersed ones,  
shall bring My offering."  
Zephaniah 3:10*



*"That at the Name of Jesus every knee should bow, of those  
in Heaven, and those on earth, and of those under the earth, and every  
tongue should confess that Jesus Christ is Lord to the glory of God the Father."*

Philippians 2:10-11

## Foreword

Where do you turn when your world has been turned upside down? Ezra compiled a history of the Hebrews returning to Jerusalem following their 70-year exile in Babylonian captivity. In 1 Chronicles he explained that they were chosen as an object lesson for all nations: obey God and be blessed, disobey and be judged. Now, returning home, they were missionaries praising God for all His blessings. Their message might be considered a Great Commission:

***“Sing to the Lord all the earth; proclaim the good news of His Salvation from day to day. Declare His glory among the nations, His wonders among all peoples.”*** 1 Chronicles 16:23, 24

The beginnings of the 21st Century are just such a time. Our world has been turned upside down. In America we are murdering 1.5 million of our un-born children every year; prayer and the Bible have been removed from our public schools; so-called LGBT has become an alternative lifestyle; there is great confusion today concerning the definition of marriage. To our peril we ignore God’s warning through Isaiah, ***“Woe to those who call evil good, and good evil; who put darkness for light and light for darkness.”*** Isaiah 5:20

We desperately need Revival today – a re-examination of 19th Century missionary zeal that turned that World right-side up would be a great place to start.

***The Greatest Century of Missions*** provides insights to the behind-the-scenes struggles and triumphs of missionaries, many whose names are familiar, and introduces us to other heroes of the Faith whose deeds and adventures have, until now, remained largely unknown – but known to God.

We are inspired by their courage and determination to reach precious lost souls for whom Jesus Christ died. We stand in awe of their willingness to face death, suffer persecution and endure unspeakable hardships.

This book is at once the most concise and comprehensive testimonial record of pioneer missionaries, most of whom laid down their lives to spread the Gospel and reach the lost with the Good News. They literally changed the world between 1801 and 1900. It was without doubt, the greatest century of Missions. We urgently need a similar Revival!

## *The Greatest Century of Missions*

*The Greatest Century of Missions* is a treasure trove of information to any serious mission-minded person and an inspirational challenge to any missionary volunteer. Regarding this overdue second edition, it is difficult to improve on perfection, but Dr. Peter Hammond demonstrates it is possible.

The author's consummate dedication to historic investigation has resulted in this expanded and updated Second Edition. While the factual information remains the same as in the First Edition, his continual searching has resulted in discovering new and fascinating details in the lives and accomplishments of these 19th Century pioneers, many of whom would qualify for an addendum to the 11th chapter of Hebrews.

To the catalogue of trials and difficulties David Livingstone faced he adds this quote: "*Can the love of Christ not carry the missionary where the slave trade carries the trader?*" This gives the reader further insight to the logic of Livingstone's passion for proclaiming the Gospel.

Remember, **The Great Commission** is God's command for every generation!

Rev. Bill Bathman  
Chairman of the Board of Frontline Fellowship  
Author of *Going Through* and *Going On*



# Introduction

by Dr. George Grant

The last mandate of Christ to His disciples - commonly known as the Great Commission - was to comprehensively evangelize the whole world. He said: ***“All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.”*** Matthew 28:18-20

The implications of this mandate are revolutionary and have literally altered the course of world history. Jesus asserted that all authority in heaven is His (Psalm 103:19). The heights, the depths, the angels, and the principalities are all under His sovereign rule (Psalm 135:5-7). But all authority on earth is His as well (Psalm 147:15-18). Man and creature, as well as every invention and institution, are under His providential superintendence (Psalm 24: 1). There are no neutral areas in all the cosmos that can escape the authoritative regency (Colossians 1:17).

On that basis Christ says, believers all across the wide gulf of time, are to continually manifest His Lordship-making disciples in all nations by going, baptizing, and teaching. This mandate is the essence of the New Covenant, which in turn, is just an extension of the Old Covenant: Go and claim everything in heaven and on earth for the everlasting dominion of Jesus Christ (Genesis 1:26-28).

It was this mandate that originally emboldened Christ’s disciples to preach the Gospel — first in Jerusalem and Judea, then in Samaria, and finally in the uttermost parts of the earth (Acts 1:8). It was this mandate that sustained the faithful Church through generations of hardship, persecution, calamity, and privation — provoking it to offer light and life to those ensnared in the miry clay of darkness and death. It was this mandate that sent explorers like Columbus, Balboa, da Gama, Magellan, and Cabot out across the perilous uncharted seas. And ultimately, it was this mandate that became the catalyst for a remarkable resurgence of missionary efforts — both in word and in deed — that followed on the heels of the great European exploration and expansion during the nineteenth century.

## *The Greatest Century of Missions*

Just as no corner of the globe was left untouched by the explorers, soldiers, merchants and settlers, the selfless and sacrificial efforts of missionaries left virtually no stone unturned either. Peoples everywhere were not only gloriously converted spiritually, they also tasted the abundant benefits of Christian civilization. And, chief among those benefits of course, was a new respect for the dignity of every human life — a respect that was entirely unknown anywhere in the world until the advent of the Gospel.

As missionaries moved out from Christendom to the “uttermost parts of the earth” they were shocked to discover all the horrors of untamed heathenism. They found abortion all too prevalent, infanticide all too commonplace, abandonment all too familiar, and euthanasia all too customary. They were confronted by the specters of endemic poverty, recurring famine, unfettered disease, and widespread chattel slavery — which the Christian West had only recently abolished. Cannibalism, ritual abuse, patricide, human sacrifice, sexual perversity, petty tyranny, paternalistic exploitation, live burials, exterminative clan warfare, and genocidal tribal vendettas all predominated.

Again and again, they had to affirm in the clearest possible way, in both word and deed, that Jesus Christ is the only perfect sacrifice for the sins of the world and that through Him had come the death of death (Romans 5:6-18).

Most of the missionaries knew that such a liberating message would likely be met with strident opposition. And it was. Especially toward the end of the great missionary era — during the sunset of Victorianism — missionaries were often forced into conflicts with Europeans and North Americans who subscribed to the Enlightenment notions of Darwinism, Mercantilism, and Pragmatism. As these ideas took a higher and higher profile at home, leaders in government and academia, and gradually even in the church, began to increasingly believe that the vast difference between Christian culture and pagan culture was actually not rooted in religion but in sociology and race.

So, Christian soldiers stationed in British colonies, for example, were often reprimanded for attending the baptisms of native converts because, as representatives of the government, they were obligated to be “*religiously neutral*.” Thus, missionaries found it increasingly difficult to persuade the Western governments to abolish heathen customs and impose the rule of

humanitarian law.

Thankfully, the vast majority of the missionaries on the field held the line against such latitudinarianism. They continued to sacrifice. They continued to care for the hurting. They continued to succour the ailing. They continued to value the weak. And they continued to stand for the innocent.

As missionaries circled the globe, penetrated the jungles, and crossed the seas, they preached a singular message: light out of darkness, liberty out of tyranny, and life out of death. To cultures endemic with terrible poverty, brutality, lawlessness, and disease, those faithful Christian witnesses interjected the novel Christian concepts of grace, charity, law, medicine, and the sanctity of life. They overturned despots, liberated the captives, and rescued the perishing. They established hospitals. They founded orphanages. They started rescue missions. They built alms houses. They opened soup kitchens. They incorporated charitable societies. They changed laws. They demonstrated love. They lived as if people really mattered. Wherever missionaries went, they faced a dual challenge: confront sin in men's hearts and confront sin in men's cultures.

Thus, the nineteenth century missions movement was more than simply a great era of Biblical preaching. It was a great era of Biblical Faith. Appropriately, Dr. Peter Hammond beautifully captures this remarkable multi-faceted legacy in *The Greatest Century of Missions*. Not only does his fluid narrative make the individual missionaries come to life, he highlights their vision, their motivation, their Theological faithfulness, and their long-term cultural impact.

It is my prayer that as modern Christians read this much needed book, they will see the great pioneers, these culture-shapers, these soul winners and nation-builders of the nineteenth century in an entirely new light — and that we will model our own twenty-first century efforts after theirs. I am convinced that if we do, we too will see a glorious transformation of men and nations - perhaps heralding an even greater century of missions. Lord, may it be so.

George Grant, Ph.D.  
Director of the KingsMeadow.com



## Chapter 1

# Making Disciples of All Nations

**If we want the 21<sup>st</sup> century to be the greatest century of Missions and Revival then we will need to learn from the Christian pioneers whom God used to make the 19<sup>th</sup> century (1801-1900) the greatest century of Christian advance, so far.**

How Christianity became the first truly international religion, in just one century, is an amazing story. What inspired these incredibly effective missionary pioneers, and the successful strategies they used, needs to be prayerfully examined if we are to be more effective in world Evangelism.

### **They Changed the World**

While the 20<sup>th</sup> century can boast greater numbers of missionaries in the field, and greater numbers of converts, the 19<sup>th</sup> century saw far greater depth of impact for the Gospel. Especially when we consider the very limited resources available to these pioneers and the overwhelming difficulties, dangers and obstacles, which they had to overcome, the missionary pioneers of the 19<sup>th</sup> century clearly present the most inspiring examples of Christian courage and perseverance, against all odds.



*William Carey, a cobbler, launched the modern Missionary movement.*



### **Exhilarating Examples of Excellence**

The incredible adventures of these soul-winners, nation-builders and culture-shapers, make for exhilarating reading. The exploits and achievements of these extraordinary Christian heroes and heroines have been mostly forgotten in the countries from which they were sent. For this reason, it is perhaps appropriate that this book celebrating some of the adventures, sacrifices and achievements of these missionary pioneers, comes from Africa. For it is we in Africa who have benefited so greatly from that 19<sup>th</sup> century missionary movement.

### **Honoured in Africa**

In this time of secularism and skepticism, some may be surprised to hear how much these missionary pioneers are honoured in Africa. Dr. David Livingstone, for example, has two towns in Africa named after him: Livingstone in Zambia and Livingstonia in Malawi. Other towns in Africa, which were named after Europeans such as Stanleyville, Salisbury, Elizabethville and Fort Victoria, have had their names changed. But Livingstone and Livingstonia remain as a tribute to a man who brought faith to the hearts of Africans, and fear to the hearts of the slave traders. Livingstone is known as a liberator in Africa.

Similarly, while the statues of many colonial figures, such as Cecil John Rhodes, have been toppled and removed, statues and monuments to missionary pioneers, such as David Livingstone, retain their prominence and reflect the deep respect which Africans still have for these Christian pioneers.

### **Slandering the Saints**

There have, of course been many concerted attempts to discredit the memory of the early missionaries. Karl Marx declared that the first battlefield is the rewriting of history. From the time I was first converted to Christ in 1977, I have heard the most vicious slanders against the 19<sup>th</sup> century missionary movement.

At one of the first missions conferences I ever attended, Ds. Nico Smit, a Missiology professor from Stellenbosch University declared: *“The missionaries did not believe that black people had souls. They taught that Africans were the firewood of hell!”*

At the time, as a new convert, I did not know very much about anything. But what he said sounded so outrageous and self-contradictory, that I stood up and challenged him. *“Which missionaries taught this?”* I asked him, *“Did David Livingstone or Robert Moffat teach this?”*

The professor looked a little surprised and said: *“No, not them.”*

*“Did C.T. Studd or Mary Slessor believe these things?”* I challenged him again.

He was beginning to look uncomfortable, *“No, no, not them.”*

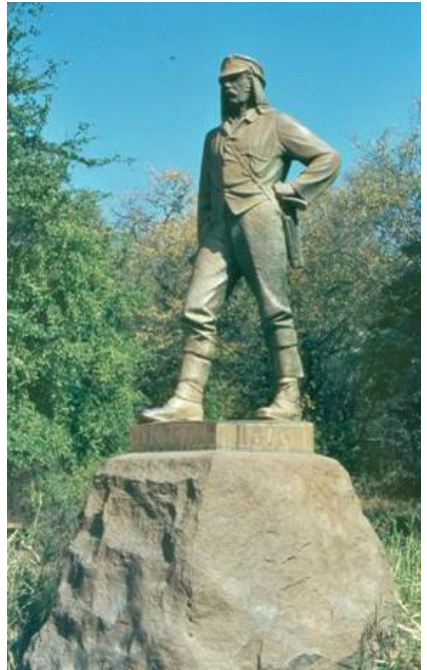
*“Well, which missionaries believed and taught this?”* I asked. *“Because I do not understand why anyone would have come to Africa to be a missionary, many*

*of them dying of disease here in the field, if they did not believe that the people in Africa were souls for whom Christ died. Didn’t many of the missionaries die bringing the Gospel to Africa? Why would they have done that?”*

Dr. Nico Smit never answered my question. He drifted off into some anecdotes about some heartless Church members that he knew who had bad relations with people of other races. I wondered what on earth that had to do with the missionaries of the 19<sup>th</sup> century, who had opened Africa up for the Gospel, often at the cost of their lives. Although I did not know much about God’s Law at the time, I had this uncomfortable feeling that what I had just heard was someone bearing false witness against Christians of another era, who were not present to be able to answer the slander. It seemed cowardly to make a football out of our spiritual fathers.

### **Facts are Stubborn Things**

I have always been interested in history and when I was converted to Christ in 1977, I was overwhelmed with a conviction that I was called to missions. Throughout the last 39 years, I have never doubted that call. I have always



Dr. David Livingstone

## *The Greatest Century of Missions*

been something of a bookworm, so I naturally tended to gravitate towards history books. As my knowledge of missionary history increased, I was astounded at the general ignorance in the church concerning our heritage.



### **Armchair Critics**

I was also most disappointed at the tendency of so many speakers at Missions conferences to disparage the missionary pioneers, who had laid the foundations of the Church in Africa. I could not help wondering if these speakers really thought that we would have done a better job, had we been in their positions. With the few resources they had, and facing the overwhelming obstacles and dangers, which those missionaries confronted, would we have even attempted what they achieved? Hindsight is all very well, but pioneers do not have the benefit of the hindsight of anyone, because they are the pathfinders.

### **In the Steps of Livingstone**

As I ventured into the mission fields of Mozambique, Angola and Sudan, my respect for these missionaries only increased. I was reading *Livingstone's Travels* while retracing much of his steps in the Shiri Valley (Malawi) and Zambezi Valley (Mozambique) in the mid-1980s, as I was doing the primary research for *In The Killing Fields of Mozambique*.

## **Tete**

In 1989, when I was captured by communist troops in Mozambique and flown by Russian pilots and Soviet Mi-8 Hip helicopters to Tete, I was intrigued to see how Livingstone's description of Tete back in the 1850s could so accurately have been applied to Tete in 1989 as well! The devastation from the Muslim slave traders, which he recorded, in his Zambezi Expedition of 1858-1864, could have also described much of the scorched-earth campaign of the communist Frelimo government and their Soviet allies in the 1980s.

## **Shesheke**

On another occasion, as I was going down some of the worst roads I had ever experienced in the Shesheke area, I remembered some of the trials and tribulations of David Livingstone in that very area. As I have regularly had to remind young volunteers on our mission, who complain about the bad roads, David Livingstone had to walk, where we drive.

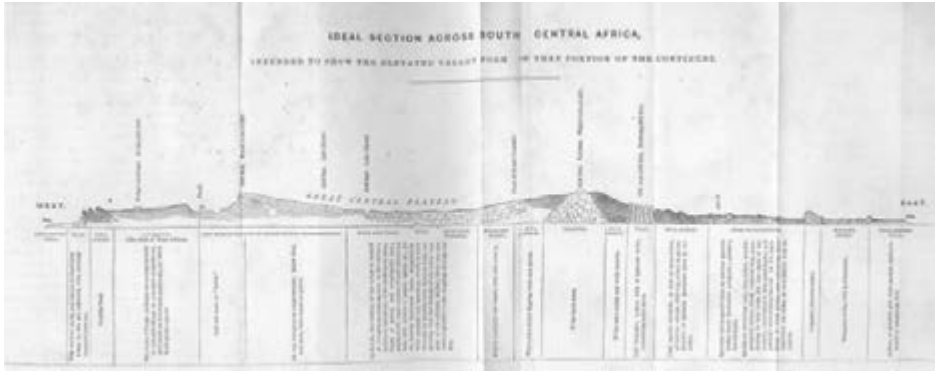
## **Livingstone's Travels**

He had to walk across an Africa that had no roads, no bridges, no shops and no hospitals. Neither was clean water available. As Livingstone



*The Ma Robert paddlesteamer on the Zambezi River during Livingstone's second Missionary journey.*

## The Greatest Century of Missions



reported after his first missionary journey *“I have drunk water swarming with insects, thick with mud, putrid with rhinoceros urine and buffalo dung.”*

Hacking his way through dense rain forests, walking for days in pouring rain, totally drenched, with his equipment either rusting or rotting, Livingstone persevered across the continent. Hostile tribes demanded exorbitant payment for crossing their territory. His life was often in danger from Muslim slave raiders. He was mauled by a lion, charged by rhino and laid low with fever on over 60 occasions. The afflictions Livingstone was called to endure while opening up Africa for the Gospel, and opposing the slave trade, tested the limits of human endurance. Leeches, maggots, putsi flies, cholera, pneumonia, sunburn, huge sores, tropical ulcers and malaria plagued him.

### Inspiring Example

Yet, his indomitable spirit rose as he set his heart to accomplish goals, which seemed humanly impossible. He persevered and as a result of his sacrificial labours the slave trade in Central and Eastern Africa was exposed and eradicated. Livingstone’s steadfast example was used by the Lord to inspire many hundreds of men and women to devote their lives to African missions. Mary Slessor, for example, went to Calabar (present day Nigeria) and Dr. Kenneth Fraser was inspired to go to Moruland in Southern Sudan.

### Marxist Myths

Modern detractors of the 19<sup>th</sup> century missionary movement like to brush aside the historical realities, which the missionaries had to confront and

prefer to paint Africa before the influence of the Gospel as idyllic and Utopian.

Kenneth Kaunda, the onetime dictator of Zambia, wrote in his book “*A Humanist in Africa*” that the people in Africa knew nothing about suffering until the missionaries arrived! According to people like Kaunda, all Africans lived in peace, harmony, tranquillity and prosperity before the missionaries arrived with the Gospel. One might expect such ahistoric ramblings from committed Marxists who hate the Gospel, but incredibly all too many Christians, because of their ignorance of history, repeat these allegations, even in Christian publications.

### **The Reality of Heathenism**

Mary Slessor was horrified when she arrived in Calabar to discover that *“a woman who gave birth to twins was regarded with horror. The belief was that the father of one of the infants was an evil spirit, and that the mother had been guilty of a great sin to bear twins. At least one of the children was believed to be a monster, and so twins were seized, their backs were broken, they were crushed into a calabash or water pot and taken out, not by the doorway, but by a hole broken in the back wall which was at once built up again, and thrown into the bush, where they were left to be eaten by insects and wild beasts!”*

Mary found Calabar in the grip of rampant witchcraft, drunkenness and immorality. She intervened to prevent a witchdoctor from pouring boiling oil over a woman spread-eagled on the ground. Cannibalism and slavery between the tribes was widespread.

Once, when instructed to heal a dying chief, Mary knew that if she failed she would be blamed for his death. First she got rid of all the witchcraft charms and the sacrificed chickens lying around his hut, and then she prayed and gave the chief good medicine, nursing him back to health. The wives of



*Mary Slessor - the Mother of the people of Calabar.*

the chief were particularly grateful for Mary's success, because they would have otherwise been killed and buried with the chief, if he had died. These wives were understandably keen to learn about "*The Book*."

### **Human Sacrifices**

Samuel Marsden, pioneer missionary to New Zealand, witnessed the depth of degradation and the hold of superstition over the Maori people, when the widow of the deceased chief hanged herself with the approval and applause of her parents and brothers. Cannibalism was rife amongst the Maori. One woman confessed that she had killed and eaten 19 children.

Missionaries to the New Hebrides found human sacrifices and cannibalism rife throughout the Pacific. In Fiji, two-thirds of all children were boiled and eaten. Every village had a human butcher. Aged parents were butchered and eaten by their children. Men would even cook their best wife or child as a special feast for their friends.

John Paton, missionary to the New Hebrides, reported on an occasion on Tanna, when three women were killed in a human sacrifice to secure the recovery to health of the chief. When missionary to the South Sea Islands, John Williams, was criticised for imposing foreign Christian standards upon unwilling communities living in "*primitive bliss*", he noted that these same communities were societies where laziness, promiscuity, human sacrifice and the burial alive of infants had shortly before been commonplace.

### **Massacres in China**

Far from the missionaries interrupting the peace and tranquillity of pagan nations, often the missionaries came to nations that were passing through violent upheavals. When Hudson Taylor first landed in Shanghai in 1854, the country was being torn apart by a vicious civil war, the so-called Taiping rebellion. Rebels held the city and 50,000 Imperial troops besieged it. The house that Hudson was staying in, in Shanghai, was struck by gunfire and the house next to his was destroyed. He frequently witnessed people being beheaded and himself came very close to being lynched on occasion. Over 25 million Chinese were killed in two civil wars that raged in the 1850s and the 1860s in China. Another 10 million died between 1877 and 1879, during a famine in the North of China.

## **Overcoming Obstacles**

The obstacles, dangers and difficulties that they had to face and overcome were staggering. By an act of British Parliament, missionaries were illegal in India. In China, not only was all missionary activity completely illegal, but so was attempting to learn the Chinese language! There was a ban on any Chinese teaching their language to foreigners.

## **Robert Morrison**

The Chinese tutors to Robert Morrison, the first Protestant missionary to China, carried poison on their bodies so that if they were discovered, they could end their lives quickly and escape torture. Because at that time the Chinese forbade foreign women, Robert Morrison had to live apart from his wife, Mary, for most of their lives, once for six years.

## **Adoniram Judson**

America's first foreign missionary, Adoniram Judson, was captured on the high seas and incarcerated in a French prison, from which he escaped. Later he was imprisoned and tortured in "*Death Prison*", in Burma, for eighteen months.

## **Even if There is No Road at All**

When a mission organisation wrote to David Livingstone asking: "*Have*



*you found a good road to where you are? If so, we want to send other men to join you.*" Livingstone replied: "*If you have men who will come **only** if they know there is a good road, I do not want them. I want men who will come even if there is no road at all.*"

*The Victoria Falls as painted by Thomas Baines on Livingstone's Zambezi Expedition.*



### **Not a Sacrifice**

Livingstone expressed the attitude of most of the missionaries of the 19<sup>th</sup> century when he wrote: ***“These privations, I beg you to observe, are not sacrifices. I think that word ought never to be mentioned in reference to anything we can do for Him, Who though He was rich, yet for our sakes became poor.”***

### **Sacrifice and Service**

C.T. Studd, the famous cricket captain turned pioneer missionary, declared: ***“If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him.”***

### **From the Jaws of Hell**

As he suffered malaria and other attacks, C.T. Studd wrote: ***“Some like to live within the sound of Church or Chapel bell, I want to run a rescue shop within a yard of hell.”***

### **Rescue the Perishing**

In the words of C.T. Studd: ***“Christ’s call is to capture men from the devil’s clutches and snatch them from the very jaws of hell, to enlist and train them for Jesus and make them a mighty army***

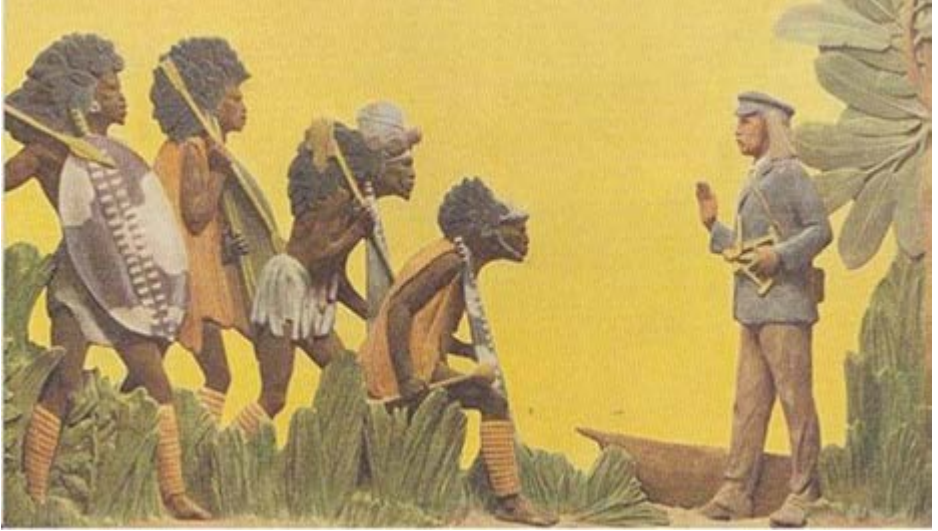


*Suttee - widow burning in India.*

***of God. But this can only be accomplished by red-hot, unconventional, unfettered Holy Spirit religion... by reckless sacrifice and heroism in the foremost trenches.”***

### **It is a Privilege**

The challenge of Livingstone rings out to us today: ***“Can that be called a sacrifice, which is simply paid back as a small part of a great debt owing to our God, which we can never repay... it is emphatically no sacrifice. Say rather it is a privilege!”***



David Livingstone encountered Zulu warriors as far North as near Lake Nyasa.

### Dynamic Devotion

Studying the sacrifices and exploits of the pioneer missionaries of the 19<sup>th</sup> century is most challenging and inspiring. These were ordinary people made extraordinary by a dynamic and vibrant Christian faith, which carried them through some of the worst circumstances imaginable.

### Uncommon Christians

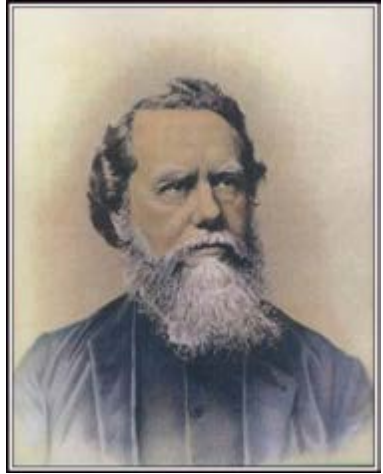
David Livingstone wrote that we need to be: ***“uncommon Christians, i.e. eminently holy and devoted servants of the Most High... let us seek that selfishness be extirpated, pride banished, unbelief driven from the mind, every idol dethroned and everything hostile to holiness and opposed to the Divine will crucified; that holiness to the Lord may be engraved on the heart and evermore characterise our whole conduct.”***

### Decisive Obedience

C.T. Studd testified: ***“I once had another religion,... hunting the Bible for hidden truths, but no obedience, no sacrifice. Then came the change. The real thing came before me... words became deeds. The commands of Christ became not merely Sunday recitations, but battle calls to be obeyed,... assent to creed was born again into decisive action of obedience.”***

### **Firm Foundations**

Hudson Taylor stated that his life was based upon three facts: ***“There is a living God. He has spoken in the Bible. He means what He says and He will do all that He has promised.”***



*Hudson Taylor, Missionary to China*

### **Called to China**

Hudson Taylor wrote of the *“intense longing for God”* that gripped him and of the conviction that never left him that he was called to China.

### **God Never Fails**

Hudson Taylor agonised in prayer for China, sometimes praying through the night. He wrote of wrestling with his *“unbelief”* and how *“the Lord conquered my unbelief and I surrendered myself to God for this service.”* At the end of his long life, Hudson Taylor could declare that: *“The sun had never risen upon him in China without finding him at prayer.”* ***“... The battle is the Lord’s and He will conquer. We may fail, do fail continually, but He never fails.”***

### **Triumphant Faith**

The pioneer missionaries of the 19<sup>th</sup> century were inspired by a most positive and optimistic faith. They were absolutely convinced that the Lord, who gave the Great Commission, would ensure that it was fulfilled. ***“The will of God will never lead you where the grace of God cannot keep you.”***

### **First Fruits**

When, after 7 years of labouring in China, Robert Morrison saw the first Chinese convert, he wrote: *“May he be the first fruits of a great harvest; one of millions who shall believe and be saved.”*

### **Faith to Scale Mountains**

Scotland’s first foreign missionary, Alexander Duff, declared: *“Oh what promises are ours, if we had only the faith to grasp them! What a promise is that in the Great Commission - go and make disciples of all nations, and lo*

## Making Disciples of All Nations

*I am with you, even to the end of the world! We go forth amongst the hundreds of millions of the nations; we find gigantic systems of idolatry and superstition, consolidated for thousands of years... they tower as high mountains, but what does faith say? Believe and it shall be. And if any Church on earth will realise that faith, to that Church will the honour belong of evangelising the nations, and bringing down the mountains.”*



*A new monument to Missionary Dr. David Livingstone, Susi and Chuma at Livingstone airport, Zambia.*

### A Vision of Victory

When, after 7 years' labour in India, Carey was able to witness the conversion of Krishna Pal from Hinduism, Carey declared: *“The Divine grace, which changed one Indian's heart, could obviously change 100,000!”*

### God's Cause Will Triumph

Carey declared: *“The work, to which God has set His hands, will infallibly prosper... we only want men and money to fill this country with the knowledge of Christ. We are neither working at uncertainty nor afraid of the result... He must reign until satan has not an inch of territory!”* **“God's cause will triumph!”**

### Attempt Great Things for God

In the words of William Carey's historic sermon, which launched the modern missionary movement: **“Expect great things from God! Attempt great things for God!”**

### Discipling Nations

By God's grace, Carey was able to successfully campaign against the Hindu

practice of **Sati**, where widows were burned alive on the funeral pyres of their deceased husbands. Carey also ended the practice of burning lepers alive. Carey established the first newspaper ever printed in an oriental language, introduced the steam engine to India, pioneered lending libraries, introduced savings banks, pioneered forest conservation, established the first Christian College in Asia (which is still training leaders) and succeeded in producing and distributing over 200,000 Bibles, New Testaments or Gospels in 36 languages, in addition to many books and tracts.

### **Calabar for Christ**

By God's grace, through the ministry of Mary Slessor, the killing of twins ceased, slave trading in Calabar was eradicated, drunkenness, killing and witchcraft diminished, many schools and Churches were established and most of the people of Calabar came to embrace the Gospel of Christ.

### **New Zealand for Christ**

The first public Christian worship service in New Zealand was conducted on Christmas Day, 1814, by Samuel Marsden. By 1845, it was reported that 98% of the Maori's had embraced Christianity.

### **Cannibals for Christ**

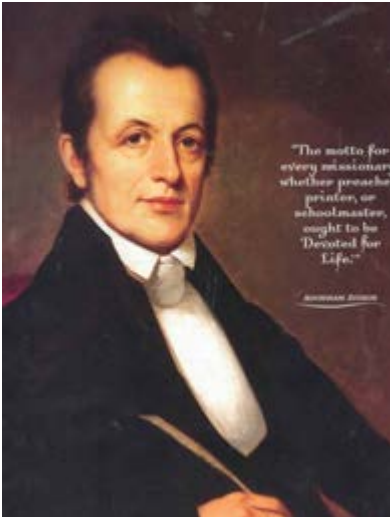
By the time John Williams was clubbed to death and eaten by cannibals on the Island of Erromanga, in 1839, he had succeeded in transforming scores of Islands by the Scriptures he had translated, schools he had established, Churches he had built and many thousands of Islanders had come to salvation in Christ.

### **Wholehearted for Christ**

John Williams had been converted 25 years earlier by a sermon based on *“What is a man profited if he shall gain the whole world and lose his own soul? What shall a man give in exchange for his soul?”* (Matthew 16:26). True to the verse that he had heard on the night of his conversion in 1814, John Williams had found his life by losing it for Christ.

### **Faith of their Fathers**

Frank Paton followed in his father, John Paton's, footsteps, and became a



*America's first foreign Missionary,  
Adoniram Judson*

missionary to the Island where his father had been forced to flee for his life 34 years earlier. During his ministry there, Frank was blessed to see the whole population of Tanna won for Christ.

Similarly, Robert Morrison had the joy of seeing his son, John Morrison, follow in his footsteps and pour his heart and soul into the work of bringing the Gospel to the people of China.

All Adoniram Judson's five surviving children grew up to distinguish themselves in Christian service.

Robert Moffat, who produced the first, complete translation of The Bible into an African language, had the joy of seeing five of his seven children actively involved in missionary service. His son, John Moffat, established the first mission station amongst the Matabele.

Two of C.T. Studd's daughters, Edith and Pauleen, who had been born in China, came out and worked alongside him, with their husbands, in his Heart of Africa Mission in the Congo.

### **Setting the Captives Free**

One of the many fruits of William Wilberforce's life-long crusade against the slave trade, was that Samuel Crowther, who was born in Yorubaland (modern Western Nigeria) became the first African bishop of the Church of England. Samuel Crowther was captured by African slave traders and sold to a Portuguese trader for transport across the Atlantic, but he was rescued by a British Naval Squadron. Samuel was converted to Christ. Received an education both in Sierra Leone and in England, and in 1843 was ordained as a minister of the Church of England for service with the Church Missionary Society.

### **Nigeria for Christ**

In 1864, Crowther was ordained as the first African bishop of the Church

## *The Greatest Century of Missions*

of England and directed to undertake a mission along the Niger River. This was to follow up on the anti-slavery expedition led by Wilberforce's successor, T. Foxwell-Buxton. This expedition up the Niger River Valley of West Africa was to overcome the ravages of the slave industry still entrenched there. Of the 145 Europeans on that expedition, 130 were struck down with malaria, and 40 died.

### **Set Free to Serve Christ**

Yet, the expedition succeeded in establishing a missionary centre at Fourah Bay for training liberated slaves to evangelise West Africa. It was built on the very place where a slave market had once stood. The rafters of the roof were made almost entirely from the masts of old slave ships.

Samuel Crowther led converts in burying or destroying witchcraft charms, fetishes and idols, and worked effectively at indigenising an evangelical Anglicanism, which was truly African.

### **Mobilising Missions**

**Missions is the lifeblood of the Church**, and it is absolutely essential that our congregations and families be presented with these and many other inspiring examples of those whose efforts God blessed in such extraordinary ways.



### **Examples of Excellence**

It is my prayer that *The Greatest Century of Missions* will be used by Christian High Schools, to train seniors in a most important era in history; that Bible Colleges will incorporate it into their missions training programmes; that pastors will include many of these testimonies as sermon illustrations; and that families will read these examples together, feeding their minds and souls with examples of excellence.

### **Inspiring Mind and Soul**

I pray that the selected adventures, sacrifices, exploits, pictures and achievements presented in *The Greatest Century of Missions* will whet the appetite of all who read about them, to obtain more missionary biographies and to start the lifelong habit of making time to feed mind and soul with what Alexander Somerville described as: *“the noblest object that can engage the enthusiasm of man - the salvation of millions!”*

May God be pleased to use *The Greatest Century of Missions* to inspire a new generation of missionaries to expect great things from God and to attempt great things for God.

*“Declare His glory among the nations, His wonders among all peoples.”*

1 Chronicles 16:24

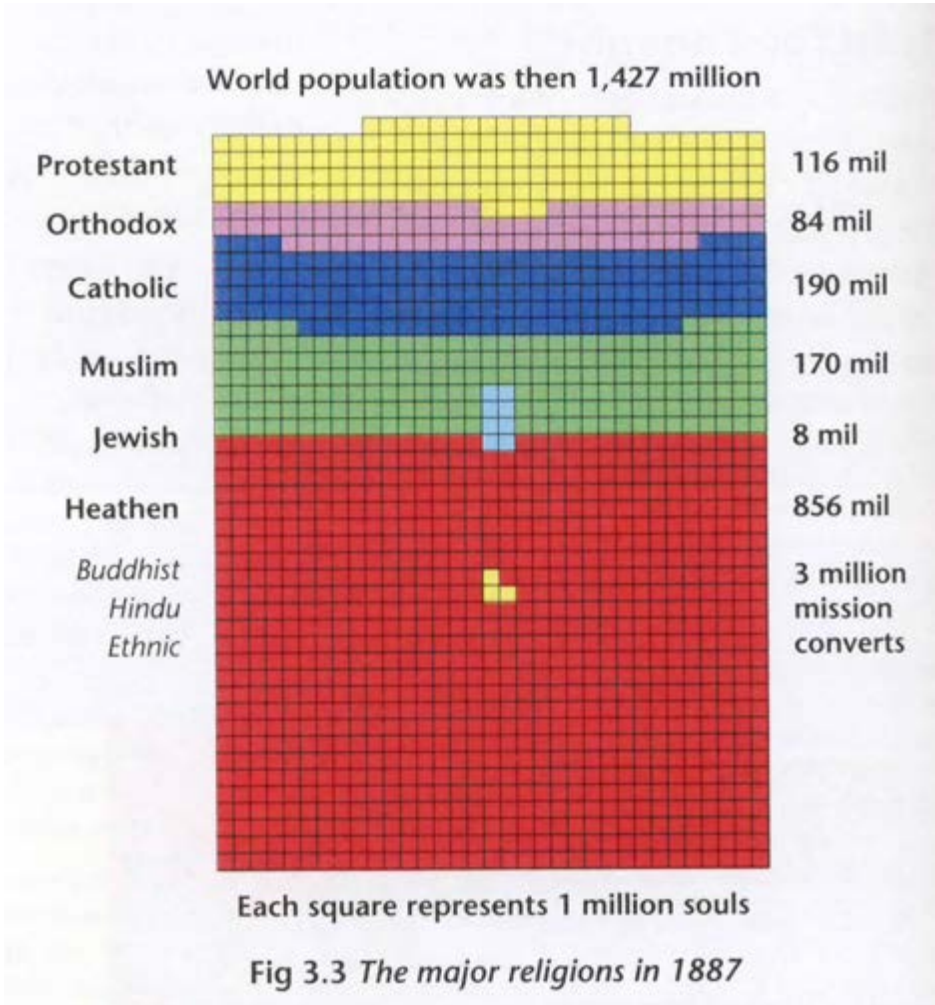


*The Presbyterian church in Blantyre, Malawi, a fruit of the ministry of Dr. David Livingstone.*



***"The harvest truly is plentiful, but the labourers are few. Therefore pray the Lord of the harvest to send out labourers into His harvest."***

Matthew 9:37-38



## Chapter 2

# What inspired the Greatest Century of Missionary Advance?

The Gospel of Jesus Christ is life changing, history making and nation transforming! If it does not change your life and the lives of those around you then it is not the Biblical Gospel.

The 19th Century was the greatest century for missions. In 1793 the modern missionary movement was launched by William Carey. In just 100 years: Bible translations multiplied from 50 to 250 and mission organisations from 7 to 100. Protestant missionaries were sent out to every corner of the world, Whole tribes were converted and nations disciplined. Within a century, by 1900, the number of professing Christians more than doubled from 215 million to 500 million.

What inspired this – the great century of missionary advance?

### Carey's Challenge

On 31 May 1792 in Northampton, England, **William Carey** preached one of the most influential sermons in history. Along with his 87 page book, “An Inquiry into the Obligation of Christians to use Means for the Conversion of the Heathens,” Carey’s sermon literally launched the modern missionary movement.

The text was Isaiah 54:2-3 and his challenge: “**Expect great things from God, attempt great things for God**” inspired 12 Reformed Baptists to form the “*Particular (Calvinist) Baptist Society for Propagating the Gospel among the Heathens.*”

Despite being uneducated, underfunded and underestimated William Carey’s bold project to plant the Gospel among the Hindus in India inspired the greatest century of missionary advance in history. Yet that would not have been initially apparent. Carey’s mission provoked controversy, dissension and criticism. By an act of the British Parliament it was “**illegal**” for any missionary to work in India without a licence from the British East Indies Company. And the East Indies Company had made it clear that they would not issue any such licences – because they believed that any such missionary work would jeopardise their business activities amongst the Hindus. So the first mission of the modern era of missions was illegal.

## *The Greatest Century of Missions*

Once Carey's family and team had evaded and overcome the obstacles before them they endured some crushing trials. Carey's young son, Peter, died of dysentery, his wife went insane, his co-worker squandered all their money and bankrupted the mission. Sickness afflicted them all. Furthermore, after 7 years of tireless toil in India Carey still did not have a single convert!



However, Carey provides us with an inspiring testimony of steadfast perseverance. Utterly

*William Carey and Krishna Pal - The First convert from Hinduism*

convinced of the sovereignty of God and standing on the promises and prophecies of Scripture, Carey kept on working. The Bengali New Testament was first published in 1801 – within a year of their first convert being baptised. By 1818 there were 600 baptised and disciplined church members. And despite a devastating fire in 1812 which destroyed their print house, paper stock and manuscripts, Carey and his team started all over again and succeeded in translating the whole Bible into 6 languages, New Testaments into 24 and Gospels into 36 languages! Carey also successfully campaigned for legal reforms, outlawing infanticide, child prostitution and sati (widow burning). Serampore College, which Carey established,

has had a profound influence for nearly two centuries.

### **Sacrifice and Service**

Studying the strategies and sacrifices of William Carey and the other prominent missionaries of the 19th century makes it clear why the



## *What Inspired the Greatest Century of Missionary Advance?*

1800's were the greatest century of missions. First of all the missionaries of the last century were incredibly tough. They routinely made sacrifices and endured hardships that we can hardly imagine.

The first American missionaries to go overseas, **Adoniram** and **Ann Judson**, endured debilitating tropical diseases and vicious opposition and imprisonment under the cruel king of Burma. They also lost children to disease and laboured for 7 years before seeing their first convert from Buddhism. Ann Judson died in the field – only 36 years old. Yet by the time Adoniram Judson had died there were over 100 000 baptised church members amongst the Karen tribe! To this day the (mostly Christian) Karen people remain steadfast in Burma – an island of Christianity in a sea of Buddhism – fighting one of the longest wars of this century. A war of survival against the despotic Buddhist dictatorship that is seeking to annihilate the Christian Karen people.

Most of the missionaries in the last century, particularly the wives, died young. **Hudson Taylor's** wife, Maria, died in childbirth. The average life expectancy of a missionary to Africa was 8 years. **Dr. Ludwig Krapf**, missionary to East Africa, lost his wife and both children to disease within months of arriving in Africa. I have seen graveyards of missionaries outside the churches that they established. The Church in Africa has literally been built upon the bones of countless missionaries and martyrs.



By God's grace, medical advances have now immeasurably lengthened the lifespans of missionaries to tropical countries. Diseases that used to kill can now be defeated by quinine, antibiotics and a cupboard full of other life saving medicines. But the incredible fact of 19th century history is that even when it meant going to almost certain early death there was no shortage of missionary volunteers!

As the famous English cricketer turned pioneer missionary, **C.T. Studd**, declared: ***"If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."***



*Medical missionary David Livingstone was dedicated to Evangelism, Exploration and the Emancipation of slaves.*

### **Body, Mind and Spirit**

The second most striking aspect of 19th century missions is how comprehensively they sought to fulfil the Great Commission by ministering to body, mind and spirit. Their aim was nothing less than the total transformation of all areas of life in obedience to the Lordship of Christ.

Whereas today many missionaries might be satisfied with an evangelistic crusade or the establishment of a self-supporting, self governing and self propagating congregation with their own church building, missionaries of the last century typically aimed for far greater depth of penetration. William Carey left India with a permanent legacy of

Scriptures translated, schools and colleges established, laws protecting widows and orphans entrenched and congregations thoroughly disciplined in Biblical doctrine.

**Dr. Kenneth Fraser**, the Scottish missionary to Moruland also laid firm foundations for the Church in South Sudan by establishing the first hospital, school and church in the area. Most of the Moru people were won to Christ and have remained steadfast Christians even under vicious persecution by the Muslim government of Sudan.

This strategy of ministering to body, mind and soul was enormously successful. **Dr. David Livingstone** combined his medical training with his theological education and a vision for establishing lay leadership Bible training centres throughout Africa to minister to body, mind and soul. His painstakingly detailed and accurate geographic research and map making on his pioneer explorations and his published research were foundational in opening up Africa to Christianity and destroying the Islamic slave trade.

Livingstone had the grace to see that his mission was part of a divine plan to set many souls free from slavery, both physical and spiritual. Despite the crushing losses of his fourth child, Elizabeth, and his wife, Mary,

## What Inspired the Greatest Century of Missionary Advance?



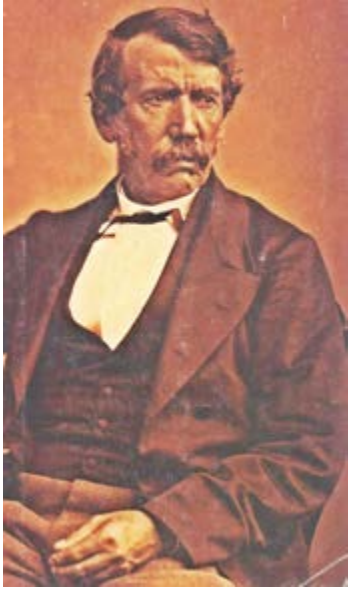
to diseases in the field and many debilitating illnesses, attacks by wild animals and Muslim slave raiders, criticism from home, and the physical strain of hacking his way through dense tropical jungles and walking from coast to coast across Africa, yet Livingstone persevered: *“These privations, I beg you to observe, are not sacrifices. I think that word ought never to be mentioned in reference to anything we can do for Him who though He was rich, yet for our sakes became poor.”*

### **A Vision of Victory**

The tribulations so willingly endured by so many missionary pioneers should provoke us to ask: what could have inspired them to have continued on in the face of such overwhelming obstacles and hardships?

Battling rains, chronic discomfort, rust, mildew and rot, totally drenched and fatigued, laid low by fever, Livingstone continued to persevere across the continent. Hostile tribes demanded exorbitant payment for crossing their territory. Some tense moments were stared down by Livingstone, gun in hand. Trials tested the tenacity of the travel-wearied team. *“Can the love of Christ not carry the missionary where the slave trade carries the trader?”*

## The Greatest Century of Missions



David Livingstone (1813 - 1873)

*“I shall open up a path in to the interior or perish,” Livingstone declared with single-minded determination. “May He bless us and make us blessings even unto death.”*

*“Shame upon us missionaries if we are to be outdone by slave traders!”*

*“If Christian missionaries and Christian merchants could remain throughout the year in the interior of the continent, in 10 years, slave dealers will be driven out of the market.”*

David Livingstone was inspired by an optimistic eschatology. Like most of the missionaries of the 19th Century, Livingstone was a post-millennialist who held to the eschatology of victory:

*“Discoveries and inventions are culminative ... filling the earth with the glory of the Lord, all nations will sing His glory and bow before Him ... our work and its fruit are culminative. We work towards a new state of things. Future missionaries will be rewarded by conversions for every sermon. We are their pioneers and helpers... Let them not forget the watchmen of the night, who worked when all was gloom and no evidence of success in the way of conversions cheers our path. They will doubtless have more light than we, but we serve our Master earnestly and proclaim the same Gospel as they will do.” “A quiet audience today. The seed is being sown, the least of all seeds now, but it will grow into a mighty tree. It is as if it were a small stone cut out of a mountain, but it will fill the whole earth (Daniel 2:34-45).”*

*“We work for a glorious future which we are not destined to see, the golden age which has not yet been, but will yet be. We are only morning stars shining in the dark, but the glorious morn will break – the good time coming yet.”*

*“The dominion has been given by the power of commerce and population unto the people of the saints of the Most High. This is an everlasting kingdom, a little stone cut out of the mountain without hands which will cover the whole earth, for this time we work.”*

## *What Inspired the Greatest Century of Missionary Advance?*

The challenge of Livingstone rings out to us today: *“Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay ... it is emphatically no sacrifice. Say rather, **it is a privilege!**”*

*“I beg to direct your attention to Africa: I know that in a few years I shall be cut off from that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity: will you carry out the work which I have begun? I leave it with you!”*

The same Biblical vision of victory inspired **William Carey**: *“Though the superstitions of the heathen were a thousand times stronger than they are, and the example of the Europeans a thousand times worse; though I were deserted by all and persecuted by all, yet my faith, fixed on that sure Word, would rise above all obstructions and overcome every trial. **God’s cause will triumph!**”*

Time and again, in the face of crushing defeats, disappointments, diseases and disasters, Carey reiterated his unwavering eschatology of victory:

*“The work, to which God has set His hands, will infallibly prosper ... We only want men and money to fill this country with the knowledge of Christ. We are neither working at uncertainty nor afraid for the result ... He must reign until satan has not an inch of territory!”*

When at last Krishna Pal (their first convert) was baptised, Carey declared: *“The Divine grace which changed one Indian’s heart, could obviously change a hundred thousand!”*

While Carey was quick to trust God for great things, he was remarkably slow to accept a profession of faith from any new convert, even when there was substantial sacrifice involved: *“**Let nothing short of a radical change of heart in your converts satisfy you**”* was one of his sayings.

Which brings us back to the first paragraph of this chapter: **If it does not change your life and those around you – then it is not the Biblical Gospel.**



## *The Greatest Century of Missions*

The missionaries of the 19th Century went out expecting to change the world and they did! Most 20th Century Christians only expected to save some souls – while the world deteriorated. And it has!

While the 20th century can boast greater numbers of missionaries and converts - the 19th century saw far greater depth of impact. Especially when we consider the very limited resources available and the overwhelming difficulties, dangers and obstacles which they had to overcome, the missionary pioneers of the 19th century clearly present the most inspiring examples of Christian courage and perseverance against all odds

We need to again discover the Biblical vision of victory, the comprehensive ministry to body, mind and spirit and the sacrificial dedication that made the 19th Century the greatest century of Christian advance. By God's Grace may the 21st century become an even greater century for missions.

***“All the ends of the world shall remember and turn to the Lord, and all the families of the nations shall worship before You. For the Kingdom is the Lord's and He rules over the nations.”*** Psalm 22:27-28



*Stained glass window in the church at Livingstonia, Malawi.*

## Chapter 3

# William Carey - The Father of Modern Missions

*“It is impossible! It cannot be done! Do not be ridiculous – what difference can one person make?”*

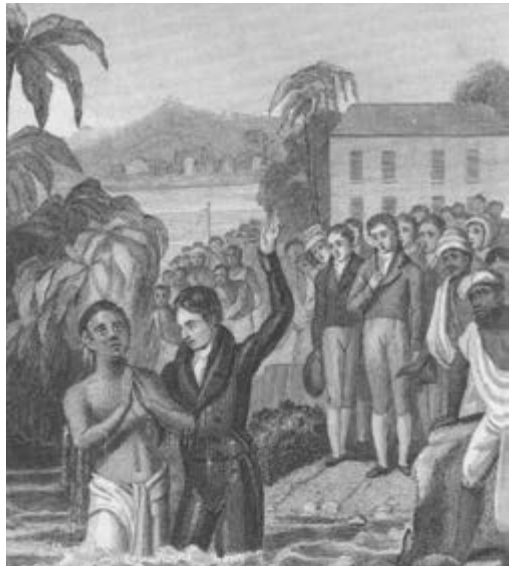
Have you ever encountered these reactions? Anyone who embarks on a challenging enterprise – especially those determined to end legal abortions, eradicate pornography, establish a Christian school or Christian Teacher Training College, stop the ongoing slave trade in Sudan, work for national Reformation and Revival or evangelise a Muslim nation – will encounter those people who seem to believe that they have *“the gift of criticism”* and *“a ministry of discouragement!”*

### **Should Christians be Involved in Social and Political Issues?**

Then there are those who maintain that Christians should not even be involved in social issues at all! When you tell them of the abortion holocaust or the pornography plague they mutter that *“all we can do is pray”*, *“just preach the Gospel”* and *“it is a sign of the last days!”*

We suspect that such attitudes are often motivated more by laziness and cowardice or a selfish desire to shirk responsibility and hard work than anything else. Certainly those people who resort to such superficial excuses are being disobedient to the clear commands of Scripture: *“Love your neighbour as yourself”* (Luke 10:27); *“Go and do likewise”* (Luke 10:37); *“Speak up for those who cannot speak for themselves”* (Proverbs 31:8);

*“Rescue those being led away to death”* (Proverbs 24:11); *“Make disciples of all nations”* (Matt 28:19); *“Anyone, then, who knows the good he ought to do and does not do it, sins”* (James 4:17).



William Carey, (1761 - 1834) Missionary to India



*The Aztecs practised mass human sacrifices to feed the gods, make the soil fertile, ensure good rains and to cause the Sun to rise each day. With a sacrificial knife made out of quartz, an Aztec priest opens up the chest of a human sacrifice and plucks out a beating heart.*

Those who maintain that Christians should not be involved in social or political issues display their ignorance of both the Bible and Church history. Over 70% of the Bible deals with social, political and national issues. Abraham used military force to rescue Lot and his family from the four kings (Gen. 14). God raised up Joseph to be Prime Minister of Egypt (Gen. 41). Samuel, Nathan, Elisha, Isaiah, Ezra – in fact almost all

of the prophets – were heavily involved in politics as advisors to kings and exerted a godly influence on national affairs. Moses, Elijah, Jeremiah and John the Baptist publicly confronted and rebuked wicked rulers. King David was described as “*a man after God’s own heart*” (Acts 13:22). Daniel and Mordecai became prime ministers in pagan Babylonian and Persian governments – yet without compromise. God raised up Deborah and Queen Esther to national leadership positions. Joshua, Gideon and Nehemiah also held senior political positions.

***“I looked for a man among them who would build up the wall and stand before Me in the gap on behalf of the land so that I would not have to destroy it...”*** Ezekiel 22:30

Those who maintain that Christians should not be involved in political and social issues are not only ignoring the Word of God but also showing their ignorance of Church history.

### **Slavery and Human Sacrifice**

Before the advent of Christianity every culture practised slavery and human sacrifice. In the Roman Empire abortion, infanticide and the abandonment of unwanted babies was legal and commonplace. The Aztec Empire in Mexico, the Inca Empire in Peru and the Mayan Empire in Central America engaged in slavery, ritual rapes and mass human sacrifices. Slaves were marched up the stairs of the pyramid type temples. At the top a priest would rip out their beating hearts – one by one. There were over 80,000 human skulls on the skull racks of just one of King Montezuma’s many temples. Only the advent of Christianity introduced a respect for the sanctity of life and ended the rampant infanticide and human sacrifice.

Similarly, slavery was eradicated as a result of the tireless efforts of Christians such as William Wilberforce and David Livingstone. The whole concept of charity was a Christian innovation, as were hospitals (hence the universal healing symbol of a cross to represent hospitals.)

But of course these monumental achievements were not easily achieved. Every victory for life and liberty was only accomplished by much sacrifice and ingenuity over many, many years of hard work.

If you sometimes feel overwhelmed by the immensity of the task before you, or discouraged by a seemingly never-ending series of obstacles and opposition, frustrations and failures – take heart! The man whom God used to launch the modern missionary movement faced all this and much, much more.

### **Launching a Reformation**

Undereducated, underfunded and underestimated, William Carey seemed to have everything against him. He was brought up in abject poverty and never had the benefit of high school. He had a thirst for knowledge, read widely and had a keen interest in nature. Carey's formal education ended in junior school. Yet, at age 12 Carey taught himself Latin. Then he went on to master – on his own – Greek, Hebrew, French and Dutch! He eventually became professor of Bengali, Sanskrit and Marathi at the prestigious Fort William College in Calcutta (where the civil servants were trained). Carey and his co-workers, William Ward and Joshua and Hanna Marshman, started over 100 Christian schools for over 8,000 Indian children of all castes and launched the first Christian College in Asia – at Serampore. This college continues to this day! Carey finally succeeded in translating the Bible into 6 languages, and New Testaments and Gospels into 29 other languages!

### **Mission Impossible**

Carey's achievements are all the more astounding when you consider that his bold project to plant the Gospel among the Hindus in India was completely illegal! By an act of the British Parliament it was illegal for any missionary to work in India. For the first 20 years, Carey's mission to India had to be carried out with ingenuity and circumspection, based under Danish protection in the small Danish colony of Serampore. At last the British Parliament – under pressure from evangelical Members of Parliament such as William Wilberforce – reversed its policy and compelled the British East India Company to allow missionaries in India.

### **Passion and Principle**

Sometimes his students in England saw him in tears while teaching geography. Carey would point to various places on the map and cry "*And these are pagans! Pagans!*" Carey was considered a radical in his day. He

boycotted sugar because he was intensely opposed to slavery and sugar from the West Indies was produced with slave labour. Carey also took the extremely unpopular stand of supporting the American War of Independence against Britain.

### Insanity and Disease

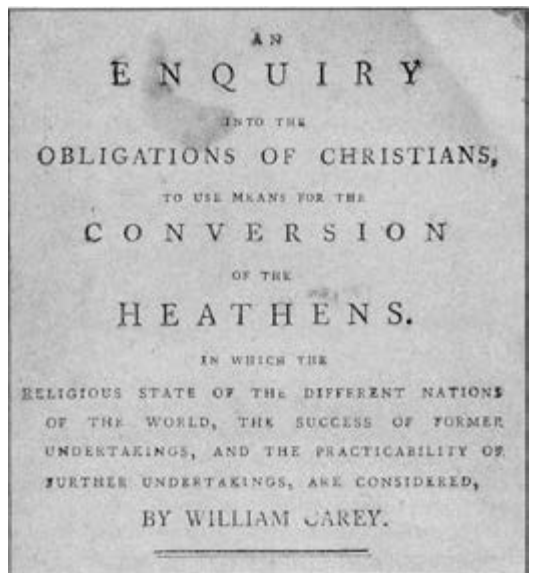
He was also subjected to vicious criticism and gossip. Under the extreme heat and in abject poverty, initially with daily dangers from snakes, crocodiles and tigers in a remote and mosquito-ridden jungle house, Carey's wife, Dorothy, went insane. She would rant and rave about the imaginary unfaithfulness of her husband and on several occasions attacked him with a knife. She was diagnosed insane and had to be physically restrained with chains for the last 12 years of her life. The Careys also lost their 5-year-old son, Peter, who died of dysentery in 1794. Every family member suffered from malaria, dysentery and other tropical diseases – frequently.

### Debt and Discouragement

Carey's first co-worker, John Thomas, squandered all their money and bankrupted the mission, forcing William to work on a plantation to provide for his malnourished family. In their first seven months in India the Careys had to move home five times! And although Carey frequently wrote home, to family and mission society – it was 17 months before they received their first letters! One of these first letters from the Society criticised Carey for being “*swallowed up in the pursuits of a merchant!*”

### Toil Amidst Turmoil

Somehow, while often sick, holding down a full time secular job, surrounded by domestic turmoil, with an



The cover of Carey's 87 page book which launched the 19th Century missionary movement.

## *The Greatest Century of Missions*

insane wife screaming from the next room, Carey mastered Bengali and Sanskrit and by 1797, the New Testament was translated into Bengali and ready for printing! Carey had also established several schools and was preaching regularly in Bengali. However, after seven years of tireless toil in India, Carey still did not have a single convert!

### **Persistence and Productivity**

How did William Carey manage to maintain such a productive schedule while having to endure all these crushing disappointments, the endless distractions, the undeserved criticisms, the physical ailments and the heart-breaking tragedies? How did he manage to persevere and to keep on keeping on without even the encouragement of a single convert to justify all his effort and sacrifice? To understand what motivated this most remarkable man we need to look at what inspired him in the first place.

### **A Vision of Victory**

One of the most influential sermons in world history was preached on 31 May 1792, by William Carey in Northampton, England. Carey's sermon literally sparked the greatest century of Christian advance. It marked the entry of the English-speaking world into missions. Since that time English speakers have made up 80% of the Protestant missionary work force.

### **The Sermon that Launched the Greatest Century of Missions**

The text of this historic sermon was Isaiah 54:2-3:

*“Enlarge the place of your tent and let them stretch out the curtains of your dwellings. Do not spare, lengthen your cords and strengthen your stakes! For you shall expand to the right and to the left and your descendants will inherit the nations, and make desolate cities inhabited.”*



The theme of his sermon was summarised as:

*“Expect great things from God! Attempt great things for God!”*

### **Rebuked for Missionary Zeal**

Yet, riveting as the sermon was, the result was initially indecision. Carey was considered “*an enthusiast*” (a fanatic) and an embarrassment – because “*he had a bee in his bonnet about missions.*” One story recounts how an older pastor rebuked Carey for his missionary zeal: “*Young man, sit down! Sit down. You are an enthusiast! When God pleases to convert the heathen He will do it without your help or mine!*”

### **The Prototype Mission Society**

But Carey persisted until, five months later, 12 Reformed Baptist ministers formed the “*Particular (Calvinist) Baptist Society for Propagating the Gospel among the Heathen.*” Their first collection from these pastors amounted to thirteen pounds, two shillings and sixpence.

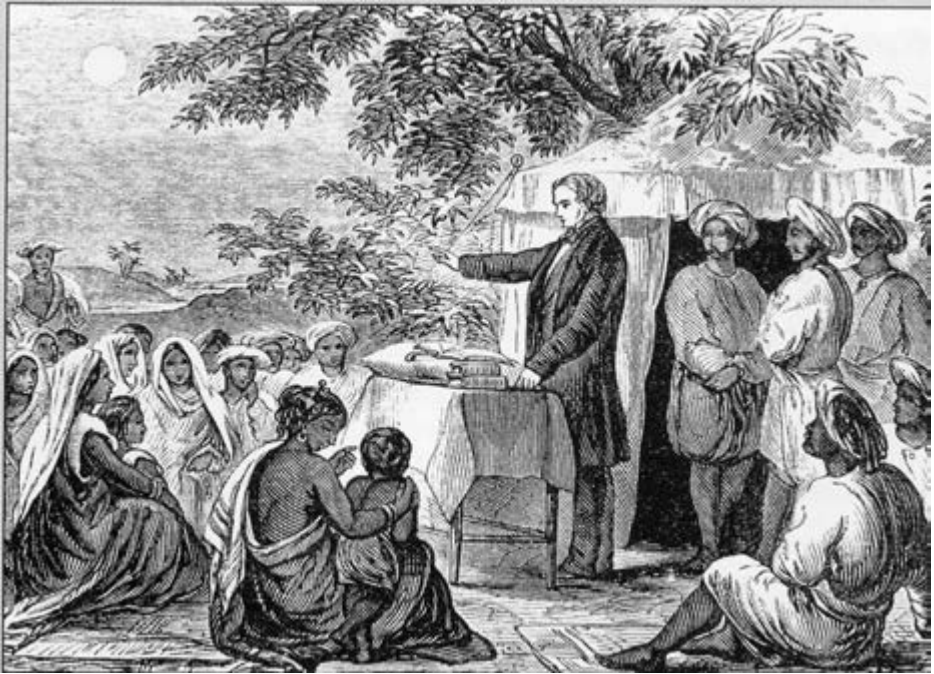
### **Inspiration**

What inspired Carey’s landmark book “*An Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathens*” and this prototype pioneer missionary society was his eschatology of victory.



*The launch, in 1792, of the Particular (Calvinist) Baptist Society for Propagating the Gospel among the Heathen.*





*Preaching the Gospel of Christ in India.*

William Carey was a Post-millennialist who believed that God who commanded His Church to “*make disciples of all nations*” would ensure that the Great Commission would ultimately be fulfilled.

### **Unwavering Conviction**

*“The work, to which God has set His hands, will infallibly prosper... We only want men and money to fill this country with the knowledge of Christ. We are neither working at uncertainty nor afraid for the result.... He must reign until satan has not an inch of territory!”*

Time and again, in the face of crushing defeats, disappointments, diseases and disasters, Carey reiterated his unwavering optimistic eschatology:

*“There are great difficulties on every hand, and more are looming ahead. Therefore we must go forward.”*

***“God’s cause will triumph!”***

Carey’s faith was most certainly vindicated. The years of hard work and wholehearted sacrifice were graciously rewarded by God. Carey’s ministry literally transformed India.

## The Horrors of Hinduism

When Carey stepped ashore at Calcutta on 11 November, 1793, India was in a terribly degraded state. If an infant was sick, it was assumed that he was under the influence of an evil spirit. The custom was to expose sick infants to the elements – perhaps hanging them up in a basket. Near Malda, Carey found the remains of a baby that had been offered as a sacrifice to be eaten alive by white ants. At the *Sagar Mela* where the Ganges river flows into the sea, Carey witnessed how mothers threw their babies into the sea to drown, or to be devoured by crocodiles. This the Hindus regarded as “*a holy sacrifice*” to the “*Mother Ganges*”!

Carey undertook thorough research into the numbers, nature and reasons for the infanticide and published his reports. He presented several petitions to the government until, in 1802, infanticide was outlawed. This marked the first time that the British government interfered directly with religious practice in India. It set a precedent for the abolition of other practices.



*Many Hindu mothers sacrificed their children to “the Holy Ganges River.”*

Hinduism had an extremely low view of women. It was often stated “*In Hinduism there is no salvation for women until she be reborn a man.*” Her only hope lay in serving men in complete subjection. Many female babies were smothered, strangled or drowned at birth. Girls were married as young as 4 years old! Widows were perceived as bad omens who had brought about the deaths of their husbands. Widows were also seen as an economic liability. Bereaved widows had to shave off all their hair, remove all jewellery and were forbidden to remarry – but a widow was required to cohabit (*niyogo*) with her deceased husband’s nearest male relative. Tremendous pressure was exerted on the widow to submit to *Sati* or immolation – to be burned alive on the funeral pyre of her husband. Amongst the Weaver (*Kories*) caste, widows were buried alive.



*For centuries the Hindus practised Sati, or widow burning, believing that a widow should be burned to death with her deceased husband.*

Because of the Hindu practice of *Sati*, children who had lost their father would also lose their mother and be orphaned at the same time. The Hindu practice of polygamy compounded the problem. On one occasion Carey documented 33 wives of one man burned alive at his funeral. On another occasion an 11-year-old widow was burned on the funeral pyre of her husband!

Lepers were rejected by their families and society and burned alive. Hinduism taught that only a violent and fiery end could purify the body and ensure transmigration into a healthy new existence. Euthanasia was also widely practised on those afflicted by other sicknesses. The infirm were regularly carried out to the riverside and left exposed to cold and heat, crocodiles or insects.

### **Confronting Cruelty**

Carey fought against these and many other evils – including child prostitution, slavery and the caste system. He publicly criticised the government for inaction and passivity in the face of murder. He organised public debates and spoke out and wrote often on these atrocities. At first he met with official indifference. The Indian Supreme Court in 1805, ruled that *Sati* had religious sanction and could not be questioned.

### **A Pioneer for Freedom**

Carey established the first newspaper ever printed in an oriental language, the *Samachar Darpan* and the English language newspaper *Friends of India*. Carey pioneered mass communications in India, launching the social reform movement, because he believed that: *“Above all forms of truth and faith, Christianity seeks free discussion.”*

Carey was the first man to stand up against the brutal murders and widespread oppression of women through female infanticide, child marriage, polygamy, enforced female illiteracy, widow burning and forced euthanasia. He conducted systematic research and published his writings to raise public protest in both Bengal and England.

### **Transforming a Nation**

Carey educated and influenced a whole generation of civil servants through his lectures at Fort William College. He fought against the idea that a woman’s life ceases to be valuable after her husband’s death. He undermined the oppression and exploitation of women by providing women with education. He opened the first schools for girls.

Education was a major emphasis of his mission. Carey wrote in 1805 that his chief objective was *“the forming of our Indian brethren to usefulness, fostering every kind of genius, and cherishing every gift and grace in them; in this respect we can scarcely be too lavish in our attention to their improvement. It is only by means of native preachers that we can hope for the universal spread of the Gospel through this immense continent.”*



In 1800, Carey was invited to lecture on

*Serampore College still offers Theological and liberal arts education enrolling over 2500 students today. It was founded in 1818 by Carey’s team.*

## *The Greatest Century of Missions*

Bengali, Sanskrit and Marathi at Fort William College. In 1806, he was made a Professor. In 1818, he and his colleagues launched Serampore College which taught Theology, Botany, Zoology, Sanskrit, Arabic and English literature. Carey produced a 1,000 page Sanskrit Grammar. William Ward produced a book on *Manners and Customs of the Hindus*.

### **Working for Reformation**

It was Carey's relentless battle against *Sati* – for 25 years – which finally led to the famous Edict in 1829, banning widow burning.

Carey was also the first man who led the campaign for a humane treatment for leprosy and ended the practice of burning lepers alive.

Carey certainly had a comprehensive view of the Great Commission. He ministered to body, mind and spirit. Carey introduced the idea of Savings Banks to India and made investment, industry, commerce and economic development possible. He founded the Agric-Horticultural Society in the 1820s (30 years **before** the Royal Agricultural Society was established in England)! He introduced the steam engine to India. He pioneered the idea of lending libraries in India. He persuaded his friends in England to ship out tons of books to regenerate and reform India.

### **A Pioneer for Scientific Advance and Conservation**

Carey also introduced the study of Astronomy into India. He saw that the prevalent astrology with its fatalism, superstitious fears and inability to manage time had terribly destructive consequences. Hinduism's astrology makes us subjects – with our lives determined by the stars. However, the Christian science of astronomy sets us free to be rulers – to devise calendars, identify directions, study geography and better plan our lives and work.



Carey was the first man in India to write essays on forestry. Fifty years **before** the government made its first attempts at forest conservation, Carey was already practising conservation, planting and cultivating timber. He understood that God had made man responsible for the

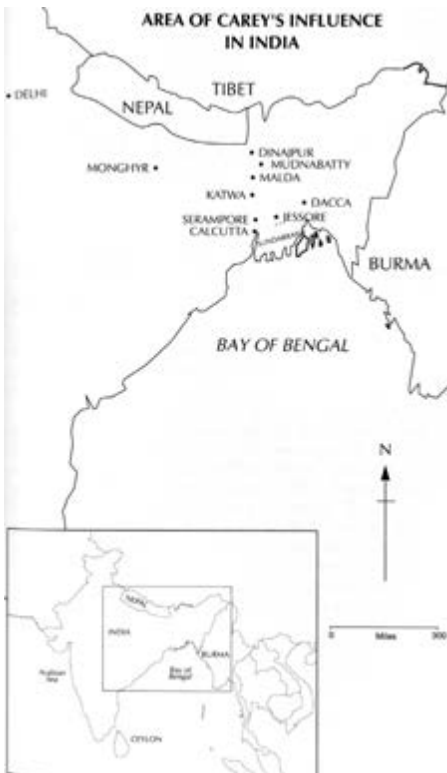
earth. Carey was also a botanist who cultivated beautiful gardens such as the Serampore Gardens and the Calcutta Botanical Gardens.

He frequently lectured on science, botany and zoology because he believed that “*all Thy works praise Thee, O Lord.*” He knew that nature is worthy of study.

Carey pointed out that even the insects are worthy of attention – they are not souls in bondage but creatures with a God given purpose.



*Carey Baptist Church in present day Calcutta.*



### **Innovation**

William Carey was also the father of print technology in India. He introduced the modern science of printing, built what was then the largest printing press in India and devised the fonts.

### **Destruction**

In 1812, a devastating fire destroyed Carey's warehouse with his printing presses, 55,000 printed sheets, 1,200 reams of paper, whole sets of type for 14 languages and manuscripts for a Bengali dictionary, 2 grammar books and several Bible translations representing many years of work.

### **Determination**

Even in the face of this catastrophe, Carey praised God that no lives had



been lost and quoted Psalm 46: *“Be still and know that the Lord is God.”* He resolved to do better translations than the ones that were now ashes and consoled himself: *“Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit”*; *“The Lord has laid me low, that I might look more simply to Him”*; *“However vexing it may be, a road the second time travelled is usually taken with more confidence and ease than at the first,”* declared Carey, He quoted Isaiah 61:1-4 and trusted God for better printing presses and more accurate translations – a *“phoenix rising out of the ashes.”*

### **Calamities and Conflicts**

Not only was Carey hit by the fire, but there were deaths in each of the seven missionary families at Serampore. Carey himself had just buried a grandson. Carey also had to endure unjust and unbalanced criticisms from new young missionaries who actually split from the Serampore Mission, and slanderous accusations from the Mission Society in England, as well as an earthquake and a flood. One of his sons, Felix, caused much embarrassment when he backslid, adopted a lavish lifestyle and began drinking heavily. Ultimately, however, Felix came back to the Lord and became fully committed to the mission.

### **Monumental Achievements**

Yet despite the controversies, calamities and conflicts, William Carey’s monumental achievements outshine all his critics. He was a dedicated Christian whom God used in extraordinary ways to launch the greatest century of missionary advance, to translate the Scriptures into more languages than any other translator in history and to save literally millions of lives by his compassionate social action and tireless labours. He excelled as a missionary strategist. He was humble, hard-working, industrious and persistent, persevering for over 41 years in the field, without any furlough. Carey succeeded in producing and distributing over 200,000 Bibles, New

## William Carey - The Father of Modern Missions

Testaments or Gospels in 36 languages, in addition to many books and tracts.

We need to follow his example by ministering to body, mind and spirit and persevering through all disappointments and opposition with an unshakeable faith in God's sovereign power.

***“Those who sow in tears shall reap in joy. He who continually goes forth weeping, bearing seed for sowing, shall doubtless come again with rejoicing, bringing his sheaves with him.”*** Psalms 126:5-6



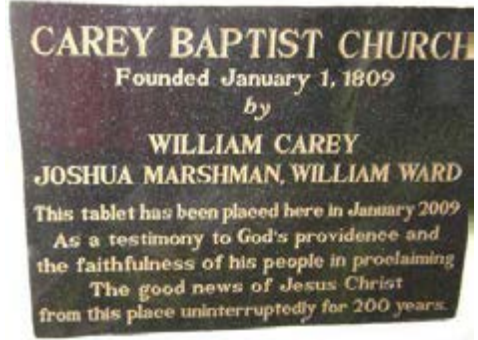
Serampore, the first Christian College in Asia.



*The Greatest Century of Missions*



*The Baptist Mission Press, Serampore, India*



*Carey Baptist Church, India*

## Chapter 4

### William Wilberforce - Missionary to Parliament

The slave trade in the early 19th century presented a monumental ethical challenge and an apparently insurmountable obstacle to missionary outreaches in Africa. The abolition of the slave trade helped prepare the way for the 19th century to become the greatest century for missionary advance.

As we battle against great social evils such as abortion, pornography and persecution and work for Reformation, the overwhelming opposition and pressure can drive one to exhaustion and a temptation to give up the fight. William Wilberforce – the Reformer who led the campaign to abolish the slave trade and to set those in bondage free – was persistently slandered in the media, threatened, physically assaulted and even the target of attempted murder. Yet he persevered and, after a lifetime crusade, his steadfastness was rewarded with the liberation of all slaves in the British Empire.

At this critical stage in history Christians need to learn from one of the greatest Christian statesmen how, in the face of constant division and opposition, he succeeded in abolishing the slave trade.

#### **The Scourge of Slavery**

All nations and tribes engaged in slavery, particularly the Muslim nations. However, it was the Emperor Charles V (before whom Martin Luther made his historic “*My conscience is captive to the Word of God . . . Here I stand, I can do no other . . .*” speech) of the Holy Roman Empire who first authorized Europe’s involvement in the slave trade in 1519. Because of Pope Alexander VI’s Line of Demarcation



Charles V

## The Greatest Century of Missions



*“My conscience is captive to the Word of God!”*

Bull of 1493, which barred Spain from Africa, Spain issued Asientos (a monopoly) to other nations to supply slaves for her South American colonies. First Portugal had this lucrative franchise, then the Dutch, then the French. Finally, by the Treaty of Utrecht in 1713, the Asientos was transferred from France to Britain. Initially the contract was for 4 800 slaves a year. During the next century Britain transported up to 2 million slaves to the New World.

Britain’s involvement in slavery was first authorized in 1631 by King Charles I (who was later executed by Parliament). His son, Charles II, reintroduced it by Royal Charter in 1672.

The *Trade*, as it became known, involved a triangular voyage. Slave ships sailed from Bristol or Liverpool loaded with cloths, beads, muskets, iron bars and brandy. This merchandise was then traded in West Africa in exchange for slaves. Some African chiefs sold their own people, others engaged in wars and slave raids against neighbouring tribes to capture victims for the trade. Often professional Arab slave traders provided the victims.

The *Middle Passage* transported the slaves to the West Indies. Here the slaves were sold and the ships loaded with spices, rum, molasses and sugar. The third leg of the journey was the return to England (160 British

ships were ultimately involved in slaving). The average Englishman on the street was kept in the dark as to what actually happened on the *middle passage*, until – in 1785 – Thomas Clarkson’s landmark study “*Slavery and Commerce in the Human Species*” was first published – in Latin – at Cambridge and then translated into English and widely circulated.

In 1787 Wilberforce wore out the pages of his copy of Clarkson’s book on Slavery. According to Clarkson’s research, ten percent of the slaves would normally die during the *middle passage*. Strong men would fetch as much as £40 while the women and children were sold in cheap batches with the sick and weak men. The fit were often branded – using silver branding irons to minimise infection.

Slaving was one of the largest, and certainly the most profitable, sectors of the British economy. In England 18 000 people were employed simply in making the goods to trade for slaves. This trade constituted 4.4% of British exports.

On Sunday 28 October 1787, Wilberforce wrote in his diary: “*God Almighty has set before me two great objects, **the suppression of the Slave Trade and the Reformation of Society.***”

### **The Crisis of Conversion**

William Wilberforce was born, in 1759, into a wealthy family and educated at Cambridge University. He was elected to Parliament, in 1780, at the age of 21 and served in the House of Commons for the next forty-five years! William was short, frail, frequently sick and afflicted with poor eye sight. However, he more than made up for his weak body with his vigorous mind and boundless energy. He was a particularly gifted speaker and generous to friends and strangers alike. As a child he had been strongly influenced by the dedicated faith of his uncle and aunt.

William’s father died when he was 9, so he was sent to live with William and Hanna Wilberforce, who were childless. William’s uncle and aunt were friends of George Whitefield and William later described how deeply he had been impressed by Whitefield’s preaching and visits to his uncle’s home. He also met John Newton, the former slave ship captain who had been converted and later wrote “*Amazing Grace.*” When William’s mother realised that her son was becoming “*too religious*” she came and took him



*George Whitefield preaching at Moorefields, London, despite much opposition.*

back, placed him in a boarding school, and encouraged a more worldly lifestyle.

As a Member of Parliament, Wilberforce opposed the British war against the American Colonies declaring that the Cabinet Ministers were acting more like lunatics than statesmen and denounced their “*cruel, bloody and impractical*” policies. Wilberforce made his name with his quick wit and devastating sarcasm.

In 1783, he travelled to France, and met King Louis XVI, Marie Antoinette, Lafayette and Benjamin Franklin. His good friend William Pitt was then elected Prime Minister – at age 24 the youngest Prime Minister in British history. Wilberforce then stood for Yorkshire, the largest county in England, and won by a landslide.

It was at this point, when he had won an unassailable position in both politics and society, that Wilberforce was confronted with the claims of the Gospel of Christ through a book “*The Rise and Progress of Religion in the Soul*” by Philip Doddridge. His mind was convinced of the truth of the

*William Wilberforce - Missionary to Parliament*

Gospel, but he recognised that intellectual assent was not enough.

A sharp conflict raged within him. *“I am no Christian”*, he was forced to admit. He was overcome with anguish: *“the deep guilt and dark ingratitude of my past life forced itself on me in the strongest colours, and I condemned myself for having wasted precious time and opportunities and talents.”* He was appalled by his *“shapeless idleness”* and *“a sense of my great sinfulness in having so long neglected the unspeakable mercies of my God and Saviour.”* Through all his heart searching, Bible study and prayer, he was transformed.

Since nearly all politicians drank, gambled and engaged in corrupt practices, William assumed that he would now have to give up his political career. In turmoil he went to see his boyhood hero, Rev. John Newton. Should he give up politics and become a preacher? Or should he seclude himself from society to live a life of quiet meditation and prayer? In response Newton admonished him that to leave his post in Parliament would be desertion from the duty to which God had called him: ***“It is hoped and believed that the Lord has raised you up for the good of His Church and for the good of the nation.”*** If he stayed in politics he would find opportunities to advance God’s Kingdom that other men could only dream of.

Wilberforce informed the Prime Minister that he could no longer vote the party line if it conflicted with Christian principles. The change in his behaviour and politics was dramatic. He resigned from five clubs in one day. He stopped going to plays and theatres (which had become particularly decadent at that time) and gave up gambling. With a new intellectual rigour, he set himself to redeem his idle years. He became less temperamental,



*Converted slave trader, John Newton.*

more stable and more cheerful. He saw clearly that **if a man became a Christian it should influence everything he thinks and does**. He began to search the Scriptures for the principles upon which his policies should be based. As he explained to one constituent: we are “*to give an account of (our) political conduct at the Judgement seat of Christ.*” At his conversion there were only two other evangelical Members of Parliament. By the time of his death there were over 100 evangelical members in the House of Commons and the House of Lords!

### **A Call for Reformation**

One of Wilberforce’s first actions as a Christian was to persuade the King, George III, to issue a Proclamation calling for spiritual Reformation throughout the land. On 1 June 1787, the King gazetted a “***Proclamation for the Encouragement of Piety and Virtue and for the Preventing of Vice, Profaneness and Immorality.***”

It declared: “*Whereas we cannot but observe with inexpressible concern, the rapid progress of impiety and licentiousness and that deluge of profaneness, immorality and every kind of vice . . . do hereby declare our Royal Purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality . . .*” Sheriffs and justices were to be “*very vigilant and strict*” in prosecuting those “*guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, or other immoral and dissolute practices.*” They were also ordered to close down brothels and destroy “*all loose and licentious prints, books and publications dispersing poison in the minds of the young and to punish the publishers and vendors thereof.*” Church attendance was also urged.

The Secretary of State was instructed to send six copies of the Proclamation to the High Sheriff of every county with the King’s Command that it be publicly read and acted upon. At the time few realised that the Member for Yorkshire was the author of the Proclamation.

Wilberforce then established a ***Proclamation Society*** to ensure that the Proclamation became a force rather than a farce. Local chapters of this society worked to bring about Reformation at every level of society. The time was ripe. Many thousands whose lives had been transformed by the preaching of Whitefield and Wesley got involved in this campaign

## William Wilberforce - Missionary to Parliament



*Prime Minister William Pitt, a close friend and a political ally of William Wilberforce, addresses the House of Commons. His eloquent motion against the slave trade was defeated.*

to clean up and reshape the nation. Magistrates throughout the nation eagerly responded to the *Proclamation*. The seriousness of the crime wave provoked a groundswell of popular support for Wilberforce's campaign. As Wilberforce wrote: "Surely the principles as well as the practice of Christianity are simple and lead . . . to **action**."

Wilberforce also wrote a book which had an enormous impact on the upper classes of Britain: "A *Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes of this Country contrasted with **Real Christianity***." In six months it went through five editions and sold 7 500 copies. By 1826, 15 editions had been printed in England and 25 in America. It was also translated into French, Italian, Spanish, Dutch and German. David Livingstone – the missionary who pioneered Christianity throughout the hinterland of Africa and successfully campaigned to eradicate the Islamic slave trade – testified that *Practical Christianity* was one of the most important and formative books he ever read.



### **Personal Generosity not State Taxes**

In Parliament, Wilberforce generally voted against the expenditure of money. Although it was the government which needed to free the slaves – because it was the government that protected the slave traders, Wilberforce knew that the government could not do everything. In fact it should not exceed its jurisdiction. The Bible clearly limits the state's authority to the ministries of defence, law and order and justice (Romans 13:1-4; 1 Peter 2:13,14). For this reason Wilberforce did not support the expansion of government powers nor increased taxation. The state is the Minister of Justice. The Church is the Minister of Grace. So William did much to help the poor and needy – personally and through voluntary societies. In some years he gave more to charity than his entire income! Not surprisingly he ended his life bankrupt.

In 1802 the Proclamation Society was replaced by *The Society for the Suppression of Vice*. Amongst the many inspired to Reformation principles by this society were Lord Shaftesbury (who began his campaign to outlaw child labour in the factories the year Wilberforce died) and Princess Victoria (who was destined to be Britain's longest reigning Queen).

In 1803 Wilberforce also helped form the *British and Foreign Bible Society* – which was the first interdenominational society uniting Anglicans and Dissenters (Baptists, Methodists, Presbyterians and others). He also supported Hannah More's pioneering of the first Sunday Schools, helped launch the *Church Missionary Society* (in 1798) and started *The Society for Bettering the Condition of the Poor* (1796). He sent missionaries to Tahiti and regularly supported William Carey's Baptist Mission in India. As one person described Wilberforce: "*Factories did not spring up more rapidly in Leeds and Manchester than schemes of Benevolence beneath his roof.*"

Wilberforce's home became a kind of national centre for benevolence and moral reform. At one time he was president, vice-president or a member of the committee for 69 societies! And he managed this while being married with four sons and two daughters.

Also remarkable is the fact that, unlike most men of Wilberforce's day and class, he spent quality time playing and praying with his children. As he declared: "*the spiritual interests of my children is my first priority.*" All attended family prayers, which were held while kneeling, twice a

day. These times of devotions were described as “*short and cheerful.*”

Wilberforce urged his fellow MP’s to curtail their activities on Sunday, if not to honour the Lord’s Day, at least for the sake of their servants who had no choice but to work on the Sabbath if their masters decided to go hunting, yachting or partying. William himself set the example, he attended both services every Sunday and would only travel or discuss politics on the Lord’s Day in the gravest emergency.



Professor Henry Perkins in his *Origins of Modern English Society* (1969) states that “*between 1780 and 1850 the English ceased to be one of the most aggressive, brutal, rowdy, outspoken, riotous, cruel and bloodthirsty nations in the world and become one of the most inhibited, polite, orderly, tender-minded, prudish and hypocritical!*”

*William Wilberforce - Marathon Parliamentary Crusader against slavery*

Evangelicalism was recognised as the most formative power behind the Victorian era and “*the rock upon which the character of the Nineteenth Century Englishman was founded.*”

### **The Crusade Against Slavery**

However, it was the campaign to abolish slavery that dominated most of Wilberforce’s life and demanded most of his time and energy.

Captain Sir Charles Middleton, while in the Navy, had boarded a French slave ship in the West Indies and was horrified by it. He wrote to Wilberforce requesting him to raise the matter in Parliament. Wilberforce replied that he felt unequal to the task, but “*could not possibly decline.*” In discussing it with his friend Pitt, the Prime Minister declared: “*Wilberforce, England needs a crusader to wake her up. This slave trade is horrible business . . . it will be a long, hard fight, but someone must take the lead. William you*

## The Greatest Century of Missions



Granville Sharp

are that man!” John Newton also encouraged him to launch the crusade against slavery.

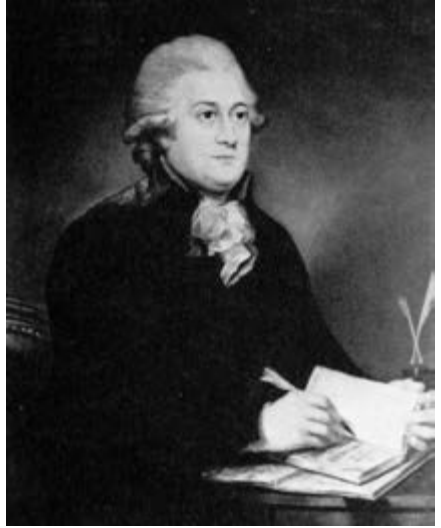
The example of Christ inspired him: *“The Spirit of the Sovereign Lord . . . has anointed me to preach good news to the poor. He has sent me to bind up the broken hearted, to proclaim freedom for the captives and release for the prisoners.”* Isaiah 61:1

Realising that he was going to war against an extremely profitable business with deeply entrenched financial interests and political support, Wilberforce prepared his campaign carefully. He gathered around himself a group of researchers and assistants dedicated to eradicating slavery. Granville Sharp (who in 1772 had initiated a law suit which successfully established the principle, based on the Common Law, that as soon as any slave set foot in Britain he became free); Thomas Clarkson (the author of *“Slavery and Commerce in Human Species”*); Zachary Macaulay (who himself had once been a slave plantation manager before his conversion) and others were tireless and innovative in strengthening the campaign.

A debilitating illness delayed William, but finally on 12 May 1789 he introduced a Bill for the abolition of the slave trade: *“I mean not to accuse anyone, but to take the shame upon myself, in common indeed with the whole Parliament of Britain, for having suffered this horrid trade to be carried on under their authority. We are all guilty – we ought all to plead guilty and not to exculpate ourselves by throwing the blame on others . . .”* He spoke for 3½ hours, moving 12 resolutions against the Trade. Reports described it as one of the most gripping and moving speeches ever delivered in Parliament. Pitt declared that Wilberforce had *“the greatest natural eloquence of all the men I ever knew.”*

Most of the House was convinced of the righteousness of Wilberforce’s

arguments, but they were fearful that abolition would result in an economic disaster. So the House accepted a delaying tactic proposed by the planters that the slavers be granted leave to produce evidence in reply. The matter was deferred until the next session. Tragically, the French Revolution erupted before the next session! The tide of public opinion hardened against abolition – in reaction to the anarchy and mass murder across the channel.



When the evidence on behalf of the Trade was concluded in April 1790, the slavers tried to get a snap decision before the evidence against slavery could be heard. Wilberforce needed to promptly mobilise his forces to win the right to continue. A General Election in June 1790 interrupted the process. The deteriorating situation in France and a bloody revolt by slaves in St. Dominique were exploited by the planters who attributed these revolutions to Wilberforce's abolitionist campaign! On 18 April 1791 the House debated Wilberforce's bill until 3:30 in the morning. The vote ended in defeat for the abolitionists by 163 to 88.

In the light of this reversal, Wilberforce began a regular strategy meeting for his co-workers and allies in a library in Clapham. The Clapham community recognised that this campaign could well require a lifetime to win. These meetings were often bathed in prayer and out of these strategy sessions came the idea of outflanking the corrupt puppets of the West Indian interests in Parliament – by creating a groundswell of popular support for the abolition of slavery.

Many thousands (ultimately millions) of pamphlets were printed and distributed. Clarkson produced a shocking drawing of how slaves were packed like sardines into slave ships for the *middle passage*. This print was mass produced and widely circulated. Public meetings and rallies were organised country wide. A boycott of slave grown sugar was supported

## The Greatest Century of Missions



*Henry Thornton's library where the Clapham community often met to discuss strategies for social change. Clockwise from lower left are Henry Thornton, Granville Sharp, John Venn and Hannah More.*

by over 300 000 people. 517 petitions for Abolition were delivered to Parliament and only 4 petitions against.

### **Against All Odds**

In 1792, with slave revolts in Haiti and threatened revolts in British Jamaica (where slaves outnumbered colonists 16 to 1), and war with France looming, public reticence and panic swayed the debate. The best Wilberforce could achieve was a resolution to “*gradually*” abolish the slave trade by 1796. This was passed by 230 to 85 in the House of Commons. But the Bill became bogged down and sank beneath the surface in the House of Lords. The fact that King George III went insane at about this time and that Britain had just lost their American colonies didn't help matters either.

Wilberforce pledged to introduce a new bill to abolish the slave trade every year until it succeeded – and he did.

The last letter ever written by John Wesley was a fairly pessimistic message to Wilberforce: “*I see not how you can go through with your glorious enterprise in opposing that execrable villainy which is the scandal of religion, of England and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils.*”

## William Wilberforce - Missionary to Parliament

Indeed, Wilberforce was becoming one of the most hated men in England. On different occasions his life was physically threatened by West Indian sea captains.



National hero, Admiral Lord Nelson wrote from his flagship *Victory* to condemn “*the damnable doctrine of Wilberforce and his hypocritical allies!*”

*Slaves in the hull of a slave ship.*

Admiral Lord Rodney declared that he had never known any slave to be ill-treated in the West Indies.

Lord Heathfield, the defender of Gibraltar, commented that a slave on the way to the Indies had twice as much cubic air space as a British soldier in a regulation tent!

Admiral Lord St. Vincent declared that “*the whole of society would go to pieces*” if Wilberforce’s Abolition Bill went through!

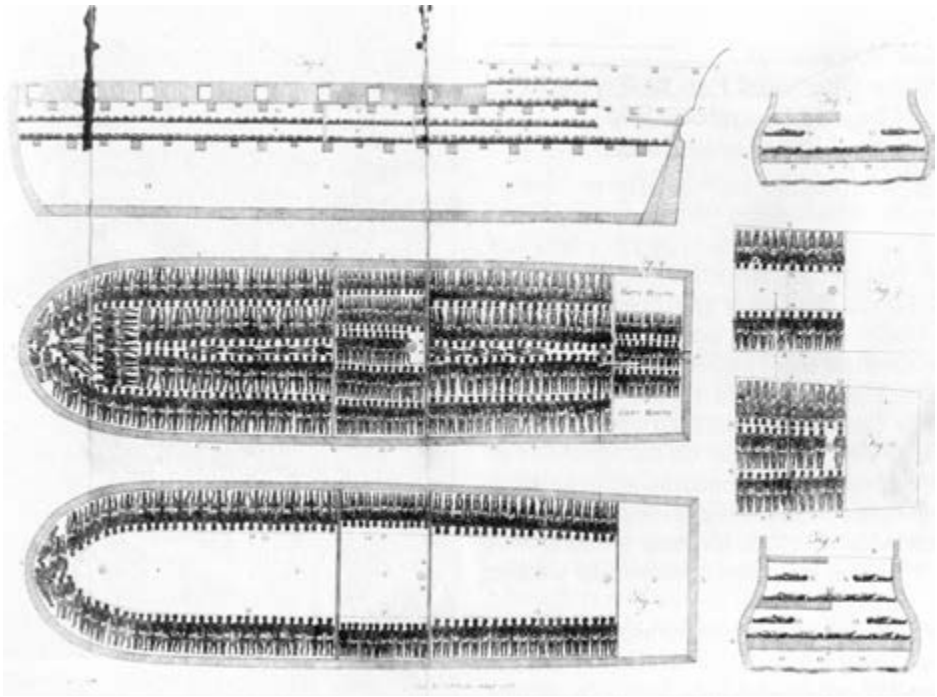
The Duke of Clarence asserted in the House of Lords that “*the promoters of the Abolition were either frauds or hypocrites!*”

Every disturbance or revolt in the West Indies was blamed on Wilberforce.

Lady Malmesbury in 1791 insisted on Wilberforce being tried for murder and executed because of some murders committed by slaves!

Langford Hodge accused Wilberforce of having “*created a volcano!*”

Wilberforce was the target of scurrilous smear campaigns. While he was still a bachelor he was accused of being a wife beater – and his wife was Black! Others accused him of being a republican and a revolutionary. “*All abolitionists are Jacobins*” (French Revolutionaries) declared Lord Abingdon. King George III declared that Wilberforce and his allies were



*This diagram of a slave ship depicts the inhuman conditions in which slaves were transported across the Atlantic.*

*“hypocrites and not to be trusted!”* Other printed attacks on Wilberforce included: *“totally ignorant of the subject of slavery!”*; *“the most consummate hypocrite”* and of favouring *“fat lazy Negro slaves”* who were *“laughing from morning till night”* over his own countrymen! Whindham called him: *“a wicked little fanatical imp!”*

How did Wilberforce manage to persevere in the face of such sustained hatred and character assassination? He established and sustained a lifetime of daily discipline. He knew the value of the first few hours of the day for Bible study, prayer and mental preparation for the day. He sought to discipline his tongue, tastes and thoughts. He surrendered his reputation to God early on and commented after a slanderous article published in the *Courier* that such attacks were like the barking of dogs as one passes through a village. He preferred criticism to flattery and praised God that He had freed him from the fear of men’s opinions.

He did all that he could and then he left the result in God’s hands. His faith

## William Wilberforce - Missionary to Parliament

was resilient because it was not in himself, but in God alone.

Wilberforce believed that God was Sovereign and He guided and overruled in our lives down to the smallest details, that God could put His thoughts into our minds. William once asked a pastor if he believed in God's specific guidance.

"Yes", the Clergyman replied, "*on great occasions.*"

"*As unphilosophical as unScriptural*", responded Wilberforce. "*Must not the smallest links be as necessary for maintaining the continuity as the greatest? . . . there is no great or little to God.*" He was adamant that God intervened and was Sovereign in both national and personal matters. Wilberforce was so crystal clear about his principles and so free of worry about himself, that he was free to think of others.

Another reason for Wilberforce's astonishing resilience and persistence in his campaigns is that he never worked alone. He was supported by a community of dedicated and hard working activists.

### Experiment in Africa

In order to accomodate freed slaves, the Clapham Community of William Wilberforce founded a settlement in Sierra Leone in 1787. They poured vast investments into this venture, through their Sierra Leone Company, as a form of restitution for England's role in the slave trade.

Initially the venture was plagued with disasters and a series of revolts, as well as a devastating raid by a French Naval squadron in 1794. But by the time Zachary Macaulay (the first governor) finally returned to England, in 1799, the capital, Freetown, was a thriving community of 1 200 people with 300 houses and three wharves to facilitate foreign trade.

Sierra Leone was an important project for the Abolitionists because it demonstrated that relations





between England and West Africa could be healthy and involve legitimate commerce. It also showed that freed slaves could hold down responsible positions and that Africa had more products for trade than human flesh!

The day that the slave trade was abolished, in 1807, the company handed Sierra Leone over to the Crown.

### **Fighting for Justice**

While fighting against slavery abroad, Wilberforce was also intensely involved in Reform at home. As early as 1786 he began introducing bills to reform the criminal law. He opposed flogging (whipping) in the army, sought to improve prison conditions, investigated working conditions and dangers in the coal mines and was the first to campaign against the abuses of child labour in the cotton mills. He also pioneered popular education and campaigned against the game laws.

However, it was Britain's global responsibilities that preoccupied most of Wilberforce's energies. He organised intervention on behalf of the victims of the Napoleonic Wars, the Greeks who were then fighting for their freedom from the Ottoman Empire, the North American Indians, the Haitians and the Hottentots!

### **Love for our Neighbours**

One of his most important campaigns was to work for a new sense of Christian responsibility in Britain's policies for India. The prevailing view was that Britain's relations with India were purely commercial.

The British East India Company handbook, of 1810, devoted 48 pages to the subject of mistresses, their upkeep, cosmetics and ornaments! The company felt no responsibility for education or ethics.

By an act of British Parliament, missionaries were forbidden to operate in India. The British missionary pioneer, William Carey, had been forced to seek sanctuary in the Danish enclave at Serampore in order to carry out his (illegal) missionary work in British-controlled India.

From 1793 Wilberforce began proposing resolutions to Parliament to authorise chaplains, missionaries and school teachers to serve in India. He brought to Parliament's attention Carey's research exposing the prevalent

*William Wilberforce - Missionary to Parliament*

Hindu practices of widow burning, infanticide, human sacrifices and the horrors of the caste system. Yet the British government refused to intervene because these practices had religious sanction and they did not want to upset their commercial dealings with Hindu India.

Wilberforce declared that the exclusion of Christ's ambassadors from British India was "*next to the slave trade, the foulest blot on the moral character of our country.*" Describing the terrible poverty, degradation, disdain for relieving human suffering and human rights abuses in India he exclaimed: "***The remedy, sir, is Christianity . . . Christianity assumes her true character . . . when she takes under her protection those poor degraded beings on whom philosophy looks down with disdain or perhaps with contemptuous condescension . . . Christianity delights to instruct the ignorant, to succour the needy, to comfort the sorrowful, to visit the forsaken.***"

When challenged that he was "*forcing his views*" on the Indians, he responded: "*Compulsion and Christianity! Why the very terms are at variance – the ideas are incompatible . . . **Christianity is the Law of Liberty!***" He was not asking Parliament to organise evangelism, but merely to permit it.

Since the East India Company had been given a monopoly by Parliament, it was up to Parliament to ensure that they practised religious freedom in India. In 1806, William wrote: "*. . . next to the slave trade, I have long thought our making no effort to introduce the blessings of religion and moral improvement among our subjects in the East, the greatest of our national crimes . . . we have too many . . . who seem to think our dominions safer under Brahma and Vishnu, than under that of the Almighty.*"

Wilberforce fought for a new Charter that would permit the activity of all missionaries, whether ordained or lay preacher, of the established Church of England or Dissenters. Wilberforce's campaign was supported by 1,837 petitions – with half a million signatures!

Ultimately Wilberforce succeeded. In 1813, Parliament passed a new Charter for the East India Company guaranteeing liberty for the propagation of the Christian Faith. This was a watershed in British relations with India, marking "*the change from looting to paternalism.*"

As a result of the evangelical influence in British society and Parliament,

## *The Greatest Century of Missions*

Britain thereafter approached the native races of Africa and Asia with completely different goals from any other country: *“for administrative justice, kindness and moderation, not merely of increasing the security of the subjects and the prosperity of the country, but of advancing social happiness, of ameliorating the moral state of men and of extending a superior light.”*

And so in 1828, Lord Bentinck, as Governor General of India, outlawed thuggee (assassination for religious purposes), *suttee* (the burning alive of widows on their husband’s funeral pyres) and female infanticide.

### **Faithful Perseverance Rewarded**

In 1807, 20 years after he first began his crusade, and in the middle of Britain’s war with France, Wilberforce and his team’s labours were rewarded with victory. Finally, at 4 o’clock in the morning on 4 February, the Abolition Bill was passed in the House of Lords. On 22 February 1807 it passed the second reading in the House of Commons.

A new generation of statesmen, inspired by Wilberforce’s tenacious example, rose up to speak in favour of the Bill. The motion to abolish the slave trade was carried by an overwhelming 283 votes to 16 against! The Parliamentarians leapt to their feet with great cheers and gave Wilberforce the greatest ovation ever seen in British history. William bent forward in his seat, his head in his hands, tears of gratitude streaming down his face that this long crusade of 20 years had been crowned with success by Almighty God.

The first clause declared that: *“all manner of dealing and trading in the purchase of slaves or their transport from Africa to the West Indies or any other territory is utterly abolished, prohibited and declared to be unlawful.”* The second clause declared that any British ship employed in the Trade shall be confiscated and *“forfeit to the Crown.”*

For the next 26 years, Wilberforce worked for the total emancipation of all slaves.

In 1809 the British government issued an Order-in-Council authorising British ships to search suspected slave ships, even foreign vessels, on the high seas.

In 1810 Parliament made slave trading a felony punishable by 14 years hard labour.

*William Wilberforce - Missionary to Parliament*

Wilberforce also solicited the support of foreign powers such as Tsar Alexander to help eradicate slavery.

He mobilised 800 petitions, with almost a million signatures, for Abolition and compelled the British representative at the Congress of Vienna in 1814 to insist on Abolition being included in the international treaty.

The obstructionism of some was swept aside when Napoleon returned from Elba and proclaimed the Abolition of the Slave Trade! No doubt this was a bid to win British favour. In that Napoleon failed, but when Louis XVIII was restored by British arms after Waterloo, he had no choice but to confirm Napoleon's gesture and bow to British pressure. A Declaration by the eight powers of Europe that they would abolish the Slave Trade "*as swiftly as possible*" was annexed to the final Treaty signed on 9 June 1815.

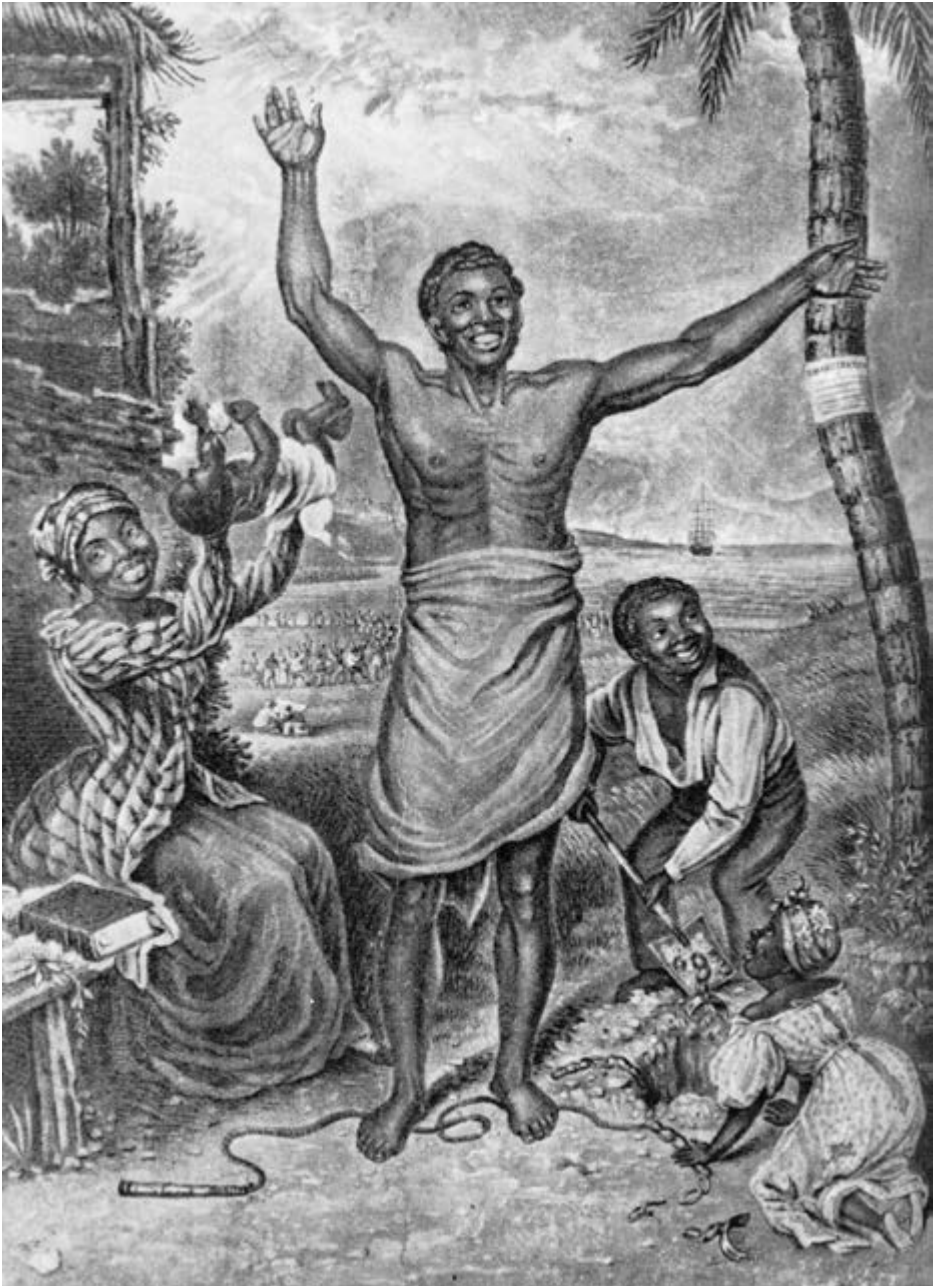
However, only the British Navy seriously attempted to enforce the Congress's decision. Squadrons of British warships patrolled the West coast of Africa to intercept slave ships and set captives free.

Now Wilberforce fought for the registration of all slaves in British overseas territories with the goal of their eventual emancipation.



*British Naval vessel intercepts Arab slave ship.*

*The Greatest Century of Missions*



*“Proclaim Liberty throughout the land.” West Indian slaves bury their chains. Note the Bible on the bench and the Emancipation notice on the palm tree.*

## *William Wilberforce - Missionary to Parliament*

Individual cases of abuses, such as the whipping of slaves, were widely publicised to mobilise public opinion against slavery. Slave owners shown to have mistreated their slaves were prosecuted.

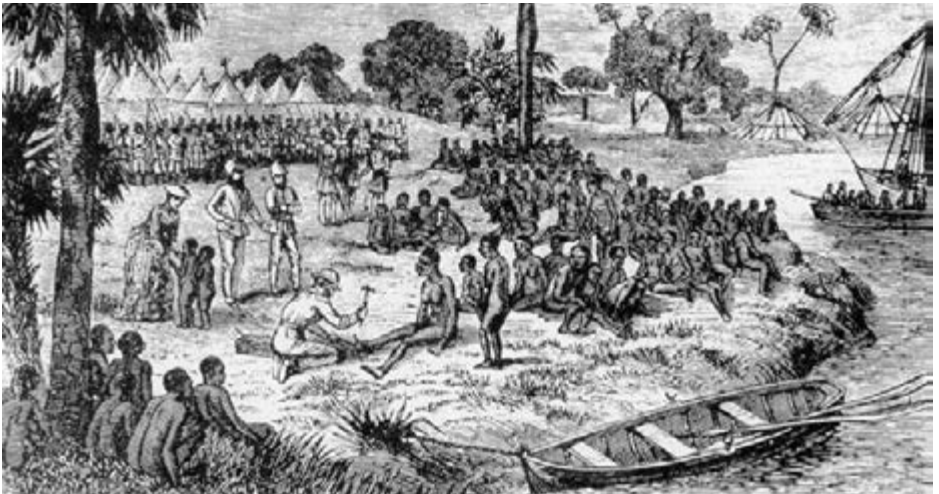
Wilberforce founded the Anti-Slavery Society in 1823 and wrote a new book *“Appeal to the Religion, Justice and Humanity of the Inhabitants of the British Empire on behalf of the Negro Slaves in the West Indies.”*

In response, the slave owners mounted the most unprecedented campaign to wear him down. But Wilberforce was of tougher mettle and refused to be diverted from his path.

### **A Legacy of Liberty**

In 1824 Britain passed a Bill ranking slave trading with piracy and punishable by death. In spite of all the opposition, the groundswell of anti-slavery opinion was mobilising and finally, in 1833, while Wilberforce lay dying, a runner was sent to his house to inform him that his lifetime campaign of 59 years was now fully successful. By an act of Parliament, all 700 000 slaves in British overseas territories were set free!

*“Thank God that I have lived to witness the day in which England is willing to give twenty million sterling for the Abolishment of Slavery!”* he exclaimed. Within 3 days he died, rejoicing.



*Freeing slaves in Equatoria, Sudan.*

## *The Greatest Century of Missions*

The fulfilment of his labours was the end of his life. The body of William Wilberforce was buried in Westminster Abbey. There the memorial states:

*“. . . He was among the foremost of those who fixed the character of their times . . . To warm benevolence . . . he added the abiding eloquence of a Christian life . . . a leader in every work of charity . . . his name will ever be specially identified with those exertions which, by the blessing of God, removed from England the guilt of the African slave trade, and prepared the way for the abolition of slavery in every colony of the Empire: . . . He relied, not in vain, on God; But in the process, he was called to endure great verbal abuse and great opposition: He outlived, however, all enmity: . . . through the merits of Jesus Christ, his only Redeemer and Saviour, (Whom, in his life and in his writings he had desired to glorify), he shall rise in the resurrection of the just.”*

The book *“History of European Morals”* suggests that *“The unwearied, unostentatious and glorious crusade of England against slavery may probably be regarded as among the three or four perfectly virtuous pages comprised in the history of nations.”*

Wilberforce was convinced that **Christianity must be allowed to pervade and penetrate every corner of a Christian’s existence.** He determined to put his faith into action in the political arena and he persevered for 59 years to outlaw one of the most inhumane – and profitable – practices of his time.

*“. . . where the Spirit of the Lord is, there is freedom.”*

2 Corinthians 3:17

Wilberforce and his friends were uniquely effective in altering the spirit of their age. John Venn commented on the Clapham community: *“Their lives spoke far more plainly and convincingly than any words. We saw their patience, cheerfulness, generosity, wisdom and activity daily before us, and we knew and felt that all this was only the natural expression of hearts given to the service of God.”*

As William himself often declared: *“it is not in fact talents in which we are chiefly wanting, but in resolute integrity.”* The test for every question was: ***“Is it morally right?”***

*William Wilberforce - Missionary to Parliament*

Wilberforce declared that the **central test of any country was whether it really believed in and practised true Christianity. As he declared, one of the supreme political benefits of Christianity is its direct hostility to selfishness!**

*“Then you will know the truth and the truth will set you free.”*

John 8:32

His biographer, John Pollock, observed: *“Wilberforce would disclaim the credit, but the essentials of his beliefs and of his conscience formed the foundation of the British character for the next two generations at least. He was proof that **a man may change his times, though he cannot do it alone.**”*

Wilberforce had become the national conscience and the effect of his actions on succeeding generations was extraordinary. He pioneered a new political integrity in an age of corruption and transformed the House of Commons from a self serving club to an Assembly concerned for the common good of people worldwide.

Wilberforce had also developed new ways of rousing public opinion (such as the pamphlet wars, petitions, graphic prints, local societies and voters guides) and using it to influence Parliament.



*Slaves rescued by the Royal Navy, April 1893, near Zanzibar*

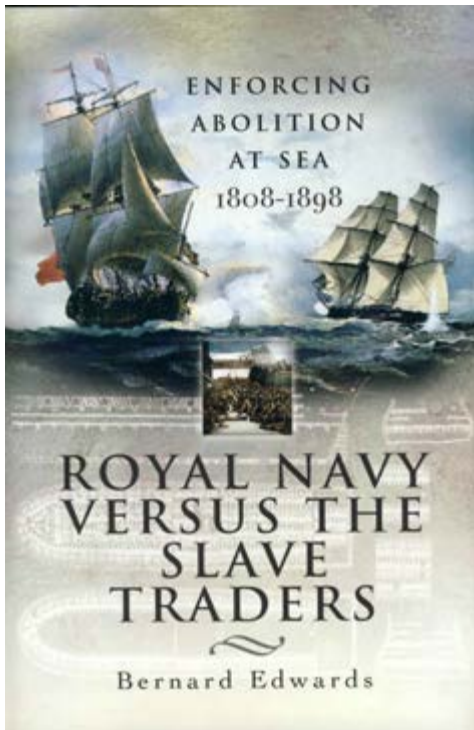


## *The Greatest Century of Missions*

He also ensured that British foreign policy would have its roots in the Biblical principle of love for one's neighbour. Most significant of all, Wilberforce transformed his fellow countrymen's attitudes towards Africa and India. He planted in the public conscience not merely a sensitivity against injustice, but a positive sense of obligation towards those people. He inspired an ideal of trusteeship that was to influence British conduct overseas for at least another century.

The abolition of slavery was one of the great turning points of history. If slavery had not been abolished before the great scramble for Africa began, then Africa would have been turned into a great slave farm so enormous that it would have corrupted and destroyed Europe itself – just as surely as world conquest under conditions of slavery destroyed the Roman Empire. Wilberforce's obedience to the Bible was graciously used by God to bring freedom and life to millions.

**The abolition of the slave trade and slavery removed a monumental obstacle for missionary outreaches in Africa.**



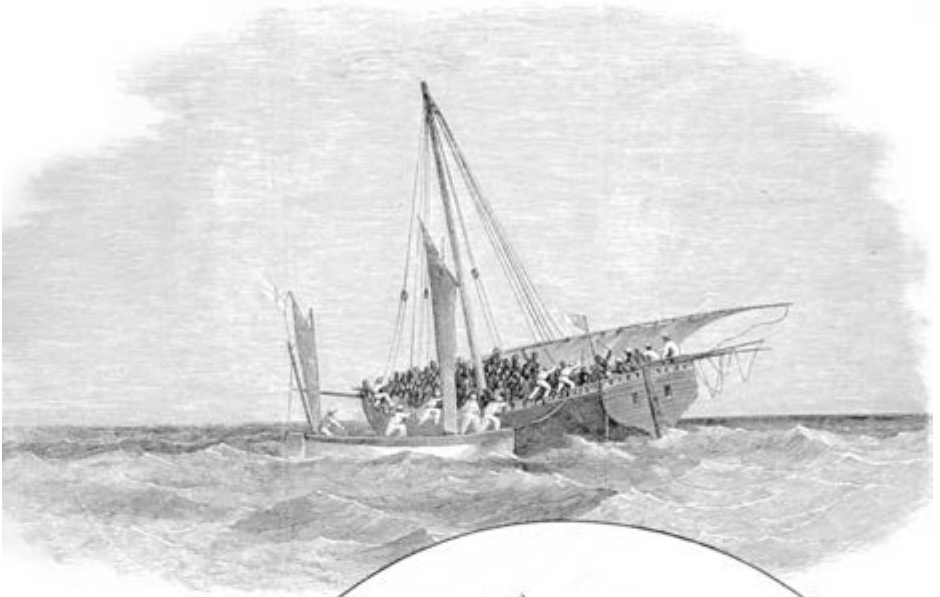
So long as slaving continued it was very difficult for missionaries to even get into the interior of Africa, let alone gather a congregation amidst the understandable suspicion of foreigners and fear of being captured by slave-raiding tribes.

Thus William Wilberforce and his co-workers helped prepare the way for the 19th Century to become the greatest century for missionary advance.

May God raise up a new generation of Reformers in the tradition of Wilberforce for the 21st Century.

**“ . . . proclaim liberty throughout the land . . . ”** Leviticus 25:10

*William Wilberforce - Missionary to Parliament*



*From 1809 the British Navy was dedicated to intercepting slave ships and setting the captives free.*



## Chapter 5

# David Livingstone - The Best Friend Africa Ever Had

David Livingstone (1813 – 1873), was a great missionary pioneer pathfinder whose greatest desire was granted only after his death: the eradication of the slave trade and the opening up of Africa to Christianity and lawful commerce.



*David Livingstone at 52 years old.*

### **Livingstone the Liberator**

He had the grace to see that his mission was part of a divine plan to set many souls free from slavery, both physical and spiritual. Livingstone's great goal of bringing to the world's attention the scourge of the

Islamic slave trade in Africa was achieved largely through the work of his convert, American journalist Henry Morton Stanley.



### **Upbringing in Scotland**

David was brought up in a pious but poverty-stricken home in Scotland. He was an avid reader and borrowed extensively from the local library. By age 9 he had already committed to memory Psalm 119 and won a copy of the New Testament as a reward. By age 10 David was employed 14 hours a day, 6 days a week, at the local cotton spinning factory. David managed to read in the factory by placing his book on a portion of the spinning jenny so that he could catch sentence after sentence as he passed at his work. He maintained fairly

## *The Greatest Century of Missions*

constant study, undisturbed by the roar of the machinery. His conversion at age 12 inspired him to resolve to devote his life to the alleviation of human misery.

### **Dedication**

Three themes dominated his life: **Evangelisation, exploration and emancipation.** He wrote at the time: *“The salvation of men ought to be the chief desire and aim of every Christian.”* He therefore



*The tenement in Blantyre where Livingstone's family had a room.*

made a resolution: that he would give to the cause of missions all that he might earn beyond what was required for his subsistence.

### **Theology and Medicine**

After 10 years of daily drudgery at the cotton mill, David set out to study theology and medicine. Medical science in the 1830's was, by today's standards, primitive. Surgical operations were performed at hazardous speeds because of the lack of anaesthetics. Chloroform and ether were not introduced until several years later and the discovery of antiseptics lay 25 years ahead. The study of chemistry was growing, but biochemistry and bacteriology were unknown. Nothing at all was known about the tropical diseases he was to encounter, such as malaria and black water fever.



*The College where David Livingstone studied Medicine.*

### **Diligent**

It was not in Livingstone's character to relax. He took his task and calling most seriously and whatever he did he performed thoroughly. He was uncompromising, diligent and inflexible in his adherence to his word.

## **Resolute**

Friends described him as: “a man of resolute courage”; “fire, water, stonewall would not stop Livingstone in the fulfilment of any recognised duty.”

## **To Africa**

It took him 3 months by sailing ship to reach Cape Town and another 4 months by ox cart before he even reached Robert Moffat’s mission station at Kuruman where he would begin his work for the Lord in Africa. When he landed in South Africa, on 17 March 1841, David Livingstone was coming to a continent that was plagued with problems. Africa was still a place of mystery to the Europeans. The Arabs south of the Sahara never ventured far from the coast inland. The rivers were riddled with rapids and sand bars. The deadly malaria disease was widespread and inhibited travel. Entire expeditions of 300 to 400 men had been wiped out by malaria. The African terrain was difficult to negotiate. Floods, tropical forests and swamps thwarted wheeled transport



*David Livingstone confronts an Arab slave trader in the Zambezi Valley.*

## **Fearless Faith**

Livingstone soon acquired a reputation for fearless faith – particularly when he walked to the Barka tribe (infamous for the murder of 4 White traders whom they had mercilessly poisoned and strangled). As the first messenger of mercy in many regions, Livingstone soon received further



*Arab slave traders along the Ruvuma River, 1866.*

challenge. Chief Sechele pointed to the great Kalahari desert: “*you never can cross that country to the tribes beyond; it is utterly impossible even for us Black men.*” The challenge of crossing this obstacle began to fascinate Livingstone.

Livingstone wrote: “*I shall try to hold myself in readiness to go anywhere, provided it be forward.*”

### **Frustration**

Livingstone is reported to have had a steadfast manner and folk knew where they stood with him. His plans to establish a Bible college for Africans were frustrated. However, the Sovereignty of God was seen in this. Had Livingstone’s wishes been carried out, he might have spent his life’s work teaching in a Bible college rather than traversing Africa and dealing a death blow to the slave trade.

### **Daily Challenges**

His three great daily challenges he described as: **heat, harsh conditions** and **hardness of hearts.**

### **Determination**

*“I hope to be permitted to work as long as I live beyond other men’s line of*

## David Livingstone - The Best Friend Africa Ever Had

*things and plant the seed of the Gospel where others have not planted. But every excursion for that purpose will involve separation from my family for periods of 4 or 5 months.”*

*“I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In His service I hope to live; in it I wish to die.”*

### Family Matters

During his first missionary journey with his wife and children, their 4th child, Elizabeth, was born. Within a few weeks she had died and the rest of the family were sick. He received much criticism for the *irresponsibility* of taking a wife and 4 children on a missionary journey in the wilderness. Later he was criticised for sending his family back to Britain while he pioneered the hinterland of Africa. When his wife rejoined him for his second great missionary expedition in the Zambezi Valley she died of malaria.

### Conviction

*“I shall open up a path into the interior or perish,”* he declared. *“May He bless us and make us blessings even unto death.”* *“Shame upon us missionaries if we are to be outdone by slave traders!”* *“If Christian missionaries and Christian merchants could remain throughout the year in the interior of the continent, in 10 years, slave dealers will be driven out of the market.”*

### Overcoming All Obstacles

Battling rains, chronic discomfort, rust, mildew and rot, totally drenched and fatigued, and laid low by fever, Livingstone continued to persevere across the continent. Hostile tribes demanded exorbitant payment for crossing their territory. Some tense moments were stared down by Livingstone,



*Exploring Victoria Falls, 16 November 1855.*





*Livingstone survived being mauled by a lion.*

gun in hand. Trials tested the tenacity of the travel wearied team. “*Can the love of Christ not carry the missionary where the slave trade carries the trader?*”

### **A Man of Principle**

After 2 years of pioneering across the hinterland of Africa, Livingstone reached Luanda. The *Forerunner* ship was ready to take him to England. However, Livingstone chose to return overland to bring his guides and porters back to their village. Rather than risk their being sold into slavery in Portuguese West Africa, he preferred to take another 2 years crossing the continent that had almost killed him on his first journey!

However, had Livingstone chosen to return he might well have ended his ministry. The ship sank with all hands lost (and with his journals)! By God’s grace, Livingstone still had a copy of his journals that he had laboriously written out – just in case!

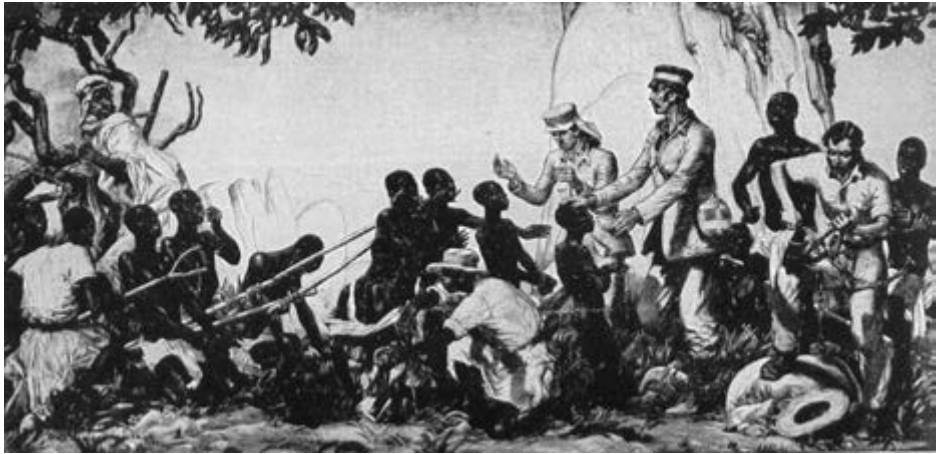
*“These privations, I beg you to observe, are not sacrifices. I think that word ought never to be mentioned in reference to anything we can do for Him, who though He was rich, yet for our sakes became poor.”*

### **Deprivation**

Often Livingstone endured excessive and unnecessary suffering and deprivation, hacking through dense jungle on foot because lack of funds prevented him from affording the *luxury* of a canoe!

### **Confronting Slave Traders**

Livingstone often saw the sickening results of the Islamic slave trade: burned out villages, corpses floating down rivers and long lines of shackled



*Livingstone and his team free slaves from Arab slave raiders in the Shire valley.*

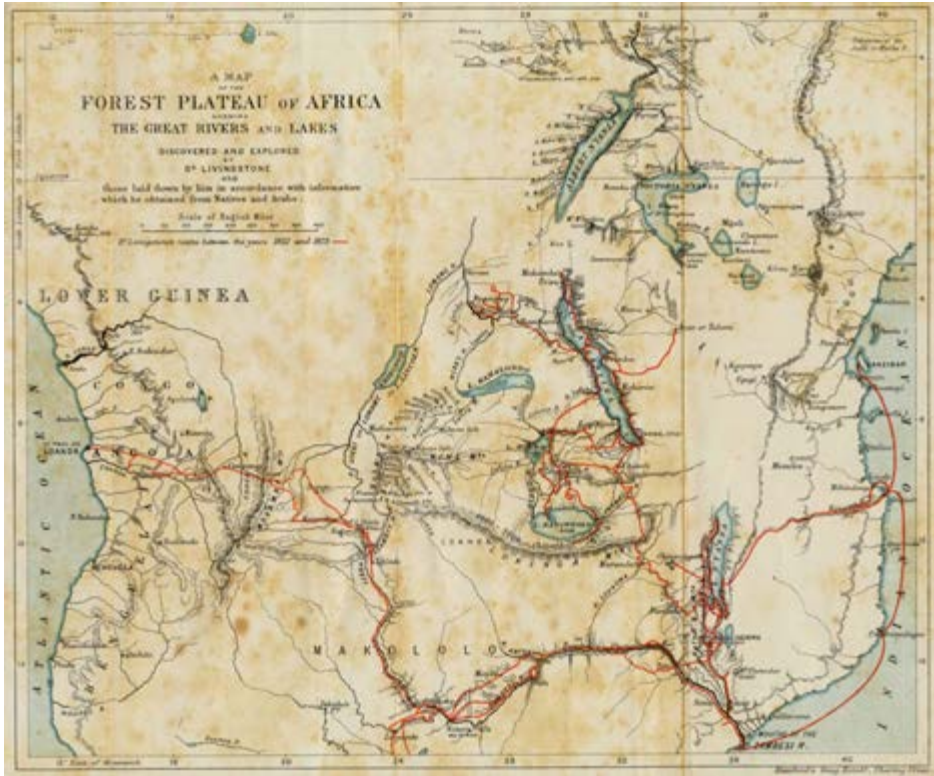
slaves being herded through the bush. Livingstone's mere presence often sent the Yao slave raiders scurrying into the bushes. Many hundreds of slaves were set free by Livingstone and his co-workers. On one occasion a war party of Yao warriors attacked the missionary party. While attempting to avoid confrontation, the team found themselves cut off and surrounded by the aggressive and bloodthirsty mob. Finally, Livingstone was forced to give the command to return fire. The slave traders fled.

### **“More Light Might Enter Your Mind”**

This incident led to much criticism in England. Charles Livingstone, his brother, on hearing one outburst from Britain replied: *“If you were in Africa and saw a host of murderous savages aiming their heavily laden muskets and poisoned arrows at you, more light might enter your mind . . . and if it didn't, great daylight would enter your body through arrow and bullet holes!”*

### **Three Slave Trades in Africa**

It was Livingstone's great desire to see the slave trade cease. Firstly, there was the internal slave trade between hostile tribes. Secondly, there were slave traders from the coast, Arabs or Portuguese, for whom local tribes were encouraged to collect slaves by marauding raids. Thirdly, there were the parties sent out from Portuguese and Arab coastal towns with cloths, beads, muskets and ammunition to exchange for slaves.



### **The Shortest War**

Incidentally, Livingstone inspired the shortest war in history - 27 August 1896 - when the British Navy presented an ultimatum to the Sultan of Zanzibar to close the flourishing slave market. When the Sultan refused, his palace was shelled - resulting in a record-breaking surrender within 38 minutes!

### **Twin Concerns**

In his writings and public speaking engagements, Livingstone regularly spoke on his twin concerns - to enlighten people on the evils of the slave trade, and to spread the Christian Gospel amongst the heathen. Although he was renowned for his **exploration**, in his mind it was only a means to **evangelism** and to *“disciple the nations”*.

### **Body, Mind and Spirit**

Dr. Livingstone believed in comprehensively fulfilling the Great Commission - ministering to body, mind and spirit. Along with his

Bible, surgical kit and medicine chest, Livingstone always carried a microscope and sextant - with which he observed God's spectacularly diverse creation with awe and wonder. His books are filled with fascinating scientific, medical, botanical, anthropological and geographic observations and details. Livingstone was the first to map the great Zambezi River and many other parts of the vast hinterland of Africa. He was one of the first scientists to make the connection between mosquitoes and malaria, and he pioneered the use of quinine as a treatment - often experimenting on himself!



### **Not a Sacrifice!**

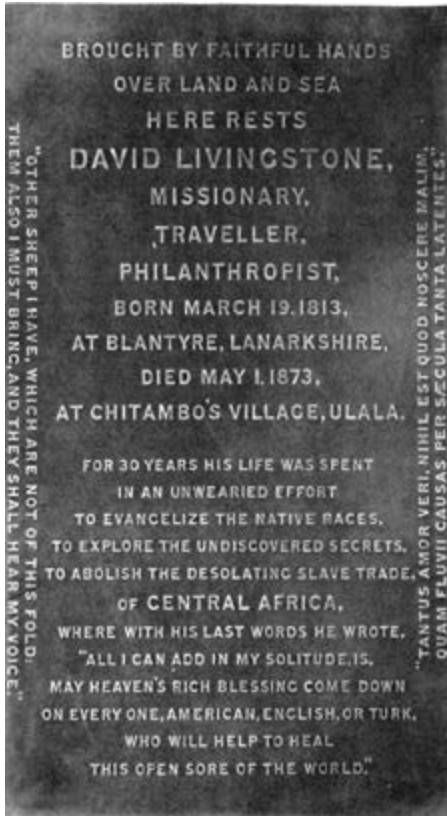
The challenge of Livingstone rings out to us today: *“Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay . . . it, is emphatically no sacrifice. Say rather, it is a privilege!”*

### **A Vision of Victory**

The optimistic eschatology of Livingstone the Liberator, comes as a stern rebuke to the prevailing escapist eschatology of defeat and retreat.

### **An Inspiring Example**

Livingstone's steadfast example has been used by the Lord to inspire hundreds of men and women to devote their lives to African missions. Mary Slessor, for example, went to Calabar (present day Nigeria) and ended the practice of murdering twins (believed by animists to be bewitched.)



### Galvanised Back to the Field

Peter Cameron was inspired to return to Africa after his first mission failed, when he read the inscription on the tomb of Livingstone in Westminster Abbey: ***“Other sheep I have which are not of this fold; them also I must bring and they shall hear My voice.”***

### The Challenge of Africa

***“I beg to direct your attention to Africa: I know that in a few years I shall be cut off from that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity: will you carry out the work which I have begun? I leave it with you!”***

***“Seek first the Kingdom of God and His righteousness ...”*** Matthew 6:33



## Chapter 6

# Adoniram and Ann Judson - Missionaries to Burma

Adoniram and Ann Judson had the distinction of being America's first foreign missionaries. Adoniram Judson was the son of an austere Congregational minister. Adoniram learned to read by age three. From the beginning it was clear that he was destined for an exceptional life.

### Conversion

When he entered Brown University on Rhode Island, he became enchanted with Deism and unbelief and slipped into a restless life. After graduation he wrote for the stage in New York. Then he chose to head West for the frontier. En route, at an Inn, he listened all night to a man dying in the next room. In the morning he was shocked to learn that the deceased man was one of his closest companions at college, an outspoken unbeliever who had opposed the Gospel of Christ vehemently. Adoniram knew that Jacob Eames was lost, but he also recognised that the same was true of himself. The West lost its allure, he turned his horse around and enrolled at a Theological Seminary. He was converted to Christ there, in 1808.

### Called

The conviction grew that he was called to be a Missionary to Burma, but there were no missionary societies in America yet. So Adoniram travelled to England to consult with the London Missionary Society.



Adoniram Judson (1788 - 1850)



*Ann Judson*

### **Captured**

His voyage by sea involved being captured by a French warship and imprisoned in France. Adoniram showed the kind of ingenuity which was to characterise his whole missionary life, by escaping from this French prison and making his way back to America, arriving 8 months after he had left. Despite opposition from family and friends, Adoniram lost no time in making preparations.

### **Courtship**

Adoniram courted Ann Hasseltine who was generally accepted as “*the most beautiful girl in Bradford, Massachusetts.*” His letter to her father is a classic: “*I have now to ask whether you can consent to part with your daughter, whether you can consent to her departure to a heathen land, and her subjection to the hardships and suffering of a missionary life? Whether you can consent to her exposure to the dangers of ocean, to the fatal influence of the southern climate of India, to every kind of want and distress, to degradation, insult, persecution, and perhaps a violent death?*” John Hasseltine consented and Adoniram married Ann Hasseltine.

### **Commissioned**

They were consecrated for missionary service the day after their wedding, and within 2 weeks they were sailing for India - sent out by the newly formed American Board of Commission for Foreign Missionaries.

### **Conflict**

Adoniram and Ann spent much of their honeymoon arguing - about baptism. By the time they had reached Calcutta, Ann had also come to agree with the Baptist position and they sent a resignation letter back to the Mission Board that had just sent them out! They then convinced the Baptists to adopt them with the formation of the American Baptist Foreign Mission Society.

### **Carey**

En-route to Burma, the Judsons visited William Carey – the Father of Modern Missions – in India. There they were baptised by immersion, by Carey’s co-worker, William Ward.

### **Tragedy**

En-route by ship to Rangoon, their first child was stillborn during the voyage. In July 1813, the Judsons reached Rangoon. Their hearts sank at the sights and the smells of the place. Burma was a resistant Buddhist nation, under a cruel and despotic king, who viciously opposed their work. The Judson’s 7-month old son died.



### **Tribulation**

Adoniram was struck by fever, *Judson witnessing to the Burmese Emperor* which left him close to death. One missionary excursion dragged into a nightmare that lasted 7 months, much of it afflicted by fever. Back in Rangoon, Ann was subjected to severe harassment and withstood a devastating plague of cholera which swept the city.



*“Death Prison”*

### **Perseverance**

The Judsons used a *Zayat* (a shelter) to provide rest for travellers, where discussions took place. It was at this *Zayat* in June 1819 that the Judsons were blessed, after 7 years of labour, with the first Burmese convert, Maung Nau.



### **Resistance**

At one point, Adoniram Judson sought an audience with the Emperor, to present the Gospel to him. His attempt was abruptly dismissed by the Emperor. The Judsons battled discouragement and ill health.

### **Reinforcements**

At one point Ann had to be sent back to America to recover from a debilitating fever. She returned with more missionary volunteers.

### **Torture**

In 1824, war broke out between Great Britain and Burma. Although Judson was an American, he was accused of being an English spy and incarcerated in “*Death Prison*” for 18 months. Adoniram was mistreated and tortured by the Burmese, confined with 50 others in the most atrocious conditions, filth and squalor. At night his feet were tied to a bamboo pole, which was raised above his head so that he was forced to sleep, if at all, with only his head and shoulders on the ground.



*Judson praising God upon the completion of the translation of the Bible into Burmese.*

### **Degradation**

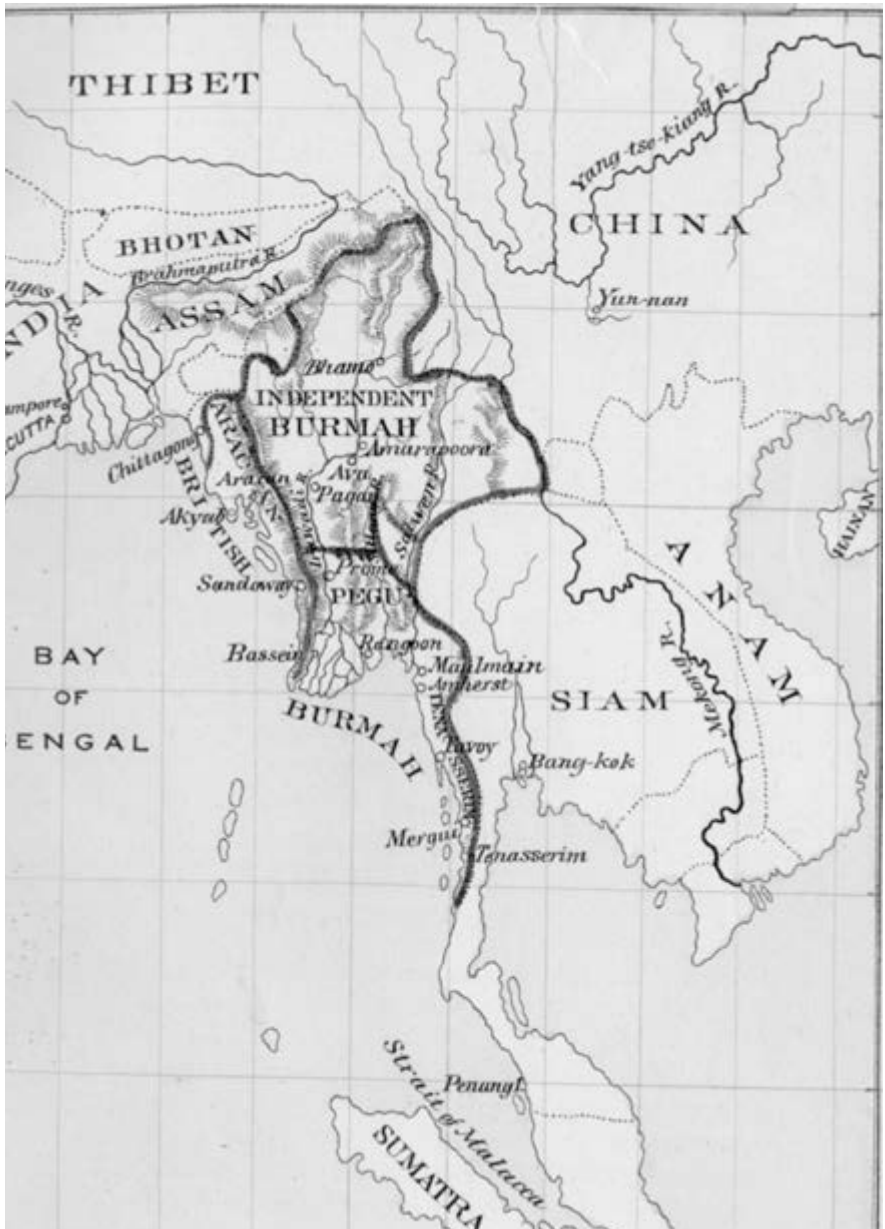
On the first occasion that Ann was allowed to visit her husband, eight months after his arrest, she carried their new born daughter, Maria. Ann was shocked that her normally fastidious, neat and presentable husband was in such a degrading state, having to crawl towards her in a condition that she was not even able to describe.

### **Devastation**

When the British were able to free Adoniram, he was hit with another devastating blow, his beloved wife Ann had died.

*Adoniram and Ann Judson - Missionaries to Burma*

Six months later, their 2-year-old daughter, Maria, was buried alongside her mother. Adoniram sunk into extreme depression, and for a time, the work of the Gospel in Burma came to a halt.



## **Success**

Inspired by the steadfastness of the Judsons, new Missionaries from America began arriving. More and more Burmese were converted to Christ. In one year, 200 converts were baptised. In 1832, Judson's translation of the **New Testament** was completed, followed in 1834 by the **Old Testament**.

## **Progress**

Adoniram then married Sarah Boardman, the widow of a missionary colleague. He worked at revising his translation of The Bible, alongside instructing native preachers and Evangelists. When his work on The Bible was finally done, he turned his attention to a Burmese dictionary.

## **Disaster**

As Sarah's health deteriorated, Adoniram accompanied her by sea back to America for recuperation, but she died en-route and was buried on the Island of St. Helena in August 1845. Then the news reached him that their 1½-year-old son, Charles, had died a month before his mother.

## **America**

Although by now, he could barely whisper, large crowds gathered to hear him speak in America. When he returned to Burma, he took his third wife, Emily Chubbuck, with him. Emily generated some controversy as she was half his age and a writer of popular stories. Nevertheless, there was no doubt that she was a dedicated Christian and devoted to the Mission.

## **Karen for Christ**

By 1849, the **English-Burmese Dictionary** had been completed. By the time Adoniram died in 1850, he had established 63 Churches amongst the Karen tribe. Over 100 000 Karen people had been baptised. Before he died, Adoniram declared: *"When Christ calls me home, I shall go with the gladness of a boy, bounding away from his school."* All Judson's 5 surviving children grew up to distinguish themselves in Christian service. The Karen people in Burma have remained steadfast in their Christian Faith despite severe persecution, an island of Christianity in a sea of Buddhism.

***"I have fought the good fight, I have finished the race,  
I have kept the Faith."*** 2 Timothy 4:7

## Chapter 7

# Henry Martyn - Missionary to Persia

Henry Martyn was born in Truro, Cornwall, England, and he was only two years old when his mother died from tuberculosis. (His sisters followed their mother to an early grave and by the time he was 28, he was the only member of his family still surviving.)

### Reclusive Student

Henry was a gifted student, and the ease with which he was able to learn, tempted him to avoid hard work and he gained a reputation for idleness. He was not popular and his small physique invited bullying by other boys. To protect him from bullying, the teachers placed him under the protection of another boy, who had an enduring Christian influence on his life.

### Conversion

While studying at St. John's College, Cambridge, Henry got into arguments and fights. On one occasion he threw a knife at a fellow student. At this time his father died and his sister began intensive intercession for her wayward brother. A lecturer and another student challenged Henry about his relationship to the Lord, and he began reading The Bible. As Henry was converted to Christ, he also achieved great success in his academic studies, but now in the light of his conversion experience, Henry observed: "I obtained my highest wishes, but was surprised to find that I had grasped a shadow."



*Henry Martyn (1781 - 1812).  
Missionary to India and Persia*

### **Called to Missions**

His mind had been set on becoming a lawyer, but now the testimony of William Carey in India, and a book on David Brainerd, inspired Martyn to dedicate his life to missions. After graduating with high honours, and ordained as a Minister of the Church of England, he offered his services to the Church Missionary Society and was appointed Chaplain to British soldiers under the British East India Company. Henry set sail for India.

### **Academic Evangelist**

He was an academic, who loved the seclusion of study. It was a perpetual struggle for him to bring himself to confront people, when he would prefer to be engrossed in books and languages. But, as he sought to be faithful to his duty, a passion to win souls to Christ was fanned into flame. Henry wrote: ***“Let me forget the world and be in a desire to glorify God”***.

### **Lydia**

Another complication in his missionary work was his devotion to Lydia Grenfell. He feared that his passion for her was akin to idolatry. Should he go to India with God, or remain in England with Lydia? Did his calling require him to remain unmarried? He feared it did. His friends advised him to set sail alone. It was with a heavy heart that he said goodbye to Lydia. They never saw each other again after he sailed, but her name appears in almost every page of his journal.

### **Seizing the Cape en Route to Calcutta**

Henry set out as a Chaplain, meant to work amongst the British staff of the East India Company. He was expressly forbidden to engage in missionary work amongst the Indians. When he set sail in August 1805, it was as part of a British fleet transporting 5000 troops to invade the Cape of Good Hope, and seize it from the Dutch. En-route to the Cape, Henry engaged in counselling soldiers and comforting victims of dysentery on the ship. He saw the Cape captured in January 1806 before continuing his voyage to India. Many of the soldiers and sailors responded to his evangelistic efforts with indifference, opposition and ridicule. He came away from the conflict for the Cape convinced that it was Britain’s duty and destiny to evangelise the world, not to colonise it. *“I prayed that England whilst she sent the thunder of her arms to distant regions of the world might not remain*



8 January 1806, British soldiers seize Cape Town in the Battle of Blaauwberg.

*proud and ungodly at home but show herself great indeed, by sending forth the Ministers of her Church to diffuse the Gospel of peace.”*

### **Rejection and Opposition**

Arriving in Calcutta in May 1806, Martyn's first sermon at St. Johns, evoked great antagonism. Martyn's proclamation of basic Reformed doctrines was viciously attacked, even from the very pulpit. The coarse sights and sounds of heathen outrages committed daily on the streets, horrified Henry, who wrote: "If I had (the language), I would preach to the multitudes all the day, (even) if I lost my life for it."

### **Chaplain to the Military**

As Henry was assigned to different military bases to serve as the chaplain to the troops, he also engaged himself in learning Hindustani and translating the book of Acts and Scripture tracts into the local language. His chaplaincy work at the local hospital was particularly effective, especially amongst the Hindu women.



### **Evangelising Hindus**

The Europeans were critical of his ministry and thought it degrading that he should be troubled about the Indians. For their part, the Indians tended to hate him simply because he was an Englishman. If Henry had taken to heart the harsh opinions voiced concerning him, it is doubtful that he would have been able to achieve anything.

### **Education and Translation**

By 1807, Henry had established five schools for Indian children, in and around Dinapor. He then translated the *Book of Common Prayer* into Urdu/Hindustani and concluded a commentary on *The Parables of Christ*. Each Sunday he conducted a service at 7:00am for the Europeans and at 2:00pm for the Hindus. Hospital visitation was a daily ministry.

### **Devastating Disappointment and Despair**

But before the end of 1807, which saw so many great achievements in his ministry, two items of news from England plunged him into despair – the death of his eldest sister and Lydia's refusal to his proposal for marriage. A year had passed since his letter proposing to Lydia had been mailed.

### **Bible Translation and Conversions**

Henry poured himself into his ministry and by March 1808, he had completed his translation of the New Testament into Urdu/Hindustani. In 1809 he was appointed Chaplain at Cawnpore, a further 300 miles up the Ganges River. Here he had over 1000 soldiers to minister to. He also began to preach the Gospel in Hindustani publicly. An influential Sheik, who came to observe this strange sight, was won over by the Gospel. By 1810 he had established a congregation at Cawnpore.

### **Duty and Delight Despite Disease**

Henry suffered ill health and wrote that he found preaching physically demanding. Studying was his delight, but public speaking was a burdensome duty: “It is the speaking that kills me.”

### **Evangelising Muslims in Persia**

Martyn completed the translation of the New Testament into Persian and determined to go to Persia to test and improve his translation. As he turned 30 years old, Martyn set sail for Persia. Convinced that his Persian translation of the New Testament was of inferior quality, he set about to completely revise his translation. He was also involved in regular private and public arguments, in challenging and refuting the claims of Islam. He succeeded in making the Gospel a talking point amongst the highest authorities.

### **The New Testament in Persian**

By the time he had completed the Persian New Testament, it was declared fit to be presented to the Shah himself. While attempting to gain an audience with the Shah at Tehran, Martyn was challenged with an ultimatum of declaring that:



*“Let me burn out for God!”*



## *The Greatest Century of Missions*

“Muhammad is the prophet of God.” Henry Martyn boldly refused and asserted instead that Jesus Christ is the Son of God. His opponents were enraged and threatened to have his tongue torn out for blasphemy. There were fears that his precious Book would be destroyed there and then. It was only by God’s grace that he escaped with his life and his translation. He later also completed the translation of the Psalms into Persian.

### **God’s Word Never Returns Void**

When Henry was again struck by fever, the Ambassador, Sir Gore Ousley, and his wife, nursed him back to health. Sir Gore himself presented the Scripture to the Shah. The Scripture was received with much gratitude and enthusiasm. The Shah wrote: *“In truth through the learned and unremitting exertions of the Reverend Henry Martyn it has been translated in a style most befitting sacred Books. The whole of the New Testament is completed in a most excellent manner, a source of pleasure to our enlightened and august mind.”*

### **Missionary to Arabia**

Henry Martyn now intended to travel to Arabia, to complete a Bible translation into Arabic. However, his ill health as he contracted the plague forced him to return to England, and en-route he had the joy of seeing Mount Ararat, where *“the whole Church was once contained ... safe in Christ, I’d ride the storm of life, and land at last on one of the everlasting hills!”*

### **The Man Who Never Wasted an Hour**

Shortly after that, in North East Turkey, on 16 October 1812, the student they called *“the man who never lost an hour”* gained eternity. He had often been heard to pray: *“Let me burnout for God!”*

*“Who shall not fear You, O God, and glorify Your Name?*

*For You alone are holy.*

*For all nations shall come and worship before You.*

*For Your judgements have been manifested.”* Revelation 15:4

## Chapter 8

# Robert Morrison - First Protestant Missionary to China

Robert Morrison was born January 1782 in Northumberland of a Scottish father and English mother who were both active members of the Church of Scotland.

### Conversion

Although raised in a God fearing home by devout Christian parents, schooled in the Westminster Catechism and memorising the Psalms Robert Morrison, the youngest of eight children, was converted from a purposeless life of drunkenness at age 15. He immediately came to love the Bible so much that people always found him with a Bible at hand, and he began to teach himself Latin, Greek and Hebrew. His love for books so consumed him that he read into the early hours of the morning.

### Called to Missions

Among the most influential literature that he read were missionary newsletters, speaking of William Carey's pioneer work in India. Robert determined to be a missionary and prayed that God would send him to the most difficult part of the unevangelised world. He wrote of his aim: "*To preach the Gospel to the heathen and convert them from satan to God.*"



Robert Morrison (1782 - 1834) and his Chinese tutors.

### **London Missionary Society**

In 1803, he attended a missionary academy and joined the London Missionary Society. He then pursued medical studies in London and began to diligently learn Chinese. His prayer was: *“that God would station me in that part of the Mission field where the difficulties are the greatest and the most insurmountable (to human appearances)!”* In 1807, Morrison was ordained as a Congregational Minister and received into the London Missionary Society. He determined that his ultimate calling was to translate the Bible into Chinese. Despite pressure from his family not to go, and the steadfast refusal of the East India Company to provide any passage for those in the service of the Gospel, Robert was undeterred.

### **Opposition**

After Henry Martyn had landed in Calcutta in 1806 as Chaplain, the East India Company had banned all new missionaries from India. The East India Company, with its control of India and its increasing power in China, considered that the wholesome influence of Christianity would have an adverse effect on its trading ventures!

### **Scorn and Derision**

The only course open to Morrison was to sail to America, and then from there to Asia. The owner of the ship, the Trident, which was to take him across the Pacific was openly scornful: *“And so Mr. Morrison,”* he asked, *“do you really expect to make an impression on the idolatry of the great Chinese Empire?”* Morrison’s steadfast reply was: *“No, Sir, but I expect that God will.”*

### **The First Protestant Missionary to China**

In September 1807, after 113 days at sea, at age 25, Robert Morrison landed at Canton. It was a hostile environment for the Gospel. There were dangers, difficulties and restrictions on every side. To the Chinese, all foreigners were *“barbarians”* and *“foreign devils.”* Foreign women were not allowed in Canton. There was a ban on any Chinese teaching their language to foreigners. Those found teaching Chinese to foreigners were to be executed. Both the Chinese government and the East India Company banned all evangelism.

## **Marriage**

When Robert Morrison married Mary Morton, the daughter of a doctor, in 1809, they were forced to live most of their lives apart, because the Chinese forbade foreign women. So Mary had to stay in Macao, a Portuguese colony off the coast of China, which being Roman Catholic was also hostile to the work of Protestant Missions.



## **Covert Ministry**

However, the East India Company, discovering his skills in languages, employed Robert as their Chinese secretary and translator. His salary from the EIC was a tremendous help. However, if either the company or the Chinese authorities had discovered the nature of his covert Bible translation activities, he would have been deported, at the least. Morrison's two Chinese tutors lived in fear of torture by the Chinese authorities. They carried poison on their bodies so that if they were discovered they could end their lives quickly and escape torture.

## **Heart Breaking Loss**

The inhospitable territory to which they were called was even more forcefully brought home when their first child died on the day he was born. The Chinese would not allow a foreign child to be buried on their soil! Theft and abuse by the Chinese was a constant affliction.

## **Faithfulness Amidst Secrecy**

Morrison corresponded with Carey, Ward and Marshman in India, but had to maintain the utmost secrecy in his translation work and distribution of Christian literature, as this was a capital offense in China. It was 7 years before Morrison saw the first Chinese convert. At this, Morrison wrote: *“May he be the first fruits of a great harvest; one of millions who shall believe and be saved!*



### Laying Foundations for the Future

In fact, during the next 20 years, he was only to see nine more converted and baptised. However, Robert Morrison's contribution to Missions in China was incalculable; he laboured industriously to translate the entire **Bible** into Chinese and to produce a six volume **English - Chinese Dictionary** and a **Chinese Grammar**.

### Separation, Education and Medical Ministry

After 6 years of marriage, his wife Mary's ill health forced a 6-year separation, as she and their two surviving children had to go to Britain. Robert started an Anglo-Chinese College at Malacca and opened a dispensary.

### Breach of Security Brings Destruction

When some supporters in England ignored his request for secrecy and published the work he was doing, the East India Company decided to dismiss him and the Chinese broke into his printing press, destroying much of his work in progress.

### Death and Destruction

In 1821, his wife, Mary, and the baby to whom she had just given birth, both died. Once again, he had the distress of having to fight for a place where they could be buried. The two surviving children had to be sent back to England, and his friend and co-worker, William Milne, died. A fire in Canton caused much destruction and in 1823, he took his only furlough during 27 years in China, home to Scotland.

### Promoting Missions in Britain

For two years he laboured unrelentingly in Britain, promoting the missionary challenge of China, and urging unmarried women to consider serving God as missionaries. He set up a training programme for them in his home. The University of Glasgow awarded him an honorary doctorate,



and King George IV met with him. In 1826, Robert returned to China with a new wife, Elizabeth, and his two children. He was blessed with four more children with Elizabeth.

### **Against all Opposition**

The circumstances to which he returned were even more difficult than before: the East India Company was hostile to evangelical activities and the Chinese, as a whole, vehemently rejected all attempts to help them. When he was challenged: *“What do the Chinese, with all their ancient civilisation and wisdom require from Europe?”* Morrison replied: *“The knowledge of Christ!”*

### **Faith of His Father**

Robert gained great encouragement that his son, John Robert Morrison, poured heart and soul into the work, fully committed to bringing the Gospel to the people of China. His only daughter married Medical missionary Benjamin Hobson.

## **Working in the Light of Eternity**

Two months after William Carey went to glory, in 1834 Robert Morrison passed into eternity. By this time, his fame had grown so greatly and so many Evangelicals were Members of Parliament that when his name was mentioned in the Parliament, “*the House broke into cheers.*”

## **A Legacy of Faith and Education**

Robert Morrison produced a Chinese translation of the Bible and a Chinese Dictionary. He established schools for Chinese and Malay children and a medical dispensary. He built an Anglo-Chinese College in Malacca. Morrison laid solid foundations for future Missionaries to China and for the subsequent spectacular growth of the Church in China.

***“For God is not unjust to forget your work and labour of love which you have shown toward His Name in that you ministered to the saints, and do minister”*** Hebrews 6:10



## Chapter 9

# John Williams - Missionary Martyr to the New Hebrides

John Williams was happier with a hammer in his hand than a pen. When he was 14 he went to work in an ironmonger's shop. It was with great reluctance that he allowed himself to be persuaded by his employer's wife to go to church. Moorfields Tabernacle was closely associated with George Whitefield's ministry. The visiting preacher that Sunday night in January 1814 preached: ***“What is a man profited if he shall gain the whole world and lose his own soul? What shall a man give in exchange for his soul?”*** (Matthew 16: 26) That night John Williams realised what a bad bargain he was making and a woman's persistence and prayer gained reward beyond measure.

### Tahiti for Christ

John became a member at the Tabernacle and joined the London Missionary Society. He was ordained, September 1816, at Surrey Chapel, London, alongside another destined to be a great missionary, Robert Moffat, whose sights were set on Africa. In November 1816, the newly-married young missionary sailed with his bride, Mary, bound for the other side of the world – Tahiti. Their first home was a house that had been built on the island for Captain Bligh, made famous by the Mutiny on the Bounty. Missionaries had already been working at Tahiti for



*Missionary John Williams (1796 - 1839)*





*John Williams, Educationalist and Evangelist to the South Sea Islands*

20 years. The Tahitian language had been reduced to writing and the Gospel of Luke was already being translated. By 1815, King Pomare of Tahiti had been baptised.

### **Launching Out**

On the neighbouring island of Eimeo, a chapel had been built. John Williams determined to take the Gospel to as many islands as possible. Here he used his practical gifts of carpentry to good effect, and within 8 days, had produced a ship. The first attempt at launching her was a disaster, but undeterred, Williams spent 2 days rectifying the boat and

then he had the opportunity to put into practice the many months spent on board ship, learning from sailors en-route.

### **Evangelising Cannibals**

At each island he worked at acquiring their language, teaching and preaching. His main emphasis was teaching literacy and evangelising. His goal was to lift the scattered communities from centuries of savage cannibalism to literate people - by missionary education and evangelism.

### **Discipleship**

He also sought to elevate their standards by persuading them to recognise the right to life and property, to due process of law, trial by jury, and by rejecting such destructive habits as cannibalism, drunkenness and immorality. Williams also persuaded the islanders to transform their housing living conditions, so that living quarters were divided into separate rooms, instead of consisting of one communal room. He tried to encourage the islanders to become industrious. He instructed them in boat building and introduced the cultivation of sugar cane. He translated the Gospel of Luke into the local languages and produced numerous educational books in their languages.

### Responding to Criticisms

Inevitably, the dramatic improvements effected by Williams brought severe criticisms that he was imposing foreign standards upon unwilling communities living in “*primitive bliss.*” He noted that missionaries would always be easy prey to such allegations, but that it needed to be remembered that these same communities were societies where laziness, promiscuity, human sacrifice and the burial alive of infants had shortly before been commonplace.



### Compelled to Preach the Gospel to the Unreached

It is sometimes noted that missionaries are often restless people. And John Williams possessed restlessness to an unusual degree. No sooner had he seen the Gospel take root and bear fruit on one island than he was eagerly off to plant the Gospel on another island. His evangelistic spirit seems to have also infected and inspired the native islanders and they formed their own missionary societies, to take the Gospel to other islands.

### Extraordinary

Historian, Stephen Neill, comments: “*Few marvels in Christian history can equal the faithfulness of these men and women ... many watered the seed with their own blood, but the Churches grew, and far more widely than if reliance had been placed first and foremost on the European missionary.*”

### Endeavour

John then visited Sydney to use an inheritance from his mother to buy his own ship, *The Endeavour*. John first evangelised two previously unreached islands. His passion was unquenchable and his vision grew, but the directors of the London Missionary Society were slow to respond to his

challenge and example. He wrote home to them: “A missionary was never designed by Jesus Christ to gather a congregation of 100 or 200 natives, and sit down at his ease, as contented as if every sinner was converted, while thousands around him ... are eating each other’s flesh and drinking each other’s blood, living and dying without the Gospel. For my own part, I cannot content myself with the narrow limits of a single reef; and if means are not afforded, a continent would, to me, be infinitely preferable; for there, if you cannot ride, you can walk; but to these isolated islands, a ship must carry.”

### **Ruinous Confiscatory Taxes Steal Mission Ship**

However, to his dismay, his ship, *The Endeavour*, had to be sold to pay for heavy taxes and customs duties required by the authorities. More restrictions were imposed upon him. So he chartered a ship to Rarotonga and there (in 15 weeks) constructed and launched *The Messenger of Peace*, a vessel of 70 to 80 tonnes. Amongst the many islands that he visited in *The Messenger of Peace* was Samoa, in 1830, which saw many of its inhabitants converted to Christ. He left behind 8 Tahitian teachers, who succeeded in evangelising and discipling the entire population of Samoa.

### **Perseverance Despite Tragedies**

In 1834, he returned to England with his wife and 3 children. Seven of their other children had died in the field! It was a busy furlough, with Williams addressing large crowds and producing a book “*Missionary Enterprises in the South Seas Islands*”, which was published in 1837 (the year in which Queen Victoria ascended the throne – and she was one of the first to read his amazing account).

### **Cannibals for Christ**

By 1838, the London Missionary Society had purchased the *Camden*, which set sail for the exotic islands of the South Seas. John determined to take the Gospel to the New Hebrides, which had a particularly vicious reputation for savagery and cannibalism. Amongst Mary William’s last words to her husband were: “Do not land on Erromanga, John!”

### **The Blood of the Martyrs - Seed of the Church**

However, John felt compelled to go to the New Hebrides. John first visited Fotuna and Tanna, but when he finally landed on the New Hebridian

## *John Williams - Missionary Martyr to the New Hebrides*

island of Erromanga, the reception was violent and savage. John Williams, and his colleague James Harris, fell under the clubs. At a later date, when their remains were recovered, all that was left was a collection of bones. John Williams had died for the Gospel and been eaten by cannibals.



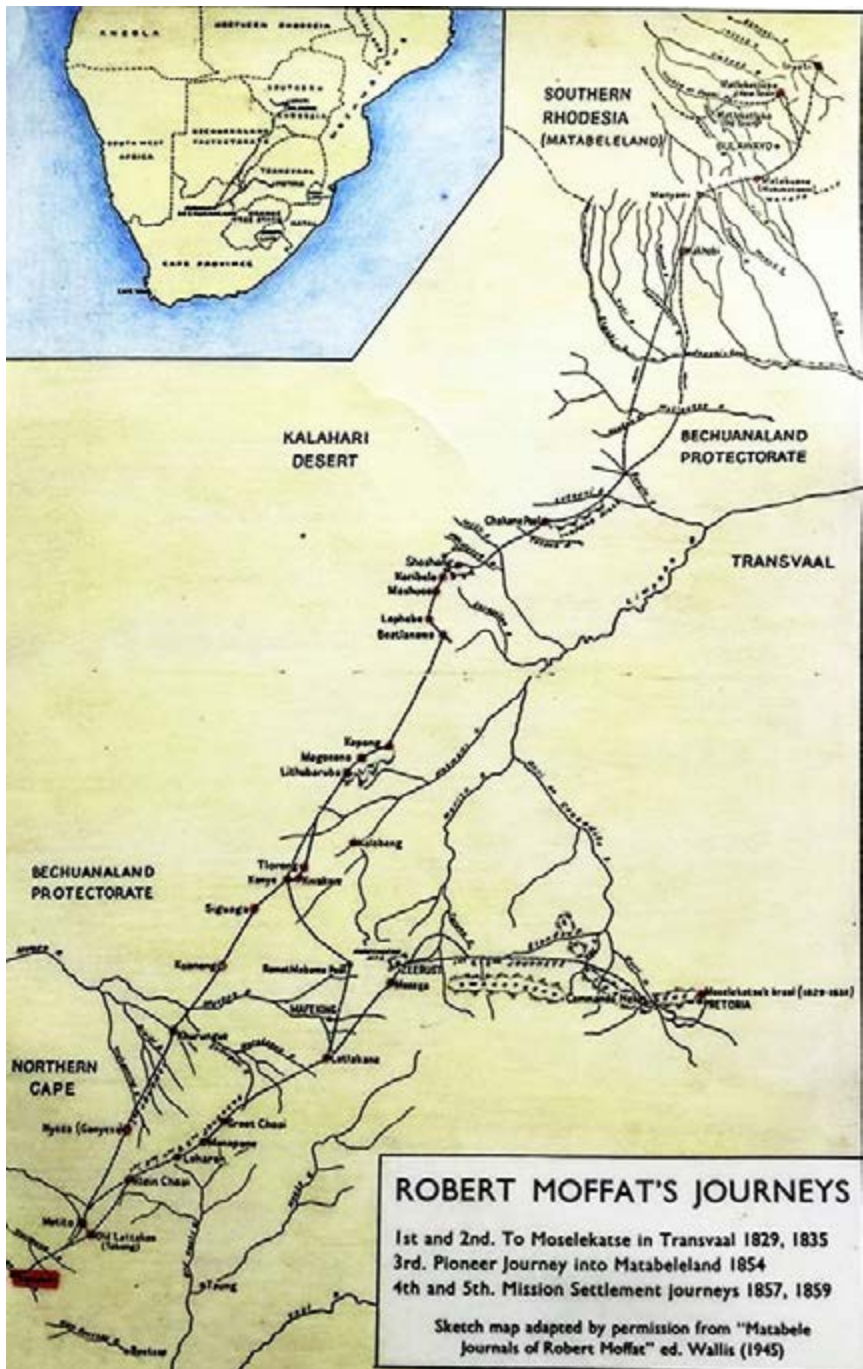
*John Williams and James Harris were clubbed to death on Erromanga in the New Hebrides on 20 November 1839. This bay is now named Williams Bay.*

### **The Gates of Hell Cannot Prevail**

What he left behind were scores of islands transformed by the Scriptures he had translated, schools he had established, churches he had built, great social improvement and many thousands of islanders brought to salvation in Christ. True to the verse he had heard on the night of his conversion in 1814, John Williams had found his life by losing it for Christ. The London Missionary Society successively operated seven missionary ships in the Pacific which were named after John Williams.

***“Be faithful until death and I will give you the crown of life.”***

Revelation 2:10



## Chapter 10

# Robert Moffat - Pioneer Bible Translator

Robert Moffat (1795-1883), was brought up near Edinburgh by devout Christian parents, who filled his heart and mind with accounts of the exploits of missionaries in other countries. After being apprenticed as a gardener and a brief experience as a sailor, Robert Moffat determined to join the London Missionary Society. However, his first application was rejected. Undaunted, the Scot tried again the next year and was accepted.

### Commissioned

In October 1816, at Surrey Chapel in London, he and 8 others were set apart for the work of the LMS. One of the others was John Williams, who was destined to lose his life at the hands of cannibals in the South Seas. Robert Moffat set sail for Africa, arriving in Cape Town in January 1817.

### First Fruits

The government officials frowned on missionary activity as being likely to provoke unrest amongst the natives of the interior. The journey into the interior was long, dangerous and arduous. He came near death on several occasions, including from lions, poison and starvation. Robert was shocked at the low standards of behaviour and prevalent immorality as he set out to establish a mission station amongst the tribes along the Orange River. However, his first missionary journey was blessed with the conversion of the most notorious bandit and murderer in the country, Afrikaner. His name was synonymous with



*Robert Moffat produced the first complete translation of the Bible into an African language.*

## *The Greatest Century of Missions*

terror. He was a killer who had murdered a white farmer and his family, he was feared throughout the territory. When Robert returned to Cape Town with Afrikaner, the entire community was stunned at the obvious transformation of this notorious savage into a gentle and humble Christian.

### **Marriage**

In December 1819, Mary Smith, whose parents had initially refused permission, arrived from England to marry Robert Moffat. Together they set off for Bechuanaland and settled at Kuruman. For the next 50 years, the Moffats would develop this mission station into a model that many others copied. Mary and Robert became one of the greatest husband - wife teams in missionary history.

### **Courage**

Their prospects for success seemed bleak indeed, as the Tswanas were gripped by witchcraft and threatened the Moffats, demanding that they left. The resolution of the Moffats in standing their ground completely amazed the Tswana, who declared that they had never seen such bravery before.



*Robert Moffat*



*Mary Moffat*



### **Kuruman**

During a tribal war, Robert Moffat's intervention secured peace and deep respect and gratitude. However, it was 9 years before the first converts were baptised and the Church at Kuruman established.

### **Tswana**

After learning the Tswana language, Robert Moffat translated **the Westminster Catechism** and some great Hymns of the Reformation into Tswana. He was the author of the very first Hymn in Tswana. He then translated the Gospel of Luke into Tswana and ultimately the whole Bible. This was the very first complete Bible to be translated into an African language.

### **Printing**

After his painstaking work in translating the Gospel of Luke, Moffat travelled to Cape Town to have the translation printed, but was astounded to find the printers unwilling to accept the work. He realised that the only alternative was to print it himself. So, he was forced to learn printing skills and to acquire a printing press. This he took back with him to Kuruman. By 1840, the New Testament was completed and to print this required his return to England.



## **Vision**

During this time in Britain, he challenged David Livingstone to respond to the “*smoke of a thousand villages where the Name of Christ has not yet been preached.*” Livingstone was later to become Moffat’s son-in-law.

## **Publishing**

By 1851, Moffat had completed the translation of the Old Testament into Tswana. It had taken him 29 years to translate the whole Bible into Tswana. He also wrote “*Missionary Labours and Scenes in South Africa*” and translated “*Pilgrim’s Progress*” into Tswana.

## **Evangelism**

Robert Moffat was a tireless evangelist and on one visit to a neighbouring village he was awakened by “*the eager clamour of the natives who had gathered.*” He preached to them and then retired to wash. He returned to his tent for breakfast, only to find that the people had gathered there for a second sermon. The people listened attentively and discussed what they had heard and later were back that same day for another service.

## **Mission to the Matabele**

Another amazing achievement of Robert Moffat was the friendship he developed with Mizilikazi, the King of the Matabele (in present day Zimbabwe). Mizilikazi was a vicious tyrant feared by his people and the long-suffering neighbouring tribes, many of whom were enslaved by him. Yet Mizilikazi developed a strong respect for Robert Moffat and they struck up a friendship which lasted 30 years. When the London Missionary Society proposed to establish a mission amongst the Matabele, Robert’s own son, John Moffat, was the first to volunteer for this daunting task. Robert Moffat had the satisfaction of seeing his work in Kuruman reproduced some 700 miles away by his own son. They were the first missionaries among the Matabele.

## **Abiding Fruit**

Of the seven children born to Robert and Mary Moffat, five became actively involved in missionary service. His daughter became a teacher at the mission school in Kuruman. Education and literacy training were always of great importance in Moffat’s missionary strategy.

| LONDON MISSIONARY SOCIETY<br>KURUMAN |             |
|--------------------------------------|-------------|
| ROBERT HAMILTON                      | 1806 - 56   |
| JAMES READ                           | 1806 - 50   |
| ROBERT MOFFAT                        | 1830 - 70   |
| ISAAC HUGHES                         | 1824 - 28   |
| JOHN BAILEY                          | 1830 - 55   |
| HUGHES EDWARDS                       | 1830 - 45   |
| WILLIAM ADIS                         | 1841 - 47   |
| DAVID LIVINGSTONE                    | 1841 - 45   |
| WALTER INGLIS                        | 1843 - 44   |
| WILLIAM ASHTON                       | 1843 - 64   |
| 1871 - 76                            |             |
| JOHN MACKENZIE                       | 1858 - 60   |
| 1876 - 82                            |             |
| ROBERT PRACE                         | 1858 - 59   |
| 1885 - 1903                          |             |
| F. S. MOFFAT                         | 1865 - 77   |
| JOHN BROWN                           | 1866        |
| 1873 - 77                            |             |
| A. J. WOOLLEY FOUR PERIODS           | 1871 - 1904 |
| LARA COCKIN                          | 1880 - 85   |
| A. J. GORED                          | 1882 - 89   |
| J. TOM BROWN                         | 1886 - 1898 |
| MARY WOOLLEY                         | 1902 - 21   |
| MAPHAKELA LEKALAKE                   | 1900 - 47   |
| ALBERT JENNINGS                      | 1908 - 50   |
| BARTOLOMEUS HAAL                     | 1918 - 42   |
| JOSEPH LOCKIE                        | 1920 - 28   |
| ISRAEL MOCOROSI                      | 1929 - 54   |
| HUMPHREY THOMPSON                    | 1932 - 86   |
| JENNINGS LESHONA                     | 1940 - 64   |
| DAVID MOOKANALE                      | 1948 - 44   |
| JOHN CIDRAAS                         | 1967 - 72   |
| MARKS PHEKO                          | 1954 - 66   |
| SIAS ARENDS                          | 1963 - 66   |



## Deputation

In 1870, after 53 years of service in Africa, the Moffats retired to Britain. His last 13 years were devoted to promoting the cause of Christ in Africa, travelling the length and breadth of the British Isles.

## Pioneer Bible Translator

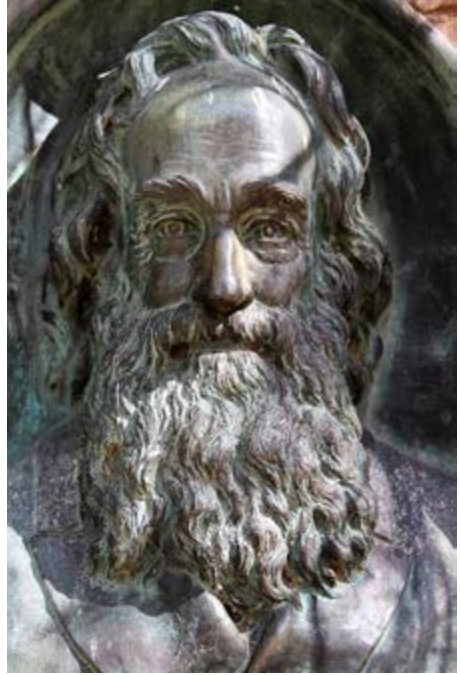
Although Robert Moffat was overshadowed by his famous son-in-law, often being referred to as the father-in-law of David Livingstone, Moffat was the more effective evangelist, Bible translator and educator of the two. David Livingstone was, without doubt, the greatest missionary explorer and the most effective campaigner against the slave trade in Africa, **but it is to Robert Moffat that the honour belongs of first translating the complete Bible into an African language.**



*“For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit and of joints and marrow, and is a discerner of the thoughts and intents of the heart.”*

Hebrews 4:12

*The Greatest Century of Missions*



*Moffat's printing press was the first printing press north of the Orange River in Africa.*

## Chapter 11

# Samuel Marsden - Missionary to Australia and New Zealand

*“Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.”* Genesis 18:18

### Chaplain to Convicts

Samuel Marsden (1764 – 1838) was born in Farsley, Yorkshire, and the son of a Wesleyan farmer. He won a scholarship and studied for the Church of England ministry at Cambridge. Samuel Marsden was offered the influential post of Chaplain to the convict colony of New South Wales in Australia. His college friend, the Evangelical Member of Parliament, William Wilberforce, organised this appointment. Within a month of marrying Elizabeth Fristan, Samuel was ordained and sent off by ship to New South Wales.

### Missionary to Deportees

From 1787, Australia was primarily an extensive prison, where criminals were deported. In 1794, Samuel Marsden and his wife stepped ashore to begin an unusual and memorable Missionary work. The heathen to which he was called to minister were not people to whom the benefits of civilisation had not come; these were those who had spurned and abused those benefits. These were not heathen who had never heard the Name of Jesus; these openly profaned and blasphemed the Holy Name of Christ. Those to whom Samuel Marsden was sent were not savages who had never seen a white man before; these were whites who had violated the laws of civilization. Samuel Marsden's first sermon in Australia was from Luke 4:18 proclaiming deliverance to the captives.

### Controversial

On landing near Port Jackson, present day Sydney, Marsden was immediately made the Magistrate. Being compelled to combine both demanding vocations in one person involved Marsden in one controversy after another. Samuel and Elizabeth Marsden had eight children, 5 girls and 3 boys.



*Maori warriors wore elaborate tattoos.*

### **Visionary**

He was also instrumental in persuading merchants and manufacturers of the importance of developing Australia as a wool-producing nation. Marsden introduced sheep and vineyards to New Zealand and was the first to ship wool from Australia to England.

### **Reformer**

Inspired by the renowned prison reformer, Elizabeth Frye, Samuel tried his utmost to provide for female prisoners, to establish a school for orphans and to right the wrongs suffered by aborigines. His attempts to uphold principles of justice placed his life in danger, and he endured many threats to his life. On one occasion, he was compelled to travel to England to call the attention of the government to unacceptable conditions and to secure intervention. He presented the grievances to King George III himself. This he did, despite the dangers of travelling on the high seas during the Napoleonic Wars.

### **Missionary to the Cannibals**

By the time Samuel had returned to Australia, his vision had also extended to bring the Gospel of Christ to the cannibals of New Zealand. In 1809, sixty-seven seamen of the Boyd were killed, cooked and eaten by the Maoris at Whangaroa Bay. In 1816, fourteen sailors were stranded at Poverty Bay and eaten by the cannibals. In 1820, a whale ship was cast ashore at Wanganul and all but two of the crew were eaten by the natives. When a Maori chief died in March, Marsden witnessed the depths of degradation, and hold of superstition, as the widow of the chief hanged herself with the approval and applause of her parents and brothers. On Christmas Day, 1814, Samuel conducted the first public worship service in New Zealand. He preached from Luke 2:10 "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." The Maoris he preached to were naked, with human teeth strung around their necks as ornaments. They all carried spears and wore fearsome war paint.

### **Missionary to New Zealand**

He was greeted by further trials, disputes and conflicts. On one of his journeys to New Zealand, certain missionaries had to be rebuked and one was expelled. Other missionaries who had deserted the field in Tahiti,



*25 December 1814, the first Christian worship service in New Zealand.*

dejected and despondent, were uplifted and encouraged to return to their field. To improve communication between the scattered missionary works in the South Seas, Marsden purchased a ship. In New Zealand, Samuel interceded between two warring parties and secured peace.

### **From Cannibalism to Christianity**

Samuel was to return to New Zealand on a further six occasions. He was never allowed to forget the prevalence of cannibalism among the tribes. One village chief, in an attempt to reassure him that he need not worry about the safety of the missionaries he was leaving amongst them, declared: “the flesh of a New Zealander is sweeter than that of the European because the white people eat so much salt!” On one trip he wrote of natives killing and eating a young girl. One woman confessed that she had killed and eaten 19 children. Marsden learnt Maori, taught Maoris to speak, read and write in English and began the work of translating the scriptures into Maori. Twenty years were to pass before he saw the first conversions to Christ in New Zealand.

### **Rescuing the Perishing**

On one occasion, a man wanting to murder Marsden simulated drowning. When Samuel plunged into the sea to save the man, he was attacked and

## *The Greatest Century of Missions*

dragged under the water. By God's grace Samuel managed to restrain the violent man and bring him safely to shore. There he succeeded in bringing this murderous individual to repentance and faith in Christ.

### **A Magnificent Legacy**

Samuel Marsden was much involved in introducing education, standards of justice and law and order in New Zealand. However, it was his sad experience to continually be a victim of malicious and unfounded charges throughout his time in Australia. His fearless denunciation of sin made him numerous enemies, but in the final analysis: Samuel Marsden was a man who upheld justice impartially, and who diligently preached the Gospel. Throughout his life he remained a humble, hospitable and generous Christian, who laid the foundations for the Christian Church in Australia and New Zealand. By 1845, it was reported that most of the Maoris had embraced Christianity.

***“Listen to Me, you islands, hear this you distant nations... you are My servant Israel ...to restore the tribes of Jacob... I will make you a light for the gentiles that you may bring My Salvation to the ends of the earth.”***

Isaiah 49:1-6



*The Maoris were skilled canoeists and surfers.*

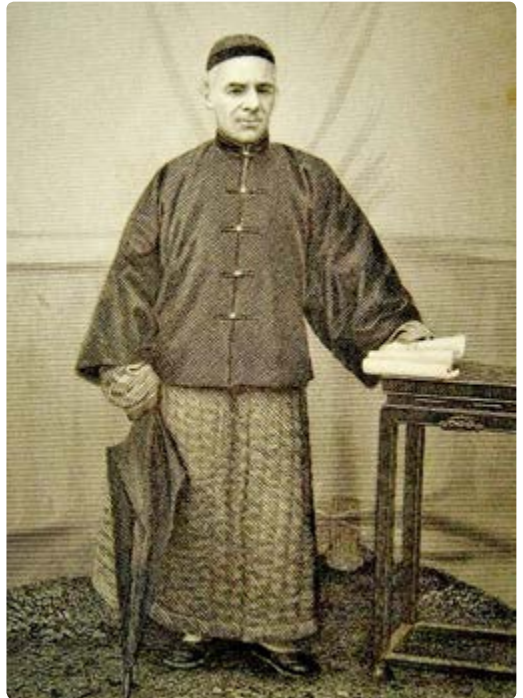
## Chapter 12

# William Chalmers Burns - Missionary to Manchuria

William Burns (1815 – 1868) was born, the third son, to Christian parents, his father being a minister in the Church of Scotland. His favourite book was *Pilgrim's Progress*. Upon entering University in Aberdeen to study law, William Burns was converted after receiving a letter from his sisters. From the moment of his conversion, he was aware of a call to the ministry of the Gospel. He completed theological training in Glasgow and helped in the formation of the Students Missionary Society.

### When the Fire of the Holy Spirit Came Down

In 1839, just before his 24<sup>th</sup> birthday, he was licensed to preach as a probationer for the ministry. Robert Murray M'Cheyne, the young Godly minister of St. Peter's in Dundee, asked Burns to take his place while he was away on a mission to Palestine. William's ministry during this time was much blessed and while visiting his father's church at Kilsyth, the Holy Spirit so powerfully came upon William as he preached and upon the congregation, that the service lasted for five hours. His message was: **"No cross, no crown."** Many people fell to the ground in repentance, calling out for God's mercy. By the time M'Cheyne came back from Palestine, there were 39 prayer meetings held in connection with the Church every week, five of them composed entirely of little children. A spiritual Revival swept the countryside. Men and women seemed to have but one concern and that was how to be right with God.



William Chalmers Burns



## **Evangelism**

William Burns travelled to Northern England and despite being pelted with manure, he persisted in preaching at open air services and working amongst students, soldiers, orphans, prisoners and the insane. In 1843, he visited Dublin and conducted evangelism amongst the Roman Catholics. In 1844, he responded to an invitation to Canada, and crossed the Atlantic to minister there for two years.

## **Called to China**

Upon his return to Scotland, the English Presbyterian Church Missionary Committee enquired as to whether there was anyone in Scotland who would be prepared to go as their first Missionary to China. When no-one else responded, Burns resolved to go: “*tomorrow!*” Within the day, he was on his way to Hong Kong. Thirteen years earlier, Robert Morrison of the London Missionary Society had died in China. He had left behind an English-Chinese Dictionary, and the complete Bible translated into Chinese. There were only 50 Protestant missionaries in China at that time. Burns declared: “*The longing of my heart is to make known my glorious Redeemer to those who have never heard.*”

## **Tenacity Amidst Turmoil**

Burns set to work translating *Pilgrim's Progress*. He preached in open fields, for 3 to 4 hours at a time, with numerous Chinese being converted to Christ. At about this time, the Taiping rebels began their civil war, which General Charles Gordon crushed.

After the suppression of the Taiping rebels, Burns found literature distribution and evangelism throughout China much easier. He developed a friendship with the new English missionary, Hudson Taylor, and adopted his practise of wearing Chinese clothing. This change made his preaching more readily received by the crowds, but as more and more Chinese came to Christ, vicious persecution intensified. Burns himself was imprisoned. Chinese Christians had their properties stolen, the fields plundered and candidates for baptism endured severe beatings at the hands of their families. Burns compiled a Hymn book and then began to translate the Psalms. Burns' motto was: “*Always be ready.*” (1 Peter 3:15).

William Burns then became **the first Protestant missionary to Manchuria**, dying there six months later of a severe illness. He had carried the **cross**, now he was to receive the **crown**.

## Chapter 13

# John Paton - Missionary to Cannibals

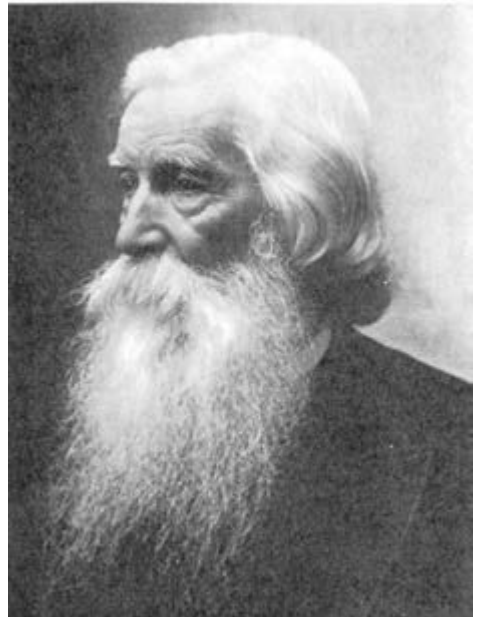
John Paton (1824 – 1907) was raised in Scotland by devout Christian parents who had dedicated him to foreign missions before he was born. He was the eldest of the 11 children of James and Janet Paton. He left school at age 12 to undergo apprenticeship, working 16 hours a day and studying fervently in the few hours left for him after that. He later studied at the Free Church Seminary and worked at the Glasgow City Mission. The area assigned to him around Green Street in the Calton district was one of the worst. Drunkenness, prostitution, gambling and every other kind of vice and shamelessness prevailed. John Paton secured a hayloft for Sunday evening services and, through diligent literature evangelism, teaching and labouring, within a few years, the number of people attending this service increased from six to over 600.

### Called to the Pacific Islanders

The Reformed Presbyterian Church of Scotland struggled to find a missionary to send to the New Hebrides. John was blinded by tears of disappointment that there was no one to meet the need. He resolved to offer himself. Three weeks after he was ordained, in March 1858, John Paton and his young wife, Mary Ann, set sail from Scotland for the South Seas.

### Confronting Cannibals

John's heart sank at the sight and sound of the inhabitants of the islands. Their nakedness and endless violence was distressing. The victims of one battle had been cooked and eaten the night that they died. This did not seem to disturb the boy who was making tea for the missionaries. However, what did upset him was the fact that



*Dr. John Paton. Missionary to the New Hebrides.*

the blood of these victims had polluted the water and so he was unable to provide the tea! Most shocking of all was the news that the widow of one of those who had died had been strangled so that she could accompany her husband to the next world, there to continue serving him!

### **Tragedy and Despair**

Four months after arriving in Tanna, John lost his wife after childbirth. Their new-born son was buried alongside his mother 17 days later. Only his great love for the Saviour sustained John. The cheapness of human life and the horrifying extent of cannibalism on the islands became more and more obvious. On one occasion three women were killed in a human sacrifice to secure the recovery to health of the chief!

### **Surrounded by Savagery**

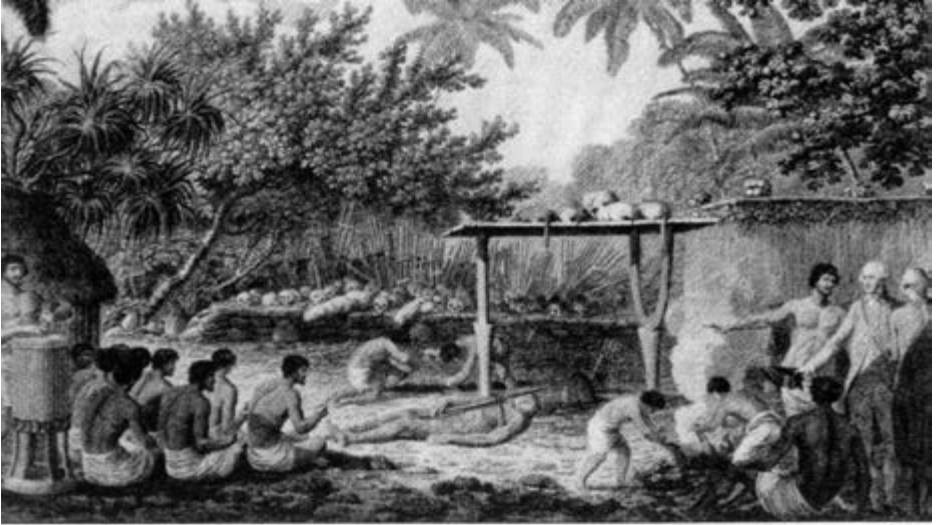
Paton wrote of being encircled by cannibals *“in a deadly ring and one kept urging another to strike the first blow. My heart rose up to the Lord Jesus; I saw Him watching all the scene. My peace came back to me like a wave from God. I realized that my life was immortal till my Master’s work with me is done.”*

### **Fruitfulness Despite Fever**

Any natural disasters or tragedies were automatically blamed on the missionary. He constantly suffered fever. Yet, soon a school and Church building had been erected and a printing press brought in from Glasgow. After struggling tirelessly over the technique of printing, John was overjoyed as the first pages of Scripture in Tannese were printed.

### **Mobilising the Support Needed to Evangelise the Islands**

Paton travelled from coast to coast, preaching to all the war factions inland. Soon 40 people were attending regular worship services. But then John was forced to flee Tanna to escape attempts on his life. John then visited Australia to raise money from the Presbyterian Churches for the New Hebrides mission and for the building of a new ship. Most of the support he obtained came from children and Sunday Schools wanting to have a part in the great missionary enterprise.



*Human sacrifices and cannibalism was rife on the Pacific Islands. In Fiji two thirds of all children were boiled and eaten. Every village had a human butcher. Aged parents were butchered and eaten by their children. Men would even cook their best wife or child as a special feast for friends.*

### **Recruiting Reinforcements**

From Australia, John was encouraged to return to Scotland to recruit more missionaries. During the voyage, the ship was struck by lightning in a ferocious storm. Part of the journey he had to take strapped to the mast of the ship because of the violent weather, and he suffered frostbite in the foot. However, the deputation tour back in Scotland was filled with blessings, reunion with his devout parents, his Church appointed him Moderator, four new missionaries volunteered and he found a new wife.

### **Overcoming Obstacles, Obstructions and Opposition**

Within the hour of landing at Sydney, John faced numerous problems. The new mission ship, *Dayspring*, had arrived, but he was not allowed to take possession of her because of taxes and duties demanded. Some ministers actually suggested selling the ship, but John trusted God and by the end of Sunday, the Lord had remarkably met their need. Paton then suffered a flood of criticism from a false report in an Australian paper, linking him to some killings on Tanna. Paton was one of the most detested men in Australia until a Naval Commodore cleared the missionary of the false accusations.



### **Despite All Dangers**

In 1866, John went to Aniwa, where numerous dangers awaited him. Frequently he had to evade a swinging club or musket aimed at him as he sought to bring the Gospel to these cannibals. When John asked one of the chiefs about two large baskets of human bones that he had gathered, the chief responded with pride: *“Ah, we are not Tanna men! We do not eat the bones!”*

### **Conversions to Christ**

Paton built a mission house and two orphanages. The first convert on Aniwa was chief Namakei. His brother, who had tried to shoot Paton, also became a Christian. Other astounding testimonies followed. Murderers of their own children were brought to Christ. One man was brought to Christ by his second wife, for whose sake he had murdered his first wife. One young boy, who was converted, expressed his regret that now he would be denied the honour of becoming a murderer!

### **Water from the Ground**

When John informed the islanders of his intention of providing water by digging a well, they declared him insane. After preaching on Christ the Living Water, he got to work and 30 feet down his hopes were realised. The people were astounded. The well and the sermon *“broke the back of heathenism on Aniwa”*. The villagers flocked to hear the Gospel.

### **Transformed Lives**

Now the Lord's Day was observed with zeal. The first communion on Aniwa, on 24 October 1869, had a great effect. *“At the moment when I put the bread and the wine into those dark hands, once stained with the blood of cannibalism, but now stretched out to receive and partake the elements and the seals of the Redeemer's love, I had a foretaste of the joy of glory that broke my heart to pieces. I shall never taste a deeper bliss, till I gaze on the glorified face of Jesus Himself!”*

### **Discipling Nations and Protecting Converts**

In 1884, Paton returned to Britain to mobilise more prayer and support for the New Hebrides. During this visit he met such well known Christian leaders such as F.B. Meyer, George Muller and C.H. Spurgeon. He returned to the South Seas with £9000. As his evangelism and education work continued, Paton had to spend more and more time seeking to prevent the exploitation of the islanders at the hands of traders who corrupted them with the sale of drugs and intoxicating liquor. It was also necessary to eliminate the slave trade amongst the islanders.

### **Literature Ministry**

In 1898, John Paton returned to Aniwa with his translation of the New Testament into the Aniwan language. In 1902, he delivered **the first Hymn book in Aniwa** and his translation of the **Westminster Shorter Catechism**.

### **Sacrifice and Service**

John Paton reflected on the fact that his forefathers were Covenanters, who had faced severe persecution and suffering in their fight for the Faith. They understood **the connection between sacrifice and service, martyrdom and maintaining the truth**.

### **Following in His Father's Footsteps**

Paton's son, Frank Paton, followed in his father's footsteps to the New Hebridian island of Tanna. Thirty-four years before, John Paton had to flee Tanna for his life. In 1894, two women and a man were killed and eaten on Tanna. **In 1896, Frank Paton went to Tanna, and during his lifetime he was to see the whole population of Tanna won for Christ.**

*“Those who sow in tears shall reap in joy.  
He who continually goes forth weeping  
bearing seed for sowing shall doubtless come again  
with rejoicing, bringing his sheaves with him.”*

Psalm 126:5-6



## Chapter 14

# Mary Slessor - Missionary to Nigeria

### **Raised in Poverty**

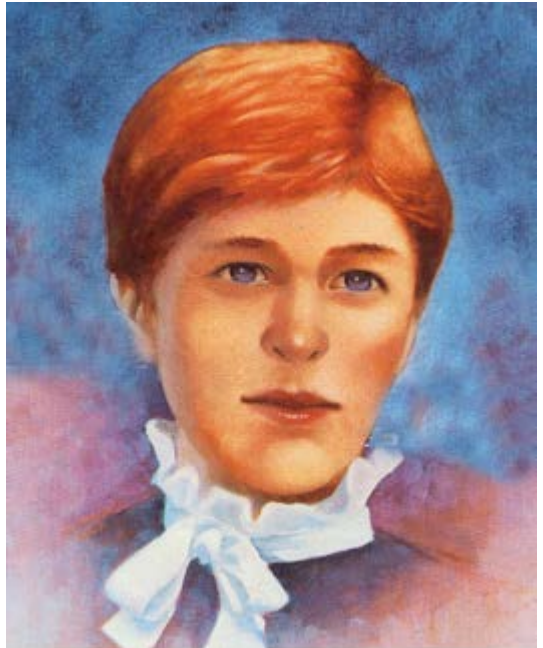
Mary Slessor (1848 - 1915) was born, the second of seven children, into a poor and troubled home in Scotland. Although her mother was deeply religious, her father was a violent drunkard, who brought the family to abject poverty, fear and misery. Their one-roomed home had no water, lighting or toilet and hardly any furniture. Mary slept on the floor. Mary's older brother died, leaving her as the oldest surviving child. When her father died, the burden of supporting her family fell upon her young shoulders. At 10 Mary began work as a half-timer, spending half her time at school and half her time at the mill. At 14 years Mary began working full time, a 58 hour week at the looms. However, her mother ensured that Mary went to Church every Sunday.

### **Conversion**

Mary was frightened into the Kingdom of God by an old widow who warned her of the dangers of hell fire. Horror seized her and she could not sleep until she came to repentance and faith.

### **Called to Missions**

Mary became a tireless Sunday school teacher, who gave herself completely to working in a mission to the slums around the Church that she attended. Her mother's interest in missions, her memory of her older brother (who had often spoken of becoming a missionary) and



*Mary Slessor of Calabar.*



the death of a younger brother (who also had been dedicated to becoming a missionary in Africa) led Mary to wonder if it was possible that she could take her brothers' place! At that time single women in missions were unheard of. The news of the death of David Livingstone in 1874 settled the matter for her.

### **Training**

In 1876, Mary left home in Dundee for missionary training in Edinburgh. The United Presbyterian Church appointed Mary as a missionary teacher and she was assigned to a mission station in Calabar (in present day Nigeria).

### **Evangelising Animists**

The tribes amongst whom Mary was sent were animists who worshipped the sky, sun and rain, and the spirits of the rocks, rivers and trees. Enslaving people of other tribes was an accepted and entrenched practice.

### **Enthusiastic Soul Winner**

Mary was enthusiastic and impatient, finding the progress of work at the established mission station far too slow. She ached for more demanding tasks, and was reputed to have climbed every tree in the region! Frequent illnesses and attacks of fever, which almost took her life on several occasions, did not seem to diminish her zeal for winning souls for Christ. Mary maintained a cheerful faith.

### **Missionary to Calabar**

Mary was assigned to a mission station at the Old Town on the East bank of the Calabar River. The people in this area were utterly degraded. Amongst the many things which horrified Mary was the practice of killing twins: *“A woman who gave birth to twins was regarded with horror. The belief was that the father of one of the infants was an evil spirit, and that the mother had been guilty of a great sin to bear twins. At least one of the children was believed to be a monster, and so twins*



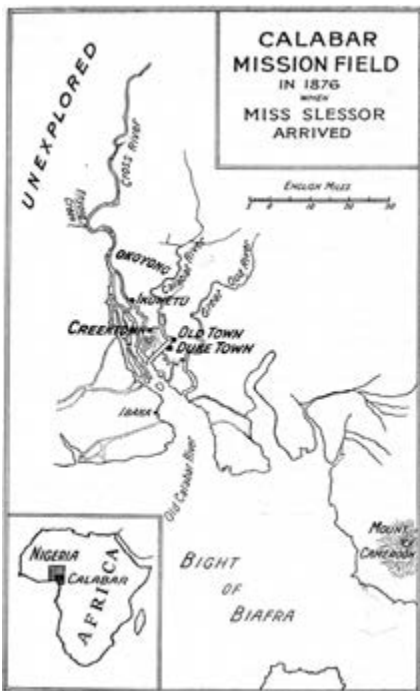
were seized, their backs were broken, they were crushed into a calabash or water pot and taken out – not by the doorway, but by a hole broken in the back wall, which was at once built up again, and thrown into the bush, where they were left to be eaten by insects and wild beasts!” Mary’s fierce, red-headed passion raged against this massacre of innocents.

### The Loss of Her Family

While Mary was desperately ill in 1883, a sister died in Scotland. Then Mary received news of her mother’s death, soon followed by news of the death of another sister in Devon. These were dark and difficult days for Mary. “Home” no longer existed. She threw herself even more wholeheartedly into serving her new adopted family in Calabar.

### A Simple Lifestyle

For practicality, she cut her hair short, abandoned all Western comforts and Western food (except for tea as her only “luxury”) and went about barefoot!



### Ministering to Body, Mind and Spirit

Mary moved to Creek Town, where she began caring for the many abandoned children. She was constantly interrupted by people coming to her for help. The sick needing treatment, the hungry seeking food and those



## *The Greatest Century of Missions*

with disputes seeking her counsel to bring about resolution. Mary set up schools in Ekenge and Ifako. Soon churches were built alongside the school houses. Amidst rampant witchcraft, drunkenness and immorality, Mary undertook much of the manual work of constructing the school and church buildings herself, as well as the daily tasks of education and evangelism. Mary served as a teacher and nurse, dispensing medicines and conducting four services each Sunday, walking many miles each day.

### **Healing Bodies and Saving Lives**

Once when instructed to heal a dying chief, Mary knew that if she failed she would be blamed for his death. First she got rid of all the witchcraft charms and sacrificed chickens, then she prayed and gave the chief good medicine and nursed him back to health. His wives were particularly grateful as they would have otherwise been killed and buried with the chief. They were keen to learn about “*The Book*”.

### **The Harvest is Large and the Workers Few**

A report of Mary’s pioneer exploits in the *Missionary Herald* prompted a young Scottish carpenter, Charles Ovens, to come out to Africa to help her with the carpentry. His arrival was a great encouragement and practical help.

### **Missions above Marriage**

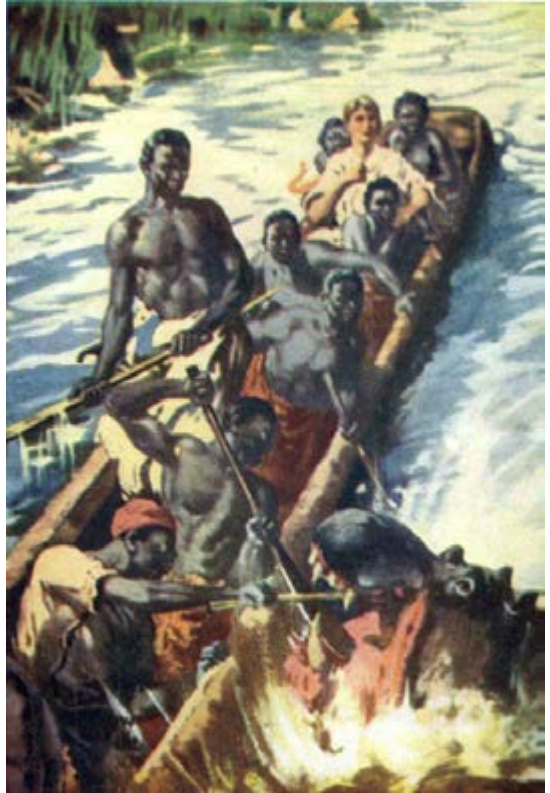
In 1891, during her furlough in Scotland, Mary was courted by Charles Morrison and became engaged. However, when Mary realised that her marriage would mean settling in Scotland and not returning to Calabar, she broke off the engagement and returned to Africa.

### **Mother of all the People**

At this point the British government recognised that Mary Slessor enjoyed an unparalleled trust from the local people who called her *Eko Kpukpro Owa* - Mother of All the People - and appointed her as a Consular Agent. Later she was promoted to being Vice-President of the Itu Native Court. All the public affairs of the Okoyong were conducted through her. She presided over court cases and ensured that justice was served.

### **Confronting Witchdoctors**

On one occasion as a woman was spread-eagled on the ground to have boiling oil poured on her, Mary boldly intervened and physically prevented the witchdoctor from harming his victim. The people were astounded at her courage in confronting chiefs and witchdoctors, and that she survived! They concluded that it was the power of her God which protected her.



### **Consular Agent of the Crown**

Mary was held in the highest respect by the local people, although the British government would not have approved if they had known of the extent to which she went in her court cases.

Mary never let legal technicalities get in the way of fairness. One plaintiff, while having his suit upheld against another, was punished for not treating his mother properly, failing to maintain adequate hygiene and for neglecting his farm!

### **Converting Cannibals**

Mary was seldom free from illness. When the population moved, she moved with them. In 1903, Mary had the joy of seeing the first seven young Christians baptised, and the first Communion service held. Shortly afterwards she moved to the Itu, which was notorious as a market place for slavery, and where cannibalism was still practised. Soon she had gathered a congregation of 300 and established a school with 68 pupils.



*Mary Slessor with Twins she rescued and adopted.*

### **Perseverance**

Despite illness and discouragements, Mary was tireless in her hard work and pioneering of mission stations, schools and churches. Fever and sickness constantly afflicted her until in February 1915, at the age of 66, she went to be with the Lord.

### **A Legacy of Liberty**

Because of her efforts, many schools and churches had been established, the killing of twins ceased, slave trading in Calabar was eradicated, drunkenness, killing and witchcraft diminished and most of the people of Calabar came to embrace the Gospel of Christ.

***“Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever.”***

Daniel 12:3

## Chapter 15

# Hudson Taylor - Missionary to China

### Consecrated

Hudson Taylor's father, James Taylor, before his birth, knelt beside his 24 year old wife, Amelia, in the parlour at the back of his busy chemist shop in Yorkshire, England, and prayed: *"Dear God, if you should give us a son, grant that he may work for You in China."*

### Deviated

By age 4, Hudson would declare: *"When I am a man, I mean to be a missionary and go to China."* Also by age 4, he had learnt the Hebrew alphabet. Hudson was home-educated and grew up in a Godly home. However, by age 17, he was severely backslidden, restless and rebellious against his parents.

### Converted

In June 1849, when he was 17, his mother locked herself in the room



50 miles from where Hudson Taylor was, and determined to pray that her son would become a Christian and that she would not leave the room until she was sure that her prayers had been answered! That same afternoon, Hudson Taylor picked up a Gospel tract and was struck by the phrase: *"The finished work of Christ."* *"Light was flashed into my soul by the Holy Spirit. There was nothing to be done but to fall down on my knees and pray for salvation."* As he rushed breathlessly to tell his mother of how he had been *"born again"* she interrupted him and told him that she already knew!

*Hudson Taylor (1832 - 1905) launched the first inter-denominational faith Mission.*

### **Conviction**

Hudson Taylor wrote of the “*intense longing for God*” that gripped him: “*From that time, the conviction never left me that I was called to China.*” Immediately, he began to prepare himself by studying Chinese through a copy of Luke’s Gospel in Mandarin. He denied himself comforts and imposed disciplines on himself to prepare himself for the mission field. He undertook work amongst the poor and the sick, and read avidly on China. He also threw himself into studying Latin, Greek, Theology and Medicine.

### **Preparation**

Hudson immersed himself into the Bible and prayer, including an entire night of intense prayer. One word came to characterise Hudson Taylor – **faith**. He determined to trust in God alone for all his needs. He loved to give to God and so tithing was soon left far behind as he gave away two-thirds of his income. His maxim became: “*See if you can do without.*” His concern for China grew into an overwhelming burden and he felt as though Christ’s compassion for the multitude was flooding his soul.

### **Shattering**

Meeting a missionary to China, Hudson excitedly told him of his plans. This missionary discouraged him, telling him that the Chinese would never receive him on account of his fair hair! (Later while trying to dye his hair black, Hudson was injured and almost blinded when the ammonia mixture exploded the glass bottle it was mixed in!)

### **Conflict**

In 1853, as the Taiping rebellion broke out, Hudson Taylor, just 21 years old, said an emotional goodbye to his mother and sailed from England. The journey by sea took six months, and included a severe storm. By the time that Hudson Taylor landed in Shanghai in 1854, the rebels held the city and 50,000 Imperial soldiers besieged it. Horrific sights and sounds greeted him. China was passing through an immense upheaval. There were several major uprisings in China in the 1850s and the 1860s, two of them resulting in 25 million dead. Another 10 million died in the years 1877 to 1879, during a famine in the North of the country. There were also wars between China and Britain, France, Russia and Japan. It hardly



*A naval engagement between the British and the Chinese in 1856.*

seemed the time to launch a new mission into China, but Hudson Taylor was gripped by the fact that some 380 million people in the vast interior of China had never seen a Westerner, nor heard the Name of Christ. He determined to change that.

### **Under Fire**

The house Hudson was staying in, in Shanghai, was struck by gunfire and the house next door to his was destroyed. Nevertheless, he gave himself to the study of the language, to evangelism and to helping the victims of the war. During these fearsome upheavals, Hudson travelled to take the Gospel to previously un-evangelised areas. One of these trips was a 200 mile journey up the Yangtse River. He frequently witnessed people being beheaded and himself came very close to being lynched on occasion.

### **William Chalmers Burns**

It was during this time that he developed a brief, but deep, friendship with William Chalmers Burns, and they determined together to adopt Chinese dress. Burns and Taylor were men of one heart and mind. They stayed at Swatow, a centre of the opium trade and *“the most wicked place imaginable.”* Burns was taken prisoner during their time in Swatow.



### **An Indigenous Approach**

Hudson Taylor's decision to shave his head and adopt Chinese dress was rooted in his deep respect for Chinese culture and his view of the role of the missionary. Many Chinese objected to Christianity, he argued, because it seemed to be a foreign religion. His decision was greeted with derision and contempt by most Westerners. For his part, Taylor thought many of the missionaries to China were worldly, lacking in dedication and ineffective.

### **Courtship and Marriage**

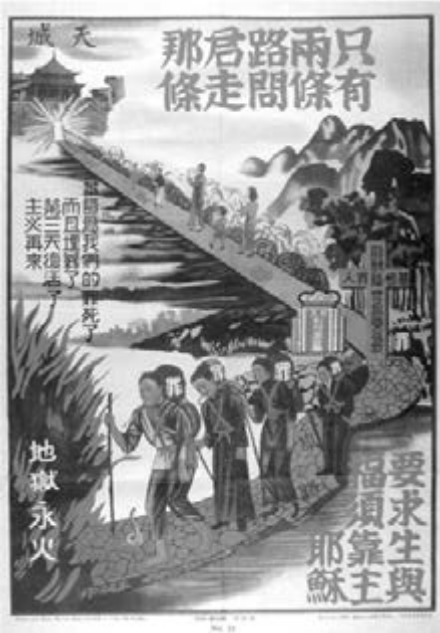
Hudson Taylor, whose proposals for marriage had already been rejected by two women in England, then met and courted a missionary teacher, Maria Dyer, the much sought after, 20 year old daughter of prestigious missionary parents. The missionary establishment were horrified at this "unsophisticated" missionary who had "gone native" wearing Chinese dress and opposed the marriage. However, Maria showed herself to be of equal dedication to Hudson and on 20 January 1858, Hudson Taylor and Maria Dyer became husband and wife. It was to be an uncommonly happy marriage, largely because they shared the same deep passion to evangelise China at great personal sacrifice.

### **Defeat and Retreat**

From the start they were frequently in danger and their first child, Grace, was born with a riot raging outside. Hudson's missionary partner, Dr. Parker, who had opened a clinic at Ningpo, was compelled to return to Scotland when his wife died. With supplies dwindling, and Hudson's health deteriorating, he had to make the painful decision to close the medical clinic and return to England. There he was to remain for six years. But this temporary retreat proved to be the precursor of a great missionary advance.

### **Burdened in Prayer**

His burden for inland China was becoming overwhelming and the only relief he could find was in prayer and the Word of God: "*First earnest prayer to God to thrust forth labourers, and second, the deepening of the spiritual life of the Church, so that men should be unable to stay at home*", wrote Hudson.



### Without a Vision a People Perish

In 1865, Hudson dictated a book “*China, its Spiritual Need and Claims*” to Maria, while he restlessly paced the floor. One paragraph declared: “*Can all the Christians of England sit still with folded arms, while these multitudes in China are perishing, perishing for lack of knowledge, the lack of that knowledge which England possesses so richly, which has made England what England is, and made us what we are? What does the Master teach us? Is it not that if one sheep out a hundred be lost, we are to leave the ninety and nine and seek that one? But here*

*the proportions are almost reversed, and we stay at home with the one sheep and take no heed to the ninety and nine perishing ones!*”

### Doubt

Hudson knew that a new missionary organisation dedicated to the evangelisation of inland China was needed, but at this point he found himself racked with doubt. He rarely slept for two hours at a time. He agonised over the desperate spiritual plight of China, and with what he called his “*unbelief.*” He feared taking responsibility for sending young men and women into the interior of China where they would be subjected to rejection, illness and severe persecution. He thought that he was on the verge of a nervous breakdown. He wrote: “*For two or three months, intense conflict ...thought I should lose my mind.*”

### Agony

One Sunday morning, he slipped out of Church after worship “*unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions are perishing for lack of knowledge.*” He wrote that he wandered out on the sands of Brighton Beach, “*alone in great spiritual agony.*”

### **Full Surrender**

But, during this prayer walk *“the Lord conquered my unbelief and I surrendered myself to God for this service. I told Him that all the responsibility ... must rest with Him; that as a servant it was mine to obey and to follow Him ... His to direct, care for and to guide me and those who might labour with me...”*

### **China Inland Mission**

Immediately he wrote in the margin of his Bible: *“Prayed for 24 willing, skilful labourers, Brighton, June 25 1865.”* The China Inland Mission that Hudson now planned to launch was innovative and radical for the time. **Hudson Taylor launched the first truly interdenominational faith mission.**

### **Revolutionary Strategy**

From the first, Taylor determined that the China Inland Mission would have six distinctive features: (1) Its missionaries would be drawn from any denomination, provided that they would sign its evangelical, Protestant doctrinal statement; (2) CIM missionaries would receive no salaries, but trust in the Lord to supply their needs. Income would be shared, no debts would be incurred; (3) No appeals for funds would be made; (4) The work abroad would not be directed by the home committee, but by himself, and eventually other leaders, in the field, in China; (5) The organisation would press on into the interior of China *“where Christ has not been named”*; (6) The missionaries would wear Chinese clothing and worship in Chinese style buildings. In addition, CIM would use lay workers rather than ordained ministers, and it would even accept single women as missionaries. For the time, all this was radical.

### **Volunteers**

Within the year, Hudson and Maria Taylor and their four children set sail for China with 16 young missionaries on board. Soon there were 24 CIM missionaries in China. God’s blessings on this new enterprise were soon evident, with 20 of the ship’s crew making commitments to Christ during the voyage.



### **Dissension**

But, within the year, the new mission was engulfed in opposition, dissension, controversy, fire and death. In 1867, their daughter, Grace, died. Their mission house in Yangchow was attacked and set on fire. Furious persecution engulfed them. As Hudson Taylor wrote: *“If the Spirit of God works mightily, we may be sure that the spirit of evil will also be active.”*

### **Dedication**

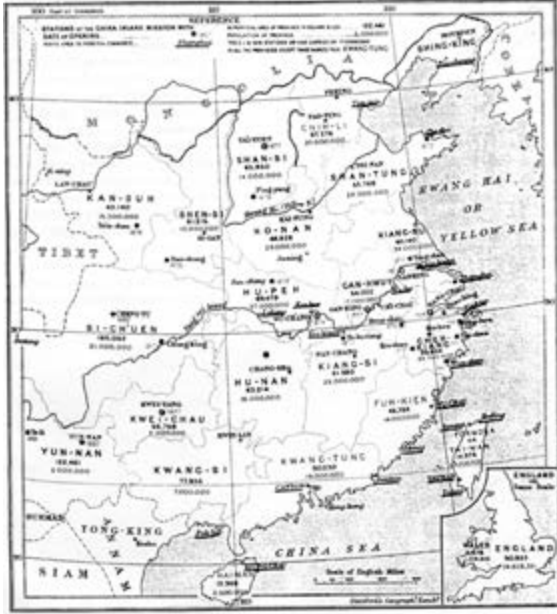
Undeterred, Hudson treated more than 200 patients each day, with one of his converts, Tsiu, preaching to those waiting for medical treatment. Hudson made enormous demands on himself and expected equally high standards from his CIM missionaries.

### **Disruption**

One of his new missionaries, Louis Nicol, grew increasingly bitter and resentful of Taylor’s style of leadership, and spent his time visiting other missionaries and grumbling. Louis Nicol soon abandoned the Chinese dress, claiming that the English clothes gave him more protection and respect. *“I will not be bound neck and heel to any man!”* he declared. After nearly two years of unpleasantness and disruption, Hudson regretfully dismissed Nicol from the mission, mainly for unrelenting slander and lies. Three CIM missionaries resigned in sympathy with Nicol.

### **Criticism**

At around the same time, two other CIM missionaries complained that it was dangerous for so many unmarried men and women to live together at New Lane, the CIM headquarters in China, and they accused Hudson of being too familiar with the young ladies (Hudson and Maria kissed some of the girls on the forehead before they went off to bed). The ladies themselves denied any inappropriate behaviour, but still the complaint reached London and for a time led to a fall in support for the mission. In spite of constant controversies, the number of CIM missionaries grew, in time becoming the largest mission organisation in the world.



## **Controversy**

Then Timothy Richard, a Welsh Baptist, began to cause further divisions within the CIM, arguing that God also works through other religions such as Confucianism, Buddhism and Taoism. A handful of CIM missionaries were influenced by Richard's liberal views and left the mission. As Hudson began sending unmarried single women into the interior, another storm of controversy and criticism erupted.

## **Courage**

The courage of these tenacious young pioneers cannot be exaggerated. Annie Royle Taylor (no relation to Hudson), one of the many bold individualists who joined CIM, set her sights on taking the Gospel to the forbidden city of Lhasa in the heart of Tibet. She adopted native Tibetan dress and shaved her head in the fashion of a Tibetan nun. Bandits stole her tent and clothing and killed most of her pack horses. Some of her workmen died, others turned back. One of her Chinese workers demanded more money and when that was refused, he brought accusations against her to the Tibetan authorities, which led to her arrest.

## **Tibet**

Annie Taylor finally established her own agency, the Tibetan Pioneer Mission, recruiting 14 missionaries to work with her, but in less than a year, all had left her and the infant mission was in shambles. However, Annie Taylor continued for more than 20 years, working mostly alone in Tibet.

### **Missionary Commitment**

Hudson Taylor did not make a distinction between married and single women. He expected married women to focus primarily on ministry, even as their single sisters did. To male recruits he wrote: *“Unless you intend your wife to be a true missionary, not merely a wife, homemaker and friend, do not join us.”* Maria set the pace for the other married women in the mission, caring for five children and actively reaching out to the Chinese women in daily outreach.

### **Death in the Field**

In 1870, the Taylor’s son Samuel, died, and then their fifth son, Noel, died two weeks after being born, and then, a few days later, Maria Taylor died at age 33. Four of Maria’s eight children died before they could reach age 10.

### **Determination**

Hudson returned to England, married Jennie Faulding, and suffered an accident, which left him with a damaged spine. But, even while recovering and immobile, he refused to be idle. Prayer and planning filled his time: *“China is not to be won for Christ by quiet, ease-loving men and women ... the stamp of men and women we need is such as will put Jesus, China and souls, first and foremost in everything, and at every time, even life itself must be secondary.”* As someone who had literally given all to Christ in China, he found it impossible to expect any lesser commitment from others.

### **Steadfast**

Hudson was frequently accused of being demanding and autocratic, but in his mind he was merely anxious to protect the integrity of the Mission. In spite of constant poor health, regular bouts of depression, and his self-confessed irritation and impatience, he also could show tremendous flexibility and steadfastness under trial.

### **Wholehearted**

Hudson and Jennie Taylor presented an incredible example of dedication. When they were bequeathed several thousand pounds, they gave it all to the Mission. They were frequently separated from one another and engaged in demanding journeys and a relentless schedule of ministry. Still, Hudson could declare at the end of his life that *“the sun had never risen upon him in China without finding him at prayer.”*

## **Faith**

There was an urgency in everything that he did. He was a man of faith, who stated that his life was based upon three facts: ***“There is a living God. He has spoken in the Bible. He means what He says and He will do all that He has promised.”***

## **A Soldier for Christ**

In a letter to his mother, Hudson described his own assessment of his life in these words: *“Envied of some, despised by many, hated perhaps by others; often blamed for things that I never heard of or had nothing to do with; an innovator on what have become established rules of missionary practice; an opponent of mighty systems of heathen error and superstitions; working without precedent in many respects and with few experienced helpers; often sick in body, as well as perplexed in mind and embarrassed by circumstances; had not the Lord been specifically gracious to me, had not my mind been sustained by the conviction that the work is His, and that He is with me in ...the thick of the conflict, I must have fainted and broken down. **But the battle is the Lord’s and He will conquer.** We may fail, do fail continually, but He never fails.”*

## **China for Christ**

Indeed, by the end of Hudson’s life, **the very mission organisations that had belittled and ridiculed his methods had begun adopting many of them.** By the time Hudson Taylor died, there were 205 CIM mission stations, 849 missionaries and 125,000 Chinese Christians. Today there are over 120 million Christians in China.

***“After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, races and tongues standing before the Throne and before the Lamb ...”***

Revelation 7:9

## Chapter 16

# C.T. Studd - Cricketer for Christ

Famous English cricketer turned pioneer missionary, Charles T. Studd (1860 – 1931), had captained the Eton and Cambridge cricket teams and then had played for the All English in Australia. He was converted during the Evangelical Revival of 1880 under the ministry of D. L. Moody. He gave up everything and went as a missionary to China in 1885. There he met Priscilla Stewart and all four of their children were born in the heart of China.



*C.T. Studd (1862 - 1931). Founder of the Worldwide Evangelisation Crusade (W.E.C.).*



*Charles Studd and both his elder brothers Captained the Eton Cricket Team in succession.*

### Horse Racing

C. T. Studd had been the third of four sons born to Edward and Dora Studd. Edward Studd was dead serious about horse racing. Not content with winning several steeplechases, he set his heart on the Grand National and won this race with his horse, Salamander.

### Cricket

Aside from horse racing the Studd family engaged in hunting in the winter and cricket in the summer. Edward Studd had a first class cricket pitch made at the back of his house. His three eldest sons grew up to achieve fame at Eton by all being in the cricket eleven together. Charles, along with his two elder brothers, received the



## The Greatest Century of Missions



D. L. Moody

most exclusive education in the country at Eton, where they excelled at cricket, creating a record when each brother captained the Eton cricket team in succession.

### D. L. Moody

In 1876, Edward was invited to hear American Evangelist D. L. Moody. Moody's sermons were described as: "*Very much to the point.*" Edward Studd was 56 years old when he attended Moody and Sankey's outreach in the Drury Lane theatre. It was a decisive experience. He experienced a radical religious conversion and his whole way of life changed: "*in order to express his new faith with all the energy and enthusiasm of which he was capable.*" He gave up all his questionable pursuits, particularly gambling. He invested his immense wealth and influence into winning others for Christ.

### Transformation

The boys were shocked at: "*the change they saw in their father.*" He withdrew from horse racing, then "*rode around the countryside to urge his neighbours to come in on Sunday evenings. They came in their hundreds, filling up the staircase to the first floor, leaning over the balconies to hear the fellows he got to come from London to speak to them. Moody himself came... As Edward had never done anything by halves, he now threw himself into saving the souls of his friends and relations. The Evangelical message of those Revival days was forthright, and as delivered by Edward was more like a sword thrust than a message: 'Are you saved? If not, you will go to hell and that's flat!' He spoke fearlessly to anyone and everyone on Salvation*



Dora Studd

Edward Studd

## C. T. Studd - Cricketer for Christ

*through trusting in Christ ...he gave generously wherever there was need. Even to the gift of a house in America to his friend Moody, when he contributed largely to the founding of the Moody Bible Institute in Chicago for the training of missionaries for the foreign field."*

### Wholehearted

*"Edward only lived for two years after his conversion, but it was said of him that in those two years he had worked wholeheartedly for the Kingdom of God on earth and accomplished more than most Christians do in a life time."*

### Cricket Champion

Edith Buxton described her father, who was known by his initials "C. T.": *"He was the third son of Edward Studd. C. T. captained the Eton Eleven in 1879 and the Cambridge University eleven in 1882. Later, he was in the English team that went to Australia to retrieve The Ashes. C. T.'s team returned back to England in triumph with the Urn."* Charles' fame grew and he was twice declared to be *"the best all-round cricket player"* in England. Charles Studd had the world at his feet.

### Considering Eternity

While on a cricket tour in Australia, his brother George came close to death through a severe illness, and this affected Charles. *"What is all the fame and flattery worth? Vanity of vanities. What shall it profit a man if he gain the whole world and lose his own soul?"* Edith remembers her father describing his conversion in these words: *"I had the good fortune to meet*



*The English Cricket Team of 1884*

*a real live-play-the-game Christian. It was my own father. But it did make one's hair stand on end. Everyone in the house had a dog's life of it until they got converted ...he was always asking about our souls and we did not like it."*



### **Conversion**

Attending a meeting of D. L. Moody, C. T. Studd was brought to a position of full surrender to Christ. From this point on, his life was never the same and he was possessed by a consuming passion to lead people to Christ.

### **Consecration**

His brother, George, did recover, but C. T. went to hear Moody once again. As a result he gave up cricket and dedicated himself to: “*saving souls.*” Charles now regarded the first six years of his Christian experience as “*being in a backslidden condition.*” Now, he yearned to be absolute in his service of the Lord. “*I know that cricket will not last and nothing in this world will last, but it is worthwhile living for the world to come.*”

### **Called**

C. T. shocked his family when he became one of the famed Cambridge Seven missionary volunteers of the China Inland Mission. He met Hudson Taylor and answered the call to be a Missionary to China. In this, he was joined by six other Cambridge students, who made a huge impact on the secular and religious world, becoming religious celebrities known as “*The Cambridge Seven.*” He chose to join Hudson Taylor’s Mission to China. C. T. was described as: “*no orator*”, but he was tireless and “*had a forthright manner of speaking.*”

### **The Cambridge Seven**

These seven young aristocrats, two of them famous athletes and another two military officers, forsaking the comforts of England to work with an, until then, unknown missionary society in the hinterland of China, was a story that the press could not pass up. The Cambridge Seven helped catapult the China Inland Mission from obscurity to “*embarrassing prominence*”, and inspired hundreds of other recruits for CIM and other missionary societies.

### **China**

In China they were immediately struck by the degradation that **opium**



*The Cambridge Seven, 1885: From left to right, standing - C.T. Studd, Montague Beauchamp, Stanley Smith; sitting - Arthur Polhill-Turner, Dixon Hoste, Cecil Polhill-Turner and William Cassels.*

had dragged so much of the population down to. Many people sold everything: furniture, roof tiles and agricultural tools, even their wives and children into slavery, to satisfy their craving for drugs!

### **Ministering to Drug Addicts**

One of the strategies of the Cambridge Seven was to seek to reach these opium addicts for Christ. They established opium refuges, where addicts could come to stay for three to six weeks, and find deliverance from this addiction.

### **Complete Dedication**

Charles Studd married an Irish Salvation Army officer, Priscilla Stewart. From the beginning they suffered severe persecution and he later reported that for the first five years in China, every time they stepped out of doors, they were greeted with curses.



*Priscilla Studd*

# CHINA INLAND MISSION



## DCD

As C. T. Studd said: *“Had I cared for the comments of people, I should never have been a missionary!”* He declared himself a member of the DCD (Do not Care a Damn!). All he cared about was the Great Commission of our Lord Jesus Christ - not the fickle opinions of people! ***“He preached Christ as though he would never preach again, and as a dying man to dying men.”***

## Forsaking All

Charles saw many people converted and numerous opium addicts delivered. His total dedication to CIMs principle of living by faith was seen when he inherited a fortune of over £25,000 (which would be several million dollars today) which he promptly invested in “*the Bank of Heaven.*” He gave away his entire inheritance as gifts to the Salvation Army, D. L. Moody’s Bible College in Chicago, and to George Müller’s orphanage. This enabled D. L. Moody to build the Moody Bible Institute and General William Booth to send 50 Salvation Army missionaries to India.

## China

When after 10 years in China he was invalided home with typhoid, his friends doubted whether he would even reach England alive. “*There goes a dying man,*” they said. However, C. T. did recover, but he suffered with asthma for the rest of his life. In spite of his physical strength as an athlete, Charles did not enjoy good health in the field, and in 1893 he almost died and was forced to return to England with his wife and four daughters.

## Student Volunteer Movement

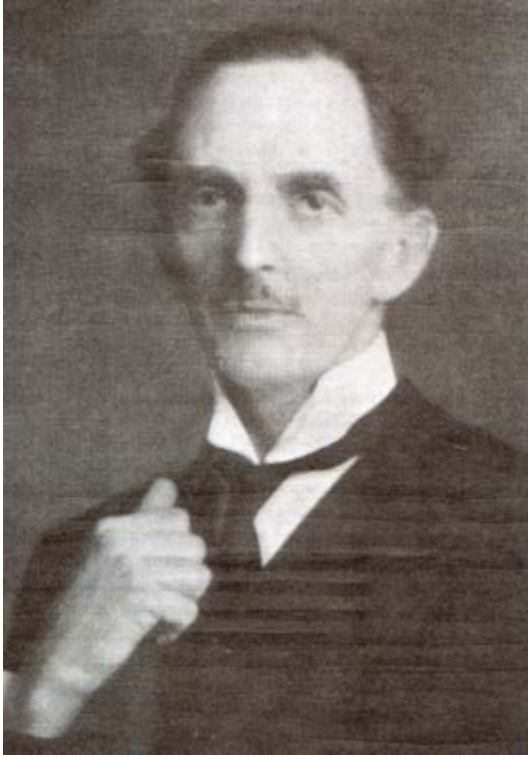
He travelled around Britain stirring up interest in missions, and in 1896 was invited to the United States to help launch the Student Volunteer Missionary Union, out of which grew the Student Christian Movement. He stayed in the USA for 18 months, sometimes addressing as many as six meetings a day. Many hundreds offered themselves for missions as a result.

## Mission to India

In 1900, C. T. Studd took his family to South India where he served as a missionary for five and a half years. It was there in India that each of the



*The daughters of C.T. Studd*



*Cricketer turned Missionary: C. T. Studd.*

four girls were baptised, with missionary Amy Carmichael in attendance.

### **Radical Change**

Ill health again forced him to return to England, where his sporting fame still enabled him to draw large crowds, whom he addressed in his usual blunt manner: “*I once had another religion, mincing, lisping, bated breath, proper, hunting the Bible for hidden truths, **but no obedience, no sacrifice.** Then came the change. The real thing came before me. Soft speech became crude salt. The parlour game with the nurses became real cricket on the public ground.*

***Words became deeds. The***

***commands of Christ became not merely Sunday recitations, but battle calls to be obeyed, unless one would lose one’s self-respect and manhood. Assent to creed was born again into decisive action of obedience!”***

### **Cannibals want Missionaries**

In 1908, in Liverpool, a notice caught his eye: “*Cannibals want Missionaries.*” Charles laughed “*for more reasons than one!*” C. T. Studd determined to take up the challenge. His doctors were against it, his wife was against it. His financial circumstances were against it, but he was convinced that God was for it, and that was enough.

### **Blocking Islam’s Advance**

*“Muslims were sweeping down over Africa, making converts and, unless a chain of mission stations were made across the centre of Africa, nothing else would stop them ... Father wanted to start the first mission in the middle of*

*this chain, plum in the heart of Africa.”*

### **Consternation**

As Edith described it: *“It sent my grandmother crying and my mother weeping silently on the third floor of Hyde Park Gardens. Her helpless cries of ‘Oh, Charlie how could you’ were of no avail. He set about*



*C.T. Studd in Sudan*

*speaking everywhere that he could get an opening in order to collect recruits ...No offer of speaking did he turn down ...he slept anywhere...”*

### **Crusade**

In 1910, at age 50, he left alone for Southern Sudan to explore the possibilities in Equatorial Africa, joining CMS (Church Missionary Society) missionary, Bishop Llewellyn Gwynne. Out of 29 donkeys that went on his expedition, 25 died. Out of this journey, the vision for the Worldwide Evangelisation Crusade (WEC.) was born.

### **Chocolate Soldier**

He came back to England as a man on fire. Once more students were aroused by his meetings and he wrote booklets in his usual, hard-hitting, straight-from-the-shoulder style, including *“The Chocolate Soldier.”* As C. T. Studd wrote: *“Christ’s call is to capture men from the devil’s clutches and snatch them from the very jaws of hell, to enlist and train them for Jesus and make them a mighty army of God. But this can only be accomplished by red-hot, unconventional, unfettered Holy Spirit religion ...by reckless sacrifice and heroism in the foremost trenches.”*



### **Sacrifice**

However, his doctor declared him unfit for any kind of missionary work. At this C. T. Studd wrote: *"The Chocolate Soldier."* *"It stirred up antagonism as well as inspiration."* His great saying was: ***"If Jesus Christ be God and died for me, no sacrifice could be too great for me to make for Him."*** In 1911, he presented his *"Chocolate Soldier"* message at Cambridge University. The Dons filed out in silent disapproval, but the undergraduates were *"intrigued with his audacity."*

### **Incomprehensible**

Edith comments: *"To me my father's goings on were quite incomprehensible. As a family we had had enough adversity. To go out and seek more was sheer madness ...there is no doubt that he was a man of extraordinary vision and compelling presence. His messages were charged with challenge, humour and emotion. But it was his realism and living out his own message that attracted those who were looking for sincerity in a world of fashionable poses."*

### **Alfred Buxton**

It was at this stage that Edith's good friend, Alfred Buxton, who was studying at Cambridge to become a doctor, volunteered to join C. T. Studd's Heart of Africa mission. *"Naturally this caused a hue and cry from*



*Alfred Buxton*

*the Buxton family who said how unwise it was to go with this 'hair brained man,' as some called him."*

### **To Africa**

At the Furville meeting in 1913 at which C. T. Studd and Alfred Buxton were to speak, C. T. *"spoke with his usual aplomb and zest. The difficulties were great but he 'didn't care a brass button!'"* As Edith commented, off to Africa they went: *"One too old and one too young!"*

## **Congo**

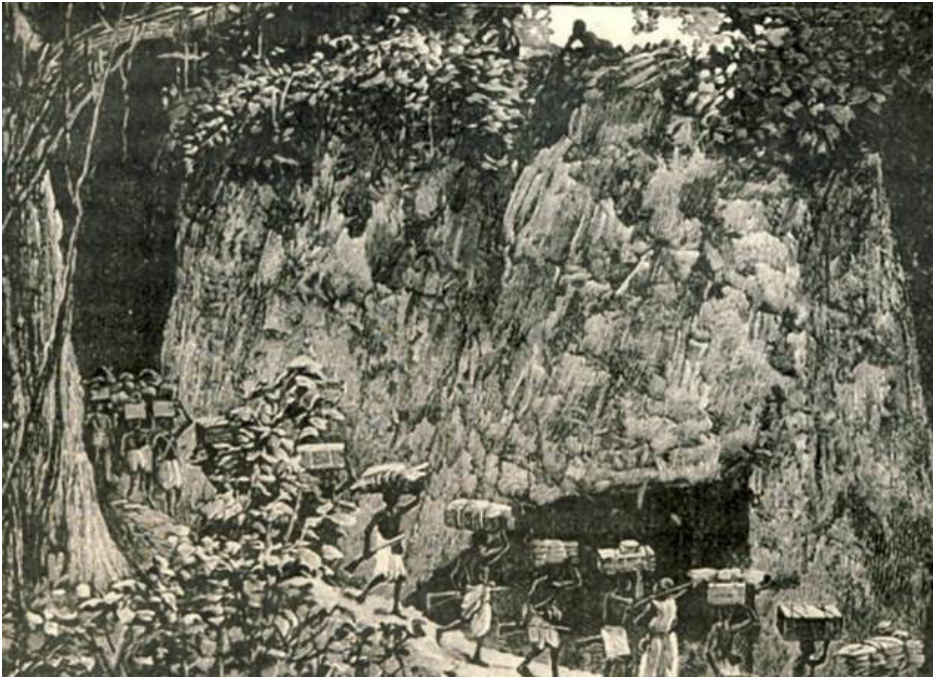
In 1913, he set out for Central Africa, this time accompanied by his youngest daughter's (by now) fiancé, young Cambridge graduate, Alfred Buxton. Together they were the pioneers of the Heart of Africa Mission. They followed in the footsteps of Henry Morton Stanley through Kenya and Uganda to North-Eastern Congo.

## **Bicycles in the Bundu**

Landing at Mombasa, C. T. Studd and Alfred Buxton, travelled by bicycle through to the Congo. *“Father had trained his mind from early days to look upon every problem as an opportunity. In fact, I have known him to say that he welcomed tight corners, if only to see how God would get him out of them!”*

*“Bicycles!”* cried the trader, *“So you mean to say that you are going to cycle through the jungle!”*

*“Certainly,”* said C. T. *“We will get to the other end more quickly. When they*



*Through the Ituri forest*

*cannot carry us, we will carry them.*” He had an answer for everything and a faith big enough for any situation.

### **Cannibals**

On their incredible trek across the continent they faced *“cannibals, wild animals and tropical diseases ...the maddening zing of mosquitoes ...strange night sounds ...the fierce Balenda tribe who had killed Emin Pasha.”* They were warned that they would never get through the Balenda tribe alive. Hair raising experiences, such as that of an English elephant hunter who had recently been shot with a poisoned arrow by the Balenda and died, failed to deter C. T. and Alfred. *“They’ll be too interested in our bicycles to do anything to us.”*

### **Dense Jungle**

*“Massive trees, so tall that they turned the midday sunshine to twilight, vegetation steamed with heat.”* Monkeys swung and gibbered at them. *“The myriad sounds of tiny insects, birds and creaking branches. They felt as though a thousand eyes were staring through the thick bushes watching them ...They were lost in the primeval forest.”*

### **Ducked by the Devil**

They met cannibals with teeth filed down to sharp points. They suffered repeated bouts of fever. C. T. referred to fevers as: *“like being repeatedly ducked by the devil... The fever mounted, the weakness increased, all medicines failed... If there are any sick, let him call for the elders of the church, and let them anoint him with oil... but where is the oil? Neither salad, olive, or even linseed oil, did we possess. What’s the matter with lamp oil? ...?Why not? It is oil and that is all the Book says and we cannot afford to be narrow minded.”* C. T. then recorded: *“This I knew next morning, that whereas I was sick, nigh unto death, now I was healed.”*

### **Ituri Forest**

They travelled through the Ituri Forest, where Stanley once travelled. *“The forest was very beautiful in places, like marching through an endless cathedral.”* They travelled through territory where a Belgian officer with a troop of soldiers had been massacred to the last man by the cannibals. To these very cannibals, C. T. and Alfred preached.

## Baptism Amongst Crocodiles

Their first baptisms took place in a crocodile-infested river, and while the missionaries were baptising the candidates, they were also having to fire into the water to keep the crocodiles at bay!

## Chapel Bell

As he suffered malaria and other attacks, he wrote: ***“Some like to live within the sound of Church or Chapel bell, I want to run a rescue shop within a yard of hell!”***

## New Recruits

In 1916, he left England for the last time, taking with him a party of eight missionaries, including his young daughter Edith, who was coming out to marry her fiancé, Alfred Buxton. Another daughter, Pauline, with her husband Norman Grubb, joined the Mission. Soon the number of missionaries had grown to 40.

## Reluctant Missionary

Edith Buxton described herself as *“a reluctant missionary indeed!”* When she was 24, she joined her father on the SS Elizabeth to travel to the Congo and marry Alfred Buxton. *“I’ll die, I know I will die. I shan’t be able to stick it.”* At one of the first services in the Congo she remembers the words of one hymn: *“Death cometh once; Hear now his tread, soon shall you and I be lying, each within our narrow bed.”* She remembered wondering *“which one of us death would pick on first?”*



Edith Studd

## Reunited

*“More than four years had passed since I had seen Alfred. Immediately I held my breath ...so acute was the anticipation, the dread of what I might feel...”* However, their reunion was warm and better than anything she could have ever expected. After their river journey, there was another month trek on foot. *“If you were to draw a line through the centre of Africa from*

## *The Greatest Century of Missions*

*North to South and then again from East to West, there would be Nala.”*  
They sometimes travelled by canoe and passed herds of hippopotamus.

### **Nala**

*She found Nala “A clean, tidy, well-spaced village. Avenues of palms grown years ago by the Belgians, interspersed with small and big houses, a church and a schoolhouse. They were built of mud and thatch in the simplest fashion. All this had been Alfred’s work. Into the bargain, he had completed the first stage of writing the Bangala vocabulary.”*

### **Wedding**

*They then had to trek to Naingara where the Belgian District Commissioner was waiting to conduct “the first white wedding in the heart of Africa... So far the Belgian officials were not permitted to have their wives with them because this part of the country was not considered civilised enough.”*

### **Unconventional**

*“Father was quite blatantly unconventional. The church at home he thought had become more a building than a way of life... He read in his Bible, which was his constant guide as to how the early Christians went about things, and he would do the same. So that he baptised, dedicated, married, gave communion, and buried them in a simple African village church.... Morning prayers were at 7am when the whole village would turn up. Work began at 7h30 or so.... They would raise the roof with the hymns of Moody and Sankey translated into Bangala.”*



*The sharp filed teeth of a cannibal.*

### **Confession of a Cannibal**

*“Once a man got up and told us a story of such relish, that every head turned in his direction. I was so interested that I whispered to Alfred, ‘What is he saying’ Alfred replied, ‘He has just told us he is sorry he has to confess that he has eaten his uncle!’”*

### **Prayer Meeting**

*“The prayer meeting every Friday night was a thing to remember. Outside in the dark the palm trees rustled gently in the evening breeze. Inside one could see some 200 bowed figures, their oiled bodies shining in the light of the palm oil lamps. Gemisi, the converted cannibal and ex-soldier, was the churchwarden. He would take upon himself the duty of prowling around and if by any chance he caught anyone with their eyes open he would give their heads a good duck and told them ‘That was no way to behave in God’s House.’ When a man went on praying too long, carried away by the new wonderful experience of talking to God, my father would say, ‘Now we’ll sing a hymn while our brother finishes.’”*

### **Simple Living**

*“Father always said that as long as we missionaries travelled first class, lived out of tins, ate bread and butter and drank tea, the world would never be evangelised.... We learned from the Africans how to make oil from flying ants... We also made sugar from sugarcane... we took to making packing cases into furniture... we were always warned not to get so posh that it would make more barriers between us and the Africans.”*

### **Occupational Hazards**

Aside from cannibals, there were occasional incidents with leopards, crocodiles and snakes. After a leopard seized someone, C. T. Studd took to sleeping with a pistol under his pillow.

### **Susan**

At the end of her second year in Africa, Edith’s daughter, Susan, was born. C. T. Stud *“took an original precaution. He had an arrangement with the drummer of each village between Nala and Naingara where the only doctor was.”* After Susan was born, Africans *“swarmed to see her, gazing popeyed on the first white baby they had seen.”* Susan *“was a very aware child ...on one of our journeys by canoe, she shrieked like a 16 year old every time we shot the rapids and whirled into the cascading torrents.”*

### **Ganutu**

Ganutu was a big strong Azande who walked 200 miles to *“come and hear about God... ‘I have always wanted to know about God. So my wife and*



*I packed up at once and here we are... when is the first lesson?’ He never missed a meeting, whether the early morning one with the workmen, or the Friday night prayer meeting, or the Sunday services. He was always there, sitting quietly with an intent look on his face. Soon he was taking part in the prayer meetings...his prayers were short and eager words... I felt the presence of God among us in the quiet night.” He rose quickly to become a leader and finally became the head of the boy’s school.*

### **Ibambi**

Edith also related the story of the man at Ibambi who had died and was being carried to his grave, when he sat up and with cries of terror everyone scattered in every direction. The man told the story: *“I have been with God.... He knew my name and that I had heard the Gospel at Ibambi... God said... You shall go back to your village for 10 days. Send*

*for the preacher, accept the message and then you will come back to me.”* Ten days later he declared: *“Now I am going back to God.”* Then he very simply lay down and died.

### **Jabori**

Jabori, an Azande chief living near Nala related to Alfred that one night many years before the missionaries had arrived *“God met him in his sleep and said ‘White people will come. They will come with a message from Me. Listen carefully and do what they tell you. Until then do only what is right.”*

### **Miyeye**

Another man, Miyeye, had no ears. One day, Edith could restrain her curiosity no longer and she asked: *“Miyeye, where are your ears?”*

“Madam, I have eaten them.”

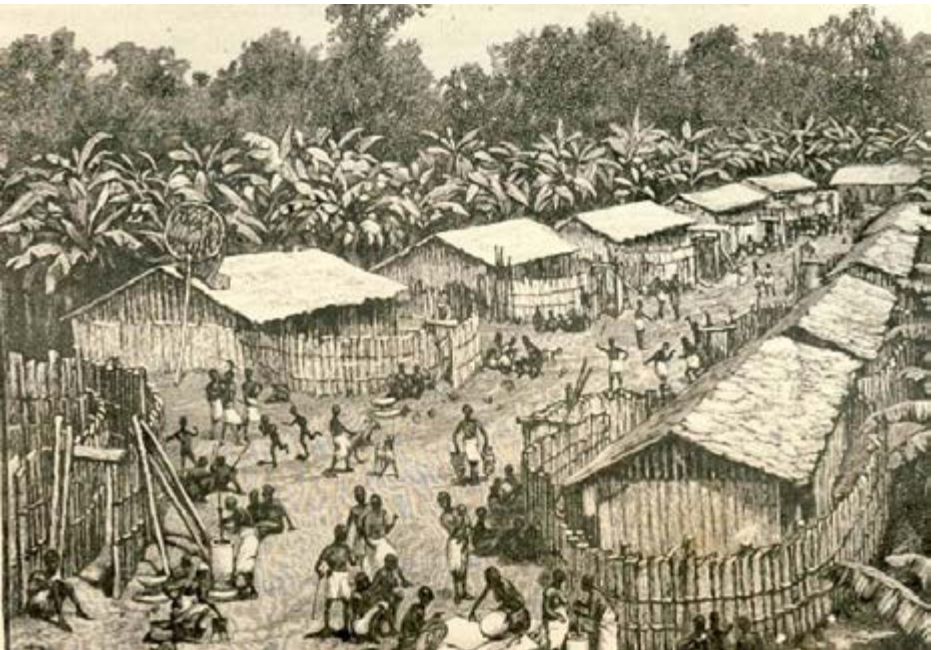
“Eaten them!” I exclaimed in astonishment.

“Yes, eaten them,” said Miyeye calmly.

*“Long years ago I was a slave in a chief’s village. My life was hard. I did much work and was never paid. One day I talked with one of the chief’s wives and together we decided to run away.... The chief sent his soldiers after us... a big pot was put on to boil and I saw the woman laid on the ground and dismembered limb by limb, and limb by limb put into the pot to boil before her own still conscious eyes. Slowly she was quartered and boiled up to be eaten and it was my turn next. Suddenly into the circle comes the chief’s head wife. Gesticulating widely, she says, ‘Oh chief, it is not good to eat a child, curses will come upon us. We shall die.’ My fate was turned and instead the chief gives judgement that I am to eat my own ears. Ah Mama, it was terrible and I was very, very ill for days.”*

### **The Kidnapping of Nancy**

On one Sunday evening, word arrived that Nancy, from the girl’s school, had been caught by chief Abiangama on her way back to school. “He has





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*kept her prisoner. We have already been to the village to demand her back, but he will not let her go.”*

### **Rescue**

*“Nothing appealed to my father more than an adventure of this kind. He immediately ordered the alarm to be blown on the bugle in the centre of the parade ground. It was not long before all the Christians of the village poured out... Father, from the top of the steps, addressed the eager crowd. He was no pacifist, but on this occasion he ordered everyone to lay down their weapons and go to the rescue of Nancy as Christians and not as soldiers. There was a murmur of disappointment in the crowd... it must have been an hour’s trek through the forest before we came to the chief’s village.*

### **Attack!**

*“But long before our arrival we had heard the drums beating and the grunting cries of the dancers. As we approached we saw a circle of about 200 men dancing, oiled bodies gleaming and a bunch of feathers on every head.*



*They swayed in time to the drums. Father ordered his men to break through the circle and we all poured in after him. They stopped opposite the chief and father... seizing the chief by the beard, demanded the return of Nancy. The chief backed away, saying, 'I'll fetch her, I'll fetch her!' but father, not to be taken in, followed in pursuit... the Christians fell upon the tribesmen with their bare fists. There never was heard such a thumping and pounding. In the darkness, all you could see were the feathers of the warriors and the flying shirt tails of the Christians as they laid into one another... one of the chief's wives made her way on all fours through the melee of legs until she reached father, when she quickly took his little finger in her teeth and bit it as only a cannibal can... I gave her a thump, which sent her sprawling in the dust. Nancy took advantage of the noise to escape back to Nala."*

### **Peace with God**

*As Edith says, "There is no place like Africa finding you out... An inner voice began to speak... What are you doing? When man listens, God speaks... God can speak to the human soul through the enlightened conscience... I began to put things right as far as I could see, and, with my obedience to what I believe God was trying to say to me, there came a change... a sense of God's presence... I experienced... a new peace and relaxation in the battle of life."*



### **Alfred**

*She described Alfred as: "With such quick intelligence, able to work 16 hours a day, able to eat anything, sleep anywhere, do without anything... we had six years of complete and happy companionship. After his illness there followed 16 years of ever deepening anxiety, sleepless nights and further attacks." Which Alfred took with "a silence and courage that was complete."*

### **Conflict**

*"Father had made such sacrifice of himself that it was in his nature to expect much from others, and most of us could not keep up with him. If missionaries did not come up to scratch, father felt we were better rid of them. Alfred played the part of a peacemaker... the same thing happened in cases where African Christians had fallen into sin. Father would demand the necessity of church discipline, Alfred would advocate patience and love.*

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*Each was representing the truth of the Gospel. But the differences became severe.”*

### Inflexible

*“Without holiness no man shall see the Lord... father had been trained in law and his letters could be very severe... he would not be put off his calling by anyone, even his wife.... My father once said you needed only one inch of Theology to every foot of practical Christian living.”* At 70, he mastered Kingwana and was able over the years to progress in the translation of the New Testament, the Psalms and extracts from the Proverbs.

### Reflection

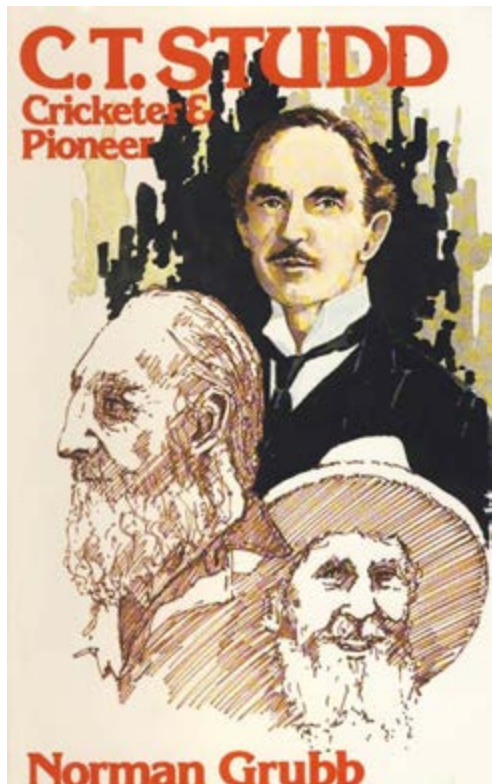
*“In 1928, C. T. Studd wrote: ‘As I believe I am now nearing my departure from this world, I have but a few things to rejoice in; they are these:*

- 1. That God called me to China and I went in spite of utmost opposition from all my loved ones.*
- 2. That I joyfully acted as Christ told that rich young man to act.*
- 3. That I deliberately at the call of God gave up my life for this work, which was to be henceforth not only for the Sudan only, but for the whole unevangelised world.”*

*‘My only joys therefore are that when God has given me work to do, I have not refused it.”*

### Relentless

To the end, Charles maintained a strenuous routine. He worked an 18-hour day. He undertook long journeys, preaching sometimes to congregations of 2,000. He read the Bible for hours each day and poured his heart into prayer.



## C. T. Studd - Cricketer for Christ

When he was approaching 70, he set himself the task of translating the New Testament. Then the news arrived that his wife, who had been left behind in England because of ill health, had died. Charles now suffered several heart attacks and gallstones.

### **Called to Higher Service**

In July 1931, this gallant and unconventional cricketer's innings came to an end. *"In 1931, in the Ituri forest where he had once been entertained by cannibals, he died. He died the good soldier he had lived, surrounded by the African people he loved and whose lives he had done so much to change. It was a stormy day when they laid him to rest. 2,000 people from the surrounding forests came to his funeral, including chiefs."*

### **Controversial**

In assessing this incredible, bold, abrasive and controversial Missionary, his co-workers, including his sons-in-law, Alfred Buxton and Norman Grubb, recognised that his energy, earnestness and single-mindedness made him a most difficult person to work with. He was stubborn and inflexible in what he required and demanded of others. He was eccentric. He wrote a booklet in which he said he *"didn't care a damn"* about anything, except to serve Christ and to save souls. This kind of language was most offensive and unacceptable to many at that time. *"I cannot abide cowardice. I refuse to make my God and Saviour a nonentity!"*

### **Inflexible**

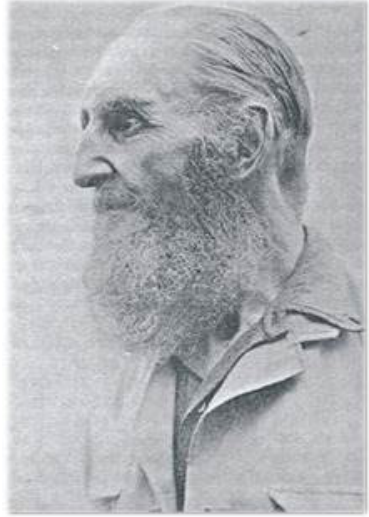
He was ruthless in the standards he set for himself and others, and he interpreted leisure and recreation as idleness. He laid a powerful emphasis on the need for *"holiness, without which no man shall see the Lord."* People were not sure what to make of a man, who in his 50s, could leave behind an ailing wife, while he went to be a missionary in the most inaccessible part of earth. His love for Jesus Christ was supreme, and to many of his contemporaries, he was a fanatic.

### **Challenge**

The Mission he founded, WEC, has grown to be one of the largest Missions in the world today. The life of C.T. Studd will always remain a challenge to those who seek an easier path.

### **Uncompromising**

His daughter Edith wrote: *“C.T. Studd’s life stands as some rugged Gibraltar - a sign to all succeeding generations that it is worthwhile to lose all this world can offer and stake everything on the world to come. His life will be an eternal rebuke to easy-going Christianity. He has demonstrated what it means to follow Christ without counting the cost and without looking back.”*



### **Cavalry Charges**

*“C. T. was essentially a cavalry leader and in that capacity he led several splendid charges... when C. T. and Stanley Smith went with the Cambridge Seven to China in 1885; ten years later when C. T. toured the American universities at the start of the Student Volunteers; and when in 1910 he initiated the campaign for the region between the Nile and Lake Chad (the largest unevangelised region in Africa at that time). These three things alone have effected Missionary history... he personified the heroic spirit, the Apostolic abandon... from him I learned that God’s ideal of saint is not a man primarily concerned with his own sanctification; God’s saint is 50% a soldier.”*

### **Perseverance**

*“Anyone can be brave once, it is sticking to it that counts.... There is a price to be paid for dedicated selfless service such as father and Alfred gave to Africa.”*

As C.T. Studd declared:

***“Only one life, it will soon be past.  
Only what’s done for Christ will last.”***



***“And so I have made it my aim to preach the Gospel, not where Christ was named, lest I should build on another man’s foundation.”***

Romans 15:20

## Chapter 17

# Frederick William Baedeker - Missionary to Russia

Over half of F.W. Baedeker's life had passed before he became a Christian. His early years were spent in business, the army and in much travelling.

### Transformed by Christ

In 1866, in his early forties, he became a Christian. *"I went into the meeting a proud rebellious infidel and came out a humble believing disciple of the Lord Jesus Christ."* Along with his remarkable spiritual transformation came a corresponding improvement in his health. His previous ill health had led many people to predict an early grave for him. But now, from his conversion, he began to undertake such strenuous journeys that would have depleted the energy of much younger and healthier men.



Frederick Baedeker  
(1823 - 1906)

### Consecrated and Commissioned

In Bristol, George Müller (who provided - by faith - food and housing to thousands of orphans) laid hands on him and *"separated him to the special ministry to the banished brethren."* Like Baedeker, Müller was also German born.

### Russia for Christ

In 1877, he left his home in England and moved with his wife and adopted daughter to Russia. His pattern was to approach the governor of a city and introduce himself as an evangelist from England, who would like to hold meetings in his town. *"If you will arrange for a meeting in your drawing room, I am willing to conduct it and deliver an address."* This novel approach was generally greeted positively by the officials.

### Innovative

Nor did he allow obstacles to prevent him from proclaiming the Gospel. On one occasion, when he was forbidden to preach because it was an illegal activity, he asked if he might lecture instead and was given permission.



Posters were printed advertising his lecture. The subject was “*Sin and Salvation*”! These tactics he repeated all over Russia and was heard by many thousands. Baedeker had a deep yearning to compensate for the lost time and wasted opportunities of the early part of his life.

### A Time of Trouble

The Czar was assassinated by terrorists. The Russian Orthodox Church was firmly in the grip of the State, and evangelicals, such as Baptists, were being stamped out and banished to Siberia. Baedeker felt an irresistible call to minister to these persecuted believers, exiles and prisoners in Siberia.



Moscow in the 19th Century



### **From Sea to Sea**

In 1890, he travelled across the full length of Russia, all the way to the Pacific Ocean. His mammoth journey began at St. Petersburg. Then to Moscow, to Perm, and crossing the Ural Mountains to Tobolsk down to Tomsk, along the Chinese border, all the way to the island of Sakhalin, which harboured *“the most hardened cut-throats of the most remorseless penal settlement”* of them all. Baedeker wrote: *“To visit the prisons and to minister to the poor souls who are under the awful power of sin and darkness, is better to me than angels’ food.”*

### **Remember the Prisoners**

In four months he had covered 7000 miles, distributed 12 000 copies of Scriptures and preached to 40 000 prisoners. Any injustice he encountered was brought to the notice of the prison governor, and more than one sufferer had cause to thank God for his keen eye and courage.

### **Respected in all Circles**

Baedeker moved as freely amongst the rich nobles, barons and counts, as he did amongst the prisoners and exiles. Amongst others, Baedeker had fellowship with Count Leo Tolstoy, Baroness von Wrede, (a most committed worker amongst the prisoners), the Queen of Sweden and Princess Lieven in St. Petersburg. Dr. Baedeker was vigorously involved in supporting the work of the British and Foreign Bible Society, the Evangelical Alliance and the Protestant Alliance.



### **Redeeming the Time**

Even in the last year of his life, at age 83, he made four missionary trips to the Continent. After recognising how much of his life had been wasted, he refused to compound the error by spending yet more time in regretting that loss. Instead, he determined that what remained to him of his life should be spent in seeking to fulfil the Great Commission of our Lord and Saviour, Jesus Christ.



*St Petersburg in the 19th Century*

***“Woe is me if I do not preach the Gospel!”***

**1 Corinthians 9:16**



## Chapter 18

# Samuel Ajayi Crowther - The First African Bishop of the Anglican Church

### Enslaved

Samuel Crowther (1809 - 1891), was born in Yorubaland (modern Western Nigeria). Along with his mother, brother and entire village, he was captured by Muslim Fulani slave raiders and sold to a Portuguese trader for transport across the Atlantic.

### Freed

Samuel was rescued by a British naval squadron and put ashore at Freetown in 1822. This West-African country of Sierra Leone had been established by British Evangelicals to serve as a haven for freed slaves.



### Converted

In Sierra Leone, 1825, Crowther was converted to Christ. *“About the third year of my liberation from the slavery of man, I was convinced of another worse state of slavery, that of sin and satan. I was admitted into the visible Church of Christ here on earth as a soldier to fight manfully under His banner against spiritual enemies.”* He received an education both in Sierra

## The Greatest Century of Missions



Leone and in England. At his baptism he took the names Samuel Crowther from a pioneer missionary of the London Missionary Society.

### Called

In 1843, he was ordained as a Church of England minister for service with the Church Missionary Society (CMS).

### Impact

Crowther was one of the leaders of a successful missionary venture that took him and several other former slaves back to their native Yorubaland, where a vigorous Christianity soon developed. Yoruba Christian worship was distinctly Protestant and Evangelical in the Church of England style. Crowther led converts in burying or destroying their traditional charms, fetishes and idols. Samuel established a Mission base in Abeokuta (Orun state, Nigeria) and began translating the Bible into Yoruba.



### Crusade Against Slavery

In 1864, Crowther was ordained as the first African Anglican Bishop, in an overflowing Canterbury Cathedral, and directed to undertake a mission along the Niger River. This was to follow up on the Niger

## *Samuel Ajayi Crowther - The First African Bishop of the Anglican Church*

expedition of 1841, which was led by William Wilberforce's successor, Foxwell Buxton. T. Foxwell Buxton was an Evangelical leader in Parliament and an anti-slavery crusader. His expedition up the Niger River Valley of West Africa was to overcome the ravages of the slave industry still entrenched there. Of the 145 Europeans on that expedition, 130 were struck down with Malaria, and 40 died.



### **Transformation**

Yet, the expedition succeeded in establishing a Missionary Centre at Fourah Bay for training liberated slaves to evangelise West Africa. It was built on the very place where a slave market had once stood. The rafters of its roof were made almost entirely from the masts of old slave ships.

*Samuel Crowther was rescued from a slave ship by a British Naval squadron and became the First African Bishop of the Church of England.*

### **Winning Muslims to Christ**

Samuel laboured diligently to bring the Gospel to the diverse tribes along the Niger River, producing Biblical tracts and Scripture texts dealing with witchcraft and charms. He also dealt with the common ground between the Qur'an and the Scriptures, and produced Gospel presentations for Muslims founded entirely on Biblical quotations.



### **Teaching God's Book**

Crowther wrote in 1854 of his contact with King Ogara of Panda: *"I asked if he would like his people to be taught God's Book, and how to worship God as we do in the white man's country, for it was these two things together which made England great, and that they would bring peace and prosperity to any country who received and embraced them ...*

## The Greatest Century of Missions



When Queen Victoria was asked by a visiting African prince what the secret of England's greatness was, she presented him with a Bible saying: "Here is the source of England's greatness."

he replied ...that he was very desirous that war should cease, that his people might trade and be taught God's Book; he wished us many blessings..."

### Enduring Fruit

Bishop Crowther worked effectively at indigenising an Evangelical Anglicanism, which was truly African. Today there are over 20 million Anglicans in Nigeria, the largest active Anglican population in the world.

***"Stand fast therefore in the liberty by which Christ has made us free and do not be entangled again with a yoke of bondage."*** Galatians 5:1



A fire service to destroy idols and occultic materials.

## Chapter 19

# Samuel Zwemer - Missionary to the Muslims

Samuel Zwemer (1867 – 1951), was the thirteenth of 15 children born in Michigan, America, to Dutch immigrant parents. His father was a pastor of the Reformed Church. Four of Samuel's five surviving brothers became missionaries, and one of his sisters was a missionary in China for 40 years.

### **The Power of the Printed Page**

From his earliest years, Samuel preferred books to sports. Throughout his distinguished missionary career, he was to attach great importance to the distribution of the Scriptures. One of his earliest ministries was as a colporteur for the American Bible Society.

### **Theology, Medicine and Ministry to the Poor**

At age 20, Samuel entered a Theological Seminary in New Jersey, where he simultaneously began to study medicine. He also played a full part in local Church activities and worked in the neighbourhood among the poor and disadvantaged. He attended Student Missionary Conferences and himself organised one of these conferences.

### **Disciplined and Dedicated to Strategic Missions**

Samuel was disciplined in his devotional life, regularly setting aside the hour from 12 to 1pm as a special time for prayer and devotion. During his studies, the determination grew that he was called to take the Gospel to the followers of Muhammad. **He chose to oppose the only faith that had caused Christianity to beat a retreat. He also resolved to engage the enemy on the soil of Arabia – the birthplace of Mohammed.**



*Samuel Zwemer*

### **Deputation with a Difference**

His plans were rejected as ill-timed by the Reformed Missions Board, so Samuel formed the American-Arabian Mission, with James Cantine. James and Samuel adopted a unique form of fundraising – Cantine went on a fund raising tour to raise funds for Zwemer and Zwemer to raise funds for Cantine! During his 4000-mile deputation tour, Samuel encountered much church lethargy and pettiness. On one occasion he was refused permission to hang up a map on the wall because it was Sunday!

### **Mission to the Middle East**

In 1890, while travelling through London to the Middle East, Samuel bought a copy of C.M. Doughty's "*Travels in Arabia Deserta*", which remained his constant companion, until he sold it many years later in Cairo to another Westerner destined to find fame in the Middle East, Lawrence of Arabia. Zwemer and Cantine applied themselves to the study of Arabic and settled in Basra, Iraq. Their companion, Kamil, a Christian from Syria, was poisoned and died shortly after their arrival at Basra.

### **Ministry and Marriage**

Samuel travelled throughout the Middle East, distributing copies of the Scriptures. In 1895, he met a young missionary nurse, Amy Wilkes, and they were married the following year. They made their home in Bahrain, where with the help of his wife, he continued his study of medicine and even attained some proficiency as a dentist.

### **Literature Evangelism in the Ottoman Empire**

At the request of the London Jewish Society, he visited Sana to distribute copies of the Hebrew Scriptures. He also took copies of the Bible in other languages and sold many of them to Turkish officers. On one occasion, some Turkish officers returned, wanting their money back, saying that a Greek bartender from Crete had told them that their Protestant Bible versions were not genuine, but false. Zwemer's response was to turn them to the passage in Titus 1:12: "*The Cretans are always liars ...*" This amused and pleased the Turks immensely and they left happy with their purchases. The Cretan bartender then bought a Bible for himself!

### **Overwhelming Immensity of the Task**

Samuel wrote of **the overwhelming task of such a vast area to be rescued from the grasp of such an implacable spiritual foe, with so few resources for the accomplishment of the task.**

### **Tragedy Strikes**

In 1898, his brother Peter, who was a missionary in Muscat, died, along with a number of other colleagues. In 1904, the Zwemers lost two daughters within 8 days. The smallness of the number of converts added to the burden in their grief.

### **A Vision of Victory**

Yet, even during these dark and discouraging days, Samuel looked forward with great confidence and hope towards **the day when the Muslim world would inevitably be won to Christ.**

### **Mobilising for World Evangelisation**

In 1905, Samuel and Amy Zwemer returned to the USA. He became the Field Secretary to the Reformed Board of Foreign Missions and the travelling secretary to the Student Volunteer Movement. He soon made a great impact in arousing missionary vision for the Muslim world. He developed a reputation for aggressive fundraising and effective recruitment. His writing, travelling and speaking placed him in the forefront of authorities on Christian work amongst Muslims.

### **Co-ordinating from Cairo**

The United Presbyterian Mission in Egypt, the Nile Mission Press and the American University of Cairo invited Zwemer to move his base of operations to Cairo. From there he began to co-ordinate missionary work throughout the entire Islamic world. He travelled on speaking tours across Britain, North America, South Africa, China and Indonesia.

### **Universities for Christ**

He was received at the famous universities of Europe. On one visit to the USA, he delivered 151 lectures in 113 days. Some of his meetings were attended by thousands of Muslims. However, opposition was always strong and conversions were very few. In his 40 years of ministry, he was only able to personally lead 12 Muslims to Christ .



### **Leadership Training**

In 1925, he accepted an invitation to teach at Princeton Theological Seminary as Professor of History of Religion and Christian Missions. Yet this new academic role did not slow his pace in missions. Even four months after a major operation, he was on the back of a mule in the mountains near the Tibetan border, ministering to missionaries. His wife, Amy, died in January 1937, shortly before he retired.

### **Prodigious Writer**

A colleague who accompanied Samuel on one of his journeys, remarked on his return that he would never again travel with him. Samuel appeared unable to stay in bed for more than ½ hour at a time without putting on the light and making some notes! From 1911 on, he was the editor for 40 years of the quarterly *“The Muslim World.”* He wrote hundreds of tracts and nearly 50 books.

### **Inspired by Raymond Lull and Henry Martyn**

Samuel frequently referred to pioneer missionary, Raymond Lull, who suffered severe persecution, imprisonment and stoning as he zealously brought the Gospel to North Africa. Raymond Lull finally was stoned to death in Algiers at age 80. Samuel also frequently taught on Henry Martyn, the missionary pioneer to Persia, whose cry was: *“Let me burn out for God.”*

### **Strategic Focus**

To the end of his life, Samuel was single-minded in his energetic concentration on storming the gates of Islam and winning Muslims to Christ. The foundations he laid have enabled other missionaries to the Muslim world to achieve greater success than he as the pioneer could enjoy. Zwemer encouraged co-operation with missionaries of all Bible believing churches and groups. The issues at stake are so vital and the urgency of the task of winning the Muslim world to Christ is so great that we must work together with other believers. ***“In essentials unity, in non essentials liberty and in all things charity,”*** was a constant emphasis of Samuel Zwemer

***“But none of these things move me, nor do I count my life dear to myself, so that I may finish my race with joy and the ministry which I received from the Lord Jesus, to testify to the Gospel of the grace of God.”*** Acts 20:24

## Chapter 20

# The Boxers and Counting the Cost - Missionary Martyrs in China

On the last day of 1899, Chinese revolutionaries abducted Sidney Brooks, a 24 year old missionary of the Society for the Propagation of the Gospel in Foreign Parts. The Chinese tortured Sidney for hours and then murdered him. The greatest century of Christian advance ended with a vicious backlash in China.

1900, the last year of the nineteenth century, was a year of momentous upheavals and widespread murder of missionaries in China. There had always been hostility to foreigners and foreign religions in China, and in the late 1890's, the Society of Harmonious Fists, or Boxers, began organising a systematic campaign to eradicate Christianity from China.

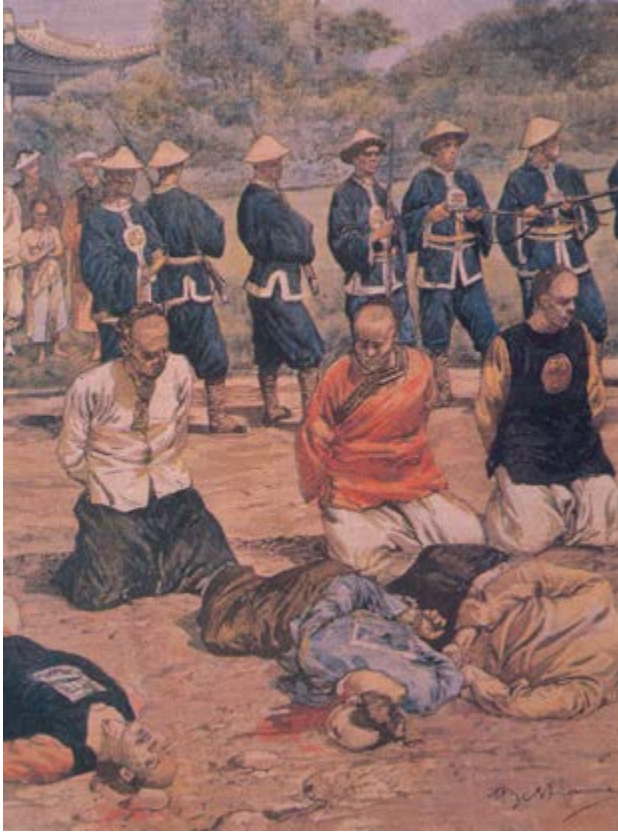
The Boxers cultivated a mystical aura about them. They wore red ribbons around their wrists, yellow sashes and yellow talismans. Their shamans murmured incantations and they induced a trance-like state amongst their followers. They used secret signals and passwords and propaganda to stir up hatred of all foreigners. To the Boxers, foreigners, especially missionaries, were "*first-class devils*"; Chinese converts to Christianity were "*second-class devils*" and those who worked for, or collaborated with, foreigners were "*third-class devils*."

The missionaries were blamed for droughts and enraging heaven and earth by refusing obedience to Buddha. In June 1900, the Presbyterian Mission in Shantung was destroyed by a mob and two English missionaries killed. The mission station of the American Board of Missions outside Peking was burned and many Christians killed there.

Violence swept into Peking and on 24 June, **an imperial decree ordered the killing of all foreigners throughout China**. Missionaries and Chinese Christians were the main victims of this campaign. Fifteen missionaries and numerous Chinese Christians were killed at Paotingfu on 30 June and 1 July. At Taiku, six missionaries and eight Chinese were executed on 31 July, their heads being taken to the governor.

In Shansi province, the governor stage-managed a massacre in Taiyuan. Thirty-three Protestant and 12 Catholic missionaries were marched

## The Greatest Century of Missions



before the governor. A Chinese convert who survived the ordeal, described what happened: “the first to be led forth was Mr. Farthing. His wife clung to him, but he gently put her aside and going in front of the soldiers, knelt down without saying a word and his head was struck off by one blow of the executioner’s axe. He was quickly followed by Dr.s Lovitt and Wilson, each of whom was beheaded by one blow of the executioner. Then governor Yu-Hsien grew impatient and told his bodyguard, all of whom carried heavy swords with long handles, to help kill the others ...

*Chinese Christians being shot by Imperial troops during the Boxer Persecution in 1900. About 50 000 Chinese Christians and 188 Protestant missionaries were martyred in the summer of 1900*

when the men were finished, the women were taken. Mrs. Farthing had hold of the hands of her children who clung to her, but the soldiers parted them and with one blow, beheaded their mother ... Mrs. Lovitt was wearing her spectacles, and holding the hand of her little boy even when she was killed ... she spoke to the people saying: **‘we all came to China to bring you the Good News of the salvation of Jesus Christ, we have done you no harm, only good, why do you treat us so?’** A soldier took off her spectacles before beheading her, which took two blows ... All 33 Protestant and 12 Catholic missionaries were killed in this manner, along with numerous Chinese Christians. Many of their heads were placed in cages on the city gates.”

There is a letter preserved of one Protestant missionary, Lizzie Atwater,

## *The Boxers and Counting the Cost - Missionary Martyrs in China*

who wrote her family on 3 August, 1900: “Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I am preparing for the end very quietly and calmly. The Lord is wonderfully near, and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over, and oh the sweetness of the welcome above!

“My little baby will go with me. I think God will give him to me in Heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour’s welcome. Oh, that will compensate for all these days of suspense. Dear ones, live near God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding...

“... I just keep calm these hours. **I do not regret coming to China**, but I am sorry that I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I. I send my love to you all, the dear friends who remember me.” Twelve days later the Atwaters went to receive the martyrs’ crown.

During the Boxer rebellion, 188 Protestant missionaries and an estimated 50 000 Chinese Christians were murdered.

Yet, China continued to be the primary destination for Protestant missionaries. At its height, before the Chinese civil war in 1925 – 1927, the number of missionaries in China topped 8000

The Churches they established survived the most vicious persecution ever endured, under the communist reign of terror. Today, it is estimated that there are between 110 to 120 million Christians in Red China.



CIM missionaries Stewart and Kate McKee with their daughter Alice. A Boxer mob burned their home and hacked each of them to death - including four year old Alice.

## *The Greatest Century of Missions*

At the end of the greatest century of Christian advance, missionaries everywhere had to count the cost.

In the first 20 years of the Church Missionary Society's work in Sierra Leone (1805 – 1825) 50 missionaries had died in that field.

In 1821, 35 000 Greek and Turkish Christians were massacred by the Muslims.

A vicious persecution against Christians in Madagascar erupted in 1835. For a quarter of a century Queen Ranavola tried to eradicate all Christians and burn all Bibles. Yet by the end the number of Christians had increased by over 400%.

In 1851, an estimated 70 000 Christians were murdered by Buddhists in Vietnam.

In 1866, 25 000 believers were murdered in Korea.

In Indo-China, 100 000 Christians were murdered in 1885.

On 22 May 1885, in Uganda, 32 Christian boys were publicly executed by King Mwanga after they refused to submit to his sodomite demands.

Yet by 1900, the world was officially 34% Christian, 51% evangelised and printed Scriptures were available in 537 languages (*World Christian Encyclopaedia*).

Cross-cultural missionary expansion does not take place without a severe cost.

The greatest century of missions had come at tremendous cost for both the missionaries and the new believers.

As Hudson Taylor had written: *“If the Spirit of God works mightily, we may be sure that the spirit of evil will also be active.”* But *“God’s servant is God’s responsibility”* and *“God’s work, done in God’s way, will never lack God’s supply.”*

**The will of God will never lead you where the grace of God will not keep you.**

***“And they overcame him by the Blood of the Lamb, and by the Word of their testimony and they did not love their lives to the death.”***

Revelation 12:11

## Chapter 21

# The Challenge of Missions

Never have there been so many incredible opportunities for missionary work worldwide, yet there are tens of thousands of vacancies waiting to be filled on the mission field today. The harvest has never been so large – and the workers are frustratingly few.

Finding suitable missionary volunteers has never been easy – nor is it likely to get any easier. Missionary service demands **dedication, determination and discipline** – and these qualities are basically rejected by the television generation.

### **Crippling Attrition Rate**

Every mission leader I know has had to grapple with an almost crippling shortage of staff and a serious shortage of long-term commitment. The increasing attrition rate of first term mission volunteers giving up is destabilising missionary endeavours worldwide.

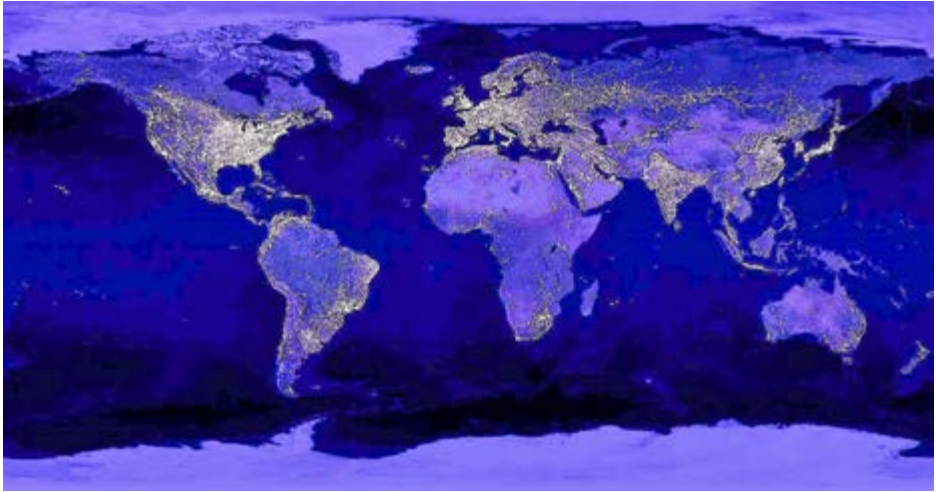
### **Existential Short Sighted Disposable Culture**

Most churchgoers today are secular in their mindset and lifestyle. They have few convictions, more questions than answers. They are reluctant to make long-term commitments. Our society is existential (concerned primarily about my own personal experience, now!) This throwaway, disposable culture is short-sighted, cynical and short of faith and vision for the future. Our present generation has become selfish, sloppy, soft, spoiled and self-indulgent, unaccustomed to personal sacrifice, unwilling to endure hardship, and unlikely to exhibit loyalty to any mission, devotion to duty or courage in the face of danger.



### **Unwilling to be Inconvenienced**

Bill Bathman – a missionary who has devoted over 60 years to missions, mainly serving the persecuted churches in Eastern Europe – put it this way: *“It is not that Christians in the West aren’t willing to suffer persecution for Christ - they just do not want to be inconvenienced!”*



### **Technological Advantages**

In this computer age our technological advantages over previous generations of missionaries are astounding. Instead of weeks of travel by boat and months by ox-cart and on foot, today we can literally reach almost any location in the world within a few days by aircraft, trains and 4-wheel drive vehicles. The advent of radio, computers, desk-top publishing, photocopiers and fax machines have made communications, Bible translations and literature production incredibly accessible to all.

### **Extended Missionary Life Expectancies**

Also medical advances now mean that missionaries to West and Central Africa are not being sent to almost certain death. Malaria once made Africa the missionaries' graveyard – whole families perished planting the Gospel in this continent. The average life expectancy of a missionary to Africa was 8 years and to West Africa 2 years. Some died within 3 months of arriving.

### **Single Minded Determination**

CMS Missionary to Uganda, Alexander Macay, expressed the single-minded determination common to 19th century volunteers:



*Alexander Macay*

## The Challenge of Missions

*“I want to remind the committee that within six months they will probably hear that one of us is dead. But... when that news comes, do not be cast down, but **send someone else immediately to take the vacant place.**”* Within three months one was dead. Within a year two more had perished. Within two years Mackay was the only one of their missionaries left alive in Uganda. He actually survived 12 years.

Rowland Bingham, a missionary to Nigeria vowed: ***“I will open Africa to the Gospel or die trying.”***

### Integrity and Perseverance

Yet such devotion to duty is extremely rare today. With all our technological advantages we still lag far behind the 19th century missionaries in terms of actual effectiveness. It is not that we lack the tools – but the tenacity. Inventions are a poor substitute for **integrity, initiative and innovation**. Computers cannot make up for a loss of **character**. We have lots of programmes, but it is **persistence and perseverance**, which fulfil the Great Commission.

### Challenges from the Past

Listen to these voices from the past, from missionaries who backed up their words with their lives:

- **Nate Saint**, a missionary pilot who was killed by the Auca Indians to whom he was ministering in Ecuador wrote: *“The way I see it, we ought to be willing to die. In the military, we were taught that to **obtain our objectives we had to be willing to be expendable.** Missionaries must face that same expendability.”*

- **Dr. Ludwig Krapf**, missionary to East Africa, lost his wife and two children within months of arriving in Africa. He wrote: *“**Though many missionaries may fall in the fight, yet the survivors will pass over the slain into the trenches and take this great African fortress for the Lord.**”*

- **C T Studd**, the famous cricketer turned pioneer missionary to China, India and



Dr. Ludwig Krapf



the Congo, declared: ***“If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him.”***

- Another missionary put it this way: ***“Our God bids us first build a cemetery before we build a church or dwelling house, showing us that the resurrection of Africa must be effected by our own destruction.”***

**Sadhu Sundar Singh**, missionary to Tibet, declared: ***“I must obey my Master and preach His Gospel, regardless of the threats or suffering.”***



- **Henry Martyn**, missionary to India and Persia, wrote: *Sadhu Sundar Singh*  
***“To all appearance the present year will be more perilous than any I have seen, but if I live to complete the Persian New Testament, my life after that will be of less importance.”***

- **Elizabeth Freeman**, missionary to India, declared: ***“I hope you will be a missionary wherever your lot is cast... it makes but little difference after all where we spend these few fleeting years, if they are only spent for the glory of God. Be assured there is nothing else worth living for.”***

- **Count Nicholas von Zinzendorf**, the founder of the Moravian missionary movement, declared: ***“I have one passion – it is He, it is He alone. The world is the field, and the field is the world and henceforth that country shall be my home where I can be most used in winning souls for Christ.”***



*Count Nicholas von Zinzendorf*

### **Action is Eloquence**

These are the inspiring words of Christians whom God used in wonderful ways. Their positive impact upon their world was incalculable. They literally affected the course of history. Not because of what they said, but because they put feet to their faith. As William Shakespeare said: ***“Action is eloquence.”*** Our actions are, in fact, the best interpreters of our thoughts and priorities.

Where can we find such Christian volunteers today? Or more to the point – **how can we produce such self-sacrificing disciples in our churches?**

If the Church in the Twenty First Century truly wants to obey the Great Commission, then we must produce tens of thousands of such disciples. To effectively evangelise the entire Muslim, Hindu and Buddhist populations in the final missionary frontier – the 10-40 window – we will need an army of dedicated disciples. They will need to be like the missionary volunteers who made the 19th Century the greatest time of missionary advance and revival in history. The prayer support base that sends them out will need to be just as dedicated.



*C.H. Spurgeon advised: "Learn to say 'No!' It will be of more value to you than to be able to read Latin."*



*D.L. Moody declared: "If I take care of my character, my reputation will take care of itself."*

### **What kind of disciples does the mission field demand?**

An effective missionary needs to be a person who **diligently studies the Bible** to discover God's Will and who is **determined to obey it**. Obedience is the best commentary on the Bible and as Martin Luther stated: "I had rather obey than work miracles!"

From this foundation of **prayerful study** of God's Word needs to develop true Christian character. This cannot be hastily done. Steadfast **Christian character** is the product of years of prayer and Bible study and the cultivated habit of responding to God's Word in repentance, faith and obedience.

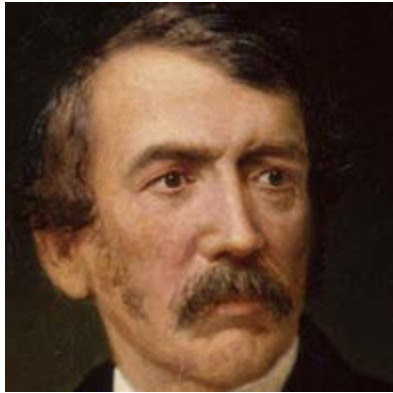
It involves a **teachable heart** and a **willingness to accept rebuke and discipline**. This is absolutely essential in missionary service because of the difficult tasks required, in the often-harsh climates and inhospitable terrains, with the inevitable cross-cultural confusions and misunderstandings, mistakes and failures are inevitable. Resolving inter-personal disputes, overcoming obstacles and enduring criticisms are all part of our job description.

The measure of a person's real character is how he works when no one is watching. Referring to temptation, C H Spurgeon advised: *“Learn to say: ‘No’ It will be of more use to you than to be able to read Latin.”*

### **Choices Habits Character and Destiny**

If you choose an act, you create a habit, if you create a habit, you shape a character. If you shape a character, you determine a destiny. As D L Moody said: *“If I take care of my character, my reputation will take care of itself.”*

One of the marks of Christian character is **integrity** – the unshakeable commitment to be true to one's word.



This is important because missions are built upon relationships of trust. We have a sacred trust to honour – with God, the churches and supporters who send us out and those to whom we are sent. There must never be any doubt that you as a Christian missionary will be true to your word, keep your promises and fulfil all your obligations.

Another vital aspect to be cultivated is one's **attitude**. Charles Swindoll has stated it most eloquently: *“Life is 10% what happens to us and 90% of how we respond to it... This may shock you, but I believe the single most significant decision I can make on a day-to-day basis is my choice of attitude. It is more important than my past, my education, my bankroll, my successes or failure, fame or pain, what other people think of me or say about me, my circumstances, or my position. Attitude is that ‘single string’ that keeps me going or cripples my progress. It alone fuels my fire or assaults my hope. When my attitudes are right, there is no barrier too*

high, no valley too deep, no dream too extreme, no challenge too great for me.”

There is no doubt in my mind that a missionary volunteer’s **attitude** is far more important than his **abilities** – or apparent lack of them. We all have preconceived notions of just what type of person will succeed in missions – yet time and again God surprises us and challenges us by using some of the most unlikely candidates in the most unexpected ways. The only common denominator is – **a willing volunteer with a positive attitude!** I have seen many talented, gifted, promising people – with impressive resumés – fail and give up. I know of many others – with far less apparent abilities – persevere and overcome disappointments, delays, discomfort, defeats and difficulties to succeed!

There is a major difference in people; the big difference is whether their attitude is **positive** or **negative!** As Leo Tolstoy wrote: *“We lost because we told ourselves we lost.”* Peter Daniels often challenges his audiences: *“If you think you can or you cannot – you are right!”*

### **Pessimists Have a Problem for Every Solution**

Pessimists will not make the most effective missionaries – certainly they would not be very happy in the uncertain and difficult situations, which so often prevail in the field. Pessimists have a problem for every solution. A pessimist is one who, when he has the choice of two evils, chooses both.

### **Mindsets Determine Destiny**

How we steadily and habitually think – that is what we tend to become. Negative people feel trapped by the past and helplessly look backwards at what might have been. Positive people feel inspired by the future and confidently look forward to what can be accomplished.

### **Secrets for Success**

There are always many reasons why a certain task **cannot** be done. Those who succeed are those who are willing to learn, to work hard, to adapt, innovate and persevere to overcome all obstacles to complete their mission. This requires an inspiring vision of what God wants done and an optimistic attitude towards how God could use even me – in spite of myself – to accomplish His Will (2 Corinthians 3:5). The Bible reading

Christian must eventually become an optimist: *“I can do everything through Him Who gives me strength.”* Phil. 4:13

### **Job Description Includes Enduring Criticism**

An essential aspect of a missionary’s job description is a **willingness to endure opposition and criticism**. In fact, it would be very helpful if missionaries were sensitive enough to hear the still small voice of God’s guidance whilst learning to adapt to foreign cultures, and thick-skinned enough to be unaffected by either flattery or unjustified criticism (the latter is far more common)!

### **A Sense of Humour is Essential**

A willingness to submit to authority and an openness to receive rebuke and criticism is essential. However, one also needs to discern between constructive and destructive criticism. As C.T. Studd said: *“Had I cared for the comments of people, I should never have been a missionary.”* Of his time in China, Studd wrote: *“For five years we never went outside our doors without a volley of curses from our neighbours.”* To cope with such hostility, a **sense of humour** is essential - as is seen in these examples.

**John Paton**, missionary to New Hebrides (where the first attempt to introduce Christianity resulted in missionaries John Williams and James Harris being clubbed to death within minutes of landing in 1839), related the following: *“Amongst many who sought to deter me, was one dear old Christian gentleman, whose crowning argument always was, ‘The Cannibals! You will be eaten by Cannibals!’ At last I replied, ‘Mr. Dickson, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms; I confess to you, that if I can but live and die serving and honouring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms.’”*

**Robert Morrison**, the first Protestant missionary to China, was confronted by a man who contemptuously chided him: *“Now, Mr. Morrison, do you really expect that you will make an impression on the idolatry of the Chinese empire?”* ‘No sir,’ responded Morrison, *‘but I expect that God will!’”*

**C.T. Studd**, missionary to the Congo, presented this parable:

## The Challenge of Missions

*“Remember the miller’s donkey ... the miller, his son and donkey went to the market. The miller rode the donkey all the way and people exclaimed, ‘Cruel man, riding himself and making his son walk.’ So he got down and his son rode; then people slanged, ‘What a lazy son for riding while his poor old father walks.’ Then both father and son rode, and people then said, ‘Cruelty to animals, poor donkey.’ So they got down and carried the donkey on a pole, but folks said, ‘Here are two asses carrying another ass.’ Then all three walked and people said, ‘What fools to have a donkey and not ride it.’ So let us go ahead with our work for God and not care what folks say.”*

### **What are You Investing Your Time and Talents Into?**

Of course, those who endeavour to submit to Bible College or theological training and apply to join a mission will be told by well-meaning relatives and friends that they are wasting their lives. Nate Saint’s response to this should be our own: *“And people who do not know the Lord ask why in the world we waste our lives as missionaries. They forget that **they too are expending their lives ... and when the bubble has burst they will have nothing of eternal significance to show for the years they have wasted.**”*

### **Live in the Light of Eternity**

**David Brainerd**, the 18th century missionary to North American Indians, declared: *“As long as I see anything to be done for God, life is worth living; but O, how vain and unworthy it is to live for any lower end!”*

### **Available and Teachable**

Many reading these testimonies may feel inadequate to follow in the footsteps of such pioneers. It is worth remembering that none of them felt either worthy or capable in and of themselves. However, they were willing to learn and



they trusted in God's power, not their own.

**Gladys Aylward**, missionary to China, expressed her view in this way:

*"I was not God's first choice for what I have done for China... I do not know who it was... It must have been a man... a well-educated man. I do not know what happened. Perhaps he was not willing... And God looked down... and saw Gladys Aylward... And God said - 'Well, she is willing!'"*

**Isobel Kuhn**, missionary to China, issued the following challenge:

*"I believe that (in) each generation God has 'called' enough men and women to evangelise all the yet unreached tribes of the earth... everywhere I go, I constantly meet with men and women who say to me, 'When I was young I wanted to be a missionary, but I got married instead.' Or, 'My parents dissuaded me,' or some such thing. No, it is not God who does not call. It is man who will not respond."*

### **Where are the Men?**

Which raised the point: Over 80% of all missionaries today are women. Where are all the men? What kind of army sends its women into the frontline of battle? Financial considerations, family responsibilities and career demands no doubt play a major role in pre-occupying men, and their personal involvement in fulfilling the Great Commission seems to be **"Mission Impossible"**!

### **Where are the Mission Minded Churches?**

However, this need not be so. If our congregations would truly make missions a priority then the financial constraints that hold back so many eager volunteers would be swept away. Less than 10% of Evangelical churches have any missions programme at all. Less than 1% of total church income is spent on foreign missions! If churches would set aside at least 10% of their budget to support missionaries, and especially those sent out from their own congregation, then literally thousands more volunteers could be mobilised.

It is a sad commentary on the average congregation that more is spent on carpets, heaters and parking lots than they allocate for fulfilling the Great Commission.

## **What Openings are There?**

There are so very many ways to serve the Lord in Missions today: Bible translations, radio broadcasts, medical work, church planting, literature evangelism, education, administration and so on.

We need teachers and technicians, preachers and printers, computer programmers and church planters, artists and artisans, Bible teachers and bricklayers, and many more.

You will not need to worry about “an opening” - there are thousands of kilometres of opening and you can take your choice as to where you will establish yourself.

But you may ask: **What constitutes a call?**

### **THE NEED:**

*“The harvest truly is plentiful, but the labourers are few.”* Matthew 9:37

### **THE COMMAND:**

*“Go into all the world and preach the Gospel to every creature.”*

Mark 16:15

### **THE LOVE OF CHRIST:**

*“The love of Christ constrains us, because... One died for all...”*

2 Corinthians 5:14

### **THE WILL OF GOD:**

*“The Lord... is not willing that any should perish, but that all should come to repentance.”* 2 Peter 3:9

### **THE GREAT COMMISSION:**

*“All authority has been given to Me in Heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the Name of the Father and the Son and of the Holy Spirit, teaching them to observe all things that I have commanded...”* Matthew 28:18-20

## **Who Will Go?**

All Christians must **pray**, most can **give**, and some can **go**. We must all

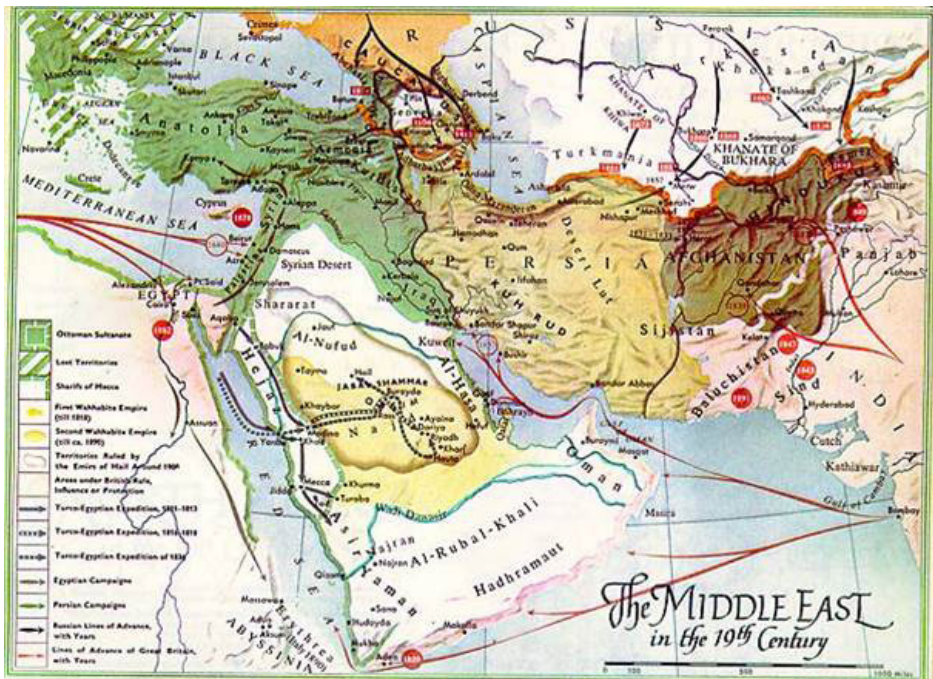


## The Greatest Century of Missions

serve God somewhere. Whether we are called to go across the street or across the world, our mission is the same - to make disciples... teaching obedience. *“Also I heard the voice of the Lord, saying: ‘Whom shall I send, and who will go for Us?’ Then I said: ‘Here am I! Send me.’”* Isaiah 6:8

One who answered the call was David Brainerd whose journal included this prayer: *“Here I am, send me; send me to the rough, the savage pagans of the wilderness, send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service and to promote Thy Kingdom.”*

*“That Your ways may be known on earth,  
Your salvation among all nations.”* Psalm 67:2



## Chapter 22

# A World to Win

*“After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues standing before the Throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying: Salvation belongs to our God who sits on the Throne and to the Lamb!”*

Revelation 7: 9-10

### Unprecedented

The great era of missionary advance was the 19<sup>th</sup> century. The considered judgement of church historian Kenneth Scott Latourette is that: *“Never had any other set of ideas, religious or secular, been propagated over so wide an area by so many professional agents maintained by the unconstrained donations of so many millions of individuals.”*

### Restricted

At the beginning of the 19<sup>th</sup> century, Protestant Christianity was concentrated in Europe and North America. Except for some small Christian enclaves, Asia was almost untouched by the Gospel. Africa was still the *“dark continent”* - except for the ancient Copts in Egypt, Ethiopia and Sudan and a small number of Dutch settlers at the Southernmost tip of Africa, at the Cape of Good Hope.

### The Greatest Advance of Christianity in History

However, by the end of the 1800's, Christianity was a world religion with



churches established in almost every country on earth. The vigorous energy and momentum of the Protestant missionary movement in the 19<sup>th</sup> century was unparalleled in human history. The 19<sup>th</sup> century missionary movement had a revolutionary influence upon cultures, out of all proportion to its modest numerical strength. It reduced hundreds of illiterate languages to writing, produced libraries of books, pioneered tens of thousands of schools, developed movements for the relief and prevention of human suffering, introduced modern medical skills to save millions of lives from tropical and other diseases, introduced advanced methods of agriculture to provide adequate food for millions of previously malnourished people, and brought an end to cannibalism, human sacrifice, infanticide, burning of leprosy patients, widow burning, slavery and numerous other prevalent social evils. The result of this momentous missionary enterprise was the rapid expansion of Christianity throughout Africa, Asia and the Pacific Islands.

### **Against All Odds**

Yet the success of this bold missionary endeavour was by no means certain. From the beginning skeptics laughed at the audacity of these pioneers, discounting any possibility of success. The British East India Company's attitude was published in these words: "*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 moon struck fanatic! Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic.*" (20 Centuries of Christianity, page 279).

### **Underestimated**

Pioneer missionary, William Carey, and his co-workers, were belittled as "*fools, madmen, tinkers, Calvinists and schematics!*" Their preaching was stereotyped as "*puritanical rant of the worst kind.*" (William Carey, S. Pearce Carey, 1923). *The Edinburgh Review* editorialised: "*We see not the slightest prospect of success; we see much danger in making the attempt.*"

### **Extraordinary**

In light of the incredible obstacles, overwhelming distances, very real dangers and relentless opposition involved, **how do we explain the sustained explosion of Protestant energy aimed at winning the world for Christ?**

### **Calvin's Vision of Victory**

In Calvin's Institutes, the Swiss Reformer wrote of "the Magnificence" of Christ's reign prophesied in Daniel 2:32-35; Isaiah 11:4; Psalm 2:9 and Psalm 72 where Christ will rule the whole earth. "Our doctrine must tower unvanquished above all the glory and above all the might of the world, for it is not of us, but of the living God and His Christ" who will "rule from sea to sea and from the river even to the ends of the earth." Calvin's missionary zeal is



French Reformer John Calvin sponsored missions throughout Europe and as far afield as Brazil.

attested to by the fact that within 25 years, from the time John Calvin began his ministry, there were 2,000 Calvinist churches and about half a million Calvinists in France alone! Calvin sponsored missions throughout Europe and even as far afield as Brazil.



*The English naval victory over the Spanish Armada in 1588 broke the Roman Catholic domination of the Atlantic and opened the way for Protestant missions overseas.*

### **A Battle for Survival**

However the 16<sup>th</sup> and 17<sup>th</sup> centuries were primarily a battle for survival for the Protestants. While they succeeded in winning whole nations to Christ (Hesse, Saxony, Prussia, England, Scotland, Holland, Norway, Sweden, Denmark) they had to fight for their lives against Catholic repression, invasions and intrigues.

### **The Spanish Armada**

During the first century of Protestant history the world powers were Spain and Portugal. These Roman Catholic empires dominated the seas and the overseas possessions of Europe. Only after the English defeated the Spanish Armada (1588) did the possibility arise of Protestant missionaries crossing the seas. As the Dutch and British grew in military and naval strength they were able to challenge the Catholic dominance of the seas and the new continents.

### **Bold Pioneers**

Some Protestants ventured out across the oceans to extend God's kingdom, including John Eliot (1604-1690). Eliot mastered the Algonquian language



*John Eliot, pioneer missionary to North American Indians.*

of the Indians in Massachusetts and became a pioneer Bible translator. Eliot's biography: *"The Triumphs of the Reformed Religion in America: or the Life of the Renowned John Eliot."* written by Cotton Mather and published in 1702 was to inspire many others into missions in succeeding generations, including David Brainerd and William Carey.

### **Cromwell's Missionary Vision**

Under Oliver Cromwell, in 1649, the English Parliament established the Society for the Propagation of the Gospel in New England. Over £15,900 (an enormous sum of money in the 17<sup>th</sup> century) was donated towards this first evangelical missionary society. Cromwell proposed a comprehensive plan for world evangelism, dividing up the world into four great mission fields. Unfortunately the death of Cromwell and the restoration of the monarchy in England under Charles II set back the cause of missions.



*Oliver Cromwell, Puritan general, Lord Protector of England and missionary strategist.*

### **Moravian Missions**

During the 18<sup>th</sup> century there were several Protestant attempts to reach distant peoples with the Gospel. These efforts were mostly carried out by Pietists like the Moravians of Count von Zinzendorf. Their work focused on converting individuals in or near some European colony. The Christian groups created by these Pietists were tiny islands of believers engulfed in oceans of heathens.

### **The Father of Modern Missions**

However, the missionary movement launched by William Carey thought in comprehensive terms of evangelising whole countries and discipling

## *The Greatest Century of Missions*



whole populations. Carey was the first to articulate the need for Christianity to be firmly rooted in the culture by transforming tradition and the laws of the land in which it is planted. For these and many other reasons Carey is called “*the Father of Modern Missions.*”

### **British Missions**

The launch of the modern missionary movement by William Carey and the “*Particular (Calvinist) Baptist Society for the Propagation of the Gospel Amongst the Heathens*” marked the entrance of Great Britain into world missions. Throughout the 19<sup>th</sup> century Britain was to contribute more men and money to the cause of Protestant missions worldwide than any other country. K.S. Latourette in “*A History of the Expansion of Christianity*” (1945) records that in 1900, of the 13,607 Protestant foreign missionaries, 5,901 were from the British Isles and 4,110 from the United States. In that one year, of the \$17,161,092 donated to Protestant missions, \$8,225,645 was from the British Isles and \$5,403,048 from the United States). The concept of Britain as a Christian nation with a God given responsibility for world evangelism was deeply rooted in 19<sup>th</sup> century Victorian society.

### **Acts 13 Breakthrough**

The means used to accomplish the tremendous task of world evangelisation was innovated by William Carey (and inspired by Acts 13:1-5). When he wrote his Enquiry he asked: What would a trading company do? Carey proposed the formation of companies of dedicated Christian pastors and laymen. These companies should appoint committees to collect and evaluate information, to raise funds and to select suitable missionaries to send to the foreign mission fields.

### **Evangelical Energies Unleashed**

These voluntary societies transformed 19<sup>th</sup> century society. It made possible interdenominational action together for clearly defined purposes. It altered the traditional power base by encouraging lay leaders and tapping into the wealth of talents of rank and file Protestants. It

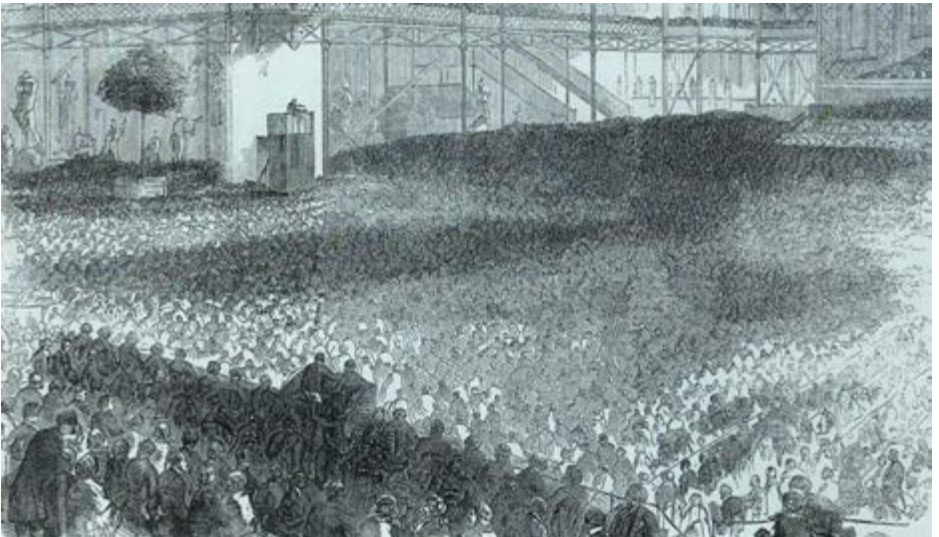
also inspired countless other voluntary societies, to fight the slave trade, improve working conditions for children, establish Sunday Schools and a host of other causes.

### **Volunteers and Religious Freedom**

The Protestant missionary movement of the 19<sup>th</sup> century was also remarkable because it advanced (with very few exceptions) without either state control or state support. Unlike the Catholic missions of Xavier, Las Cases and Ricci, the Protestant missionaries were financed by voluntary donations and only advanced by the power of prayer and persuasion. Since the time of the Emperor Constantine, the propagation of religious beliefs had tended to be carried out with the active support of kings and princes. Mass conversions, such as under Clovis, king of the Franks, Prince Vladimir of the Russians or King Olaf of the Vikings, were the accepted means of extending the Faith. The Protestant missionaries of the 19<sup>th</sup> century, however, had found a way to engage in missions while upholding religious freedom.

### **The Inspiration Behind the Greatest Century of Missions**

However, we still need to ask: **What inspired the pervasive determination in 19<sup>th</sup> century Protestant churches to firmly plant the Gospel in every nation on earth?** The answer is: Calvinism and Post-Millennialism.





## **Reformation and Revival**

The passion to preach the Gospel in every nation and to win heathen tribes to Christ sprang from those Reformed churches, in England and America, which had been most deeply influenced by the Great Evangelical Awakening of the 18<sup>th</sup> century. These revivals were based upon the study and proclamation of the Reformed teachings of the Puritans. The two primary human instruments whom God was pleased to use in the 18<sup>th</sup> century Revivals were Jonathan Edwards and George Whitefield.

## **The Great Awakening**

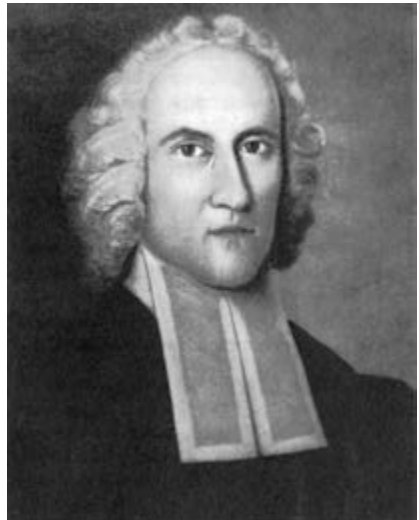
Edwards was a Calvinist whose books reasserted the faith and conduct of the Puritans. His sermon, *“Sinners in the Hands of an Angry God”*, was used by God to spark the Great Awakening. Edwards’ book *“The Life and Diary of Rev. David Brainerd”* (published in 1749) was mightily used to inspire the 19<sup>th</sup> century Missionary movement. Jonathan Edwards himself invested the last 7 years of his life as a missionary amongst Indians and frontiersmen at a frontier settlement in America.

## **The Power of Prayer**

One of Jonathan Edwards books was *“A Humble Attempt to Promote an Explicit Agreement and Visible Union of God’s People through the World, in Extraordinary Prayer, for the Revival of Religion and the Advancement of Christ’s Kingdom on Earth...”* (a rather long title, but a very descriptive one). When William Carey set sail for India one of his treasured possessions which he carried with him was this book by Jonathan Edwards.

## **Reformed Roots**

All the founders and missionaries of the original prototype Baptist mission launched by William Carey in 1792, were Reformed. When they came under criticism for their *“strict Calvinism”* and being *“followers of Jonathan Edwards”*,



*Jonathan Edwards*

Carey's colleague, Andrew Fuller, responded that if their critics "*preached Christ half as much as Jonathan Edwards*" had, then "*their usefulness would be double what it is!*" He added that it was most significant that the mission to the East had originated with men of Reformed principles and if it ever fell into the hands of men who rejected these principles it would become ineffective for God's Kingdom. (Life of Andrew Fuller by John Ryland).

### **Calvinist Convictions**

The Serampore Mission Principles explicitly committed all their missionaries to the Reformed doctrines of Grace. Similarly, the London Missionary Society (founded in 1795), which was thoroughly interdenominational, was most outspoken that "*the doctrines of grace generally known as Calvinism, provided a common platform for the best missionary action.*" The first generation of LMS missionaries had no difficulty with signing the full Westminster Confession.

### **Robert Morrison and Henry Martyn**

Robert Morrison, the pioneer missionary to China in 1807, was a strict Calvinist from the Church of Scotland. Henry Martyn who sailed for India in 1805, was also Reformed. In 1812, his pioneer Bible translation ministry in Persia was cut short by his death at age 31.

### **George Whitefield and Jonathan Edwards**

George Whitefield, whose ministry along with Jonathan Edwards was so inextricably linked to the great revivals out of which the 19<sup>th</sup> century missionary movement was launched, was unashamedly a Calvinist: "*You know how strongly I assert all the doctrines of Grace as contained in the Westminster Confession of Faith and in the (Thirty Nine) Articles*



*George Whitefield (1714 - 1770). Great Awakening Evangelist to North America and Britain.*

## *The Greatest Century of Missions*

*of the Church of England.*” (Whitefield, Tyerman). Whitefield testified that he learned much of his theology from Puritan books such as Matthew Henry’s Commentary on the Bible.

### **Puritan Publications**

During the great 18<sup>th</sup> century Revivals many Puritan books were reprinted: John Owen, John Bunyan, Hooker, Shephard, Guthrie and many others. This revival of interest in the Puritans led Augustus Toplady (author of *“Rock of Ages”*), John Newton (who wrote *“Amazing Grace”*), Charles Spurgeon and many other churchmen to become Calvinists. The British Museum catalogue lists eleven editions of Matthew Henry’s Commentary on the Bible and two American reprints. It is calculated that more than 200,000 single volumes of Matthew Henry’s commentary had been circulated prior to 1840 alone.

### **Revitalised and Refreshed**

This revitalised Protestantism, refreshed with Calvinistic writings and preaching, rose to the challenge of world evangelisation with a zeal and boldness never before seen in history. Many Christians had engaged in evangelism and missions before, but *“never before had the followers of any faith formulated comprehensive plans covering the entire surface of the earth to make these purposes effective.”* (A History of the Expansion of Christianity, by Latourette)

### **The Puritan Hope**

Ian Murray in *“The Puritan Hope”* concludes: *“The Theological impetus which lay behind the new missionary era came from the Puritan books of the 17<sup>th</sup> century, which must be classified as Calvinistic.”*



### **An Eschatology of Victory**

An additional distinctive which characterised the greatest century of missionary advance was the eschatology of victory. This optimistic view of the future was often spoken of by Whitefield: “*when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea*” (Habakkuk 2:14).

### **Jesus Shall Reign**

In the immortal words of Isaac Watts’ hymn published in 1719 (based on Psalm 72):  
*“Jesus shall reign where’er the sun  
Doth his successive journey run;  
His Kingdom stretch from shore to shore,  
Till moons shall wax and wane no more”*

### **Post Millennial**

The first generation of missionaries of the 19<sup>th</sup> century were overwhelmingly post-millennial. The driving power of this prophetic hope was prominent in the speeches and sermons at the inaugural meetings of the Baptist Missionary Society (1792), the London Missionary Society (1795), the New York Missionary Society (1797), the Church Missionary Society (1799) and the Glasgow Missionary Society (1802), amongst many others.

### **Idols for Destruction**

William Carey wrote in the Form of Agreement at Serampore: “*He who raised the sottish and brutalised Britons to sit in heavenly places in Christ Jesus, can raise these slaves of superstition, purify their hearts by faith, and make them worshippers of the one God in spirit and in truth. The promises are fully sufficient to remove our doubts, and to make us anticipate that not very distant period when He will famish all the gods of India, and cause these very idolaters to cast their idols to the moles and to the bats, and renounce for ever the work of their own hands.*”

***“The Lord will be awesome to them, for He will reduce to nothing all the gods of the earth; people shall worship Him, each one from his place, indeed all the shores of the nations.”*** Zephaniah 2:11

### **The Greatest Century of Hymn Writing**

Not only was the 19<sup>th</sup> century the greatest century of missions, but



*Some of the greatest Missionary hymns were composed in the 19th century.*

probably also the greatest century for composing some of the best-loved hymns. Many popular hymns of that time echoed this eschatology of victory, including “*All Hail the Power of Jesus Name*”, “*Zion’s King Shall Reign Victorious*”, “*Jesus Shall Reign*” and “*From Greenland’s Icy Mountains*.” This hymn was composed by Reginald Heber who gave his life for the Gospel of Christ in Calcutta, India:

*“Can we, whose souls are lighted  
With wisdom from on high;  
Can we to men benighted  
The lamp of life deny?  
Salvation, O Salvation!  
The joyful sound proclaim  
Till earth’s remotest nation  
Has learnt Messiah’s Name.”*

### **“Energised**

Energised with doctrines and hymns such as these, the Protestant churches in the 19<sup>th</sup> century were inspired to “***expect great things from God and to attempt great things for God***”.

### **The Noblest Object**

In the words of Alexander Somerville in 1886, this was “*a new enterprise on behalf of the noblest object that can engage the enthusiasm of man, the salvation of millions!*”

### **The Great Commission is our Supreme Ambition**

Scotland's first foreign missionary, Alexander Duff, declared: *"Oh, what promises are ours, if we had only faith to grasp them! What a promise is that in the Great Commission - Go and make disciples of all nations, and lo I am with you, even to the end of the world! We go forth amongst the hundreds of millions of the nations; we find gigantic systems of idolatry and superstition consolidated for thousands of years... they tower as high mountains. But what does faith say? Believe and it shall be. And if any Church on earth will realise that faith, to that Church will the honour belong of evangelising the nations, and bringing down the mountains."*

### **Changing History**

So they went out, thousands of pioneer Protestant missionaries. They expected their life-transforming message to change history, and it did!

### **Transforming Nations by Changing Lives**

May God be merciful to grant a Revival of those Biblical doctrines that will inspire a similar Missionary vision and effectiveness in the 21<sup>st</sup> century. By God's grace, and inspired by the same Biblical principles and missionary vision of the 19<sup>th</sup> century Missionary movement, the 21<sup>st</sup> century may become an even greater century for fulfilling the Great Commission.

*"In His days the righteous shall flourish... He shall have dominion also from sea to sea and from the river to the ends of the earth. Those who dwell in the wilderness will bow before Him, and His enemies will lick the dust... Yes, all kings shall fall down before Him, all nations shall serve Him... All nations shall call Him blessed... let the whole earth be filled with His glory. Amen and Amen."*

Psalm 72:7-19





*Justice lifts the nations: Oil painting of the city elders looking to Biblical principles of Law in the Palace of Justice in Lausanne, Switzerland. Lady Justice is seen holding the scales of evidence and pointing with a sword to an open Bible.*

## Appendix

# Questions for Discussion

### Chapter 2: What Inspired the Greatest Century of Missionary Advance?

#### Questions

1. Contrast the state of missions in 1801 with the situation by 1900.
2. Who launched the first modern missionary society?
3. What inspired the launch of the modern missionary movement?
4. What kind of sacrifices were made by the missionary pioneers of the 19th century?
5. Who said: *“If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him”*?
6. What characterised the missionary strategies of the 19th century pioneers?
7. In what ways did their view of Bible prophecies inspire these missionaries?

### Chapter 3: William Carey - The Father of Modern Missions:

#### Questions

1. Which Scriptures require Christians to be involved in social and political issues?
2. Describe some of the social issues which missionaries have tackled.
3. Mention some Biblical characters who were involved in national and political issues.
4. What were some of the obstacles, threats and difficulties that William Carey faced?
5. Mention some of the achievements of Carey and his team.
6. What was the theme of Carey’s historic sermon preached at Northampton on 31 May 1792?
7. In which ways did Carey transform India?
8. What means did Carey use to fulfil the Great Commission in India?



## **Chapter 4: William Wilberforce - Missionary to Parliament**

### *Questions*

1. How did Europe become involved in the trans-atlantic slave trade?
2. Who wrote: “*Slavery and Commerce in the Human Species*” and exposed the horrors of the “*Middle Passage*”?
3. Who initiated the lawsuit that successfully established the principle, based on the Common Law, that as soon as any slave set foot in Britain he became free?
4. In which ways did William Wilberforce work for Reformation in Britain?
5. What means did Wilberforce use to oppose the slave trade?
6. What complicated and delayed the success of Wilberforce’s campaign against the slave trade?
7. What provision did Wilberforce make for freed slaves?
8. In what ways did Wilberforce attempt to influence British foreign policy?
9. What role did the British Navy play from 1809 in combating the slave trade?
10. In what way did the eight powers of Europe come to abolish the slave trade?
11. Describe Wilberforce’s faith and principles.
12. In what way did Wilberforce’s campaigns help the 19th century missionary movement?

## **Chapter 5: David Livingstone - The Best Friend Africa Ever Had**

### *Questions*

1. Describe some of the background and work experience of David Livingstone in Scotland.
2. What three themes came to dominate Livingstone’s life?
3. What obstacles and dangers did Livingstone face in Africa?
4. Why did Livingstone refuse a place on the “*Forerunner*” which was ready to take him to England?
5. Which war did Livingstone inspire?
6. Mention some of Livingstone’s scientific achievements .
7. How would you describe Livingstone’s faith?

## **Chapters 6 to 20: Pioneer Missionaries of the 19th Century**

### *Questions*

1. Who were America's first foreign missionaries?
2. What sacrifices and sufferings did they endure?
3. What did they achieve?
4. What initially held Henry Martyn back from missions?
5. What convinced Henry to go to India?
6. What did he achieve?
7. Who was the first Protestant missionary to China?
8. What obstacles did he face?
9. Mention some of the sacrifices he had to make.
10. What did he accomplish?
11. Which other famous missionary was ordained at the same service as John Williams?
12. What was John Williams' main emphasis in ministry and what strategy did he use?
13. Mention some of his achievements.
14. Who produced the first complete translation of the Bible into an African language?
15. What strategies did he employ?
16. Describe and contrast the two main groups of people to whom Samuel Marsden was called to minister.
17. Mention some of the heathen practices Marsden witnessed and had to confront.
18. Who was the first Protestant missionary to Manchuria?
19. Mention some of his achievements.
20. Describe the situation that John Paton found in the New Hebrides islands.
21. What means did Paton use to evangelise the islanders?
22. What led Mary Slessor to become one of the first single women missionaries to Africa?
23. Describe Mary's home situation in Scotland.
24. Which heathen practices did Mary confront in Calabar?
25. Mention some of Mary Slessor's ministries and achievements
26. How did Hudson Taylor come to be a missionary to China?
27. Describe some of the conflicts and upheavals afflicting China at the time Hudson Taylor began ministering there.
28. Which methods did Hudson Taylor innovate?
29. What type of staff problems did Hudson Taylor face?
30. Summarise Hudson Taylor's faith and legacy.

## *The Greatest Century of Missions*

31. Mention some of the successes and failures of “The Cambridge Seven.”
32. What were some of the accomplishments of C.T. Studd?
33. Mention some of the challenges issued by the life and writings of C.T. Studd.
34. Describe some of the ministry activities of F.W. Baedeker.
35. Who was the first African bishop of the Church of England?
36. How was he converted?
37. Mention some of his achievements.
38. Why did Samuel Zwemer choose to concentrate his missionary efforts on the Middle East?
39. What means did Zwemer use for his ministry?
40. How many missionaries and Chinese Christians were murdered in the Boxer Uprising of 1900?
41. What was the primary mission field for Protestant missionaries?
42. How many Christians are estimated to be in Red China today?
43. Who said: *“If the Spirit of God works mightily we may be sure that the spirit of evil will also be active”*?

### **Chapter 21: The Challenge of Missions**

#### *Questions*

1. What is the most desperate need in missions today?
2. Who said: *“... that country shall be my home where I can be most used in winning souls for Christ.”*
3. Who said: *“action is eloquence”*?
4. Who declared: *“I had rather obey than work miracles”*?
5. What kind of characteristics are most needed in missionary candidates?
6. In what ways are our attitudes more important than our abilities?
7. What advantages do we have today over the 19th century missionaries?
8. What constitutes a missionary call?

## Chapter 22: A World to Win

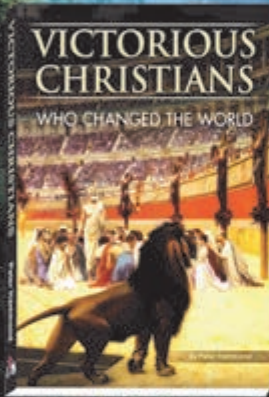
### *Questions*

1. Summarise the achievements of the 19th century missionary movement.
2. What inspired the 19th century missionary movement?
3. Which event heralded the beginning of the removal of a major obstacle to Protestant missions overseas, and why?
4. Mention some of the people who promoted Protestant missions in the 17th century.
5. What inspired the 18th century Revival known as the Great Evangelical Awakening?
6. Which two preachers were used of God to launch the Great Evangelical Awakening of the 18th century?
7. Mention some of the influential books which inspired the 19<sup>th</sup> century missionary movement.
8. Mention some of the great missionary hymns that were composed in the 19th century.



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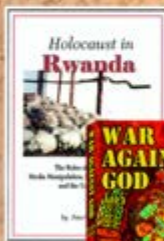
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## Frontline Fellowship

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## Other Resources Available

### Books

Angola By the Back Door  
Answering Skeptics \*  
Biblical Principles for Africa (Also in Afrikaans and French) \*  
Biblical Worldview Manual  
Character Assassins - Dealing with Ecclesiastical Tyrants & Terrorists \*  
Church History Manual \*  
Discipleship Handbook \*  
Discipleship Training Manual  
Faith Under Fire in Sudan (in both hard cover and soft cover) \*  
Going On ... with a nod from God \*  
Going Through - Even if the Door is Closed \*  
Great Commission Manual  
Greatest Century of Reformation (In both hard cover and soft cover)  
Holocaust in Rwanda (also available in French)  
In the Killing Fields of Mozambique  
Make a Difference - A Christian Action Handbook for Southern Africa  
Old Testament Survey  
Pink Agenda - Sexual Revolution and the Ruin of the Family \*  
Pornademic - How the Pornography Plague Affects You \*  
Practical Discipleship \*  
Putting Feet to Your Faith \*  
Reforming our Families \*  
Security and Survival in Unstable Times  
Slavery, Terrorism and Islam - The Historical Roots and Contemporary Threat \*  
South Africa - Renaissance or Reformation? \*  
The Apostles Creed - Firm Foundations for your Faith \*  
The Authority of Christ and the First Day Sabbath \*  
The Christian at War (also in Afrikaans, German and Spanish)  
The Ten Commandments – God's Perfect Law of Liberty \*  
Victorious Christians Who Changed the World \*

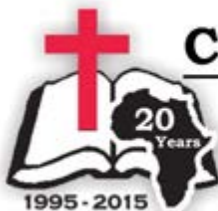
### DVDs

Behind Enemy Lines for Christ (107 min)  
Sudan the Hidden Holocaust (55 min)  
Terrorism and Persecution - Understanding Islamic Jihad (55 min)  
Evangelising in the War Zones (35 min)

### AUDIO MP3s

Answering Skeptics  
Biblical Worldview Summit  
Church History Overview  
Great Commission Course  
Heroes of the Faith  
Old Testament Survey  
Revival  
Muslim Evangelism Workshop  
Reformation  
South African History

\* Also available as an E-book



## Christian Liberty Books

*Resources for Reformation and Revival*

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## About the Author

Dr. Peter Hammond is a Missionary who has pioneered Evangelistic outreaches in the war zones of Mozambique, Angola and Sudan. Often travelling by off road motorbike, Dr. Hammond travelled hundreds of thousands of kilometres to deliver Bibles to persecuted Christians in Africa and Eastern Europe. In the course of his missionary activities Peter has been ambushed, come under aerial and artillery bombardments, been stabbed, shot at, beaten by mobs, arrested and imprisoned. On some missions he has flown far behind enemy lines to the beleaguered Nuba Mountains in Central Sudan with tonnes of Bibles, books and relief aid. He then walked throughout the war devastated Nuba Mountains showing the *Jesus* film in Arabic, proclaiming the Gospel, training pastors and evading enemy patrols.

Rev. Peter Hammond is the Founder and Director of Frontline Fellowship, the Chairman of Africa Christian Action and of The Reformation Society. He is the author of *Victorious Christians - Who Changed the World*, *Answering Skeptics*, *Practical Discipleship*, *Faith in Action*, *Faith Under Fire in Sudan*, *Holocaust in Rwanda*, *the Great Commission Manual*, *Putting Feet to Your Faith*, *In the Killing Fields of Mozambique*, *The Discipleship Handbook*, *Slavery, Terrorism and Islam*, *The Greatest Century of Reformation* and *The Power of Prayer Handbook*. He has co-authored or contributed to: *Fight for Life*, *Make a Difference*, *The Pink Agenda*, *South Africa - Renaissance or Reformation?* and *Reforming our Families*. He is also the Editor of both *Frontline Fellowship News* and *Christian Action Magazine* and a Contributing Editor of *JOY! magazine*.

For over 34 years, Peter has been dedicated to assisting persecuted Christians and to working for Reformation and Revival in Africa. Peter has developed the Biblical Worldview Seminar and Great Commission Course to mobilise Christians to comprehensively apply the Lordship of Christ to all areas of life and to effectively fulfil the Great Commission.

Peter was born in Cape Town (in 1960) and brought up in Bulawayo (in what was then war torn Rhodesia - now Zimbabwe). He was converted to Christ in 1977, worked in Scripture Union and Hospital Christian Fellowship, served in the South African Defence Force and studied at Baptist Theological College, Cape Town. He earned a Doctorate in Missiology and has been Awarded an Honorary Doctorate in Divinity. Peter is married to Lenora (whose missionary parents Rev. Bill and Harriett Bathman, have pioneered missionary work into Eastern Europe for over 60 years). Peter and Lenora have been blessed with four children: Andrea, Daniela, Christopher and Calvin, whom they have homeschooled.

# AGAINST ALL ODDS

*The Greatest Century of Missions* is a treasure trove of incredible adventures, inspiring exploits and unbelievable achievements of some of the most extra-ordinary people in the most momentous era of Christian advance.

This book will be an invaluable resource for pastors and missionaries and a textbook for senior home-schoolers, Christian schools and Bible colleges. It should be required reading for prospective missionaries.

*"The 19th century missions movement... was a great era of Biblical faith. Appropriately, Dr. Peter Hammond beautifully captures the remarkable multi-faceted legacy in The Greatest Century of Missions. Not only does his fluid narrative make the individual missionaries come to life, he highlights their vision, their motivation, their Theological faithfulness, and their long-term cultural impact.*

*"It is my prayer that as modern Christians read this much needed book, they will see the great pioneers, these culture-shapers, these soul-winners and nation-builders of the nineteenth century in an entirely new light – and that we will model our own twenty-first century efforts after theirs. I am convinced that if we do, we too will see a glorious transformation of men and nations."*

– From the introduction by Dr. George Grant

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